



MARTIN HOPE SUTTON (OF READING).

See "Notes," page 64.



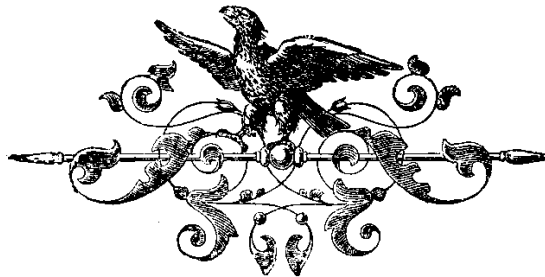
Footsteps of



Truth.

EDITED BY

C. RUSSELL HURDITCH.



NEW SERIES.

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INDEX.

PORTRAITS AND ILLUSTRATIONS.

	PAGE
ARBUTHNOT, MRS. W. RIERSON	321
BAERYERTZ, MRS. E. L.	348
CROUCH, PASTOR C. DOUGLAS	181
EVILL, REV. R. C., AND MRS.	95
GATES, MRS. GEORGE	353
GIBSON, REV. J. MUNRO	101
GLADSTONE, PROFESSOR	134
HURDITCH, MISS G. N.	96
KING, MRS. GEORGE	166
KNAPMAN, MR. AND MRS.	33
LEACH, DR. (the late), AND MRS.	212
MORLEY, MR. JOHN (the late)	65
MORLEY, MR. SAMUEL	84
SUTTON, MARTIN HOPE	2
STONE, PASTOR H. E.	290
TAYLOR, MRS. HERBERT	85
WESTON, MISS A. E.	230
WEBB-PEPLOB, REV. PREBENDARY H. W.	198
THE IRON ROOM, UPPER CLAPTON	74
EXTERIOR OF CLAPTON HALL	82
INTERIOR OF CLAPTON HALL	83

AUTHORS OR CONTRIBUTORS QUOTED.

A. E. W., 34; A. E. H., 48, 186, 234; Averillo, J. C., 356.
 Barnes, Irene, 3, 147, 242, 322.
 Canker, J., 22; Code, John (the late), 236, 267, 298; Collingwood, W., 248, 334, 372.
 Dent, Lady Beaujolois, 10; Dyer, H., 39.
 Fisher, W. D., 179; Forlong, Gordon 292.
 Gossling, G. W., 366; Gritton, John, D.D., 6, 41, 103, 150, 174, 213, 232, 273, 301, 329, 369.
 Holmes, W., 168; Hurditch, Edward, 306.
 J. D. S., 8, 21; J. S., 193.
 Luff, William, 13, 45, 126, 156, 183, 218, 240, 281, 310, 339, 373.
 Marsh, Pastor F. E., 50, 110, 142, 206; Midlane, Albert, 375.
 Newberry, Thomas, 17, 36, 106, 153, 177, 216, 250, 263, 308, 332, 362.
 Porter, Miss, 176.
 Raleigh, Alex., 328; Rumfitt, Rev. C., 245, 276, 342, 358; Rose, Harry, 295.
 Saphir, Adolph (the late), 171; Smith, J. Denham, 365; Spurgeon, C. H., 40, 114, 152, 222, 266, 272, 313; Sprunt, James, 24, 125, 185, 208, 278, 337.
 Taylor, Florence M., 44, 141.
 Watson, E. Stacy, 355; Wright, 20; W. H., 47.

ARTICLES.

Abraham, The Steps of that Faith of our Father, by Rev. C. Rumfitt, 342, 358; Almighty God, Abraham and Sarah, Circumcision, by Rev. C. Rumfitt, 276; Altar of Brass, The, by Gordon Forlong, 292.
 Baptism, Its Forms and Commission, by John Code (the late), 298, 375; Balances of the Sanctuary, by J. Wright, 20; Believer, The Person, Praise, and Property of the, by James Sprunt, 337; Believer's Standing and State, The, by James Sprunt, 185; Bible Readings, 26, 56, 128, 189, 223, 254, 283, 315, 345, 376; Blessings in Disguise, 155; Bow in the Cloud, The, by Edward Hurditch, 306; Brazen Altar, The, or the Altar of Burnt-offering, by Thomas Newberry, 362.
 Chosen in Him, by J. Denham Smith, 365; Christ's Estimate of His Bride by C. H. Spurgeon, 266; Christ's Priestly Service, by J. Code (the late), 236, 267; Christ Remembered, 182; Christ the Comforter, by Pastor F. E. Marsh, 50; Coverings of the Tent, by T. Newberry, 216; Curtains of the Tent, by

NEW HYMNS WITH MUSIC.

	AGE
THINE, JESUS! THINE!	16
CLOSER TO THEE	49
WHEN THE ROLL IS CALLED UP YONDER	92
THE FUTURE PATH	109
NEARER	149
BEHOLD THE BRIDEGROOM COMES	172
THE ATONING BLOOD	204
THERE IS SUNLIGHT ON THE HILLTOP	261
CALL THE WEARY HOME	304
I HEARD THE VOICE OF JESUS SAY	308

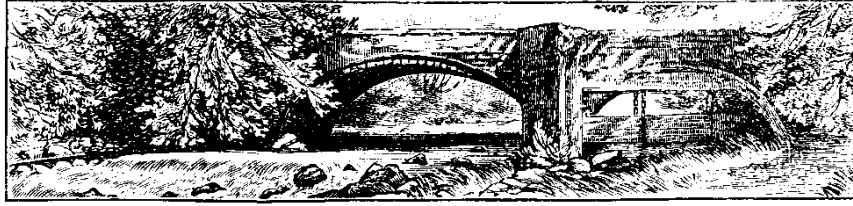
POETRY.

WITH HEADPIECES, BORDERS, ETC.

BETWEEN THE YEARS	9
EASTER MORNING	116
GOD'S WILL FIRST	141
SILENT ADORATION	188
THE ROYAL PRIESTHOOD	244
THE SOUL'S AWAKENING	297

T. Newberry, 177; Curtains of the Tabernacle, by T. Newberry, 106, 153.
 Day of the Lord, The, by Pastor F. E. Marsh, 110, 142, 206; Discipleship, by W. Collingwood, 248; Divine Ministry of the Holy Spirit, 221; Divine Trinity, The Love of the, by G. W. Gossling, 366.
 Easter Monday at Kilburn Hall, 136; Extract, An, 205.
 Faith, The Triumph of, by J. Canker, 22; Fullness of Christ, The, by C. H. Spurgeon, 40.
 Gatherings from the Hebrews, by H. Rose, 295; Mr. W. E. Gladstone's Latest Testimony to the Scriptures and on the Future Punishment of the Impenitent, 159; Glory of God in the Face of Jesus Christ, The, by W. Holmes, 168; God's Care, by A. E. H., 48; God's Principle, by J. D. S., 21; Grace that abounds, by A. E. H., 234.
 Hebrew Women, 187; Him hath God exalted, by C. H. Spurgeon, 272.
 I must, 326; "Ich Dien," by I. Barnes, 147; In the Secret of His Presence, by A. E. H., 186; Israel a Nation, 117; It pleased the Father that in Him should all fulness dwell, by C. H. Spurgeon, 313.
 Jacob's Last Words, by W. Collingwood, 372; Joseph's Tears, by W. Collingwood, 334; Jottings from my Bible Margin, by James Sprunt, 24, 125.
 Keeping Rank, by Irene Barnes, 242.
 Lamb is the Light thereof, The, by C. H. Spurgeon, 222; The Lampstand, by T. Newberry, 17, 36; Living Spring, by Alex. Raleigh, 328; Love, The Law of, 344; Love, The Greatness of Divine, by James Sprunt, 278.
 Marriage of Miss G. N. Hurditch and Rev. R. C. Evill, 95; Marriage of Miss L. E. Hurditch and Mr. H. E. Harte, 253; Meekness and Majesty, by A. E. W., 34; Mercy of God, The, by C. H. Spurgeon, 152; Ministry of Angels, The, by Adolph Saphir (the late), 171; Morley, The late Mr. John, 35, 66, 92.
 Notes of the Month, 29, 61, 99, 131, 162, 195, 227, 288, 318, 351.
 O Lord, work me, 140.
 Perfection, 314; Peters, J.P., The late Mr. W. H., 94; Progress, by Miss Porter, 176; Prophetic Word Confirmed, The, 203; Psalm of Past Wonder, J. Gritton, 6.
 Responsibility in Service, by John Gritton, 273; Revealed by Darkness, 336.

- Scarlet, by Lady Dent, 10; Song of Glad Welcome, by J. Gritton, 301; Spiritual Stocktaking, by W. D. Fisher, 179; Steps of that Faith of our Father Abraham, by C. Ruffitt, 358; Stillness with God, by Irene Barnes, 3; Street of Glory, The End of the, by C. H. Spurgeon, 114.
- Tabernacle, The Bars of the, by T. Newberry, 263; Tabernacle, The Boards of the, by T. Newberry, 250; Thoughts for the Present Time, by J. C. Averille, 356; Threefold Invitation, by C. Ruffitt, 245; Toiling in Rowing, 115.
- Vail, The, by Thomas Newberry, 308; Vessels of the Sanctuary, The Arrangement of the, by T. Newberry, 332; Voices of the Psalms, by J. Gritton, 6, 41, 103, 150, 174, 213, 232, 301, 329, 369.
- Walks and Talks with Mr. Interpreter Renewed, by W. Luff, 13, 45, 156, 183, 218, 240, 281, 310, 339, 373; Whit Monday at Kilburn Hall, 200; Why does God afflict us? by J. D. S., 8; Women's Protestant Union, by I. Barnes, 322; Word of God, The, by C. H. Spurgeon, 40; World, The, 252; Worship, by W. H., 47.
- POETRY.
- Alive unto God, by Lucy Bennett, 275.
Between the Years, by H. E. L. P., 9.
Easter Morning, by W. Miller, 116.
God's Will First, by Florence M. Taylor, 141;
God in All, by W. Luff, 262.
Life's Praise, by H. Bonar, 335.
Not knowing Whither, by F. M. Taylor, 44.
Silent Adoration, by Albert Midlane, 188.
The Bells of Is, by W. Kitching, 280; The Glory of Christ, by H. G. Guinness, 291; The Glories of Christ, by Milton, 305; The Pilgrim's Path, by E., 325; The Royal Priesthood, by H. Thorne, 244; The Solemn Charge, by Albert Midlane, 375; The Soul's Awakening, by W. Kitching, 297.
Waiting, by E. Stacy Watson, 355; Watch, by Albert Midlane, 203.
- NOTICES OF BOOKS.
- Across the Seas, 129; After Thirty Years, by J. Hudson Taylor, 97; A Retrospect, by J. H. Taylor, 97; A Box of Nails, by C. Edwards, 317; A Voice from Italy, 289; Arnold Inglehurst, by E. Everett Green, 60; A Night in Bethlehem, by J. Reid Howatt, 382; A Week of Birthdays, 384.
Behind the Great Wall, by Irene Barnes, 352; Bethesda Chimes, by Pastor F. E. Marsh, 99; Baptism of the Holy Ghost, by R. A. Torrey, 382; Beulah Land, by Rev. T. L. Cuyler, 380; Birds and Beasts, by Rev. J. G. Wood, 384.
Colonel Verner and his Friends, by A. E., 225; Creation centred in Christ, by H. G. Guinness, 159; Choosing and Chosen, by J. M. Drinkwater, 383; Concise Manual of Baptism, by J. Hunt Coope, 379.
Daily Light Birthday Book, 129; David, by F. B. Meyer, 27; Delia, by Mrs. E. M. Whittemore, 226; Dorothy's Story, by L. T. Meade, 384.
Eden Lost and Won, by Sir W. Dawson, 129; Educate our Mothers, by Mrs. Pearsall Smith, 381; Everybody's Medical Guide, 380. "For their Sakes I Sanctify Myself," by Rev. H. B. Macartney, 129; Frederick Chalmers, 130.
George Proctor the Teetotaler, by G. Hayler, 129; Great Missionaries, by Rev. C. C. Creegan and J. H. B. Goodnow, 28; Gathered Gleanings, by Mrs. Gordon, 381; Gems of Illustration, by Rev. G. Coates, 383; Golden Circle, The, by J. Mountford, 379; Gospel Questions and Answers, by J. Denney, 380.
Heart Purity and the Atonement, by Mrs. R. Harris, 60; Hymns and Meditations, by R. C. Chapman, 352; How to be Happy and Make Others Happy, by Otto Funcke, 380.
In Bonds, by Rev. Krikor Behesulian, 352; In the Footprints of St. Paul, by Rev. E. J. Hardy, 28; "I Never Expected such Happiness," by L. A. Bennett, 381.
John White, 161.
Lays of Life and Hope, by W. Blane, 352; Laups of the Temple, by Rev. H. R. Reynolds, 28; Lessons in the School of Prayer, by Rev. A. T. Pierson, 28; Lockhart, W. P., Merchant and Preacher, by his Wife, 27; Little Frolic, 384; Little Playfellows, 384.
Morning Thoughts for our Daughters, by Mrs. G. S. Rearney, 195; Merry and Glad, 384; Mothers and Motherhood, by Mrs. G. S. Reauey, 381.
Notes on the Life of Christ, by W. M. Whittemore, D.D., 383.
Our Own Magazine, C.S.S.M., 27; Out of His Fulness, by Rev. Andrew Murray, 381; Old Comrades, by Agnes Giberne, 383; Our Darlings, 383.
Plain Talks on Plain Subjects, by F. H. Rees, 194; Pleasure and Profit in Bible Study, by D. L. Moody, 194; Power of the Spirit, by Rev. A. Murray, 194; Praying in the Holy Spirit, by Rev. G. H. C. Macgregor, 318.
Sunday Book of Bible Stories, 98; Seed and Shower, by E. J. Allnutt, 382; Spiritual Stepping-stones, by Rev. F. Bourdillon, 382; Sunday Sunshine, 384.
The Tool Basket, 99; The Regions Beyond, by H. G. Guinness, 99; Talks to Young Folks, 98; Thoughts of Peace and not of Evil, by M. S. Clark, 130; Through Fire and Flood, by F. B. Meyer, 317; The Night of Weeping, by Rev. H. Bonar, 287; The Captain of the Bridge, by Newton Jones, 317; The Heir of all Things, 287; The Wonderful Law, by H. L. Hastings, 352; The Ten Commandments and the Lord's Prayer, by E. P. Hathaway, 160; The Story of the New Testament Movement, 161; The New Testament in Current English, by Ferrar Fenton, 28; The Gold of that Land, by Margaret Comrie, 60; The Acts of the Holy Spirit, by A. T. Pierson, 60; The Problem of the Ages, by Rev. J. B. Hastings, 97; The Bible its own Evidences, by W. Collingwood, 97; The Secret Power for Daily Living, 98; The Warfare of Girlhood, 98; The Supremacy and Sufficiency of Jesus Christ, by Ignotus, 378; The Christian Choir, by Ira D. Sankey, 378; The Lay Preacher's Guide, 378; The Quiver, 379; The Author of Morning and Night Watches, 379; The Keswick Week, 380; The Key-note of Life, 381; The Spirit's Seal, by Rev. E. W. Moore, 381; The Life of Francis Corell, 382; The Travels of Seek-Truth, by W. T. Andress, 382; The Lord My Banner, The Wall of Fire, by Lady B. Dent, 383; The Coming of Christ, by John Waite, 383; The Little Marie, by Brida Walker, 383; The End Crowns All, 384; Things to Live For, by Rev. J. R. Miller, D.D., 379.
Union with God, by J. R. Harris, 28; Unsearchable Riches, by F. B. Meyer, 317; Unity and Symmetry of the Bible, by Rev. J. Monro Gibson, 380; Ursula Challenor, by Ethel R. Boddy, 382.
Victory, by Mrs. C. C. Millard, 226.
Waiting on God, by Rev. A. Murray, 225; W. Burn's Thomson; Reminiscences of Medical Missionary Work, 28; Well Won, by J. G. Thornton, 383; Won at Last, by Agnes Giberne, 384.



STILLNESS WITH GOD.

“In quietness and in confidence shall be strength.”—ISAIAH xxx. 13.

A LESSON FOR THE NEW YEAR.

By IRENE H. BARNES, *Author of “A Parable in Porcelain,” &c.*

NATURE is full of parables. The Divine Workman, by Whom “everything beautiful in his time” is made, works silently. When the earth wakes from her winter sleep, she stirs with only the sound of a gentle stillness, as her mission to bring forth and bud begins again at Spring’s awakening touch. Young life is pressing on all sides upward through the brown mould from seed and bulb and root. But with noiseless activity. The poet may sing of—

“that faintest of all sounds,
The sound of growing things.”

But how few ears are quick enough to detect it!

Summer steals on, but she covers and re-covers the ground by a living tapestry of flower and fern with noiseless footstep. The giant sunflower and dwarf marigold in their growth are, like obedient children, “to be seen, not heard,” and the honeysuckle blows only silent fanfares of fragrance through her silver trumpets.

Autumn comes, but she hangs her fairy lamps of gold and red on orchard boughs with the soft tread of a mother who creeps gently to the pillow of her sleeping child to lay a coveted gift upon it. Her presence is felt, not heard.

Winter follows, and brings with her a white and sparkling coverlet of snow for the cold, shivering limbs of the forest children, who have so lately been stripped by the blast of their gay clothing. But who ever heard the footfall of a single flake as it alights on earth from its aerial journey? Though a million tons may fall, “He giveth snow *like wool.*” And meanwhile, too, through all the panorama of the seasons and the ages, neither sound of axe nor hammer is heard in the vast Nature Temple, which is being continually wrought upon by “a greater than Solomon,” Who is here. The manœuvres of God’s “great army” of earth-worms and coral insects as scavengers, ploughmen, and builders, are silent as the sunlight.

God’s ways in nature and grace are marvellously similar. He who silently breathed into man’s nostrils the breath of natural life, by “a still small voice” regenerates man’s soul. And it is in the hush of “thy

closet, when thou hast shut thy door" upon the hustling crowd of worldly thoughts and worrying cares, and the sound of the outside turmoil, that the Master is found with outstretched hand, saying: "*Peace be unto thee.*"

But how we rebel against the stillness! "*I cried . . . Their strength is to sit still. . . . But ye said, No!*" (Isaiah xxx. 15, 16.)

Among the Friends of days gone by prevailed a custom called the Lesson of Still. Every Quaker child, as part of its education, underwent the trial of sitting in perfect rigidity of limb and muscle for a certain fixed time each day; in preparation for the mode of silent, meditative worship it would in after years observe. It is easy to believe that no other task was half so irksome to the restless child, and that the Lesson of Still would be learnt only at the cost of tears, if not rebellion, by each high-spirited boy and girl.

But the "quiet spirit" is in the sight of God of great price. Not only so; it is absolutely necessary if we are to grow strong for service. "In quietness . . . strength,"—that is the Divine order. And so Paul lays emphasis on this very subject when writing to his beloved Thessalonians.

They were members of a church with which he had apparently little fault to find. They were "ensamples to all that believe," the "glory and joy" of the great missionary apostle himself. "But," he says, it would seem with almost a tremor of anxiety in his voice, "we beseech you, brethren, that ye STUDY to be QUIET." (1 Thess. iv. 11.) In other words, cultivate stillness at the cost of effort. Take time to be holy. Guard against such an incessant outward activity as will leave you no leisure for secret dealings alone with God. In your anxiety not to forsake the assembling of yourselves together, do not set aside the quiet communing in the inner sanctuary of your being with the Master of assemblies Himself. Be still.

Be still! How often we repeat the word of command to our restless children! How heedless they are of it! Even though old enough to understand it is for *their* good and not *our* pleasure, how difficult they find it to obey! Yet a wise mother knows that unless the tender growing frame of an infant has sufficient rest, unless the little fingers are unclasped from their playthings, and the patter of tiny feet is stopped when bed-time comes—aye, sometimes even in the day—her little one will suffer in mind as well as body. For otherwise will she not see, to her grief, a peevish irritability in the over-tired child, whose constitution is suffering from want of rest? And so, though more than all beside rejoicing in her boy's activity, she, nevertheless, gently lays him down and says, as she bends over his cot, Be still!

The successful teacher knows that ere his voice can reach his pupil's ear with effect, he must enforce quietness. The restless hands and feet must be stilled, the busy tongue silenced, the roaming eyes fixed on himself, if the lesson is to be learnt. Again and again the words fall from his lips, Be still!

And so on all through the education of a life-time the old nursery injunction is repeated. The child grown older has perhaps to endure the agony of a fractured limb. This time it is the skilful surgeon who tells him that having set the broken member all now depends upon the

sufferer's own ability to keep absolutely quiet, and the nurse re-echoes the physician's advice, Be still! Yes, we follow it all. We know it is true in temporal things. But as babes in Christ, as disciples of Christ, as sufferers with Christ, do we as readily recognise it is of *vital* importance to us that we "study to be quiet"?

Stillness with God. Without it the soul has no standpoint for any true outlook. We cannot obtain a clear distinct vision of the things that belong to our peace while we lead a life of railroad rush, for things of eternity look blurred, hazy, intangible. We must pause in our upward climb on the Delectable Mountains, and remain perfectly still awhile if we wish, like Bunyan's pilgrims, to look through the "prospective glass" at the prospect beyond.

Do we think enough of the Apostle's example in this connection who said, "I keep under my body, and bring it into subjection." In this age of endless outlets for energy among the Lord's followers—for which we cannot be too thankful—is there not a temptation lurking in the excitement of "work," "organising," and so on, to sacrifice STILLNESS to *stir*? And, the result? A human mechanism over-wound, over-strung, collapses. The busy brain at last is still. It was not allowed to "study to be quiet." Now it must perforce be idle—perhaps for days, months, years. And because no man liveth unto himself either the spiritual or temporal life, others are compelled to lay aside their more moderate activities to minister to the one laid low. Alas! wide gaps are made in the vineyard, all because the "useful," "valuable," "energetic" labourer had no time to obey God's voice: "Be still." He could not be persuaded that *stillness* is *service*, while so many "claims" pressed upon him. His answer to every remonstrance would be, "It is the LORD'S work," and "The night cometh,—I can rest then!" Perhaps he forgets that in God's stupendous work of creation He, the Almighty One, "Who fainteth not, neither is weary," not only caused a night of rest to succeed each day, but for a whole day *as well* "He rested from all His works, which God had created and made;" *i.e.* "the Lord's work"? Surely nothing could more plainly show us the value of stillness in His sight than His own solemn consecration of it: "And God blessed the seventh day, and sanctified it: *because that in it He had rested from ALL His work which God created and made.*"

Shall we not take it as a keynote for the New Year as "fellow-workers" with Him,—STUDY TO BE QUIET?

The restlessness of the unrenewed heart within us has been exchanged for the peace of God; our pardoned conscience finds that "the effect of righteousness"—not our own—"is quietness for ever"; our soul has gained its true equilibrium in Christ Himself. But, as the purchased "sheep of His hand," let us seek to learn day by day the Lesson of Still.

"He maketh me to lie down in green pastures,
He leadeth me beside the *still* waters."

His faithful people, to whom the Lord thus gives "pardon and peace," in answer to their prayer, shall be enabled to "serve Him *with a quiet mind.*" To those who seek it He will reveal the secret of passing the time of their sojourning here in "rest and *quietness.*" And following

the Lord fully, they will enter into the sweet experience of "joyfully serving Him in all godly quietness through Jesus Christ our Lord."

Dear Lord and Father of Mankind,
 Forgive our feverish ways!
 May we, restored to quiet mind,
 In purer lives Thy service find,
 In deeper reverence, praise.

With that deep hush subduing all
 Our words and works that drown
 The tender whisper of Thy call,
 As noiseless let Thy blessing fall
 As fell Thy manna down!

Drop Thy still dews of quietness
 Till all our strivings cease;
 Take from our souls the *strain* and *stress*,
 And let our ordered lives express
 The *beauty* of Thy PEACE!—J. G. WHITTIER

THE PSALM OF PAST WONDERS.

PSALM cxiv.

By JOHN GRITTON, D.D.

HE abundant military and agonistic terms in Holy Scripture spring from the facts of the Book; and are, moreover, a very distinct intimation that, till the day of final victory for the saints, and of final overthrow for their enemies, the Church will need the panoply of God while following the Captain of Salvation to the crown and the throne.

The second psalm describes the plotting and confederacy of the world-powers against the saints, and against the King of Saints; and indicates also the victory which will follow on the conflict. The intimations given by the lips of Jesus Himself, and echoed by apostolic writers, are no less indicative of the fact that, till He comes who shall reign, King of kings and Lord of lords, the Church will be more fully acquainted with the camp than with the festal hall—more often in the battlefield than on the victor's couch.

It appears very clearly that there will be at least one more great confederacy of world-powers against the city of God, and that, till the very hour of the King's coming, when His feet shall stand upon the Mount of Olives, there will be no cessation of conflict.

It is clear, moreover, that along all her blood-stained way to the crown, the Church of God and the individual saints, who compose that church from generation to generation, will be subject to assaults from their spiritual enemies, and will have to wrestle oftentimes with the world and the flesh and the devil.

Under such conditions, is it not certain that the Church needs very distinct convictions touching divine choice and leading and power? If God has chosen her to be His, she may well argue that His glory is concerned in her history. If God is indeed her captain, leader, and fore-runner, she may follow His leading wherever she traces it, and may be patient and trustful when she cannot—for the dust of warfare or the darkness of night—see her way. If God, who has chosen and who leads, is mighty to save, the Church may well feel confident of salvation and of triumph.

In the Psalm, the music of which now rests on our ear, the Church of

God seeks comfort and strength by calling to mind the doings of her King in ancient days.

She recounts His marvels in Egypt, at the Red Sea, at Sinai, at Meribah, and at the Jordan. The Lord—the God of Jacob—was sufficient then. Is His hand weaker, is His arm shorter to-day? He broke the might of Egypt: He made a way through the depths of the sea: He shook hills and mountains at Horeb: He brought water out of the stony rock in the arid desert: He cut off the waters of Jordan, and led His people into the land of promise. These are indubitable facts, stamped on the heart and memory of the nation. Need we fear that He who wrought these marvels can ever be overtaken? Can the hand which thus conquered in other days be paralyzed now? Is there any sea which He cannot divide; any river which He cannot pass; any mountain which He cannot shake; any extremity in which He cannot provide? He laid the pride of Egypt in the dust, and buried her army and her king in the depths of the sea; and it is HE who challenges the world-powers of to-day, as then He challenged Egypt—as in later days He challenged Assyria and Babylon, and Persia and Rome. HE who demands, “Why do the heathen rage, and the people imagine a vain thing?” HE who hears the counsel of the kings of the earth, and beholds the confederacy of his foes. HE who sits above the flood of the world’s opposition, and does but laugh at its weakness and deride its assumption. HE who in the fulness of time has derided and vexed nations in the past, and who in all possible emergencies, in all uprising of His foes, can break them with a rod of iron, and dash them in pieces like a potter’s vessel.

Does the saint acknowledge all this, and yet tremble at his own littleness and feebleness? Does he know that God is mighty and he nothing? Does he own that Jehovah can save Israels—princes with God, but tremble lest a mean Jacob may be left to perish? Let him call to mind that it is the Lord, who, out of Jacobs, can make Israels; and let him note how in our psalm the Lord has but one title, “THE GOD OF JACOB.” We may well look to the rock whence we were hewn, and to the hole of the pit whence we were digged: we may justly call to mind the pit of horrible noises, and the slippery clay in which we once had our place: we may well recall that Abram and Sarai, and Jacob and Rahab, and Ruth of Moab are among our spiritual progenitors—but not for humbling only; not to awaken fear simply: let it be for strength and encouragement also.

Did not the Lord make Abram into Abraham, Sarai into Sarah, Jacob into Israel? Did not he put Rahab and Ruth—daughters of non-elect nations—into the line of Messias, and out of weakness make them strong? Yes, verily! HE is the potter, we the clay, and from the broken clay of national and natural nothingness, He creates the vessels of honour. He chooses whom He will. He it is of whom it is written, “God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, and things which are not, to bring to nought things that are.”

WHY DOES GOD AFFLICT US?

Thus are we comforted. The Lord brings JACOB out of the house of bondage, and it is as ISRAEL he becomes the possession of Jehovah.

"When Israel went out of Egypt, the house of Jacob from a strange people," our covenant God rescued a nation and established a type, in accordance with which He has been rescuing bond-slaves in all intermediate ages; and, in fulfilment of which, He will gloriously accomplish the promise of a later day. "The days come, saith Jehovah, that they shall no more say, Jehovah liveth which brought up the children of Israel out of the land of Egypt: but Jehovah liveth which brought up and led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land."

When sea and river, mountain and rock, were moved at the presence of the Captain of the Lord's host—the angel of the covenant—they became witnesses of the power of God; and pledges of divine and supernatural interposition, wherever and whenever the safety of His people and the security of His covenant should be endangered.

When Horeb and Sinia "trembled" in the days of the Exodus, there was given to men the assurance of a day when the God of Jacob should finally redeem His people, and that with such manifestations of glory and power as would cause the "earth" itself to tremble at His presence.

When God "turned the rocks into a standing water, and the flint into a fountain of waters," there was given to the Israel of God, and to His chosen ones from the Gentile world, an intimation that, beside rivers of living water, they should be led by the Lamb in the midst of the throne, when the wilderness shall have blossomed as the rose, and the saints shall eat of the tree of life in the midst of the Paradise of God.

We thank God that this Psalm of Past Wonders becomes to us in Christ Jesus the picture of promise, of perfect redemption, and perpetual safety.

WHY DOES GOD AFFLICT US?

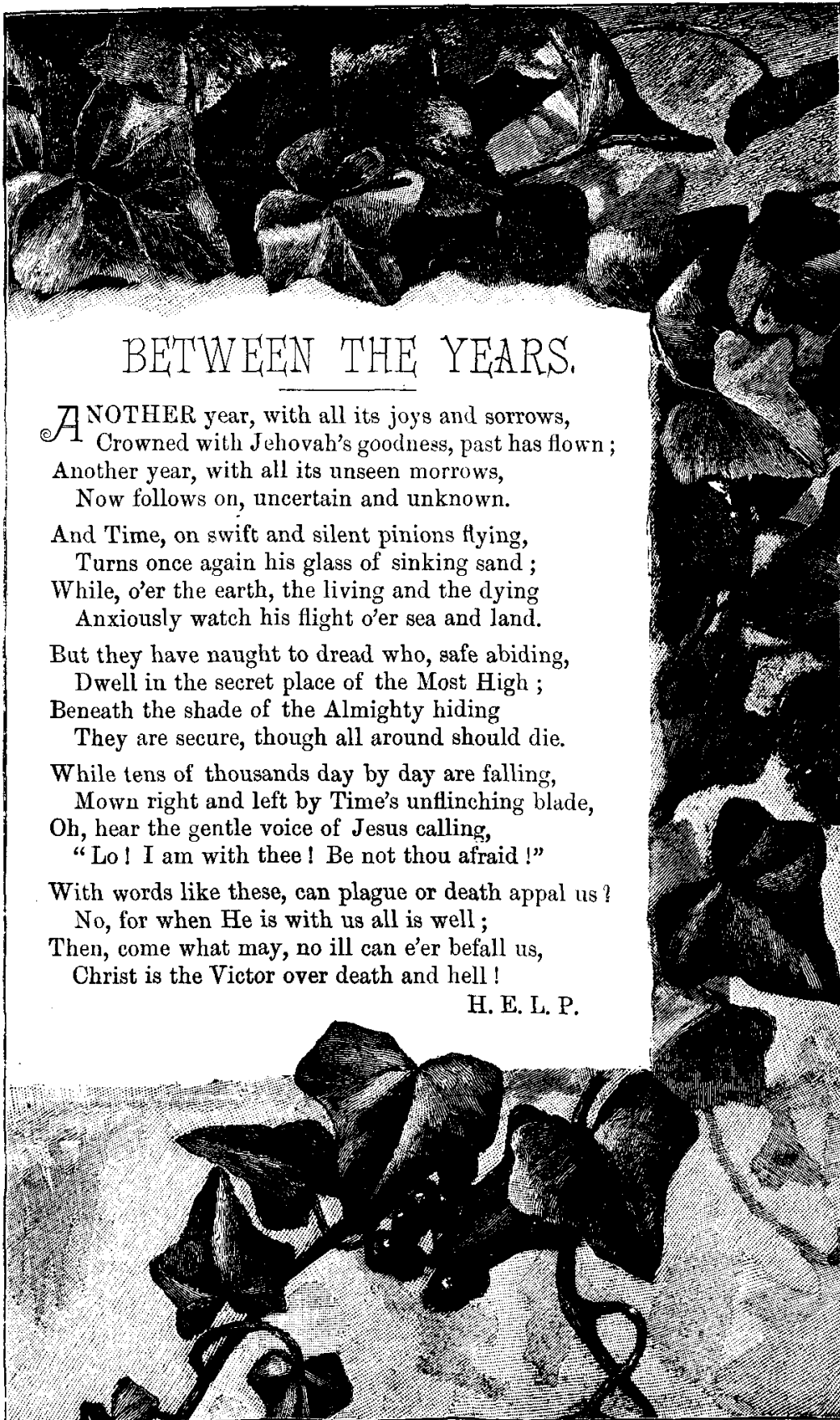
IT has often been asked, as if it were a mystery, "Why does God keep His poor tired children so long in the endurance of pain and affliction, and otherwise try them with trial upon trial?" Meditating this on my own couch, I have bethought me of three beautiful reasons, all plain as plainness itself, and which, alas! the children of care and sorrow so often fail to see.

First. He Himself says, "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." The naughty, rebellious little child may not know why the chastisement is inflicted on him; but the father knows, who does it in perfect love, yearning over him in proportion as he bestows the chastening. Such a chastening, then, is one of the clearest proofs of God's love.

Second. The Lord represents Himself as a refiner sitting over the fires of His furnace, having His precious gold in His hand. He wants to detach the dross from it, and will not cease till He can see His own likeness reflected perfectly in the gold He has purified.

Third. We may have for long years declared how we believe in God. We have said that if we lived in the days of Abraham, or of Noah, we would have come out with them, and we have been for nearly half a century getting others to believe. Now God puts us to the test, "that the *trial* of your faith, being much more precious than that of gold that perisheth . . . might be found unto praise and honour and glory at the appearing of Jesus Christ."

J. D. S.



BETWEEN THE YEARS.

ANOTHER year, with all its joys and sorrows,
Crowned with Jehovah's goodness, past has flown ;
Another year, with all its unseen morrows,
Now follows on, uncertain and unknown.

And Time, on swift and silent pinions flying,
Turns once again his glass of sinking sand ;
While, o'er the earth, the living and the dying
Anxiously watch his flight o'er sea and land.

But they have naught to dread who, safe abiding,
Dwell in the secret place of the Most High ;
Beneath the shade of the Almighty hiding
They are secure, though all around should die.

While tens of thousands day by day are falling,
Mown right and left by Time's unflinching blade,
Oh, hear the gentle voice of Jesus calling,
"Lo ! I am with thee ! Be not thou afraid !"

With words like these, can plague or death appal us ?
No, for when He is with us all is well ;
Then, come what may, no ill can e'er befall us,
Christ is the Victor over death and hell !

H. E. L. P.

*

SCARLET.

EXODUS xxvi. 1 ; LEV. xiv. 6 ; MATT. xxvii. 28 ; PS. xxii. 6 ; JOHN xii. 24.

By LADY BEAUJOLIS DENT.

IT is sometimes said that the love of God is as a golden thread running through Scripture ; and may we not likewise say that the manifestation of that love is as a scarlet thread interwoven therewith, teaching how “God . . . loved us, and sent His Son to be the propitiation for our sins” ? (1 John iv. 10).

From the fall of Adam the great atonement to be made by the promised Saviour was shadowed forth in manifold types and offerings, till “finished” upon Calvary ; and in the closing book of Scripture, in visions vouchsafed to St. John in Patmos, he is given to see the result of that mighty work, in the multitudes gathered above, redeemed with that “precious blood,” of which scarlet is a type. By it they have been cleansed from their sins ; by it they are made overcomers ; and in it, having washed their robes, they “have the right to come to the tree of life” (Rev. v. 9 ; i. 5 ; vii. 14 ; xii. 11 ; xxii. 14, R.V.).

SCARLET is among the Levitical types, and it is a very striking one. It is sometimes used in Scripture as emblematic of MAJESTY or worldly pomp, as in Dan. v. 7, 16, 29, and Nahum ii. 3 (in some translations rendered purple). Of SIN, as in Isaiah i. 18 ; while BLOOD, or blood-shedding, is the most common thought from the very colour. These three meanings are brought to mind in the description of the mystic Babylon. “Arrayed in . . . SCARLET,” and seated “upon a scarlet-coloured beast,” she glorified herself, taking the position of “QUEEN” ; “her SINS have reached unto heaven,” and she is described as “drunken with the BLOOD of the saints” (Rev. xvii. 3, 6 ; xviii. 5, 7).

But when this word scarlet is used in the Levitical types, the great idea is the humiliation and death of the Lord Jesus Christ ; and when we learn from Hebrew scholars the full meaning of the word in the original, we are better able to grasp its deep significance. Whenever it occurs in Exodus, Leviticus, or Numbers, two Hebrew words are used, which no doubt accounts for the expression “double-dyed” found in the Vulgate, and some other translations.

The primitive meaning of one of these words is “WORM,” which occurs in Exodus xvi. 20, and Ps. xxii. 6. The second word signifies DEEP SCARLET, or COCCUS, a grain ; and the Greek word kokkinos (κόκκινος, from κόκκος,* a grain) is the one most generally used as the Hebrew equivalent in the above-named books of Moses, as well as in the passages of the New Testament, where the word scarlet appears.

There can, then, be no doubt that scarlet points to the blood-shedding

* Derived from κόκκος βαφική, the *dyeing grain*, which produced this colour, and is described as a small dry twig, to which the *grains* adhere like lentils ! These grains were full of *little worms*, whose juice produced the brilliant scarlet dye. The Arabians called both insect and colour *alkermes*. Kermes—a name still well-known—is simply the *coccus of the berry-bearing ilex*, or holm oak, a dwarf tree common in Palestine, Crete, and other countries.—PARKHURST.

of Jesus, "the Lamb of God." Looking first at that all-instructive type, the tabernacle, we find scarlet throughout. In that beautiful inner covering, specially called "the tabernacle," in the veil that divided "the holy place from the most holy," in the hangings "for the door of the tent," and "the gate of the court" (Exodus xxvi. 1, 31, 33, 36; xxvii. 16); and also in the ephod, the curious girdle, and the breastplate of the high priest, on which the precious stones were fastened (Exodus xxviii. 6, 8, 15)—in each and all scarlet.

The ten curtains forming "the tabernacle," and "the veil" were to be of "fine twined linen, and blue and purple and scarlet, with cherubims of cunning work" (which latter were omitted in hangings for door and gate). In these we are pointed to the Word who "was with God, and was God," and was "made flesh" (1 John i. 1, 14). In the fine linen we see the spotless righteousness of "the Holy One" (Luke i. 35; Mark i. 24); in the "blue," "the Lord from heaven" (1 Cor xv. 47); in the "purple," "the King eternal" (1 Tim. i. 17); while the scarlet teaches that He gave "His life a ransom" (Matt. xx. 28; 1 Tim. ii. 6). For sin He shed His precious blood, which alone could make atonement or reconciliation (Lev. xvii. 11; Rom. v. 11); and rising a triumphant Conqueror over sin, Satan, death, and the grave, He ascended to heaven as "King of glory" (Ps. xxiv. 7-10. Blue and scarlet making purple).

Thus we have sin, death, majesty, all foreshadowed here in the scarlet, and where the linen is named *after* the scarlet, which it is in each passage alluded to, excepting that relating to the beautiful covering, it may further tell of the result of our Lord's death to those who have died, and are risen with Him (Rom. vi. 4-9), for God "made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." "The fine linen is the righteousness of the saints" (2 Cor. v. 21; Rev. xix. 8).

Turning now to the ceremonial of the cleansing of the leper (Lev. xiv. 6), we read of "cedar wood, *scarlet*, and hyssop,"* which, with "the living bird," were to be dipped "in the blood of the bird that was killed over the running water."

These, as applied to our Lord, tell of endurance, worth, excellent glory, and deep humiliation, even unto death (Phil. ii. 6-8). "Excellent as the cedars" (Song v. 15), Jehovah's "Fellow" (Zech. xiii. 7; Col. ii. 9), yet "set at naught" (Luke xxiii. 11; Acts iv. 11), mockingly arrayed in "a scarlet robe" (*κλαμύδα κοκκίνη*, Matt. xxvii. 28, 29), with other insignia of royalty; scourged, spit upon, crucified, and a sponge, with vinegar on *hyssop*, given him to drink (John xix. 29). But how precious that word, "the Lord hath laid on Him the iniquity of us all," for all are lepers; *i.e.* sinners in God's sight (Rom. iii. 23), from the highest to the lowest (cedar, hyssop), whether lofty ones, or mean man (Isaiah ii. 11; v. 15; Ezek. xvii. 3, 12); therefore *all* need the cleansing blood, for whether their sins be double-dyed, or, what the world considers, little ones, there could be no remission (Rom. iii. 25) without the shedding of the precious blood (Heb. ix. 12, 14, 22), through the action of the Holy Spirit (running water). *With* that, though the sins be "as scarlet, they shall be as white as snow" (Isaiah i. 18).

* These three are also seen in the burning of the red heifer (Num. xix. 6).

Observe that "scarlet," in this last passage, is rendered in the Septuagint by the same word (*κόκκινος*) used in the Levitical types, as also for the "scarlet robe"; and again, in Hebrews ix. 19, referring back to the ceremonial relating to the first covenant.

See, too, how the all-sufficiency of Jesus' blood is shown in the "covering for the tent of rams' skins dyed red" (Exodus xxvi. 14), of which no measure is given, as if to teach us that there is no limit to the power of Jesus' precious blood, except that placed by man himself, in refusing to accept its cleansing.

But two other passages specially call for attention. First, Psalm xxii. 6, where the Lord, by the mouth of the psalmist, thus speaks: "I am a WORM, and no man; a reproach of man, and despised of the people." Already we have seen that worm is the primitive sense of one of the Hebrew words for scarlet; and this psalm, as we know, points to the humiliation and death of the holy Jesus, opening with the very words He uttered on the cross, though its closing verses point onwards to His reign of righteousness; and we rejoice to know that the latter is as sure to be fulfilled as the former has been.

A worm is looked upon as a despicable creature, and was not our blessed Lord "despised and rejected of men"? (Isaiah liii. 3). His own people "received Him not" (John i. 11), and reproaches were heaped upon Him (see John ix. 24; Matt. ix. 3; xxvi. 65; xxvii. 39-43); so that again, by the mouth of the psalmist, He says, "Reproach hath broken My heart" (Psalm lxix. 20).

And so, too, must His people be ready now to bear reproach for His sake (Heb. xiii. 12-14); ready to take the place of a despised worm, as did the holy Jesus. We must be "dead with Christ," "crucified with Christ," if we would "live with Him" (Rom. vi. 8; Gal. ii. 20). We are ready enough to take the blessings promised to the Lord's people, but are we able to be "always bearing about in the body the *dying* of the Lord Jesus, that the life also of Jesus might be made manifest in our body"? Are we prepared to "suffer with Him," that we may be also "glorified together"? (2 Cor. iv. 10; Rom. viii. 17). "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." "If we suffer, we shall also reign with Him" (2 Cor. i. 5; 2 Tim. ii. 12).

Lastly, look at John xii. 24, where the same lessons are taught us, "Verily, verily, I say unto you, Except a *corn of wheat*" (*ὁ κόκκος*) "fall into the ground and *die*, it abideth alone; but if it die, it bringeth forth much fruit." Jesus, with His heart of love, desired not to be "alone" in His glory throughout the eternal ages, but rather He desired to bring glory to His Father by the salvation of vast multitudes; therefore the true "Corn of Wheat" *died*, and ever since has been bringing forth "much fruit" in the souls that have been and are being saved, until "He shall see of the travail of His soul, and shall be satisfied" (Isaiah liii. 11).

In like manner we must die to sin (as "He died unto sin once," Rom. vi. 10, 11) if we would bring forth fruit to the glory of God now, and share the glory of our risen Lord hereafter. Our sins laid on Jesus now, our life "hid with Christ in God"; thus it must be now, if we

would "see Him as He is," when He comes again; and be "like Him," and with Him for ever, praising the Lamb who was slain, and hath "redeemed us to God by His blood" (Col. iii. 3; 1 John iii. 2; Rev. v. 9-14).

Thus we see how, when convicted of sin by the Holy Spirit, the scarlet first points us—in type—to the cross for pardon, and "redemption through His blood" (Col. i. 14), in deep humiliation for what our sins cost "the Holy One"; then, onward, as *saved* sinners, to "the sanctuary" (holy place) for worship (incense altar) "in spirit and in truth"; for feeding on the spiritual food, "the Bread of God" (John vi. 33, shewbread); basking in His light (candlestick, John viii. 12); and through the Holy Spirit (oil) shining FOR HIM, "before men" (Exodus xxv. 37; Matt. v. 16); while the scarlet around (in covering, vail, and door-hanging) should keep in our remembrance that, "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (1 John i. 7).

And yet further still does the scarlet lead us, even into the "holiest of all," for it is written to those who are Christ's, "Having . . . boldness to enter into the holiest by the BLOOD of Jesus, by a new and living way, which He hath consecrated for us, through the *veil*, that is to say, His flesh . . . Let us draw near with a true heart in full assurance of faith." "By His own blood He entered in once into the holy place," that is, "heaven itself," where he now appears "in the presence of God for us" (Heb. x. 19-22; ix. 12, 24): and He would have His people enter also in spirit, that, like the beloved Apostle, they may have fellowship "with the Father, and with His Son Jesus Christ" (1 John i. 3).

Wondrous, unspeakable love! May He give to each one of His children to know more of this blessed privilege of fellowship.

WALKS AND TALKS WITH MR. INTERPRETER RENEWED.

By WILLIAM LUFF, Author of "Morning Dew for Opening Buds," &c.

NO. 1.—AT THE ROYAL MINT.

MONEY-MAKING is always an interesting subject: so let us go with Mr. Interpreter to the Mint of London, and there learn the process, and learn wisdom also, from the lips of our instructor.

Only do not set up in business for yourselves; for this work is not to be imitated: and he who attempts it will soon find himself in the hands of justice; for coins, like converts, cannot be manufactured by any novice.

Our guide first took us into "*The Melting-room*," suggesting that God always begins by melting the heart upon which He intends working.

As we entered, a chain was fastened across our path to prevent our going too near.

"God preserves His work from all possibility of robbery," was the lesson, to which was added—

"Nor can we pry too closely into the work of the Holy Spirit. 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.'" (John iii. 8.)

A huge pot or crucible is hanging by a crane over a coke-fire. We are just in time to see it lifted, placed in a holder, and then when tilted, a stream of liquid gold runs out into moulds, which give it the form of bars. The crucible holds 1,200 ounces of gold: if silver is being melted, the weight would be 5,000 ounces.

Please note that a flame of gas is kept burning under and around the flowing gold, to prevent the formation of air-bubbles, or any other evil arising from contact with the outside cold atmosphere.

"Through the fire," whispered Mr. Interpreter. "How often the flame of trial preserves from the chilling world through which we have to pass."

"Gold," continued the speaker, "is seldom, if ever, found pure. To purify it, lead oxide is mixed therewith: when melted, the lead and gold unite. To separate it, a current of air is blown upon its surface, which oxidises the lead, and with it, removes all impurities. Probably this process is alluded to Jeremiah vi. 29. The bellows, with which the blast was produced being consumed, the lead fails to produce the desired effect. 'The bellows are burned, the lead is consumed of the fire: the founder melteth in vain: for the wicked are not plucked away. Reprobate silver shall men call them, because the Lord hath rejected them.' Afflictions without the breath of the Spirit purify no man."

"What is the quantity of gold melted here in twelve months?"

"Over 350 tons sometimes. In one year, over 7,000,000 sovereigns and 6,000,000 halves have been issued. In 1893, after testing, 78,380,030 pieces of all-sorts passed into circulation. Were there as many converts turned out of the Royal Mint of God? If not, the fault is not with the Divine machinery."

Passing from the melting-room through locked doors, we enter the "*Rolling-room.*" Here the bars are passed between steel-faced rollers, each pair closer than the previous pair, until the metal is reduced to the thinness of the coins to be struck therefrom. These strips are called "fillets."

"When Paul was passing through this process, how his self-esteem was decreased," said the Interpreter. "From being 'the least of the apostles,' he became 'less than the least of all saints,' and still decreasing, in his most advanced days, classed himself with 'sinners, of whom I am chief.' (1 Cor. xv. 9: Eph. iii. 8: 1 Tim. i. 15.) How different was his experience of the work of grace to that heard at modern conventions."

To see that the "fillets" are the exact quality, a "blank," the size of the proposed coin, is now struck out with a hand-punch. If when weighed this is found correct, the strip of metal passes; or, if incorrect, it has to go back to be melted and rolled again.

"How many of us," said the Interpreter, "have to be put back

because not fit to pass on to higher things. God will have His material right to begin with."

The "*Punching-room*" has our attention next. In it the "fillets" pass beneath "plungers," or steel "punches," which cut out the "blanks," or future coins: these fall through holes and drop below at the rate of 200 per minute.

There is such a noise here that we can hardly hear our friend's remark—

"Do not despise noisy meetings. God does much of His work quietly; but when He coined 3,000 new converts at Pentecost, that was not a silent process. The Royal Mint has its clamour as well as calm. Note also that here is an individualizing work: each piece of metal begins now to have a separate and separated life. God's people, whom He has predestinated to be conformed to the image of His Son, are to be so as individuals, each being 'cut out' for special work."

After being cut out, the blanks are next passed through machines, in which the rough edges are made smooth. "A process very necessary for all of us," is the practical reminder. "True metal need not be, and must not be, rough-edged." "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." (2 Tim. ii. 24.)

In order to soften the "blanks" ready for the final stamping, they are again made to feel the fire: not to undo the work already done, but to prepare for greater honour. Opening his Bible, Mr. I. read:—

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." (1 Peter iv. 12.)

The fire causes a film of copper oxide to form on the coins, and so they are bathed in sulphuric acid, that they may be perfectly clean to receive the royal image and superscription. We were told—

"The lesson here is that even the trials God sends often develope in us new evils, murmuring, impatience, fretfulness, etc.; but this has its remedy and, like other sins, can be purged."

The pieces of metal are now placed in revolving drums, filled with beechen saw-dust: this gives them the final polish.

"So white! so pure! so precious!" said our instructor; "a beautiful illustration of Christ's reply to Peter: 'Jesus saith to him, He that is washed needeth not save to wash his face, but is clean every whit.' (John xiii. 10.) 'Now ye are clean through the word which I have spoken unto you' (xv. 3). Only cleansed ones can receive the God-likeness."

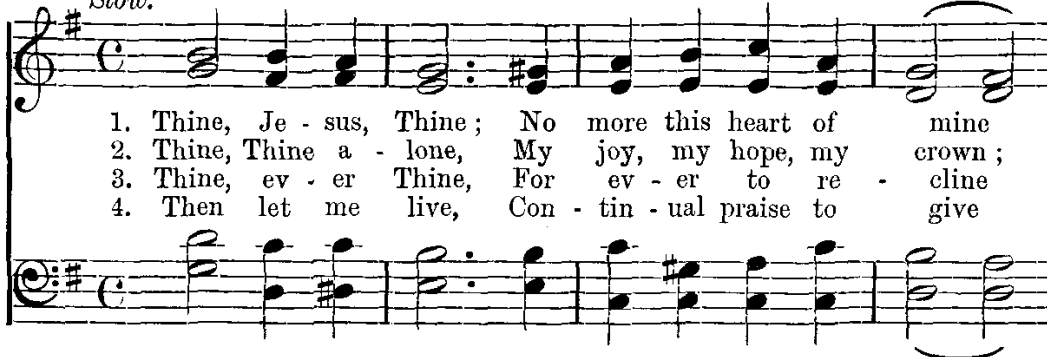
(To be continued.)

It is work indeed when, feeling what we owe to Christ, we put His cross into our cause, and give Him back, in sweet and happy service, some interest for what He expended for us (Gal. i. 24.)

"Thine, Jesus, Thine."

Words by A. MIDLANE.

Music by F. H. HUTCHINS.

Slow.


1. Thine, Je - sus, Thine; No more this heart of mine
 2. Thine, Thine a - lone, My joy, my hope, my crown;
 3. Thine, ev - er Thine, For ev - er to re - cline
 4. Then let me live, Con - tin - ual praise to give



Shall seek its joy a - part . . . from Thee; The
 Now earth - ly things may fade . . . and die; They
 On love e - ter - nal, fixed . . . and sure; Yes,
 To Thy dear name, my pre - cious Lord; Hence-



world is cru - ci - fied to me, And I . . . am Thine.
 charm my soul no more, for I Am Thine . . . a - lone.
 I am Thine for ev - er - more, Lord Je - - - sus, Thine.
 - forth a - lone be - loved, a - dored, To Thee . . . I'd live.

CALM COUNSEL FOR THE NEW YEAR.


Do all with industry and integrity, and leave the event with God. I have seen matters fall out so unexpectedly, that they have taught me, in all affairs, neither to despair, nor to presume. Not to despair, for God can help me; not to presume, for God can thwart me. I will never despair, because I have a God; I will never presume, because I am but a man.

THE LAMPSTAND.

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

EXODUS xxv. 31-39.

Verse 31. "And thou shalt make a lampstand of pure gold."

HE golden lampstand, with its seven lamps and centre shaft, is the type of ministry according to God in the power of the Holy Ghost, in its various branches of testimony, having Christ for its centre, source, and subject. In the CHERUBIM on the mercy-seat we have ministry in its heavenly and divine source; in the LAMPSTAND, ministry in its exercise on earth.

THE MATERIAL.

That which is here signified by the "pure gold," is ministry according to God, and not according to the principles and practices of men—ministry after a divine model, maintained in the power of divine grace. "If any man speak," says Peter, "let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ" (1 Peter iv. 11). Not cultivated intellect, putting forth its strongest efforts to the credit of the preacher, and to the honour of the ministry; but divine grace, manifested to the glory of God.

This ministry looks to no earthly source for its authority, but has its sanction and its strength in God. It is GIFT received from the Lord Jesus Christ, risen and glorified; distributed by the Holy Ghost according to His own will (1 Cor. xii. 11), and exercised in subjection to the supreme authority of Christ. There are diversities of gifts, but the same SPIRIT; differences of administrations (or services), but the same LORD; diversities of operations, but it is the same GOD which worketh all in all. (1 Cor. iv. 4-6.)

THE WORKMANSHIP.

"Of beaten work shall the lampstand be made."

"Beaten work" for the lampstand, and "beaten oil" for the light (Ex. xxvii. 20). The lampstand was not cast by one simple operation, but wrought. This shews the labour, care, and skill which is required in ministry according to God. It is not simple gift, but gift stirred up, laboriously fulfilled, and strengthened by the exercise (See 1 Tim. iv. 13-16, and 2 Tim. i. 6).

THE CENTRE SHAFT AND BRANCH.

"His shaft, and his branch (not branches, see chap. xxxvii. 17), his bowls, his knops, and his flowers, shall be of the same."

This is the centre shaft and branch, which is called, by way of pre-eminence, "the lampstand" in v. 34, and is typical of the Lord Jesus Christ Himself, the centre and source of testimony in the power of the Spirit, and the great example and pattern of it in His personal ministry on earth.

As to fruit-bearing, He is the true vine, and His disciples are the

branches. And as to testimony-bearing, He is the true lampstand, and His servants are branches of the same. In either case, without Him we can do nothing.

THE SIX BRANCHES.

Verse 32. "And six branches shall come out of the sides of it ; three branches of the lampstand out of the one side, and three branches of the lampstand out of the other side."

The apostles and prophets of the present dispensation, having laid the foundation, and all the fundamental points, whether of truth or practice, being settled, and contained in the inspired scriptures, the three standing branches of ministry in the Church, and for its adding to and building up until it is complete, are those of the **EVANGELIST**, the **PASTOR**, and the **TEACHER** (Eph. iv.). The six branches proceed from the main shaft in **PAIRS**, expressing fellowship and concurrence in testimony. They proceed from the sides, and not the front ; for the object of ministry is not to make it or the minister prominent, but for the exhibition of Christ. "We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake." Standing aside that He may be visible to all, and thus giving Him in testimony His own proper place, "Jesus in the midst."

These branches, as the original implies, are hollow. In Zech. iv. we have a lampstand of gold ; the representation of ministry in the power of the Spirit, in the latter day in connection with Israel. This lampstand had a bowl on the top, and seven pipes leading to the seven lamps. While two olive trees supply the oil to the bowl, and thence to the seven branches and lamps. The two olive trees are representations of Zerubbabel and Joshua ; but these again are typical of the Lord Jesus in His Melchizedec character as priest and king. The great lesson is—"Not by might, nor by power, but by My Spirit, saith Jehovah of hosts." "Branches," hollow, thus adapted to receive and convey the oil. The import is expressed by the apostle, "Not that we are sufficient of ourselves to think anything of ourselves ; but our sufficiency is of God." "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

The **SOURCE** of supply for ministry is in Christ, the **POWER** for all testimony is the Spirit of God. Three branches on either side. The **EVANGELIST** begins the work, and lays the foundation, which is Christ Jesus ; his sphere is the widest, his parish is the world. The **PASTOR** carries on the work in caring for the blood-bought flock of God. The **TEACHER** leads the soul yet higher into the truth of God, and the apprehension of the divine glories of the person of Christ.

THE BOWLS.

Verse 33. "Three bowls made like unto almonds, with a knop and a flower in one branch ; and three bowls made like almonds in the other branch, with a knop and a flower ; so in the six branches that come out of the lampstand."

The oval form, "made like unto almonds," is significant. The root of the Hebrew word for "almond" signifies to **WATCH**, also **TO BE EARLY**, **READY** or **PREPARED**. The almond tree was noted for its early blossoming. See Jer. i. 11, 12, "Moreover, the word of Jehovah came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an

almond tree. Then said Jehovah unto me, Thou hast well seen: for I will hasten [am watching over] My word to perform it."

So also 2 Tim. ii. 21, "If a man, therefore, purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, prepared unto every good work." And 2 Tim. iv. 5, "But watch thou in all things, . . . do the work of an evangelist, make full proof of thy ministry." These bowls, therefore, made like almonds, express watchfulness, readiness, and preparedness for the Christian ministry. But this preparedness consists in an acquaintance with divine truth; the Word of Christ dwelling richly in the heart, in all wisdom.

Like the scribe instructed unto the kingdom of heaven, bringing forth out of His treasure things new and old (Matt. xiii. 52).

So Paul to Timothy, "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all" (1 Tim. iv. 15). "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. ii. 15).

THE KNOPS AND FLOWERS.

"KNOP," round the original word signifies, and smaller in size than the bowls. These knops I understand to be typical of GIFT, such as that of the evangelist, pastor, or teacher.

"AND A FLOWER." The Septuagint says, a lily. As the bowls express PREPAREDNESS for ministry, through a deep acquaintance with the Word of God; and the knops, distinct GIFT for its ministration; so by the flower is expressed the FULL UNFOLDING of divine truth in actual testimony.

This suggests an instructive lesson, that God would have His truth presented in attractive form. "The preacher sought to find out acceptable words," or words of delight (Eccles. xii. 10). "The sweetness of the lips increaseth learning" (Prov. xvi. 21). On the lips of the great Teacher the people hung, and marvelled at the gracious words that proceeded from Him; and no wonder, for "never man spake like this man."

Three bowls, one knop, and one flower in each branch. Significant of a threefold capacity or preparedness, a general acquaintance with each branch of divine truth—"three bowls." One distinct gift, as that of evangelist, pastor, or teacher—"a knop." And one manifestation of gift—"a flower." Every EVANGELIST should not only be acquainted with the truth of the gospel, but with other truths of God's Word, so as to be prepared to give the word of exhortation and instruction as needed, though his distinct work be that of preaching the gospel.

So the PASTOR'S especial call may be to deal with souls experimentally, "To reprove, rebuke, exhort with all longsuffering and doctrine," but he should be ready also to present the gospel of the grace of God to perishing sinners, and to instruct the souls he deals with.

And while the TEACHER makes full proof of his own ministry, he will find it profitable to "do the work of an evangelist" as God gives him opportunity (2 Tim. iv. 5). Experimental dealings with souls in secret will tend to increase the richness and value of his ministry in teaching.

(To be continued.)

THE BALANCES OF THE SANCTUARY.

By JAMES WRIGHT.

I. *1 Sam.* ii. 3, "The LORD is a God of knowledge, and by Him ACTIONS are weighed."

GOD the Holy Ghost, in Peter, weighed the *actions* of Ananias and Sapphira (*Acts v.*), and their *apparently* beautiful act of self-sacrifice was found to be a "hidden work of darkness," and swift judgment followed.

God the Son weighed the action of the "poor widow" (*Mark xii.* 42-44), and shewed her gift of "two mites"—"all her living"—to be "more than *all*" the "*much*" that the "*rich* cast in."

Let us remember that *every* "action" of our lives, as servants of Christ, passes through these unerring "balances," and is either "approved," as the latter of the above instances, or "found wanting," as the former.

II. *Isaiah xxvi.* 7, "Thou most upright dost weigh the PATH of the just."

God weighed *Enoch's* path, and approved it so much that He "translated him, that he should not see death."

"He walked *with God*" (*Gen. v.* 24) *on earth*, and "pleased God" (*Heb. xi.* 5) so much that God "took him" to walk with Him in white in heaven! *Enoch's* translation, without seeing death, was a *reward* of *obedience*.

God weighed *Elijah's* path in FLEEING for his life from the wrath of *Jezebel* (*1 Kings xix.* 3), when there came a voice to him twice (verses 9 and 13), "What doest thou *here*, *Elijah*?" followed by the commission to "*Return*" (*v.* 15).

The Lord's gentle reproof and correction of His servant's error, in supposing that he was the solitary one faithful to *Jehovah*, by the unexpected information that he had 7000 companions in his allegiance to the *true* God, had its designed effect in the *restoration* of the prophet's soul; and in the end he was counted worthy of the *same reward* for his God-pleasing path as that which was bestowed on *Enoch*, for he too was translated "by a whirlwind into heaven," without passing through death.

Let us never *limit* the measure of God's *restoring grace*. He delights to lift the *recovered* wanderer on to a higher platform of communion with Himself than was ever known before.

III. *Proverbs xvi.* 2, "The LORD weigheth the SPIRITS."

God the Son weighed *Peter's spirit* (*Matt. xvi.* 17 and 23). *First*, after *Peter's* confession to Him as the Christ, the Son of the living God, pronouncing him "*Blessed*," as the subject of a "revelation" from the Father; and secondly, immediately after, discriminating in His unerring balances between spirit and FLESH, and discerning the *latter* rampant in *Peter's* attempt to persuade his Master to shun the cross—denouncing his spirit as "*Satan*"; *i.e.* the adversary of His own and His Father's *will* and purpose.

Again, the Blessed One weighed *Nathaniel's* spirit (*John i.* 47), and found him, and declared him to be an Israelite indeed, "in whom is *no guile*."

☞ Let us seek to be of those who *hide nothing* from God; who confess our transgressions unto the LORD; and know in consequence His full and free forgiveness of the iniquity of our sin (Psalm xxxii. 5). Then, in the consciousness of being "made the righteousness of God in the One who was made sin for us," we shall become one of the "blessed ones," in whose "*spirit* there is NO GUILF" (verse 2, compared with Rom. iv. 6).

IV. *Proverbs* xvi. 11, "A just weight and balances are the LORD'S."

Leviticus xix. 36, "Just balances, just weights, shall ye have: I am the LORD your God, which brought you out of the land of Egypt."

God says, "Be ye holy, for I am holy." So, on the same principle, He says, "I weigh with JUST weights and balances, and therefore,

"YE shall have just balances and just weights."

☞ Applying this to *ourselves*, as "the *spiritual* Israel of God" (Gal. vi. 16), does it not teach us that we are not to *wait* until we stand before "the judgment-seat of Christ," to discern the *true* character of our actions, path, and spirit.

If we will only use the "*just balances and weights* of the *inspired-written-word* of God, we may daily anticipate the verdict of the judgment-seat; and know of a *certainty* whether we are well-pleasing children to our heavenly Father; whether we are obedient servants to Him whom we call Master and Lord. This was the constant "labour" and "exercise" of the apostle Paul. "We labour, that, whether present or absent, we may be accepted of (well-pleasing to) Him" (2 Cor. v. 9).

And again, "Herein do I *exercise* myself, to have always a conscience void of offence toward God, and toward men" (Acts xxiv. 16).

May we all be constrained thus to endeavour to "glorify God in our bodies" (1 Cor. vi. 20, R.V.).

GOD'S PRINCIPLE.

☞ GOD'S principle in IAS dealing out trial and affliction seems to be that of going from the less to the greater. You find this in the question well understood by the godly Israelite: "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?"

Running with footmen was of common practice, and need not have been of great repugnance. *Contending with horses* implies what was more difficult and more dangerous, and of much weightier concern; the weak and the worn would find it beyond all mere running with footmen. The *swelling of Jordan* indicated trial overflowing and flooding the soul; for Jordan had its heights, when its great Lebanon-founts were opened by the meridian sun of a tropical summer. Then its tremendous flow carried all before it in one common *havoc* down to the depths of the well-dreaded Dead Sea. Thus God may send at the first some blinding trials, which yet may not be insuperable to bear. In these we could feel Him near to us as a comfort and a joy, and nurse our weary selves with some special promise of His own blessed Word. Supposing we are restive and rejectful of His dealings, we are ill-fitted for the deeper trials. In other words, if we cannot run with the footmen or contend with horses, what *can* we do when Jordan pours down upon us its desolating floods? But, under divine grace, the lesser trial may prepare us for the greater, and the greater smooth our way along the torrent of the greatest.

J. D. S.

THE TRIUMPH OF FAITH.

By J. CANKER.

MARK ii. 3-12.

IN these verses we have a remarkable instance of the triumph of faith. Some men, who had been influenced by the preaching of Jesus, interested themselves in a sick neighbour, and determined to make an effort to get him healed. It was not an easy task to impose upon themselves, but they had counted the cost, and were prepared to put themselves to any inconvenience in order to accomplish their purpose, and, eventually, they overcame every obstacle, and had the joy of seeing the man return to his home fully restored. The narrative is interesting, instructive, and encouraging. Let us consider it.

I. These men had implicit confidence in Christ. They had, no doubt, heard His words, had seen His works, and were convinced that he was possessed of wondrous power. He had delivered the man with an unclean spirit (chap. i. 25, 26), and had healed Simon's wife's mother (chap. i. 31), and they knew that He was able and willing to heal all who came to Him. This led them to think of the palsied man, and gave them courage to act on his behalf. They were confident as to the result if they could only get him to Jesus. So, "strong in faith," they went forward on their mission of mercy. All true service is the result of unwavering faith in the Lord Jesus. He alone can deal with human sin and misery. To be a blessing to the needy ones around us, we must begin with HIM, and give HIM the first place in all our efforts. Many sincere workers are often discouraged because they think too much of the *means* they use, and too little of the *Master* they serve. It is not faith in our own wisdom or experience, or in human opinions or methods, that will give motive power for service, or sustain us in our work, but faith in the living Christ.

II. They had a tender regard for the palsied man. Their acquaintance with Christ made them compassionate. They had, possibly, never before felt any concern for the welfare of this poor man. But now, as they remember his helpless condition, their hearts are filled with a divine tenderness, and they are anxious to help him. So they went to his house, and sympathized with him in his sorrow, and probably told him all they knew about Jesus. And as they spake of His wondrous works and gracious words, his heart was stirred and his hopes revived. And when they offered to take him to Jesus, he willingly agreed to their proposal. "Faith worketh by love." To "rescue the perishing," we need warm hearts as well as clear heads. We must not only have confidence in Christ's power, but we must be constrained by Christ's love. We may see the need of our fellow men, and know all about the remedy provided, but if we approach them with cold hearts, there will be no response to our words, and our efforts will be fruitless. Sympathy is an essential qualification for service. Without this, work in the vineyard will be irksome and discouraging. If we would move others we must first be moved ourselves. The heart of the Lord Jesus was always full of sympathy for sorrowing humanity. Before He touched men with

His hands, He took hold of them with His heart. His pity was not only as great as His power, but always preceded it. Oh that our hearts might be saturated with His love; then we should with joy follow in His steps.

III. They were united in purpose. There was something to be done, and these men united to do it. They were all equally interested in their sick neighbour, and desired that he should be healed; and they knew that if he could have an interview with Jesus, the thing would be accomplished. But mere pity is not enough. The man cannot walk. They must be prepared to make some effort, and their combined strength is needed. So they cast aside their personal considerations, and resolved to carry him on his bed to where Jesus was preaching. It was certainly not a pleasant undertaking, but the helpless state of the poor man demanded it, and in order to help him they were willing to inconvenience themselves. Their minds were made up. There was no mental reservation, no petty jealousy, no selfish motive. They clearly understood each other, and were truly united. Their hearts and hands met, and they stood pledged to do their utmost for this palsied sinner.

Faith in Christ makes us one. All true believers are members of the same body, and belong to the same family, and are indwelt by the same Spirit. They are one as to their position *in* Christ, and they should be one in service *for* Christ. When the ranks of God's people are broken, their efforts are disjointed, and their usefulness hindered. We must, by all means, shun worldliness, and sin; but we cannot afford to shun one another. There is a common enemy to meet, and all who love our Lord Jesus Christ should unite to meet him. Souls are perishing, and Christians should unite to save them.

IV. They were persistent in effort. Their journey to Jesus began apparently under favourable circumstances. But before it was ended, many things happened to severely test their faith and patience. But their purpose was fixed, and their motto was onward. Difficulties, instead of discouraging them, only nerved them for further effort. They *would* not be turned back. Nothing could quench their zeal. They stood undaunted before every obstacle. When they had arrived at the house where Jesus was, they found it so crowded, that they could not get near the door; so they ascended the stone steps on the outside, which led to the top, with a hope of gaining an entrance there. But here they find another difficulty. There is no opening through the roof.

What is to be done now? Unbelief would suggest, "You had better take the man home again, this is evidently not the right time for him to be healed. The way is not clear to-day, bring him again to-morrow, earlier in the day, before the place is so crowded." But faith is never defeated. It thrives in the midst of difficulties, and is superior to all circumstances. So they set to work, and made a hole in the roof, large enough to admit the bed, and then lowered it and its precious burden down, down, down, until it rested at the feet of Jesus. Serving God is no child's play. We must prepare for battle, if we wish to be useful. The world, the flesh, and the devil are all against us. Difficulties of all kinds will press upon us. Temptations fierce and strong will assail us; but faith never retreats. Her march is ever forward. Faith lives upon God, and sees no fear, and fights with a certainty of victory. Let us

then, in the face of all opposition, *persistently* pursue the purpose for which we have been redeemed.

V. Their labours were abundantly rewarded. "When Jesus saw their faith, He said unto the sick of the palsy, Son, thy sins be forgiven thee. Arise, take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all." What a reward was this! What joy it must have given these men, as they saw the one they had taken such an interest in, leave the presence of Christ strong and well, and rejoicing in the forgiveness of sins. Now their faith is rewarded. Jesus had not failed them. He had proved Himself worthy of their confidence. And as they saw their friend rise up before Him a new man, they glorified God. He was healed in answer to their faith, and his deliverance was their reward. Let us be encouraged by the example of these four determined workers, and "go forward," nothing doubting. Earnest, persevering effort brings its own reward. Faith leads to victory. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. xv. 58).

JOTTINGS FROM MY BIBLE MARGINS.

By JAMES SPRUNT.

NO. 3. MATTHEW III.

"**I**N *those days*" (v. 1). Chapter ii. closes with the Lord as a CHILD, this third chapter opens with the Lord as a MAN. The date, according to marginal chronology, is A.D. 26, but, as Mr. Newberry points out, "Since ANNO DOMINI commences four years after the birth of Christ, four must be added to A.D. throughout the gospels to make it correspond with the actual year of Christ's life." That this is so Luke iii. 23 proves, for the date in the margin is A.D. 26, whilst the Scripture says, "Jesus Himself began to be about *thirty* years of age."

From this chapter to chapter xx. we have, "the second proposal of Himself by the Lord to His people; that is, as the Light from Zebulun and Naphtali, according to the prophet Isaiah."—*J. G. Bellett*. (Compare chap. iv. 15.)

"*Repent.*" The Greek word *metanoēō* means "To have a change of mind." In view of the near approach of the Heavenly Kingdom, men were called upon to confess their ungodliness, and turn in preparedness of heart for the reign of the Messiah.

"*The Kingdom of Heaven is at hand,*" or, perhaps more correctly, "The Kingdom of the Heavens hath drawn nigh" (v. 2. Compare Dan. ii. 44; iv. 26). From these and other Old Testament Scriptures the Baptist, together with other Jewish people, awaited the coming of earth's rightful King, whose kingdom should be EVERLASTING. By the Spirit John was led to announce that that time had drawn nigh. He was not announcing the commencement of the present dispensation

of grace, but the near approach of the period when the Heavens should rule.

Mr. Rotherham, emphasizing the words "drawn near," speaks of it as "a beautiful emphasis," and says, "The Kingdom of the Heavens had been long foreshadowed and foretold; neither the name nor the thought was new. But when John proclaimed 'DRAWN NEAR has the Kingdom of the Heavens!'—this was distinctive, this was new and startling. It roused the entire nation."

"*The voice of one crying*" (v. 3). John was only the voice—the Reality, the Coming One, the King, would soon appear.

"*The same John*" (v. 4). In current English we should say, "John himself." It was not meant to distinguish him from another John.

In verse 7, instead of "O generation of vipers," read "offspring" or "brood," and instead of "who hath warned you," read "who suggested to you." The word "warned" simply means "pointed out," "directed," or "shewn."

"*Bring forth therefore fruits meet for repentance,*" or, as in R.V., "worthy of your repentance" (v. 8). The verb is in the aorist. It is to be the characteristic of the man, not a mere exhortation for the future "Be in the state of having done it."

Mr. Fenton, in his *New Testament in Current English*, translates the verse, "Produce then, fruit displaying your conversion."

NOTE THE THREE BAPTISMS in verse 11 :

1. Baptism with water—John's baptism, as in this chapter.
2. Baptism with the Holy Ghost—Pentecostal baptism (Acts ii. 3, 4).
3. Baptism with fire—Baptism of judgment (Mal. iv. 1).

People often speak of the baptism of the Holy Ghost, but Scripture never so speaks. It is always "with," or "in," or "into."

"*Baptized of him*" (v. 13), read instead "baptized by him." The Greek word *hupo* points out the one who is baptizing.

"*But John forbad Him*" (v. 14), or, as in R.V., "John would have hindered Him." It is the imperfect tense—"was doing."

"*Thus it becometh us to fulfil all righteousness*" (v. 15). It is not here the righteousness of fulfilling the law, although He did that. In this Scripture the Lord is seen fulfilling righteousness in that He identifies Himself with the remnant of Israel, who had owned their ruined state before God, and had consequently been baptized, confessing their sins. The sinless Saviour was baptized, not because of anything in Him, but as fully entering into the state of the Israel people before God, and joining Himself with all those who felt their ruined condition. What grace! Mark the "us"—"It becometh *us* to fulfil all righteousness." This seems to include John with the Lord.

The Lord having been baptized, "the heavens were opened" (v. 16), and a twofold testimony was borne unto Him :

1. Silent testimony of the Spirit—"The Spirit of God descending like a dove, and lighting upon Him."
2. Audible testimony of the Father—"This is My beloved Son, in whom I am well pleased."

BIBLE READINGS.

539.—PROMISE ON THREEFOLD CORD.

ISAIAH xl. 10.

I WILL { STRENGTHEN
HELP
UPHOLD } THEE.

540.—THREEFOLD PRIVILEGE.

To { WAIT UPON THE LORD (Isaiah xl. 30).
WALK WITH THE LORD (1 John i. 7).
WORK WITH THE LORD (2 Cor. vi. 1).

PRESENCE OF GOD WITH HIS PEOPLE (Matt. xviii. 20).

PROMISE OF GOD TO HIS PEOPLE (John xvi. 23).

POWER OF GOD GIVEN TO HIS PEOPLE (Acts i. 8).

541.—“ I HAVE.”

PSALM cxix.

Gone astray (<i>v.</i> 176).	Stuck to (<i>v.</i> 31).
Inclined my heart (<i>v.</i> 112).	Loved (<i>v.</i> 47).
Longed after (<i>v.</i> 40).	Hoped in (<i>v.</i> 43).
Sought (<i>v.</i> 94).	Kept (<i>v.</i> 67).
Chosen (<i>v.</i> 30).	Hid in my heart (<i>v.</i> 11).
Believed (<i>v.</i> 66).	Rejoiced in (<i>v.</i> 14).
Remembered (<i>v.</i> 55).	Declared (<i>v.</i> 13).

Thy testimonies have I taken as an heritage (*v.* 111).

GEORGE D. FREEMAN.

542.—THREE CHARACTERS.

2 KINGS v. 1-27.

I. <i>Naaman.</i>	{ A Captain (<i>v.</i> 1). „ Great Man „ „ Gracious „ „ „ Mighty „ „ „ Leper „ „ Naaman's Obedience (<i>v.</i> 14-18). „ Gratefulness. „ Forsaking Idols.	
1. His Personal Qualities		
2. A Gracious Result		
II. <i>The Captive Maid.</i>		{ Her Home-life (<i>v.</i> 2-7). „ Heavenly-mindedness. „ Heroism. „ Honour.
God's Messenger .		
III. <i>Gehazi.</i>	{ Gehazi's Wicked Purpose (<i>v.</i> 20-27). „ Covetousness. „ Falsehood. „ Punishment.	
The Hypocrite Exposed		

HARRY ROSE.

NOTICES OF BOOKS.

Books or 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 call the attention of our readers to the *ANNUAL VOLUME OF "FOOTSTEPS OF TRUTH,"* now ready, and to be had through any bookseller, or direct from the publishers, J. F. Shaw & Co. With its attractive binding, many instructive articles, variety of portraits and illustrations, and new music, we venture to think it will prove an acceptable New Year's gift to many seeking advancement in the spiritual life. (Price 2s. 6d.)

W. P. LOCKHART, MERCHANT AND PREACHER. A Life Story. Compiled by his Wife. Hodder and Stoughton. (3s. 6d.)

We gladly welcome this biography of one we knew and respected as a most devoted saint and servant of God; but instead of remarking at length on the well-written contents of the volume before us, we prefer to give the following terse sentence extracted from the preface written by Dr. A. Maclaren, which aptly and briefly expresses the most striking characteristics of our departed friend: "Porridge and the Shorter Catechism used to be the food for growing lads in Scotch households; and each, in its own way, made bone and muscle. If, in after years, the doctrine of that most logical of catechisms was rejected, at any rate it was understood, and that is something in these days, when novelists are hailed as the proper teachers of theology. In body and mind, Mr. Lockhart had been nourished on such diet, and both had thriven accordingly. The stalwart figure, broad-shouldered and erect; the strong face, which spoke of a determined will, but with many a curve which betrayed underlying tenderness, and the twinkle of a saving sense of humour in the eye, answered well to the vigorous, resolute, and withal lovable character of the man, who was at once athlete and evangelist, merchant and pastor. He was a very unconventional Christian teacher, in days when it had not yet become conventional to be unconventional. A man who was captain of a Liverpool eleven, and vaulted over a five-barred gate outside the church where he was about to hold a Revival service, was certainly not cast in the ordinary revivalist mould, and did good work in illustrating by his life the possibility of blending high animal spirits and frank enjoyment of athletic exercises with earnest religion. Scoffs about sour-visaged Puritans fell singularly pointless on this sturdy cricketer and gymnast, intensely Puritan as he was." We would only add that every young man in the land should possess a copy.

OUR OWN MAGAZINE. The Children's Special Service Mission, 13A, Warwick Lane. (2s.)

The sixteenth annual volume of this splendid magazine is now published, and, if possible, surpasses all previous numbers. It is brimful of *true* stirring stories, and such that cannot fail to instil into the minds of young people an earnest desire for true and faithful discipleship to Christ. The circulation of this magazine is now over 100,000 copies per month, which speaks for its real worth and attractiveness.

DAVID: SHEPHERD, PSALMIST, KING. By Rev. F. B. MEYER, B.A. Morgan and Scott. (2s. 6d.)

This latest addition to Mr. Meyer's biographical writings on Old Testament characters is as valuable in instruction and deep spiritual insight as his previous works. Carefully tracing the periods of David's life that led from the shepherd to the king, the remarkable features of his character as "sweet singer of the world; ancestor of Christ; founder of a dynasty of kings; a prophet, inspired and taught, as the apostle Peter tells us, by the Holy Ghost; the type and precursor of Him who, though his Son, was also his Lord"—combined, moreover, with his humanness in varying experiences of sin and sorrow—the book will prove intellectual and stimulating to the young Bible student.

GREAT MISSIONARIES. By Rev. C. C. CREEGAN, D.D., and J. A. B. GOODNOW. (3s. 6d.) Messrs. Hodder and Stoughton.

A splendid book of reference for those interested in the progress and history of work in the foreign field. This volume contains the histories of twenty-three missionary heroes, including John C. Patteson, William Carey, J. K. Mackenzie, John G. Paton, Alexander M. Mackay, Bishop Taylor, Robert Moffat, &c. &c., whose various spheres of operation have extended over many parts of the world. As may be expected, this volume is not void of romance and adventure, which will make it a favourite with young people, while at the same time it stimulates one with an ardent love for missionary enterprise. With such noble lives thus brought so clearly before us, we should be invigorated to more patient endurance in the work that lies before us.

"Lives of great men all remind us
We can make our lives sublime,
And departing, leave behind us
Footprints on the sands of time."

IN THE FOOTPRINTS OF ST. PAUL. By Rev. E. J. HARDY, M.A. (2s. 6d.) Nisbet & Co.

A distinct and interesting biography of the great missionary, St. Paul. Beautifully illustrated, and contains a map clearly indicating the journeyings of this apostle. We should all benefit by studying more constantly this life-story, so full of exemplary zeal and untiring labour for the cause of Christ. Will be found very helpful to bible-class teachers, and young students.

Mr. J. Forbes Moncrieff, Edinburgh, has published four excellent New Year address booklets for the young, entitled, *THE FISHER AND THE FOWLER*, a little treatise on the common temptations of life; well illustrated. *HOW TO BE HAPPY*, addressed to all young people who wish to have a *happy* New Year. *SNARES FOR THE SIMPLE. OUR IDOLS*, with helpful suggestions how to overcome. (Prices ½d. and 1½d. each.)

From John G. Wheeler, 88, Mildmay Park, *RUBY ALMANACK AND TEXT-BOOK.* Texts on different topics for each month, choice sayings and poetry, general and useful information. (Price 1d.)

From John Ritchie, Kilmarnock, *CHILDREN'S ALMANACK AND BIBLE-SEARCHING TEXT-BOOK.* The verses are carefully chosen, and space left for the reference (chapter and verse only) to be supplied; twenty-one prizes for boys and girls offered.

POCKET DIARY AND DAILY TEXT-BOOK. (Price 1d.) Contains also plain words for business men, helpful sayings for daily living, and general information.

CHINA INLAND MISSION ALMANACK. (1d.) Extreme novelty.

THE CHRISTIAN ALMANACK. Attractively printed in two colours, and well illustrated.

We have also received the following books for the season, of which a detailed account will be given in February number:

"THE NEW TESTAMENT IN CURRENT ENGLISH." By Ferrar Fenton.

"W. BURNS THOMSON: REMINISCENCES OF MEDICAL MISSIONARY WORK." Hodder and Stoughton. (3s. 6d.)

"UNION WITH GOD." By J. Rendal Harris. Hodder and Stoughton. (4s. 6d.)

"THOUGHTS OF PEACE, AND NOT OF EVIL." By M. S. Clark. Hodder and Stoughton. (5s.)

"LESSONS IN THE SCHOOL OF PRAYER." By Rev. A. T. Pierson, D.D. Hodder and Stoughton. (2s. 6d.)

"FOR THEIR SAKES I SANCTIFY MYSELF." By Rev. H. B. Macartney. J. F. Shaw & Co.

"GEORGE PROCTER, THE TEETOTALER." (3s. 6d.) Guy Hayler, 131, Pilgrim Street, Newcastle-on-Tyne.

"LAMPS OF THE TEMPLE." Addresses to young men. By Rev. H. R. Reynolds, D.D. Religious Tract Society. (3s. 6d.)

NOTES FOR THE MONTH.

JOTTINGS FROM ZANZIBAR.

THE several ships of war having left for awhile, there have, during the past few weeks, been fewer opportunities for work amongst seamen at the "Strangers' Rest"; and the hot weather has set in, with the thermometer registering over 100 degrees in the shade, yet our beloved daughter writes that she is in the best of health and spirits, delighting in the opportunities ever opening for testifying of Christ, both amongst Europeans and natives of all classes, in public and in private.

Probably before this reaches many readers, Miss Hurditch will have "changed her name," as the interesting event was fixed for the end of December, or on New Year's Day.

We are deeply touched by the widespread interest felt in our daughter's mission, as expressed in very many of our correspondents' letters, and whilst grateful for this, we ask continued prayer on her behalf, that she may be the means of leading many souls to Christ, both from amongst high and low.

From recent letters, we cull the following extracts:—

"I enclose you

"A GRATEFUL LETTER,

just received from the Cape from one of my 'sailor boys' (33 years of age). I am proud of him. One of those intelligent Christian fellows—I won't say too good for the navy, for we want our best Englishmen for that, but he would be so helpful in many spheres of Christian work.

"H.M.S. *Raccoon*, CAPE OF GOOD HOPE.

"DEAR MADAM,—I am at last taking advantage of the privilege you gave me of writing you. . . . We often find ourselves talking of the "Strangers' Rest," and wondering if we shall visit it again. I am sure those of us who visited there, have to be very thankful, for often when in the lowest frame of mind I have gone there, and before leaving found His blessed presence cheering me, so much so, that things which had looked dark and dreary before, assumed quite a bright and promising appearance afterwards.

"He giveth power to the faint," and I am sure we need so much power, especially where we are, or seem so, divided, and are so little able to meet together on warship for prayer. Still, our Lord found greater obstacles than these, and overcame them. What puny creatures we should be, if we allowed our little troubles to overcome our good resolutions! I take it we sin by being sad, for as Temples of the Holy Ghost, we should be joyful temples; as stewards of the manifold grace of God, we should be cheerful stewards. He has said, "Your joy no man taketh from you." "I am the Lord; I change not." Blessed promises all of them, held forth in the face of all insult, all rebellion, all misdeeds. . . . I hope the Master's work is still going forward in the "Strangers' Rest," and that you have had no more *unpleasant* visitors. I trust your work among the Swahili is proving a blessing; in fact, I should like to hear you are cramped for room at all your meetings. . . . The Christians of the ship send you their respects and best wishes, and our prayers are for you and all workers in the Master's service.

"Yours very respectfully in Him,

D. FENNELL."

"I am so sorry H.M.S. *Barossa* has been obliged to leave us for a time. The troubles in Wasseni and other districts are increasing, and we are anxiously waiting for our Indian troops, who are expected in a about month's time.

"A DREADFUL ACCIDENT

has occurred on board H.M.S. *Widgeon*, lately arrived. Four bluejackets were fearfully burnt. One poor fellow died as soon as he was brought into the hospital. The other three I visited yesterday afternoon, but was only allowed to say a few words to them, as they were in such pain. I am going again to-morrow. The doctor is very kind to me, and is glad for me to get a talk with the patients.

"When visiting the Bazaar and Indian markets with Mr. Wilson, who speaks their own language, Hindustani, I generally manage to get into conversation with the poor Indian women, who sit all day at the entrance to their shops, huddled up in all their dirt and apparent misery, with the little Hindu children around them.

"With my ayah's good Swahili language, and my attempt at it, these women understand nearly all I say to them. I gave them a treat the other day, at 7 in the

morning. Ayah and myself made the sailors' room very attractive with palm leaves, &c., and I sang a few hymns, with accompaniment on the much-valued little harmonium, while they were eating, when who should come round the door but

“A SNAKE CHARMER,

evidently one of their husbands. He looked very suspiciously at me, and the snakes were by no means reassuring, but he soon disappeared when he saw I was up to no mischief. I had a little talk with these poor women, and gave each a Bible picture as they left. Quite

“AN AMUSING INCIDENT

occurred a few days ago. In the midst of my work I heard a terrible disturbance in the main street. My incorrigible Ali at his tricks again! He was being hooted by all the Swahili mob, and chiefly by his new wife (a tipsy creature), who was screeching like a cat, wanting a paper of divorce. Ali says she will not earn him any food, so he beats her. I had a very solemn talk with him, and he seemed very penitent; and the next day, much to my amusement, he asked me to see an ayah downstairs, and judge if she would make him a good wife. He said he didn't want one he has to cane every day. He is an awful Mahomedan sinner! My ayah fully agrees with me, but she is such a little Pharisee, always talking about ‘*Me*, a Christian bébé; Archdeacon confirms me soon.’ However she is to be well trusted, and very conscientious; and I believe she will be ‘thoroughly converted’ one day. What with Mahomedan sinners and pharisaical ayahs, I think I will conclude my diary for the present.

BEATRICE M. HURDITCH.”

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MR. GEORGE HUCKLESBY, who for eighteen years past has been identified chiefly with the work of the Evangelistic Mission, having principal charge of the Malden Hall branch, where much blessing has attended his labours, has now left London to take up the charge of the work at Brimscombe, Gloucestershire, which was for long successfully conducted by the late Mr. J. J. Smith. As a mark of respect and affection in which he has been held at Malden Hall, a social gathering took place on Monday, the 25th ult., and was largely attended, the hall being nearly full for the evening meeting. Mr. C. Russell Hurditch presided, and read Acts xxii. Brief, pointed addresses were then delivered by Messrs. P. Garrioch, William Groves, J. Sprunt, W. Barnard Smith, Mills, and Ingram. In the course of the evening, Mr. King (Treasurer) presented Mr. Hucklesby with a purse, containing over £47, as a token of love from the Christians assembling at Malden Hall, who were mostly of the poorer class, but wished to show in some small way their deep gratitude for the true and faithful service he had rendered among them.

Mr. Hucklesby, in his parting words, expressed his sincere thanks and regret at having to bid farewell to those with whom he had worked so happily with for so many years, and hoped they would still, shoulder to shoulder, continue to press the battle of the Lord to the front.

Will our friends pray that this faithful servant may be marvellously blessed in his new sphere of service, and that another may be raised up to fill his place at Malden Hall?

* * * * *

SALE OF WORK.—As announced in recent numbers of *Footsteps of Truth*, a sale of work was recently held for two days at the Willesden Hall, Brondesbury, on behalf of the Evangelistic Mission Funds. A number of friends had lent a helping hand in making the sale a success, and the hall appeared well furnished and decorated when the hour for opening came.

The proceedings were inaugurated with prayer, and the workers united in singing the doxology in acknowledgment of the assistance already given. The tables contained a variety of articles, all of which had been provided with the object of meeting a ready sale, and the visitors had ample opportunity of making a useful selection. The Christian Endeavour Society, though a youthful organisation in connection with Willesden Hall, had the centre stall, upon which they made a brave show with miscellaneous articles, which reflected great credit upon their ingenuity and industry. Another stall represented the colportage work of the Mission, and contained a large selection of books, cards, texts, &c. Friends from Clapton were responsible for another stall, and yet another was filled with articles dear to the hearts of the children. The members of the Dorcas meeting who, during the year, have made upwards of 200 garments for sale and distribution to

needy cases, provided an array of goods, and the friends were also glad to patronise the rummage sale which was held in an adjacent room. A well-filled refreshment table formed an important feature in the arrangements, and generously contributed edibles of various kinds were also on sale. Notable among these were several large joints of cooked meat. Many willing helpers were available as sellers, and the purchasers were also not a few. The proceeds amounted to over £60, or about £10 increase on last year's sale. To all who assisted us, by gifts or otherwise, we tender our heartiest thanks in helping to make it thus a success, whilst we hope for a renewal of similar help, D. V., on the next like occasion.

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WE are glad to record another visit from our old friend and fellow-worker, Mr. J. E. Taylor (of Aylesbury), who conducted the evangelistic services in Kilburn Hall on Sundays, December 1st and 8th. His ministry of the Word was marked by power, and was manifestly blessed to many. He will renew his fellowship with us in February and March, by preaching the Word at Willesden and Kilburn Halls.

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ON Thursday, December 5th, another old friend visited Kilburn Hall, namely, Ned Wright, who always gets the ear of the working people, and in his own homely, forcible way, presented the Gospel to a large audience. He has lost none of his old-time vigour and earnestness, while his quaint illustrations, drawn from his vast experiences, are as fresh and as varied as ever. He hopes to be able to preach at this hall again throughout February.

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OUR friends at Kilburn and Willesden Halls have been delighted with the "Object Lessons" of Surgeon-General Partridge, on some Wednesday and Thursday evenings during the past two months, as our readers may judge, when on discovering that he had missed his train, after 9 o'clock, he said he would continue his lecture, giving his audience the option of leaving, which only two did, and he renewed his discourse till (not quite midnight, like Paul) 10 o'clock, the congregation shewing sustained interest to the close. Surgeon-General Partridge has kindly arranged to give further "Object Lessons," during this month and next, at Malden and Bignold Halls. Our good friend has quite a gift for such parabolic ministry, in which he introduces the most ingenious contrivances, appealing to the eye as well as the ear, hoping thereby to more effectually reach the heart. May God greatly use him in his interesting ministry.

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THE Lord has graciously opened the way for some of our workers to visit some lodging-houses in the N.W. district, in one of which weekly meetings have been commenced. Great interest has been shewn by the men, who listen attentively to the word spoken, and join heartily in the hymns sung. The average attendance is between thirty and forty. Gospel literature is also freely given and gratefully accepted. Many of these men, though poor, are fine, big fellows of the navy class, many of whom are engaged on the new railway line through Hampstead and St. John's Wood.

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A LECTURE, entitled "Black and White Life in South Africa," will be delivered at Willesden Hall, Willesden Lane, on Wednesday, January 8th, at 8 p.m., by Mrs. Goslin, who has lived some years in various parts of South Africa. The lecture will be illustrated by a powerful lantern, with over seventy views. Interesting accounts of Mission work will be given. Admission free.

* * * * *

OUR brother, Mr. Edward Hurditch, has been conducting a fortnight's Mission in St. Mary Bourne and the surrounding villages in Buckinghamshire. Cheering tidings have reached us from the workers there, telling of the blessing resulting therefrom. The following are a few extracts: "Although there did not seem to be an immediate answer to prayer on behalf of the lost sheep (save one), the last few days there has been proof of an awakened concern in souls touched through the earnest heart-searching words of the messenger. I am sure this will continue, and with God's own children there has been a sincere revival; the solemn, faithful

warning against coldness and half-hearted service was not without its effect. The attendance at the Hall gradually increased as the Mission increased, till on the last gathering the Hall was full, with scarce standing room, and the people were very loth to leave." Will our readers pray that this blessing may increase, and continue to be a manifest power in the villages around?

* * * * *

WE are glad to see that the work of the Field Lane Refuges and Ragged Schools is steadily progressing, its various departments, including Refuges, Ragged Schools, Certified Industrial Schools, Mothers' Meetings, daily Distribution of Food, Temperance Meetings, and other efforts, which contribute to benefit the 3,000 persons who are, on the average, brought weekly under its influence, being in full operation. It has become necessary to incur a large outlay in connection with the Boys' Industrial School for the purpose of enlarging its accommodation, and also for the construction of new workshops for their industrial training. The cost will amount to about £1,500, and contributions will be gratefully received by the Secretary, Mr. Peregrine Platt, Vine Street, Clerkenwell Road, E.C., or the Bankers, Messrs. Barclay, Bevan and Co., 54, Lombard Street.

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REV. NEWMAN HALL, D.D., in speaking at a British and Foreign Bible Society meeting recently held in the Town Hall, Hampstead, on the subject of "Christian Union," wisely remarked: "There were two kinds of union—the union of the churches, and the union of Christians. What did Christ pray for? He prayed for the union of His followers. But did He pray for a union of the churches? The speaker argued that he did not; because, in spite of that prayer, which should have been all-powerful, the churches were still divided. Therefore, that could not have been the sense in which it was offered. It must have been a prayer for a union of spirit, and that was answered on the day of Pentecost, almost immediately afterwards. There had not been peace among organisations called churches, but there was union among believers. Let Christians, when they meet, talk, not of denominations, but of Christ, and then there would be peace and concord. There were many reasons why union of the churches was impossible. What a pity it was to think only of their own little denomination as illustrating the Christian virtues. Let them regard the good work done by all the churches throughout the world as all their own."

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ATHENÆUM HALL, BRIGHTON.—The 3rd anniversary of the work at this branch of Evangelistic Mission was recently commemorated. Tea was partaken of by many of the friends and helpers, and afterwards Mr. W. Willett shewed his interest in the movement by presiding over a crowded public gathering. He was supported by Pastor Fuller Gooch, Colonel J. Roberts, Councillor Dann, the Superintendent (Mr. E. Hurditch), and the Director.

The Chairman, in a characteristic and earnest address, urged the need for further efforts for the salvation of souls.

Pastor Fuller Gooch rejoiced in the progress of the Mission, but pointed out that such work was beset with difficulties which did not seem to lessen. After eighteen centuries of the Gospel the world still seemed the wrong side up, and had yet to be turned upside-down. They needed more fellowship with God, and if they had fellowship with Christ, and felt that He was with them, then it would be that they would see mighty signs and wonders wrought. Signs were not wanting that the end of the present dispensation was at hand, and he urged them to labour and bring sinners to the knowledge of Christ.

The Treasurer (Mr. W. J. Quelch) presented the financial statements, and regretted they had a somewhat heavy deficit. The work of the Mission had nevertheless been much blessed. They had a Sunday School doing very good work, while the Open-air work had also been very successful.

Mr. E. Hurditch followed, and observed that if there were those in Brighton who had frowned upon them, God had smiled upon them. They were nevertheless hampered for the want of a hall, as they could only have the Athenæum Hall on Sundays and Thursdays.

The Director of the Mission, and others, also addressed the gathering, and in the course of the evening the Tee family gave some sacred solos.

MR. & MRS. KNAPMAN, ZANZIBAR.

WE are glad to present our readers with the portraits of the two workers recently departed to take charge of the work at the Sailors' Rest, Zanzibar, connected with the Rest in East London.

After much prayer and consideration it was thought advisable to send out a young married couple to superintend this important Mission, which is attended with many dangers and responsibilities. Both Mr. and Mrs. Knapman have received thorough training and experience for the labour upon which they have entered, at Dr. Guinness' Institutions at Harley House and Doric Lodge respectively, and we believe them to



be possessed of plenty of brightness, ardour, and ambition for the salvation of souls, traits so essential for work among our Jack tars. They left Holborn Viaduct on the evening of December 10th for Marseilles, whence they set sail for Zanzibar, which they reached safely at the end of the month.

We hope our readers will earnestly pray that these two Messengers of Peace may be the means of bringing cheer and true happiness to the souls of many sailors, and also the natives of this dark region.

MISS BEATRICE HURDITCH.

In our last number allusion was made to the probability of our daughter's marriage taking place in Zanzibar on January 1st; instead of which the engagement was broken off by her faithless *fiancé* in a heartless manner, after several months' of constant visits, frequent letters, and oft-repeated vows of eternal affection, which completely won

her heart, and this immediately on his return from Constantinople by the same vessel which conveyed her wedding trousseau and numerous beautiful presents from relatives and friends in this country.

It was a cruel and unexpected blow, and utterly prostrated the prospective bride in inexpressible grief, which but for God's mercy and her strong constitution and brave Christian spirit, would have proved fatal to our dear one. As it was, she has been very ill since, though receiving every token of sympathy and care from many ladies and gentlemen, including the Consul-General, Mr. Hardinge, and the English and American consuls and their wives. It was moreover quite touching to witness the many proofs of sincere sympathy and love shown by the Swahili natives and British bluejackets, to whom she had evidently become greatly endeared. She is still being tenderly nursed, and we prayerfully trust she may be able to return home shortly, in company with some returning missionary, or other suitable fellow-traveller.

Our hearts are sorely stricken over her heavy sorrow, yet cannot but be thankful to God that she has been saved from being united for life to one who has proved so unworthy of her. We need add no more to secure for her and her parents the prayerful fellowship of the many readers of this Journal, who have followed her movements with so much keen interest.—EDITOR.

MEEKNESS AND MAJESTY.

“In thy majesty ride prosperously, because of truth, and meekness, and righteousness.”—PSALM xlv. 4.

THUS wondrously in this song of Christ's millennium triumph and reign as King, the Holy Ghost strikes a chord reaching back to His moral glory of His lowly days on earth, linking in the meekness of God's Lamb between the eternal pillars of truth and righteousness; just as in Rev. v. we find that He, who alone could loose the seven-sealed book of judgment, was the “Lamb that had been slain.” “He that descended is the same also that ascended up far above all heavens, that He might fill all things.” In that day when He shall “ride prosperously,” going forth conquering and to conquer still, the exaltation is linked with the humbling, the victory of His obedience unto death. In all this He has left us an example that we should follow in His steps. We readily render Him our life service, but how little do we tread the lowly path of Him who was sent into the world to be our example in our pathway here! How much grace do we daily need! But He is both able and willing to supply this, and also our many needs. To Him be the glory, and Him alone.

A. E. W.

THE LATE MR. JOHN MORLEY.

AS was said by Jesus concerning Lazarus of Bethany, so it may now be said of another of His beloved disciples of Upper Clapton,

“OUR FRIEND,” JOHN MORLEY, “SLEEPETH,”

for the close of his earthly pilgrimage came on New Year’s day, after about a fortnight’s illness, borne with Christian fortitude, during which he was kept in *perfect peace*.

On the afternoon of his last Sunday on earth he joined in singing the two grand old gospel hymns :

“There is a Name I love to hear,
I love to sing its worth,”

and

“There is a fountain filled with blood,
Drawn from Immanuel’s veins” ;

his last words shortly before the end being

“MY SAVIOUR! MY SAVIOUR!”

Truly a beautiful close of a beautiful life.

Though the event was scarcely unexpected at his advanced age (88), yet the Home-call of his dear and honoured friend, and faithful servant of Christ, came upon the writer, as probably upon many others, with all the keen sense of another personal bereavement, whilst to the gentle lady who for so long a period was his beloved and devotedly-attached wife, the sorrow is beyond the power of human sympathy to assuage, but, thanks be to God, not beyond that of our divine Lord and Saviour, at whose speedy appearing all will be given back with ten thousand times more.

Meanwhile, He will not fail to strengthen and to speak words of comfort to the widowed heart, such as He did of old, saying, “Thy Maker is thy Husband” ; “Fear not, for I am with thee” ; “I will not fail thee nor forsake thee.” Nevertheless, we earnestly commend this dear bereaved sister, in all the loneliness of her great grief—yet not as that of others who have no hope—to the fervent prayers of all our readers.

For the present this brief statement must suffice, as we purpose devoting all, or nearly all, our entire next number, with extra pages, to a sketch of the life of this truly consecrated servant of God, together with personal reminiscences, portraits, and other illustrations, also an account of the funeral services, in preference to giving fragmentary notices in two or three numbers.

God willing, we shall issue an extra quantity of this “In Memoriam” number, as many will probably desire to send copies to friends near and far. Orders for extra copies should be early sent to the local agents, or to the publishers, J. F. Shaw & Co., 48, Paternoster Row, London, E.C., inclosing postal order or stamps at the rate of 1s. per doz., or 1s. 6d., post free (single copies, post free, 2d.).

THE LAMPSTAND.

(Continued from page 19.)

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

EXODUS xxv. 34-40.

Verse 34. "And in the candlestick [lampstand] *shall be* four bowls made like unto almonds, with their knops and their flowers."

THE CENTRE SHAFT.

"**T**HE lampstand." This is the centre shaft and branch, the type of the Lord Jesus, the great pattern, centre, and source of ministry in the Spirit.

"Four bowls." All treasures of wisdom and knowledge are in Him.

"Four knops." He was the great Evangelist, the Good Shepherd, and the perfect Teacher, and the great Apostle and Prophet of our profession.

"And their four flowers." The very perfection of beauty and excellency shone out in His ministry. When He PREACHED THE GOSPEL, all the publicans and the sinners drew near unto Him for to hear Him. And what can equal the rich unfoldings of grace contained in the fifteenth of Luke? When He FEEDS HIS SHEEP, what green pastures and still waters do His cheering words provide! When He INSTRUCTS HIS DISCIPLES, what rich unfoldings of divine truth! what revelations of a Father's love! And when He UNFOLDS THE FUTURE, how distinct the prophetic visions stand before the eye! How vivid the brightness of His coming! How gorgeous the mansions of His Father's house appear! and that ONE place which He is gone to prepare for us!

In verse 31 we have noticed "HIS BRANCH," for He too was the empty and dependent One in ministry on earth. His language was, "I can of Mine own self do nothing. As I hear I judge," and, "My doctrine is not Mine, but His that sent Me." And when, from the height of His glory, He gives the revelation to His servant John, He writes upon it the title, "The revelation of Jesus Christ, which God gave unto Him." What an example for us!

THE KNOPS UNDER THE BRANCHES.

Verse 35. "And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to *the* six branches that proceed out of the lampstand."

The word "AND" shews that this is additional. There are four knops in the centre BRANCH above, and three in the SHAFT below the six branches, making seven in all, the perfect number; for the PERFECTION OF GIFT IS IN CHRIST; He has received gifts, all gifts for men. And it is beautiful to see how each several branch of ministry is sustained, as it were, by the corresponding office and grace of the Lord Jesus, as we read, "A knop under two branches of the same," &c. The evangelist, the pastor, and the teacher all fall back on Him, that, out of His fulness, they may receive grace for grace in the exercise of their several gifts.

THE ONENESS OF THE LAMPSTAND.

Verse 36. "Their knops and their branches shall be of the same: all of it *shall be* one beaten work *of* pure gold."

How beautifully expressive of the oneness of His ministry, and labour, and patience! "He that planteth and he that watereth are one," and one in Christ. However diversified the gift, the labour, the characters, and service of each; and though each will receive his own reward according to his own labour; yet, in the end, he that soweth and he that reapeth shall rejoice together. By the grace of God they are one in the service, and, when the whole shall result in the glory of God, they shall share in the joy. There are diversities of gifts, but the same Spirit; differences of administrations, but the same Lord; diversities of operations, but it is the same God which worketh all in all (1 Cor. xii.).

THE LAMPS.

Verse 37. "And thou shalt make the seven lamps thereof: and they shall light *the* lamps thereof, that they may give light over against [*Heb.*, the face of it]."

"Seven lamps"—the perfection of testimony to divine truth. Six in the side branches, and one in the centre shaft, making the seven. For all testimony is incomplete apart from Christ. He gives it its perfection. That ministry alone is complete, according to God, which has Christ for its central subject.

"And they shall light the lamps thereof." Where God has given the gifts, it is that they may be exercised. "No man lighteth a lamp and putteth it under a bushel, but on a lampstand."

"That they may give light over against it." The design of testimony in the power of the Spirit is the manifestation of the glory of God in the person of the Lord Jesus. The whole circle of truth is to be connected with Him, that it may not merely be truth, but "as the truth is in Jesus."

How beautifully the Lord Jesus has taught this in speaking of the Comforter, through whom it is that this ministry is exercised! "He shall glorify Me: for He shall receive of Mine, and shall shew it unto you. All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall show it unto you" (John xvi.).

Then, again, the lampstand was placed in the tent of the congregation OVER AGAINST THE TABLE (Ex. xl. 24). So that ministry in the power of the Spirit is designed to throw its light on the solemn and sacred scenes of the sacrifice and atonement of Jesus, and in its light the sweet memorials of His redeeming love are to be set forth and realized. Indeed, all that was done in the holy place was by the aid of its bright shining. Nature's light was excluded by the coverings and hanging of the door. Within the holiest of all the Shekinah shed its lustre; but in the first tabernacle the bright shining of this lampstand gave its light.

THE OIL.

In Exodus xxvii. 20 we read, "And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light [light-giver], to cause the lamp to burn always."

How this oil—that is, the supply of the Spirit—is to be obtained, we

learn from the example of the early disciples, recorded in Acts iv. 23-31: "They lifted up their voice to God with one accord, and said, . . . And now, Lord, . . . grant unto Thy servants, that with all boldness they may speak Thy word. . . . And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." So Paul: "Brethren, pray for us," "and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel . . . that therein I may speak boldly, as I ought to speak" (Eph. vi). "Through your prayer, and the supply of the Spirit of Jesus Christ" (Phil. i. 19).

If the lamp of testimony should burn dim in the sanctuary, the real cause may not be so much on the part of the testimony bearers, as that those ministered may have neglected to seek, from above, the needful supply of spiritual unction and power, in order that the lamp of God may burn with continual and increasing brightness.

THE VESSELS BELONGING TO THE LAMPSTAND.

Verse 38. "And the tongs thereof, and the snuff dishes thereof, shall be of pure gold."

In Rev. i., ii., iii. we have a beautiful example of the use of these golden instruments by the Lord Jesus, where He is seen in the midst of the seven golden lampstands, trimming the lamps. So also in the ministry of the apostle Paul, as seen in his epistles to Timothy and Titus. And now, when needed, ministry is to be regulated, not by human authority, nor on human principles, but on those which are of God, and according to God, by godly counsel and admonition, exercised in spiritual wisdom and grace.

A TALENT OF GOLD.

Verse 39. "Of a talent of pure gold shall he make it, with all these vessels."

A talent of gold is computed to be about 114 lbs. in weight, and about £5475 in value.

Ministry according to God, in the exercise of the gifts of His Spirit, and in connection with Christ, is a **WEIGHTY** and **VALUABLE** thing. That which gave the lampstand its weight and value was the pure gold of which it was composed. The highest order of natural ability, however cultivated, is but as inferior metal. It is the **GRACE OF GOD**, and the **GIFTS OF CHRIST**, exercised in the **POWER OF THE HOLY GHOST**, which gives to ministry its true dignity and real value.

THE EXHORTATION.

Verse 40. "And look that thou make *them* after their pattern, which was shewed thee in the mount."

God has given us a divine and heavenly pattern for the ministration of His own word; and our true wisdom will be to seek conformity to this pattern in all its details, and this will secure to us the richest and fullest blessing.

(To be continued.)

THE WORD OF GOD.

WHAT SAITH THE SCRIPTURES ?

IN the present day, when many treat the word of God with little or no reverence, it is of unspeakable importance to all of God's children to have correct conceptions of it according to God's own estimate. Only thus shall we be delivered from "man's profane and vain babblings, and opposition of science (or knowledge), falsely so called." The essential connection between *the living Word*, CHRIST, and the *written Word*, *the Scriptures*, cannot be too deeply pondered.

1. THE LIVING WORD.

The living Word is "Jesus Christ, the Son of God."

1. He is "*the Word*" (John i.) from eternity, the full and perfect expression of God's eternal purposes; and hence He is the Creator (v. 3). Compare with wisdom, in Proverbs viii. 22-31.

2. He is also "*the Word made flesh*" (John i. 14), the manifester of God to man, the revealer of His name as Father (John xvii. 26). The "*Word of life*," which, John says, "we saw, and our hands handled; for the life was manifested (1 John i. 1, 2).

3. He is also "*the Word of God*" of the future, the final accomplisher of all God's purposes, as He has been the revealer of them, and as such He is seen coming forth from heaven, in Rev. xix., having His name again named on Him, "the Word of God." This illustrates the meaning of the appellation, "Alpha and Omega." He is the first and last letter of the divine alphabet, the incarnate Word.

The *living Word* "opens the Scriptures" (Luke xxiv. 27-32), as He also came to fulfil them (Matt. v. 17; John xix. 36), and to have them fulfilled in Himself; and He also testifies that the "Scriptures cannot be broken" (John x. 35), and that "not one jot or tittle can pass away" (Matt. v. 18), and that all things must be fulfilled (Luke xxiv. 44). The Scriptures again testify of Him (John v. 39).

2. THE WRITTEN WORD.

It is designated "*the Scriptures*," that is, "the Writings," by pre-eminence (Matt. xxii. 29).

"The Holy Scriptures" (2 Tim. iii. 15), or *sacred*, when applied to persons, places, and things, as pertaining to God, in contrast to that which is "profane," as belonging to man.

"*The Oracles of God*" (Rom. iii. 2; Heb. v. 12; 1 Peter, iv. 11).

"*The lively or living Oracles*" (Acts vii. 38).

"*The Scriptures of truth*" (Deut. x. 21).

"*The Word of truth*" (Eph. i. 13; James i. 18).

"*The Word of faith*" (Rom. x. 8).

"*The engrafted Word*" (James i. 21).

It is regarded as one whole, and is spoken of as "the Book" (Deut. xxxi. 26; Josh. i. 8; 2 Kings xxii. 8, 10, 13; Heb. x. 7), as "*the Law and the Prophets*" (Matt. v. 17), and frequently and more fully, "*the Law, the Prophets, and the Psalms*" (Luke xxiv. 44), by which three divisions

the Old Testament was known among the Jews. In 2 Peter iii. 16, it is specially to be noticed that the apostle unites the epistles of Paul to the "other scriptures," as forming a part of the divine canon.

This view of the Bible as one whole is of vast importance; for while, "at sundry times and in divers manners," God has spoken, the revelation is one, giving us an unbroken record of God's dealings with man, from the garden of Eden to his final destiny in the new heavens and earth, or to the lake of fire. The foundation is laid in Genesis, and the top stone of the building is reared in the book of Revelation. Oh, what a divine treasure God, in His divine love and grace, has given to man!

H. DYER.

"THE FULNESS OF CHRIST."

By C. H. SPURGEON.

"In Him dwelleth all the fulness of the Godhead bodily, and we are complete, for in Him we are made full."

ALL the attributes of Christ, as God and man, are at our disposal. All the fulness of the Godhead, whatever that marvellous term may comprehend, is ours to make us complete. He cannot endow us with the attributes of Deity; but He has done to us all that can be done, for He has made even His divine power and Godhead subservient to our salvation. His omnipotence, His omniscience, His omnipresence, immutability, and infallibility are all combined for our defence. Arise, believer, and behold the Lord Jesus yoking the whole of His divine Godhead to the chariot of His salvation for us! How vast His grace, how firm His faithfulness, how unswerving His immutability, how infinite His power, how limitless His knowledge! All these are by the Lord Jesus made the pillars of the temple of God's salvation for us; and all, without any diminution of their infinity, are covenanted to us as our perpetual inheritance. The fathomless love of our Saviour's heart is every drop of it ours; every sinew in the arm of might, every jewel in the crown of majesty, the immensity of divine knowledge, are all ours, and shall be employed for us. The whole of Christ, in His adorable character as the Son of God, is by Himself made over to us most richly to know and to enjoy. His wisdom is our direction, His knowledge our instruction, His power our protection, His justice our surety, His love our comfort and joy, His mercy our solace, and His immutability our trust. He makes no reserve, but opens the recesses of the "mount of God," and bids us drink in its mines for the hidden treasure. "All, all, all are yours," saith He. Be ye satisfied with the favour, and full of the goodness of the Lord. Oh, how sweet and glorious thus to behold Jesus our Lord, and to call on Him with the certain confidence that in seeking the fulness of His love and power, we are asking for that which He has already faithfully promised to us!

VOICES OF THE PSALMS.

NUMBER 26.

By JOHN GRITTON, D.D.

THE PSALM OF PANTING AND PRAISING.

PSALM xlii.

THIS psalm is the first of the Second Book of Psalms, according to the Hebrew division. It reaches to Psalm lxxii. It ranges thus from the "low estate" of David to the "abundance of peace" of David's Son and Lord; from the "panting of the hunted deer" to the cry of triumph in the day of coming glory; from the exile of the King to His reign of righteousness; and from hope to full fruition.

It is more than curious that, while in the 1st Book (Psalms 1 to 41) the name JEHOVAH largely predominates—being used 272 times, in this 2nd Book (Psalms 42–72) it is used only 30 times, giving place largely to GOD, which occurs 164 times, whereas in Book I. it had appeared only 15 times. This should be compared with Book I. and Book II. of Genesis. In Book I. (chap. i.–ii. 3) JEHOVAH does not occur, but in Book II. (chap. ii. 4–iv. 26) the historian always speaks of "*Jehovah*" or "*Jehovah-God*," although the speakers, Satan and Eve, use "*God*." Thus in Genesis the historian passes from *God* to *Jehovah*, while in the sections of the Psalms under notice the Psalmist passes from *Jehovah* to *God*.

I do not venture to give reasons for these variations; but I note them, in the full assurance that "God's word," like "His way," "is perfect," and that, in the clearer light of the day of manifestation, we shall see many reasons for adoring the divine Spirit, who spake by the sacred historians and psalmists, and guided them, now to one, and then to another, of the divine names, which are verily a "Strong Tower," into which "the righteous run, and are safe." Blessed be God, who exalts His WORD above all His name (Psalm cxxxviii. 2), and in "His Word Incarnate" reveals Himself to us in fulness of grace!

The title of our psalm may mean that David wrote it as "a psalm of instruction" for the Korahthites, or that the sons of Korah wrote it from information given by David; for none but he could know the thoughts and the words of beauty and conviction and experience which mark the writing.

Speaking for myself, I cannot conceive any author for the psalm—whoever may have been the amanuensis—but the royal exile David. It is a fitting close to a noble series of psalms of the same period. If we read the third, fourth, and fifth psalms, which are the record of David's fears and hopes and confidence of faith "when he fled from Absalom his son," and then turn to our forty-second psalm, we hear the same voice, the breathing of the same heart, with additions of local condition under which all were conceived and composed.

It is full of encouragement to see the exiled king sitting in his tent

beyond Jordan, fleeing to his unchanging King and God for consolation and strength. Never was more wicked rebellion than that of Absalom; never more submissive sufferer than David.

As king and ruler, he could assert his "righteousness" (Psalm iv. 1-5; liv. 6, 12). As knowing the evil which would fall on the nation, if Absalom and his confederates should prevail, he could plead with God for their confusion, and, in the confidence of faith, could predict their defeat; but, as an individual, as a sinner, as remembering the iniquity which God had indeed put away, but which he himself could never forget; as free from the *conscience* of sin, but humbled by a deep *consciousness* that he had greatly sinned against Uriah and against his own soul, he was carried up and down—now in the pit of fear, and now on the hill-top of full assurance. Flowing tears, the soul cast down, his bones pierced as with a sword, overwhelmed by the billows of man's wrath and God's discipline, mourning as a dove, chattering as a crane, "braying" out his anguish as might a hunted stag; his case seems desperate and his hope vain. Such, however, was not the case. He reasons with his despondent self, "Why art thou cast down, O my soul, and why art thou disquieted within me?" Twice does he thus remonstrate with his trembling and sorrowing heart.

Enough there is, indeed, to test faith, but nothing to justify the cessation of hope. Memories of happy days, when he was accustomed to go with rejoicing multitudes into the house of his God, made his present exile more sorrowful; and the voice of joy and praise, when the multitude took up the songs which he himself had written, was altogether in contrast with the voices about him now—voices of "deep responding to deep," voices of the waterspouts above him, and of the panting of his soul after God.

But, along with this humiliation, let us notice his rest and hope. The psalm resounds with the voice of confidence. "Hope thou in God, for I shall yet praise Him, for the help of His countenance." "The Lord will command His lovingkindness in the daytime, and in the night His song shall be with me."

I notice that in several translations the fourth verse is added to the chorus of praise and confidence. The Greek, Latin, French, and other translations render that verse in this sense, When I call to mind, I pour out my soul in me (in confident expectation), for I shall lead up the multitude: I shall go with them to the house of God, with the voice of joy and praise—with a multitude who keep holiday. The Hebrew lends itself to both tense-renderings. How close together are the fountains of moaning and rejoicing, of painful reminiscence and cheering hope!

The psalm reveals to us the deep anguish of the exile, and the various causes of his suffering. Exile itself, caused by the unnatural rebellion of a wicked son, who was apostate from holiness and disloyal to his king, was no light sorrow. Banishment from the Lord's house, and from its holy services, was another great grief. But it would seem that the most crushing sorrow which David experienced was his sense of the dishonour done to his God. "Where is thy God?" "Where is thy God?" It seemed as if he were cast off by the Lord, in whom he had trusted; as if God either would not or could not help him. His

enemies taunted him. They followed him with their jeers. They continually oppressed his spirit, and filled his eyes with tears, as they plied him with the question, "Where is thy God?" "Let Him help him if He can. Let us see if God, in whom he trusted, can deliver him." Is not this oftentimes the burden of the believer? Where is my God! Has He forgotten to be gracious? I am His, and He is mine. Why, then, is it thus with me? Of all such desolate sufferers our Lord Jesus most acutely felt the taunts of His enemies, as they blasphemed Himself and His God, in the hour when "He bare our sins in His own body on the tree." Surely no one, so awfully as He, felt the bitter words of His foes; and no one so much as He had heart bruised and broken by that sense of desolation which fell on His spirit, as the cry went up from heart and lip, "My God, my God, why hast Thou forsaken Me?" A more terrible woe fell on the sinless One than David ever knew. David "panted," "brayed," after God; but our suffering, taunted, and heart-broken Jesus gave utterance to the "roaring" of an anguished spirit: "O My God, I cry in the day-time, and Thou hearest not; and in the night season, and am not silent."

O suffering and desolate heart, look up! be of good cheer! David was delivered; Jesus was delivered. Thou, too, shalt be delivered; for God never forsakes His own, who trust in Him.

From verse 1, combined with the third verse of Psalm lxxxiv. and other passages, we gather a lesson of great price. All things act according to their order in the creation of God. The deer, in her thirst, pants and brays for the water-brooks. The swallow and the sparrow build them a nest where they may lay their young. The fallen, natural, soulish man gives himself to the minding of the flesh, sets his affection on things below, and cleaves to the dust (Rom. viii. 5; Col. iii. 3). The deer knows not, and cares nothing, for "the water of life"; the swallow and the sparrow care nothing for the "altars of God"; the soulish man cares not for spiritual things, nor does he appreciate the "things of the Spirit."

Look, now, at the child of God. He also acts according to his nature. No earthly nest can satisfy his home-longing; no water of earth can quench his thirst or fill His soul; nothing of all the things on earth can delight his heart or stir his gladness. Why is this? He is "a new creature," "a child of God," "a partaker of a divine nature," and he must obey the law of his nature. "As the hart panteth after the water-brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God." "Hope thou in GOD." "I say unto God, my Rock, Why hast Thou forgotten me?" Such a one "sets his affection on things above."

Let us honestly apply this test to ourselves. Have we the life of God? Are we born again? Does the law of this new and heavenly life guide us into the path of love to, and longing for, our God? and does it rule, in holiness, our hearts and wills and goings?

One other thought. If at any time we should, as it were, be driven, by stress of temptation, or persecution, or sorrow, beyond "Jordan," away to some "little hill," on which "Horeb" may look down threateningly; if the presence of God be, as it were, afar off; if the moaning of

our heart should be drowned in the noise of waterspouts, and in the rush of waves and billows; let us there call to mind the "lovingkindness of the Lord," let our prayers be "unto the God of our life," let the memory of His covenant faithfulness be as "songs in the night." Let us thus act, and our gracious Saviour will make a way for our return, will rebuke the waterspouts and the billows, will make a path for the feet of His ransomed to pass over, and will bring us to Zion, where we shall once again "enter into His gates with thanksgiving, and into His courts with praise." He is faithful; He will do it.

"NOT KNOWING WHITHER."

"By faith, Abraham when he was called to go out . . . obeyed; and he went out, *not knowing whither*" (HEB. xi. 8).



CALL from God, a dim and untried way,
A faith that does not reason or delay,
A soul that in the darkness can obey—
"Not knowing whither."

No guiding star to shed its silv'ry light,
Revealing if the way be left or right;
A step into the cold and cheerless night—
"Not knowing whither."

Oh, for a heart that does not ask to know
Or question why God's Hand is leading so;
Content to hear the call, arise, and go—
"Not knowing whither."

A path we cannot see or understand;
Yet Hope can sing, "My times are in Thy Hand,"
And tread the barren waste or burning sand—
"Not knowing whither."

No parting sigh, no tear of sad regret,
No thought of what has been, or may be yet;
But just to follow on, our faces set—
"Not knowing whither."

No murmur if the way be rough and drear,
No wonder if the end be far or near;
A step that journeys on, without a fear—
"Not knowing whither."


God, give us faith, that evermore shall fill
Our hearts with sweet obedience to Thy will,
That we may follow, hoping, trusting still—
"Not knowing whither."

FLORENCE M. TAYLOR.

WALKS AND TALKS WITH MR. INTERPRETER RENEWED.

By WILLIAM LUFF, Author of "Please Take One" Tracts, &c.

NO. 2.—AT THE ROYAL MINT.

HE gold having been melted, moulded into bars, rolled into ribbons, cut into blanks, the pieces are now clean, and ready for the "Press-room," where, at a single stroke, both sides are stamped, and the furrows on the edges produced also. The "blanks" are filled into a tube, from which they fall upon a die; a collar closes around, and a second die descends from above, the impressions, which are hollowed out in the dies, being thus left standing up upon the coin. The perfected pieces drop below at the rate of 100 per minute. All this is performed automatically.

As Mr. Interpreter hands us a shining half-crown for inspection he says: "Each has now an *impression*. is an *expression*, and goes forth to make its *confession*—a symbol of every saint. He receives the impression of the King, goes forth as an expression of God's will, to make a good confession that he belongs to Him whose image and superscription he bears."

Now for the "*Weighing-room*," for every coin must be of exactly uniform weight; and, as the scales weigh to the 1000th part of a grain, the pieces stand no chance of passing muster unless correct. If a card were placed upon these scales, the simple writing of one's name upon it would cause the balance to turn.

At once we are reminded of Proverbs xvi. 2: "All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits." And 1 Samuel ii. 3: "By Him actions are weighed."

Here again the coins pass from tubes, one at a time, to a brass bar. Beneath are three slits—light, heavy, true; and, according to their weight, they pass into one or other of the compartments below, at the rate of 23 per minute. The average of faulty coins is, of silver, 5 per cent., and of gold 25 per cent.

"What an illustration," said Mr. Interpreter, "of Daniel v. 27, 'Thou art weighed in the balances, and art found wanting!' Notice," he continued, "that here all is cool and quiet; no heat of furnaces, no noise of machinery. If we would know our true weight, we must be silent before the Lord."

Then Mr. Interpreter favoured us with a sweet, old-fashioned poem from the ancients—

"Said Justice, 'Man, I'd fain know what you weigh:
If weight, I spare you; if too light, I slay.'
Man leapt into the scale—it bounded! 'On my word,'
Said Justice, 'less than nothing! Where's my sword?'
Virtue was there, and her small weight would try:
The scale, unsunk, still sent the beam on high.
Mercy, the whitest dove that ever flew,
From Calvary fetched a twig of crimson hue.
Aloft it sent the scale on t' other side;
Man smiled, and Justice said, 'I'm satisfied!'"

The faulty coins at the Mint go back once more to the fire; they are too precious to be lost. Oh, to be weighed in this life, that we also may be made again! for after the final weighing there is no hope.

There is yet another test to be gone through before the bright coins can pass. A man sits before a stone, and, taking a handful of coins in each palm, rains the pieces thereon, to see, or, rather, to hear, if the ring is correct.

"May we never give an uncertain sound" (1 Cor. xiv. 8) was the teaching here. A crack is generally the cause of an untrue ring in the coins; and unsoundness in believers is the cause of many failing to give the true gospel ring. "Let my heart be sound in Thy statutes" (Psalm cxix. 80); "sound in doctrine," "holding fast the form of sound words," for "God hath given us the spirit of a sound mind" (1 Tim. i. 10; 2 Tim. i. 7, 13).

Though all this has to be done to make a coin, yet, so complete is the machinery at the Mint, that, if necessary, they could issue, in a day, 170,000 coins of any denomination. What is that compared to the output of royal, perfect coins at the resurrection, when, in the twinkling of an eye, millions of the ransomed shall issue from their graves, all bearing the likeness of the King!

Though so many are coined, each coin has its own separate attention. And we, though only divine farthings, are cared for individually.

No coin is absolutely pure. The silver is 18 parts of copper to 222 of pure silver; and the gold is 2 parts of copper to 22 of pure gold. "For there is not a just man upon earth, that doeth good, and sinneth not" (Eccl. vii. 20). "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John i. 8).

In circulation coins lose weight. Thus it has been calculated that in 100 years £100 of sovereigns lose £3 9s. 8.4d.; of half-crowns, £13 11s. 8.8d.; of shillings, £36 14s. 4.1d.; of sixpences, £50 18s. 9.8d., more than half. This led to a lesson for blacksliders.

"We, too," said Mr. Interpreter, "are apt to lose our weight as passing through the world; but, like the coins, we shall be re-issued. 'He restoreth my soul' (Psalm xxiii. 3), here and hereafter."

Nothing is wasted in the Mint. The dust, to the weight of over 20 tons, is kept, and makes a considerable sum. The Mint of the United States has a double floor to catch all refuse, and the result was £6000 of sweep in twelve months.

"This reminds us that even the hairs of God's people are precious. Also that many of His golden ones are raised even from what some call rubbish."

Many are those who offend against the coin of the realm, 126 being convicted in one year; "sweating," as it is termed, being one offence, in which chemicals are used to diminish the coins. One prisoner, sentenced to penal servitude for three years, had sold several lumps of gold, supposed to have been thus procured. At this our friend pronounced a "woe" against all those who lower the value of a soul.

Before leaving, we were taken into the Museum, where coins are kept from the earliest date, when made with a hammer and punch; the edges being unfinished were a temptation to clip. Cromwell first used a press and collar.

“Old fashion—the law,” said Mr. Interpreter; “new fashion—the gospel. The only new method of Scripture” (Mark ii. 12).

Colonial coinages are also made here. See that third of a farthing, used in Malta, and those silver pieces for Hong Kong, Ceylon, West Indies, &c.

“Missions!” thought our zealous friend. “Yes, God coins some of His pieces to go abroad; but as yet only one circulates among 300,000 in China, one among 280,000 in India, while in Africa the number is even less.”

Here is some “Siege Money,” cut out of gentlemen’s plate in time of war; and “Gun Money,” made by James II. out of melted cannon.

“God can convert the rich, and send them about doing good,” said Mr. Interpreter; “and He can melt down destroyers, and make them useful.”

When leaving, we looked in at the “*Guard-room*,” where there are always soldiers ready to defend.

This suggested Psalm xxxiv. 7: “The angel of the Lord encampeth round about them that fear Him, and delivereth them.” Also Elijah’s answer to his servant: “Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man, and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha” (2 Kings vi. 16, 17).

(*To be continued.*)

WORSHIP.

GOD is seeking worshippers—first, in *spirit*; second, in *truth*. A man may have a great knowledge of truth, and yet know very little of—the Spirit. Another may think he is worshipping in spirit, and yet be ignorant of much that is truth. The Jews had many synagogues where they might hear the Word of God read and expounded, but they had to go to the *temple to worship*. In the synagogue they might learn the will of God in this matter, but they must go to the temple to do His will; and there they must bring *an offering, too; no one was to come empty-handed*. Worship has to do with God Himself. It is our giving back to God what He has given us in His beloved Son. It is the going out of our heart to God in adoring love and praise and gratitude to Him for all He has given to us, who were once sinners, so guilty and defiled, spiritually blind, and dead in trespasses and sin, in *His beloved Son* as our Saviour and Lord. And as we lie feeding on Him, knowing more fully His divine and eternal love to us in all that He has made us to be now, and all we soon shall be when He welcomes us to be with Him, and like Him for ever, meanwhile He enables us to sing, “*Worthy is the Lamb who was slain for us.*”

W. H.

GOD'S CARE.

THERE are many of God's dear children who read His promises, as contained in His word, respecting His care over them, but who do not realise in actual experience, day by day, that their Father is ever nigh, ever watching over them with an eye of tender pity. As Christians, we lose much peace and joy in our daily walk, and much fellowship with Him, if we do not know by heart-experience that He cares for us every moment; but possessing this experience, life becomes a continual walking with Him, having His presence and care with us "all the days." "He found (Jacob) in a desert land, and in the waste, howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye . . . so the Lord alone did lead him" (Deut. xxxii. 10-12).

What more could we desire than this? His saving grace "found" us for this very purpose, that He might lead, instruct, and keep us as the apple of His eye. All friction, and murmuring, and fretfulness, which often comes through our circumstances, marring all our joy in the Lord, should we be spared if we but realised that He is the Guide and Controller of every moment. As the worries press, and the spirit grows weary in the stress of life, we should ever be able to find in the inward assurance of His care, our source of strength and grace, sufficient for the need. To be able to say—

"God knows, God loves, God <i>cares</i> , Nothing this truth can dim ;	He gives His very best to those Who leave the choice with Him,"
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is to have learned the secret of perfect rest and trust in Him, however mysterious and dark the way.

He would have us honour Him with our faith *at all times*, in all the difficulties and trials which beset our path, whispering to ourselves, "He knoweth the way that I take," and resting our hearts in the sure confidence that just as He *knows*, so He *cares*. And if He thus teach you, dear reader, His wonderful, continual care, be sure it is that you in turn may bring light and help to others; that you may be fitted to "comfort them which are in any trouble with the comfort wherewith you are comforted of God."

God never wastes; and if He gives you a lesson now, it is that you, in due time, may have the "tongue of the learned," and the "word in season" for another's need. "Casting all your care upon Him, for *He careth for you*," is His message to you, oh weary, burdened hearts; you who are weary with the conflict and the strife, and all the daily discipline of life. Let the eye of faith look up to Him, away from all that perplexes and frets, and let your heart sing for very joy as you acknowledge His care, moment by moment. I think when we get home, when we

"Stand with Christ in glory,
Looking o'er life's finished story,"

having the veil lifted from our eyes, and the earth-mists cleared away in the light of His glorious presence, seeing all the way we have been led through this wilderness below, we shall understand, as never here, His wonderful care; and the revelation will call forth a never-ceasing song of praise as we fully realise that all the journey through, He led us forth "by the *right way*."

A. E. H.

"Closer to Thee."

A MORNING HYMN.

E.L.H.B. 621.

Music by F. H. HUTCHINS.

1. Clo - ser, dear Lord, to Thee, Clo - ser to Thee,
 2. Oh, let no cloud of sin 'Twixt me and Thee
 3. So shall my walk be - low Glo - ri - fy Thee,

In sweet com - mu - nion drawn, Oh, let me be ; . . .
 Aught of Thy bright - ness dim, But let me be . . .
 Till that glad mo - ment come When I shall see, . . .

Earth's joys for - got - ten quite, Whilst dwell - ing in the light,
 Now on the mount's blest height, Ga - zing on glo - ry bright,
 Not through a dark' - ning glass, Glimps - es of glo - ry pass,

p Clo - ser, dear Lord, to Thee, Clo - ser to Thee.
pp Till faith be lost in sight, Clo - ser to Thee.
 But view Thee face to face, Clo - ser to Thee.

CHRIST THE COMFORTER.

“Let not your heart be troubled.”—JOHN xiv. 2.

By PASTOR F. E. MARSH.

A CERTAIN class of words exists, the meaning of which we all know. We do not require a dictionary to find out their significance. The word “trouble” speaks more or less to all of us. Trouble comes to all, every heart knows its own bitterness. Yet whilst trouble of one sort or another comes to all, still it is one of the Lord’s blessings. There are certain experiences we must have before we can possibly know the meaning of some of God’s promises, or assurances. Such as, “Thou art the stronghold in the day of trouble.” “Thou knowest them that put their trust in Thee.” We need to be in trouble before we can appreciate promises of that character. Many of God’s promises we know by name, but when we have certain experiences we know the meaning of them in our hearts. I say again, trouble is one of God’s blessings. I am afraid we don’t always recognise God’s blessings. Sometimes when we ask the Lord that He would bless us, He sends something very opposite to what we thought the blessing would be, and we begin to cry out, that surely the Lord has made a mistake, that this cannot be an answer to prayer. The Lord has to send the storm before we can appreciate the calm, and the trial so that the trial of our faith may be to us more precious than gold that perisheth. It is when the heart is troubled we hear the Spirit’s voice uttering such words as these, “Let not your heart be troubled,” and they come with special force, and with a peculiar meaning to the heart that is torn. The one peculiar feature about Christianity is this: It comes to us when we are down and lifts us up; when we are weak it makes us strong. When we are in trial it says to us, “Be of good cheer.” Christ is the only one that hath balm to heal the wounded spirit, the only one that can calm the agitated mind. He is the one that can cool the fevered brow, regulate the quickened pulse, temper the restless soul, and still the troubled heart, that says to all, “Let not your heart be troubled.” When a lady went once to Seneca, the Greek philosopher, to ask what she should do in the time of her bereavement, all that he could tell her, all the comfort he could give her, was, that she should try to forget her trials, and those she had lost. Does Christ treat us in this way? No, no. It matters not what the trouble or the trial may be. Christ has always a blessing for us. He has always something to give, always comfort to minister. When we are down He comes to us in the sufficiency of His grace and He lifts us up, He comes to us and calms the mind that is troubled, by his own peace. Yes, he whispers into our ear, “My peace I give unto you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.” He comes to us in the comfort of His love, in the tenderness of His sympathy, in the assurance of His truth, in the strength of His presence, and in the glory of His return, and says to us,

“Let not your heart be troubled: ye believe in God, believe also in me.” When we think of it, these words are very striking as coming from Christ. You ask why? You know in the gospels it is said more than once, Christ Himself was troubled. Mark you it is the man that has been troubled that can comfort those in trouble. Some people never pass through a sorrowful experience, therefore they cannot touch those that are passing through trouble or trial. You can sympathise in the truest sense of the word with those in sorrow if you have been in the like position.

Three times it is mentioned in the Gospel of John that the Lord Jesus was troubled. In John xi. 33—“When Jesus therefore saw her weeping, and the Jews also weeping which came with her, He groaned in the spirit, and was troubled (Margin: ‘Troubled Himself’).” Some have thought this expression referring to Christ “groaning in spirit” was because He was in sympathy with the sorrowing sisters, who were troubled because their brother had fallen asleep; and others, that He was filled with indignation because of the unbelief of the Jews. The word “groan” is a very suggestive one; and one needs to see the meaning to see the truth. It means the snort of the war-horse as he gathers himself together in the time of battle, and rushes forward. The Lord Jesus Christ was greatly agitated, or moved, as He thought of what sin had done, as He looked at the sisters in their sorrow, and thought of the unbelief of the Jews.

In chap. xii. 27, Christ says, “Now is My soul troubled, and what shall I say? Father, save Me from this hour; but for this cause came I into this hour.” I like the revised version best. Not that He wanted to be saved from the hour. Christ knew what was to come. Gethsemane, with its terrible agony, must be passed through; the sorrow of the cross must be borne; and He asks this question, as His spirit is troubled, “Father, shall I ask Thee to save Me from this hour, why for this cause I came into the world?”

In chap. xiii. 21 we read of Christ being troubled in spirit, and says, “Verily, verily, I say unto you, one of you shall betray Me.” He knew that Judas was about to sell Him for thirty pieces of silver, and He was grieved that one of His followers should thus sell his Lord. He is troubled in consequence. He is troubled in spirit; and yet directly afterwards He says, in the words of the text, “Let not your hearts be troubled: ye believe in God, believe also in Me”; and again, in verse 27, “Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.” I think, then, that we have an indication of how Christ is able to comfort us; because He Himself has borne trouble. He Himself has taken away the bitterness of our trials. He has endured the sufferings and sorrows that we shall never endure.

Now, trouble arises from many sources.

First, *trouble arises from ourselves*. There are many things cause trouble to the believer, for which he himself is to blame.

There is the *want of knowledge*. We ought to know our Lord’s will—what He desires us to be and do. Very often, because we have not sought to know His will by reading His word, we are ignorant of

His purposes, and thus get into trouble. There is a little incident in the Gospel illustrating this. The Lord Jesus Christ told His disciples to get into a ship, and go across to the other side of the lake, whilst He Himself went up the mountain to pray. As the disciples go across the lake a storm arises, and the little boat is tossed about; and as night comes on they see what appears to be a spirit walking on the water, and because of their ignorance they are greatly troubled. At that moment Jesus calls out to them, "It is I; be not afraid." Now, if only they had known the interest Christ took in them, they would never have been troubled as they were. Our troubles arise a good deal from our own ignorance. A few weeks ago I went down the pit at Monkwearmouth. I had previously gone down into the Severn Tunnel, some 300 feet; but when I remembered I had to go some 1,000 feet I was agitated. The manager did a very wise thing (although whether he intended it or not I cannot say)—he took us round and showed us the machinery, the immense cable, and drum round which it works; and then he showed us how completely the engine-man had everything under control, how he watched the indicator; and as I watched his care of the machinery—not only that everything was properly adjusted, but that he attended to every minute detail—my agitation began to go; and when we began to go down I did not at all feel agitated. Why? Because then I *knew*. That was the only difference. And so if we knew our Lord better. If we knew the peace and the reality of our salvation better, if we knew Him better, we should trust Him more. Many of God's dear children are troubled through want of knowledge.

There are some who doubt their acceptance with God, and wonder if, after all, they are saved. They judge the question of their acceptance before God by their feelings. Dear friends, if you are judging of your acceptance by what you feel, you will be continually troubled. Let us remember the measure of our acceptance with God is the measure of Christ's acceptance. God has made us accepted in the beloved. Our acceptance with God depends upon Christ Himself. Christian, if you knew what God says about you, you would never be troubled about your acceptance.

Again, *some are troubled about their security*; as to whether they will endure to the end. If it depends upon us, we shall not. When I went down the pit, I believed the machinery would be right, and the whole of the responsibility rested with the man. And so, dear friend, we must be daily kept by the power of God through faith unto salvation. Don't trouble yourselves about being kept. Christ says "I give unto My sheep eternal life, and they shall *never* perish." Some theologians talk about the perseverance of the saints; I like to talk about the preservation of the Lord. I cannot, of myself, persevere, but I may be preserved.

The secret of the joy that comes from knowing we are saved for time and eternity, is that we evidence in ourselves that we know, as the Apostle says to the Church at Philippi, "Being confident of this very thing; that He that hath begun a good work in you will perform it until the day of Jesus Christ." When the Lord puts hand to the plough He never looks backward.

Again, *many are troubled about their holy walk*; they wonder how it is they cannot walk holily. You will always be troubled if you are trying by any spasmodic effort of your own. The secret of holiness is Christ. I am not speaking of our position in Christ, but of our walk in the world. We must let Him carry on His good will, and He will fulfil His own work. The thing to do on our part is simply to trust the Lord. If we are willing to allow Him, He Himself will work in us of His good pleasure, and fulfil in our experience what He Himself desires, and we shall know He gives what He asks for, and that He can do for us what he desires we shall be in our lives.

Yes, trouble will arise. If you are not troubling the Lord, if you are trusting in yourself you will be troubled. I put it to you, have you not hindered the Lord by your efforts? Yes, you say, but what about "work out your salvation with fear and trembling"? But the motive power is not found in your efforts. You should not stop there. You will fail to work out your own salvation, for it is "God that worketh in you, both to will and to do." He gives the power both to will and to do of His own good *pleasure*.

With all your strugglings and strivings in reference to a holy life, if you will only count upon God and let Him have the whole responsibility, He Himself shall be to you that which He desires from you. Oh, but you say, "I am afraid the Lord might ask me to go somewhere I do not want to go, or to give up something that I would rather keep." Well, dear friends, to be half-hearted is but to suffer loss. It is for you to settle the point with the Lord, but I am afraid you will never have the fulness of the joy of the Lord as your strength.

Again. *Some are troubled about their welfare*, whether they will get on in life well enough. The Lord takes a minute interest in your welfare; He numbers the hairs of your head, and if He cares for you to such an extent as that, surely you may trust Him with the future of your life. He it is that hears the young ravens when they cry; He it is that notes the sparrow falling to the ground, and that cares for every living thing. Think what that means. He cares for the minute things to be found in His creation, as well as the greater ones, and He cares for each one of them. He supplies each one, and looks after the welfare of each, and will God not look after you? "Take no thought," no anxiety, for that is the meaning of the word—not that you are to take no thought, in the sense of thinking, but let there be no agitation. "Seek ye first the Kingdom of God, and His righteousness and all these things shall be added unto you." Mark all *these* things, not all things. Food and raiment shall be given you, and if He cares for you in that sense you may truly say:

"Why should I ever careful be
If such a God is mine?"

Again, many of our troubles arise from want of knowledge of the Word of God. If that is so with you, ask the Lord to teach you through His word.

Some of our troubles arise from want of correspondence with God's wishes, or from want of thoroughness on our part. In Hebrews xii. 14, 15, "Follow peace with all men, and holiness, without which no

man shall see the Lord. Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." The subject in this verse is "to know the grace of God." The one that fails to trust the grace of God will not know the sufficiency of that grace, through reason of the root of bitterness springing up, that troubles not only the one himself but many others. The reference is to Deut. xxix. 13, where the Lord is speaking to the children of Israel about the surrounding nations, urges them to see to it, that they have no fellowship with them. To take care lest there be in their hearts any gall or bitterness, for this will be the means of their going astray from the living God. And so when it speaks of failing of grace, and the root of bitterness springing up in consequence, it means this, that there is failure on the part of the child of God to take in the grace, that is sufficient to keep him from that which is indicated or suggested by the words. You will find the root of bitterness comes from jealousy. Many of God's children are jealous one of the other. Like the disciples on the way to Jerusalem, who were quarrelling who should be the greatest, not who should be the least, not who should get nearest to Christ. And there was greater trouble when the mother of James and John asked that her two sons might sit, the one on the right and the other on the left hand of Christ. If we would but "in honour prefer one another," it would soon cure us. The root of bitterness is like a cancer that will sap away our spiritual life, like the stone in the shoe causing us to limp. Very often when God's people try to find wrong in others, the fault, I find, is because they are wrong in themselves. If there is trouble in our lives, I think, very often, we shall find it has its rise in our own hearts; because we are not in sympathy with the grace of God, not in the line or correspondence with God's word. Oh may He search our hearts. We cannot afford to allow those little things to trouble us, we must go to Him and say, Lord, Thou dost say, "Let not your heart be troubled"; take away everything that causes trouble, and let Thy divine peace fill my soul with gladness.

Sometimes trouble arises through want of faith on our part. Christ says to us in so many words, "Why don't you cast yourselves unreservedly on *Me*?"

I have known some of God's dear children give up everything but one. A friend of mine referred, the other day, to a lady who came to him in reference to her troubles. She said, "As far as I know, there is nothing between God and me. I have given myself absolutely over to the Lord. I have given up everything for the sake of Christ, and yet I do not know that consciousness of the Lord's presence."

"Perhaps there is just one thing you have not given up, that is, unbelief," said my friend.

After all, what is faith? When we read God's word, and believe it, because He says it, without questioning, but only accepting it because He says it, that He is worthy of our trust, and cannot lie, and we say "Amen" to all He says.

Sometimes trouble arises from those in the Church. In the Epistle to the Galatians the apostle refers to those that trouble them, and would pervert the gospel of Christ; but, says he, "Don't

be troubled about the matter; he that troubleth you shall bear his own judgment. Don't be troubled about the matter; God is looking after His truth. He has far more interest about the matter than you can have." The apostle, after expressing his desire about those that trouble, at the end of the epistle, like the warrior, gathers himself up, and says, "Henceforth let no man trouble me about the question of my apostleship. I am willing to suffer for the sake of Christ."

Sometimes trouble arises from outside persecution. Well, if we suffer for righteousness' sake, happy are we; we need not be afraid of terror or of trouble. As the Apostle Peter puts it, when we are persecuted for Christ's sake we have God's blessing resting upon us, so we need not mind if we are persecuted. There is one thing we must never expect in this world—an easy time. "If they hate Me, they will hate you."

Third. *Sometimes troubles arise from our surroundings.* The dark clouds gather round, and God seems to be hiding His face; and the devil comes, and tries to make us doubt our loving Father. It is at that moment, when you cannot understand why this is being done, you may hear your Saviour saying, "Let not your heart be troubled: ye believe in God, believe also in Me."

Sometimes troubles arise from disappointment. One old writer has said of disappointment, "God keeps a school here on earth for His children. His name is disappointment. The teacher is severe, in tone harsh and unloving. He is worthy of his name. Thousands have been taught by that stern teacher, disappointment."

But let it be the spur to urge you on. Seek more of the grace of Christ, that you may not fail.

Sometimes trouble arises from over-anxiety. You are cumbered with many cares—like Martha, troubled and careful about many things, and the Lord has to say, "Why are you so full of care?"

Oh, that we may trust Him, knowing that we are dear to Him; that He thinks of us, and cares for and watches over us. His own word comes to us, stealing into our hearts in the power of the Spirit. Let us respond to it, and say, "Lord, I will not trouble about those things any more."

A missionary recently related the following incident, so full of meaning. He entered, on one occasion, into a heathen temple, and was told that if he whispered any word it would be repeated again and again, that every arch would take up the sound, and echo and re-echo it. So he whispered the name Jesus, and right through the whole building came back, JESUS, *Jesus*, Jesus.

Oh, the precious power of the name of Jesus! Let it steal throughout your whole being, that you may know the sweetness, the stimulus, the power, and the strength of it. Remember He says, "I have trod the path of suffering, I have gone through the same troubles. I know what it is to be persecuted, harassed, and perplexed, to be troubled on every side; but I say to you, 'Let not your heart be troubled: ye believe in God, believe also in Me.'" May that word go right through our whole being, till we say, "Lord, by Thy grace, my troubles I cast on Thee, since Thou dost trouble Thyself to look after me. I will not be troubled about my troubles again."

BIBLE READINGS.

543.—THE ACCEPTABLE SACRIFICE.

“*Rend your heart, and not your garments, and turn unto the Lord your God*” (Joel ii. 13).

The explanation of the Oriental custom of rending robes. The Jews often wore garments made of sack-cloth and hair-cloth, which signified mourning. Those of hair-cloth were chiefly worn by the prophets; thus Zechariah, in chap. xiii. 4, speaks of the false prophets “*wearing rough garments (garments of hair) in order to deceive.*” The patriarch Jacob was the first we read of in Holy Writ that “*put sackcloth on his loins, and mourned for his son (Joseph) many days*” (Gen. xxxvii. 34).

Jacob’s son, Reuben, is the first we read of that “*rent his clothes,*” thus shewing great sorrow for his lost brother (Gen. xxxvii. 29). And Ezra, while mourning for the affinity of the people with strangers, says, “*I rent my garment and my mantle*” (Ezra ix. 3). In the N. T. it is said that “*the high-priest rent his clothes,*” pretending that our Saviour had spoken blasphemy (Matt. xxvi. 65).

Let us seriously consider—

I. *The order of the sacrifice.* “*Rend.*”

The heart must not be allowed to rest in the external observances, or religious rites. It must be severed, by holy violence, from anything and everything that grieves God.

II. *The only acceptable sacrifice.* “*Your heart.*”

The confession and renunciation of sin, which once was dear to us, is a truer proof of repentance than floods of tears. Our God is far more pleased with “*a broken and a contrite heart,*” than rending garments, wearing sack-cloth, and rolling in ashes. The intellect of man makes religion a science; but the heart of man *feels* it, *knows* it, and *lies* upon his Lord’s bosom.

III. *The outward religion of man is not true sacrifice.* “*Not your garments.*”

Fasting and mourning, and all other outward indications of self-abasement, without the *yielding* of the heart to God, is hypocrisy and a delusion. How many of the higher and intellectual crowd themselves into the outer courts of religious observance, yet do not ascend into the holy place of heart contrition and repentance, by faith in the risen Saviour! A religion full of shadows and ceremonies, linked with a profane heart, has never saved a soul; it is an abomination to God, and a curse to the souls of dying men and women.

IV. *The one emphatic act needful to heart-rending sacrifices.* “*Turn.*”

A “*turning unto the Lord*” is a turning from self, and from its lower passions and habits; it is also a turning from petty, but degrading habits of self-indulgence, which tend rather to *lower* than to raise the man, in thought, and word, and deed. It must be a *personal* turn, with our whole heart, in unfeigned repentance, confession of sin, and godly sorrow.

V. *The object of all true heart-rending sacrifices.* "The Lord your God."

When we have made a surrender of our hearts and life to Christ, it will be observed in the details of our character and conversation. When true humiliation and sorrow take place in our hearts before God, we shall prove the preciousness of His forgiving love. When once we see the exceeding sinfulness of our sin in the light of the cross, it will rend our hearts; and the Saviour will become precious to us as we cast ourselves upon His saving grace.

HARRY ROSE.

544.—SEVEN BLESSINGS GIVEN TO HIS CHILDREN IN CHRIST JESUS.

1. That He might deliver us from the "wrath to come" (1 Thess. i. 10).
2. That we might have "everlasting life" (John iii. 16).
3. That He might "bring us to God" (1 Peter ii. 24).
4. That He might "deliver us from this present evil world" (Gal. i. 4).
5. That He might "redeem us from all iniquity" (Titus ii. 14).
6. That He might purify unto Himself "a peculiar or purchased people, zealous of good works" (Titus ii. 14).
7. That He might Himself present us to Himself "a glorious Church, not having spot or wrinkle, or any such thing—faultless before the presence of His glory with exceeding joy" (Ephes. v. 27; Jude 24).

Here is the climax! This was the joy set before Him, our beloved Lord, which strengthened Him to bear the Cross, and all that involved to Him as the Smitten One of God. He looked forward to that blissful day when He will bring us all forth as His all fair Bride, resplendent with His glory, and shining forth in His likeness. No scar, no stain, no shame, no sin, no grief, no pain, but each one beautiful, glorious, perfect; each lesson learnt, each sin subdued, each fruit abounding. Oh, what a recompense to Him—to Him for all His suffering, for all His patient, toiling love to us! Then will He sing His Song of Praise in the midst of the great congregation; and as He looks around on the countless multitude of His children, which His Father has given Him, He will verily "be anointed with the oil of gladness above His fellows" or partners.

545.—HIMSELF.

- "Christ pleased not *Himself*" (Rom. xv. 3).
- "Christ glorified not *Himself*" (Heb. v. 5).
- "*Himself*" He could "not save" (Mark xv. 31).
- He "gave *Himself* for our sins" (Gal. i. 4). "For me" (Gal. ii. 20).
- This He did once when He "offered up *Himself*" (Heb. vii. 27).
- And "by *Himself* purged our sins" (Heb. i. 3).
- "To reconcile all things unto *Himself*" (Col. i. 20).
- "To subdue all things unto *Himself*" (Phil. iii. 21).
- To "purify unto *Himself* a peculiar people" (Titus ii. 14).
- "That He might present . . . to *Himself* a glorious church" (Eph. v. 27).

546.—“THAT WHICH IS . . . EXCEEDING DEEP, WHO CAN FIND IT OUT?”

Ecc. vii. 24.

Of believers it is said :

God is their “*exceeding* joy” (Ps. xliii. 4).

Their “*exceeding* great reward” (Gen. xv. 1).

And that He is able to do “*exceeding* abundantly above all that they ask or think” (Eph. iii. 20).

They are made “*exceeding* glad” with His countenance (Ps. xxi. 6).

And are glad also with “*exceeding* joy” (1 Peter iv. 13).

Sin becomes “*exceeding* sinful” (Rom. vii. 13).

But to them He has shewn “the *exceeding* riches of His grace” (Eph. ii. 7).

And the “*exceeding* greatness of His power” (Eph. i. 19).

And given “*exceeding* great and precious promises” (2 Peter i. 4).

They may be “*exceeding* joyful” in tribulation (2 Cor. vii. 4).

Which worketh for them a “far more *exceeding* . . . weight of glory” (2 Cor. iv. 17).

Jesus said, “My soul is *exceeding* sorrowful” (Matt. xxvi. 38).

But he will present us faultless before His presence with “*exceeding* joy” (Jude 24).

547.—“SEVEN” RESULTS OF THE CROSS.

1. Fitness for the divine presence	Col. i. 12.
2. Salvation from the power of SATAN	„ i. 13.
3. Complete redemption	„ i. 14.
4. Forgiveness of SINS	„ i. 14.
5. Peace with GOD	„ i. 20.
6. Reconciliation	„ i. 21.
7. Acceptance	„ i. 22.

548.—“SEVEN” BLESSED CONDITIONS.

1. Filled with the knowledge of His will, “divine intelligence”	Col. i. 9.
2. Walking worthy of the Lord, “heavenly character”	„ i. 10.
3. Abounding in fruitfulness, “communion”	„ i. 10.
4. Increasing in the knowledge of God, “progress”	„ i. 10.
5. Strengthened with all might, “power”	„ i. 11.
6. Patience and long-suffering, “Christlikeness”	„ i. 11.
7. Joyfulness and thankfulness, “happiness”	Col. i. 11, 12.

549.—“SEVEN” GLORIES OF CHRIST.

1. Image of the invisible God	Col. i. 15.
2. First-born of all creation	„ i. 15.
3. Creator of all things	„ i. 16.
4. Sustainer of all things	„ i. 17.
5. Exalted Head of the Church	„ i. 18.
6. Pre-eminent ONE	„ i. 18.
7. Reconciler of all things	„ i. 20.

A. G. ANDREWS.

550.—THE WOMAN IN MARK V. 25-34.

NOTICE :—

Christ's fame (v. 27). Do we spread the savour of His name abroad (3 Cant. i. 3).

Christ's fulness (v. 29). He does at once what all others fail to do.

Christ's feeling (v. 30). He knows at once when any seek relief.

The woman's faith (v. 28). "I shall be whole." She came undoubtingly.

The woman's fault (v. 27). "Came behind" unobtrusively, "touched His garment" unceremoniously; thought to get blessing unknown to Jesus.

The woman's fear (v. 33). The way to keep a blessing is to confess it.

The woman's forgiveness (v. 34). She found more than she sought.

The disciple's folly (v. 31). As though He did not know.

E. J. BELLERBY.

551.—THE BELIEVER'S THIRST FOR GOD.

PSALM lxiii.

The Believer's

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|-------------------------|----------|--|
| 1. <i>Seeking.</i> | Verse 1. | "Early will I seek Thee." |
| 2. <i>Sight.</i> | 2. | Twofold { "Thy power and Thy glory."
"THEE in the sanctuary." |
| 3. <i>Song.</i> | 3. | "Thy loving-kindness." |
| 4. <i>Satisfaction.</i> | 5. | "Satisfied, as with marrow and fatness." |
| 5. <i>Shadow.</i> | 7. | "In the shadow of Thy wings I will rejoice." |
| 6. <i>Safety.</i> | 8. | "Thy right hand upholdeth me." |
| 7. <i>Source.</i> | 11. | "In God." |

HARRY ROSE.

552.—THE GOSPEL PSALM.

PSALM xxxii.

The Believer's

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|--------------------------------|--|
| 1. <i>Assurance</i> (v. 1), | "Blessed is he { whose transgression is forgiven,
whose sin is covered." |
| 2. <i>Privilege</i> (v. 6), | "Everyone that is godly pray unto Thee." |
| 3. <i>Hiding-place.</i> | "MY." { "In time of persecution, and
sorrow."
"Thou shalt preserve me from
trouble."
"Thou shalt compass me
about."
"With songs
of
Deliverance." |
| 4. <i>Preserver.</i> | |
| 5. <i>Guardian.</i> | |
| 6. <i>Guide</i> (v. 8), | Threefold :—"I will { instruct thee } in the way which
teach " } thou shalt go."
guide " } |
| 7. <i>Portion</i> (v. 10, 11), | "Mercy shall compass him about." { "Be glad.
Rejoice.
Shout for joy." |

HARRY ROSE.

NOTICES OF BOOKS.

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By MARGARET S. COMRIE. Religious Tract Society.

A story of righting the wrong; or, conflict between Rome's erroneous practices and the pure unadulterated truths of Scripture. The arguments brought out are practical and convincing, but, at the same time, simple. The story is ably written, and as the light gradually penetrated into the soul of Margaret Brandini through the dark chaos of Romish doctrines, flooding it with the light of Christianity, so will its warm rays be enjoyed by the readers of this book.

THE ACTS OF THE HOLY SPIRIT. By ARTHUR T. PIERSON, D.D.

Messrs. Morgan & Scott.

An able and instructive exposition on the mission of the Divine Paraclete, as set forth in the Acts of the Apostles. As the Gospel of Luke presents Christ as laying the foundation of the Church, so this "fifth Gospel" explains to us the building of the Temple through the Holy Spirit. This book examines the workings of the Holy Ghost from His coming down from heaven to His reception and reflection in Acts xxviii. 24. As such it furnishes plenty of instruction to the student, and opens out a theme inexhaustible to the mind of every Christian. Such a work will enlighten many who, at the present day, hold mistaken ideas of the ministry of the Holy Spirit.

The annual volume of *BUBBLES*, edited by Dr. Barnardo, quite deserves the title of "Excelsior." It supersedes its present title in that it not only appears beautifully attractive to the eye, but *contains* far richer colouring and treasures, and such that can be easily grasped and retained by tiny minds. The brightly-coloured full-page illustrations, numbering over 100, will make the small folk *bubble* over with delight, whilst the abundance of short stories, serial tales, and natural history talks, &c. &c., will keep them quiet and interested for many a long hour. Published at "The Children's Bookroom," 279, Strand, W.C.

NOTES FOR THE MONTH.

FREE MEALS GIVEN THROUGH THE EVANGELISTIC MISSION.

THE first of our "free teas" was given on Christmas Day, to the orphan girls of Mount Hermon Home, as we have done now for many years past. About 100 were invited to Kilburn Hall, where there is found plenty of space for their romps and games, which prove such a treat to the children. At 5 tea was ready in the large schoolroom, which wore even a brighter aspect than usual, with its gay decorations of evergreen and holly, and its long table, groaning under the weight of bread and butter, scones, cake, and oranges. The merry laughter and noise that followed in the games and singing, left no doubt as to their having spent a bright and happy Christmas.

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OUR MOTHERS AND THEIR HUSBANDS AT KILBURN HALL.

ONE of the most important, as well as the most interesting, parts of the work at both Kilburn and Willesden Halls is that of the MOTHERS' MEETINGS, severally conducted by Mrs. Hurditch, and Mrs. Percy and Miss Holmes, and, needless to say, such work amongst very poor women, for the most part, demands great patience, courage, and spiritual skill in dealing with the multitudinous cares, trials, and afflictions which are the ever-recurring portion of mothers struggling—too often, alas!—with pain and poverty. The annual "high tea," which it is our joy to provide for them at the commencement of each year, was given on January 6th last, when nearly five hundred mothers and husbands sat down to a good meat tea, and for three-quarters of an hour the splendid schoolroom of Kilburn Hall presented the liveliest spectacle imaginable.

An adjournment having been made to the large hall, addresses were given by Mrs. Hurditch, Mrs. P. Holmes, and Messrs. W. Luff, Edward Hurditch, and Ned Wright, all of whom pressed home the gospel in a bright, happy way, not, we believe, without "signs following." A packet of tea was given to each woman at the close of the meeting, and many were the tokens of fervent gratitude by the thankful recipients.

With so many evidences of God's blessing the new year is entered upon prayerfully and hopefully, that many of these poor women may be led to accept the Lord Jesus as their Saviour and Friend.

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FOLLOWING the mothers' tea came the social meeting at Kilburn Hall, on January 13th, of friends in fellowship at Kilburn and Willesden Halls, which proved one of the happiest gatherings of the many happy meetings held in this hall. A goodly number sat down to tea, and an hour of cheerful conversation was indulged in, after which brief addresses, interspersed with prayer and praise, were given by Mr. J. E. Taylor, Mr. Edward Hurditch, and the editor. Mr. Taylor briefly spoke on three texts:

"God with us"—Immanuel. (Matt. i. 23.)

"God in us"—The Paraclete. (John xiv. 17.)

"God for us"—The Father. (Romans viii. 31.)

Mr. Edward Hurditch followed with an exposition of Asa's prayer in 2 Chron. xiv. 11; and Mr. W. Holmes, so long connected with the work at Kilburn Hall, closed the meeting with earnest prayer for all in fellowship, and for the work generally, that its usefulness in the salvation of souls might continue and be extended.

THE CHRISTMAS TEA MEETING of the "Mothers," with their husbands, was held in BIGNOLD HALL, on the closing evening of 1895, when between 70 and 80 partook of it, supplemented by dishes of ham. A very bright meeting followed; cheerful singing, both in unison and in solos. Brief practical addresses, in which the duties of wives and mothers in their households were happily interwoven with a faithful setting forth of "The old, old story," by the President on the occasion; Mr. Abraham Wallis and his son, Mr. Ransome Wallis; Messrs. Day, Holt, and Button, and Mrs. Simco. Mrs. Wallis, with her daughter-in-law, Mrs. Algernon Wallis, her partner in the work, are thankfully able to report continued blessing in this branch of the Bignold Hall work.

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BLESSING ON CHRISTIAN SONG.

AMONG the very many encouraging incidents for thankfulness arising out of the Gospel testimony in song, may be cited the following from our Bignold Hall Mission. On one of the usual weekly practice evenings a dejected-looking man, attracted by the sound of singing, was observed to be standing by the door intently listening. He was invited to come inside. Gladly availing himself of the invitation, he did so. The choir, perceiving that thus some special work for God had opened up to them, commenced singing Gospel hymns and solos of specially inviting character to poor sinners. The poor man was quite broken down, crying and sobbing from soul distress; and our young brethren and sisters joined in praying that the Lord would graciously reveal Himself as his Saviour--which He in great mercy did, and the stricken one was enabled to thank Him on his knees, and to sing with rejoicing, "I do believe, I will believe, that Jesus died for me." Surely such a result might stimulate other young members of a choir practice to make it a matter of prayer, when they go to it, that in some way or other God may bless it to souls outside of it, and thus not merely rest satisfied with having a successful accomplishment as regards the musical part of their efforts, carrying out the injunction, "Whatsoever ye do, do all to the glory of God." We have good reason to believe that, by the influence of the Christian Endeavour movement in our Hall, a deepening desire has been quickened in the members of our choir that, in their singing, they may bring glory to God and blessing to souls.

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THE MEDICAL MISSION, in connection with Bignold Hall, is also gradually making its way, under the truly able and most devoted conduct of Dr. and Mrs. Nicholls, assisted by Mrs. and Miss Wallis, and Mr. Nicolson.

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VISITATION of the POLICE COURTS is likewise engaging one of our younger sisters (Miss Wallis), and develops indeed a vast field of devotedly untiring work. In a very short time there have been several hopeful cases of rescue, as results of the effort, the magistrates most readily making way for the help they feel such sympathy is to them, in their often very difficult position in sentencing the cases of female victims of the drink curse.

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MAYES HALL, WOOD GREEN, N.

FOR some two years past we have supplied the above hall with preachers, and from time to time it has been our pleasure to record many interesting cases of conversion. Recently, however, the work and the building were entirely transferred to the "Evangelistic Mission," in the hope that a "forward movement" of a more energetic character might accompany the transfer. Signs of this were evident

at the tea and social gathering held on January 20th, at the invitation of the Director, when a very pleasant evening was spent.

Reports were given showing the present condition of the various parts of the work, and these were of a most encouraging nature. Special mention might be made of the Sunday School, which has been steadily on the increase, necessitating the hire of a second hall to accommodate the large number of children, and this too is now filled to overflowing.

Another interesting feature of the work is the Young Women's Class, conducted by Mrs. Chandler on Thursday evenings, which is attended by over sixty, sometimes nearly one hundred, girls and young women. The Railway Mission also hold their meetings in the hall, which are in a flourishing condition.

The Evangelistic and other meetings were never better attended, and much blessing follows the preaching of the gospel.

The workers are united and happy, and we pray that one result of the recent meeting may be to inspire all to fresh and more vigorous effort, so that we may soon be under the necessity of enlarging the building, for there is much need for such gospel work in the near district.

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WORK AT THE EAST END.

As we go to press, our son Philip and Mr. Hutchins are in the midst of a special mission at Edith Road Hall, Stratford, E., where God is manifestly using them in the salvation of souls. The neighbourhood is being stirred, and the audiences increase nightly, while already many are praising God for the visit of these young evangelists. We hope to give particulars of some striking instances of conversion in our next issue. Meantime we ask the prayers of all the Lord's children, that both here and at Highgate next month, where they are to conduct another special mission, increasing blessing may mark their efforts.

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VILLAGE EVANGELIZATION.

FROM Mr. A. R. Routledge, the evangelist in charge of the Cambridgeshire branch of the Evangelistic Mission, we receive cheering tidings of the progress of the work in and around Stretham. He writes: "I am pleased to say the Lord is giving us great blessing in the work here. The *week of special services* were times of great power and blessing to the Christians and unsaved. Large numbers came together night after night, and they proved to be the best special meetings I have ever seen here. The *Christian Endeavour* Meetings are growing in numbers and interest. I find it is bringing young Christians forward into earnest united work, which is very encouraging." Mr. Routledge also reports good progress in the *Sunday School*, which continues to be very largely attended and blessed of God in conversions. In other branches of the work the evangelist is cheered by many signs of continued interest and blessing, whilst in his visitation work amongst the outlying districts and Fens he finds, as ever, a ready hearing of the gospel message, and an eager acceptance of the *Christian Ambassador*, *Footsteps of Truth*, and other literature sent to him for distribution, and he gladly records some instances of conversion through these means. We praise God for this, and ask the prayers of our readers, that the good work may still go forward with increased power and blessing.

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EVANGELISTIC WORK IN IRELAND.

OUR nephew writes:—

"I thought you would like to hear a little about the good hand of our God upon us in service during the past few weeks spent in Ireland. It has been my joy to visit the scene of former labour for the Master, the first place being Merrion Hall,

Dublin, so long the spot occupied by the deeply-lamented and never-forgotten Denham Smith.

“The meetings through September and October were greatly blessed to both saved and unsaved. Large crowds gathered and listened with vast attention to the Gospel. Strong men were seen weeping like children, and we have lately heard of several clear testimonies being borne to the saving grace of God manifested during those services.

“From Dublin I went to Bray, a picturesque town, situated about twelve miles from the capital, in the proverbial county Wicklow. In that place we held a special mission, which lasted over three weeks. Nightly the meetings grew in interest, power, and blessing, until there was no room for the numbers that flocked to hear ‘the old, old story,’ and we had to throw open two adjoining rooms. It was indeed encouraging to the workers in the after meetings to find the ground so well prepared by the Holy Spirit, as to render it perfectly easy to bring the anxious to decision. Numbers passed from death to life. I noticed an old man, well on in his seventies, eagerly drinking in the word from night to night. At the close of one of the meetings, I sat down by his side, and asked how matters stood between him and God. With a beaming countenance he replied, ‘He’s saved me, He’s made me every bit whole.’ On being questioned as to when this took place, he said, ‘Only last week, at one of these meetings, and I am so happy. I can’t sleep at night thinking about it.’ At another service I asked a lady if she could say that Christ was hers, when I received the reply, ‘Yes, NOW I can, but up to last Friday I flattered myself I was as good as others, that I always went to Church, etc., etc.; but on Friday night I found out that I was a loathsome leper, and that Jesus came to heal me.’

“The testimony meeting at the close of the mission will not soon be forgotten. As one after another told what the Lord had done for them, our hearts were filled with thanksgiving to God. One man rose and said, ‘I brought four people on a car from a distance, and every one of them was converted.’ We could cite many more instances, but these are sufficient to shew that God is working in ‘the emerald isle,’ even as He is in well-favoured and awfully-responsible England.

“Roscommon, in the west of Ireland, was the next scene of action. Every evening for a fortnight we declared the ‘good news’ in that place. It was truly touching to witness the eagerness with which those neglected people listened to the word of life. Many of the priest-ridden Roman Catholics in that part are thirsting for the Gospel in its simplicity. It behoves the servants of the King to ‘make the message clear and plain,’ not only in England, but also in places ‘far from the maddening crowds’ ignoble strife.’ The door is open. Who will enter it? Let us hope that the day is not far distant, when in every town in Ireland a faithful Gospel testimony will sound forth, unchecked by the hatred of priestcraft, which has hitherto been, and still is, Ireland’s greatest curse, and God, who graciously uses human instrumentality, shall have all the glory.
HERBERT R. HURDITCH.”

Note.—This young evangelist is (D.V.) about to return to Dublin for services in Grosvenor Hall during February. We ask prayer on his behalf.

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MR. MARTIN HOPE SUTTON.—We had hoped to give with the portrait of this esteemed servant of Christ, in our January number, a brief sketch of his life; but our honoured friend objects to this at present—so our readers must be content with the portrait, which is from a photograph taken some time since. We trust, however, that Mr. Sutton may yet be spared to the “Church militant” for many years.



THE LATE MR JOHN MORLEY.

The above portrait is a duplicate of the one that appeared in this magazine for July, 1892, and was one of the last for which Mr. Morley sat. Being considered an excellent one, we judged we could not do better than repeat it in this sketch: but we were then permitted only to add a few lines in reference thereto.

THE LATE MR. JOHN MORLEY.

VERY few people in these days of change and development have lived for nearly ninety years, and died in the parish of their birth; but thus it was of the subject of this sketch.

John Morley was born on July 4th, 1807, at Homerton, in Hackney (anciently styled Hacquenye), which then formed a large village, with interesting rural surroundings: he was the eldest of three brothers, the other two being Samuel, the late M.P. for Bristol, born on October 15th, 1809, whose beautiful and hospitable country home, Hall Place, Tonbridge, was known to many, but who died at Grosvenor Place, W., on September 5th, 1886; and William, most of whose later life was spent in quiet retirement at Bow, where he fell asleep on August 13th, 1889, aged 81. All three brothers, together with three sisters, born in the same parish, are all now with the Lord, whom they loved and served in their respective spheres.

BOYHOOD AND EARLY TRAINING.

The early life of Mr. John Morley was uneventful, in the ordinary sense of the word, his education being undertaken by Mr. Carver, a Congregational minister, at a boarding school in Melbourn, Cambs., where about ninety scholars, chiefly sons of well-known Nonconformists, were being trained for positions of future and, in some instances, eminent usefulness, and where he was shortly afterwards joined by his brothers.

In the *Life of Samuel Morley*, by Edwin Hodder (published by Hodder & Stoughton), we learn that it was "an excellent school in every respect; the best of its kind in the country. Mr. Carver prided himself upon being able to turn out gentlemen as well as scholars, and spared no pains to train the boys in good and useful habits; while his son, Mr. William Carver, who assisted him, was a successful Classical tutor."

John Morley, like his brothers and most other schoolboys, thoroughly enjoyed his holidays, which were always spent at Hackney, and the testimonies borne to his brother Samuel at that date are equally true of the elder brother John. A few of these we here venture to give. "He loved his father and mother passionately—loved the home influences, and never associated the least notion of constraint with the family roof. It would be hard to say which exercised the greater influence over him, his father or his mother. In after life he used to

say, 'I am what my mother made me.' At the same time, his father's influence was a most important factor in the formation of his character, and no one who knew him can forget his constant reference to his father's opinions and sayings, in such words as these, with which he would often commence or finish a sentence, 'As my dear father used to say.'"

THE BLESSING OF A GODLY HOME.

"The Rev. Thomas Binney once said (and it is more than probable that he had Mrs. Morley in his mind's eye when he said it, for she was one of his "ideal women"): "It is of vast advantage to be born of healthy and virtuous parents; it is a further advantage to be the children of those whose intellect has been thoroughly disciplined and developed; and, further still, to be surrounded in infancy and early childhood with such guiding and elevating home influences as tend to inspire pure tastes and high aspirations, and to create or strengthen repugnance to whatever is low, sensual, or false; and, last of all, it is a blessing and an advantage, utterly incalculable, to have for a mother a woman of sense, superiority, and goodness, with force of character, with talents and cleverness; of solid information, with tact, temper, patience, and skill, fitted to train and mould the mind, to implant principles and awaken a lofty and laudable ambition; and all this presided over and purified by religious faith, deep piety, and earnest devotion. These are the mothers that the church and the world alike want."

Such a mother had John Morley, and as was the mother, so was the father. He was . . . a man of unblemished character, of cultivated mind, intensely in sympathy with everything that interested his children, and never weary in his endeavours to make home the most attractive place in the world to them.

"The foundation of the home was laid in love—love to God, love to man, and love to one another. The influence of the parents was all-prevailing. They instilled into the minds of their children high principles; they set before them, in all things, good examples; and they directed their studies, their amusements, and their very thoughts. One who knew what that home was like writes: "I always love what is said about his early home, and thank God that I remember it before the old house at Hackney was altered, and while all lived together there. Though it is a child's memory, it is very sweet. Surely there never were such roses as in the 'long walk' of the old garden, nor such an atmosphere of warm genial love as in the old home, where father and mother were really and manifestly the enthroned king and queen.

"The piety of the home was very beautiful. In the creed of the parents there was none of the cold, hard, dry theology which was unfortunately so rife in those days. The children were taught to look upon God as their heavenly Father, in whose love they might rest with perfect confidence. God was 'speaking unto them as unto children.' Thus they grew up into the belief that He was in their home as really as their earthly father was, and so it came to pass that very early in life their hearts inclined towards Him.

"This home, as we know, had for all of them the greatest possible attractions; none of the family ever cared to seek their amusements or

their society elsewhere. There was a spirit of playfulness and cheerfulness in their own circle that was especially refreshing to those who had been engaged all day in business. Mr. Morley shared in the amusements of his children, and never felt it beneath his dignity to romp with them, if romping happened to be the mood of the hour."

Music, however, formed the chief delight of the family, a taste for which distinctly follows on in the case of the grandsons, one of whom, Mr. Charles Morley, has long shown the liveliest possible interest in the establishment and prosperity of the Royal College of Music, of which he is still the Honorary Secretary.

HOSPITALITY TOWARDS MINISTERS.

In the parental home in Wells Street was a room, in which many leading ministers were wont to meet, to whom Mr. and Mrs. Morley were accustomed to show unbounded hospitality, and thus it came about that the three sons were brought into personal friendship with many eminent ministers, including Dr. Binney, Dr. John Pye Smith, Revs. John Clayton, and James Parsons,* of York.

* It was the writer's privilege, for about three years, to be closely associated with that eminent minister, in worship and gospel service, in the city of York, and he can testify that, both in public and private, he was "one among a thousand." He may, therefore, be forgiven this digression if he quotes again, from the above-named memoir, the following graphic statement respecting him and his remarkable ministry, all of which he can heartily endorse. It is true to the life.

"He was the most popular preacher of the day, and was regarded as the 'chief representative of the oratory of Independency.' There was a constant demand for his services in London, and whenever he visited the metropolis, he always made the Well Street house his home. . . . He carried sunshine with him wherever he went. . . . The popularity of Mr. Parsons was extraordinary. About the year 1828, congregations willingly waited for an hour beforehand to hear the tall, slim preacher open his lips. By sounds which at first scarcely rose above a whisper, he caught attention and inspired curiosity, his audience being convinced that something would presently come worth hearing. People would sit in breathless silence, panting for the end of sentences which they caught gradually, with more and more distinctness, until a pause in the shrill, clear voice gave them an opportunity to relieve themselves by a slight cough or a change of posture. Then, by a fresh effort, every face would be turned towards him, and, with a hand behind the ear, many a one would drink in the inspiration of his arguments and appeals. Over and above the interest of the truths he uttered, the force of his imagination, and the felicity of his diction, there went forth from him a sort of mesmeric influence—a kind of electric shock, which, as an old friend told me, made him feel as if he must grasp the pew with all his might to prevent being carried away by such a storm of eloquence.

"The earnestness of his appeals was such as to make one think them irresistible, only that 'the great refusal'—if I may use Dante's words in reference to another subject—is so common amongst men when they hear heaven's message of mercy. His exquisite facetiousness led captive many a company, and one wondered sometimes how he could pass from grave to gay; yet, looking into the depths of human nature, we see how opposite qualities are connected, how indeed one involves another" (Dr. STOURGTON on *Religion in England*).

It was not in the pulpit only that the power of James Parsons was felt. He was a prince of talkers, with a fund of sparkling wit and humour, that burst forth in the most unexpected ways and places; and many a time the house in Well Street has rung with laughter as he has related, with exquisite drollery, anecdotes in connection with his own experiences. This genial pleasantry, which shone through all his conversation in social life, was only one side of the man, but it was a side that was especially attractive to Samuel Morley (and his brothers also), who, from boyhood to old age, heartily enjoyed a good, humourous, laughter-moving story.

ENTERS BUSINESS.

On leaving school in 1823, Mr. John Morley entered upon his business career in the prosperous and world-renowned firm of J. and R. Morley, followed a few years later by his brothers Samuel and William, concerning which business the biographer, before referred to, says, "The sagacity and enterprise of John and Richard Morley, and the zeal and activity of their sons, were year by year bearing fruit. The business grew and spread itself in all directions; opportunities arose to take advantage of the changed and more favourable conditions of commerce, and the 'House of Morley' was fast becoming one of the best known, and most respected in the trade.

"The year 1840 was a memorable one in the history of the family. On the 29th of October the beloved mother, for whom both sons and daughters had the most tender affection, died in the seventy-first year of her age, and was laid to rest in the family grave in Bunhill Fields."

In the same year Mr. Morley, senior, virtually retired from the business, and on the 10th of May, 1848, he entered into rest at the mature age of eighty, his remains being interred in the family grave named above, the funeral being attended by a great crowd of mourners.

MARRIAGE.

Mr. John Morley was married on May 28th, 1846, to Lydia Ann Patrick, the only surviving daughter of William and Elizabeth Patrick, of Clapton (his brother, Mr. Samuel Morley, having married previously, in 1841, Rebekah Maria Hope, of Liverpool), to whom he continued to be attached with the deepest possible affection for the subsequent fifty years of his life. A more devoted husband, or any couple more admirably suited to each other, it would be impossible to find, and during the whole of this "golden" period they had scarcely been a day out of each other's company. We frequently remarked to our departed friend that he appeared to be keeping up a perpetual honeymoon, to which he always pleasantly assented.

RETIRES FROM BUSINESS.

In 1855 Mr. John Morley retired from the firm of I. and R. Morley, after a connection with it of thirty-two years. "Mr. John Morley had amassed a fortune, and, having no children, he felt there was no longer any necessity for him to continue in business, while there were wide fields of Christian usefulness in which he longed to roam.

"His influence over the young men in the house had always been very great, as the nature of his duties brought him immediately in contact with them, and throughout the establishment he was not only much respected, but among the large majority, he was regarded with affection. But so it was, the partnership was dissolved, and Samuel Morley was left sole head of the concern."

Probably no man ever acquitted himself throughout his business career with more integrity and assiduity, as all who were associated with him (some of whom now survive him) will witness. His splendid tact and precise methods subsequently served him in good part in the higher

service of the gospel, to which he wholly consecrated the remainder of his life, and in which he thoroughly exemplified the excellency of the principle "Let all things be done decently and in order." Such men in the Church of God are invaluable, and many a good cause is sadly weakened for want of business method and practical common sense in matters of detail.

INTERESTING FAREWELL LETTERS.

Mr. Morley's abounding kindness and consideration for others received practical illustration in the lithographed letter he sent to each of the members of the establishment in Wood Street, a copy of which we are here permitted to reprint.

UPPER CLAPTON, *July*, 1855.

*To the Members of the Establishment of Messrs. I. & R. Morley,
18, Wood Street.*

GENTLEMEN,—In retiring from the firm of which I have been so long a member, and relinquishing business, I could have wished to have spoken to each of you individually, but this my feelings would not allow me to attempt. I therefore adopt the present mode of offering a few parting words. It is now upwards of thirty-two years since I entered into business under the kind and judicious counsels of my honoured father, whose memory will ever be dear and sacred to me. I am happy to think that there are several of you with whom I have been associated during the greater part of that time; others of you have joined the establishment at more recent dates. Upon many of your number I look with pride and pleasure, as men of great promise, and I shall rejoice to find that my expectations respecting you are fully realized. But I can truly say that I part from you all with sincere regard, and shall ever take a lively interest in your future course. I hope that you will always consider me as a friend, and will never hesitate to apply to me when you think I can be of service to you. As an expression of my respect, I intend to devote the sum of one hundred pounds to the improvement of your library, and I trust that the works which I shall add to it will not only remain as a memorial of my connection with you, but will assist in promoting your intellectual and moral culture. In conclusion, allow me to add my earnest advice to you all. Let me urge upon you the importance of diligence, punctuality, and fidelity in the discharge of your duties. Whatever you have to do, do it in the very best manner you can. Never slight or delay any work that is assigned to you. Thus will you form good business habits, will establish your character as men of integrity and ability, and will not only retain the esteem of your employers, but secure your own progress in life. In your pleasures and recreations, let me counsel you to guard against everything which borders on evil, or which you could not look back upon with satisfaction. Let your hours of leisure be so spent as to recruit your health and refresh your spirits; let them never be wasted in folly and sin. In your intercourse with each other, be courteous and gentlemanly. Remember that as you are thrown so much together in daily life, you cannot fail to exert a powerful influence on one another's character. Let that influence be always for good. Never utter one word which will tempt your associates to say or do what is wrong, but strive most conscientiously to strengthen them in all that is right, and let none forget those weighty words from the best of books—

"He that walketh with wise men shall be wise,
but a companion of fools shall be destroyed."

Above all, ever live as those who know they must die. Reverence and obey God in all things, and learn to confide in Him as your Father. Make the

Bible your daily study, and prayer your daily habit. Keep holy the Sabbath day. Seek the blessing of God, not only upon your own exertions, but upon all who are connected with you. And may happiness and prosperity attend you.

Believe me, ever,
Your sincere friend, JOHN MORLEY.

To each of those occupying a more subordinate place also Mr. Morley sent a gift, with the following letter :

UPPER CLAPTON, *July, 1855.*

*To the Porters in the Establishment of Messrs. I. and R. Morley,
18, Wood Street.*

In retiring from business, and from the firm of I. and R. Morley, of which I have been so long a member, I beg to express my best wishes for your future health and happiness, and to assure you that it will afford me pleasure if at any time I can be of service to you. It has always been a great satisfaction to me that the firm has enjoyed the services of so respectable a body of men, and my hope is that you will maintain the same good character in time to come. Let me urge upon you the duty of being invariably respectful in your deportment, and obliging in your conduct. Always speak the truth. Be strictly honest, even in the smallest matters. Never utter an oath, or scoff at religion, or allow an unclean expression to escape from your lips. Avoid evil company as you would a deadly serpent. Be careful, and provident in your expenditure, that you may have something to fall back upon if spared to old age. Above all, live as those who know they must die. Diligently observe every religious duty. Keep holy the Sabbath Day. Read a portion of the Bible daily, and watch and pray, lest you enter into temptation. As a parting expression of my interest in you, I request you will each accept a Family Bible, in which I have written your names. In the case of those who have been some time in their situations, I also add a small sum of money, as stated below.

Believe me,
Your sincere friend,
JOHN MORLEY.

Mr. Morley's subsequent life for a while was that of any ordinary Christian gentleman, having leisure and ample means—his time being spent for the most part in the furtherance of religious objects, and in pleasant tours with his devoted wife through the United Kingdom and on the Continent. But in 1859

A MEMORABLE VISIT TO IRELAND

was planned which, in God's Providence, was to prove fruitful in important results as to his future path in relation to Christian life and work. On arrival in Kingstown, Mr. and Mrs. Morley were met by the late Mr. J. Denham Smith, who had previously been a guest at Mr. Morley's house in London.

After conversation on personal and general topics, Mr. Denham Smith remarked, "You will, of course, go to the North, and see something of the Revival," referring to the

WONDERFUL WORK OF THE SPIRIT OF GOD,

which was spreading throughout Belfast, and many other parts of the "Emerald Isle," bearing precious fruit in the conversion of thousands upon thousands of souls, many of whom have proved bright and shining lights in the Church of God for nearly forty years.

The movement was not confined to any particular class; and men, women, and children, in every social position, were brought "from death to life" under the power of the gospel, preached alike by clergymen and laymen (so-called) in every conceivable kind of place, and at all hours of the day, and often far into the night. These were indeed "days to be remembered." Multitudes of professional and business men appeared to realise that the matters of *greatest* moment were the concerns of eternity and the soul; and the most important of all questions they could ask was the one, "What shall I do to be saved?"

Meetings for prayer lasted several hours at a time, sometimes throughout the whole day. These were marked by intense reverence and solemnity, notwithstanding the many remarkable instances of individuals stricken down under the most awful sense or conviction of sin, from the burden of which they obtained deliverance for ever through reading the word of God, the simple testimony of new-born souls, or the public proclamation of the gospel.

Like the waves of the sea, the abundant blessing rolled on over many parts of the United Kingdom, carrying joy to thousands of hearts, and light and peace to innumerable homes, and making a holy stir amongst the angels; for is it not written, "There is joy in the presence of the angels over one sinner that repenteth." How much more so, therefore, must it have been, when multitudes were crowding into the kingdom, "as doves to their windows."

NOTABLE CONVERTS.

Amongst many of the instances in Ireland of the fruit of this gracious movement in those years of '59 to '63 were noted the conversion of numerous extensive landlords, including Mr. Mahoney, of Dromore Castle, Mr. F. C. Bland, of Derryquin, Mr. W. T. Crosbie, of Tralee, and several of the Trench family, including Messrs. Geo. Trench (author of *After the Thousand Years*, and many other works), Alfred Trench and Townsend Trench, and Mr. T. Shuldham Henry, all of whom have ever since proved "men of might" in the understanding of the Scriptures, and ability to expound them to others, which has been well turned to account over many parts of the United Kingdom.

The last named was converted in Mr. J. Denham Smith's own Church, at Kingstown, and, as all our readers know, his subsequent evangelistic labours in this and other lands have been blessed probably in the conversion of thousands of souls.

Three of the above, Messrs. Bland, Mahoney, and Shuldham Henry, have since passed to their rest.

QUICKENED SPIRITUAL LIFE.

To return to Mr. Denham Smith's invitation, Mr. and Mrs. Morley promised to consider it, which they did, and next day agreed to go North for that purpose, provided Mr. Denham Smith would accompany them. This he consented to do, with the result that these beloved friends received a vast impetus in their spiritual life. They saw the great truths of Scripture in a newer and sweeter light, and a richer depth than they had ever previously conceived. They returned to

England making a fuller surrender of themselves, and all they had, to Him, whose glory now filled their souls with joy unspeakable. Henceforth they resolved to devote their time more unreservedly to the furtherance of the work of God, and the winning of souls, and immediately invited Mr. Denham Smith again to London, on which occasion he held exceedingly fruitful meetings in Mr. Morley's drawing-room, and that of Craven Lodge, the residence of his brother, Mr. Samuel Morley. It was through these the eldest daughter of the latter, Miss Rebekah Hope Morley (subsequently united in marriage to Mr. Herbert Wilbraham Taylor, of Barnet), also entered into the liberty and joy of the divine life, and forthwith consecrated herself to Him whom she devotedly served to the end of her too short life.

Thinking that it might result in similar blessing to many others, Mr. Morley generously invited, at his own expense, a number of ministers to take a trip to Ireland in order to visit these scenes of revival; which they did, with the most pleasing results to themselves and their congregations in various parts of England, the extent of which can only be known "in the morning" of the Harvest Home.

Mr. and Mrs. Morley, before returning to England, paid a very enjoyable visit to the famous lakes of Killarney, to which he afterwards frequently referred with pleasure.

TIMES OF REFRESHING IN LONDON AND THE PROVINCES.

Mr. Morley then took Freemasons' Hall for a series of meetings, which proved memorable indeed to a multitude of souls.

It was our joy to be present on many of these occasions, and indeed they were times never to be forgotten. Mr. Morley also engaged rooms at *Wood's Hotel*, for a series of more private meetings, when well-known Christians met in conference, many of whom went forth from these gatherings to live as they had never lived before, in the sunlight of divine acceptance, and to preach as they had never preached those "Life-Truths," which Mr. Denham Smith was so marvellously helped to open out to hungry and thirsty souls. Many of the addresses were published far and wide, and thousands of pulpit ministrations in this and other countries were helped by the unction of the Holy One they received in these teachings, which to this day have not ceased to prove of immense help to leading Pastors, Teachers, and Evangelists, including such men as D. L. Moody.

Mr. J. Denham Smith paid several visits to London, between his labours in the wonderful meetings in Dublin and Kingstown, for similar gatherings, when public halls were taken also in provincial towns, notably Brighton, Bath, Croydon, Chichester, St. Leonards, Liverpool, Leamington, Reading, Shrewsbury, and in Paris, where wonderful fruit resulted from his labours. The whole expense of these visits and services was generously defrayed by Mr. Morley, who found the greatest delight amid these blessed "times of refreshing."

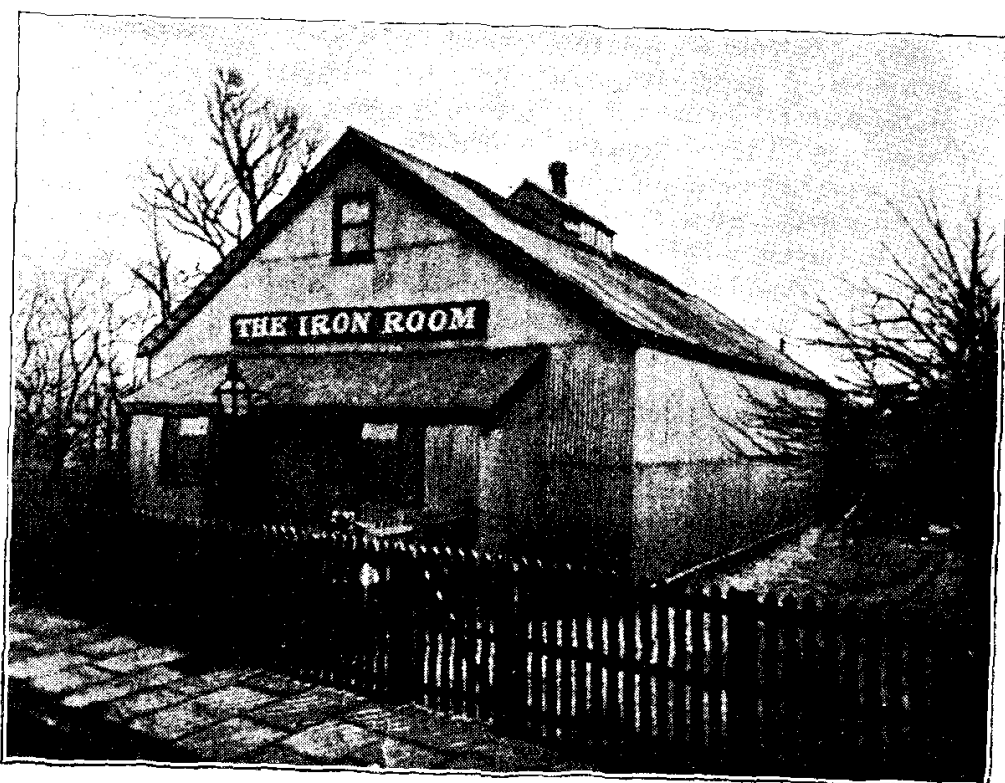
Innumerable letters were received from all sorts and conditions of men, testifying of the blessing received at these various services, in which the little hymn-book, "Times of Refreshing," had a great circulation, carrying joyous hymns of praise and gospel melodies into

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thousands of homes many years before the now popular "Songs and Solos" had an existence.

THE ERECTION OF THE IRON ROOM.

With the quickened spiritual life Mr. Morley had entered upon, he naturally desired to adopt more practical means in seeking to bring the growing population in his own immediate neighbourhood under the influence of the soul-emancipating Gospel of Christ, and for this purpose he caused to be erected at what was then known as the Junction of Grove Road, Stamford Hill, with Hill Street, Upper Clapton,



THE IRON ROOM,

which had a very pleasing interior appearance, though necessarily unattractive as to its exterior, and was destined to become a spot sacred in the spiritual history of thousands.

It was opened on Friday, November 1st, 1867, and it will interest our readers if we reprint the account of the opening services on that and the following days, which appeared in the *Latter Rain* for December 1st, 1867:

"On November 1st, a large number of believers from various parts gathered together for prayer, and on the following Lord's-day Mr. Denham Smith preached in the evening to an overflowing congregation. He spoke from Genesis xxii.—Abraham's hand raised against his son; Isaac, a type of death and resurrection; and, as an additional truth, the ram caught in the thicket presenting the principle of substitution. Entangled in the bushes by that which was its strength, so Christ, as

Son of God, and *because* He was Son of God, was the one who alone could be entangled with our sins, our circumstances, our sorrows, and could thus be our Substitute. After which, he addressed them on Canticles ii. 4—'He brought me into His banqueting house, and His banner over me was love'—dwelling distinctly on each word. It was *He* who did it. God is the beginning of things, both in the old and new creation. 'You hath *He* quickened'; '*Jesus* sought me when a stranger.' 'He *brought* me.' When brought by another, we do not bring ourselves. 'He carried them on eagles' wings.' 'He brought me into His *banqueting house*,' literally, 'house of wine'; not house of bondage, nor house of doubts or of glooms, but of wine—'wine that cheers the heart of God and man.' Here the whole question of divine joy of God over the sinner was shown and amplified, as seen in the returned sinner being seated in the presence of the satisfied Father. '*And His banner over me was love.*' Commentators were divided as to what this banner is; but why not take the Word as it stands, 'His banner over me is *love*'—'*God is love.*'

"On the following Friday, at half-past seven, Mr. Smith preached again, taking as his subject Mark v. 22-43, with an additional word of much power from John ix. 35, 'Dost thou believe on the Son of God?'

"On the evening of Sunday the 10th, the Room was filled at an early hour, some hundreds being unable to obtain entrance. Mr. Smith preached from Luke vii. 36, etc., with great power and fulness; unfolding the grace that was in the God-man, who gloried in verifying the accusation of the Pharisees, 'This man receiveth sinners.' It was shown how the luxuries of Simon's table were not the feast which the Saviour enjoyed; but how the tears and love and service of her, who, as it were, but a moment previously had been a city sinner, were the true refreshment, the true feast, which satisfied His heart. 'This woman'—not Simon; these 'tears'—not the feast; this 'hair' and these 'kisses'—not the seat at the Pharisee's table; and, as he had been reminded, nothing to break the immediate fellowship—not a towel even; her tears direct on *Himself*, her hair direct on *His* feet. It was all *Jesus*, and that which was of His creation in her for *Himself*. The two words of the Lord in verses 48 and 50 were used in applying these precious truths to the sinner. 'Thy sins are forgiven,' and 'Thy faith hath saved thee.' 'Thy FAITH'—not 'thy love,' though it had been great, nor 'thy tears,' nor 'thy precious ointment'; but 'thy FAITH'—that which took her out of self, and occupied her with *the Lord*.

"Mr. Smith afterwards spoke for a short time on the three groans and the three rests of Scripture.

"On the evenings of November the 12th and 14th, Mr. Howard Johnston preached. On Tuesday from 1 Samuel xiv., and on Friday from Exodus xxv., unfolding the typical meaning of THE ARK, as referring to the Lord Jesus, dwelling specially upon the three contents of the ark, as given in Hebrews ix. 1st, *The tables of the covenant*. No longer in Moses' keeping, for he had proved himself unable for the office, being but an imperfect man; but hidden in the ark, as the Lord said, 'Thy law have I hid in my heart.' 2nd, *Aaron's rod that budded*

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—life out of death ; and 3rd, *The pot of manna*—the food of God's providing for the wilderness, a food necessary for the believer. With this was connected John vi., Jesus 'the Bread from heaven,' 'the true Bread,' 'the Bread of life,' and 'the Bread of God.'

"The unconverted were more especially addressed from Matthew xvii. 8.

"On Sunday, November 17th, Mr. Denham Smith again preached in the evening from Exodus xii.—the grand truth of the *Passover*, redemption by the blood of a spotless victim ; and this redemption to be appreciated by seeing it from the Divine standpoint, for, said God, 'When I see the blood I will pass over you.' The bitter herbs mingled with the feast also having reference to the power of this redemption, to make bitter all the so-called pleasures of this world, and also to make that sin exceeding hateful which cost the Son of God such agony and shame.

"The second address was from Deuteronomy viii. 2-4, showing how God suffered the sinner to hunger, only that He might satisfy that hunger, and that His own Word was that which He had provided to give satisfaction and rest. Mr. Smith spoke very solemnly of the events passing around ; the judgments of the Lord abroad over the land ; nations disturbed, monarchies shaken, islands submerged, man distrustful of man, yet never so self-confident ; and he appealed to those present, while yet these opportunities of grace and mercy lingered, to take the Word proceeding out of the mouth of God as their resting-place, and to have their hunger, which He had 'suffered,' satisfied thereby."

Services continued to be held in the Iron Room for many years, on Sunday and Friday evenings, conducted generally for two or three months in each year by Mr. Denham Smith, Mr. T. Shuldhham Henry, Mr. Howard Johnston, Mr. W. H. Williams (all four since deceased), Mr. Herbert W. Taylor, Mr. J. G. McVicker, and the writer ; Mr. (now Dr.) Grattan Guinness, Mr. W. Whitfield, the late Mr. Soltau and W. Lincoln, Messrs. Henry Heath, T. Oldham, S. Trevor Francis, and other well-known preachers, occasionally taking services.

A NARROW ESCAPE FROM DROWNING.

Mr. Morley throughout life was not given to much sport of any kind, that of fishing being the one in which he took his particular relaxation ; but this, on one occasion, nearly cost him his life. He was angling on the banks of the Lea, and got separated from his friend, Mr. Martin, while a third gentleman was fishing near. When standing on a treacherous bank he fell into deep water, and would have been drowned but for the timely help of the second gentleman referred to, to whom he subsequently wrote the following grateful letter :

UPPER CLAPTON, N.E., *September 21st, 1868.*

MY DEAR SIR,—I cannot sufficiently thank you for your kindness to me on Saturday. You were the instrument in the hand of God in saving my life. It was God who directed you to come and fish where I was. How wonderful it is to me ; if you had remained with Mr. Martin I should, in all human probability, have lost my life, and have passed into eternity. I trust I am spared yet a little longer for some good, and in my future life may exhibit

the true Christian. I shall ever remember you with gratitude, and shall ever ask the Lord to bless you.

Should we never meet again on earth, I trust we shall meet in heaven.

With sincere regard,

I am, yours truly,

JOHN MORLEY.

Mr. Morley did not continue even this innocent pastime long after. He however had other narrow escapes from death in carriage accidents, but the Lord mercifully preserved him for His future service.

DEATH OF MR. HOWARD JOHNSTON.

In the beginning of 1870 an event happened in connection with the Iron Room which deeply affected Mrs. Morley, all in fellowship. Mr. Howard Johnston, who had been first to preach announced to vices through and on Sunday the morning of that month the words in "Jesus Christ yesterday, for ever." In he spoke in Rooms, Stoke on the New Year 1870. beginning. 8. tion number. number. 0. ation, suggest- ity. In the preached in Room to a audience, on ed; it is which he urged im- cision for



MR. JOHN MORLEY.

From a portrait taken in 1876

work, which ed Mr. and and, indeed, ship there. Johnston, one of the there, was take the ser- out January, day, the 2nd he spoke at meeting, on Heb. xiii., the same to-day, and the afternoon the Assembly Newington, merals for the 1. The be- The resurrec- 7. The perfect The continu- tive of etern- evening he the Iron crowded "It is finish- done," in earnestly mediate de- Christ; that

to-morrow might be too late, as then it might be said of their life, "It is done." He afterwards hastened home, remarking to his wife on the way, "We shall soon hear of results from *that* service."

He retired early to rest and complained of slight indisposition, which developed the next morning into inflammation of the lungs and pleurisy. Prayerful concern was shewn throughout that week by Mr. and Mrs. Morley and Miss Rebekah Morley, and other personal

friends, but the illness rapidly increased, and on the following Saturday he passed to his rest with the most ecstatic expressions of the divine grace and glory. Further particulars of his life will be found in the *Memoir* it was the writer's sad privilege to publish at that time, which, we believe, may still be had.*

This was felt to be a heavy loss to the work at Clapton. Much practical sympathy was shown to the widow and the six fatherless children.

AN ANNUITY FUND

was started, headed by contributions of £250 each by the two brothers, Messrs. John and Samuel Morley. It was largely responded to by friends near and far, till it amounted to considerably over £2000, placed under the care of Trustees—Mr. John Morley, Mr. Wilbraham Taylor, and the writer. This enabled the widow to provide for and educate her children, and something with which to start them in life when they respectively came of age. The Trust necessarily involved the expenditure of much time, care, and labour, but this was ungrudgingly given. The chief burden of the responsibility of it, however, fell upon Mr. John Morley, and well do we remember, on the occasion when we had together signed the last cheque that exhausted the fund, when it was finally distributed on the coming of age of the last child, how heartily he led in praising and thanking the Lord for the successful administration of the fund through all those years, in which it had proved so helpful to the widow and fatherless.

A PRESENTATION.

The friends at the Iron Room, during Mr. Morley's absence from England in the autumn of 1871, arranged to present him on his return with a beautifully-bound polyglot copy of the Holy Scriptures, with a letter, as a token of their esteem, love, and gratitude for his devoted interest in their welfare. This Mr. Morley greatly appreciated, and acknowledged in the following interesting letter:

UPPER CLAPTON, *September, 1871.*

To the Believers Meeting in the Iron Room.

DEAR BRETHREN AND SISTERS,—

On my return home from the Continent, after an absence of two months, I was cheered by your beautiful present of a Bible, as "a token of your esteem and love." As such I received it, and I sincerely thank you for your kind gift, the best you could give me, and which I shall ever value. Allow me to assure you of my Christian love for you and deep interest in your Spiritual welfare. I feel more and more the need to be taught from the Holy Scriptures, "which are able to make thee wise unto salvation, through faith which is in Christ Jesus" (2 Timothy iii. 15), and to be "thoroughly furnished unto all good works." (2 Timothy iii. 17.)

May we understand more clearly our responsibility to each other in the sight of God as His children, and prove fellow helpers through our

* *Memorials of Howard Johnston, a Servant of Jesus Christ*, by C. Russell Hurditch, with fine portrait on steel. Cloth, 3s. 6d. and 4s. 6d. J. E. Hawkins & Co., 17, Paternoster Row, E. C.

wilderness journey, and "bear one another's burdens, and so fulfil the law of Christ" (Galatians vi. 2), encouraging one another to "walk circum-spectly" (Ephesians v. 15), "looking unto Jesus, the author and finisher of our faith." (Hebrews xii. 2.) May we often meet at the Throne of Grace, to pray for each other, that we may be kept from the evil that is in the world, and for those who labour among us in the word and doctrine, for blessing in the preaching of the gospel, that precious souls may be won to Jesus, for the dear children who are related to us, and for those in the Day School and Sunday Schools, for the teachers, for the mothers' meetings, the Bible women, the tract distributors, and for those who visit from house to house. May we live in close communion with the Lord, and ever abiding in Him bring forth much fruit to His praise and glory. May we take an increasing interest in the Lord's work in our neighbourhood and throughout the world, and always strive to be present at the week evening meetings, especially on Monday evening for prayer; and encourage meeting together in private for reading, meditating on the word of God, and for prayer, and lose no opportunity for circulating the scriptures, tracts, and little books.

May we prove a blessing to all with whom we may come in contact, and may we all be "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ: who gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." (Titus ii. 13, 14.) "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it." (1 Thessalonians v. 23, 24.)

I am, yours affectionately in Christ Jesus,

JOHN MORLEY.

THE ERECTION OF CLAPTON HALL.

The Sunday services at the Iron Room continued to be crowded through several years, and urgent necessity arose for finding a larger and more convenient building. This, Mr. Morley, with his usual liberality, resolved upon providing. He purchased a large and suitable site in Alkham Road, Cazenove Road, near Stoke Newington Station, whereon he erected, at the cost of several thousand pounds, the present substantial and comfortable buildings, considerably larger than the Iron Room, and more centrally situated.

From *Word and Work* for February 12th, 1880, page 110, we have an account of the opening, from which we take the following extracts:—

"Mr. Denham Smith preached on Sunday, February 1st, the hall being well filled. On the following Thursday evening the building was formally opened by a meeting for prayer, praise, and addresses, and this proved an interesting and profitable gathering. Amongst those present we noticed friends from all parts of London, drawn together to join in praise for the new extension, and in prayer for much blessing on the testimony to be borne therein. Praise and prayer having been presented,

“Mr. John Morley read a statement as to the purposes for which the new hall was designed, the chief purpose being, he said, that the Gospel of a present salvation through the work of the Lord Jesus Christ should be declared, not in the name of any sect or party, or by any one particular class of labourers, but by preachers whom the Lord evidently uses in His service.

“Mr. William Lincoln, who followed, expressed his joy at finding such a hall built for the service of God. Many were apt to lay too great stress on the words ‘where two or three are gathered together in My name, there am I in the midst of them,’ as if the blessing were confined to small gatherings. From various other Scriptures Mr. Lincoln showed that the text would not bear such an interpretation. Another point in which he rejoiced was that the hall was not to be devoted to any party, but to the acknowledgment of the one Head of the Church, the Lord Jesus Christ. With a few words on *the hope*, and on the imminence of the advent of the Morning Star, the speaker concluded.

“Mr. Henry Dyer next spoke on the words of Psalm l. 5: ‘Gather My saints together unto Me; those that have made a covenant with Me by sacrifice.’

“Mr. C. Russell Hurditch read various portions of Scripture as setting forth the purposes of the new building. ‘As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.’ (John iii. 14.) The first great purpose of the hall is that the Son of Man should be lifted up, and the proclamation of eternal life be made to all who believe on Him. ‘As He is, so are we in this world.’ (1 John iv. 17.) ‘As ye have received Christ Jesus the Lord, so walk ye in Him.’ (Col. ii. 6.) The truth taught in these passages is but feebly comprehended by many Christians, and must be plainly and faithfully declared. Then in John xvii. 18, we read: ‘As Thou hast sent Me into the world, even so have I also sent them into the world.’ We have need to remember that as Christ Himself was sent of the Father, so are we sent into the world to occupy till He come. In Joshua i. 5, we have a word of encouragement: ‘As I was with Moses, so will I be with thee; I will not fail thee nor forsake thee.’ As He has been with us in the past, so will He be with us in the future. Then for our hope we have Acts i. 11: ‘This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven.’ Link with that the words of Hebrews ix. 20. And lastly, 1 John iii. 2. ‘Now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him, purifieth himself, even as He is pure.’

“A season was now spent in waiting upon God, and after a few further words of exhortation, the meeting was brought to a conclusion.”

MR. MORLEY'S GENEROUS GIFTS.

It must not be supposed, however, that Mr. Morley's sympathies and gifts were confined to the work at Clapton Hall, for he was ever ready to give practical help to work where such help was needed, either for the

erection of halls, or in the current expenses of mission work amongst the poor. The Evangelistic Mission, of which Mr. Morley was one of the trustees, together with his brother Samuel, received constant tokens of his generous fellowship up to the close of his life. He felt an especial interest in helping the work at *Brighton*, where he had witnessed in earlier years the ingathering of so much precious fruit from the services already referred to. He sought wisdom how to apportion his wealth, and at times gave noble sums, as in the case of the founding of the Tottenham Hospital, under the late Dr. Lazon's care, to which he contributed £5,000; and, if we mistake not, his brother contributed a like amount. It is in the writer's recollection that on one occasion, when he was requiring £1,000 for a mission hall, Mr. Morley said, "I will give you the first £250 towards it, and you must ask my brother to do the same." The message was delivered, with the result of an immediate promise of a like amount, since then very considerably added to on the part of both. Thus, the two brothers proved alike princely givers to the cause that lay near to their hearts.

Mr. Morley, in his will, left £10,000 to be in trust, to provide for the continuance of the work, and payment of Evangelists' expenses, at Clapton Hall.

But beyond these liberal contributions, and more public work, Mr. Morley's liberality abounded towards a great number of needy families and individuals, by very many of whom his decease will be deeply felt, as a heavy loss. But we can only pray that the Lord will raise up others to befriend them as he so generously did, and always in so kindly a manner.

Through the successive years of the work, both in the Iron Room and Clapton Hall, it was always interesting to observe the

THOROUGH AND JOYOUS INTEREST

which Mr. Morley took in every part of the work. His genial face, words of kindly greeting, wisely worded enquiries after their welfare, and a little book given to those passing out after the services, will live in the memory of very many who felt that they had in the Iron Room, and subsequently in Clapton Hall, a spiritual *home*, to which they were heartily welcomed, and where they would find *congenial* fellowship. Mr. Morley literally *watched* for souls, with a result that can only be known in eternity.

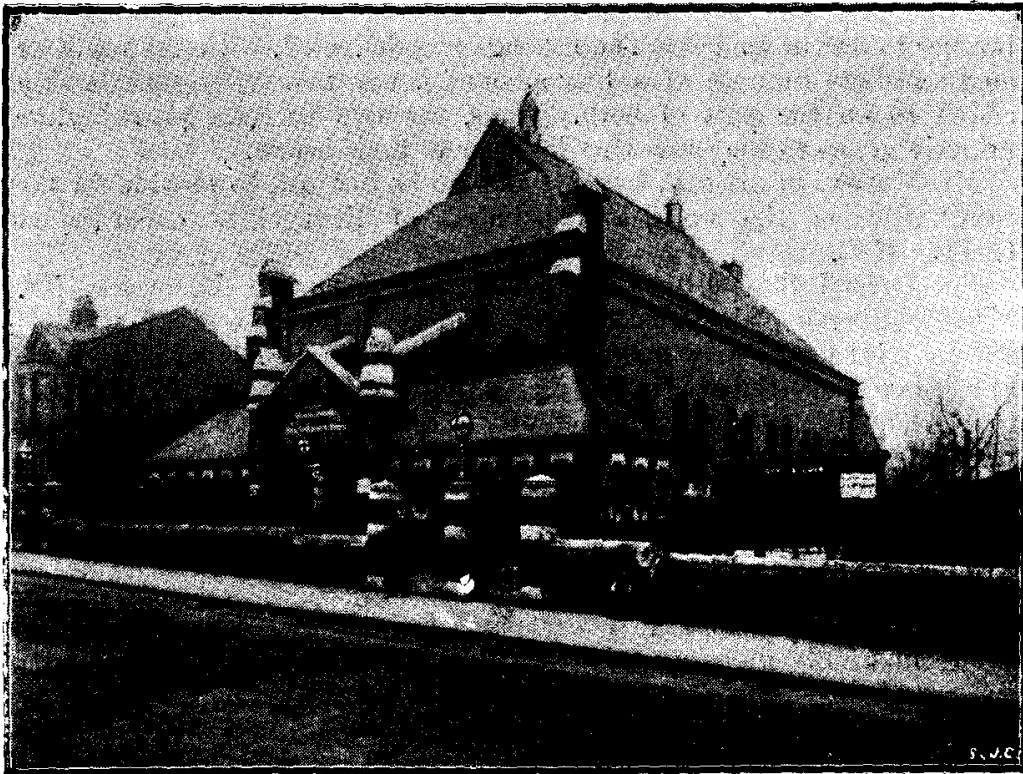
He ever made the work of the Lord there

HIS FIRST CARE,

shaping all his private engagements so as not to interfere with the proper care of the same, and of those who came to minister the word there from time to time; so that he would not take a tour at home or abroad with Mrs. Morley, unless, as he would say, it "fitted in" with the above-named arrangements. And his time was abundantly filled; for many years he kept the church's register, entering with his own hand the names, addresses, and other particulars of those who had been received into fellowship; and they numbered, within the first four years of the work in the Iron Room, about 300, and subsequently rose in

Clapton Hall to nearly 800; whilst, for convenience sake, on two different occasions a considerable number of those in fellowship "hived off," forming a nucleus of two other churches, the first at Woodberry Down, the second at Walthamstow, where there is now a large assembly of Christians worshipping in a hall capable of holding about 1200 people, and which is almost invariably filled at the Sunday evening evangelistic service.

It is almost impossible to here convey an idea of the enormous quantity of GOSPEL LITERATURE which Mr. Morley circulated, in the way of booklets and gospel papers. These, on arrival each month, he would sort and make up into large



EXTERIOR OF CLAPTON HALL.

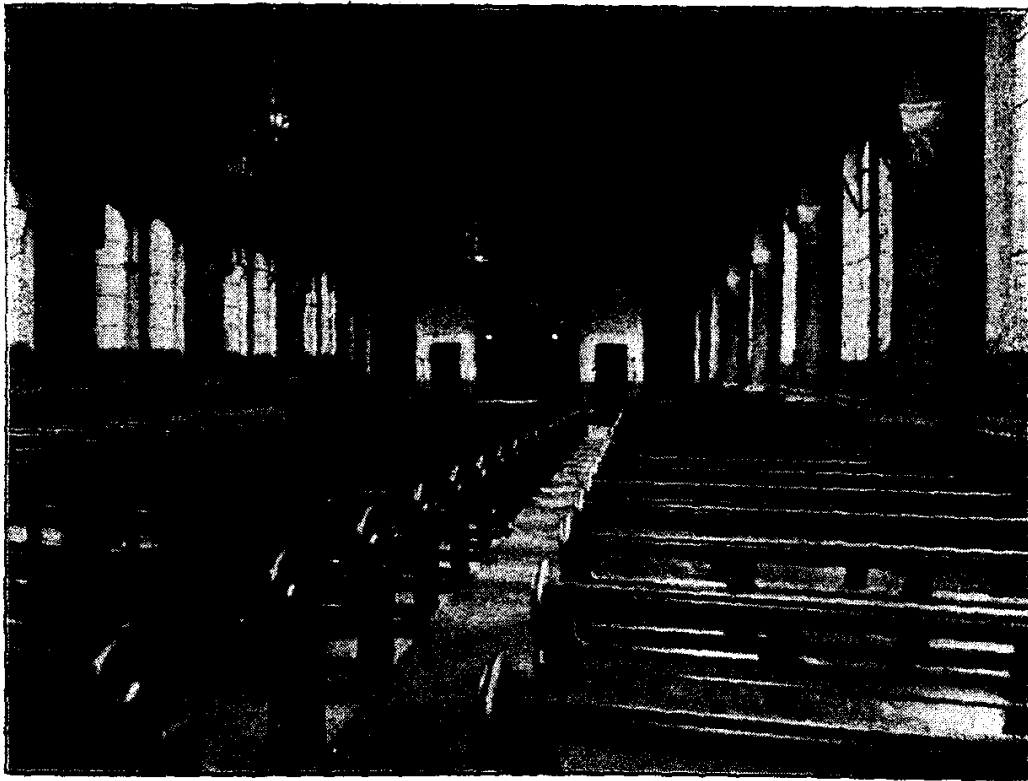
parcels for many places, which he in most cases packed and addressed with his own hand, with a neatness which was proverbial in the Wood Street warehouse in his earlier days. Latterly, however, he had delegated this to the efficient help of one of his trusty man-servants. Mr. Morley never took a journey without well stocking his baggage with such literature, which he freely yet carefully circulated wherever he went. In hotels, guests, waiters, and servants thankfully received these little books with kindly added words, which, in many cases, have borne rich fruit in the spiritual blessing of those who received them. We have sometimes been interested in seeing how, with the book or gospel paper, a little gift in silver has also been slipped into the hand of coastguardsmen, cabmen, and servants, whom he had occasion to speak to in his tours.

SMALL LIBRARIES GIVEN.

Through all the years since the assembly at Clapton Hall existed, it was Mr. Morley's custom at each half-yearly fellowship, to present each member with a copy of some good and helpful book, these sometimes being works published at 3s. 6d., and even 5s. each; so that many a young convert now possesses quite a little library of his own, as the outcome of Mr. Morley's purpose, thus proving his personal interest in their edification and spiritual advancement.

BAPTISM.

About this time the subject of Baptism was discussed one evening at a meeting of Christian friends in Mr. Morley's house, when a remark



INTERIOR OF CLAPTON HALL.

from Mr. Theodore Jones^s specially impressed Mr. Morley, which led him to think much of it that night, and subsequently to remark to Mrs. Morley, "When shall it be?" and as both of them had been led to see it to be according to the will of God, as taught in the scriptures, the details were soon arranged, and they then followed their Lord in Baptism at Tottenham, the late Mr. Theodore Howard being the baptiser, who, on rising from the water, gave Mr. Morley the text, "If any man serve Me, let him follow Me; and where I am, there shall also My servant be." (John xii. 26.)

To Mrs. Morley he gave, "I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die." (John xi. 25, 26.)

Thus we have in these devoted believers another instance of delight in following the Scriptural example, "I made haste, and delayed not to keep Thy commandments." (Psalm cxix. 60.)

This, as our readers may opine, determined Mr. Morley on providing in the new Clapton Hall, then in prospect, a suitable Baptistry.

A NON-SECTARIAN.

Mr. Morley's Christianity was of a purely unsectarian kind. The sufficiency and excellency of Christ's name filled his soul, and he desired to join no other name with it even in his ecclesiastical associations.

Well does the writer remember the sparkle in his eye as, sitting at dinner one day, he said to him, "I'm not a Plymouth Brother, are you? I am a *Christian*, and desire to be nothing else." And to the end of his course he steadfastly declined to be associated with sectarianism of any kind, whilst again and again he expressed sympathy with the writer in his protests against tendencies on the part of others elsewhere to sectarianise their worship and service.

A NON-POLITICIAN.

Mr. John Morley took no part in politics, though he followed with much interest the course these were taking in shaping the destinies of the nation, as also the parts taken therein by his brother, Mr. Samuel Morley, M.P., and his nephew, the Right Hon. Arnold Morley (for some time Postmaster-General).

Mr. Morley was greatly gratified at the honour of a peerage being offered by Her Majesty the Queen, at Mr. Gladstone's recommendation, to his brother, Mr. Samuel Morley, at the close of his political career; yet that gratification was also expressed in the fact that Mr. Morley had *declined* the honour, which he had certainly merited, and which most other men with ample means, and in his position, and would have gladly accepted.

Mr. Samuel Morley's decease on Sept. 5th, 1886, at the age of 77, was indeed a heavy blow to his elder brother, and all the more as he was able to see him so little during his last lingering illness. His affection for him, as for all the other members of the family, continued of the same intense character throughout life.*



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* A sketch of the life of Mr. Samuel Morley was given in *Footsteps of Truth* for October, 1886 (vol. iv.), covering twenty pages, which had a very large circulation, presenting it as that of the "Merchant Prince," "the Statesman," "A Representative Man," "the Christian Philanthropist," "the Lord's Steward," &c., with two full-page portraits. A few copies of that volume (if not of the numbers) may still be obtained from our publishers.

DEPARTED FRIENDS.

Of course, over so long a life, and in the history of any particular work, many blanks occur in the ranks of personal friends and workers, and this was certainly the case in the present instance.

We have already alluded to the decease of Mr. Howard Johnston. This was followed, on November 8th, 1877, by the death of his beloved niece, in whose life, and labours in with her Clapton, and lyat Kilburn a positive de- in truth, ordinary being as structed in tures as she in herservice Her loss was keenly felt by the writer tion with gelistic Mis- which she of her sym- substance. mend to our perusal of little book and prose *Desert Path by Hope*, and of *Mrs. Herham Taylor of her Classes* edited by (2s. 6d.), both published by Messrs. Hawkins & Co., 17, Paternoster Row, E.C.*



MRS. HERBERT TAYLOR.

consecrated a abundant connection work at subsequent-Hall, he took light; and, she was no Christian, deeply in- the Scrip- was diligent for Christ. not more by any than in connec- the Evan- sion, to gavesomuch pathy and We com- readers the her { choice of poetry (9d.), *The and Heaven- also Letters bert Wilbra- to Members and Friends*, her husband

* We take the following particulars from the preface of her book: "Rebekah Hope Morley was the eldest daughter of Mr. Samuel Morley, and was born at Upper Bedford Place, London, April 3rd, 1842.

"She early learned to trust the Lord Jesus; but it was not till the year 1861 that, through the ministry of Mr. Denham Smith, she fully entered into the peace of joy of the assurance of eternal life, and realised oneness with Christ, and from that time her life was devoted to the Lord. Though her special delight was in spiritual service, yet ordinary duties were as cheerfully performed, for all was done for Christ. She used to say, 'I like to be the Lord's maid-of-all-work, to do *anything* He bids me.' This was particularly manifested in her own home with her husband and children.

"Perhaps the most prominent characteristics of her life were unselfishness and ready sympathy, coupled with indomitable energy and courage. Her early years were spent at Craven Lodge, Stamford Hill, and it was there, in 1861, she

THE DEATH OF MR. J. DENHAM SMITH,

to whom he was devotedly attached, was felt by Mr. Morley as a heavy personal bereavement, having been so long closely associated with him in Christian life and work. And, indeed, his own sorrow in this respect was shared by thousands to whom that gifted and honoured servant of God became endeared. Mr. Denham Smith's portrait, and a sketch of his life, occupied the principal portion (thirty-three pages) of the larger number of *Footsteps of Truth* for May, 1889 (vol. vii., which may still be had). But we much regret that a fuller biography has never been published of one who has rendered such eminent service to the Church of God, and who was described in *The Christian* at that time, as "one of the most useful and lovable disciples of Jesus Christ that this generation has known."

What was felt to be another heavy loss was that of the late

MR. T. SHULDHAM HENRY,

which occurred in February, 1893 (see portrait and sketch in *Footsteps of Truth*, March, 1893).

The decease of Dr. Lazon, founder of Tottenham Hospital, and of Mr. F. C. Bland, of Derryquin, caused further heavy breaks in the line of personal friends. (Portraits and brief memorials of these appeared in the same number of *Footsteps of Truth* for June, 1894).

The death of his own nephew, Mr. Henry Morley, and of two of the elders at Clapton Hall—Mr. Hill and Mr. Morris—further reminded our departed friend of the rapid flight of time, and the need for other labourers to be raised up to carry on the Lord's work, in which the foregoing had proved so useful.

SPECIAL CONFERENCES

were held at Clapton Hall, from time to time, for two or three following days on particular subjects, to which Christians from many parts of the United Kingdom were invited. These were largely attended, particularly the one on "Fundamental Truths," which extended over three days, the hall being completely filled at nearly every meeting.* All guests from a distance, numbering several hundreds, were hospitably entertained each

commenced a Bible-class for young women, to members of which most of these letters were addressed. She had also a mothers' meeting, and a young ladies' Bible-class, and, in after years, similar meetings at Kilburn, Leigh, and Barnet. Her joy was to tell others of the Saviour she found so precious to her own soul.

"She was married on May 16th, 1872, and from that time lived at Hadley Grove, Barnet, where, on November 8th, 1877, a few hours after the birth of her fourth child, the Lord, whom she loved above all, took her to Himself.

"The longing desire of her heart was that the Lord Jesus would come quickly; and with this oft-repeated prayer mingled one other request, that all who were dear to her in time should be found amongst the saved in eternity; and now, though taken from the watchers on earth, she still waits with Him for the fulfilment of His blessed promise, our bright hope. On her grave at Potter's Bar is inscribed the text which brought lasting peace to her soul, and which she again and again used as a message of salvation to hundreds: '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.'"

* A verbatim report of that Conference, under the title of *Fundamental Truths*, was published by Messrs. J. Hawkins & Co., at 1s. and 2s., copies of which, we believe, may still be had.

day at dinner and tea in the spacious school-room, Mr. Morley gladly defraying the entire expense.

INCLINATIONS TO REMOVAL FROM LONDON.

It was natural to suppose that, after living more than half a century in the parish of Hackney, Mr. and Mrs. Morley should have, from time to time, entertained serious thoughts of removal into the country; especially as the neighbourhood was so rapidly being altered—beautiful private estates being sold and laid out for building, bricks and mortar taking the place of well-wooded gardens, and an enormous population springing up around. And, on one occasion, arrangements were almost completed for the purchase of an estate at Tunbridge Wells, but this fell through in a way which led those dear friends to conclude that it was the Lord's will that they should continue to reside at Clapton, "in order," as Mr. Morley said to the writer, "that we may continue to labour amongst this enormously increasing population around us, in the hope of winning some of those precious souls to Christ." And they never after entertained any idea of removing, though, with the weight of increasing years and diminishing strength, Mr. and Mrs. Morley might naturally have desired release from the responsibilities of a work, the claims of which were considerable and multiplying.

Mrs. Morley, therefore, continued to conduct her

MOTHERS' MEETINGS,

held in Rossington Street Mission Room, on Monday afternoons, the members of which, together with those of the similar meetings held in Clapton Hall and at The Ferry, were taken for an annual outing by the sea, at Southend, up to within a few years since, when it was impossible for those devoted servants of Christ to continue such active work, since which time the mothers have been provided for in another way by their generous benefactor.

"DYING IN HARNESS."

Notwithstanding, however, the fact that, for the last year or two, our departed friend was unable, except for an occasional drive, to leave his house, he might, nevertheless, be said to have "died in harness"; for his thought and pen were ceaselessly used till sickness laid him aside, and indeed the very last act he did during his final illness was, when carefully propped up in bed in order to write three cheques—one for domestic requirements, and two for Christian workers—he filled up and signed the two latter first, but was too ill to complete the third, which remains for ever undrawn. This unselfishness and thoughtfulness for others were his chief characteristics throughout life.

CLOSING DAYS.

In reference to Mr. Morley's closing days—by which we mean the last month of our dear friend's life—there is necessarily not much to relate; but we are kindly permitted to give some particulars of interest from Mrs. Morley's private jottings in the sick room:

"1st December, 1895. My beloved husband enjoyed listening to, and sometimes joining in, singing a few hymns in the afternoon before our usual resting time; and in the evening, arm in arm, we walked up and down the drawing-room, but he soon got tired, and we sat down and had

sweet converse. No shadow darkened my path then, or perhaps every word would have been recorded. My heavenly Father knows best. May I rest in His love. John iii. 16—'Wonderful!'

"8th December. This was his last Lord's Day downstairs. Felt too weary to go into the drawing-room, but I played a few tunes. In the evening we read the Word together, and he engaged in family prayer very sweetly and collectedly; then had our supper, and soon after retired to bed. A very happy day. He came down stairs on the 9th till after luncheon, when pain came on, but not to cause anxious fear for *several* hours, when Dr. Miller was sent for.

"December 9th. Taken ill. Much suffering, succeeded by deep sleep for two or three days. Then, thank God, the *intense* suffering ceased, but weakness and wandering increased.

"December 13th and 14th. The last time he sat propped up in bed trying to write. He said he had 'so much to do.' But he was soon tired, and gave all up, *and never after that time did he utter a word about earthly things.* All seemed taken from him, and *perfect rest and peace given.*

"It was touching to see him gently raise his dear hand when he repeated his favourite verse, John iii. 16, or it was repeated to him, and with reverent look exclaim, as he had so often done before, 'WONDERFUL!'

"December 18th. Two of his nephews called, whom he recognized, and was delighted to see, and said to them, 'I AM happy' (with strong emphasis on the 'am'), 'and have peace, *perfect peace.*'

"December 28th. Dear Marmaduke* called, through whom he sent loving messages to his two nieces; and after prayer had been offered by the former, he broke out in prayer most touchingly and collectedly and very sweetly. Afterwards the domestics and men servants came up. He shook hands with each one; gave each *one* (sometimes *both*) of the texts, 'Believe on the Lord Jesus Christ, and thou shalt be saved,' and 'The blood of Jesus Christ cleanseth from all sin,' earnestly telling each one to tell it out to every one, and that the Bible was not half believed. 'We are not honest in reference to God's Word.' 'God *is* love.' Then a bright 'Good bye, God bless you,' '*Bless you*' with a grasp of the hand.

"December 29th, the Lord's-day.—His last Lord's-day on earth. His kind medical friend, Dr. Miller, he always welcomed with a smile; also one he had loved from early years, Dr. Gilbert Smith,* who lingered

* The eldest son of the late Mr. J. Denham Smith.

this evening by his side and asked if he knew the hymn—

" 'How sweet the name of Jesus sounds
In a believer's ear!'

He repeated accurately three verses. Then Dr. Smith asked if he should sing it to him. He assented, and enjoyed the low, soft music; and when Dr. Smith ceased, he said, 'There is another verse—

" 'Till then I would Thy love proclaim
With every fleeting breath;
And may the music of Thy name
Refresh my soul in death,'

and tried to join in singing.

* The Rev. Marmaduke Washington, son-in-law of the late Mr. Samuel Morley.

“Then he wished for another favourite, which he could not remember, but after several had been named, he smiled assent to—

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

and the chorus—

“ ‘I can believe, I do believe
That Jesus died for me ;
That on the cross He shed His blood
That *I might happy be.*’

He tried to join in the singing ; it was so touching.

“Afterwards he was a good deal exhausted, but his countenance showed evidence of inward peace. Turning to those who stood around him, he said, ‘Many good men are preaching ; pray much for them.’

“*December 31st.*—Late on Tuesday night Dr. Gilbert Smith called (after Dr. Miller had left), and helped to tenderly move him to the other side of the bed and make him comfortable. He bore it without rousing.”

1896: A MEMORABLE NEW YEAR’S DAY.

Scarcely had the good wishes for the new year, expressed for one another by countless thousands, been uttered, when the whole civilised world was startled by the dense clouds that suddenly gathered over the political horizon, threatening from three distinct quarters of the globe to plunge great and hitherto friendly nations into the horrors of war. Such a shock had certainly never before been experienced in this generation, and it sent an indescribable thrill of astonishment and dread into millions of homes, over what seemed to madly mock the prayers and good wishes which still lingered on the ear. Men’s hearts failed them for fear, and leading men in all the chief cities of Europe, Africa, and America, seemed to speak with bated breath of the threatening storm, and all will remember the days and weeks of suspense that followed after.

But, amidst all the gloom of the opening year, with which the weather also was fully in keeping, and amid the sorrow and fears of the watchers in the darkened chamber of the quiet home at Upper Clapton, there shone upon our departing friend a light above the brightness of the sun, and the mind and heart of the aged pilgrim were kept in exquisite peace.

“Peace ! perfect peace ! in this dark world of sin ?
The blood of Jesus whispers peace within.

“Peace ! perfect peace ! death shadowing us and ours ?
Jesus has vanquished death and all its powers.

“It is enough : earth’s struggles soon shall cease,
And Jesus call us to heaven’s perfect peace.”

“Goodness and mercy,” like two white-winged messengers of light, watched over the one so dear to God, and bore him company, as he passed from this storm-bound, sin-cursed earth, to the Celestial City of the Great King. A beautiful life was now having a beautiful ending ;

and the toil and turmoil of the earthly pilgrimage were now being exchanged for the rest and recompense of heaven. The devoted servant was leaving the sphere of his long service, and going in to see the King, whose greeting he would doubtless hear, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

LAST WORDS.

Mrs. Morley's jottings on that final day runs—

"*January 1st, 1896.*—His last words were, after a short pause, distinctly, 'My Saviour, my Saviour.'

"After some waiting, watching hours the distress ceased, and there was no struggle, no sigh, but a strange hush, and then he sweetly *slept in Jesus*. The lovely expression of perfect peace came back to that fondly-loved face and *rested* there."

To his loved relations he would often say, "I AM happy, and have peace, perfect peace."

Another time he said to the one who helped to tenderly nurse him, "Mary, I have not done enough for the Lord Jesus;" and soon after to the same one he said, "I want to go."

"Where, sir, do you want to go?"

"I want to proclaim the glad tidings of salvation."

"Wait a little time, sir. You are not strong enough, and you are doing so now to us."

"*Eternity, Mary. 'Now is the accepted time.'*"

To myself he repeated, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief' (1 Tim. i. 15)—even the chief." And on my repeating, "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" (1 Cor. ii. 9), he listened attentively, and said, "Say it again." I repeated it slowly, and asked, "Would you like that for Clapton Hall?" He responded, "Yes, I would."

Once when he appeared very weary, and I begged him to rest, he replied, "I'll talk to Jesus."

Another time he said, "I am going home." I answered, "And I will come too." He replied, "Yes, you will."

His face was sometimes radiant; *always* perfect peace on it. Not a doubt, not a fear—a holy, childlike confidence. He knew he was going home.

He thanked each one with a "Bless you" for any little service rendered, and very often smiled sweetly. Never murmured, never complained, and never wished any alteration in his state. All was right. It was God's will.

THE FUNERAL

took place on January 8th, when the relatives and a few intimate friends joined the sorrowing widow in the drawing-room for a short service, after which the remains were conveyed to Clapton Hall, followed by the mourners, and a considerable number of carriages of private friends, who thus showed their respect for the departed. The building was completely filled with a representative assembly from all parts of London and the country, many of whom were visibly moved to tears. Prayer was offered by Mr. Herbert Taylor and the Rev. Marmaduke Washington; and the Scripture was read and an address given by Mr. John G. McVicker, in the course of which he remarked on a few of the principal features in Mr. Morley's character, as follows :

"I have known Mr. Morley only for the last twenty-five of his eighty-eight years. I cannot, therefore, speak of him as the wise and successful business man that others have told me he was in his early years, honoured and trusted by all associated with him. When I first met him, in May, 1875, he had for years retired from business; or, rather, he was making the winning of souls for Christ, and the laying up of treasure in heaven, the business to which he devoted his means and his life.

"I do not know at what time or under what circumstances he first trusted the Lord Jesus as his Saviour; but he has often told me what an era 1859 formed in his spiritual history. (Then followed allusions to the work of God in Ireland and England, already given in greater detail).

"His form of service was largely settled for him by our Lord's words: 'Unless a man be born again he cannot see the kingdom of God.' His Bible still contained the verse, 'In this the children of God are manifest, and the children of the devil.' He held indeed that while it was false and cruel to teach men in their sins that they were already sons of God, the very chief of sinners might become a son of God. That was what he aimed at—to get souls joined to Christ.

"Let me now refer to some traits of his character, and trace them to the source from which they sprang and were maintained. He was a *singularly lovable man*, knowing beyond most how to make friends and how to retain them. He had a winning courtesy that at once attracted you, and that never changed. He was *methodical and orderly*; a thorough business man in everything he put his hand to; a man of great soundness of judgment, with a certain weight and dignity of character that all who came in contact with him felt and owned. But it was *his unfeigned godliness* that formed his chief attraction. He separated himself from everything that he believed contrary to God's mind, and made it the aim of his heart to please God. How unstintedly he gave time and influence and means to His service, we all know.

"The *steadfastness* with which he pursued the path of service to which he believed himself called arose mainly from the certainty of his *faith*. As regards the *joyfulness* of his character (for he was one of the

sunniest of men), it was largely traceable to the certainty with which his heart grasped *God's perfect love* for him.

"Another thing I must add—he owed the cheery, hopeful, forth-reaching attitude of his character very largely to his *sure expectation of the return of Christ* to receive His redeemed people to Himself. To him the future was never darkened by the fear of death, but brightened by the hope of Christ's coming, not to judgment, but a 'second time without sin unto salvation.'"

In the course of the meeting Mr. Morley's two favourite hymns were sung, which have been already alluded to—"How sweet the Name of Jesus sounds," and "There is a Fountain"; after which the remains were solemnly borne through gathering crowds of mourners, who lined a good part of the way, to their last resting-place in Abney Park. On reaching "the family vault of John Morley"—as the inscription thus runs—an enormous company of people were found assembled to testify their affectionate regard for the departed servant of God.

The remains were laid in the tomb, side by side with those of his brothers and other departed members of the Morley family.

Mr. C. Russell Hurditch then read the Scriptures in 1 Corinthians xv. 51-58, and offered prayer, committing the precious dust to the grave with no uncertainty as to where the departed then was, and in sure and certain hope of a glorious resurrection unto eternal life.

The vast audience then departed, after taking a farewell glance into the tomb, feeling that a blank had been created in the church on earth, which could not easily be filled; many longing to hear the gathering shout of our coming Lord to call all His redeemed together into His presence, and so to be "for ever with the Lord."

It is needless to add that throughout these services the beloved widow was specially commended to the Lord in prayer for the comfort and strength of heart which she would need in her loneliness and grief, after so many years' companionship and affection of one of the truest Christians and best husbands that ever lived.

When the Roll is Called up Ponder.

B. M. J.

"For the trumpet shall sound."—1 Cor. xv. 52.

J. M. BLACK.

1. When the trum - pet of the Lord shall sound, and time shall be no more,
 2. On that bright and cloud-less morn - ing, when the dead in Christ shall rise,
 3. Let me la - bour for the Mas - ter from the dawn till set - ting sun,

WHEN THE ROLL IS CALLED UP YONDER.

1. And the morn-ing breaks, e-ter-nal, bright and fair ; When the saved of earth shall
 2. And the glo-ry of His re-sur-rec-tion share ; When His cho-sen ones shall
 3. Let me talk of all His wondrous love and care, 'Then, when all of life is

1. gath-er o-ver on the oth-er shore, And the roll is call'd up
 2. gath-er to their home be-yond the skies, And the roll is call'd up
 3. o-ver, and my work on earth is done, And the roll is call'd up

CHORUS.

1. yon-der, I'll be there.
 2. yon-der, I'll be there. } When the roll..... is call'd up yon . . .
 3. yon-der, I'll be there. } When the roll is call'd up yon-der, I'll be

. . der, When the roll..... is call'd up yon - - - der, When the
 there, When the roll is call'd up yon-der, I'll be there,

roll..... is call'd up yon-der, When the roll is call'd up yonder, I'll be there.
 When the ro'l

From *The Christian*, per favour of Messrs. Morgan & Scott.

THE LATE MR. W. H. PETERS, J.P.

WE regret to have to announce the death of another devoted servant of Christ—Mr. W. H. Peters—at his residence, Harefield, Lympstone, near Exeter, which occurred on Friday, January 24th, aged eighty-two. For many years he has felt the deepest interest in the work of the Evangelistic Mission—and we shall deeply miss his generous help—and was one of its most liberal supporters. In his early life Mr. Peters served in the 7th Dragoon Guards. On retiring from the army, he settled at Harefield (where he has resided for about fifty years), and began to take an interest in county and philanthropic movements. In addition to being a Justice of the Peace, he was a Deputy-Lieutenant for Devon. He served the office of Sheriff in 1876.

It was, however, as an earnest Christian he was most widely known—personally as a devoted follower of Christ, and as an uncompromising advocate of sound Gospel teaching. As might be expected with a man of vigorous thought, his views were not always in accord with those of the majority of men. But he had the courage of his convictions, and never hesitated to give expression to the opinions he entertained. Mr. Peters was a pronounced member of the Evangelical school of the Church of England, but none the less was he a ready helper of all Nonconformists who seemed to be doing good service. He was an uncompromising opponent of Ritualism and Sacerdotalism, and ever prompt to afford liberal pecuniary aid to any effort for the maintenance of Protestant truth. His benevolence and generosity were unbounded. Over and over again he did the most kindly things for persons who were in distressed circumstances. For some years his health had not been very good. Lately he had wintered abroad, and had been a frequent visitor to Bath and other health resorts. During his last illness he suffered much, and judging from the letter we received from him shortly before his decease, we feared that the close of his earnest Christian life on earth was drawing near; but his trust was calm and strong in the Saviour he had known and served for half a century. He seemed always murmuring “Blessed Saviour,” and when his favourite hymns, “Safe in the Arms of Jesus” and “Jesus, Lover of my Soul,” were sung to him, he tried with his weak voice to join in. His sorrowing widow needs greatly the sustaining prayers of the Lord’s people.

THE FUNERAL

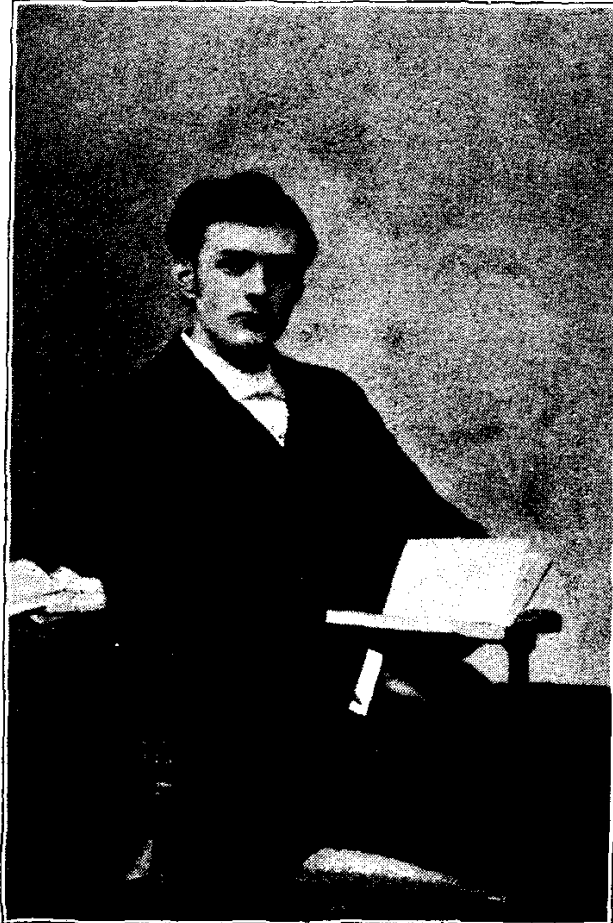
took place on January 29th, at Woodbury Salterton, the interment being in the vault which contained the remains of the deceased’s first wife. A very large gathering of relatives and leading men from various parts of the county attended, and a considerable assembly of those in the humbler walks of life were also there, among whom personal indications of mourning were very general.

May the Lord raise up many such consecrated men to carry on His work as diligently as did our departed friend.

MARRIAGE OF THE REV. R. C. EVILL AND MISS G. N. HURDITCH.

THE following extracts from local papers of personal interest to the Editor and his family, it is believed will also interest his friends amongst the numerous readers of this Magazine :

On Tuesday afternoon, February 11th, the marriage of the Rev. Reginald Evill, pastor Road Baptist ham, younger A. Evill, of Villas, with trude Nellie third daugh- Russell Hur- tor of the Mission, was Abbey Road pel. The ser- was full of large circle, by a number both bride groom, and recipients of wishes from who included Hurditch's friends. The the chapel fully decor- whole scene attractive the service G. Holmes,



THE REV. R. C. EVILL.

Crosswell of Dawes Chapel, Fulson of Mr. D. Brondesbury Miss Ger- Hurditch, ter of Mr. C. ditch, Direc- Evangelistic solemnized at Baptist Cha- vice, which interest to a was attended of friends of and bride- they were the many hearty those present, many of Miss p o o r e r rostrum of was beauti- ated, and the was a very one. Before Mr. Horace Organist to the London Sunday School Choir and of Paddington Chapel, uncle of the bride, gave a recital, and later accompanied the hymns, the words of which were printed, and circulated amongst the congrega- tion. The bridegroom, who was accompanied by his best man, Mr. Stanley Eavestaff, arrived in good time, and was speedily followed by the bride, who was led up the aisle by her father. Her bridesmaids were Misses Ruth and Grace Hurditch (sisters), Miss Crosswell (cousin of bridegroom), and Misses Florence and Lilian Holmes (cousins of bride). Their bouquets were composed of violets and lilies of the valley. The service was conducted by Dr. James Spurgeon, assisted by Pastor H. E. Stone. The former gave

A HAPPY LITTLE ADDRESS,

and wished the newly-married couple every good wish in words that were specially appropriate. To the bridegroom he said, He that getteth

a wife getteth—not “a good *thing*,” as in the old version, for a wife is not a “thing”—but “good,” and all good was wrapt up in that one gift. Nothing was so beautiful to a pastor as a good wife, and he prayed that the same blessing which had rested upon the house which he (the bridegroom) had robbed a little that day, would rest upon the new home. His wife came of a good stock; but grace is not hereditary, though it often runs in the line, as in this case. He exhorted him

never to let
come be-
and his wife,
let his reli-
all, bless his
home. In the
the wife was
reverence her
trusted he
life long, be
gentleman,
ever easy for
believe, as
that day, that
best man in

To the bride
member to-
married a
a church, and
duty is to
man. Your
to your hus-
are not to be
beat the beck
everyone; but
each other
will make
happy. I hope
will be joyful



MRS. EVILL.

crated ones, and may the Lord help you to tread that path which shines more and more unto the perfect day. Remember neither of you is perfect—though you may think so to-day. When you see imperfection, overlook it; and whenever you find one weak, let the other be strong. Let the husband hold the reins—it *looks* best; but if the wife drives, it *is* best. Walk together in love; go on from strength to strength until you come to God's kingdom above.”

After the register was signed, Mr. and Mrs. Evill went to their carriage amid showers of rice and confetti. A reception was held at 156, Alexandra Road, the residence of Mr. Holmes, grandfather of the bride, with whom she had resided for the past ten years, attended by a considerable number of relatives and friends, who inspected the large quantity of presents (about 120) which had been sent to the young couple.

his work
tween him
and to always
gion, most of
wife and
scripture read
enjoined to
husband; he
would, all his
a “reverend”
and make it
his wife to
she believed
he was the
the world.

he said, “Re-
day you have
man, and not
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please one
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your lives
and conse-

Among the large number of guests present were the relatives of both bride and bridegroom; also General Sir Robert Phayre, G.C.B., Lady Ann and Miss Campbell, Colonel Moreton, Mr. John McCall, Revs. J. Spence, R. A. Elvey, J. Garden, and many local residents.

Later in the afternoon the bride and bridegroom left for Bournemouth, where the honeymoon was spent.

NOTICES OF BOOKS.

Books or 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 PROBLEMS OF THE AGES. A Book for Young Men, by the Rev. J. B. HASTINGS, M.A., Edinburgh. Hodder and Stoughton. (3s. 6d.)

It is long since we read a book with deeper interest than we have this important volume, which is calculated to prove of the highest possible service in meeting the rising tide of doubt and scepticism which threatens to prove so destructive to the spiritual and moral character of the rising generation, especially intelligent young men. It is impossible for us too highly to commend the work, which is marked with culture, yet withal clearness and simplicity. In the course of seven chapters the author presents, in a forceful and convincing manner, GOD—in Nature, in Conscience, in Providence, in History, in Christ, and in Conscience. No devout reader can rise from perusing these pages without having deeper conviction of inspiration and increasing reverence and love for God and the word of His grace. We heartily wish the widest possible circulation for so valuable a work.

THE BIBLE ITS OWN EVIDENCE. By WM. COLLINGWOOD. The Scriptural Knowledge Institution, 78, Park Street, Bristol.

This is a kindred work, but of far less portentous size, which, though published at the same time, runs singularly along similar lines of thought in defence of the Divine Oracles as a revelation of GOD and of CHRIST'S REDEEMING WORK. Mr. Collingwood's aim is to present, in broad outline, some of the proofs which the Bible affords of its divine authority, and this aim he undoubtedly accomplishes so far as the space of eighty pages of the little work will allow. The book is both artistically printed and bound in unique form, and published at 9d. and 1s.

It would be well if some wealthy Christian would place fifty or a hundred thousand copies of the above two works in the hands of the young in our colleges and business houses. This, we believe, would save very many from making shipwreck of faith upon the unseen rocks and whirlpools of much-vaunted "Modern Thought" and "Higher Criticism."

Two intensely interesting books have just been written by REV. J. HUDSON TAYLOR.

A RETROSPECT is an "account of the experiences which eventually led to the formation of the China Inland Mission," while **AFTER THIRTY YEARS** explains the progress and workings of the Mission.

The story of Mr. Hudson Taylor's conversion is deeply telling, and the way in which God led him forth into the Harvest Field for service, which resulted in the founding of this society, now extending its operations over so large a portion of China, is most thrilling. The latter book is well illustrated, and gives full explanation of the work being carried on at each mission station. Outgoing missionaries, and those interested in China, will find here plenty of useful information, whilst the adventures and personal experiences will necessitate the rapt attention of the reader.

THE SECRET OF POWER FOR DAILY LIVING. By REV. W. HOUGHTON. Marshall Bros., Paternoster Row. (1s.)

Here we have another "Keswick Library" gem. This apparently meets with every phase of the Christian's daily life, deals with the soul's questionings, and ably points on to the source of power and strength required for each day's conflict. The pages are fragrant with the breathing of the Great Teacher, who is "the Way, the Truth, and the Life."

We are glad to find "HINTS ON PRAYER REVIVALS, AND BIBLE STUDY," by CHARLES H. YATMAN, has now reached a second edition. Bible students always welcome helps and suggestions, and when these are combined with good sound "Inspirational Lectures," and form a shilling book, we do not wonder that another edition is required. Published by S. W. Partridge and Co., 8 and 9, Paternoster Row.

THE WARFARE OF GIRLHOOD. By CLARA M. HOLDEN. H. R. Allenson, 30, Paternoster Row.

It is very evident our authoress has a clear conception of the dangers and temptations that assail those who are verging on the brink of womanhood. Perhaps there is no more important and yet more neglected epoch in a girl's life. Here she begins to think, act, and plan for herself, and unless a fixed purpose and practical advice are placed before her, the best years of her life are spent in apathy and uselessness.

This book will prove a wonderful help in this respect, as it delineates the responsibility and grandeur of life when turned to its truest account. We do not think it possible for any young girl to read this book without being fired with a fixed determination to devote her noblest energies and gifts in making life "one grand sweet song," recognising that

"This world God's organ is, and every life
A several pipe from which He seeketh music."

Messrs. Hodder and Stoughton have just published a new series of books entitled, *LITTLE BOOKS ON RELIGION*, edited by W. ROBERTSON NICOLL LL.D., price 1s. 6d. each. Each volume assumes a different line of Divine Truth, which helps to broaden out the mind of the reader from one particular groove of teaching, and withal accomplishes the same purpose—a practical and spiritual knowledge of Religion. "THE SEVEN WORDS FROM THE CROSS." By W. ROBERTSON NICOLL, LL.D. A beautiful little treatise on a subject which always illumines the soul with rays of fresh wonder and adoration. "THE UPPER ROOM." By JOHN WASTON. One will here find true Rest, Comfort, Peace, and Hope. "THE VISIONS OF A PROPHET." By MARCUS DODS, D.D. A concise and clear exposition of Zechariah. "CHRIST AND THE FUTURE LIFE." By R. W. DALE, LL.D. Profitable suggestions on the first six verses of John xiv., and "The Resurrection." "THE FOUR TEMPERAMENTS." By ALEXANDER WHYTE, D.D. A striking homily on the various types of Christians, as characterised by a Sanguine, Choleric, Phlegmatic, and Melancholy temperament. It is written with fervour and convincing force.

THE SUNDAY BOOK OF BIBLE STORIES. Samuel Bagster and Sons, 15, Paternoster Row. (1s. 6d.)

Yet another book for children! And, moreover, one that will be readily welcomed by mothers and teachers. In so small a volume one finds all the principal events of the Old and New Testament recorded in very simple language, and attractive form, as each one is well illustrated (full page) by C. B. Birch, A.R.A. The special feature of this new Sunday Book is, that the *Scripture Story* is merely told, and their application to life is left to the mother to explain, thus making it quite possible for the little folk to read and take in everything.

TALKS TO YOUNG FOLK. By G. HOWARD JAMES. H. R. Allenson, 30, Paternoster Row. (2s. 6d.)

This straightforward and sensible book will prove acceptable to our boys and girls. It contains interesting anecdotes, which help to fix on the mind of the young reader the first steps essential to a bright and beautiful life, as taught in scripture.

THE TOOL BASKET. For preachers, Sunday-school teachers, and open-air workers. H. R. Allenson, 30, Paternoster Row. (1s.)

A well classified and useful collection of sermon-outlines, skeleton addresses for Sunday-school, Bible Class, and Temperance Meetings, with scripture index.

Invaluable to those who cannot find time to dig out of the Bible mine gems for themselves.

LAMPS OF THE TEMPLE. By DR. REYNOLDS. Tract Society.

A series of 17 lectures to young men who are studying for the ministry, by the President of Cheshunt College. The great truths of the person and work of the Lord Jesus Christ are fully unfolded, and thus they are alike profitable to all who are called to be ministers for Him.

THE REGIONS BEYOND. By H. GRATTAN GUINNESS. S. W. Partridge & Co., 9, Paternoster Row.

The monthly organ of the East London Institute for Home and Foreign Missions, of the Congo Balolo Mission, and of the Regions Beyond Helpers' Union.

This annual volume still retains its unprecedented merit as a storehouse of missionary news and enterprise in various parts of the world. The information here supplied is of deepest interest, importance, and value, whilst being printed on stout, durable paper, the numerous portraits and illustrations are excellent in style, and, together with an attractive binding, this forms one of the best books of its kind published.

BETHESDA CHIMES is a monthly magazine, published at one penny, by our good friend Pastor F. E. MARSH, whose admirable papers in *Footsteps of Truth* have made him so well known to our readers. The first number gives promise of good success. It has as much variety as twelve pages will allow, including the hitherto unpublished paper on "The Attitude of the Church in Expectation of Christ's Return," by Mr. A. A. Rees (a former pastor of Bethesda), and one of Mr. Marsh's Sunday morning discourses on "What is Life?" We wish our friend all prosperity in his new venture.

NOTES FOR THE MONTH.

THE importance of giving a memorial sketch of Mr. John Morley, which appears in the foregoing pages in an *undivided* form, rendered it needful to hold over all general, expository, and other articles, till next month. We feel sure our readers will appreciate this, preferring to have the entire sketch before them now instead of having to wait a month for its completion, which also is more convenient for circulation from the Press. We have ordered a very large edition of this number, believing that many would like to circulate extra copies amongst their friends, such biographical sketches of good men being calculated to stimulate the young to more resolute efforts to follow their excellent example.

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THE EVANGELISTIC MISSION.

WE cannot but express our gratitude to God, and to very many of our readers who have generously responded to the need expressed as to funds for carrying on the Gospel work under our care, as will be seen from the acknowledgments at the end of the numbers for this quarter. We would remind them, however, that we have not nearly reached the amount needed to set us free from the arrears that we have found it so difficult to reduce during the past three years. It would be an immense relief to us if those could be cleared off, and save us considerable outlay for interest on mortgage and bank advances. We should indeed be grateful if all our readers who have not yet responded, and are able to do so, would come

to our help with as much liberality as possible during the present month. Contributions, however small, will be thankfully received, and "God loveth a cheerful giver." We venture to affirm what others have declared concerning this work—that there is no mission existing having work over so wide a field, and of so many kinds, that is carried on more economically or at such a little cost. We will gladly send statements of accounts (duly audited by authorised public accountants) to any who may apply (enclosing stamped addressed envelope) to us at 164, Alexandra Road, St. John's Wood, N.W.

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WILLESDEN HALL.

NEVER was the work in this branch of the Evangelistic Mission in a more prosperous state than now.

Unity and brotherly love is *our motto*, which has always prevailed since the work was started, and has continued to the present, and we believe it will be so, by God's grace.

The work in the *Sunday School* (together with that in the *Bible Classes*) has been the means of leading some of the young to a knowledge of the Saviour, and during the past six weeks we have had splendid instances of His divine grace and love in this respect; nine cases of decision have come before us recently. Nine have been received into membership.

The *Gospel Services* are very much appreciated in the evening, the hall being generally well filled. Those who attend tell us of the blessings they receive week by week. Mr. J. E. Taylor's ministry has been most helpful to Christians, and fruitful in conversion.

The *Mothers' Meeting*, held every Monday, is well attended, and many have derived benefit, both spiritually and temporally.

Last, but not least, is our *Christian Endeavour*, held on Fridays at 8. This is proving to us what other churches are realizing (perchance after many years sowing) a fruitful means of grace, and we believe that this effort will be still more successful (should our Lord tarry) for years yet to come. PERCY HOLMES.

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ON Thursday, January 30th, the annual New Year's Tea to the Sunday-school was held at Willesden Hall. The building and tables were gaily decorated, and when the 250 children (at 5.30) arrived, and commenced to indulge in a thorough, hearty meal, the hall presented a very bright spectacle. Tea being over, a lantern lecture was delivered by Mr. Temple, whose gratuitous services in this respect have been much appreciated for three years past at Willesden and Kilburn Halls.

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WE would thus early remind young men in the West and North-west of London that the annual Good Friday morning (April 3rd) breakfast, which for over thirty years has proved a gathering of considerable interest, will be held at Stafford Rooms. For particulars, apply to the Secretary, Stafford Rooms, Titchborne Street.

* * * * *

WE would also give early intimation of the fact that a Christian Conference will be held, as in previous years, on Bank Holiday (Easter Monday, April 6th), at Kilburn Hall, from four in the afternoon. Tea provided. Christian workers from other parts of London are earnestly invited.

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REV. J. MONRO GIBSON, D.D.

[See next page.]

REV. J. MONRO GIBSON, D.D.

WE have much pleasure in presenting our readers this month with the portrait of Rev. J. Monro Gibson, D.D., who for nearly sixteen years has been the minister at St. John's Wood Presbyterian Church. He has for long been a true sympathiser with the Editor's Evangelistic Work, helping it forward whenever it has been in his power to do so. He was born at Whithorne, in Wigtonshire, in 1838. His father was a greatly-respected minister of the Secession Church in Dunfermline, which afterwards sprang into the United Presbyterian Church. To be a minister like his father was even then the object of his young ambition; but the way did not open out at once, and his first two years after leaving school were spent in an accountant's office in Glasgow. At that time a bursary was offered for competition among the U. P. students at the four Universities of Scotland. Young Gibson competed, and came out first, which resulted consequently in his going to college. His father removing to Owen Sound, in Canada, he became principal of a grammar school, in order that, without sacrificing his independence, he might resume and complete his studies for the ministry. At Toronto, to which he passed next, studying at University College, his career was brilliant, winding up by his gaining, at the close of the Arts Course, two gold medals and becoming the first winner of the "Prince's Prize"—a distinction awarded to the best all-round student of each year. The last two years of the course were spent at Knox College, Toronto.

Dr. Gibson's ministerial career is divided into three periods, each of which has been passed in the service of a different church and in a different country. For nine years he laboured in Canada as co-pastor of Erskine Church, Montreal; for six years he served the Presbyterian Church of the United States in the Second Presbyterian Church of Chicago; after which he entered upon his ministry at St. John's Wood.

While still a student at the Theological Hall at Toronto he was invited to act as Greek tutor in Knox College; and, before he was ready to take license, he was called to assist Dr. Ormiston at Hamilton. Having filled this post for nine months, during the illness of Dr. Ormiston, he accepted a call to be colleague to Dr. Taylor in Erskine Church, Montreal, and was ordained in 1864. A few days afterwards he married the eldest daughter of Rev. Henry Wilkes, D.D., well-known and highly esteemed on both sides of the Atlantic. Mr. Gibson threw himself with great energy and fervid earnestness into the work of the Church, and his intense interest in missions gave an impetus which bears fruit to this day. Great was the sorrow and loud the expression of it, when, in 1874, Mr. Gibson announced his intention of accepting

a call from the Second Presbyterian Church of Chicago. Besides fulfilling the many duties that this position required, he started the Sunday afternoon services, at Farwell Hall, for young men, at the suggestion of Mr. Moody, who had been holding a Mission there, which had awakened widespread interest. In 1870, Dr. Gibson made a tour, extending over Scotland, England, and the continent of Europe. Before he left this country the Moderator of Session approached him, offering him the pastorate of St. John's Wood Presbyterian Church. To this Dr. Gibson returned a prompt and firm refusal, and prepared to settle down again to his work in Chicago. St. John's Wood people, however, were not to be easily turned from their purpose, and a formal call was prepared and sent after him across the Atlantic, the acceptance of which brought joy to this neighbourhood, and dismay to the Church in Chicago. In June 1880, Dr. Gibson was inducted at St. John's Wood. His work as Pastor has been confirmed by signs following from the first day till now, and unbroken harmony has reigned among minister, office-bearers, and people. The congregation has grown in size until an enlargement of the Church became necessary. Several years ago a good many members living at Brondesbury lived off to become the nucleus of what is now the flourishing congregation there, under the charge of Rev. R. Ethol Welsh. A Mission Hall was also built in Pembroke Road, Kilburn, where a very successful work is being now carried on.

Dr. Gibson is also well known as an author. Among the chief of his works might be mentioned *The Ages before Moses*, *The Mosaic Era*, *Rock versus Sand*, *The Gospel of St. Matthew* in the Expositor's Bible.

We earnestly pray that he may be long spared to labour among his people, by whom he is so much beloved, and for the Church of God at large, which he serves so faithfully and so whole-heartedly.

VOICES OF THE PSALMS.

NUMBER 27.

By JOHN GRITTON, D.D.

THE PSALM OF THE WORD SEARCHER.

PSALM i.

MANY writers see, in the Righteous One of our psalm, the rejected and victorious King of the second psalm; because, in various ancient Hebrew psalters, the two psalms are numbered as one. Alford is so much influenced by this fact, and by the recognition of it in some ancient New Testament manuscripts, as well as in certain ancient versions, that in Acts xiii. 33 he reads: "As it is also written in the first psalm." This is interesting; and, indeed, as our Lord Jesus is the only "Leader and Finisher of faith" (Heb. xii. 2), so is He the only perfectly "Righteous One," the one perfect student of the Word

of God, the one perfect fruit-bearing Tree, whose fruit never fails, and whose leaf never withers" (1, 2, 3, 6). Those who hold this view place the initial psalm at the close of David's life, and regard it as his proposed preface to all his songs.

On the other hand, Pastor Storjohan, of Christiania, in his recent work on the Psalms, separates the two, and, in common with the far greater number of authorities, places the first psalm some twenty years later than the second, attaching the second psalm to the period of 2 Samuel vii., while the first psalm he places somewhere in the period described in 2 Samuel xiii. to xv., connecting them respectively with the Great Promise to David and his house, and with the rebellion of Absalom.

It would be interesting and useful to deal with our psalm on either of these suppositions; but as they seem both to be rather guesses than certainties, I will act on the commonly received view, and regard the psalm as a complete composition, of uncertain date and authorship; for while the knowledge of one or both of these points would throw additional light on the subject, and doubtless add force to the lessons inculcated; the psalm is of such evident inspired origin, that we cannot consider it without enlightenment, or obey it without profit, on any view of its author and date.

The psalm presents to us the righteous man in the *Negations*, the *Habits*, and the *Blessedness* of his life.

I. Notice first the NEGATIONS of the life of the righteous man. There are very many things which he does not, because they are of the flesh—fleshly; or of the world, which lieth in the evil one—worldly; or of Satan—demoniacal. Among the deeds not done by the godly man are these three—"He walketh not in the council of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

Let us reverse them. He sits not in the seat of the scornful. To sit there is the height of presumptuous rebellion. In the triad of follies in the Proverbs (i. 20), it is placed second, being followed by the words "and fools hate knowledge," so that there are degrees of scorning, and the highest of them is the hating of knowledge, in which degree, when a fool is proficient, there remains this only—"Sin, when it is finished, bringeth forth death" (James i. 15). Such an one is to be cut off (Isa. xxix. 20); yea, to be completely consumed. He has overpassed the divine pity, so that God scorneth the scorner (Prov. iii. 34). "How long will scorners delight in their scorning?" (Prov. i. 22). We should search vainly in such an assembly for the man who is godly, and is possessor of the divine blessing. Nor shall we find the godly man "standing in the way of sinners." They are not his associates; their way is not his choice; their words do not make his music; their sinfulness does not constitute his happiness. With such he neither sits nor stands. A man is known by his friends. A godly man is not known by sinful companions. They may not yet have found their settled abode among the scorners; but they find pleasure in iniquity, and are conversant with sin, and they are no fit companions for the man who is godly. Sinners will be consumed out of the earth, while the godly shall inherit it.

Nor does the man of our psalm "Walk in the counsel of the ungodly."

As he sits not with scorners, nor stands with sinners, so also he flees the lesser, but still fatal error of complicity with those who are simply ungodly or irreligious. He enters not into their path. He goes not in their way. He avoids it; he will not even pass by it, but diligently passes away from it (Prov. iii. 14, 15). His eyelids look right on; he ponders the path of his feet; he turns neither to the allurements on his right hand, nor to the sinful incentive on his left; and he removes his foot from evil (Prov. iii. 25-27).

Such an one is indeed "blessed." When the wicked are as "chaff which the wind driveth away," he is safely garnered with the wheat. When the ungodly stands not in the judgment, "his feet are safe on the Rock of Ages"; and "God, the Judge of all," is to him friend and portion. When sinners pass away from "the congregation of the righteous," driven out into the darkness, he abides in "the general assembly and Church of the firstborn, whose names are written in heaven." When the whole counsel, way, and seat of the rebels "shall perish," the righteous is known of the Lord; his way stands the divine scrutiny, and his confidence in his Redeemer can never be made ashamed.

II. Turn we now to consider the HABITS of the righteous man, on whom rests that blessing from on high, that blessing of the Lord, which makes rich and adds no sorrow therewith (Prov. x. 22). "His delight is in the law of the Lord; and in His law doth he meditate day and night." He has real, unaffected happiness, and delights in the Law of his God. The longest of all the Psalms is the sustained declaration of the believer touching the law of Jehovah, under many names and many aspects. He who is the believer's example and leader declared, "I delight to do Thy will, O my God; yea, Thy law is within my heart." Consider a moment how small a portion of the Revelation of God was known in the days of our Psalm. If it be David's writing, he had little beyond the Pentateuch—the books of Job, Joshua, Judges, and Ruth, and a psalm or two of Moses. If it be Ezra's psalm, and written after the captivity, we may add Samuel, Kings, and Chronicles, the books of Proverbs and of Ecclesiastes, the Song of Solomon, the four greater prophets, and the minor prophets, excepting Haggai, Zechariah, and Malachi. No gospels; no Acts of the Apostles; none of the twenty-one epistles of the Apostolic age, and no Apocalypse. Notwithstanding this, David or Ezra, or whoever was the author of the First Psalm, had his delight in the law of the Lord. It was sweeter than honey, yea, than the purest unpressed droppings of the honeycomb; better than gold, yea, than much fine gold. There was in it abundantly sufficient to convert, to enlighten, to gladden, to purify, to keep (Psalm xix).

Consider how, beyond all expression, his delights would have grown, had he lived, as we do, in the full light of completed revelation! He possessed types, shadows, prophecies. We have the substance, the antitype, and the fulfilment. He could see signs of coming salvation. We possess it. He studied a veiled face of a dimly-outlined Redeemer. We have that face unveiled, and in full beauty.

How is it with us in relation to the Word of God? Have we as much delight in the whole as the godly man of our psalm had in part? Is

the voice of the Son of God, the Word Incarnate, by whom, in these last days, God has spoken to us, as sweet as, to the ancient saint, was the voice of prophets? May the Lord enable us to examine ourselves in all honesty. May He grant us herein to have a conscience void of offence, a heart without blame. "Lord, how love I Thy law! It is my meditation all the day." These words lead us on to the habitual meditation of our righteous man: "In His law doth he meditate day and night."

True delight in God's word will lead on to its habitual study. Day and night it will be with us—often in the hand, often in the ear, often on the lip, always in mind and heart. Other books may be neglected, this never. For many things we may want time; for this time must be made. Deep down into its unfathomable mines, tracing through all its galleries the richly laden lodes, seeking, finding, appropriating, using its immeasurable wealth. Day and night! Is it too much, too long?

III. We shall not think so when we turn to consider the BLESSEDNESS of the Bible-loving student. "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper." Far away from the arid wastes, where the ungodly, the sinner, and the scorner wither away and perish; far from the burning winds which scatter the chaff, the godly man is planted by the ever-flowing river of the water of life. He ever drinks of the stream, absorbing it through every pore of his being, heart, mind, memory, continually refreshed, supplied, and nourished. Behold, his leaf, how green! his foliage, how perennial! his fruit, how abundant, and how good! Verily, this Bible-loving man prospers. He draws instruction from the Word, life from the Spirit, and every needed supply from God. The Lord knoweth his way, ordereth his going, and crowns his life. The highest prosperity for all time, and for eternal ages, is secured. God cannot fail him; divine supplies cannot be exhausted, and he has his fruit unto everlasting life.

THE CURTAINS OF THE TABERNACLE.

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

EXODUS xxvi. 1-6.

Verse 1. "Moreover thou shalt make the tabernacle *with* ten curtains of fine twined linen, and blue, and purple, and scarlet: *with* cherubim of cunning work shalt thou make THEM."

HAVING considered the principal vessels of the sanctuary, we now come to the consideration of the Tabernacle itself. In this tabernacle of witness, there are two sets of CURTAINS and two COVERINGS. The ten curtains of fine twined linen, and blue, purple, and scarlet, with cherubim, form the TABERNACLE; and the eleven curtains of goats' hair form what is called the TENT over the Tabernacle.

Then the COVERING of the TENT was of rams' skins dyed red, and the COVERING above that was of badgers' skins (Ex. xxxvi. 8, 13, 14, 18, 19).

It is of importance to keep the Tabernacle and Tent distinct in our

minds, for although the translators often confound the terms "Tabernacle" and "Tent" ("*mishcahn*" and "*ohel*"), the Holy Ghost employs the most exact and beautiful precision; and it is by attention to it that we may hope, through Divine grace, to ascertain the mind of God.

The TABERNACLE, as the Hebrew word "*mishcahn*" signifies, (which is from "*shahcan*" to dwell) is God's DWELLING-PLACE, according to Ex. xxv. 8, "Let them make Me a sanctuary, that I may dwell among them," and is more immediately connected with God's abiding presence.

The TENT ("*ohel*") is connected with the congregation, because in the open space before the door or entrance of the tent the congregation of Israel assembled; therefore the Holy Ghost NEVER uses the expression "tabernacle of the congregation," but always "tent of the congregation"; but in the Authorized Version the terms are frequently confounded. In the "Englishman's Bible" the distinction is invariably shown.

"THOU SHALT MAKE THE TABERNACLE." A dwelling-place for God with men. Oh, marvellous, condescending grace! "Will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain Thee" (2 Chron. vi. 18).

Christ Himself, whilst He was on the earth, was God's tabernacle, and as such He abode alone (John i. 14, and xii. 24). "The Word was made flesh, and dwelt (or tabernacled) among us." He was God manifest in flesh: the Godhead and the glory dwelt in Him. But Christ having died, and being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, and sent down the Comforter: by that One Spirit all believers are now baptized into One body, in union with their glorified Head; the Church on earth forms the tabernacle or dwelling-place of God, as we read in Eph. ii. 22, "In whom YE also are builded together for a habitation of God through the Spirit."

In this sense the Tabernacle represents the whole Church of God, looked at in the Spirit, not in the flesh, composed of all true believers in Jesus throughout the world. I speak not of any manifest oneness, but of that which exists in Spirit, notwithstanding all the outward failure and division. It was for this spiritual unity the Lord Jesus prays in John xvii., and this unity we are exhorted "to keep," that is, to recognize and manifest, in Eph. iv. 3-6.

As to the MATERIALS of which these curtains are composed.

"OF FINE TWINED LINEN." Let it be borne in mind, that here the Church is not looked at only as the purchase of the blood of the Lamb—the rams' skins, dyed red, will give us that thought in due time—but as the workmanship of the Eternal Spirit. "The new man, which is renewed in knowledge after the image of Him that created him" (Col. iii. 10); God's "workmanship, created in Christ Jesus unto good works" (Eph. ii. 10); "the new man, which after God is created in righteousness and true holiness" (Eph. iv. 24).

"The fine linen is the righteousness of saints" (Rev. xix. 8), expressive of conformity, through the Spirit, to the image of Christ as the holy one. For "he that is begotten of God sinneth not" (1 John iii. 9). "The righteousness of the law is fulfilled in us, who walk not after the flesh, but after the Spirit" (Romans viii. 4).

When the Tabernacle is regarded as a type of the Lord Jesus during His earthly sojourn, the fine linen represents His pure sinless humanity.

“AND BLUE.” Blue is the colour of the heavens, and the root of the Hebrew word rendered “blue” signifies PERFECTION. Therefore BLUE is the emblem of heavenly perfectness. And how beautifully these two thoughts of righteousness and heavenly perfectness are expressed by the Lord Jesus in His sublime prayer in John xvii. ! “I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil.” “Sanctify them through Thy truth : Thy word is truth” (v. 17). Here is the FINE LINEN. And, again : “They are not of the world, even as I am not of the world” (v. 16). Here is the BLUE. “And for their sakes I sanctify Myself” (set Myself apart from the world to God), “that they also might be sanctified through the truth” (v. 19). Here is the fine linen and the blue combined. For by the Holy Ghost, sent down from heaven, uniting the believer with a glorified Christ at God’s right hand, just so far as his soul enters by faith into the truth, is He in heart separated from the world, and brought into fellowship with God. And thus the *holiness* and the *heavenliness* of Jesus are wrought by the Holy Ghost into His spiritual being.

When on earth Christ was the heavenly man, as He Himself said, “No man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven.” (John iii. 13.)

“AND PURPLE.” The emblem of earthly and heavenly glory combined. For through the indwelling of the Holy Spirit the believer is identified with the Lord Jesus, in whom the *earthly* glories of the SON OF DAVID, and the divine and *heavenly* glories of the SON OF GOD, meet and centre.

“AND SCARLET.” The emblem of earthly glory. Jesus as the offspring of David was born King of the Jews, and as King of the Jews He was crucified, witness the title written over Him on the cross. At present Jesus is rejected as King both by Jew and Gentile, and believers share with Him in that rejection. But it is a faithful saying, that if we suffer with Him we shall be also glorified together. PURPLE is the combination of scarlet and blue, and Christ in His Melchizedek character unites the earthly glories of the kingdom with the heavenly glory of His eternal priesthood. And “till He comes” believers like John share in the kingdom and patience of Jesus Christ. (Rev. i. 9.)

“WITH CHERUBIM OF CUNNING WORK SHALT THOU MAKE THEM.” The cherubim inwrought with these various materials beautifully express the gifts of the Spirit for service to God, for the building up and knitting together the Church as the body of Christ in Spirit. While Jesus was on earth these various gifts of the Spirit were manifested in His personal ministry.

“TEN CURTAINS.” We have hitherto looked at the Church in Spirit, in its unity ; we now contemplate it as composed of various parts or assemblies. Thus, in the apostle’s time, there were the churches of Galatia, the church in Corinth, Ephesus, &c. And so now believers, though one in Spirit, are dispersed in various localities. True, in the times of the apostles, there was an outward expression of local oneness which no longer exists. Yet, nevertheless, in Spirit and in truth all believers in a given place are one.

The Future Path.

F. M. T.

FLORENCE M. TAYLOR.

1. I would not tear a - sun - der The veil that hangs be -
 2. If dim the path and drea - ry, And rug - ged be the
 3. He'll ev - er go be - fore me, And ev' - ry step pre -
 4. With Him I leave my fu - ture; His will, not mine, be

- - fore; His grace will be suf - fi - cient For all that lies in store: My
 way, I will not fear the darkness, 'Twill bring the dawn of day. His
 - - pare; Nor will He bid me car - ry A load I can - not bear. Oh!
 done: He nev - er will for - sake me While here the race I run. I

on - ly care and sor - row To grieve His ho - ly will; Con -
 presence still will cheer me, Tho' sha - dows may ap - pal, As -
 may I al - ways fol - low Just where His feet have trod, Nor
 will not doubt or mur - mur: Here - af - ter I shall know That

- - tent, if such His plea - sure, To suf - fer and be still.
 - - sured that still His good - ness Is rul - ing o - ver all.
 fal - ter in the path - way That bears me home to God.
 in un - err - ing wis - dom His hand has led me so.

*

THE DAY OF THE LORD.

By PASTOR F. E. MARSH.

MURRAY McCHEYNE, in visiting a little boy who was dying, was greatly cheered by his testimony as to his rest in Christ and faith in God. The little fellow said, "I love the Father who loved me, and gave Jesus to die for me; and I love Jesus who shed His precious blood for me; and I love the Holy Spirit who made me know the love of the Father and the love of the Son." The wee chap had got hold of the secret of understanding divine things, for it was, he said, "through the Holy Spirit that he was made to know the love of God." But it is most essential to apprehend that that knowledge is not communicated apart from the Word. Some will tell us it does not matter much about our studying the letter, if we only know and get into the spirit of things. How am I to get into the spirit of divine things apart from the letter? Jesus did not say, "The spirit I speak, but the words I speak unto you are spirit and life." As Dr. Saphir remarks, "As for the separation of letter and spirit, of kernel and shell, it is perfectly impossible for us to make such a separation; for the written Word, as we have it, is written by the action and under the guidance of the Holy Spirit." I say this because, in further speaking of "the Day of the Lord," I want to note an expression that is of frequent occurrence in the prophets; namely, "*In that Day.*" And I take it, whenever we have this expression, it refers to the time when the Lord Jesus shall reign in person over the earth with His people. We are also told of the characteristics of the opening of the "Day of the Lord" in the description given in the sure word of prophesy. I purpose therefore coupling the expression, "*In that Day*" with the time of blessing in the millennium, and the words, "*The Day of the Lord*" with the opening of that day in judgment.

I. *The day of the Lord is opened with terrible judgments.* One of the most essential things, when a king wishes to exercise sway over a country that has rebelled against his authority, is to overcome and punish the rebels, and to remove those who will not own his kingship, before there are peace and prosperity; so in like manner before there can be the time of blessing so often described in the Word, there must be an act of judgment that shall remove all offenders and wrongdoers. God must move out of the way all that would hinder His purpose. It was not until our will was broken, that the spirit of God broke down all opposition, and led us in penitence to cry, "God have mercy upon us," that we were able to receive Christ; and so in like manner, before the time of blessing can come, there must be at least outward submission. That these things will be so is clearly stated in the Old Testament. There are several characteristics given of the day.

1. It will be a *Day of Darkness.* "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand;

a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained: all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: and the Lord shall utter His voice before His army: for His camp is very great: for he is strong that executeth His word: for the day of the Lord is great and very terrible; and who can abide it?" (Joel ii. 1-11.)

You will naturally ask, "To whom is the prophet referring when speaking of these associated with God's judgment?" It seems to me, the same we read of Revelations xix., when we have the picture of the Lord coming with His people to execute judgment in righteousness. You will remember the apostle Paul in writing to the saints at Corinth, to those who were liable to go to law one against another? "What, know ye not that ye shall judge the world?" "What, know ye not that ye shall judge angels?" He seems to say, "Since ye are going to occupy such a position as that, surely such small matters you can settle amongst yourselves; for if you go to the world's tribunal to have your differences settled, what a come down for you." We have in this prophecy by Joel a distinct utterance that the day of the Lord is a day of manifestation of His power, a day that is full of terror, a day of darkness and of gloom, a day when men's hearts will be fainting within them. "The day of the Lord is near, it is near, and hasteth greatly: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, and they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but *the whole land* shall be devoured by the fire of His jealousy: for He shall make even a speedy riddance of all them that dwell *in the land.*" (Zeph. i. 14-18.)

2. *It is a day of vengeance, trouble, and treading down.* For it is a day of trouble and of treading down and perplexity by the Lord of hosts in the valley of vision, breaking down the walls, and of crying to the mountains. "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, travelling in the greatness of His strength? I that speak in righteousness, mighty to save. Wherefore art Thou red in Thy apparel, and Thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with Me: for I will tread them in Mine anger, and trample them in My fury; and their blood shall be sprinkled on their garments, and I will stain all My garment. For the day of vengeance is in My heart, and the year of My redeemed is come." (Isaiah lxiii. 1-4.)

Now, we often find preachers refer to this prophecy as though it spoke of the Lord Jesus Christ in His sufferings. Did He tread the winepress for us then? I think not. He was then alone as the One trodden on, not the treader. The One that was in the winepress. God in His crushing the sin-bearer. "It pleased the Lord to bruise Him." But in the day of the Lord it is not Christ that is trodden, but it is Christ that is treading. Turn to Revelations xix. 15, and you will see how this is associated with Christ's action in the day of judgment; for there we are told "He treadeth the winepress of the fierceness of Almighty God."

3. *Day of Wrath.* "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger to lay the land desolate: and He shall destroy the sinners thereof out of it." (Isaiah xlii. 9.)

4. *Day of Destruction.* "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt: and they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed at one another: their faces shall be as flames." (Isaiah xlii. 6-8.) "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." (Joel i. 15.)

5. *Day of Punishment for Satan.* "And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in a pit, and shall be shut up in prison, and after many days shall they be visited." (Isa. xxiv. 21, 22.)

There are two classes God is going to punish—the hosts of the high ones and the kings of the earth. Those high ones on high are undoubtedly Satan and his hosts. "The Prince of the power of the air," spoken of in Ephesians ii. The devil is now in the heavenly places, but when the Lord comes in the air with His people, we know the result from Revelations xii., the old serpent is cast to the earth; and when Christ comes to punish the nations, and those who oppose His purpose, not only does He punish those who rebel against Him, but He punishes the high ones on high, and consigns Satan and his hosts to the bottomless pit. Satan is not cast into the fire at first, but he is shut up in the bottomless pit for a thousand years. He is the person spoken of in Revelations xx., who is sealed and shut up, that he may deceive the

nations no more until the thousand years are finished. Then he is loosed for a little season, then after that he is cast into the lake of fire. There is another scripture upon this in *Isaiah xxvii. 1*, "In that day the Lord with His sore and great sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and He shall slay the dragon that is in the sea." The Lord Jesus, He is the Angel spoken of in *Revelations xx.*, who holds and thrusts him into the bottomless pit for a thousand years. We cannot imagine any millennium with the devil let loose, until Christ takes hold of him, and casts him into the pit, and sets a seal upon him. When the Roman soldier put a seal upon the tomb of Christ, He burst the seal, and came forth in triumph. When the Lord Jesus puts a seal upon the devil, he will not be able to break it; no, he will be kept there by the almighty power of God.

That the day of the Lord is introduced by judgment is indicated by Christ, and illustrated by Scripture incidents. You will remember the time in the synagogue at Nazareth, when Christ read from *Isaiah lxi.* as having reference to Himself, He said, "The spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And He closed the book, and He gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on Him." (*Luke iv. 18-20.*) Christ did not say anything about the day of the vengeance, simply because this present dispensation is the day of salvation. This day of salvation extends on till Christ shall arise from His Father's throne, then He shall make His foes His footstool. I believe it was intentional of Christ thus closing the book, and giving it to the minister, and sitting down, and then beginning to say to His people, "This day is the Scripture fulfilled in your ears." He could not say that this was a day of vengeance. God sent not His Son into the world to condemn the world, but that the world through Him might be saved; but the Lord Jesus is coming to judge the world presently. The action of Christ is significant. He seems to say in so many words, "I am not going to deal with the other part of the subject now." But He will come and finish the Scripture in the day of judgment. There are two illustrations in *Luke xvii.* used by Christ in relation to His coming as the Son of man, which shows the Lord will deal in judgment before the time of blessing comes. These refer to Noah and Lot. Noah and his family were not taken away out of the earth, but were left to re-people it, and to be a blessing in it, while the antediluvians were taken away by judgment. Lot was taken out of Sodom, while the Sodomites were all destroyed. In like manner, in the day of the Lord, the Lord Jesus takes away all those who oppose His will. He deals with them in swift judgment.

There are two scriptures that deal in detail with the fact that the day of the Lord is ushered in by judgment, and these are *Matthew xxv.* and *Revelations xix.* If we are to understand these two scriptures, we must see certain things which are to take place.

1. The church of Christ will have been removed by the Holy Spirit to meet Christ in the air, and will be with Him,

2. The Holy Spirit will have left the earth with the Church as to residence.

3. The old Roman world as depicted in the book of Daniel in the legs of iron, the feet of clay, and the ten toes, is to be divided among the ten kings. The ten powers are also illustrated by the ten horns of the beast in Daniel vii. We know from both the New Testament and the Old there is to be the personal Antichrist which is depicted by the "little horn" amongst the ten horns of Daniel vii. He it is that is referred to by the Lord Jesus when He says, "If another shall come." He is spoken also as the man of sin, the lawless or wicked one whom the Lord shall destroy by the power of His coming. He is spoken of in the Revelation as the "beast that arises from the sea." He will persecute those who are not outwardly against Christ, but who are not Christians at heart. Those persecutions, it seems to me, will be the means of bringing them to their senses somehow. God alone knows how, but in this time of persecution whosoever shall call upon the name of the Lord shall be saved.

5. Satan will be cast from the air to the earth. He will have beheld that has taken place. He it is that will energise antichrist to lead on the ten kings. The devil will have full sway for a time, and we can imagine what the earth will be like then, when he brings up his last masterpiece—antichrist.

6. The *ten kings* will give their power to antichrist, and at his instigation destroy every nominal religion, and openly defy the God of heaven; and every one that will not act under the authority of the beast, and own his kingship by having his mark upon them, will be put to death.

7. Judah will specially come under the hate and malice of the antichrist, because they will not worship the "image of the beast, so that two-thirds of them are cut off, according to Zechariah xiii. 8.

(To be continued.)

THIS END OF THE STREETS OF GLORY.

AN old writer says, "*The streets of glory have their beginnings on earth.*" This witness is true. *What is heaven but eternal life?* And this is life eternal, that we know the only true God and Jesus Christ whom He hath sent. This we already know and have believed. *Heaven is rest*, and in taking Christ's yoke upon us, and bearing His yoke, we have already found rest unto our souls. *Heaven is communion with saints, and with their Lord*, and this we also have the privilege of enjoying in a delightful measure. *Heaven is holiness*, and the Spirit hath wrought in us the beginnings and elements of perfection. *Heaven is victory*, and in Him that hath loved us we are more than conquerors even now. *Heaven is hallowed service*, and this day "He hath made us unto our God kings and priests." *Heaven is glory*, and when we suffer for righteousness' sake "the Spirit of glory doth rest upon us."

Truly the old preacher spoke as an oracle, and the light of prophecy gleamed from his eye when he said, "The streets of glory have their beginnings on earth." Let us walk down these streets as far as we may.

C. H. SPURGEON.

“TOILING IN ROWING.”

“**H**E saw them toiling in rowing; for the wind was contrary unto them.” How aptly do these words express the condition of the greater part of mankind, sorely labouring, and yet effecting no success by their labour. The wind is contrary to them, and they toil in rowing. But when such was the condition of the disciples, Christ “saw them”; and Christ was near them, and brought them deliverance. He “talked with them, and saith unto them, Be of good cheer, it is I, be not afraid; and the wind ceased,” “and *immediately* the ship was at the land whither they went.”

So Christ is still at hand to relieve the most depressing of earth’s labours. He sees us toiling in rowing, and He comes up unto us in the ship, and immediately there is a great calm, and ere we are aware He brings us to our desired haven, and blesses our hands with prosperity, and our hearts with peace beyond all we hoped or thought.

Let us then be of good cheer while toiling in rowing, though surges rise and tempests toss. If Christ has bidden us launch forth into the deep, let us obey His word and trust His power to rule the waves and quell the storm.

He will not forget us; and though we may think of Him afar upon the mountain top, yet even there He prays for us, and in the hour of our extremity He comes to us and walks upon the stormy waves, and hushes all their tumult, and brings us to the port of peace.

“After the storm, a calm;
After the bruise, a balm;
For the ill brings good in the Lord’s own time,
And the sigh becomes the psalm.

“After the drought, the dew;
After the cloud, the blue;
For the sky will smile in the sun’s good time,
And the earth grow glad and new.

“Bloom is the heir of blight,
Dawn is the child of night;
And the rolling change of the busy world
Bids the Wrong yield back the Right.

“Under the fount of ill,
Many a cup doth fill;
And the patient lip, though it drinketh yet,
Finds only the bitter still.

“Truth seemeth oft to sleep,
Blessings so slow to reap,
Till the hours of waiting are weary to bear,
And the courage is hard to keep.

“Nevertheless I know,
Out of the dark must grow,
Sooner or later, whatever is fair,
Since the heavens have willed it so.

“*Life is the storm and calm,
Life is the bruise and balm;*
But the peace and healing are surely to come,
And the sigh is to be the psalm.”

EASTER MORNING.

BEHOLD! what glorious light is breaking
 Over all the waiting earth,
 Late in fear and darkness quaking,
 Now surprised with heavenly mirth!
 Christ is risen, Christ is risen;
 Risen now the Light of earth!

God with majesty enrobes Him—
 Son of God with power declared!
 Sin and death no longer hold Him,
 By His saints the victory shared!
 Christ is risen, Christ is risen!
 Risen—Saviour, King, and Lord!

Risen in Him hosts outnumbering
 Sands upon the vast sea shore!
 Erst in captive bonds all slumbering,
 Captives now to sin no more!
 Christ is risen, Christ is risen!
 Their's is life for evermore!

East and west the morning haileth;
 North and south the Light beams o'er!
 Round the world the joy prevaieth;
 Glory spreads from shore to shore!
 Christ is risen, Christ is risen!
 Forth the shouts of triumph pour!

With the rolling thunder rising
 By ten thousand thousand tongues;
 From all earth's redeemed uprising
 My glad voice bursts forth in songs—
 Christ is risen, Christ is risen!
 Christ, to whom all power belongs!

Yet again another dawning!
 Saints, your songs yet higher raise!
 Lo, the bright millennial morning!
 Lo, the Sun of righteousness!
 Christ is COMING, Christ is COMING!
 Hallelujah, King of grace!

WALTER J. MILLER.



"ISRAEL A NATION," "IS THE PROMISED LAND IN SIGHT?"

ON February 24th there appeared in the *Daily Chronicle* a deeply interesting and suggestive article, entitled as above, giving particulars of an interview with Mr. Holman Hunt, the eminent artist, whose pictures on Palestine, notably that of the "Shadow of the Cross," are so widely known. This was followed the next day by an account of an interview with Sir Samuel Montagu, a rich Jew intensely interested in the subject. This subject is one of deepest concern to all students of the prophetic scriptures, which indicates an awakening interest of thoughtful minds throughout the world, in the future of Palestine and the Jews; and this we take as another marked "Sign of the Times." As many of our readers may not have seen the articles referred to, we here reprint them verbatim, and also a criticism on the subject, which appeared in the *Spectator* for February 29th, all of which will repay careful reading. Thousands of students of the Scriptures, however, though carefully noting the historical developments of events, do not need such expression of opinions of the public press to convince them that the time for Israel's deliverance and return to their own land is rapidly drawing near, according to the testimony of the "more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place" (2 Peter i. 19).

From the "Daily Chronicle."

MR. HOLMAN HUNT'S SCHEME.

There is a fine colour in the mere idea of the Jews coming into their Scriptural inheritance, after all these ages of wandering. When I saw Mr. Holman Hunt on Saturday (a member of the *Chronicle* staff writes), he remarked on the power of sentiment in all things. This was in the course of a talk on the scheme he has just suggested for making a Jewish nation in Palestine. How had his proposal originated? If he would tell me that, we should get naturally to its meaning—its lines of action.

"You see," said the eminent artist, "I have lived a great deal in Jerusalem—in Palestine—in connection with my work. Again, I have known numbers of the Jewish people in England, and so, from two sides, I have developed such an interest as this proposal indicates."

"I gather, then, that the subject has been in your mind for a long time?"

"Oh, yes. I have always spoken of how desirable it was to keep on the alert in reference to the possibility of peopling Palestine with the Jews. I argued that the matter, once taken up, would have the support not merely of the Jewish race, but of the nations generally. So much would be made certain, partly by superstition—if I may use that word for what I intend to convey—partly by political exigencies."

"No doubt you have suggested the notion to prominent Jews before this time?"

"Some seven years ago, I think, I mooted it in particular to a well-known Jew. He replied to me that he feared I had no idea of the backwardness of the Jews of the present day—how unequal they were

for such an undertaking. My reply was that there might be truth in this as applied to the mass of Jews—to the poorer Jews. The demand would not be on them, I pointed out, to manage the scheme, but upon enlightened Jews, of whom there were plenty. However, he did not consider the hour ripe, and so the thing was allowed to lapse."

"What has brought it forth just at present?"

"Well, I could not help seeing that the state of Turkey—the Sultan's power and dominions evidently falling to pieces—foreshadows, in a marked manner, such an opportunity as I have mentioned. Make Palestine a Jewish nation—a centre of peace, stability, and security—and you take a notable step towards the settlement of the difficulties in the near East. If you were to provide a land which the Jews could call their own, you would ease, by emigration thither, the Jewish questions which Russia and Germany especially allege to be so troublesome to them. Of the beauty which would lie in the realisation of scriptural prophecy—of the immense appeal there would be to men's hearts and minds in the coming of the Jews into the Promised Land at last—of that I do not need to speak. The situation is that here we have, or we are approaching, a set of circumstances in which everything combines, as it were, for the creation of a Jewish nation in Palestine."

"Not for the benefit of the Jews alone, but for the benefit—as it would really be—of the whole of mankind. And so you have given out your proposal?"

"Some weeks ago I wrote the letter which appears in one of the Jewish papers to a member of the Jewish race, whose name you would readily recognise. Since I wrote this letter to him, proposals in relation to the same subject have been published by Dr. Theodore Herzl. Why not publish my letter, I was asked, since—among Jews, anyhow—the whole topic seemed to be interesting. So it has come about, and I am bound to say that I cannot regard my plan as Utopian—as in the least impracticable."

"How would you go to work?"

"Suppose a group of leading Jews were to take the question up, I am sure a loan of, say, £100,000,000 might readily be raised. That, or whatever sum was necessary, being got for the scheme, then let them approach the Sultan—necessarily with the approval of the Great Powers—to buy out all Turkish rights in Palestine—to purchase that country, absolutely and completely. Laurence Oliphant had an idea for raising capital to get the use of land in Palestine for the Jews, and I remember chatting with him about it once in the Athenæum Club. Dr. Herzl's suggestion, as I understand, somewhat resembles Oliphant's; at least, in so far that it merely seeks to use Palestine for the Jews, leaving the Turk overlord. Now, I hold, as I have always held, that you may as well do nothing if you leave the Turk with any control whatever over the country. He must be bought out, bag and baggage. Do not plant Jews under him, for they could not possibly thrive thus. Make a nation—self-contained, independent—a State guaranteed by Europe."

"What would be the boundaries of the territory which you suggest for this?"

"I should put the kingdom at the full extent of the Promised Land

as indicated by Moses. Only it need not stop there, for ultimately adjacent country might also come under the sway of the Jews. People in England don't realize how much the Turk is hated by his own subjects, the Arabs; I know, and how gladly they would come under any other administration. That is worth bearing in mind in connection with what would perhaps be the natural extension of the Jewish kingdom, were it once founded. As to the present population of Palestine, it consists for the most part of Arabs, with, however, an appreciable segment of Jews—a basis, certainly, for a nation. The Turkish Government object to the immigration of Jews into Palestine, but they contrive to find their way in somehow, in certain numbers."

"If Palestine became open to the Jews in your sense, would there be any difficulty about peopling it?"

"Difficulty! why the Jews would fly to it from all parts of the world, and I fancy it would maintain at the very least ten times as large a population as it has now. The Arabs, like the Canaanites of old, do not desire to be more than hewers of wood and drawers of water, so there would be no dispossession of them whatever. Indeed, they would almost be a necessary part of the community, being better adapted to do parts of the work of the country than the Jews could possibly be. I am inclined myself to think that Palestine has great possibilities in respect of mineral wealth. It would yield enormous quantities of produce, Jaffa might be made a great port—in fine, Palestine, as a whole, would become not merely a prosperous country in itself, but a busy centre of commerce between the East and the West."

"Holders of land and property in Palestine at present would, I judge, have their rights continued under a Jewish Government?"

"Oh, necessarily. Some sort of Council could manage the affairs of the new nation until it became strong enough to direct its own affairs. This Council, and any subsequent form of government, would stand for the voice of the Jews throughout the world. Returning for a minute to the point of view of the Gentiles, we should have the nations withdraw their conflicting claims to Palestine—perhaps to the whole of Asia Minor—in face of the prior, the peace-making, claim of the Jews. Germany, one can notice, has been making distinct overtures in these regions; but, as I have said, the advent of the Jews would solve international jealousies as to the country."

"Suppose the Turk refuses to sell Palestine, what then?"

"The Turk exists in a state of chronic bankruptcy, and if he did not accept an offer immediately he would certainly do so ultimately. What I regard as a clear thing in all the circumstances, is that if advances are once made to Turkey for the purchase of Palestine on behalf of the Jews—if we once, having the approval of the nations and the united support of the Jews to that extent, then Palestine is bound to become the cradle of a Jewish nation. It will fall into their lap like a ripe pear; and so, in any view, the prospects of such a movement as this promise a great result. Any little aid I can myself render it will be a pleasure, and there are others, I hope, who will not let the matter drop."

We shall see what the answer is to Mr. Holman Hunt's striking appeal—an appeal as picturesque as the personality from which it comes

From the "Daily Chronicle."

PALESTINE FOR THE JEWS.

SIR SAMUEL MONTAGU'S OPINION.

The idea of founding a Jewish nation in Palestine has certainly excited a good deal of interest, alike among Jews and Gentiles. The abstract notion is not of course new, but indeed as old as the ages. Mr. Holman Hunt's plan, however, has boldness and daring, and, moreover, is put forward at a moment when events in the near East seem to favour its practicability. Were the matter ever to come to anything, action would necessarily be first expected from the leading Jews. There can be little doubt that they would give the most cordial support to the scheme, if the way could be shown to be clear for it. One takes Sir Samuel Montagu's interest in a subject like this for granted, and yesterday (a *Chronicle* interviewer writes) I had a talk with him about it.

"Oh, yes," he said, "I have necessarily given the question of Palestine, as a possible field for the Jews, a good deal of attention at one time or another. To inhabit Palestine is an aspiration that may simply be said to form part and parcel of the Jewish race. But it has, I need hardly add, been an abstract idea rather than a practical one, and I'm afraid its realisation is still in the future."

"Don't you think that the falling to pieces of the Sultan's dominions, and the international jealousies which centre round the future of Asia Minor—don't you think there is something in Mr. Holman Hunt's contention that these things may shape in favour of a Jewish Palestine?"

"Assuredly matters do look as if they were tending towards such a position, that the Jews would, as if naturally, come into possession of Palestine. Are we not told, though, by one of the Prophets, that the nations will fight round Jerusalem before the Jews possess the land? Perhaps that prophecy might be said to bear upon the crusades, but anyhow here we have ripening jealousies among the nations. To solve these would be a great service in itself, and, further, I believe that if a Jewish nation could be planted in Palestine, the Jewish question in Russia would also be solved."

"You mean that so many of the Jews in Russian territory would go to Palestine?"

"There are between six and seven million Jews in the world, and two millions of these I estimate might be relied upon to go to Palestine. This couple of millions would consist mostly of artisan Jews, and the greater proportion of the whole number would come from Poland and Russia. When we find nations absurdly inimical to the Jews, it is merely common-sense to suppose that the latter would be only too glad to go where they could live in peace. As it is, a great many Jews would go to Palestine now—I don't need to dwell on the traditional attraction that country has for the race—if the Turk would allow them any sort of freedom of immigration. Only he doesn't."

"You quite agree, I take it, that it would be useless to try and people Palestine with the Jews if the Sultan was to remain the over-lord?"

"Clearly no people could grow prosperous under the ways of the Turk as we know them. If he would be bought out, if the whole scheme

could be shown to be at all practicable, then I don't doubt for a minute but that the means would be found. Supposing somebody were to come to me with the statement, 'The scheme can be carried through,' why, then, I should offer all the support I could. That is the point—how is it practicable? Show that, and as the offerings for the Tabernacle had at last to be refused, being so numerous, here the contributions would also be far above what was required. Nor would it be the Jews alone who would rally to the support of the undertaking, but the Christians also?"

"Now, what sum would probably be needed to buy out the rights of the Turkish Government?"

"Well, that is hard to answer, but the net revenue in taxation derived by the Turkish Government from Palestine was, when I visited it in 1875, estimated at about £80,000 a year. Take that at twenty-five years' purchase—which would be a fair arrangement perhaps—and you have a sum of £2,000,000 on this head; only whatever the whole amount needed might be, it could be raised many times over. And if you could plant a Jewish nation in Palestine it might be expected to show a model form of government, for here would be people gathered from all climes, a concentration of the most varied knowledge and experience."

"Once bring Palestine and the Jews together, and you would have little fear of the good results?"

"Oh, none; but necessarily the State would have to come into existence under the sanction and guarantee of the Great Powers, and the utmost goodwill would be needed in the whole matter."

I left Sir Samuel convinced that if the time should ever arrive when Israel can be made a nation in Palestine, then his support is not likely to be slack.

From the "Spectator."

MR. HOLMAN HUNT ON THE RESTORATION OF THE JEWS.

Mr. Holman Hunt, who has the love of a great artist for Palestine and its associations, and of a mystical Christian for the Jewish race, has revived in the *Daily Chronicle* an idea which, forty years ago, attracted many minds—that of purchasing the Holy Land, and making of it a Jewish Principality, governed by Jews, owned by Jews, and inhabited by Jews. He thinks that a large sum could be raised by Jewish financiers—he suggests £100,000,000, but that is at least four times too much—that the Sultan, who is in want of financial aid, would sell Palestine for a great, cheap loan; that a Council might be appointed through which to govern; that the Jews would flock over from all quarters of the world; that the old fertility of the soil could be revived by culture; that Jaffa could be made a noble port; and that Judæa, thus renovated, might become a centre of civilisation, and be gradually enlarged until it embraced a considerable portion of Asia Minor. The "Jewish question," which now perplexes all nations, would then, he thinks, be settled; the international jealousies as to the possession of Syria would be ended; and the Jewish people, represented by their Council in their ancient home, would be a peacemaking influence throughout the world.

Mr. Holman Hunt is a poet who uses a brush to express his imaginings, and he talks, of course, as poets should talk, with an insight half-hidden by the glow of his fancy; but as far as his main thought is concerned, he is, we think, sensible enough. If the wealthy Jews of the world took up the project, they could, we doubt not, purchase the hereditary Pashalik of Palestine from the Sultan, under guarantees which would make

A NEW PRINCE OF ISRAEL

—who, curiously enough, would probably be a young Englishman, Osmond Goldsmid, the traditional heir of the Maccabees—as independent as the Prince of Bulgaria. An advising Council could easily be organised; the peasant Jews who exist in Russia, Roumania, and in scattered groups throughout the world, would be attracted to a fertile soil and a beautiful climate, Arabs would flock in both from the oases of Arabia and from Egypt, and with Palestine once divided among two millions of settled cultivators, there would be no lack of revenue to sustain an administration and the army necessary to maintain order and protect the frontier. That army would not, perhaps, be so difficult to organise as at first sight appears.

THERE ARE PLENTY OF JEWISH OFFICERS AND SUB-OFFICERS IN THE WORLD, the Jews of the Continent all submit to the conscription, and could submit to it at home, and the Arabs need nothing but good officers and decent wages to make admirable mercenary soldiers. There are fifteen thousand of them in the Deccan who could be hired in a body as an excellent force to start with, and an admirable cavalry could be raised within Syria itself. The Jewish immigrants would be submissive folk, the better-class Jews are accustomed in all countries to desire civil order, and as to the intellectual capacity of the new people for every department of civil work, even such bitter enemies of the race as the author of "The Modern Jew," in the January number of the *Quarterly Review*, who is so blinded by prejudice that he even denies genius for music to the "sweet singers of Israel," will hardly venture to call it in question. If Europe is willing, and the Jewish financiers are willing, and the Sultan is willing,

A PRINCIPALITY OF JUDÆA COULD BE FOUNDED EASILY ENOUGH,

and in twenty years it would, we doubt not, be self-supporting, and strong enough to be unassailable except by a first-class Power—as strong, for example, as Holland or Portugal or Greece. External attack on it, indeed, would be very unsafe, for the banks of the country which threatened it would go down with a run, and there is nothing in Syria to make its possession an object of supreme desire to any maritime Power. It is not full of harbours, and it does not sit a-straddle on any one of the world's main routes. The one difficulty which we have heard raised by diplomatists, the passionate feeling in Russia and France as to the safety of the Holy Places, could, we imagine, be met by a European guarantee; and no Jewish Government in its senses would deprive Jerusalem of the wealth derivable from a concourse of pilgrims,—wealth which would be much increased if the Holy Sepulchre and the

churches were under the guardianship of thoroughly disciplined and accountable civil police.

Nevertheless, the project is, we believe, a fascinating dream. There is no evidence that the Sultan would be permitted by Mussulman feeling to sell Jerusalem any more than he would be permitted to sell Mecca ; there is no evidence that, outside a limited number of believers in verbal inspiration, the Christian communities would care to exert themselves even diplomatically to raise the status of all Jews ; and there is, lastly, no evidence that the wealthy Jews would submit for such a purpose to a serious drain on their resources. They all perhaps, even the earthiest of them, have some sort of feeling that

TO REBUILD THE TEMPLE WOULD BE A GLORIOUS THING,

and that some mystical grace might be poured out upon the Land of the Covenant if restored to its proper owners ; but they would none of them care to abandon the bright capitals of Europe for a new, and at first, half-civilised city ; while they would all of them be greatly alarmed lest Europe, which is full of latent or avowed anti-Semitic feeling, should snatch at the foundation of a Jewish State as a great opportunity, and by a series of legislative enactments declare them to be, throughout Europe, Asiatic foreigners incapable of naturalisation. That would be a tremendous blow to the race, for it would deprive them of some thousands of appointments, and perhaps render their residence in European universities, now sought by all well-to-do Jews not too early immersed in trade, intolerably painful. They are, moreover, devoted to accumulation, the only object of ambition which for fifteen hundred years was legally allowed them, and the idea that Palestine could be made a financial centre, or a grand commercial depôt, is, as they know, an illusion. It never was one even in olden time, except during one generation, when a concurrence of circumstances enabled Solomon to become the Baring of Asia, levying toll on all produce on its way to Europe, and the commerce of the world has since then flown to countries which, when Solomon became the richest prince of his time, were either unknown, or were filled with long-haired savages, who hunted deer and wild boars in misty forests of oak and beech. The Sultan has not ordered the extermination of the Jews of his Empire yet, and, except in presence of some calamity of that kind, the leading Jews would see little to induce them to purchase Palestine, which, while enslaved, is more to them of a dream-land than it would be if it were free and prosperous. The body of the nation perhaps feels differently, every Jew taking some sort of sentimental interest in Judæa ; but they have never been accustomed to act together, they are quite singularly poor and powerless—the notion that the Jews as a nation are rich is an illusion of ignorance—and they are, we imagine, fettered in their own thoughts by a belief which some will describe as a pathetic faith, and some as an idle superstition, a belief that if the destined hour had arrived, Jehovah would restore them to their own land without all this human planning and instrumentality. We doubt, therefore, whether the Jews, unless moved by some unexpected and irresistible burst of emotion, are capable of the effort required, or of continuing it for the necessary period of time.

They are, no doubt, slowly and timidly flowing into the Holy Land, where some of their colonies, we are told, begin to succeed very well; but they make no pretension to govern it, and though industrious in villages, are in the cities discontented and ill at ease. There is not food enough for their activity in accumulation.

It is difficult to say precisely why so many Christians desire the restoration of the Jews to Palestine. We are conscious of the feeling ourselves, without, when we reflect, finding it easy to discover a reason, unless it be a vague wish to see another chapter opened in what we must all acknowledge, whether we believe or disbelieve, to be

A WONDERFUL AND MOST SEPARATE HISTORY.

This people has borne testimony to the force of the most fundamental of all religious ideas for thirty-six centuries, and to see its own idea of its own destiny realised, would excite in many minds a passionate interest, perhaps deepen religious faith throughout the Christian world. Otherwise we do not know that there is much to anticipate from such a project. We do not believe, as we have said, that Palestine could become a new and vaster Tadmor, or treasure-house of the world, and we would not crook a finger to accelerate such a peculiarly earthy consummation. The Holy Land, as a big store, does not appeal to our imaginations; nor do we care one straw whether there are or are not banks in Jerusalem, or quays and stevedores in Joppa. There are enough and to spare of those luxuries in London and New York. Our sympathies, we confess, are with David rather than Solomon; and the Jewish names that interest us are those of Job and David, Paul and Maimonides, Spinoza and Lassalle, rather than any Rothschild or Bleichröder or Sassoon. It is true that the wanderers of any nation, Greek or Roman or Anglo-Saxon, have done little in the way of thought; and it might be that the Jewish genius once more concentrated in a land which must have helped to make it separate, might once more flower, and give to mankind again some irresistible impetus upon the road of spiritual progress. The Jew is European as well as Asiatic, and the multiform variety of his experience might fire some brain, until the thoughts it produced were such as to remove from human intelligence the burden of some of its great doubts. No man not an Arab, except Buddha, has ever taught mankind any great spiritual thing, and his teaching, beautiful as much of it is, did not enable his disciples to follow even his single counsel, to compel the flesh to subjugate itself to the spirit. A great step forward might yet come from a Jew of Judæa, and that would be worth any effort; but where in the world is any evidence that such a consequence is even probable? God is not the God of one little division of this little planet; and if a Jew has any message to deliver, he can deliver it in London or New York, or, for that matter, Johannesburg, just as well as in Jerusalem. There is a sort of peace everywhere, just as there was round the Mediterranean in the year thirty-seven; thoughts flow everywhere quite as rapidly as is at all desirable, and if any one has anything to say, mankind was never readier to listen. We are entirely favourable to any project for the restoration of the Jews; but the world and the Jews will get on, though every such project failed.

JOTTINGS FROM MY BIBLE MARGINS.

By JAMES SPRUNT.

No. 4. MATTHEW IV.

“**J**ESUS *tempted of the devil*” (v. 1). The names given to the evil one should not be used carelessly by us. His name is here given as DEVIL (*Diabolos*, accuser, calumniator) and not SATAN (the adversary, or opposing spirit). In Rev. ii. 9, 10, both names are used, and it is seen that

1. As the ADVERSARY of God, SATAN sets up his synagogue where God’s church is.
2. As the FALSE-ACCUSER the DEVIL stirs up persecution.

It is interesting to note, also, that in each temptation our blessed Lord never speaks to the tempter by name, nor orders him to withdraw, until he seeks to take away that which is God’s only; viz. WORSHIP. Here, although as the DEVIL (the false accuser), he taketh the Lord up into the mountain, as SATAN (God’s adversary) he makes himself manifest when he says, “All these things will I give Thee, if Thou wilt fall down and worship me.” Immediately the Lord says, “Get thee hence, SATAN: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.”

“*It is written*” (vv. 4, 7, 10). The Lord had been led up by the Spirit into the wilderness to be tempted, and now He is there *alone*. Tempted, tested by the prince of this world. But the victory is His. How does He gain the victory? By an appeal to His feelings, or thoughts, or opinions? No; but by an appeal to the Scriptures—His Bible—Genesis to Malachi—the Word of God. Blessed example for all who profess to be His followers. Thrice, “It is written.” And, mark, all His replies are quoted from a book which to-day is being discredited by many who profess to be wise—the book of DEUTERONOMY. And when the Lord so quotes, He quotes as from the Word of God—“Words proceeding out of God’s mouth.” This was sufficient for Christ to lean upon, and sufficient to disarm and dismay the adversary! “Eve surrendered God’s Word to the serpent; Jesus withstands him by it.”

“*If Thou be the Son of God*” (vv. 3 and 6). The two first temptations of the devil were directed against the Divine Sonship of our Lord Jesus Christ. There is no definite article in the original scripture, so the emphasis should be laid on “SON”—“If Thou be Son of God” (J. N. D.), or “If Thou art God’s Son” (Rotherham).

In this victory of our Lord over the devil and Satan, we have the “binding of the strong man” as spoken by the Lord in Matt. xii. 29; Mark iii. 27; and Luke xi. 21, 22; and in fulfilment of Isaiah xlix. 24, 25; liii. 12. Immediately after the temptation and the victory by our Lord Jesus, He at once commences His ministry on earth, which seems to correspond with the “entering into and spoiling the strong man’s house.” The complete victory of our Lord over Satan may be seen in A SEVENFOLD VIEW:

1. First binding of Satan (as the strong man) (Matt. iv. 10, 11).
2. Spoiling his goods. The Lord’s ministry on earth.

3. His head bruised according to Gen. iii. 15. At Calvary.
4. Cast out of heaven by the Lord (Rev. xii. 7-9).
5. Shut up in the bottomless pit or abyss (Rev. xx. 1-3).
6. Cast into the lake of fire (Rev. xx. 10).
7. Tormented for ever and ever (Rev. xx. 10).

WALKS AND TALKS WITH MR. INTERPRETER RENEWED.

By WILLIAM LUFF, *Author of "Christian Leisure" Booklets, &c.*

No. 3. MR. INTERPRETER AT WORSHIP.

MR. INTERPRETER was for many years a constant attendant at the Metropolitan Tabernacle, and as he regularly took notes of the great preacher's sermons, it may not be uninteresting to give a few outlines from his diary.

Sunday, March 6th, 1870. The reading was Psalms lxxii. and cxlvii. The text being Song of Solomon v. 1. "I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved."

I. *The presence of the Bridegroom.* He says, "I am come." This was in answer to prayer (iv. 16), "Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits." How quickly answered! How fully answered! He gives more than was asked. The blessing of Christ's presence is only to be estimated by the loss thereof. He does not come into our garden because of our doings. Each word of the text is suggestive. "I am come." Myself—really—at this present time. "Into"—right into the midst—"My garden"—not ours. "Garden," cultivated by my care. The "Come One" calls attention from the garden to the spouse, addressing her as "My sister": a relationship that cannot be disannulled. "My spouse"—the nearest of all relationships.

II. *The Bridegroom's satisfaction when He came.* He is pleased with the offerings of His people. Their myrrh, &c.—typical of prayers and praises: their honey and honeycomb—typical of their love in its inward and outward expressions. Some might refuse the comb, but not Christ. He says, "I have eaten my honeycomb with my honey," taking pleasure even in the imperfect gifts of His people. He says, "I have drunk my wine with my milk": that which requires care to make, wine: and that which is natural, milk: shewing that He is pleased with the ordinary virtues of His people, as well as with those that are more extraordinary. All that He gathers He calls His own—"My honey"—"My milk": He put it there before He gathered it. The Church gives Christ a complete feast, and then He invites her to partake.

III. *His invitation to His friends*—to His beloved, "Eat, O friends; drink, yea, drink abundantly, O beloved." The provisions are twofold,

food and drink. Abundantly—some things satiate and others injure if taken in abundance; but with God's favours there is no danger of either. If we are to work, it is important that we maintain spiritual feasting or communion.

According to Mr. Interpreter's report, C. H. S. concluded with,

IV. *A few comforting thoughts for the anxious.*

Jesus is near—in His garden, the Church.

His garden was once waste land.

Jesus does not expect to find graces where He has not put them.

There is plenty for His friends, why not for you?

Jesus found refreshment in the unworthy—the Samaritan who returned thanks, the woman who washed His feet with her tears.

If Jesus is not always in His garden, He is ever on the throne of grace.

If not wearied, we may be further enriched by Mr. Interpreter's notes of the evening discourse. The lesson was 1 John ii., and the text verses 3, 4. "And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him."

There is a great difference between saying and being.

I. *About knowing Him.* This is the best knowledge. What does it mean?

1. Acknowledging Him, as Pharaoh knew or knew not Joseph. "Now there arose up a new king over Egypt, which knew not Joseph" (Exod. i. 8).

2. Hearing His voice, as sheep hear their shepherd. "And when He putteth forth His own sheep, He goeth before them, and the sheep follow Him: for they know His voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers" (John x. 4, 5).

3. Believing in Him. "He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall my righteous servant justify many; for He shall bear their iniquities" (Isaiah liii. 11).

4. Experiencing His grace, as Jesus knew no sin.

5. It means acquaintance, as Eliphaz says, "Acquaint now thyself with Him, and be at peace: thereby good shall come unto thee" (Job xxii. 21).

We may know about Christ, and be able to speak of Him, yet not know Him.

II. *About knowing that we know Him.* How? If we keep His commandments. It is important that we should know; for it gives confidence, ensures comfort, causes love, leads to obedience. What is meant by keeping His commandments? Retaining them in our minds, revering them, having them in our hearts, desiring to obey them, keeping them in our lives by fulfilling them.

III. *About saying that we know Him.* It is easy to do this through hearing others say so. Gradually, perhaps. Nevertheless, it may be a lie. A doctrinal lie, a practical lie, a corrosive lie; for the man who will do this, truth is not in him. Lastly, it is a damning lie.

Thank you, Mr. Interpreter, for thus causing the faithful preacher to speak once more in our ears.

BIBLE READINGS.

By W. H.

553.—IN ROMANS XV.

1. *The Gospel of God for us (v. 16).*
2. *The Mercy of God to us (v. 9), and results. We glorify and praise God, and rejoice in Him.*
3. *The Truth of God, to confirm His Promises by Jesus Christ (v. 8).*
4. *The power of the Spirit of God, whereby, by the Gospel, the Gentiles were made obedient (v. 15).*
5. *Christ has received us, and saved us sinners to the Glory of God (v. 7).*
6. *We are to glorify God, having Christ as our example (v. 6).*
7. *The Grace of God given to Paul for his Ministry to the Gentiles (v. 15).*
8. *The Will of God concerning our Ministry for Him (v. 32).*
9. *Paul glories in the things that pertain to God (v. 17).*

554.—THE APOSTLE'S PRAYERS FOR US.

1. *The God of Patience and Consolation (v. 5).* This is seen in His patiently bearing with us in all our many failures and sins, and in His comforting us in all our sorrows, Christ Himself being our example in His life here, and that we may glorify God in all His dealing with us as His children.

2. *The God of Hope filling us with all joy and peace in believing, that we may abound in the hope (Christ's coming for us), through the power of the Holy Ghost.*

The grace of God filling us—the Lord Jesus Christ Himself (*the coming One*), our divine Lover, our one Object and Delight, and the Holy Ghost in His ministry, the power to fulfil all to us. The Trinity is here seen.

3. *The God of Peace (v. 33).* His divine presence with us our joyful portion here, and according Amen to His promise (Matthew xxviii. 20).

555.—IN HEBREWS THE CHILDREN OF GOD ARE SPOKEN OF AS—

1. Sanctified or Separated to God (x. 10 and xiii. 12).
2. Perfected for ever—our divine standing before God (x. 14).
3. One with Christ as Members of His body (ii. 11).
4. His Brethren, and He is not ashamed of us, and He declares His Father's name to us (ii. 11).
5. His Father's Gift to Him (ii. 13).
6. Have believed to the saving of our souls (x. 39).
7. Are to receive a Kingdom that cannot be moved (xii. 28).
8. Are to lay aside every weight, &c. (xii. 1, 2).
9. Are to hold fast the confession of our hope—Christ coming for us (x. 22-25).

10. Have liberty to enter into the holiest by His blood as worshippers (x. 19).
11. Are to offer to God the sacrifice of praise continually (xiii. 15).
12. Are to go forth without the camp bearing His reproach (xiii. 13).
13. Are to consider Him as our Apostle and High Priest (iii. 1).
14. Are not to despise the Lord's chastening to us (xii. 5).

NOTICES OF BOOKS.

EDEN LOST AND WON. Studies of the early history and final destiny of man, as taught in Nature and Revelation. By SIR J. WILLIAM DAWSON, LL.D., F.R.S., etc. (5s.) Hodder and Stoughton.

Students will gain much practical information and important truth from these pages, as the subject is treated in a thoroughly profound and withal intensely interesting manner.

In Part I. convincing proofs are brought forward, showing the authorship and authenticity of the Pentateuch, while in Part II. we have a beautifully clear picture of man and nature in their fallen and restored condition.

Having made careful and scientific research, the results of which are brought before the reader, the author is able to deal in a satisfactory manner with the arguments of sceptics and evolutionists. The book, therefore, tends to a debating character, but avoids any approach to bias and dogmatism; the investigations being formed by an intelligent and reverent study of the Bible, combined with a knowledge of natural science.

DAILY LIGHT BIRTHDAY BOOK. (2s. 6d.) Messrs. Bagster & Sons.

A choice little text book. For each day in the year is given the "Daily Light" morning portion, which consists of texts and references bearing on a certain subject, and one ruled page for the autographs of friends. An index is also added, giving a list of the scripture portions mentioned, and arranged in Bible order.

Uniform with this small volume is *BROKEN BREAD*, by Rev. EVAN HOPKINS, to which it is also a commentary, as it contains short striking expositions on the portions in *Daily Light on the Daily Path*.

Being bound in attractive style, they will form an acceptable and suitable birthday gift.

ACROSS THE SEAS is a little new eight-page monthly, edited by Mr. F. S. ARNOTT, the well-known African Missionary, "in conjunction with the editors of *Echoes of Service*," in the hope of further increasing prayerful and practical interest in the spread of the Gospel in foreign lands. The second and third numbers before us contain interesting illustrated articles on the work in China, Africa, and Japan. We heartily wish this little monthly, published at one half-penny (1s. per year, post free), the greatest possible success.

GEORGE PROCTOR, THE TEETOTALER. A Story of the Temperance Movement. By GUY HAYLER. (3s. 6d.) S. W. Partridge & Co., 8 & 9, Paternoster Row.

Here we have a stirring account of conflicts and victories with the question of drink. At the commencement of the book the reader becomes acquainted with the introduction of Teetotalism, and the object, method, difficulties, and success of the movement are there fully detailed. Being written in the style of an interesting story, the book becomes at once most entertaining and engrossing, whilst the principles cannot fail to impress the reader, and the worker is stirred in studying the indefatigable efforts of George Proctor.

FOR THEIR SAKES I SANCTIFY MYSELF. By N. B. MACARTNEY, M.A. John F. Shaw and Co., 48, Paternoster Row.

A collection of able addresses on the subject of holiness. *The Christian* will here find rich food that cannot fail to assimilate and build him up on His most

holy faith. *The Student* will find his mind opened out to this glorious truth. *The Teacher and Preacher* will receive much that will help them in preparation for Christian work.

FREDERICK CHALMERS. James Nisbet & Co., 21, Berners Street. (2s. 6d.)

A biography of a charming life, by the author of *The Memorials of Captain Hedley Vicars*. The mention of several prominent Christian workers of the past three decades, recalls to mind many scenes of interest, and times of refreshing, in Christian work, which we can never think of without breathing a prayer for a renewal of the Revival, with which they were so closely associated.

As soldier for the Queen, with considerable military experience in India where he was converted from Deism, and subsequently as pastor, for many years working with the late Dr. Marsh, of Beckenham, and finally at Nonington, Mr. Chalmers' life was as exemplary and fruitful, as his end was peaceful and triumphant. It would be well to place this book in the hands of young men in, or about to enter, the army.

THOUGHTS OF PEACE AND NOT OF EVIL. By M. S. CLARKE. Hodder and Stoughton.

The singular interest in, and the many efforts which are being made by, the Lord's people on behalf of God's ancient people, the Jews, is, perhaps, one of the most interesting of all the varied ministries put forth in the preaching of the Gospel to our fellow men. We have, therefore, had much pleasure, and also instruction, in the reading of this book, and heartily commend it to all our many friends. The gifted author has been a diligent student of the Old Testament Scriptures, and brings before us about 500 passages, in all of which are seen God's wonderful purposes concerning His chosen people. Believing, as we do, that the time is near at hand for the final fulfilment of them, as revealed so clearly and definitely in His Word, we strongly advise a careful perusal of these pages, and are certain they will be benefitted by so doing.

To the "PROTESTANT VIEW" Series of Penny Books (published by Mr. C. J. Thynne, 6, Great Queen Street, W.C.), the Ven. Archdeacon SINCLAIR, D.D., of London, contributes an epitomised sketch of *THE TEACHING OF THE CATA-COMBS*. The origin, history, and character of these ancient and famous monuments of the earliest Christian period are distinctly traced, and the various phases of the religious and social life of Christians, with their attendant lessons, are forcibly illustrated. Finally, the author conclusively demonstrates the doctrinal significance and importance of the innumerable inscriptions and extensive decorations in painting and sculpture, which furnish undeniable evidence of the untainted simplicity of the faith and teaching characteristic of the first century.

Another of Mr. Thynne's publications demands comment: *MARY, or MADONNA?* "Is Mary of the Bible the Madonna of the Traditions?" This question is vigorously discussed, and most incontrovertibly answered in the emphatic negative, by Mr. W. Marshall, who first quotes the Scriptural view of this momentous doctrinal point, then proceeding to adduce the alleged authorities of the Roman Church in support thereof. In a concise, simple, and withal forcible manner, the author compares and contrasts the egregious differences between the Biblical record, and some human ideas of the character of the Virgin Mary. An intelligent and unprejudiced mind will readily accept the former as the only basis of our knowledge of the person, position, and life of the Mother of our Lord, while all human conjecture and tradition are absolutely groundless. Such a line of defence is strongly and effectually maintained by the author of this little work, which is published at the nominal price of 6d., and is well worthy the perusal of all interested in so weighty a matter, especially as a weapon of strength in refuting the prevalent errors regarding it.

We have also received :

From Hodder and Stoughton, *Union with God*. Elliot Stock, *The Romance of Rahere; The Ten Commandments*. J. S. Dodington, *The New Testament in Current English*. James Nisbet and Co., *The Power of the Spirit*. Marshall Bros., *Heart Purity*. Also, *The Morning Star* for March 24th, edited by Dr. R. McKilliam; *North Africa* for April.

NOTES FOR THE MONTH.

WE desire to thank our many kind friends who have so constantly remembered in prayer our dear daughter while away in Zanzibar. We rejoice to say she has returned home, although in a weak state, which will necessitate a complete rest of heart and mind for some time.

* * * * *

WE have only been able to send out a few free grants of *Christian Ambassadors* and other magazines for distribution lately, and we greatly desire to respond to more of the applications for such on the part of earnest workers anxious to distribute them, but whose means will not enable them to purchase parcels. The following extract from a letter is only a sample of many which reach us from time to time:—"Very many thanks for your kind, large parcel, which I trust will be blessed to many. This district seems so dead, and the need for such Gospel literature is very great. The people are mostly of the labouring class, and many of them require help; otherwise we could buy the papers and books ourselves, for outsiders do not seem inclined to assist us. I am 74 years of age, and my wife is over 60. We were both workers at Moody and Sankey's meetings, and still love the work; for, though so aged, I enjoy good health, and can walk short distances, carrying the good tidings from house to house."

Our "Free Grant Fund" is now quite exhausted, and we are looking to the Lord to move the hearts of His people to send us donations, so that this good work may be continued.

* * * * *

WE regret that by an oversight in the memorial sketch of the late Mr. John Morley, in our last issue, on page 83, the two words "the late," placed before the name of Mr. Theodore Howard, were omitted to be struck out of proof, where they originally stood before the name of Mr. John Eliot Howard. It was subsequently found to be Mr. Theodore Howard, who baptised Mr. and Mrs. Morley, and who happily is still with us delighting to serve the Master.

* * * * *

MRS. GOSLIN, recently returned from South Africa, has been delivering some intensely interesting lectures at some of the halls of this Mission during the past month. Having travelled about, and lived for many years in those parts, she is able, with a lantern and over one hundred slides, to give a descriptive and instructive account of missionary work, native life, and colonial enterprise there. As the subject is of absorbing interest just now, large audiences gathered together at Willesden and Kilburn Halls, also Athenæum Hall, Brighton, where she has visited. Although the lecture lasted for two hours at the latter place, the people seemed very reluctant for it to conclude.

Should any of our readers like to arrange for Mrs. Goslin to visit their neighbourhood before her return, they can receive full particulars by communicating with the Editor, 164, Alexandra Road, St. John's Wood, N. W.

* * * * *

OUR readers are earnestly asked to pray for blessing on a Mission, to be conducted by the Editor, for Jews and Gentiles, from the 12th to 19th inst., at Central Hall, Commercial Road, E., in connection with Mr. Wilkinson's Mission to the Jews. Special prayer is being offered, and an abundant answer from our Lord is expected. Also for a Mission at Gibraltar Chapel, Bethnal Green, N., to be conducted by Mr. Philip R. Hurditch, and Mr. F. H. Hutchins, from 19th to 27th inst.

A CONFERENCE for Christian workers will take place on Easter Monday, April 6th, at Kilburn Hall, Kilburn Gate, N.W., as in previous years. We would ask our readers to kindly make this known, and to come up in large numbers, in the spirit of prayer and expectant of the fulness of blessing. Several well-known speakers have kindly promised to be present, including Rev. J. Monro Gibson, D.D., Dr. R. McKilliam, Messrs. J. E. Taylor (of Aylesbury), James Sprunt, and Ned Wright; others have been invited, and a rich season of refreshment and spiritual incitement is anticipated.

The afternoon meeting will commence at 3.45 with united prayer, followed by an address. Tea will be provided in the large and lofty schoolrooms at 5.30, tickets for which can be procured at the doors at 6d. each. If the weather will permit, some of the workers will adjourn to hold a short open-air service before the evening meeting, which will commence at 7.

Kilburn Hall is within easy access of almost any part of London, being within five minutes' walk from Kilburn Station (L. & N.W.), and busses from various directions pass the doors.

* * * * *

THE Special Mission at Southwood Lane Baptist Chapel, Highgate, to which we briefly alluded in our last issue, appears to have been a time of true revival, notwithstanding the many difficulties which faced the evangelists and workers.

Writing to us conveying the results (so far as they were known) of this effort, Pastor J. H. Barnard says, "I can assure you that the labours of your dear son, Mr. Philip Hurditch, and Mr. Fredk. Hutchins, in the Mission conducted here, have been most highly appreciated by our friends; and their faithful exposition of the Truth of God, and their earnest presentation of the Gospel of Christ amongst us, will long be remembered, and will, we feel confident, be followed by lasting blessing. At the Praise Meeting, held on the last night of the Mission, it was evident that a deep impression had been made during the special services, and many testified to having received blessing. I am very glad to report to you that the members and Christian workers connected with the Church here have felt this Mission to be a 'time of refreshing,' and have been much revived by it. You may be assured we shall all cherish a deep interest in the work of the brethren who have so faithfully and lovingly laboured amongst us on this occasion, and shall continually pray for them, that their labours in the Gospel may be owned and blessed of the Lord very abundantly."

We praise God for this testimony of the venerable Pastor, and look for still greater things in the future service which may yet lie before these young evangelists.

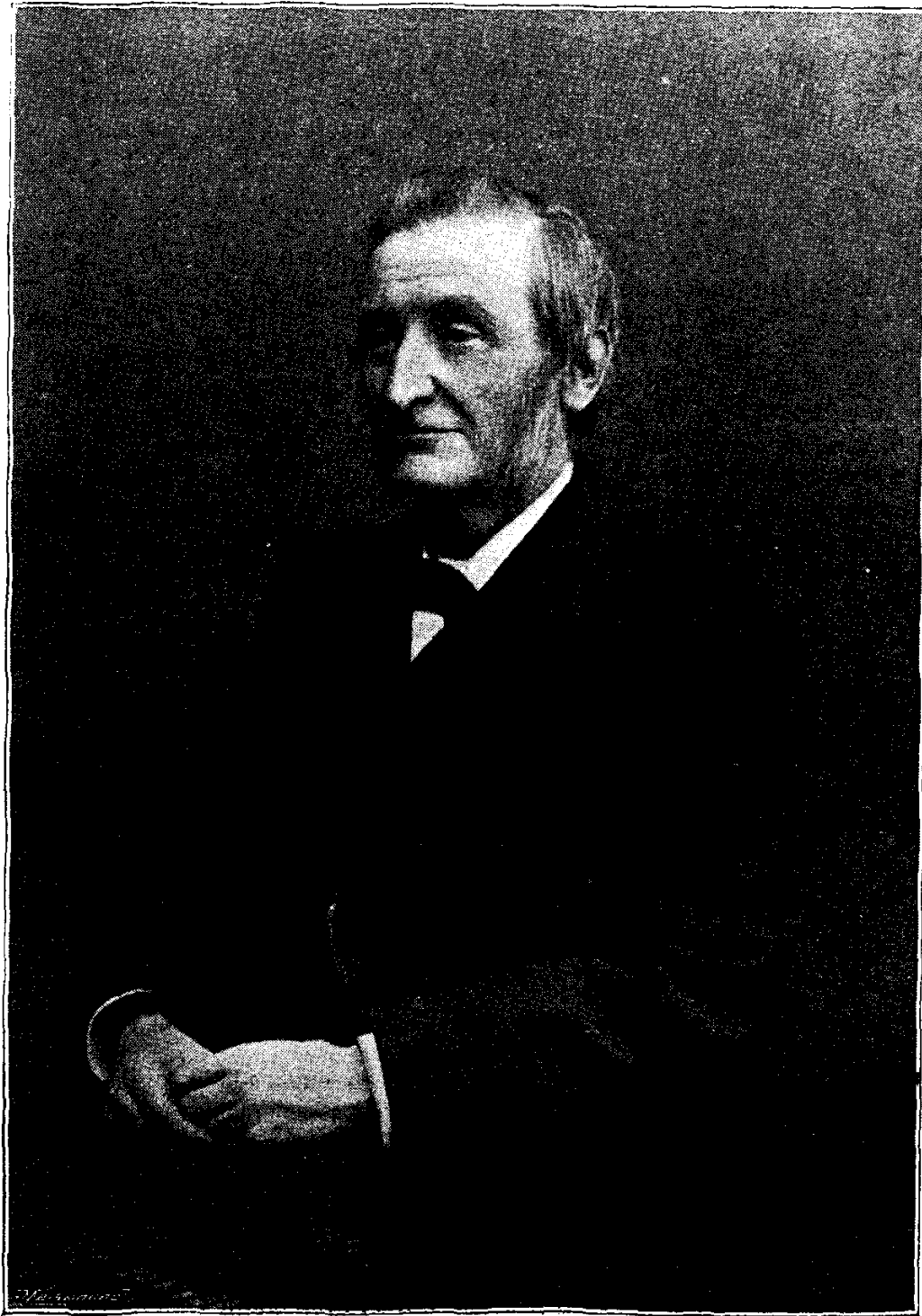
We may add that we shall be glad to arrange Missions for these brethren, either in town or country, on hearing from friends desiring their services.

* * * * *

MR. A. R. ROUTLEDGE, Stretham, Cambridge, writes:

"I am pleased to be able to say God is giving us great blessing in the work here. We have had several very decided cases of conversion just recently, and the young converts are bearing a brave testimony to the saving power of God, especially in the case of a man and wife who accepted Christ the same evening. There are others evidently deeply concerned, and I trust will soon be brought into liberty. This week I am having meetings at Littleport, in the Primitive Chapel, which seems in a somewhat low condition, but I am looking to God that He will bless the Word to the renewing of His people and the ingathering of the unsaved."

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PROFESSOR GLADSTONE, F.R.S.

From photograph by permission of Dr. Gale, Hampstead.

[See next page.]

PROFESSOR GLADSTONE, F.R.S.

PROFESSOR J. H. GLADSTONE, Ph.D., F.R.S. whose portrait we give herewith, was born March 7th, 1827, and educated at home. He bears an honourable name in the scientific and philanthropic world. He studied chemistry at University College, London, under Professor Graham; and at Giessen under Professor Liebig. He took the degree of Ph.D. in 1848; lectured on Chemistry at St. Thomas's Hospital from 1850 to 1852; was selected a fellow of the Royal Society in 1858; was a member of the Royal Commission on Light-houses, Buoys, and Beacons from 1859 to 1862; a member of the Gun-Cotton Committee (appointed by the War Office) from 1864 to 1868; Fullerian Professor of Chemistry at the Royal Institution from 1874 to 1877; President of the Physical Society from its formation, in 1874, to 1876; and President of the Chemical Society from 1877 to 1879. Since 1846 Dr. Gladstone has been constantly engaged in scientific research, principally in chemistry and optics. The results are generally published by the Royal and Chemical Societies, and by the British Association. He is the author of "The Biography of Michael Faraday," Lond. 1872; "Points of supposed Collision between the Scriptures and Natural Science; a lecture delivered in connection with the Christian Evidence Society," Lond. 1872; "Miracles as Credentials of a Revelation; a lecture delivered in the New Hall of Science, Old Street, City Road, under the auspices of the Christian Evidence Society," 1873; "Spelling Reform, from an Educational Point of View," Lond. 1878; "Object Teaching," Lond. 1882; "The Chemistry of Secondary Batteries," Lond. 1883; and upwards of fifty original papers in the Philosophical Transactions and other proceedings of the learned societies.

For many years Dr. Gladstone has been engaged in philanthropic, educational, and religious movements, as well as scientific research. Very early in his career he became connected with the British and Foreign School Society. His philanthropic and practical religious work is well-known amongst the poor and thickly-populated neighbourhood of Latimer Road, Notting Hill, and other parts of London.

His search after the best knowledge and experience in elementary schools has led him to investigate the school systems in various European countries, Canada, the United States, and Algeria.

As a recognition of his services in the cause of education an Honorary Fellowship of the College of Preceptors was conferred on him in 1891.

Dr. Gladstone was first elected as a member of the School Board in 1873, and retired therefrom in November, 1894. During his twenty-one years' service, as might be expected, he devoted his abilities chiefly to

the School Management Department, especially with the object of making the education given more scientific and practically useful. To this end he has obtained and presided over Special Committees of the Board on the question of Spelling and Technical Education. In November, 1888, he was further honoured by being elected Vice-Chairman of the Board.

As a man of deep religious convictions, and actively engaged in religious teaching, he has always placed unsectarian Bible instruction in the fore front of his election addresses. "Practical All-round Education"; "Manual and Technical Instruction" were the other legends inscribed on his banner. His sole aim was to promote the interest of the nearly half a million children under the care of the Board, and who will be the men and women of the future.

An excellent account of Professor Gladstone's important scientific work and position appears in the important, but somewhat expensive, book, *Men of the Time*, published at 25s., by G. Routledge & Sons, which we have not just now at hand.

He has been twice married, and is a widower with a grown-up family.

To thousands of young men in London and elsewhere, Professor Gladstone has been better known and greatly-beloved as

CHAIRMAN OF THE COMMITTEE OF THE N.W. BRANCH OF THE
Y.M.C.A. AT STAFFORD ROOMS,

in which he has shewn the warmest possible interest throughout the forty years of its history. Connected with this branch the Good Friday morning breakfast has ever been a prized institution, when old members rally and commingle with the younger men more recently associated with it. The breakfast was inaugurated and presided over during the earlier years by the late Mr. W. G. Habershon, who made an excellent and enthusiastic chairman during the time of his residence in London, and who generously bore the expense, or greater part of the cost, of the breakfast to hundreds of young men who attended, Dr. Gladstone succeeding in both respects Mr. Habershon on his retirement; and we do not remember a year in which he has been absent from the chair throughout the quarter of a century.

The Professor never looked more cheery and bright than on the morning of Good Friday last, April 3rd, after his return from Egypt, from which visit he had evidently benefitted, and as one speaker remarked that morning, "There is one sense in which it is a good thing to go down to Egypt, though a bad thing to do so in a spiritual sense." The meeting was an enthusiastic and profitable one, and we trust Dr. Gladstone (who has also been a generous helper of the Editor's work—the *Evangelistic Mission*—throughout its history), may long be spared to continue his great usefulness in the several lines indicated above.

EASTER MONDAY AT KILBURN HALL.

THE usual Bank Holiday Meetings in connection with the Evangelistic Mission were held on Easter Monday at Kilburn Hall, N.W., Bignold Hall, E., and the Athenæum Hall, Brighton, and again indeed proved "times of refreshing." Particularly was this the case at KILBURN HALL, where a goodly number assembled in the afternoon meeting at four o'clock, of which Mr. C. Russell Hurditch took general oversight. The first part was devoted to united prayer and praise. The principal address was then given by the Rev. Monro Gibson, D.D., whose animated and cheerful manner gave added interest to the very important discourse on **THE MESSAGE TO THE SEVEN CHURCHES**, as recorded in the 2nd and 3rd chapters of the Book of the Revelation. Necessarily, he could give only an epitome of so great a subject, just touching upon the most salient points; and all must surely have profited by the lessons so eloquently enforced.

In his opening remarks, the speaker referred to the prevailing ignorance and indifference amongst the masses regarding the truths of Christianity; and said it was the work of the Church to-day to counteract these evils. The message to the Seven Churches in Asia led our thoughts at the present time in sadness to the western portion of the Asiatic continent, where such terrible suffering was being experienced. Had those Churches obeyed the will of the Lord, what a garden of the Lord that land would now be; and if the candlestick had not been removed, the barbarous Turk would not have had an opportunity for showing his tyranny and cruelty. But why were only Seven Churches singled out? There were more than these in Asia. And, in the first chapter of the Book of the Revelation, seven spirits were mentioned as being before the throne, while there is but one Spirit. But His grace is manifested in various ways. The seven spirits are a full presentation to our limited faculties of the fulness of the Holy Ghost; and the Churches were seven—one for each Spirit. "Seven" signified completeness. But we thought of only the one Church—the Church of the living God, redeemed by Jesus Christ, and inspired by the Spirit of God. The unity of this Church consisted in the presence of the Master, the one Lord Jesus Christ, standing in the midst of the golden candlesticks. These were seven, but He, Who was in the midst of them, made them one. This fact pointed to unity, the one spirit. In addressing the Churches, only one Spirit, and not seven, spoke; and that Spirit addressed something to us all. Recalling his past experience, the speaker had received a great deal of light from what the Spirit had spoken to others, as well as from those with whom he had been personally associated; and he urged all his hearers to heed what the Spirit had said, not to the Church, but to the Churches. Five of these Churches might have been supposed by some people to have been unchurched—Ephesus, for backsliding; Pergamos, for fostering false doctrine; Thyatira, for immorality; Sardis, for spiritual deadness; and Laodicea, for lukewarmness and self-sufficiency. And yet Christ walked in the midst of them all with such patience and long-suffering. He sent a message to all, and to the last-named Church He sent the tenderest

message of all, "If any man open the door, I will come in to him, and sup with him, and he with Me." In the message to the Churches in Smyrna and Philadelphia there was no note of condemnation; yet these two Churches were especially the suffering Churches—a token of Christ's love for His people, as is shown in the message to the Laodicean Church, "As many as I love, I rebuke and chasten." The messages to the Churches had much in common, while each contained also a particular message to the individual Church. Every message began, "I know thy works." Thus, every Church would be judged not by its creed, nor by its form of worship, nor by its standing in the community, but by its *works*—"By their fruits ye shall know them." Christ judged not by the amount of personal activity, but by the spirit in which the work was done. Another thing common to all was the call to repent, to hold fast, and to be watchful. And we should wish for ourselves that Christ would search our hearts, and then we should feel the need of grace to enable us to hold fast that which we have, lest our grasp should become weaker and weaker. In every case Christ spoke of His coming; in some so as to suggest threatening; in others, as the goal of expectation. But to us it should be all promise and joy, so long as we were living true Christian lives. And each message concluded with a promise of an inheritance "to him that overcometh." The promise was "to *him* that overcometh," and not to the *Church* that overcometh; as there were those in the Churches who were not sharers with them in their shortcomings. And we, as individuals, if we only hold fast that which we have until He come, should sit down with Christ on the throne of His Father in heaven. The individual was singled out by the expressions, "He that hath an ear," "He that overcometh," "If any man hear My voice." One of the promises to those that overcame, was the power over the nations; and the speaker therefore besought his hearers to overcome, that they might all have power over the masses.

Sustaining the thread of Dr. Gibson's thoughtful and helpful discourse, Mr. J. Sprunt briefly drew attention to the several titles assumed by the Lord in addressing the Seven Churches, and which were indicative of their respective spiritual states, requiring a message of encouragement, exhortation, and warning. Dealing in due order with the condition of each Church as described in the Book of the Revelation, the speaker compared it with the life and work of the Church at the present day, as well as of the individual, to whom the message applied as forcibly as at the time of its first delivery.

At the close of Mr. Sprunt's address a hymn was sung and prayer offered, which terminated the afternoon meeting. The majority of those present remained to tea, completely filling the tables in the commodious schoolroom underneath the hall (which, by the way, is one of the best in London, being large, light, and lofty, with good block flooring, and convenient class-rooms adjoining).

After tea the company adjourned to the hall for Christian songs and solos, led by Mr. F. H. Hutchins; and at 7 o'clock the second meeting was commenced by singing the hymn, "We shall meet beyond the river," followed by prayer. The first address was delivered by

Dr. Robert McKilnam, and based on the description of

THE GLORIFIED CHURCH

as contained in the Books of Ezekiel, Daniel, and the Revelation; we think we never heard an address characterised by more spiritual power, and it was delivered with the manifest unction of the Holy Spirit. Reference had been made in the afternoon to the "open door," which no man could shut; and that door he contended, was the door of missionary enterprise at the present day, but in Revelation we see a door opened in heaven through which we see the glory of the glorified Church. The Philadelphian Church had received a promise that the Lord would keep it from all the trials to come; and the Church to-day was rushing on to the awful hour of testing and tribulation. But he knew no more comforting fact in these days of breaking up and spiritual darkness than that the Spirit of God was weaning us from it all. The mass of Christendom was in disorder, and we, perhaps, at one time were inclined to think that we could bring it into order again, but God had shown us that we could not do it. But we were beginning to get glimpses of the glory to be revealed up there. He believed that the four beings referred to in the Revelation were the mystical representation of the Church in glory. Unity was here represented. What a tremendous power unity would be in the Church to-day. But the Church's work was not done; throughout eternity he believed she would have her work; and she would have to begin with a terrible work, that of judging the state of things in the world, and so preparing the way for Christ's coming. And inasmuch as the four beings presented a united front to God wherever they went, so our divisions here would shortly be healed, and the darkness would be driven away, for we then should love another, and should all become as one. The glorified Church was now seen fully in the light, the four figures being in the full blaze of light; and our present divisions were due to the want of that light, as we were separated by partial darkness. But very soon we should be fully united, in the light of His presence not a division possible. If the whole Church of God were in perfect light, union would be accomplished. Again, the four figures surrounded Christ, He being the centre of that little company. But with us it was not so. How many centres were there in the Church at the present time? We should gather around Christ, and so make Him our centre, and live in closer union and co-operation. Jesus was also represented in the Revelation as the Lamb that had been slain; but this some men, who professed to be christian teachers, would not allow, though they acknowledged Him as their exemplar and pattern. The four beings also exhibited a wonderful perfection of intelligence, as represented by their being full of eyes; and each had six wings, four of which concealed the whole body. Thus, as far as they were concerned, they were out of sight. When standing around Christ they did not want to see themselves, or each other, but Christ. And in this was manifested one of the failings of the Church to-day: we drew attention to something connected with ourselves, or those high in the Church, and not to Jesus. The noise of their wings as they flew, was like that of a mighty host, "like the voice of the Almighty?" Where the service of the Church was true, and the message was true, that message was the voice of God;

and as Christ is the living Word of God, so we were becoming perfected in glory, and should be saturated with the Word of God. That Word should be written in our hearts. If the Bible were lost, how many would be a Bible to their brethren? The universe itself would by-and-by become the voice of God's spoken word. Referring briefly to the term "beasts," as applied to the creatures mentioned in the Revelation, the speaker pointed out the faulty translation of the original, which really signified "living beings." Their movements were of lightning rapidity, thus representing the speed with which we should fulfil the commands of God, and return to His presence; and when the wings ceased from their activity, and the voice was still, another voice was heard from the firmament overhead. And thus we were reminded that the preaching of the Gospel was nothing without the Voice from the firmament above, whither we must look for help and blessing. Finally, in their going out from the immediate presence of God, the four beings went straight before them; there was no crooked way there. The servants of God oftentimes strayed into crooked paths; but an example was here set to point them to the straight paths. And whither the Head turned they followed, and so should we follow in the footsteps of "Jesus, blessed Jesus."

A brief space for silent prayer, and a hymn, having intervened,

Mr. J. E. Taylor gave a short explanation of Psalm cii., directed chiefly to the young persons present, and in which they were exhorted to walk as children of the living God, and in close communion with Christ.

MISSION WORK IN CHINA.

Mr. Couthard, of the China Inland Mission, briefly related some of his experiences in the mission field. After seventeen years' service he was assured that the Gospel was the great power of God in China. To the Chinese the embracing of Christianity was a matter of losing their business, their patrimony, and their all. When one sought the light of the Gospel, a copy of the New Testament was given to him, which he read through from beginning to end, in order to thoroughly understand it. The speaker cited an instance in which a would-be convert hesitated for many months before relinquishing his business, which was the manufacture of fireworks for use in idolatrous worship; but the conversion of several of his countrymen ultimately influenced him to resolve to renounce his business at all cost. A case of painful persecution was also mentioned. With each trade in China was associated a guild, supported by annual contributions from the various trades-bodies, for the purpose of honouring the founders of the trades with special acts of worship. One man, after his conversion, having refused to contribute further to his guild, was boycotted and abused in different ways; the influence of the guild upon a corrupt judicial bench at last securing the man's arrest and consequent sentence to fifty stripes for failing to pay the dues to the guild. After the execution of the sentence, the case was tried by a higher court, presided over by an upright judge, whose decision declared the guild not to be a legally constituted body, and whose claims were therefore unfounded and unjustified. Such were the trials through which the new converts had to pass. In conclusion, the speaker sought the prayers of his hearers on behalf of the mission in China.

“O LORD, WORK ME.”

THESSE words were the prayer of a Christian man who desired to be used for the glory of God, and in such way as might be pleasing to God. “O Lord, work me.” The words are suggestive of entire surrender of self into the hands of God, as the axe is in the hand of the woodman, to be lifted up as may please him. This is the only true spirit of Christian life; but instead of starting out with it, how many seem only to learn it after a long and impatient life of resistance and reluctant yielding to God’s will! The ox and the horse have no power to render useful service to man except as they submit to his control and direction. The yoke and the harness must first be put on. Then they must make every movement obedient to the voice of the driver or the line of his authority. Christ calls us to take His yoke upon us. This is begun when we first make a profession of our faith, love, and obedience, but it is to be made good by a daily and hourly regard for His will, such as is set forth in the prayer, “O Lord, work me.”

The trouble with us very often that we wish to work ourselves. We profess to be ready to do the Lord’s work, but we propose to do it in our own way. It is oftentimes with us as it would be if the horse should accept the bridle and the harness, and then claim a right to go where and when and as he pleased, without reference to the will of his owner who uses him. We say of such a horse, “He has not been broken.” “He needs to be trained before he can be of much use.” In like manner the believer who does not surrender himself to be “worked by the Lord,” must be “broken” and “trained” before he can be of use. We all recognize the fact that the most useful and valuable horse or ox is one which is in most perfect sympathy with the will of his master, so that he gives himself up to this. The more intelligently he can in any case, as it were, anticipate such wish, the more useful does he become.

Does not the Creator, by the relations which He has established between man and the lower creatures, show man how he is called to serve his Lord? This world is full of stepping-stones to the higher spiritual life, and if our eyes were open we would see them on every side. “The ox knows his own, but My people do not know, saith the Lord.” How beautiful and how happy the results when the higher and the lower powers work together. Man could do but little by his own toil, but by aid of the patient ox or the faithful horse, the ground is tilled and beomes as a garden. The toiling and patient servant rises to a higher and happier and more desirable life by his acceptance of higher guidance and obedience of a superior power. If these animals were capable of reasoning, they might well come to man, forsaking the forests and plains, and implore him, saying, “*Work us!*” How much more shall man come to his Lord, who is infinite in wisdom and goodness as well as power, and in a spirit of willing subjection offer the daily prayer, “O Lord, work me.” “Not my will, but *thine* be done.” It should be ever our endeavour to catch the Spirit of our Lord, who said, “My meat is to do the will of Him that sent Me, and to finish His work.” “Lord, *what* wilt Thou have *me* to do?”



GOD'S WILL FIRST.

“Seek ye *first* . . . God.”—MATTHEW vi. 33.

WHEN all without is clear and wondrous fair,
When all within is bright and free from care;
Steps that upon life's journey fresh and gay,
Shall not forget to tread the narrow way—

God's will first.

Over the chequered pathway, when my feet
Are weary with the toil and burning heat;
When songs that opened with a joyous strain
Shall only close in bitterness and pain—

God's will first.

When that the heart has yearned for most of all
Shall perish, and its airy castles fall;
Grace that can yield its idol, calmly take
Life's tenderest hopes, and crush them for His sake—

God's will first.

When left amid the shadows, dim and lone,
To face the future vast, the great Unknown:
A love that in a higher Love can rest,
A faith that knows the Father's way is best—

God's will first.

Lord, take this weak and wayward will of mine,
And let it be for ever lost in Thine;
From every selfish longing keep me free,
In joy, in sorrow, let my heart-cry be—

God's will first!

FLORENCE M. TAYLOR.



THE DAY OF THE LORD.

No. 2.

By PASTOR F. E. MARSH.

(Continued from page 114.)

II. *The Day of the Lord is to be a time of universal blessing during Christ's reign on or over the earth for a thousand years.* As there were four streams that issued out of the garden of Eden, so there are several divisions to the section of the subject before us. These relate to the Lord, to Israel, to the Gentiles, and to humanity and to the earth generally.

1. *Christ.* *It will be a time of Christ's government.* It will be a time when Christ's government will be owned. The Lord Jesus Christ, you will remember, is not upon His own throne at present, but seated upon the throne of His Father. The Lord Jesus is not reigning yet. We often sing of Him as King, but in no place in the Epistles is He spoken of in that capacity in relation to the Church. He came to be King, but Israel rejected Him as such. Pilate put over the cross, "The King of the Jews." The Jews wanted him to alter it, but Pilate said, "What I have written I have written." He would not alter that which he had put above Christ. The Jews wished him to make it, "*He said I am the King of the Jews,*" but Pilate would not grant their request. The Jews rejected Christ as King, crucified and nailed Him to the cross. He is the Nobleman gone into the far country to receive a kingdom, and to return. In Isaiah xxii. we have a prophecy in connection with the Lord Jesus, "And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiyah : and I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand : and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder ; so he shall open, and none shall shut ; and he shall shut, and none shall open. And I will fasten him as a nail in a sure place ; and he shall be for a glorious throne to his Father's house. And they shall hang upon him all the glory of his Father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons. In that day, saith the Lord of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall ; and the burden that was upon it shall be cut off : for the Lord hath spoken *it.*" These words primarily refer to two men, stewards or secretaries under Hezekiah. Shebna was unfaithful to his trust, therefore Hilkiyah is put in his place. But from verse 22 being used by the Lord Jesus in His message to the Church at Philadelphia, we may gather that it speaks of Himself. Thus, the Lord speaking here in verse 20 is not merely speaking of the one mentioned, but of Himself, as the servant of Jehovah that is to come. In verse 21 we read, "I will clothe Him with thy robe." He is speaking of what is yet to be fulfilled, and also, "I will commit thy government into His hand." All this undoubtedly refers to the fact, the Father finds in Christ one in whom He

can place implicit trust. He required a righteous king, one that shall surely carry out that which God has determined. The five "*I wills*" of verses 20-23 tell out the sure and secure government of Christ.

Again, in this day the Lord Jesus is to be as He is spoken of, "*the Branch beautiful and glorious.*" "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel." (Isaiah iv. 2.) The words "beautiful and glorious" naturally suggest the High Priest of Israel clothed in the garments of glory and beauty. We know the Lord Jesus is presently to be King upon His throne, and not only King, but a Priest-king; not only one that shall be in power, but one that shall reign in righteousness. He is the One who died, for His Priesthood is always associated with His atonement. Israel will be blessed in the same way as we are, although the blessing will be different; namely, upon the ground of the atonement of the Lord Jesus. All blessings, earthly and spiritually, come through the atonement of the Lord Jesus.

Another thing there will be in the coming day, "*The Lord Jesus alone will be exalted.*" And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day." (Isaiah ii. 17.) "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of His people, and for a spirit of judgment to Him that sitteth in judgment, and for strength to them that turn the battle to the gate." (Isaiah xxviii.) "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS." (Jer. xxiii. 5, 6.) There is a time coming when the Lord Jesus shall be exalted above all, when His authority shall be owned, when all shall acknowledge that He is the King of glory, the God-anointed One, in the day of the Lord. There will be many who will feign obedience, and submit to the Lord, because it will not pay them to do otherwise; but the majority of people will willingly submit to Him, and if wickedness is found, it is at once put down. When the Lord Jesus is here in His glory, men will be constrained to submit to Him. We have a faint picture of this in the gospels, when the Lord Jesus Christ was in the garden of Gethsemane, and Judas led the multitude to take Him away. Jesus said, "Whom seek ye?" They say, "Jesus of Nazareth." "I am He," said Christ, and they fell backward. They must have seen a momentary flash of His glory, and they were so constrained by it that they fell backward.

2. Israel. *The Day of the Lord will be a time of great spiritual blessing to Israel.* It is spoken of as a time of complete recovery for Israel. The whole nation, according to the book of Ezekiel, shall be completely restored; and also when the division of the land spoken of in the last chapter of that book, shall be fulfilled to the very letter, when each tribe shall own its portion. Mark, the division of the land in Ezekiel is altogether different from the distribution of the land under Joshua, and God is going to give the whole land as promised to Abraham, to all Israel; for, as we read in Isaiah xi. 11, 12, they shall all be gathered

to it. "And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Again, in Isaiah xxvii. 12, 13, we read, "And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." Surely that is explicit enough? We have given to us in detail what the Lord is going to do; namely, to gather Israel one by one. Israel to-day as a nation is scattered, but God is going to gather them back.

It will not only be a time of temporal but of spiritual blessing. In Zechariah iii. 8-10 we read, "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH. For behold the stone that I have laid before Joshua; upon one stone *shall* be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day. In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig-tree." We have here a picture of Israel as seen in Joshua the High Priest. He is clothed in filthy garments. The question comes, "How are they to be taken away?" Satan stands at the right hand of God to resist any action of grace. But God has determined what to do. The word goes forth, "Take away the filthy garments; clothe him in change of raiment. There is God giving us a picture of removing the iniquity of Israel. Here is the definite word, "*I will* remove the iniquities in that day." This shall be brought about by the personal manifestation of Christ to His people; for in Zechariah xii. 10-14 we are told, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart. . . . the family of Shimei apart, and their wives apart. All the families that remain, every family apart, and their wives apart."

The Lord Jesus shall make Himself known to Judah, and I think there is good reason why. You remember it was Judah that killed the Lord Jesus. The Jews were the murderers of Christ, and it is especially to them He will appear, as in verse 10 we have what God will do in bringing Judah to repentance. So minutely are the particulars given to us that different houses are specified. The husband and wife mourn apart

because the spirit of the Lord—"the Spirit of supplication"—is poured upon them, and then "look on Him (R.V.) whom they have pierced." Then they shall be thoroughly ashamed, as we read in Zephaniah iii. 11. "In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against Me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of My holy mountain." And so we not only find that iniquity is taken away, not only is their spirit humbled, as they see the pierced one, but all pride that remains is removed. In this same chapter we have a description of what will take place in the land when Israel is restored. Notice the "*He wills*." "In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; *He will save, He will rejoice over thee with joy, He will rest in His love, He will joy over thee with singing.*" (vs. 16, 17.)

The "*He will*" of *Salvation*. "*He will save.*"

The "*He will*" of *Joy*. "*He will rejoice.*"

The "*He will*" of *Satisfaction*. "*He will rest,*" &c.

The "*He will*" of *Singing*. "*He will joy . . . with singing.*"

In verses 18-20 we have six "*I wills*."

"*I will*" of *Gathering*. "*I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden.*"

"*I will*" of *Punishment*. "*Behold, at that time I will undo all that afflict thee.*"

"*I will*" of *Help*. "*And I will save her that halteth, and gather her that was driven out.*"

"*I will*" of *Honour*. "*And I will get them praise and fame in every land where they have been put to shame.*"

"*I will*" of *Nearness*. "*At that time will I bring you again, even in that the time that I gather you.*"

"*I will*" of *Power*. "*For I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord.*" Those promises to Israel are unconditional and unlimited. In this connection, *there are seven definite promises given* in Joel ii. 25-29. Notice the certainty of the promises, in the "*I wills*" and "*shalls*" given.

1. *Restoration*. "*And I will restore you in the years that the locust have eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.*"

2. *Satisfaction*. "*And ye shall eat in plenty, and be satisfied.*"

3. *Exultation*. "*And praise the name of the Lord your God that hath dealt wondrously with you.*"

4. *Assurance*. "*And My people shall never be ashamed.*"

5. *Knowledge*. "*And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed.*"

6. *Impowerment*. "*And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, and also upon the servants and upon the handmaids in those days will I pour out My Spirit,*"

7. *Revelation.* "Your old men *shall* dream dreams, your young men *shall* see visions." It seems to me the one scripture that sums up all their blessings is that which we have in Jer. xxxi. 31-34—"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt: which My covenant they brake, although I was a husband unto them, saith the Lord. But this shall be a covenant that I will make with the house of Israel. After those days, saith the Lord, I will put My law in thine inward parts, and write it in their hearts, and will be their God, and they shall be My people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know Me, from the least of them to the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Note the expression in verse 31, "*Saith the Lord*" (R.V. Jehovah). The name "Jehovah," by which God has called Himself, a name so sacred among the old Jews that they hesitated to use it. That name which speaks of God in covenant relationship with His people. He says, by that name I will make a new covenant with the house of Israel, and with the house of Judah.

The Day of the Lord is evidently a time when all Israel shall be gathered back to their own land, a time when they shall rest in the Lord. "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the Lord for servants and handmaids: and they shall take them captives, whose captives they were: and they shall rule over their oppressors. And it shall come to pass in that day, that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve" (Isaiah xiv. 1-3).

In the Day of the Lord, Jerusalem shall be wonderfully blessed, as can be seen in the latter chapters of Ezekiel (Ez. xliiii. to xlviiii). I believe that Jerusalem will become the great centre of commerce.

Again in the day of the Lord, *Israel shall testify to the goodness of the Lord.* "Behold, God *is* my salvation; I will trust, and not be afraid: for the Lord JEHOVAH *is* my strength and my song; He also *is* become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon His name, declare His doings among the people, make mention that His name is exalted" (Isaiah xii. 2-4). "And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation" (Isaiah xxv. 9).

"In that day shall this song be sung in the land of Judah; we have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on

thee; because he trusteth in Thee. Trust ye in the Lord for ever, for in the Lord JEHOVAH there is everlasting strength" (Isa. xxvi. 1-4).

3. *In that day other nations shall be blessed.* I cannot take up this point fully, but I mention, in passing, Israel's two near neighbours, namely, Egypt and Assyria, are to be blessed. "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border to the Lord. And it shall be for a sign and a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and He shall send them a saviour, and a great one, and He shall deliver them. And the Lord shall be known in Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. And the Lord shall smite Egypt: He shall smite and heal it: and they shall return even to the Lord, and He shall be entreated of them, and shall heal them. In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian to Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance" (Isaiah xix. 19-25).

(*To be continued.*)

"ICH DIEN."

By IRENE H. BARNES, *Author of "The Story of the Jesuits," &c. &c.*

THE royal watchword is familiar to our eyes. Successive heirs apparent of the English throne have for long years adopted the crest of ostrich plumes, with its unique inscription, "*I serve.*" By virtue of it, he whom the principality of Wales will one day acknowledge as SOVEREIGN is pledged, in the interim, to promote its interest as SERVANT. A life-time of activity, multifarious duties, and responsibilities is implied in that terse sentence, ICH DIEN.

As heirs of God, the eternal King, we have each individually appropriated just such a watchword. Does not our Father present each new-born child of the kingdom to this rebellious world-principality as an ambassador to proclaim reconciliation—"As though God did beseech you by us"? (2 Cor. v. 20); as a royal servant, to promote loyal subjection to Himself—"ourselves your servants for Jesus' sake"? (2 Cor. iv. 5).

As the new year began, doubtless we renewed our covenant with sincere hearts in His presence. How are we fulfilling it as the days go by? Is it not sadly possible to take that motto, I SERVE, and to glory in it, without manifesting a corresponding disposition and character? May we not be found sometimes, while posing as servants of God even to the extent of extreme (outward) self-denial, possessing very little of the spirit of *Ich dien*?

Nowadays, schemes for the temporal and spiritual relief of the needy at home and abroad open up such vast possibilities to all who have

consecrated time and means at their disposal, that "work" in itself exercises an increasing fascination over the ardent followers of Christ. But amidst the accompanying bustle and rush, and oft-repeated cry of "No time!" characteristic of this hurrying age, is there no temptation to bestow more care as to the *quantity* of work we can "get through" in a given time, than to the *manner* in which it is performed? Is there no need of *prince*-like servants, who "resemble the children of a King"? (Judg. viii. 18). Does the *conduct* of Christian workers *always* bespeak their divinely royal lineage? Does their courtesy towards fellow-servants of the King betray an intimate acquaintance "on speaking terms" with the King Himself?

* * * * *

We excuse ourselves for failure, abruptness, brusqueness, reserve, under the plea of pre-occupied thought and time. We are apt to think it unreasonable that others who are aware of the necessity for our high-pressure speed, should interrupt us at busiest moments with trifling requests, should *expect* us to shew them unvaried, unvexed, sympathetic attention. And although our Christian life may have some attractiveness about it, so that others seek our counsel and help, its fragrance is that of the sweetbriar spray, which must be approached carefully, lest the thorn make a deeper impression than the perfume will repay. We are willing to serve—more than willing—*if* people will allow us to serve them in our own characteristic way, and at our own convenient time!

* * * * *

Let us consider Him who came to be not only a Prince and a Saviour, but, by His own declaration, as "HE THAT *serveth*" (Luke xxii. 27). Self-abnegation characterised His ministry. Service culminated in the sacrifice of Himself. Considerate of the feelings of those around Him, abounding in sympathy that was too real to appear "condescending," clothed with a humility that was transparently true, He kept His heart at leisure from itself every moment of those thirty-three memorable years on earth. Every act bespoke His divine origin; every action denoted a Princely Servant. Mind and heart alike were strung to the highest tension, yet no ungentle word escaped His lips, no ungracious deed marred His actions. Evidently his habitual gracefulness was such that the beloved disciple (who, through contact, had become imbued to so great an extent with His Lord's spirit) could pen no more sublime prayer at the close of the Revelation than this: "The *grace* of our Lord Jesus Christ be with you. Amen."

* * * * *

Let us listen to the Father's voice, "BEHOLD *My SERVANT!*" "Think," says one, "if He had to live your life, how He would live it. What graciousness, what gentleness, what obligingness, what quickness to see and to supply the wants of others there would be; what glad, bright sympathy in joy; what tenderness in trouble!" We look forward to that fast approaching day when "His servants shall serve Him, for they shall see His face." But from His own lips we learn that even then, at that supreme moment, "the Prince of the Kings of the earth" will be recognised in an act of marvellous condescension towards His people.

"Verily I say unto you, that *He shall gird Himself* and make them sit down to meat, AND WILL COME FORTH AND SERVE THEM" (Luke xii. 37).

“Nearer.”

Words by C. RUSSELL HURDITCH.

Music by F. H. HUTCHINS.

1. Soon shall we find our jour-ney o'er, Soon shall we walk yon bliss-ful shore;
 2. Soon shall we tread the streets of gold, Soon shall we know the joys un-told;
 3. Soon shall we gain the great re-ward, Soon shall we sing with one ac-cord;
 4. Soon shall we greet those gone be-fore, Soon shall we meet to part no more;

Soon shall we join the ransomed throng, Soon shall we lead the an-gels' song.
 Soon shall we shine in glo-ry bright, Soon shall we walk with Christ in white.
 Soon shall we sweet-er anthems raise, Soon shall we swell the Saviour's praise.
 Soon shall we know be-fore the throne Ten thousand pre-sent joys in one.

CHORUS (Romans xiii. 11). *Faster.*

For now, For now, for now is our sal-va-tion near-er than

when we be-lieved, For now, For now, for now for now is

our sal-va-tion near-er than when we believed, than when we believed.

VOICES OF THE PSALMS.

NUMBER 28.

By JOHN GRITTON, D.D.

THE MORNING SONG OF THE BANISHED.

PSALM iii.

BOTH the signature of this psalm and internal evidence determine its occasion. It is "a psalm of David when he fled from Absalom his son." "When he fled." He who was bold as a lion, and fearless beyond common men. Should we not expect to hear him say with Nehemiah, "Should such a man as I flee?" Why did he flee; he who was the anointed of Jehovah, the King of Israel, the successful leader, for thirty-three years, of the Lord's hosts? It was not an instance of "fearing where no fear was," of fleeing "when none pursueth." There was rebellion in realm and city. Absalom "stole the hearts of the men of Israel." "The conspiracy was strong, for the people increased continually with Absalom"; and at length a messenger reported to David, "The hearts of the men of Israel are after Absalom." Then said the king, "Arise, let us flee"; and already was there in his heart the cry, afterwards indited in our psalm, "Lord, how are they increased that trouble me: many are they who rise up against me!" But is this all? Alas! no. Some twelve years before this flight there had been a great sin, a gracious pardon, and a terrible prediction of the woes and retribution which must surely follow. The sin was "put away." The woe must follow; the divine threatening must be accomplished. Would many of us think so lightly of pardoned sin, as is the case, if we remembered the inexorable consequences of sin? The sin "put away" indeed, but the sin setting in operation a series of consequences which may shadow a whole life, destroy thousands, and shake dynasties! Did David ever forget that Ahithophel was grandfather to the defiled Bethsheba, and, by marriage, to the murdered Uriah? Did David ever forget that somewhere among the carefully kept papers of Joab might be his own royal and most disloyal order to his general before Rabbah: "Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten and die." Did the king forget it now? I think not. Was it not in his mind a few hours later when the reasonless curses of Shimei fell on his royal head, amid a shower of stones and a cloud of dust. For Shimei's curse there was no cause; but David looked behind the stone-casting imprecation, and in his heart-anguish exclaimed, "Let him curse, because the Lord hath said unto him, Curse David." Certainly Shimei felt, with many, that which David complained of: "Many there are who say of my soul, There is no help for him in God!"

In David, as in the sinning saints of all ages, sorrow for sin and the endurance of evil do not shut out from God. Having meditated awhile on verse 2, and having called his soul to quietness, by adding his "Selah," the sorrowing exile bursts forth, "But Thou, O Jehovah, art a shield for me and about me: my glory, and the lifter up of my head!"

Oh, marvellous mystery of the conflict in a saint's heart! Oh, surpassing mystery of divine dealings in grace! Oh, wondrous assurance

and confidence which spring up in a tried soul, when it turns from man to God, from fiercest foes to the abiding Friend, and from its own sin to the divine righteousness!

In this spirit David journeyed on with his servants, his body guard of six hundred Cherethites, Pelethites, and Gittites, and other faithful friends; in this spirit he passed over Jordan, and rested the night in his tent at Mahanaim. He had committed his cause unto God, "I cried unto the Lord with my voice, and He heard me out of His holy hill." *Jehovah had not forsaken His holy hill because David had fled from Jerusalem, nor had He resigned His care of Israel because there was disaffection in the city. From Zion comes the lifting up of God's hand, when His attentive ear has listened to the cry of His anointed one.*

The believer may well remember this in his hours of suffering and depression. The Lord reigneth. The All-prevailing Intercessor is anointed on the holy hill of Zion, that He may there hear the sorrowful cry of the fallen, and respond to their cry.

David had this blessed reply from his Lord. He laid him down to repose his weary body, and he slept in quietness of mind. Blessed repose of a hunted saint in the secret of the Lord's presence!

"I awaked" is the next record of the Psalm. The reason is immediately given, "For the Lord sustained me." Can we not, as it were, see the messenger arrive with tidings of the Council around Absalom, in which Ahithophel had advised, "Let me now choose out twelve thousand men, and I will arise and pursue after David this night!" The fugitive king can reply, "I will not be afraid of ten thousands of the people who have set themselves against me round about!"

The evil but eminently prudent advice of the traitor is defeated by the counter counsel of Hushai. David is no longer afraid, and Ahithophel departs to Gilon, hangs himself, and dies. Fit ending to a traitor, who had, indeed, his provocation, but merited death as false friend and traitorous subject.

"I will not be afraid." Sweet restfulness of a believing soul! This restfulness had a firm basis. It is in *Jehovah*. "Arise, O Lord! save me, O my God!" The psalmist's confidence and hope are in God, and are eminently warranted by past experience. Where is Saul? Where is Doeg? Where is Ahithophel? Where is Goliath of Gath? Where are the foes of other days, internal or foreign? What of Edom? What of Moab? What of Philistia? They are all gone. "Thou hast smitten all mine enemies on the cheek bone: Thou hast broken the teeth of the ungodly." Thus does David remember the Lord's goodness in the past, and thus does he comfort his heart in present trouble. Many were saying, "There is no hope for him in his God." His heart replies, "My God is not as their God. My God changeth not. He who smote my foes in past days is *Jehovah*; and salvation is of *Jehovah*, now as then. He is my shield, my glory, my sustainer. In Him have I put my trust. Things have looked black. Even now Absalom, with Amasa and the men of Israel, are crossing Jordan. I am a fugitive, and am brought very low. I hear fearful tidings from palace and city. Let it be so. In the Lord is my trust. I cast myself and my kingdom upon Him. 'Thy blessing, O Lord, is upon Thy people.'" Blessed exercise

"THE MERCY OF GOD."

of faith in dark days and untrodden paths! Blessed rest of a soul burdened, but casting its care on God! Blessed confidence of a guilty but pardoned sinner!

David flees from Jerusalem, but Jehovah leaves him not. David has failed; but the Lord never fails either His covenant or His people. "I the Lord change not: therefore ye sons of Jacob are not consumed." David was passing through the shadow of death. His Good Shepherd was with him there, would bring him through. Again would he go into the house of the Lord. Again would he lead rejoicing multitudes of faithful subjects into the courts of the Lord on holy days and days of festal gladness.

We call to mind the faith of David and the faithfulness of our God. We will trust and not be afraid. When the way is rough and skies are dark, when dangers increase and foes are many, our faith and hope shall be in God—David's God and ours, David's Lord and David's Son, God and man, our covenant-keeping triune Jehovah. This God is our God for ever and ever, our Rock and Stay and Salvation, our God by covenant—a covenant confirmed by the oath of the Unchanging and certified by the Blood of Jesus.

"THE MERCY OF GOD."

MEDITATE a little on the "*Mercy of the Lord.*" It is *tender* mercy. With gentle, loving touch He healeth the broken in heart, and bindeth up their wounds. He is as gracious in the manner of His mercy as in the matter of it. It is *great* mercy. There is nothing little in God. His mercy is like Himself—it is infinite. You cannot measure it; His mercy is so great that it forgives great sins to great sinners, after great lengths of time, and then gives great favours and privileges, and raises us up to great enjoyments, in the great heaven of the great God. It is *undeserved* mercy, as indeed all true mercy must be, for deserved mercy is only a misnomer for justice. There is no right in the sinner's part to the kind consideration of the Most High; but the rebel, being doomed at once to eternal fire, he would have richly merited the doom, and if delivered from wrath, sovereign love alone found a cause, for there was none in the sinner himself. It is *rich* mercy. Some things are great, but have little efficacy in them; but this mercy is a cordial to our drooping spirits, a golden ointment to our bleeding wounds, a heavenly bandage to our broken bones, a royal chariot to our weary feet, and a bosom of love for our trembling heart. It is *manifold* mercy. As Bunyan says, "All the flowers in God's garden are double." There is no single mercy. We may think that we have but one mercy, but we find it to be a whole cluster of mercies. It is *abounding* mercy. Millions have received it; yet, far from its being exhausted, it is as fresh and full and free as ever. It is *unfailing* mercy. It will never leave us. If mercy be our friend, mercy will be with us in temptation, and keep us from yielding; with us in trouble to prevent us from sinking; with us to be the light and life of our countenance; and with us dying to be the joy of our souls when earthly comfort is ebbing fast.

The late C. H. SPURGEON (*an extract*).

THE CURTAINS OF THE TABERNACLE.

(Continued.)

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

EXODUS xxvi. 1-6.

Verse 2. "The length of one curtain *shall be* eight and twenty cubits, and the breadth of one curtain four cubits; and every one of the curtains *shall have* one measure."

THE length and breadth of every curtain was fixed by God. God's measure of the Church, in Spirit, in any one place, takes in every real believer in that place; but no more. It is inclusive of every quickened soul, but exclusive of every unconverted person. The Church of God, in Spirit, as here represented, in any given place, is composed of every real believer in that place—of every converted sinner, of every new-born child of God.

Wherever the Spirit of God has come as a quickening Spirit, there He remains as an indwelling Spirit. And every one in whom He dwells, is, by Him, baptized into the one body, of which Christ is the risen and glorified Head.

And God's principles are the same everywhere. He has not one measure for one place and another for another. "Every one of the curtains shall have one measure."

Verse 3. "The five curtains shall be coupled together one to another; and *other* five curtains *shall be* coupled one to another."

When the different local assemblies of believers were outwardly, as well as spiritually one, as in the Church at Ephesus, or at Philippi, composed of all believers in Christ in those cities, how real and sweet the fellowship of churches! How close and intimate the fellowship between Colosse and Laodicea! Hence, writes the Apostle Paul, "When this epistle is read among you, cause that it be read also in the Church of the Laodiceans; and that ye likewise read the epistle from Laodicea" (Col. iv. 16). And so writes the apostle Peter, to the elect strangers: "The church that is at Babylon, elected together with you, saluteth you" (1 Pet. v. 13).

But even now, while the outward oneness is gone, the fellowship of churches, in Spirit, remains,—hindered, hampered, and feeble though it be; and when two or three are gathered together unto the name of Jesus in different localities, a little of the sweet fellowship of churches may still be enjoyed. Then, again, the vital interests of believers, though sundered by distance of place, are inseparably connected. One member cannot suffer without all the members suffering with it, little as they may healthfully sympathize the one with another. The membership of the body, in Spirit, is the all-important point. Denominational membership is a thought entirely unknown to Scripture.

Five of these curtains coupled together covered the outer Sanctuary, the other five the Holiest of all.

"The saints above, and those below,
But one communion make;
All join in Christ, their living Head,
And of His grace partake."

They are worshippers in one holy Temple, the rent veil alone being between them, whether they serve here in the shadow, or there in the light Divine.

Verses 4-6. "And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second; that the loops may take hold one of another. And thou shalt make fifty taches [hooks] of gold, and couple the curtains together with the taches: and it shall be one tabernacle."

The marvellous prayer of the Lord Jesus, recorded in John xvii., gives us, I believe, in the Lord's own words, the precious truths set forth by the loops of blue and taches of gold, uniting the whole into one tabernacle, the dwelling-place of God.

This prayer of Jesus is occupied with the Church of God; it takes in neither Israel nor the world (*v.* 9), neither the Old Testament, nor the millennial saints; but those who were then the disciples of Christ, and those who should believe in Him through their word—the Church, as built upon the foundation of the apostles and prophets. Having first reminded His heavenly Father of His earthly obedience, and asked to be glorified, as the obedient God-man, with the glory which, as the Eternal Son, He had with the Father before the world was, He then prays for His disciples. He had given to them eternal life, for they had known both Him and the Father, and now, taking His place in Spirit, as no longer in the world, but as ascended to His Father—He at the right hand of God, above, and they still on the earth—He prays that they may be ONE, as the Father and the Son are one, through the one eternal Spirit who unites the Father and the Son in a divine and eternal oneness. And this prayer was accomplished when, being by the right hand of God exalted, having received the promise of the Father, He sent down the Holy Ghost at Pentecost, who baptized into one body all believers in Jesus, in union with their glorified Head.

Then, setting Himself apart to the Father from the world which crucified and rejected Him, thus sanctifying Himself for their sakes, He prays for them, that they, being one with Him risen, and thus no more of the world than He is of the world, through the knowledge and apprehension of this truth in the power of the Holy Ghost, that they might be practically sanctified, and separated, through the Spirit, from the world to God.

He next proceeds to include all those who should believe on Him, during the present dispensation, through faith in the inspired Word, previous to His return to receive the Church: that they ALL, through the Holy Ghost, might be ONE in this divine, perfect, eternal oneness. And so they are. And this oneness is the proof to the world of the mission and Messiahship of Jesus.

He is not here contemplating their outward manifested oneness, but their inward oneness in the Spirit. (*v.* 20, 21.)

Then, making them the sharers of His given glory, He asks that they might be ONE, as the Father and Himself are one, in that glory.

Marvellous grace! Glorious and blissful prospect!

And when associated with Him in that resurrection glory, their bodies fashioned into the likeness of His own, they shall be MADE PERFECT IN ONE, and the perfection of the oneness will be manifest. (v. 22, 23.)

And when Christ, who is their life, shall appear, and every eye shall see Him, and they also appear with Him in glory, then will the world KNOW that Jesus is the sent one of the Father, and that they also are loved with the same love as that with which the Father loves the Son. (v. 23.)

Then, as not having yet exhausted the desires of His loving heart, He asks that they may not only be associated with Him in His manifested glory to the world, but that they also may be with Him and near Him in His own eternal dwelling-place with the Father, there to gaze on His divine glories, and share His everlasting love. (v. 24.)

This divine, heavenly, perfect oneness of the Church is beautifully typified by these "taches of gold" and "loops of blue." GOLD is the emblem of that which is DIVINE; BLUE of that which is HEAVENLY, PERFECT. Their oneness is of God. It is even as the Father and the Son are one, effected by the indwelling of the divine Spirit, the Spirit of the Father and the Son.

This oneness is PERFECT, although the glorious perfection of it will only fully appear when the one Church, having no spot, wrinkle, nor any such thing, shall descend out of heaven from God, having the glory of God, and shining with a light clear as crystal.

And this DIVINE, HEAVENLY, and PERFECT ONENESS still exists, and nothing can touch it. The loops of blue and taches of gold never let go their holdfast. The prayer of Christ secures it. A prayer heard and answered.

BLESSINGS IN DISGUISE.

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

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

"Then Sorrow whispered gently: Take
 This burden up. Be not afraid,
 An hour is short. Thou scarce wilt wake
 To consciousness that I have laid
 My hands upon thee, when the hour
 Shall all have passed; and gladder then
 For the brief pain's uplifting powers,
 Thou shalt but pity grietless men."—*An Extract.*

WALKS AND TALKS WITH MR. INTERPRETER RENEWED.

By WILLIAM LUFF, Author of "Please Take One" Tracts, &c.

No. 4. ON THE FARMS.

MR. INTERPRETER has been among the farmers, and a rich harvest he has reaped from their fields. Like John Flavel in his "Spiritual Husbandry," he would say,

"I'll show you how to make your tenements
Ten thousand times more worth, and yet your rents
Not raised a farthing : here my reader sees
A way to make his dead and barren trees
Yield precious fruit : his sheep, though ne'er so bad,
Bear golden fleeces, such ne'er Jason had :
In everything your gain shall more than double.
And all this had with far less toil and trouble."

Entering the farm-house, the good wife tried to improve the fire by putting some large sticks across the dog-irons; but the big pieces would not kindle. "I shall have to get some chips," said she.

"Chips," mused Mr. Interpreter, "yes, we want the great doctrines; but we want the little chips of experience; ponderous sermons are good sometimes, but there is nothing like the small chips of individual testimony to warm the heart."

At tea we had crab-apples in syrup, sour things made sweet. Mr Interpreter pronounced them "Capital! Nature conquered? Only divine sugar can do this with crabby people, crabby passions, and crabby providences: but here is proof, it can be done."

At family prayers the passage was read which refers to our "work of faith and labour of love," (1 Thess. i. 3). One present remarked,

"Faith *works*, but love *labours*. The first is like the man who is on day work; he does what he has to do and no more: the second is like piece work, the man is at plough by day-break, takes only half-time for dinner, and keeps on as long as he can see."

Next morning we saw in front of the house and around the lawn a number of original flower stands, and learned that a tree had blown down, and as the trunk was hollow, it had been sawn into sections and placed in the garden; the centres had been filled with earth in which nasturtiums were growing—a new life in and yet not of the old nature: in some cases the old life was again shewing itself in budding shoots; but the new life had no fellowship therewith. We learned that other portions of the tree in which this new life was not implanted were set aside to be burnt.

Mr. Interpreter saw in this a parable, illustrating Gal. ii. 19, 20. "For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

An ivy covered a tree at the end of the garden: looking at it the farmer said, "I little thought when I planted it that it would grow to that size."

"A little doubt of God's truth may grow to infidelity," thought Mr. Interpreter: "a little delay may overgrow a whole lifetime, and a little drink may strangle a fruitful character. Beware of planting these ivies."

Yonder is some mistletoe in an apple-tree. "It seems to grow best in sickly trees," said the instructor, "or else it makes them sickly: so worldliness most readily roots itself in weakly Christians, and makes them more weakly. Fruitless itself, it prevents the true fruit."

Another grower had rows of wallflowers planted between his gooseberries, thus using every inch of ground, and producing both the useful and ornamental. Are we thus planting our ground?

Going among the sheep, we found some in a field where a boy was keeping them from trespassing among swedes.

"Look at him," said the farmer, "I told him to see they did not get into mischief, and if he has'nt got them huddled up in yon corner where they cannot get anything."

"Like us," suggested Mr. Interpreter, "apt to go to extremes; still, it is well to err on the safe side." "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak" (Rom. xiv. 21). "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (1 Cor. viii. 13).

We noticed one lamb, bleating as if wanting something; it had been brought up by hand, and now that it was left among others, it missed the special care and followed us with pitiful cries.

"God's lambs are never satisfied with what is good enough for the world, and those of His own sheep who have been favoured with the greatest nearness, can never be satisfied with distance."

The sheep suggested a happy memory. A field overlooking the sea, a scorching sun, an old waggon left after hay-making, a flock of sheep: some wiser than the rest, hiding under the shadow of the broken wane, some wholly under, some with only their heads shaded.

No doubt David, the shepherd, knew how sheep loved shadow, when he wrote, "Hide me under the shadow of Thy wings" (Psalm xvii. 8).

"How excellent is Thy loving-kindness, O God! therefore the children of men put their trust under the shadow of Thy wings" (Psalm xxxvi. 7).

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty" (Psalm xci. 1).

And who is this overshadowing One "from the heat"? (Isaiah xxv. 4). We have the answer in chapter xxxii. 2. "A man shall be . . . as the shadow of a great rock in a weary land." Not a broken-down waggon, but a great rock.

"I noticed," remarked Mr. Interpreter, "that one sheep in that shadow was very dirty; he had been in the ditch, but the shade was for him. Come all ye wandering sheep, here find rest. Come fully into the cool shade, there is room for all."

Going home, we saw the shepherd dragging along a dead sheep; it had been trespassing, and the stolen food had cost it its life.

"God keep us from helping ourselves," prayed we all.

(To be continued.)

MR. W. E. GLADSTONE'S (THE EX-PRIME MINISTER)
LATEST TESTIMONY TO THE SCRIPTURES.

“**H**EAVEN and earth shall pass away, but my words shall not pass away.” As they have lived and wrought, so they will live and work. From the teacher’s chair and from the pastor’s pulpit ; in the humblest hymn that ever mounted to the ear of God from beneath a cottage roof, and in the rich, melodious choir of the noblest cathedral, “their sound is gone out into all lands, and their words unto the ends of the world.” Nor here alone, but in a thousand silent and unsuspected forms, will they unweariedly prosecute their holy office. Who doubts that, times without number, particular portions of scripture find their way to the human soul as if embassies from on high, each with its own commission of comfort, of guidance, or of warning? What crisis, what trouble, what perplexity of life has failed, or can fail, to draw from this inexhaustible treasure-house its proper supply? What profession, what position is not daily and hourly enriched by these words which repetition never weakens, which carry with them now, as in the days of their first utterance, the freshness of youth and immortality? When the solitary student opens all his heart to drink them in, they will reward his toil. And in forms yet more hidden and withdrawn, in the retirement of the chamber, in the stillness of the night season, upon the bed of sickness and in the face of death, the Bible will be there, its several words how often winged with their several and special messages, to heal and to soothe, to uplift and uphold, to invigorate and stir. Nay, more, perhaps, than this ; amid the crowds of the court, or the forum, or the street, or the market-place, when every thought of every soul seems to be set upon the excitements of ambition, or of business, or of pleasure, there too, even there, the still small voice of the Holy Bible will be heard, and the soul, aided by some blessed word, may find wings like a dove, may flee away and be at rest. . . .

Moses began the Book. He collected, under the divine guidance, those primitive traditions of the race, which, whether accurate or not in every particular, retain, and alone retain, all the features required in order to convey to us the outlines of divine government in the creation, administration, and redemption of the world. . . .

Elements of uncertainty, in the strict meaning of the words, we have already noticed. But we have also seen, bounding, tempering, and overruling them all, the radiancy of the Divine Spirit, which has flooded the Holy Scriptures with a supply of light that our experience, now reaching over several thousand years, has proved to be fully adequate to all the needs of mankind. And this is the rock that may still and ever be justly termed impregnable.—*Quoted from the “People’s Bible History,” just published by Messrs. Sampson, Low, Marston & Co.*

MR. W. E. GLADSTONE ON THE FUTURE PUNISHMENT OF THE IMPENITENT.

“**M**R. GLADSTONE returns to his subject of ‘The Future Life, and the Condition of Man Therein,’ in the current number of *The North American Review*. The present instalment of his essay deals with speculations on the future of the righteous and of the unrighteous. His object, he says, is not the satisfaction of speculative curiosity. He is concerned because a portion of Divine truth, which even if secondary is essential, appears to be silently passing out of view. As a rule, he shows, mankind are content to take Heaven without particulars. But they thirst for information on punishments—as to their nature, the classes who are to undergo them, and their duration. As to duration, the Scripture itself, in the original, uses a word which is significant sometimes of terminable, sometimes of interminable periods. It never means a brief one. Now, ‘can it be right, can it be warrantable, that the pulpit and the Press should advisedly fall short of the standard established by the Holy Scriptures, and not less uniformly by the earliest and the most artless period of hortatory Christian teaching?’ In short, the minimum desired threatens to become irreducible. ‘Doctrine hung upon this pivot would empty Evangelical threatenings of their force,’ and ‘would sorely hinder the rescuing of souls. . . . There has never been any period or condition of the Church in which Christian thought did not associate the future condition of wicked men with suffering.’ A scheme that now finds much favour ‘is not commonly a plan for the reformation of character (in a future state) with the cessation of penalty as a natural consequence, but rather a repeal of penalty, with reformation of character playing an altogether secondary part. . . . What is this but to emasculate all the sanctions of religion, and to give wickedness, already under too feeble restraint, a new range of licence?’”
—*Daily News*, April 17th, 1896.

NOTICES OF BOOKS.

CREATION CENTRED IN CHRIST. By H. GRATTAN GUINNESS, D.D.,
F.R.A.S. Hodder and Stoughton. (9s.)

This portly volume of 536 pages evidently sets before us the result of vast study and painstaking research on the part of the gifted author, whose eloquent evangelistic addresses thrilled us, in common with thousands of others, in the early years of our Christian life—nearly forty years ago—when he was as “a mighty [soul] hunter before the Lord.” Subsequently his exceptional intellectual gifts led him more and more into the lines of the teacher rather than the evangelist, and amongst the students in the important Missionary Colleges founded by him in London and Derbyshire, and in the various important works that have issued from his pen on

prophetic and anti-Romish subjects, not to speak of missionary journals, this fact has been fully demonstrated. Dr. Guinness, in the present volume, ranges over the universe in search of *proofs* of what we know to be a fact, as revealed in the WORD, that "creation centres in Christ"; but it presents a banquet of many courses, of which as yet we have been able only to taste one or two. We hope soon to enjoy the feast, though we despair of our powers of mastication of the whole before we have journeyed with the author through starry paths of the universe, and down amongst the geological strata of our more familiar planet. But candidly, we fear it is certainly a height and depth we cannot hope to attain this side the starry curtain; but we mean to feast on all we can, for there is much food not beyond ordinary digestive powers. Every thoughtful Christian should endeavour to possess such a mine of wealth.

WE have received the first two numbers of Wileman's Popular Penny Books (published by Mr. William Wileman, 27, Bouverie Street, Fleet Street, E.C.). No. 1, *The Dying Pillow*, is a record of the last hours and sayings of many noted Christians and unbelievers: a striking contrast thus being presented between their respective spiritual conditions. In No. 2, *The Story of the Reformation Re-told*, the chief events connected with this great religious upheaval are concisely and conveniently noted, the book forming a remarkably cheap and readable publication. Both numbers, which are illustrated, we gladly commend to our readers, and hope they will have a ready sale.

AN interesting little booklet, entitled *How to be Converted from Rags into Paper*, and edited by George Clarke, comes to us from Messrs. Marshall Bros., 5a, Paternoster Row, E.C. By relating the process of paper-making, the conversion of the sinner to a life of righteousness and holiness is traced step by step, the whole analogy being aptly drawn. This little publication may be procured for one halfpenny, or at 4s. per 100 copies.

The same firm publishes, in convenient form for enclosing with a letter, a sermon preached by the Rev. Prebendary Webb-Peploe, M.A., Vicar of St. Paul's, Onslow Square, on Sunday morning, 26th January, 1896. The discourse, under the title of *The Walk on the Water*, demonstrates the difference between the faith and trust of the Christian, and is dedicated to the memory of the late W. H. Peters, Esq., J.P., D.L., of Harefield, Devon. Copies are sold at one penny each.

MR. CLARKSON PIPER, of Ipswich, sends us a copy of *My Call to India*, by Kate Bazley, which narrates the steps by which she was led to devote her life and labours to the mission-field in India. A brief account of the condition of Indian women is also contained in the little work, and we sincerely trust that a perusal thereof will inspire readers with deep missionary zeal, that the band of devoted labourers may speedily be increased in that darkened land. A portrait of the authoress accompanies the publication, the inclusive cost being 4d.

HEART PURITY AND THE ATONEMENT. By MRS. RENDEL HARRIS. Marshall Brothers, Keswick House, Paternoster Row.

This little book very beautifully explains the teaching of holiness, which seems to be so little understood at the present day, although much written and talked about. It has been the object of the writer to simplify this question and to deal with the mistakes made in recognising our nothingness before God as present sin, and again of undervaluing the atoning work of our Lord by dwelling more on the blessings of imparted than imputed righteousness. Holiness is here shown to be included in the great work of our Lord in His atonement, and is not in any sense detached from or external to it. Although some may not follow the authoress in some points, no one can fail to be led to a higher standing in the Christian life.

THE TEN COMMANDMENTS AND THE LORD'S PRAYER. By EDWARD PENROSE HATHAWAY, M.A. Elliot Stock, 62, Paternoster Row.

Having taught in a Sunday-school for nearly forty years, the author is well acquainted with the requirements which make this work a success. Mr. Hathaway is a firm believer in the entire inspiration of the Bible, and is a strict adherer to the principles and doctrines of the Reformation, which traits visibly stamp this little book. Each chapter contains more material and references than any teacher

can deal out in the lesson, but which, when studied carefully, help to saturate the heart and mind of the teacher with scriptures bearing on the subject. Topics for special occasions are added, with rules for the carrying on of a Sunday-school.

THE NEW TESTAMENT IN CURRENT ENGLISH. S. W. Partridge and Co., 8 and 9, Paternoster Row.

This is a fresh translation of the New Testament from the Greek text of Drs. Westcott and Hort, by Ferrar Fenton, who has been engaged on the work about forty years, and has spared no pains to render the scriptures into English as spoken to-day. In 1883 the Pauline Epistles were issued, and met with the direct approval of the late Professor Blackie, of Edinburgh, and received the heartiest appreciation of the general Christian public. We doubt not that the entire New Testament now published will be equally welcomed, as in many instances the history and doctrines of scripture are realised with greater force, and the meaning often simplified, although to some it may lack the charm and sacredness of the old translation. The books are placed in a slightly different order for reasons well explained, and each chapter is broken up into paragraphs with title headings.

THE STORY OF THE NEW TESTAMENT MOVEMENT affords an interesting account of the Colportage Mission to the Jews throughout the world, by which agency an extensive circulation of the scripture has been effected of late years amongst that ancient people. Messrs. Marshall Bros. publish this work, in handy size, at 3d. per copy.

JOHN WHITE: A LIFE STORY FOR YOUNG MEN. Edited by Mrs. E. SMITH. Hodder and Stoughton. (3s. 6d.)

We have anticipated the appearance of this memoir with much interest, but we cannot say we are altogether satisfied with the production before us. So far as it goes it is good; but our conviction is that more time should have been taken over the materials, which certainly would give an excellent opportunity for presenting the beauty of a Christian life as it might be lived amid the many responsibilities of a high position, by one who ever turned to Christ as needle to the Pole. We have never known one who more brought the beauty of a consecrated spiritual life to bear upon a responsible business career, which commanded the respect and admiration of all with whom he came in contact. It is this alone which makes us regret the small proportion of the volume before us devoted to the "life study," which, nevertheless, every young man should read. The Bible notes and addresses, forming the greater part of the volume, will prove most valuable to leaders of Bible-classes and preachers in general; for they are full of the pith and marrow which it ever has been our aim to secure in the Bible-readings given each month in this Journal.

While we hope a new and enlarged edition will soon be called for, we trust the volume will find a place in many public and private libraries in this country and the Colonies. Personally, throughout life, we shall never cease to miss the genial smile and Christian fellowship of our beloved departed friend.

AN eloquent plea for sympathy and all possible help for the Armenian Christians will be found in the speech of Mr. Samuel Smith, M.P. (Flintshire), delivered at the House of Commons, on March 23rd, 1896. This has been reprinted from *The Parliamentary Debates*, and is published by Waterlow and Sons. The reading of this cannot fail to secure in good part the object desired.

WE have received the following magazines:

From Messrs. Shaw and Co.

"OUR DARLINGS." Edited by Dr. Barnardo.

From Messrs. Marshall Bros.

"DAVID'S SLING." Organ of the Bible-class movement. Edited by Chas. R. Parsons.—"THE SUNDAY FRIEND." A magazine for girls and boys.—"WAR OR BROTHERHOOD."—"NIGER AND YORUBA NOTES." Edited by C. F. Harford-Battersby, M.D.—"THE REAPER."—"THE QUARTERLY RECORD OF THE TRINITARIAN BIBLE SOCIETY."—"OUT AND OUT."

NOTES FOR THE MONTH.

RICHARD WEAVER'S HOME-CALL.

THE frequent illnesses of this veteran evangelist of late years somewhat prepared us for the call to "come up higher," which appropriately reached him on the morning of Easter Monday.

Thus another link with the memorable days of the revival of 1859-63 has been broken. He was indeed a God-honoured evangelist, and in his life and service we have a striking illustration of how "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, 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).

When at the zenith of his popularity, he took services in the old and commodious Kilburn Hall (Evangelistic Mission), and amongst his last missions were two conducted at Malden Hall (the Kentish Town branch of the same Mission), the latter being the more fruitful of the two, and he spoke there night after night with the same fire and fervour which characterised him in the days of yore.

Amongst those converted under his preaching was Harry Moorhouse, of Lancashire, who became subsequently the well-known evangelist, whose preaching in Chicago was made such a great blessing to D. L. Moody, as the latter has himself told us, giving him fresh light on the glorious character of the gospel, and imparting a fresh impetus to him to enter upon the evangelistic labours in Great Britain and the United States, which have been so marvellously fruitful in the conversion of souls.

The closing scene of his life was briefly but pathetically sketched by his son, Bewlay F. Weaver, in a communication to the *Christian* of April 9th, where it is accompanied by his portrait (a larger portrait of him will be found in *Footsteps of Truth*, vol. xi., p. 274).

On Tuesday, last week, he was forced to take to his bed, but no immediate danger was feared. Thursday saw a great change. Early on Saturday morning he had a further relapse. In the evening it was seen that the end was not far off. All his family were gathered around him except his eldest daughter (Mrs. Hardwicke), who was detained through illness of her child. A few tried friends gathered with us.

Early on Saturday evening he could only speak with the greatest difficulty. After one of us had prayed, he began to speak with great unction and wonderful voice. The following are some of the messages from his lips: Many times he shouted, "Victory through the blood of the Lamb"; "The peace of God, which passeth all understanding." Asked if he could see, he replied, "Yes, the Lord is my light." "If you sing," he said, "at my funeral, let it be:—

"In evil long I took delight, Unawed by shame and fear;	Till a new object met my sight, And stopped my wild career."
--	---

"If you put anything on my tombstone, let it be, 'A great sinner saved by great grace.'"

Continuing, he said, "I wish the doctor would tell me when the chariot is coming. By-and-by I shall drink at the fountain. Oh! what a blessing to have Christ! I go to my Father and to your Father.

"On Christ, the solid Rock, I stand.
All other ground is sinking sand!"

"Come, Lord Jesus, and take me to Thyself. Living or dying, I belong to Christ. All's right. All's well.

"What is this that steals upon my frame—Is it death?
Which soon will quench this vital flame—Is it death?
If this be death, I soon shall be
From every sin and sorrow free;
I shall the King of glory see. All is well."

Turning to my brother Frank and myself, he said, "Stick to Christ; stick to the cross. Many young men imitate great preachers. One talent used for Christ is worth a thousand imitations." Then he continued, "What a grand thing Christ is!

"Above all the rest this note shall swell,
My Jesus hath done all things well."

"Christ is all in all to me. I can do nothing; I can only trust now. My prize is in view. Easter Sunday with the Lord!"

After this he suffered most acutely. His breathing was agonising to hear. He could not speak plainly, but was quite conscious to within three minutes of death. The one word upon his lips seemed to be "Home." Once he said, "Oh that I had a voice to shout the praises of my Lord!" We asked him again, "Have you much pain?" "Yes, but it is only old Nature struggling." At a quarter past eleven on Easter Sunday morning he prayed, "How long, O Lord, wait I for Thee?" "There's a light in the valley." These were his last audible words. His prayer was soon answered. At 11.20 he was taken with one of the fits which troubled him so much twenty-five years ago. He had not had one for twenty years. The paroxysm was soon gone, and there was a glorious calm. His face was heavenly. I have stood by dozens of death-beds, but never have I seen such a beautiful expression. He fell back on my arm and was gone.

Our hearts are broken. A better father never lived. But we sorrow not as those without hope. Let us work while it is called to-day, for soon the night will come when no man can work.

The funeral took place in Hardwicke Cemetery, Manchester, on Wednesday, April 8th, which was attended by Messrs. Joshua Poole and John Latham, both closely associated with him in gospel work many years ago; also the mother and wife of the late Henry Moorhouse. The service was conducted by Mr. John Robertson, of Glasgow, and brief addresses were given by Mr. G. A. Morgan (in the absence of his father, Mr. R. Cope Morgan, who was one of the staunchest and oldest friends of our departed brother), and Mr. Thomas Wintle, of Pontymoile.

A memorial service was held at the noon prayer meeting in London on Monday, April 13th, when earnest prayers were offered that others may be raised up equally characterised by faith, courage, and zeal in the evangelistic field. Earnest words of exhortation were spoken by several brethren present.

* * * * *

"I had an unexpected treat last Sunday—that of hearing Mr. Moody preach for the first time in this country. In appearance he has greatly changed, having become quite grey. His voice was as pathetic as ever, every now and again quite breaking down as he spoke of the wonderful love of God, until at times there were very few dry eyes in the vast congregation. It is really marvellous that his power to draw numbers continues as magnetic as ever."—*Extract from a letter written on 3rd of April.*

It is with regret, however, that we have since heard that Mr. Moody's illness has necessitated his cancelling all engagements for the present, and his return to his home at Northfield for rest and care. We are sure much prayer will be offered for his speedy recovery. We have often marvelled at the extent to which our brother has been sustained physically under the enormous strain of so many years almost daily meetings, and often two or three a day. The Lord evidently gave special strength for his special work.

* * * * *

THE LATE MRS. TILSON.

It is with much regret we have to record the decease of that excellent and devoted lady, Mrs. Rose Lushington Tilson, widow of the Rev. W. Lushington Tilson, and youngest daughter of the late George Gould Morgan, Esq., M.P., of Brickendonbury, Herts. Her removal will indeed be felt by many to whom she showed Christian sympathy, and administered, in innumerable cases, generous help in time of need, whilst, as long as health and strength permitted, she unceasingly laboured for the good of others in the districts in which she resided—formerly in Guildford and latterly near Banbury—personally visiting the poor, and seeking to win their souls by earnest words and printed gospel message.

It is to this excellent lady we have been indebted for the planting and sustaining of the remarkably fruitful mission work at Stretham, Cambs, where she, with her brother, Sir George Willis, was possessed of considerable landed property.

It was by her means the Mission Hall was built, and subsequently the dwelling-house for the resident missionary, in which hall nearly one-half the entire population may be found in the course of each Sunday.

On her removal from Guildford to Redlands, Banbury, her heart was set upon carrying the Gospel to many of the surrounding villages, for which purpose two evangelists were engaged, one being Mr. Newell, subsequently removed to America, where he is now pastor of a prosperous church, and the other being Mr. R. Hall. The failure of the health of the former left but one labourer in the field, whose work will now cease; but we are thankful that provision was made by the deceased lady for the continuance of the work in Cambs.

It is with deep sorrow we have to bid farewell until "the morning" to one whose quiet walk with God, firm faith in Christ and the Scriptures, courage and devoted life to the glory of God and the good of others, endeared her to all who knew her. We doubt not hers will be a bright reward in "the crowning day that's coming by-and-by." May others be induced by her consecrated life and prospective reward to equally devote themselves and substance to Him who bought us with His own precious blood.

The closing scene was exquisitely peaceful. Mrs. Tilson took lunch as usual on Monday the 23rd, after which sickness set in: however, she retired to rest as usual in the evening. When her maid went to call her in the morning she was not, for God had taken her to the eternal home of the redeemed. She had often expressed the wish that she might be taken in her sleep. The funeral took place midday, Saturday the 28th, at Banbury Cemetery. Mrs. Tilson said, not long since, to her companion, "that some godly persons were laid there, and she would like to be laid along side of them to await the resurrection morn." The service was conducted by Rev. R. W. Jordan, vicar of Drayton, and Rev. — Teesdale, vicar of Bodicote. The weather was very stormy, and a bitter cold wind was blowing across the cemetery when the mortal remains of one of God's own was committed to the grave in the presence of a few friends, who sang the well-known hymn, "For ever with the Lord."

* * * * *

THE best news that has reached us for long is that contained in letters, extracts from which Mrs. Badenoch, of Mildmay, read recently at a meeting in the Aldersgate Prayer Meeting, as follows:—

"There seems to be a general spiritual impression over the North of Scotland. In Wick hundreds of men and women, chiefly from eighteen to thirty years of age, have apparently been converted. In one east-coast fishing village the boats have been beached for six weeks, and as the evangelist passes along the street, one and another beckons to him to come and talk about soul concerns. One rural village reports some thirty cases of decision; this is a sample of others. In a country parish the crowds flocking to hear were so large that the windows had to be taken out of the church, that those outside might hear."

"From another district a minister reports:—'Numbers of young and old have been brought in, and the work has by no means ceased. . . . The times have been to us all very wonderful, and the 126th Psalm alone can give adequate expression to our feelings. What God has wrought is not yet fully known. From many places a similar message comes. If the people of God were to arise and pray, Scotland might once more experience a great revival.'"

May God graciously give us to see in this "as a man's hand arising out of the sea," betokening veritable showers of blessing, "a sign of abundance of rain," to fall upon the needy church in this and other lands. We long for this more than for life itself.

* * * * *

A VERY interesting meeting was held on Wednesday, April 1st, at Willesden Hall, in connection with the Zenana, Bible, and Medical Mission. A good number of people came together, and the keenest interest was evinced.

Rev. — Cavalier lectured on "The Women of India," and with some splendid lime-light views gave a stirring account of the Society's operations in various parts, which now extend throughout Bombay, Madras, North-West Provinces, Onah and Behar, the Punjab, and Ceylon.

A very large body of English and native workers are engaged in the Normal Schools, Zenana Visitation, Medical Missions, Hindu and Mohammedan Female Schools, Village Missions, etc.; and evidently a mighty work is being done. Space will not allow us to go into details of the work, much as we should like to, being convinced of its great importance. Full particulars, illustrated booklets, collecting cards and boxes, can be obtained from the Secretary, 2, Adelphi Terrace, w.c.; or from Miss R. Hurditch (Local Secretary), 164, Alexandra Road, N.W.



SISTER JANET, R.R.C.
(MRS. GEORGE KING).

“SISTER JANET.”

A STORY OF THE RUSSIAN-TURKISH, AND ZULU WARS.

THE DECORATION OF “THE ROYAL RED CROSS.”

AMONGST the many who, under God, owe the commencement of their Christian life to the work of the Evangelistic Mission—several of whom have become missionaries in distant parts of the world—none perhaps have had a more eventful career, or more hair-breadth escapes from being shot or murdered, than the lady whose portrait accompanies these lines. It was at the age of seventeen years, while attending the services at Kilburn Hall in the north-west of London, Miss Janet Helen Wells, the daughter of Mr. Benjamin Wells, A.R.A.M., received the gospel in all its glad liberating powers, and forthwith sought to lay her bright young life as a consecrated offering at the feet of her glorious Lord and Saviour. The

path was soon made clear for her to enter upon a course of training at the Protestant Deaconesses' Institution, at Tottenham, with a view to her undertaking the arduous duties of a nurse to the sick and wounded in war, to whom she desired also to carry the message of life that alone can avail to

“Make the dying bed
Soft as downy pillows are.”

So, voluntarily leaving home, society, friends, pleasure, and all that makes up the earthly brightness of a young girl's life, impelled by a high sense of duty, she went forward with the same strength of purpose and courage that stood her in good stead amidst the subsequent perils of the battlefields in Turkey and Africa, the following account of which appeared in the *Illustrated Naval and Military Magazine*, from the pen of Major Charles J. Burgess :

“Becoming quickly proficient, she was selected to form one of a party of nine sent by the Institution to assist in nursing the troops engaged in

THE WAR BETWEEN RUSSIA AND TURKEY.

The sisters proceeded to Bucharest under orders to the Russian National Red Cross Society, and were there directed to join the army of the Cesarewitch, operating on the Lom. Leaving the railway at Fratesti, the journey was performed in rough carts to Semnitza; the Danube was crossed by the bridge of boats to Sistova, and the party waited there for an escort to Vardin. Sistova was decimated by typhus, and was, moreover, crowded with wounded from Plevna, and the sisters consequently found plenty to occupy them whilst waiting.

“The escort having at last been provided, the sisters started on their journey in country carts. Snow lay deep on the ground; the party lost its way, and the night was passed in the open carts, bitter cold and

THE HOWLING OF WOLVES

effectually preventing sleep. Arriving at Vardin they found their services sorely needed, and for the long and dreary winter months the

sisters worked day by day, from early morn till late at night. To Sister Janet's care were allotted some two hundred patients, who lay in huts scattered here and there amongst the hills. Daily as she trudged through the snow from hut to hut, on her mission of mercy, she was exposed to attacks from

THE WILD DOGS

which infest Bulgaria. More than once these brutes, their mouths reeking with human blood, had her down; but her stick and dagger protected her until her cries brought assistance. Twice she was savagely attacked by Bashi-Bazouk patients. Communication across the Danube was stopped; coarse black bread was the sole diet; there was no news from home; and there was additional cause for disquietude in rumours of impending war with England.

"Eventually, the army of Sulieman Pacha having been crushed and driven on Rustchuk, the sisters were ordered there. Then followed

A TERRIBLE JOURNEY;

half of them were down with typhus. Emaciated, and nigh worn out, Sister Janet found her little remaining strength severely taxed in nursing her companions, so that on the capitulation of Rustchuk, with the close of the war, she returned to England, justly nominated for her devoted services to receive the decoration of the Imperial Order of the Red Cross of Russia.

* * * * *

"Having subsequently been appointed *Superintendent of the Hospital at Newcastle-on-Tyne*, Sister Janet was selected by the Stafford House Committee to join the party under Surgeon-General Ross for

SERVICE DURING THE ZULU WAR,

the 'National Society for Aid to the Sick and Wounded in War,' having elected on this occasion to take no action. Journeying from Durban to Utrecht, the Boer driver managed to overturn the country cart on to its occupants, but Sister Janet happily escaped with a sprained arm and various bruises. At Utrecht 3,200 sick and wounded passed through her hands.

GRATITUDE OF THE ZULUS.

Several of her patients were Zulus, who, at first violently resisting, became grateful on finding that they were to be gently tended, instead of being tortured as they expected, and showed their gratitude by crawling to meet her as she approached their huts, kissing her dress, and greeting her with repeated 'Moushla!'

THANKS FROM SIR GARNET, NOW LORD WOLSELEY.

"On Sir Garnet Wolseley visiting the hospital at Utrecht, he personally thanked Sister Janet for her care and attention to the patients, and at his subsequently expressed wish she proceeded to Standerton for service with the Sekukuni expedition, but this being abandoned for the season, she was sent to Landman's Drift in order to nurse Captain Hardy, A.D.C., who, however, died before her arrival. The self-sacrificing and thoughtful care of Surgeon-General Ross, and the kind and courteous attention received from all hands, made the Zulu campaign a very different experience from that of Bulgaria.

“She was awarded the South African medal, and received the Decoration of the Royal Red Cross from the Queen for ‘the special devotion and competency displayed in nursing duties with Her Majesty’s troops.’

“Thus honourably closing her useful career as the Red Cross ‘Sister Janet,’ she now fulfils woman’s mission as (Mrs. George King) a devoted wife and mother.”

THE GLORY OF GOD IN THE FACE OF JESUS CHRIST.

2 CORINTHIANS iv. 6.

IT is important for us to notice the name of our beloved Lord, as given to Him in this verse—“JESUS CHRIST”; otherwise we shall not see how it refers to Him when, as a man, He was on the earth, and not what He now is in heaven as “CHRIST JESUS”; and also the great fact here stated—what God has done to us, His children. In what aspects do we see Him as the “*Glory of God*,” and what are God’s divine attributes as He has revealed Himself to us?

1. THE “HOLINESS OF GOD.”

This great truth is fully named in the Old Testament—four times as the “Holy God,” fourteen times as the “Holy One,” and twenty-eight times as the “Holy One of Israel.” He is also “*glorious in holiness*” (Ex. xv. 11). Have we any reflex of this glory of God in Jesus Christ as a man? He, and He only, was the “Holy One of God.” It is interesting to notice that, in His early ministry as God’s servant, He was thus acknowledged by the man with an unclean spirit in Mark i. 24—“I know Thee who Thou art, the ‘Holy One of God.’” This was foretold of Him in Psalm vi. 10—“Thou wilt not suffer Thine *Holy One* to see corruption,” also named by Peter (Acts ii. 27). In His birth we read (Luke i. 35), “That Holy One,” &c.; in Daniel ix. 24, of Him as the *most Holy One* that was to be anointed; and in Acts iii. 14, Peter, in his memorable sermon, spoke of Him as the “Holy One and the Just”; and Paul, in speaking of Him as our High Priest (Heb. vii. 26), “He was holy, blameless, undefiled, and separate from sinners”; and Peter, in his prayer (Acts iv. 27), says of Him, “Thy Holy Child (or servant) Jesus.” Thus we see the glory of God, as the Holy God, was fulfilled in Jesus Christ when, as a man, He dwelt among men.

2. THE LOVE OF GOD.

The first time we read of the love of God is in Deuteronomy, and this is repeated five times—iv. 37; vii. 8; x. 15; xxiii. 5; and xxxiii. 3. This great truth is also named in other parts of the Old Testament—Jer. xxxi. 3; Hosea xiv. 4; Song of Solomon ii. 4, viii. 6, 7; Ezek. xvi. 8; Isaiah xxxviii. 17; Psalm cix. 4, 5; I Kings x. 9. Almost the first words of Jesus were John iii. 16; and how gloriously this was fulfilled in, and by, Himself. “As the Father hath loved Me, so have I

loved you" (John xv. 9) were His own gracious words. In Eph. v. 2-25 His love is spoken of in its twofold fulness, both to His Father, as seen in Him as the Burnt Offering, and to us as the Sin Offering. In the former, what He was to God—a sweet savour, or an offering for acceptance—God's infinite delight and satisfaction in Him, and also His love to us as the Sin Offering; even He who loved us and gave Himself for us that He might sanctify and cleanse us with the washing of water by the Word, and that He might Himself present us to Himself—the Church—glorious. Our song now is, "He loved me, and gave Himself for me."

A second aspect of the glory of God in Jesus Christ.

3. GOD IS LIGHT.

This great truth is not named in the Old Testament; but John, in his Gospel, opens to us this glory of God, saying He was the light of men, the light shining in darkness, the light, and the true light. And what did Jesus say of Himself? "I am the light of the world" (ix. 5, and viii. 12), and also the "light of life" (viii. 12), and "the light" in John iii. 19, 20; xii. 35, 36, 46; and John, in his Epistle, says (1 John i. 5), "God is light, and in Him is no darkness at all." One of the many privileges we now enjoy is to "*walk in the light*" (1 John i. 7) in holy and blessed communion with God and our beloved Lord Jesus Christ, with a mind at perfect peace with God.

4. GOD IS THE "GOD OF PEACE."

This is seen in Romans xv. 33 and xvi. 20, Hebrews xiii. 20, and 1 Thes. v. 23. Jesus is spoken of as the "Prince of Peace" (Isaiah ix. 6); "He is our Peace" (Eph. ii. 14); "He has made peace for us through the blood of His cross" (Col. i. 26). The legacy He gives us is peace, and His resurrection-blessing to His disciples was "Peace be unto you," and He repeated it; and we, through Him, who is our peace, enjoy "the peace of God which passeth understanding" (2 Cor. xiii. 11, Phil. iv. 9, and 1 Thes. v. 23). And all these divine blessings now are ours, because He is the babe born, and is the Son given. He was to be the "Prince of Peace"; and, lastly, "Peace on earth" was to be the earth's portion by Him (Luke ii. 14); and this will soon be fulfilled when He reigns in the Millennium as Israel's King and Saviour; when wars will be no longer known. Oh, what a beneficent reign will His be. (Ps. lxxii.) The Prophets are full of this glorious truth; which is to many of us a most joyful study, as given to us in the Old Testament about Him.

5. THE GOD OF ALL GRACE.

This divine attribute is not named in the Old Testament, although God is spoken of many times as "gracious," but when Jesus Christ came John speaks of Him as "the Word was made flesh and dwelt among us. He who came from the bosom of the Father. His glory was seen. "He was *full of grace and truth.*" A truly golden crown was His, and His only. In 1 Pet. v. 10 God is spoken of as the "God of all *grace,*" and in Titus ii. 11 we read, "The *grace* of God which bringeth salvation to all men hath appeared." In 2 Corinthians viii. 9 the Apostle says, "Ye know the *grace* of our Lord Jesus Christ, who, though

He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." His *grace* was fully seen as Jesus Christ in all He did and all He said, fulfilling in Himself Psalm xlv. 2, "Thou art fairer than the children of men: *Grace* is poured into Thy lips: therefore God hath blessed Thee for ever," and His enemies were constrained to say of Him, "They all wondered at the gracious words that He spake" (Luke iv. 22). Thus we again see this divine attribute of the glory of God in Jesus Christ.

6. THE POWER OF GOD.

He is spoken of in the Old Testament as the "Mighty God" twelve times, as the "Mighty One of Israel" twenty-eight times, as the "Almighty God" forty-seven times, and as Israel's Redeemer, as "Mighty He shall plead their cause" (Proverbs xxiii. 11). The divine power of Jesus Christ was seen in all His miracles, whether on creation or on men, but especially in His mighty work He, the once "emptied one," has accomplished both for God and for men, as "God's salvation," in His having made an atonement for the world's guilt and sin, and in bringing in an everlasting righteousness for all that believe, in "His having put away sin by the sacrifice of Himself, and in His having destroyed him that had the power of death, that is, the devil" (Heb. ii. 14). And what has been and will yet be the results of "His mighty sacrifice?" Blessed, eternally blessed be His glorious name, for the many millions of guilty, defiled sinners that have been saved on the ground of His one offering for their sins, and also what He will yet do for them when, with their glorified bodies, they will be with Him, and like Him eternally. Well was He prophesied of as "mighty to save" (Isaiah lxiii. 1).

7. THE WISDOM OF GOD.

Paul in Romans xi. 33 says, "O the depth of the riches both of the wisdom and knowledge of God," and the whole of the Old Testament speaks to us, and shows us this attribute of God. In Prov. iii., iv., v., viii., and ix., this is the name He speaks of Himself, and truly wonderful are His testimonies, and God speaks to us, exhorting us to "get wisdom," a knowledge of Himself, and presents the blessed results to us. How this wisdom was seen in Jesus Christ—"He was full of truth"; (John i. 14). This, like all of the glories of God, shone forth fully in His beloved Son. In His resurrection this is one of the crowns He now wears. "He is the wisdom of God" (1 Cor. i. 24).

How truly sad, and also wonderful, is the state of the "*unsaved*" and "*saved*" as seen in this chapter. The one has "his mind blinded by the God of this world" (or age), and as such "the light of the gospel of the glory of Christ, who is the image of God," hath not shined on him, and thus he is lost, or is perishing; but to those that are saved, we gladly, and with thankful hearts, hear the voice of God in His rich grace saying to us, "For God who commanded the light to shine out of darkness is He who hath shined in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ." Hallelujah! Hallelujah!

W. HOLMES.

THE MINISTRY OF ANGELS.

THE record that God has given us in His word concerning "The Angels" is very interesting and instructive, and may we not think too lightly of their valued services on our behalf.

The word of God tells us of the "Angels," as it were, incidentally. Notice their number! We have come to an innumerable company of them (Hebrew xii. 22). In Revelation we read, myriads, tens of thousands and thousands of thousands. Millions of them. In Luke ii. 13, the multitude of the heavenly host praise God, and announce in songs of gladness the Saviour's birth. Whenever there is a crisis in the history of God's kingdom, the angels appear, as at the giving of the law and at the incarnation of the Son of God. In the Garden of Gethsemane an angel appears to strengthen Him, and they also appear at His resurrection and ascension, and when He comes again, multitudes of angels shall come with Him, and before them the Lord will confess us as His people.

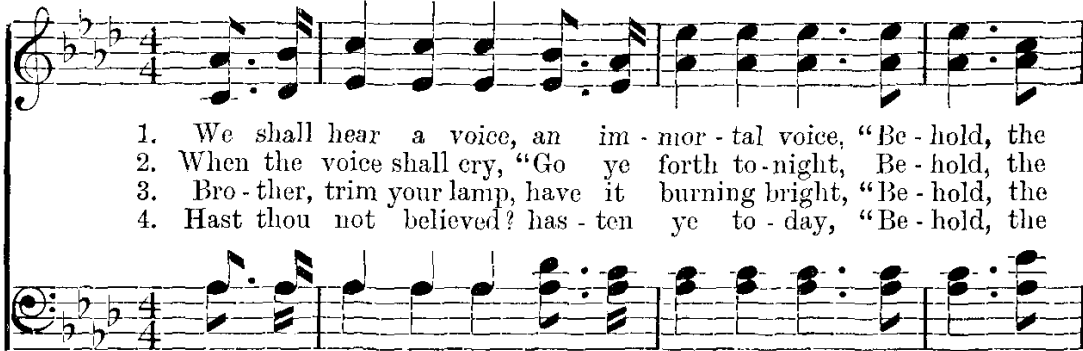
Angels have also a very special Ministry, in which they are engaged. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation (Hebrew i. 14). How fully do we see how great is their love to us, and how patient is their service for us. We know it, because they showed a most unselfish and tender interest in our salvation. When Jesus descended from heaven and visited our earth they rejoiced, and with great alacrity came down and brought the glad tidings to the shepherds. With joy they also announced that Jesus was risen, that He is exalted. That Son of Man whom—O mystery of mysteries!—they had seen agonising in the garden, who was then strengthened by an angel; whom they had beheld on the cross. How glad they were to roll away the stone; how rejoiced when they beheld Him exalted above the heavens; how tenderly they expressed their sympathy with the sorrowing women; for "I know that ye seek Jesus, who was crucified: He is not here, for He is risen, as He said" (Mat. vi. 28). We know that they love us; for they rejoice when a poor fallen, degraded sinner turns from ungodliness and takes hold of God's salvation as it is in Jesus. They watch us in our dangers and difficulties, for "God has given His Angels charge over us, to keep us in all our ways, lest we dash our feet against a stone." They are astonished and marvel when they see Lazarus in his poverty, in pain and distress, despised and forgotten by man; and lovingly they wait for the appointed hour, when they shall carry him safely and gently and swiftly into Abraham's bosom. And after having ministered to all who are the children of God, they shall rejoice when they hear His voice saying to them, "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." And for Jesus sake, are they not all His ministering spirits. Oh, how great is Jesus! How great is the covenant of His grace for us! How great is the glory of the Son of God, and how wonderful is our position as children of the Father.

THE LATE ADOLPH SAPHIR.

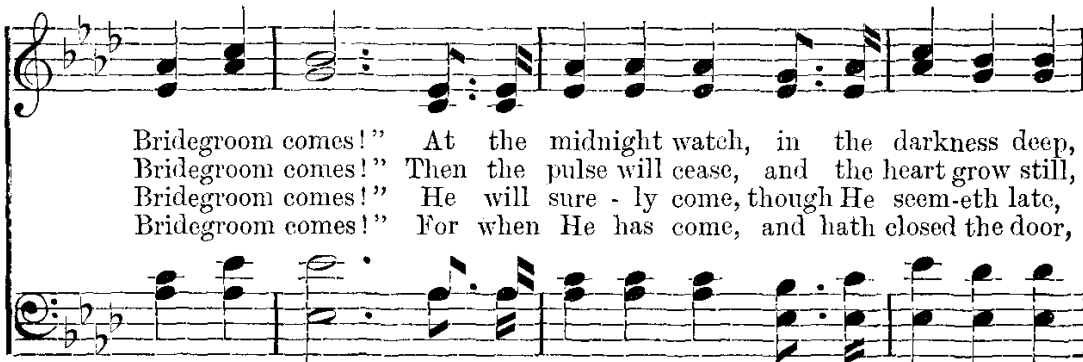
Behold, the Bridegroom Comes.

J. M. W.

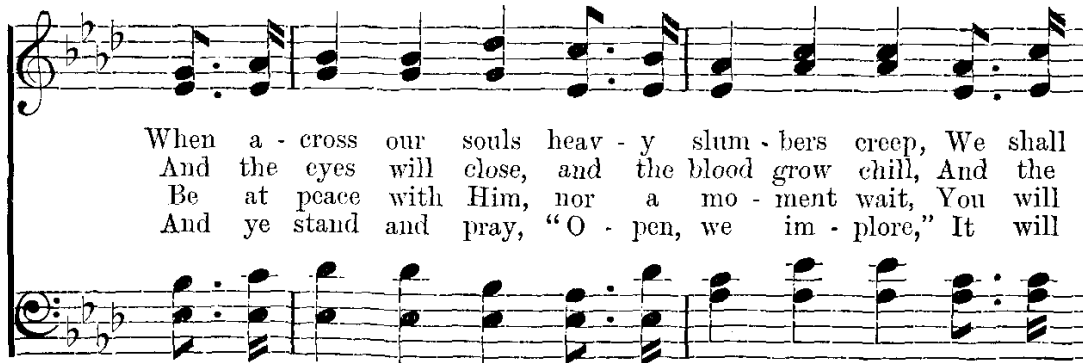
J. M. WHYTE.



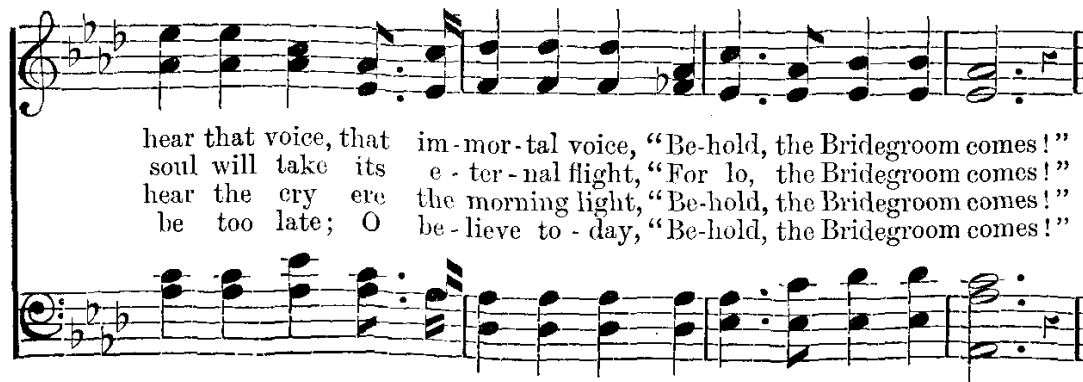
1. We shall hear a voice, an im - mor - tal voice, "Be - hold, the
 2. When the voice shall cry, "Go ye forth to - night, Be - hold, the
 3. Bro - ther, trim your lamp, have it burning bright, "Be - hold, the
 4. Hast thou not believed? has - ten ye to - day, "Be - hold, the



Bridegroom comes!" At the midnight watch, in the darkness deep,
 Bridegroom comes!" Then the pulse will cease, and the heart grow still,
 Bridegroom comes!" He will sure - ly come, though He seem - eth late,
 Bridegroom comes!" For when He has come, and hath closed the door,



When a - cross our souls heav - y slum - bers creep, We shall
 And the eyes will close, and the blood grow chill, And the
 Be at peace with Him, nor a mo - ment wait, You will
 And ye stand and pray, "O - pen, we im - plore," It will



hear that voice, that im - mor - tal voice, "Be - hold, the Bridegroom comes!"
 soul will take its e - ter - nal flight, "For lo, the Bridegroom comes!"
 hear the cry ere the morning light, "Be - hold, the Bridegroom comes!"
 be too late; O be - lieve to - day, "Be - hold, the Bridegroom comes!"

Behold, the Bridegroom Comes—*continued.*

CHORUS.

Oh, be ready when the Bridegroom comes! Oh, be ready when the

Bridegroom comes! At the noontide, in the eve-ning, At the
He comes, He comes, He

mid-night, in the morn - - - ing, Oh, be read - y,
comes, in the morning, Oh, be read - y, He

Oh, be read - y, Oh, be read - y when the Bride-groom comes!
comes, He comes, be read - y when the Bride-groom comes!

*


VOICES OF THE PSALMS.

NUMBER 29.

By JOHN GRITTON, D.D.

THE MORNING SONG OF THE BANISHED.

PSALM iv.

“HOU hast enlarged me in distress”! What was the distress? The experience of multitudes is like that of David. Earth’s pilgrimage is full of distress. We journey through an enemy’s land. On our way are waterless regions, rough passes, steep hill sides or rivers without fords. Watchers lie in wait for our falling. Distress and anguish come upon us. Then it is that our God vouchsafes enlargement. He makes rivers in the desert, or a path through the waters: He fills the pools with rain: He makes the rough places smooth: He sends strength to the hill-climbers: He watches against the watcher, and covers the head of the wayfarers. Is it dark? behold the pillar of fire! Does the heat of a weary land oppress? Are the heavens brass and the sands like burning ashes? Behold the shadow of a great rock or the pillar of cloud!

Moreover, as in the closing days of the time-state of the Church, will come “*the great tribulation*,” so in the life of the individual may come seasons of special difficulty, times of marked and particular distress. The Captain of our Salvation will then appear on our behalf. His right hand will work deliverance, so that, with deepened conviction and keener gratitude, we shall confess “Thou hast enlarged me in distress!” Our Psalm reveals to us one of the great straits and one of the great deliverances of David. It is, we judge, very closely connected with the third and the fifth. Already, in the King’s flight from Jerusalem, he had, more than once, laid down and slept, and had awakened in safety. (iii. 5). Another day had passed over him. His tent is again pitched, this time at Mahanaim, and he prepares for another night’s repose.

During the anxious day messengers had been coming to the fugitive Monarch with varying tidings from Jerusalem. “Ahimaaz and Jonathan” communicated the course of events which followed on the rejection of the evil counsel of Ahithophel. The rebel forces under Absalom had crossed, or were crossing the Jordan (2 Sam. xvii. 24). It seemed that almost all the nation had revolted from the Anointed of Jehovah, and that his cause was well nigh hopeless.

Verily David was “in sore distress.” Wave after wave rushes in upon him. Except in God there is no refuge for him; but he gives himself unto prayer. He rehearses, before God, the whole matter, tells the Lord in holy boldness and freedom of access the plots, the lying, the false hopes and wicked expectation of his foes; asserts his innocency and makes his appeal to the “God of his righteousness.”

Herein our psalmist is an example to us in every season of overwhelming difficulty. Like him we possess the right of access, with freedom of speech, to the throne of grace; and for us is the added boldness flowing from the fact that we have a great mediating high

priest who has passed into the heavens—a high priest who is touched with the feeling of our infirmities, and who knows by experience the force of every temptation—a high priest who can save to the uttermost all who call upon Him in their day of sorrow. Let us in all our approaches to God imitate David in the particularity of our prayers.

He does not omit the specious lying of Absalom as to his vow, nor the sacrifice of unrighteousness which gave probability to his leasing (2 Sam. xv. 7, 9); nor the unparalleled shame which, on the advice of Ahithophel, Absalom had poured on his glory (2 Sam. xvi. 20); nor the communings with evil intent of his rebellious son (2 Sam. xiv. 29, xv. 2, xii. 20, xvii. 1); nor the taunts of his foes, nor their glorying when the spoils of David's palace and the abundance of David's stores of corn and wine fell into their wicked hands; nor the willingness of the people to believe the lying promises of Absalom (2 Sam. xv. 4); and to utter the cry "who can shew us any good?"

The whole burden of his soul is cast upon his God in minuteness of detail: as, in Psalm xxii., our suffering Jesus repeats the varied causes and aggravations of His woe. No matter is too small for the praying saint to tell out to his God, and, in the whole multitude of his woes, there is none too great for God to remedy.

When regarded in the light of the synchronous historical passages above referred to, how amazingly full is this short psalm of eight verses! Truly the Spirit-taught soul can pour out its sorrows in few words! A sentence, a sigh, a thought, can unburden a heart weighed down with sorrow; or an upward glance of the tearful eye can convey to the tender heart of our compassionate High Priest the history of many woes!

We should mark both the implied and the expressed contrasts of the psalm. So far as his foes could arrange it, foulest shame had been measured out to David in various ways; but he knows that nothing can long obscure or eventually shame his "glory." The foolish crowds may run after Absalom—the popular idol—but they will learn in a little while that their idol and their hopes are both "vanity." The leaders of the revolt may seek, with all diligence, "leasing" sufficiently spacious to cover their designs and justify their rebellion; but God will soon confound them and their lying, by manifesting that the accused one is, in His heart searching right, "a godly" man, and that He himself is the "God of his righteousness." They may offer hypocritical "sacrifices" of unrighteousness. Far better for them to turn from it all, and with David to "offer the sacrifices of righteousness" with which he manifested "trust in the Lord." They may commune with each other in rebel council, and grow hardened in evil co-operation. Let them "commune with their hearts" in quiet evening hours on their couches and "be still" before the voices of prudence and of conscience, as could David their rejected King. Thus would their blustering confidence be rebuked: thus would they learn to "stand in awe" of King and of God; and, being repentant, would "sin not" again, but coming to a pause in their course—as here David comes to a pause (Selah) in his music—would "be still" and learn the lesson, that, in the following of sin, they could reap no "gladness" nor anticipate that the Lord—the God of righteousness

—would “hear their prayer” or shew them “mercy.” In their evil courses and in the emptiness of a godless life, the rebels might utter their misery and their atheism in the cry “Who will show us any good?” Who will reveal to us the *summum bonum*! Let them cry in repentance, faith, and humility, to seek good in the Good-one, and they would find it, as it was revealed to David, in the “lifting up of His countenance” in whose smile is peace, and from whose love and favour wells forth all blessing. They might multiply their “corn and wine” by robbing the righteous, or even by industry and providence in their various avocations, but they would miss the “gladness” of heart which neither the shame of rejection nor the sorrows of exile could quench in David. Let his enemies lie awake on their couches communing with their troubled conscience and listening to their foreboding heart, hoping and fearing good or evil from Absalom and Amasa. For himself David will both lay him “down in peace and will sleep,” since he can say in full conviction “Thou Jehovah—God of my righteousness—only makest me dwell in safety.”

Let me ask my reader, How is it with thee? Art thou among those who would dethrone *our* David? Art thou among those who gladly associate “to make David King”—King in thy heart, King in thy home, King in thy city, King in the congregation, King in this revolted and rebellious world? Consider it well; for Our David must reign till He hath put down all authority and power—till His enemies perish and His friends triumph. Art thou among the “godly” whom the Lord hath set apart for Himself? See to it that thy walk is separate unto the Lord, that thou art really “apart” from the world which bows not to Jesus. Stand where the Lord “sets” thee, in the place of holiness, and in the “sunlight of His countenance.”

Art thou in distress? art thou suffering shame for the sake of Jesus? dost thou dwell among despairing rebels or scoffing sceptics? “Put thy trust in the Lord”; lay thyself “down in peace and sleep”; abide under His shadow, Who “alone maketh thee dwell in safety.” Rest in this holy confidence of believing trust; wait for the morning. God has enlarged thee in past distresses, and He will never leave thee to perish. In every trial flee to Him in prayer, and “the Lord will hear when thou callest unto Him.” Thou too shalt write thy song at eventide; thou shalt proclaim the goodness of the Lord; thou shalt rest awhile in peace; thou shalt awake in His likeness, and in His presence; and find the fulness of joy and pleasures for evermore.

PROGRESS.

Put on the whole armour of God (Eph. vi. 2).

Run with patience the race that is set before you, looking unto Jesus (Heb. xii. 2).

One thing I know; that whereas I was blind, now I can see (John ix. 25).

Grow in grace (2 Peter iii. 18).

Remember now thy Creator in the days of thy youth (Eccles. xii. 1).

Endure hardness as a good soldier of Jesus Christ (2 Tim. ii. 3).

Stand still and consider the works of God (Job xxxvii. 14).

Separation. Come out from among them and be ye separate (2 Cor. vi. 17.)

MISS PORTER.

THE CURTAINS OF THE TENT.

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

EXODUS xxvi. 7-13.

Verse 7. "And thou shalt make curtains of goats' hair to be a covering [tent] upon the tabernacle: eleven curtains shalt thou make them."

THE TEN curtains of fine twined linen formed the TABERNACLE; these ELEVEN curtains of goats' hair composed the TENT. Looking on the tent as typical of the Lord Jesus when on earth, it presents Him as taking upon Him the form of a servant, and made in the likeness of men. (Phil. ii. 7.) Yea, more, oh marvellous stoop of condescending love, as made in the likeness of sinful flesh. (Rom. viii. 3.) For the goat in scripture was especially selected for the sin offering, as typical of Christ; though it was only on the cross that He was "made sin for us." And the parable in Matt. xxv. 31 to the end, shews the marked distinction in figure between the sheep and the goat. We know that He personally "knew no sin"; yet, in outward form and appearance, He was found in fashion as a man. At the same time, like the tent enclosing the tabernacle, He was the habitation of God, the glory of the Godhead dwelt within.

In the second place, looking at the tent as typical of the Church of God on earth, it presents the Church as composed of individuals living in the world; not as the Church inwardly in Spirit, but the Church outwardly in the flesh; not as to standing, for in that sense we are not in the flesh but in the Spirit (Rom. viii. 9), but being as yet in the body.

It is called the tent of the CONGREGATION, as representing those who are associated, or gathered together, to the confession of the name of Jesus—the assembly, or assemblies, of the saints. And the tent of WITNESS, as representing them as the witnessing company for Christ in the earth.

"I am black, but comely," said the bride (Song Sol. i. 5), "as the tents of Kedar," such is the Church's outward appearance in the flesh; "as the curtains of Solomon," such she is within, as the workmanship of the Divine and Eternal Spirit.

THE DIMENSIONS OF THE CURTAINS.

Verse 8. "The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains shall be all of one measure."

The length of the curtains of the TABERNACLE was twenty-eight cubits, the curtains of the tent were thirty cubits long, two cubits extra, and there was one curtain more to the tent, thus entirely covering the tabernacle.

"Whosoever shall call upon the name of the Lord shall be saved." This is true of all who compose the tabernacle, or Church of God in Spirit. And, "Let every one that nameth the name of Christ depart from iniquity." This is the precept which is imperative on all who form part of the tent of the congregation—the witness to the name and truth of Christ on the earth.

THE COUPLING TOGETHER OF THE CURTAINS.

Verse 9. "And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle [tent]."

How beautifully and expressively this sets forth the happy fellowship of assemblies, where holiness, and truth, and subjection to Jesus has been maintained! And God would have this fellowship experimentally and practically realized. And does not this also express the communion together which God would have enjoyed by assemblies of believers in any particular district, more or less extended?—such as between the Churches of Galatia, or the seven Churches of Asia; while provision is made, as we shall see presently, that ALL may be one.

THE LOOPS AND BRAZEN TACHES.

Verses 10, 11. "And thou shalt make fifty loops on the edge of the one curtain *that is* outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second. And thou shalt make fifty taches of brass, and put the taches [hooks] into the loops, and couple the tent together, that it may be one."

The Spirit of God baptizes into one body all believers in Jesus, as the tabernacle or dwelling-place of God; and the apostles and their fellow-labourers, under the direct guidance and control of the Spirit, carried out the Divine thought in the original formation of the outward Church; for it was one, in a manifest and unbroken outward unity,—one tent.

And God had made full provision for the continuance of this oneness, in the one doctrine of His word, the one teaching of His Spirit, and the supreme Lordship of His Son. But human traditions having been permitted to mingle with, and to supersede the pure doctrines of the Word; and the teachings of the so-called Church to interfere with the teaching of the Spirit; and the authority of man to set aside the SOLE lordship of Christ in His Church, the outward oneness which once existed, exists no longer. This was wonderfully foreshadowed in the outward garments of the crucified Redeemer, divided among the four Roman soldiers that crucified Him, while the inner coat, woven from the top throughout, remained intact.

But God's principles are unchangeably the same. The word of God continues to be the depository and criterion of revealed truth; the Comforter remains, and the Lord Jesus retains His supremacy; and the blessing, privilege, and the profit, is to be realized and enjoyed still, whenever two or three are found to carry into practice God's original instructions, by meeting on God's principles. The Testimony of the Lord Jesus to the Church in Philadelphia is the witness of this. (Rev. iii. 7-13.)

And the five disciples seen at the last gathered around the Cross of the expiring Redeemer, furnish the standing type of this special and sacred fellowship.

THE TENT COVERING THE TABERNACLE.

Verses 12, 13. "And the remnant that remaineth of the curtains of the tent, *the* half curtain that remaineth, shall hang over the backside of the tabernacle. And *a* cubit on the one side, and *a* cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it."

By this arrangement, the beautifully wrought curtains forming the tabernacle were entirely enclosed and hidden by the curtains of the tent; the tabernacle, as we have shewn, representing the Church inwardly in Spirit, and the tent the Church in outward manifestation.

SPIRITUAL STOCKTAKING.

By W. D. FISHER.

THE benefits of regular and accurate stocktaking are so many, and so apparent to all who desire to make progress, either in the social or in the spiritual world, that it might be said, "All the world admits them." Happiness and progress in both these states would be much increased if the knowledge possessed by men as to these benefits were taken advantage of. The two great ends of stocktaking are (1) to show men if their present position be satisfactory or unsatisfactory, and (2) to enable them to judge as to the part of their life just past, whether they have been gaining or losing ground. The various gazettes which now and then bring to men of business the details of cases of wretched insolvency, which are never free from consequent and often far-reaching misery, in very many instances point to the neglect of proper stocktaking as the prime reason why the evil had proceeded so far. But in the business world, even if a merchant be satisfied as to the healthy condition of his business, he has his stocktaking carefully done at the appointed term, that he may know "how much he has gained by trading." Whatever the reader's state of soul may be, let him learn the lesson. He may gain much wisdom and profit by spiritual stocktaking; he may lose much by neglecting it.

Stocktaking in reference to the spiritual life is generally known as "self-examination." The holy Scriptures provide both precept and example, that the habit may be shown to be a divine injunction. David says, "Commune with your own heart upon your bed," and by the context connects this duty with the life of victory over sin. Jeremiah says, "Let us search and try our ways," stating this to be a means of putting an end to backsliding. The apostle Paul, in the compass of a single verse, gives a threefold emphasis to the exhortation, "Examine yourselves . . . Prove your own selves; know ye not your own selves?" Many other such injunctions will suggest themselves to the Christian reader. David tells how he practised what in the psalm above quoted he recommends. Jeremiah's invitation is to others to join him in his searching examination of his heart. Paul declares the result of his stocktaking in the words, "I know nothing against myself" (1 Cor. iv. 4, R.V.). There is also no lack of references to this duty in Christian writers of all ages. The poet Herbert says—

"By all means use sometimes to be alone;
Salute thyself; see what thy soul doth wear.
Dare to look in thy chest, for 't is thine own,
And tumble up and down what thou find'st there."

The Christian would do well, however, instead of "sometimes," to take stock of his spiritual state at set or regular times. It is the command of Scripture that at the weekly communion this should be done. "Let a man examine himself, and so let him eat of that bread, and drink of that cup." The divine command does not necessarily imply that self-examination made then will fulfil the duty completely,

and perhaps a better description of its requirements could not be had than in the lines—

“Nor let soft slumber close your eyes
 Before you've recollected thrice
 The train of actions through the day.
 Where have my feet chose out the way?
 What have I learned, where'er I've been,
 From all I've heard, from all I've seen?
 What know I more that's worth the knowing?
 What have I done that's worth the doing?
 What have I sought that I should shun?
 What duty have I left undone,
 Or into what new follies run?
 These self-inquiries are the road
 That leads to virtue and to God.”

As business men seek that all outstanding accounts should be charged against them, and as far as possible “squared” before commencing the new period, so a Christian at the times referred to might call up and dispose of many accumulated items in his heart's affairs. Has he a grudge against any one? Is there one unconfessed sin on his conscience? Does he continue a secret liking for something unworthy or unholy? Has he been indulging high thoughts of himself? Why should these “balances” be “carried forward.” The evening stocktaking will lead to confession. He has the sure promise of cleansing. He may repose in peace; not the peace of carelessness or forgetfulness, which is culpable ignorance, but the peace of “a conscience void of offence toward God and toward men.”

Our Lord Himself has said, “The children of this world are in their generation wiser than the children of light.” The children of this world make stocktaking a *thorough* matter. They examine most carefully their books. They very often employ professional auditors to ensure correctness in every detail. Let not the Christian imagine that he can ever know his own heart without carefully perusing *one Book*. “Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word.” Let him earnestly invoke the aid of the unerring Auditor, before whose eyes “all things are naked and open.” Let the duty to “search and try our ways” keep company with the duty to “search the Scriptures,” and with the prayer “Search me, O God.” And let not the peaceful result lead to spiritual pride. A conscience void of offence does not imply a state of sinlessness. Paul, though thus self-acquitted, added the words, “yet am I not hereby justified: but He that judgeth me is the Lord.” A greater than Paul has said, “When ye shall have done all those things which are commanded you, say, We are unprofitable servants.” By meditation on His word, by communion with Himself, and by drawing daily nearer to Him with a heart purged, the Christian shall have his spiritual temperature heightened through his spiritual stocktaking; and his influence on the world about him shall increase (unconsciously to himself perhaps) in similar degree.

“So shall my walk be close with God,
 Calm and serene my frame;
 So purer light shall mark the road
 That leads me to the Lamb.”



From a photograph by Mr. W. Gardiner, Worthing.

PASTOR C. DOUGLAS CROUCH was born in Bromley, in Kent, and spent a considerable part of his earlier years with his godly uncle, Mr. Joseph Crouch, of Newton Farm, near Biggleswade, in Bedfordshire. When he was only about ten years of age he was brought under deep conviction of sin; but it was not until five years afterwards that he was led to receive the Lord Jesus as his Saviour.

Whilst under an overpowering sense of sin, as he was seeking the Saviour by his bedside, the scales fell from his eyes, and he realised for the first time that the Christ who died to save sinners died to save him. He at once gave himself up to that delightful fact, and, though nearly thirty years have passed since that happy day, he has never been moved away from the confidence of which he often speaks, viz., "The Saviour says, 'He that believeth on the Son hath everlasting life.' I believe on the Son, therefore I have everlasting life."

Knowing of his conversion, and of the all-absorbing desire which possessed him to be engaged in the work of the ministry, the late Rev. C. H. Spurgeon, in 1871, received him as a student into the Pastors' College. Having successfully passed his probation he was fully received, and finished his college course in 1874. Before he was twenty-one years of age he became the pastor of the Baptist Church in Bulwell, Nottingham, where he remained for three years and a half. He was next

invited to Shoreham, in Sussex, and laboured there for five years and a half; from Shoreham he was invited to Worthing, and continued in this pastorate for over twelve years. In each of his spheres of labour new buildings were erected, the most valuable block being in Christ Church Road, Worthing, which he has just vacated, having resigned the pastorate and his connection with denominationalism, in order to enter upon Christian work in the name of his Master alone.

The *Worthing Gazette* newspaper has, from time to time, given the fullest and most unbiassed accounts of the important step which Mr. Crouch has taken in departing from denominationalism. On Wednesday, October 9th, 1895, the *Gazette* issue contains a verbatim report of Mr. Crouch's statement made to his church and congregation. Again, on February 5th, 1896, the editor interviewed Mr. Crouch, and reported his fuller explanation of his position; and on the 19th of the same month gave an interesting report of the opening of the Worthing Tabernacle—Mr. Crouch's future sphere for service—and the pastor's inaugural address.

For this occasion a large number of people came together, the building with galleries being nearly full, and, although Mr. Crouch was unsupported by other ministers of the town, the platform was well occupied by pastors from other places, some connected, and others unconnected with denominationalism; these included Messrs. J. Dowthwaite, W. Fuller Gooch, G. Hucklesby, C. Russell Hurditch, E. Hurditch, A. E. Jennings, F. Newth, C. B. Sawday, and C. S. Vosper.

The Tabernacle (with organ and furniture) has been purchased for £1550; but as it was necessary to seat the place throughout, build galleries and baptistery, and make various alterations, the additional sum of over £500 had to be expended. Towards this, about one-half has been contributed. The original cost of the building will be gradually paid off as the work prospers; but it is earnestly hoped that the balance of the outlay may be provided soon, as this is necessary to meet the bills as they come due. Mr. Crouch will be heartily glad if the Lord's stewards will kindly help in this direction. He will gladly receive and acknowledge any gifts sent to him at Newton Villa, Cambridge Road, Worthing.

Should any of our readers propose visiting Worthing during the forthcoming holiday months we would strongly advise them to attend the services held here, where they will receive real spiritual refreshment.

CHRIST REMEMBERED.

“**T**HE death of the cross is therefore never to be forgotten by us, but to be had in constant remembrance till Jesus comes. The Lord's Supper tells us this. In it, it is Himself we remember; His death we announce—not, as we sometimes hear, that in it we ‘remember His death,’ but we remember Him. He said, ‘Do this in remembrance of Me.’ We see him by faith now crowned with glory and honour, but we remember Him in death for us on the cross. It is Himself we remember, the One ‘who loved us, and gave Himself for us’; and this is to be continued ‘till He come.’ Oh, the unspeakable wonders and blessedness of ‘the death of the cross.’”—*An extract found amongst the papers of the late Mr. Morley.*

WALKS AND TALKS WITH MR. INTERPRETER RENEWED.

By WILLIAM LUFF, Author of "Summer Flowers," &c.

No. 5. ON THE FARMS.

"**H**ORNED cattle!" Some of these had to be driven from one pasture to another, and as Mr. Interpreter was on the spot, he helped, or got in the way. It was no easy task, for the animals had to pass through fields where were other cattle, who met them with bellowings of welcome, ran among them, pushed them, and mixed with them, until the scene was quite bewildering. But from their midst the favoured ones were separated at last, and guided into their new pasture.

Of course, such an episode did not pass without teaching the lesson, that, as God's people pass through the world, they are to be kept separate. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John xvii. 15). Only His own will be allowed in the heavenly fields.

Another lesson on separation. A farmer took a cow from her calf nine miles; next morning she was back to her baby, having forced her way over hedge and ditch.

"Parents," says Mr. Interpreter, "can you bear to be separated from your offspring for ever?" Baby in heaven, and mother not making an effort to join the dear one. Let such be rebuked by this dumb creature.

Seeing a cow lying down, the farmer said, "What is she doing? Chewing the cud?"

"Yes."

"Then she is all right?"

Moral. When made "to lie down in green pastures," chew the cud. Let times of rest, be times of meditation: otherwise there is something wrong.

The animals were eating turnips, so we asked:

"Were you afraid one had got in her throat?"

"I want them to get there: only not to stop there."

Moral II. God wants us to feed upon the harder truths; but not to choke ourselves therewith.

Seeing an ass in the field with the bullocks, Mr. Interpreter said:

"Eating their grass does not turn his ears into horns: being with bullocks does not make a beef of him. Associations leaves him an ass still. So being in a Christian land, family, or church, does not make a sinner into a saint. Being with Christ did not make a Judas into a John. Even being in heaven, would not convert an unconverted spirit."

Nearing home the farmer went to a pump and pumped some water for the cattle. He did all: they only came and drank. This recalled Isaiah lix. 16: "And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him." Jesus draws the water: we drink it. What an illustration of the words "having obtained

eternal redemption for us" (Heb. ix. 12). This is also true of temporal supplies. "My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. iv. 19).

By the house door was the chained dog of whom we heard the following:

"The other day I unfastened his chain, and yet he continued to walk up and down just the same as ever. I thought how like many Christians, set free, and yet acting as if in bondage."

"Yes," continued Mr. Interpreter, "the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death" (Rom. viii. 2); "now, I am to walk as a free man, 'not after the flesh, but after the Spirit'" (v. 1), and at the thought he sang:

"Set free from sin, I walk at large:
My Saviour's blood my full discharge."

Now for the poultry-yard. Yonder is a hen; she is sitting upon only three eggs; but they are goose eggs.

Brother, you have only a small congregation, a small class, perhaps, only your own family; it is a limited sphere, but they are big eggs: not geese of course, but ducks' in your estimation. Oh the value of three souls—of one!

Here is an interesting sight: some young goslings taking their first bath. See how they swim without a fear! "We are able," is their motto: and so what looks like death, proves their highest delight, though death to others.

Said Mr. Interpreter, "Such are the waters of trial, grief, and even death, to faith, even young faith. God's Israel pass through the Red Sea that drowns Egyptians."

"I shall never forget," he continued, "Seeing some geese one very wet day. How adapted to circumstances they seemed. Our happiness does not depend upon what surrounds us, so much as upon what we are, and God can make us to be happy anywhere: so that Paul said, 'I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things, through Christ which strengtheneth me.'" (Phil. iv. 11-13). Even rejoice in tribulation, as geese in rain.

"Some turkeys also taught me wisdom," added the speaker, "there were fifty in a stubble-field: but while the rest were picking up the corn, five of them had mounted a hurdle, and were exhibiting their fine plumage: they had attained to a higher position than their lowly brethren, and being satisfied with the past, had made it a post on which to shew their superiority. Beware of this spirit, for faith's food lies low. 'He giveth grace unto the lowly.'" (Prov. iii. 34).

They were killing the vermin in the farmyard.

"Don't strike that poor thing," said a man of a mouse the farmer's son was about to hit, "I've killed it twice." How he had managed the feat I know not, but it gave Interpreter a text.

"Some are 'twice dead' in a bad sense," said he: such Satan does not smite. "They are not in trouble as other men; neither are they plagued like other men" (Psalm lxxiii. 5). Some are twice dead in another

sense : once dead *in* sin, and now in Christ dead *to* sin : they have received at the Lord's hand double for all their sins (Isaiah xl. 2). Such shall never die.

In our walks we met the son of a neighbouring farmer, with his gun : he told us : "I have just shot a jaw-crow on her nest."

Our reply was : "That's good ! you killed her and hers together."

Oh that we could kill sin on its nest. Evil thoughts, ill-will, slanders, and every black thing hatched of the devil. May we destroy the destroyed, before he has the power to multiply.

THE BELIEVER'S STANDING AND STATE.

NOTES OF AN OPENING ADDRESS AT A CONFERENCE OF MINISTERS
AND EVANGELISTS.

By JAMES SPRUNT.

THE STANDING is our place *before* God in heaven ; the STATE is our place *for* God on earth.

The STANDING speaks of *the christian in Christ* ; the STATE speaks of *Christ in the christian*.

The STANDING is God's free grace *to* me ; the STATE is the Divine consequence *in* me.

Ephesians i. and ii. speak of our STANDING, chapter iii. of our STATE. NOTE the two prayers of the apostle in this epistle :

Chapter i. 15-23 is a prayer that saints might know their STANDING in the Lord.

Chapter iii. 14-21 is a prayer that saints might know, and be in a STATE answering to the standing.

As we stand in Christ, we must know His standing in order to know our own. We must not only know Him as the One Who *died* for us, but as the One Who *lives* for us—the Great High Priest—always *interceding* for us, and acting as an advocate with the Father if we sin.

Our STANDING is *not* an attainment, but a position we have *directly* we believe. See Rom. iv. 25 ; v. 1, 2, where Jesus is said to have been delivered and raised, and as a consequence believers are said to have been justified, have peace, access, and a standing in God's presence. This implies that all believers are forgiven (Eph. i. 7), made righteous (2 Cor. v. 21), washed and sanctified (1 Cor. vi. 11), seated with Christ (Eph. ii.), accepted in Him (Eph. i. 6), and complete in Him (Col. ii. 10), so that "AS He is (in heaven) so are we in this world" (1 John iv. 17). Is Christ near to God? We are also "made nigh." Is He dear to God? We are also, for the Lord Himself said, "Thou hast loved them as Thou hast loved Me."

Our STATE should correspond to all this. By *faith* we know we are seated with Christ in the heavenlies ; but, in *fact*, we are still in this world, and, consequently, we shall need as pilgrims the light of His Word to illuminate the darkness, the food of His Word to sustain our spiritual energies, and the water of His Word to cleanse us from aught that defiles our feet.

"IN THE SECRET OF HIS PRESENCE."

"**H**E that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

Such is the promise, and may be the experience of all the Lord's redeemed ones. There is a life "hid with Christ in God" to which He would lift each one of His children, a "secret place" where, as the beloved of the Lord, we may dwell in safety all the day long. To those who rise up and obey His gracious invitation, "come ye yourselves apart," the desert place into which He leads us has a sweetness which only those who tread it in fellowship with Him can know. It is here that the sorrows and trials of life are revealed, as the training necessary to bring forth fruit in our lives to the glory of God, and to reflect His image more clearly in us day by day.

Has it ever been your experience to feel the whole head sick, and the whole heart faint under some crushing blow, some unexpected grief which came suddenly into your life, blotting out all joy, and spreading dark clouds over what had been but just before light and gladness? And have you with an aching heart carried your burden to the Lord, and spreading it out before Him, enquired why He dealt thus with you? Oh, the infinite tenderness of the Friend that sticketh closer than a brother! Has He not revealed to you, while waiting in silence before Him, that by this very means He would draw you into closer fellowship, and bring you into living, abiding contact with His great heart of love? We are such poor blind children, so slow to understand our Father's dealings, so quick to forget that by the path of suffering and loneliness we grow into the likeness of the "Captain of our salvation, who was made perfect through suffering." The heart that has yielded itself in full obedience to the will of God, yearns to know more and more of its Divine Master, and knowing Him is inseparably linked with suffering. The Apostle Paul realised how close was the connection when he wrote, "that I may *know Him* . . . and the fellowship of His sufferings." But how safe are we when hidden in the hollow of our Father's hand, where nothing can touch us except what He permits. God sometimes takes away our earthly "props," upon whom we have been wont to lean, that He may teach us to dwell in the secret place with Him who is "the same yesterday, to-day, and for ever."

No chastening for the present seemeth to be joyous, but is sent us that we may come forth from the furnace refined and purified, fitted to share with those who are in trouble the cruse of comfort which proved sufficient for our need. It has been well said, that "only what comes *from the heart goes to the heart*," and unless the voice of sympathy is the expression of a heart that has known suffering, it can be of little real worth.

The blessing that any life lived daily in the secret of His presence may be to others, can never be measured here on earth, while we judge only by what we see; but in the New Jerusalem, when the secrets of all hearts are made manifest, we shall fully know what comfort and help such lives have brought to many a weary burdened one, who was discouraged because of the way. Oh, yes, it is worth "our light affliction,

which is but for a moment," if by it we learn to abide under His shadow, and dwell in the secret place with Him!

"Would you like to know the sweetness of the secret of the Lord?
Go and hide beneath His shadow—it shall then be your reward;
And whene'er you leave the silence of that happy meeting place,
You must mind and bear the image of the Master in your face."

By thus reflecting the light which streams from the presence of the Lord, in our lives, we shall not only witness to the blessedness of a life of communion with Him, but others will be attracted, and enquire, "What is *thy* Beloved more than another beloved?" Our lives will indeed be blessed and fruitful, if we lead others to ask for themselves, "Master, where dwellest Thou?" well knowing that to all who truly desire to learn the secret, He will extend His loving invitation, "Come and see."
A. E. H.

HEBREW WOMEN.

PERHAPS one of the most significant facts concerning the women of the Bible, is that they were not debarred from the prophetic office. "Women as well as men were seized with the gift," says Stanley; and he instances "Miriam, Deborah, Huldah, Anna, and the four daughters of Philip." Miriam seems to have been inspired by the first breath of freedom which she drew upon the shores of the Red Sea, whilst Deborah burst forth in her jubilant song after victory had been gained over the oppressors of her people. We read also of prophetesses at a later date. Huldah, who lived within the College at Jerusalem, and to whom King Hilkiah and the high priest himself repaired when they sought counsel upon weighty matters. There is mention made also in the Old Testament of false prophetesses as well as false prophets; for Ezekiel, in denouncing the false prophets who deceived the people by lying words, says, "Thou son of man, set thy face against the *daughters* of thy people, which prophesy out of their own heart" (Ezekiel xiii. 17). Another peculiarity of the woman of the Bible is that neither prophetesses, teachers, nor heroines were severed from the ordinary ties of domestic life. Deborah was the wife of Lapedoth; Judith was the widow of Manasses, whom she had mourned for three years; Hannah was the devoted mother of Samuel; Ruth, the loving daughter-in-law of Naomi; and the Maccabean woman is only known as the mother of seven sons. Monkish celibacy, with its train of attendant evils, never—except partially among the Essenes—had any place in the ethics of Judaism. Numberless are the traits of tender domestic affection to be found, like wild flowers in the wilderness, inexpressibly cheering in the midst of those sandy wastes, which we come across in some of the historical books of the Old Testament. Who does not recall that exquisite little touch of pathos relating how Isaac refused to be comforted after his mother's death, until the young wife Rebekah comes to live in that mother's tent? What can surpass among either Greek or Roman idyls the story of Jacob and Rachel?



SILENT ADORATION.

IN holy contemplation
The spirit upward soars,
And Christ, the Lord of glory,
In silence rapt adores ;
Expressive, holy silence,
Calm, peaceful, tranquil scene,
Too deep for human utterance,
Or sound, to intervene !

There, bowed before the Saviour,
In solemn hush of soul,
His glory contemplating,
With awe unspeakable,
On heavenly fulness feeding,
All earthly bondage riven,
The soul in deep communion,
Drinks in the joy of heaven.

Peace flowing as a river,
Profound, exhaustless, pure,
His NAME, as fragrant ointment,
The Spirit wafting o'er ;
Sweet prelude of the glory,
Sweet foretaste of its joy,
The life of resurrection,
Beyond the grave, on high.

ALBERT MIDLANE.

BIBLE READINGS.

556.—PRINCELY POWER.

“*As a prince hast thou power with God and with men*” (Gen. xxxii. 28).

Wonderful statement! Bringing a kingdom to view! Jacob the heir!

Jacob by nature no prince; no power his; no hero he. Supplanter, schemer, self-seeker, coward.

Esau more to our mind. Free son of the desert, greatly injured, generous and forgiving.

I. WHENCE THIS CHANGE? HOW THIS BLESSING?

1. *Because of the determinate counsel and foreknowledge of God.*—“Jacob have I loved: Esau hated.” This right: for God is sovereign. Encouraging: for His choice is seen not to depend upon personal accomplishments or agreeableness; but on adaptation to His ends.

2. *Because Jacob recognised God in his life.*—Proved by his visions; for the dreams of night often fall below, but rarely rise above the thoughts of the day. Also by his prayers, as in *vv.* 8–9. Esau had in his tent *no sky light*.

3. *Because now God dealt personally and closely with Jacob.*—Brought his sin to his remembrance. And with that sin, “all things that ever [he] did.” “Jacob was left alone, . . . with God.

4. *Because he was now brought low.*—Up to this everything had gone well. No fear: no alarm. On that night a strange dread! Till now he had met no equal. By subterfuge, if not strength, he had continuously prevailed. Now, no wrestling of his availed. Strength gone; wit gone. At the mercy of that strange, solemn Presence!

5. *Because he availed himself of a great discovery he made.*—He found that when we cannot wrestle, *we still may cling*. And he did that! “When I am weak,” etc. “The God of Jacob is *our Refuge*.”

6. *Because of his intense earnestness.*—Hos. xii. 4, “Yea, he wept and made supplication.” Reminding of Him “who in the days of his flesh . . . offered up prayers and supplications, with strong crying and tears.”

7. *Because of his determination and importunity.*—“I will not let Thee go!” Now or never. “They cried the more loudly, Jesus, Thou Son of David,” etc.

8. *Because God was there for the very purpose.*—After all, what else brought Him? And *what else brings Him HERE?*

9. *Because Jacob was ready to believe God.*—He hesitated not to accept this position and the power conferred along with it. He did not see anything to prove he had it. Nor did he feel. Nay, his feelings would oppose his faith, for to the end of his days “he halted upon his thigh.” But strong in faith, he came forth from that face to face dealing with God, saying, “Truly I am full of power by the Spirit of the Lord.” “Faith laughs at impossibilities.”

As a proof that Jacob believed God, and henceforth relied upon this power, as a power literally received, it is worth noting that, in the circumstances of the case, he is the only one from whom the account of this episode can have come.

II. WHAT RESULT FROM ALL THIS?

1. *Honour*.—A new name: Israel, "Prince of God." A high place, in the highest peerage! "To him that overcometh will I give . . . a new name" (Rev. ii. 17).

2. *Power with God*.—Greatest of all power. Power in prayer, in fellowship; co-operation with God. Nothing denied to or withheld from him who has that power. He has but to ask and have. "Ask of Me, and I will give thee."

3. *Power with Man*.—*With Esau*, even inducing him (chap. xxxiii. 11) to take his "blessing" ("and without all contradiction the less is blessed of the better.") *With his Family*; saying to "his household and to all that were with him, Put away the strange gods that are among you, and be clean" (chap. xxxv. ii.).

Also power with his Foes; for "the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob" (chap. xxxv. 5). "Who is he that will harm you, if ye be followers of that which is good?" (1 Peter iii. 13.)

4. *Prevailing Influence*.—With all the tribes around. By-and-by, with Pharaoh. Even on deathbed. To all time with Israelites. With the Samaritans: ("Our father Jacob gave us this well," etc.) With the Gentiles. And even with the Church of God. How widespread and far-reaching! *Such honour and blessing will still come*.—

"To them that love God,

To them who are the called according to His purpose."

To them who feel their sinfulness and weakness.

To them who definitely desire the Gift.

To them who are in earnest about it.

To the importunate and determined.

To them who have *faith to accept it*.

Jacob, as observed, had this. But it is just here that many break down to-day. They love God, are "called," feel their weakness and need, earnestly desire to "receive power," and are even importunate in their pleading for it. But when God says, All this I give thee in Christ, they do not believe they've got it, and still go on "wretched, and miserable, and poor, and blind, and naked."

Alas! alas! But so it is!

GEO. P. M^c KAY.

557.—ON THE EPISTLE "TO THE HEBREWS."

FIRST READING.

INTRODUCTION.—Such is the title to this noble epistle in the oldest manuscripts; for though the R.V. retains the authorized title, the preface of the revisers tells us they were not commissioned to go into that question (see supplementary matter *e* of preface to R.V. New Testament).

I. *Its Author*.—Origen, in third century, said, "God only knows." The early Eastern Church said it was St. Paul, but the early Western Church denied that assertion; and many names have been mentioned as possible authors. Probably Apollos was the writer. For very strong evidence on this point, see the able introduction to this epistle by Dean Farrar, in the Cambridge Bible for Schools.

II. *Its Aims.*—To warn and encourage wavering Jewish disciples who were depressed because the temple services still continued, Christ was still rejected by their countrymen, and no judgment had fallen on the Jews, nor had there been either a national triumph, nor the end of the age. Hence it was written before A.D. 70, the year of Titus's siege, and, most likely, after St. Paul's death, in A.D. 68 (*cf.* ch. xiii. 23). Whether written to or from Rome is uncertain, as chapter xiii. 24 would read either way.

III. *Its Authority.*—This, thank God, has never been questioned. Whatever disputes there may have been as to its author, the book itself has ever been accepted as part of the sacred canon. The Holy Spirit was the real Inspirer, so the human channel matters but little.

IV. *Its Argument.*—To prove the superiority of Jesus Christ to all other systems or saviours. First, He is superior to angels (chap. i.), then to Moses (chap. iii. 1-6), then to Joshua (iii. 7-iv. 10), next to the Aaronic priesthood and all its sacrifices (v. 1-x. 18). Therefore He alone is the only One to be trusted, and in Whom alone we have access to the Father, sympathy with our every need, and succour in all our temptations.

SECOND READING.

THE FORMER AND FINAL REVELATIONS OF GOD CONTRASTED (chap. i. 1-4).

I. *The first revelation* on the Old Testament was

(a) *in many parts*, as the Seed to Adam (Gen. iii. 15); a Prophet to Moses (Deut. xviii. 15); a Priest to David (Ps. cx. 4); a Prince to Isaiah (lv. 4, R.V.); a King to Jeremiah (xxiii. 5); many other names to various saints.

(b) But it was also *by many plans*, as in dreams (Dan. ii. 1); visions (Ezek. i. 1); a voice (Ex. xx. 1); angels (Gen. xvi. 7); and by the Holy Spirit (2 Tim. iii. 16).

(c) Again, it was *through many persons*: from Abel (Heb. xi. 4) to Malachi—about 3600 years—and some thirty different writers, yet no contradiction, for it was ever GOD SPAKE.

II. *The fuller revelation* has now been made, and that not by many parts, plans, or persons, but by One Man, and this unnamed One (*cf.* Cant. i. 2; John xx. 15) is not a servant but

(a) *A Son.* Attested as such at Baptism (Luke iii. 22); Transfiguration (Matt. xvii. 5); then as such He is "consubstantial" with the Father. But He is also "co-eternal," for He is

(b) *The Splendour* or effulgence or out-shining of His glory. Just as the sun's rays are not the sun, but of equal age with the sun, and the means by which its light and warmth are conveyed to us, so with Jesus (*cf.* Prov. viii. 22-31; John i. 18 and xiv. 9).

So He is "God of god," "Light of light"; but He is also "Very God of Very God," or co-equal, because He is

(c) *The Stamp or Seal*—"the very image of His substance" (R.V.); *i.e.*, substance in its old and literal meaning, that which "stands under," when all externals are removed (the Greek word *ὑποστασις* is exactly the same). In other words, as the seal exactly shows forth the character (engraving) of the die, so our Lord shows forth the real heart and

character of His Father. Do we remember this? We think of the love of Jesus. Do we remember it was "God so loved the world"?

(d) Then He is the *Successor* or Heir; born such as a Son, but made such for us (*cf.* Rom. viii. 17).

(e) Also He is the *Stablisher*, who made not only the visible things, but the ages (R.V.) (*cf.* John i. 3; 1 Cor. viii. 6; Col. i. 16).

(f) He is still the *Sustainer*. His breath keeps the countless worlds balanced in space, yet He thinks on me, and became

(g) *The Saviour* who purged my sins in His own blood; and, having done this, God has exalted Him to be

(h) *The Sovereign* (Phil. ii. 9; Acts v. 31) at His own right hand, to intercede (chap. vii. 25), to prepare for us a place (John xiv. 2), and to give gifts (Eph. iv. 8). Therefore, as such

(i) He is *Superior to angels*, who could make no sacrifice, and inherit no name.

"What will you do with Jesus?"

By EDWARD J. BELLERBY, Mus. Doc., Oxon.

558.—THE LORD'S THOUGHTS ABOUT HIS REDEEMED AND BELOVED PEOPLE IN THE EPISTLES.

Romans	.	.	Beloved of God and called Saints. The name we bear.
1 Corinthians	.	.	The Church of God, sanctified in Christ Jesus. Called Saints.
Galatians	.	.	All the Brethren in the Churches.
Ephesians and Colossians.	.	.	The Saints and the faithful in Christ Jesus.
Philippians	.	.	The same with the Bishops and Deacons.
1 Thessalonians	.	.	The Church in God THE Father and the Lord Jesus Christ.
2 Thessalonians	.	.	The Church in God OUR Father and the Lord Jesus Christ.
1 Timothy	.	.	My own son in the Faith.
Titus	.	.	My own son after the common faith.
Philemon	.	.	Our dearly beloved and fellow-labourer.
Hebrews	.	.	Holy Brethren and Partakers of the heavenly calling.
James	.	.	A Servant of God and the begotten of God.
1 Peter	.	.	Strangers and elect of God the Father. Begotten of God.
2 Peter	.	.	Them that have obtained like precious faith with us.
1 John	.	.	The Sons of God.
2 John	.	.	The elect lady.
Jude	.	.	Those that are sanctified by God the Father. Preserved in Christ Jesus, and called and kept from falling, to be presented faultless before the Presence of His glory with exceeding joy.

Well may we sing our grateful Song of Praise and Worship. "To the only wise God, our Saviour, be glory and majesty, dominion and power, now and ever. Amen." Hallelujah! Hallelujah! W. H.

559.—IN 1 THESSALONIANS, CHAPTER I., WE, AS THE
"CHURCH," ARE:—

1. Beloved of God (*v. 4*).
2. His Elect or Chosen ones (*v. 4*).
3. Our relationship—the sons of God our Father (*v. 1*).
4. Our divine Security—in God and in the Lord Jesus Christ (*v. 1*).
5. Our needs fully supplied—"Grace and Peace" (*v. 1*).
6. What we are—"God's witnesses" (*v. 8*) and His servants (*v. 9*).
7. What is our hope?—waiting for Christ. (*v. 9*.)
8. What we did thus to be blessed—we turned to God (*v. 9*).
9. The divine Power—"the Gospel by the Holy Ghost" (*v. 5*).

 THE LORD'S INJUNCTIONS TO HIS SERVANTS.

HOW soon the Lord may come we cannot tell, but this we do know—that His coming "draweth nigh." May we, *as His servants*, be ready for Him!

From Luke xii. we learn that our Lord would have us to be *girded servants*. "Let your loins be girded about." We frequently hear David praising the Lord, and saying, "Thou hast girded me with strength," and so if we are girt about with truth we shall be strong, and shall be able to "run with endurance the race that is set before us" (Heb. xii. 1), and be always ready to be sent here or there, as our Master may direct, to witness for Him in all our relationships of life, in our homes, in our business, in the Church, and in the world.

We should also be *shining servants*—"Your lights burning." We must not only "gird our loins," but "trim our lamps." This implies dependence, communion with Christ. For it is only as we abide in Him that we can in any sense be said to be "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the Word of life" (Phil. ii. 15, 16).

Then we must be *waiting servants*—"like unto men that wait for their lord" (*v. 36*), and *watching servants* too, for "Blessed are those servants, whom the Lord, when He cometh, shall find watching" (*v. 37*).

Again, we must be *faithful and wise servants* (*v. 42*). Alas! how many professed servants of Christ are *unfaithful*. Already from many pulpits and platforms Christianity is shamelessly excluded in everything but name. The doctrine of atonement by the precious blood of Christ, woven into the warp and woof of all Scripture, from Genesis to Revelation, is despised. The Lord keep us true to Himself and to His Word.

One word more. Time is short, and life's little day will soon be spent: *we must be up and doing*. We have been altogether too lax in our efforts, and there is good reason to confess it before the Lord in deep humiliation. But even now, if we will bestir ourselves, by His help we shall see sinners converted in larger numbers, and saints led into the richer pastures of His precious Word.

J. S.

NOTICES OF BOOKS.

Books or 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 POWER OF THE SPIRIT. Selected by Rev. ANDREW MURRAY. 2/6.
James Nisbet and Co., 21, Berners Street, W.

This book consists of extracts from the writings of William Law on the work of the Holy Spirit. Mr. Murray expresses in the preface that his object in thus bringing into prominence the writings of one who differs from what we hold to be fundamental doctrines of the evangelical faith, is to supply the need at the present day of the truth of our dependence on the continual leading of the Spirit, and the assurance that that leading can be enjoyed without interruption. One cannot fail to be attracted to the deep insight into the subject that so characterises the writer, and makes it one of the most useful works on this all-important truth. Ministers and teachers will do well to study these pages, as a practical experience of the power and work of the Holy Spirit is essential before we can explain to others the Christian's path of life. William Law's predominant thought was undoubtedly the glory of God and our absolute dependence on Him, which can only result from the full operation of the Holy Ghost in the heart of each individual believer. The possibility of this is thoroughly explained in the little book before us.

PLEASURE AND PROFIT IN BIBLE STUDY. By D. L. MOODY. Messrs. Morgan and Scott. (2s. 6d. and 3s. 6d.)

The title very adequately explains the import and purpose of this really precious book. Perhaps one of the reasons for the ignorance of the Bible that now exists among many Christians, is that they do not understand how best to study it and derive therefrom "pleasure and profit." The suggestion Mr. Moody here presents to his readers are practical and suited to the adaptability of saved and unsaved; his object is to teach Christians how to feed themselves. "How many there are who sit helpless and listless, with open mouths, hungry for spiritual things and the minister has to try and feed them, while the Bible is a feast prepared, into which they never venture." Many will be glad to know how Mr. Moody learned to wield so proficiently the "Sword of the Spirit," and although as he explains "every man cannot fight in Saul's armour; and perhaps you cannot follow my methods," various modes are here suggested, such as chapter, types, subjects and word study, each of which will result in a fuller and more intelligent comprehension of Holy Writ. Mr. Moody shows how "the best law for Bible Study is the law of perseverance. The Psalmist says, "I have *stuck* unto thy testimonies." Application to the Word will tend to its growth within and its multiplication without. Some people are like express trains, they skim along so quickly that they see nothing." To all such readers we should strongly recommend the perusal of these pages as they correctly explain how to use the "brake" to spiritual and intellectual advantage.

PLAIN TALKS ON PLAIN SUBJECTS. By FRED. A. REES. Elliot Stock, 62, Paternoster Row. (2s. 6d.)

A collection of addresses delivered at weekly pleasant Wednesday Evening Services, containing a good stock of common-sense counsel for those who can only find occasional half-hours for reading. The writer has undoubtedly fulfilled his object, by enabling people to see how commonplaces may become dignified and essential to the building up of character. The following quotation explains the gist of the book: "Commonplace people? Commonplace things? Nothing is commonplace if you have its secret. Trifles are momentous when they play a part in your history. Everyone has a history, everything plays a part in some history. Make the interest of another yours, and you will be interested. It is our fault if anything seems commonplace to us. All times, places, events, and persons furnish matter for poetry and romance. It is love and imagination that transfigures life."

The pages are illuminated with well chosen quotations and illustrations, which make it useful to speakers and teachers, who will find the well-arranged index convenient for reference.

We are glad to find *MORNING THOUGHTS FOR OUR DAUGHTERS*, by Mrs. G. S. REANEY, has now been published in a cheap edition (1s.) by Marshall Bros., Keswick House, Paternoster Row. The author, finding the need for such a book when a girl at boarding-school, has just supplied what will be welcomed by many of our daughters as a stimulus to spiritual life among the temptations and difficulties that arise at this era of a girl's life.

TRANSLATED. A brief Memoir of Eustace G. D. Maxwell, by his mother.

This is a pathetic portrayal of a truly Christ-like character exhibited in very early life. Indeed, there is here vividly depicted a phase of childhood and youth most nearly approaching in perfection our highest ideal of the young Christian soldier. Both old and young would not fail to be deeply impressed and stirred by the noble traits which shone forth so glowingly in the life which, in the midst of its beauty, freshness, and youth, was so suddenly transplanted from time to eternity. The book, containing portrait of the subject of the memorial sketch, is published at 1s. by Messrs. Marshall Bros., Paternoster Row.

A series of "Verse Leaflets," Nos. 1-12, by F. Brook, is issued on behalf of the China Inland Mission, and as some of the numbers are beautifully impressive, a ready sale should be ensured, being offered at 3d. per dozen, or 1/6 per 100. The proceeds are to be devoted to the C.I.M., Newington Green, N.

The same Mission circulates the following pamphlets, bearing on the object for which it exists, and some results of its labours: *The Lost Condition of the Heathen; The Eternal God is thy Refuge; Wang, a Chinese Christian; A Wayside Testimony and its Results.* Each of these may be had at 6d. per dozen. Also, at 2d. each, is published *Heathen Claims and Christian Duty*, by Mrs. Bishop, bound with a sermon by the late C. H. Spurgeon, entitled, *Our Omnipotent Leader.* In its third edition, price 1d., a pamphlet containing two speeches by Dr. A. T. Pierson, on the *Evangelisation of the World*, makes an eloquent appeal for the advancement of missionary enterprise abroad, and should realise a circulation of tens of thousands of copies.

The first of a series of *TRACTS FOR THE TIMES* (published at 1d. by H. R. Allenson, 30, Paternoster Row, E.C.), deals with the *Spirit of Dives*, being a discourse by the Rev. C. S. Horne, M.A., in which the vices of covetousness and selfishness are attributed to indifference and ignorance regarding Christianity.

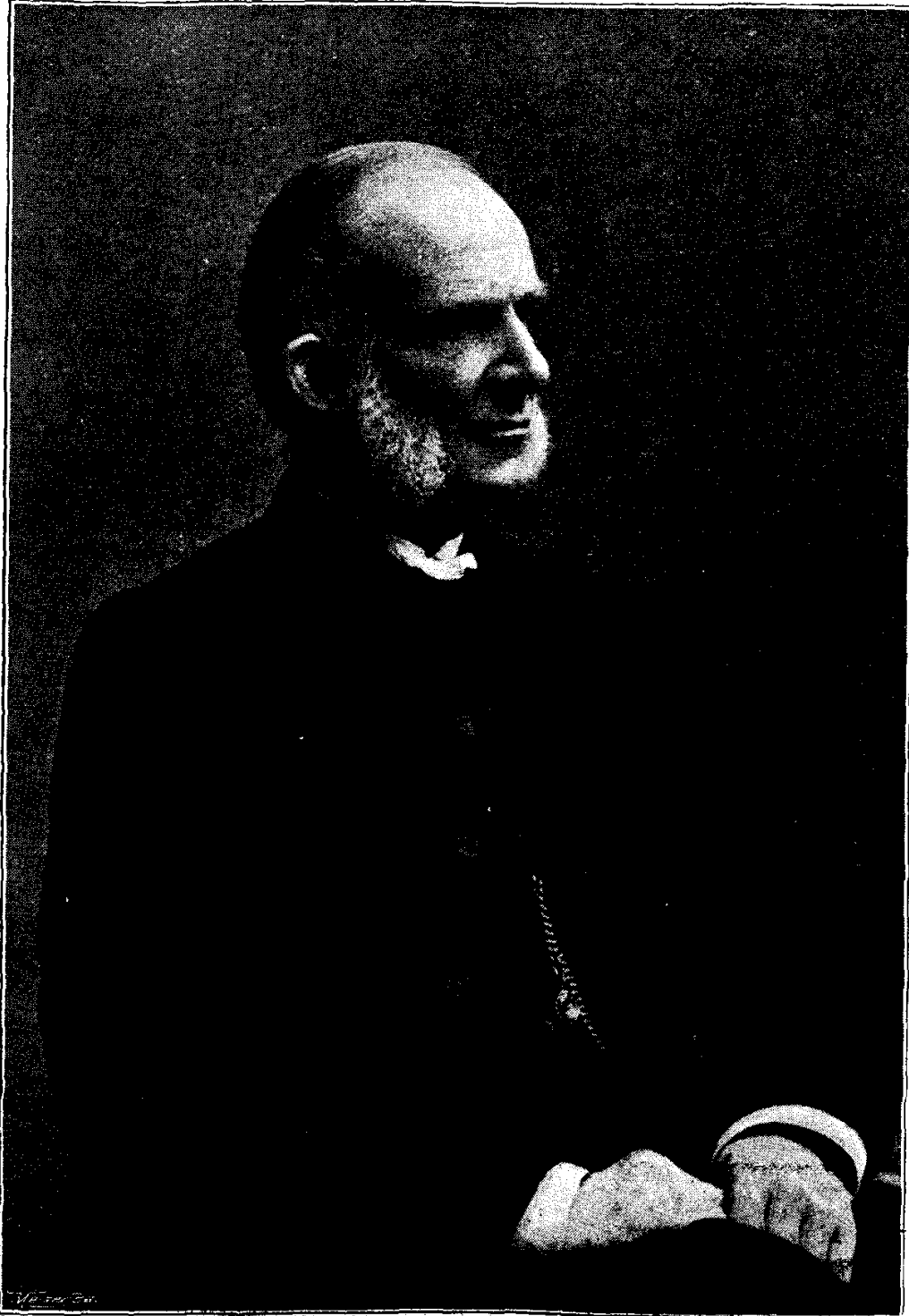
We are glad to find that a fifth edition of Dr. JAS. H. BROOKS' (St. Louis) book on the Second Advent, entitled "*I AM COMING*," has just been published by Messrs. Pickering and Inglis, price 2s. 6d. As we have reviewed the work in a previous number of this magazine, we need only say that this is one of the best we know written on the subject.

NOTES FOR THE MONTH.

WE call our readers' attention to the fact that the new hymns with tunes, which have recently appeared in this magazine, are now published in book form, entitled "New Melodies," for special missions and evangelistic services. As many of the hymns are adapted to part-singing, leaders of choirs will do well to secure copies. They may be obtained from the E. M. Book-Store, 186, Alexandra Road, St. John's Wood, N. W., price 3d. each, post-free, 3½d.

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IN view of the increasing need for funds in connection with the summer work of the Evangelistic Mission, we shall be glad to send to Christian friends collecting cards which contain 120 squares for one penny each, and so when filled represent 10/-. We further ask each reader to remember this work in prayer, that all supplies may be forthcoming, and an increasing blessing be given in each branch of the Mission.



THE REV. PREBENDARY H. W. WEBB-PEPLOE,
VICAR OF ST. PAUL'S, ONSLOW SQUARE, LONDON.

From a photograph by Russell and Sons.

[See next page.]

REV. PREBENDARY H. W. WEBB-PEPLOE.

WE have great pleasure in presenting our readers with the portrait of the well-known Vicar of St. Paul's, Onslow Square, in the south-western district of London, who for nearly twenty years has ministered to the above congregation, and who is such a well-known figure on public platforms. He is one of the busiest ministers in London; for, in addition to the demands upon his time caused by the complicated nature of his own parish organization, he is a valued member of Committees, and Chairman of several societies.

As a leader of the "Deepening of Faith" movement, prominently associated with the well-known Mildmay Conferences, where his presence, and prophetic utterances such a power to the hearers.

movement for the "Spiritual Life," he is associated with the well-known Keswick, and other Conferences, the influence of his preaching, found, penetrating, yet simple, have always proved powerful amongst all classes of hearers.

Mr. Webb-Peploe was born at Weobley, in Herefordshire, in 1837, his mother being the authoress of *Naomi*, and other works. Educated at Marlborough and Cheltenham, he went to Cambridge in 1856. He was ordained in 1863, upon which his father gave him sole charge of the parish of Weobley, and soon after he removed to King's-Pydon, in the same county, where he acted as Chaplain of the Union Workhouse, and he regards this as amongst his most successful fields of spiritual labour. He continued here until 1876, when Sir Charles Freaque offered him the incumbency of St. Paul's, Onslow Square, where he has ever since remained. Under his care "St. Paul's" has become a centre of evangelistic work, and has afforded free scope for his great powers of organisation.

Perhaps Mr. Webb-Peploe has not been so successful in consolidating work amongst young men as other ministers have been, more from the fact that the many calls upon his time have precluded him from giving much personal attention to this important branch of Christian work. The effort he made to reach the coachmen and men-servants in his parish, by starting a club, has however been a marked success from its commencement. In connection with this there is a free registry; men out of employment may find a cheap and comfortable lodging. Lectures and entertainments are given throughout the winter months.

Four or five curates, 130 or 140 Sunday-school teachers, sixty district visitors, two missionaries, two Bible nurses, and four or five young men training for the ministry, form the band of spiritual labourers associated with him in the work of the parish, and the affiliated districts in Chelsea, and St. Matthew's Mission district, whilst a very large body of

open-air workers carry the Gospel both to rich and poor in the various districts.

Prebendary Webb-Peploe is a man of wide sympathies, holding firmly to the Protestant and evangelical principles of the Reformation, and no minister could be more outspoken as to the dangers of advancing Ritualism and Romanism, imperilling, as they do, every phase of Christian faith and work.

It is to the glory of God, who has given this His servant to the Church, that it has been truly said of him by Dr. Arthur T. Pierson, "God has given him a very remarkable and unusual combination of elements, which together constitute the teaching faculty. The Bible is his great text-book, and of that book he is as thorough a master as any man living. His long and laborious studies of the Word of God, joined to a peculiarly keen and subtle power of analysis and a really phenomenal memory, enable him to outline a whole book, and cite chapter and verse in rapid succession, as he traces the development of a doctrinal or practical truth from Genesis to Revelation.

"But, best of all, his teachings are illustrated and illuminated by an experience which gives unique authority and unction to his utterance. There is that nameless charm which invests the speech of one who speaks that which he knows, and testifies what he has seen. There is also a personal grip to his teaching. It takes hold, and will not let go. It seems so reasonable, Scriptural, resistless, that the hearer feels himself as in a vice. The will cannot easily escape vital decisions. Unbelief is rebuked, and made to seem too wrong and absurd to be longer cherished."

Gifted with remarkable fluency of speech, his preaching is marked with great fulness and freshness, which have remained unabated through all the twenty years of his ministry at St. Paul's. His teaching is eminently spiritual. "I seek," he says, "to preach Christ, and Him alone—the Christ who died for us, and is prepared to live in us, if we accept Him, by the power of the Holy Ghost. That seems to be the power which changes men's lives. I do not believe it is a question of eloquence. The power that tells upon the life is to offer men the death and the life of Christ. I have a deep belief in the necessity of spirituality of life and tone in all that is carried on in Christian work; and I hold that organisation, however perfect, unless it be vitalized by God the Holy Ghost, will become a practical hindrance instead of a blessing."

We devoutly trust that this honoured servant of God may be preserved in health and strength for many years, should the Lord tarry, to do valiant service for his glorious Lord.

WHEN in a state of entire submission to God's will, the soul . . . may be likened to a blank canvas, whereon the Divine Artist may paint whatever colours He pleases. The more smooth and unsullied the surface, the more God will embellish it by the number and beauty of the lines with which He will diversify it. And just as an unhewn stone is carved by repeated strokes of the chisel into a perfect figure, so each blow and each touch which the soul receives from the hand of the Divine Master is but a preparation for the form into which He designs to model it."

"Whilst the marble wastes beneath the sculptor's hand, the image grows" (1 Peter i. 6-8).

WHIT MONDAY AT KILBURN HALL.

THE recurrence of Bank Holiday on Whit Monday afforded opportunity for another Conference of Christian workers, sessions being held both afternoon and evening, when a goodly gathering of Christians testified to their interest therein. Proceedings commenced at about four o'clock by an alternation of praise and prayer, after which the Rev. C. Stirling, M.A., addressed the meeting on the subject of

THE COMING OF THE LORD AS THE BRIGHT AND MORNING STAR, from the last five verses of the Revelation. Dwelling particularly upon verses 18 and 19 of the chapter, he denounced very strongly the Romish doctrine of purgatory and the confessional, stating that the Church of Rome had added fourteen new articles to the Christian creed, as based on the teaching of the Bible. She had indeed taken away the ground of the commandments by omitting, in Protestant countries, the second from the number, and thus permitting and encouraging idolatry. But there was the warning of Christ against all this—"Surely, I come quickly." Though eighteen hundred years had passed since such words were spoken, Christ was making haste to come, and He was rapidly gathering in His own elect; meanwhile, God had given to each of us work in His vineyard, to take up His words and bear faithful witness in His name. And though such labours in these days might not be accomplished without even physical danger, we should remember the gracious promise: "Be thou faithful unto death, and I will give thee a crown of life."

Mr. J. J. Sims (of Canada, who with Mrs. Sims had come expressly from Somerset to attend these meetings), basing his remarks upon the last chapter of the Revelation, regarded this chapter as the appendix to the whole Book; and drew special attention to the fact of Christ's allusion to Himself, by the use of the first personal pronoun, in regard to His personality, His testimony, and His second advent. The Book was generally considered as sealed against human comprehension and interpretation, but it was not due to the difficulties therein contained, for God could at once simplify them and render them intelligible. But one reason for its obscurity of meaning was to be found in the fact that the Book recorded the downfall of Satan, who had blinded the mental vision of the people. A further cause was attributable to the Church of Rome, characterised by "Babylon the Great," which had done her best to keep the Bible a sealed book; as one of her Cardinals had said, "The Church of Rome cannot hold her own where the Bible has a foothold." If, while labouring for Christ till His return, we looked for earthly reward, we should make a great mistake; but God would reward us hereafter, and we should divest ourselves of our own glory, and give all to God alone. The 16th verse appeared to be one of the finest instances of inspiration in the Bible, and it was noteworthy that throughout the New Testament the name of Jesus was associated with His humility and death. His coming had been deferred because it was not God's will that any should perish, so that the days of grace were still extended to those who had not yet received Christ as their Saviour. Referring briefly to the addition to Biblical doctrine by the

Roman Church, and the spread of ritualism, the speaker then alluded to the springing-up of another system called rationalism, the advocates of which questioned almost every fundamental doctrine in the Bible, including the account of the Creation as recorded in Genesis. If the first chapter of that book were expunged from the Bible, or its record successfully challenged and controverted, the whole faith and doctrine of Christianity would be overthrown, since the Word of God would be robbed of its truth. But "if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life."

Mr. C. Russell Hurditch (Director of the Evangelistic Mission), in a few remarks, referred to the idolatrous and mercenary practices, so characteristic of Romanism, as witnessed by him in Rome and other parts of Italy, and even in our very midst. The number of the Beast (666), appeared to be stamped on its whole history, character, and teaching. She had substituted human tradition for the word of God, and accumulated wealth by the aid of the confessional box, and the devices of priestcraft at the dying-bed. She could command money for the most elaborate and costly buildings everywhere. The Christians seemed to be fast asleep, and we were living in perilous times, and there were indications that this was the darkness before the dawn. Tens of thousands of pleasure-seekers—"lovers of pleasure more than lovers of God"—thronged the streets on Sundays, bands were playing to multitudes in many parks; museums, picture galleries, and concert rooms were open, and by-and-by we must expect as a sequence the theatrical and music hall performances; and while the Sunday newspapers and novels were read to an unprecedented extent, the Bible was ignored or neglected by millions even in this so-called Christian land. "Evil men and seducers were waxing worse and worse," and because "iniquity abounded the love of many waxed cold." The prophetic description of the last days and warnings given in the epistles of Peter and Paul were being rapidly fulfilled. All these facts were solemn signs of the times, which warned us to look for the coming of our Lord, and to be ever ready for His gathering call.

At the close of the afternoon session, most of the company repaired to the school-room for a tea and social intercourse, after which a series of sacred melodies, recently published, were heartily rendered by the company of Christian workers and friends, led by a choir, with Mrs. Sims and Mr. F. H. Hutchins as soloists.

THE EVENING MEETING

having been opened with hymn and prayer, Mr. J. J. Sims again addressed the large audience. He wished to direct attention to

THE MIGHTY MEN OF DAVID,

enumerated in 2 Samuel xxiii., and drew an analogy between them and men of the present day. David's men shared with him his sufferings, toils, and battles, because they knew he was chosen by God to become king, and they believed the word of God, waiting in the days of the rejection of David till he should come to the throne. And they fought against the Philistines, the enemies of David, but not against the

children of Israel: he prayed that God would deliver us from fighting against those, who, though not against us, differed with us. Those mighty men were warriors, and wielded the material sword, whereas our warfare was a spiritual one, as we had to fight against spiritual enemies; and we had to wield the sword of the Spirit, which was the word of God, since so many denied the Scriptures. We must also have "an excellent spirit" to stand boldly against the enemies of the Lord, like those men stood for God and David, around whom they centred. One characteristic of them was that they showed one heart and one mind towards David as their leader. And we could not expect success in our warfare for God, unless we listened to His voice and obeyed Him, as became a servant to his master. We needed to know what God required of us, and to follow His commands; to turn from man altogether and trust wholly in God at all times of difficulty and opposition, and regard ourselves as nothing in His sight. Standing as we were at the close of the present dispensation, the questions came to us, "What were we going to do?" "Were we living for Christ?" We should be self-surrendered, not wishing to be great people, nor wonderful people, and not flinching from, nor yielding to that which is evil. He prayed that God would stir up a yearning love for souls, even as the heart of Christ was going out towards those perishing around us, making us remember that every time a soul was won for Christ He saw the travail He had himself passed through, and was satisfied.

BIBLE SIMILES.

Mr. Walters, who dealt with the general character of the Bible, enumerated many of the various similes under which the Book was represented in its own pages, such as the "sword of the Spirit," the "incorruptible seed," "a lamp," "a hammer," and so on; and to each of these figures of speech he added a few descriptive remarks. He concluded with an advocacy for a far wider distribution of the whole Bible amongst the heathen, written in their own tongue, instead of the fragments which are at present doled out to them.

Lord Radstock, in an address marked with much power, cited instances in confirmation of his belief that the "showers of blessing," about which they had been singing during the evening, were already coming; and one of these had reference to the readiness with which the people of India received the Bible in their own language. His deep conviction was, there never before had been a time, as there was now, when the people were prepared, in a variety of ways, to receive Christ as their Saviour; and God was answering prayer, though we might not see it, because of our slow state, and therefore we did not give thanks to God for it. We needed to be more alone with God if we wished to have spiritual power, as there was a great danger of our falling into mere religiousness. The Spirit would give us life and power, and God had not substituted even the written Word for the Spirit. It is so easy to possess the former without the latter. Very few people knew what it was to "stand before the Lord," or to wait upon God, as the Levites were commanded to do, and to "minister unto Him"; and Christ, when on earth, called His disciples that they might be "with Him," thus bringing

them into positive intercourse with Himself. The speaker denounced the readiness with which people would flock to hear a particular preacher, but *not* to hear the voice of the living God; as though they did not seem to understand what that meant. In the majority of religious meetings it was doubtful whether people ever met God at all, though they might express the hope that they had done so; they entered into mere talk at many such meetings, forgetting that they were assembled to converse with God, whereas in the presence of an earthly sovereign they would not so conduct themselves. We had as much need to be aware of Rutualism as of Ritualism. It was a blessed thing to be always with Christ, as His disciples were, who followed Him wherever He went—on the lake, up the mountains, or into the city; and we should humble ourselves before God, and become obedient to His will, and trust Him for all power. The putting aside of self, putting on Christ, and allowing God to prepare us for His own use, were our further needs, in order that we might become as nothing before Christ, and that He might be “all in all” to us.

There were several of the Lord’s servants present whose words of ministry it would have been a pleasure to hear, but on Bank-Holidays it is desirable to close early, so after a few warm exhortatory remarks from the Rev. James Oatez (of Acton) on “working, waiting, and watching for Jesus,” the conference, which proved a real “time of refreshing” to many, was brought to a close, at about 8.45 p.m., by a brief period of praise and prayer.

WATCH!

“I say unto all, Watch!”—MARK xiii. 37.

WATCH for the morning, whose glory we trace,
 Watch for the morning, it cometh apace,
 Watch for the morning when Him we shall see,
 Watch for the morning when like Him we’ll be.

Watch for the morning when tears will be stayed,
 Watch for the morning of sorrows allayed,
 Watch for the morning of bitterness gone,
 Watch for the morning of gladness alone.

Watch for the morning of unions restored,
 Watch for the morning of joyous accord,
 Watch for the morning, no longer to roam,
 Watch for the morning of welcoming home.

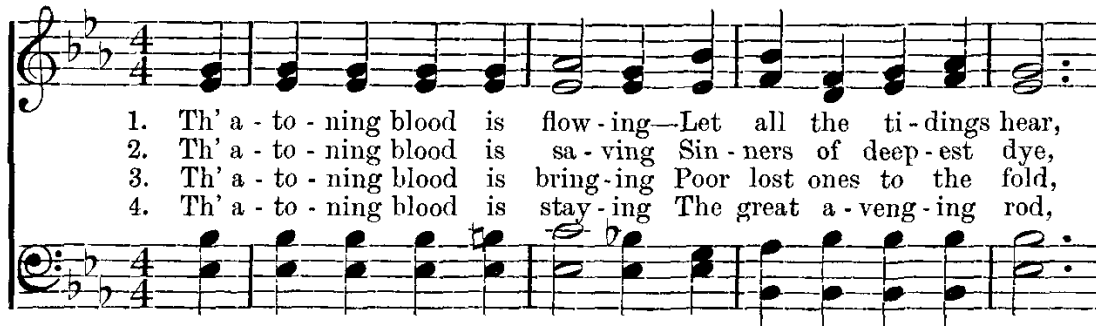
Watch for the morning with uplifted eye,
 Watch for the morning, it draweth so nigh!
 Watch for the morning, to triumph give room,
 Watch for the morning; hark! “Quickly I come!”

ALBERT MIDLANE.

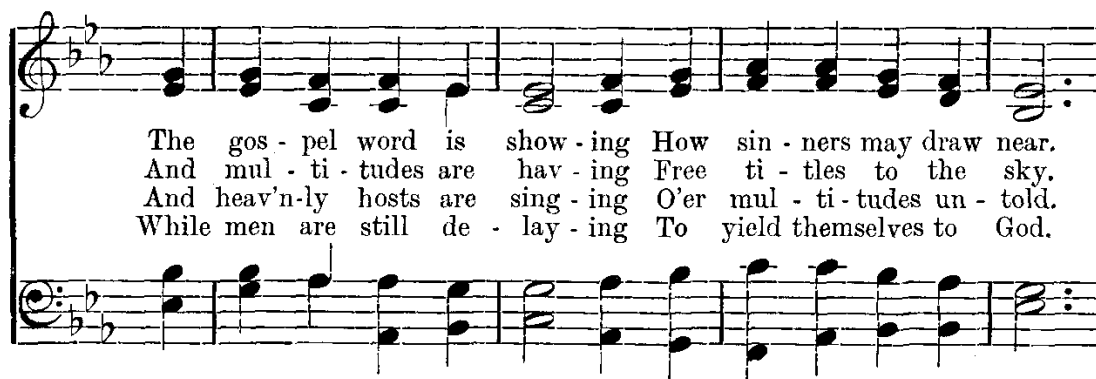
The Atoning Blood.

THE BATTLE-CRY OF THE GOSPEL.

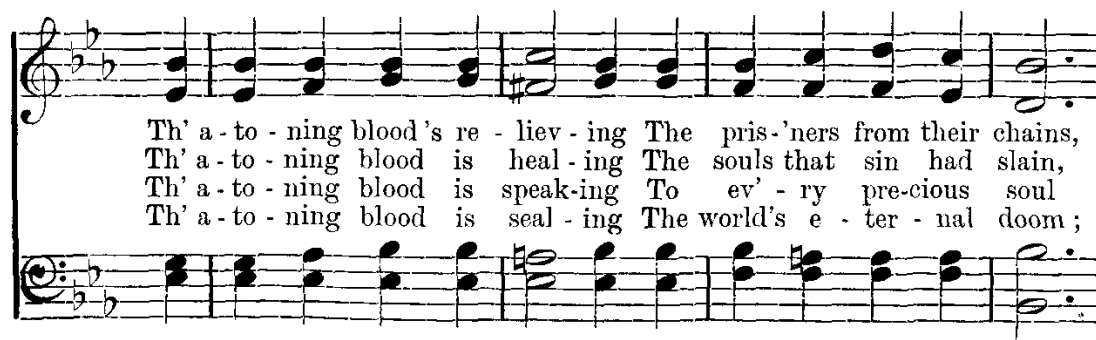
Words by C. RUSSELL HURDITCH.



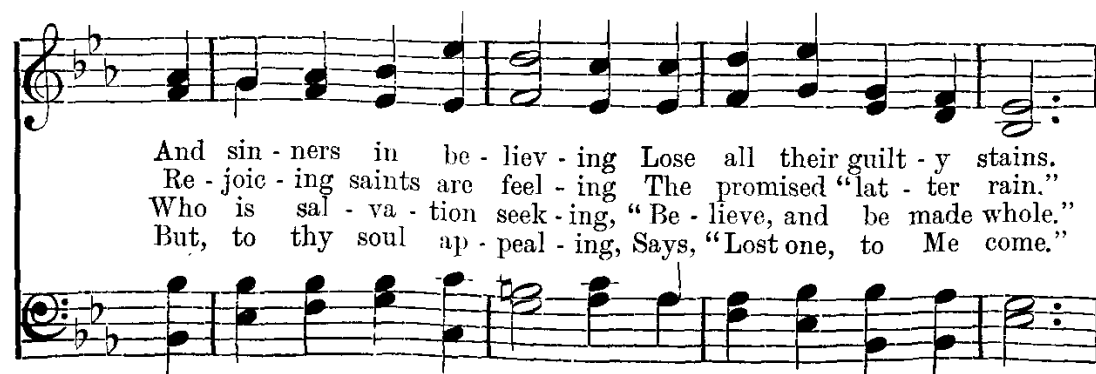
1. Th' a - to - ning blood is flow - ing—Let all the ti - dings hear,
 2. Th' a - to - ning blood is sa - ving Sin - ners of deep - est dye,
 3. Th' a - to - ning blood is bring - ing Poor lost ones to the fold,
 4. Th' a - to - ning blood is stay - ing The great a - veng - ing rod,



The gos - pel word is show - ing How sin - ners may draw near.
 And mul - ti - tudes are hav - ing Free ti - tles to the sky.
 And heav'n - ly hosts are sing - ing O'er mul - ti - tudes un - told.
 While men are still de - lay - ing To yield themselves to God.



Th' a - to - ning blood's re - liev - ing The pris - 'ners from their chains,
 Th' a - to - ning blood is heal - ing The souls that sin had slain,
 Th' a - to - ning blood is speak - ing To ev' - ry pre - cious soul
 Th' a - to - ning blood is seal - ing The world's e - ter - nal doom;



And sin - ners in be - liev - ing Lose all their guilt - y stains.
 Re - joic - ing saints are feel - ing The promised "lat - ter rain."
 Who is sal - va - tion seek - ing, "Be - lieve, and be made whole."
 But, to thy soul ap - peal - ing, Says, "Lost one, to Me come."

The Atoning Blood—*continued.*

CHORUS. *Faster.*

It is the blood . . . it is the blood . . . it is the blood, it is the blood,

it is the blood . . . it is the blood . . . it is the blood, it is the blood,

Rit.
it is the blood that ma-keth an at - one - ment for the soul.

AN EXTRACT.

Live IN the love of God. Live ON the love of God. Live FROM the love of God.

Start from, and continue in, the fulness of God's love to us in Jesus Christ, and never be tempted to look again to anything else but the blood of Jesus Christ, which cleanseth us from all sin. And each time you go to the Lord's Table and commemorate the dying love of Christ, say to yourself, Now I am showing to all the world the death of the Lord Jesus Christ; that He has finished the work of God's divine salvation for me, and that "He has offered a complete, all-sufficient, and full atonement for me." Rejoice that Christ is here, and that He is soon coming to receive me to Himself as a member of His body and His all fair Bride, and to share His glory for ever and ever. Amen.

THE DAY OF THE LORD.

No 3.

By PASTOR F. E. MARSH.

(Continued from page 147.)

4. *Humanity and the earth generally will be blessed. It will be a time of increase in the product of the earth,* as we have it in Isaiah xxx. 23-26, "Then shall He give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures. The oxen and the young asses likewise that ear the ground shall eat clean provender, which has been winnowed with the shovel and with the fan. And there shall be upon every high mountain, and upon every high hill, rivers and streams of water in the day of the great slaughter, when the towers fall. Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound." "And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim" (Joel iii. 18). "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seeds; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God" (Amos iii. 18).

5. And not only do we find in the day of the Lord a great increase in the riches, but *the length of human life will be greatly extended.* We read in Isaiah lxxv. 19-24, "I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be heard no more in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed, and they shall build houses, and inhabit them: and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of the tree are the days of my people, and mine elect shall long enjoy their work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." I believe that human life will be extended as long, if not longer, than those we read of in the early part of the book of Genesis, namely, the Patriarchs.

6. *In the day of the Lord there will be rest from war.* When we think of the 350 millions a year that are paid to keep up the armies of Europe,

When we think of all this money spent, and when we think of the millions of soldiers armed to the teeth, every nation looking with more or less suspicion upon each other, how glad we should be that it will not be so in the day of the Lord. We read in Hosea ii. 18, "And in that day will I make a covenant with them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely." And in Micah i. 4, "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hill, and people shall flow into it, and many nations shall come, and say, Come, and let us go up into the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth out of Zion, and the word of the Lord from Jerusalem, and He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under His vine and under His fig tree; and none shall make them afraid: for the mouth of the Lord of Hosts hath spoken it." This is what shall surely come to pass, for Jehovah has spoken it. Let me say before I close, the subject is so vast that I have but touched upon it, but I want you to read your Bibles for yourselves, to read the prophecies, so that you may see what God has said is coming to pass. Read your Bibles carefully, prayerfully seeking the guidance of the Holy Spirit, and He will enable you to know what is about to take place on the earth.

7. *In the day of the Lord there shall be no more discord among the animal creation.* "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain, saith the Lord" (Isaiah lxxv. 25). "The wolf shall also dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all My holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isaiah xi. 6-9). How God is going to change the nature of the lion, I don't know—it will be no longer carnivorous but herbivorous. All this will literally come to pass in the day of the Lord. In Christ's millennial glory. In the "thousand years" spoken of in the book of Revelation. That time about which men are scoffing, we hear it every day, men are speaking mockingly of the word of God, and bringing down that sacred oracle, and applying it to what it has nothing at all to do with God. If you will read the Parliamentary speeches you will see how some of the members quote Scripture when they want to give expression to some thought. This irreverence

shall not be in the day of the Lord, for the Lord He shall reign in power and righteousness.

I would say to all of the Lord's people, as I say to myself, the one thing that will make the millennium a time of blessing will be the presence of the Lord Jesus Christ in His power, and because He reigns there will be peace and prosperity. And if you and I would have peace, plenty, and prosperity, in a spiritual sense, we shall only know these blessings as Christ reigns in our hearts, and if He reigns there we shall have indeed millennium blessing. Oh, that we may sanctify Christ in our hearts!

Now, a word of warning to the unsaved. May God by His Spirit lead you to think of those Scriptures I have touched upon, for just as the Scriptures shall literally be fulfilled that speak of God's power and of Christ's glory, so shall those Scriptures be fulfilled to the very letter that speak of Christ when He comes in judgment. Dear friends, just as the many prophecies that relate to the death, life, and resurrection of the Lord Jesus Christ have been fulfilled, and have become historical facts, so will God keep His word in the day of the Lord. I pray you in my Master's name flee from the wrath to come. Haste ye to Christ. He alone can save you. His power will keep you, and you shall shelter near His wounded side. He alone can give you peace. Resting in Him you will be safe from God's fearful wrath in the day of the judgment. May I be so for His name's sake. Amen.

THE PROPHETIC WORD CONFIRMED.

2 PETER i. 19.

By JAMES SPRUNT, Author of "*Gleanings in the Hebrews*," "*Jehovah Titles*," &c.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."

THE "light that shineth in a dark place" should not be confused with the "day star"; and "the hope" of the Christian should not be confounded with the "word of prophecy." In the scripture before us these things are contrasted the one with the other. Let us look at the verse in detail:—

- 1st. We have a more sure word of prophecy.
- 2nd. We do well to take heed to it.
- 3rd. *Until* the day dawn and the day star arise.

1st—"WE HAVE ALSO A MORE SURE WORD OF PROPHECY," or, as the R.V. has it, "We have the word of prophecy made more sure." Mr. Newberry renders this part of the verse: "We have also more sure the prophetic word"; whilst Mr. Rotherham says, "more firm"; Dean Alford, "more secure"; and Sheldon Green, "on sure ground." These various translations, whilst differing in words, all seem to agree in their testimony to the fact that the prophetic word had been in some way or another *confirmed*. In order to make this paper helpful, we shall ask (A) What is the prophetic word? and (B) How was it "made more sure" or confirmed.

(A) What is the prophetic word? *Answer*—In the verse under consideration we believe that the prophecies of the Old Testament Scriptures are referred to. Peter, James, and John, when they were upon the earth with the Lord, had no other “prophetic word” than that which was contained in the Book, including all the books from Genesis to Malachi—their Bible and the Bible of our Lord Jesus Christ. The Old Testament saints had this prophetic word, and it was to them the testimony of God to the coming kingdom of His Messiah. Let it be understood, however, that, not for their sakes alone, but for ours, it was written, as was also the prophetic truth of the New Testament.

(B) How was this prophetic word made “more sure”? *Answer*—The scene upon the Mount of Transfiguration was a confirmation of prophecy, and it was *then* and *there* that the prophetic word was “made more sure.” That this is the truth will be quickly seen by a glance at the previous verses (16–18):—

“For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of His Majesty. For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in Whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount.”

The prophetic word was all about the coming and kingdom of the Messiah, and it was the means of causing many to “look for redemption in Jerusalem” (Luke ii. 38). Hence, because of the slowness of heart to believe *all that the prophets had spoken*, the two disciples, on their way to a village called Emmaus, were

SAD INSTEAD OF GLAD.

Said they, “We trusted that it had been He which should have delivered Israel.” So He was, but the time was not yet, and this they would have known if they had only believed *all that the prophets had spoken*. But we must notice, that because the prophetic word was about the coming and kingdom of the Lord, so He, before leaving this scene, would confirm that word. Hence it is that He said unto the disciples, “Verily I say unto you, that there be some of them that stand here, which shall not taste of death, *till they have seen the kingdom of God come with power*” (Mark ix. 1). And what did our Lord mean? That they should not taste of death (*i.e.*, bear the sufferings of death*) until His earthly kingdom was set up? No, that is impossible, for the simple reason that all those disciples have not only borne the sufferings of death, but have died, *and the kingdom has not been set up*. What, then, did He mean when He said that some should see the kingdom of God come with power? We answer, He did not refer to the actual setting up of that kingdom, but to a *prophetic foreshadowing of it*. Perhaps some will object, and say that that would not be actually seeing the kingdom. To such we would draw attention to Isaiah vi. and the Book of Revelation.

* It will be noted that the Lord did not say that they should not *die*, but *taste* of death. This seems to imply that they should not bear the *sufferings* of death until they had seen His glory, which would be the means of sustaining them, Comp. Heb. ii. 9. “Suffering of death—taste death.”

Isaiah says, "I saw the Lord sitting upon a throne . . . Mine eyes have seen the King the Lord of Hosts." Is it true? Did he see what he said he did? Yes, in vision, but not actually. John, in the Revelation, is continually saying, "I saw," "I beheld," "I heard." Did John actually see the things which he describes? Not all of them, if any, for the one reason that the majority of the things which are described are "the things which shall be hereafter," but in vision he did see them all. And so it was at the Transfiguration—"they saw His glory" (Luke ix. 32), and as Peter says, they were "eye witnesses of His Majesty."

SEVEN is considered to be the perfect heavenly number, and we suggest that SIX may be the perfect number in relation to the earth. Our reason for mentioning this will be seen presently. Let us now turn to Mark ix., and read verses 2 to 7 :—

"And after six days Jesus taketh with Him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and He was transfigured before them. And His raiment became shining, exceeding white as snow: so as no fuller on earth can white them. And there appeared unto them Elias with Moses: and they were talking with Jesus. And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for Thee, and one for Moses, and one for Elias. For he wist not what to say; for they were sore afraid. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is My beloved Son: hear Him."

We note, it was "after six days" or "about an EIGHT days" (Luke ix. 28) after the Lord had spoken to His disciples about seeing the kingdom of God, that the Lord was transfigured before them. We may suppose it was between the SIXTH and EIGHTH days, thus making it the SEVENTH day. This suggests an interesting line of thought, but we must not pursue it now. We desire to draw attention more especially to the scene itself which is now brought before us. It is typical of the kingdom of God as it will be when the Son of man comes to reign over the earth. Now in this scene six persons are mentioned, suggestive of the perfection of that kingdom on and over the earth when the will of the Lord shall be done "as it is in heaven." 1st—There is JESUS Who will ever be the head and centre of all blessedness. 2nd—There is ELIJAH, who never died, a type of saints who will be caught up by the Lord at His coming, and who will consequently never die. 3rd—We see MOSES who did die, and whom God buried, raised up from the dead, a fit representative of all sleeping saints who will "rise first" at the coming of the Lord for all who are His. 4th, 5th, and 6th—We have PETER, JAMES, and JOHN in their natural unchanged bodies, representing those who will be living upon the earth "when all shall know the Lord, from the least to the greatest."

The prophetic word said these things should be, and now this transfiguration scene in the holy mount confirmed or "made more sure" that prophetic word.

2nd—WE DO WELL TO TAKE HEED TO THE PROPHEPIC WORD. The prophetic word is a revelation from God, and on that account we shall do well to pay heed to it. It is like "a light that shineth in a dark place," or, as the R.V. says, "like a lamp shining in a squalid place" (margin). In the dark, dusky, murky, squalid world in which we live the prophetic

word is like a lamp that will illuminate the darkness, although it cannot dispel it. The world gets

DARKER AND DARKER

in spiritual things, and that in spite of some who would have us believe that there is improvement all along the line. The Word of God plainly declares that "evil men and seducers will wax

WORSE AND WORSE,

deceiving, and being deceived" (2 Tim. iii. 13); and this will go on until it finally culminates in the man of sin—the antichrist. How dark would all this scene be if it were not for "the lamp" of prophecy? Man seems to be having his way and claiming everything for himself, doing his best to shut out God. But the prophetic word tells us of Him Whose name is called "Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." It tells us that this very world of ours is to be under His government, "and of His kingdom there shall be no end." Men may now be "lovers of their own selves, covetous, boasters, unthankful, and unholy; but soon the peoples will be given unto the Son of man as His inheritance, and the uttermost parts of the earth will be His possession. Then He will break them with a rod of iron, and break them in pieces like a potter's vessel (Psalm ii.). Thus light is shed upon the darkness through the prophetic word. But, as we have intimated, lamp light can only *illuminate* the darkness, it cannot *dispel* it. Therefore we are told to take heed unto it—

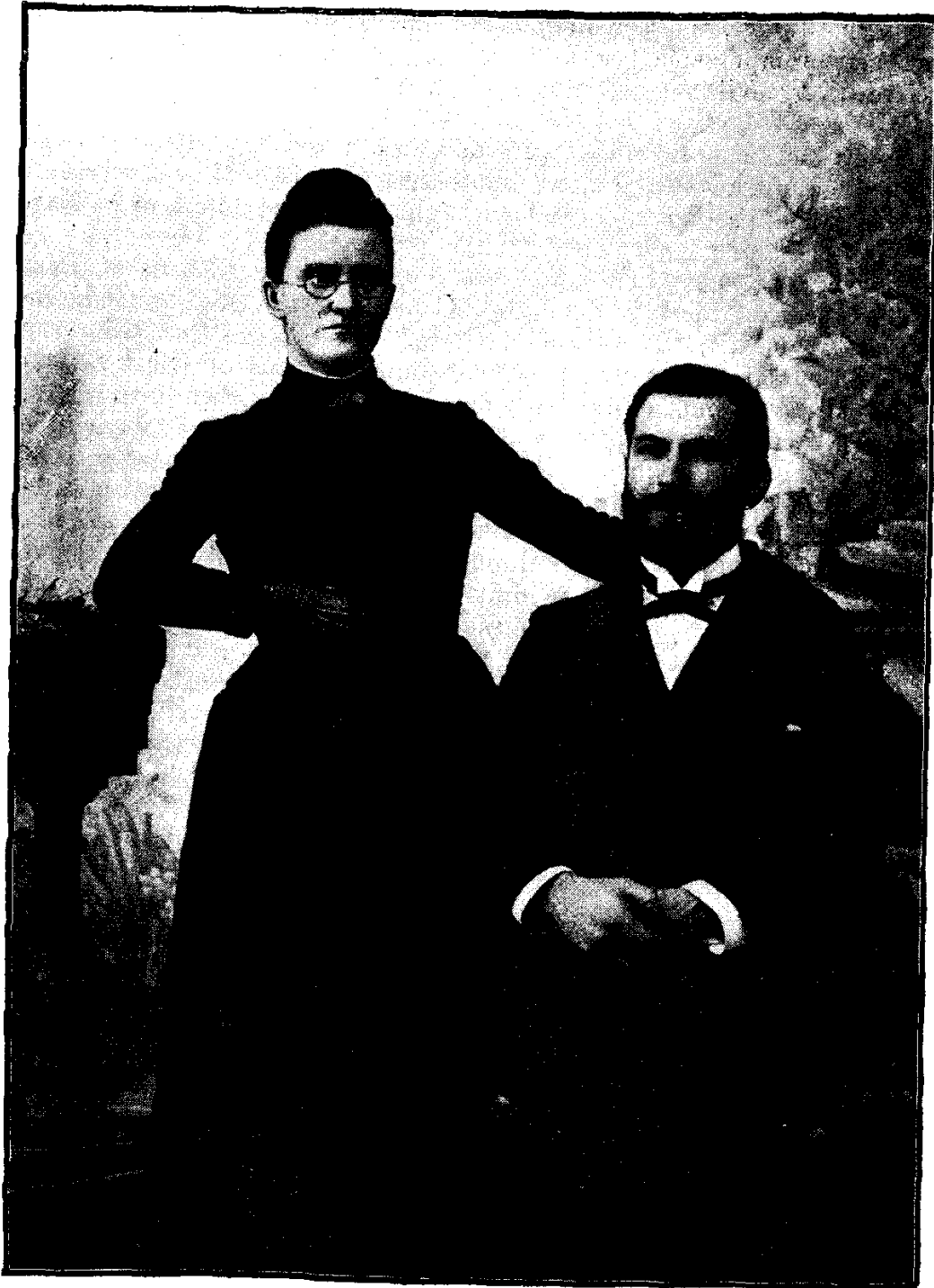
3rd—"UNTIL THE DAY DAWN, AND THE DAY STAR ARISE IN YOUR HEARTS," or until the "morning star arise in your hearts."—*See translations by Darby, Rotherham, and Alford.*

The "lamp" of the prophetic word was good, but the "day star" is better. It is profitable to take heed to every part of prophecy, but we have something more—something better presented to us. It is a good thing to have a lamp in the darkness, but a better thing to have the darkness dispelled.

We note that it is not a question of daylight dawning upon the world in darkness, but it is of the day shining through into the heart of the believer. What, or rather *Who*, is the "day star" or "morning star" here spoken of? Can we have any doubt? Surely it must be CHRIST HIMSELF, as He says, "I am the bright and morning star" (Rev. xxii. 16). The lamp of prophecy will give some light on the objects surrounding us during our pilgrimage here, but

WE SHALL SEE PERFECTLY CLEAR

if the day shines through upon our path. And this will be our joy and privilege if the "day star shall arise in our hearts." Does one ask, How and when can this take place? We reply, As soon as the Lord Jesus Christ is laid hold of as *the hope* of the believer. It is blessed to know that the Lord will come to this earth and put all things right; but it is far more blessed for individual believers to know that the Lord will come for them *before* He comes to the world. To have our hearts centred upon the Lord as the One Who will "come to receive us unto Himself," according to His own promise in John xiv., is to enjoy, by the power of the Holy Spirit, fellowship with Christ, and a consequent daily walk with Him "in the light."



THE LATE DR. AND MRS. LEACH (MISSIONARIES),
RECENTLY MURDERED AT SFAX, NORTH AFRICA.

[See page 197 (June).

VOICES OF THE PSALMS.

NUMBER 30.

By JOHN GRITTON, D.D.

THE DEDICATION OF THE HOUSE.

PSALM xxx.

EVERY word of God is good, and pure, and useful. In every inspired utterance there is nourishment, or furniture, or medicine for believing souls. The force and fruitfulness of a psalm will, notwithstanding, depend more or less on our knowledge of the conditions under which it was composed. This thirtieth psalm is more valuable than gold, and sweeter than honey, even to one who never asks himself when and by whom it was written, who knows only that it is the utterance of a pious soul, in whom the Holy Spirit has begotten a heart of grateful remembrance, and from whose ready lips He pours forth the song of praise.

We may admit this, and yet sympathise with students who seek to gain from the psalm, not only some, but all possible good, and by more fruitfully using the psalm, more abundantly magnify the Holy Spirit, who moved in the writer's heart, and spoke by his lips.

Many have tried to localize and date this psalm. Guided or misled, as the case may be, by the prefatory description of the psalm, they have variously attached it to three prominent events in the life of David. The more common idea associates the song with 2 Sam. v. 11, vii. 2, and sees in it a connection with the dedication of the house of Cedar, built for the King in his newly-acquired capital.

The next most common conception of the psalm connects it with 2 Sam. xx. 3, and beholds in it the utterance of David's heart when he purged his desecrated palace, after Absalom's rebellion, and reconsecrated the house unto his God.

Each of these conceptions springs from the very questionable rendering of the Hebrew title which commences the psalm—"A psalm-song at the dedication of the house of David." Common as is the rendering, and often as it is reproduced in many translations into many languages, it is incorrect. The English revisers have acknowledged this by their rendering—"A psalm; a song at the dedication of the house; a psalm of David."

This correction leaves the student more at liberty to give full consideration to internal evidence as to the time and circumstances in which the psalm was written. Giving full weight to various expressions found in the writing, it seems very probable that we have before us one of the latest of David's writings, written after his numbering of the people, at the time when he dedicated an altar on the plot of ground which he had purchased from Araunah the Jebusite. "David bought the threshing-floor and the oxen for fifty shekels of silver, and David built there an altar unto the Lord, and offered burnt offerings and peace offerings" (2 Sam. xxiv. 24, 25). It is clear that David, besides securing the threshing-floor, made a far larger purchase, for thus we read in the corresponding passages in the Chronicles—"David gave to Ornan for the place six hundred shekels of gold by weight. And David built

there an altar unto the Lord, and offered burnt offerings and peace offerings, and called upon the Lord; and He answered him from heaven by fire upon the altar of burnt offering. . . . Then David said, This is the house of the Lord God, and this is the altar of the burnt offering for Israel" (1 Chron. xxi. 25, 26, xxii. 1). The land is purchased—the land on which Solomon built the temple—and it is consecrated and dedicated as "the house of the Lord God." Then it was, we think, that David composed the thirtieth psalm—a song of dedication, not of his own royal palace, but of the house of Jehovah, the palace of the King of Kings.

The place was determined by God. "And God came that day to David, and said unto him, Go up, rear an altar unto the Lord in the threshing-floor of Araunah the Jebusite . . . as the Lord commanded" (2 Sam. xxiv. 18, 19).

Nearly nine hundred years earlier, Abraham had, on this spot of ground, offered his son Isaac on the altar which he had there builded; and there first the Lord revealed Himself by His great name Jehovah. He who then prevised the place now provides it. "The Lord loveth the gates of Zion more than all the dwellings of Jacob." "This was the spot which He had chosen, to place His name there."

David himself had chosen another site for the house of the Lord. "Lo, we heard of it at Ephrata; we found it in the fields of the wood" (Psalms cxxxii. 6). Now, however, he learns the Lord's will and falls in with the divine appointment.

It seems to us that our psalm teaches many lessons, whatever may have been the cause, time, and place of its production; but that it is more full of instruction and blessing when regarded in its chronological setting.

David had been in sore trouble. Sick, stricken, depressed to the very gates of Hades, trembling in face of death, and conscious of the anger of God.

In the midst of great prosperity, and feeling his glory unassailable, he had fallen under the dominion of pride. He forgot that only in the favour of his God was life, and that by that favour only could his mountain be made strong and invincible. Satan saw his opportunity. He "stood up against Israel, and tempted David to number Israel" (1 Chron. xxi. 1). In spite of protests from Joab, he carried out his purpose; but was not suffered to complete it (*v.* 6) before he was made aware that God was displeased with the thing, and that the King's pride had brought his people into great danger. God hid His face from David, and the vainglorious monarch was troubled. Something which does not appear on the face of the history made this numbering of the people peculiarly sinful, and specially abominable before God. Gad, the prophet, is sent to David to deliver the fearful message that the King must select one of three punishments—three years' famine (1 Chron. xxi. 10), three months' flight before pursuing foes, or three days' pestilence.

David confesses his sin, which is great, cries for pardon, which is not vouchsafed, and by the exercise of re-awakened faith selects to fall into the hands of God, and not into the hands of man (2 Sam. xxiv. 14). The Lord approves the mourner's choice, saves him and his people from man, and does not permit his "foes to rejoice over him."

But the hand of the Lord is not withheld. The pestilence is sent forth, as was the death stroke in Egypt ages before, by the hand of an angel. Seventy thousand of Israel die; there is mourning throughout the land. The avenging angel approaches Jerusalem with his awful commission to destroy it; his course is stayed over the spot on which, ages afterward, the wrath of God against sin was assuaged by one death, once inflicted. David lifts up his eyes; he beholds the angel with his arrested sword between the earth and heaven, over the threshing-floor of Araunah. Clothed in sackcloth, and prone in ashes, the King and his princes cry to God for mercy. David supplicates that the rest of the penalty might be exhausted on himself and his family; but Jehovah is now ready to forgive; the plague is stayed, the sword is sheathed. The three days are shortened; Jerusalem is saved. The wrath of God has endured "but for a night." Joy comes "in the morning." Life for death; for the pestilence, health. The pit and Hades close their gates. Not from the dust of the pit, but from redeemed men, goes up the cry—not now of dread and despair, but of joy. For sackcloth, gladness; and instead of mourning, the dance of pious gratitude.

Now can the rescued King extol the Lord. His glory, his soul, and his tongue sing praise to his Saviour God, and once again is the vow uttered—"O Lord my God, I will give thanks unto Thee for ever."

Innumerable are the lessons of our psalm. We can but indicate a few of them.

1. Times of success and quiet are not always seasons of security. We need to watch and be sober at such times. No dog moved his tongue against David. All his foes were vanquished, and war had ceased from the land. He felt his mountain strong; pride crept in; with pride came Satan; and by Satan came folly, wilfulness, and self-exaltation. "Let him who thinketh he standeth take heed lest he fall" (1 Cor. x. 12).

2. Satan is not yet bound or powerless. He may find a way into our hearts also, and stir us up to pride, waywardness, and self-conceit. "Our adversary, the devil, goeth about" (in subtlety or in violence) "seeking whom he may devour" (1 Peter v. 8, 9).

3. In all discipline may we know the rod, and who hath appointed it, humbling ourselves under the mighty hand of God, that we may be "lifted up in due time" (Micah vi. 9; James iv. 10).

4. Out of the lowest depths into which sin may have cast us, let us look upward and call to mind the divine mercies, that we faint not, nor let go our confidence (Psalms cxxx. 1; Heb. x. 35).

5. The shaking us out of the false quiet of self-elation, and the seeming removal of foundations, may be God's method for establishing foundations, and building up the walls of the house of God in our souls, which shall never be removed nor shaken.

6. Confession of sin may shorten discipline. The three years may shrink into three months, the three months into three days, and the three days into one only, a day of sharp affliction, to be crowned by fresh manifestations of divine goodness. Weeping may endure for a night only, and then the morning with its songs.

7. Let all our psalms, however sad with sin, and sorrow, and confession, begin and end with praise. "I will extol Thee, O Lord." "O Lord my God, I will give thanks unto Thee for ever,"

THE COVERINGS OF THE TENT.

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

"And thou shalt make a covering for the tent of rams's skins dyed red. And a covering above of badgers' skins."—EXODUS xxvi. 14.

THE RAMS' SKIN COVERING.

IT is not called a covering for the TABERNACLE, though, in one sense, that is true, but a covering for the TENT; for it is not the Church in Spirit, but the Church in testimony, that especially needs this covering. The curtains of goats' hair formed a tent upon the Tabernacle. These rams' skins dyed red form a covering for the tent.

The LAMB was the type of the Lord Jesus in the meekness, gentleness, and lowliness of His CHARACTER; the RAM the type of Him in the strength, firmness, and decision of His TESTIMONY.

The rams' skins being dyed RED add another thought, that of the atoning death and precious blood of Him who was "the faithful and true witness." The tent under the covering of the rams' skins dyed red shews the Church as accepted in the person, and under the cover and shelter of the blood of the Lamb.

When the first intimation of gospel grace was given by God Himself to our first parents in the garden of Eden, in those words, "The seed of the woman shall bruise the serpent's head," Adam, on the part of himself and of his wife, made his confession of faith, by calling his wife's name Eve, the mother of all LIVING, though the sentence of death had just been pronounced on himself and his posterity on account of sin. Yet he calls her not the mother of all dying, but of all living, for faith laid hold on the promise, and associated in life and victory with the virgin's seed who was to come, all who should believe in Him. Thereupon God made, as a substitute for the aprons of fig leaves, which unbelief had sewn together, COATS OF SKIN, and clothed them. Thus Adam and Eve no longer appeared in their nakedness and shame, but clothed and covered by God Himself in the skin of that victim which probably was the first sacrifice, foreshadowing the bruising of the heel, and the atoning death of the woman's promised seed.

In like manner the tent, covered with this covering of rams' skins dyed red, shews the Church in its testimony as seen in Christ, "in whom we have redemption through His blood, the forgiveness of sins, according to the riches of God's grace." And, as THUS SEEN, notwithstanding all the failure in testimony of those composing it, and their unworthiness in themselves, what was said of Israel may be applied to them, "He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel" (Numbers xxiii. 21). While, at the same time, we know that there was no iniquity nor perverseness that God did not discover and deal with, as walking in their midst.

It is important to remember this, that the Church's completeness in Christ above, does not exempt her from God's fatherly discipline, and the judgment of the Lord Jesus down here. Totally the reverse. We are called to walk worthy of God unto all well pleasing, and to adorn the doctrine of God our Saviour in all things. And we are dealt with on the ground of this high responsibility. "You only have I known," said God to Israel, "of all the families of the earth: therefore I will

punish you for all your iniquities" (Amos iii. 2). The more God's presence is manifested in the assembly, the more will it be felt that He is of purer eyes than to behold iniquity, and cannot look on sin.

THE BADGERS' SKIN COVERING.

This covering typifies the Church in its outward appearance, as seen by man. "As the tents of Kedar" (Song of Solomon, i. 5). "I clothed thee also with brodered work, and SHOD THEE WITH BADGERS' SKIN" (Ezekiel xvi. 10). It is the PILGRIM ASPECT of the Church, which is thus presented, in which it is conformed to the lowly appearance of Jesus of Nazareth when on earth. Therefore, whilst walking in conformity with the pattern thus set us by our Lord, "the world knoweth us not, because it knew him not" (1 John iii. 1.).

SOLOMON'S TEMPLE was "exceeding magnificent," for it was the type of all the redeemed in glory.

The TABERNACLE, though all glorious within, was covered with a covering of badgers' skins: for it is the figure of the Church in the wilderness.

SUMMARY OF THE CURTAINS.

Looking on the Lord Jesus while on earth as typified by the tabernacle (John i. 14), the inner wrought curtains answer to Him as the SON OF GOD in His Spiritual excellency and beauty. "Declared to be the Son of God with power, according to the Spirit of holiness" (Rom. i. 4).

The goats' hair curtains, as the SON OF MARY (Luke i. 35), made in the likeness of sinful flesh (Romans viii. 3), yet personally that holy thing born of the Virgin.

The rams' skins dyed red present Him as the SON OF MAN in testimony, both in life and in death.

And the badgers' skin covering, as Jesus of Nazareth, the SUPPOSED SON OF JOSEPH, the stranger here, to whom the world was a wilderness, and life a pilgrimage from the manger to the Cross.

But regarding the tabernacle and tent, with its coverings, as typical of the Church of God, the curtains of fine linen represent the Church in Spirit as the workmanship of the Holy Ghost.

The goats' hair curtains, the Church in outward responsibility.

The rams' skins dyed red, the Church in testimony, as seen of God in Christ under the shelter of His atoning blood.

And the badgers' skin, the Church as seen by the world in her pilgrimage character, and her outward condition here.

In RESURRECTION GLORY, however, the internal workmanship of the Holy Spirit, as typified by the curtains of the tabernacle, will appear in all its Divine perfection and beauty.

The FLESH, with all its imperfections, will be done away for ever, these vile bodies fashioned like Christ's glorious body, this mortal will have put on immortality, and this corruptible, incorruption. The goats' hair tent will be exchanged for the "building of God, the house not made with hands, eternal in the heavens" (2 Cor. v. 1).

But the Church will ever appear as accepted in God's beloved, their robes washed and made white in the BLOOD OF THE LAMB.

While the PILGRIM garb will be exchanged for the becoming robes of royalty and triumph, the priestly garments of glory and beauty. No longer the badgers' skin covering externally visible, but "having the glory of God" (Revelation xxi. 11).

WALKS AND TALKS WITH MR. INTERPRETER RENEWED.

By WILLIAM LUFF, *Author of "Summer Flowers," &c.*

No. 6. CHATHAM DOCKYARD.

MR. INTERPRETER is a lover of peace, but he believes that being on the *defensive* need not be *offensive*. Men calculate the power of earthly foes, and prepare accordingly. Oh that they would calculate their utter inability to meet God as a foe, and lay down their arms, suing for peace. Would, too, that Christians calculated the strength of the world, the flesh, and the devil, and then looked at the armaments of flying squadrons prepared for the defence of the faithful.

A visit to Chatham Dockyard, the birthplace of our warships, may help us in this matter.

DRAUGHTSMAN'S ROOMS.—"Here everything is planned, for the building of a ship is according to pattern, even to a nail," says Mr. Interpreter. If the tabernacle was to be according to a pattern (Exodus xxv. 40), and the temples (1 Chron. xxviii. 11, 12, 18, 19), both of Solomon and Ezekiel (Ezek. xliii. 10), surely our work must be "ordered in all things." Christ worked according to the plan of prophecy when He built the ship of salvation, even to jots and tittles.

TIMBER.—Here are huge baulks of timber sunk in water to preserve them, but they must be wholly submerged. Suggestive of a baptism of the Spirit, of being buried with Christ in baptism, of being submerged in the waters of trial, all of which prepare us for service.

IRON.—"Please note," remarks Mr. Interpreter, "that we are walking upon blocks of pig-iron not yet in use, but already marked with the Government broad-arrow. Like predestinated sinners, now trodden under the heel of sin, but marked by grace, and to be used for the King."

THE SMITHY.—"Step inside, sir, and see the steam-hammer, weighing five tons, and capable of giving a stroke of ninety-five to one hundred tons. A massive steel spar is being struck, and yet this machine can be so regulated that it will crack a nut."

"Is not God's word like a hammer?" said Mr. Interpreter (Jer. xxiii. 29). With hard blows for Pharisees, and gentle reproof for Penitents."

STEEL-CUTTING.—In this room is a gigantic pair of shears, or knife, dividing a steel plate as if it were cardboard. It moves slowly, but surely.

"We only want sufficient power, and hard work becomes easy; and what is impossible to ordinary means is done by means extraordinary. With divine machinery all things are possible." Such is our little sermon here.

ON THE SLIPS.—The "Slips" are the vast sheds in which the vessels are built. For instance, the *Hood* was laid down on one of these slips August 12th, 1889, and was three years and three-quarters building;

yet from the first timber to the finishing touch the plan was the same. The builder started with the end in view.

Such a builder is God. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified" (Rom. viii. 28-30).

The cost of this vessel was £900,000. "The yet greater cost of God's works is fully met by His riches in glory; our plans are sometimes stopped for lack of funds, but God's plans never fail," suggests the preacher.

The engines of the *Hood* are capable of developing 13,000 horse-power. God puts *power* as well as *price* into His work.

CAULKING.—Here men are ramming tow into the cracks between the timbers—a little thing to do, but very important. "See to the cracks; it is thus the world gets into the church, our work, our hearts," says our teacher.

No. 1 DOCK.—The ships here are ready for service; everything is there, to a piece of string, except the powder, which they receive at Sheerness.

This gives a new meaning to 2 Tim. ii. 21, "A vessel . . . prepared unto every good work." And 2 Tim. iii. 17 tells us how we may be such vessels: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

"But God does not put the powder, or power, on board until it is needed," he added. "We 'find grace to help in time of need,' not before" (Heb. iv. 16).

The ribbon-like pennant flying yonder denotes that vessel has received her commission, and yonder admiral's flag denotes that worthy is on board. "Can we fly these signals?" asked our Guide.

COLLISION-MATS.—God provides these for all His vessels. Are we struck? Quick! before the waters of ill-will rush in, cover the spot with the collision-mats.

Here are a few steel plates taken from a warship that struck upon rocks: thick as they are, the blow has crushed them like a cardboard box. When the *Howe* grounded off Ferrol, she was brought here for repairs which cost £45,000. The lesson to us was:

"None of us are so strong that we can resist evil, if we wilfully run against it. Nor can we calculate the damage that may result from one mistake."

QUICK-FIRING GUNS.—These can be discharged so rapidly that before the first bolt reaches its destination three more are in the air following it, and they can be so directed that all strike the same spot.

"Lord, make us quick-firing guns, both in preaching and in praying," said the Interpreter.

TORPEDO-CATCHERS AND DESTROYERS.—These are among the latest additions to our navy, speed being the chief thing.

Battle-ship	Speed: 12 to 18 knots per hour
Cruiser	„ 19 to 22 „
Torpedo-destroyer	„ 27 to 30 „

These are small, but very important in chasing torpedo-boats before they discharge their fatal death-bolts.

“Stop evil as soon as possible,” cried our instructor, “swift as the double propellers of peace and love can impel you.”

OLD THREE-DECKERS.—There they lie, a contrast to these modern inventions, and now only used as barracks and stores.

“Old saints that cannot go to war now may help in preparing young combatants; their experiences are good stores. Better do this than find fault with new methods.”

There is one big old wooden ship that cost Government a mint of money, yet has only been in salt water from Portsmouth here. Our friend suggests, “She is like most extra big people, professors, and projects.”

Another useless bit of work is yonder floating battery, to be towed into action and there left. Retreat being impossible, the combatants would have to do the best they could. It has never been used.

“This,” said Mr. Interpreter, “is how the devil leaves his servants: he tows them into action, and there forsakes them. Our Commander acts not so, for He has said, ‘I will never leave thee, nor forsake thee.’”

Crossing from one dock to another, we notice that the entire roadway is of wood and hollow, so that it can be flooded and sunk to let ships pass through. The water is then pumped out, and it rises again.

Mr. Interpreter’s remark was: “Learn to sink self when self is in the way.”

We are told that when a vessel is being built a policeman and the insurance agent go over it every night from stem to stern, to see that it is left safe; if anything were to be found wrong after this, they would be held responsible.

“God watches over His work,” is the lesson, “and so should we.”

As we are leaving, we pass the paying office, and are told that the system is so perfected that the 5000 or 6000 workmen can all be paid in half-an-hour.

Mr. Interpreter’s last remark was: “The devil has his paying office, but it will take all eternity to take his wages—everlasting death (Rom. vi. 23). God also pays His servants, even those who know Him not. ‘Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it: therefore thus saith the Lord God, Behold I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army’ (Ezek. xxix. 18, 19). When the Lord had the use of Peter’s boat, He paid immediately with a draught of fish (Luke v). Work on! Pay-day is coming! Take thy part out of sight, or up aloft. The reward of grace is certain. ‘When I come again I will repay thee’ (Luke x. 35).”

THE DIVINE MINISTRY OF THE HOLY SPIRIT.

IN the Acts of the Apostles God has given His people the promise Christ gave to His disciples in John xiv. 15, 16, of the coming, as sent by His Father, of the "Comforter"—the Holy Spirit. In a small and most instructive book by Dr. Arthur T. Pierson, he has given the following divine results of the Holy Spirit's ministry, and says: These inspired pages contain a very remarkable revelation of the Holy Spirit of God, which may be briefly summarised in twelve particulars.

1. His character as the promised Paraclete, the ascension gift of the Father to the Son, and of the Son to the Church, which He purchased with His own blood.

2. His descent from heaven and advent among believers, in four representative outpourings—at Jerusalem, in Judea; in Samaria; in Cæsarea among Romans; and at Ephesus among Greeks.

3. His power working in His witnesses, in unction and utterance, for preaching and prophesying in many tongues, and tongues of fire, and in fulness of grace and boldness of testimony in the face of resolute foes.

4. His personality and individuality, divinity and deity, so that He is the one and only true Vicar of Christ, of whom it can be rightly said, that "He, as God, sitteth in the temple of God, showing Himself that He is God."

5. His divine agency and activity in bringing to birth the Church, the body of Christ, adding believers to the Lord, multiplying them greatly, and making a great company of priests obedient to the faith.

6. His presence and presidency in the Church, making elders His overseers, deacons His distributors of bounties, and all truly obedient souls His subordinates and servants; and deigning to act as a fellow-counsellor in a church council, sealing its deliverance with His sanction.

7. His co-witness with Christ to believers, and with believers to the world; testifying to disciples in them, and through them, glorifying Christ by His taking of Christ's and showing Him to them, and then attesting and approving their word and witness by mighty works and wonders.

8. His *individual* leading and dealing, His love for enquiring souls, and His guidance of His appointed teachers, bring one inquirer and one teacher into saving contact; designating by name His chosen messengers to the Gentiles, separating them and sending them forth, then restraining and constraining them as to their fields of labours.

9. His power over hearers, so that they were pricked to the heart by the sword of the Spirit; demonstrating the truth; convincing of sin, of righteousness and judgment; making men to tremble; leading them to repent, believe, and be baptised; to confess their deeds, renounce their curious arts, and burn their costly works before all men.

10. His holy jealousy for honesty, and for His own honour; punishing those who lied to the Holy Ghost, and agreed to tempt Him by defrauding Him of devoted things; avenging such insults to His divine person by instant judgment, so that great fear came not only upon the Church, but as many as heard these things.

11. His "Paraclesis," or a complete administration in the body of Christ so that the word of God increased, the Church had rest, was both

multiplied and edified, and saints continued stedfastly in the apostles' doctrine and fellowship, in breaking of bread, and in prayers, and were of one heart and of one soul.

12. His impartations and revelations to disciples, increasing their faith and joy in the Holy Ghost, teaching them what they should speak, and anointing them with faithful utterance; making them strong to serve and suffer, and so filling them that they could not but speak, and rejoiced to suffer shame for His name.

In addition to all this we have found here a promise of another time of refreshing, dependent, not on the *absence*, but on the *presence*, of the Lord; a latter rain when the Spirit shall be *poured out upon all flesh*, and all things shall be fulfilled which were spoken by all His holy prophets since the world began.

We gladly recommend this small but very instructive book to all our readers, and are thankful for the truth concerning the Holy Spirit here given.

"THE LAMB IS THE LIGHT THEREOF."

REVELATION xxi. 23.

LET us quietly contemplate this wonderful glory of our beloved Lord and Saviour. Light, in Scripture, is the emblem of "JOY." The joy of the saints in heaven is this:—*Jesus* chose us, loved us, bought us, cleansed us, robed us, kept us, and glorified us; we are here entirely through the Lord Jesus. Each one of these thoughts shall be to them for ever like a cluster of the grapes of Eschol. Light is also the cause of "*Beauty*." Nought of beauty is left when light is gone. Without light no radiance flashes from the sapphire: no peaceful joy proceedeth from the pearl: and thus all the beauty of the saints above comes from *Jesus*. As plants they reflect the light of the "Sun of Righteousness"; they live as beams proceeding from the central orb. If He withdrew, they must die; if His glory were veiled, their glory must expire. Light is also the emblem of "*Knowledge*." In heaven our Knowledge will be perfect, but the Lord Jesus Himself will be the fountain of it. Dark providences never understood before, will then be clearly seen, and all that puzzles us now will become plain to us in the light of the Lamb. Oh! what unfoldings there will be and what glorifying of the God of love! Light also means "*Manifestation*." Light manifests. In this world it doth not yet appear what we shall be. God's people are a hidden people, but when He receives His people into heaven, He will touch them with the wand of His own love, and change them into the image of His manifested glory. They were poor and wretched by nature, but what a transformation. They were stained with sin, but one touch of His finger, and they are as bright as the sun, and clear as crystal. Oh! what a manifestation! All this proceeds from the "*exalted Lamb*." Whatever these may be to us of effulgent splendour, Jesus shall be the centre and soul of it all. Oh! to be present and to see Him in His own light, the King of Kings, and Lord of Lords. Amen.

C. H. SPURGEON.

BIBLE READINGS.

560.—ON THE EPISTLE "TO THE HEBREWS."

THIRD READING. CHAP. I. 5-14.

THE MINISTRY OF ANGELS AND THE MAJESTY OF CHRIST.

The Mosaic law was supposed to have been given by the mediation of Angels (Acts vii. 53, Gal. iii. 19, and chap. ii. 2), therefore He from whom the new law came must be proved to be greater than they.

I. What are Angels? They are *worshippers* (v. 6), and as such must be inferior to the object of worship (and this is also future as well as past worship (*cf.* R.V. marg.). They are as *winds* and *fire* (v. 7, R.V.) mighty and untiring, swift and searching; they assume, say the Rabbis, any form required (Gen. xviii. 2, Ex. iii. 2, 2 Kings vi. 17, Zec. v. 9).

They *watch and wait* on the heirs of salvation (v. 14). How? as teachers to Abraham and Zecharias, as comforters to Daniel and Paul, as deliverers to David and Peter, they are with us at death (Luke xvi. 22) and at our coronation (Rev. v. 9-13; see also Psa. xxxiv. 7, xci. 11, Gen. xix. 16, Dan. vi. 22, Acts xxvii. 23, Matt. xviii. 10). See their judgments on the wicked (Matt. xiii. 41, Acts xii. 23). But they may not be worshipped (Rev. xix. 10).

II. But what is Christ the Son of God?

He is the *Immortal One*, Who is worshipped by the hosts of heaven (v. 6, Isa. vi. 2).

He is the *Infinite One* (vv. 8 and 10), "from everlasting to everlasting Thou art God" (Psa. xc. 2).

He is the *Innocent One* (vv. 8 and 9), "Who did no sin, neither was guile found in His mouth" (1 Peter ii. 22).

He is the *Immutable One* (v. 12). What a blessed name to open and close this epistle, "THE SAME" (ch. xiii. 8; *cf.* Mal. iii. 6). He alone can truly be called "the glorious *semper idem.*"

Think, this same Jesus, Who inhabits eternity, will dwell in your heart! (Isa. lvii. 15).

FOURTH READING.

WORDS OF WARNING (chap. ii. 1-4).

I. DRIFTING. We must first be moored to Christ the Changeless Rock before we can drift at all. But what does drifting mean? "The dying out of an impression," a gradual loss of power.

(a) *Reasons of drifting.* 1. *Scepticism*, higher critics, etc.; 2. *Speculation*, Darwinism, modern thought and theories; 3. *Surroundings*, home employment, dress, amusement; 4. *Self and sloth*, a little more bed, a little less prayer and Bible study; 5. *The sin that besets us*, that darling one, perhaps unknown to others, and not always resisted (Job xv. 11, chap. xii. 1); 6. *Security in false saviours*, such as God's mercy or fatherhood, or man's goodness; 7. *Shallowness*, small thoughts of God and what ever goes with it—small views of sin; 8. *Sorrow*, which has been allowed to harden and not refine.

(b) *The Results of drifting* (v. 2.) A just recompense of reward (cf. Rom. vi. 23).

(c) *Restoration from drifting.* 1. Give earnest heed; 2. Get time for meditation, gaze on Jesus more and more; Grow in communion, both with Him and His saints.

II. DANGER. "Neglect" (v. 3). We need not be vicious or violent; we may be even virtuous and valiant, but all is vain and valueless if out of Christ (cf. Acts iv. 12).

III. DELIVERANCE. "So great salvation" (v. 3). 1. Great in its cause (1 Tim. ii. 4, 2 Peter iii. 9, Ezek. xxxiii. 11, Hos. xi. 8). 2. Great in its cost (John iii. 16, 1 Peter i. 19). 3. Great in its consequences (Eph. ii. 13, 1 Cor. vi. 11).

FIFTH READING.

AN EPITOME OF THE GOSPEL (chap. ii. 5-13).

I. THE PAST BEHIND US. *The tasting of death* (v. 9). Note it is "by the grace of God," his free gift alone (cf. Rom. vi. 23, R.V.), and is sufficient to be universal.

II. THE PRESENT BESIDE US. *The teaching of discipline* (v. 10, cf. Luke vi. 40, marg., and Phil. i. 29, chap. xii. 6, 7). 2. *The testimony of devotion* (v. 11). "Brethren" because we are "all of one." How different to the way man pardons so often—"I forgive, but keep your distance." 3. *The throne of Divinity* (v. 9). None but God can have that (cf. Rev. iii. 21). Then if your Brother is on the throne, "let us come boldly." (chap. iv. 16).

III. THE PROSPECT BEFORE US. *The triumph of deliverance* (v. 7). God's purpose in man shall yet be accomplished. What is it? (See Gen. i. 28, Isa. xi. 6-9, and verses 7 and 8).

By EDWARD J. BELLERBY, Mus. Doc., Oxon.

(To be continued.)

561.—THE THREE SEEDS PROMISED TO ABRAHAM.

No. 1.

A First Promise: "As the dust"; without an oath. Children of the flesh (Rom. ix. 8).

The Promise to Abraham, Gen. xiii. 16: "I will make thy seed as the dust of the earth."

Gal. iv. 23: Born after the manner of flesh.

Gen. xxviii. 14: Jacob the overreached in flight (Hos. xii. 12).

Types: HAGAR AND ISHMAEL.

Covenant of Sinai.	Gal. iv. 24.	In Bondage.
Under law written on stone.	Rom. iii. 19, 2 Cor. iii. 3.	} Azubbah. (Isa. lxii. 4).
Under curse.	Gal. iii. 10.	
Jerusalem now present.	Gal. iv. 25.	

Dust returns to dust, according to Gen. iii. 19.

Ps. civ. 29.—"Thou gatherest in their breath, they die, and return to their dust." In fulfilment of Gen. xxi. 10—"Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac."

Deut. xxix. 28 (prediction).—"And the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land."

Isa. xlii. 24, 25.—"Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord? He against whom we have sinned, and in whose ways they would not walk, neither were they obedient unto his law. Therefore he poured upon him the fury of his anger, and the strength of battle; and it set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart."

Yet even in the dust of the earth there are precious things hidden which the Lord will bring to light.

Job xxviii. 5, 6.—"As for the earth, out of it cometh bread; and underneath it is turned up as it were by fire, and the stones thereof are the place of sapphires, and he winneth lumps of gold" (marg.)

Rom. iii.—"They were intrusted with the oracles of God."

Matt. x. 14.—"Whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet."

BENER.

562.—IN ROMANS VI. WE HAVE SEVEN FACTS STATED.

1. We have obeyed from the heart, &c., our faith in Christ (*v.* 17).
2. We have died to sin, and were baptised into His death (*v.* 3).
3. We have been buried with Christ by baptism unto death.
4. As we have been planted (or united) to Christ in the likeness of His death, we shall be also in the likeness of His resurrection (*v.* 5).
5. As we have died with Christ, we believe we shall also live with Him (*v.* 8).
6. We are free from sin, and are now partakers of the divine nature, a new creature or creation in Him (*v.* 18).
7. We have become "servants to God" (*v.* 22).

NOTICES OF BOOKS.

Books or 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."

WAITING ON GOD is the title sheet of a series of brief expository notes arranged for daily reading throughout the month, and which should afford a clearer conception of God's dealings with man, and prove a source of consolation and encouragement to the spiritually weak and depressed Christian. The author is the Rev. Andrew Murray, the publishers being James Nisbet & Co., 21, Berners St., W.

COLONEL VERNER AND HIS FRIENDS: HOW THEY FOUND THE HIGHER LIFE. By A. E. Tract Depôt, Stroud, Glos. 6d.

This is another of the "Brimcombe Booklets" which we most gladly welcome, and most heartily commend. We should be delighted to see it scattered broadcast amongst all classes, as it sets forth a full-orbed Gospel in a most interesting style.

DELIA, FORMERLY THE BLUE-BIRD OF MULBERRY BEND. By Mrs. E. M. WHITTEMORE. Published by A. Holness, 14, Paternoster Row, at (paper boards) 1s., (marbled cloth) 1s. 6d.

In this little volume is related most pathetically the downfall, reclamation, and reformation of a young woman in early life. The recorded incidents afford convincing proof of the marvellous methods employed by God for the redemption and sanctification of souls plunged into seemingly hopeless perdition. Through the unblemished beauty and exquisite purity of a pink rose, the heart of Delia was convicted and convinced of the degradation to which she had been dragged, and was henceforth a source of light and life to her soul, which was thus regenerated and consecrated to the service of God. Her own reformation proved of mighty influence over her evil associates, who in turn became converts to Christ. This book has been translated into eight different languages, and the proceeds from the sale of it will be devoted towards alleviating the wants of those situated as Delia once was, and in the foreign field through what is now known as the "Delia Memorial, or Foreign Missionary Branch of the Door of Hope."

VICTORY. Being Reminiscences of, and Letters from Minnie M. Apperson (late Mrs. H. S. Phillips), of the Church of England Zenana Society. Edited by Mrs. E. C. MILLARD. E. Marlborough & Co., 51, Old Bailey, E.C. 2s. 6d.

Very interesting accounts of missionary effort in China are herein set forth, accompanied by numerous illustrations. We may not do better than quote from the "Introductory Note" to this volume two very cogent reasons for its publication, and which should result not only in a ready sale of the work, but arouse deeper and more widespread missionary zeal in the hearts of its numerous readers. The book is sent forth "as an encouragement to fellow-workers in the great harvest-field, being a testimony to the keeping and enabling power of the Lord who thrusts forth His labourers," and "as a plea to the many still at home to go forth at the Master's call, to fill the many gaps where now millions of our heathen sisters are without any chance of hearing the news of God's wonderful salvation, because of our neglect in neither going nor sending it to them."

In a very compendious pocket manual is comprised a multitudinous collection of invaluable *Helps and Hints to Christian Workers*; and armed with such an array of Gospel truths, the happy possessor of this little book is at once enabled to dispel the doubts and difficulties raised by the honest enquirer after Bible truth, while the specious arguments of the scoffing sceptic are crushed at their inception. We have, therefore, substantial ground for cordially commending the use of such a sturdy weapon to all engaged in Christian warfare, and in defence of the Christian faith. Copies are procurable at 6d. and 1s. from Arthur Holness, 14, Paternoster Row, E.C.

MARSHALL BROTHERS, of Paternoster Row, publish, from the pen of Anna Boobbyer, most interesting and striking instances of *Broken Purposes, but Answered Prayers*, recorded from personal experiences in London and the provinces. The various incidents alluded to, unmistakably demonstrate the truth of the oft quoted proverb, "Man proposes, but God disposes." This volume of 300 pages is sold at one shilling.

THE following books have been received :

Marshall Bros. "IVAN GRAHAM."

Elliot Stock. "THE REVELATION GIVEN TO ST. JOHN THE DIVINE."

J. Nisbet and Co. "THE HEIR OF ALL THINGS"; "THE NIGHT OF WEEPING."

Drummond's Tract Depôt. "THE MAN OF SORROWS."

Also the following magazines :

Marshall Bros. "THE SUNDAY FRIEND"; "THE REAPER"; "DAVID'S SLING"; "NIGER AND YORUBA NOTES"; "OUT AND OUT"; "SOUTH AFRICAN PIONEER."

John F. Shaw. "OUR DARLINGS."

Partridge and Co. "NORTH AFRICA."

Salvation Army Depôt. "ALL THE WORLD."

NOTES FOR THE MONTH.

AN EXCELLENT OPPORTUNITY.

WE have still cause to be grateful to God for blessing attending the services in the Athenæum Hall, North Street, Brighton, conducted on Sundays and Thursdays by our brother, Mr. Edward Hurditch, occasionally assisted by his son Herbert.

Very large open-air services have been held on Sundays and during the week on the beach. We earnestly invite the help of Christian workers visiting Brighton in the services, both in the Hall and open air.

All excellent opportunity now occurs for us to obtain a substantial permanent building in a central situation and near to a very large number of the poorer inhabitants of Brighton, if the Lord's stewards would enable us to avail ourselves of it.

We have often felt hampered in the present Hall, which is hired, being limited to the time of the services, and finding it impossible to engage it for consecutive nights for lengthened Missions, whilst a second place has had to be hired for the Sunday School, whereas all could be carried on in one building, and with greater opportunities for developing the work. The freehold of this excellent building would have to be purchased, which would require about £2,500. If this could be raised, we should be saved a considerable annual outlay for rent, etc., and provide far greater facilities for a more vigorous Mission in this populous neighbourhood. We wonder whether any of our readers will, for the sake of Christ and His glorious Gospel, help us to obtain this building, as a similar opportunity may never again occur, and we have for several years been on the look-out for such, but neither building nor land for the erection of one could be found.

If this can be done one friend has promised an annual subscription of £20 toward the work. If any one having means is desirous of perpetuating the memory of a departed relative or friend, or others desirous of expressing in a practical form their thanksgiving for special mercies, may we suggest this would be a good opportunity for its embodiment in a "Memorial Hall," which would be devoted to the cause of spreading the Gospel among the poor and needy, and so winning souls for Christ and stars for their crown of rejoicing.

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TENT MEETINGS.

WE are hoping, ere this reaches our readers, to have a tent erected for gospel meetings in Wood Green, under the care of Mr. W. T. Main, a member of the staff of the EVANGELISTIC MISSION, who is also conducting the services at Mayes' Hall, Wood Green, on Sundays and Wednesdays.

Particulars of the Tent Meetings will be announced locally and at the Hall, in all of which the earnest co-operation of Christian workers is invited.

* * * * *

SCRIPTURAL TESTIMONY TO THE LORD'S COMING AT WALTON-ON-THAMES.

WE gladly give space for the following:—

TO THE EDITOR,—Could you kindly find room for a note of praise for the series of addresses, given by Mr. James Sprunt on our Lord's coming, just concluded in the Public Hall, Walton-on-Thames. For several weeks there was much prayer for great blessing, and our hearts are filled with thankfulness and praise for the gracious answer given. We had not previously had any *series* of addresses on the subject in Walton, and the speaker wisely began at the beginning and led us on. All must have felt the power of the Holy Spirit in the Word spoken; and, as one hearer remarked, "Mr. Sprunt does not give us *his* views, but simply the Word of God, so that even if some of us have not thought much about the subject before, we cannot reject or refuse it, for it is the Word of God."

The subjects of the addresses were:—

1. The coming of the Lord : When and how should we expect Him ?
2. The general resurrection : Will there be one ?
3. The judgment of the believer : Where will it take place ? What will it be for ?
4. The marriage supper of the Lamb : Who will be there ?
5. The sheep and goats of Matthew xxv. : Who are they ?
6. The Great White Throne : Who will stand before it ?

We believe that the coming day will show the faithfulness of our God in a harvest of fruit to His glory, from the Word so clearly and faithfully preached.

Faithfully yours, E. G. BALLARD.

* * * * *

AFTER the seven years that our new HOME OF REST at St. LEONARDS has been erected, we have found it necessary to have the house thoroughly renovated inside, and this has occasioned us to close it to visitors during the past month. We are now glad to inform our many friends that it is re-opened, and we trust that many ministers and Christian workers will avail themselves of the exceptional benefits and comforts that this true "House of Rest" offers.

Although this work has been done at reasonable prices, the cost is not small, especially as the funds of this mission are being considerably drawn upon just now, and we shall be very grateful for help toward this object.

We might add that friends intending visiting here during the coming three months should make *immediate* application, as some hundreds have to be refused during this time of the year.

* * * * *

THE present month will be a busy one for the workers of the Evangelistic Mission, as large bands of women and children will be going for their annual summer outing.

The "Mothers'" treat is the first at present arranged, between the members of the Kilburn and Willesden Hall meetings, which is to take place on Monday, the 20th. We have not yet decided whether to take them to the seaside or country. The former necessarily costs more, but affords far greater benefit. We must, however, wait to see how generously our friends will come to our assistance in this respect.

On the 22nd inst. the members of the Young Women's Bible Class at Kilburn Hall will go to St. Leonards-on-Sea for the day (partly at their own expense). Here they will be entertained at our House of Rest. Strange as it may seem, some of the young girls who are in service have never seen the sea, so one may imagine with what eagerness they are looking forward to this treat.

The day following we are taking the large combined Sunday-schools of Kilburn and Willesden Halls to Chorley Woods. As is our custom, we supply two good meals, besides games, races, and other attractions so much enjoyed by the young folk.

* * * * *

THE Thirteenth Annual Conference for the study of prophetic Scripture will be held at the Conference Hall, Clapham Road, s.w., on June 23rd, 24th, and 25th. The meetings commence each day at 10 a.m., 3 p.m., and 7 p.m. The following are the names of the speakers who have signified their intention of being present:—

Dr. Robert Anderson, Rev. E. Brewer, Rev. Wm. Frith, Pastor Fuller Gooch, Rev. G. D. Hooper, Mr. C. Russell Hurditch, Dr. McKilliam, Rev. Rt. Middleton, Rev. H. E. Sturdy, M.A., Rev. James Gosset Tanner, M.A., Rev. N. S. Taylor, B.A., Rev. Alphæus Wilkes.

Trams and omnibuses from Clapham, Tooting, and the various bridges stop at the gates. Stockwell Station (South London Railway), is close by. It is hoped that a large number of Christians will come together on this important occasion, that a deeper insight into the prophecy of Scripture may be experienced among them generally. Programmes of the Conference may be obtained from Miss Meredith, Conference Hall, Clapham Road, s.w.



MISS A. E. WESTON.

[See next page.]

MISS A. E. WESTON.

EARLY LIFE.

AGNES ELIZABETH WESTON, a name well-known now to every seaman in the Royal Navy, was born, some readers will no doubt imagine, at Portsmouth, or at some other great naval arsenal, where, seeing the "jolly Jack Tars" daily roaming about the town, she became stirred at an early age with the desire to do something for their bodily and spiritual welfare; but, charming and natural as such an introduction to her life and work would be, the very opposite was the case. She was born in London in the midst of the bustle and turmoil of the great metropolis; but long before she was able to join either in its business or pleasures, her father, a barrister, removed to Bath, and devoted himself almost entirely to astronomical and scientific pursuits, his great delight being to consecrate his talents to his Master's service, and to lead "from nature up to nature's God." Although Agnes Weston was the child of many prayers, she was for some years a source of great anxiety to her parents: the strong will, and impulsive passionate temper, had need of much careful training. Childhood and youth passed away in study and home life, when in 1856, at sixteen years of age, a change took place, through which the twilight, dawn, and then sunshine of Divine grace was to fill her soul. The Rev. James Fleming, B.D., now Canon of York, was appointed to the incumbency of All Saints' Chapel, Bath, and under his clear and faithful preaching she was convicted of sin. But, being of a proud, reserved spirit, she would not unbosom herself to any Christian friend; so ten years of unrest, doubts, and misgivings passed before the true light shined in. The fierce mental storms through which she passed, the slow passage from darkness to light, has enabled her to sympathise with many a sailor who has poured out his soul to her.

SMALL BEGINNINGS.

In 1868 we find Agnes Weston no longer afraid to utter truths which she had not realised herself, but actively engaged in unfolding to the young, the sick and dying, in Sunday-school and Hospital, the unsearchable riches of Christ. After a while, a mission-room in the east of Walcot offering itself, she rented it, and henceforth all her work was centred there in Working Men's Bible-classes, Prayer Meetings, Temperance and Band of Hope work, in which she was wonderfully blessed. The 2nd Somerset Militia assembled every year at Bath for training, and in conjunction with the chaplain, and with the colonel's full sanction, Miss Weston started coffee and reading rooms for the use of the men, and every evening a popular meeting was arranged for them, consisting of songs, readings, and addresses, which were much appreciated.

MONTHLY LETTERS.

Many have asked, "How did Miss Weston commence her work among sailors?" "In the early part of 1868," she relates, "I wrote a letter to a Christian soldier, then on passage with his regiment

from England to India in H.M.S. *Crocodile*, one of Her Majesty's troopships. He read and re-read it, and finding comfort and help from its words of Christian sympathy, he showed it to a seaman. The man's eyes glistened as he handed back the letter, with this remark, 'That is good; we poor fellows have no friend. Do you think that lady would write to me? I would give anything to receive a letter like this.' 'I am sure that she will,' replied the soldier. 'I will write and ask her.'

"He did so, dating his letter from Suez. My heart was rejoiced at finding something, ever so small, to do for Jesus, and I replied at once. That letter was the germ of all my present work in the service." The correspondence with sailors grew immensely. Sailors would send in lists of names for letters, and friends supplied others. Indeed, so great was the demand that Miss Weston found it necessary to supplement them with a monthly printed letter. During the first year of issue 500 copies a month, addressed to individual men, were sent; the number rose steadily to 3000 a month, and still names poured in from all parts of the world, and the circulation rose to 21,000, at which figure it now stands.

SAILORS' REST AND INSTITUTE AT DEVONPORT.

Soon after this Miss Weston started meetings for sailors at Devonport, which ultimately resulted in her purchasing a large house in Fore Street for the purpose. This, by the kind help of friends, together with vigorous efforts on the part of the sailors to raise the amount required, was transmogrified into a large hall (for gospel meetings) and institute, with its refreshment-bar, reading, recreation, smoking, dining, and sitting rooms, containing papers, books, and writing materials. When the Sailors' Rest was first started she met with much opposition from the public-house trade, which was well represented in the immediate surroundings. Five public-houses in a row, appropriately ended by a pawnshop, stood in battle array opposite, and next door to the Rest stood three more, quite ready to swallow up any man as soon as he left the Dockyard. However, matters went on; "Jack" took more and more heartily to the Sailors' Rest, and the consequence was that in a few years the public-houses and pawnshop had disappeared, and shortly after Miss Weston was enabled to purchase the remaining three, as it became absolutely necessary to extend her building.

ANOTHER GOOD ANCHORAGE

is the Portsmouth Sailors' Rest, opened on June 13th, 1882. The situation of this building is unique. A surging crowd ebbs and flows all day and far into the night. The coffee-bar runs right round the basement, and is spacious and prettily decorated. Large blocks of cabins now tower behind, and a large hall seating one thousand persons is in constant use. Although there is a "Sailors' Welcome" and "Sailors' Home" in Portsea—and they are full—the "Sailors' Rest" is often so crammed that no one knows which way to turn; cabins, cots, "shake-downs," are all full. A splendid work is indeed being carried on, and here many "Jack Tars" have found where the only true soul-REST is obtained.

We have not space to detail all the

OTHER BRANCHES OF WORK

started and carried on by this true servant of God; but we would refer

our readers to the deeply interesting and touching book, entitled *Our Bluejackets*, published by Messrs. Hodder and Stoughton.

We trust this brief sketch will instigate friends to pray that all wisdom and strength may be continued to Miss Weston, and that every effort put forth on behalf of our sailors may be even more abundantly blessed in the future. At the same time it may encourage others to devote their entire lives to the Master's cause, remembering that by our proving faithful in the *smaller* duties, our Master leads us on to greater spheres of usefulness.

VOICES OF THE PSALMS.

NUMBER 31.

By JOHN GRITTON, D.D.

THE CROWN OF PURE GOLD.

PSALM xxi.

IN this psalm we find an address to Jehovah touching His anointed and crowned king; an address to the crowned king touching his enemies and Jehovah's council concerning them; and a doxology of intense devotion to Jehovah himself.

We have represented to us the glory of the king-Maker, the blessedness of the king, and the inevitable destruction which must overtake his foes.

The speaker is some faithful subject of the anointed king who is also an adoring subject of the King of kings; one who is loyal to Jehovah and, therefore, loyal to Jehovah's anointed ruler; one who reads the royal purpose, knows the existence, might, and sure desolation of opponents, and by faith renders praise for the coming complete triumph of the king, when he shall shine forth in his magnificence, crowned with a crown of pure gold—under his feet all vanquished rebels, and on his head the foredetermined and fadeless crown.

The psalm is filled with comfort for saints, warnings for sinners, and praise for the Lord.

It is a psalm for the believer, who experiences the hatred of the King's enemies, that he may overcome with the high praises of God in his mouth, as a sharp sword in his hand. It is a psalm for the Church of Christ during the dispensation of militant Christianity, and it will fitly utter the high praises of the Church when Christ shall sit upon His throne—all foes made His footstool and all His loyal people gathered unto Him.

It supported the early Church in the ten Roman persecutions, comforted the victims of the Romish Inquisition, gladdened the hearts of Waldensian, Albigenses, Vaudois, Lollard, Covenanters, and other confessors, in the years which have passed away. The Stundist in his Siberian exile, and the Armenian, dying for Christ by the cruel sword of Turkish soldiery, may use it to-day.

Whoever uses it, or, whatever may be his need, his sorrows, his

depressions, his temptations and his sufferings, if he do but spiritually understand it, will close all his meditations, as the whole Church will close her earth songs with the glowing doxology, "Be Thou exalted, Jehovah, in Thine own strength; so will we sing and praise Thy power."

The existence of enemies of the Lord's will and the Lord's king is never long out of the thoughts of David. His experience was beyond question. There were times of quiet in his life during which his opponents were hushed into quiet or silent in death; but up to the close of his reign and life there were found men who raged against him, and took counsel to deprive him of life or of crown. But why should men rage against our King, Jesus? Have they any excuse? We who know His grace wonder why any should rebel against Him: and we who feel His power wonder how they dare. In our psalm some few characteristics of the opponents are given. They are "enemies" and they "hate" the king (*v.* 8). "They intended mischief. They imagined a mischievous device" (*v.* 11). "They set themselves against the king, and advance in battle against his face" (*v.* 12). They are evil in thought, in imagination, in affection, and in conduct. They neither fear the might of their king, nor feel his love; and so have placed themselves where nothing but wrath can be their portion. Many of the Lord's enemies lay down the arms of their rebellion: they submit themselves: they kiss the King, lest He grow determined to destroy. He stretches out to them His sceptre of grace, and they become loyal subjects to the all-gracious Prince whom they had hated and opposed. It is not thus with the enemies of our psalm. They perish out of the kingdom for ever and ever. The king's hand reaches them in all their fastnesses and hiding-places. When they advance against him their arrows are broken and their shields cast down. He makes them turn their backs when his arrows are made ready on the strings against them. Their fortresses become an oven, and themselves the wood. The king's wrath is a fire, and both they and theirs are devoured in the flames. O, terrible end of rebellion! O, utter ruin of rebels! Is any reader of mine living in enmity to our King? O man, repent thee. "Kiss the Son, lest He be angry, and thou perish from the way." Even now, before the day of grace goes down in darkness: now, before the oath is uttered, "They shall not enter into My rest": now, before wrath is poured out to the uttermost: now, before thy heart grow hard and brawny: now, before thou canst not repent nor He forgive: now, before His anger burn like fire, and His bowels of mercy be closed for ever: now—even now, bethink thee of thy sin and His grace: of thy puny nothingness and His omnipotence, of the folly of thy rebellion, and the justice of His wrath. Turn! Why will ye die? Repent! Why will ye die? Humble thyself, O sinful rebel, under His mighty hand; and let the cry go up from heart and lip, "O Lord, for Thy name's sake, pardon mine iniquity; for it is great!" "Be Thou exalted, Lord, in Thine own strength: so will we sing and praise Thy power!"

So much for the foes. Let us turn to the King—our King, Jesus, anointed and crowned! "The King trusteth in the Lord, and through the mercy of the Most High He shall not be moved." Yes, our King was "the Man of sorrows, and acquainted with grief." In the days of

His flesh, He offered up prayers and supplication with strong crying to Him who was able to save Him from death, and was heard in that He feared. He was tempted in all points like as we are, and passed through the bitter trial without sin. "Thou hast given Him His heart's desire, and hast not withholden the request of His lips." "He asked life of Thee, and Thou gavest it Him—length of days for ever and ever" (*vv.* 2, 4). What a King is ours! He drank of the brook in the way, therefore shall He lift up the head! Behold Him! Is He not worthy thy service, thy love, and thy praise? "His glory is great in thy salvation: honour and majesty hast Thou laid upon Him." He whom the eternal Jehovah thus esteems and thus blesses—is not He a sufficient King for thee? "Thou hast made Him most blessed for ever: Thou hast made Him exceeding glad with Thy countenance." An exalted King; a blessed Saviour; One crowned in the day of His gladness. "Thou goest before Him with the blessings of goodness: Thou settest a crown of pure gold on His head." No rebellion can weaken Him; no opposition stay His chariot; no enmity dim His crown; no enemy stand before His face. For the joy that was set before Him, He endured the cross, despising the shame, and, now and eternally, "the King shall joy in Thy strength, O Lord: and in Thy salvation how greatly shall He rejoice." Saint of God, what a King thou hast! The Holy Spirit has convinced thee of judgment, "because the prince of this world" and all his hosts are "judged." Thou hast nothing more to do in *his* service or under *his* banner. The Lord is thy King: His banner over thee is love. Take thy safety, thy salvation, thy orders from Him. Be one with Him in heart and will. Be glad in Him, in whom Jehovah is glad: abide in Him, who has length of days, for ever and ever: rest on Him, in whose strength even Jehovah rejoices, because He rejoices in the strength of Jehovah. Verily, in His light is thy light: in His power thy strength: in His blessedness thy peace: in His gladness thy joy. Tell out all thy fear, all thy hope, all thy longings into His ear and heart; and of this be sure, He will give *thee* thy heart's desire: He will not withhold the request of thy lips. He is thine, and in Him all is thine: Thou art His, and He will keep thee eternally. Once more we will join in the doxology, "Be Thou exalted, Lord, in Thine own strength: so will we sing and praise Thy power!"

GRACE THAT ABOUND.

HOW often as Christians, in looking back upon the day at its close, do we have to acknowledge that it has been marked by much failure and defeat, and "Why do I thus fail?" is the language of our hearts. We set out at the commencement full of real, earnest purpose to acknowledge God in all our ways, to walk well-pleasing in His sight, and to bring glory to His name; and yet, when reviewing our day's pilgrimage, we are so conscious of defeat that our unuttered cry is, "The good that I would, I do not, but the evil which I would not, that I do." And why is it that we thus so often fail? "My grace is

sufficient for thee" is surely a promise large enough to cover *all* our need! Oh yes, we fail, not because God's grace is limited or insufficient, but because we are so slow to avail ourselves of its boundless store.

Sometimes a day brings in its train a succession of trivial things—so insignificant in themselves that we should be ashamed to speak of them, but they have nevertheless served to ruffle the spirit, and become a source of much inward irritation and friction.

It is often these seeming trifles that disturb us most: for the greater cares and worries we seek special grace, well knowing that in ourselves lies no power to cope with them; yet oft-times we need an even larger supply of that same grace to meet the smaller trials and vexations which so constantly beset our path.

Do we not often fail because we forget that "God is able to make all *grace abound* toward us, that we, always having all sufficiency in all things, may abound to every good work" (2 Cor. ix. 8); or because we do not lay hold of and appropriate for ourselves this exceedingly precious promise which is all-sufficient for our every need? Oh, if we only knelt more often at His feet, pleading His written word with faith that says in effect, "I will not let thee go except thou bless me," what rich supplies of grace and strength would be ours day by day! There is no limit to our Father's giving, it is "all grace" that shall "abound," that we may have "all sufficiency" to meet "all need," and

"If our faith were but more simple
We should take Him *at His Word*—
And our lives would be all sunshine
In the sweetness of our Lord."

"My God shall supply all your need," wrote Paul; a message which is just as surely for us to-day as it was for the Philippian Church in the days of their flesh; and what, think you, could bring such joy to the heart of our God as the answer of the redeemed soul which can look up and, out of the fulness of a perfect trust, sing, "My help cometh from the Lord; it is God that girdeth me with strength"? Blessed Lord Jesus, how little we have understood of all Thou art waiting and longing to be to Thy Redeemed! How we have failed to lay hold of all the "riches of Thy grace"!

Well may we pray, as did David, "Open Thou mine eyes, that I may behold wondrous things out of Thy law."

Would not our Christian life lose much of its anxiousness, and would not our failures be far fewer, if we only made God our strength, and realised that we may be "more than conquerors" if He equip us for the fight?

What is needed, since "God is able to make all grace abound," but that we should go in and possess the land of promise which lies stretched out before us, and then day by day be found rejoicing in the strength of the Lord, and the power of His might? It was grace that saved us, and grace alone will keep us to our journey's end.

"Worries may press and the spirit be weary,
Still there is grace for the absolute need;
Straight to the Fountain repair, and most surely
Thou shalt have "times of refreshing" indeed!"

A. E. H.

CHRIST'S PRIESTLY SERVICE.

NOTES OF TWO UNPUBLISHED BIBLE LECTURES ON JOHN XIII. BY THE
LATE MR. JOHN CODE, BATH.

THERE is a remarkable passage in Exodus xxi. 1-6, which finds its true and only fulfilment in the blessed Lord Jesus Christ, who became a servant to God. The case there supposed is that of a man buying a Hebrew servant, who must then serve him for six years, after which he might go out free. But should his master have given him a wife during the period of his servitude, he must, at the end of the six years, go free alone, and forfeit his wife and children. If, however, he should say, "I love my master, my wife, and my children, I will not go out free," then the ceremony (6) of boring his ear should take place, and he would serve his master for ever. Now Christ, after He had walked through the world, and was come to the close, had, if He chose, the opportunity of ridding Himself from the thralldom, and going back to heaven on His own account—but this He did not do. He counted the cost, He loved, and would not lose the precious wife and children God had given Him, viz. the Church and the saved ones resulting from the marriage of the Lamb to the Church, and "having loved His own that were in the world, He loved them to the end." This is referred to in Psalm xl. 6, "Mine ears hast Thou digged." "He openeth mine ears morning by morning." His ear was thus opened to hear and to do His Father's will. Marvellous truth! devoting Himself absolutely and for ever to the good of God's chosen ones.

The blessed servitude of Christ divides itself into three parts. First, His service on earth, and this is spoken of in Phil. ii. He "made Himself of no reputation, and took on Him the form of a servant," "humbled Himself, and became obedient even unto death, the death of the cross." The second part is illustrated in John xiii.—a view in anticipation given us of what is now His occupation between the interval of His going away and His returning again—a symbol of His priestly service to us now. The first comprehends His life on earth, which ended in atonement. The second was built upon the atonement, but does not *add* to it. The third we shall find by turning to Luke xii. 37, a most blessed passage—can you find a passage of Scripture containing a more overwhelming, blessed truth? "He shall gird Himself, and make them to sit down to meat, and will come forth and serve them." That is the Lord's return, the Lord's recompense, and the Lord's eternal appreciation of our service to Him, as though He would say, "If you serve Me in this world, in the midst of a crooked and perverse nation; if you set yourself aside, and seek *My* glory even in the midst of reproach, then in My kingdom I will gird Myself and serve you." He will be God's servant to wait on His children. What would you think if a king or a prince were to stand behind your chair? It could not be; but it is more likely and more possible for the blessed Son of God to do it, and in doing so He will be gratifying His own love; it will be His delight to do it. "'Tis His great delight to bless

us, Oh! how He loves," we sing of Him *now*. *That* gives us the solution of this wonder—it is love pleasing itself. In every stage of His service (and it is good to separate and distinguish between each) it is love, love, love, love for ever. Own it, take it to yourself, believe it, and it will produce its own fruit in you—you will say, Why am I so careless, so lazy, so worldly? Much of the uselessness of Christians' lives is because they do not believe the things that they believe, if I may use a paradox.

It is with the second stage in the service of this blessed Hebrew servant that we have now to do. His washing the feet of His disciples is a priestly act of Christ, given by anticipation in a symbol; therefore the words, "Having loved His own that were in the world, He loved them unto the end," are put in juxtaposition with "Jesus knew that His hour was come, that He should depart out of this world unto the Father." He was about to depart, and His disciples were still to be left in the world. . . . Two things we are here told that "He knew"—the one in the verse just quoted, John xiii. 1, and the second in John xiii. 3, "Jesus, knowing that the Father had given all things into His hands, and that He was come from God, and *went to God*."

We may think what personal satisfaction and joy of heart Jesus must have felt in leaving an unfriendly, irksome scene, where He was a stranger and solitary, where everything in the current of earth's circumstances was as a bitter east wind to His soul, to leave all this and go to His Father. If *that* was uncongenial, to go to the Father was congenial, and none can enter into the deep fellowship that existed between the Father and the Son. He was about to go into a scene in which He delighted, to enter upon "the joy that was set before Him," but, unlike all other men, this had no power to sever His affection from those who were to be left behind. If *you* were about to leave a scene of trial and sorrow, and enter upon one of joy, you would be so glad that you would be very apt to forget old associations. *Christ* knew of no joy apart from the children God had given Him—no *private* delight known to Him. Have we not found in our own experience that a friend, in whose heart we thought we had the *first* place, has found some association with others—it may be a husband, a wife, or children—and then we are *second*? We are not the *most* beloved any more. It is impossible to find this with Christ—impossible for any to be more loved than you are. "He loved them *to the end*," *i.e.* to the end of their temporal duration and necessities on earth. His heart is now occupied with His own who are in the world.

Another fact which stands out in contrast to all other men is found in verse 8: "Knowing that the Father had given all things into His hand." This did not elate Him above His poor ones in the world. The elevation into which He was brought, having all things given into His hand, did not make Him above noticing, feeling for, and loving those despised in the world. You may think *you* would not forget a poor friend, if you were raised to a throne; but it is the exception when a man is exalted to a high station, and still remembers those who are lower than himself. Jesus went to be elevated *for* His poor friends. This love becomes the

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more intensified by the Holy Ghost mentioning, as in a parenthesis, that "the devil had put into the heart of Judas Iscariot to betray Him." The Christ of God, the blessed, loving bosom of Jesus, *felt* the sting of human perfidy, ingratitude, treachery, yet it did not alter Him in His affections to you and to me. I say *human*, for the same *capability* of treachery, &c., exists in us all; it is not confined to Judas alone. In Matt. xxvi. 21, Jesus says, "*One of you shall betray Me.*" He didn't say Judas Iscariot, but "one of you," otherwise it would have isolated him as a man worse than any other.

Another thing that it is well for us to understand, in order to see the pedestal on which this continuous action of Christ stands, is that if you are not washed once and for ever in the blood of Christ for atonement, you have nothing to do with *this* washing. We must not confound the priestly act with atonement. Atonement is distinct in itself, although priesthood is founded on the atonement, and thus one who believes on Christ, who offered Himself once for all for sins, is made partaker of eternal righteousness. Nothing can rise against him—there is not an arrow in God's quiver that is against him; "All thine arrows stick fast in *Me*," says Christ; all atonement is done, completed. A person who is not fully freed from all judgment, who does not stand perfect in the sight of the Judge through the virtue of atonement made, has nothing to do with the priesthood of Christ. What is priesthood for, if it is not to make us safe, acceptable? It is for our being enabled to keep up fellowship with Christ, enjoyment of Him and service. But for this help, our self-accusation and our fears would swamp and disable us from doing anything. I feel I have done something wrong; I am out of communion with Christ: what shall I do? My soul's necessities make me come to Him and confess, and seek restoration to Him, and "He restoreth my soul." It may be I have defiled myself, by having to do with what I should not as a spiritual person, or I may be weary and in need of comfort—whatever it is, Christ is ready to give it me. This is the meaning of its being said that He loved His own that were *in the world*, not *on the earth*, because to have to do with the world is very defiling. Cleanly people have a horror of, and are shocked at, anything like defilement; but a person who is not cleanly in his tastes and ways does not trouble himself about things. So spiritually-minded believers have an idea of the glittering brightness of the Lord Jesus Christ in heaven, and they are sensitive, not only of the defilements of the world, but also of its discomfort. When you thus come to Christ with confession, and seek to obtain comfort from Him, there is nothing in the way of *atonement* that has to be done by Him; but in the divine knowledge of the sufficiency of that atonement which He has already made, He comforts you, and tells you you are loved still. If you did not feel the need of this re-assurance, you would not be a spiritual person, and the longer you continue in such a condition of unfelt and unacknowledged defilements, the harder will it be to be removed, just as rust eats further into iron, the longer it is allowed to remain. The swine are at home when wallowing in the mire; but if you are spiritual, you will want to be cleansed—you want comfort and restoration, you want "the washing of water by the word." You never

imagine that you will be sent to hell for this ; but because you are safe and cleansed, therefore you blame yourself, and want consolation.

Some understand *hereafter* in verse 7 to refer to eternity, but it is not so. It is true that we shall not till then fully know and comprehend this wondrous action of Christ ; but it means hereafter while still in the world, as, for instance (and it may be the Lord Jesus had this in His mind while speaking to Peter), when Peter would afterwards learn by his own frailty the value and importance of this action of Christ. He did not then know or anticipate falling into the grievous sin of denying his Lord, but when he had done so, and grieved over it, how tender was the little message sent him by the Lord, "Go, tell My disciples and *Peter*." When you feel the word of God come with comfort to your soul, that is from Christ. He washes your feet, ministers to you by the Spirit. (8) If I wash thee not, *i.e.* in the sense of exercising priestly ministry in your need, you *have*, not you *shall have*, but as sure as you have part with Me, I must exercise this ministry towards you. I must keep you clean. This proposal to Peter to wash his feet sprang out of Christ's love to him, and His knowledge of Peter's need ; it was not Peter asking His forgiveness, to have mercy on him, and not send him to hell, but the Lord's spontaneous, free, careful love for Peter. That is the initiative of the whole thing to your soul. Keep this in mind. In time of distress, when you have been careless or thoughtless, or if you are in perplexity, it is a great help to know that Christ has given you the initiative. He comes first, and if you are uneasy, it is through Him that you are so. When Peter refuses through false modesty, as Christians sometimes will not make confession, because of the enormity of their treachery, Christ insists, presses His kindness on him. He anticipates his difficulties, and comes Himself to wash his feet ; and it is not pleasing to Him that we should draw back from using the abundant supply that His perfect, eternal love has provided for us in verses 9 and 10.

Two words in verses 9 and 10 are here used in Greek, both translated "to wash," and they have different significations ; the first signifies the washing of the whole body ; the second is used only with reference to washing the feet. When you feel your need of the heavenly priesthood to relieve you from your self-accusations and defilements, you are not a bit less clean, as to the effect of the one offering of Christ, than you ever were. Suppose I have done wrong, and want the cleansing renewed—at the very time that I am writhing under the sense of what I have done, and have not comfort and communion with Christ, I am clean every whit, yet I want my feet to be washed. I cannot *enjoy* being clean, and the effect of the priesthood is that it draws me back to the realization of this position ; but the effect of the one offering of Christ is now washed away or altered. In performing this priestly service to a spiritual mind, He says He is happy, and He tells us that in following His example, and ministering to one another, we shall be happy. "If ye know these things, happy are ye if ye do them. *I* know the happiness of it, and if you do it, *you* will be happy, too." Come to Christ at once, if there is anything that is hindering your communion with Him. And if you see a brother or a sister disabled or hampered,

walking carnally, or wearied, go to them, and in the love of Christ suggest to them the better way, and tell them what you have yourself experienced in going to Him. Lastly, remember that Jesus says (12), "*Know ye what I have done to you?*" Does Christ exercise this ministry in heaven unknown to you? Is He doing something between Himself and God, to fend off wrath and judgment from you, or is it between God and you? Yes, between God and you. Do you know the difference between walking in communion with Christ, and *not*? Do you know the consolation of restoration, the liberty that a bound spirit experiences when the Holy Spirit ministers to the soul the words of Christ, "Be clean"?

WALKS AND TALKS WITH MR. INTERPRETER RENEWED.

By WILLIAM LUFF, Author of "Summer Flowers," &c.

No. 7. WITH THE TROOPS.

WHY is an army like a newspaper? Because it has leaders, columns, and reviews. With two columns of the British Army, consisting of some 14,000 men, Mr. Interpreter has had a little experience, and he would not have been himself if he had not learned some spiritual lessons. They were on manœuvres, and as the heat was tropical they had warm work.

"Here they come!" was the cry; and they came and still they came—and still, and still. Now in close formation, now in small companies; anon a few stragglers, then a full regiment, with band playing and colours flying; but for hours there were soldiers, many or few, along the road.

Such is God's great column. Sometimes the converts come in close formation; anon but few; then more; now a revival, then a time of little show; but still they come. The red line has never stopped: there has always been an "after him" (Neh. iii.). Look at the marching host in Hebrews xi. Elijah said, "I only am left," but on swept the column. "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him" (1 Kings xix. 18).

Was it an easy march? Look at the hot host and say. Tramp! tramp! tramp! along fifteen miles of dusty road, beneath a burning sun, and a load of over half a hundredweight, meant "enduring hardness," or softness, if tunics wet through with perspiration meant anything.

"It is the drinkers that fall out," said a Christian, and it seemed so. How many fall out of the spiritual army through the same cause!

"It is the boots," said others, and probably there was some truth in the charge. Let God's soldiers see to it that they have their "feet shod with the preparation of the gospel of peace" (Eph. vi. 15).

“It is the accoutrements, the valise on one’s back, the heavy magazine rifle, etc.” Doubtless! and though God’s soldiers have to bear each “his own burden” (Gal. vi. 5), yet they find Christ’s burden light. Often they carry unnecessary loads. God would have us march “easy.”

Yonder is a sight—a company officer bearing a tired man’s rifle—yes, and kit too; and better still, a field officer walking, while a little bugler rides in his saddle.

“What an illustration,” says Interpreter, of Gal. vi. 2: ‘Bear ye one another’s burdens, and so fulfil the law of Christ.’” Yes, He set us the example. “Himself took our infirmities, and bare our sicknesses” (Matt. viii. 17), sin and its penalty included; so that now we sing—

“He all my grief has taken and all my sorrows borne.”

“It is the dust: it chokes us.” Small as to its grains, this trifle became great when multiplied by the two feet of marching thousands.

“Little worries and frettings raised by ourselves and others hinder our march,” said Mr. Interpreter.

“It is the distance,” moaned others, as they sat down exhausted by the roadside. “It is the keeping on, day after day,” suggested others. And fifteen miles is no trifle.

This tries God’s soldiers, the “patient continuance in well doing” (Rom. ii. 7); but the promise is, “He giveth power to the faint: and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles: they shall run, and not be weary; and they shall walk, and not faint” (Isaiah xl. 29–31).

However long our march, it is a prepared way. The Royal Engineers had gone before and fixed telegraphs, prepared camps, and done all for the soldiers, and we find the parallel in Ex. xxiii. 23, Deut. i. 33: “Mine Angel shall go before thee” “to search you out a place to pitch your tents in.”

“It was the late start.” Perhaps this was the secret of the fatigue. The sun being hot, brought on heat-apoplexy, or “insolation,” many who managed to finish the march falling flat like dead men at the end.

A late start has ruined many a life-march. “Seek ye first the kingdom of God,” is divine order (Matt. vi. 33).

How music helped the weary feet! Some far from the band whistled or sang. One had a mouth-organ, which he played while a comrade carried his rifle.

“Happy hearts make feathered feet,” said our teacher. “They shall sing in the ways of the Lord” (Psalm cxxxviii. 5).

“With Christ in my heart, and His Word in my hand,
I travel, in haste, through an enemy’s land;
The road may be rough, but it cannot be long,
So I march along singing the conqueror’s song.”

As the soldiers plodded on, many kind friends gave them fruit, biscuits, and other refreshments, so that they, like us, fed “in the ways” (Isaiah xlix. 9).

But the camp at night! Yes, and the feeding! Yes, and a bath in

the river! Thank God, in the march of life we have our rests: only rests, tent-pitchings, not home. We have our feeding-times! and our bathing-places in the blood of Jesus, the love of God, His grace and goodness.

How glad were the weary ones who, having fallen out, had tramped on alone, some carrying their boots over their shoulders. Manfully they had kept on, and now rejoined their comrades. No, do not sneer at them: give them a cheer of welcome!

"A foot inspection in any dress"; and pretty fellows they looked, some in only trousers and shirt, and all with bare legs, drawn up in line to exhibit their blisters; and the exhibition won them a day's rest. They were delighted, and cheered the order to the echo. One fellow even stood on his head.

"That's right, give your feet a rest," said Mr. Interpreter, "and march like that along the road!"

"I would if I could, gov'nor," was the reply.

This day of rest, as well as the two previous evenings, gave Miss Perks, of the Soldiers' Home, and the workers who were with her, grand opportunities of visiting in the camp and holding open-air meetings, in which the Christian soldiers helped.

"I'm the child of a King," said one. To whom Mr. I. quoted—

"A tent or a cottage, why should I care:
They're building a palace for me over there."

We conclude this chat with an extract from the report of the Soldiers' Home, Winchester, showing one result of those evenings in the camp:

"It was a grand sight to see the soldiers of all regiments, after a long and tiring march, lying all around us on the grass or sitting on trunks of trees, listening earnestly to the 'old, old story,' and joining in the Gospel hymns. A young soldier, who gave his heart to the Saviour at one of these meetings, and who is now in India, writes:

"Never shall I forget the 22nd August, 1895, when you came round and spoke to us in our tents. I felt it was God speaking through you, and I could scarcely stand. So soon as you were gone I hurried to get down to the meeting, and although my feet were bad from the march, I didn't seem to feel while the preacher spoke those good words; they went into my heart, and I do know I belong to Jesus. I used to wish I was saved. Thanks be to God, He has saved me, and now I want to show His love in my life."

KEEPING RANK.

By MISS IRENE BARNES.

WHAT is more exciting to the ordinary civilian than to watch military manœuvres; when at the word of command a whole regiment "on parade" will move forward as one man? It is its accuracy of time and step that arouses his enthusiasm and admiration.

At first sight it may appear to the would-be recruit an easy accom

plishment, this keeping rank. He enlists full of activity and independence; but he has to learn that rigid discipline, the drudgery of drill, and a galling irksomeness of accommodating his step to that of his equally untrained comrade, await him. Very soon he discovers that fortitude is of more consequence than agility; that concentration of energy is more frequently demanded of him than display of strength. Above all else he is taught that pliability of will *must* be cultivated at all costs. No; to maintain an even pace, shoulder to shoulder, "walking by the same rule, minding the same thing" is neither natural nor easy! Perhaps the soldier never fully appreciates that Pauline "keeping under" of the body and bringing it into "subjection" he has undergone, until, on the battle-field, a combined action and united front issue in victory.

God has ever been training His children to keep rank physically, morally, and spiritually. Think for one moment of that huge undisciplined army as it struggled out of Egypt "five abreast" under the newly-assumed directorship of Moses and Aaron. How exasperating their stupidity! how provoking their manners in the wilderness! So far from "submitting one to another," each detachment revolted from control, each subaltern would fain be commanding officer!

Yet God's infinite patience and Moses' *sanctified tact* made themselves felt. By degrees it was reduced from a straggling mass of unshackled slaves to a compact and orderly array of warriors. By the time that fifty thousand of a single tribe could be pressed into active service, this *desideratum* was attached to their name—"men that could keep rank" (1 Chron. xii. 32, 33). Like the "great army" of locusts, the secret of their formidability lay in not breaking their ranks (Joel ii. 7). Whatever obstacle might be encountered, they would dauntlessly present one bold united front in surmounting it.

Famous men were those! "Expert" and experienced; up with the times, "understanding" what ought to be done and how best to set about it; yet willing to waive the right of dictatorship and fall into the ranks in order to consolidate the force. Their one aim was to turn the rebel kingdom back in loyal allegiance to David. What wonder that they succeeded!

Never perhaps, in any former period of the church's life, has the subject of "full consecration" been brought into such prominence as during the year so nearly flown. Never certainly were so many whole-hearted workers thrust forth into the world's wide field. Yet the thought comes to us, Might not God's army have won nobler victories, and become a greater force in the world, if all His soldiers had been distinguished as "men that could keep rank"? If, amid the unruliness and unrest everywhere abroad, it might be said of each individually "Thou thyself . . . walkest orderly"? (Acts xxi. 24).

"A real true life," says an able author, "is a divine poem which sets men to music rather than discussion. He that walks uprightly beats out music with every step."

Would not the harmony of such music prove a powerful attraction to many a one that now "walketh disorderly," and give force to our oft-repeated invitation, "Come thou with us and we will do thee good"?

THE ROYAL PRIESTHOOD.

By HENRY THORNE.

WE join, O Lord, the holy band,
Who, with glad hearts and free,
A royal priesthood meekly stand
To minister to Thee.

Before our great High Priest we bow,
Before His feet we fall ;
And by His blood we enter now
The holiest of all.

No bleeding sacrifice we bring,
Like priests of ancient days ;
But we would offer while we sing
A sacrifice of praise.

Though on our breasts no names we bear
Of those for whom we plead,
For all who need thy love and care
We humbly intercede.

In Israel's wars the priests of old
The path of conflict trod ;
And we would stand for truth, enrolled
Amidst the hosts of God.

True priestly instincts we would feel,
By His compassion stirred,
Who spoke, our wounded hearts to heal,
His sanctifying word.

No more shall Levites spread their feasts,
Or chant their solemn lays ;
But we shall reign as kings and priests
Through everlasting days.



THE THREEFOLD INVITATION—"COME, TAKE, LEARN."

ST. MATTHEW xi. 28-30.

By C. RUMFITT, B.A., LL.D.

THIS is the most remarkable invitation that has ever been given by man to men. For self-assertion on the part of Him who gives it; for the kind of people to whom it is given; for the things it asks them to do, and for the promises it holds out to them, this invitation has never been surpassed.

It contains directly and indirectly the greatest self-assertions that have ever been made. The Lord Jesus here places Himself in the midst of the world's teeming millions in all generations, and professes that He Himself is the source of all comfort to all men. Therefore He must be able to make His influence reach to all men, living or dead, or who will live—He must therefore be everlasting. He claims to be able to give rest to every heart. He must therefore be able to exercise supreme power over the human soul. He must also have within His power divine righteousness; He must reconcile justice with mercy. He must also know the peculiar condition and circumstances of every man, and be able to control the surroundings of everyone. He must have access to the inner recesses of every spirit. He must have a heart large enough to receive all men, and a shoulder strong enough to take upon Himself all their burdens. He also sets Himself up as the great Model Man, for all men's imitation, and of whom all men should learn; He must, therefore, be a perfect man. He claims the service and obedience of all men; He must therefore be the owner of all men. Never was there an invitation containing such promises, and needing such power to carry them out. Jesus Christ must be either the God-man—the Maker as well as the Brother of men—or else He is the most presumptuous man who has ever lived. But we believe that He is able to do all He promises. As He Himself says, all things have been delivered unto Him; He therefore can give rest and peace to every one who accepts this gracious invitation.

This invitation is also remarkable for the comprehensive acts it calls upon all who accept it to do. It asks each to give himself up entirely, body and soul, for time and eternity, to the Lord Jesus—to cast his life into the hands of Christ, to make Him the supreme end and aim, to give Him the entire service of the life, to centre in Him all his hopes and everlasting happiness. The whole Christian life is included in these three acts which the Lord asks all to do. We are to come to Him, to take His yoke, to learn of Him. We come to Him for salvation, we take His yoke for service, we learn of Him for the cultivation of the Christian character. This includes all that a man is, or does, or hopes to be—salvation, good works, and holiness.

I. COME TO ME.

This is the first and most important step in the Christian life. We go to Jesus for salvation. The only condition is that we labour and are heavy-laden, that we feel the burden of our sin, and that sin is the greatest burden upon our heart. It may be that we have been labouring, by the "deeds of the law" and our supposed good works, to obtain that peace of heart we so much need. But we find that we cannot secure it. Under such circumstances Jesus says "Come to Me." There is salvation

by coming to Jesus. He has in Himself all that we need. "It hath pleased the Father that in Him should all fulness dwell." He has done all the "labouring" for our redemption; so that all we have to do is to receive it at His hands. He has pledged His word that He will receive all who come; that nothing in them, or of them, shall be a reason for rejecting them. "I will in no wise cast him out." *All* He requires is that we come to Him.

Coming to Jesus, we have salvation. The burden of sin is removed, the peace of God is given, and the joy of Christ's presence fills our hearts, and the love of God is shed abroad in our hearts. We are saved.

The whole of our Christian course on earth must be one of coming to Christ. We live by the faith of the Son of God. The work of our salvation is a process ever going on until it is complete. Hence every day we come with a sense of our sinfulness, pleading only His work for us; and thus, having constant faith, we have constant salvation. Besides this we are in the world, and are daily meeting with its evil, and often becoming sullied by it. So that we need to go to Jesus every day for the "washing of our feet."

We come to Jesus not only for salvation, but for comfort and strength for all the conflicts and anxieties of our life. We have temptations, disappointments, losses, cares, bereavements, and all the annoyances arising from living in a world of sin. We need to come to Jesus, that we may be advised and comforted and strengthened for the work and battles of our life. Thus is our life one continual coming to Jesus, and the word of invitation is ever full of comfort to us.

II. TAKE MY YOKE.

This is the second act in the Christian course. It may be that the word was suggested by the sight of oxen under the yoke, and drawing after them the load, and was used by the Lord to illustrate the yoke which many were placing upon themselves, and thus hoping by it to work out their own salvation. Says Jesus in contrast to this, "Take My yoke."

The Lord Jesus claims the service of all who come to Him. All who have received rest to their souls acknowledge themselves His slaves, and their completed happiness consists in serving Him. We are Christ's property, by the right of purchase and new creation. He has redeemed us by His own blood. He has created us new creatures by His own word. He has made our heart His dwelling-place, and, by living in us, makes our life. "We are His workmanship"; He has therefore a right to our life's service.

We should take the yoke of obedience to Him. We should have no will of our own. We should ever be asking, "What wilt Thou have me to do?" This is the only way by which we can show our love to Him. "If ye love Me, ye will keep My commandments." All our powers should be devoted to His service. Our bodies, our souls, our spirits, our time, our possessions, our influence over others—our all should be employed in work for Him. We should breathe and think, and speak and act, only for Him. The first thought in every work, and the first question in every pleasure, should be, What glory will it bring to my Lord? If we are saved by coming to Jesus Christ, we have no right to call anything we have our own.

This yoke of Christ is easy, and the burden is light. The commands

of Jesus are not those of a tyrant, but of a loving Master. They are the external directions to do what the instincts of our spiritual life lead us to do. Love is His law, and He has placed His love in our hearts, and His commandments are the concrete acts of which love is the abstract principle. We love to do all that He wishes us to do. And to do what we love to do is not irksome, but easy. Therefore His yoke is easy and His burden is light.

III. LEARN OF ME.

This is the third and ultimate act which must necessarily follow coming to Jesus. Coming to Him is the beginning of a life which will never end, and the development of which will never cease. When we have come to Jesus, we are born again into a new life, but we need to grow in knowledge and in grace after the image of Jesus who created us. We learn of Christ by reading His word, by hearing of His work in and for others. But we learn of Him more fully and thoroughly by personal fellowship with Him. The best way to learn is from a living teacher, and Jesus is not merely that, but the Author of the truth—the truth itself. By thus learning of Him we know the truth more and more, and become like Him in our disposition, and our life is matured until we arrive at the fulness of the stature of manhood in Christ Jesus.

He "is meek and lowly in heart." He is the embodiment of all He teaches. He who has come to Him, and who lives with Him constantly, will unconsciously take in His Spirit, and become every day like Him, so that men will take knowledge of him that he has been with Jesus. This learning of Christ is a life-long work. It will take *all* the time of life to become fully like Him, and even in heaven this transforming process will continue. A Christian has infinite possibilities, because he was made "in the image of God," and intended to grow "after His likeness." Jesus Christ is God Himself in human form, and therefore possessing an infinity of knowledge and character. To learn of Christ is therefore to learn of God, and to be transformed after His likeness, as was intended at the first; and thus God's original purpose at the creation of man will be fulfilled in the redemption by Jesus Christ.

These three invitations include the whole of our salvation. All are necessary. If one of them be wanting, the others will be defective. If we have come to Jesus and received rest to our souls, we naturally begin to serve Him and learn of Him. Faith, good works, and sanctification are all here. We come to Him by faith, we take His yoke for good works, and we learn of Him for holiness of life.

They must also be taken in the order in which the Lord gives them. We come to Him first. We cannot take His yoke or learn of Him before we have received rest from our burdens, and we learn of Him by serving Him. Thus all the stages of our Christian life are in proper order.

These three dealings with the Lord act and react on each other. The more we work for the Lord, the more are we able to believe in Him, having experience of His faithfulness to His word; and the more faith we have in Him, the more effectively can we work for Him. The more we learn of Him, the richer is our knowledge of His love and power, and therefore the more believing we become, and the more earnest and devoted in our service. Thus all the three invitations are necessary to our full salvation, and each, when truly done, assists the other.

DISCIPLESHIP.

LUKE xiv. 15-35.

By W. COLLINGWOOD.

THE Lord Jesus often used the same figure to teach different truths. The parable of the lost sheep in Luke xv. pictures Himself as the Shepherd rejoicing over one that He had found. That in Matt. xviii. 12, teaches how we should care for His little ones. So in Matt. xxii. 1-14, the leading features are the doom of those who killed the king's servants, and the one who came in without the wedding garment. Here, in Luke xiv., it is occupied mainly with the neglect of those who were bidden to the supper.

We are familiar with the application of this to the gospel invitation and its treatment by the world. From the way in which the Lord follows up the lesson, we may see that He meant something more, namely, that there are good things for His own people, which they might enjoy if they would, but often miss through "the lusts of other things coming in and choking the word."

"Blessed is he that shall eat bread in the kingdom of God." Few will dispute this. How then is it that, when bidden, all with one consent begin to make excuse? "There went great multitudes with Him." He turned, and told them what it meant to be His disciple, and bade them count the cost. The worldling would not leave his land, his oxen, his wife, for the good man's feast. How much would *we* give to be *His disciples*?

Is it not true that many who have received the gift of pardon through His atoning death have not well learned the preciousness of the Saviour Himself, or the happiness of fully following Him? We have begun to build. What about the finishing? Do we all know what it is to "hate father, mother, wife, children, brethren, and sisters, yea, and our own life also"? If not, we are not, cannot be, His disciples. He does not say, "cannot be saved," or we might well exclaim, "Who then can be saved?" But he has something else to give us besides salvation from the wrath to come. He calls us to a blessedness we are slow to appreciate, that of fellowship with Him in obedience, of not only coming *to* Him, but bearing the cross and coming *after* Him. All this will depend on the value we set on Him.

Few need be told that to "hate" in scripture language is not what we mean by it in common English, or that the command to love parents, wife, or others is in full force. It is a matter of comparison. To hold so dear that at no price will we part with it, is to "love." To be willing for the sake of that to let the dearest object go, is to "hate."

If it seem hard to leave father, or others, or to give up life itself, consider Him who for our sakes left His Father's glorious presence and the joys of heaven, and who "*hated*" *His life* for the love He had to us. What is the worth to us? Did He go too far when He said, "He that loveth father or mother more than Me is not worthy of Me"? We may, indeed, have Him, unworthy as we are. But it is another thing to be worthy of Him, worthy of such a Saviour, such a Lover.

How can we be "worthy" of Him, or His gifts? Only by accepting them and valuing them. "They which were bidden were not worthy." Why? Because "they made light of it." They who "judged themselves unworthy of everlasting life," it was they who "put it from them." They who said they were not worthy came in for the full blessing, the centurion in Matt. viii. 8, and the prodigal in Luke xv. 21. No price can purchase it. Only by the value we set on it can we be worthy of God's unspeakable gift. We have it, if we value it enough to accept it. But to those who have it He offers more. He wants us to know our riches, to enter into the blessedness of our portion, to prize it and to enjoy it. In our doing so, the heavenly Giver sees His house furnished with guests in this way also, feasting themselves on the costly meat of His table.

Does it seem hard to think how this feast can represent the believer's faithful walk with all its crosses and trials? Is, then, our appetite so poor for the more than angels' food? Do we so little understand the joy of fellowship with Jesus, that we prefer the ease of the world to the travelling in company with Him? No wonder we find it hard to be Christians! We miss the heaven we might enjoy here below. Ask those who have taken up their cross and followed in their Master's footsteps. They will tell us they have found it, as He said in Matt. v. 11, 12, and as Paul found it in Phil. ii. 17, iii. 10; Col. i. 24, and that no earthly pleasure can compare with it.

We do well to pray, "Lead us not into temptation," remembering that, though the Spirit is willing, the flesh is weak. It is not for us to pray for trials. But when called to meet them we may welcome them, and take them as part of our inheritance as children of God (Rom. viii. 17) and disciples of Christ. In proportion as we accept them thus, we shall find how sweet they are.

Using the same figure, the Lord in Rev. iii. 20 offers to come in and sup with those who open the door to Him. This was not addressed to the outside world, though it may doubtless be so applied. It was to describe the happy portion of those who, in the midst of the surrounding lukewarmness, have the heart aglow to respond to His call and enjoy His fellowship.

Had ever the three youths in Babylon such a good time as when in the furnace, with the fourth at their side? And this is a figure of what we all may enjoy, not in the immunity from bodily suffering, but in the manifestation of His presence and His love, according to John xiv. 21, if we do but take up our privilege. God never asks us to give up anything but He has more abundantly to bestow. When He put Abraham into a furnace of trial, heated, so to speak, seven times hotter than was wont, bidding him offer up his only son, see what came of his willing acceptance of it. "By Myself have I sworn, saith the Lord, that surely blessing I will bless thee." And he was called the friend of God! Such a feast He had in store for the one who *came* at His bidding.

And a greater than Abraham is here. God so loved us that He gave His only-begotten Son. When we were enemies—O how unworthy!—Christ died for us. He is worthy of our whole-hearted love. Shall we not seek thus to "walk worthy" of His love?

THE BOARDS OF THE TABERNACLE.

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

EXODUS xxvi. 15-25.

"And thou shalt make boards for the tabernacle of shittim wood standing up" (v. 15).

REGARDING the Tabernacle as typical of Christ, these boards of shittim wood overlaid with gold, the framework of the Tabernacle, represent Him in the combination of the human and the divine natures in His blessed person, the foundation truth of Christianity, "God manifest in flesh." But, taking the Tabernacle as typical of the Church, these boards represent the individual believers of whom the Church of God is composed.

THEIR POSITION.

Boards of shittim wood standing up. This intimates that they had been previously cut down. Believers were once the children of wrath, even as others, growing wild in nature's forest; but they had been selected by divine grace, and had been brought low by the convictions of the Spirit, and they are here seen standing in grace (Rom. v. 2).

THE DESIGN.

This is stated in Exodus xxv. 8, "Let them make Me a sanctuary; that I may dwell among them." These boards represent believers in Christ, builded together for a habitation of God through the Spirit (Eph. ii. 22). This is God's ideal of the Church as a whole, according to the pattern shewn in the Mount (Heb. viii. 5). It is also designed to be a model for believers gathered together in Church fellowship on earth.

THE DIMENSIONS OF THE BOARDS.

"Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board" (v. 16).

Taking the cubit to be nearly one foot ten inches in length, the height of each board would be about eighteen feet three inches, and the breadth two feet nine inches. Thus, ten cubits was the height of the Tabernacle, one third of the height of the holy place in Solomon's Temple, which was thirty cubits, and half the height of the most holy place there, which was twenty cubits.

Though every regenerate soul is born into the family of God, and as such has his place in the Church of God, yet, in order to fill that place profitably in the assembly of believers, three things are requisite, faith, hope, charity—faith in the atonement, hope of the glory, and love to all saints. Faith, hope, charity, these three—depth, height, and breadth. DEPTH down to the sockets of silver, FAITH in redemption. HEIGHT up to the rings of gold, HOPE of coming glory. BREADTH extending to the other boards on either side. LOVE in the truth to all them that have known the truth, for the truth's sake which dwelleth in us (2 John i. 2).

THE TENONS.

"Two tenons [hands] *shall there be* in one board, set in order one against another [made parallel one to another]; thus shalt thou make for all the boards of the Tabernacle" (v. 17).

According to their Hebrew name, they appear to represent the HANDS of faith, laying hold of the redemption which is in Christ Jesus; and

according to their position at the bottom of the boards, they suggest the idea of the FEET of faith, standing firm on redemption, and the redemption price. "Set in order." So as to fit exactly into the sockets. No slackness, no wavering, but steadfast and unmovable, stablished, strengthened, settled.

THE BOARDS ON THE SOUTH AND NORTH SIDES.

"And thou shalt make the boards for the Tabernacle, twenty boards on the south side southward. And for the second side of the Tabernacle on the north side *there shall be twenty boards*" (v. 18, 20).

Twenty boards, of a cubit and a half, measure thirty cubits, which would be about fifty-five feet long. The length of the holy place and of the most holy together, of the Temple, was sixty cubits, or double the length of the Tabernacle.

THE SOCKETS OF SILVER.

"And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons [hands], and two sockets under another board for his two tenons" (v. 19).

The comparison of Exodus xxx. 11-16 and xxxviii. 25-28, with 1 Peter i. 18, 19, will give us most clearly and beautifully the spiritual import of these sockets of silver. Every Israelite passing among them that were numbered, whether rich or poor, was required to give a ransom for his soul, of half a shekel, after the shekel of the sanctuary, in value about fifteen pence. Peter explains this, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot."

All God's people are numbered as a RANSOMED people; to be reckoned among them on the ground of profession merely, is to come under judgment. This is illustrated by the numbering of Israel by David, as recorded in 2 Samuel xxiv., where no mention is made of the redemption price having been paid. In the instance recorded in Matt. xvii. 24 the tribute required was not the tribute to Cæsar, but the half shekel of the sanctuary; the Son of man required no ransom for His soul; but from the abundance of the sea, the piece of money, the stater, value two shillings and sixpence, was provided, double the ransom price, as Christ said to Peter, "for Me and thee." In Exodus xxxviii. 25-27, we read, "And the silver of them that were numbered of the congregation was an hundred talents, and a thousand seven hundred and threescore and fifteen shekels after the shekel of the sanctuary . . . and of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket." A talent of silver is computed at £342 3s. 9d.; a talent being about 114lbs weight.

Each board had two tenons, and under each tenon there was a socket of silver, each weighing a talent. What an idea this gives us of the security of every believer as founded on the atoning work of Christ; securing at once a firm foundation for the foot of faith, for it is redemption from the wrath to come; and a firm grasp to the hand of faith in laying hold of eternal life, and hope of everlasting glory.

THE BOARDS FOR THE WEST SIDE.

“And for the sides of the Tabernacle westward thou shalt make six boards. And two boards shalt thou make for the corners of the Tabernacle in the two sides. And they shall be coupled [twinned] *together* beneath, and they shall be coupled together [perfected together] above the head of it unto one ring: thus shall it be for them both; they shall be for *the* two corners. And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board” (vv. 22-25).

The corner boards were coupled or twinned beneath. So believers are one in the confidence of FAITH. Each board standing firm in the sockets of silver, and each believer established in the faith of the gospel. The corner boards were also coupled or perfected together to one ring above. Believers are one in the rejoicing of HOPE. We have ONE FAITH and ONE HOPE OF OUR CALLING. Christ crucified is the foundation of our FAITH, and Christ glorified the substance and centre of our HOPE, Christ Himself being the chief CORNER STONE, uniting the Jew and the Gentile in one, on earth beneath; and He is also the HEAD STONE of the corner, uniting them together in one in heaven above. Thus we read in Hebrews iii. 6, “Christ as a Son over His own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.” And again, v. 14, “For we have been made partakers of Christ, if we hold the beginning of *our* confidence steadfast unto the end.”

“THE WORLD.”

“BY ‘the world,’ in 1 John ii. 15, I understand the Apostle to mean the aims, principles, associations, vain philosophies, &c., in which the people of the world find all their enjoyment, and against which the Apostle Paul warns the Roman believer (Romans xii. 2; see also James iv. 4).

“By ‘the things that are in the world,’ I understand him to mean those material objects which have a special tendency to encourage, and draw out, and promote the lust of the flesh (sensuality), the lust of the eye (luxuriousness), the pride of life (worldly ambition), alluded to in verse 16. The Apostle Paul gives a warning in relation to such things in Eph. iii. 7; see also Romans xiii. 14.

“I would also say that, if we love the world, we shall want to stand well with it; and, as it does not love anything of godliness, we shall be tempted to lower our colours, and be unfaithful to our Lord and to our Father, that we may please the world. This shows that the love of the Father and the love of the world cannot abide in the same heart. If we love the things of the world, we show that sensuous self-love rules in the heart, and, where this is the case, there cannot be also the love of the Father. So, by loving *the world*, we prefer our fellow-creatures to God; by loving *the things of the world*, we prefer our sensual gratification to God.”

An extract found among the papers of the late Mr. John Morley.

MARRIAGE OF MISS LILLIE E. HURDITCH AND MR. H. E. HARTE.

MANY of our readers will be interested in reading the following particulars, taken from local papers, referring to another "sacrifice" the Editor of this Magazine and his wife have been called to make in the giving in marriage of their devoted second daughter Lillie, who has so zealously helped them in the Lord's work, particularly whilst she has been in charge, during the past few years, of the Wilton House of Rest, St. Leonards (in which she has been generously helped by Mrs. A. Brown, a lady of considerable experience, and full of sympathy for the Lord's tired workers who visit, sometimes as many as fifty, that favoured spot). It was gratifying to find that so large and unexpected a number of friends proved in more ways than one their sincere regard for both of the young couple who have commenced the more serious responsibilities of life with many tokens of God's goodness, and earnestness of future happiness.

"It was a very pretty wedding that took place at Marlborough Place Presbyterian Church on Tuesday afternoon (July 14th), and one that had interest for a wide circle. The bride was Miss Lillie E. Hurditch, second daughter of Mr. and Mrs. C. Russell Hurditch, of 164, Alexandra Road. Mr. Hurditch is the well-known founder and director of the Evangelistic Mission, and the bride had in various ways identified herself with the work carried on in connection with that mission. Therefore, in addition to the relatives and other invited guests, many of Miss Hurditch's poorer friends were present at the service, and the shower of rice which greeted her approach to the carriage after her marriage was expressive of right goodwill and affection. The bridegroom was Mr. Harry Edward Harte, eldest son of the late Mr. E. W. Harte, of St. John's Wood, and of Mrs. T. Ormandy, of Belswains, Hemel Hempstead. The pulpit had been tastefully decorated with growing evergreens and flowers, forming a very pleasant background to the wedding party and friends, with their beautiful bouquets of various colours. The service was conducted by the Rev. Monro Gibson, D.D., the pastor of the church (who, we understand, came from a considerable distance to officiate), Mr. Hurditch giving his daughter away. Two hymns were sung by the congregation—the hymn

" 'O Father, all creating'

being sung at the beginning to the tune 'Aurelia,' and after the pronouncement of the formal words, the congregation sang—

" 'Rest in the Lord—from harps above,'

to the tune 'Troyte.' The bride, who was dressed in white corded silk, and wore a wreath and veil with orange blossoms, and carried a lovely 'shower' bouquet of white blossoms, was attended by five bridesmaids—Misses Ruth and Grace Hurditch (sisters), Winifred and Dorothy Holmes (cousins), and Miss Meekin (of St. Leonards). Mr. Sydney B. Harman was best man. Mr. Horace G. Holmes, an uncle of the bride, was at the organ, and prior to the ceremony played an Andante in D (West), the Allegretto from Mendelssohn's 'Hymn of Praise,' an Allegro Moderato (Wood), and, during the bridal procession, Mendelssohn's

'Wedding March.' After the ceremony the newly-wedded pair held a reception at 164, Alexandra Road, and the visitors took the opportunity of inspecting the presents, which numbered over 150. At four o'clock Mr. and Mrs. Harte took their departure for Homersfield, Norfolk, as the first stopping-place in a tour of the Broads and other parts of Norfolk."

BIBLE READINGS.

563.—ON THE EPISTLE "TO THE HEBREWS."

SIXTH READING.

THE APPREHENDINGS OF JESUS (chap. ii. 14-18).

I. *Christ took to Himself man's flesh, i.e. conformity* (v. 14-16; cf. Gal. v. 3); therefore He was a debtor to keep the whole law, and He did it, the only perfect seed of Abraham.

II. *Christ took to His heart man's fellowship, i.e. condescension* (v. 17). He took not angels' nature, but man's seed: yet contrast them and us; they are glorious (Heb. ix. 5); heavenly (Matt. xxiv. 36); immortal (Luke xx. 36); but we are vile (Phil. iii. 21; Gen. xviii. 27); earthly (1 Cor. xv. 47); and our life a span (Job iv. 19).

III. *Christ took in His hand man's frailty and feebleness, i.e. compassion* (v. 16). Cf. the mercy shewn at such infinite cost to man, but denied to angels (2 Peter ii. 4; Jude 6). Why was it? Just His boundless love to those who are deceived and led captive of the devil. The compassion of Jesus mentioned more frequently than any other trait in the Gospels.

IV. *Christ took under His holiness man's failure and fall, i.e. crucifixion* (v. 17; cf. 1 Peter ii. 24). This reconciliation could only be accomplished by the death of Himself, as the only one "full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world."

V. *Christ took from the heart mortal fear, i.e. conquest* (vv. 14, 15), because He rose again triumphantly from the grave, the first fruits of them that slept, and fulfilled Isa. xxv. 8 and 1 Cor. xv. 55-57; therefore we can boldly say (Ps. xxiii. 4).

VI. *Christ took to warm man's feelings, i.e. communion and consolation* (v. 18; cf. Chron. iv. 15, 16; and vii. 25). "This same Jesus" who walked this earth, comforted the downcast, cured the diseased, called the disciples, cleansed the defiled, championed the downtrodden, and went about doing good, and ascended into heaven, is there still as our Friend and Brother.

SEVENTH READING.

THE DISCIPLE AND HIS LORD (chap. iii. 1-6).

I. *A description of the believer: holy* (chap. ii. 21); brethren (chap. ii. 10, 11); partakers of heavenly calling (chap. i. 2 and ii. 3; 1 Cor. i. 2; Eph. iv. 1); God's house (v. 6 and 1 Cor. vi. 19).

II. *A description of the Lord.* (a) The Apostle (v. 1; John v. 37, 38), i.e. the one sent from God to man (John vii. 16-29).

(b) The High Priest, *i.e.* the one who goes from man to God (*cf.* chap. ii. 17 and iv. 15). As such He must understand God and His will, but He must also understand man and his weakness, and none but the God-man Jesus could do both.

III. *The difference between Christ and Moses.* The one is a Son (chap. i. 5; Ps. ii. 7); the other a servant (*v.* 5; Num. xii. 7).

IV. *The duty of the believer:* (a) to consider Jesus (*v.* 1). Think on His words (Luke iv. 22; John vii. 46); His works (John ix. 13, xvii. 4); His wisdom (Luke xi. 31); His worth (Cant. v. 10); His witness (Rom. viii. 6; 1 Cor. xii. 3; Rev. xix. 10); His waiting (Isa. xxx. 18; Rev. iii. 20); His wanderings, and weariness, and weakness (John iv. 6, &c.); His wrath (Col. ii. 3-10); His weeping (Luke xix. 41; John xi. 35); His will (John vi. 31); His wrongs (Lam. i. 12); His wrath (Rev. vi. 16; Prov. i. 24-31).

(b) Continue (*v.* 6); hope on for the final glory, firm to the end. Of how many also has it to be said as in Gal. v. 7? Is it so of you or of me?

EDWARD J. BELLERBY, Mus. Doc. Oxon.

564.—THE THREE SEEDS PROMISED TO ABRAHAM.

No. II.

A Second Promise: "As the stars"; confirmed by oath. (Gen. xxii. 16, 17). "Awake and sing, ye that dwell in the dust" (Isaiah xxvi. 19). "Children of light" (Eph. v. 8). "Of the resurrection" (Luke xx. 36).

The Promise to Abraham, Gen. xv. 5: "Look now toward heaven, and tell the stars, if thou be able to tell them: and He said unto him, So shall thy seed be."

Gal. iv. 29: Born after the manner of the Spirit.

Gen. xxxii. 24-30: Jacob (*confessing*), Israel (*the overcomer*); "Remember Abraham, Isaac, and Israel, Thy servants, to whom Thou swarest by Thine own self, and saidst unto them, I will multiply your seed as the stars of heaven" (Exodus xxxii. 13).

Daniel xii. 2: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And 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."

<i>Types:</i> SARAH AND ISAAC.	Gal. iv. 22, 28, 31	} Immortal. (1 Cor. xv. 53, 54.) City of a Living God. (Heb. xii. 22).
Covenant of promise (confirmed).	Gal. iii. 15, 17, 18	
Under grace, justified by faith, by blood.	Rom. vi. 14; v. 1-9	
Thy Holy City Jerusalem above.	Rev. xxi. 2; Gal. iv. 26	

The stars, along with the moon, were made to rule the night (Psalm cxxxvi. 9); and for signs and for seasons (Gen. i. 14; Luke xxi. 25). The stars and the sand spring from him who was as good as dead (Heb. xi. 11). Notice that dust is not named, only stars and sand; for as that which is not of faith, typified by Ishmael, is cast out, so also will the dust be shaken off. "Shake thyself from the dust; arise, sit thee down, O Jerusalem; the bands of thy neck are loosed, O captive daughter of Zion" (Isaiah lii. 2).

Ps. l. 5, 6.—“Gather My saints together unto Me; those that have made a covenant with Me by sacrifice. And the heavens shall declare His righteousness.”

Ps. cxlviii. 3.—“Praise ye Him, sun and moon; Praise Him, all ye stars of light.”

Rev. xxii. 4, 5.—“And they shall see His face; and His name *shall be on their foreheads* (see Exodus xxviii. 36-38). BENERER.

565.—THE TWO COVENANTS.

THE OLD.	THE NEW.
1. “A shadow” (Heb. x. 1).	Substance, “CHRIST” (ix. 11).
2. “Many sacrifices” (x. 11).	One sacrifice (x. 12).
3. Purify the flesh (ix. 13).	Purge the conscience (ix. 14).
4. Never put away sin (x. 11).	For ever put away (x. 12).
5. Sacrifice of animals (ix. 25).	Sacrifice of HIMSELF (ix. 26).
6. Purged with (ἐν) blood (ix. 22).	Apart from: no remission.
7. Priest standeth (x. 11).	This one sat down (x. 12).
8. Enter most holy place (ix. 7).	Enter heaven itself (ix. 24).
9. Every year (ix. 7).	Once for all (ix. 24).
10. With blood of beasts (ix. 7).	With His own blood (ix. 12).

BOTH AGREE: ENTER *AFTER* DEATH.

F. MUSTOW.

566.—THE BLESSINGS OF MOUNT ZION.

HEB. xii. 22-24.

- “Ye are come to Mount Zion”—Love.
- “To the City of Living God”—Access.
- “To the Heavenly Jerusalem”—Position.
- “To the Myriads of Angels” (R.V. margin)—Company.
- “To the General Assembly”—Gathering.
- “To the Church of the First-born”—Resurrection.
- “To God the Judge of all”—Grace.
- “To the Spirits of Just Men”—Fellowship.
- “To JESUS”—Salvation.
- “To the Blood”—Redemption.

F. MUSTOW.

567.—THE TERRORS OF MOUNT SINAI.

HEB. xii. 18, 19.

- “Ye are not come to Mount Sinai”—Fear.
- “Which must not be Touched”—Restriction.
- “That burned with Fire”—Awe.
- “Nor unto Blackness”—Judgment.
- “Nor unto Darkness”—Secrecy.
- “Nor unto Tempest”—Wrath.
- “Nor unto Sound of Trumpet”—Attention.
- “Nor unto Voice of Words”—Commands.
- “Nor Speak no More”—Request.
- “Whose Voice shook the Earth”—Power.

F. MUSTOW.

A SPECIAL WORD TO READERS OF "FOOTSTEPS OF TRUTH."

THE GOSPEL AND THE MASSES : WHO WILL HELP ?

WHILST passing through the crowded streets of London, the seaside and country towns, on these summer evenings, one cannot fail to be struck with the absolute indifference to spiritual and eternal things apparent among the seething masses of humanity that hurry to and fro, thirsting, alas! for the unsatisfying water that the world can give. Truly the "Prince of the Air" sways the hearts of the children of men, blinding them to the attractions of the Saviour of the world, and the "Water of Life" which He is ready to give; but on they go, hastening to perdition. To these, bands of Christian workers, connected with the various halls of the Evangelistic Mission, in common with many others, go forth with the gospel light, whose rays penetrate the chaos of sin and unbelief, chasing the darkness away, and making the True Light to shine. But in some places of holiday resort where so little is done to effect the spread of the gospel, we have been enabled in years past to carry on tent work during the summer months. For over thirty years we have witnessed the blessing of God on this department of our work, which is of the most deeply interesting character. The nightly meetings have been frequently crowded, and these in some cases have since resulted in permanent missions being established.

TENT MEETINGS

necessarily involve considerable outlay for carriage, rent of ground, and general working expenses, besides repairs constantly being required; but we doubt not that our friends will come generously to our aid in this matter, that we may press forward into those parts where scepticism, ritualism, and indifference prevail with such mighty force. Though we are doing something in this direction in the East and North of London, we are much delayed this year from occupying some needy fields for want of funds; but we wait and pray for guidance and supplies, in order to respond to earnest appeals to plant a tent with its gospel testimony in several districts.

COUNTRY AIR FOR MOTHERS AND CHILDREN.

We must make ourselves the mouthpiece for many little inmates of the poorest districts of our great city, whom it has been our happy privilege, from the beginning of this work, to take into the country for a day's outing, that, amid the beauties of Nature, they might have some little relaxation from the dull, drear life which is passed monotonously in close and squalid streets. The members of our Mission Hall Sunday-schools number about 2000, and although in some cases our workers are able to collect the necessary amount among local friends, in others they have still to look to us for this help. Those who have enabled us to provide them would feel themselves amply compensated if they only heard the expressions of gratitude, and saw the brightened faces of the little ones as they returned home.

Besides the children, we have large mothers' meetings in connection with our Halls, and also young people's Bible-classes, and, as is our custom, they will go in large parties either to the country, or for a whiff of the sea, which is quite a novelty to many. In some cases, where a week or fortnight's stay at the seaside would benefit sick and weak women and children, we have sent them, in years past, to the coast, where rest and the exhilarating air have wrought wonders in the bodies of these overworked and careworn fellow-creatures.

We should be so grateful if our friends would contribute to this fund. £1 will give a FORTNIGHT'S holiday (board, residence, and railway fare) to one adult, and 15s. to a child; and, indeed, we should say it was well spent in seeing the built-up constitutions and gratitude that mark those thus benefited, and to witness the joy shed into one sad home by this act of self-denial on the part of those who contribute.

NEEDFUL REPAIRS.

This year has been one of considerable pressure on the funds of this Mission, one reason being that our House of Rest for Christian Workers, at St. Leonards, after seven years' good service, has had to be repapered and painted inside. *Only necessary repairs* have been made, but, although being done moderately, have incurred a heavy expense, as the Home is large and the requirements numerous. Added to this is the loss of receipts during the month of June, when it was found impossible to entertain visitors while the workmen had taken possession. We shall be so grateful if our kind sympathizers would assist us in this matter, for, although the Home is able to cover *working expenses*, in circumstances like the present special funds have to be raised for the purpose.

How we wish we could wipe off also the amount still due on the fund for the freehold of the property. Those who have paid us a visit to Wilton House will, I am confident, bear me out when I say that in few places can one find such true comfort, Christian intercourse, real rest, and lovely surroundings combined, as at this house of rest. The numerous letters we are constantly receiving, which testify to the enjoyment and help derived from a stay here, assure us of the *need* and blessing of such a work.

OUR GENERAL WORK.

In addition to these special summer undertakings, the general work of the Mission continues as usual. Eight Mission Halls are kept thoroughly going, in all of which a real live work is being carried on, and soul-saving power is manifest among children, young people, and adults. Here workers get trained for service abroad, and many are now working in the foreign field who were saved and trained in the Mission Halls.

Another department of this work is the free distribution of tracts and books at home and abroad. We send constant and large supplies of leaflets and magazines to Christian workers in country towns and villages who cannot afford to pay for these themselves, besides forwarding the same abroad to those isolated from Christian intercourse.

Also we supply large parcels to those of our workers who go forth to preach the gospel to the thousands of

HOP PICKERS

who come to our villages during this period of the year. An interesting and encouraging work is carried on among this rough and ignorant class of people, many of whom, hearing the glad tidings of salvation for the first time, embrace its life-giving truth, and pass from the bondage of Satan into the glorious liberty of the children of God.

Finally, we would ask the earnest and continual prayers of God's children that this corner of gospel effort in the great harvest-field may be abundantly blessed of God, that the seed thus sown may yield a mighty result, that the workers may be endued with Holy Ghost power, and that all needful supplies may flow in, so that each department may increase in power and blessing.

 THE RISING TIDE OF ROMANISM IN ENGLAND.

FORGETFUL of the cruel and hard bondage under which England groaned before the Reformation, the people of this country are quietly allowing the Romish chains to be forged around their Protestant liberties, under the delusion that Popery has changed its character, and is no longer an Anti-Christian and persecuting power. This only shows ignorance of the real principles and practices of Rome, which never changes in its dogmas and designs, and lacks only the power to enforce them upon every conscience by the same cruel and diabolical methods adopted in the Dark Ages, when the power of Rome was paramount.

* * * * *

THAT valiant witness for the Truth against Romish error and practices, the Rev. Charles Stirling, in one of a series of letters inserted in the *Paddington Gazette*, calls attention as follows to a recent exhibition of Paganism in the streets of West London :

“The Romish system is idolatrous—but Rome denies the charge. Now, however, emboldened by success in deluding unwary Protestants, she has descended into the streets and blazoned forth her heathenism by parading her favourite idol, ‘Our Lady’—*i.e.* the goddess Mary, the fabled ‘Queen of Heaven,’ in our West London thoroughfares.

“The month of May is, with Romanists, sacred to the goddess, and on Sunday, May 17, for the first time since the Reformation, we have had a public exhibition made of this idolatrous devotion. This female divinity is said, by her votaries, to be ‘Daughter of God the Father, Mother of God the Son, and Spouse of God the Holy Ghost.’ Consequently, another Person is added to the sacred Trinity, and those who accept such teaching worship a *Quadrinity* (a fourfold deity). The Romish Trinity consists of ‘Joseph and Mary and Jesus.’ It is *this* Trinity—*these* three Persons—whom poor Romanists are instructed to invoke for the salvation of their souls.

“In fact, in the Romish Apostasy Mary has supplanted her Son. *She* is the real Saviour! Our Divine Redeemer is relegated to a secondary place, and it is for her to influence, instruct, and *appease* Him in order to save mankind!

“Rome’s favourite image is the Babylonian ‘Mother and Child.’ The Mother is thus the dominant power, the Infant is subject to her control, and this idea is maintained throughout. In Popish countries the poor people will argue that ‘Of course the Mother must be superior to the Child.’”

“The whole system of Mariolatry or Mary-worship has been borrowed from ancient Babylonia, and has been incorporated in the debased worship of the *Mystic* Babylon or Rome.

"The best definition of Popery is 'Baptised Heathenism' or 'Christianity Paganised.'

"It is this false Church—the Woman sitting upon many waters—that everywhere confronts and hinders the heralds of the Gospel throughout the world. The other day, at the Talbot Tabernacle, I listened to one who was describing the attempts that are being made to preach Christ to the Mahometans in Tunis. We were assured that the chief hindrance to their reception of the Gospel arises from 'the pictures, the idols, and the lives of the Romish population.' The Mahometans, as we know, were in God's hands the instruments of scourging the corrupted and idolatrous Eastern and North African Churches—and Mahomet sternly swept away the idols.

"And what saith the Scripture? Turn we to Exodus xx. 4, 5: 'Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them,' &c. Everywhere do Romanists make graven images—everywhere they may in their worship be seen bowing down to them, and in every Romish country will this second commandment be found blotted out from their catechisms. A Divine threatening is given in Lev. xxvi., 30: 'I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and My soul shall abhor you.' In Ps. cxv. we have this description of idols and their makers, vv. 4-8, 'Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; noses have they, but they smell not; they have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat. They that make them are like unto them; so is everyone that trusteth in them.' See also Isaiah xliv. 9: 'They that make a graven image are all of them vanity'; and verses 10-20, 1 John v. 21: 'Little children, keep yourselves from idols.' And then we find

THE 'RANSOMERS'

figuring largely in the procession. We know them well. Their 'Guild' was instituted under the auspices of the late Dr. Manning, and is maintained under Dr. Vaughan, to suppress freedom of speech, to break up Protestant meetings by violence, and (I speak advisedly) to take the lives, when possible, of Protestant lecturers and advocates of the Protestant cause. It is not their fault that they have not yet succeeded in killing Mr. Job Williams, Mrs. Auffray, and Madame Le Coat, wife of a Breton Protestant minister. Recently, on the occasion of the Conference at Preston, Madame Le Coat, who with her husband is spreading the Gospel in Brittany, was on this account assailed by a ferocious mob of Ransomers and blockaded in a house for four-and-a-half hours. With difficulty the police prevented them from bursting in and accomplishing the murder of this 'Protestant heretic.'

"The Apostate Church of Rome demands absolute immunity and unrestricted license for herself and her agents throughout the British Empire. But she systematically denies liberty, wherever she has power, to others. Look for object-lessons to Ireland, and see the riotous and ruffianly attacks made by Romish mobs, instigated by their priests, upon open-air preachers of the Gospel. See the Bible withheld by her from the people, ridiculed and denounced as a wicked book, and, when circulated by Protestants amongst the ignorant population, seized and torn and burnt by the priests. Examine her catechisms, as used in Popish lands, and the *second commandment* has disappeared therefrom.

"It is this so-called 'Church' which seeks again to dominate and darken our land. If she attain her object—which may God in His mercy forbid—our Protestantism will be quenched in blood, our liberties will perish together with it, our Imperial position will have been forfeited for ever, our Sovereign, our aristocracy, our legislature, our churches, and our people will have become the serfs of a foreign usurper, whose rule is based on fraud and forgery; and having become again partakers of the sins, we shall receive of the plagues of a predicted and foredoomed apostasy.—Your obedient servant,

"CHARLES STIRLING."

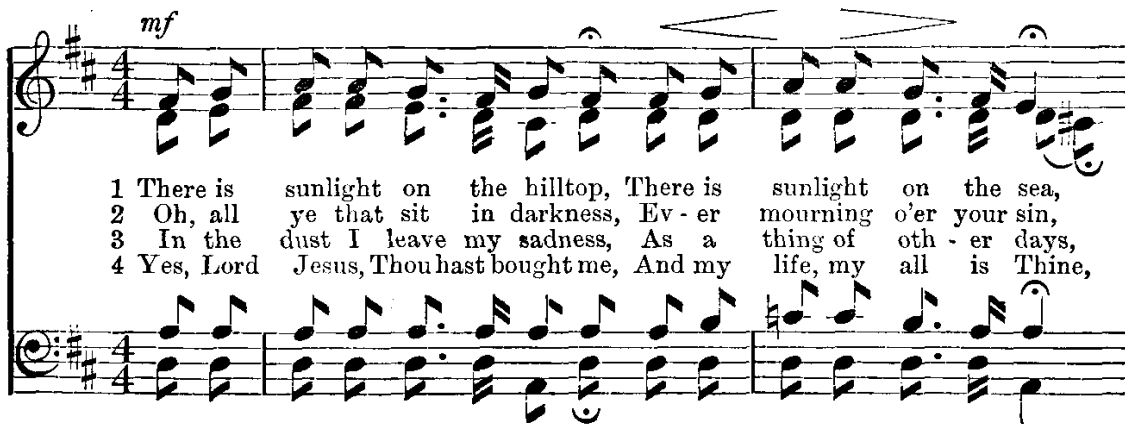
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There is sunlight on the hilltop. Arr. by W. H.

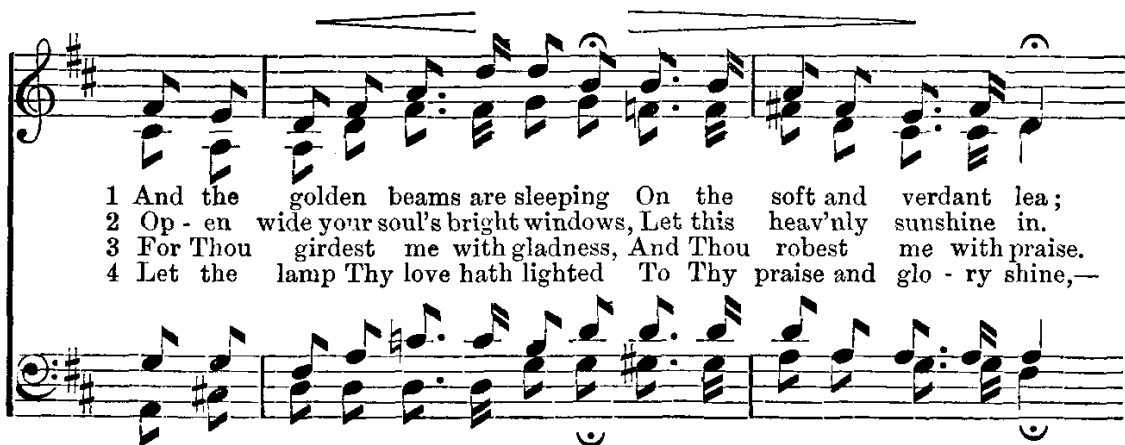
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M. CHENEVIX-TRENCH.

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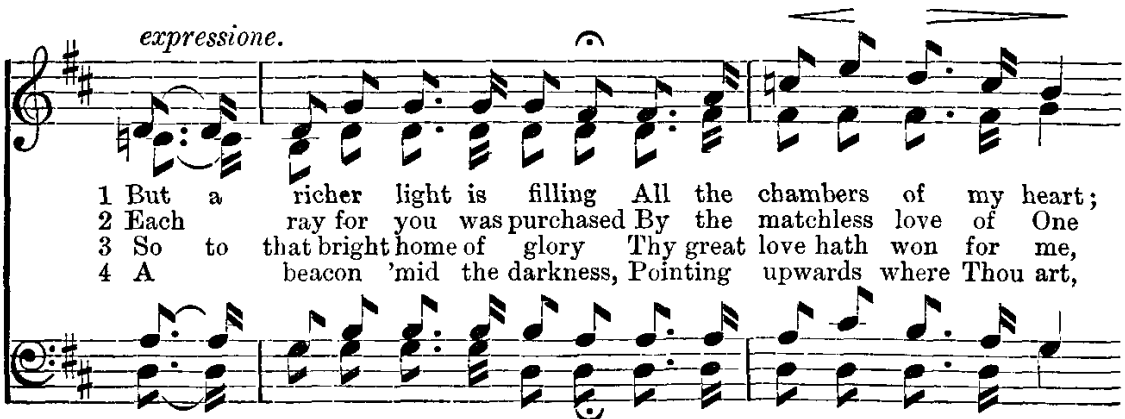


1 There is sunlight on the hilltop, There is sunlight on the sea,
 2 Oh, all ye that sit in darkness, Ev - er mourning o'er your sin,
 3 In the dust I leave my sadness, As a thing of oth - er days,
 4 Yes, Lord Jesus, Thou hast bought me, And my life, my all is Thine,



1 And the golden beams are sleeping On the soft and verdant lea;
 2 Op - en wide your soul's bright windows, Let this heav'nly sunshine in.
 3 For Thou girdest me with gladness, And Thou robest me with praise.
 4 Let the lamp Thy love hath lighted To Thy praise and glo - ry shine,—

espressione.



1 But a richer light is filling All the chambers of my heart;
 2 Each ray for you was purchased By the matchless love of One
 3 So to that bright home of glory Thy great love hath won for me,
 4 A beacon 'mid the darkness, Pointing upwards where Thou art,

f *rit.*



1 For Thou art there, my Saviour, And 'tis sunlight where Thou art.
 2 Who suffer'd in the shadow That you might see the sun!
 3 Now in heart and mind ascending, My glad spir - it fol - lows Thee.
 4 The smile of whose forgiveness Is the sunlight of my heart!

There is sunlight on the hilltop.

CHORUS. *mf*

O, Lord Jesus, Thou hast taught me That the light of life Thou art;
And the smile of Thy for-giveness Is the sunshine of my heart.

GOD IN ALL.

NOTHING, be it great or small,
To God's children can befall,
But He overruleth all.

Not a sparrow in the sky,
But is guided by His eye :
Till He bids, it cannot die.

Not a worm beneath the field,
But is covered by His shield,
And its unseen path revealed.

Is there in thy lot a crook ?
To the Hand that made it look.
All was ordered in love's book.

Not a sorrow, not a slight,
Not a cloud across the light,
But God knows it! All is right.

WILLIAM LUFF.

THE BARS OF THE TABERNACLE.

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

EXODUS xxvi. 26-30.

"And thou shalt make bars of shittim wood ; five for the boards of the one side of the Tabernacle, and five bars for the boards of the other side of the Tabernacle, and five bars for the boards of the side of the Tabernacle, for the two sides westward. And the middle bar in the midst of the boards shall reach from end to end."—*vv.* 26-28.

WE have considered the BOARDS fitly framed together, firmly fixed in the sockets of silver, as typical of believers standing in redemption. We have now to consider the BARS of shittim wood overlaid with gold—God's provision for compacting together and securing the whole.

In the first six verses of Eph. iv. the sevenfold unity of the Church is mentioned ; one body, one spirit, one hope, one Lord, one faith, one baptism, one God and Father of all. From verses 7 to 11, the FIVE gifts given from an ascended and glorified Saviour are noticed—apostles, prophets, evangelists, pastors, and teachers.

The object for which they are given is stated from verses 12 to 16 : "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ : till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ : tha' ye henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive ; but speaking the truth in love, may grow up into Him in all things, which is the head, even Christ : from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

The FIVE BARS answer strikingly to these FIVE GIFTS from a risen Christ, and the object and end is the same, both in the Tabernacle and Church : the "perfecting," "edifying," and "compacting" of the whole together.

THE MATERIAL.

They were to be of SHITTIM WOOD ; reminding us that those who have received gifts for service to the Lord and to His saints, are men of like passions with others. They have this treasure in earthen vessels, that the excellency of the power may be of God, and not of them. Not sufficient of themselves to think anything as of themselves, their sufficiency is of God.

THE ARRANGEMENT OF THE BARS.

God's arrangements and provisions for ministry are simple, perfect, and uniform, adapted to the need of the Church of God throughout the whole world. All believers everywhere have need of all the gifts of the Spirit for their compacting and edifying ; and according to God's arrangements, whatever gifts there may be, are designed for all. The leading of the Spirit, or the providence of God, may place some in

certain localities: all believers have a title to their service, and they are debtors, according to their ability and opportunity, to all. Two of the bars were placed near the bottom of the boards; one in the centre extending from end to end, and two near the top, thus:

Pastors and Teachers.

Evangelists.

Apostles and Prophets.

The two UNDER bars may be taken to represent the gifts of the APOSTLES and PROPHETS. These, as to doctrine and practice, according to the ability given them of God, have laid the foundation. The Church is said to be built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone. They laid the foundation by their labours, example, and teaching in their lifetime; and in the inspired scriptures in the New Testament which they have left, the Church has still the benefit of their gifts.

The MIDDLE bar in the centre of the boards was entire, extending the whole length of the Tabernacle, from end to end; beautifully suggestive of the widely extended sphere of the labours of the EVANGELIST; whose commission is, "Go ye into all the world, and preach the gospel to every creature."

The two bars near the top represent the ministry of the PASTORS and TEACHERS: the PASTOR watching over the souls of the converted, feeding the flock of God; the TEACHER leading the children of God onward and upward into further and higher acquaintance with divine truth, and of the love, person, and ways of the Lord Jesus.

THE OVERLAYING OF THE BOARDS WITH GOLD.

"And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars; and thou shalt overlay the bars with gold."—v. 29.

It is remarkable that the direction for OVERLAYING the boards does not occur in the portion which treats of the BOARDS (v. 15-25), but in connection with the BARS; doubtless, this is significant. The boards were of shittim wood: representing believers, IN THEMSELVES partakers of HUMAN NATURE in its weakness and frailty. But overlaid with gold: signifying that, as one in spirit with Jesus, believers are also partakers of the DIVINE NATURE (2 Peter i. 4). As we are by the grace of God—as seen by Him in the Son of His love—such we ought to be practically, experimentally, at all times; especially when gathered in the name of Jesus, under the searching eye of Him with whom we have to do; that as builded together for a habitation of God through the Spirit there may be nothing to grieve nor quench that Holy Spirit of our God, or hinder the full flow of blessing from our God and Father. As the shittim wood in the Tabernacle was nowhere to be seen, so the flesh, or that which is merely natural, should never be manifest in the assembly of God's saints. But putting off the old man, and putting on the new, as the elect of God, holy and beloved, the divine nature should appear, and divine charity be ever in full exercise. The distinctions which cannot be overlooked with impunity in the outward walks of life, would disappear when believers were assembled in the Church; and

all as children of God, members of Christ, dwelt in by the Spirit, would hold the faith of our Lord Jesus Christ, the Lord of glory, without respect of persons (James ii. 1). Whilst the gold glittered on the surface, the shittim wood existed within. So it becomes us to remember that, notwithstanding all that divine grace has made us in Christ, in ourselves we are nothing at all. The true circumcision, worshipping God in the spirit, rejoicing in Christ Jesus, but having no confidence in the flesh: this is no excuse for sin or failure; the grace of God is sufficient; His strength is made perfect in weakness.

But why is this direction inserted here with the instructions respecting the bars? Does it not intimate a connection between the exercising of the gifts for ministry, and the fuller realization and manifestation of the divine nature? Thus holding the Head, all the body, BY JOINTS AND BANDS, having nourishment ministered and knit together, increaseth WITH THE INCREASE OF GOD. Whilst God, according to His divine power, has given unto us all things that pertain unto life and godliness, whereby are given unto us exceeding great and precious promises, THAT BY THESE WE MIGHT BE PARTAKERS OF THE DIVINE NATURE—is it not through the exercise of the gifts of the Spirit, in the ministry of the Word, that individually and collectively these great and precious promises are realized, this growth in grace is experienced? (2 Peter i. 3, 4).

THE GOLDEN RINGS.

“Rings of gold for places for the bars.” There is a divinely given place for ministry in the exercise of the gifts of the Spirit in the Church of God.

There is a place appointed of God for each kind of ministry.

A place for the APOSTLES and PROPHETS, which none else can occupy: a place of authority and power.

A place for the EVANGELIST, a work of vast importance and responsibility; having to do with souls and eternity.

A place for the PASTOR and TEACHERS, in watching over and instructing the souls of the redeemed; with which the saints' well-being, and the honour of the Lord Jesus is connected.

THE OVERLAYING OF THE BARS.

Real ministry is the exercise of a gift received from God through Jesus Christ, in the power of the Holy Ghost, according to the ability which God giveth, and for God's glory. “As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ.”

To sum up these various figures of ministry. In the CHERUBIM on the mercy-seat in the holiest of all, we have set forth MINISTRY IN ITS HEAVENLY ORIGIN AND SOURCE.

In the golden LAMPSTAND in the holy place, over against the table, by the altar of incense, MINISTRY IN THE ASSEMBLY, IN CONNECTION WITH COMMUNION AND WORSHIP. In these BARS uniting the BOARDS, we see MINISTRY FOR THE BUILDING UP AND COMPACTING of the Church of God.

THE CHARGE.

"And thou shalt rear up the Tabernacle according to the fashion thereof, which was shewed thee in the Mount."—*v.* 30.

Whether as to Church gathering and constitution, or as to ministry, God's pattern, and that alone, is to be followed; a pattern not earthly and human, but heavenly and divine.

God has condescended to arrange everything for us in His word—in type in the Old Testament, in example in the Gospels and the Acts, and in express directions in the inspired epistles of the apostles.

May we esteem all God's commandments concerning all things to be right; and hating every false way, be fully persuaded that His plans are the best, and that in keeping His commandments there is great reward.

 CHRIST'S ESTIMATE OF HIS BRIDE.

"There is no spot in thee."—SOL. SONG iv. 7.

HAVING pronounced "His Church" positively full of beauty, our Lord confirms His praise and delight by a precious negative, "*There is no spot in thee.*" As if the thought occurred to the Bridegroom that the carping world would insinuate that He had only mentioned her comely parts, and had purposely omitted those features which were deformed or defiled, He sums up all by declaring her to be universally and entirely fair, and utterly devoid of stain. A spot may soon be removed, and is the very least thing that can disfigure beauty; but even from this little blemish every believer is delivered in his Lord's sight. If He had said there was no hideous scar, no horrible deformity, no deadly ulcer, we might then have marvelled; but when He testifies that she is free from the slightest spot, all these other forms of defilement are included, and the depth of wonder is increased. If He had but promised to remove all spots by-and-by, we should have had eternal reason for joy; but when He tells us of it as already done, who can restrain the most intense emotions of delight and satisfaction? Oh, my soul! here is marrow and fatness for thee; eat thy fill, and be satisfied with these royal dainties.

Our Lord Jesus Christ has no quarrel with His spouse. She often wanders from Him, and grieves His Holy Spirit, but He does not allow her faults to affect His love to her. He sometimes chides, but it is always in the tenderest manner and kindest intentions; it is "My love" even then. There is no remembrance of our follies. He does not cherish ill thoughts of us, but He pardons and loves us as well after the offence as before it. It is well for us it is so; for if Jesus were as mindful of injuries as we are, how could He commune with us? Many a time a believer will put himself out of humour with the Lord for some slight turn in providence, but our precious Husband knows our silly hearts too well to take any offence at our ill manners.

C. H. SPURGEON.

CHRIST'S PRIESTLY SERVICE.

NOTES OF TWO UNPUBLISHED BIBLE LECTURES ON JOHN XIII. BY THE
LATE MR. JOHN CODE, BATH.

(Concluded from page 240.)

THE Lord was impressing on His disciples the imitation of His own grace to them, and impressing on them their obligation to practise this grace one towards another, which He was shewing towards them, in washing their feet, which was a symbolical sign of the ministry He would exercise towards His disciples while He was in heaven, and they upon earth—heavenly ministry to those still on the earth. . . . “The washing of water by the word,”—and as water is not only used for cleansing, but for refreshment, so Christ’s priesthood is not exhausted in matters of defilement, but it extends itself to circumstances of weariness, to the troubles and sorrows of His people while they are on the earth, and going through the wilderness, battling their way in spite of all the cruel blasts and opposition they meet with, both of men and devils (15). “I have given you an example,” &c. These words are miserably deprived of their strength to the soul by those who only see in them that this was merely an example of humility—true, it was that, but there is a further and deeper meaning. Anyone can wash the feet of another. The Pope may do it to his cardinals, or to a number of beggars; but to imitate Christ in His *grace*, whether for defilement of conscience or weariness of soul, *that* can only be done through the power of the Holy Spirit. The obligation to carry out this ministry of Christ to one another is one thing; the capability to do so is another. The obligation arises from the same source as the ability. It is impossible for any to imitate the Lord in this grace, if they have not tasted it themselves. You cannot be a priest to your brother if you have not tasted His priesthood towards yourself. Therefore it is an important question which He put to His disciples (12), “*Know ye what I have done to you?*” It is a region outside the ken of any who are not spiritual; therefore I am only addressing myself to believers in speaking these things. The Lord then urges upon them (16) that the servant is not greater than his Lord, the missionary not greater than He who sends him; *i.e.* you must humble yourselves in order to carry out this grace to your fellow-believer. This is the obligation laid upon you; the qualification for exercising it consists in the experience of the benefit to yourselves, shewing to others the grace of Christ from our own experience. It needs profound acquaintance with the Lord, and profound humility, if we would attempt to take away any wrong thing from a fellow-believer—because people are *touchy* about being spoken to—therefore take care you do it as much like Christ as possible. It is very

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easy to find fault, easy to see the mote in a brother's eye. The world can see that; but, oh! the delicate touch required to take that mote out without injuring the eye: you must *see clearly* to do it. The servant is not greater than his Lord, so you must not refuse to do it. Then the Lord, in order to strengthen the truth that one experienced in this blessing is alone able to carry it out, says, "I speak not of you all; I know whom I have chosen," &c. He had washed the feet of Judas, as well as of the other disciples, otherwise it would not have been necessary to say this; but it was as though He would say, "I am not ignorant of your characters." He knew all the time that Judas was a traitor in heart. Why, then, some people say, why did He choose Judas to be one of the twelve? Ineffable, marvellous obedience! "that the Scripture might be fulfilled." Here was the obedient One emphatically—though He knew that it was only bringing a viper to His bosom to sting Him, yet He chose him, "That the Scripture might be fulfilled: He that eateth bread with Me hath lifted up his heel against Me." The act of treachery on the part of Judas is told out in these words: Here is the man who came at the call of Christ, entered among the apostles, did miracles, yet was never a child of God; he used his very nearness to Christ treacherously to kick against Him with whom He ate bread, just as a horse that lets you get near enough to him only to slash out his heels against you. In Eastern countries it is a token of confidence to eat with you, and here is the man who used this token of confidence to be an occasion of treachery. However bitter was this thought to the Lord Jesus Christ, yet He was obedient to His Father; and He made this act of Judas' treachery itself a means of contributing to the confidence of the other disciples in Him, because He could foretell that he should betray Him before any one of them knew anything about it. "Now I tell you before it come, that when it is come to pass, ye may believe that I am He." Thus He would use every incident to confirm their assurance in Him, and their faith in God being *for* them, and to contribute to their perfect peace and joy in salvation. . . . (All the world is turning now to infidelity, against Christianity; lies are adventured against it by designing, wicked men. Thank God, the very existence of Christianity is an argument for it!) Blessed Jesus! He goes on to shew the obligation to receive those who come to wash. Compare verses 16 and 20: 16 gives the command to *do* this work; 20 to *receive* it. Suppose Christ sends you to a brother or a sister in a backsliding condition, and you go prayerfully and with self-humiliation. He would say to such a one, "Receive him." "He that receiveth *whomsoever* I send receiveth Me." Precious grace of Jesus coming, through His disciples, to wash our feet still; not that He does it *only* through His disciples, for we are not dependent only on one another for comfort and restoration, but we can go for ourselves to the throne of grace and avail ourselves of the priesthood of Christ. But have you considered that in receiving or rejecting a disciple of Christ, you receive or reject Christ Himself? Take care when you are rightly, and in a Christian spirit, addressed, and you see that the motive of your fellow-believer is true-hearted in his telling you your fault; take care that you do not reject Christ in

rejecting that person. (21) The sensitive, tender spirit of Jesus was troubled, not so much for His own sake, or because of the ills that were about to come upon Him, but on their account, to think that one of them was capable of betraying Him. He did not say *somebody* shall betray Me, or even *Judas*, but "One of you." Does not that mean that any one of them was capable of the same act? The same capability exists in all alike; it is the grace of God alone that prevents. *You* would have done the same as Judas did, as far as the capability of your doing such a deed is concerned. (22) They *doubted* of whom He spake, because His thoughts were clothed in such words. (23) We know that this disciple, who was leaning on the bosom of Jesus, was John. He was leaning on His bosom while the blessed Jesus was about to be betrayed and rejected; and while He was bitterly stung to the heart by human ingratitude, a human creature was leaning on His bosom. This was John—one of you. *One of you betrays Me; one of you leans on My bosom.* And why was he thus on the bosom of Jesus? Because he had learnt a little more of Jesus and of His love than the rest. It was not any confidence of John in himself that led him to do this, but confidence that divine love had inspired in his heart, that drew him into the very bosom; and he could find no less a resting-place than the very heart of the Son of God. God came down to earth, into the midst of human depravity and treachery; and out of those of whom Judas Iscariot was an example He drew one to lean on His breast. The dark heart of Judas was planning the betrayal of his Master, and the simple, believing John was resting there. *Jesus loved* him; but if there was any preponderance in the love of Jesus to him above the rest, it was because he believed Him. *That* is what draws out the love of Christ. Believe, have confidence, lay your head on Christ, and He will love you for it. *There* is the power which snaps the adamant chain by which Satan binds his victims to himself. The first suggestion made by the devil in the world was to doubt and deny the goodness of God to Adam. "Don't believe God; He keeps back the fruit from you, because He knows it will be for your good and profit to eat it. Eat, and be happy without Him." And now that we have found the sad fruit of distance and alienation from God, He will draw us back to Himself by goodness far greater than that which He exercised towards Adam in Paradise, even by the gift of His only begotten Son! In what words could He have more displayed His goodness than in these, "God so loved the world," &c.? Appropriate it to yourself, be bold, take all to yourself—that is the way to honour God.

Don't wait to be good before you have confidence in Him. The wonder is that, though you are not good, you may have confidence. It is a most marvellous thing to see a sinner, who is deserving to be damned in hell, lying on the bosom of God! Can you do it? Could you, if the blessed Jesus was in your reach, lie on His bosom? Why not? Because you have little faith—beautiful rebuke this (oh! ye of little faith), to rebuke us for having little confidence! (26) This giving the sop to another was an acknowledged token of love. The whole point of this matter is lost if we believe that the Lord was only *acting*, giving them an unmeaning sign. He had only love in His bosom, and He gave

Judas the sop as (as it were) the last trial on his heart: and He had always been kind to him, had never marked any distance in His manner to this poor Judas: and he refused this token of love from His hand. Satan had put it into his heart to betray his Lord for money—it had taken possession of his heart. “Money I will have, and after it I will go,” was his motto, his ruling passion, his god. He sacrificed to it. He sacrificed himself to it. Didn't he pierce himself through with many sorrows by his coveting after money? He worshipped it, and his God damned him. All arguments and considerations that were addressed to him were in vain. He had no ear but for the tinkling of money, he had no eye but for the glittering of gold: and the poor wretched Judas sacrificed to his god; which god, in turn, damned him. Thus we see Satan at the bottom of all his proceedings. Although that be the prevailing evil (the love of money) that carries hundreds and thousands of professed Christians on, yet it is not the only thing which has the ascendancy over them. There are *likings* and *lusts*, &c. &c., which are cherished by them, and encouraged until they become engrossed by them; their hearts fattened, their eyes closed to all but that. How fearful a thing it is to trifle with impressions and convictions! This giving the sop to Judas was the last effort on his soul. Anyone else would have melted before it, but he was taken captive. His soul's lust was too strong to allow him to be touched by this proof of love, and consequently, when he refused this last effort, Satan entered into him, and he went off. Instead of bowing down before the love of Jesus, and making confession, he hardened himself, and went out to the chief priests to sell his Master. This is a sad picture, which is but an example of many a sad reality. Christ had said (Matt.), “It had been good for that man if he had never been born.” Well might it be said, when we are told here that “he went out; and it was night.” Dark and fitting season for this deed of darkness.

In the book of Job we read that he bewailed the day of his birth in these words: “Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived. Let that day be darkness; let not God regard it from above, neither let the light shine upon it. Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it,” &c. &c. (iii. 3-9). Thus poetically does he describe the misery of his state. But, oh! apply it to Judas, and apply it to any of you if, after all you have heard and known, you succeed in baffling the claims of Christ upon your soul, and die without Him. (27) “That thou doest, do quickly.” The Lord meant by this, that now that the matter was decided (through Judas' refusal of the last proposal of the love of Christ to him, in giving him the sop), it should be done as quickly as possible; no delay. He desired that, not only to save Himself from the misery of protractedness, but He saw, notwithstanding all the intervening gloom and terror, the bright glory beyond: the day that dawned from the twilight of that eve—for the great ruling passion of the Son of man's heart was God's glory, while the great ruling passion of Judas' heart was *self*. And what profit was there in that? . . . (31) *Now* is the Son of man glorified. Remark that in chap. xi., when He allowed Lazarus to

die, because He would raise him again, He says, "that the *Son of God* might be glorified thereby." When He speaks of resurrection, He brings Himself in as the Son of God, because it is more as the Son of God (though not excluding His manhood) that He exercised His power of raising the dead; but *here* it is the *Son of man*. In the hour that to all eyes and senses was the hour of the deepest humiliation and degradation, when He was, as it were, at the bottom of the ladder, He said, "*Now is the Son of man glorified.*"

In chap. xii., when the Greeks came and expressed the desire to see Him, He said, in reply to Philip's telling Him of their wish, "The hour is come that the Son of man should be glorified"; but that glory was the glorification which He will have when He comes again, and Jews and Gentiles shall own Him. But *here* it was glory in the act to which He consented to be cast out, crucified; humbled even unto death. *That is My glory*, says Christ. If you exalt God at your own cost, if you are refused, scorned, cast out for His sake, you are glorified in this very act. Men will not see it; they will only scorn you and laugh at you; but your glory arises out of the God whom you are honouring. There was not an attribute in the Godhead's perfection, not a glory, that was not manifested in the death of Christ. Truth, justice, love, mercy, power in resurrection, all in one focus, have been brought out and wondrously displayed in the death of that blessed Christ.

(32) The result of the glory He speaks of in 31 would be that God would glorify Him in Himself, because He could not have a glory less than the glory with which He glorified God. The angels celebrated the birth of the Babe with singing, "Glory to God in the highest." How? Because all arises out of that Babe's birth "and will *straightway* glorify Him." Jesus received His glory at once. *We* have to wait for it. Do you think, when people die and go to heaven, that they are glorified? If you do, you are mistaken. Glorification is connected with the body. People say, "Oh! I hope he is a glorified saint now. He has a crown," &c. This cannot be until the body is united to the soul. Then we shall be glorified with Him. Meanwhile we have the Holy Spirit dwelling within us, as the result of the glorification of Christ (John vii. 37-39). "This spake He of the Spirit, which they that believe in Him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified." But now, "Being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear." Christ was glorified in heaven, and out of heaven came the Holy Ghost on them for whom Christ was glorified in heaven. (33-35) He addresses them in a term of endearment—"little children"; *i.e.* dear children; and this commandment which He lays upon them is the commandment of that One upon whose bosom John lay; whose heart Judas pierced with bitter, bitter treachery. This One who gave Himself to glorify His Father, breathed nothing but love, and the last thing He inculcates on us is the *command* to love one another.

To whom was it given? To the world? No; for the next verse could not be said of them. It is given to His people who believe in Him. Do we say that we are under obligation to Him, that

we know that He loved us, and gave Himself for us? Well, then He says, "I command you to love one another." Have we realised how gloriously it vindicates the character, the heart, the mind of our Lord? How far are we to love one another? *As I have loved you.* That is the extent. "And hereby shall all men know that ye are My disciples, if ye have love one to another." He wishes us to love Him and one another, so as to benefit others. The Lord grant us to have our eyes fixed on the blessed Jesus: to see Him with John on His bosom, looking into the heart of Jesus, and Jesus looking into the heart of John: and learn a lesson. See the blessed Lord God, manifested in the flesh, come down to this scene, and His delight in finding a poor sinner who confides in Him, and has found in God Himself a rest to his soul. And look into the heart of John: see his delight, his pleasure, his perfect confidence and rest, finding One whom he could trust perfectly.

"HIM HATH GOD EXALTED."

JESUS our Lord, once crucified, dead, and buried, now sits upon the throne of glory. The highest place that heaven affords is His by undisputed right. It is sweet to remember that the exaltation of Christ in heaven is a "*representative exaltation.*" He is exalted at His Father's right hand, and though as Jehovah He has many eminent glories, in which finite creatures cannot share, yet, as the "Mediator," the honours which Jesus wears in heaven are the heritage of all His saints. It is delightful to reflect how close and real is the union of Christ with His people—His saved ones. We are actually one with Him; we are members of His body; and His exaltation is *our* exaltation also. He will soon give us to sit upon His throne, even as He has overcome and has set down with His Father on His throne. He has a crown, and He will give us crowns too. He has a throne, but He is not content with having a throne by Himself; on His right hand there must be His queen, arrayed in "gold of Ophir" (Ps. xlv. 9). He cannot be glorified without His bride. Look up, believer, to Jesus now. Let the eye of your faith behold Him with many crowns on His head; and remember that one day you will be like Him, when you shall see Him as He is. You shall not be so great as He is; you shall not be so divine; but shall in a measure share the same honour, and enjoy the same happiness and the same dignity He possesses as His Father's glorified Servant. Be content to live unknown for a little while, and now to walk the path of affliction and sorrow; for soon you shall reign with Christ, for He has "made us a kingdom of priests unto God, and we shall reign for ever and ever." Oh, wonderful thought for the children of God! We have Christ for our glorious representative in heaven's courts now, and soon He will come to receive us to Himself, to be with Him there, to behold His glory, and to share in His joy. Hallelujah! Amen.

C. H. SPURGEON.

RESPONSIBILITY IN SERVICE.

By JOHN GRITTON, D.D.

NOT infrequently we use words in a too loose sense. Some meaning indeed they convey and transmit, but something also is missed.

On every account it is wise to be accurate. If we speak of responsibility, let us speak wisely.

The word answerability evokes, maybe, a somewhat fuller idea than responsibility, and being more completely English is, by many, grasped more easily.

This more full conception is very desirable. Let us take pains to grasp it. RESPONSIBILITY IS THE DUTY INCUMBENT ON US OF BEING ANSWERABLE TO OUR OBLIGATIONS, OUR OPPORTUNITIES, AND OUR ABILITIES.

In Hosea ii. we find a very remarkable passage: "I will *hear*, saith the Lord, I will *hear* the heavens, and they shall *hear* the earth; and the earth shall *hear* the corn, and the wine, and the oil; and they shall *hear* the seed of God." In this form the verse is somewhat puzzling. The Revised Version varies the translation by substituting for the word "*hear*" a better word—"answer."

Rightly, however, we should read both meanings into the passage, for the Hebrew word is very full, and is adequately expressed only by the forms, "I will *hear* and I will *answer*," "They shall *hear* and they shall *answer*."

Grasping this adequate meaning of the *word*, we shall have no difficulty as to the meaning of the *passage*. There is a chain of linked things. At one end, and high above, is Jehovah. At the other end, and far below, are the seed or children of God—Jezreel, that which God sows. Between these extremes lie three links—the heavens or skies, the earth or soil, and the produce of the earth—corn, and wine, and oil.

Notice that, in some way or other, confusion has broken in. Jezreel sins by taking the corn, and wine, and oil, and wasting them on idols: as offerings to Baal, and as sustenance for idol priests.

He who gives the things thus bestowed on idols, is justly angry. His people dishonour Him by their neglect of His will and purpose, and they harm themselves by wrong bestowal of His gifts. How does He act? He speaks to the heavens in judgment, and they at once, responsive to their Maker, withhold their sun and rain, thus speaking to the earth the anger of God. At once the earth, responsive to the skies, speaks to the seed, and plants, and fruits, so that they languish and miscarry. Lastly, the withered fruitage and harvest speak to Jezreel of want and famine, so that there rises up the cry of shame and hunger and pain from sinful men. This has been the case in the past. In the future an exactly reverse process shall find place.

Oppressed by their misery and want, Jezreel will speak to Jehovah in repentance, thus answering His purpose in the inflicted judgments. When this cry of the sufferers reaches the throne of God, He will be answerable to His attributes, character, promises, and covenants; He will speak to the skies to give their sun and rain, their warmth and energy to the famine-stricken earth. Immediately, responsive to the merciful purpose of their Maker and King, the skies will speak to the earth in refreshing showers and in life-giving warmth; so that the thirsty or deluged soil, responding to the gifts from above, will vivify, nourish, and fructify the seeds, plants, and trees resting in her bosom, and speak to Jezreel in fruitful seasons and overflowing harvests of corn, and wine, and oil: while Jezreel will use these mercies of her God according to His purpose, and being thus brought into conformity with the divine will, and becoming answerable to her duties and her relation to her God, will speak again in adoration and grateful praise to the Giver of all.

Obviously all will then be changed. Confusion and disorder yield to order and gracious co-working. No hindrance remains to the love of God, because no rebellion is occurrent in the people of God. For sin, behold loyalty; for confusion, order; for want, abundance; for the cry of anguish, the song of praise. God has spoken: Jezreel has answered. Jezreel has spoken: God has answered. The divine answerability to the claims of justice and the plea of love is abundantly evidenced; while human responsibility has been humbly recognised and acted on.

Joyous and joy-securing is the order in heaven and earth! Blessed are the people who, being won back from Baal and Baalim, have the Lord for their God!

Thus we believe it to be with all the people of God, and in all their relations to God. We are Christian workers. We have entered into His service. He sends us forth, not at our own charges, but with all our need provided for; He gives us our commission: "Go, work"! He undertakes for all our need—"My grace is sufficient for thee"! He calls us, and each one replies, "Lord, here am I"! He calls for volunteers, and we each respond, "Lord, send me"! He bids us do His will, and we send back our submission, "Thy will be done."

A marvellous chain of cause and effect, of command and obedience, of supply and of need, of grace descending and of praise ascending, now reaches from heaven to earth. Our will is conformed to the divine purpose: our meat and drink are to do the will of Him who sends us; we delight to do the will of God: yea, the law of God is in our heart. He calls us by our name, as of old He called Samuel and Cyrus, and Andrew and Paul, and we each reply, "Speak, Lord, for Thy servant heareth." He bids us stand and wait and be ready, and we reply, each for himself, "Lord, what wilt Thou have me to do?"

Thus are we *answerable* to our relation towards God; we perceive and acknowledge our duty as servants and saints and sons, and thus we confess our *responsibility*.

Earlier in this paper we used the words abilities, opportunities, and

obligations. None of us is responsible for anything above or outside the ability which God has granted us. Opportunities may offer themselves, or be sought or made. Probably, if we honestly use those presenting themselves, we shall be fully employed. When ability and opportunity converge, obligation comes in—obligation to avail ourselves of the opportunity to the very best of our ability.

Nor need this do anything but cheer us: for all the ability is from the inexhausted store of the grace of God, while all opportunity is in His power to arrange and present to us.

He who can make all things in heaven and on earth—all things material and all things moral—fall into their places and become answerable each to the other, can well arrange for each one of us, in service high or low, and enable us to meet every responsibility without foreboding or failure. We are His people; we abide in Him; we draw from Him life, wisdom, and power; and, being in ourselves nothing, we are very content that He should be all. The more fruit we bear the more is He glorified; the more He is glorified, the more content and thankful we become, till our Christian life grows into fulness of praise; all our work is transmuted into holy service, and our Hosannas become Alleluias. So be it. Amen!

"ALIVE UNTO GOD."

ROMANS vi. 11.

WE live to Him who loved us,
And bought us by His blood;
We live to Him who seals us
The "witnesses" of God.

We live! The gloom is over,
Our death has passed away!
In Him, our risen Jesus,
We stand "complete" to-day.

We live to tell the story
Of His redeeming grace,
And to reflect the glory
Of our Immanuel's face.

We live, O blessed secret!
The life our Saviour gives;
We breathe His breath immortal;
We live because He lives!

LUCY A. BENNETT.

“ALMIGHTY GOD; ABRAHAM AND SARAH; CIRCUMCISION.”

GENESIS xvii.

By REV. C. RUMFITT, B.A., LL.D.

THESSE four names appear in the Bible story for the first time. Three of them are personal names—names of God and of His servants, and one, the name of a new institution appointed by God to seal a new and closer relationship made between them. Their respective meanings, and the circumstances under which they were given, are intended to teach important lessons respecting the growth of the Christian life and the consequent consecration of that life to God, who gives it. It will be interesting to consider the truths taught by the narrative of these important events.

(1) That a new manifestation of God to a man is always followed by a corresponding new development in his Christian life.

A new Name given to God is followed by a new name given to Abram. Names in the Bible are always significant of the nature or character of the persons who bear them. Let us see what these new names mean and why they were given at this time.

(a) A new revelation of Himself is given by God to Abraham. Hitherto God had been known to him as “The Jehovah,” “The God of the Covenant.” But now He announces Himself in a new character, under a new name, as “EL SHADDAI,” “God ALMIGHTY,” “The ALL-SUFFICIENT,” able to do everything in nature, to whom nothing is impossible. Abram had not known God as “The ALMIGHTY” before. Now, God shows Himself to him in fuller view, so as to amount to a new revelation.

(b) A new promise is also given to Abram: or rather an old promise very much enlarged, and to be fulfilled under different and more favoured conditions. He is to become the Father of a “multitude of nations.” This was a much greater promise than was ever given to him before. It is also enlarged as to the maternity of the seed. Lot has been sent away; Eliezer has been rejected. Thus adoption was not to be the method of the fulfilment of the promise. Ishmael also is rejected, because, although Abram’s own son, he is the son of a slave—a “child of the flesh,” and the seed must be the “children of the promise.” Therefore, now, for the first time, Sarah is pointed out as the mother of this “multitude of nations.” Thus Abram and Sarah are to be the parents of a people as numerous as the sands of the sea, or the stars in the heavens. But to man this promise was now impossible of fulfilment. Abram was 99 years of age, and Sarah 90. They were both “as good as dead” (Heb. xi, Rom. iv.). They knew that this could not be, unless a miracle was worked upon them, and up to this time they had not had any intimation that such a miracle could or would be worked. They had not known God as “The ALMIGHTY.” This is the reason why

God announces Himself under a new Name, and reveals Himself as a GOD of greater powers. When God makes a promise, He also shows that He is able to fulfil it, and thus gives ground for faith to build its hope upon. Therefore He comes as "THE ALMIGHTY GOD," able to do what only THE ALMIGHTY can do. Thus this increased knowledge of God is given to Abram to correspond with the enlarged promise.

A new name is also given to Abram at the same time that God reveals Himself in a new Name. His name is changed from "Abram" to "Abraham," so as more perfectly to express the blessing he has received, and the destiny of himself and his seed. He has now entered upon a higher life, and is become, in himself and in the mind of God, a more important man. Therefore he must have a new name. This is naturally so. The effect of the enlarged vision of God and of the increased blessing upon his life must have been to make him a better and happier man. He now knows more of God. This increased knowledge of God would enlarge his life. He had a brighter prospect for himself and his family; this would increase his hope. The greater promise he had received would also require greater faith. "He believed in the Lord," and this would also increase the capacity of his life. Thus was his character enlarged, and, therefore, his name changed to correspond with it.

So it is with all God's people. A man's life and character will always keep pace with his knowledge of his God. A new manifestation of God is ever followed by an enlarged spiritual life. Abraham's experience is an example of that of all who "walk in the steps of that faith" (Rom. iv.). He is "the Father of us all," and his faith is the pattern for the faith of all to copy. As he "graduated," so must we. He developed in stages—stages of knowledge, of promise, of blessing, of character, and of faith. And this must be the experience of all God's people. When we know God under a new Name, God also knows us under a new name. As we know more of God, our spiritual life is enlarged. The knowledge of God is our life. To know God is to live. "This is life eternal," &c. The more of God we know, the more of life we have. Therefore, if we increase our grasp of God, we become new men to that extent. Our faith also grows so as to rise up to the greater knowledge, and to realise the increased blessing God promises us. Abram had believed God before, but it was now thirteen years since the promise was given, and he had become an old man, and the faith that was required was much greater than was needed then. Still "he believed in the Lord"; "he staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, and being fully persuaded that what He had promised He was able to perform." But the faith he now exercised was much greater than any he had had before, and this faith was not only the sign of the growth of his spiritual life, but also the means of greater growth. It was, therefore, very appropriate that as he was now a greater man, with a higher destiny, he should receive a new name, and "no longer be called Abram," but "Abraham."

"Such honour have all God's saints." As they realise present blessings, and do present duties, God comes to them in fuller view, with greater promise, and their life is enlarged accordingly. They know

God under new conditions, and God knows them by new names. They are "changed from glory into glory, even as by the Spirit of the Lord."

(2) That as the new names of God and of ourselves come into our life, there is also a new institution established as a token and seal of the covenant which has been made between God and us.

The Lord appointed that the sacrament of circumcision should be performed upon all the "seed," "in all generations."

It was intended to be a witness of the covenant, and also "a seal" to secure to him and his seed the performance of the promise. It meant that Abraham and all the nation from that day were to be considered as God's nation, and every member of it was to be solemnly consecrated to Him. The nation was in its very existence a fulfilment of God's promise—the offspring of a miracle, literally God's nation by creation, so they were to be separated to Him by this rite, and to be a pure and holy people, consecrated to His service.

This same lesson is taught to all true Christians. If a man of God "lives up to his light," he will have new and repeated realisations of God's presence, and increased knowledge of the truth, and he will receive new promises from the Lord. He will also record corresponding new vows, and enter into new covenants. He will consecrate to God's service all he receives from God, and will thus use for His glory all the new light and powers God gives him. Thus the entire life of a Christian is marked by a series of personal covenants that to him are as sacraments, and which are the outward signs of his growth in the divine life.

Thus, as we know God under new Names, He also knows us under other names, and we establish new institutions of consecration, and give back to Him as His due all that He graciously gives us. May this be the happy experience of all God's people.

THE GREATNESS OF DIVINE LOVE.

By JAMES SPRUNT.

ROWLAND HILL, on a certain occasion, was endeavouring to convey to his hearers, by a variety of striking illustrations, some conception of the divine love; and suddenly casting his eyes toward heaven, he exclaimed, "But I am unable to reach the lofty theme; yet I do not think that the smallest fish that swims in the boundless ocean ever complains of the immeasurable vastness of the deep. So it is with me; I can plunge with my puny capacity into a subject, the immensity of which I shall never be able to fully comprehend." This was but re-echoing the testimony of the apostle to the Gentiles, when he declared that "the love of Christ passeth knowledge" (Eph. iii. 19).

It has been said that

"LOVE IS THE SUNLIGHT OF LIFE,"

and this is true—true of human love, but more so of that which is

divine. When Christ enters the heart, He gives a new life, and His love becomes in truth the very sunlight of that life, so that the glory of the Lord is not only manifested *to us*, but *in us*, and *through us*. And in order that this might be so, our blessed Lord gave Himself for us—mark the word HIMSELF! Nothing short of this would do. In Galatians i. 4, we read—“Who gave HIMSELF for our sins”; in Ephesians v. 2—“And hath given HIMSELF for us”; in Titus ii. 14—“Who gave HIMSELF for us”; and in Galatians ii. 20—“Who loved me, and gave HIMSELF for me.” Look at these words:

HIM—SELF—FOR—ME,

and then remember that He gave His brow to the thorn (Matt. xxvii. 29); He gave His eyes to tears (John xi. 35); His cheeks to them that plucked off the hair (Isa. l. 6); His shoulder to the cross, for He carried it (John xix. 17); His hands and feet to the nails (Psalm xxii. 16); His side to the spear (John xix. 34); and, oh! fellow believer, thou canst say of thy blessed Lord just this—that there was not one part of Thy peerless person but Thou gavest for me.

“Deep were those sorrows—deeper still
The love that brought Thee low—
That bade the streams of life from Thee,
A lifeless victim, flow.”

“Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich” (2 Cor. viii. 9).

Then, again, what a story would be the history of His love with us since we first put our trust in Him. Try to unite the number of His divine compassions toward us. What a roll it would make! Think of His boundless love to us, causing Him to patiently endure our forgetfulness, our slipping, and our coldness. Ah! thank God, He is always the same; and “He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them” (Heb. vii. 25); so that whether we look back, or up, or onward, what a

WONDERFUL DISPLAY OF LOVE!

And it is this manifestation of love towards us, apprehended by faith, which subdues the natural enmity which all men in a state of sin feel towards Him, and reunites us in love and confidence towards Him; and the only evidence that we have known and received this grace is that, “where sin abounded, grace [or love] doth now much more abound.” And then the heart abounding with Christ’s love is still unsatisfied, for it cries out continually, “Let Him kiss me with the kisses of His mouth: for Thy love is better than wine” (Cant. i. 2). The heart ever yearns for more of His companionship; and, praise God, there is

“Always more to follow.”

“This soul of ours hath love, and cannot but love some fair one; and oh! what a fair One, what an only One, what an excellent, lovely One, is Jesus! Oh! but Christ is heaven’s wonder, and earth’s wonder! What marvel that His bride saith, ‘HE IS ALTOGETHER LOVELY!’”

“THE BELLS OF IS.”

A legend of the Coast of Brittany.

THE people of Brittany have a pleasing legend that the bells of the submerged town of Is may be heard, when the sea is calm, ringing out, from below the waves, the hymn appropriate to the day.

So from “the submerged masses, deep down at the bottom of the ocean of life,” may be heard to ascend a sad cry of need, which can only be met by the gospel message.

TO heaven's own joys how sweetly near
 Are summer days like this,
 As, 'neath these sparkling waves, I hear
 The pealing bells of Is!
 No surf is breaking on the beach,
 I hear no sea-mew's cry;
 But as I sing, with plaintive speech,
 I hear those bells reply.
 Far down, submerged beneath the wave,
 Where sunbeams never shone,
 Where oft have seamen found a grave,
 Those bells of Is ring on.
 In spite of weltering waters round,
 Where seaweeds closely cling,
 Still rises that unwonted sound
 Of bells that faintly ring.
 And depths there are in human life,
 Depths both of grief and sin,
 Where gospel message, healing strife,
 Has never entered in.
 As each his vessel onward steers,
 Sad murmurs upward steal,
 Thus rising to our startled ears
 As an awakening peal.
 That sound appeals for human aid
 From human griefs severe;
 And when earth's joy-bells' echoes fade,
 Those bells of Is we hear.
 They rouse the better heart within
 To seek a nobler strife,
 To wage a deadly war with sin,
 And sweeten human life.
 To just such depths of sin and woe
 The Saviour's love divine
 Would prompt His messengers to go,
 With heavenly oil and wine.
 The oil, their festering wounds to heal,
 Glad news their hearts to cheer;
 These shall redeeming love reveal,
 As gospel bells they hear.

WM. KITCHING.

Walton Park, Clevedon.

WALKS AND TALKS WITH MR. INTERPRETER RENEWED.

By WILLIAM LUFF, Author of "*Wave Whispers*," &c.

No. 8. WITH THE FISHERMEN.

"**H**URRY up! Hurry up! The mackerel play!" Such was the awakening which greeted Mr. Interpreter at his first daybreak in a little Cornish fishing village; and the men did hurry up, for when mackerel *play* their would-be captors must *work*.

Solomon spake of fishes (1 Kings iv. 33); so if Mr. Interpreter does the same, he will be in good company: indeed, he will be in the company of Christ and His apostles. "And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And He saith unto them, Follow Me, and I will make you fishers of men. And they straightway left their nets, and followed Him" (Matt. iv. 18-20).

The Lord Himself used the metaphor of the fisherman's net: "Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth" (Matt. xiii. 47-50).

Concerning this simile, an old writer, John Brown, has said:

"The gospel is compared to a net. How curious its frame and contexture! How base and despicable in the view of carnal men! What an occasion of trouble and disturbance in the sea of this world! With what skill, care, and vigour it must be cast and managed in the preaching of it! To what fatigue and storms are its constant, its faithful preachers exposed! How seldom they at first perceive their success in preaching it! It is the stated means of drawing sinners out of their natural and worldly state to Jesus Christ. Fishes small and great, sinners less or greater, persons poor or rich, are caught therein. Teach, O Jesus, to cast this net on the right side of the ship, that a multitude may be enclosed: it is impossible the net can break. Quickly, my soul, shall Jehovah draw it to land; the mystery of God shall be finished; the gospel no more dispensed. Then shall the good fish, such men as were caught by the heart, be conveyed to the Paradise of God. Those, who were only caught by a heady illumination, and outward profession, shall be cast into endless fire."

To quote a modern writer, F. B. Meyer: "The world is full of fish. They lie in deep holes, they flash in the torrents of great cities, they roam through the paths of the seas of human life. All the arts employed in the fisherman's craft have their counterpart here."

The seine-nets of those Cornish fishermen were kept ready in the boats, clean and clear; and as soon as the spots were seen, caused by the

mackerel rippling the water, at once seven men entered each boat, and rowed to the scene of action, a smaller boat attending them to receive the fish when caught.

"Gospel fishermen," says Mr. Interpreter, "keep your nets ever ready, clean and clear; and have such confidence that fish will be taken, as will lead you to be prepared for their reception."

One experienced fisherman directed the operations, standing upon the heights above. He could see what those in the boats saw not, and so could guide them where the mackerel were thickest.

"Thank God!" said Mr. Interpreter, "we have One on the heights above whose promise is, 'I will direct their work in truth'" (Is. lxi. 8).

"Where" and "when" seemed a very important matter in mackerel catching. Sometimes, for hours, the fishermen waited and watched; then, in a moment, the oars were dipped, and the boat circled around the spot teeming with the silver prize. This they called "shooting the nets."

"God guide us, as fishers, where the fish are most numerous," prayed the Interpreter.

This shooting business is sometimes a miss. Two boats had been waiting many hours for their opportunity. They were only a few yards apart; but when they shot their nets, the one enclosed 3000 mackerel, and the other nothing but water. One night these two boats caught 9000, and the next night the naughts without the 9.

This led Mr. Interpreter to read, "Now when He had left speaking, He said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto Him, Master, we have toiled all the night, and have taken nothing: nevertheless at Thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me: for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken. And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men" (Luke v. 4-10).

They worked together. Six rowed, while only one could have the honour of shooting the net; and, in the end, the small boat, which had not done anything, received the fish. The lesson was this:—

"While one preaches, let others pray. He who shoots the gospel net cannot do without the rowers; and if some seem to get the increase, who have done but little, no one must be jealous; for we are all partners."

The net kept nothing for itself. Those whom God uses most always feel their own emptiness.

Concerning fish and fishing, Mr. Edwards, in his new book, *A Box of Nails for Christian Workers*, has the following (Luke v. 4-11):—

Failure—"We have toiled, . . . and taken nothing" (v. 5).

Faith—"Nevertheless at Thy word" (v. 5).

Fulness—"They inclosed a great multitude" (v. 7).

Fellowship—"They beckoned unto their partners" (v. 7).

Following—"And followed Him" (*v.* 11).

We noticed that after a good catch the fishermen always took home a bunch of fish for their own consumption. It reminded Mr. Interpreter of John xxi. 10: "Jesus saith unto them, Bring of the fish which ye have now caught." It is true, we eat of the fish which Christ has prepared—the result of His toil; but we also find joy from our own labours for Christ.

Like Christian work, these fishing operations seemed to be carried on at all hours. There were always watchers on the look-out for "the troubling of the waters"; and the cry, "Come on! Come on! The mackerel play!" never failed to bring the crews together. Concerning this, Mr. Interpreter made a quotation from that well-known Cornishman, Dan'el Quorm:—

"Now, that's just like 't is when the Lord sends a great revival, an' everybody wakes up, an' goes a-fishin'. But la, my friends, there be fish in the sea all the year round. There's souls to be caught all the year round: summer an' winter; hot or cold; rain or fine. 'T is never too rough to put your boat off to catch souls; an' 't is never too calm. Don't let us wait till we can go out with the great nets; we can always go hookin'—catchin' 'em one by one."

"Hookin'—catchin' 'em one by one?" Yes, that is the way; and even the big sailing boats came around doing this. And considering that some 700,000 cwt. of mackerel are landed on the coast of the United Kingdom in the course of a year, it requires that they be caught by all sorts of means.

"Fishers of men, when you cannot net a shoal, go in for 'hookin'—catchin' 'em one by one.'"

BIBLE READINGS.

568.—"ON HIS WAY REJOICING."

BIBLE STUDY ON ACTS viii.

1. *It was the right way.*

The Spirit guided him (*v.* 2, 6).

He (the Spirit) will guide us (Psalm cvii. 7).

A guiding promise (Isaiah xlii. 16).

2. *The Ethiopian was reading the right book* (xxvi.).

A word of life (John vi. 63).

A word to obey (1 John i. 25).

Sweet to the taste (Psalm cxix. 103).

3. *He was led to the right scriptures* (Isaiah liii.).

Christ, the Sacrifice (Heb. x. 14).

Christ, the Substitute (2 Cor. v. 21).

Christ, the only Saviour (Acts iv. 12).

4. *He was brought to the right confession.*

His death (Romans vi. 3).

His burial (Romans vi. 4).

His resurrection (Romans vi. 4).

5. *He was brought to the right joy.*

The joy of the gospel (Luke ii. 10).

The joy of faith (Romans xv. 13).

The joy unspeakable (1 Peter xviii.).

“Thy fulness, Son of God,
Thus needy maketh Thee ;
Thy glory, O Thou glorious One,
Seeketh its rest in me.

It was Thy need of me
That brought Thee from above ;
It is my need of Thee, O Lord,
That draws me to Thy love.”

569.—FIRE ALTARS.

1. *The altar of brass* (Exodus xxvii.). ATONEMENT.*What Christ has done.*

He bore the judgment of sin (Isaiah liii. 5, 6).

He was made sin for us (2 Cor. v. 21).

God has Himself provided it (John xxxiii. 24).

OR

1. Righteousness	.	.	perfect.
2. Substitution	.	.	made.
3. Salvation	.	.	free.
4. Forgiveness	.	.	offered.
5. Acceptance	.	.	certain.
6. Justification	.	.	ensured.
7. Pardon	.	.	at once.

2. *The altar of gold* (Exodus xxx.). WORSHIP.*What Christ is to man.*

The Object of worship (Heb. i. 6).

The righteous King (Psalm ii. 6).

The present Deliverer (Romans v. 10).

His character.

Holy (Acts iv. 27).

Just (Zach. ix. 9).

Sinless (John viii. 4-6).

3. *The altar of stone* (Gen. xii. 7). TESTIMONY.

Built before the enemies of the Lord (v. 7).

To worship God (v. 8).

The result of obedience (v. 8).

A clear witness (v. 8).

4. *The altar of divine preparation* (Isaiah vi. 6).

A chorus from sinless ones—"Holy."
 An exclamation from sinful lips—"Woe."
 A throne from which issued the glory.
 The altar from which came the cleansing.
 The need of separated messengers.
 The response to the divine call,—“Here am I.”

5. *Christ is THE altar* (Heb. xiii. 10).

To bear the judgment of sin (Psalm lxxxviii.)
 He is the spotless Lamb offered on it (Heb. i. 3).
 He is the Priest to offer it to God (Heb. ix. 14).

OR

The Sacrifice in man's stead.
 The Priest between God and man.
 The Offerer who bore it all for man.

570.—LOOK ! LOOK !

1. *Look unto Me* (Isaiah xlv. 22).

Look to Jesus—Salvation (Heb. xii. 2).
 Look at Jesus—Sanctification (2 Cor. iii. 18).
 Look for Jesus—Glorification (Phil. iii. 21).

2. *Look unto ME.*

A faithful resting-place (Matt. xi. 28).
 A perfect hiding-place (Isaiah xxxii. 1).
 Blessed in the heavenly place (Eph. i. 3).

3. *Look unto Me and be ye SAVED.*

Saved by His death (Romans v. 10) from judgment.
 Saved by His life (Romans v. 10) from sins.
 Saved by His coming (Romans viii. 28) from corruption.

4. *Look steadfastly, like Stephen* (Acts vi.).

Look as the prudent man does (Prov. xiv. 15).
Look as the poisoned ones did (Num. xxi. 8).
Look not behind, for judgment is near (Gen. xix. 17).
Look not back, for work is before you (Luke ix. 62).
Look on the world as Solomon did (Ecc. ii. 11).
Look on the fields (John iv. 35).
Look up as David did (Psalm v. 3).

“O Joy of joys, come in !
 End Thou this grief of sin :
 Create calm peace within.
 O Joy of joys, come in !”

HERBERT R. FRANCIS.

571.—THE THREE SEEDS PROMISED TO ABRAHAM.

No. III.

Third promise to Abraham: "As the . . . sand" (confirmed by oath, Gen. xxii. 16, 17).

Isaiah lii. 1, 2: "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, sit thee down, O Jerusalem: the bands of thy neck are loosed."

Isaiah xliii. 1, 6, 7: Sons and daughters by creation.

The promise to Abraham, Gen. xxii. 17: "I will multiply thy seed as the . . . sand which is upon the sea shore."

Gen. xxxii. 12: Jacob in tears and supplication on his return.

Hosea xii. 4: "I will surely do thee good, and make thy seed as the sand of the sea."

Comp. Isaiah xlvi. 18, 19; x. 20-22; xlv. 2, 3, 21, 23; lxxv. 9, 22; Matt. xxiv. 30, 31; Romans xi. 26.

Types: Jacob the penitent. Gen. xxxii. 10-12.

Covenant of peace.	Isaiah liv. 10; Gen. xxviii. 21;	} In liberty (Isa. lxi. 1).
	Jer. xxxiii. 24; Ez. xxxiv. 25.	
Under law written in the heart.	} Jer. xxxi. 33; Micah vii. 18, 20; Isaiah xiv. 1.	} Hephzibah (Isa. lxii. 5).
Jehovah Shammah		

Sand is placed as a bound to the sea, beyond which the pride of its waves shall not go (Jer. v. 22; Job xxxviii. 1).

Psalm xlvii. 1-4: "He chooseth our inheritance for us, the excellency of Jacob, whom He loveth." According to 1 Chron. xvii. 9: "That they may dwell in their own place, and be moved no more." "At the due season shall it be told to Jacob and to Israel, what God hath wrought." Add Isaiah xli. 8-10.

Isaiah xlix. 5, 6: "And now, saith the Lord, that formed me from the womb to be His servant, to bring Jacob again to Him, and that Israel be gathered unto Him. . . . Yea, he saith, it is too light a thing that thou shouldest be My servant, to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that My salvation may be unto the end of the earth."

Isaiah xxvii. 6: "In the generations that come shall Jacob take root; Israel shall blossom and bud; and they shall fill the world with fruit."

Isaiah xlv. 21-23: "Remember these things, O Jacob . . . thou shalt not be forgotten of Me . . . return unto Me; for I have redeemed thee. Sing, O ye heavens, for the Lord hath done it."

Deut. xxxii. 9; Micah iv. 2-4: "Many nations shall go and say, Come ye, and let us go up to the mountain of the Lord, and to the house of the God" (a reminder of Bethel) "of Jacob . . . for out of Zion shall go forth the law, and the word of the Lord from Jerusalem . . . They shall sit every man under his vine and under his fig-tree; and none shall make them afraid."

BENEDER.

572.—ETERNAL GLORY OF CHRIST AND HIS WORK IN HEBREWS.

1. His throne is for *ever and ever* (i. 8). His deity. The enthroned Sin-purger and Resting Servant.
2. He is the cause of God's *Eternal* Salvation for us (v. 9).
3. He is God's High Priest *for ever* for us. His Present Ministry (vi. 20 and vii. 21, 24, 25).
4. He has obtained *Eternal* redemption for us (ix. 12).
5. We have received the Promise of the *Eternal* inheritance (ix. 15).
6. He has become the one sacrifice for our sins *for ever* (x. 12).
7. By His one offering He has perfected *for ever* them that are sanctified (x. 14).
8. His Eternal Glory. Jesus Christ is the same yesterday, to-day, and *for ever* (xiii. 8). "Hallelujah."

NOTICES OF BOOKS.

Books or 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 NIGHT OF WEEPING: OR, WORDS FOR THE SUFFERING FAMILY OF GOD. By Rev. HORATIUS BONAR, D.D. James Nisbet and Co., 21, Berners Street, W. 1s. 6d.

We are glad to find that a new edition of this choice little book is now published. We know of no words more calculated to cheer and direct those in suffering; perhaps because they were indited by one who at the time was passing through the most intense trials. The thoughts are designed to assist the suffering family of God in interpreting God's ways, not merely "in finding comfort under trial, but in drawing profit from it." Each sentence contains some bright gem that shines forth with brilliant lustre, flooding the wounded heart with unspeakable joy, and lighting up the dark paths of Providence with heavenly splendour.

David Bryce and Son, Glasgow, have just published new penny editions of the well-known and much-valued books entitled *Blessed be Drudgery*, by William C. Gannett; *Imitation of Christ*, by Thomas à Kempis; *Faithfulness*, and other papers, by Jenkin Lloyd Jones. We are glad to find that as the writings of standard authors and novelists are now being presented to the public at this extremely cheap rate, the Press are coming forward and issuing literature of a more spiritual tendency, such as cannot fail to elevate the mind, and create Christian principles and progress in the heart of the reader.

THE HEIR OF ALL THINGS. James Nisbet and Co. 3s.

This is an exposition of the book of the Revelation, in which Christ is set forth as the "Man of the Divine Counsels," who is to wield the sceptre of universal power, and be manifestly acknowledged "Lord of all." It is written in a clear and simple style, and characterised by a most reverent and gracious spirit. The author holds what is known as the "Futurist's view of prophecy"; and although unable to endorse all he advances, we do very heartily commend his book to all students of the prophetic scriptures.

"*A VOICE FROM ITALY: being notices of evangelical work in that country,*" the title of a little booklet published each February, May, and November, at 2d., gives information especially in connection with the Waldensian Church Missions, and may be obtained from the Religious Tract Society, 99, George Street, Edinburgh, or at the London Office of the Missions, 118, Pall Mall, S.W.

EDITORIAL NOTES.

IN consequence of the severe indisposition of the Editor, and the absence of the Sub-Editor (who was called to take part in the charge of our Wilton House of Rest, St. Leonard's, during the present holiday season), this month's number of *Footsteps of Truth* will be found somewhat smaller than usual, and all general notes of Christian work and other items of interest, together with the usual portrait and biographical sketch, have to stand out.

The Editor is grateful for many kind enquiries and expressions of sympathy received, which he is unable personally to acknowledge. He is thankful to report improvement, though a long rest from serious work seems imperatively demanded. "Our times are in His hands," and our desire is that this affliction may result in great spiritual blessing, and therefore for the glory of God.

OUR SUMMER TREATS.

THE usual series of summer treats given by the Evangelistic Mission, took place in exceptionally fine weather. First there was the large number of children comprising the combined Sunday-schools at Kilburn Hall, Kilburn Gate, and Willesden Hall, Willesden Lane, who were taken to Chorley Wood by special train, on Thursday, July 23rd, where they immensely enjoyed themselves in various ways. Another large party of "Mothers," from both these halls, enjoyed the day by themselves at the same place on the following Monday. The Young Women's Bible Class, from Kilburn Hall, were taken to St. Leonard's-on-Sea, and entertained at Wilton House of Rest, connected with the Mission, when the visitors staying there did their utmost to add to the comfort and enjoyment of the young people, who returned greatly delighted with their day's treat. Then came the large infants' treat of the two schools, they being entertained with a tea and games in the school-room, and at the rear of Kilburn Hall, toys being freely distributed amongst them.

Then the larger Sunday-schools at Malden Hall, N.W., and Bignold Hall, E., with their respective Mothers' Meetings and Bible Classes, enjoyed their annual excursions to Bucket Wood, Epping Forest, and elsewhere; and it is encouraging to report that for these, local workers gave or collected the necessary funds, as in the case of Willesden, Brighton, and Stretham branches. The latter was the largest and best ever enjoyed, and each child in the field received a toy in addition to the usual meals and prizes in the games.

We shall still be grateful for help for the "*Week or Fortnight-by-the-Sea Fund*" for delicate mothers and children, some of whom have already enjoyed this benefit.

BRIGHTON.—Children of the Sunday-schools, together with a number of the aged poor, received an outing to Webb's Park, on Tuesday, travelling by train thirty miles to Burgess Hill, thence by brakes two miles, where they spent a thoroughly enjoyable day in the woods, fields, and pleasant lanes. Dinner and tea were provided in a tent, and both young and old expressed themselves as being exceedingly grateful for the very happy day spent in abundant sunshine, and for the kind attention of Christian workers.

The total cost of the outing was defrayed by contributions, chiefly given by assistants in houses of business, and the remainder by a few private friends of the Mission. This indicates the deep interest shown by voluntary Christian workers, so happily co-operating at the Athenæum Hall, and other buildings at which the work of the Brighton branch is carried on. In connection with the work, one writes, "The Lord is blessing the work in our midst, and the labourers are keeping the unity of the Spirit in the bond of peace." We recognize increasingly the need of a suitable building for the work amongst the old and young. If this was provided, very many more would be brought under the power of the gospel, and for this we are earnestly praying the Lord will move some of His servants to supply the means.



PASTOR H. E. STONE, ABBEY ROAD CHAPEL.

From a photograph by A. W. Dron, Brondesbury.

[See next page.]

PASTOR H. E. STONE.

AMONGST the most energetic and enthusiastic servants of the gospel at the present day, not the least is the one whose portrait we give in this number of our magazine. Possessing a fervent zeal for the salvation of souls, he has, undaunted by difficulties, gone forward unflinchingly in the Christian warfare, with a firm and steady grip on the attacking the citadel many to enrol under banner of the cross.

Pastor H. E. Stone in 1847. He had the tian training, both Grammar School the master of which tian man, who sought hearts and the minds high and holy aim in fourteen, he came up engaged in commercial

years after, the whole course of his life became altered; instead of directing his energies to mere transient success in life, he became fired with a nobler and higher ambition.

One Sunday morning he entered the Baptist Chapel in John Street, Bedford Row, and heard the Rev. Baptist Noel deliver an earnest and direct appeal from the text, "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." This proved the turning-point in his life; and surrendering himself to Christ, he determined henceforth to devote his life to the service of his newly-found Saviour. The very next Sunday he attended a Bible class at the chapel, and only a week later preached at an open-air meeting. He then engaged in mission work connected with the church of which he became a member, and while thus employed, he was inspired with the desire to leave business and devote himself to the work of the Christian ministry.

With this end in view, he entered Mr. Spurgeon's College, where he did well in his studies, and afterwards accepted the pastorate of Arthur Street Baptist Chapel. Here he laboured for nine happy years, during which time the work undoubtedly progressed, especially among young men, some of whom afterwards became students at Mr. Spurgeon's College.

In the year 1880 Mr. Stone was invited to the pastorate of the Tabernacle at Nottingham. He felt the call to be of God's ordering, and accepted it. Here his ministry was blessed to the ingathering of many souls during the eleven years he was there. The Tabernacle had in this time become a busy centre of gospel work, as no less than five mission stations and twenty-seven local preachers had germinated therefrom.

was born at Colchester privilege of a Chris- at home and at the where he attended, was an earnest Chris- to instil into the of his scholars a life. At the age of to London, where he business. About three

"sword of the Spirit," of sin, and persuading the blood-stained

In 1891 Mr. Stone accepted the call from Abbey Road Baptist Chapel, which work had been commenced, and for many years carried on, by Pastor William Stott. In addressing a letter to the church, he said: "I have come to work, not to entertain; but to preach Jesus, and Him crucified and risen. Let me be your friend. Remember me always at the throne of grace; cheer me with your presence and your co-operation. Covet—as men of the world covet treasure—so, and more eagerly, covet souls for Christ. And oh! pray for me, that in lowliness of mind I may be found a good minister of Jesus Christ. Pray that I may speak boldly—the grace Paul so frequently sought—for my Master."

When work is entered upon, and responded to, in this spirit, we may expect to see glorious results. During the first year of his ministry here, nearly 200 were added to the church, and the work still continues to thrive in each department. A large young women's Bible class, young men's class, Sunday-school, open-air band, are among the most pleasing features of the work. In concluding, we would reiterate Mr. Stone's own words, that "in all lowliness of mind he may be found a good minister of Jesus Christ," till his work on earth shall culminate in the victor's crown.

THE GLORY OF CHRIST.

"O RIVER of my peace,
 Rock of my rest! shelter from every storm!
 Light of my darkness! joy of my distress!
 Balm of my wounded spirit! Morning star
 Of all my future! haven of my hopes;
 O Dayspring from on high, whose cloudless light
 Has beamed upon me—banishing my night
 With dawn of heaven. Sun of righteousness,
 Rise, oh, for ever rise! and ever shine
 Brighter and brighter! From all weeping eyes
 Remove all tears; and over all Thy saints,
 And over earth and heaven, and o'er the bounds
 Of Time's dark night, and far into the depths
 Of all eternity, pour out the light,
 Pour out the sea of glory, the full sea
 Of all Thy glory—inexhaustible.
 Pour out for ever and for evermore,
 And o'er the earth renewed, and azure heaven
 Unshadowed, and the realms of endless peace,
 Spread the sweet noontide of the hallowed day
 Of God—the Sabbath of Eternity.

H. G. GUINNESS, D.D.

THE ALTAR OF BRASS.

HAVING endeavoured in two former articles to point out the special features of the "ALTAR OF EARTH" and the special features of the ALTAR OF GOLD, we now turn to the ALTAR OF BRASS; but we request the reader to remember the two former altars. In this ALTAR OF EARTH* of small stones, we see Christ's *Adamite* character and His *earthly* connection—His humanity and humility: we are there warned also against high altars, and against the idea that we can ascend a STEP in order to meet Him.

THE ALTAR OF GOLD

prefigures Christ in union with His people, He being IN them, and they laid upon Him. This idea is not brought out in the other altars; it is specially taught in the golden altar: *trial* and *trouble* all gone—sweet incense, as praise and prayer, continually ascending; but the sprinkled blood is still upon the golden altar, speaking "PEACE" always in the holiest.

THE ALTAR OF BRASS

represents the work of Christ FOR US; the independent work Christ performs, apart altogether from His people; the SIN suffering FOR US is there continually brought out, yea, exhibited day by day to the Israelites. The incorruptive wood is in the inside, but it is ALL overlaid with brass. His perfect humanity, His coming in the flesh, is set forth in this incorruptible wood; but FIERY brass, not fine gold, covers Him all round.

THE BRAZEN SERPENT

is the completed work of the brazen altar. Let us for a few minutes consider the fiery serpent lifted up by Moses. The New Testament expounds the brazen serpent as Christ, lifted up to SUFFER and DIE for us: all the other serpents gave poisonous, deadly wounds. Christ only, as the brazen serpent, gave LIFE; healing, power, salvation. Why is Christ exhibited as a serpent, seeing that He thus is made to resemble the wicked? It was needful that He should appear as an Adam, although He had not one of the sins of Adam IN His own nature; He must be made "in the LIKENESS of sinful FLESH,† although without sin." The

* Exodus xx. 24, 25, 26. Observe the connection in chapter xx.: The altar comes immediately after the holy law (v. 2, &c.); thunder and lightning had expressed the fact, that the law is HOLY and must be rigidly maintained; v. 20 rises like a bright gleam of sunshine in the corner of the scene—it draws lovingly any terror-stricken heart, any troubled one, to the place of comfort; saying as it were, "Behold the altar and the blood," and uttering the following words actually: "I will come unto thee, and I will BLESS THEE" (v. 24).

† We were astonished and very pleased to find in one of General Booth's books of advice and counsel to his young soldiers the expression, "We do NOT contend for sinlessness, owing to the body," but we question whether many of his young men attend to the distinction here drawn between "flesh" and "Spirit"; and we would be glad to see such truth urged by Methodist churches: "the flesh against the Spirit, and the Spirit against the flesh." Young converts, well taught in this respect, are WATCHFUL and PRAYERFUL—they know that an *enemy* is at *their* side: but the flesh is a *secret* and UNKNOWN FOE to those who are unwarned. My impression is that there are more backsliders found among Methodists than among other denominations, and I am disposed to attribute it in a great measure to lack of teaching about "FLESH" and "SPIRIT."

fiery serpents represented, we may infer, man's spiritual nature, giving death to the SOULS of men.* All die that see not the ONE lifted up. How powerfully this fact is urged in John viii. 42: "If GOD were your FATHER, ye WOULD LOVE ME." He who is

"WILLINGLY IGNORANT"

of the ONE lifted up, or of the SIN OFFERING on the brazen altar; or willingly ignorant about Jesus Christ, is committing spiritual SUICIDE: he is committing positive sin. He, on the other hand, who is ignorant but not willingly, is still by Jewish law and New Testament law held guilty. God says, "He hath CERTAINLY sinned," "although he *knew* it *not*" (Leviticus v. 17-19). All national laws maintain the same principle; the old classical term thus expresses it: "Ignorance of law excuses no one"; ignorance is a crime in all cases, and IGNORANCE is a GREAT CRIME in God's sight, seeing He has in all ages given knowledge, and it can be proven that both Greeks and Romans knew the "law" and lessons issued by MOSES. (See Rollin's *Ancient History*, speaking of Plato; see also extracts relative to Orpheus, the greatest of *early* classical poets); but, although this branch is important, we must not wander from the subject on hand.

IGNORANCE AS TO THE BRAZEN ALTAR

would be fatal ignorance on the part of the Jew; he who refused to offer burnt offerings, refused atonement, refused pardon; he who refused to lift up his eyes to the brazen serpent, and looked to other "ways and means," refused a spiritual cure. One may probably approve of the golden altar, but refuse the brazen burnt offering. Such a refusal is fatal; it is as if we believed in other good serpents, or in other results, but refused the suffering One held up and giving life. Unbelievers are reckoned by the one great preacher who "prepared the way" for Christ, as a "generation of vipers." Our *amour propre*, our vanity, fiercely opposes such a fact; but the thoughtful man who has studied human nature will confess that some deistical guides of great authority have even contended that "selfishness" is the ruling principle among worldlings, and that, as a matter of fact, the strong do prey upon the weak in this world, and do circulate *poisonous* ideas both privately and publicly. Our Lord impresses the terrible fact that the moral, strict Pharisees were spiritually born of Satan, not of God: "Ye are of your father the DEVIL."

AT THE BRAZEN ALTAR

the sinner presents his sin offering: or he looks upon the atonement for sin and becomes a child of God, a cleansed, purified worshipper; he sees the holiness of God and the justice of God, he claims upon that offering the mercy of God, and REJOICES in full, complete pardon as a child of God. I say "REJOICES" even on the MOUNT of CURSE (Deut. xxvii. 7).

BRASS

is connected with fire, judgment, suffering, and wrath. The brazen serpent, called also the "fiery" serpent, is our first clear proof, and we

* It is possible that the fiery serpents are a figure of the spirits (the unclean spirits of unconverted persons), and the dying ones represent only the SOULS of men poisoned by their OWN evil natures or evil spirits (in Mark v. 6 the man prays, but HIS own evil spirits rule him). This expression, "In the likeness of sinful flesh," condemns all flesh.

append other proofs at the foot of this page ; * always remembering that when our Lord comes with a "two-edged sword," and His countenance "like the sun shining in his power," He will come as a CONQUEROR, His FEET like FINE BRASS, "as if in a furnace," having the keys of hell and death.

THE GOD-MAN

was the only one who could have borne our sins ; no Gabriel, no principality or power, could have been our SIN BEARER. In the first place, no being except a God-man could have BEEN a perfectly INDEPENDENT and PERFECTLY HOLY ALTAR ; no being except the God-man could receive a curse and not be burdened with it for ever. "It was NOT possible," says the Holy Ghost, that He, Christ, should *even* "see CORRUPTION" ; His *inherent* holiness and power could carry *even a curse*, and rise up under it. As our brazen altar He was ALL-SUFFICIENT ; that is one translation of our English word, "almighty." He was all-sufficient as our brazen altar and as our High Priest, and as our Lamb of God for sin. Let us glory in this, and PRAISE HIM continually.

Our minds must embrace the whole THREE altars if we desire to comprehend Christ's character and Christ's full work ; and at the Lord's Supper we especially remember the brazen altar—not the sweet incense of the golden altar, but the fiery furnace seen in the burning brazen altar—the AGONY and bloody sweat, the cross and its terrible curse, shining like the brazen serpent in the distance, or like the brazen altar burning fiercely, with the victim bound by His own love for us to the horns of the brazen altar. "Blessed is He that cometh in the name of Jehovah . . . which hath shewed to us LIGHT : bind the sacrifice with CORDS [or literally, wreaths, explained as same Hebrew in Hosea xi. 4, as bands of love], even unto the horns of the altar. Thou art my God, and I will praise. . . . O give thanks unto Jehovah ; for HE is good : for His mercy endureth for ever (Psalm cxviii. 26-29).

Dickinson has well expressed the Lord's agony and the Lord's love :

"They know Thee not, they know Thee not,
Thou Lord of life and glory,
Or ne'er on this accursed spot
Hadst Thou hung pale and gory.
They know Thee not, but they shall know,
When, at that voice of thunder,
Earth's resurrection hosts shall bow,
And angels prostrate wonder.


"'T was Love that sought Gethsemane,
Or Judas ne'er had found Thee ;
'T was Love that nailed Thee to the tree,
Or iron ne'er had bound Thee ;
'T was Love that lived, 't was Love that died,
With endless life to bless us.
Well hast Thou won Thy blood-bought Bride :
All hail ! Thou glorious Jesus !"

GORDON FORLONG.

* The Hebrew word "Esh-sheh," meaning "an offering made by fire," is mentioned about sixty times, and always more or less in connection with the brazen altar. Refer also to Deuteronomy xxviii. 23 : there "BRASS," as fiery wrath over their heads, illustrates *judgment* (read also Judges xvi. 21). Brass is connected with fetters and chains (consider also Revelation i. 15). Feet like fine brass, as if THEY (the feet) burned in a furnace ; and the same truth urged in Revelation ii. 18.

GATHERINGS FROM THE HEBREWS.

By HARRY ROSE.

 HE key verse.—“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in *these last days* spoken unto us by His SON” (chap. i. 1, 2).

Then note seven contrasts follow in successive chapters, to show how the Lord Jesus Christ transcended in beauty and majesty *all* that had preceded Him.

1. In the first two chapters He *is compared to the angels*:—“Being made so much better than the angels, as He hath by inheritance obtained a *more excellent name than they*” (i. 4). *But Christ is higher than ALL.*

2. In the third chapter He *is compared to Moses*:—“But Christ as a Son over His own house; whose house are *we*” (chap. iii. 6).—Moses only “as a servant” (v. 3-5).

3. In the fourth chapter He *is compared to Joshua*, having procured a *better “rest”* (chap. iv. 8). “I will give you *rest*” (Matt. xi. 28). “I go to prepare a place (of *rest*) for you” (John xiv. 2).

4. In the sixth, seventh, and eighth chapters, He *is compared to Aaron*, because a perpetual “Priest” after the order of Melchisedec (Heb. v. 10; vi. 20; also in vii. and viii. chapters). Let it be clearly understood that by Christ’s living, unchangeable, and eternal priesthood, the Levitical priesthood of Aaron is entirely abolished (chap. vii. 16, 24-27).

5. In the eighth chapter Christ *is compared to the old covenant*, but, “being MEDIATOR of a *better covenant*” (chap. viii. 6).

6. In the ninth chapter He *is compared to the first tabernacle*, because He was of “a *greater and more perfect tabernacle*” (chap. ix. 11).

7. In the tenth chapter He *is compared to the Levitical sacrifices*, which could *never “make the comers thereunto perfect”*; being in themselves inferior to the *one great and accepted sacrifice*, Christ Jesus Himself (chap. x. 1). “But this MAN, after He had offered one sacrifice (Himself) *for sins for ever*, sat down at the right hand of God” (chap. x. 12).

Note.—To those who are troubled with doubts and fears, I would say—that the glorious gospel of God *gives us assurance*, in the fact that the Crucified One, Jesus Christ, paid the *full* penalty demanded by the law of sin, Himself died for *us*. And in the Person of His own Son Jesus, God *accounts us to have died*, and the death He suffered and died is *put by God to our account*. And by Christ’s taking our sin upon Himself, He took it *right away* from us. And as the believer *hath been one with Him in His death*, so too He *is one with Him in His resurrection*. Blessed be His name!

8. Then look into this wonderful eleventh chapter: on Faith,
or, the

(1) Biblical Portrait Gallery.

“Ye are come unto
Mount Zion,
The City of the Living God,
The Heavenly Jerusalem,
to

An innumerable company of angels,

to
 The General Assembly and Church of the Firstborn,
 Which are enrolled (Gk.) in Heaven,
 to
 God the Judge of All,
 to
 The Spirits of just men made perfect,
 to
 JESUS
 The Mediator of the New Covenant,
 to
 The 'BLOOD OF SPRINKLING'"
 (chap. xii. 22, 23, 24).

(2) A New Testament Epitaph
 to
 Pilgrims and Strangers.

"THESE ALL DIED IN FAITH,
 Not having RECEIVED the promises,
 But having SEEN them afar off,
 And were PERSUADED of them,
 And EMBRACED them,
 And CONFESSED that
 they were
 STRANGERS and PILGRIMS
 on the earth"—(chap. xi. 13).

Note.—The word "*Pilgrim*" expresses the Christian's attitude in relation to heaven.

The word "*Stranger*" expresses the Christian's attitude in relation to the world.

They were "*Strangers*," for their portion was not here.

They were "*Pilgrims*," for they *saw* their portion, and embraced and followed after, *by faith*.

Is this *your* wish?

9. We have in the twelfth chapter earnest exhortations given us to Godly—(1) Piety (*vv.* 2, 3).
 (2) Patience (*vv.* 5–11).
 (3) Perseverance (*vv.* 13, 14).

God does not mean us to be kneeling always before a mercy-seat, but we can be *in His fear* all the day long. And if fellowship with God be cultivated, it will mean *death* to sin, and a letting go of the *woe* of it—*known or unknown*.

10. *Note*, too, the four striking "U's" in the thirteenth chapter:

- (1) The *Unity* of believers *in Christ* (*vv.* 1–5).
 (2) „ *Unchangeableness* of "Jesus Christ" (*v.* 8).
 (3) „ *Usefulness* of the believer *in Christ* (*vv.* 15, 16, 17).
 (4) „ *Unselfishness* of the believer *in prayer* (*vv.* 18–22).

A beautiful conclusion to so grand a book, which clearly proves the mediatorial *dignity, priesthood, and triumphs* of the Messiah's reign.



“THE SOUL'S AWAKENING.”

(Suggested by Mr. Jas. Sant's Picture having that title.)

TRUTH sublime ! there is a world unseen,
And earth's attractions shall not intervene
To hide its glories from my ravished sight,
Nor check my spirit in its heavenward flight.
A voice I hear that speaks of love divine,
That can for aye sustain this heart of mine ;
It bids me from the world's enchantments turn,
And glorious news of glad redemption learn.
The Saviour's voice at early dawn I hear ;
With cords of love He seeks to draw me near ;
Nor wealth nor pleasure can such rapture give
As brings His whispered, “ Look to Me, and live ! ”
Himself He gave my spirit to redeem :
The world's salvation His perpetual theme.
A crown He wears upon His radiant brow :
Once pierced with thorns, it shines with glory now.
In robes of white His children will He dress,
And make them sharers in His holiness ;
Each in his hand a shining lamp shall hold,
Inviting wand'ers to the heavenly fold.
O joy of joys ! His messenger to be,
Who won my love, and set my spirit free !
No more shall on life's path dark shadows fall,
For everlasting love broods over all !
On heaven above I'll fix my steadfast gaze,
And through life's journey utter songs of praise ;
Where Jesus is, my spirit fain would be,
And gaze upon His spotless purity !
O blessed consummation ! Hope divine,
With radiant beams, upon my heart doth shine.
On wings of faith my spirit longs to soar
To yon bright world, redeemed for evermore.

Walton Park, Clevedon.

*

W. KITCHING.

BAPTISM: ITS FORM AND COMMISSION.

By the late Mr. JOHN CODE.

We have inserted this paper, by our late dear friend Mr. Code, who was deeply instructed in the Scriptures, without endorsing the view he takes of the formula in Baptism; but as the subject has been considerably discussed in some quarters, we were desirous of having it clearly stated from this point of view — We shall be glad to insert any carefully written paper giving the opposite view.

“**A**LL power [ἐξουσία] is given unto Me in heaven and in earth. Go ye therefore, make disciples of all nations [or disciple all nations], baptizing them into [eis] the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always [or all days], even unto the end of the world [or the accomplishment or consummation of the age].”

1st. This commission was given to the eleven apostles by Christ in His Messiah character, as on earth *risen*, not as in heaven *ascended*. It is the assertion of His claim over all nations as His kingdom, being the risen Son of David, according to the word, “I will give Thee the heathen for Thine inheritance,” etc., which also is the expectation of those in Revelation xi. 15. The world kingdom of our Lord and of His Christ is come, or “the kingdom over the world is become our Lord’s and of His Christ.” This kingdom shall be taken and established by power in judgment, being previously refused when presented in grace.

2nd. They were to disciple *all nations*, not *taken out* of the nations. This discipling was baptizing them *as nations* into or unto the name of the Father, and of the Son, and of the Holy Ghost.

3rd. As being disciples by baptism, they were to be taught to observe all things that Christ had commanded these eleven.

4th. Christ would be with them, as thus discipling, till the end of age.

Now what was actually done in fulfilment of this commission? Did they disciple all nations? Did they disciple even one nation, and that the first of the nations (Israel), on whose blessing the blessing of all nations depended? No. Jerusalem, first preached to, was the first to reject this gospel of the kingdom. They blasphemously said that the apostles were drunk when they were filled with the Holy Ghost. They sent a message after Christ, according to His prophecy in the parable, “His citizens hated Him, and sent a message after Him, saying, We will not have this man to reign over us.” Thus instead of the cup of national blessing being first received by Jerusalem, the metropolis of the world, and then passed on to the nations, its course was interrupted by Jewish unbelief and blasphemy. The gospel of the kingdom never went further than that city.

Thenceforth the intention of the gospel message was not to enlist the Gentiles into Messiah’s kingdom, *as nations* retaining their national Gentilism distinct from Jews, but to evangelize them *electively* and separately from the rest. Indeed, this separating action was commenced even on the day of Pentecost, doubtless according to the dictation of the Spirit, because of Jerusalem’s rejection of the message. When the three thousand—a remnant according to the election of grace—believed that He whom they had crucified was the Messiah, Peter, after baptizing them, exhorted them, saying, “Save yourselves from this untoward

generation." Thus also with the Gentiles it was declared by the council or conference, at Jerusalem, that "God at the first," or first before, pursuing the order of the prophets, which gave Israel the leading place among nations, "had visited the Gentiles, *to take out of them* a people for His Name" (Acts xv. 14). But that after this elective visitation, He would "return and build again the tabernacle of David, which was fallen down, and raise up the ruins thereof, that the residue of men might seek after God, and *all* the Gentiles, upon whom my Name is called" (Acts xv. 16, 17). Then, when the house or tabernacle of David, or his earthly throne, was re-established, the order which made Israel the first of the nations should be resumed.

This election being the present action of the Spirit among the Gentiles, the form and meaning of baptism, as traced in the Acts and Epistles of the apostles, will be found to differ from that of Matthew xxviii. In Matthew they were to baptize *all nations*. Now it is *to take out* of the nations those who believe. In Matthew they were to baptize the nations into the name of the Father, and of the Son, and of the Holy Ghost. But in Acts and the epistles we plainly see that they baptized into "the name of Jesus Christ," "into Jesus Christ," "into Christ," "into the name of the Lord." In Matthew there is not a word or idea of "baptizing into Christ's *death*," or of being "*buried* with Him by baptism into His death." But in the Acts and Epistles this is the only form known, or practised, or alluded to; for there is not a word of the form of Matthew to be found therein, not a single proof that the form of Matthew was *ever used*.

I judge that the evangelization of nations, as contemplated in Matthew, will yet be carried out at the end of the age, after the work at present in hand shall have been finished. In "this present time"—by which is meant the interval between the non-recognition of Israel nationally and the Gentiles as such, and their recognition at the end of the age—Christ is in heaven, hid in God. He is there as the Head of a body. Those who believe in Him are "in Him," know where He is, and are, by the grace of God and the perfection of His love, "as Christ is," even while they are here in *this world* (1 John iv. 17).

Now to be in Him where He is, we must participate with Him in death, and burial, and resurrection; for thus did He, our Head, attain unto His present heavenly separation unto God as the Man Christ Jesus the Lord. He entered not into the glory before He suffered. In baptism, therefore, believers, as being dead with Christ, are "buried with Him by baptism into death, in which baptism they are also risen with Him, through faith in the operation of God, who raised Him from the dead." They go down into the water as into the grave of Christ, and are submerged in token of burial with Him; but burial with Christ must of necessity result in resurrection with Him. In token of which, and as a figure of the same, they emerge from under the water, and walk out, as risen with Him.

This death, burial, and resurrection with Him shows the complete cancelling of our old man state, which old man has been crucified with Him, which also is now true to faith. From henceforth death and resurrection become the rule of our walk, living no longer to ourselves,

but unto Him who died for us and rose again. If we look at our individual baptism in this way, it is ineffably comforting and assuring, for it is God's act and declaration by which He buries His dead out of His sight. Having executed His judgment upon us through Christ our Substitute once and for ever, and having in this ordinance buried us as *having done with us as a Judge*, He will not have to do with us again in that capacity. He will never exhume us in the condition in which He there and then buried us, but He will raise us up in incorruption, in power, and glory! Amen.

Nothing of this beautiful figure of doctrine is taught in Matthew xxviii., nor indeed could it be true according to that form—at least, so I judge. With deepest reverence and godly fear, and yet with confidence, I ask, How could we say that we were buried and risen with the Father, Son, and Holy Ghost? I ask, Could we be baptized into the death of the Father? Could we be buried with the Father? Could we be risen with the Father?

Let us now trace in the New Testament the one idea of death, and burial, and resurrection which governed the acts and teaching of the apostles in this ordinance, "Repent and be baptized every one of you in the name of Jesus Christ" (Acts ii. 38). Why did not Peter say be baptized "in the name of the Father, and of the Son, and of the Holy Ghost"? If this was the form he used, this was the time and place for it to come out *par excellence*. "They were baptized in (εἰς) into the name of the Lord Jesus" (Acts viii. 16). "And he commanded them to be baptized in the name of the Lord" (Acts x. 48). "When they heard this, they were baptized in (εἰς) into the name of the Lord Jesus" (Acts xix. 5). "And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord" (Jesus) (Acts xxii. 16). "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, we also should walk in newness of life" (Roman vi. 34). "Was Paul crucified for you? or were you baptized in (into) the name of Paul? Thank God that I baptized none of you, save only Crispus and Gaius, lest any man should say that I baptized into mine own name. For Christ sent me not (or, did not send me) to baptize, but to preach the gospel" (1 Cor. i. 13). Here the evident inference is that the name of Him who was crucified for us is the name to be baptized into. If Paul was crucified for you, then you were baptized into his name. I ask how Paul's thanking God that he baptized so few can be reconciled with the idea of his acting on the commission of Matthew, where it is baptizing rather than preaching? At least, so it appears. "For as many of you as have been baptized into Christ have put on Christ" (Gal. iii. 27). "Buried with Him by (or in) baptism into death" (Col. ii. 12).

It appears therefore in my judgment that the form as used in Acts, and taught in the Epistles, and not that in Matthew, is the form for "this present time." Let us mark the importance of this difference, and see in this type of doctrine much instruction as to our identification with Christ, and guidance for our walk on earth, as indicated therein.

The stages to glory which Christ has travelled—death, burial, and resurrection—are the landmarks to the believer, for through these steps to glory the baptized have passed by faith, and by the figure of baptism. They have been baptized into a glorified Christ, who is in heaven. “In Him dwelleth the whole fulness of the Godhead bodily.” “It pleased the Father that in Him all the fulness should dwell.” “He is God blessed for ever.” “He that confesseth the Son hath the Father also” (1 John ii. 2, 3). Thus we see that if we have the Son, we have the Father, and the Holy Ghost also, though not baptized according to Matt. xxviii.

Some who have been baptized *as believers* according to the form in Matthew need not object to this “new form,” as they call it, for so it seems to them. The difference does not invalidate their baptism. They saw the type of entering with Christ into His death, and burial, and resurrection. They did so intelligently. For my part, if one may speak for others, without seeming to be dogmatic, it makes no *essential* difference as to the reality or validity of their baptism; for I was baptized according to the form in Matthew, but when I went down into the water, I intelligently entered into death, and resurrection *with Christ*, and it was the doctrine as taught in Rom. vi. which governed my judgment in being baptized.

THE SONG OF GLAD WELCOME.

PSALM xcvi.

JOHN GRITTON, D.D.

PAST, Present, Future, are embraced in this glad ninety-eighth psalm. The believing nation recounts Jehovah’s marvels in the ancient days, welcomes with glad acclaim the coming King, and, while waiting the royal advent, sings for very joy of heart.

Three verses of memorial, one of prediction, and five of exhortation constitute the ode.

I. The writer forgets none of the Lord’s benefits. The faithfulness of Jehovah, displayed in marvellous power and conquering salvation, excites his admiring adoration. What a plenitude of divine attributes it is which inspires his song! Power, holiness, righteousness, mercy, truth! What unstinted mercy! What boundless might! What unblemished holiness! What absolute righteousness! What undimmed truth!

Notice that this magnificent work of Jehovah is for salvation. He has “made known His salvation.” “All the ends of the earth have seen the salvation of our God.”

Judgment, righteousness, equity, are all of Him, and worthy of Him. His right hand may exercise discipline, may go up in solemn oath that the unbelieving “shall not enter into His rest,” may go forth in kingly punishment on His foes, may crush rebels, and scatter opposing armies; but judgment is His strange work, destruction His necessary and imperative work. He does not delight in vengeance. “He does not afflict willingly,” nor “from His heart” grieve the children of men. “Though He cause grief, yet will He have compassion, according to the multitude of His tender mercies.”

Salvation is His aim ; salvation is His end ; salvation is His crown of rejoicing. Israel had seen salvation from Egypt, from Moab, from Ammon, from Philistia, from Syria, from Babylon ; and, more wonderful than all, had many times experienced salvation from her own sin and rebellion.

In the psalmist's review of the past, all things work salvation, and all else drops out of sight, that grace may shine forth gloriously, and be exhibited in the victory of salvation.

II. This review of the past is followed by anticipation of the advent of Jehovah in the future. "Jehovah cometh to judge the earth : with righteousness shall He judge the world, and the people with equity." The psalm is a spirit-indited prophecy of Israel's final glory. When the writer lived, the purpose of God had been seen in part, and enjoyed in part. There remained salvation far more full, and victory far more complete. Jehovah would again appear. His mighty arm, in the past, had dealt with Israel and her neighbours. In His anticipated coming, the "world," as well as the land ; the nations, as well as the "people," should tremble and worship as they beheld His glory. In the past, indeed, the heathen—the Gentiles—had beheld His righteousness and His salvation. "I will make mention of Rahab (Egypt) and Babylon to them that know me : behold ! Philistia, and Tyre with Ethiopia !" This was done there ! This was born there ! (Ps. lxxxvii). In the coming glory, the nations afar off, who had not known His name, nor seen His glory, would come into judgment : so that the whole world, as well as the one land, and all nations, as well as those bordering on Israel, would come before Jehovah for righteous judgment, and for eventual salvation to His people.

As in the psalmist's day, so now, also, the believer waits to see the salvation of God. The past adumbrates the future. The Lord will judge and rule still more marvellously in His appointed time. "He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained" (Acts xvii. 31). A deliverance far more wonderful than the exodus from Egypt, and a home-coming far more glorious than that from Babylon, will distinguish that coming time. The salvation of the past will not be mentioned, nor come into mind, in that day of final restoration and salvation. "Behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, who brought up the children of Israel out of the land of Egypt ; but, The Lord liveth, who brought up the children of Israel from all the lands whither He had driven them : and I will bring them again into their land that I gave unto their fathers (Jer. xvi. 14, 15).

III. Connecting the three verses of memorial and the one verse of prediction, let us notice the five verses of exhortation which complete the psalm. "Make a joyful noise unto the Lord, all the earth : make a loud noise, and rejoice, and sing praise. Sing unto the Lord with the harp ; with the harp, and the voice of a psalm : with trumpets and sound of cornet make a joyful noise before the Lord, the King. Let the sea roar, and the fulness thereof ; the world, and they who dwell therein. Let the floods clap their hands : let the hills be joyful together before the Lord."

Did ever such gladness make earth resonant? Did ever such universal songs echo from hill to hill, and from shore to shore? When have all things—moral and material—joined in such joy of ecstasy? Who has yet heard a noise so loud, so joyful? Who of all the sons of men has yet seen earth and world, hill and ocean, roaring and clapping hands, and shouting, when, at length, the inventions of “Jubal, father of all such as handle the harp and the organ” (Gen. iv. 21), shall be crowned, as harp, and cornet, and trumpet are sanctified unto Jehovah, and shall aid the mighty joy of grateful souls, so that they shall utter worthily their song of praise before the coming King? “Lo, this is our God! We have waited for Him. Lo, this is our God! He will come and save us. We will be glad and rejoice in His salvation.”

IV. Surely this psalm has its voices for us who look for the morning, and, with lamps burning, await our King!

1. “It becometh well the saints to be thankful.” We can never sufficiently recount the loving-kindness of the Lord, or adequately make mention of His goodness. “Bless the Lord, O my soul, and forget none of His benefits!” What marvels of grace must we recount! All the love of the Father; all the grace of the Son; all the applying work of the Holy Spirit; the counsel and purpose of salvation, wrought out for us by the incarnation, life, death, resurrection, ascension, and mediation of Jesus our Lord; the election, calling, justification, and sanctification, by which we are what we are; the exceeding great and precious promises, which must be fulfilled for us because they are made yea and amen to us in Jesus Christ; the glory which is ready to be revealed; the crown which has to be placed on our head that it may find its worthy place at the feet of our reigning King.

2. It becomes us to anticipate the day of judgment and salvation for the Church of God—a day no less certain, and no less glorious, than the day of redemption for the elect nation of Israel. We wait for the Son of God from heaven; we expect to be in the presence of our Lord Jesus Christ at His coming; we look to be established unblamable in holiness before God our Father, at the coming of our Lord Jesus Christ with all His saints; we believe that “as Jesus died and rose again, even so them which sleep in Jesus will God bring with Him”; we know that we who remain unto the coming of the Lord shall be caught up together with sleeping saints into the clouds, and so be “for ever with the Lord.” Blessed hope! Let it be kept warm in our hearts.

3. Let us lead off, even now, the song of triumph, soon to culminate in the Alleluias which will greet the King at His coming. Let us call on our own heart and voice to raise the song; let us “sing one to another in psalms and hymns, and spiritual songs, singing and making melody in our hearts to the Lord.” Let us tell to others the glory of Jesus at His appearing and His kingdom. Let us sing of the day of creation when our Lord will make all things new; when a new earth shall be the dwelling-place of restored Israel, and new heavens shall smile down on the new earth, wherein dwelleth righteousness. Let us call on all things, animate and inanimate, to join us in praising Him. “O sing unto the Lord a new song, for He hath done wonderful things: His right hand and His holy arm hath gotten Him the victory!”

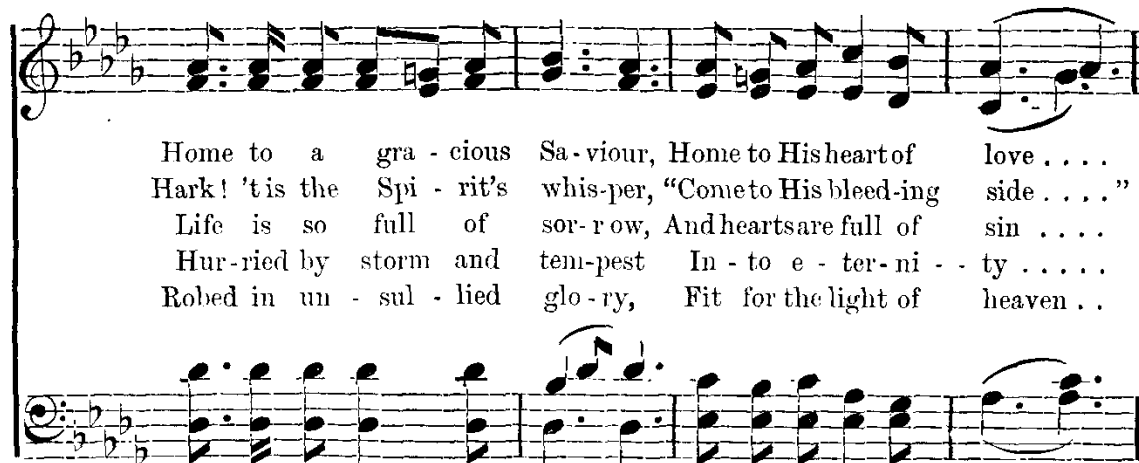
Call the Weary Home.

S. TREVOR FRANCIS.

FLORENCE M. TAYLOR.

Lento con espressione.


1. Call the wea - ry home . . . Home to the rest a - - bove ;
 2. Call the wea - ry home . . . Je - sus, the Ran-somed, died ;
 3. Call the wea - ry home . . . Dark-ness of night sets in ;
 4. Call the wea - ry home . . . Lost on life's sur - ing sea ;
 5. Call the wea - ry home . . . Now they may be for - - given ;



Home to a gra - cious Sa - viour, Home to His heart of love
 Hark! 'tis the Spi - rit's whis - per, "Come to His bleed - ing side"
 Life is so full of sor - row, And hearts are full of sin
 Hur - ried by storm and tem - pest In - to e - ter - ni - - ty
 Robed in un - sul - lied glo - ry, Fit for the light of heaven . .

CHORUS.



Call the wea - - ry home, . . . Home to the rest a -

Call the Weary Home—*continued.*

bove, Home to a gra-cious Sa - viour, Home to His heart of

rit.

love . . . Call . . . the wea - - ry home . . .

The musical score consists of two systems of two staves each. The first system has a treble staff with a melody and a bass staff with accompaniment. The second system is marked 'rit.' and also has a treble staff with a melody and a bass staff with accompaniment. The lyrics are placed below the treble staves.

 THE GLORIES OF CHRIST.

BECAUSE Thou hast, though throned in highest bliss,
 Equal to God, and equally enjoying
 God-like fruition, quitted all to save
 A world from utter loss, and hast been found
 By merit more than birthright, Son of God,
 Found worthiest to be so by being good!
 Far more than great or high, because in Thee
 Love hath abounded more than glory abounds;
 Therefore, thine humiliation shall exalt
 With Thee Thy manhood also to this throne;
 There shalt Thou sit, incarnate here shalt reign,
 Both God and Man, Son both of God and Man.
 Anointed universal King; all Power
 I give Thee under Thee as Head Supreme,
 Thrones, Princedoms, Powers, Dominions, I reduce;
 All knees to Thee shall bow of them that bide
 In heaven, or earth, or under earth in hell. MILTON.

THE BOW IN THE CLOUD.

“And the bow shall be in the cloud.”—GEN. ix. 16.

By EDWARD HURDITCH, *Brighton.*

GOD made man in His own image, and placed him in a garden. *Sin* had no place there, and no dark cloud was seen in the moral firmament which would hide the created from the Creator God.

But, as time rolled on, desires to transgress arose in the mind of man; and, yielding to those desires, he fell. That was the first indication of that poison spot which tainted the whole race, and stamped *death* upon what would otherwise have been incorruptible.

As the people increased, *sin* extended, until we read it “repented God that He had made man.” Then it was that the heavens grew dark, and the floodgates opened, and rain fell, and the fountains of the deep were broken up, and the waters rose higher and higher, until the mountain-tops were hid from view; and Noah with his family, sheltered in the ark, are left to tell the tale of woe.

Yet God’s love is as great, and its manifestation is as wondrous in this nineteenth century, as in the days of the world’s infancy. So in the darkest cloud that may arise on the moral or spiritual horizon, we may see the bow of promise, which is a pledge that, though cast down, we shall not be destroyed; though fainting, we shall not die.

There are clouds to-day; but, with them all, the bow of promise, reminding us ever of the “Unchangeable,” for His bow “shall be in the cloud.”

I. *There is the Cloud of Speculative Doubt.*

What Christian is there that has not experienced the almost utter darkness arising from the conflicting evidences produced by intellectual research? The old doctrines, which for years have been cherished as household words, seem to disappear like shifting sandbanks. It is the tendency of the present age to worship intellect, and to trust intellect rather than “What saith the Scripture?” Let us never forget that there are some truths which the intellect cannot understand, and which can only be understood by the exercise of a strong and living faith, taught by the Spirit of the living God. Let us not wonder at the signs of the times, for they were foretold in 2 Timothy iii. 1-5; though we wonder not that the simple have been and are still *troubled, perplexed, and baffled* by such clouds which threaten to blight all future hope.

Yet the bow is God’s sign of covenant promise. We are struck with such words as “*I establish,*” “*It shall come to pass,*” “*I will,*” “*It shall,*” etc.

May David’s testimony be ours, namely:

“Thy word have I hid in *my heart*” (Ps. cxix. 11). (Not head.)

“Thy word is *settled in heaven*” (Ps. cxix. 89).

“Thy word is a *lamp unto my feet*” (Ps. cxix. 105). (Not head.)

The bow of promise is always found in every cloud, and “What thou knowest not now thou shalt know hereafter.” For the word of God (or the foundation of God) standeth sure, etc.

II. *There is the Cloud of Social Distress.*

It has been said, “Every heart knoweth its own bitterness.” We are in a world of sighs and tears. “Men are born to trouble, as the sparks fly upwards.” Yet if our sighs and tears but only bring us to the Father, it is well. We shall surely behold, through our falling tears, the bow in the cloud.

“Fear not, thou worm Jacob; I will help thee, saith the Lord, thy Redeemer, the Holy One of Israel” (Isa. xli. 14). “Fear not; it is your Father’s good pleasure to give you the kingdom.” Oh, glorious bow of promise in the clouds that distress us here in our social life.

III. *There is the Cloud caused by Spiritual Depression.*

This may be termed soul trouble, and is worse than mental or physical affliction. If Satan cannot rob us of life, he can of enjoying it. He has robbed many of rest, light, and power. If this be the cloud passing over you, what is the cause?

The Lord said of Israel, “I will go and return to My place, until they acknowledge their sin” (Hosea v. 15).

1. *Here it was Rebellion.*

The Lord said of Ephraim, “Ephraim is joined to idols: let him alone” (Hosea iv. 17).

2. *Here Idolatry.*

Jonah cried, “The waters compassed me about, even to the soul; the weeds were wrapped about my head” (Jonah ii. 5).

3. *Here Disobedience.*

Let us find out the cause. Is it any of these: *Is it doubting God? Is it secret sin? Is it love of pleasure? Is it flesh, world, and devil combined?* If so, clouds must arise between the soul and God.

But see, the bow in the cloud is to be seen; here it is: “If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin” (1 John i. 7).

It may be the cloud of temptation, and want of perfect trust and confidence in the word of God. If so, the bow is to be seen.

David passed under it when he said, “I shall one day perish by the hand of Saul,” and many others may be recorded, such as

Moses, the meekest man;

Samson, the strongest man;

Solomon, the wisest man;

Peter, the boldest man;

but behold the bow in the cloud.

“You that are troubled rest with us” (2 Thess. i. 7).

“Say to them that are of a fearful heart, Be strong, fear not” (Isa. xxxv. 4).


So shall thy bow be seen in all thy clouds home to God.

THE VAIL.

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

EXODUS xxvi. 31-33.

"And thou shalt make a vail of blue, and purple, and scarlet [worm scarlet], and fine twined linen of cunning work; with cherubim shall it be made."—*v.* 31.

HE spiritual signification of the vail is given us by the apostle in the following words: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new [newly-slain] and living way, which He hath consecrated for us, through the vail, that is *to say*, His flesh" (Heb. x. 19, 20). This vail represents the flesh of Jesus, and, in connection with His atoning sacrifice, it shows Him as the way of entrance, through the Spirit, by faith, into the holiest of all. Before the death of Jesus, "the priests went always into the first tabernacle, accomplishing the service of God. But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: the Holy Ghost this signifying, that the way into the holiest *of all* was not yet made manifest, *while as* the first tabernacle *was* yet standing" (Heb. ix. 6-8). But when Jesus expired on the cross at Calvary, "The vail of the temple was rent in twain, from the top to the bottom" (Matt. xxvii. 51). God by this act distinctly intimating that the way of access was clear—the glory could shine out, and the believer in Jesus could enter in. God could be just, while He justified—and manifest Himself as glorious in holiness, whilst the pardoned sinner was accepted and brought nigh by the blood of Jesus. The Lord Jesus told His disciples, "If I go not away, the Comforter will not come; but if I depart, I will send Him unto you" (John xvi. 7). The way was thus opened for the Comforter to come down from the ascended Christ, at Pentecost; and it is through Him, upborne by His eagle wings, we enter the Holiest, and draw near to God.

The word "new" in Heb. x. 20, is literally in the Greek "newly-slain," a beautiful illustration of which we get in the north gate of the temple of Ezekiel (ch. xl. 35-43), where there were eight stone tables on which the victims were slain, and the instruments were laid, and the flesh hung up on hooks on either side, so that the priests on entering passed through the flesh of the slaughtered victim, which was also the Eastern mode of ratifying a covenant (Gen. xv.).

THE MATERIALS OF THE VAIL.

We may trace in the materials the various excellencies combined in the person of Christ.

The "BLUE," His perfection as man, and the heavenly beauty of His character, "the Son of man which is in heaven."

"And PURPLE." The combination of the heavenly and earthly dignities in Him who was at once Son of David and Son of God.

"And SCARLET." He was born "King of the Jews," and, though rejected of His own, He yet shall reign.

"And FINE TWINED LINEN." He was "that holy thing" born of the

virgin, and "separate from sinners" during His whole life and conversation here.

"Of CUNNING" or skilful "WORK." What beauteous blendings, what exquisite harmonies may be discovered in the character of Jesus! How each grace tempers the others, and enhances the glory of the whole.

The "CHERUBIM" on the vail represent the various kinds of service to God, which were seen in perfection in Jesus, who came down from heaven to do the will of the Father, and in whom the apostle and prophet, the evangelist, the pastor, and the teacher were combined and manifested in all their excellency.

THE PILLARS OF THE VAIL.

"And thou shalt hang IT upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver."—v. 32.

This beautiful and significant vail, representing the Incarnate Saviour, Immanuel, God with us, was to be suspended on four pillars of shittim wood, overlaid with gold. Can we be at a loss to ascertain the fact which answers to this foreshadowing?

Did not God employ FOUR individuals, men of like passions with ourselves, but divinely qualified by the inspiration of the Holy Ghost, to hold up to view the great mystery of godliness—God manifest in the flesh? In the four inspired records of the life and death of Jesus as given by the FOUR evangelists, the whole truth of His person is exhibited as the Incarnate One.

Their HOOKS were to be of GOLD. The capacity to take hold of, to select, and to arrange, the various incidents in the life and death of the Man of sorrows, His words and teachings, so as to bring out the truth of His Person in all its fulness, was of God. So that those apparent discrepancies between the narratives of the four inspired historians which so puzzle the natural mind, and so often render futile the attempt to form a harmony of the FOUR GOSPELS—these seeming blemishes are, in fact, the marks and proofs of the handiwork of a Divine Editor.

Under His all-wise guidance and control—

MATTHEW selects and arranges those materials which present the Lord Jesus especially as Son of David and of Abraham, in connection with the kingdom, and with the promises made of God unto the fathers. This corresponds with the SCARLET.

MARK presents Him especially as the Son of God and Son of man, in His untiring service. The PURPLE.

LUKE shows Him as the sociable Son of man, in connection with mankind at large. The FINE TWINED LINEN.

And JOHN testifies to Him as the Divine and heavenly stranger, in all the perfection of His character and ways. Answering to the BLUE.

The full-length portrait—the perfection of the truth of the Person of our precious Immanuel, is the result of the whole combined.

These pillars stood on four SOCKETS OF SILVER.

For while the four inspired historians were employed and capacitated of God to exhibit the truth of the Person of Jesus, they themselves reposed on His redeeming work, and on His precious and atoning blood.

THE POSITION OF THE VAIL.

“And thou shall hang up the vail under the taches [hooks], that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy.”—*v.* 33.

These taches connected together the two larger curtains, composed of five smaller ones each, thus forming one Tabernacle (ch. xxvi. 3-6).

The vail was to be hung immediately beneath these taches, dividing the Tabernacle into two parts: twenty cubits for the holy place, and ten cubits for the most holy.

Into the first tabernacle, or the holy place, the priests went continually, accomplishing the service of God; setting forth the ordinary privilege of believers in their priestly service and worship.

But into the second, or most holy place, the high priest alone entered once every year. For while the first tabernacle was yet standing, the Holy Ghost signified that the way into the holiest was not made manifest.

The vail DIVIDED UNTO ISRAEL between the holy and most holy place. But the true light now shineth; the vail has been rent; the glory of God's grace has shone out; and the believer has boldness to enter in through faith in the blood of Jesus (Heb. x. 19-23).

The vail now no longer DIVIDES between the holy and the most holy place; but He whom the rent vail typifies rather UNITES. He is Himself the WAY OF ACCESS through the Spirit by faith into the very presence of God. Our true place of worship and communion is in the holiest of all. How far is this realized by the majority of Christians?

The heart must be sprinkled from an evil conscience, in order to the enjoyment of this privilege in reality.

The body must be washed in pure water; that is, the believer must apprehend, through the teaching of the Spirit, his interest in the death, burial, and resurrection of Jesus, which this washing or baptism in water signifies, or access into the holiest is not enjoyed. It is a practical, personal, experimental thing. The presence of sin, in the license and love of it, in the holiest of all, is as impossible as the existence of darkness in the brilliance of the noonday sunshine.

A firm standing in grace, and separation from evil, are indispensable to entrance, abiding, and worshipping in the holiest of all.

WALKS AND TALKS WITH MR. INTERPRETER RENEWED.

By WILLIAM LUFF, Author of "Wave Whispers," &c.

NO. 9. IN THE FIELDS.

WHEN the disciples walked through the fields with their Lord, they gathered ears of corn, and did eat. If in our field-walks we have the same companion, our souls will find spiritual food.

The first field Mr. Interpreter would take us in is the field of farmer Isaac, “And Isaac went out to meditate in the field at the eventide” (Gen. xxiv. 63). Could he have found a better place, done a

better thing, at a better time? He was about to start his establishment under entirely new management: if there were more *meditation* at such times, there would be less *lamentation* afterwards. Christ is always with us when we go into the fields to meditate, for said He not, "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?" (Matt. vi. 28-30.)

"As we have thus reached farmer Matthew's land, let us go into one of his fields," says Mr. Interpreter.

"The same day went Jesus out of the house, and sat by the sea side. And great multitudes were gathered together unto him, so that he went into a ship and sat; and the whole multitude stood on the shore. And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns: and the thorns sprung up, and choked them; but other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear" (Matt. xiii. 1-9).

Here is a sown field. Please note there is no blame to the sower or the seed, the fault was in the soil: "*by* the wayside," "*upon* stony places," "*among* thorns," "*into* good ground." The first was "devoured," the second was "scorched," the third "choked," the fourth "brought forth fruit."

Over the stile, and we are in another field. In the last we had a difference in the soil; here we have a difference in the sowers and the seeds, which Christ explained thus:—"He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one: the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world" (Matt. xiii. 37-40).

"So there are only two 'classes in the world,'" says Mr. Interpreter, "'the children of the kingdom,' and 'the children of the wicked one': these are in one field, but belong to two parties, and go to two destinations. In the first parable the devil stole the seed; in the second he mixes the seed; but in both he is 'the wicked one'" (*vv.* 19 and 38).

Over another stile, and we find a ploughed field. "Again, the kingdom of heaven is like unto treasure hid in a field: the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field" (Matt. xiii. 44).

The man was apparently at plough; suddenly he struck this treasure, and discovered there was something of which he had previously had no

idea. He must have it for his own, so went home, and parted with everything to get this one thing. No doubt many thought him mad, but they thought differently afterward. So if God reveals the treasure of salvation, the heart gets new desires, and counts all else as nothing to get this all-important wealth, a never-failing mine, out of which the owner can bring forth daily treasures new and old. Such an one was Paul, who said, "What things were gain to me, those I counted loss for Christ" (Phil. iii. 7).

As farmer John's property is close by, let us look over into one of his wheat-fields. As we lean upon the gate, the Master says, "Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours" (John iv. 35-38).

"Christ wants reapers," continues Mr. Interpreter, "those who will get among the people, put their arms around them, and not be afraid of using the sharp, wounding sickle of truth. Men must be severed from sin before they can be bound in the bundle of life. The wages of such labourers are sure."

Now for a dirty field, belonging to farmer Luke; we will not enter it, for it does not lie in our path. See, yonder is the prodigal son, for we read, "He went and joined himself to a citizen of that country, and he sent him into his fields to feed swine" (Luke xv. 15).

By way of contrast, Mr. Interpreter suggests two texts:—

"He would fain have filled his belly with the husks that the swine did eat" (Luke xv. 16).

"He [God] filleth thee with the finest of the wheat" (Ps. cxlvii. 14).

In the same chapter of Luke we read of another field. "Now his elder son was in the field," a hard-working, industrious man, who could say to his father, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment."

"A portrait of many boastful professors, who toil so hard, they have no time to enjoy true fellowship with the Father," is Mr. Interpreter's comment.

Before making our way back to the domain of farmer Matthew, we must look at the field of blood; the money of Judas bought it. "Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out" (Acts i. 18). What a warning to all money-loving professors! God keep us from the reward of iniquity, and the fields and houses purchased therewith. Surely rich brewers and publicans are possessors of such blood-money.

Now, by a short cut, we will return to our starting-place, crossing Matt. xxiv. 40 on our way: "Then shall two be in the field; the one shall be taken, and the other left." "It is an awful thing to be left behind in any good undertaking," says our friend. "Fancy a school

excursion, and through oversleeping a child is left behind. But that is nothing compared to being left behind in the last great excursion, when Christ takes His own, not for a day at the seaside, but for an eternity beside the sea of glass. Awful fate! Mother taken, and the son left; wife taken, and husband left; brother taken, and sister left; the babe taken, and the parent left. May we never know that sorrow."

Summing it all up, Mr. Interpreter puts it thus:—

Isaac's field—Meditation.

The sown field—Spoliation and fructification.

The tares field—Separation.

The treasure field—Concentration.

The harvest field—Consecration.

The swine field—Dissipation.

The cursed field—Exaltation and degradation.

Two in the field—Isolation.

"IT PLEASSED THE FATHER THAT IN HIM SHOULD
ALL FULNESS DWELL."

COLOSSIANS i. 19.

A TRULY glorious testimony is this concerning the Lord Jesus Christ as God's salvation for all in Him. (1) There is the fulness of His essential Deity, for "in Him dwelleth all the fulness of the Godhead." (2) There is also a fulness of perfect manhood, for in Him, bodily, that Godhead was revealed. (3) There is a fulness of atoning efficacy in His blood, for "the blood of Jesus Christ His Son cleanseth us from all sin." (4) There is a fulness of justifying righteousness in His life, for "there is therefore now no condemnation to them that are in Christ Jesus." (5) There is a fulness of Divine prevalence in His plea as Priest, for "He is able to save to the uttermost them that come to God by Him," seeing "He ever liveth to make intercession for them." (6) There is a fulness of victory in His death, for "through His death He destroyed him that had the power of death, that is the devil." (7) There is a fulness of efficacy in His resurrection from the dead, for by it we are "begotten again unto a living hope." (8) There is a fulness of triumph in His ascension, for "when He ascended up on high, He led captivity captive, and received gifts for men." And there is now for us a fulness of blessings of every sort and shape; a fulness of grace to pardon, of grace to regenerate, of grace to sanctify, of grace to preserve, and of grace to perfect us. There is a fulness for us at all times: a fulness of comfort in affliction; a fulness for guidance in every step we take; a fulness of every Divine attribute of wisdom, of power, and of love; a fulness which it was impossible to survey, much less to explore. Oh what a fulness there must be in our beloved Lord, when the stream is always flowing, and yet the well springs up as free, as rich, as full as ever. Come then, believer, and get all thy need supplied; ask largely, and thou shalt receive largely, for "His fulness" is inexhaustible, and is treasured up for you in all your needs, even in Jesus, Immanuel—God with us.

C. H. SPURGEON.

PERFECTION.

“Not as though I . . . were already perfect.”—PHIL. iii. 12.*

THE pattern of all perfection set before us by God is Christ. He was perfect; His life, and all His ways, were absolute perfection in everything. Who shall dare to lay down his own living from day to day beside the matchless life of the Holy Jesus, and say his life is as worthy of the Son of God as His own? Yet this, and THIS ALONE, is perfect holiness. . . . It is sometimes said that we are commanded to be perfect, and that this implies we may be so. I admit the command, but do not admit the inference. God never lowers His own standard; He meets our great need—not by assigning us a lower standard—but by graciously forgiving our failure. The flesh, the old nature, cannot be made holy. *Cannot* is God’s word when He speaks about it (Rom. viii. 7, 8). He does not mean to make it holy; He means to destroy it, after it has served its useful purposes in our education. Now this incurable flesh remains in us till death, and how any man with this unalterably sinful flesh in him can be said to be perfectly holy is beyond my comprehension. It is often said that to speak in this way discourages the pursuit of true holiness, and it has been asked, “How can a man earnestly seek what he knows he cannot attain to?” Well, I grant that it is likely to discourage mere *professors*, who are not possessors of Christ; but God has taken care that truly living souls shall be constrained to seek holiness under all hindrances. The new nature in them hungers and thirsts after holiness, with a vehemence of desire which has no parallel among human desires. They do not become discouraged by the knowledge that they will never be perfect while in the flesh, but find that the present is infinitely better for them now than the blessing aimed at. They learn what a wretched creature sin has made them, what infinities of all that is horrible exist in every sin; but they learn also many precious lessons about the infinite holiness and love of God, which are of higher value than an attainment in which the soul rests self-satisfied.

* Extracts from *Unsearchable Riches*, by John Dickie, published by John Ritchie, Kilmarnock (see “Book Notices,” page 318).

THE holiness in heart and life many are so earnestly seeking to teach for God’s glory does not *lower* the standard of His Truth; rather would we say that it raises it before us in a sense unknown to us before.

In God’s Truth we see our Lord as the One who ALONE could perfectly fulfil the requirements of God’s Law. He stands before us as our REPRESENTATIVE, and in the truest sense as our EXAMPLE. “Christ’s death in the flesh for sin is made our example: we too must also, yea therefore, die with Him. So it follows: ‘Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin’ (1 Peter iv. 1, with Galatians vi. 14). . . . So may we also, as one with Christ in the power and energy of the same Spirit, mortify our members which are upon the earth, and yield our flesh to death, to be crucified with Him.” The always Sinless One, made in the likeness of sinful flesh, condemned *sin* in the flesh, that we may be “free indeed” (John viii. 34–36, with 1 John iii. 4).

BIBLE READINGS.

573.—“CLOUDS.”

1. Cloud of promise	Gen. ix. 13.
2. „ guidance	Ps. lxxviii. 14.
3. „ covering	Ps. cv. 39.
4. „ favour	Pro. xvi. 15.
5. „ worship	Ez. x. 4.
6. „ forgiveness	Is. xlv. 22.
1. Little cloud	1 Kings xviii. 44.
2. Swift „	Is. xix. 1.
3. Thick „	Ex. xix. 9.
4. Great „	Ez. i. 4.
5. White „	Rev. xiv. 14.
6. Morning „	Hosea xiii. 3.
7. Bright „	Zach. x. 1.
God's faithfulness reacheth to the <i>clouds</i>	Ps. xxxvi. 5.
God's truth reacheth to the <i>clouds</i>	Ps. cviii. 4.
His strength is in the <i>clouds</i>	Ps. lxviii. 34.
A <i>cloud</i> received the Son of man	Acts i. 9.
A <i>cloud</i> will take up the saints	1 Thess. iv. 17.
A <i>cloud</i> will bring the Son of man “with power and great glory”	Luke xxi. 27.
A <i>cloud</i> will bring Heaven's judgment	Rev. i. 7.
God looked through a <i>cloud</i> to trouble	Ex. xiv. 24.
God came down in a <i>cloud</i> to speak	Num. xi. 25.
God descended in a <i>cloud</i> to proclaim His name	Ex. xxxiv. 5.
God appeared in a <i>cloud</i> on the mercy-seat	Lev. xvi. 2.
God rideth upon the swift <i>cloud</i>	Is. xix. 1.
God spake out of a <i>cloud</i> to bless	Lu. ix. 35.
Hypocrisy likened to the <i>cloud</i> of the morning	Hosea vi. 4.
<i>Clouds</i> without water	Jude 12.
<i>Clouds</i> carried with a tempest	2 Peter ii. 17.

M. CHENEVIX-TRENCH.

574.—GOD'S PURPOSES OF HIS LOVE AND GRACE TO HIS REDEEMED CHILDREN AS “PARTAKERS.”

1. We are all “Partakers of the Grace of God” to us as sinners (Phil. i. 7).
2. We are “Partakers of the heavenly calling,” and we are holy brethren (Heb. iii. 1).
3. We are “Partakers of the Divine Nature” (2 Peter i. 4).
4. We are soon to be “Partakers of the inheritance of the saints in light” (Coloss. i. 12).
5. We are “Partakers of His holiness” now (Heb. xii. 10).
6. We are made “Partakers of Christ” (Heb. iii. 14).
7. We are “Partakers of the one loaf” (1 Cor. x. 17).
8. We are now “Partakers of Christ's sufferings, and so are we also of His consolation” (2 Cor. i. 7).

9. Jesus as a Man was a "Partaker of flesh and blood like ourselves" (Heb. ii. 14).
 10. We are soon to be "Partakers of the glory to be revealed to us," when we shall be with and like our beloved Lord and Saviour for ever. Hallelujah!

575.—JOHN XVII.

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|------------------------------|------------------|---------------------|
| 6. Given to Jesus out of the | } World { | 3. Salvation. |
| 11. They are left in the | | 15. Separation. |
| 14. They are not of the | | 19. Sanctification. |
| 18. They are sent into the | | |
| 14. They are hated by the | | |
| 15. They are kept from the | | |

N. JONES.

576.—HOW WE ARE TO WALK.

ROMANS vi.

1. We are no longer to live in sin or serve sin (*v.* 6).
2. We are to walk in newness of life (*v.* 4).
3. Sin is not to reign in our bodies, &c. (*vv.* 12, 13).
4. We are to yield ourselves to God, &c. (*v.* 13). [*v.* 19].
5. We are to yield our members as servants unto righteousness, &c.
6. Our walk is to be fruit unto holiness (*v.* 22).
7. The glory before us is "everlasting life" (*v.* 22). W. H.

577.—THE POWER OF LITTLE THINGS.

1. *A little oil* (1 Kings xvii. 12).
 The trial of faith (1 Peter i. 7).
 The promise fulfilled (*v.* 14).
 The blessed results (*v.* 15).
2. *There is little Benjamin* (Psalm lxxviii. 27).
Five times as much (see Gen. xliii. 34).
 1. With the rulers (1 Cor. vi. 3).
 2. Princes of Judah—Praise (Psalm xxxiv. 1).
 3. Their counsellors (Isaiah ix. 6).
 4. Princes of Zebulun—Habitation (Deut. xxxiii. 12).
 5. Princes of Naphtali—Fighting (2 Cor. x. 4).
3. *Little foxes* (Cant. ii. 5).
 Active, crafty, destructive (Neh. iv. 3).
 Spoil not his resting-place (Pro. xxiv. 15).
 Spoiled by philosophy (Col. ii. 8).
4. *Little sleep* (Prov. vi. 9, 10).
 Sweet to the worker (Ecc. v. 12).
 Dangerous to the disobedient (Jonah i. 6).
 A glorious awakening (Daniel xii. 2).
5. *A little while* (Heb. x. 37).
 The glorious appearing (Titus ii. 13).
 The glorious change (1 Cor. xv. 51).
 The glorious song (Rev. v. 9). H. R. FRANCIS.

NOTICES OF BOOKS.

Books or 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 CAPTAIN ON THE BRIDGE. By NEWTON JONES. Grapho Press
77, Leadenhall Street, E.C. 2s. 6d.

Seventeen pictorial addresses in outline, for old and young, illustrating gospel truths and holy living, with 250 original and selected anecdotes for the use of preachers, teachers, parents, and all Christian workers. Mr. Newton Jones has for some years past been travelling town and country, holding mission services for young and old, employing, in most instances, objective teaching in the form of charts, most of which are here reproduced. The gospel is thus presented in an impressive and simple manner; and with so much admirable framework the Christian worker will be able to form many an interesting and stirring address. The author's experience has taught him how to reach the heart of his hearers through "eye gate," and we trust that many will afford themselves of the valuable suggestions thus offered them.

A BOX OF NAILS, for busy Christian workers. Bible Readings and Outline Addresses. By C. EDWARDS. The Soldiers' Home, Winchester.

"For years, those privileged to listen to the marvellous scriptural addresses of Mr. Edwards have been wont to sigh, and to say, 'If only we could have taken notes'; now at last a few notes do appear—and in print." One cannot fail to be struck by the rare originality and freshness that stamp each page. When once possessed, we feel confident that every "nail" will be utilised for laying the Sure Foundation—Christ Jesus—in the hearts of men, and for building thereon a temple for the habitation of our God.

The following lines, written by Mr. William Luff, rightly describe the useful character of the book:

"Ye workers with the Carpenter, within this box behold
The nails ye need: sharp-pointed nails, and nails with heads of gold;
The Truth that points their golden heads, the brightness of His grace,
Who is the one true Shining Nail fixed in God's holy place.
Would ye have pictures on the walls of human heart and mind?
Take hence your choice; God-guided, ye the needed nails will find.
Would ye secure some cedar beam, or train some vagrant vine,
Or fasten down some secret thing, some chest of wealth divine?
Would ye slay Sisera again, the modern foe of Truth?
For lowly work, or highest dome; for manhood, age, or youth,
The nails are here—and blood-stained nails, that tell the old, old tale.
Go work with these; drive these well home; such work shall never fail."

THROUGH FIRE AND FLOOD. By F. B. MEYER, B.A. (2s. 6d.) Marshall Brothers, Keswick House, Paternoster Row.

Mr. Meyer endeavours in these pages to point out the key to the spiritual perplexities and various difficulties which almost every child of God encounters during the experiences of life. How often we find the soul vaguely accepting these as being sent from God for the purpose of drawing us nearer to Him, without trying to understand from Him how this can be practically brought about. To teach this seems the purport of the book, and is explained thus: "There is a purpose running through our lives. We may not always see it, but it is never absent. . . . This purpose threads all the incidents of life: its temptations, its common round and daily task, its crushing sorrows, its anxiety and care. It is for us to follow on, believing in the Divine purpose, as the explorer of subterranean passages holds to the thread which reaches from entrance to outlet." Mr. Meyer shows that one cause of our failure to grow in spiritual strength is *our resolute energy*, which necessitates our being brought very low before we can discover that "God has shut up every door in order to drive us to FAITH." We might predict that this will stand as one of the foremost among the author's writings, as it *speaks* so audibly to the heart, and answers to the need felt by so many.

UNSEARCHABLE RICHES. By the late JOHN DICKIE. John Ritchie, Kilmarnock. 1s.

In these "Meditations and Letters" we have the secret of the life of a suffering saint who could say "My little world is my Bible," and during a time of the most intense bodily pain wrote: "We must not think of heaven as being now inaccessible. It is, if we choose to have it so, as close to us as earth, nay, it is closer. For what is heaven? It is simply the dwelling-place of God, and that condition of a soul by which God is known, and loved, and enjoyed. And this heaven can be entered, can be dwelt in, can be enjoyed now, in every place, and under every set of circumstances. We can even now dwell *in* God (1 John iv. 16), and that is heaven." These pages teach us how to rejoice in suffering, to mould our lives after the Divine Pattern, and to enter into a fuller and truer knowledge of the "unsearchable riches of Christ." We give some extracts from one of the twenty-four chapters on page 314 of the present number.

PRAYING IN THE HOLY GHOST. By Rev. G. H. C. MACGREGOR, M.A. Marshall Brothers, Keswick House, Paternoster Row.

In a very small volume we have here some of the most beautiful thoughts on this "most essential exercise of religion." If Christians rightly valued the privilege, importance, and power of prayer, the Church of God would not be in its present lukewarm condition. The object of this manual is to present its intrinsic value to the heart of the reader, and to bring the soul into that close and constant touch with God which alone makes the Christian's life one of powerful influence.

We have received the ANNUAL REPORT of the London Female Preventive and Reformatory Institution, known as the SOCIETY FOR FRIENDLESS AND FALLEN. It contains much that will sadden the heart of each reader, as it portrays in a vivid and true manner the temptations, sin, and degradation into which those fall who have yielded up their wills to the "prince of this world." With its Preventive Homes, Reformatory Homes, Open-all-night Refuges, and other agencies, this Society is doing a noble work in rescuing these unfortunate fellow-creatures from a life of shame and demoralization, showing them how Christ is "able to save to the uttermost," and placing many in a path of purity and righteousness. Such an Institution calls for and deserves the liberal support and prayerful interest of every Christian.

The following magazines have been received: *Our Darlings*, price 3d., edited by Dr. Barnardo; *The Reaper*, *The Sunday Friend*, *David's Sling*, *Niger and Yoruba Notes*, and *The South African Pioneer* (1d.), published by Messrs. Marshall Bros.; *China's Millions* (1d.), Morgan and Scott; *North Africa* (1d.), S. W. Partridge and Co.; *Rest and Reaping* (1d.), Morgan and Scott; *All the World* (4d.), Salvation Army Headquarters; *News from the Front*, Soldier's Christian Association; *The Young Men's Magazine*, organ of the Camden Road Y.M.C.A.; *The Christian Scotsman* (1d.), and *Strange Fire among the Primitive Methodists* (2d.), edited by Rev. John Robertson; *War or Brotherhood* (1d.), Headley Brothers; *Toilers of the Deep*, edited by G. Andrew Hutchison; *The London City Mission Magazine* (1d.); *Service for the King*, Conference Hall, Mildmay Park; *Travel* (3d.), Horace Marshall and Son; *The Protestant Girl*, Marshall Brothers; *Missionary Advance*, Metropolitan Tabernacle Sunday-school Branch; *Chimes*, edited by Pastor F. E. Marsh.

NOTES FOR THE MONTH.

TENT SERVICES.

It has been our privilege once again to send forth our large marquee, seating nearly 1000 persons, for gospel work amongst the masses of the great Metropolis. Two summers back it was pitched at Forest Gate, and was worked by Mr. J. J. Sims, in connection with the Bignold Hall Branch of the EVANGELISTIC MISSION, and so great was the interest, and so marked was the blessing that accompanied the services on that occasion, that we were specially glad when Mr. Abraham Wallis (who has charge of the work at Bignold Hall) secured the same site for the tent as

NOTES FOR THE MONTH.

before, and amidst the hearty co-operation of a large body of Christian workers, our nephew Mr. Herbert Hurditch, commenced the meetings with every token of God's blessing. Mr. William Grove followed him; and for the last week Mr. J. J. Sims (of Canada) came over from Weston-super-Mare to assist. Throughout the mission, which has continued for nearly two months, the interest has been well sustained, and the meetings well attended. One of the workers has sent us on the following account:—

“Our tent services closed on Sunday last. The Lord has greatly crowned the work done for Him, and the souls which have been blessed are very many. I think I may say that scarcely a single service has been held without some one or more precious soul receiving distinctly a blessing; on many occasions quite a number have come boldly out. One very interesting instance was that of a young Roman Catholic woman, whose conversion seems very decided. One of the workers visited and gave her a copy of the Bible and *Grace and Truth*. These she values so much that she is learning them off by heart, evidently fearing the priests may get it away from her, as they are set upon recapture. She begged our friends to all unite in prayer at a given time, when she was to receive a visit from the priests. Another interesting case is that of a young lady, a sad backslider, who used to be a Sunday-school teacher. She appeared under deep conviction of sin after one of the meetings, and has now entered into full light, and desires baptism. We could enumerate many instances of how wonderfully the Lord has been working in our midst, subduing the stubborn wills and hearts of atheists, backsliders, and far-off wanderers, and bringing them into the glorious liberty of the sons of God.

“Mrs. Sims conducted Bible readings in the afternoons, which have proved most instructive and fruitful in their results.

“It is encouraging to hear through Mr. Sims that, whilst visiting Aldershot some time ago, he came across three young soldiers, who testified to having been converted in his meetings, held in this tent two years ago.”

We thus praise the Lord that, through the kind help of friends and our weak instrumentality, souls have been eternally saved, and shall hereafter join in the Great Redemption Song—“Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever. Amen.”

* * * * *

In connection with the Mayes Hall branch of the Mission we have been enabled to erect a tent in Turnpike Lane, Wood Green, N., under the charge of Mr. W. T. Main, and most encouraging reports reach us of the progress of the work there. The Christians of many denominations are united in their endeavour to further the blessed work of winning souls, and many striking conversions have been witnessed, and backsliders restored.

The Tent Meetings close on September 28th, but various services will be held almost nightly in Mayes Hall, under Mr. Main's superintendence.

One of the workers has sent on the following report for insertion in these pages:—

Under the auspices of the Evangelistic Mission, Mr. W. T. Main has been for the last six weeks conducting tent services in Turnpike Lane, Hornsey. Widespread interest has been aroused; the churches of the neighbourhood have announced the meetings from their pulpits, and friends recognising the supreme aim—which has been to bring souls to Christ—have come together, and by speaking, singing, and personal dealing have materially helped the good work, which has been much owned of God in arousing God's children, inspiring them to more whole-hearted service, and in bringing many souls to the Saviour's feet. The nightly services at eight o'clock, preceded by children's meetings, have been on the whole well attended, many nights the tent being crowded. On Wednesday afternoons, at three o'clock, a Bible-reading is given, at which Messrs. R. C. Morgan, J. Sprunt, and others have rendered valuable help. The Saturday evening testimony meetings have been times of rejoicing, as many have been heard to declare how the Lord had met with them, and brought them to Himself. Although the exceedingly wet weather has often thinned the congregation, it has been no uncommon sight in the midst of a storm to find men and women on their knees seeking God. Old and young, rich and poor, alike have reason to thank God for the message so lovingly and faithfully delivered night by night. The prayers of all God's children are affectionately invited.

E. J. HERMAN.

WILTON HOUSE, ST. LEONARDS.

IN a previous number of this magazine we asked our readers to specially remember in prayer this branch of the Evangelistic Mission, that much blessing might be realized after it was re-opened in July, after being closed for one month for re-decorating and necessary repairs. We now ask our friends to unite with us in thanksgiving for the direct answer to these prayers. Not only has the house been full for most of the past three months (several, indeed, having to be refused), but real spiritual power has prevailed among the visitors. The numerous letters we have received from those who have visited here, speak of the physical benefit derived, and the help received through intercourse with well-known and well-taught ministers and Christian workers of all denominations.

Bible-readings have been held on Sunday afternoons, and on some week evenings when rain prevented outdoor recreation. These have proved particularly helpful, especially those devoted to the answering of questions and difficulties asked by one and another.

We were glad to number among those who called at the house Canon Taylor Smith, who has recently returned from Africa, and been entertained by the Queen for some little time. For three weeks he was working at one of the "Universities' Camps" stationed between Bexhill and St. Leonards, and he, with several fellow-workers who came now and again, gave interesting accounts of the work thus being done among the young fellows of our colleges and universities.

As space will not permit, we can only add a few extracts from the many letters now before us, all of which testify to the enjoyment, rest, and benefits received from a visit to our "House of Rest."

"Let me thank you for all your considerate care of me in every way during my sojourn at Wilton House. The memories of the last fortnight will ever be fragrant in my mind, never before having enjoyed such fellowship with so God-loving an assembly of Christians.—M. A. F., West Dulwich."

"I feel I must write and thank you once more for all your kindness to us during our stay at Wilton House. We have never spent such a pleasant time away from home before, and my sister and I are just longing to come again.—Redhill."

"We spent two of the happiest weeks of our lives at Wilton House.—Anerley."

"You and your surroundings will always have a mark on memory's chart, and I hope some day it may be re-stamped. . . . I shall certainly do all I can to send others to the happy home by the sea.—West Norwood."

"My brother and I desire to express our warmest appreciation of, and thanks for, your kindness and attention during our stay at Wilton House. It was one of the most restful and enjoyable holidays ever experienced, the memory of which will always be recalled with unmixed pleasure.—Stockwell."

"My stay at Wilton House will remain for many years a most delightful memory. I have been benefited in many ways, and have enjoyed myself as well as I ever have done at any time or place. I shall hold your kindness and consideration to me, during my stay at pleasant and delightful Wilton House, in affectionate remembrance.—Shoreditch."

* * * * *

WE are now arranging a series of Evangelistic Services for the autumn and winter, to be conducted by our son Philip, and Mr. F. H. Hutchins, whose labours in singing and preaching the gospel have been accompanied with such manifest blessing in the conversion of souls. Friends desirous of arranging special missions are invited to communicate with us without delay.

* * * * *

KILBURN HALL.

WE call the attention of our readers to the announcement, on p. 3 of the cover, of the interesting special mission in the above Hall, from the 11th to the 25th inst. inclusive, to be conducted (D.V.) by Mrs. Balyertz, the converted Jewess, whose labours in the gospel have been so marvellously blessed in every place visited by her. A week of special prayer will precede the services, and we ask that every reader will unite with us in the earnest request for a greater revival than has ever been known at Kilburn Hall. In our next issue we hope to give a full account of the services, together with many instances of conversion calling for praise to God.



MRS. W. RIERSON ARBUTHNOT.


From a photograph by Watery, London.

[See next page

WOMEN'S PROTESTANT UNION.

A SKETCH OF ITS PURPOSE, PLANS, AND PROGRESS.

“So, dauntlessly, will we unfurl
Our banner bright and broad ;
The cause of His dear Word of Life
Our cause, the cause of God.”—F. R. H.

HE new activities of women are a distinguishing feature of nineteenth-century progress. Never before was woman in such a position of freedom and power. In a sense un-dreamt of hitherto, “The hand that rocks the cradle widens the world.” For the widening of her influence is co-extensive with her sphere ; and the future of our own and other nations, it is important to recognise, is being moulded by our sisters, individually and collectively.

If in the Church of Christ the women who publish the tidings of truth at home and abroad are becoming a great host, the sorrowful fact must not be overlooked that there is also a daily growing multitude of those who are publishing error by voice and pen. There are women in Christian England who are employing their brilliant literary powers to aim polished shafts of ridicule and sarcasm at Divine Truth ; or, on the other hand, are using their persuasive influence to attract those around them down the Romeward path, by the by-ways of high ritual and ascetic devotion. And it is not too much to assert that our English Protestant children to-day, in total ignorance of cardinal Reformation truths, are being taught to scorn the worthy name they bear.

It was under a deep sense of the peril to which the spiritual, moral, and social liberties of our country are being exposed by the encroachments of Ritualism and Romanism, and a recognition of the fact that the spread of these errors is largely due to the influence of women, that in May, 1891, the WOMEN'S PROTESTANT UNION was originated. Women of every condition and denomination were invited to make a prayerful, determined, and systematic effort to stem the torrent of false teaching, by banding together in fealty to the Lord Jesus Christ, and in defence of Protestant truth.

MRS. W. RIERSON ARBUTHNOT, the founder and Hon. Secretary of the Union, to whose unwearied activity, liberality, and gifted zeal the movement owes so much of the success God has vouchsafed to it, gave the first deputation address in June, 1891, at an annual meeting of the Association of Female Workers at Mildmay, by kind permission of the late beloved Mrs. Pennefather. The first members were then enrolled, and at the close of the year, 941 Christian Protestant women had received a “Union Jack” card of membership—a badge entirely without political signification, chosen simply as the national emblem. Each succeeding year some 2000 names have been registered, until to-day no fewer than 9000 women, from almost every part of the world, have joined the ranks, each of whom has agreed by signature to an important “Basis of Union,” which concludes thus :

“From the acceptance of the foregoing truths it follows :

- I. That we reject any definition of ‘The Church’ which limits the term to its ordained Ministers or rulers.
- II. That we repudiate the priestly assumption of those who profess to confer absolution on ‘auricular confession’; to have the exclusive right of the interpretation of Scripture, or in any way to relieve the individual soul of its responsibility towards God.
- III. That we reject as unscriptural, and therefore false, the doctrine of a sacrificing priesthood, the sacrificial character of the Lord’s Supper, the ‘Real Presence,’ and the efficacy of either Sacrament to impart or to ensure eternal life.”

Rigidly excluding the political side of Protestantism from their sphere of action, as being already dealt with by other associations having the cause of Protestantism at heart, endeavouring to eschew all party spirit, and abstaining from wielding weapons of abuse, since they recognise that God’s warfare is not against *persons* in error, but *principles* of error, a band of consecrated women has come out boldly on the Lord’s side. Jealous for their Master’s honour, name, and Word, and eager to save some at least from a bondage from which, by God’s grace, they themselves are free, they stand linked together: their motto, “The weapons of our warfare are not carnal, but mighty through God.” For His sake they are content to be called “narrow,” “uncharitable,” “bigoted,” or, indeed, by any other epithet which this enlightened (?) century, alas! applies to the once honoured name of Protestant. Personally, it has been our privilege to watch the growth of the movement from its earliest beginning, and to-day we can thankfully testify that the methods as well as the aims of the Women’s Protestant Union are distinctly spiritual. This characteristic must ensure success and blessing, and should enlist the hearty sympathy and co-operation of all God’s faithful people.

Plaw-hatch, the residence of the President, is the home of the Union. There the Office Staff reside free of all cost to the Union. And we would here remark that the nominal fee of one shilling per annum—which makes membership feasible to the poorest woman—does not bring in sufficient revenue to cover working expenses, unless increased by donations. As correspondence began to flow in, evidence accumulated as to the insidious and rapid growth of Romish influence, percolating to the remotest hamlets of our once Protestant Empire; and to the need of combined, prayerful and energetic action among Christian women to counteract the evil in their own neighbourhoods. A connecting link between the members soon became necessary. Commencing with a privately-circulated “Monthly Letter,” the organ of the Union has developed, by various stages, into an admirably-written magazine, *The Protestant Woman*, free to members, but to be obtained also of any bookseller. Each number opens with a letter from the President, in which current topics stirring the hearts of members often with sorrow, and sometimes with indignation, are dealt with in conversational style and on spiritual lines. This forms, in addition to an ever-increasing

private correspondence with members (now amounting to some 10,000 communications in the year), a happy and greatly-valued method of keeping in touch with every individual in the Union. One important feature of the magazine, "Echoes from the Press," is a collection of facts illustrating the rapid and bold advances of Romish doctrine and practices throughout the country. A second magazine, representing the junior section (*i.e.* the GIRLS' PROTESTANT UNION), entitled *The Protestant Girl*, is a bright little penny monthly, which, we believe, is the only distinctively Protestant paper well suited to a wide circulation among children of all ages and classes. A page of the parent magazine is devoted to the further important divisions of the Union, the "Young Women's and the Boys' Protestant Union."

Want of space forbids enlarging upon various departments of the W.P.U. at the centre: such as the valuable reference library, and free distribution of Protestant literature in grants to members. But mention must be made of the 113 branches now at work in the United Kingdom, the Colonies, and other countries.

At the head of each of these, a member willing to act as Hon. Local Secretary, is appointed by the President and Central Council to receive subscriptions, distribute magazines, and to organise prayer and general Protestant meetings. Recently one of the most successful of these co-workers undertook the post of Hon. Deputation Secretary; and under her presidency the Hon. Local Secretaries from time to time meet in council. From the first of its inception, prayer and the study of God's Word have been the two pillars of the work. A Central Monthly Prayer Meeting in the drawing-room, Exeter Hall, on the last Thursday afternoon in every month, is largely attended: while annually in September, the members meet for an All Day of Prayer, in view of the perils of these last days.

Since May, 1892, an Annual Conference of Christian workers amongst Roman Catholics at home and in other lands, has been convened by the W.P.U. in Exeter Hall; and certainly even at "May Meeting" time few gatherings are of more thrilling interest. The testimony that Rome is the enemy of Christ and His people, and is everywhere the same in her bitter hatred of the Word of God, is never more strikingly set forth than by the assembly of *persecuted* missionary witnesses fresh from Papal lands.

We close our brief and imperfect sketch of the W.P.U. with an outline of one of its most practical activities, the Free Convalescent Home and Special Aid Fund, which in November, 1894, took shape in a sale of work in Exeter Hall, an event that has since become annual. Amongst the mass of information received at Plaw-hatch came proof after proof that the dangers threatening our English sisters are not imaginary, and that the aid of Protestant women must assume a very practical character. Destitute and convalescent women and girls were discovered, placed by unsuspecting friends in Ritualistic Homes, where those who would not submit to the rule of the house—auricular confession—were at once turned adrift. Children were found about to be placed in the care of "Sisters" to be brought up ostensibly for God, in reality for Rome. Young people were discovered, unable to extricate

themselves from Romish influence, since they must thereby forego their livelihood. It was decided that instead of maintaining a separate institution for these cases, the Union should support existing Homes, where it was fully satisfied those benefiting by the fund would not only be shielded from false doctrine and practice, but have the gospel invitation pressed upon them. During the present summer (1896) twenty-seven patients have thus been kept from erroneous influence while gaining health and strength under the loving care of godly women; whilst many others are receiving temporary or permanent assistance from the Special Aid Fund throughout the year.

Working side by side with every association, having Protestant truth at heart, the W.P.U. has been invited yearly to take part in the proceedings of the National Protestant Congress, and on these occasions it is found that many, who had hitherto held aloof from Protestant effort, lose their prejudice as they listen to the spiritually-minded and evangelistic addresses of W.P.U. delegates, and enrol themselves as warm supporters of the movement.

Earnestly we commend the Women's Protestant Union to the Lord's people everywhere. Neutrality is very dishonouring to Him (see Judges v.). Let us band together in calm, strong unity of witness for the truth, and so much the more as we see the day approaching. We may be called "peculiar" people; we may alienate worldly friends. But of how little significance will all this be at that day when we meet Him who said: "Whosoever shall confess Me before men, him will I also confess before My Father which is in heaven" (Matt. x. 32).

IRENE H. BARNES.

All further information regarding the Union will gladly be supplied by Mrs. W. R. Arbuthnot, Plaw-hatch, East Grinstead, Sussex, to whom applications for Forms of Membership, &c., should be addressed.

THE PILGRIM'S PATH.

"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye."—PSALM xxxii. 8.

"~~W~~HIS this the way, my Father?" " 'T is, My child :

~~W~~HOU must pass through the tangled dreary wild,
If thou would'st reach the city undefiled—
Thy peaceful home above."

"My Father, it is dark!" "Child, take My hand,
Keep close to Me; I'll lead thee through the land;
Trust My all-seeing care; for thou shalt stand
'Mid glory bright above."

"My footsteps seem to slide" "Child, only raise
Thine eyes to Mine; so in these slippery ways
I'll hold thy goings up, and thou shalt praise
Me for each step above."

"Oh, Father, I am weary!" "Child, lay thy head
Upon My breast; 't is I that spread
Thy rugged path; hope on till I have said—
Rest, rest for aye above."

E.

"I MUST." *

"I must work the works of Him that sent Me, while it is day : the night cometh."

WE recognise in these words:—

I. DIVINE COMPULSION. "I must work. . . ."
 II. HUMBLE CONSECRATION. ". . . the works of Him that sent Me."

III. INTENSE COMPRESSION. ". . . while it is day."

IV. APPROACHING COMPLETION. ". . . the night cometh."

I. *Divine Compulsion*. "I must work." Would that we had a little more of that "must" in our service for GOD! Some people seem to confound *must* with *musty*; but he who feels the MUST of Divine compulsion in his life will never be *musty* in mind, life, or work.

Note that this is not the "must" of weakness. There is a sense in which we say, "I must," because we cannot help ourselves. A ship without a rudder, driven of the wind, might say, "I must go, for I cannot help myself." There is, drifting about in the Atlantic somewhere, the remains of a disabled ship. Sometimes seen in one latitude and sometimes in another, it is driven hither and thither at the mercy of the currents and the winds. How different is the condition of the noble Cunarder, which, ploughing her way through the waters in spite of all the opposition of winds and waves, might say, "I MUST go, because I am impelled by 6000 horse-power within." We may say in all reverence that CHRIST was the captive of a holy necessity. Compare the account in John iv., where the disciples, having brought Him food, prayed Him, saying, "Master, eat." And JESUS answered them saying, "I have meat to eat that ye know not of. . . . My meat is to do the will of Him that sent Me, and to finish His work." He was swept along by an impetuous torrent of devotion to His Father's will. That first recorded utterance of His, when He was but twelve years old, was the keynote of His whole life: "I MUST be about My FATHER'S business." What a contrast to the tone of much of our service! We need a baptism of this Divine compulsion. Real heaven-born service has absolute monarchy over a man. There are not two parties in that house—the Governmental party and the Opposition, with constant and violent debates, and all business done by slender majorities.

It was also the "I must" of a sensitive soul, for as He looked round upon the sin and misery on every side, the mighty compulsion of com-

* What did JESUS CHRIST think the necessities of life? Seven times over He speaks of the compelling "must" that constrained Him. How deeply suggestive, both in what they include and what they omit, are those brief sentences! Service to GOD, the widest service to the world, suffering, testimony to Israel, abiding with the repentant soul, and seeking His "other sheep"—these were the things that were to JESUS CHRIST essentials.

1. Luke ii. 49, "I must be about My Father's business."
2. " iv. 43, "I must preach . . . to other cities also."
3. " ix. 22, "The Son of man must suffer" (Mark viii. 31; Luke xvii. 25, xxiv. 7; John xii. 34, iii. 14).
4. Luke xiii. 33, "I must go on My way" (R. V.).
5. " xix. 5, "To-day I must abide at thy house."
6. John ix. 4, "I must work the works of Him that sent Me."
7. " x. 16, "Other sheep I have : them also I must bring."

passion moved within Him, and He exclaimed, "I MUST work." This beautiful trait of compassion for the sufferings of others still lingers in even the fallen soul. We have only to see the hearty efforts voluntarily made for the rescue of those in distress, to man the lifeboat that is to go to the ship on the rocks, to be sure of this. And in the life of JESUS we see that human pity, in infinite greatness, working for the saving of the perishing. The saint has fellowship in this.

II. *Humble Consecration.* This is a point that some of us do not like. There is no grace in saying, "I *must* work," if we put a full-stop there. "I must work for my living; I must work if I would realize my ambition; I must work for my advancement." These decisions involve no spirituality. But CHRIST says, "I must work the works"—not that I think best, but—"the works of Him that sent Me." He was willing to work as a servant—not to pick and choose His work, but to do just whatever His Father willed. A great many things in the social world of CHRIST'S day needed putting straight. Jerusalem had no county council; we may be sure that the sanitation was defective, and we know that the local government was a system of petty and crushing tyrannies, and a Cæsar was on the Imperial throne. But JESUS did not go up and down the country as a political agitator or a democratic lecturer. He could have made Himself popular had He done so. Why did He not steer clear of shame and death? He had faced and decided that question. "I MUST work," He says, "the works of Him that sent Me." The beauty of real service is obedience; it is being willing to do what God tells me—anything, anyhow, anywhere.

III. *Intense Compression.* "While it is day." Even JESUS felt the pressure of time. We talk of the years which lie before us; CHRIST spoke of life as a day. One might have said, "There is surely no need for Thee to hurry, LORD JESUS. Before Abraham was, Thou art. Thou hast all Eternity before Thee, and what Thou dost not accomplish here, Thou canst surely finish in Eternity!" But CHRIST says, "My life is only a day; I must work the works of Him that sent Me while it is day."

It was a very brief period of time—only a day.

It was a diminishing period—a day soon passes.

It was a fixed period. When once the sun has risen, it begins to decline; when once it has begun to enter the west, no power on earth can stop it. How we need the Spirit's teaching to make a right use, the best use, of life's little day! We know how differently the packing of loose articles in a trunk is done by unskilled hands and by an experienced packer. Do you know how to pack a day with service for GOD? Ask GOD to teach you how to pack.

This brings us to another thought. A day is short, but each day is long enough for the work that GOD has planned for it. "What a pity So-and-so died so young," we sometimes say, "when his work was only begun, when he was needed so much!" It is a mistake. Nobody dies "so young." GOD works out in each lifetime all that He has planned for it. I love to think how the little life of an hour, that has smiled and then died, has fulfilled in that smile all the purpose of GOD.

IV. *Approaching Completion.* "The night cometh." The gloom of Gethsemane was not far off. Already the sun of CHRIST'S life was

beginning to decline, and as He looked forward to His coming death, and the time when He should be received up into glory, He said, "The night cometh." The day of earthly service, the day of opportunity, is fast dying. You mothers may kiss the little lips of the children to-day, but the night cometh. You may fill their ears with the story of CHRIST'S love to-day, so that the very tones of your voice will remind them of JESUS; but the night—your night—cometh, and it may be that in their day they will have nothing to recall the thought of GOD to their minds but the stories you have told them. Teacher, the night cometh! In the bright hereafter, for aught I know, you may flash from star to star as a courier from the governmental court of heaven; but as far as that class of yours is concerned, the night cometh.

The last service is drawing near. The final opportunity is passing. If you who are business men make an utter failure of your commercial life, so that you are written down bankrupt, you may yet start again and do better, and even at last pay twenty shillings in the pound; but if you make a bankruptcy of your work for GOD, there is no opportunity to start afresh. Don't play with it! Don't trifle with GOD'S work! Cry unto the LORD to put His mighty "MUST" into your life, to fill you with His Divine compulsion, to teach you that the night cometh.

When by His grace we have done the work GOD gave us, and done it with all our soul and all our strength, we shall not fear to say, "The night cometh." Look at that man who has toiled all the day: each hour has had its appointed work; and as someone says to him, "The night cometh," he looks up and says, "Thank GOD, for sleep is sweet!" May we so thank GOD for a good day's work when our life's day is done!

Harley House Booklet.

THE LIVING SPRING.

GO among the mountains, and you will see that it is the living spring that flows away. And where it flows the grass is green, and the flowers bloom, and the cattle drink, and the children linger to dip the foot and hear the sweet song of the little rill. Yet the spring itself is in no way exhausted by all this. It is fed by the drawing sun, by the condensing mountains, by the bountiful clouds, by the great and wide sea. When the sea is empty and the heavens are dry, the little fountains of the earth will yield no more. Well up without stint, ye springs sent into the valleys, which run among the hills! Give drink to every beast of the field; let even the wild asses quench their thirst! Go murmuring into rills of laughter, and rolling into rivers of song, and never be afraid or give one backward look. You have the sun above you, and the hills around you, and the great oceans of earth behind you, all holding themselves bound and ready to serve you if you continue to serve others by your flow. Christians, let your inner life, fed and nourished by the indwelling word of CHRIST, have—not ostentatious or self-confident or noisy, but yet—natural, continuous outflow and expression. So, light will come to you from the land of lights. So, you will draw from the infinite ocean of divine love.

ALEX RALEIGH.

VOICES OF THE PSALMS.

NUMBER 33.

BY JOHN GRITTON, D.D.

THE PSALM OF THE OMNISCIENT ONE.

PSALM cxxxix.

DAVID suffered greatly from the tongue of slanderous men. Not in this psalm only does he make his appeal to God against "wicked men," "blood-thirsty men," men who "took God's name in vain" in attestation of their calumnies, and were intentionally and equally enemies of the heart-searching Lord and of His anointed king. Other instances we find in Psalm xviii. 16-24, Psalm xxvi., Psalm vii. Sometimes it was Cush the Benjamite, sometimes Saul the king, sometimes Shimei, and sometimes Ahithophel.

However deep was David's sense of his sins, and his abhorrence of them, he did not hesitate to appeal to his God against accusations which were untrue, accusations of sins which, were he guilty of them, would have been not less a dishonour done to God than a disgrace to his own name and character.

A deep sense of sinfulness in the believer is quite consistent with an indignant denial of sins which are imputed by slanderers without reason and truth. Happy is the man who, to the glory of the grace of God, can turn to Him with the appeal, "Thou knowest my innocency and the cleanness of my hands." Holiness, far more than sin in the believer, brings glory to God. His people are a holy people.

There are various seasons in David's life to which our psalm has been attached by commentators; but internal evidence is not sufficiently distinct to settle the question. It is enough to know that the psalm is David's reply to falsehoods uttered against him at some period or other of his history.

He turns away to the heart-searching and omniscient One, to whom words and ways, thoughts and actions, are equally and perfectly known. As he utters his appeal, he is led out to expatiate on the marvels of the omniscience which he invokes, and the omnipresence which is essential to the omniscience.

Neither his accusers nor himself can be transported beyond the view of God; neither he nor they can find a place where God is not present. His mind returns from its flight through all space, to dwell on the mystery of the human body in its formation and growth; and at this point it seems evident that his mind is carried out to the use of words which are indeed, in degree, true of himself and his own body—fearfully and wonderfully made; but which are more fully true of another Sufferer and another Body.

Our Lord Jesus Christ suffered more than David from slanderous tongues. His motives were misjudged, His words twisted, and His conduct misrepresented. If any accusation of sin, of blasphemy, of gluttony, of drunkenness, of Sabbath-breaking, could be proved, He would no longer be the Lamb of God without blemish; there would be no power in His blood to cleanse, no efficacy in His death to atone.

*

How tremendous, then, was the necessity laid on Him to repudiate accusations, and to make His appeal to the heart-searcher. He could well plead His own cause even with His foes, "Which of you convinceth Me of sin?" (John viii. 46). But it was before the throne of His Father that He must be justified and accepted as the spotless Lamb; and, accordingly, it is to His Father that He makes appeal. The first twelve verses of our psalm is this cry of the slandered Jesus to the Omniscient and Omnipresent.

"Thou art my beloved Son, in whom I am well pleased," is the reiterated reply from heaven. The Lord has searched Him and known Him. All His purposes, thoughts, words, and doings have endured the Divine scrutiny. Tempted, accused, slandered, made partaker of every trial and temptation which should ever sift and test His followers, He passes through it all, endures its fire, experiences its bitterness, and is proved to be "without sin" in it all.

It is well for us that David was slandered, and that he made his appeal to God. It is pre-eminently well for us that *our Redeemer* endured "the contradiction of sinners" against Himself, and made *His* appeal to the Lord Jehovah. With David, we confess sin and repudiate slander; but for our comfort, and for assurance of salvation, we turn to the spotless Son of God, who also repudiated slander, but had no personal transgressions to confess.

He is pleased in grace to reckon to the believer His own absolute innocency, and to impute to him His own perfect righteousness. Thus the believer stands before God, not in his own righteousness, but in Christ's; and to him come the words of comfort, "Thy sins, which are many, are forgiven thee."

But we proceed with our psalm. Verses 13 to 16 contain David's adoring contemplation of the might, wisdom, and knowledge of God in connection with the formation of the body, in which he afterwards sinned and suffered, to which contemplation he is led by his general consideration of the all-knowledge of his Lord; but in his contemplations he was led out of himself to be the mouthpiece of One who could alone use with absolute propriety the strange words, "My substance was not hid from Thee, when I was made in secret, and curiously wrought *in the lower parts of the earth.*" David's frame was wrought in the earth, but the earth to him was not a lower plane than his proper place. The Word of God in incarnation had prepared for Him in the earth a body, to which He descended from the heavens—from that heaven of heavens in which He was *with* God and where He *was* God.

Without a body David could not sin. Without a body Jesus Christ could not atone. David's body was a vehicle of sin. Christ's body was a receptacle of death. David in his body sinned and suffered. Jesus in His body suffered without sinning, and, thus suffering, and by truly bearing our sins in His own body on the tree, rescued, for all believers, both body and soul from sin and death.

David was born in the order of nature. Our Lord Jesus had a body prepared for Him in a way above nature. In preparing that body, the grace of God was manifested for the redemption and resurrection of the

body in which David and we sin, and which—for the sin of it—must perish for ever, unless a body could be found on which sin could be visited unto death; and which dying, could live again; and living, could impart life and health to the body condemned to death for sin.

Is it not, then, easy to see why not David only, but David's Lord and Son also, should burst forth into the gladness of verse 17? "How precious also are Thy thoughts unto me, O God! How great is the sum of them!" Divine counsel and covenant were illustrated and magnified in that Holy One of whom it was predicted to Mary by the angel, "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." Marvellous was that body of which David said, "I am fearfully and wonderfully made"; but more fearfully, more wonderfully, was made the body of the Son of God, which was begotten of the Virgin Mary by the Holy Ghost! In this marvel all wonder was distanced. By this body was atonement to be made for sin, and in this body, resuscitated in resurrection, was life eternal to be assured to man.

From verse 19 to verse 22 we find David's declaration touching his enemies, wherein he speaks as Jehovah's anointed king. He knew well his mission from God, and he will rid himself and his kingdom from those who, because they hate God, hate also His people and His chosen one; and who, because they are enemies of the Lord, must be reckoned also as meriting and provoking the wrath of the Lord's faithful shepherd.

Is there not Another who can utter these words of reprehension and condemnation? When our true David—the one anointed King—shall come again, will it not be to take vengeance and to execute judgment on His foes, those who are His foes very chiefly in this, that they have hated His people? Has He not warned His foes when He says, "I have graven thee on the palms of My hands. He that toucheth thee toucheth the apple of Mine eye"? (Isa. xlix. 16). Oh that the wicked, the slanderer of the saints, the enemies of godliness, would consider this! They worry and devour the sheep without mercy; they burden the saints, and make their cup bitter with oppression and scorn; they consult how to cast them down. Let be. Their day is coming, and the Lord Jesus Himself will be their judge as He will be the helper of His own.

Let us not be surprised at this. Either the King or His foes must give way. Disorder must be corrected in God's world, or the throne of the King must be overturned. When it comes to this, no question as to the result is possible.

The psalm closes with David's final appeal, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

Let us gather up some lessons of the psalm:

1. It is very blessed to walk so among men that, when accused of evil, our unhesitating appeal may be to Him who trieth the heart, and who knows all.

2. Let us not be moved from our steadfastness if we are hated, maligned, and persecuted for the Lord's sake.

332 ARRANGEMENT OF VESSELS OF THE SANCTUARY.

3. It is well to lay everything open before God—our sin, our innocency, our cleanness of hands.

4. Our Lord Jesus—the Eternal Word—has assumed a human body, and therein has intimate sympathy with our sorrows, our sufferings, and our shame. He knoweth our frame. He remembereth that we are dust.

5. In His body—so fearfully, wonderfully, and curiously wrought down here on earth—He not only has learned to sympathize with us, and to know our sorrows, but He has become the sacrifice for our sin—dying, that by His death we might be delivered from sin; and thus we can take to Him the sins we have committed, as well as appeal to His omniscience as to sins of which we are falsely accused.

6. As pardoned and justified believers, we should walk in holiness before our God. He sees all, knows all, and notices all. To Him our darkest night is as the day. There is no hiding from His presence, no escaping His knowledge, no flight from His observation.


7. The day hastens on when all His enemies shall perish. In that day may we find refuge in Him as His friends; and let us remember His words, “Ye are My friends, if ye do whatsoever I command you” (John xv. 14).

THE ARRANGEMENT OF THE VESSELS OF THE SANCTUARY.

By THOMAS NEWBERRY, *Editor of the “Englishman’s Bible.”*

EXODUS xxvi. 33-37.

Verses 33-35. “That thou mayest bring in thither within the vail the ark of the testimony . . . And thou shalt put the mercy seat upon the ark of the testimony in the most holy place. And thou shalt set the table without the vail, and the lampstand over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.”

HE ARK and the MERCY SEAT were to be placed within the vail in the holiest of all. Typical of the holy place above, whereinto Jesus, the High Priest of our profession, has for us entered: and there it is, from off the mercy seat, that God delights to hold communion with His people. The TABLE and the LAMPSTAND had each their appointed position in the holy place without the vail; for they typify communion and testimony in the Church on earth assembled.

The TABLE has its place on the NORTH side, or side of judgment; for it is in connection with the table that discipline is to be maintained.

The LAMPSTAND was to be set over against the table. For the ministry of the truth of Christ is designed to throw its light on the communion of saints. And it was to be on the SOUTH side; for it is to be a testimony of grace.

Neither is communion to set aside ministry, nor ministry to supersede communion; but each is to occupy its proper place, the place assigned to it by God in His word.

ARRANGEMENT OF VESSELS OF THE SANCTUARY. 333

The ALTAR OF INCENSE, afterward described, had also its place before the vail and mercy seat ; for worship comes in beautifully and blessedly in combination with communion and testimony.

THE HANGING FOR THE DOOR OF THE TENT.

Verse 36. "And thou shalt make a hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework."

This hanging for the door of the tent is precisely similar to the vail, with this exception, that there are no cherubim on it. It presents to us Christ, the incarnate Son of God. The BLUE, intimating His heavenly perfectness ; the SCARLET, His earthly dignity and glory ; the PURPLE, the combination of the two ; the FINE TWINED LINEN, His pure humanity ; and the NEEDLEWORK, His exquisitely beautiful character, in which every grace and virtue were combined and blended.

The VAIL represented Him as the way into the HOLIEST ; the HANGINGS FOR THE DOOR, as the way into the real spiritual Church of God—the Church, which is the witness for Jesus in the earth, and the dwelling-place of God through the Spirit. It is not a ceremony, a creed, a set of opinions, or an agreement in a certain course, that is the door of entrance ; it is Christ, and Christ alone—the Christ of the Scriptures, and the Christ of God—"He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth ; and shutteth, and no man openeth."

THE PILLARS OF THE DOOR.

Verse 37. "And thou shalt make for the hanging five pillars of shittim wood, and overlay THEM with gold, and their hooks shall be of gold : and thou shalt cast five sockets of brass for them." And chapter xxxv. 38, "And the five pillars of it with their hooks : and he overlaid their chapiters and their fillets [suspending rods] with gold ; but their five sockets were of brass."

As the four pillars of the vail represent the fourfold provision made by God in the divinely-inspired histories of the life and death of the Lord Jesus, so the five pillars by which the hanging for the door was suspended, we may consider to represent to us those gifts of the Spirit from a risen and ascended Christ, by which He is made known as the Way, the Truth, and the Life ; the gifts of the apostle and prophet the evangelist, the pastor, and the teacher, corresponding with the five bars of the tabernacle.

THE MATERIALS OF THE PILLARS.

The pillars are of shittim wood, as pointing to the human agency employed. But they are overlaid with gold ; for it is by the grace of God that this ministry is fulfilled.

Their hooks are of gold ; for those employed are divinely capacitated to lay hold on and to exhibit the truth of Christ.

Their chapiters also, and their fillets or suspending rods, are of gold, significant of the divine glory which crowns, and the divine grace which accompanies, this service.

But their five sockets are of brass ; for decision, strength, and firm standing are requisite in this presentation of Jesus.

JOSEPH'S TEARS.

By W. COLLINGWOOD.

WELL did Pharaoh describe Joseph as "a man in whom the Spirit of God is." This was said in reference to his prophetic gift. But we see it further in his God-likeness; so representing God in his ways as to be full of instruction for us.

Few persons in Scripture are so often seen weeping. Exceeding tenderness was consistent with the firmest purpose, and the greatest power of rule. It was needful for him to withhold from his brethren the joy—and his own in it also—of receiving them into favour, until they had passed through the trial which was to bring about, or to manifest, a state of feeling toward their father and his favourite son, totally changed since they sold their brother into Egypt. From that purpose he never allowed his affection to turn him aside. But how much it cost him is seen from the time of their first coming down. "He turned himself about, and wept." Simeon must be bound before their eyes, while, at the same time, their sacks are filled with corn, their money given back, and provision supplied for the way. All he could do for them he did. When they return with Benjamin, though it was not yet time to reveal himself, how he yearned to do so! "He sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and went out, and refrained himself." The state of his brethren had yet to be proved by a harder trial. Benjamin had to be convicted and condemned to bondage in Egypt, so as to bring out whether they were what they were twenty years ago, in their heartless jealousy, and their cruel disregard of their father's happiness. But it was with a bursting heart all the time; refrained indeed till the work was done, and then the pent-up feelings break out in sobs that make themselves heard by those he had sent away that they might not witness what was passing. Now he can weep, no longer in secret, but on the necks of his brethren one and all.

How blessedly the Spirit of God is shown forth in all this. How often He has to deal thus with His children. He does not willingly afflict, but for their profit. Nay, in all their affliction He is afflicted. There is so much that He has to work in us to bring us into a state fit to receive His favours, or, what is far better, as in Abraham's case (Genesis xxii.), to manifest such state of heart that He may pour out these upon us. But, oh, the tenderness of His own heart! the pain it costs Him to inflict the stroke! How it should lead us, for His sake as well as for our own, to be quick to learn His lessons, and to show ourselves fit for His gifts, instead of prolonging our affliction, and His, by our waywardness.

But our God not only in secret feels the stroke He lays on us. Often, if we have eyes to see it, He lets out the secret of His love by evident tokens, in the midst of deepest trial, "staying His rough wind in the day of the east wind." And there are strokes that must fall, apart from special discipline. Of this sort are sore bereavements sometimes. Many of God's children can testify how, while with one hand He is laying on the needful blow, with the other He is embracing,

and by the most manifest signs showing Himself near to help and sustain, and that only in love He is thus putting us to pain. To think God is dealing hardly with us, is our deepest folly and shame, robbing Him of His honour, and ourselves of our blessing.

Again we read in Genesis 1. 17, "Joseph wept." It was because, after all he had been to them, and had done for them, they still doubted his abiding affection. Do we think, as we ought, that our distrustful thoughts of God thus grieve Him? We excuse ourselves. Their excuse was that perhaps, now their father was dead, Joseph would change. But it grieved him no less. Nothing can excuse us in doubting God's faithfulness. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Yet how often we do so! Only let us not excuse it; but think how it wounds Him; confess it; be ashamed of it; and learn to give Him His due of confidence, and of obedience, since He has so proved Himself worthy of all, now and for ever.

Twice "JESUS *wept.*" Once it was over the sorrow He had, in so much love, brought on His friends at Bethany. The other was over the doom He pronounced on those who were rejecting His mercy.

LIFE'S PRAISE.

WILL Thou my life, O LORD my GOD,
 In every part with praise,
 That my whole being may proclaim
 Thy Being and Thy ways.
 Not for the lip of praise alone,
 Or e'en the praising heart,
 I ask, but for a life made up
 Of praise in every part—
 Praise in the common things of life,
 Its goings out and in;
 Praise in each duty and each deed,
 However small and mean;
 Praise in the common words I speak,
 Life's common looks and tones;
 In intercourse at hearth or board
 With my beloved ones.
 Not in the temple crowd alone,
 Where holy voices chime;
 But in the silent paths of earth,
 The quiet rooms of time.
 So that each fear, each fret, each care,
 Will change into a song,
 And every winding of the way
 The echo sweet prolong.
 So will no part of day or night
 From sacredness be free;
 But all my life, in every step,
 Be fellowship with Thee,

HORATIUS BONAR.

REVEALED BY DARKNESS.

ALL day long the sky over our heads is studded with stars, and yet no one sees them, and not one person in a million even once thinks of them as there in the three hundred and sixty-five days. The blazing sun, by his nearer and brighter glory, dazzles our eyes and shuts out all these heavenly hosts. When he sinks to rest, and the curtain of night is drawn around the earth, the darkness reveals a new glory above us. The poet, describing such a scene, says—

“The stars on noiseless pinions came,
And soft their stations took ;
Each from its lap an infant flame
On night's dark mantle shook.”

From the faintest to the brightest of these, all are revealed by the darkness.

By night we may study the stars in all their wonders ; in the daytime they are hidden from our eyes. What would we do without the night ? The blessings of night, with its glorious revelations as well as its rest, stir our gladness and call for our thanksgiving. What an outlook we get into the infinity of space ! What a group of His glories in far-off worlds God gives us at night ! How the psalmist sang of “the moon and the stars” !

“The heavens declare the glory of God,” but we see more of this glory by night than by day. So is it true that we obtain the fullest views of God's glory in the night of our trials. There are revelations of God and of heavenly things which are only possible to us when we “sit in darkness.” So one of our sweetest singers of spiritual songs felt when she wrote the words—

“I would not ask for greater ease,
Lest I should love Thee less ;
O 't is a blessed thing for me
To need Thy tenderness.”

We ought to thank God for the sunshine of prosperity ; but we should also thank Him for the revelations of the darkness.

A blind man is in a sorrowful plight when darkness settles around him. To him there is no compensation for the disappearance of the sun from the earth. So a man spiritually blind cannot look up and see God's glories when the darkness is over him. The child of God, whose eyes are anointed by the Spirit, has a glorious outlook. The very darkness bridges the gap between him and the far-off worlds, and he can learn of them, through the glass of faith, that which he must otherwise remain a stranger to. The darkness into which God leads His people is for their instruction and comfort, and not for their distress and harm. “His song is with me in the night,” says His servant. We obtain revelations of God's greatness and loving-kindness, and wisdom and tenderness, under the cover of darkness, such as never can be enjoyed in the daytime. Let none be afraid of the night. When God sends it, let us welcome it ; and let us improve it as diligently and as devoutly as the godly astronomer would—almost mourning when the shadows pass away.

THE PERSON, PRAISE, AND PROPERTY OF THE BELIEVER.

By JAMES SPRUNT.

"I beseech you, brethren, by the mercies of God, that ye present YOUR BODIES a living sacrifice, holy, acceptable unto God, which is your reasonable service."

ROMANS xii. 1.

"By Him let us offer the sacrifice of PRAISE to God continually, that is, the fruit of our lips giving thanks to His name."—HEBREWS xiii. 15.

"To do good and to COMMUNICATE forget not: for with such sacrifices God is well pleased."—HEBREWS xiii. 16.

THE above scriptures speak of the three sacrifices which every believer has the privilege of presenting to God. The first is in connection with his *person*; the second with his *praise*; and the third with his *property*. Let us notice each of these sacrifices.

1. "PRESENT YOUR BODIES."—The ground of the exhortation is "the mercies of God," or, as some translate it, "the compassions of God." Almost at the close of the previous chapter it was shown that man's part in the past, and at the present time, was unfaithfulness to Him through unbelief; but God in His mercy to Gentiles now, and to the Jew in days to come, "concluded all in unbelief, that He might have mercy upon all." Well might the apostle exclaim, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!"

Upon the ground of these "tender mercies of God," then, we are exhorted to present our bodies as a sacrifice to God. It is to be—

A SACRIFICE { LIVING. HOLY. ACCEPTABLE. INTELLIGENT.

(a) A *living* sacrifice, in contrast with the sacrifices under the old dispensation, which were *dead* when offered.—We have died with Christ, and now live in Him. We are new creatures—alive from the dead. We are His. An appeal is therefore made to the heart of each believer to present Himself as this new and living creature to God. What does it mean? It means subjection to His will—a placing of ourselves *at His disposal entirely*.

(b) A *holy* sacrifice.—The Levitical sacrifices, when offered to God "whole" and "without blemish," were regarded as holy. Every believer, as to his standing in Christ Jesus, is, in God's sight, holy—not ritually, but *really*. Knowing this, we should give up our bodies to be used in holy separation to Him, for Him, and by Him. What a blessed privilege!

(c) An *acceptable* sacrifice.—The Levitical offerings, when appointed by God, were pleasing to God, inasmuch as they were "types of good things to come"; but when they were offered by a people whose back was turned upon Him, and whose heart was far from Him, then the very things that He had appointed became hateful to Him (Isaiah i. 13-15; lxvi. 3). The believer, however, is "acceptable"; that is to say, he is "well pleasing" unto God, as one who has been purchased

338 THE PERSON AND PRAISE OF THE BELIEVER.

by the precious blood of His own Son. This knowledge is enjoyed according as we give God His true place, and as we take ours. We are not acceptable because of what *we* are, but because of what our Lord Jesus Christ is. We are "accepted in the Beloved."

(d) An *intelligent* sacrifice.—The Greek words *logikeen latreian* are translated in the R.V. (margin) "spiritual worship"; by Dean Alford, "rational service"; and by Mr. Rotherham as "rational divine service." The latter seems to our mind the most correct. The sacrifice of ourselves to God should be an intelligent sacrifice. Of course this does not mean that we are to offer ourselves according to *human* reasonings, for according to those we shall, most probably, be led right away from God. But we must serve God intelligently, by knowing and subjecting ourselves to His word and His Spirit.

2. "OFFER THE SACRIFICE OF PRAISE."—The Christian has been called outside the camp to have fellowship with God Himself. His "place of worship" is the "holiest of all," where Christ, the great High Priest, is. All who gather in *that* place of worship know of a surety that the Lord is "in the midst," according to His word; and it is *there*, and by *that Person*, that the "sacrifice of praise" is offered unto God. This is accepted of God as "the fruit of our lips," which make confession to His name; *i.e.* the name of our Lord Jesus Christ. This ever delights the ear of God.

Now this sacrifice of praise should be a continual sacrifice. There will be, undoubtedly, with every child of God, special seasons for worship; but does not the God whom we worship look for, or rather *listen* for, the song of His people *continually*? In all our joys, yea, and in our sorrows too, we should be continually praising Him; for, as it has been said, "Christ, who is the song of the believer, is the same yesterday, to-day, and for ever."

We sometimes sing—

"I feel like singing all the time,
My tears are wiped away;
For Jesus is a Friend of mine,
I'll serve Him every day.
I'll praise Him! praise Him! praise Him all the time!"

Of course it is not always convenient or expedient for us to be singing audibly, but we can, we should, always be "singing and making melody in our hearts to the Lord." In Psalm lxxi. we get the expression, "All the day," used three times—

Verse 8.—"Let my mouth be filled with Thy praise and with Thy honour *all the day.*"

Verse 15.—"My mouth shall shew forth Thy righteousness and Thy salvation *all the day.*"

Verse 24.—"My tongue shall talk of Thy righteousness *all the day long.*"

Beloved saints of God, are we able to sing truthfully that hymn sung so often and so heartily by us?—

"Blessed assurance—Jesus is mine!
Oh, what a foretaste of glory divine!
Heir of salvation, purchase of God,
Born of His Spirit, washed in His blood,"

Is it true? Thank God, it is true. Then we should be able to sing the refrain—

“This is my story, this is my song,
Praising my Saviour all the day long.”

3. “DO GOOD AND COMMUNICATE.”—Someone has said that whilst the sacrifice in verse 15 was “*thanksgiving*,” this sacrifice in verse 16 is “*thanksgiving*,” and the two are joined together. The will of God is not only that we should be “praising Him,” but that we should be “doing good” to others. “Freely ye have received, freely give.” But let it be as unto the Lord. “With such *sacrifices* God is well pleased.” With *what* is God pleased? “Such *sacrifices*.” Ah! how much of our Christian beneficence has been a sacrifice? Do we not often give grudgingly, even to the Lord’s poor, to say nothing about the Lord’s work? We feel that it is a hard duty that we are bound to perform because we profess to be Christians. *Such gifts can give no pleasure to the Lord.* “The Lord loveth a cheerful giver,” but even then He cannot delight in the gift unless it has been given in love to Himself. We need to remember that we have nothing that we can call our own apart from Him. In Him we have everything. To some the Lord has given great blessing in temporal things, and He holds them responsible as His stewards. Let it not be forgotten, however, that all of us, according to the measure in which He has blessed us, are responsible also. All are, therefore, according to their means, to heed the exhortation, “Distributing to the necessity of saints; given to hospitality.”

WALKS AND TALKS WITH MR. INTERPRETER RENEWED.

By WILLIAM LUFF, *Author of “Wave Whispers,” &c.*

No. 10. ROUND THE SHOPS.

WITH Prov. xxiii. 23 in his mind, Mr. Interpreter has been doing the round of the shops, and the result of his notes proves that, at every shop, it is possible to “Buy the truth, and sell it not; also wisdom, and instruction, and understanding.”

If any excuse for his going marketing be desired, he pleads the divine call of Isa. lv. 1-2. “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.”

“What is Rom. v. 8, ‘God commendeth His love toward us, &c.,’ but the Great Merchant’s window in which He displays or commends His best goods?” So argues Mr. Interpreter.

Let us turn out of the basket the result of this visit to the shops.

THE NEWSAGENTS’.—For once the papers taught the truth, thus:—

The Daily News.—“Day unto day uttereth speech, and night unto night sheweth knowledge” (Ps. xix. 2).

The Daily Chronicle.—“Forget not all His benefits” (Ps. ciii. 2).

The Standard.—“When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him” (Isa. lix. 19).

The Times.—"My times are in Thy hand" (Ps. xxxi. 15).

The Echo.—"When thou saidst, Seek ye My face; my heart said unto thee, Thy face, LORD, will I seek" (Ps. xxvii. 8).

The Review of Reviews.—"Thou shalt remember all the way" (Deut. viii. 2).

And at *The Review*, Mr. Interpreter burst into song:—

"Whene'er we meet, you always say,
What's the news?
Pray, what's the order of the day?
What's the news?
Oh, I have got good news to tell!
My Saviour hath done all things well,
And triumphed over death and hell:
That's the news!"

FURNITURE.—"Did you ever notice," asked Mr. Interpreter, "that when Jesus sent His disciples to take apartments, He specified that they were to be furnished"? (Luke xxii. 12).

"In His house we have:

Tables	representing	Divine	provision.
Chairs	"	"	rest.
Pianos	"	"	gladness.
Mirrors	"	"	revelations.
Baths	"	"	cleansing.
A bed	"		our last sleep in Jesus."

THE BAKER.—Turning to John vi., Mr. Interpreter read verses 32-35 and 48-50. "Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven, and giveth life unto the world. Then said they unto Him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst. . . . I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die."

"Bread is only obtained through suffering," said our teacher; "the corn of wheat not only dies; but in its death it is cut off, bruised by threshing, ground, kneaded, baked: all of which Christ endured in order to become the bread of life."

THE GREENGROCER.—"What have we here, Mr. Interpreter?"

"Well," said he, "the potatoes teach us that good fruit may be produced out of sight, but it will be manifested at the proper time. White celery grown in black soil suggests that holiness can be cultivated even in our old natures: a divine root in human soil. But the leading thought in this line is that the produce sold here is not of man's manufacturing: it is the outcome of growth. Let us be heavenly fruiterers. 'The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law' (Gal. v. 22). No licence is needed for this business."

GROCER.—"The lesson here," said our Interpreting friend, "is that

here imported goods are sold; tea, coffee, cocoa, plums, currants, sugar and spice, and all that is nice; but chiefly foreign. Such are the Christian's goods—all imported. 'For who maketh thee to differ from another? and what hast thou that thou didst not receive; now if thou didst receive it, why dost thou glory, as if thou hadst not received it?' (1 Cor. iv. 7).

THE BOOTMAKER.—This person suggested Eph. vi. 15. "Your feet shod with the preparation of the gospel of peace," and "Thy shoes shall be iron and brass" (Deut. xxxiii. 25). Here is "standing," ability to "run and not be weary," to "walk and not faint." The prodigal had "shoes on his feet," a restored footing in the Father's house.

"What is this?" exclaimed our friend, beginning to use his nostrils:

A PERFUMERY STORE.—"They have no need to advertise their goods; all scent the scent. It should be so with every child of God. If His love is shed abroad in our hearts, we shall perfume our neighbourhood. It is so with the King of all fragrance. 'All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad'" (Ps. xlv. 8).

THE BOOKSELLER.—"Food for thought is abundant here," remarked our teacher; though Solomon said, "Of making many books there is no end" (Eccl. xii. 12). Even Daniel was not above using books: "In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem" (Dan. ix. 2). Nor was Paul: "The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments" (2 Tim. iv. 13). What a marvellous expression is that in John xxi. 25: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen." His was a full life, though a short one. How grandly God's word displaced other books in Acts xix. 19: "Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed." But perhaps the most important text about books is Rev. xx. 12: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

Next door to the book shop is a ham-and-beef shop. A reminder that we are still in the body is the first lesson here. But the gilded ham over the front has caught the eye of Mr. Interpreter.

"A golden ham is a gilded sham," he whispers; "yet how many are content therewith! Reason and ritualism, compliment and culture, rather than the good old gospel command: 'Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage'" (Matt. xxii. 4).

"But," he continued, "if the appetite of the people were as real as mine, gilded ham would not satisfy: so let us stop talking and take dinner."

"THE STEPS OF THAT FAITH OF OUR FATHER ABRAHAM."

ROMANS iv. 12.

By REV. C. RUMFITT, B.A., LL.D.

A BRAHAM is the father of a "multitude of nations" (Gen. xvii.), and he will ultimately be "heir of the world" (Rom. iv.). God's own nation, according to the flesh, was created from him; he is the one "as good as dead," from whom it will be seen, when the promises shall have been fulfilled, there have sprung "as many as the stars in the sky in multitude, and as the sand which is by the sea-shore innumerable" (Heb. xi.). He is the father of all who believe. In him and his "Seed all the families of the earth are to be blessed." All "Israelites indeed," are his children. Judaism is from him, and Christianity is the outgrowth of Judaism; therefore all who are "Jews inwardly," and all true Christians, copying the faith which he had at the first, are his children. For "the blessing of Abraham is come upon the Gentiles." He is therefore the father of all who believe in the Lord Jesus Christ. He stands forth in every age as the parent believer—the model man of justification by faith—after whose type, as a public example of it, all are to imitate, whether Jew or Gentile, who hereafter believe to everlasting life. He is the father, not only in that his blessing comes upon all, but also because his faith is that which all are to copy. We are to "walk in the steps of that faith of our father Abraham."

The life of Abraham was graduated. It was marked by stages of faith, of character, and of promise, each step being higher than the one before it, and, when he reached the top step, he also arrived at the full stature of spiritual life, of promise, and of God's purpose as the example of all believers; for "he died in a good old age, an old man and full" (Gen. xxv. 8). It will be for our "learning" to consider the principal "steps" in his upward course, so that we may follow him, and ultimately "sit down with him in the kingdom of God."

FIRST STEP.

At the call of God he went out from the world, separating himself from its idolatrous and evil life, and alone publicly confessed and worshipped the true and living God (Gen. xii).

"By faith Abraham, when he was called of God to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." He had doubtless, some time before this, been brought to the knowledge and worship of the true God. This call was, in the end, clear and urgent: "Get thee out from thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." We know now the reason of this: that God intended to create a nation for Himself, to fulfil His eternal purposes in the redemption of the world, a nation to whom He would reveal Himself, and with whom He would dwell, and who should repeat that revelation to all the nations of the world. He elected that Abraham should be the father of this new

nation that was to be a Divine nation, a Separated nation, and an Everlasting nation. He must therefore be and become in himself that which the nation was to be; he must separate himself from the world, and be known as God's man, a witness for God in the midst of a dark and wicked world. This he did. Separation is the key-word of his entire life. Every step he took was one in which this separation became more and more marked. Consider what was included in this.

(a) *What this step was.* He gave up for God all that the world esteems good, and all that it holds dear. He "gave up." It was necessary that he should give up the world before he could receive anything from God. Faith in God implies casting off trust in the world. The first step that he must take, therefore, is that of leaving the world. 1. He left his country; patriotism, property, prospects, position—all went at the call of God. 2. He left his kindred and his friends. He was a man of deep feeling and great affection, and to leave his friends must have been a great trial to him. 3. He went out not knowing whither, trusting to the mere word of God, and living among strangers by whom his presence would be considered an intrusion. 4. He lived the life of a pilgrim, going from place to place, and having no position in the land, "not so much as to set his foot on" (Acts vii. 5). 5. He proclaimed his faith in the one true and living God of all the earth, when such faith was unknown to the world, or would be ridiculed by it. But he had the courage of this faith, and publicly called on the name of the Lord. Thus he gave up everything, and lived alone, having his life and happiness and future only in God.

(b) *The grounds of Abraham's faith.* By faith he did all this. But faith must have an object. Faith is the hand that grasps the promise. He was moved by the hope of a great and glorious future for himself, his seed, and the world—a hope world-wide and eternal, such as had never before been given to any man. This hope was the result of his faith in the promises of God. He saw what the world does not and cannot see. God, with the command, gave him "great and precious promises," and it was his faith in God, with respect to these promises, that sustained him in his pilgrimage. God promised (1) to make his name most celebrated in the history of mankind; (2) to make of him a great nation; (3) to make him the means of blessing to all the world; (4) to make him such a "friend of God" as to make his enemies His enemies and his friends His friends; (5) to give to him an eternal inheritance of which that land was but a faint shadow: "for he looked for a city that hath foundations, whose builder and maker is God." Such promises as these had never before been given to any man. He was to be the greatest man, the father of the greatest nation, the greatest friend of God, and the greatest blessing to the world. He therefore went out at God's command, "not knowing whither," but fully believing that God would show which way to go and where to settle.

(c) *He had his reward.* He had the assurance that the promises which referred chiefly to the future would be fulfilled. But he had also present reward. God guided him into the land, and, according to the promise, showed him it, and said, "Unto thy seed will I give this land."

He consecrated it to God, and by faith took possession of it, erecting an altar, and "calling upon the name of the Lord."

(d) In this step Abraham is intended to be a pattern to all believers in the Lord Jesus Christ. All Christians must "forsake" the world and all in it for Christ's sake and the gospel's. This is not an arbitrary command of the Lord, but "reasonable." Abraham would have been obliged to separate himself from the world if the command had not come to him. His faith in the one true God, his renunciation of idolatry, and the great promises given to him, lifted him out of the world, and would have made him separate. So the faith that all Christians have in Christ, the love they have for Him, the hope they have by Him, tend to separate them from the world, with which they can have no communion. Thus the command to Abraham "to go out," and that to Christians to "be separate from the world," is but reasonable, and arises out of the nature of their calling, and the character of their lives and hopes.

THE LAW OF LOVE.

WE are to have love *like* that of Christ. In one sense this is impossible. "Measure the waters in the hollow of Thine hand; mete out heaven with a span; comprehend the dust of the earth in a measure: weigh the mountains in scales; and the hills in a balance"; these are measurable things, but the love of Christ is measureless. There is nothing in His nature which is not infinite. The depths of *God* are depths of love, for God is love, and Christ is God. His perfections are His glory, but His love is the glory of His glory, the boundless glory of the boundless essence. Till the less can include the greater, and the human the divine, we may not fathom the depths or grasp the dimensions of Christ's love. Then how can we keep this law? To love like Paul—to love like John—would be a lofty aim, but who can love like Christ? Let us not mistake His meaning. He asks not that our love should equal His, but *resemble* His; not that it should be of the same strength, but of the *same kind*.

A pearl of dew will not hold the sun, but it may hold a spark of its light. A child by the sea, trying to catch the waves as they dash in clouds of crystal spray upon the sand, cannot hold the ocean in a tiny shell, but he may hold a drop of the ocean water.

"There is an ocean of love in My heart," says Christ, "but a drop of that ocean can be received in yours. Your love to one another must not be a mere earthly element. It must have a different form from the love you were born with. It must be something higher than love of kindred—or love of home—or love of country; it must be of the same kind as that which I have for you."—*An Extract.*

BIBLE READINGS.

578.—ON THE EPISTLE "TO THE HEBREWS."

EIGHTH READING.

WORDS OF WHOLESOME WARNING AND WONDROUS WORTH (chap. iii. 7-19).

I. *Beware of Procrastination* (v. 7).—Two kinds of mottoes from two kinds of masters—God and Satan. One is, "To-day," the other is, "To-morrow"; one says, "Come now," the other tempts with either "Plenty of time yet," or "Too late."

II. *Beware of hardening your hearts* (v. 8).—(a) *Its root* (vv. 12, 19).—Unbelief; no other cause mentioned, though many were seen, as the calf, Baal-peor, murmuring, &c.—for this was the secret source of all.

(b) *Its revelation*.—This hardening of heart is shown in countless little ways, such as doubts on God's word, less distress at sin, less delight in prayer, more desire to excuse sin, despising God's word, and joking about it—and it is all so easily hidden under the specious euphuism of "growing more liberal-minded." Let us take heed we are not more broad-minded than our Master.

(c) *Its result* (v. 12).—"Drifting from the living God." It assuredly cuts us off from the only source of life, as the stream separated from its fountain, or a branch from its parent stock.

(d) *Its remedy* (v. 13).—"Exhort one another daily" (cf. Lev. xix. 17; Eccles. iv. 11; Proverbs xxvii. 17). How? By love (chap. x. 24) and with long-suffering (2 Timothy iv. 2).

III. *Beware of the deceitfulness of sin* (v. 13). Watch for all that is false in thought, word, or deed, and remember that God knows all. (Ezekiel xl. 4, 5).

IV. *Believe we are partakers with Christ* (v. 14, R.V.).—Partakers of what? His divine nature, and all that that entails. Oh, wondrous message! Can it be true? See (a) *the promise* (2 Peter i. 4), and remember He is faithful who calleth you, *who also will do it* (1 Thess. v. 24). He does the work; our part is to receive. See (b) *the process*—belief and knowledge of Him (2 Peter i. 2, 3): according to our faith it will be unto us (Matt. ix. 29); and it is only as we know Him (not about Him) that we can get victory (Daniel xi. 32). See (c) *the privilege*—complete in Him (Col. ii. 9, 10): we receive of His fulness (John i. 16); remember what He is made unto us (1 Cor. i. 30). See (d) *the power* of it: ours may be a Christ-bereft life. What a marvellous word is that in 1 John v. 18, R.V.: "He that is begotten of God (Jesus) keepeth him, and that wicked one toucheth him not." See (e) *lastly, the proof* of it: patient continuance in holding on to Christ,—who is the beginning of our confidence—firm to the end. He is the Author and Finisher; the Gate, the Guide, and the Goal of life's heavenward journey.

NINTH READING.

THE CHRISTIAN'S REST (chap. iv. 1-11).

I. *His deliverance*.—(a) *Foretold rest* (Jer. vi. 16; Isaiah xxx. 15; Psalm xciv. 11).

(b) *Forfeited rest* (Numbers xiv. 23; Psalm xciv. 11): the causes are fear and faithlessness.

(c) *Found rest* (Joshua xxiii. 1; Matt xi. 28), in the land of promise and forgiven sin.

(d) *Failing rest* (Micah ii. 6-10), caused by unfaithful walking.

(e) *Fuller rest* (Matt. xi. 29) comes through learning of Jesus (2 Thess. iii. 5 (marg.); communion with Him (Exodus xxxiii. 14) and satisfaction in Him (Psalm xxxvii. 7; Hab. iii. 17, 18).

(f) *Final rest* (Rev. xiv. 13; 2 Thess. i. 7).

II. *His danger* (v. 1).—Lest any of you should seem to come short. Reasons for coming short: (a) Disbelief (v. 3); distrust of God's power in and purpose for us; (b) disobedience (vv. 6, 11), *i.e.* sin, and that brings all unrest and loss of joy.

III. *His duty*.—"Let us therefore fear" (v. 1); *i.e.* filial fear (chap. xii. 12, 15) feareth always (Proverbs xxviii. 14).

"Let us therefore labour" (v. 11), *i.e.* watch for the least openings of sin, and beginnings of coldness, short prayers, or careless reading.

E. J. BELLERBY.

579.—CHRIST—KING, AND LORD.

"King of kings, and Lord of lords."—REV. xix. 16.

1. *Christ was a Rejected King.*

1. Christ was born King of the Jews.

2. " " rejected by the Jews as a nation.

3. " " not only crucified under that *title*, but also anointed and crowned.

2. *Christ is the Risen King.*

1. Christ has risen to show the sinner that in His death He has taken the sinner's death upon Himself, having purchased a free pardon; and, on condition that we receive it *as a gift*, it is ours.

2. Christ has risen to assure His people of a present salvation, sure and everlasting.

3. Christ has risen to take His people completely out of one condition—death; and set them in a new position—life, absolute and eternal.

3. *Christ is a Reigning King.*

1. Christ reigns as King on His mediatorial throne.

2. Christ reigns as King in the hearts of His people.

3. Christ will ever reign as the living, omnipotent and glorious Head over all His Church.

4. *Christ is a Rest-giving King.*

1. Christ will come to give rest to the struggling.
2. Christ will come to be glorified in His saints, by giving them perfect rest.
3. Christ gives rest of soul *now*, through faith in Him!

H. ROSE.

580.—LUCRE.

Love of Lucre—is “a root of all kinds of evil” (1 Tim. vi. 10, R.V.).

<i>e.g.</i> Apostasy	1 Timothy vi. 10.
Falsehood	Acts v. 4.
Oppression	James v. 4.
Poverty	Proverbs xi. 24.
Domestic Troubles	Proverbs xv. 27.

Uselessness of Lucre—“Man’s life consisteth not in the abundance of the things which he possesseth” (Luke xii. 15).*e.g.* Money cannot buy—

Bodily Health	Eccles. vi. 2; Luke viii. 43.
Satisfaction	Eccles. v. 10, 11.
The Holy Spirit	Acts viii. 20.
Redemption	Psalm xlix. 6–8; Prov. xi. 4.
Heaven	Mark x. 23–25.

Cares of Lucre—“Will not suffer him to sleep” (Eccles. v. 12).

Cares in making it	Eccles. ii. 26.
„ possessing it	Luke xii. 17.
„ losing it	2 Chron. xxv. 9.
„ leaving it	Eccles. ii. 18, 19.

Record of Lucre—“Drowns men in destruction and perdition” (1 Timothy vi. 10).

Brought Lot	to backsliding.
„ Balaam	to enmity with God.
„ Achan	to capital punishment.
„ Gehazi	to leprosy.
„ Judas	to suicide.
„ Ananias and Sapphira	to God’s judgments.

End of Lucre—“Ye rich men, weep and howl” (James v. 1).

“Riches certainly make themselves wings”	Proverbs xxiii. 5.
“Moth and rust consume”	Matt. vi. 19.
“Thieves break through and steal”	„
“Shall be burned up”	2 Peter iii. 10.
“Shall be for a testimony against you”	James v. 3.
“Shall eat your flesh as fire”	„

W. D. FISHER.



MRS. E. L. BAEYERTZ (THE CONVERTED JEWESS)
AT KILBURN HALL.

THOSE of our readers who responded to our request for special prayer on the meetings to be conducted by Mrs. Baeyertz at the above Hall, from October 11th to 26th, will rejoice with us for an abundant answer to those prayers.

From the outset the meetings have been marked by wonderful blessing, and at every service the power of the Holy Spirit has been manifested in the conversion of souls, the restoration of backsliders, and the deepening of the spiritual life of believers from several churches in the district.

At the time of our going to press the meetings are still growing in interest and results. Night after night the enquiry rooms have been filled with anxious souls, earnestly seeking the way of salvation; and over one hundred persons, from near and far, have already given in their names as having received Christ as their newly-found Saviour. We praise God for these tokens of divine favour, and for the "showers of blessing" that have fallen; but we are looking for greater things still in the closing meetings.

The Mission began with a good audience in the afternoon (Lord's Day, October 11th), and Mrs. Baeyertz delivered at the evening service (when the Hall was filled) an intensely-impressive address on "The

unpardonable sin," which was followed with breathless interest by the large congregation, and was very fruitful in the ingathering of souls.

On the following night (October 12th) Mrs. Baeyertz gave the story of her conversion, under the title

"FROM DARKNESS TO LIGHT,"

and many were then brought to the Lord. We have not space to report the whole address, but briefly append an outline of it, which will interest many of our readers. After speaking of her early life and training, and of her devotion to the Jewish religion, she described her journey to Australia, and her subsequent engagement with Mr. Baeyertz, a Christian gentleman; concerning which she said:

"Before we were married I exacted a promise from my husband that he would never use any arguments to make me believe, as I was determined to live and die a Jewess. I will not dwell upon my married life; my husband was all in all to me—I wanted nothing more. God blessed us with two dear little children, and He who gave them me only knows the agony of mind I endured in the thought, 'How shall I teach these little ones what I do not believe myself?' for I had made up my mind, simply out of love to my husband, that they should be brought up in their father's faith.

"Although I attended church regularly, my heart was in no way changed, and I never thought of Jesus as my Saviour. After my second child was born I became earnestly impressed with a desire to become a Christian. My prayer at that time always was, 'O God! if it be right, let me believe.' I could not see that it was honouring the Father to honour the Son; and although I really wanted to become a Christian, I did not seek God with my whole heart; my husband and my children were all that I desired.

"And now there came a time of trial that I must pass over as quickly as possible. By an accident my beloved husband was taken from me in a few days. So terribly sudden was the blow that I could hardly realize that he had gone for ever; and, oh, what a gulf separated us!—it seemed to me impassable. I knew he had died in the faith of Jesus, and I—I was as far off being a Christian as the first day I met him. I was very bitter and hard in my grief, and felt that God had dealt cruelly in crushing me so, taking all the youth and brightness out of my life. It seemed impossible to live, and I felt nothing but the desire to be with my loved one again. Many a day I have lain on his grave in the damp, and prayed that God would take me; but God, 'while I was yet a long way off,' took compassion, and raised up dear friends who showed me that only *in one way* could I ever hope to see my husband again. The desire to be a Christian now became so intense as to become a part of my life. No half-heartedness about it. I began to seek the Lord with all my might. 'When ye seek Me with your whole heart, ye shall find Me,' is a promise I have proved.

"One day I was reading the old, old story, in the Gospel of John, when the truth was revealed to me by the Holy Spirit through the Word. 'Christ is God, and He died for me.' It burst upon me like a flash of lightning.

I HAD FOUND THE SAVIOUR—'MY' SAVIOUR,
and such a flood of love as came into my heart for Him I cannot describe. I went into my room, and on my knees I sobbed aloud: not for sorrow this time, but for joy. Words fail me in attempting to tell you half my Saviour is to me. He is indeed my all; and I can say, 'The life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me.' It is now some years since I found my precious Saviour, and although my trials have seemed sometimes as though they would overwhelm me, I have never doubted from the moment that I first believed in Jesus, but have thanked God on my dear husband's grave for taking him (oh! it is only for a short time), and giving me the rich gift of His Son. My Jesus is no far-away God to me, but

A VERY NEAR AND PRESENT HELP.

I trust Him for all things, and He never fails me. Should there be some who hear this who have not as yet known the precious Saviour, I do most earnestly and prayerfully implore you to seek Him with your whole heart. In looking back I see

I never knew what real happiness was ; there was always a want the Saviour alone can fill. And, dear unsaved hearer, down deep in your heart there is the same aching want. Oh ! I beseech you, receive that One who is able to satisfy and fill up your life. He, the 'I am,' who heard the groanings and knew the sorrows of the Israelites, has come and died upon Calvary's cross for *you*. He offers to save you ; then pause and think *what* must be the eternity that awaits you if you reject Him. You will be lost—*lost*—LOST ! not because of your sins, but because you deliberately put from you God's Christ (John iii. 19). You *cannot* be saved, you cannot be made fit for the presence of God, in any other way than by taking Jesus as your *Substitute*. By reason of sin you are '*condemned already*.' As you enter on the duties of the day ; as you go to your worldly amusements ; as you lay your head on your pillow to rest ; as you hear this, remember you are

'CONDEMNED ALREADY.'

God has so said. Oh ! that He may awaken you to a knowledge of this. Oh ! listen to God's word—'The blood of Jesus Christ His Son cleanseth us from all sin.' Do not then harden your heart against such love as His ; take this precious Saviour, and the moment you do so His glorious, beautiful life is yours, and He will be henceforth the strength of your life, and your heart will be tuned to sing—

"I found the Pearl of Greatest Price ;
My heart doth sing for joy—
And sing I must, for Christ is mine :
Christ shall my song employ."

Few will ever forget the remarkable address on Friday night on "The Jewish Passover," when many Jews were induced to attend the meeting. With wonderful power and pathos Mrs. Baeyertz described the institution of this great ordinance, in the course of which, speaking to "tight-rope" Christians, she used the following

STRIKING ILLUSTRATION.

"I would like to take you for a moment into two houses on that memorable night in Egypt. In one, the mother of the house is looking sad and miserable. They are just about to take the supper. We say to the mother, 'Why are you so sad to-night?' And perhaps she will say, 'Are you a stranger here? Don't you know that Jehovah is going to pass over Egypt, and that the first-born are to be slain?' 'Yes,' we say, 'we heard that ; but we heard Moses tell the Israelites that the lamb was to be slain instead of the first-born, and that Jehovah, when He saw the blood, would pass over the house.' 'Yes,' says the mother, 'that is all very true ; but you know we cannot be *certain*. Nobody can *know* they are safe until after twelve o'clock. I cannot tell whether my boy is safe until it is all over.'

"In the other house there is a grand contrast. The mother is smiling and happy, because the Lord is going to deliver them from being slaves in Egypt. We say, 'Why do you look so bright and happy? Don't you know that Jehovah is going to pass over the land to-night?' 'Yes,' says the mother, 'but did you not see the blood on the door-posts and lintel?' 'Oh, yes,' we say, 'but you know you cannot be sure.' 'Sure!' she says with indignation. 'We believe in the word of Jehovah, and we are under shelter of the blood. How can we be more sure than that?'

"In which of those houses do you think the first-born is the safer? Some will say, 'Inside the house in which is trust.' No such thing. He will be just as safe in one as in the other. Because it was not their estimate of the blood, or their feelings or thoughts about Jehovah ; but it was *the blood* that was sprinkled that made them safe.

"So with you, dear Christians. Why are you doubting? Some people say to me, 'Well, I think, Mrs. Baeyertz, it is great presumption to say you know you are safe'; but I think it would be terrible presumption in me to say I am not safe, when God says I am safe. God says, if we trust in Jesus Christ, and receive Him, we are safe. Do not you believe the word of God?"

Thus from day to day the gospel has been presented scripturally, simply, and with soul-saving power, while the afternoon Bible readings

were also very largely attended, and proved helpful to the many hundreds of Christians who were privileged to listen to them.

Many earnest prayers will follow Mrs. Baeyertz in her missions throughout this and other countries. God has written her name in many, very many, hearts in the North-West of London during this fortnight, and there are few churches or chapels that are not the richer for her visit.

In all this we ask our readers to rejoice with us, and to pray that the work may be still further deepened in the hearts of believers and those recently converted to the Lord Jesus Christ.

NOTES FOR THE MONTH.

WE desire to commend our son Philip and co-worker, Mr. F. H. Hutchins, to the prayerful interest of our readers, as they commence a series of Special Missions at Great Staughton, St. Neots, on October 31st, following on at Beckenham, Newton Abbot, and other parts of the country. Last winter, as many of our readers will remember, they were manifestly used of God in the conversion of souls, especially amongst the young; and we are looking for greater things still through their labours in preaching and singing the gospel throughout the forthcoming months.

WE would call our readers' attention to the special offer, made on page 2 of advertisements, for back numbers of *Christian Ambassador*, with blank spaces for localising. Specimen copies will be forwarded free on receipt of post card.

PERSONAL.

THE Editor desires to thank the many friends who have written expressing sympathy with and assuring him of prayerful interest during his recent severe illness, from which he is not yet fully recovered. It was his constant prayerful desire to be sufficiently strengthened to be enabled to attend and help in some humble measure in the Special Mission by Mrs. Baeyertz at Kilburn, and this the Lord has granted. He will probably have to spend most of the winter out of London; and whilst asking friends to join him in giving thanks to God for thus far answering prayer, he asks continued prayer that it may please the Lord to completely restore his health for further service "for His Name" in the winning of souls, but above all that more glory may be brought to God, in a closer walk with God, and consequently more meetness for the Master's use.

MAYES HALL.

SINCE the closing of our Summer Mission in the tent, new classes and other meetings have been commenced at the hall. With every token of the divine blessing, meetings are held every night, and on Sundays we are crowded out—in fact we need more room at once. A Mothers' Meeting has been commenced; Young People's Christian Band; a Music Class; a Bible reading on Wednesday afternoons, conducted by the ministers of the various denominations in the neighbourhood; and on Saturdays a Praise and Testimony Meeting is held, when everyone is able to take part, which they readily do. Some of the recent converts have joined their own places of worship, others turn up very well at the hall. We have several candidates for the ordinance of baptism, and having no baptistry at the hall, we accepted the kind loan, on October 21, of the Hornsey Tabernacle. Our dear brother, Mr. W. T. Main, preached and baptised six of our number, and others are waiting to be baptised.

NOTICES OF BOOKS.

Books or 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."

BEHIND THE GREAT WALL. By Miss IRENE BARNES. Preface by Rev. HANDLEY MOULE, D.D. Marshall Brothers, Paternoster Row. 2s. 6d.

This book furnishes us with a graphic account of the "Church of England Zenana Missionary Society's work in China." It is written so as to supply also useful and interesting information on the customs of the Chinese, and the aspects of the country. So much piquancy and naiveness stamp its pages, as well as an intelligent knowledge of the subject treated, that we have every confidence in saying that the little book will not fail in creating in the heart of each reader a fervent desire to help forward the spread of gospel truth in China, and to pray for the many hundreds of missionaries who go forth valiantly heralding the good news of the gospel, in spite of opposition and difficulties, culminating frequently in martyrdom.

Messrs. Marshall Brothers, of Paternoster Row, have just published four new booklets by the Rev. ANDREW MURRAY, price 1d. each, entitled, *Three Things the Christian Needs to Know*; *The Cleansed Heart*; *Love Delights to Give*; *Faith that Stands in the Power of God*. These will prove helpful as incentives to progress in the Christian life, and will be found useful for enclosing in letters. We are sure our readers will be glad to obtain this powerful author's writings in a small and cheap form.

THE WONDERFUL LAW. By H. L. HASTINGS, Editor of *The Christian*, Boston. Boston, Mass., H. L. Hastings, 47 & 49, Cornhill. 25 cents. London, Marshall Bros., 5a, Paternoster Row. 9d.

A truly valuable and important work. The writer has evidently grasped his responsibility in dealing with Holy Writ, and handles his subject with masterly intellect and sacred awe. Insisting on the absolute inerrancy of its origin, he carefully analyses it in its moral, judicial, and spiritual aspects, and finally explains its connection and position in regard to the New Testament. The book is profusely illustrated; several of the wood-cuts, however, are by no means recent productions.

LAYS OF LIFE AND HOPE. By WILLIAM BLANE, South Africa. Pickering and Inglis, Glasgow. 1s. 6d.

These poems are visibly marked with true love and devotion to the One they extol and hold forth. We do not hesitate to say they are also not lacking real poetical merit. The glories of Christ stand out very prominently in each poem, pointing to "the atonement, advocacy, and appearing of Him in relation to the salvation, pilgrimage, and blessed hope of the Christian."

"Love never seeks the furnace to escape:
Its dreaded heat the crown of life doth shape."

Also of the same series, "The Believer's Library," is **HYMNS AND MEDITATIONS.** By ROBERT C. CHAPMAN. (1s. 6d.) Pickering and Inglis, Glasgow.

We are glad to find that these writings of so aged and honoured an author have now reached their third edition. The book is divided into two parts, the first of which contains one hundred and sixty-five hymns, the theme throughout being the work and character of our Redeemer, whilst the latter portion consists of meditations in prose on the Song of Solomon. Here indeed we find fruit sweet to the taste, and such that will call forth from the soul of the reader true adoration and worship of Him who is presented as "the chiefest among ten thousand, the altogether lovely."

IN BONDS: AN ARMENIAN'S EXPERIENCES. By REV. KRIKOR BEHESNILIAN. Morgan and Scott.

This book cannot fail to interest all true Christians at the present time, who we know are crying to God to deliver His tried people from the hand of the oppressor. It deals with the history of Armenia from the Minni of the Scriptures to the terrible persecutions of the present time. The book is very readable, and well illustrated with views, also a map of the district in which massacres have been perpetrated.



MRS. GEORGE GATES,
FOUNDER OF THE RAILWAY MEN'S MISSION.

From a photograph by Edmund Wheeler, Brighton.

[See next page.]

MRS. GEORGE GATES. "BRIGHTON RAILWAY MISSION."

WE have much pleasure in giving to our readers the portrait of Mrs. George Gates, who has for many years laboured with great devotion among the railway people of Brighton.

Mrs. Gates was the "Pioneer" in the great organization which is now being carried on in many parts of the world to spread the Gospel to railway men and their families, and for twenty years she has conducted meetings in Brighton, where the good news of a Saviour has been faithfully preached to large numbers of railway men and their friends.

The work began in a lady was asked to in the Brighton Station, for the men then on consented, she found, owing to unexpected circumstances, she was unable to fulfil her

Mrs. Gates was then commence the work, and waiting upon God was manifested to her she consented to do so.

very interesting way. hold a simple meeting on Sunday afternoons, duty; but, though she after a few days, that, cumstances, she was promise.

asked if she would and, after much prayer to know His will (which in a remarkable way),

Permission having been obtained to use the waiting-room on the station, the first meeting of the kind was held on Sunday, March 19th, 1876. There were only three railway men then present, but the attendance rapidly increased, and, after a while, a larger room was absolutely necessary. This was kindly offered by the late Mr. J. P. Knight, then General Manager of the "London, Brighton, and South Coast Railway," who granted the use of the reading-room in the Railway Works, holding about 300 people. For seventeen years very successful Gospel services were conducted here, every Sunday afternoon and Wednesday evenings, Mrs. Gates giving the address on almost every occasion, and God abundantly blessed the labours of His faithful servant. Many were brought to see their need of a personal Saviour, and were led to trust Him for pardon and for deliverance. Some of these are now in glory, while others are working on the line, seeking the salvation of their mates.

In August, 1893, Mrs. Gates received a notice from the L.B. & S.C.R. Company, saying that the reading-room, which had been the place of so many happy meetings, was required for business purposes, owing to the necessity which had arisen for extending their workshops.

It then became necessary for Mrs. Gates to find a suitable place in which this very increasing work could be carried on, and, after much difficulty, a building was offered in Viaduct Road, a most desirable spot, in the midst of the railway men's dwellings. The freehold of this property was purchased. An appeal was sent out by Mrs. Gates, saying £2500 was required for the cost of freehold and necessary alterations in the building. The response to this appeal was most generous and kind, from rich and poor, so that on July 4th, 1894, the building was opened as "The Brighton Railway Mission Hall," by the Countess of Chichester, free of

debt, holding about 500 people. Since then class-rooms have been added at the back of the hall, at a cost of £560. These rooms were also opened free of debt, on Thursday, February 13th, 1896.

The united premises are proving most valuable for the work. Gospel services are held every Sunday afternoon and evening, the attendance being very large; also prayer meetings, women's meetings, Bible-classes, Sunday-school and ambulance-classes.

We feel deeply thankful that such a noble, self-sacrificing work for God is being carried on among our railway men and their families; and we do earnestly pray, that His devoted servant may be spared for many years to guide and superintend this mighty work, and to win many more souls for the Master she loves so well and serves so faithfully.

WAITING.

“Thine eyes shall see the King in His beauty.”—ISAIAH xxxiii. 17.

“As chastened, but not killed.”—2 COR. vi. 9.

THROUGH a wilderness of briars,
 Piercing thorns, and burning sand;
 Marah's wave to quench my fires,
 Amalek on either hand.
 Wearied, bleeding, blind with tears,
 Shrouded close in gloomy fears,—
 Still I hear a voice that cries,
 And my panting soul replies.
 “Come,” it cries, “though flesh is bleeding”;
 “Lord, I come, for I am Thine.”
 “Come, the burning sand unheeding”;
 “Lord, I come, for Thou art mine.
 Strengthen hand and foot to find
 Thee, now all is left behind;
 Show the Tree whose wounds caress
 Marah's waves to blessedness.”
 “Marah's waves are all behind thee,
 Follow Me to Elim fair;
 Thorns and briars no longer bind thee,
 Palms and fountains wait thee there.
 Rest awhile beneath the shade
 That my piercèd hands have made,
 Rest, and sing, and then arise,—
 Come with Me to Paradise.”
 Eyes are healed, and heart is strengthened,
 Hands and feet are bathed, and whole.
 Night is shortened, day is lengthened,
 Comfort fills my waiting soul.
 “Lord, when Elim has fulfilled
 All Thy gracious purpose willed,
 Let me hear Thy call ‘Arise!
 Come with Me to Paradise.’”

E. STACY WATSON.

THOUGHTS FOR THE PRESENT TIME.

By the late J. C. AVERILLO.

“Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night.”—ISAIAH xxi. 11, 12.

DESIRE, the Lord helping me, to direct the readers of *Footsteps of Truth* to a few portions of prophetic truth, bearing upon, and pointing to, the times in which we are now living. It is to be feared that prophecy is sadly neglected by the bulk of Christians; and yet, when approached in a prayerful spirit, and subject to the guidance of the Holy Spirit, there is not a more practical or more profitable study in the whole of God's blessed word. To be at home with certain parts, and to be ignorant of and indifferent to others is not wise. It is like a soldier going into battle only partially armed or equipped. We read that “*All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works*”; and, “*Whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures might have hope*”; also, “*Holy men of God spake as they were moved by the Holy Ghost.*”

In the days of Israel there were men who had understanding of the times, and they told Israel what they ought to do. We have no such prophets now, but we have instead God's will revealed in His blessed book; and His Holy Spirit is here to guide us into all truth, as well as to “*shew us things to come.*” So, not to be familiar with, or to pass over as beyond our comprehension, those events which God has, for a purpose, told us beforehand what He is going to bring upon the earth, we get hurt to our souls, and are unfit to be watchmen on Zion's walls! When the Lord foretold the destruction of Jerusalem it was that those who listened to Him and believed what He said might, when the time came, escape and save their lives. To be forewarned is to be forearmed. “*A prudent man foreseeth the evil, and hideth himself: but the simple pass on,*” and suffer for it.

It is evident from what we see around us, that we are living in very evil and most momentous times; and after a careful comparison of certain portions of God's word with what is taking place in the world as to its social, political, and religious life, no other conclusion can be arrived at than that we are touching the border, or skirting the period, which is to usher in the man of sin, or Antichrist! Should this be so, then “*the coming of the Lord,*” for which we look for, long for, and are living for, must, as a sequence, be nigh at hand—nearer than the most sanguine expect!

We read in 2 Thess. ii. the following words: “*Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin [or lawlessness, R.V.] be revealed, the son of perdition . . .*”

And now ye know what withholdeth [or restraineth] that he might be revealed in his time. For the mystery of iniquity doth *already* work : only He who now letteth [or restraineth] will let, until he be taken out of the way. And then shall that wicked [or lawless one] be revealed, whom the Lord shall consume [or slay] with the spirit [or breath] of His mouth, and shall destroy [or bring to nought] with the brightness of His coming."

From the above prophecy, we are distinctly told that ere the Lord come there must be "a falling away first," *i.e.* "from the faith delivered to the saints," and a state of things subversive of all law, order, and good government, and which will *culminate* (but not till after the Lord has taken His Church from the earth, and the Holy Spirit gone—the One that restraineth now) in the open manifestation and personal rule of Antichrist—"the lawless one."

It must be patent to those who have understanding of the times that what we are witnessing now, both in the world and in the Church, synchronize with the scripture just quoted. In corroboration see 1 Tim. iv. 1: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrine of devils"; also 2 Timothy iii. 1-4: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof"; also 2 Timothy iv. 3, 4: "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables"; also 2 Timothy iii. 13, 8: "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." "As Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith"; also Acts xx. 29, 30: "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Our Lord Himself foretold (Matt. xxiv. 11, 13): "And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold."

In order to strengthen one's faith, I would point out that what is happening now *was foretold would come to pass* by the apostles and our divine Master; and whilst being *grieved*, we ought not to be *alarmed*, as though some *new* or *strange* thing were occurring. For, "When these things *begin* to come to pass, look up, and lift up your heads; because your redemption draweth nigh." It may be that the Church of God is to be scattered, and congregations broken up; but, all the while we have that gracious promise, "Where two or three are gathered together in My name there am I in the midst of them," we need never despair.

It is unmistakably evident, from the signs of the times, that "*the coming of the Lord*"—the morning without clouds—"draweth nigh"! Oh, what thrilling motions it ought to awaken in our breasts! Some of us for more than twenty years have been praying every day that the Lord would fulfil His promise: "Behold, I come quickly." And we

long for His coming more than those tossed on sick beds in the night long for the morning. We are about to be recompensed for our patience and heart-yearnings. Already the sound of His chariot wheels are heard in the distance ; or, better still—

“I can almost hear His foot-fall
On the threshold of the door,
And my heart, my heart is longing
To be His for evermore.”

But, until we are “caught up,” it behoves us more than ever to come out and be separate from all that is contrary and opposed to God and His word, “That our loins be girded about, and our lights burning”; to band as Christians more closely together; “Continuing stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.”

“I charge ye, watchmen, all,
To mark the night—how dead!
And loud to one another call,
When the first shadow’s fled.

“Till then—good-night! good-night!
Work on, and ‘watch,’ and ‘pray’;
We part each one at dead of night,
To meet again at Day!”

“THE STEPS OF THAT FAITH OF OUR FATHER ABRAHAM.”

ROMANS iv. 12.

By REV. C. RUMFITT, B.A., LL.D.

SECOND STEP.

GENESIS xiii.

When it was seen to be necessary, Abraham separated himself from Lot, giving to him the free choice of “the Promised Land,” and trusting in God alone for the fulfilment of the promise.

ALTHOUGH he was the “Called of God,” and the Father of the Faithful, he had much to learn; and men learn as much, or more, from their failures as from their successes. They discover their weak points, and seek by prayer and vows to strengthen them. So it was with Abraham. He had taken a false step. He had gone down into Egypt, in the time of famine, when he ought to have trusted God to keep him. Egypt was not the Promised Land. One evil had led to another. While there he had been guilty of still greater unbelief in equivocating to save his life, instead of again trusting in God, whose promise to make of him “a great nation” necessarily included the preservation of his life. He had suffered for his wrong-doing, and was humiliated in being rebuked by a man of the world, and of less knowledge than himself. But he had learned his lesson. He went back to Bethel. This going back to Bethel meant more than appears upon the surface. He went “unto the place where his tent had been at the beginning.” “He called on the name of the Lord.” He acknowledged his sin and began again to serve God, and doubtless was much wiser for his error.

He was now called upon to take a step that was more painful to his feelings, and that required more faith than the one he had taken at the beginning of his pilgrimage. He was now become “very rich.” His sin in Egypt had been overruled for good. He had been acknowledged

by God before Pharaoh as His own servant. God was beginning to fulfil to him some of the personal and present aspects of the promises. He was becoming a great and wealthy man. But worldly prosperity brings care and trial to a man of God, except when properly used, when it is made a means of deeper spiritual life. So it was in the case of Abraham. Lot also was benefiting by his association with Abraham, and had become rich. Their wealth was chiefly in cattle, which required a corresponding tract of land for its sustenance. "The Canaanite" also "dwelt in the land," which would circumscribe the area that was available for them. The result was that "the land was not able to bear them," and jealousy and strife for precedence between their respective herdsmen. This went on for some little time, and there was evidently danger of the strife extending from the herdsmen to the chiefs. Abraham was determined to prevent this at any cost. He therefore suggested to Lot that it would be more conducive to the continuance of their friendship to live apart from each other than to attempt to live together when there was not sufficient to live upon. He therefore takes this Second Step of faith in God by separating Himself from Lot, which was undoubtedly God's will, as a man's circumstances are often the outward expression of the will of God. That this was a distinct step in the upward course of Abraham's faith, character, and blessing, will be seen if we consider briefly all that it involved.

(a) *The nature of this step*: It included several acts; (1) He sacrificed the communion, and, to a certain extent, the friendship of Lot, when he saw that it was necessary to the purity of his character and the success of the mission of his life. Abraham would have a special affection for him because he had lost his father, and being himself without children he might possibly look upon him as his heir, and it is just probable that Lot, when he "came out" with Abraham, hoped to benefit from his uncle's prosperity, and, in the end, be adopted by him, and inherit his blessing and wealth. At any rate, his love for him was great. But it was now evident that they must part. Lot had begun to manifest a disposition that, in after years, was the cause of his misfortunes. It is just possible that it was partly by his advice that they "went down" into Egypt, for he would certainly wish to go, in the time of the famine, where they would be sure of obtaining food for their cattle. It is also very likely that his face was not so kindly towards his uncle as formerly, now that the strife had commenced between their herdsmen, and there was danger of the strife reaching to themselves; for the first thing that Abraham deprecated was strife between them personally. Thus he began to see more and more into the character of Lot, and to discover that there was an "incompatibility of temper" between them that made separation advisable; (2) He was most magnanimous towards Lot in his proposals. He gave to him the free choice of all the land. "Is not the land before thee?" He was willing to be content with any part that was left, after that Lot had made his choice. Abraham could have rightfully claimed all the land, and therefore ought to have had his first choice. He was the chief of the encampment, and Lot, if not a dependent, was certainly of a secondary position, and, in a sense, a parasite. The whole land had been given to

Abraham. He was also the older, which went for much in those days; and yet he renounced his claim, and gave to Lot his free choice, and was perfectly resigned when Lot had chosen the best and most fertile portion of the whole country; (3) He esteemed peace and the glory of God above all, for which he was prepared to sacrifice everything else. It is sometimes better to let go "our rights" than to keep them at all costs, and suffer from perpetual enmity afterwards. Men often gain their "rights" and lose "greater things" by it. Abraham and Lot were "brethren," and strife among brethren, especially over worldly affairs, is unseemly, and he concluded that it would be much better for them to separate; and when he saw that a thing was necessary he was strong-minded enough to do it at once. But this would be a very great trial to him. Still God's blessing was before all things, therefore he was willing to sacrifice the company and, if need be, the friendship of Lot for peace. This was the true cause; the characters of the two men were very different. They could never have been happy together. "The cause was from the Lord." Their being short of land for the cattle was but the occasion. If they had continued to live together, the influence of Lot's grasping and worldly disposition would have been a great grief and hindrance, if not an evil, to Abraham. Besides that, it was God's will that the "Seed" should be entirely and exclusively from Abraham, and Lot must therefore be sent away; and it may be that the promise of "seed" to Abraham caused some disappointment to Lot, who evidently, in consequence, was not unwilling to go away and set up for himself. Whatever was the reason in Abraham's mind, he saw that it was for the best, and he determined that it should be. There might be considerations in Abraham's mind that would lead him to study Lot's disposition and circumstances. Abraham was the first to suggest a separation, therefore he doubtless considered that he ought to give to Lot his choice of the land. He knew Lot's disposition, and that, even if there were a separation, if he had to take the worst part of the land there might be trouble. Besides, it is just possible that Abraham had encouraged Lot to come out from his country; now, therefore, that there is to be a separation, and Lot is to depend upon himself, he will behave handsomely towards him. In addition to all this "the Canaanite was in the land," and it would have been most disgraceful for men who worshipped God, and who "looked for a city that hath foundations," to quarrel about a place merely for pasture for a few sheep for a few years.

(b) *The faith by which he was enabled to take this step:* His conduct towards Lot would tend to make the circumstances more complex, and the fulfilment of the promise, in a worldly sense, more difficult. A man who lives only by policy, taking every step so as to carry out a deeply-laid scheme, would not have acted as he did. Abraham did not know how the land was to be given to him. "The Canaanite was then in the land," many tribes of them numerous and powerful; and he was now consenting to the establishment of another tribe in the most fertile and coveted part of it; and therefore he was doing what, to a man of the world, would appear to be giving away the land, thus making it difficult for God to fulfil His promise. But "he believed in the Lord." He looked only to the promise, and he was certain that God was able to

do what He had promised. He believed that it was not to be given to him by any plan of his own, that it was to be a free gift, and not to be acquired or purchased or conquered. He also believed that he would not be able to obtain possession of it by any unjust or selfish action on his own part, and that God would not allow him to suffer for his generosity to Lot. Besides, he had learned lessons of faith since he had begun his pilgrimage. This step was built upon the preceding one; that is, the increased faith he had was the result of his experience of the faithfulness of God. God had guided him to the land, and had pointed it out to him as He said He would. God had protected him from evil, even when he had done wrong. God had not only forgiven him for going down into Egypt, but had made it work for good. God had also given him much blessing and great prosperity since his return from Egypt. He had thus had proof of God's goodness, and would be more able to trust Him. He could therefore well afford to allow Lot to have his choice of the land, and leave all the rest to God, "because he believed in the Lord."

(c) *God's blessing on him after taking this "step"*: This was followed by a blessing appropriate to the act. "He had his reward." (1) He was favoured with a vision from God, who came to approve of his conduct and to reward him for it. He had the increased friendship of God, because, for God's sake, he had given up the friendship of Lot. He was called "The Friend of God." It must have been a great trial to him to take this step. He must have been grieved at the disposition which Lot manifested, and very distressed at the choice he made. Therefore he would be downcast and in need of God's comforting presence. God therefore came immediately, when Lot was gone, to cheer and bless him. (2) God also renewed to him the promise of the land, but in larger terms. "He that would lose his life for My sake shall find it." Abraham had been willing to give up the best part of the land for the sake of peace, esteeming character and goodness more than wealth; and in return God assures him that he shall have that which he has renounced. Lot had "lifted up his eyes" and beheld all the plain of Jordan. Now God said to Abraham, "Life up *thine* eyes and look . . . all the land will I give thee and to thy seed for ever." (3) As a result of his unselfish conduct and his faith in God, Abraham has much greater assurance and peace of mind in respect of the promise. He takes possession of the land. He removes his tent to a more commodious district "in the plain of Mamre which is in Hebron, and built there an altar unto the Lord."

(d) *In this also, as in all, he is an example to all believers*: All Christians should make the friendship and the will of God their first thought, and be willing to sacrifice the companionship of anyone, however dear, whose association with them would injure their spiritual life. But in separating from them they should manifest a true Christian spirit, and thus justify themselves, and prove that their disposition is the better one. A good man, whose life is in heaven, and who really trusts in God for this world's life, can afford to be generous, for he knows that God will not allow him to lose in the end. Every step taken that is further from the world will bring heaven nearer.

*

THE BRAZEN ALTAR; OR, THE ALTAR OF BURNT OFFERING.

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

EXODUS xxvii. 1-8.

Verse 1. "And thou shalt make an altar [the altar]."

THE SIN OFFERING was burnt, or consumed, without the camp: the BURNT, OF ASCENDING, OFFERING, was converted into a sweet savour on the altar of burnt offering by the fire which came originally from God, and which was kept always burning in it.

In the SIN offering we see Jesus, who knew no sin, made sin for us, suffering without the gate, and putting sin away by the sacrifice of Himself.

In the other, Jesus, the spotless Victim, offering up Himself as a sweet savour unto God, and His acceptance manifested by His resurrection from the dead, and ascension to the right hand of the Father.

Outside the camp it is wrath CONSUMING, and for ever setting aside the sins which Jesus bore.

At the brazen altar it is justice and holiness, FEEDING with complacency on the excellency of the victim.

The altar of burnt offering, cleansed, anointed, sanctified—an altar most holy, on which the fire was always burning, and the sacrifice always consuming, was the place of communion between God and His people, and between the people and their God (See Exodus xxix. 36-46).

It sets forth Christ, through whom we draw nigh to God, and through whom God draws nigh to us, on the ground of His atoning work, and of His accepted sacrifice, by which every perfection of the Godhead is satisfied and glorified.

THE MATERIAL.

"Shittim wood."

In order that Jesus, through His atoning sacrifice, might furnish a meeting-place between God and the soul, it was requisite that He should become incarnate. This truth is set before us in the shittim wood. "Wherefore, when He cometh into the world, He saith . . . a body hast Thou prepared Me" (Hebrews x. 5).

THE DIMENSIONS OF THE ALTAR.

"Five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits."

Twice the length and height of the ark of the covenant. These dimensions were fixed by God Himself, who also prepared a body for Christ, every way adapted and adequate for His work and sufferings.

THE HORNS OF THE ALTAR.

Verse 2. "And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass."

The horn in Scripture is the emblem of power. "Bind the sacrifice with cords," says the psalmist, "even unto the horns of the altar" (Psalm cxviii. 27).

In the garden of Gethsemane we see this thought strikingly exemplified. There we see Jesus, the BELOVED Son of the Father, whose dwelling-place eternally was the Father's bosom; that HOLY One, who knew no sin, and that blessed One, "God over all blessed for ever," drawing back from, and deprecating, the enduring of God's WRATH, the imputation of SIN, and the infliction of the CURSE. Yet the cords of love and of obedience bound Him—love and obedience to the Father, love and compassion to us. So that, in the end, we see the willing victim passing through the three long hours of darkness, made SIN for us, and nailed to the accursed tree.

This as to the VICTIM; then as to the SINNER, or the WORSHIPPER. In 1 Kings i. 50 we read, "And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar." Again, chapter ii. 28, "And Joab fled unto the Tabernacle of Jehovah, and caught hold on the horns of the altar." What strong consolation is provided for the poor sinner who flies for refuge, to lay hold on the hope set before him in the Gospel, founded on the perfect and accepted sacrifice of the sinner's Saviour, and the sinner's Friend! And the believer, too, finds here a refuge and a rest.

The SHITTIM WOOD and the BRASS—emblems of the tender SYMPATHY and the Divine Almighty POWER of the Saviour of the lost, and the Sustainer of the saved—give faith its firm holdfast. The sinner and the saint find in Jesus, who is here set forth, one ABLE TO SYMPATHIZE and MIGHTY TO SAVE.

By laying hold on the horns of the altar, faith identifies itself with the altar and the sacrifice. The sinner or the believer appropriating to their own necessities the provisions of God: drawing nigh to Him in the way of His own selecting, and through the sacrifice of His own providing.

The WOOD and the BRASS—the SYMPATHY and the POWER of Him who is thus set forth, giving faith its grasp of undying tenacity.

But what a solemn lesson is read out to us from these horns of the brazen altar! In Exodus xxi. 14, God says, "But if a man come presumptuously upon his neighbour to slay him with guile, thou shalt take him from mine altar, that he may die." For the PRESUMPTUOUS sinner, and the hypocritical DECEIVER, the atonement of Jesus itself provides no shelter, while he continues such. It is of no avail for a person to say, "I am trusting in the blood of Jesus," while presumptuously continuing in sin, or hypocritically professing repentance. "Thou shalt take him from Mine altar, that he may die," is the stern command of Divine inflexible justice. Solemn thought! How many a soul has gone on for years, clinging with vain hope to a mere profession of faith in Jesus, lulled into a false peace, with a spirit un sanctified and a soul unsaved, to perish at last. Thus was it in type with Adonijah. "And Solomon said, If he will show himself a worthy man, there shall not a hair of him fall to the earth: but if wickedness shall be found in him, he shall die" (1 Kings i. 52). So it turned out. "King Solomon sent by the hand of Benaiah the son of Jeholada: and he fell upon him that he died" (1 Kings ii. 25).

More solemn still, when in this false hope and unfounded peace the

soul passes into the unseen world, to be taken from that altar and plunged into eternal death, falling asleep in the presumptuous security of a mere profession, to awake in everlasting torments. "I will die here," says Joab, and he died there; but he fell by the hand of justice (1 Kings ii. 29-32).

Whilst we thus speak, because Scripture so teaches, Jesus is able and ready to save unto the uttermost all that come unto God by Him. As the horns were at the four corners of the altar, so there is a refuge provided in Jesus for those who come from every quarter. Here is provided a harbour of refuge, and a shelter of rest

"From every stormy wind that blows,
From every swelling tide of woes."

Upon these horns of the altar the blood of the sacrifice was put—faith's warrant to lay hold.

There is no crown to this altar, as on the golden altar of incense, because it sets forth Jesus on the cross, not on the throne, dying, rising, ascending, but not as glorified. If any crown were suitable, it must be a crown of thorns.

THE OVERLAYING OF THE ALTAR.

"And thou shalt overlay it with brass."

Brass is the emblem of enduring strength. In the case of Jesus that strength was Divine. The shittim wood expresses His human susceptibility of suffering; the brass His Divine power of endurance. As God, He could not suffer; as man, He could and did; as the God-man He could endure the sufferings adequate to the salvation of sinners (See 2 Cor. xiii. 4; Numbers xvi. 36-40).

THE VESSELS OF THE ALTAR.

Verse 3. "And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make of brass."

Everything connected with the atoning work of Jesus needed to be of enduring strength, and so it was. There was nothing imperfect; nothing that gave way under the mighty stress of enormous suffering and woe.

THE BRAZEN GRATE.

Verses 4, 5. "And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brazen rings in the four corners thereof. And thou shalt put it under the compass [border or ledge] of the altar beneath, that the net may be even to the midst [middle or half] of the altar."

This brazen grate was fixed by the brazen rings in the centre of the altar, half way, or one and a half cubits from the bottom, and thus ON A LEVEL WITH THE MERCY-SEAT. Sweet and significant fact! This grate of brass formed the support for the fuel and the sacrifices, and sets forth, in the internal experience of Jesus in His sufferings, the strength of endurance within. It is thus expressed by the psalmist: "In the day when I cried Thou answeredst me, and strengthenedst me with strength in my soul" (Psalm cxxxviii. 3).

THE STAVES.

Verses 6, 7. "And thou shalt make staves for the altar, staves of shittim wood, and overlay THEM with brass. And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it."

The staves adapted the brazen altar to the wilderness condition of God's people, so that the altar accompanied them in all their journeyings. Wherever the camp pitched, the altar rested; wherever the court was enclosed, the altar was placed at the entrance; wherever the tent of the congregation was set up, the altar stood at the door. The daily sacrifice on the altar of burnt offering was the standing link of communion between God and His people typically. The taking away of the daily sacrifice was a national calamity. The fire was always burning in this altar, never permitted to go out. The victim always consuming on it day and night, the sweet savour of it was always ascending. Thus the ground of communion was at all times prepared, the way of communion at all times open. On this perpetual burnt offering the other special sacrifices (as on the Sabbaths, new moons, &c.) were burnt, and the sin and trespass offerings presented. So now, though our God is a consuming fire (and the apprehension of this is ever to be kept alive in our hearts), the sacrifice of Jesus has met, and for ever satisfies, all the demands of holiness and justice on our behalf. On this account, "If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

The ground of communion has been made good, the way of access is ever open, the fragrance of the sacrifice of Jesus is ever before God. Wherever we are, whatever our circumstances, communion with God may be maintained unbroken, our walk down here may be an Enoch walk—a walk with God.

The STAVES of the TABLE of shewbread were connected with the BORDER (chap. xxv. 27); for the guarding of COMMUNION is important in connection with our wilderness state. The STAVES of the GOLDEN ALTAR are connected with the GOLDEN CROWN; for it is a GLORIFIED CHRIST through whom we worship. The STAVES of the BRAZEN ALTAR are connected with the GRATE of BRASS; for it is a SUFFERING Saviour who laid the foundations of our constant communion with God.

THE DIVINE PATTERN.

Verse 8. "Hollow with boards shalt thou make IT: as it was shewed THEE in the mount, so shall they make it."

Jesus, though mighty to suffer, and Almighty to save, was the EMPTY and dependent One. "He was crucified through weakness."

How different is the appearance of Calvary, and of Him who suffered there, when seen on earth's low level, and with human thoughts and feelings, to what it is when looked at in the light of God—as God Himself reveals the marvellous scene! In spirit raised above surrounding things, and upon the MOUNT with God, looking down on Calvary's cross! Thus are we to form our conceptions of it; thus shall we learn its mysteries and its uses, its value and its power; and thus shall our souls experience the blessing which God has provided. Communion with God on the ground of sacrifice must be according to God's order and thoughts, and not according to the plans and opinions of men,

THE LOVE OF THE DIVINE TRINITY.

By G. W. GOSSLING.

THE Gospel exhibits an exquisite harmony of design and unity of purpose in the work of the Divine Trinity for the salvation of fallen man. First, in the God and Father of the Lord Jesus Christ, as measured by the gift of His only-begotten Son; second, in the Son of God as displayed in sublime devotion to the will of His Father; and thirdly, in the Holy Spirit as manifested in the sacred ministrations by which the Divine Redeemer was enabled to accomplish that will.

“THE GIFT OF GOD.”

“If thou *knewest* the gift of God,” said the Lord Jesus. We discover in ourselves slowness of heart to apprehend the vastness of that gift, and feel our inability to measure the value of it. Even the inspired Paul could do no other than call it “unspeakable.” It would almost seem as though the Divine Spirit were unable to express in human language the value of the gift of God, and so was constrained to stay at the little word “so.” “God so loved the world that He gave,” and the word has been left us to stand as a measure of ever-increasing capacity, so that as our estimate of the gift enlarges, the measure is ever beyond us, one that our highest thoughts upon the subject can never fill, even though eternity be allotted for the purpose, for we may probably never fully apprehend the mystery of divine sorrow that must have accompanied the wonderful sacrifice when the blessed Son of God was “made a little lower than the angels for the suffering of death.” A mother does not tell her child of the voluntary self-denial and suffering undertaken on its behalf; it may be partially inferred by the loving intuition of the one for whom it was undertaken, and so become an incentive to gratitude and love, but the thing itself is guarded by a golden silence. It will so be, perhaps, with the heavenly Father and the many sons whom He, by His Christ, is bringing to glory. To quote from a living author, “Love counts not its labour, nor can it weigh its tenderness in the scales of purchase. That which it has it gives.” If this be true of human love, what shall be said of the love of God?

“THAT HE MIGHT BRING US TO GOD.”

To gather the gracious purpose that at once impelled and sustained the Son of God in His self-chosen path through the valley of humiliation and death is no difficult task as we read the gospels. It gleams through every narration of His wonderful words and ways. It shines forth in His lowly obedience to His Father’s will. It is seen in His every emotion and in every sympathetic aid rendered to the poor and suffering with whom He came in contact. But most of all it was shown forth in His death upon the cross; the loving purpose for which He endured the suffering, being condensed by the Spirit into the seven words already quoted, “that He might bring us to God.” It was a lost cause that Jesus espoused. It was not that of one in the process of dying spiritually, but of one spiritually dead. Dead to God. When He robed himself in the likeness of sinful flesh, it was *not that so* a link might be formed to rebind the sinner to God. The living One could have no affinity with the dead. Jesus died in order

that through His own death He might have power to confer divine and eternal life upon the lost, the dead sinner, and so restored, present him back to God.

That procedure of Jesus in cleansing the earthly sanctuary was by His disciples instinctively connected with the prophecy, "The zeal of thine house hath eaten me up." The greater fulfilment, however, is seen in the passion of love that led Him to Calvary and devoured Him there. His object, the cleansing of man's heart, and the fitting it to be a "habitation of God through the Spirit."

"THE LOVE OF THE SPIRIT."

Beautiful words, that enable us to understand the work of the Divine Spirit in and by the Lord Jesus, as well as also His direct ministry exercised in comforting and sustaining Him who was pleased, not only to be the Son of man, but had a delight in so designating Himself.

The stainless body, answering so perfectly every requirement of the mind and will of the Redeemer, was of the Spirit's preparing, "a body hast Thou prepared Me." Manifested in His earlier years, and more distinctly hovering above and settling upon Him at His baptism, we see the same eternal Spirit, under whose energy from this time forth Jesus walked and worked, and spake as never man spake.

"Jesus led up of the Spirit into the wilderness to be tempted of the devil" is a scene that commands our most reverent thought. For He is there unveiled as the Great Overcomer, who having "suffered being tempted, is able to succour them that are tempted," for it was into that sad spiritual wilderness Jesus was led, rather than into one merely geographical and physical. Into that domain of horror Jesus went, and there at times are the heirs of salvation also led, in order that God may give them from thence a door of hope, none other than Jesus, in whose victory and power they also are caused to triumph.

From that time forward was Jesus led onward in the power of the Spirit upon His errand of grace and mercy, "and to them which sat in the region and shadow of death light is sprung up." Amongst men He lived that glorious life in which is shown, as in a mirror, the divine possibilities set before the children of God, and, as the final consummation of all, to offer Himself through the eternal Spirit "without spot to God."

This meditation brings to mind the fact, that behind the present travail of creation (Rom. viii. 22) for the manifestation of the sons of God was the travail of the Divine Being for their existence (John xvi. 21), a most wonderful travail of love, that found expression in the Son of man, whose way tended unflinching to Calvary (Matthew xvi. 21); the bringing of these many sons to life and glory being by the way of the cross.

"ALIVE UNTO GOD."

This is the position in which every believer has the God-given privilege to reckon himself. Realizing how unmerited is the possession of eternal life, we lie low in spirit before Him.

"My spirit and faculties fail;
Oh, finish what love has begun!
Destroy what is sinful and frail,
And dwell in the soul Thou hast won!"

The Voice of Jesus.

DR. H. BONAR.

(EFFECTIVE AS A SOLO.)

F. H. HUTCHINS.

p *mf*

1. I heard the voice of Je - sus say, "Come un - to Me and rest; Lay
 2. I heard the voice of Je - sus say, "Be - hold, I free - ly give The
 3. I heard the voice of Je - sus say, "I am this dark world's light, Look

cres

down, thou wea - ry one, lay down, Thy head up - on my breast." I came to Je - sus
 liv - ing wa - ter - thirst - y one, Stoop down, and drink, and live." I came to Je - sus,
 un - to Me, thymorn shall rise, And all thy day be bright." I looked to Je - sus,

p

as I was, Wea - ry, and worn, and sad; I found in Him a
 and I drank Of that life - giv - ing stream, My thirst was quench'd, my
 and I found In Him my Star, my Sun; And in that light of

ff rit.

rest - ing place, And He has made me glad, And He has made me glad.
 soul re - vived, And now I live in Him, And now I live in Him.
 life I'll walk, Till trav - 'ling days are done, Till trav - 'ling days are done.

VOICES OF THE PSALMS.

NUMBER 35.

BY JOHN GRITTON, D.D.

THE SONG OF THE SATISFIED SOUL.

PSALM ciii.

THE satisfied soul, if the satisfaction come from God, cannot but be the grateful soul: and the grateful soul will be the praising soul. David was satisfied in God. He counts up the Lord's mercies, and bursts out into a song of grateful praise. This 103rd Psalm we know to be David's. The four which follow are unsigned, and are ascribed by commentators to other writers; but in our judgment they are David's. The 108th, again, is David's. We think that the psalmist, after the outburst of grief in Psalm cii., wishes to lead out the mourning Church to take deliberate review of the Lord's doings, and this for the very purpose of enabling the Church to put away her sackcloth and her wailing, and to put on her beautiful garments of praise.

The only true prophet of God—the forth-utterer of the Lord's praise—is the consciously saved man. If anyone is to review the Lord's doings, and tell them out for others, he must first have a sense of those doings in his own case. Thus we have Psalm ciii. as a preface and prelude to the wide review of divine dealings which occupy the four following psalms, and which culminates in Ps. cviii.—so curiously compounded of the latter, *i.e.* the joyful portions of Psalms lvii. and lx.

In this paper I deal only with the first of these six psalms. "Bless the Lord, O my soul, and all that is within me, bless His holy name!" He is about to search the wonderful dealings of God in nature, in providence, and in grace, and he will begin with his own mercies and experiences. The wise man ought never to be self-centred; he should never limit his view by the horizon of his own interests; nevertheless, because he is a wise man by the grace and enlightenment of his God, he does not fail to look first at home, both in thought and review, and in examination and praise. He may keep other vineyards, but he will look well to his own vines. He will "taste and see that the Lord is good," and then he will tell out to others the love which enriches him. He believes, therefore he speaks. He has tested the Lord's sufficiency in the microcosm of his own being, and now he will seek to observe and proclaim the sufficiency of grace in the wider world of the Church, the nation, and humanity.

All good is from the Lord, as all good is through the divine channel—our Lord Jesus. David is filled with good, and the benefits which have flowed to him from God are very many. It is, then, to the Lord and to His holy Name that praise is due. As the benefits are so many, and the good measureless, David would stir up his whole being and all his component parts to bless the Giver. Thought, memory, judgment, affection, yea, his every power, must wake a joint song of praise. In that song David would forget nothing. Not a single benefit must be overlooked; not one of all blessings forgotten. Let them be dealt with one by one, and, as their multitude and

* *

greatness rise high and heavenward, so let the recognition of them swell higher and higher in adoring praise.

David specifies six benefits of which he himself was conscious—forgiveness of sins; restoration to health; life spared; blessing, lovingkindness, mercy, as a crown of joy on his head; satisfaction of soul; and renewal of youth in his failing age. A very precious group of mercies they are; and when we remember that this is a very late psalm of David's, written, most probably, on the occasion of his remarkable restoration to energy, recorded in 1 Chron. xxviii. and xxix., we can in part estimate how immense was the list of sins forgiven, of guilt remitted, and of iniquity covered: we can judge that the sicknesses were many from which God had restored him: we can see that his crown of lovingkindness was very beautiful with shining gems, that the satisfaction of his soul was deep and overflowing, and that his restored vivacity was a marvel to himself, his family, and his people.

We also, looking over a life measured by years, and milestoned by the gifts of our God, should tell them forth to the glory of the Giver. We should be jealous over memory, lest a single notable dealing of God in grace or providence should be forgotten. All of us have experienced some of the mercies recounted by the psalmist: some of us have enjoyed them all. Yea, moreover, we may add to the list, for there are Gospel gifts, mercies and blessings of which David knew little or nothing, but which have been granted to our Lord Jesus since He assumed His mediatorial throne, and which He pours on us abundantly in this dispensation of the indwelling Spirit. Bless, then, the Lord, O my soul, and forget none of His benefits.

The psalmist passes, in the 6th verse, from his own personal mercies to the national mercies received by the people of Israel, from the time of the captivity in Egypt till his day. These dealings of God were very precious to David, for he was king over the nation thus blessed by the Lord. Verses 6 and 7 recount the mercies accompanying the Exodus, when God delivered His chosen and destroyed their foes and oppressors. Judgment had left terrible marks on Egypt. Righteousness was conspicuous in its operation on the tyrants and on the oppressed Israelites. Jehovah had commissioned and prepared Moses, and by his means showed marvels of salvation on the children of Israel. Psalm cv. is the record of the wonderful deliverance here epitomized. To David the king, national interests were personal. Thus it is with our Great King, Jesus. So precious are our interests to Him, that whoso toucheth one of His people touches the apple of His eye. He knows our sorrows, has tender sympathy with our sufferings, and rejoices in our joy.

From verse 8 to verse 12 we have reference to divine dealings with Israel in the wilderness and in Canaan—dealings more fully recounted in Psalms cv. 37-45, cvi., and in the earlier verses of Psalm cvii. Israel was a foolish nation. Sins and iniquities characterized their conduct in all the changes of their circumstances and condition. All this notwithstanding, the goodness of God endured. On His part were mercy and grace. Many times did He chide: many times did He

forbear. He often restrained and shortened His just anger. The character of His dealing was that of abounding grace, patience, and forbearance. There was no limit to the greatness of His pardoning love. East from west; heaven from earth! Who can measure the interval or tell it in figures? So far, so high, so wide was God's grace to Israel!

While these verses have Israel specially in view, they suit the Gentile Church equally well. Thus in all ages have the Lord's people tempted Him, and thus also has He dealt with them. He has not dealt with *us* Christians after our sins, nor rewarded us according to our iniquities. We mourn our sins and we adore Him for His measureless lovingkindness.

Verses 13 to 18 of our psalm describe the Lord's relation to His faithful ones. He knows them intimately and fully. He knows their weakness of body and their imperfection of being. Their origin is before Him. They are dust, or grass, or a wild flower of the field. They are frail, limited, passing. A blast of cold air, or a breath of burning heat falls on them—passes over them—and they are gone; but they are His. They fear Him, keep His covenant, and observe His commandments. They are nothing; He is all. They pass away; He abides to order their passing and to provide for them beyond. Although from east to west or from heaven to earth be a vast distance, His mercy and righteousness call for greater measures: they are *from everlasting to everlasting!*

In verses 19 to 22 the psalmist renders to God the honour due unto His name. He admires His glorious high throne and His eternal kingdom, the order of angelic beings, the host of willing messengers who do His pleasure, and the universal rule which He exercises. His kingdom is over all; over the psalmist himself; over the elect nation; over the saints who keep His covenant and obey His voice! All are gathered under His hand, and from them all does David demand the ascription of blessing and praise. All divine works and things, and all beings in all places of the illimitable and everlasting kingdom, must bless the Lord!

There remains only a short clause to complete the psalm. David sinks down from his survey of the kingdom and works of God: he retires within himself: he leaves the eternal and limitless temple of the Divine King: mind is weary; heart is exhausted; imagination is overtaken. He hides himself in the more lowly temple which God has consecrated in his own heart. He will fold his wings and collect his thoughts. He hides himself from the surpassing glory of the kingdom in this inner temple: he summons all his powers—all things within him—all his mental and spiritual energies—for one more burst of praise—"Bless the Lord, O my soul!"

Verily is this the song of the Satisfied Soul, and the fitting prelude for that more sustained survey of the dealings of Jehovah Jesus in all realms of providence and grace, which fill with music the four psalms which follow. Let my reader take his Bible in some quiet hour and read them in the light of our psalm. They will shine with splendour and constrain to praise.

Dear reader! Is yours a satisfied soul? The goodness of God endureth yet daily. Are you opening your mouth and drawing in

your breath as the breezes of the divine goodness pass by in life-giving and most refreshing coolness? Have you realized the immensity of the measure of that goodness which we have noticed in the psalm? Do you know that there is another measure greater than either—a measure which the scriptures declare to be intended for you? Are you “filled unto all the fulness of God”? Surely your life will flow on in endless song! Out of the abundance of your heart the mouth will speak!

JACOB'S LAST WORDS,

GENESIS xlix.

GOD'S judgments on His own family are strikingly illustrated by the blessings pronounced by Jacob on his children. All were not blessed alike. Some had to come under severe reproof. He did not cut off any from the Promised Land, yet he dealt with their transgressions notwithstanding.

In Reuben's case the crime was secret. But “Israel heard it.” And though he said nothing at the time, it comes to light now, and the firstborn forfeits his pre-eminence. That of Simeon and Levi was open and violent, disallowed at the time by their father, but not punished. Now it is brought into judgment; and while they themselves are not cursed, their conduct is cursed, and the right of the firstborn, which should have descended to them, passes on to another. The lion's share, the sword and the sceptre, are Judah's.

And we see how Joseph comes in for his father's fullest blessings. “The archers sorely grieved him, and shot at him, and hated him.” But their father puts the highest honour upon the head of him that was separated from his brethren.

Type of Christ, truly. Yet if we stop there we lose a lesson, perhaps the lesson, intended for us. These are “*types of us*” (1 Cor. x. 6, 11). Only let us see that we are God's Josephs, not Reubens or Simeons.

“We must all be manifested before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad” (2 Cor. v. 10). It certainly tells us that the bad will have to be dealt with there, as well as the good. True, the wages of sin, which is death, is by grace remitted. “It is Christ that died.” The Lord “put away David's sin,” that is to say, he should “not die.” Yet God's honour and righteousness had to be vindicated. And so with us. Not, indeed, by death, or exclusion from heaven, but by forfeiture of the “Well done,” the reprobation of our evil conduct. The three elder sons lost what would have been theirs had they behaved like Joseph. Yet as none lost their place in the family or the land, so, through God's infinite grace, those who are His children by faith in Christ Jesus shall all share the heavenly home. As one star differeth from another star in glory, all in the same firmament, thus will be our portion in the glory which Christ has given us.

“Wherefore,” says the apostle—and let us follow his example—“we labour (are diligent) that whether present or absent, we may be accepted of Him.”

W. COLLINGWOOD.

WALKS AND TALKS WITH MR. INTERPRETER RENEWED.

By WILLIAM LUFF.

No. 11. A SECOND VISIT TO THE SHOPS.

“**H**AVING attended to the inner man, let us now learn a lesson from one who attends to the outer man,” said Mr. Interpreter, rising from dinner.

THE TAILOR.—“Gents’ own materials made up,” was the notice which first won attention, and the remark, “That would not have suited the prodigal son, for he had *no material*; but that was *immaterial*, for his father dealt in ‘ready-made clothing.’ God does not make the best robe out of our rags. He who was the first clothier is not short of cloth. Have you noticed it was a robe, not a monkey-jacket; so it fits all, and covers all, even the feet. There are three leading qualities about all God’s garments :—Woven well. Wash well. Wear well.”

If the tailor clothes, his neighbour strips.

THE PUBLIC HOUSE.—The child was right who, when sent here by drunken parents, asked for “Three penny’orth of strip-me-naked.” Please notice the small display of goods, for they have no “goods” to display, unless that drunkard just turned out is a sample of their manufacture. The very fact of a licence being necessary proves these houses are dangerous. And who are they licensed for? Drunken people who take too much? No, that is wicked. They are licensed for respectable citizens, who know how to stop without taking too much.

“And what saith the Scripture, Mr. Interpreter?”

Producing a cutting, he bade us read it thus: “The word wine occurs 261 times in the Bible, of which 121 are warnings, 71 warnings and reproofs, 12 pronounce it poisonous, and 5 totally prohibit it.”

“For my own part,” he continued, “I mean to practise Prov. xxiii. 31, ‘Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.’”

PAWN SHOP.—“We have here an illustration of redemption,” suggested our instructor. “This person has in his possession articles which he will not give up until a price is paid. Souls are in pawn, and he who has possession will not give up his lawful right until the redemption price is paid. And he finally claims all not so redeemed.” Here are three golden texts, better than golden balls, for the pledge shop :

“The Lord redeemeth the soul of His servants” (Psa. xxxiv. 22).

“Not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ” (1 Peter i. 18, 19).

“Thou wast slain, and hast redeemed us to God by Thy blood” (Rev. v. 9).

SWEETS.—Here the talk took a sweeter turn, as we heard that life was like almond rock, a mixture of sweet and bitter. It was also propounded that we often found characters and circumstances like chocolate creams,

sweeter inside than out. The devil kept a sweet shop, we were told, and we find it in Job xx. 12-14—"Though wickedness be sweet in his mouth, though he hide it under his tongue; though he spare it, and forsake it not; but keep it still within his mouth: yet his meat in his bowels is turned, it is the gall of asps within him." David bought his sugar-plums at another establishment. "How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth!" (Psa. cxix. 103). And so did she who said, "My meditation of Him shall be sweet" (Psa. civ. 34). What a wonderful desire for sweetness is that of the Lord's in Isa. xliii. 24, "Thou hast bought Me no sweet cane with money."

JEWELLER.—"Of course, we think of Mal. iii. 17," said Mr. Interpreter. "And they shall be mine, saith the Lord of hosts, in that day when I make up My jewels." And Rev. iii. 18, "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich." "But here are rows of watches, good watches, only wanting an owner who will wind them, and make them go, kept near his heart. Lord, there are many human watches idle until thou shalt claim them. And here are golden pins, sharp at one end, but jewelled at the other; such is life, a wounding, piercing point at this end, but glory at the other, and, thank God, that is the thick end."

FLORIST.—"Bits of the country in town," reminding our friend of the better land far, far away; for even here we have glory in the bud. "May we give God our fresh flowers," said he.

"Fresh flowers, fresh flowers, come, bring them along,
And strew the old altar to music and song;
Ten thousand bright blossoms of gladness and praise,
Fresh gathered each morning from life's blooming ways."

FISHMONGER.—Another dealer who has his goods fresh every day. No old stock will do here. Oh, what daily catches come to us from the sea of grace! "They are new every morning" (Lam. iii. 23).

DOCTOR.—Known by his coloured bottles; a bright representation of many professors: all the colour is on the outside. "Here are the divine prescriptions," said Mr. Interpreter: "A merry heart doeth good like a medicine" (Prov. xvii. 22). And Ezek. xlvii. 12, "And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine."

BUTTER SHOP.—"Only one lesson here. Please mark that tub, each stave held together by hoops. Take them away and the whole falls to pieces. Loosen the bands of Christian love, and how soon God's united people are separated."

OIL SHOP.—"This is a light depôt, and affords many bright lessons," said Mr. Interpreter. "Matches that ignite only on the box teach us true joy can only be had by contact with God. Lamps suggest Psa. cxix. 105, 'Thy word is a lamp unto my feet,' &c. While the oil reminds of that good advice given too late, 'Go . . . and buy for yourselves' (Matt. xxv. 9)."

BUTCHERS.—Two scriptures were recalled here. "He is brought as a lamb to the slaughter" (Isa. liii. 7). And "For My flesh is meat indeed,

and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him" (John vi. 55).

HAIR-DRESSERS.—"Surely nothing can be learned here, Mr. Interpreter?" "The very hairs of your head are all numbered" (Luke xii. 7), was the reply. And two things are said to be more numerous, our iniquities and our foes (Psalm xl. 12, lxix. 4). God's mercies outnumber both.

UNDERTAKER.—Here we will end, and learn not to drive nails in our own coffins. The Lord buried Moses (Deut. xxxiv. 6), and He buries out of sight all who are dead with Christ. "Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. vi. 4). Has God buried you? Do not put up a tombstone to your own memory.

CORRESPONDENCE.

BAPTISM: ITS FORM AND COMMISSION.

IN REPLY TO THE ARTICLE BY THE LATE MR. JOHN CODE. (See page 298.)

THE question of the formula in baptism is somewhat difficult, and the following thoughts are given, not in any dogmatic manner, but in the hope that they may be of help to those who are exercised about the matter. As to the *purposes* of God in relation to both the "Church" and the "Kingdom," I find myself at-one with the previous writer, and shall, therefore, not go over that ground again. We are all agreed that, whether looking at the "Church" or the "Kingdom," and whether preaching "the gospel of the Kingdom" as John the Baptist did, or "the gospel of the grace of God" as Paul did, CHRIST HIMSELF was the subject and essence of both. So that to get at the points of difference that exists among many servants of Christ, we think it would be well to ask, May not the commission given by the Lord, in Matt. xxviii. 19, be applicable to God's purposes regarding both the Kingdom and the Church? Some will at once be ready to say, "No"; but let us not be in a hurry, but seek "before the Lord" to examine His word upon the point. And just here it may be well to point out that the commission is stated by Matthew, Mark, and Luke; but the words used are somewhat different. In Matthew it is "teach [or make disciples of] *all* nations"; but in Luke it is "preach repentance and remission of sins *among* [lit. *unto*] all nations," with the additional command to "tarry in Jerusalem" until they had been "endued with the power from on high"; whilst in the gospel by Mark we have simply the command to "preach the gospel to every creature," with the assurance that all who believe and are baptized shall be saved—no mention here of "nations" as such, nor any particulars as to the formula to be used when baptizing. It seems to me that the very differences in expression used by the inspired writers should prevent us from unduly emphasizing the "*all* nations" in the Matthew scripture. "The charge as recorded by Matthew is peculiarly characteristic of the present time, 'Go and make disciples.' Luke tells of *repentance and forgiveness of sins*, Mark of *salvation*, but Matthew's word, while involving these, goes beyond them. No one can become a true *disciple* without repentance being wrought by the Holy Spirit and salvation being received, for discipleship is *learning* of Christ and *following* Him; as it is expressed, '*teaching them to observe all things whatsoever I have commanded you.*' Hence one of the special words used to describe believers in the Acts is the word *disciple*, especially from chapter ix. onwards."

Then, again, in looking at the word in Matthew, we have to ask, What period of time did the Lord mean when He said, "Lo, I am with you alway, even unto the end of the world," or "age"? Did that include the Church period or not? If the command to baptize does not refer to this present time, then the assurance of His presence is not for this time. What a loss if this were true! But surely that word does include this present period. This seems clear from another scripture in Matthew's gospel. In chapter xiii. we have that wonderful series of parables in which undoubtedly we have God's purposes concerning both Israel and the Church—in some parables the one emphasized more than the other. The first three parables are spoken to the multitudes, whilst the interpretation of the parable of the tares and the last four parables are spoken to the disciples. In verse thirty-five we have a quotation from Psalm lxxviii. 2, "I will open my mouth in parables; I will utter things which have been kept *secret* from the foundation of the world." Now, what things have been kept secret? Israel was no secret, the Kingdom was no secret, the nations were no secret, but the Church of God was (Rom. xvi. 25, Eph. iii. 9). The "mysteries of the kingdom of heaven" (Matt. xiii. 11), described in the parables include, the Church, and the Church period is undoubtedly included in the "age" spoken of in verse forty; the *end* of that age being the moment when the Son of man shall come in judgment. And I suggest, therefore, that when the Lord said, "Lo, I am with you alway, even unto the end of the age," He meant that He would be with *all His servants* through *all time* till He should come Himself—first to judge, and then to reign. And if this be so, then the commission to preach, to make disciples, to baptize into the name of the Father, and the Son, and the Holy Spirit, and to teach them to observe all things, also holds good from the time when the commission was given to the end of the age, and is consequently binding upon us to day.

Mr. Code in his paper says, "How could we say that we were buried and risen with the Father, Son, and Holy Ghost?" We do not say this. Only Christ died for our sins, but it is upon the ground of His death and resurrection that *we are brought into the relationship we have with the Father and the Holy Spirit* (See 1 Peter i. 2, Eph. i., &c.). Beside we should not forget that "the Lord our God is one Lord" (Deut. vi. 4), and that this is specially the dispensation of the Spirit.

We readily grant that in the Acts some of those who were baptized were baptized "into the name of the Lord Jesus," or "in the name of the Lord"; but can we be positive that His name, and His name *only*, was pronounced? It is quite easy to understand why the name of the Lord is mentioned so often, and that because in the Book of the Acts the Spirit may be said throughout to bear testimony to Jesus as Lord (Acts ii. 36). So that when we see the design of the Spirit of God in the book, it strikes one as being very appropriate that the name of the Lord Jesus Christ should be used so often. It is also interesting to notice some little words that occur in the Acts. In chapter ii. the "men of Israel" are commanded to repent and be baptized *in* the name of Jesus Christ—the Greek word is *ἐν*, which means *on* the name. The Samaritans in chapter viii. were baptized *in* (*eis*—*into*) the name of the Lord Jesus; Cornelius and his household were baptized *in* (*ἐν*—*in*) the name of the Lord (Acts x. 48); and certain disciples at Ephesus, who had been baptized unto John's baptism, were baptized *in* (*eis*—*into*) the name of the Lord Jesus (Acts xix. 5). If we read the context of the foregoing scriptures we shall see clearly that those who were baptized *on* the name of Jesus Christ, and *into* the name of the Lord Jesus, were Jews and Samaritans; *i.e.* those who were looking for Him in His "Messianic" character, whilst the Gentile household of Cornelius were baptized *in* (not *into*) the name of the Lord—that clearly means that in the name of the Lord they were commanded to be baptized. So that according to the scriptures from the Acts baptism *on* the name of Jesus Christ, or *into* the name of the

Lord Jesus, is more closely related to the kingdom than the Church. It will be also noted that in the baptism of the Eunuch, of Saul, of Lydia, of Crispus, and of the keeper of the prison at Philippi, no formula is given.

Concerning the *meaning* of baptism, I am happy to find myself in agreement with the paper of our departed friend—it is the formula to be used in which we differ; and I must say, after again examining the scriptures, that personally I believe we should “in the name of the Lord Jesus” (that is, by His command) “baptise into the name of the Father, and of the Son, and of the Holy Spirit,” according to His own word in Matt. xxviii. 18, 20)

JAMES SPRUNT.

BIBLE READINGS.

581.—THE LORD'S SUPPER.

THE four special thoughts in connection with this sacred and heart-touching remembrance are :

- I. Matthew xxvi., “For the remission of sins.”
- II. Luke xxii., “This do in remembrance of ME.”
- III. 1 Cor. x. 16, 17, “Fellowship . . . Sharers in common of Christ.”
- IV. 1 Cor. xi. 23–34, “My body which is *broken* for you.”
Psalm lxix., 7, 9, 10, 19, 20, “Reproach hath *broken* my heart.”
“In remembrance of ME” twice repeated.
“Ye do show the Lord's death *till He come.*”
Connecting the cross with the crown.
The sufferings with the glories.

Note verse 29, “unworthily.”

Self has no part at the Lord's Table except the remembrance of its death and burial with HIM; so to bring in self in any way, to be occupied with or about self instead of with the Lord, is to eat and drink unworthily, not discerning the Lord's body, and such partaking dishonours HIM, and reaps judgment at HIS tribunal (2 Cor. v., 10), if a believer, or at the Great White Throne (Rev. xx.) if done by one never saved.

The Sword stretched out; the Shepherd smitten; the Sword sheathed.

1 Chron. xxi. 13–27; Zech. xiii. 7; John xviii. 8.

“But *now,*” Luke xxii. 36; Zech. xiii. 7; John xxi. 3.

“Apart from ME ye can do nothing.”

“Abide in ME,” John xxi. 4 to end.

Phil. iv. 13.

T. N.

582.—THE FLESH AND THE SPIRIT.

1. *Two Heads.*—Adam and Christ (Romans v.).
2. *Two Masters.*—Sin and God (Romans vi.).
3. *Two Husbands.*—Law and Love (Romans vii.).

No man can be in Adam and in Christ at the same time. The believer *is married to another*, even Christ; and an entirely new career is commenced, through the believer identifying himself with the death and resurrection of his Lord. Being delivered, by faith, from the bondage of the old Adam—*head—master—husband*,—he is in a new and complete standing—he is in Christ, and Christ is in him. “I live, yet not I, but Christ liveth in me” (Gal. ii. 20).

H. ROSE.

NOTICES OF BOOKS.

Books or 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."

From WILLIAM BLACKWOOD AND SONS, Edinburgh and London.

THE SUPREMACY AND SUFFICIENCY OF JESUS CHRIST. As set forth in the Epistle to the Hebrews. By IGNOTUS.

This book has our highest possible commendation, for it treats of themes of the highest moment, namely, "The sufferings of Christ, and the glories that should follow," as set forth in that exhaustless portion of the inspired Scriptures the Epistle to the Hebrews. For over thirty years this epistle has had for us a peculiar charm, and often have we enjoyed the delightful privilege of preaching Christ on the intensely interesting lines along which the author of this book leads us, in tracing the excellency of our blessed Lord above all persons and things—the chiefest among ten thousand; yea, the "Altogether Lovely"—though, alas! all our attempts have fallen far short of the felicitous and eloquent strains which delight the devout reader of these interesting and edifying pages, which are marked throughout with a degree of spirituality, faith, and reverence that should ever characterise the disciples of Christ and students of Holy Scripture. The book presents "a feast of fat things . . . of wines upon the lees . . . well refined," as many a hungry soul, longing to know more of Christ, will find to the joy of their hearts. The deep practical lessons deduced by the writer, in view of the present apostate condition of the professing Church and the nearness of the coming of the Lord, enhances the value of this timely testimony to the glory of the once crucified but now risen and speedily returning Lord, which should find a place in the library of every Christian. (The price we judge to be about 3s. 6d.)

Messrs. MORGAN AND SCOTT, 12, Paternoster Buildings.

THE CHRISTIAN CHOIR. By IRA D. SANKEY and JAMES McGRANAHAN. 3s. 6d.

We are glad to hail a revised and enlarged edition of this much-appreciated music book, although we would suggest that Christian workers generally find these many small additions somewhat inconvenient, and would prefer them all being amalgamated into one large collection, so that their usefulness may be more extended—and we feel they would thus meet with a wider circulation. The present book contains two hundred and eighty-one of the latest and best sacred songs and choruses by leading American and English composers, as used by Mr. Moody in his evangelistic work. Many are suited to solo, duet, and quartette singing, most of which are very musical—indeed, we think it would be no easy matter to find a weak tune in this selection.

From PASSMORE AND Co.

THE LAY PREACHER'S GUIDE: A Handbook for Busy Preachers. Bright words to Soul-winners by leading Christian Workers, with a Preface by Sir GEORGE WILLIAMS. 3s. 6d.

A book full of valuable hints and suggestions calculated to prove highly useful to young messengers of the Gospel, and indeed to workers generally. It consists of thirty-two chapters on preachers and preaching, contributed by as many workers and speakers, known as leaders in present-day Evangelization. It is a real *live book*, pregnant with suggestive thought and counsels for all who desire to proclaim the glorious gospel of Christ so as to win souls. The book is prolific in portraits and illustrations—rather too much so, perhaps—of all sorts and sizes; and the contributed chapters are largely broken up under sub-headings in capitals, in order, we presume, to strike attention, and emphasize the various points brought out. All this would scarcely please Mr. Ruskin; but the book, we believe, will help many so-called laymen to become better preachers and more successful soul-winners.

NOTICES OF BOOKS.

379

From Messrs. CASSELL AND CO.

The Annual Volume of *THE QUIVER*. Price 7s. 6d.

What a variety of reading is here supplied! Good substantial food for the theologian, gathered from reliable sources; bright and valuable suggestions for Bible Class and Sunday School teachers; interesting accounts of Christian life and work in all fields; several papers on varied phases of London life, chiefly among the poorer classes; and large numbers of brief and serial stories by favourite authors, etc., all combine to make it a favourite, suited to all sorts and conditions of readers. It is profusely illustrated; a portion of one number is devoted to the reproduction of some of J. J. Tissot's paintings on the Life of Christ, now being displayed at Lemerrier's Gallery, and these deserve special mention; perhaps the woodcuts appearing in the serial stories do not quite come up to previous years' productions, but its collective merit is equal to that of any former volume.

From the BAPTIST TRACT DEPÔT.

CONCISE MANUAL OF BAPTISM. By J. HUNT COOKE. 2s.

This manual treats on the origin of baptism, which is traced back from the Talmud, and was part of the initiation into Judaism. It shows the different forms it has taken in the various ages of Christianity, the false conceptions entertained on the subject, and the importance of personal investigation, as it is a matter of individualism, not collectivism, as Rome would have us believe. We can hold with every opinion on the subject here advanced.

From E. KNIGHT, 18, Middle Street, E.C.

THE GOLDEN CIRCLE, and Links in the Golden Chain, proceeding from the Cross of Christ. By JAMES MOUNTFORD, Evangelist. 2s.

These discourses on the cross of Christ are most striking and solemn. There is no pretension to polished acumen, but they are written in a fervid and earnest spirit. They contain direct appeals to the unsaved and to those who are young in the Christian life.

DR. JOHANN TAULER ON "THE HIGHER LIFE." Translated by M. A. C.

With introductory notice by Professor T. M. LINDSAY, D.D.

A mixture of truth and error—and error of the worst kind, because it is *Romish*. Keeping Commandments, partaking of the "Holy Sacrament," and assuming poverty is here taught to be the most direct way to life and perfection. We most earnestly hope that few will see the book.

Messrs. HODDER AND STOUGHTON.

THE AUTHOR OF MORNING AND NIGHT WATCHES. 7s. 6d.

Dr. Macduff is so well known and beloved as the writer of very many precious books, that we are confident that these reminiscences of so active and useful a life, edited by his daughter, will meet with a warm and large reception. The biography is written in a deeply interesting style; the descriptions of his travels, illustrated by fine woodcuts from his own pencil drawings, the brave fortitude of his character displayed throughout suffering and sorrow, and his faithful adherence to the faith through the greatest crisis of revolution which Christianity has ever experienced; make it one of the most valuable of biographies. Most of the material was collected and compiled by himself at the special request of a friend, which suggestion met with his disapproval at first, but on consideration he debated that he might make himself "only one of the *Dramatis Personæ*"—a subordinate one. Might not a glimpse be caught of some contemporary figures of interest? Might there not be embodied some passing incidents and scenes of travel? Best of all, might not the Church and Christianity be slightly richer by the inclusion of honoured names—sacred memories of the loved and lost—the speech of the dead? All who peruse these pages will, we feel sure, rejoice that Dr. Macduff commenced this valuable work.

THINGS TO LIVE FOR. By J. R. MILLER, D.D. 3s. 6d.

The author of this attractive volume is well known as a writer of considerable power; and one of the secrets of this power is his fidelity to the Lord and His Word. Every chapter in this book is worthy of careful reading, and will be found suggestive, healthful, and strong. It has running through it a fine Evangelical tone, but is not burdened with stupid sentimentalisms. From our heart we wish it a wide circulation.

HOW TO BE HAPPY AND MAKE OTHERS HAPPY. By OTTO FUNCKE.

Translated by SOPHIA TAYLOR. 3s. 6d.

There is so much that is good, true, and beautiful, as well as earnest and practical, in this book by the respected Bremen Pastor, that we all the more regret the occurrence here and there of passages indicative of concessions made to the so-called higher critics on the subject of the plenary inspiration of the Scriptures, as given to us in their original language. Believing for ourselves that "the whole Bible, from the first page to the last, is the Word of God . . . all inspired by God," though *not* "all of equal value" in the development of spiritual life, we deeply deplore every attempt to weaken the faith of the young therein as the God-given oracles—"all Scripture is given by inspiration of God, and is profitable," etc.; but there are parts thereof which the author of this otherwise excellent book evidently does not think divinely inspired—and this is dangerous ground.

BEULAH LAND. By THOMAS L. CUYLER. 2s. 6d.

Twenty-four brief and bright homilies. Like the writer's previous works, this one appeals very strongly to the heart of the reader—more especially, perhaps, to "God's Veterans" and God's suffering and tried children. The book explains how one may be led from scenes of doubt and unrest to the glorious hope and peace of the Land of Beulah.—"When," exclaimed grand old Baxter, "when, oh my soul, hast thou been warmest? When hast thou most forgot thy wintry sorrows? Is it not when thou hast got above, closest to Jesus Christ, and hast conversed with Him and viewed the mansions of glory, and filled thyself with sweet foretastes and talked with the inhabitants of the higher world? A true life is just a tarrying and a toiling in this earthly tent for Christ until we go into the mansions with Christ."

GOSPEL QUESTIONS AND ANSWERS. By JAMES DENNEY, D.D. 1s. 6d.

Another addition to the valuable series of books lately published, entitled *Little Books on Religion*, edited by Rev. W. Robertson Nicoll, LL.D. The one now before us takes the form of answers to seven questions found in the Gospels. One cannot fail to be struck by the suavity that marks these pages, and the beautiful thoughts herein given utterance to.

Also of the same series is **THE UNITY AND SYMMETRY OF THE BIBLE.**

By J. MONRO GIBSON, M.A., D.D.

In a small volume we have here unfolded the marvellous harmony of the Scriptures, which resemble "the building of a great bridge from one country to another—say from the Wilderness of Sin to the Holy Land. When all is done, behold a marvellous arch, evidently the work of a single Master-Mind," the Architect of which is shown to be no other than God. The Old and New Testaments are divided up into their various characteristic periods (not one of which, however, is separate from the other), the sequence of which proves their analogy and unity of purpose. Such a book will strengthen faith, and increase love and reverence for God's word.

From SAXON AND CO., Bouverie Street, E.C.

EVERYBODY'S MEDICAL GUIDE. A Handbook of reliable Medical information and advice. By M.D. (Lond.) 1s.

A useful little guide for family use, and especially for travellers. The numerous ailments of the body are here described, and the work explains how they can be treated in an efficacious manner, if not sufficiently serious to require a doctor, or pending his arrival. The preface assures that "the advice given is absolutely reliable, and in no sense a quack's compilation."

Messrs. MARSHALL BROTHERS, Keswick House, Paternoster Row.

THE KESWICK WEEK, 1896. Edited by REV. EVAN H. HOPKINS. 2s.

Many will be glad to know that the addresses delivered during the Keswick Convention, from July 27th to August 1st, now appear in printed form. Great care has been taken to render them as complete and correct as possible, and we congratulate the Editor on the success of his effort. Perhaps few books are more calculated to quicken spiritual life and edify the soul than this collection of choice addresses of many valued servants of God. Not only will this book be appreciated by those who were present at the Convention, but will be the means of bringing "Keswick" to those who were not privileged to take part in the Conference.

THE KEY-NOTE OF LIFE. By T. E. PAGE.

In order that our lives may be tuned into "one grand, sweet song," we must find the key-note of life. The author of this treatise has undoubtedly struck this when he says it is "living to do the will of God." In these pages we find no discordant note. In the opening chapters we see that the will of God is the law of every human life, and the discords of life are the outcome of our will opposing the Divine. It is then shown that God's will may be seen in everything which concerns His people, and how we may learn to recognize it; whilst the concluding pages sum up the grand outcome of our entire surrender to God.

I NEVER EXPECTED SUCH HAPPINESS! By L. A. BENNETT. 6d.

This brief memoir gives a wonderful testimony of a bright young life, whose LIGHT shone out brilliantly during a time of intense and prolonged suffering caused by a bicycle accident, which resulted in his death. The title is taken from one of his closing utterances, and expresses the joy that flooded the soul of this young disciple before going in to see the Lord he loved.

MOTHERS AND MOTHERHOOD. By MRS. G. S. REANEY, Author of "Our Daughters." 2s.

The wise and plain-spoken words of this little book will prove most suggestive and helpful to mothers, and indeed to all young girls. Mrs. Reaney very forcibly shows that the reason of so much failure in the formation of our children's characters is due to the faulty and unformed ideas, on the part of the mothers, of their sacred duties. "Every character is the joint product of nature and nurture"; therefore woman's character should be such that she should not fear her child's being to some extent the counterpart of her own. These chapters very convincingly prove Mrs. Reaney's ideas on the training of youthful minds to be very sensible and worthy of consideration, and we trust that this book will be widely circulated, so that the suggestions may be more generally adopted.

From JAMES NISBET AND Co., 21, Berners Street, W.

EDUCATE OUR MOTHERS. By MRS. PEARSALL SMITH. 1s.

Evidently woman is becoming awakened to the importance of this subject, for we have before us yet another book bearing on the same topic. We agree with the authoress, that "most mothers have the right instincts; but the right insight is often lacking. The results that ought to be produced in their children's lives they see clearly; but how to produce these results they have but little idea." Certainly such would not be the case if they studied this sensible and applicable little treatise.

OUT OF HIS FULNESS. By Rev. ANDREW MURRAY. 1s. 6d.

Fifteen addresses delivered at the Northfield Convention and Toronto Convention in 1895. The chapters open out the fulness of blessing Christ procured for us by His perfect sacrifice, how we may obtain this fulness, and the glorious result of being so filled. Christ is prominently set forth as our great example and our all-sufficient supply. This book must increase our knowledge of HIM, and inspire one with intense desire to become more conformed to His image.

GATHERED GLEANINGS; or, WORDS FOR WORKERS. By MRS. GORDON. 2s. 6d.

Although a large part of the book now before us consists in addresses to workers in the Young Women's Christian Association, much will prove useful to those employed in different spheres of labour. The hints here given for the successful carrying on of such work are much required, and if carried into practice will meet with more practical and vigorous results. Besides this, many bright and helpful papers are given on miscellaneous subjects bearing chiefly on daily living.

THE SPIRIT'S SEAL; or, Power from on High. By Rev. E. W. MOORE. 2s. 6d.

We gladly endorse nearly all that is here written on this important subject, and wish that the book could be read by those who, although saved, are not walking up to the privileges of those to whom the honour of the Holy Spirit ought to be dear. The workings of the Paraclete, as shown by types and foreshadowings, are here most clearly and forcefully set forth, and the precious outcome of His indwelling presence in the heart of the believer as our possible everyday experience.

SEED AND SHOWER. By E. J. ALLNUTT. 2s. 6d.

This is a parable of the Kingdom of Christ, founded on the life of our Lord while on earth. Much prominence is given to the histories of Nathanael and Nicodemus as illustrating the reception and growth of the seed sown—which is the word of God. The conversations between one who had grasped the truth that “The Kingdom of Heaven will sway yielded hearts before it sways earth’s universal sceptre,” and Nicodemus, who was looking for a Captain in the Messiah who would “Lead the armies of Israel against the Cæsars, by whom the sword would be more dreaded than the voice of love,” are deeply instructive and interesting. In a few instances we cannot go with the writer, but only in the matter of imagination, and not doctrine. The teaching on regeneration, baptism, and the Holy Supper are very clear and sound, whilst the appendix contains important information on the return of our Lord.

SPIRITUAL STEPPING-STONES. By Rev. F. BOURDILLON, M.A. 1s.

A very helpful little book, especially for young converts. It deals with the seven steps of the Christian life. 1st, faith, justification, and peace; 2nd, access, grace, and joy; 3rd, tribulation; 4th, patience; 5th, experience; 6th, hope; 7th, love, then the rejoicing in hope of glory. We can recommend it as being very clear, forcible, and intensely earnest.

THE BAPTISM OF THE HOLY SPIRIT. By R. A. TORREY. 1s.

Five addresses, teaching the significance of this blessing, and its essential reception in the heart of every child of God. It is an experience within the reach of everyone, not to be obtained by one leap, but by living out the directions given us in God’s word respecting it. Certainly these pages are not stamped with man’s wisdom, but by the teaching of the Holy Spirit.

A NIGHT IN BETHLEHEM—FIFTY YEARS AFTER. Freely rendered by J. REID HOWATT. 1s.

From old manuscripts of the simple monks is the material gathered for this touching little story of some incidents in the life of our Lord, as related by some travellers and belated soldiers on their way to the garrison, who had put up at the inn where the Nativity of our Lord took place fifty years previous. The printing and binding are very attractive, and altogether it forms a most suitable Christmas gift.

From WILMSHURST, Blackheath, S.E.

THE LIFE OF FRANCIS COVELL. 1s. 6d.

This is a book of “gathered fragments” in the life of the pastor of Providence Chapel, Croydon. Most of the matter has already appeared in *The Sower*, a Strict Baptist magazine. The best pages in the book are those which give the “pithy sayings” of Mr. Covell.

THE TRAVELS OF SEEK-TRUTH. An Allegory. By W. T. ANDRESS. 2s.

In his preface the Author says that “whilst personal experience and observation have furnished him with the bulk of his matter, he has to acknowledge ideas taken from Hyslop’s *Two Babylons* and Dr. Grattan Guinness’ *Romanism*, while the plan of the book is similar to Bunyan’s *Pilgrim’s Progress*.” The journey is, of course, from the City of Destruction (now called Civilization) to the Celestial City, and the travels of Seek-Truth are through the pass in the Brazen Mountains, the Valley of Achor, Vanity Fair, etc. On the journey we meet with Mr. Duty-Faith, Antiquarian, Free-Will, and several of Christian’s old friends—Evangelist, Prudence, Piety, and Charity, all of whom seem to have become hyper-Calvinists.

From DRUMMOND’S TRACT SOCIETY.

URSULA CHALLENGER; or, Rough Ways Made Smooth. By ETHEL RUTH BODDY. 1s. 6d.

There is plenty of sound, practical advice in this little story, which is written in a simple yet interesting manner. Ursula Challenger was left an orphan at the age of twenty-four, and through her father’s sudden losses in business was obliged to seek a vocation. In spite of all her trials, her faith remained steadfast in God. Her influence among young girls was directed to a sphere where it could be well energised; and although possessing no special talent, she became a powerful example of the words of our Lord—“He that honoureth Me I will honour.”

NOTICES OF BOOKS.

383

THE LORD MY BANNER; or, Laying up the Colours (1s. per dozen). And *THE WALL OF FIRE: An Incident in South African Travel* (6d. per dozen). Two excellent little New Year's booklets (letter size). By Lady BEAUJOLAIS DENT. Drummond's Tract Dépôt, and S. W. Partridge.

Full of Gospel truth set forth in the author's usual pleasing style. They will undoubtedly prove very useful both to the saved and unsaved, amongst whom they should be widely circulated.

From STONEMAN, 29, Warwick Lane, E.C.

THE COMING OF CHRIST, AND SIGNS PRECEDING HIS COMING. By Pastor JOHN WAITE. 1s.

This little work is written especially for young believers, and to such it will undoubtedly be a great help. Every chapter is written simply, soberly, and scripturally. We heartily commend it.

NOTES ON THE LIFE OF CHRIST. By the late W. M. WHITTEMORE, D.D. 2s. 6d.

In this book of 240 pp. we have one hundred lessons, tracing the life of our Lord from His birth to His ascension. Every chapter is full of Scripture, and therefore full of Christ. It would make a splendid present for young Christians, whilst teachers of the young may gather many an outline for an address.

From ELLIOT STOCK, 62, Paternoster Row.

GEMS OF ILLUSTRATION. For busy workers in every field. Compiled and arranged by the Rev. GEORGE COATES.

An invaluable help to ministers and preachers, and all Christian workers. Here one will find ample illustration to suit every occasion. The compiler has endeavoured to exclude all anecdotes of an exaggerated character, and only to include those possessing point and purpose. They are arranged in a methodical manner, and the carefully-arranged index will facilitate the finding of a required illustration.

THE LITTLE MARIE. A Tale of the Franco-German War. By BRIDA WALKER. 1s. 6d.

A touching little sketch of a French peasant family, who passed through severe loss and trial on account of the ravages made by the war and the necessary conscription of the father. The book closes with the family being reunited, and their embracing the Christian faith, through the early and devoted labours of the Rev. R. W. McAll, whose work has now reached its present extensive dimensions, an account of which concludes this book.

From Messrs. J. F. SHAW & Co.

OLD COMRADES. By AGNES GIBERNE. 2s. 6d.

A brief sketch of a young girl's life, who on leaving school went to live with her cold and eccentric father, formerly a colonel in the army. Through days of drear monotony and loneliness she showed a bright, uncomplaining spirit, and ultimately succeeded in bringing about a reconciliation between her father and an old comrade, who had become estranged for many years. We should have preferred had the book closed with the colonel opening out his heart to his daughter and his God, but perhaps this is a story from real life; and if there is satisfaction in knowing that the heroine married and afterwards lived happily, then this book supplies it.

CHOOSING AND CHOSEN; or, Paul French's Way. By J. M. DRINKWATER. 3s. 6d. Attractively bound in cloth, with gilt edges.

WELL WON. By J. T. THORNTON. 5s.

A grand story for the boys, showing how integrity and uprightness were rewarded, notwithstanding the battle was fierce and long. Boys, get the book, and read it in your Christmas holidays, and resolve in God's strength, on returning to school, that the example of our hero shall be followed by you.

Books for Children published by JOHN F. SHAW & Co.

OUR DARLINGS. Price 3s.

We feel that this Annual is so well known and appreciated, that this twenty-second volume will need no commendation of ours to secure for it a widespread demand. With such an elaborate and strong cover one might expect to find

treasures inside, and indeed one meets with no disappointment, for we find twelve beautiful coloured pictures, fifty-two full-page illustrations besides hundreds of smaller ones, a countless number of bright stories of history and adventure, poems, serial tales, Scripture exercises, competitions, and correspondence. What a treat is here in store for girls and boys!

SUNDAY SUNSHINE. Edited by CATHARINE SHAW. Coloured boards, 1s. 6d.; cloth boards, 2s. 6d.

Another welcome volume for those who have learned to read quite easily. We cannot say it improves every year, for that is impossible. The stories are excellent, the Bible-teaching sound, the texts for illuminating and other lessons entertaining and profitable, and the pictures admirably selected.

LITTLE FROLIC. 2s.

Full of fun, laughter, interest, and instruction for younger folk. The large type in which the short stories and rhymes are printed, and the simple wording, render it possible for quite small children to amuse themselves. And such a lot of beautiful pictures will keep their spirits bright and engross their interest for hours together. The frontispiece, entitled "The New Governess," is drawn by Miss M. Irwin, and attractively printed in colours.

In *BIRDS AND BEASTS*, by Rev. J. G. WOOD, we recognize an old friend in new binding. Twenty-six full-page illustrations of wild and tame birds and animals, with descriptive letterpress, are here found. The information as to locality and characteristics of these well-known creatures is given in such a way as will interest and instruct. We should specially recommend this as a capital book for boys.

A WEEK OF BIRTHDAYS. By C. H. LYALL. 1s.

In the form of a large, attractive picture-book, we have a pretty little story written on the verse—

"Monday's child is fair of face,
— Tuesday's child is full of grace,
Wednesday's child has far to go,
Thursday's child is the child of woe,
Friday's child is loving and giving,
Saturday's child works hard for a living,
Whilst the child that's born on the Sabbath day
Is blithe, and bonnie, and good, and gay."

These varied traits of character are portrayed in the lives of the children introduced in the story. There are some powerful lessons to be learned, the most striking, perhaps, being how much good and harm is in the power of each one of us to render the one to the other.

Yet another story-book for the children, and this time for tots who cannot read, but can enjoy the lovely pictures, and laugh over the quaint stories when read to them. *MERRY AND GLAD* (1s., by Catharine Shaw), with its bright boarded cover, will bring sunshine to many a young heart; and as it is so remarkably cheap, we predict that Santa Claus will make good use of this volume at this season of the year.

LITTLE PLAYFELLOWS and *HAPPY HOLIDAYS* are the titles of two bright, amusing picture-books for wee mites. Each of the thirty pages is illustrated with large or small pictures. The stories, rhymes, and attractive coloured covers form a wonderfully cheap sixpennyworth.

This firm has just published a new series of 3d. books, entitled *SHAW'S NEW HOME SERIES*. They consist of some of the favourite works of well-known writers. The first three published are—

- No. 1. *The End Crowns All.* By EMMA MARSHALL.
- No. 2. *Won at Last.* By AGNES GIBERNE.
- No. 3. *Dorothy's Story.* By L. T. MEADE.

Thus a splendid opportunity is offered to the many who could not otherwise procure these excellent and high-toned writings. They are well illustrated, and bound in attractive coloured covers. It seems that a new one will be published each month.

NOTICES OF BOOKS.

385

We have received some beautiful specimens of *CHRISTMAS CARDS*, *MOTTO CARDS*, and *CALENDARS* from Walter G. Wheeler and Co., 17, Paternoster Row.

Special mention might be made of the packet entitled *Rosebuds*, containing six fine embossed card booklets, with appropriate verses and wishes for the season. Both in shape, style, and pattern they are a decided novelty, price 1s. 6d. per packet. Also we would particularly commend four booklets, entitled *Thy Servant is Ready*, *Whithersoever*, *If we had Known*, *Holly Berries*. The verses contained in each of these are very sweet, whilst the exquisitely-coloured, frosted and finished covers, tied up with silk tassels, render them real works of art. *Apart with Him*, *Toward the Mark*, *A New Year's Prayer*, *Rest*, are less elaborate in style, but the verses are as carefully chosen, and the choice floral designs give them a tasty appearance. *Woodland Flowers* and *By Moor and Stream* are the titles of two packets of cards for Christmas, each of which contains twelve, with texts and verses printed on attractive stout cards with gold edges, price 1s. per packet. Choice patterns of folding cards, with passages of Scripture and verses, may be had in packets of six for 1s. (*Love, Light, and Glory*, and *Paths of Peace*), and twelve for 1s. (*The Service of the King*). A specially novel series is the one entitled *Mountain Voices*. Each card represents an Alpine scene in *shape* as well as *design*, price 1s. for twelve. *Flowers of the Spring* contain twelve exceedingly pretty square-shaped cards, cut out in floral patterns, price 6d.; and for the same price may be had in larger size, but not quite so new in style, *Voices of Praise*, with Scripture references. The calendars are equal, nay, rather excel even those of last year's production. We really doubt if printing can reach a higher point of perfection. *The Faithful Promiser*, price 2s., will make one reluctant to turn over to a new card each month; but we are sure that each one will be utilised for decoration as month follows month. *Precious Promises* consists of half the number of cards, but is the same in dimensions, 10 x 8 inches. The *Precious Promises* are indeed set in elegant setting here, price 1s. *Our Onward Way*, 8 x 5½ inches, is true to its title, and has decidedly made advance on its previous creditable issue, price 1s. The same shape and style, but smaller in size, are *The Motto Calendar*, price 6d., and *All the Year Through*, price 4d. We should strongly advise our readers to send for specimens of motto cards from this firm. Some of these are very choice productions, being printed in highest-class chromo-lithography; the mottoes are illuminated in gold and colours, and silk cord is attached for suspending them. Prices 2d. and 1s. each.

Will our readers kindly note that the above firm has purchased the businesses of Messrs. J. E. Hawkins and Co., and Mr. Walter Wheeler, and that both concerns are now located at 17, Paternoster Row, under the management of Mr. Walter G. Wheeler.

The following *ALMANACS* and *CALENDARS* have been received from Alfred Holness.

THE "GOLDEN TEXT" CALENDAR. Compiled by Mrs. M. S. HOLNESS. 1s. per copy; or post free, 1s. 3d. This is suitable for home, office, or workshop. For each day in the year is printed on separate page, in clear, bold type, the date and one or more texts carefully chosen, and each of these sheets is easily detached day by day.

"SEARCH AND SEE" ALMANACK. Price ½d.; two dozen post free for 1s. A suitable text-book for old and young, with no references given, but space allowed for supplying these. It is illustrated, and contains interesting gospel narratives.

"DAY BY DAY" ALMANAC. Price 1d.; cloth gilt, interleaved, 6d.; in morocco, 1s. post free. A useful little remembrancer, with some helpful papers and aids to the Christian life, also gospel words to the undecided, daily texts and select sentences.

From John F. Shaw and Co.

THE ROLL TEXT ALMANACK. In our estimation, this still holds its own as the best of the helpful Roll Text almanacs published. It measures 10 x 7 inches; each page contains texts and date printed in prominent type for one month; also the changes of the moon are notified. Price 1d. each.

THE BIBLE-SEARCHING ALMANAC. 1d. We are glad to find this is again published. Will be found very acceptable for Bible classes, as well as for private use. The texts for each day are arranged topically, and blank spaces left for the Scripture references to be inserted.

NOTES FOR THE MONTH.

FRIENDS residing in the west and north-west of London, who receive this in time, will be glad to avail themselves of the opportunity of hearing Dr. Barnardo, who is to preach at Kilburn Hall, Kilburn Gate, on Sunday, November 29th, at 7 p.m.

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It is with deep sorrow we have to record the "falling asleep" of Mr. Henry Dyer, on Lord's-day, November 15th; his remains being interred on the following Thursday. He was a truly gifted teacher, with a true pastor's heart, and was greatly beloved by all who knew him. We hope to give some particulars of his life in an early number.

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WILTON HOUSE OF REST, ST. LEONARDS.

It was with great pleasure we renewed the valued fellowship of a brother labourer in word and doctrine in the person of Mr. W. T. Turpin, who was formerly incumbent of St. Silas' Episcopal Church, Glasgow. His occasional papers in *The Latter Rain* of about twenty years ago were greatly valued. We are therefore glad to issue the following invitation to

A SERIES OF BIBLE READINGS

by him at our Wilton House of Rest, 1 and 2, Grosvenor Gardens, West Marina, St. Leonards, on Wednesday afternoons at 3.30, as follows:

- Nov. 18th. The Peace of God, instead of care and anxiety.
- „ 25th. The Power of God, instead of weakness and fear.
- Dec. 2nd. The Plenty which God provides, instead of want.
- „ 9th. The Presence of Christ, instead of loneliness.

It will thus be seen that they extend over the first two Wednesdays in this month; and we urge all our readers to attend, being assured they will derive benefit from one so richly instructed in the Word of God.

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FOOTSTEPS OF TRUTH TO MISSIONARIES ABROAD.

WE are constantly receiving letters from missionaries working in foreign lands, testifying to the help derived from the pages of this magazine. We would be glad if our readers would remember this department of our colportage work, so that we may be enabled to continue sending, and to extend these free lists.

“MY DEAR SIR,—I feel I cannot thank you sufficiently for your great kindness in sending me *Footsteps of Truth*. I find that its pure gospel truth is a great help to me in my missionary and evangelistic work for the Master.

“Yours in His service,

BUTLER CO., IOWA, U.S.A.”

“G. M., *Missionary*.”

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HER Majesty the Queen has been pleased to accept a copy of *Eon the Good*, a new volume of verse written by Miss Charlotte Murray, the authoress of *Morning Sunlight*, and published by James Nisbet and Co., Limited.

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WHO WILL HELP?

THIS is a good time for all who appreciate this magazine to help us to a larger circulation by introducing it to their friends. We will gladly send parcels of specimen copies to all who will circulate them amongst Christians, if friends will help us in this way, and let us know how many they can use.

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INDIAN LEPERS AND THE IMPENDING FAMINE.

WE gladly give insertion to the following letter on this important subject:

"SIR,—To use the language of many of those who are writing home from India just now, 'The famine is upon us.' Thanks, however, to the forethought of our Indian Government, and to the thoroughness of the methods now adopted for famine relief, there are not likely to be many deaths from actual starvation. Still the distress and suffering will be terrible.

"Amongst those who will suffer most, and who are quite outside of Relief Works, are the lepers. The result will be that many hundreds of them will be driven to our Asylums for the means of sustaining life. Indeed, already every mail brings us in appeals for extra help to enable the superintendents of Asylums to cope with these difficulties.

"'Poor lepers are knocking at our door for admission; but beyond giving a little aid now and again, we can do nothing.'

"'A great famine is approaching.'

"'I don't know what to do about the famine that is upon us. Already food grains have been put up by the banyas to famine rates. We will have many applicants, and yet our allowance is not enough for those we have.'

"'There is famine already.'

"'I now write to say that we are on the borders of a famine, and that there will be a great influx of lepers. One district south of us has thirty ready to send in as soon as we are ready to take them. We must build again, and start at it at once. I will set people to work making bricks, and that will give some employment. I need money.'

"Our Asylums are already full to overflowing, and to supply even our ordinary number of inmates with rice and wheat at famine prices, and the value of the rupee gradually rising, will tax our resources to the very utmost.

"How then are we to meet these extra demands? We shall need both accommodation and food for many hundreds of poor sufferers not now provided for. The case is urgent.

"Contributions will be gratefully received and acknowledged by

"Yours faithfully,

"WELLESLEY C. BAILEY, *Secretary and Superintendent,*

"*Mission to Lepers, 17, Greenhill Place, Edinburgh;*

Or by

"MISS C. E. PIM, *Hon. Secretary, Alma, Monkstown, Co. Dublin;*

"GRAVES S. EVES, *Esq., Hon. Treasurer, 15, Burlington Road, Dublin;*

"JOHN JACKSON, *Esq., Hon. Sec. London and District, 186, Aldersgate Street, London, E.C."*

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THE ten days' Special Mission, conducted by our son Philip, and co-worker, Mr. F. H. Hutchins, at Great Staughton, St. Neots, Hunts, was specially owned of God in the conversion of souls, and was the means of rousing Christians to renewed enthusiasm and zeal in Church and Gospel work. The Mission was preceded by a week of special prayer and earnest visitation from house to house. Writing of the meetings, Pastor W. D. Guy says:—"The Mission has come and gone. Prayers have been heard and answered. We prayed for a LASTING revival, and I am sure we shall have it. What we have heard and seen will live in our memories. I know not how to put on paper what I feel in my soul; but I am so grateful for your kindness in sending such real earnest evangelists. The power of the Spirit was felt at every meeting. There was no excitement and no signs of sensationalism, but with hearty singing and powerful preaching souls were converted. Praise God! We commend them to our brethren who are anxious to enjoy a like experience to our own, and we beseech those who are expecting these evangelists to visit them, to earnestly pray and work, and they will see like blessed results following."

From November 29th to December 7th these Evangelists are conducting an eight days' Special Mission in the Town Hall, Beckenham; and on the 11th inst. they begin at the Y.M.C.A., Newton Abbot, Devon, and our readers are asked to pray for a rich blessing on these efforts.

Others desiring their services during the ensuing winter should communicate at once with the Editor.

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JUST as we go to press news reaches us of a serious accident to Miss Agnes Weston, the founder of the Royal Sailors' Homes, whose portrait appeared in the August number of *Footsteps of Truth*, p. 229. Whilst riding her bicycle in Southsea the wheels skidded on the tram-lines and threw her heavily to the ground, in consequence of which she was conveyed to Portsmouth Hospital, suffering from a compound fracture of the leg. Our earnest prayer is that the "Sailors' Friend" may be speedily recovered and restored to her good work.

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OUR brother, Mr. Edward Hurditch, who has been conducting the services at Kilburn Hall during the past fortnight with acceptance and blessing to souls, is now conducting a sixteen days' mission in the Station Road Church, Plumstead, for which we ask the prayers of our readers, and the co-operation of local Christian workers.

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MRS. BARYERTZ has just concluded another remarkably fruitful mission in Edinburgh, many souls having during the fortnight been led to the Saviour, to whom be glory for ever and ever.

END OF VOLUME XIV.