



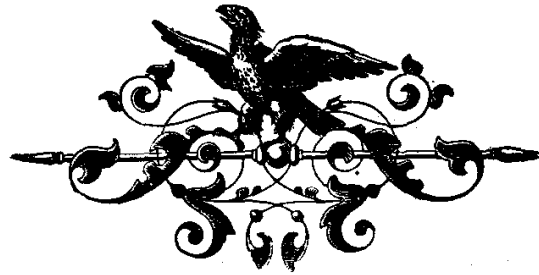
Footsteps of



Truth.

EDITED BY

C. RUSSELL HURDITCH.



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NEW SERIES.

VOL. XVI.

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T. G. Pierson Lewis.

*From a photo by Goodwin, of Crystal Palace Road, S.E.*

## The Bishop of Sierra Leone.

NO more thoroughly evangelical minister could be found in the Church of England than the one who has recently been appointed to the office above described. Known hitherto as Canon John Taylor Smith; his face was familiar to frequenters at the Mildmay and other Conferences, and it is a point in recent history that he accompanied H.R.H. Henry of Batten-coast on the occasion of his fatal illness, when with the troops in the Ashanti, and was last expedition to with him when he died. He is a sincere, earnest, humble-minded Christian worker of a noble type. We remember how readily he came from Osborne as the Queen's guest to *camp out* with the youths from London, on the cliffs at Bexhill, so as to endeavour to win some of them to Christ. During those days he gave the friends at Wilton House welcome calls. He has now returned to the Gold Coast, for further service for Christ, for which his appointment has given general approval.

The following appeared in the *Rochester Diocesan Chronicle* :—

“The new Bishop of Sierra Leone has been chosen from the ranks of the Clergy who have gone out of the Diocese of Rochester to the Mission Fields. Canon J. Taylor Smith is a native of Kendal, Westmoreland, and was ordained in 1885 in Rochester Cathedral, having received his training at St. John's Hall, Highbury. Whilst a student, and also whilst curate at St. Paul's Church, Upper Norwood, he had shown great missionary zeal, and exercised a great influence over young men and children. Whilst a curate he started a weekly Sunday Service for children, and also a branch of the Children's Scripture Union, which reached nearly 2,000 members in four years; he founded in his parish, and in many adjoining ones, Brotherhoods for young men. In 1891, Bishop Ingham appointed him Sub-Dean of St. George's Cathedral, and Canon Missioner of the Diocese of Sierra Leone. He has zealously visited all parts of this large Diocese, including Gambia, Accra, Lagos, Abeokuta. In 1892, the then Rev. H. Tugwell (now Bishop of Western Equatorial Africa), and Canon Taylor Smith journeyed from Abeokuta to Ibadan and Lagos, being the first Europeans who had made this journey for thirty years. Whilst holding a mission at the Gold Coast in December, 1895, he was asked by the Governor to act as Chaplain to the forces on the expedition to Ashanti, and in that character he marched with the Special Service Corps to Kumassi, and was able to officiate at the first church service ever held in Kumassi. In 1896 Canon Taylor Smith was appointed one of the Hon. Chaplains to the Queen. A passage, written in 1893, thus truly describes him :—‘In Africa, as in England, his honest, straightforward, thoroughly earnest and sincere character has made him universally beloved.’ He was one of the founders of the Universities' Camps for Public Schoolboys, and when in England he always delights to act as Chaplain at one of them. The Diocese of Sierra Leone is manned almost exclusively by African clergy. The new Diocese will be confined to Sierra Leone, the Gambia, and the Canary Islands; Lagos and the Gold Coast being separated from the old Diocese of Sierra Leone. The Diocese of Sierra Leone is the second oldest

of the broken Law? Three well-known Scriptures, linked together, supply us, we think, with the answer.

Galatians iii. 10 tells us that, "As many as are of the works of the Law *are under the curse*; for it is written, Cursed is every one that continueth not in all things which are written in the Book of the Law to do them."

And we were all, by nature, and practice, verily guilty in this matter of broken, unfulfilled Law; hence, to use the words of the Scripture, we were "under the curse"—"cursed is every one."

Had we known every turn of the Divine mind, as revealed in the written Word of God, and had we ourselves have had to have searched out a type of death mentioned in the Word, as one that should fulfil all the conditions of Galatians iii. 10, we should have seized eagerly upon Deuteronomy xxi. 23, "He that is hanged on a tree is cursed of God."

But where could *we* find a spotless, chosen victim, who would bear the curse, endure the cross, despise the shame? *We* should have failed, but God Himself hath provided the Lamb—the full atonement—so that our third text rounds up this wondrous harmony of truth, and tells us that, "Christ hath redeemed us from the curse of the Law, being made a curse for us: *for it is written, CURSED IS EVERY ONE THAT HANGETH ON A TREE,*" and Him, our loving, crucified Christ, they "*slew and hanged on a tree.*"

Oh, wondrous, wondrous, blessed fact! May God write it afresh, grave it on our hearts, that our grateful joy to Christ the crucified, may spring afresh, and flow fuller than ever before.

---

## The Open Bank.

---

"My God shall supply all your need according to His riches in glory, by Christ Jesus"—  
*Philippians iv. 19.*

The Banker	... My God	Divine relationship.
The Promise	... Shall supply ...	Always sure to cash your cheque and meet your claims.
The Amount	... All your need ...	Spiritual and temporal.
The Capital	{ ... According to His riches }	Infinite resources.
The Bank	... -In glory... ...	So it never fails, it is never robbed, and is always accessible— <i>Hebrews iv. 16.</i>
The Signature to each cheque	{ By Christ Jesus }	So must be honoured when presented— <i>John xiv. 14, and xv. 16.</i>

Interest granted on all you draw out. Are you connected with this Bank? Have you opened a current account? The blood of Jesus gives the only claim and title to belong to it. Sinners saved by grace are all eligible. It is open day and night. God's promises are the blank cheques to which Christ's name is attached.—II. *Corinthians i. 20.*

---

## "All things work together for good to them that love God."

---

IN one thousand trials it is not five hundred of them that work for the believer's good, but nine hundred and ninety-nine of them, AND ONE BESIDES.

*George Muller.*

## Zenana Work.



MISS CHESHIRE.

Through the kindness of the Editor of the *Zenana Monthly Magazine*, we are able to give the portraits of several of the more recent outgoing Missionaries, who were dismissed at the Valedictory meeting at Exeter Hall, on October 5th.

We earnestly hope that many others will be led to give themselves to the Lord's work in our mighty Empire beyond the sea, in seeking to win some of the thousands of women who, in that dark land, can only through such



MISS HARRIS.

THE sight of the Zenana Stall at our recent Sale of Work, at Kilburn Hall, on December 14th and 15th, reminded us afresh of the interesting work done amongst the women of India in connection with the Mission of that name, of which H.R.H. the late Duchess of Teck was the President, and of which Lord Kinnaird is the Treasurer, with the Hon. Gertrude Kinnaird as Hon. Sec. For many years this Society has been doing a noble work, which may well secure the prayerful interest of all Christians at home.



MISS FULCHER.

consecrated women Missionaries

hear the glorious Gospel of salvation through the Blood of the Lamb.

Miss Harris and Miss Cameron have returned to India after furlough. Misses Deimler are the daughters of an old and valued Church Missionary Society Missionary, who has now retired from foreign work, but his daughters have had the advantage of residing for a few years with their parents in India, and sharing in the mission work. Miss Cheshire and Miss Fulcher, associated workers, have



MISS DEIMLER.

gone out after careful training at Chelsea, and in Liverpool. Miss Weatherley has gone out for the first time, but with much experience of home missionary work. With the exception of Miss Harris, they were all passengers on board the P. and O.'s splendid new steamer *Egypt*, in which we trust they had a safe and pleasant voyage. Miss Harris sailed early in November, and Miss Sutherland early in December, so as to return to Kasur about Christmas. A warm welcome awaits each in returning to her former station. We wish them all God-speed, and trust they will have much blessing in their several

spheres of labour.

The work of the Society may be classified under the following heads:—

#### ZENANA VISITATION.

None but female agents can obtain admission. At first the difficulties were almost insuperable, but now, through the blessing of God, the number of houses to which access can be gained is *limited more by the want of missionaries than by the want of opportunities*. What is immediately lacking, therefore, is not so much the missionary as the means.

#### THE NATIVE BIBLE WOMAN



MISS CAMERON.

is another agency which has been greatly blessed, and which is applicable to the millions of women not imprisoned in Zenanas. She usually visits the homes, taking with her a book or tract, the reading of which gains the ear of the women of the house. Presently the Word of God is introduced, read, and explained, and often to eager listeners.

The value and importance of the NORMAL AND DAY SCHOOLS cannot be over-rated. According to the last census, there were 38,000,000 of girls below the age of fifteen, of whom



MISS M. DEIMLER.

only 313,000  
struction.

There is  
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kindness. And  
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MEDICAL

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alone can cure the anxieties and sorrows of the sin-sick soul.



MISS WEATHERLEY.

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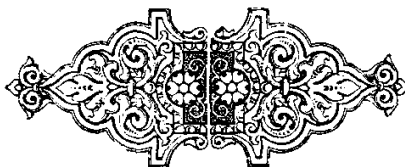
sionaries lose  
of directing the  
Physician who

Go, labour on, spend and be spent,  
Thy joy to do the Father's will ;  
It is the way the Master went,  
Should not the servant tread it still ;

Go, labour on, 'tis not for nought ;  
Thy earthly loss is heavenly gain ;  
Men heed thee, love thee, praise thee not.  
The Master praises—what are men ?

Go, labour on ; enough while here,  
If He shall praise thee, if He deign  
Thy willing heart to mark and cheer ;  
No toil for Him shall be in vain.

Go, labour on, though hands are weak,  
Though knees are faint, and soul cast down  
Yet falter not, the prize you seek  
Is near—a kingdom and a crown.



# The First Promise and the First Sacrifice.

BY THOMAS NEWBERRY,  
EDITOR OF "THE ENGLISHMAN'S BIBLE."

GENESIS iii. 20, 21.

"And Adam called his wife's name Eve; because SHE was the mother of all living. Unto Adam also and to his wife did Jehovah God make coats of skin, and clothed them."



OUR first parents, beguiled by the old serpent, the devil, had been deceived into disbelief of God's Word, and disobedience to Him; they had been called into God's presence, had been convicted of sin, and confessed it. In the sentence pronounced on the serpent, God had said, "I will put enmity between thee and the woman, and between thy seed and her seed; IT (HE) shall bruise thy head, and THOU shalt bruise his heel." This is the first promise and prophecy, and contains within itself the seed germ of future redemption truth. Wrapped up in these simple words is the mystery of God, and the mystery of Christ, in whom are hid all the treasures of wisdom and knowledge, just as in an acorn is the future oak and forest contained. In the bruising of the heel of the woman's seed was predicted the cross and redemption through the Saviour's atoning death. And in the words, IT, or HE, shall bruise thy head, is predicted the ultimate triumph of the woman's seed, for in His death He destroyed him that had the power of death, that is the devil; and His resurrection was the pledge of His final triumph over all the power of the enemy. Adam had just heard the solemn word concerning the death of the body from the lips of God (verse 19); he had the sentence of death in himself, that he should not trust in himself, but in God, who raised from the dead. Adam had also received the promise concerning the woman's seed, and believed it, and in calling his wife's name Eve (living), he makes confession of his faith, for instead of calling her by a name designating death, he did so by one that signified "the mother of all living." A beautiful illustration of the word "with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. x. 10). Eve subsequently confessed the same faith, for she called her first born son after the flesh Cain (acquired), for she supposed that he was the promised seed, the "man Jehovah."

Upon their confession God confirmed their faith with signs following. He clothed them in coats of skin. In this act God wrapped up all future symbols of the atonement; all the Levitical sacrifices were contained in it, to be developed in due time.

"Lord God"—Jehovah Elohim, the everlasting Triune God—"made coats of skin, and clothed them." Skin in the Hebrew is in the singular. Whence was that skin derived? The first death of the body in Paradise was that of an innocent animal, a substitutionary death, the innocent victim for guilty man. When God pronounced the curse against sin, the curse fell not on guilty Adam, but on the ground—"cursed is the ground for thy sake." The first blood that fell on the ground in Paradise was that of an innocent

animal, thus typically counteracting the curse. The first blood that stained the ground outside Paradise was that of righteous Abel, from the hand of his brother Cain; the type of that precious blood, shed by the guilty hands of man, of Him who was the only perfectly righteous One, the blood of the new covenant which speaketh better things than that of Abel, and which is the substance and fulfilment of all preceding types. The Levitical law required that the one who brought the victim was to kill it. Before the priest was set apart the patriarch acted as priest, so Adam slew the victim for himself and his wife. So in the law of the burnt or ascending offering, the skin belonged to the priest who offered the sacrifice (see Lev. vii. 8). Thus the skin of the first victim belonged to Adam. The first garment manufactured by man was the fig leaf covering, which was as nothing in the sight of God. In the parable of Luke xv., the father commanded the SERVANTS to bring forth the best robe and put on the prodigal son. Here there is no waiting for servants, God Himself clothed Adam and his wife. In this action was set forth the believer's acceptance in God's Beloved, and his perfect completeness in Him.



## Voices of the Psalms.

NUMBER 48.

BY JOHN GRITTON, D.D.

### THE SONG OF REST AND RECEIVING. PSALM CXXVII.

“**O** REST in the Lord: wait patiently for Him, and He will give thee thy heart's desire!” (Psalm xxxvii. 7). Faith is needed for obedience to this direction. Oftentimes the weary and the worried are the least able to rest. They have Job's experience, “When I lie down, I say, When shall I arise, and the night be gone? I am full of tossings to and fro unto the dawning of day” (Job vii. 4). Our Psalm is a divine remedy for all this unrest, a step upward into the place of quiet, a sleeping draught which closes the eye of the wearied, so that at evening he says, “I will both lay me down in peace and sleep, for Thou Lord only makest me dwell in safety;” and a morning hymn, “I laid me down and slept. I awaked, for the Lord sustained me” (Psalms iv. 8, and iii. 5).

#### SOLOMON'S PSALM.

I. This Psalm was written either by, or for Solomon. Probably the revision is correct in rendering the signature “A Song of Ascents of Solomon.” The busy brain of Solomon was often restless, as well as busy. “He spake three thousand proverbs, and his songs were a thousand and five, and he spake of trees from the cedar tree that is in Lebanon, unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowls, and of creeping things, and of fishes” (1. Kings iv. 33). Solomon's account of himself tells of other things, which occupied, and often distressed him; over which he writes, again and again, “Vanity of vanities!



All is vanity." "I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit" (Ecclesiastes i. 17).

Among Solomon's pre-occupations were his palace, his temple, his city, and his dynasty. About these he had his times of vexation of spirit, and they often held his eyes awake in the night watches; but there were seasons when less anxious thoughts, or more active faith characterised the king, and our psalm is the product of such a trustful and quiet season. "Except the Lord build the house, they labour in vain who build it" (verse 1). Whether for his own majestic palaces in Jerusalem and elsewhere, or whether for the more magnificent Temple of God in Zion, he recognised the insufficiency of his kingly power, his incomparable wisdom, and his unparalleled wealth. Except the LORD build, all is vain—yea, vanity of vanities. Is he anxious touching the safe-guarding of his capital, with its enormous wealth in all products of home and foreign climes? "Except the LORD keep the city the watchman waketh but in vain" (verse 1). Do thoughts of his royal house, and his Davidic dynasty lie heavy upon him? This, too, he can leave. "Lo! children are an heritage of the LORD" (verse 3). Truly the Royal Psalmist had come, for awhile, into the place of rest. As in the case of his father, David, the Lord is his Shepherd: he will want nothing. May we also in our times of sleeplessness lay all our burden on the Lord, and casting our care upon Him, find rest unto our souls.

#### THE RETURNING EXILES.

II. This Psalm was very suitable to be sung when the captives were returning to their land under Ezra. No marvel they sang it to cheer their way. They were returning—a very small remnant—but the Lord could increase them, till they should have neither fear nor shame when they should hold their own against all comers. They were returning to a city with neither house, temple, nor walls; but their Covenant God could give them dwellings, re-edify their temple, and once again build the walls of Jerusalem.

#### THE FESTAL PILGRIM.

III. The Psalm thus suiting the case of Solomon, thus turned into song by the returning captives on their way from Babylon to Zion, became a Song of Ascensions as year by year the tribes went up to their solemn feasts. The godly pilgrim could go in comfort. He could leave his farm, his shop, his mansion, his hut, his aged parents, and his young children in the Lord's care. The wakeful care of God would be the best of guards, while the pilgrim rested night by night on his way to or from Jerusalem. While he slept, God was watching; and he confidently expected to find all his dear ones safe on his return when the feast should have come to an end. "They who trust in the Lord shall be as Mount Zion which cannot be moved." "I will trust and not be afraid." "My soul, wait thou only upon God, for my expectation is from Him. He only is my rock and my salvation, my defence: I shall not be moved. In God is my salvation and my glory; the rock of my strength, and my refuge is in God!" (Psalm lxii. 5-7).

## SPECIAL POINTS TO BE NOTICED.

IV. (1) "So He giveth His beloved sleep" (verse 2). Much of the beauty and comfort of these words are missed in the Authorised Version. Sleep when weary is a very great boon, and this God grants His beloved ones; but here is something still more gracious. It says to us, Do not weary yourself beyond endurance, because you imagine that while you are sleeping supplies must fail, dangers multiply, and wants remain unsatisfied. God sleeps not when you sleep. He who strengthens you to labour, can supply you while you sleep; He who teaches you to build, can keep you while you sleep; He who gives you children to feed, and clothe, and defend, will care for them when sickness incapacitates you. Leave things with God. He giveth His beloved, while they sleep. What is it they need? He giveth it. What does house, or temple, or city need? He giveth it. "Thy bread shall be given thee, and thy water shall be sure." "He giveth us all things necessary for life and godliness." "My God shall supply all your need, according to His riches in glory, by Christ Jesus."

(2) In verse 4 we read, "As arrows in the hand of a mighty man, so are the children of youth." Some versions render this, "so are the young children." It is well to notice that the point lies in this, that many an one would dread paternal responsibilities in seasons of danger, exile, and poverty. Let him not fear. The babes of to-day will be the young men and the strong men of later years. When you grow old, and frail, and weak, the children of your youth will be your body-guard. You shall not meet your foes single-handed; you shall not meet shame and loss, but in the circle of your martial sons shall stand against your foes, and come off victorious. The condition of society with us to-day is very different. We are defended rather by law, than by stalwart sons. In some other lands it still remains a marked blessing. A friend of the writer once met in the north-east Soudan an old man on march with some fifty sons, riding with him for his protection and honour.

(3) Let us notice before closing, some lessons which in every land and in every age the Psalm has to teach us.

(a) *Be not self-confident.* Man at his best estate is altogether vanity. (b) *Be not afraid.* He that keepeth Israel will neither slumber nor sleep. (c) *Be strong in the Lord,* and in the power of His might. (d) *Learn to leave your children, your home, your interests, in the Lord's hands.* The Lord builds. The Lord defends. The Lord provides. (e) *Trust God for His Church.* Here, too, God rules, protects, and perpetuates. (f) *Be a singing pilgrim.* Go up into the city and house of God with glad hearts. O come, let us sing unto the Lord; let us heartily rejoice in the God of our salvation. Enter into His gates with thanksgiving, and into His courts with praise. (g) *Enter on the New Year with holy confidence.* You have an all-sufficient Saviour, an ever-present Spirit of grace and supplication. This year will be "as the days of heaven upon earth," if we pass along in humble confidence. We shall neither build nor watch in vain, if we thankfully remember that our covenant Jehovah—Father, Son, and Holy Ghost—builds, and keeps, and gives.



## Beyond.

**B**YOND this fleeting, shadowy vale of tears,  
 Beyond its ceaseless struggles, hopes, and fears,  
 Beyond the tumult of a chequered life,  
 Beyond its pleasures vain, its changes rife :  
 What endless joy and peace the soul await,  
 Within the portals of the Golden Gate.  
 There where no earthly cloud shall dim the sight,  
 But all be bathed within the radiant light  
 Of God, who will in that glorious day,  
 For ever wipe the tears of earth away.  
 Beyond, where we shall never bid farewell,  
 No more be heard of death's departing knell ;  
 Beyond the reach of human grief and pain,  
 Beyond the reach of sin's defiling stain,  
 By weary toil and care no more be pressed.  
 But enter into everlasting rest,  
 Beyond the mists of doubt and dark dismay,  
 Within the sunshine of eternal day ;  
 Beyond the sorrows of a burdened heart,  
 Beyond the heavy strife, the bitter smart,  
 Where every tempest shall at last be stilled,  
 The aching void of every life be filled.  
 Soon will the lonely pilgrimage be done,  
 Soon will the struggle cease, the race be won.  
 Oh ! drooping heart, no more in grief despond,  
 A little while, and thou shalt dwell—Beyond.

*Florence M. Taylor.*

# This Name shall Endure.

C. RUSSELL HURDITCH.

F. H. HUTCHINS.

1. O Sa - cred Name! O Name of power! What grace there - in doth  
 2. It tells me of the sin - ner's Friend, Whose blood hath set me  
 3. It tells me of the Ad - vo - cate, Who pleads be - fore the  
 4. It brings to me each pass - ing day Sweet earn - ests from a -

shine; I'll trea - sure with each pass - ing hour Its mem - o - ries sub -  
 free; But nev - er can I com - pre - hend His deep, deep love to  
 Throne My cause, tho' dark and in - tri - cate, As though it were His  
 - bove, And scat - ters on my heav'n - ly way Fresh to - kens of His

- lime. It tells of the Un - change - a - ble, The Faith - ful, and the  
 me. It tells me of the ri - sen Lord, Who now in heav'n ap -  
 own. It tells me that I'm link'd with God In fel - low - ship di -  
 love. It tells me of e - ter - nal rest Be - neath a cloud - less

True; In - car - nate God! Im - man - u - el! Oh, won - der ev - er new.  
 - pears; And by His Spi - rit and His Word Calms all my doubts and fears.  
 - vine; It breathes throughout the writ - ten Word, And whis - pers, "All is thine."  
 sky; O hap - py souls! di - vine - ly blest, With JE - SUS ev - er *nigh*.

HIS NAME SHALL ENDURE.

CHORUS. *Faster.*

His name, His name shall en - dure for ev - er - more ; His  
His name, His name shall en - dure for ev - er - more ;.....  
ev - er - more ;

name, His name shall en - dure for ev - er - more ; His  
His name, His name

name shall en - dure for ev - er - more, for  
shall en - dure for ev - er - more, shall en - dure for ev - er - more,

ev - er, ev - er - more, His name shall en - dure, His  
shall en - dure for ev - er - more, shall en - dure for ev - er - more ; His

1st time. § 2nd time.  
name shall en - dure for ev - er - more ; His - more.  
name shall en - dure for ev - er, ev - er - more ; His - more.

## The Christian's Annual Valuation.

“Diminish the price” (*Leviticus xxv. 16*).

**U**NDER the Old Covenant, God divided the land of Canaan among the twelve tribes of the children of Israel. It appears that some of the people had to sell or mortgage their land in order to raise money, just as people do now, with this difference, that God made a special law in Canaan that every fifty years the land was to go back again to its original owners. Hence the expression used above, “According to the fewness of years (*i.e.*, according as they approached nearer and nearer to the year of Jubilee) thou shalt diminish the price of the land.” All mere *worldly* possessions, all mere *worldly* enjoyments are held by us on the same terms. Every year as it rolls by brings us nearer and nearer to the grand final Jubilee, when we shall have to relinquish all temporal blessings, and, therefore, every year we should be holding with a looser grasp all those things which are “of the earthy earth.” “According to the fewness of years thou shalt diminish the price.” Each year ought to “find us farther from the ground and nearer to the skies.” In the Talmud we read, “Man is born into this world with his hands clenched, as if to grasp all he can. Man dies with his hands wide open, as if to signify that he must leave everything behind.” “We brought nothing into this world, and it is certain we can carry nothing out.” Therefore, let us keep on diminishing the price. Let us think less of gold and more of God, less of “trifles light as air,” and more of “the eternal weight of glory.” This is one of the hardest lessons the Christian has to learn, *viz.*, to diminish his estimate of earthly treasures, and even to let them go altogether if God should so appoint. The following homely illustration may serve to enforce this truth:—“A soldier was once carrying his dinner over Waterloo Bridge when one of his comrades on the opposite side caught sight of him, and, in a sheer spirit of fun, called out ‘Attention!’ In an instant the soldier dropped his dinner and stood bolt upright.” Are we so accustomed to obey God’s command that we can do it without a murmur? Can we honestly *say* what we sometimes sing?—

“If Thou shouldst call me to resign  
What most I prize, it ne’er was mine,  
I only yield Thee what is Thine,  
Thy will be done.”

“According to the fewness of years thou shalt diminish the price.”

*Percival Mallinson.*

## Cartridges for Holy Warfare.

BY WILLIAM LUFF.

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**C**ARTRIDGES are little cases containing powder and shot ready for the gun. We purpose putting Gospel powder and shot in some such form for the soldiers of the King. Texts will be the shot—the bullet, and a pinch of ordinary thoughts or illustrations will be the powder. May God give the percussion power, the fire to send home the truth. Cartridges are small things; but do great deeds. They need guns. Who will volunteer to place themselves at the Master's disposal? for He sends home Divine truths through human instruments. Let us always have reserve cartridges ready. Beware of blank cartridges, sermons without Divine truth. When used, the cartridges are cast aside, for empty forms are useless in Divine warfare. A dear fellow in his ignorance made a lovely mistake just now. He said, "his only ammunition was to save souls." He meant "ambition;" but it was a good hit. May we use our ammunition, not for death, but for life; not for sport, but real work.

### REPENTANCE.

"*The goodness of God leadeth thee to repentance*" (Romans ii. 4). Staying near a river, we had a very wet day; but the river did not rise. Next morning the sun shone brightly, and now the flood was far over the meadows. "We generally have to wait twenty-four hours before the water rises," said my friend. Like repentance, thought I, the tear floods rise more after the shining of the sun of pardon than before. Christ calls to repentance (Matthew ix. 13); but He also gives repentance (Acts v. 31). We need not stay away from Christ till we repent; better come to Christ for repentance. (See also Ezekiel xx. 42, 43; xxxvi. 31).

### INGRATITUDE.

"*Were there not ten cleansed? but where are the nine?*" (Luke xvii. 17). "The boy who was saved ran away:" such is the ending of a report in the paper. The said boy had fallen into the Lea; a man had plunged in and rescued him; but on reaching the bank, the man had fallen dead through failure of the heart. The saved boy, in his fright, ran off home. Perhaps there was some excuse for him; but there is no excuse for those who fail to thank the Saviour who has died to save them. He is not dead, though He died. He lives, and longs for gratitude. Why run away? Be like Daniel, he "kneeled upon his knees three times a day, and prayed, and gave thanks before his God" (Daniel vi. 10).

"Thanks be unto God for His unspeakable gift" (II. Cor. ix. 15).

"Thanks be to God which giveth us the victory" (I. Cor. xv. 57).





*mightily*" (Col. i. 29). I saw an officer and his friend walking up and down on board a steamer; as they paced backward and forward they seemed to make little progress, for what they gained they lost; but all the time the vessel was ploughing forward by the force of a mighty power that worked within. In experience I may go forward, and then backward, so far as my personal attainments are concerned, but the power within is ever urging forward, and making actual progress. We are weak, but He is able to do exceeding abundantly above all that we ask or think, according to *the power that worketh in us* (Eph. iii. 20). The same illustration applies to the unsaved; they may go forward in religious profession, but how soon they go backward in irreligious practice, while all the while they are propelled by the spirit that now worketh in the children of disobedience (Eph. ii. 2), onward to destruction.

#### THE HOLY SPIRIT.

*"It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart, I will send him unto you"* (John xvi. 7). When the Arctic explorer, Nansen, was away in the Polar regions, his wife, sitting in her loneliness, heard a tap at the window, and opening it, a carrier pigeon flew in, with a message from her husband. It was one he had taken out thirty months before, and brought the glad tidings that all was well with him and his party. When Christ was here, He received a dove from His Father, and what a message of cheer came upon those wings. "And Jesus, when He was baptized, went up straightway out of the water, and lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: and lo, a voice from heaven, saying, This is My beloved Son, in whom I am well pleased" (Matthew iii. 16). When the disciples were left alone in the world, the absent Christ sent that same Dove, not to draw attention to His own wings, but to the departed Lord. "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify Me: for He shall receive of mine, and shall show it unto you" (John xvi. 13, 14).

#### BROTHERLY LOVE.

*"Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth a sinner from the error of his way, shall save a soul from death,"* &c. (James v. 19, 20). Nansen was once with a young Englishman on the Norwegian Alps. He was a good skilober, and to make a short cut to a village, they were letting their skis slide down a steep snow slope. Suddenly Nansen stopped, and with his ski staff tripped up the young Englishman, who was a novice at this sport, and who was thus saved from rushing over a precipice several thousands of feet in depth. Such work may often be performed for erring brethren. It needs skill; but who will hold back their hands from such deeds?

# The Home Circle.

## “HOW CHRIST CAME TO CHURCH;”

Or, DR. GORDON'S DREAM.

**G**FT in the visions of the night hath God appeared to men,  
 And lessons taught that, unimproved, might ne'er be learned again.  
 To prophets and to kings He spake full oft in days of old,  
 The story of whose mighty deeds in 'Sacred Writ is told.  
 And He, the wonder-working God, who thus His will made known,  
 Still condescends, when darkness falls, to speak unto His own.  
 'Twas thus to *me* His message came, e'en at the midnight hour,  
 When gentle sleep, with silken bands, yet held me in its power.  
 How deeply on my heart were sealed the lessons then I learned,  
 And from that day for richer grace how hath my spirit yearned.  
 Methought it was the Sabbath morn, and from my pulpit high,  
 I watched the gathering multitude with anxious heart and eye.  
 The rich, the gay were seated there, and many a gorgeous plume  
 Betokened wealth, while all the air was filled with sweet perfume.  
 In silks and satins, rich and rare, the ladies fair were dressed,  
 While glittering chains and jewels gleamed on many a wearer's breast.  
 Rich floods of morning light shone through each pictured window-pane,  
 And fell in richly coloured bands like showers of golden rain.  
 The organ pealed, and notes of praise filled all with rapture high,  
 Until it seemed the hosts of heaven were passing grandly by.  
 A movement in the aisle was seen, and, on my left, below,  
 A Stranger's form I saw approach, with reverent step and slow;  
 No chain of gold His vest adorned—His dress was worn and thin,  
 And well might such an One as He be slow to enter in  
 Where wealth and stately grandeur gleamed from every gilded pew,  
 And where embroidered dresses shone, reflecting every hue.  
 No vacant seat as yet He found, as to the front He pressed,  
 And many looked with proud disdain upon the unknown Guest.  
 But, half way up that sunlit aisle, a friendly form arose,  
 And, welcoming the Stranger, did the pew-door gently close.  
 The Stranger took the proffered seat, and marked attention gave;  
 His eyes upon the preacher fixed with earnest look and grave;  
 No self-complacent worshipper—no captious critic He—  
 But One who bore the marks unfeigned of deep humility.  
 The service o'er, He calmly rose, and soon was lost to view.  
 I queried whence He might have come, and who the Stranger knew.  
 Then he who showed such courtesy said, ere he turned away,  
 “'Twas Jesus Christ, of Nazareth, that shared my pew to-day!”  
 Then was I grieved I had not known the blessed Saviour's face,  
 For gladly would I sit beneath His ministry of grace,  
 Who teacheth as man never taught, and sweet assurance brings  
 To those who yield their hearts to Him, and own Him King of kings.  
 “He will undoubtedly return,” my friend once more declared,  
 “And sweet hath been the fellowship that we this day have shared.”  
 Oh, how my heart within me beat, that Christ had been so near,  
 And condescended, as I preached, my poor discourse to hear.  
 Oh, that to my unworthy soul He would His grace impart,

And teach my lips the mystery of speaking to the heart !  
 The morning dawned—my dream was o'er—the week sped quickly by,  
 Another Sabbath morning broke, and soon the hour drew nigh  
 When Christ should listen to my words, as I once more should speak  
 His message of redeeming love in accents poor and weak.  
 How did I bow in fervent prayer, that He who reigns above,  
 With living fire my lips would touch, and fill me with His love ;  
 So not in vain my simple words should from the pulpit fall,  
 And He who prompts their utterance should yet be All in all.  
 Then glory, not of earth, should fill the heaven-illuminated place,  
 Where hearts, rejoicing in the Lord, share His redeeming grace.

\* \* \* \* \*

He heard my prayer, and from that day my soul hath sweetly filled  
 With living trust and sacred joy, while every heart is stilled,  
 To hear the message of His love that from the fountain wells,  
 And which a voice the Lord hath tuned with new-born fervour tells.  
 Though stern hath been the conflict with the power that Satan wields,  
 Rich is the consolation that the Holy Spirit yields,  
 And gone is many a jewel bright, and sanctified the gold,  
 The work to aid of bringing in poor wanderers to the fold ;  
 And hearts that once were centred on each passing worldly joy  
 Now find their truest pleasure in the Master's loved employ !

Clevedon.

*Wm. Kitching.*

### WHAT A SIMPLE GIRL MAY DO.

**S**HE was quite young, and without any special endowments or possessions that we know of, excepting that she believed in God, and had a simple, and frank, and loving heart. She was not far from her mother's door, when one day a company of strange, rough soldiers passed through the village, one of whom picked her up, and, unmoved by the childish tears and entreaties, carried the helpless girl with him far from her dear home and friends, and into an enemy's land. But her childish trust in God, and her innocent, kindly nature, went with her. She wept many tears, doubtless, and had many and intense longings after her lost home ; but her sweet heart indulged no bitterness, and the grace of God taught her submission and patience, as day by day she sought to find all the good she could in her new surroundings. Like the great apostle she had "learned the secret" of being content with the will of God. It seems certain that she learned to love those around her, and that in her own girlish fashion she chatted to them of many things ; but only one utterance of these happy and graceful lips has been recorded. That one, however, tells all her simple story. It tells us how the grace of God in her young heart had vanquished selfishness and filled it with love and sympathy, until her own trouble was quite forgotten in the sincere longing to help others. The house to which she had been taken was a wealthy one, perhaps a luxurious one, but it contained one great sorrow. That sorrow, not her own, was filling the mind and troubling the heart of the sweet and gentle girl ; and when she

thought she saw hope for the sufferer she could not but tell all she knew. But it is not information merely which she conveys, it is the expression of a sincere desire. "Would God," she says, "my lord were with the prophet that is in Samaria! then would he recover him of his leprosy." Happy child! In loving others, and in seeking to be a ministering angel to ease the sorrows of others, she had found the true balm to soothe her own. A heart like hers could not but be happy. There is nothing that this world needs so much as cheerful and sympathetic hearts. In the brightest homes—in the midst of laughter and song—there are aching hearts, sad with sorrows that cannot be told but to the tenderly sympathetic nature that first draws out the long-pent-up story of woe, and then with warmth responds and comforts. To such a nature no employment is so agreeable, so much desired, as this. Only such can understand how "it is better to go to the house of mourning, than to go to the house of feasting." Inclination, not duty, takes them there, and they are blest in it. It is full of joy, though a joy altogether above the frivolous mirth which is as "the crackling of thorns under a pot." It is a joy in the Holy Ghost, who dwells within them, and by whom they have been sent to bind up the broken-hearted ones.

Had the little captive maid kept her tears for her own sorrows, and had her desires and her daily complaint been "Would God I were home," who among us could have rebuked her? Experience may tell us that grumbling is foolish; that it only makes matters worse. We know that grumblers are detested, that they make others miserable, and that they have no influence for good. Our Bible tells us grumbling is sinful, and that God hates it. Yet we grumble on! We need the heart of the little maid—selfishness cast out and love kindled within. Then our thoughts will be of others, and our eyes will be opened to see the sorrows of others. Then our hearts will beat with sympathy for others, and our prayers will be filled with petitions for others. Then we shall know the secret of this sweet girl's cheerfulness, and we shall *begin to know a little* of the heart of Jesus.

As we have already said, to the loving heart, sensitive to each sad note, the very performance of each little kindly office is its own reward. In the midst of the work "the heart is made better." And into such a life, frivolous and unworthy occupations have no opportunity to enter. But other rewards come, though never looked for. Kind words awaken kind echoes. And in the blessed country, the "happy land, far, far away," where there shall be no more work such as this to do, the glorified spirit shall find that not one thing has been forgotten of all the life-time of kindly efforts. Though the bountiful Master Himself gave the desire to do and the power to perform, though all the glory is due to Him, yet "the cup of cold water shall in no wise lose its reward." Let us, then, follow Jesus. His only business in the world was to go about doing good. The world's need is as great as ever. And it is Jesus Himself who says "Go . . . and, lo, I am with you always, even unto the end of the world."

W. D. Fisher.

## To Those Who Fall.

“To those who fall, how kind Thou art!  
How good to those who seek!”—BERNARD of Clairvaux, 1153.

**S**UCH were the strains that floated through the aisle:  
They were for me, for I had fallen low,  
And through the church there stole a sunny smile,  
As if to seal the words were really so.

“Is this the way of man, O Lord?” I cried.  
“To those who fall they are unkind and stern:  
Count them but as the leaves, fallen and dried;  
Tread them beneath their feet, and proudly spurn.”

My Bible opened on a faded leaf  
That I had cherished long. 'Twas safely kept  
Within the sacred page from every thief,  
And there, assured of safety, calmly slept.

And thus my kindness to that broken thing  
A picture seemed of my Lord's care for me;  
For though, as worthless, other hands might fling  
My withered form aside, yet would not He?

“How kind Thou art!” I whispered. Could I tell  
How kind He was? As kind as love could be;  
True, constant love, that loves its choice so well,  
It cannot change—almighty, perfect, free.

Thou wilt lift up a fallen leaf, and lay  
It near Thy heart. Life Thou wilt even give—  
Replace it on the tree, where it shall stay,  
Made green again, to Thy good praise to live.

“To those who fall how kind Thou art,” and I  
So oft have fallen; yet Thou still art kind.  
Ah! to that song my heart made sweet reply,  
And I went forth with calmed and happy mind.

*William Luff.*



## Faithfulness.

**W**E have little to do with success—that belongs to the Lord; but we have everything to do with faithfulness. It is that which is required and expected at our hands. The one grand point indispensable in a steward is that “he be found faithful” (1. Corinthians iv. 2). It is the faithfulness of the steward that constitutes him a GOOD servant, and it is the want of faithfulness that makes him WICKED (Matthew xxv. 21, 23, 26). Oh! to be faithful, whether the trust be little or much; and again, oh, to be faithful!

We ought, also, to be infinitely more anxious about the QUALITY than about its QUANTITY. If the quality be all right, there is no fear that the quantity will fall short. The grace that secures the one will secure the other.

*John Dickie.*

# Bible Readings.

BY HERBERT R. FRANCIS.

## “Go Out.”

1. The go out of the glorious Gospel (Luke xiv. 21).  
Quickly. Patiently.  
Lovingly. Truthfully.  
Perseveringly. Obediently.
2. The go out of *Divine* love (Genesis xlv. 1).  
Joseph a type of Jesus.  
His tears over his brethren (Luke xix. 41).  
His gracious invitation—“Come near” (Matt. xi. 28)  
His promise—Dwell in the land (verse 10).  
His desire—Be near Him (verse 10).
3. The go out of lost strength (Judges xvi. 20).  
Note the vow of the Nazarite (Numbers vi.).  
No wine—Earthly joy.  
No razor—Hair type of strength.  
Touch no dead body—Entire separation.
4. The go out of joyous meeting (Matt. xxv. 6).  
Lamps with oil—The Spirit.  
Filled with the Spirit (Ephesians iv. 18).  
Walking in the Spirit (Galatians iv. 25).
5. The going forth of Divine separation (Hebrews xiii. 13).  
Action—  
The object—“To Him.” [reproach.]  
The responsibility and privilege—“Bearing His

## Take! Take!

1. Take hold (Isaiah xxvii. 5).  
The confidence of faith.  
Illustration—The spider takes hold (Prov. xxx. 28).
2. Take root (Isaiah xxvii. 6).  
Growth in Divine knowledge.  
Illustration—The palm-tree and cedar (Psalm xcii. 12).
3. Take My yoke (Matthew xi. 28).  
Service for Christ.  
Illustration—Can two walk together except they are  
agreed? (Amos iii. 3).
4. Take ye away the stone (John xi. 39).  
Hindrances removed. [xiv. 12].  
Illustration—Eating meats or drinking wine (Romans

5. Take with you words (Hosea xiv. 2).  
Divine restoration.  
Illustration—The Father ran (Luke xv. 20).
6. He knoweth the way that I take (Job xxiii. 10).  
Divine guidance.  
Illustration—The horse and the mule (Ps. xxxii. 9).
7. Take no thought (Luke xii. 11).  
Divine supply.  
Illustration—Consider the lilies (Luke xii. 27).

## The World.

“Love not the world, neither the things that are in the world.  
If any man love the world the love of the Father is not in Him”  
(1. John ii. 15).

*The things that are in the world :—*

- W** *The World's Wisdom*—“Is foolishness with God” (1. Cor. iii. 19).  
“Is earthly, sensual, devilish” (James iii. 15).
- O** *The World's Opinion* — Is like a weathercock (Compare John vii. 27 with John ix. 29; and see Acts xxviii. 4 and 6).  
Is against the good (Luke vi. 26).  
Has ruined many who valued it (Herod, Acts xii. 3 and 23; see also John ix. 22, xii. 42).
- R** *The World's Riches* — “Make themselves wings” (Prov. xxiii. 5).  
Bring trouble and care” (Prov. xv. 27; Ecclesiastes ii. 26).  
Deprive men of rest (Eccles. v. 12).  
“Drown men in destruction and perdition” (1. Timothy vi. 9).  
“Shall be burned up” (11. Peter iii. 10).
- L** *The World's Language*—Is “of the earth” (John iii. 31).  
Is deceitful (Matt. xv. 8; Prov. xxiii. 7).  
Is defiled and defiling (Matt. xv. 18-20).  
Will be the world's condemnation (Matt. xii. 36, 37; Jude 15).
- D** *The World's Dance* — Is but for a moment (Job xxi. 11-13).  
Is unreal while it lasts (Prov. xiv. 13).  
Ends in judgment (Ecclesiastes xi. 9).

“And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever” (1. John ii. 17).

W. D. Fisher.

## Notes for the Month.

### "A MESSAGE FOR 1898."

WE have been again permitted of the Lord to issue our twenty-eighth *Message* for the New Year, the leading feature in last year's issue being in anticipation of the Jubilee, whilst this *Message for 1898* is retrospective, the first picture being *The Supreme Moment in the Queen's long reign*, at the Thanksgiving Service in front of St. Paul's.

We think the other articles are of special interest, and trust that this first edition of 40,000 will soon be exhausted, and a second edition called for, as was the case last year, copies of which were graciously accepted by Her Majesty.

Friends desiring to circulate parcels in the New Year should send orders immediately either to the publishers, Messrs. J. F. Shaw and Co., 48, Paternoster Row, London, E.C., or to our office and depot, 186, Alexandra Road, St. John's Wood, N.W.

### OUR SPECIAL OFFER.

We are glad to find our special offer of Bibles and *Footsteps of Truth* has been so widely appreciated, a large number having been supplied to those whose orders have been received. It has been especially gratifying to us to receive many pleasing testimonies to the spiritual edification, which correspondents testify to having received through the contents of our monthly magazine, for which we give hearty praise to God. The following are a few of many instances:—

"G.T." writes from Jamaica:—

"I have been in Jamaica since 1881, and I don't know of any paper that has helped me more in the study of the Word than *Footsteps of Truth*. Many times I have used the Bible Readings in our class meetings, and the people seem to drink in the Word. . . . The Rev. J. W. T. . . . would be most grateful for *Footsteps of Truth*, as he has a large field of labour, and needs help which *Footsteps of Truth* could supply."

An M.D. remarks:—

*Footsteps of Truth* should have a place in every household. On Sundays, more especially, I like to take it up and read with interest and great benefit."

Another says:—

"I hope that the circulation of *Footsteps of Truth* may increase greatly, and that those who read it may receive the same blessing as I have had in so doing.—J.P."

The number of orders we have received for these Bibles and *Footsteps of Truth*, and the pleasing testimonies which have accompanied them, as to the willingness of friends to introduce the magazine to those at present unacquainted with it, induces us to repeat the offer of this beautiful Bible, on the same conditions, as a special encouragement for others to help in this way by bringing our magazine under the notice of an extended circle of friends in the New Year. Everyone likely to require a Bible should avail themselves of this opportunity. It is a splendid book for a birthday present, or New Year's gift.



**KILBURN HALL.**

Once more we have had with us our friend Mr. Ned Wright, at the above Hall, during the month of December, and under his ministry of the Gospel we are glad to record pleasing instances of conversion and increased attendances of "working people," special efforts being made to reach them. Our brother still preaches with all his old fire and zeal, and has lost none of his quaintness of idea and expression.

We are glad also that the steady interest in the Sunday School and Mothers' Meeting is maintained, and each are looking forward to their Christmas treats with joyous eagerness.

An exceptional pleasure was a visit from Dr. Guinness, sen., who gave a thrilling account of his recent missionary tour through China, Japan, and Burmah, to a very large audience, who listened with intense interest as the doctor vividly described the progress of the Gospel in these heathen lands, and the realistic views thrown upon the screen by the fine triple lantern greatly enhanced the value and instructiveness of the lecture. Dr. Guinness repeated this lecture at Malden and Bignold Halls to crowded audiences.

Thus, as we go to press, 1897 is closing with signs of revival in this and other Halls of the Evangelistic Mission, both in London and the country, for which we thank God and take courage, whilst prayerfully and hopefully looking forward to a New Year of largely increased blessing and power in the proclamation of the Gospel.

**WILLESDEN HALL.**

We are sorry to have to report the temporary closing of this Hall, in consequence of a slight fire, which destroyed a portion of the roof. It is supposed that the flue got over-heated, and set fire to a bird's nest, which in turn caught the roof. The disaster occurred shortly before the time of the morning service. The firemen were on the spot within five minutes, and with the assistance of some men from Mr. Sabey's (contractor's establishment adjoining), soon succeeded in extinguishing the outbreak, but not before sufficient damage had been done to necessitate the closing of the building for repairs for a brief period.

**PORTSMOUTH.**

We have had great joy in helping, both personally, and by other members of the Evangelistic Mission staff, in the special services which Mr. Vosper, of Landport, has been inaugurating at the St. James's Hall, Portsmouth, on Sunday afternoons and evenings. Amongst others who have visited the town to preach the Gospel, have been Messrs. Ransome Wallis, John McAuliffe, Philip R. Hurditch and F. H. Hutchins, and notwithstanding the exceedingly trying weather on some of the Sundays, there have been large audiences, and we trust some instances of God's saving power, as seen in both personal conversations with awakened souls, and the marked interest shewn on the part of the audiences.

The workers from Rudmore Hall have thoroughly seconded Mr. Vosper in this new aggressive effort, and have been at work most zealously in house-to-house and in street distribution of handbills,

whilst they have rendered excellent help in the leading of the singing. We trust this effort will be continued and marked with abundant success in that leading and populous seaport, for which we earnestly ask the prayers of our readers.

#### **SALE OF WORK, KILBURN HALL.**

In connection with the above we are pleased to record satisfactory results, in spite of there being no less than four sales of a similar character in the neighbourhood at the same time.

The sale was continued over the second day, when the proceedings were particularly encouraging because of the considerable and speedy sale of the well-made articles of clothing. No less than 260 of these garments were made by the members of the Dorcas meetings and the evening classes at Kilburn and Willesden Halls, whose valuable and practical assistance we gratefully acknowledge.

Many articles, however, remain, and it is proposed to despatch these to our friends at Mayes Hall, for their sale of work which will be held (D.V.) this month, to augment the funds towards the proposed new building. Friends desiring to assist by additional gifts will favour by forwarding same to Mrs. Chandler, 40, Mayes Road, Wood Green.

#### **FIELD LANE REFUGES AND RAGGED SCHOOLS.**

We have before us the 55th annual report of this world-wide known Institution, and a splendid record it is of God's loving power and grace. We learn with gratitude that the work has been well sustained, and has, of course, been carried on upon the old lines of the great evangelical truths, which have always been its basis of operations. The benefits of the Institution can scarcely be realised—824 respectable homeless persons were admitted to the refuges during the year, and 304 of them helped back to employment; 229 children were, during the same period, fed, clothed, educated, industrially trained, and religiously instructed in the industrial schools. Who can tell what all this means?

Think of the homeless man, or woman, or child—friendless, penniless, hopeless in this great London—being sheltered, befriended, led to Christ, and redeemed from destruction; and all this is what the report tells of. Besides this, there is the 70,000 attendances at the Bible schools and classes.

In addition there is the average attendance of 400 to 500 mothers at a Gospel service and mothers' meeting every Monday afternoon, and of 500 to 600 tramps and others at a ragged church service every Sunday morning, and a free breakfast of bread and cocoa.

Relief of distress is also carried on persistently throughout the year, amongst hundreds of deserving necessitous families, all known to the workers, and on Christmas day a good substantial dinner is given to 800 homeless creatures, and a Christmas parcel is sent (enough for about five persons) to 660 deserving poor families in Clerkenwell who attend the various meetings.

Only eternity will reveal the result of this Christ-like work.

The Secretary is Mr. Peregrine Platt; The Institution, Vine Street, Clerkenwell Road, E.C.

## New Books for the Season.

*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."*

### A BEAUTIFUL BOOK.

"C. H. SPURGEON'S AUTOBIOGRAPHY." Vol. I, 1834-54. Compiled from his diary, letters, and records. By his Wife and Private Secretary. Passmore and Alabaster. 10/6.

This splendid volume has come to hand just as we are closing the present number of *Footsteps of Truth* for press, so we can only call attention to the fact of its long-expected appearance. It seems to be in every way worthy of the name it bears, and when the four volumes, of which this is the first, are complete, it will prove a most choice and unique memorial of the greatest preacher of any age, without which any library will be incomplete. The illustrations (of which there are thirty in this first volume) and letterpress are admirably printed on thick surface paper, of the best quality, and the binder has equalled the printer in the excellence of his work, in producing this truly elegant and deeply interesting volume of 374 octavo pages, which covers the story of the first twenty years of the life of "Beloved Spurgeon," the loss of whom to the Church Militant we all still as deeply deplore as on the first day of his departure from among us. Though we have not yet read the book through, we have noted a few slight editorial, clerical, and compositor's "slips," which will doubtless be corrected in the second edition. We have only room left to counsel all who can afford to spend 10/6 on a book, either for themselves or as a present to another—to order it, as our American friends say, "right away."

### A BEAUTIFUL LIFE.

Some records of the "LIFE OF STEVENSON ARTHUR BLACKWOOD, K.C.B." Compiled by a Friend, and edited by his Widow. Hodder and Stoughton. 7/6.

Not always in the same person do we find physical and moral beauty, equally combined, but in the present instance this was undoubtedly true. The tall and handsome young man, who was known and sought after in "Society" circles as "Beauty Blackwood," became, from the day of his conversion to God—at the age of 24 years—a Christian, whose whole life for thirty-seven years subsequently, was probably as perfect a representation of the Biblical idea as may be found in an imperfect Church in this sin-blighted world, excepting, of course, the sinless and perfect One,

whom we adore as Lord and Christ. The story of Sir Arthur Blackwood's life as here told, without aspiring to the fulness of a biography, is of deep interest throughout. Whether in presenting features of his character in childhood, his remarkable experiences while serving as an officer of the Commissariat staff with the Army throughout the war in the Crimea, his responsible position in the Treasury, and subsequently as the Chief Secretary of the Post Office, the teacher, evangelist, and worker, or as President of the Mildmay Conference (after the decease of the beloved William Pennefather), the compiler and editor well sustain the interest of the general reader, whilst to those who personally knew Mr. Blackwood (as it was the privilege of the writer) these memorials supply very precious reminiscences of happy, holy fellowship in Divine things, which helped to make heaven nearer and Christ dearer, as they worshipped and spake together on their homeward journey. It would be a joy to the writer to give extracts from many of these pages, but time and space will not allow of this, nor is it desirable, for the book should be read throughout, and we strongly urge every reader of *Footsteps of Truth* to order the volume forthwith, even if they have to sacrifice a dinner or two to purchase what they will doubtless find for their souls a feast of fat things. No better book of its kind could be given by Christian parents to their sons as a New Year's gift.

#### A THRILLING STORY.

“LIFE'S OUTLOOK.” An autobiography of Sydney Watson. Hodder and Stoughton. 3/6.

Multitudes have been thrilled by the story *Wops the Waif*, and others, from the pen of Sydney Watson (whose excellent paper on Christ Crucified appears in this number of *Footsteps of Truth*), but here we get the fuller story of his own life, which once more proves the truth of the adage, “Truth is stranger than fiction.” It would seem almost incredible to most persons that the original of the genial intelligent face that smiles upon them from the frontispiece of this attractive book, could have passed through the experiences described so graphically in the pages that follow. It reads more like romance than fact, but all is true, and beautifully illustrates once more the wonderful power and beauty of Divine grace in plucking brands from the burning, and lifting beggars from the dunghill, setting them among princes, and making them to inherit the throne of glory. Who that saw the *Wops* of yesterday could have imagined that he would become the devoted Christian and gifted author, whose writings to-day carry interest, instruction and abiding profit to thousands upon thousands of readers. God be praised for His grace, and God bless our gracious friend, the author of this autobiography, so “full of marrow” in the thrilling life story from beginning to end. The book is certain to secure a large circulation.

*We are reluctantly compelled to hold over notices of several other works received till our next number.—EDITOR.*



REV. JOHN MCNEILL.

*From a photo by Lombardi & Co. (O. P. Susse), Brighton.*

## John McNeill.

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HIS evangelist, who is now of world-wide reputation, and who has commenced the special mission in London, as intimated in previous numbers of this magazine, is undoubtedly a man of remarkable characteristics, and, better still, an instrument in the hands of God in the ingathering of a multitude of

of the glorious  
 We use the occasion of his present visit to present his portrait to many thousands of our readers, to all of whom he is doubtless known by reputation, added to which we give the following few facts respecting his remarkable career:—

He was born at Wretham, in Norfolk, on July 7th, 1854. In the village schools he was an ordinary scholar without any remarkable characteristics.

Leaving school at the age of thirteen, his first employment was as gate-boy at a crossing at Inverskip, to which village his parents had removed. "I began life," says Mr. McNeill, "in the railway service, and it taught me all the best blessings of my life." But, as he said at the recent "Welcome" meeting at Exeter Hall, "I always like to be connected with a big thing. I myself began life as a lad on the railway. I was only fifteen, and I worked at a wayside station, earning the magnificent salary of six shillings a week. I felt small enough in myself, but then I multiplied myself by the whole Company. I spoke of the number of trucks, the enormous traffic, the number of passengers we carried every year, the immense receipts of the Company."\*

Thus, then, he became a railway porter and ticket collector, and subsequently booking clerk, at the Caledonian station, Greenock.

At the age of nineteen he became deeply awakened to his need of salvation from the mere indifference and formality of a professing

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\* From this Mr. McNeill suggested the following lesson: "So I would say to the workers in little obscure missions where there are no big receptions like this, where even the churches know little of their work. Multiply yourself by the great armies, invisible, yet potent, who are fighting on your side. They that be with us are more than they that be with them. God could fill our streets at any moment with the squadrons and battalions of the redeemed. Rank upon rank they might rise before us, these invisible and mighty ones. Think of them when you walk the streets of London, and feel the insulting might of the world and the devil."

Christian, as well as from the guilt and condemnation of sin, and this was soon realized to his intense joy. "A man never forgets," says Mr. McNeill, "the time of his awakening. The day I awoke from indifference and formality, the sounds of eternity came rushing like a cold, sharp, east wind in my ears. I remember the day I awoke; and the next day when I got the light. I remember those two days." And from that day he went forth in all the joyous devotion that should characterise the Christian young man's life, with a heart yearning to be a means of blessing to all around him.

From Greenock he was appointed to take charge of the Company's office in Edinburgh, and from thence was transferred to the North British Company as clerk in the general superintendent's office, in which city he became identified with St. Barnard's Free Church, where also he laboured in the Sabbath School as a teacher. His connection with the Y.M.C.A. was very helpful to him, as he testifies:—"If I had not been connected with the Y.M.C.A., humanly speaking, I might never have been a minister."

In 1877, Mr. McNeill entered Edinburgh University, and was engaged for some time as a missionary to the above named church. He frequently, however, attended the ministry of the Rev. Alexander Whyte, whose ministry gave a great impetus to his spiritual life. He spent the fourth year of his University course at Glasgow, and then four years at the Free Church College, during the whole of which time he laboured as a missionary—a course which he strongly recommends all other students to adopt, thus preventing them, as he says, "from becoming too bookish."

In 1886, he became minister of the McCrie-Roxburgh Free Church, Edinburgh, "a stern-looking building, in an unlovely part of the city, with old-fashioned, uncomfortable, half-empty pews;" but it soon became filled with a congregation, consisting of not a few critics of all kinds, and he had to run the gauntlet of all sorts of jeers and taunts on account of his past history, and sturdy, outspoken, fearless ministry.

The writer of an interesting little sketch, published by Messrs. Morgan and Scott, says:—

"The preacher soon became the talk of the city, and some of the talk was not complimentary. He could not fail to learn that he was thought by some to be a forward, daring fellow, and that others were stupid enough to write him down as a clown, a jester, a fanatic; but he went about his work like a man who had a work to do, and did it in his own rousing, commanding way. He was taunted with being an upstart booking-clerk, and his cast-aside railway porter's cap was hunted up and flung at his head. But he offered no apology for having served out railway tickets, nor did he disown the cap. The newspaper men did not take kindly to him at first; they reported him, however—giving undue prominence to his witty, catching phrases, and but seldom directing attention to his stirring appeals to reason and conscience.

They quickly discovered his 'lighter vein,' but they were slow to recognise his other, his greater gifts. As Sabbath succeeded Sabbath, it became evident that some folk were false prophets, for the power and freshness of the preacher was more than maintained. By-and-bye, the wondering church was packed to the doors, and could it have spoken as well as it saw and heard, it would have expressed its regret that hundreds of people had to be turned away. No church likes that. It was almost as crowded at the week-night service as on the Sabbath. Ere long all Scotland knew something of the eloquent minister of McCrie-Roxburgh Church. True, his frank, bluff homethrusts, his satire, his brightness, and his humour might have been misunderstood by the more captious of his hearers, and possibly he did offend the superfine feelings of some. But though his words may have been sharp, his heart was right."

Nicholson Street Circus, capable of holding three or four thousand people, was taken for his evangelistic meetings, and became as crowded as the church had been. There was a desire expressed for erecting a permanent building of equal capacity for his services. About that time, Mr. Spurgeon invited him to preach at the Metropolitan Tabernacle, where his ministry was much appreciated.

In the providence of God, Mr. McNeill became minister of Regent Square Church, which was soon crowded to the doors week after week, and a deep interest was created in his preaching. We remember enquiring of a member of that church of the progress of Mr. McNeill's ministry, and he made the significant reply, "He has emptied the church, but filled it again to overflowing."

Mr. McNeill was called to suffer the loss of the devoted wife whom he had married during his University curriculum, and in order to get rest and change, paid a two months' visit to America. Three months after this he resigned his London pastorate, preaching his farewell sermons, on the last Lord's Day of 1891, to overflowing congregations, henceforth to devote himself to evangelistic work, in which he has been engaged for the past six years over a wide field, including Australia, India, and many parts of the United Kingdom, preaching with remarkable eloquence and power that glorious Gospel that proved effectual in his own salvation, with signs following in the blessing of thousands of souls.

We have no doubt that the present mission in London will prove even more fruitful than all his previous missions in this or other cities have been.

May God preserve his life, and make his ministry the means of winning a multitude of souls.





# Time.

BY W. GRAHAM SCROGGIE.

“That which hath been is now;  
That which is to be hath already been;  
And God requireth that which is past.”—Eccles. iii. 15.

**T**HERE is no such thing as “Time” with God. He knows no limitation. Eternity — infinitude — illimitable, are the words of heaven’s vocabulary. “Time” is an earth-word, finite, that the finite might understand. A pure Anglo-Saxon word, “tima,” akin to tide; thus giving the idea of unrest and uncertainty.

Longfellow asks, “What is time?” and answers: “The striking of the clock—the running of the sand—day and night—Summer and Winter—months, years, centuries. These are but arbitrary and outward signs—the measure of time; not time itself. Time is the life of the soul. If not this—then tell me what is time?” But time is not “the life of the soul,” unless by that is meant, that period of eternity, during which the soul is located—for is it not eternal? Time, indeed, is as a “sand-glass,” the grains of which soon run out; and having passed this narrow isthmus between two eternities, never can re-pass. Samuel Rutherford was conscious of this when he wrote—

“The sands of time are sinking;  
The dawn of heaven breaks;  
The summer morn I’ve sighed for—  
The fair sweet morn awakes.”

Time! Unto what shall we liken it? It is as a single sun-ray, thrown across the vast expanse of eternity; a parenthesis in eternity; the chrysalis of eternity. It is but a “speck on space;” a bubble floating lightly about the eternal universe; as a dew-drop in the ocean; a light, thin cloud, floating through the illimitable. In Genesis i. 14 we find the first intimation of time, and of what it is constituted—“day and night—for signs and for seasons, and for days and years.” God constituted time; it is not ours to do with what we will.

It is a period of (1) purifying; of intermingled joy and sorrow; of gleam and gloom.

“I hear the muffled tramp of years  
Come stealing up the slope of time;  
They bear a train of smiles and tears,  
Of burning hopes, and dreams sublime.”

It is a period of (2) experience, which shall mould our state for eternity. The essence of experience is variation. “There is no hour,” says George Eliot, “that has not its births of gladness and despair.” Time, in the prospective, is as the porch to the palace; the vestibule leading to eternity; the waiting-room for the immortal, before the presence-chamber of their King.

It is a period of (3) opportunity, never to be regained; a period during which word and action receive the seal of immortality. It is the session before the eternal holiday. Only those know the value of time who live much in eternity: who have seen the "spiritual" beyond the "material:" who have seen the "reality" that underlies all "appearance:" who have learnt that—

"Life's enchanted cup but sparkles near the brim."

Our years are sharp reminders of the past; and prophetic index figures of the future.

'Twill not be long—our journey here:  
 Each broken sigh and falling tear  
 Will soon be gone, and all will be  
 A cloudless sky, a waveless sea.  
 These chequered wilds, with thorns o'erspread:  
 Thro' which our way so oft is led—  
 This march of time, if faith be strong,  
 Will end in bliss! 'twill not be long!"

Day and night, Spring and Summer, Autumn and Winter, are God's ways of distributing Time; and each division is big with suggestion. Spring may symbolize childhood; Summer, manhood; Autumn, old age; and Winter may symbolize death; in short, each year is an epitome of life. The division of Time is a beneficent arrangement. The changes from the brightness of noonday, to the blackness of midnight; from Spring's sunshine and flowers, to Autumn's shadows and yellow leaves; from Summer's heat to Winter's frost—these are voices whose emphasis and pathos are ever uttering grand yet awful lessons about mortality and death.

Life is measured by years, because of its brevity. We think of an infant's life by hours; of a man's by years; of an angel's by millenniums. The years of our pilgrimage are uncertain, and at least they are few. This brevity should lead men to lay aside every unnecessary engagement and care, and choose only those interests that most require their thought. "Never put off till to-morrow," said Earl Chesterfield, "what you can do to-day." Its brevity should also lead men to a wise economy of its resources. We must "walk in wisdom toward them that are without, redeeming the time." Redeeming the time, because "the days are evil." Dante commands our respect in the utterance, "He who knows most, grieves most for wasted time."

The worth of time we cannot over estimate; the possibilities that lie in every year for good or evil are prodigious. God, most liberal of all other things, is exceedingly frugal in the dispensing of time; for He never gives us two moments together; nor grants us a second, until He has withdrawn the first, still keeping the time in His own hands, so that we are perfectly uncertain as to whether or not we shall have it. We dote upon this world, as if it were never to have an end; and we neglect the next, as if it were never to have a beginning.

"So teach us to number our days,  
 That we may apply our hearts unto wisdom."

## The Divine Purpose in the Believer's Tribulations.

A Hearer's Notes (revised by the author), of a recent discourse,  
BY REV. OSSIAN DAVIES, PADDINGTON CHAPEL.

"In the world ye shall have tribulation, but be of good cheer, I have overcome the world"—  
*John xvi. 33.*

**H**EAVEN knows no tribulation, because it knows no sin; but on earth sorrow must always follow sin, as the shadow follows the sunlight. In London, physical suffering is to be met with on all sides. Our earth has gone through many changes, through fire and water, and we, like the planet we live on, are called upon to pass through water and fire. Man enters this world with a cry, and leaves it with a sigh. Every infant is a little Jeremiah, and cries more in a week than a man does in a year. Our grandest music has an undertone of anguish in it. Christ does not deceive us. He says, "In this world ye shall have tribulation." Our life is not a pleasure-trip in a boat gliding on a summer sea—we have to do constant battle with the tempests. Even the great Luther cried out, "I am weary of life;" and Whitfield said on one occasion, "O Lord, seal Thy truth, and let me die." It has been said by one, "If the roses of life have their thorns, the thorns of life also have their roses."

"Be of good cheer, I have overcome the world." This good old Book was made for the broken-hearted; sorrow has furnished us with some of the best Bible texts, and sorrow is the key to unlock them with. It is God's appointed way to take His children through the school of affliction; His friends as well as His foes have to pass through trials. The three disciples who were with the Lord on the Mount of Transfiguration, were the same three who were with Him in the garden of Gethsemane. You who are now in affliction are not the first who have had to suffer; millions of holy men have had to pass this thorny way. Jacob wept bitterly when Joseph's coat, all stained with blood, was brought to him. Troubled father, you have lost a son, but you have a comrade in Jacob. Joseph had to suffer because of his determination to live a pure life. Young man, be willing to suffer for purity's sake—you have a comrade in Joseph. My friend, you may have lost property and children—you have a comrade in Job. David was hunted by his son Absalom, until one morning, seeing a flock of doves, he cried out, "Oh, that I had the wings of a dove, then would I flee away and be at rest." You fathers who are grieving over your sons' waywardness, don't forget that you have a comrade in David. Elijah prayed, "O Lord, take away my life." You who are persecuted by the devil and his satellites, remember you have a comrade in Elijah.

## 40 THE DIVINE PURPOSE IN THE BELIEVER'S TRIBULATIONS.

Our blessed Master knew the poignancy of anguish; "He was a Man of sorrows, and acquainted with grief." "Surely He hath borne our grief, and carried our sorrows." On the cross He cried, "My God, My God, why hast *Thou* forsaken Me." If God spared not His own Son from tribulation, surely that man must be an egotist who expects to be treated better than Jacob, or Job, or David, or Elijah, or even Jesus, God's own beloved Son.

An invalid in an infirmary heard a patient in the adjoining bed say in the middle of the night, "There never was such sorrow as mine." She replied, "Oh, yes! There was One." "Yourself?" "Oh, no! Not me, not me!" Then there was a pause, and she said, "And when they had platted a crown of thorns, they put it upon His head . . . and they spat upon Him, and took the reed and smote Him on the head . . . and led Him away to crucify Him . . . and they that passed by reviled Him." Just then the nurse came to give the patient some barley water flavoured with lemon. She then went on with her quotation, "They gave Him vinegar to drink mingled with gall." In this way the remembrance of Christ's agonies, so much worse than her own, helped her to forget her own. Jesus Christ was crowned with thorns, and we have no reason to expect a crown of lilies. A child asked permission to have the run of his father's surgery. The servant gave permission, but the father said "No." He loved the child more than the servant did, and so denied the request.

Jesus saves us by restraining us, so let us not only rejoice like the cuckoo that only sings when all is light, but let us emulate the nightingale that sings in the darkness of night. "Be of good cheer, for I have overcome the world." "For whom the Lord loveth He chasteneth."

It depends a great deal on the spirit in which trials are borne. Accept the rod in the right spirit. Some people say, when it comes, "I don't deserve this!" God says, "And if ye will not for all this hearken unto Me, then I will punish you seven times more for your sins." God will not break anything that He can bend. Our will must give way to His.

Another passage says, "They have not cried unto Me with their heart when they howled upon their beds." Another says, "And they gnawed their tongues for pain, and blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds." May we not say with Ezra, "Thou hast punished us less than our iniquities deserve." My sickness is painful, but Thou art just; Thou hast done right, we have done wickedly. Sighs become songs.

A theologian has said that in Christ's school there are four divisions:—

Lowest class, who say, I must suffer.

Next class, who say, I will suffer.

Higher class, who say, I am able to suffer.

Highest class, who say, I am delighted to suffer.

Here tribulation becomes a privilege, when the remedial influence of tribulation is rightly understood.

God has a law of correction, not a passion or caprice, but a law of His eternal nature. He would not chasten unless we required it. Paul needed the thorn in the flesh, lest he should be exalted above measure. Suffering becomes a moral agent. The storm that is sweeping over you will reach its height, the waters will subside, and your little ark shall rest in peace.

The juniper tree smells best in the fire. When the clouds are blackest over you, the biggest blessings are about to descend. The Church of England Prayer Book says, "In the midst of life we are in death." Rather let us say, "In the midst of death we are in life." Christ gave life to the son of the widow of Nain. Adversity never wrecks a good man, but prosperity has wrecked millions. Constant sunshine is ruinous, we all need the cloud. Agur's prayer, "Feed me with food that is convenient, lest I be full and deny Thee." Canon Liddon was speaking one day of a man who had lost a large fortune, and not only had he lost every penny of his own, but was responsible for heavy liabilities. He had recourse to manual labour to support his wife and children, and though still poor, he told the Canon that he would not for all the world have it otherwise, for his troubles had been his greatest blessings. He had forgotten God in his prosperity, and was rapidly going to ruin, but adversity had driven him back to his Bible and to his Saviour. Is not this true of many of us? You are better for having lost that little one two years ago. It was very hard to endure the loss, but you have been a better man ever since. Your heart is more tender, and you think of heaven a hundred times more since that little funeral. It gave you a new start in life, and you will yet say with Job, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

Be of good cheer, for the Conqueror is near—we are not companionless. Jesus says, "I have overcome *for* and *with* you." Afflictions are not lions that can escape from their dens; they are all chained, and God holds the chain in His hands.

A widow, on returning home from the funeral of her husband, gave way to a fit of weeping. Her only boy of five years old asked her why she was crying. She answered, "Because father is dead." The little one then asked, "Is God dead, mother?" "No," she said, "God is not dead," and that thought helped her to rouse herself and struggle bravely for the support of herself and boy. God will not forget the widow. He will share *all* our troubles. Look up to Jesus. When Jesus sighed He looked up, but when we sigh we look down.

Be of good cheer, heaven will soon throw open its gates to you. "Weeping may endure for a night, but joy cometh in the morning." Grey-headed saints, you are very near the gates, they will soon be opened for you.

There lived in a very large forest some pigmies who had never gone out of it, and they thought the earth was one large forest. An explorer cut his way through, and proved that the forest was not endless. Infidels are like these pigmies, they think this world is all; but we believe in an open country beyond the wilderness. The

forest is not the whole earth! It is this hope of heaven that cheers us.

They shall *overtake* joy and gladness; sorrow and sighing shall *flee from*, not *to* us. Joy cometh in the morning. No more night in heaven. The thought of heaven helps us to be patient with so much that seems wrong here.

That Swiss boy, toiling up the mountain, crying "Excelsior," is not a fair picture of the Christian. He is not advancing into fields of snow, to die half way up the mountain; but the Christian will reach the summit and the perpetual sunshine.



## "That I may Know Him."

PHIL. iii. 10.

THAT I may know Him!"  
 Oh, breathings of the soul, are not thy silent yearnings vain?  
 Can the dim rushlight of the finite mind  
 Penetrate the mystery of the Infinite?  
 Has not the wisdom of this world strained every pulse and nerve  
 To step within the realms of the Unknowable?  
 These flickering lights have only paled and died away  
 The further they have tried to pierce into ever-increasing night.  
 Ah, me! must then my deepest need ever remain unsatisfied?  
 Be still, my soul, a Voice to heaven is lifted:—

"I thank Thee, Father,  
 Lord of heaven and earth,  
 That Thou hast hid these things  
 From the wise and prudent,  
 And hast revealed them unto babes."

The Guiding Star is found—Christ is the *Light of Life*.  
 Fear not to ascend the staircase to eternity  
 With such a pure, unfailing light.  
 E'en in the darkest cloud that overtakes the soul's ascent  
 Is seen more perfectly the vision "Jesus only."  
 And on the mountain-top with Christ  
 All darkness is transformed to light,  
 And heaven itself seems opened to the soul's full gaze,  
 For Christ has revealed—HIMSELF.

R. H.

## Voices of the Psalms.

NUMBER 49.

BY JOHN GRITTON, D.D.

### THE SONG OF RECONCILIATION. PSALM LXXXV.

**T**HE striking coincidences in thought and utterance between our Psalm and the 29th and 30th chapters of the Second Book of Chronicles, and its parallelism with the 80th Psalm, fix with sufficient definiteness the reign of Hezekiah as the date of writing.

It was Hezekiah who summoned the remnant of the ten tribes to Jerusalem, uniting them thus with the kingdom of Judah, and of this he speaks in our first verse: "Lord, Thou hast been favourable unto Thy land: Thou hast brought back the captivity of Jacob." Union of the tribes was mercy to the whole land. As the godly king saw the long-estranged tribes assembled at Zion, it seemed to him the pledge of entire deliverance for the whole. The invasion of the land by Sennacherib was even then commencing, but he would encourage himself in his God. Could not God give other instances of deliverance and blessing? One captivity was brought back. Could not the Lord prevent another? If Jacob's iniquity was forgiven, might not Judah also be forgiven and saved?

This accounts for the marked difference between the first three verses and the four which follow. They contain the recognition of a great deliverance and salvation, while sore danger stirred up to prayer for further and more complete deliverance. Since God loved "the gates of Zion more than all the dwellings of Jacob" (Psalm lxxxvii. 2), mercy to Jacob might well be the pledge of mercy to Jerusalem. Since glorious things were spoken of the City of God (verse 1), Hezekiah might well plead that the re-union of the two great divisions of the people, by God's mercy to the dwellings of Jacob, might be followed by revival, mercy, peace, and joy to the whole land.

The Psalmist, in verse 8, utters a note of warning: "God will speak peace unto His people, and to His saints: but let them not turn again to folly." We know too certainly that the warning was justified. After Hezekiah, came wicked Manasseh, and when his godly son Josiah had reigned, then followed Jehoahaz, Jehoiakim, and Zedekiah, and then the deluge of the Chaldean invasion, the destruction of Temple and city, and the captivity in Babylon.

Verse 9 sets forth a condition of blessing, which the Lord's people seem easily to forget: "His salvation is nigh them *who fear Him.*" God brought His salvation nigh, and it would have been theirs had they feared Him, but they went on frowardly in the way of their own heart; they turned to folly again and again; thus the glory could not dwell in the land, and at length, as we learn from Ezekiel, the glory departed from the cherubim to the threshold of the house, and then further off, till Jerusalem was left of her God, and devoted to ruin.

Our circumstances are not those of Israel in the days of Hezekiah or the prophet Ezekiel; but principles of divine dealing remain unchanged. The Church of God, now also, has experience of iniquity forgiven, of the favour of God, of captivity turned, of sin covered, of revival, peace, joy, and salvation; but also, alas! the Church too often, by not walking in the fear of God, returns to folly, so that the glory departs, and the enjoyment of salvation is dimmed, and even lost.

When it is so, we need return unto the Lord with weeping and lamentation, confessing our iniquity, transgression, and sin. Let us thus, in humbleness of heart, and in simple dependence on our great Head and Saviour, turn from every evil way of pride, self-conceit, or indifference, that once again we may plead, "Wilt Thou not revive us again, that Thy people may rejoice in Thee?"

Let us now turn to the remaining verses of our psalm. They are full of very suggestive matter. We might fear, from the evidences of our most sad condition, that the way of life would be closed, and ourselves left to perish in the folly to which we have returned. We might conclude that in no way whatever could there be peace between us and God, so that our case might seem hopeless, and our rejection certain. Let us, however, listen: "Mercy and truth are met together; righteousness and peace have kissed. Truth shall spring out of the earth, and righteousness shall look down from heaven." It is sometimes asked why, in certain Liturgies, this 85th Psalm is allotted to the day called Christmas Day, and thus associated with the Incarnation. We think that a true sense of the Psalm determined the selection.

God brings salvation nigh. Glory dwells in the earth. How is this? Truth springs out of the earth; not the truth of imperfect saints, or erring churches, or foolish nations. Who can bring a clean thing out of an unclean? And yet down here on earth is truth. Is it not He who said, "I am the Truth"? He came to make it possible for the God of glory to dwell with men. He came so graciously to work, and with such power, that salvation should be near to men. He came, the Righteous One, and with Him righteousness came from heaven. In Him are reconciled attributes of Jehovah, which, but for Him, would seem to be, and probably would be irreconcilable. Truth and righteousness would stand in opposition to mercy and peace. But in and by Christ Jesus—Jehovah-Tzidkenu—reconciliation takes place. Truth and righteousness become consistent with mercy and peace. They meet, and they embrace. The Incarnation was a marvellous step in the great work of Jesus Christ for the salvation of men. It opened the way to His perfect life, and to His atoning death. It was the way from heaven to earth, and it made possible the ascension of the Righteous One from earth to heaven. Truth pleads from the cross. Righteousness looks down from the throne, satisfied and well-pleased. The righteousness, which might well war against every sinner, and the peace, which could not be without righteousness, now kiss, and are at one on behalf of the guilty, but justified sinner.

Now the Lord gives that which is good, and eventually the earth



yields her increase of sacred ones, of peace and righteousness. Thus it comes to pass that we sinners, having in our Lord Jesus an all-perfect and a sufficing righteousness, can, in and with Him, stand before Jehovah; and become also pilgrims, following Him in the footsteps of His exemplary life on our way to follow Him to the heaven whither he is gone.

Thus have we endeavoured to trace the sense of our Psalm of Reconciliation as it stands in history, and as it reveals the great mystery of atonement. Let us note, moreover, that it is none the less prophetic of a time when the grand work of Jesus in the flesh shall have its full fruition; when heaven and earth, Israel and Judah, Jacob and David, shall be perfectly reconciled, and eternally one. Glorious in the past—nationally and spiritually—it will exceed in glory when it culminates in the kingdom. Amen.



## The Well, the Water, the Rehearsal; or, "The Places of Drawing of Water."

AN ADDRESS GIVEN IN THE ATHENÆUM HALL, BRIGHTON.

BY MR. EDWARD HURDITCH.

THEY that are delivered from the noise of archers in the places of drawing of water, there shall they rehearse the righteous acts of the Lord, even the righteous acts toward the inhabitants of his villages in Israel, then shall the people of the Lord go down to the gates" (Judges v. 11).

The results of the conquest achieved by Barak are insignificant, compared with those which come to us through the deliverance wrought by the Lord Jesus Christ.

With regard to God's favoured people Israel, at this period of their history, it will be sufficient to say that sin was in the camp, and they had been delivered over by the Lord into the hands of Jabin, king of Canaan (chapter iv. 2). Sisera was the captain of the army, and greatly opposed the progress of Israel. In fact, they had been for twenty years molested and hunted by their foes (permitted by God because of sin). The lesson we learn is that as in olden times, so now, if sin is not judged and put away, the Lord will punish; the Church must suffer if sin be allowed in the camp. In our social life we find the same law at work. Many of God's children are in sorrow to-day on account of some besetting sin, and the Lord is jealous of our hearts, and will not tolerate sin in any of us. May we judge ourselves, that we be not judged. If there be anything in us that hinders blessing, let us deal with it, and put it away.

"Israel turned to the Lord, then the Lord heard their cry, and turned unto them in mercy." Thus came deliverance. He communed with them, and they with Him. In Eastern countries

wells were generally dug outside the city or village, by the gates or entrances, so that the inhabitants had to go continually to the wells at the gates for their supply of water, and it was just there that the archers molested them. For twenty years they had been in dread as they approached the wells with their pitchers, fearing the arrows of the archers; many doubtless were the arrows shot at them, and many were the slain at the gates.

Now Deborah was a prophetess, a woman the Lord raised up to be "a mother in Israel," one who was led of the Lord to give deliverance to those poor captives, and we read in the text, "They that are delivered from the noise of the archers in the places of drawing water, these shall rehearse the righteous acts of the Lord;" and they that went out to draw water after the victory of Deborah and Barak, were no longer disturbed. The day of salvation had come, and they could now go to the wells and fear no foe. There they could converse one with the other without alarm, and without the noise of the archers, for they were delivered. What a day of rejoicing! What a day of glad rest at the well! For twenty long years, hunted like the hart upon the mountains, now they experienced deliverance from all their foes. Sisera was slain of the Lord (chapter iv. 21), "Jael smote the nail into his temples, and fastened it into the ground. So he died." Now we have some very important spiritual lessons in all this.

I. *There was given to them a clear access to the well.*

God gave them the well, but the archers had blocked the road. Just as the well was theirs, so this Bible is ours.

Let us go back to the days of Peter Waldo, John Wycliffe, Martin Luther, William Hunter, Bishop Ridley, and John Knox. These heroes for the faith, like Deborah and Barak, fought for the truth, and thank God, won for us a glorious victory. They snapped the fetters which bound England to Popish superstition. These, whom God raised up, and used to give unto us a clear access to the well of truth. Yes, the Reformation did much for us. We should not have enjoyed our present liberty of worship, had it not been for the battle won for us in the days of the Reformation. We have to thank God that in the very teeth of Popish darkness, superstition and idolatry, He preserved for us His own precious Word, and raised up the Deborahs and Baraks who would stand for the truth, and in the name of the Lord fight and win for us the battle, and so we have the Bible still preserved to us.

But we have not only a clear, but a *free access*. Every villager could go unmolested. And thank God not only for a clear, but a *free access to the Book*. We have a blessed freedom to-day of this free grace; no one dare make us afraid. We live in a free country, and are free to worship the Lord where and how our consciences may dictate. We are not bound by Popish fetters, but have free access to the throne of grace. Like the people at the well, let us *claim it, cling to it, and love it*. But note this freedom had to be won by conflict. Sisera must die.

Look through the dark pages of history, to the ancient Paradise of Eden. Man was thrust out, there was the flaming sword at the

gate. Jesus Christ has brought us into a better Paradise than that, but it was won through conflict and death. You remember also that Israel, all through their journey, fought for the ground their feet trod upon. The Amalekites were ever opposed to their progress through the land. They had to fight, in order to possess.

“Every place the sole of your foot shall tread upon, shall be your coast,” was the promise to Joshua. You must put your foot down, and claim it, own it; this only shall be yours.

The archers may, and will, try to destroy and to hinder you, but faith wins the victory.

Jesus Christ fought for the land, and for His people. He saith, “They are Mine, and all Mine are thine.” When in the Garden of Gethsemane, He cried, “Father, if it be possible, let this cup pass from Me; nevertheless, not My will but Thine be done.” He could say, even in a higher sense than the apostle after Him, “I have fought a good fight, I have finished my course; henceforth there is laid up for me a crown of glory.” The victory gained was at the cross. The peace and the privileges we now enjoy were won for us through His conflict and death. To-day we are, by faith, free-born to the throne. A political freedom does not emancipate us from sin; it may give to us a freedom of speech, of worship, and a free Bible; it dares the Pope to molest; but it is by Divinely-given faith you are free-born to the throne. “Ye must be born again.”

## II. *There was abundant supply of water at the well.*

Water was the very thing they needed. People may say what they like about this world, but it is a weary desert; it is a wilderness. David said, in Psalm lxxiii. 1, “My flesh longeth for Thee in a dry and thirsty land, where no water is.” At the time when Deborah sang the song, the merry women, with their pitchers on their heads, went to the well to draw water. The great need had been supplied. The Lord had given them water, and no power on earth kept them from it. They had water now in abundance. See them leaving their homes in the villages, and going down the slopes to the wells, singing as they went for very joy.

When we have found the Living Water, we, too, must sing, for there is nothing to satisfy the cravings of a thirsty soul in this world but Jesus.

He whom we must have is CHRIST; what we must possess is the gift of the HOLY GHOST. Then there will be rivers of water springing up unto everlasting life. This world can never satisfy the man of faith. “They that are delivered from the noise of the archers in the places of drawing of water, shall drink and be satisfied.”

*Whenever* water was found, there was a glad thanksgiving, there were songs of joy, and they were not afraid of singing. Have we all found this Living Spring, and can sing “unto Him who hath washed us from our sins?”

Now we have got our well, the Word of God, and we have free access to it. Yes, the Lord has given us the Book, but, remember, they had to go to the well for the supply; there were no artificial means of getting the water—they were to go and obtain it at the fountain head. So let us come to the well; let us draw from it.

We can, and shall, find living water. The Holy Ghost is indwelling every believer, for which God be praised. How many a tried and tempted saint has found a stream of pure water refreshing his soul after the toil and heat of the day, when alone with God. How the poor woman at the well, in John iv., drank, when Jesus gave her that living water; how it seemed to fill her inmost soul, so that she could not stay at nature's well any longer, but left her pitcher and went into the city, and said, "Come and see a man that told me all that ever I did; is not this the Christ?"

If your religion has only form, you have no water of life in it. We may have our place of worship, but we need a Person—the Christ—to love and worship. It matters but little as to the place. "They that worship Him must worship Him in spirit and in truth."

The archers sought to hinder them in their day, and they try to hinder us in ours. Mr. *Doubt* comes and fires his darts with a "Do you really believe this Book to be inspired?" Sometimes *Care* comes in like a flood, and then come *the worries of life*, and the assaults of the devil.

Let us remember that after Deborah and Barak rose up, with a strong determination in the Name of the Lord, to go against the archers, Sisera was defeated. Let us go in the Name of the Lord against the Ethiopians, and he will grant us victory over the archers of to-day. Take the nail and the hammer of God's truth, and fasten it into the very brow of the adversaries, with a "Thus saith the Lord," remembering that Jesus has done it for us on that cross, and cried, "It is finished."

### III. *We notice a grand rehearsal at the well.*

"They shall rehearse the righteous acts of the Lord." What a change had come over them! For twenty years they had been driven from the well, but now they may come and rehearse the matter of deliverance. A marvellous change, this! What a blessed lesson we have here. The Gospel is a glorious matter for rehearsal, is it not? What a wonderful fact, a blessed truth, "that Christ came into the world to save sinners!" Tell it out! Christ hath given us the victory over the flesh, world, and the devil. Tell it out! "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish." Tell it out! Rehearse it! "A Saviour slain." Rehearse it in the home to your children, in the workshops, in the street, to the heathen—tell it all the wide world over. Tell them of His death, of His burial, of His resurrection, and of His coming again. Yes! let us rehearse such glorious news at the well, and over land and sea.

### IV. *We notice, further, there was a meeting-place at the well.*

"The people of the Lord shall go down to the gate." A Western captain, as he lay on the battle-field, was suffering greatly from a fatal gunshot wound. He said, "The stars shone out clearly, and I began to think of that great God who had given His Son to die a death of agony for me, and I felt I was going home to meet Him whom my soul loveth, and I felt I ought to praise God, wounded as I was, on the battle-field. I could not help singing that beautiful hymn—

'Now I can read my title clear,  
 To mansions in the sky,  
 I bid farewell to every fear,  
 And wipe my weeping eyes.  
 There shall I bathe my weary soul,  
 In seas of heavenly rest,  
 And not a wave of trouble roll  
 Across my peaceful breast.'

He sang it as loudly as possible. There was a Christian brother in the bush near him. He could not see him, but he heard the singing, and he took up the strain, and beyond him another and another caught it up, and all over that gory battle-field that night, the song was resounding. They made the field of battle ring with the hymn of praise to God. In the morning many of them had gone to be for ever with the Lord." Yes, at the cross there is a meeting place.

"There is a spot where spirits blend,  
 And friend holds fellowship with friend;  
 Though sundered far by faith, they meet  
 Around the common mercy seat."

It was the place of *rest*.

Pitchers down, labour ceased, so let us rest in the Lord.

It was the place of *descent*.

The text says they had to go down to the gate. The villages lay high on the hills, and the wells were at the gates of the villages, so they went down.

A beautiful figure! If you need refreshment by the way, go down to the Cross. If you need strengthening, go down to the well. If you seek power, go down to the well. There had been war at the gate because of sin (v. 8). "They chose new gods; there was war in the gates," but now peace. Christ fought our battle at the gate, and we are at rest. The dying agony of the Son of God ends all strife at the gate, and the hour is coming when the note of victory shall be proclaimed throughout the world, and the swords of the mighty must soon be given up to the Lord of lords.  
*Amen.*

## "Money."

AS CONSIDERED IN THE TWELFTH OF ROMANS.

THE fact that money is so often referred to in Scripture is a proof of the old statement that "Money answereth all things." The man who keeps a proper record of all his cash outlays will find that he hardly requires any other journal to keep a record of the incidents and changes of his life. That one that has no cash entry to represent it, is either very unimportant or very exceptional.

We may classify the references to money in the passage before us in two principal divisions—one referring to the making of money, and four to the spending of it. The passages are:—

1. Verse 11.—“Not slothful in business.”
2. Verse 17.—“Provide things honest in the sight of all men.”
3. Verse 13.—“Distributing to the necessity of saints.”
4. Verse 8.—“He that giveth, let him do it with liberality.”
5. Verse 13.—“Given to hospitality.”

#### I. AS TO THE MAKING OF MONEY,

the inspired Word commands us to be diligent, and in many other places rewards are promised to those who are so. “The hand of the diligent maketh rich.” “He shall stand before kings.”

Examples are recorded for our imitation. Jacob prospered in the house of Laban; Joseph prospered in the house of Potiphar; Jeroboam prospered in the service of Solomon; all through industry and conscientious application to duty. But money was the smallest part of the reward. The industrious man eats his bread with an appetite unknown to the luxurious; to him sleep is sound, and sweet, and refreshing; he alone knows the full pleasure of a holiday, for it is

“When oppressed by close employment,  
A blink o’ rest’s a sweet enjoyment.”

It has been many a man’s ruin that he was able to get money without working for it. Let us, therefore, thank God that He placed us where work was a necessity, and let us “whatsoever we do, work at it heartily, as unto the Lord, and not unto men.” The other part of our subject will help us to remember that we are not to make money for its own sake.

But in between our remarks on the making, and those on the spending of money, we would intrude one little word on a subject that has to do with both—that is, *thrift*. There are in Scripture many injunctions on this important matter, but we would mention only one, that seems to us to be sweeter than all the rest, perhaps because Jesus said it: “Gather up the fragments that remain, that nothing be lost.” That is the true principle. Taking the three parts of our second division in the light of that, we may be certain that the money we part with to “provide things honest,” or to help the poor, or to carry out the spirit of Christian hospitality, is not lost. And we feel certain that the man who is industrious, and who is thrifty, though he part with all his money, as he makes it, to send it into these channels, shall never come to want. God’s Word, God’s unfailing promise, assures the Christian of that. But let him see that his industry is not worldliness, nor his thrift miserliness; neither of these inherit the promises we refer to.

#### II. IN THE SPENDING OF OUR MONEY,

the first great duty must always be to “provide things honest.” It is much to be lamented that professing Christians are to be found who attend to liberality and hospitality, while neglecting this much more essential duty. This *must* be seen to, whatever sacrifices it may cost us; then, when all lawful claims are met—when our liabilities are provided for, and our wives’ and children’s needs are supplied—then let us be as liberal and as hospitable as

we can. It is shameful that a man's wife or children should suffer, as has been too often seen, that his reputation for these less necessary graces be sustained. All lawful claims must be met. "Owe no man anything," is a command; and the easiest way to keep it is to stick fast to the old rule, never to incur any responsibility or any debt, simply on the hope of being able to pay. Let us make the money before we spend it, and pay for our dress before we wear it. And never stand as security for any man, until you place beside the sum you have guaranteed, in case of loss.

III. When you are certain you have more money than is sufficient for your lawful debts and claims,

**BE AS LIBERAL AND CHARITABLE AS YOU CAN.**

The world has crying needs, the poor are ever with us, and a little, wisely distributed, may create much happiness. Notice here that the saints have the first claim upon us, and it is what is given to them, if given with the true motive, that Jesus accepts as if given to Himself. And if to do this we have to deny ourselves of things we can reasonably feel a right to, it will be all the more to our eternal gain, for "with such sacrifices God is well pleased." The Christian religion, however, has no such narrow limits as these. As if to carry it at once to the furthest bound, the apostle, in our lesson, tells us that even if the poor be an enemy, our liberality must be, in the Spirit of Christ, extended to Him too.

"Let us do good to all men, especially to those that are of the household of faith."

Let us never lose an opportunity. "Be not forgetful to entertain strangers," is another exhortation. One of the rewards is hinted, "for thereby some have entertained angels unawares." Hospitable souls are sometimes disappointed; sometimes they "catch a tartar," but be not discouraged; *sometimes* there will be God's angels, and so a *rich reward*.

**IV. PRACTICAL HINTS.**

In closing, let us be careful to take a reasonable view of all the points we have spoken of. In all of them we might go wrong. Let us particularly be careful to hold the various duties in right proportion, and not exalt one to the neglect of another. Diligence in business may be overdone, and so may the *saving* spirit. And so, too, giving to the poor, and entertaining of strangers, may both be done foolishly. Doing thus may be not only giving encouragement to indolence, and a gossiping and profitless gathering of companies, but also depriving the really deserving, and those who in the name, and for the sake of Jesus, have strong claims upon us. The Spirit of God will instruct and strengthen us, if we invite and allow Him; first, to be faithful servants, and then what to do with every penny of our wages. But as the great ruling law or principle—and it applies more aptly to this than to anything else in our lives—let us remember the words of Jesus, how He said, "It is more blessed to give than to receive," and "Whatever things ye would that men should do unto you, do ye even so to them, for this is the law and the prophets." W. D. Fisher.

# Keep me near Thee.

"He will keep the feet of His saints."

Harmonized by H. A. ASHTON.

Words and Music by W. T. MAIN.

1. Keep me near Thee, O my Sa - viour; There would I a -  
 2. Keep me near Thee, O my Sa - viour, Gar - ri - son'd in  
 3. Keep my feet, nor let them ev - er Stum - ble, slip, or  
 4. Keep my hands, their grasp might tight - en On some earth - ly,  
 5. Keep my heart; I can - not keep it In temp - ta - tion's

- bide; May I re - a - lize Thy fa - vour, Thou my  
 power; This is all my place of safe - ty, Ev - 'ry  
 stray; All my powers of sight and hear - ing, Keep them  
 thing; Keep my tongue, of Christ my Sa - viour Let me  
 hour; In my thoughts, my will, my pur - pose, Man - i -

## CHORUS.

con - stant Guide.  
 day and hour.  
 day by day.  
 speak and sing.  
 - fest Thy power. } Keep me near Thee, al - ways near  
 Keep me near Thee, al - ways



Thee; Nev - er let me stray..... From Thy side:  
near Thee; stray, Nev-er let me stray from Thy side:

*rall.* . . . . .  
O Sa - viour, keep me Near Thee all the way.....

## Cartridges for Holy Warfare.

BY WILLIAM LUFF.

### A WATERED GARDEN.

**T**HOU shalt be like a watered garden, and like a spring of water whose waters fail not" (Isaiah lviii. 11). A Johannesburg correspondent, writing of a gentleman's estate, said: "This gentleman bought some hundred acres, of which sixty are under cultivation. It is now the depth of winter, but I found growing acacias, wattle trees, and grape vines, cabbages, peas, cauliflowers, green barley for horses and cattle; almond trees were in blossom; oranges and lemons were ripening. As there is perennial sunshine, growth never ceases. He made in one year £600 by his strawberries, and £700 by his three crops of potatoes. His flower-beds, especially his show of chrysanthemums, are a marvel. The whole secret of this luxuriance is a little, nearly-invisible rill of water that issues from the hill-side, and is being unceasingly turned upon the soil." The fruitful Christian has his rill of prayer, of Bible-reading, and personal communion with Christ; above all, he has the Holy Spirit's "rivers of water in a dry place" (Isaiah xxxii. 2).

"QUITE A SARMINT."

"Fair as the moon" (Song of Solomon vi. 10). One evening,

entering a cottage where an old lady was sitting at the little window, she said, pointing to the full rising moon, "I thought, sir, its quite a sarmint; when one light goes, another is ris up." She was right. Christ, the Sun, has gone to another sphere; but He has left His Church, like the moon, to reflect His light. God has always had His true Apostolic succession—a Joshua to follow Moses, an Elisha to follow Elijah, a Paul to follow Stephen. In nature it is the same; the primrose succeeds the snowdrop; the hawthorn succeeds the blackthorn; then come the wild roses, the blackberry, the clematis, the autumn tints, the berries of winter. Truly, when one blessing fails "another is ris up."

#### TRUE BEAUTY.

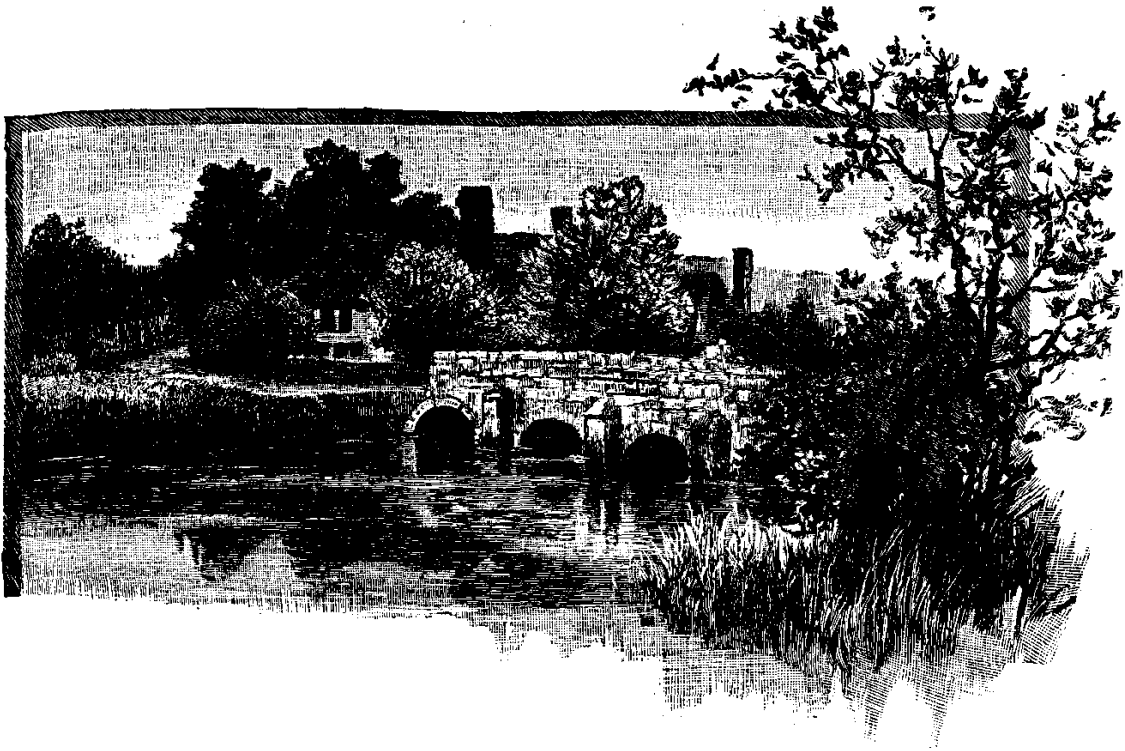
"*Not I, but Christ liveth in me*" (Galatians ii. 20). "You are a pretty little dear," said a friend to a child, "God has given you a pretty face." She innocently replied, "Has He? I didn't know. I've a pretty mother." She attributed her beauty to another, and wished to direct attention to that other. What an example for Christians! "Let the beauty of the Lord our God be upon us" (Psalm xc. 17). "And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head. Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and broidered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom. And thy renown went forth among the heathen for thy beauty; for it was perfect through my comeliness, which I had put upon thee, saith the Lord God" (Ezekiel xvi. 14).

#### GOD'S WORD A HAMMER.

"*Is not My Word . . . saith the Lord, like a hammer that breaketh the rock in pieces?*" (Jeremiah xxiii. 29). Coming up to a stone-breaker beside his heap of stones, we found he had his pocket-knife in his hand. "Trying to break stones with your penknife?" we asked. No; he had broken his nail. We have known preachers try to break stoney hearts with the sharpness of their own wit. Some even used the knife of their criticism upon the hammer of God's Word. Let us reserve our knife for trimming personal defects, and use God's hammer for God's work.

#### NOT CHURCH, BUT CHRIST.

The God appointed services of the Temple "*could not make him that did the service perfect*" (Hebrews ix. 9). "*For it is not possible that the blood of bulls and of goats should take away sins*" (Heb. x. 4). "I have not missed my church for five years," said an old countryman. We told him the Church was only the lantern; Christ was the Light; the Church was only the bottle; Christ the medicine; the Church was only the plate; Christ was the meat. Had he Christ? He was silent. God does not direct us to the Church, but to Himself. Turn unto Me. Look unto Me. Come unto Me.



## “Not Yet.”

“The time of figs was *not yet*.”

*Not yet, not yet;*  
The grain of seed must lie,  
Unheeded and alone,  
Beneath the earth and stone,  
And in the silent darkness droop and die.

*Not yet, not yet;*  
The buried, bursting root,  
Must fight in tangled bands,  
To break the fibrous strands,  
That hold within its shell the coming fruit.

*Not yet, not yet;*  
The life below the clay,  
Was born in strife and toil,  
And upward through the soil,  
Has now into the light to grope its way.

*Not yet, not yet;*  
'Tis but a tender tree,  
The keen north wind must blow,  
The biting frost and snow,  
Before the bud and blossom we may see.

*Not yet, not yet;*  
But summer days are nigh,  
And soon in beauty bold,  
The petals will unfold,  
And yield a golden harvest by-and-by.

*Not yet, not yet;*  
The heart must fight alone,  
In silence and in strife,  
Amid earth's changes rife,  
And for a higher life yield up its own.

*Not yet, not yet;*  
The world is cold and grey,  
And though the soul in me,  
Is sighing to be free,  
It still must slowly plod its upward way.

*Not yet, not yet;*  
The future is unknown,  
The path is closed to-day,  
But when I pass that way,  
An angel's hand will roll away the stone.

*Not yet, not yet;*  
But labour is not vain,  
The struggle is not lost,  
I will not count the cost,  
E'en though it bring me bitterness and pain.

*Not yet, not yet;*  
But I shall know some day,  
The meaning of earth's tears,  
Its sorrows, hopes, and fears,  
When all the former things have passed away.

*Florence M. Taylor.*

## Glorying in Knowing.

"Let him that glorieth, glory in this, that he understandeth and knoweth Me, that I am the Lord, which exercise loving-kindness, judgment, and righteousness in the earth" (Jer. ix. 24)

**I**F we, as the Lord's people, brought ourselves into line with this command to glory in the Lord, what a change would be wrought in many a heart and life! We are so prone to feel, when the word spoken has been "in due season," that *we* have spoken it; or when the work has been fruitful, that *our* hands have wrought it, forgetful that only as His Spirit gave the word or the power were we equipped for the service. We have nought whereof to glory; with Paul we must come back to the fountain and source of our sufficiency, and cry, "*By the grace of God, I am what I am.*" He could withdraw us from labouring in the vineyard, and still carry on the work, but in His infinite, wondrous grace we are called to be "workers together with Him." But, perhaps, He has never put much of active service in your path, but has called you to rank amongst those who "also serve who only stand and wait." Oh, blessed service! To be "silent to the Lord," watching, like the prophet of old, to see what He shall say *in* you (Hab. ii. 1, margin). What has He taught you of Himself in the stillness? For, after all, this is His purpose in causing you to wait before Him, that you may understand and know Him! Only as we know our God shall we be prepared to meet all that future days may have in store for us. Only thus shall we find rest in the midst of all His dealings with us. Not alone must we understand that He exercises loving-kindness, judgment, and righteousness *in the earth*, but in our individual lives also. Do you find it difficult to realise this when the pathway is rough, and the clouds hang heavily, when you are pressed on every side, and a hedge is set round about you, as it was about Job? Shall we fail to *believe* that He is exercising loving-kindness in our lives, simply because we cannot *see* the "wherefore" of His dealings? "All the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies." Upon this assurance we must take our stand, and though it seem all darkness to our finite sight, rest in the knowledge that it is all light with Him. So that you may say—

"I know not the way I am going,  
But well do I know my Guide."

Oh, this "knowing" God! It means much walking alone; sometimes separation from all we hold most dear, but when He withdraws us from earthly sources He gives us draughts from the fountain-head—"times of refreshing from the presence of the Lord."

How often have we envied those two favoured disciples on their way to Emmaus, when Jesus Himself drew near, and went with them, but

"*He cometh still, where any seek  
To know, and do His will;  
Where any earth-born child, mid shadows dim,  
Yearneth for closer intercourse with Him.*"

And who would choose the closest earthly companionship rather than fellowship with Him?

Do we know Him, by close contact and intercourse with Him? Has He unveiled Himself, and by His grace taught us to know and understand Him? Oh, seek yet more fully to learn the secret of the Lord; be willing to count all things but loss for the excellency of such knowledge as this. You *shall* know, if you follow on to know the Lord (Hosea vi. 3).

His ocean depths we can never fathom, His riches we can never exhaust, and as the vision of God is made clearer, we shall put away all glorying in self, and enter fully into the blessedness of glorying in this alone—that we know and understand *Him*.

A. E. H.



## Our Enrichment through Christ's Poverty.

"For your sake He became poor" (II. Corinthians viii. 9).

**T**HE Lord Jesus Christ was eternally "*rich*," glorious and exalted; but "though HE WAS RICH, yet for our sakes He became poor." As the rich saint cannot be true in his communion with his poor brethren unless of his substance he ministers to their necessities, so (the same rule holding with the head as between the members) it is impossible that our Divine Lord could have had fellowship with us, unless He had imparted to us of His own abounding wealth, and had become poor to make us rich. Had He remained upon His throne of glory, and had we continued in the ruins of the Fall without receiving His salvation, communion would have been impossible on both sides. Our position by the Fall, apart from the covenant of grace, made it impossible for fallen man to communicate with God, as it is for Belial to be in concord with Christ. In order, therefore, that communion might be compassed, it was necessary that the rich Kinsman should bestow His estate upon His poor relatives, that the righteous Saviour should give to His sinning brethren of His own perfection, and that we, the poor and guilty, should receive of His fulness, grace upon grace; that thus in giving and receiving, the one might *descend* from the heights, and the other *ascend* from the depths, and so be able to embrace each other in true and eternal fellowship. Poverty must be enriched by Him, in whom are infinite treasures, before it can venture to commune; and guilt must lose itself in imputed and imparted righteousness ere the soul can walk in purity. Jesus must clothe His people in His own garments, or He cannot admit them into His palace of glory; and He must wash them with His own blood, or else they must be too defiled for the embrace of fellowship with Himself. O believer, herein is love. For *your* sake the Lord Jesus "*became poor*," that He might lift you up into communion and glory with Himself for ever. Amen. Hallelujah!

C. H. Spurgeon.

## God's Habitation.

BY THOMAS NEWBERRY,  
EDITOR OF "THE ENGLISHMAN'S BIBLE."

"In whom YE also are builded together for a habitation of God through the Spirit."—*Ephesians* ii. 22.



THE Apostle Paul, writing to believers at Ephesus, reminds them that once they were "aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world" (verse 12). But now he adds, "ye are no longer strangers and foreigners, but fellow-citizens with the saints, and of the household of God" (verse 19).

WE ARE COME to the heavenly Jerusalem, that city which Abraham looked for, whose Builder and Maker is God, and we shall sit down with Abraham, Isaac, and Jacob, in the heavenly kingdom; for our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ. And as returned prodigals we are come to the Father's house, where Jesus Christ is the first-born among many brethren.

"And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone" (verse 20). But in this building on the foundation there appears to be a reference to the Holy City, the new Jerusalem of Rev. xxi. 10, the symbol of the Bride, the Lamb's wife, for in the surrounding wall the names of the twelve apostles of the Lamb are in the foundations.

"In whom (Christ) all the building fitly framed together groweth unto a holy temple in the Lord" (verse 21). Of this Solomon's Temple was the beautiful pre-figuring type, of which the stones, previously prepared, were built up without noise in the peaceful reign of Solomon. These living stones are being now added to, for it is a growing building. The evangelist, pastor, and teacher are now doing their work in quarrying, squaring, and preparing them for their appointed place under the superintendence of the wise Master-Builder.

In Rev. iii. 12, the Lord Jesus says, "Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out," for the whole or every building comprehends the saints of the former dispensation, the present Church, and those who will come out of the great tribulation, represented in the book of Revelation, the four and twenty elders, the four living ones, and the innumerable multitude, even all who will share in the first resurrection. He adds, "I will write upon him the name of My God," thus manifesting him as belonging to the heavenly family. "And the name of the city of My God which is New Jerusalem, which cometh down out

of heaven from My God," as a member of the body of Christ, the Church which at the marriage supper of the Lamb will become the Bride, the Lamb's wife.

But whilst waiting for that resurrection glory there is a present blessing to the believer. "In whom (Christ Jesus) YE also are builded together for a habitation of God through the Spirit," or as Peter puts it, "ye also as living stones are built up a spiritual house, a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ" (1. Peter ii. 5). Fulfilling the design of Jehovah to Israel, when He said "Let them make Me a sanctuary that I may dwell among them," so believers now, as the Israel of God, are builded together like the boards of the Tabernacle, board to board added, each fixed in the sockets of silver typical of the redemption price once paid, and for ever accepted, to form a sanctuary for the manifestation of the Divine presence. "As God hath said, I will dwell in them, and walk in them; and I will be their God, and THEY shall be My people. Wherefore come out from among them, and be ye separate, saith Jehovah, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and YE shall be My sons and daughters, saith Jehovah Almighty" (II. Cor. vi. 16-18).

At this present time it is God's purpose that believers in Jesus Christ should be compacted together as God's sanctuary, that He may come amongst them, manifest His presence, reveal His glory in the person of His Son, communicating it in the power of the Holy Ghost, the Comforter, who unites member with member, and all to the Head in the glory, and that through the Spirit they should offer up spiritual worship; for "God is a Spirit, and those that worship Him must worship Him in spirit and in truth" (John iv. 24).

There are three things to be apprehended, that we assemble in the PRESENCE of God, our Father, around the PERSON of the Lord Jesus Christ in obedience to Him, and dependent on the presence and POWER of the Holy Ghost who is come as the Spirit of wisdom and revelation to lead us into all truth.

There are five things to be noted and carefully distinguished in Ephesians xi. 19-22 :—

I. The heavenly Jerusalem, which is the metropolis of the heavenly inheritance.

II. The house and household of God, including all the family.

III. The New Jerusalem, which is the Bride, the Lamb's wife

IV. The Holy Temple, of which the Temple of Solomon is the type, comprehending all the redeemed in resurrection glory.

V. The Church of God on earth, the foreshadowing type of which was the tabernacle in the wilderness.

## Bible Readings.

### Christ as the Priest in Matthew.

ANTI-TYPE.	TYPE.
MATTHEW iii. 13-17. iii. 13, "Jesus cometh to be baptized." iii. 15, "It becometh us to fulfil all righteousness."  iii. 16, "The Spirit of God descending . . . and lighting upon Him."	EXODUS xxix. xxix. 4, "Aaron and his sons thou shalt . . . wash." xxix. 6, "The mitre upon his head." "That Aaron may bear the iniquity of the holy things" (Ex. xxviii. 38). xxix. 7, "Take the anointing oil and pour it upon his head." Anointing oil. { Myrrh — That which proceeded from the bark (John xv. 26). { Cinnamon — "Healing." { Cassida and calamus — "Fragrance." Types of the attributes of the Holy Spirit.

Matthew v. 23, 24 represents by the verb "*come*," Christ as the Priest waiting to receive the people's meat-offerings.

Matthew iv. 8, 9, and viii. 20 show Christ as the Priest, having no inheritance in the land (see Num. xviii. 20).

Matthew ix. 2, Christ as Priest absolving the sinner.

Matthew xix. 15, Christ as Priest in blessing.

Matthew xx. 28 and xxvi. 26, Christ in His priestly ministry.

Matthew xxvii. 51, Christ as Priest entering through the veil of the Temple with the Blood of Atonement.

R. H.

### Life! Life!

*"Behold, I am alive for evermore, Amen"* (Rev. i. 18).

- I. The *Source*.—"The Son hath life" (1. John v. 12).
- II. The *Manifestation*.—"Dwelt among us" (John i. 14).
- III. The *Communication*.—"I in them, and Thou in Me" (John xvii. 23).
- IV. The *Power*.—"Shall live by Me" (John vi. 57).
- V. The *Growth*.—"Children," "Young men," "Fathers" (1. John ii. 12, 13, 14).

*Harry Rose*



## Christ's Desires for us,

AS SEEN IN THE SONG OF SOLOMON.

1. *In our Separation to Him* (ii. 10-13).  
"Rise up My love and come away." A new life given to us, and our walk "not of the world."
2. *In our Abiding Communion and Fellowship with Him* (ii. 14).  
John xxi. 12. "Come and dine."
3. *In our Feeding on Him* (v. 1).  
"Eat, O friends, yea, drink abundantly, O beloved ones."  
Christ the Living Bread for us (John vi. 53-59).
4. *In our love to Him* (viii. 6).  
"Set Me as a seal upon thine heart, for love is strong as death."
5. *In our Serving Him* (viii. 6).  
"As a seal upon our arm." Typical of service.
6. *In our Ministry as His Servants* (i. 8).  
"Go and feed My kids" (John xxi. 15-17).
7. His last wish for us, as His royal and all fair Bride, His Father's gift to Him, *His desire towards us is, that we may be with Him for ever* (vii. 10).  
"I am my beloved's, and His desire is towards me"  
(John xvii. 2, 6, 9, 11, 12, 24).

*W. Holmes.*

## Notes for the Month.

AS we desire to encourage friends to help the circulation of this magazine, we will continue the liberal offer of supplying the International Bible, published at 10s. 6d., for 5s., with two dozen copies of *Footsteps of Truth*, which those who have not had copies would do well to avail themselves of. We are in constant receipt of pleasing testimonies concerning these Bibles.

"Mrs. G." writes:—

"I have safely received the beautiful Bible. . . . I am delighted with it."

J. M. writes:—

"I still read *FOOTSTEPS OF TRUTH* monthly with great pleasure and comfort, and wish for it a greatly increased circulation."

A "Y.M.C.A." secretary writes:—

"I have read with much pleasure the specimens of *FOOTSTEPS OF TRUTH* you sent me, and have decided to take it in, commencing next January."

Captain the Hon. R. Moreton remarks:—

"I have valued very much *FOOTSTEPS OF TRUTH* for many years—never afraid of finding erroneous doctrines in it; may it be honoured of God in bringing blessing to many souls."

"We will have the copies of *FOOTSTEPS OF TRUTH* circulated to the very best advantage. Such a Gospel magazine as this is for a penny, ought to go into thousands upon thousands of homes, even more than it does already."—  
E. A. TALBOT, East London Institute for Home and Foreign Missions, Harley House, Bow, E.

Marlborough House, Pall Mall, S.W., January 15th, 1898.

Miss Knollys is desired to say that the Princess of Wales has great pleasure in accepting copies of Mr. Russell Hurditch's works."

A. W. writes:—

"I enjoy *FOOTSTEPS OF TRUTH* very much for its clear teaching."

Mr. Thomas Neil remarks:—

"It will give me pleasure to distribute *FOOTSTEPS OF TRUTH*, and I am sure if any become subscribers they have a feast of fat things every month. It is a very choice monthly, and I have now been getting it for eight or ten years."

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#### KILBURN HALL.

It was a pleasure to entertain the children from Mount Hermon Orphanage again on Christmas Day, at Kilburn Hall, which they thoroughly enjoyed. This was followed by the annual meeting of the Mothers connected with Kilburn and Willesden Mothers' Meetings, in several cases accompanied by their husbands. About 300 sat down to a substantial meat tea, followed by sacred solos, and brief Gospel addresses, after which came a series of delightful lantern views, and more particularly

#### ANIMATED PICTURES,

which greatly pleased the audience, many of whom had never before seen these life-like representations, and the many expressions of wonder and delight were loud and prolonged.

#### A PLEASANT SURPRISE

awaited Mrs. Hurditch, who presides over the Kilburn Hall Mothers, in the gift of a set of hand-painted trays. The idea originated with the Mothers themselves, and was kept a profound secret until the moment of presentation. It was given as a genuine expression of gratitude for her interest in their welfare. They gathered in fine numbers for their regular meeting on the following Monday, when new members were added to the already large list.

#### THE SUNDAY SCHOOL TREATS

for both Kilburn and Willesden Halls have been held in these respective places, and were successful in every way. After being regaled with tea and other good things, they were entertained with descriptive lantern views, kindly exhibited by Mr. Temple, the Superintendent of Willesden Hall Sunday School. At this latter hall, by-the-way, the work amongst the young is most encouraging and hopeful, and on this occasion the hall was completely filled with the children and their parents.

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Amongst the *shadows* that the New Year brought upon us, was the falling asleep, after a very brief illness, of our old friend, Mary Ann Early, who had been associated with the work at Kilburn Hall for many years, and also a frequent contributor to the funds of the "Evangelistic Mission." In 1888 her service called her away from her native land to South America, until quite recently, when she returned, and was readily received back in her former situation with the family of Captain and Mrs. Thoms, at Willesden. She was a very earnest Christian, and a devoted servant, greatly esteemed by all who knew her both at home and abroad. We laid

her remains to rest in Willesden New Cemetery on January 4th, until the day dawn, and the shadows flee away.

\* \* \*

Another sorrow was that occasioned by the serious, but patiently-endured illness and operation undergone by Miss Holmes, who for some time previously had taken the principal part in charge of the Mothers' meeting at Willesden Hall, after many years happy service in the Sunday Schools both at Kilburn and Willesden. Alas, the skilful surgeon, Mr. Langton, had, as the result, to pronounce it a case of cancer. This, we are sure, will lead all who know her to bear our suffering sister up in sympathy and prayer for all needed patience and resignation to the Will of God.

\* \* \*

A meeting was held on Wednesday, January 19th, at 3 p.m., for the deepening of spiritual life. The meeting was characterized by a deep spirit of devotion, several friends leading in prayer, after which Pastor Fuller-Gooch very appropriately led the thoughts of those present to the Epistle to the Ephesians, which he said was the charter of the Christian's privileges; chapter i. 19, upon which his remarks were chiefly based, contained a portrait of a Christian, as he ought to be, Christ governing the life from the centre to the circumference; the Christian himself being, as Augustine said, "A God-bearer." "His power to us-ward" is needed to give—

1. Power for standing.
2. Power for sanctification.
3. Power for service.

The meeting, which was greatly enjoyed by all present, concluded with prayer by the speaker.

It is arranged to hold similar meetings every alternate Wednesday afternoon at 3.15, the next being February 2nd, to which Christian workers of all classes are earnestly invited.

\* \* \*

#### MAYES HALL.

The work goes steadily forward here, and the hall is as full as ever, but the need for a larger building is increasingly felt. It is a pity to have to record the fact that many children have to be turned away from the Sunday School owing to the lack of accommodation, whilst many adults refrain from attending the services owing to the intense heat arising from the crowded meetings. We are very anxious to go forward with the new building, plans of which have been submitted to the authorities for approval, but we would earnestly appeal to the Lord's people for the needed funds to erect this new and larger hall, in which, we have every confidence, many souls will be won for the Master.

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#### MALDEN HALL.

At the time of going to press Mr. J. H. Burrigge is engaged in a special Mission at this Hall. Thus far, the attendances on Sundays have been very large, and the week nights encouraging. The workers are full of prayer, faith, and expectancy, and good results are anticipated. Already souls have been awakened, and some have professed conversion, to the joy of the Lord's people.

Mr. Burrige has been assisted in this mission by Mr. Webster, an evangelist from Ireland.

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#### WILLESDEN HALL.

The re-opening services—after renovation of the building necessitated by the recent fire—in connection with this branch of the Evangelistic Mission, were held on Wednesday, January 12th. A number of friends sat down to tea, which was followed by the public meeting at 8, at which there was a good attendance. Pastor H. E. Stone gave an address to workers, from the words of Paul: “Ye are Christ’s,” pointing out in the course of his remarks that this would mean when practically experienced by Christian workers (1), a view of Calvary for successful work, and to obtain a proper knowledge of God’s estimate of sin; (2), a better appreciation of the love of God; and (3), a conquering life. What is needed to-day is a church, whose members (knowing they are not their own) experience the power of God in their souls enabling them to *live better, and to bear reproach for His sake*. Are we Christ’s? This involves dependence upon Him, and separation from the world, its companionships and propensities, and at last to be forever united to Him.

Mr. Sidney Collett then spoke from Psalm lxxvii., which has particular reference to the Jews. Its spirit, however, should possess every child of God who truly hopes to see the mighty Gospel fly abroad with converting power.

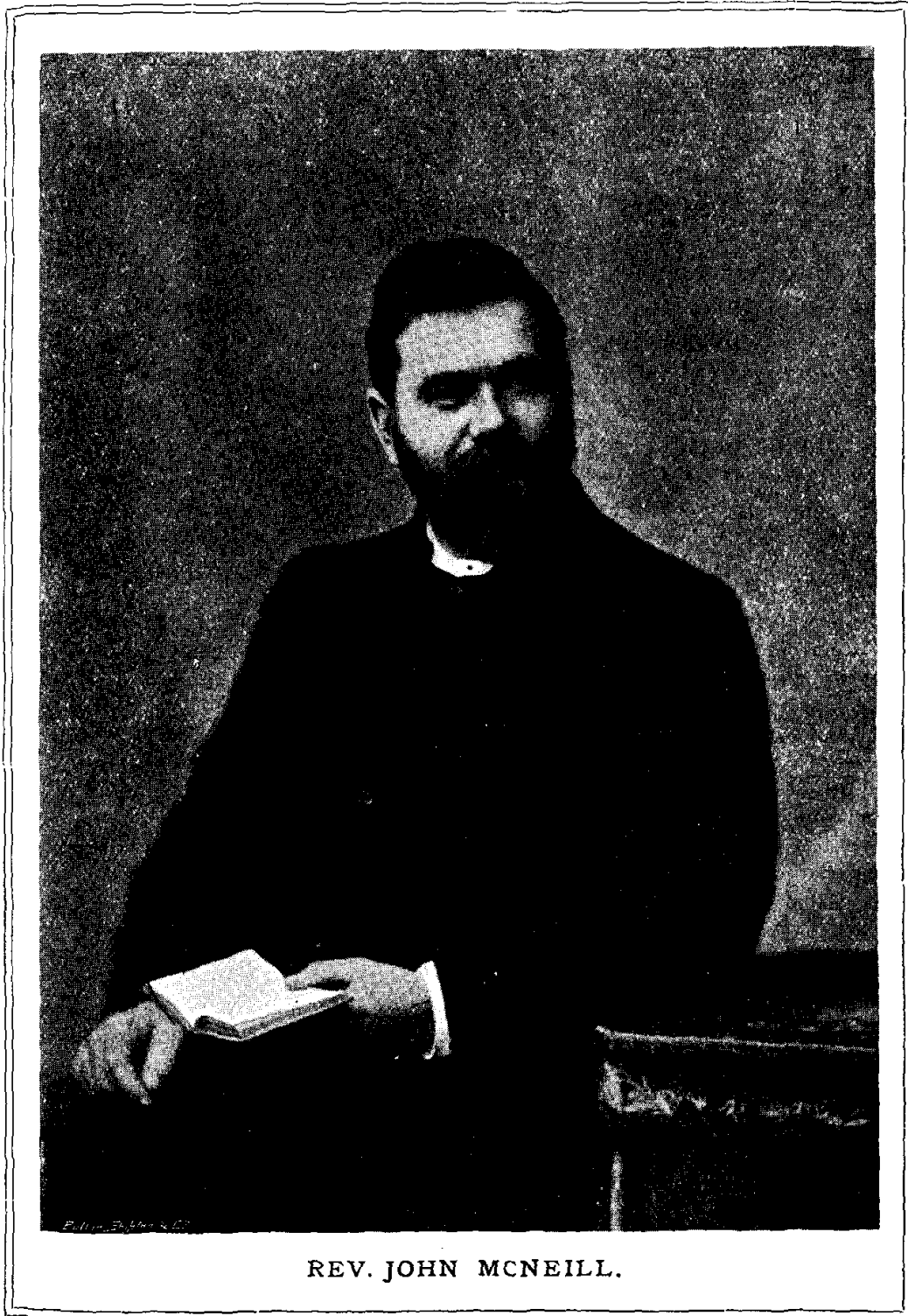
Mr. W. Graham Scroggie followed with an arousing address from the words “Go forward”—which appeared on a new scroll above the platform. The means by which we may go onward are individual and united communion with God, and earnest and constant labour. We have, as a stimulus to this end, our past achievements and future prospects. After a hymn, the interesting meeting closed with prayer. Mr. Graham Scroggie has preached there on succeeding Sundays with much encouragement, and in the conversion of souls. The services during February will be conducted on Sundays at 11 and 7 by Messrs. Philip Hurditch and F. H. Hutchins; and on Wednesdays at 8 by Mr. J. Springhall. These brethren would value the co-operation of local Christians in evangelising the neighbourhood, where thousands of new residents have recently come to reside on the newly-developed building estates. We cherish the hope and expectation of a gracious spiritual harvest being reaped amongst these at Willesden Hall.

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Special missions are being held by members of the staff of the Evangelistic Mission at Nottingham and Oxford, for which we ask an interest in the prayers of our readers.

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We do not here give particulars of the important mission being conducted in London by Mr. John McNeill, as full accounts will certainly be found in every weekly religious journal, which renders it superfluous for us to give briefer notes here. We need only add the mission has our heartiest sympathy, and an interest in the prayers of the friends in all the halls of the Evangelistic Mission.



REV. JOHN MCNEILL.

*From a photo by E. Pannell, Brighton.*

## John McNeill.

WE were not quite satisfied with the photo that appeared with the brief sketch of Mr. McNeill's life in our last number, but it was the best we then had by us. We, however, now give a much better and later one, taken from a photograph by Mr. E. Pannell, of Brighton, and one which Mr. McNeill specially approves of.

The following

**STRIKING**  
from the dis-  
quent preacher:—

“Christ wants MEN,  
got some of us!”

“God doesn't follow  
with wool on his feet,  
pieces.”

“It is not violent and  
which troubles us, but

“When man fell, he  
has been cracked ever

“Our weakness—  
power that means.”

“By a look sin came  
look life comes and

“It was Daniel's religion that brought him into the trouble, and into the lion's den, but it was his religion that brought him out of it.

“Country people, my friends, go to bed the same day as they rise.”

“So many are cheering on the hare who are running with the hounds.”

“You say you are an agnostic. Man! your mouth wasn't built to talk like that!”

“In shirking the cross, you are shirking the crown”

“If you do not receive Jesus Christ, He can do without you, but what will you do without HIM?”

“If we could get Christians right, we would turn London upside down; that is to say, right side up!”

“If you are trusting to the Church, or coming to church, you are laying your pipe a yard short of the fountain.”

“Assume the attitude of cheerfulness, and it will come before you know where you are.”

“God sometimes puts the whole force of the Bible into single texts. Here is one—John iii. 16—and if a man knows John iii. 16, he knows the drift of the whole book.”

“When the Gospel call comes to us in the sleep of sin, or the sleep of mere formality, God makes it well worth our while to awaken and arise. Awake! Why? Because ‘Christ shall give thee light.’”

are a few of the

**PASSAGES**  
courses of this elo-

that is why He hasn't

a sinner like a man  
and then hack him to

virulent opposition  
indifference to Christ.”  
fell on his head, and  
since!”

plus God! What

and ruined us; by a  
saves us.”

## Quiet Hearts.

QUIET hearts! What visions of rest and peace rise up before us at the very sound of the words! And yet, how far removed from the realisation of any quietness some of our lives are. We seem to live and move amidst scenes which perpetually tend to disturb and fret our spirits; nevertheless longing with an intense longing for calm and peace to rule in our hearts. It would be comparatively easy to throw ourselves into the battle with distasteful elements, if in the citadel of our hearts quietness and rest reigned. Not always are the battles with things seen, the hardest to fight; to some of us is appointed the soul-conflicts, known only to our Father in heaven—seasons when the waves and billows sweep tempestuously over our spirits, leaving us faint, weary, and heartsick. To many there are the conflicts born of uncongenial circumstances, while present with others is the fear of things which we see awaiting us in the future. One and all, we are ready to cry at times—

“How shall I quiet my heart,  
How shall I keep it still?”

Dear child of God! There is but one answer to all the perplexed, feverish questionings of thy heart. Rest in thy circumstances thou mayst never find, but “rest *in the Lord*” may ever be the portion of those who seek it. They only know true rest, who draw from their Master strength to meet each moment as it comes; so are they more than conquerors over the conflicts without and fears within. There is but the one sure resting-place for the ruffled spirit, but the one haven for the storm-tossed soul—even Jesus, whose strength is made perfect in our weakness.

O, link your helplessness to His strength, and then shall you be kept in quietness which will call forth a song of thanksgiving as you realise its all-enfolding power. David could say, “I have quieted myself,” and how did he do it? Surely the secret lies in those few precious words in 1. Sam. xxx. 6, “David *encouraged* (or strengthened) himself in the Lord his God.”

Blessed strength was this that he drew!

“Why art thou disquieted within me?” he demands of his soul, and then as if realising that all around was the cause, he immediately cries, “Hope thou in God, for I shall praise Him, for His presence is salvation” (Psalm xlii. 5, margin). Linking himself to Divine strength, he ceased to fear; would that we might learn to do likewise!

“Why should we ever do ourselves this wrong,  
Or others—that we are not always strong?  
That we are ever overborne with care,  
That we should ever weak or heartless be?  
Anxious or troubled, when with us in *prayer*,  
And *joy*, and *strength*, and *courage* are with Thee?”

Oh, join thyself, by prayer, to such strength as He gives, and then shalt thou have in very deed a quiet heart. Your very weakness is

your strongest plea, and according to your need, so will His supply be. "To them that have *no might*"—can you get beyond this?—"He increaseth strength." Lay before Him all that burdens your heart and life, all you feel inadequate to meet, and insufficient to deal with; linger long in communion with thy Lord, and as the hours pass onward thou shalt find thyself dwelling in quiet resting places, though all around is tumult.

Leave with Him every detail of the journey, and out of what has been hitherto unrest and friction, shall grow quietness and confidence which shall be strength. Cast yourself, and all that concerns you, upon Him, then shall your lips be filled with praise, and your sighs shall have an end. He will bear both thee and thy burdens, so

"Why should'st *thou* be fretting, straining,  
As if all hung upon *thy* might?  
A Father's hand above is reigning,  
Through *Him*, not *thee*, all will be right.  
In God's own peace and patience hide thee,  
In quietness go on thy way,  
And *know* thy Father will provide thee  
With strength sufficient for the day."

A. E. H.



## Voices of the Psalms.

NUMBER 50.

BY JOHN GRITTON, D.D.

### THE CRY FOR VENGEANCE. PSALM XCIV.

"**I**O Me belongeth vengeance and recompense" (Deut. xxxii. 38). Thus spake the Old Covenant. "We know Him that hath said, Vengeance belongeth unto Me. I will recompense, saith the Lord: and again, the Lord shall judge His people. It is a fearful thing to fall into the hands of the living God" (Hebrews x. 30, 31). Thus spake the New Covenant. "Dearly beloved, avenge not yourselves, but give place unto wrath: for it is written, Vengeance is Mine; I will repay, saith the Lord" (Romans xii. 19). Thus speaks Paul to guide the conduct of the Roman Christians.

Very clearly, then, Holy Scripture sets forth *an avenging God*. Our Lord Jesus, reading the 61st of Isaiah in the Synagogue at Nazareth, paused at the words, "The acceptable year of the Lord," and did not quote the next words, "The day of vengeance of our God" (Luke iv. 17-19). But why? Because the acceptable year of the Lord was that day (verse 21) present. The year of vengeance did not come till some 38 years later, when the Roman army destroyed Jerusalem, and the Jews were carried into captivity. The same Lord Jesus who paused at Nazareth, is He who declares, touching a retribution greater than that which befel Jerusalem, "The day of vengeance is in My heart, and the year of My



redeemed is come" (Isaiah lxiii. 4). Even were there no *words* of vengeance in the Bible, it is marked from first to last with deeds of Divine retribution, and teaches men who have hearts to understand that God is still "the God of Revenges."

The Book of Psalms is not without fearful passages, which recognise the Lord as taking vengeance; and although infidels scoff, and even saints tremble, the soul which is humbled before God believes and accepts those psalms which describe, cry for, and predict the most fearful judgments as falling on the foes of saints, and as coming from the hand of God.

In truth, there must be vengeance exhibited in the destruction of rebels, unless the Supreme King is to abdicate His functions, and leave His universe to anarchy and ruin.

I. Let us note who they are, as declared in our psalm, *on whom vengeance is supplicated, and for whom vengeance is predicted*. They are "proud" (verse 2), "wicked" (verses 3, 13, 23), "boasters" (verses 4, 7), they "speak hard things" (verse 4), "workers of iniquity" (verses 4, 16, 20, 23), "murderers" (verses 5, 6, 21), "brutish" (verse 8), "fools" (verses 8, 11), "throne of iniquity" (verse 20), "framing iniquity by a law" (verse 20). Except such men repent, and turn from their evil ways, can their end be other than accursed? Can such men possibly continue in a course of successful villainy, and never be dealt with?

II. Let us note the fact that *they are dealt with for their own acts*. "God shall bring upon them their own iniquity, and shall cut them off in their own wickedness" (verse 23). They have sown hemlock, and they drink poison. They have sown the wind, and they reap the whirlwind. The God of Revenge is infinitely just. He who judges all the earth shall do right. Nothing was of old swept out of Jerusalem into Gehinnon till it was utterly corrupt, fit only for the deathless worm and the undying fire. It is equally true and equally necessary as to the whole world and Gehenna.

III. Let us also notice that *the saint does not take vengeance into his own hand*, nor does he make his personal wrong the measure of the retribution. He leaves it to the unerring judgment of his God. He "gives place" to the wrath of God (Romans xii. 19). He does not avenge himself. Ten times in our psalm does the sufferer cry to the Lord, and commit himself unto his God. "O God, to whom vengeance belongeth! O God, to whom vengeance belongeth, shew Thyself." Thus the psalm commences, and it closes with the terrible words, "Jehovah our God shall cut them off." Now, whether these words, and many such in the Book of Psalms, be *imprecative* or *predictive*, they commit everything to the heart-searching, all-wise, and all-just Judge. Let, then, all who condemn the sufferer who cries to God for vengeance, take heed lest God condemn them.

IV. It should be noticed, moreover, that *sin done against a saint of God is high treason against God the King*. The proud opponents, defamers, and slaughterers of the saints lift up voice and hand against Jehovah, and shew themselves as theoretical and practical atheists. If they be not atheists—men who deny that God

is—they are clearly anti-theists, men who set themselves against God. They say, “Jehovah doth not see, neither shall the God of Jacob regard it!” They stand round the cross of Christ with the sneer on the lip, “He trusted in God. Let Him deliver Him now, for He said, I am the Son of God!” Shall He *not* see? Shall He *not* hear? Shall He *not* correct? Oh! ye fools, when will ye be wise?

V. Take notice, again, of *the attitude of the persecuted saint*. Thus he cries to his God: “Blessed is the man whom Thou chastenest”; “The Lord will not cast off His people”; “Unless the Lord had been my help, my soul had quickly dwelt in silence”; “In the multitude of my thoughts within me, Thy comforts delight my soul”; The Lord is my defence, and my God is the rock of my refuge.” We may well conclude that a soul maintaining this close relation and fellowship with God will not conceive, or indulge, or display any unholy temper of revenge against his foes.

VI. Let us *illustrate* our subject a little. Think of the pitiless foes of Daniel and the three Hebrew princes (Daniel iii. and vi.). Think of Edom in the day of Jerusalem, “Rase it, rase it, even to the ground” (Psalm cxxxvii. 7). Remember the cry, “Away with Him! Away with Him!” Mass up the woes of the ten Roman Persecutions. Call to mind the innumerable victims of the Papal Inquisition. Reckon up, as far as may be, the martyr pyres of Holland, Belgium, Italy, Spain, England. Think of recent Armenian woes, and existing Stundist persecutions! Shall not God visit for these things? Is there no reckoning with Nero, Alva, Torquemada, Bonner, the unspeakable Turk, the authorities of the Russian Church?

VII. While we thus meditate, let us not forget *the consolations of God vouchsafed to His suffering ones*. “Blessed is the man whom Thou chastenest, and teachest him out of Thy law, that Thou mayest give him rest” (verses 12, 13); “When I said my foot slippeth, Thy mercy, O Lord, held me up” (verse 18); “In the multitude of my thoughts within me, Thy comforts delight my soul” (verse 19). Daniel can rest in the lions’ den; the Hebrew youths can converse in the furnace; David can turn his sorrows into songs in the night; Paul and Silas can sing at midnight in the inner, noisome dungeon, with their feet in the stocks; the Cologne martyr, blinded and racked, can utter his dying cry, “You see a conqueror on his way to the city of the King”; Latimer can bid Ridley be of good cheer, as the flames consume his body; Anne Askew can tell Bonner the Ferocious that the rack was as a bed of roses; the persecuted Stundist can declare, “We can suffer, but we cannot run away.” What does it all mean? It is better to suffer than to persecute. *The vanquished are the victors*. The blood of the martyrs is the seed of the Church. All these things work together for our salvation. We are more than conquerors through Him who loved us. It is well with the righteous. We commit our souls to Him who judgeth righteously. When the worst comes to the worst, then comes resurrection; and when the wicked perish, and the persecutors are destroyed, the persecuted will be crowned by their King.

## The Law Fulfilled.

BY THOMAS NEWBERRY,

EDITOR OF "THE ENGLISHMAN'S BIBLE."

"For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness [righteous requirement] of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."—*Romans* viii. 3, 4.



HE Law of God, like the Word of God, is living and powerful; it is spiritual, discerning the thoughts and intents of the heart; it is holy, just, and good, a perfect expression of what a Holy God requires from man. Yet, through the flesh, it is weak, because the carnal mind is enmity against God; it is not subject to the Law of God, neither, indeed, can be. The standard is so high that all have come short, and, by the deeds of the Law, can no flesh living be justified. If there had been a law that could have given life, then, verily, righteousness would have been by the law; it requires perfect love and perfect obedience, but man is dead in trespasses and sins.

Under the New Covenant God comes in, and through Jesus Christ, and by His Holy Spirit, He establishes and manifests the excellency and glory of the Law. As born of a woman, Jesus was made in the likeness of sinful flesh, made in all points like unto His brethren in outward appearance, yet without sin; but as born of the Spirit, "that holy thing," His life was a perfect manifestation of the righteousness of the Law, the standard of the Law presented in human form, leaving us an example that we should follow in His steps. In His teaching, He expounded the largeness and spirituality of the Law, and in His earthly walk He lived it out. He is the Mediator of the New Covenant, so that through Him the precepts and prohibitions of the Law become to us the promises and provisions for its fulfilment.

In Scripture, SIN is presented under three aspects—

First, TRANSGRESSION or trespass, the outward breach of an actual commandment.

Second, SIN or lawlessness, missing the mark, and coming short of the righteous requirements of a Holy God.

Third, INIQUITY, the inward tendency of the heart to evil, the law of sin which is in our members bringing into captivity. Hence said the Psalmist, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom Jehovah imputeth not iniquity" (*Psalm* xxxii. 1, 2). Where transgression and sin is confessed, and atonement pleaded, it is forgiven; and where the iniquity of the heart is acknowledged, and the work of Christ realized, it is not imputed. Christ was wounded for our transgressions; He was made sin for us who knew no sin, but He was also bruised for our iniquities, and though Himself sinless, our

iniquity was imputed to Him, and He bore the condemnation of it. This was the heaviest part of the cross. God had said to the serpent (Genesis iii. 15): It, or "HE shall bruise thy head, and THOU shalt bruise his heel." On the cross this was fulfilled. That was pre-eminently Satan's hour, and the power of darkness.

But what the Law could not do because of the weakness of the flesh, God accomplishes in the believer by the energy of His Holy Spirit, whilst the believer is living in the presence and fear of God, abiding in Christ, and walking not after the flesh, but after the Spirit. The Holy Ghost sheds abroad the love of God in the heart, and love is the fulfilling of the Law, both towards God in loving obedience, and towards man in the exercise of true charity. In the life of Christ on earth, we have the EXAMPLE of perfect obedience; in His atoning death for us, we are furnished with a sufficient MOTIVE; and in the gift of the Pentecostal Spirit from Christ risen and glorified, we are supplied with the POWER.



## The Pilgrim's Song.

**B**OUND for the city, whate'er may betide,  
 Bound for the city, for Jesus has died;  
 Jesus has purchased its freedom for me,  
 Soon with Himself in the glory I'll be.  
 Bound for the city, whate'er may betide,  
 Opened its portals, for Jesus has died.

Trials may meet me each step of the road,  
 Trials will bring me but nearer to God;  
 Help will be given as passing along,  
 Sorrow be turned into gladness and song.  
 Bound for the city, whate'er may betide,  
 Opened its portals, for Jesus has died.

Oh, if a doubt could arise in my soul,  
 Woe, like a torrent, would over me roll.  
 No! I have heard the sweet accents divine—  
 "Never shall perish the soul that is mine."  
 Bound for the city, whate'er may betide,  
 Opened its portals, for Jesus has died.

See! it is gleaming! its radiance how bright!  
 Oh, for the wings of a dove to take flight!  
 Hush! for the mandate full soon will be given,  
 Earth will be changed for the glory of heaven.  
 Bound for the city, whate'er may betide,  
 Opened its portals, for Jesus has died.

*Albert Midlane.*

## Costly Pleasure.

BY W. GRAHAM SCROGGIE.

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“Shall I drink the blood of these men that have put their lives in jeopardy?” (1. Chron. xi. 19).

**B**ENEATH the glitter and flash of so-called “harmless amusement,” there is an emptiness and vapidness which must be repulsive to every thinking being. Things are not what they seem; only by knowing the Divine Reality can we be made aware of the shallowness of life’s dazzling pandemoniums. The question as to whether or not the Christian may, in measure, enter into and enjoy the pleasures of the world, I do not intend to speak of, but surely in justice we should realise at what cost we recreate ourselves in such directions.

Beneath every vesture or sensuous appearance, we must be apprised of the truth which there lies (very little in most cases), if we would judge from any credible or worthy standpoint, as to the lawfulness—or must I say “expediency”—of joining issue with the world.

We are oftentimes faint and weary, as was David, and like him we need refreshing; but are we to be refreshed with the waters of earth’s broken cisterns, intermingled with human blood, or with the

“Streams of living waters, fresh from the fountain of intelligence.”

There are those who indulge in the cancerous pleasures of the theatre and the opera—and where does the difference exist, save in the fact that the one is spoken and the other is sung—who are either appallingly ignorant or willingly blind to the corruption which is enshrouded by so plausible a pall; but the soul is not satisfied with emptiness, neither is spiritual thirst slaked at the expense of human souls. David longed to drink of the water of the well of Bethlehem; three of his thirty captains, hearing his expression to that effect, broke through the host of the Philistines, drew water out of the well, and brought it to him. But David, pouring it out before the Lord, cried, “My God, forbid it me that I should do this thing: shall I drink the blood of these men that have put their lives in jeopardy?” or as Bishop Wordsworth translates, “the blood of men going with their souls.” The refreshment was at too great a cost, and David would not drink. He might have brought upon himself the contumely of those around him for such an action, but, indifferent to censure or opinion, he gave expression to his humane nature, and to his value of human blood.

If to-day we are tempted to drink of life’s pleasures sparkling in the golden chalice of iniquity, may we by all that is noble, all that is true, all that is God-like, pour it out before the Lord in holy indignation. There is blood behind it: there are those who nightly sham the all too sober reality, not as it were most fitting, in notes of hellish discord, but in ravishing melodies which rival the warblings

of the nightingale. Joy seems to dance to every heart-throb, gladness seems to gleam in every eye, but all vanishes in a few brief hours, which, however, have been long enough to damn a soul. Take the verdict of one in the profession: "If anyone I loved insisted on going on the stage contrary to my advice, I should be terrified for her future, and hopeless for the endurance of our affection or even friendship, for stage life, according to my experience, has a tendency to deaden the finer feelings, to crush the inner nature of men and women, and to substitute artificiality and hollowness for sincerity and truth; and, mind you, I speak from an intimate experience of the stage, extending over thirty-seven years. It is nearly impossible for a woman to remain pure who adopts the stage as a profession. Everything is against her. The freedom of life, of speech, of gesture—which is the rule behind the curtain—renders it almost impossible for a woman to preserve that simplicity of manner which is, after all, her greatest charm."

Surely they are paying dearly whose pleasures consist of the productions from such a source; nor are they aware of the tear-stained cheeks or rended hearts that exist behind the scenes, where indeed, the real tragedies of life are played.

"With front serene and brave,  
The men and women sorest wounded crave,  
No sympathy nor help, no 'call' evade,  
But keep the stage until the footlights fade,  
The curtain fall; and act their parts, and rave,  
And jest, as though no gnawing cancer grave,  
No ghastly wound upon their manhood preyed.  
Safe covert reached, the green-room door made fast,  
What bitter tears, what passionate throes, prayer-rife,  
Beat their maimed wings against Fate's prison bars!  
Fraught with contrition for a wasted past."

That is the price which hundreds to-night are paying for sensuous gratification. Shall we drink the blood of these men going with their souls? Is manhood to be so undervalued, is chivalry to be so disregarded, that we shall quaff the bitter cup at the expense of womanhood, nobleness, purity and truth?

Shall we "be pleased" whilst others bleed; shall we nourish passion, high or low, by sucking from God's greatest creation all essence of virtue?

I believe we have reached a moral crisis in the history of our country, the issue of which shall in large part depend upon the answer of the Church of God, as to whether or not she will "drink the blood of men going with their souls," or whether she will make known to them the blood of Christ, which shall redeem and purify society and the world.

In the article on "Time," in this magazine for last month, I attributed the authorship of the words, "The sands of time are sinking," &c., to Samuel Rutherford, whereas they were merely his last words, Mrs. A. R. Cousins being the author.

# ♩ Jesu, Thou art Standing.

REV. W. WALSHAM HOW.

EMMIE V. BAYLEY.

From "Hymns Ancient and Modern," by special permission.

*p*

1. O Je-su, Thou art stand - ing Out - side the fast-closed door, In  
 2. O Je-su, Thou art knock - ing. And lo! that Hand is scarr'd; And  
 3. O Je-su, Thou art plead - ing, In ac - cents meek and low: "I

*f*

low - ly pa - tience wait - ing To pass the thres - hold o'er! Shame  
 thorns Thy Brow en - cir - cle, And tears Thy Face have marr'd! Oh,  
 died for you, My chil - dren, And will ye treat me so?" O

*ff*

on us, Chris - tian bro - thers, His sa - cred name who bear; Oh,  
 love that pass - eth know - ledge, So pa - tient - ly to wait! Oh,  
 Lord, with shame and sor - row We o - pen now the door; Dear

*dim.*

shame, thrice shame up - on us, To keep Him stand - ing there!  
 sin that hath no e - qual, So fast to bar the gate!  
 Sa - viour, en - ter, en - ter, And leave us nev - er - more!

## Antediluvian Archives.

BY HARRY ROSE.

HERE is ample proof given us by the attempted deciphering of the dead languages, which were in existence before Greek and Latin, though these were the spoken tongues of the more civilised world, that we are compelled to go back to cities and races of people whose very names are seen in the pages of the earliest records after the Flood. There is no other work of any kind left to give us so accurate an account of the times and years before, as well as after the Flood, that we can only fall back upon the Word of the living God. The traditions of various men, if any of them can be looked upon as writers on the subject, must have, in due course, died out of existence, so that to enable us to have an insight into the characters, as well as the deeds, of the antediluvian giants and "men of renown," there remains but the open challenge of the infallible and imperishable Scriptures.

The age we live in is felt by many to be an age of doubt; yet there are so many

### PRACTICAL AND LIVING WITNESSES

around us to the veracity of the Book of books, that they have gained the ear of the more intellectual and intelligent public, and that if they are thrown aside, disbelieved, they will have to be disproved. Yet who will dare hazard the risk of trying to extinguish the Lamp of God, which has shone brightly in all ages from the beginning?

The statement that the whole race of mankind have descended from a single pair, has met with bitter opposition. Man is subject, we must admit, to many influences, which must operate upon him in such a way that his appearance and character is altogether changed, and though the differences are very great between race and race, yet it is true, as Paul says, that "God hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts xvii. 26). Though they had become very corrupt, yet God saw fit to preserve unto Himself a holy line in Seth, Adam's third son, whose race, though less ardent in worldly pursuits than that of Cain, were many of them eminent for their piety. "The great glory of this race,"\* says Dr. Blackie, "was that it gave birth to men like Enoch, 'who walked with God,' and was translated without dying; and Noah, who, for his eminent faithfulness, was selected to build the Ark, and to become the second father of mankind." The 1,656 years, † or thereabout, during which God most patiently bore with the sins of the Antediluvians, were spanned by only two human lives, for "Adam lived nine hundred and thirty years, and he died" (Genesis v. 5); and Methuselah, the longest

\* *History of the Bible*, p. 24.

† "The 1,656 years are less nearly by about 200 than the era of time that seems to us, the children of a modern day, so lengthened since the birth of our Lord in Bethlehem."—*Stones Crying Out*, p. 27.



life recorded, died at nine hundred and sixty-nine (Genesis v. 27), and he must have lived on the earth about two hundred and forty-three years with his great first-father.

In Jude, we find that Enoch had committed to him a prophecy of "The Lord cometh with

#### TEN THOUSAND OF HIS SAINTS,

to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him" (Jude 14, 15). Even in the Book of Job (chapter xxii. 15-17), there is a sweeping description of the irreligion and high-handed wickedness that prevailed before the Flood: "Hast thou marked the *old* way which wicked men have trodden? Which were cut down out of time, whose foundation was overthrown with a Flood: Which said unto God, Depart from us: and what can the Almighty do for them?" Thus it is seen that the glory of a future Redeemer, as well as the justice of an offended God, was the subject of grave thought as far back as the Antediluvian Age, for to that age judgment *first* came. Forgetfulness of God, and "a fearful looking forward to of judgment" by men, were the signs in the earth in those ancient days, and are they not the same now in our day?

In the life of Shem, we have another grand

#### EXPOSITION OF ANCIENT TRUTH.

The dying patriarch, beholding in the far-off distance "the highly favoured descendants of his highly honoured son," fixes his tear-dimmed eye, not on their peaceful and happy future, but on the majesty and glory of that Holy Name, whose blessing will ever attend their steps: "Blessed be Jehovah, the God of Shem!" "Evidently this blessing refers, in the first instance, to the line of Eber, who is singled out from all the other descendants of Shem (Genesis x. 21), and ultimately to the family of Abraham, with whom the covenant was established (x. 11). It was the high distinction of Israel that is here foretold. Jehovah was to be blessed in them as His peculiar people, the people dwelling in His good land, and under His gracious government."\*

We see, further, that the descendants of Shem were to be blessed, and the Canaanites were to become their servants. The blessing of God rested very conspicuously on Shem during the long period of

#### THE ASIATIC ASCENDANCY,

and especially on the Jews, that branch of the Shemites that overpowered the Canaanites. They excelled not as the others in enterprises and power generally, but were more a stationary than a spreading race. Shem, for about an hundred and fifty years, was contemporary with Abraham, and must likewise have lived fifty years with Isaac, dying only a few years before the birth of Jacob and Esau. From these, through his grandson Levi, and Levi's

\* Dr. Candlish's *Exposition of Genesis*, Vol. I., p. 283.

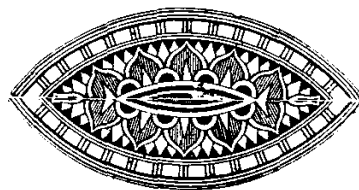
son Kohath, with that of his grandson Amram (Exodus vi. 16-20), we are brought down in a very direct way to Moses, who was the son of Amram and Tochebed. Thus have we the genuine records of the history of the earth and man, awakening within us the desire to think upon His ways in the great past.

In the British Museum there are some of the renowned bricks of Urukh, and in these we have the nearest relics to the days of Babel, or the Confusion, when "the Lord did

#### CONFOUND THE LANGUAGE

of all the earth" (Genesis xi. 9). It is thought that this temple-tower was the first building raised by those ancient people, in order to make themselves a name and centre by their astronomical observations. Further, it is supposed that Ur, meaning light, was the inhabited seat of this early race of sun-worshippers, as all their history, both before and after, is connected with the stars. Jehovah's injunction for the peopling of the earth had been met by strong opposition. The inhabitants of Shinar possessed the spirit of strong self-will, which is the root of all sin, and had begun to build the tower to centre the people together, and to make for themselves a great name. But God, in anger, frustrated the whole, and instead of one language being spoken by all, as it had hitherto been, there were now various languages introduced, probably not on so large a scale as they are at the present time (Genesis xi. 8). "The Lord bringeth the counsel of the heathen to nought, He maketh the devices of the people of none effect. The counsel of the Lord standeth for ever, the thoughts of His heart to generation and generation" (Psalm xxxiii. 10, 11, margin). "There is no appearance in all Chaldea, so far as it has been explored," says Professor Rawlinson, "of any building which can be even probably assigned to a date before Urukh. The attempted tower was, no doubt, *carlier*, and it may have been a building in stages, of the same kind as the temples now realized from their actual remains; but there is no certain reason to believe that any remnant of this primitive edifice has continued to exist to our day. The Birs Nimroud—thought by some to be so—is the great temple of Nebo at Borsippa, which seems to have been a suburb of the ancient Babylonians. It is the most perfect representation left of an ancient Babylonian temple-tower in seven stages."

"But if ye believe not his (Moses') writings, how shall ye believe My words?" (John v. 47).



## Cartridges for Holy Warfare.

BY WILLIAM LUFF.

### THE FAMILY NAME.

“*Hallowed be Thy Name*” (Matthew vi. 9). We may do this more in small things, than in great. We thought so when we heard the following. A young man, inflated with his finished education, told his father when entering the old-established business, that it should be his highest aim to keep the family name free from stain. The old man replied, “Then take the whiting and ammonia, go outside, and polish the signs.” Let us not aim at high things; but “whatsoever thy hand findeth to do, do it with thy might” (Eccles. ix. 10). By so doing, we shall hallow our Father’s name (1. Timothy vi. 1). “Let everyone that nameth the name of Christ depart from iniquity” (11. Timothy ii. 19).

### IDOLS.

“*Professing themselves to be wise, they became fools. And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things*” (Rom. i. 22, 23). How truly the heathen have done this, because that “when they knew God, they glorified Him not as God.” Here is an illustration from a missionary in India:—“The people are the densest, hardest idolaters I have ever met. A crowd of women and a few men had gathered round. After explaining the truth, one woman said, ‘Cow dung is God. Cow dung is my God, and I do not want any other.’ Likewise said they all. They have a ceremony in which they make little images of Pilleiyar of cow dung, and prostrate themselves before them in worship, and then throw them on the fire.”

### THE CROWNING DAY.

“*It doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him*” (1. John iii. 2). “When Christ, who is our life, shall appear, then shall ye also appear with Him in glory” (Coll. iii. 4). The *Times*, of Friday, June 29th, 1838, in giving an account of Queen Victoria’s coronation, thus described the scene:—

“Soon as the Royal brow received the crown,  
And majesty put all her glories on,  
Straight on a thousand coronets we gaze,  
And all around was one imperial blaze.”

All were uncovered until the Queen was crowned: then peers and princesses put on their coronets. We must not want our crowns before the time (1. Cor. iv. 8). “And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel” (Luke xxii. 29; Matthew xix. 28).

## FOUND IN THE BILL.

*“Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment”* (Eccles. v. 15). It is said that when a lady who had been out shopping, complained that she had lost her purchases on the way home, her husband told her not to mind, as she would find them all in the bill. “You will have to pay for it,” is a common expression, and how true. Yet all that we shall have to pay for we lose on the way home. Solomon said of man, “There is nothing of his labour which he may carry away in his hand” (Eccles. v. 15). Nevertheless we shall find them in the bill.

## ARE YOU SHINING?

*“Ye are the light of the world. . . . Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven”* (Matthew v. 14-16). As the evening darkened, a little child turned to her father, and asked, “Dada, when are you going to light your lamp? God has lit His,” pointing to the moon. Yes, God has lit His—“the true Light, which lighteth every man that cometh into the world” (John i. 9). But He wants His people also to be lights.

## BRIBERY.

*“Jesus answered them and said, Verily, verily, I say unto you, Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you; for Him hath God the Father sealed”* (John vi. 26, 27). A boy was feeding the ducks in the park, and eagerly they crowded around. But another boy opened an opposition shop, and, behold, all the ducks went after him. Then just as he was crowing over the first boy, a third boy began to scatter bread, and in a moment the birds became followers of his new religion. Who fed: he led. When gifts gather, greater gifts scatter. Those who only come for what they can get, get only what they come for; and he who bribes will be out-bribed. Try John xii. 32. “And I, if I be lifted up from the earth, will draw all men unto Me.”

## SYMPATHY.

*“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin”* (Hebrews iv. 15). At a college conference at Mr. Spurgeon's, prayer was to be offered for foreign brethren, and the man chosen for the exercise was one who for eighteen years had been 5,000 miles away. Christ, who intercedes for us, His foreign brethren, knows what it is to be far from home. He has been among foes, slandered, hated, hungry, thirsty, weary, dying. He has lived in our world, been under our circumstances, and even under our sins, though in Him was no sin. Truly He is One who “can have compassion” for us when pleading “in things pertaining to God” (Hebrews v. 1, 2, 8).

## ONE SIN.

“*One sinner destroyeth much good*” (Eccles. ix. 18). A young hand went on a plumbing job, and was left to see to the melting lead. Accidentally he let one drop of cold water fall therein, with the result that the contents flew out and burned the melter. One sin in our work or life may produce similar mischief; so may one sinner, as Achan (Joshua vii.).

## HIS WORKMANSHIP.

“*We are His workmanship, created in Christ Jesus unto good works*” (Eph. ii. 10). A little girl who had been visiting a smithy, came running to her mother with the information that she had discovered where they made horses, she had seen a man “nailing on the last foot.” Only God can make real horses, man’s attempts are, at best, poor wooden creatures, and so are his converts. It is a childish idea to suppose that missions can manufacture Christians; hence the Corinthian folly of saying, “I am of Paul, and another, I am of Apollos” (1. Cor. iii. 4). Only the Lord can add to the Church true converts (Acts ii. 47). This he does by the Holy Spirit, reproving “the world of sin,” &c. (John xvi. 8).

## PREACH CHRIST.

“*But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world*” (Galatians vi. 14). Some years ago one of Mr. Spurgeon’s earliest students told me that when the young preacher first came to London, an old Christian at Park Street Chapel prayed, “Lord, help him to set Jesus Christ a-top of the Bible, and hide himself behind it.” Certain preachers, nowadays, set themselves a-top of the Bible to criticise it. C. H. S. did not so; but found the way to greatest eminence was to give Christ pre-eminence upon His proper pedestal and throne, His inspired word. Let our motto be, “We preach Christ” (1. Cor. i. 23). As for the second part of the brother’s prayer, “For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake” (11. Cor. iv. 5).

## SERVING TWO MASTERS.

“*No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon*” (Matthew vi. 24). Two men were lying apart in a field; they had a dog. First one whistled, and the dog ran to him; then the other whistled, and the dog ran back. The poor animal found no rest, nor could we decide which of the two men was its master. “Go-betweens” are despicable characters. Elijah thought so (1. Kings xviii. 21). When two persons are opposed, and give opposite commands, it is impossible to acknowledge both.



## The Home Circle.

A MERRY band this, of "little dots" comprising the family of our brother, Mr. Percival Mallinson, the manager of Messrs. Ashby's Bank at Feltham, whose Gospel ministry in the several halls of the Evangelistic Mission has made him well known to thousands of our readers.



DOROTHY.

PAUL.  
GRACE.

GWENDOLINE.

"What are you going to be, Paul, when you grow up?" asked the writer's son to the chubby little twin-brother of Grace.

"A preacher like dada in the E. M.," replied the baby boy.

"And what's the E.M.?"

"The Vangelistic Mission," was the quickly given answer.

So the editor looks forward with pleasure to an important augmentation of the staff of preachers in the "E. M."

At present, judging from impressions produced on the minds of the little congregation gathered around the youthful evangelist, there is every prospect that he will prove not to be a dull, dry-as-dust orator. May he be spared to prove, like his father, a wise winner of many souls.

Since the group was taken at Brighton, where our brother was conducting services in the Athenæum Hall in August, we regret to say all four of these little ones have been down in sickness, but happily have now recovered. We trust that all their lives may be preserved to be trained "in the nurture and admonition of the Lord." It is interesting to hear them sing the hymns with which we are all familiar.



## "God's Everlasting Covenant."

II. SAMUEL xxiii. 5.

AN EXTRACT.

**T**HIS was one of David's testimonies on earth. This covenant was *Divine in its origin*, "He hath made with me an everlasting covenant." Oh! that great word, "HE." Stop, my soul; God, the everlasting Father, has positively made a covenant with thee; yea, that God who spake the world into existence by a word: He, stooping from His majesty, *takes hold of my hand and makes a covenant with me.* Is it not a deed, the stupendous condescension of which might ravish our hearts for ever if we could really understand it? "HE hath made with me a covenant." The Prince of the kings of the earth—Shaddai, the Lord all-sufficient, the Jehovah of ages, the everlasting Elohim—"He hath made with me an everlasting covenant." But, notice, it is *particular in its application*—"Yet hath He made with ME an everlasting covenant." Here lies the sweetness to each believer. It is nought for me that He made peace for the world; I want to know whether He made peace for *me!* It is little that He hath made a covenant; I want to know that He hath made a covenant *with me!* If God the Holy Ghost gives me assurance of this, then His salvation is mine, His heart is mine, He Himself is mine—*He is my God.*

This covenant "*is everlasting in its duration.*" An everlasting covenant means a covenant which had no beginning, and which shall never, never end. How sweet amidst all the uncertainties of life to know that "the foundation of the Lord standeth sure," and to have God's own promise, "My covenant will I not break, nor alter the thing that is gone out of My mouth."

Like dying David, "I will sing of this, even though my house be not so with God as my heart desireth." C. H. Spurgeon.

## Apart! Apart!

BY THE REV. ALEXANDER WHYTE, D.D., EDINBURGH.\*

I AM set down to speak "Three Words on Prayer." The three are these: Pray *secretly*, pray *deliberately*, pray *with particularity*. And may the Spirit of prayer be upon His poor servant, and upon this great house, that something may be said to deepen the love of prayer in all. Were we given to secret prayer, there is no limit to what we might do. But this house is just what it is in the sight of God in secret: just that, and no more. John Owen, that prince among the Puritans, says: "A minister may fill his pews, his passages, his communion roll, the mouths of the public; but what that minister is on his knees in secret before God Almighty, that he is, and no more." When God puts this immense house in His balances to-night, He judges its value and efficiency by the amount of prayer that is within these walls, by the number of men and women of secret prayer.

### I. PRAY SECRETLY.

"When thou prayest"—when thou gatherest up all thy strength, to seek thy God with all thy heart—"shut thy door." Do we not know the temptations of the pulpit, and of the platform, and of the family altar, in prayer? We must escape from all these. The closet, too, has its temptations—the temptation not to enter, and the temptation to step out as soon as a carnal man can satisfy his conscience. But it is in *secret prayer* that you will make yourself a true worker before God. "When thou prayest," about thy mission work, about thy Sabbath school class, go to thy closet, and "shut thy door." Go afterwards to the pulpit, to the platform, to the class, to the family altar; but all these are fed at the place of secret prayer. It is there thou wilt discover the perpetual and ever fresh sources of life and power. The great fountain is always open at the mercy seat, where the fainting worker refreshes heart and spirit: the fountain is open in the place of secret prayer.

We remember how the prophet tells us what was the result when the Spirit of grace and supplication was poured out upon Israel. Congregations had to break up, and families had to break up: the house of David apart, and the house of Shimei apart. The Divineness of the baptism is to be seen in that it leaves every family apart, and every tribe apart. And so it is still. It was not only dispensational in the house of Israel. Men are driven of the Spirit of prayer away from the crowd, into the wilderness. Then He who waits, and suspends His blessing till the whole heart is ready, He who perceives in secret, comes down. The fountain is opened in Israel for sin and for all uncleanness.

The prophet ten or eleven times, in two or three verses, makes the streets of Jerusalem ring with this: "Apart," "*apart*," "APART," until the house of Israel prays apart. "In that day . . . the

\* Notes of an address to Home Mission Workers, given in Glasgow on January 31st. Reported in *Life of Faith*.



land shall mourn, every family apart." "Then shall the fountain be opened."

If I were never to speak again, my last echo would be: "Apart," "*apart*," "APART." Ye workers and semblance of workers, "*apart*," "*apart*;" and when ye satisfy God with the genuineness of your prayer, then the fountain will be opened upon you and your families, upon your cities, and upon your work. Oh! may the word ring in every heart, and may you justify your service, praying apart: then the fountain will be opened upon it. Pray secretly, be men of secret prayer, have a good conscience before God Almighty. Let the furniture of your bed-room know that you are not a sham minister, nor a sham evangelist.

"When thou prayest, shut thy door;" be my first word from the lips of my Master and Judge, my first lesson in prayer—"Shut thy door." As James says in his suggestive margin: "Elijah prayed in his prayer"—he did not preach, nor lecture, nor read in his prayer. Let us pray in our prayer. We have no temptation to do anything else but pray, when we are alone with God. You may have great meetings, and fill your greatest halls, but it is the prayer that was prayed before, by which God will judge your meetings.

## II. PRAY DELIBERATELY.

My second word is from Matthew Henry. I have not a commentary on all my groaning shelves like his. "Pray deliberately." He says that when the old grey-beards of Jerusalem were adjusting the difficulties in Babylon, they sat down and wept; they said to one another, "Come away, and let us have a *diet of weeping*." They wept till they were in tears. They sat and wept deliberate tears.

Emotional tears are not worth anything—tears out of feeling; but deliberate tears—tears wept by the will, by the judgment, by the understanding, *deliberate* tears—these are the tears that move our God. When a man deliberately sets himself to gather together the causes of his penitence, and to make his will and his judgment weep tears, these have effect.

Try it—to pray deliberately—you mission workers. I speak to you because you are the choice of the meeting, and the rest are the chaff. Just sit down and say to yourself: "Let us have a time of prayer. My mission work is not getting on. I have no spirit in it, and my feet despair as if they were shod with lead." The way to cure that is to say: "I will pray deliberately."

Deliberate prayer would be as if you and I said: "Now the house is quiet, the family are in bed, and we will have a time of prayer. Sit down and go over the meeting. Think: Was there anything from God to me in it? Take your Bible, and go over the meeting. Think about it, and deliberately sit till you have your heart warmed again, till you are eager to get back to your work.

Some of you merchants may be going to London to-morrow. When you sit down in the corner of the railway carriage, instead of killing the time, what do you say to this? Just have a quiet time, till you are in London, reviewing your past life, how you

stand before God. Look at your business life, at your family life, at the bringing up of your children. Have a time of deliberate recollection and self-examination. Let some of you busy people, on your next half-holiday, take the train out a bit, and then have two or three hours alone with God. It is by deliberately dealing with these things before God, that we will get our work put right. Say: "I am going to pray."

I always like that passage where we read that Paul—who was a mighty man of prayer, though he was always begging men to pray for him—found the ship ready, his companions ready, everything else ready, but was not ready himself. He sent them off, and said he would meet them on the other side. He was having a deliberate talk with himself, a time alone with God, praying some of the prayers which were worked into his great Epistles. That is the way in which saints, and Epistles, and churches are built up, the way in which cities are evangelised. Let praying men deliberately lay out their holidays, their Sabbaths, their walks in the country, their hours at home in quiet, to be deliberately praying, *praying*, PRAYING ourselves into a praying spirit, and into power with God and man.

I like Matthew Henry's words: "They wept deliberately." Gather up all that is within you for deliberation in prayer. Deliberately means slowly; then pray slowly. I was reading the words of a great artist in prayer, and he says, "pray slowly." Never leave a word till it echoes in your heart, till you have got the sense of the grace that God has in His own words.

### III. PRAY WITH PARTICULARITY.

Particularity—that is a strange word, but I cannot find a better. It means punctuality for one thing. Then generalities never pierce the conscience or the heart. They never make the heart beat faster. Prayer is the most magnificent occupation and exercise that the Lord Jesus Christ brought to the earth. It is at the root and heart of all His greatest services for God. Do not say: "I am a sinner." But get down to the place, and the time, and the circumstances. When you put to your own name all that is written in God's Book on sin, you prevail with God in prayer. You pierce your own heart, and God's heart. You begin to feel the burden.

Take out the visiting book. Spread it on your bed, and kneel down before it. Pray over the names: "Johnny, whose father is a drunkard; make me a spiritual father to him;" and so on. Particularise. He knows, but you do not know. He wants you to know them, and describe them, that your heart, and not His, may be touched with the feeling of a father, and a man of God. This would make you patient, and lead you into becoming a mighty instrument in the hand of God.

I end where I began. Pray secretly—*apart, apart*—that the fountain may be opened for sin and for uncleanness. You that are weary, I leave this with you: "THE PERSEVERANCE OF THE SAINTS IS MADE UP OF EVER NEW BEGINNINGS."

## The Nazarite, or Sin and its Cure.

THOUGHTS ON NUMBERS VII. 9-12.

### UNWITTING DEFILEMENT.\*

**A** MOST important truth is here taught—that even unwitting contact with death might bring sin upon the Nazarite. Sometimes we are tempted to excuse ourselves, and to forget the absolute sinfulness of sin, apart altogether from the question of premeditation, or even of consciousness, *at the time* on our part. The one who became defiled, *was defiled*, whether intentionally or not; GOD's requirement was absolute, and where not fulfilled, the vow was broken; the sin-offering had to be offered, and the service re-commenced.

### THE HEINOUSNESS OF SIN.

The teaching here, and that of offerings for sins of ignorance, is much needed in this day, when there is a dangerous tendency in some quarters to regard sin as misfortune, and not as guilt. The awful *character* of sin is shown to mankind by its consequences. Man's heart is so darkened by the Fall, and by personal sinfulness, that otherwise he would regard sin as a very small matter. But when we think of all the pain that men and women have endured since the Creation, of all the miseries of which this world has been witness, of all the sufferings of the animal creation, and of the eternal, as well as temporal consequences of sin, we must see that that which has brought such a harvest of misery into the world is far more awful than sin-blinded men have thought it to be.

The highest evidence, however, of the terrible character of sin, is to be found at the Cross; that it needed such a sacrifice—the sacrifice of the SON of GOD—to bring in atonement and everlasting salvation, is surely the most convincing proof of its heinous character. Death was brought into the world by sin, and, like all the other consequences of sin, it is loathsome and defiling. Man seeks to adorn death; the pageantry of the funeral, the attractiveness of the cemetery, all show this. The Egyptian sought in vain to make the mortal body incorruptible by embalming it. But we have to bury our dead out of sight, and the believer is taught to look forward to the resurrection.

### CLEANSING ONLY THROUGH SACRIFICE.

Let us not lose sight of the fact that the accidental death of any one near the Nazarite—that the thoughtless putting forth of the hand even—might violate his vow of consecration as truly, if not as guiltily, as an act of deliberate transgression; in either case all the previous time was lost, and the period of consecration had to be re-commenced after his cleansing. And that cleansing could only be brought about through sacrifice; the sin-offering must *die*; the burnt offering must *die*; without shedding of blood there could be no remission. So serious was the effect of transgression—and yet, thank GOD, it was not irremediable. The bearing of this on the life of consecration to GOD in the present day is important. Nearness to GOD calls for tenderness of conscience, thoughtfulness in service, and implicit obedience. If we become conscious of the slightest failure, even through inadvertence, let us not excuse it, but at once humble ourselves before GOD, and confess it, seeking forgiveness and cleansing on the ground of the accepted sacrifice of CHRIST. GOD's Word is, "If we confess our sins, He is faithful and just to forgive us our sins, and to *cleanse us* from all unrighteousness." This cleansing must be accepted by faith, and a walk "in the light" be at once resumed. And shall we not reverently ask, and trust the HOLY SPIRIT to guard and keep us from inadvertence, and to bring to our remembrance those things which we may be in danger of forgetting?

\* From an excellent little book entitled *Separation and Service*, on Thoughts on Numbers vi. and vii., by J. Hudson Taylor. 1s. Messrs. Morgan and Scott.

## Bible Readings.

### A Storehouse of Abundant Supply

(Psalm xxiii).

1. "The Lord is my Shepherd."  
 A gracious Shepherd (I. Peter v. 4).  
 A great Shepherd (Hebrews xiii. 20).  
 A good Shepherd (John x. 11).
2. A tender-hearted Servant of Jehovah (Philippians ii. 7).  
 "He maketh me to lie down" (ii.).  
 Rest from burdens (Hosea xi. 4).  
 Rest from enemies (II. Samuel vii. 11).
3. A mighty Captain and Leader.  
 "He leadeth me beside the still waters" (iii.).  
 He leads by the right way (Psalm cvii. 7).  
 He leads by the right means (Exodus xiii. 21).  
 Like a flock—going before the sheep (Psalm lxxvii. 20).  
 In a path of righteousness.
4. He bears a wonderful name.  
 "For His Name's sake" (iii.).  
 A Councillor (Isaiah ix. 6).  
 The Captain of Salvation (Hebrews ii. 10).  
 The Great High Priest (Hebrews iv. 14).  
 The Days-Man (Job ix. 33).  
 The Bright and Morning Star (Revelation ii. 28).
5. The Glorious Companion.  
 "Thou art with me" (iv).  
 To still our fears (Isaiah xliii. 1).  
 To guide our steps (Proverbs xvi. 9).  
 To commune with us (Luke xxiv. 15).  
 To share our lot (Isaiah lxiii. 9).
6. A wonderful provision.  
 "Thou preparest a table" (v.).  
 A way prepared (Deut. xix. 3). The believer's walk.  
 An altar prepared (Josh. xxii. 26). The believer's worship.  
 A place prepared (John xiv. 2). The believer's home.  
 I will prepare Him a habitation (Ex. xv. 2). The believer's  
 response.
7. A copious anointing.  
 "Thou anointest my head with oil" (v.).  
 With fresh oil (Psalm xcii. 10).  
 With gladness (Psalm xlv. 7).
8. An overflowing cup (v.).  
 "My cup runneth over."  
 It is a river of pleasure (Psalm xxxvi. 8).  
 A brook in the way (Psalm cx. 7).  
 It is the wine of the kingdom (Esther i. 7).  
 It is for you (Canticles v. 1).

9. A Divine guard.  
 "Goodness and mercy shall follow me" (vi.).  
 He goeth before (John x. 4).  
 Let us be followers of God (Ephesians v. 1).
10. The house of many mansions.  
 "I shall dwell in the house of the Lord for ever" (vi.)  
 The certainty of it (II. Corinthians v. 1).  
 The joy of it; He is there (John xiv. 2).  
 The earnest of it (Ephesians i. 13, 14).  
 The music of it (Rev. v. 9).

*Herbert R. Francis.*

### Outside the Camp.

1. The camp was holy—  
 The Lord was there  
 To deliver Israel from enemies. } Deut. xxiii. 14.  
 The people were to be clean.
2. Outside the camp was the place of reproach—  
 The sin offering burnt (Exodus xxix. 14).  
 Ashes were poured out (Leviticus iv. 12).  
 The unclean were there (Leviticus xiii. 46).
3. The place of separation (Numbers v. 3).  
 From God.  
 It means suffering (Hebrews xiii. 12).  
 It means shame (Acts iv. 41).
4. It means the fellowship of His sufferings (Phil. iii. 10).  
 Christ the example (I. Peter ii. 21).  
 It is only for a little while (I. Peter v. 10).  
 This present time (Romans viii. 18).  
 Then the consolation (II. Corinthians i. 5).  
 Then the glory (I. Peter iv. 13).

#### EXHORTATION.

"FOLLOW THOU ME" (John xxi. 22).  
 "Great Master, point Thou the way,  
 Nor suffer Thou our steps to stray;  
 Then in the path that leads to day,  
 We follow Thee."

*Herbert R. Francis.*

### A Family Group.

- "I will be the God of all the families of Israel" (Jeremiah xxxi. 1).
- I. A father's pity (Psalm ciii. 13).  
 II. A mother's comfort (Isaiah lxvi. 13).  
 III. A son's return (Luke xv. 18).  
 IV. A daughter's restoration (Mark v. 42).  
 V. A bridegroom's joy (Isaiah lxii. 5).  
 VI. A bride's reception (Revelation xix. 9).  
 VII. A babe's honour (Matthew ii. 11).

*Harry Rose.*

## “SIN.”

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### I. Bible terms for it.

- (1) “*Iniquity*”—turned out of course, unequal, unfair.
- (2) “*Transgression*”—to pass over bounds, to *do* what God *forbids*.
- (3) “*Sin*”—to come short, to miss the mark, to *leave undone* what God *commands*.

### II. The universality of sin.

- Romans iii. 23—“ALL have SINNED and come short.”  
 1. Kings viii. 46—“There is no man that sinneth not.”

### III. What sin is.

- |  |   |
|--|---|
| Romans iii. 23—“To come short of God’s glory.”<br>1. John iii. 4—“To transgress the law.”<br>James iv. 17—“To know to do good, and do it not.”<br>James ii. 9—“To have respect of persons.”<br>1. Samuel xii. 23—“To cease to pray.” | Deuteronomy xxiii. 21—“Not to fulfil a vow.”<br>Proverbs xxiv. 9—“The thought of foolishness.”<br>Proverbs x. 19—“In the multitude of words.”<br>Romans xiv. 23—“Whatsoever is not of faith.”<br>1. John v. 17—“All unrighteousness.” |
|--|---|

### IV. What sin costs us.

- |  |  |
|--|--|
| Isaiah lix. 2—“Separation from God.”<br>Jeremiah v. 25—“Good things withheld.”<br>Psalm lxvi. 18—“Unanswered prayers.” | Psalm xxxviii. 3—“No rest.”<br>Proverbs xiv. 34—“Reproach.”<br>Ezekiel xviii. 4—“Death.” |
|--|--|

### V. What sin cost God.

- John iii. 16—“His only begotten Son.”—Romans v. 8.

### VI. The Sin-bearer, Jesus (1. John ii. 2; Isaiah liii.).

- (Typified by scapegoat in Leviticus xvi. 21, 22; cf. John i. 29).  
 1. Peter ii. 24—“Who His *own self* bare *our* SINS in His *own body*.”  
 Revelation i. 5—“Who . . . washed us from *our* SINS in His *own blood*.”

### VII. What God has done with our sins.

- |   |   |
|---|---|
| Ps. ciii. 12—“Removed them.”<br>John i. 29—“Taken them away.”<br>Ps. xxxii. 1—“Covered them.”<br>Isaiah xlv. 22—“Blotted them out.” | Isaiah xxxviii. 17—“Cast them behind His back.”<br>Micah vii. 19—“Cast them into depths of sea.”<br>Jeremiah l. 20—“Sought for . . . not found.”<br>Jeremiah xxxi. 34—“Remembered no more.” |
|---|---|

VIII. *The sinner's part.*

- |                                       |         |                                 |         |
|---------------------------------------|---------|---------------------------------|---------|
| Psalm xxxii. 5 — "To<br>acknowledge   | } SIN." | 1. John i. 7—"To con-           | } SIN." |
| Psalm xxxviii. 18—"To<br>be sorry for |         | Prov. xxviii. 13—"To<br>forsake |         |
- "God be merciful to me a *SINNER*" (Luke xviii. 13).

IX. *Results.*

- |   |   |
|---|---|
| 1. John i. 7—"The blood of Jesus<br><i>cleanseth</i> from all SIN." | Romans vi. 18—"Made <i>free</i> from<br>SIN." |
| Romans vi. 14—"SIN shall not<br>have dominion."                     | Matt. i. 21—"Jesus saves from<br>SIN."        |

G. E. M.

"Grace there is my every debt to pay,  
Blood to wash my every SIN away,  
Power to keep me spotless day by day,  
In CHRIST for ME."

[This outline is also issued in leaflet form at 1/- per 100 from Budd & Gillatt, St. Leonard's.]

## Divine Liberty.

1. Freedom from sin (Romans vi. 12).  
The liberty of the child (Romans viii. 21).  
The liberty of the servant (John xii. 26).
2. Freedom from the curse of the law (Galatians iii. 13).  
The liberty of the Gospel is to be  
A slave of Christ (Galatians vi. 17).
3. Liberty of a holy walk (Psalm cxix. 45).  
To please God (Hebrews xi. 5).  
To obey God (Acts iv. 19, 20).
4. The liberty of abiding in Him.  
Christ in the believer (Ephesians iii. 17).  
The believer in Christ (John xv. 5).
5. The liberty of serving Christ.  
The offer, "Here am I" (Isaiah vi. 8).  
The acceptance (Acts xxii. 21).  
The work (Hebrews vi. 10).  
The joy (Psalm cxxvi. 6).  
The reward (Romans viii. 17).

Herbert R. Francis.

## Grace! Grace!!

- "The God of all grace" (1. Peter v. 10).
- I. "The spirit of grace" (Zechariah xii. 10).
  - II. "The word of grace" (Acts xx. 32).
  - III. "The riches of grace" (Ephesians i. 7).
  - IV. "The throne of grace" (Hebrews iv. 16).
  - V. "Manifold grace" (1. Peter iv. 10).
  - VI. "True grace" (1. Peter v. 12).
  - VII. "Exceeding grace" (11. Corinthians ix. 14).

Harry Rose.

## Notes for the Month.

### TEACHER'S BIBLES AND "FOOTSTEPS OF TRUTH."

SO many have availed themselves of the special offer we made recently of supplying the INTERNATIONAL BIBLE, published at 10s., together with two dozen current numbers of *Footsteps of Truth*, for 5s., carriage paid, that we have determined to continue this offer during the present month. Certainly a better and cheaper Five Shillings' worth was never issued from the Press. The Bible Reader's Manual, or Aids to Biblical Study, a concordance, 16 full-page plates, and other illustrations, coloured maps, a Biblical Gazetteer, and index, all of which are bound up with the Bible, are alone worth the money. But it must be understood that this is with the view of getting our magazine introduced into new circles of friends, in the hope of their becoming new subscribers, and thus help to "feed the flock of God" with sound Scriptural truth. We add a few more extracts out of many letters received:—

A friend from Bath writes:—

"Very many thanks for the beautiful Teacher's Bible, which I received this morning. I am very pleased with it. *I have sent twenty of the copies of "Footsteps of Truth" away by post, and I shall do the same with the remaining four.*"

From "R.O.," Chester:—

"I have for many years taken in your little magazine, and value it very much. It is so full of Gospel teaching. Now that the price has been reduced to a penny, I think it is the very best pennyworth that can be purchased, so full of suggestive thoughts for ministers, teachers, and all Christian readers."

"A.W.," Scotland:—

"I am highly pleased with the Bible, with its clear type, and valuable helps. A brother in Christ saw it, and asked me to get one for him also."

"Miss B.," St. Leonard's:—

"Thanks for the three Bibles already received. Will you kindly send two more; they are so suitable for making presents."

\* \* \*

### SOULS WON THROUGH GOSPEL BOOKS.

The following encouraging letter comes from a Carlisle missionary, having reference to a small penny booklet published by us several years ago, and which has been instrumental in leading many into peace:—

"Seeing by your booklet that you would be glad to hear from anyone, may I say how I have been helped by the same booklet, '*The Secret of Peace, or Let go the Twig*,'\* by C. R. H., having read it two or three years, it struck me how many were hanging on by 'twigs.' So being missionary here to the railway men, I mentioned it in one of my addresses, when it was blessed of God to the salvation of a young man, now a preacher of the Gospel in the Church Army. Upon another occasion I left the booklet in the house of a railway-man, and he also was brought into life and liberty. Thank God with me for all this."

\* Published in English and French at one penny, or 7s. per 100.—E. M. Book Store, 186, Alexandra Road, St. John's Wood, London, N.W.



These are a few out of a great number of similar testimonies we have received of the remarkable blessing which God has given on the circulation of that little booklet—which testimonies would fill a volume. The Lord be praised for all this His goodness!

\* \* \*

#### KILBURN HALL, N.W.

On Wednesday afternoon, February 2nd, a second meeting for the deepening of spiritual life was held, when several friends assembled to wait upon God for definite blessing upon the work and workers in the Lord's vineyard.

The speaker, Pastor R. Allsworth Elvey, based his address upon Hebrews xii. 3, "Consider Him," remarking that all true, spiritual life begins with a consideration of Christ. In our Christian career, strength will be ours if we "CONSIDER HIM"—

1. In the contradiction of sinners (and of saints also, alas!)
2. In the object of life.
3. In the battle of life.

"Hate and fight with only sin,  
Stand your ground, 'Consider Him.'"

4. In the perfecting of character, and in estimating ourself. (1) Our dues; (2) duties; (3) difficulties.
5. In considering fellow Christians. Remember His (1) forbearance; (2) patience; (3) love.
6. Lastly, "Consider Him" in His estimate of God's Word.

The third afternoon gathering was held on Wednesday, February 16th. After prayer and praise, Pastor Fuller Gooch drew attention to John xvii. 15, 19, upon which he based many helpful remarks, bearing upon the Christian's position in, and attitude towards the world. This was followed by a short address by Pastor Karl Mascher, descriptive of the Lord's work in Saxony, many pathetic incidents being cited, as to the rigorous opposition and persecution which the Lord's servants experience in that dark country.

On Monday evening, February 14th, Rev. Ossian Davies delivered a most interesting lecture on "Christmas Evans," to a large and appreciative audience. The various epochs in the life of this remarkable servant of God were reviewed in a most graphic and thrilling manner, which evoked the enthusiastic response of the audience, and which seemed to beget the longing in many hearts for a revival in England at the present time, similar to that which God so graciously gave in Wales with the preaching of the Word by Christmas Evans, the wide-spread effects of which are seen to this day.

Mr. George Nokes, whose evangelistic labours are so much appreciated in the large music halls in the East End, has been preaching with much power at the above Hall during February. Earnest prayer had preceded his visit, and the workers were full of faith and expectancy, as to the results of his preaching. As we go to press the meetings give every sign of the Lord's blessing in the conversion of souls, and growing interest is being manifested by

the many who attend. Mr. Nokes preaches with great earnestness, whilst at times his patheticness moves the congregation to tears. We trust our readers will pray that the blessing thus already given may be permanent and ever increasing.

\* \* \*

#### EASTER BANK HOLIDAY.

We give an early invitation to friends, in and around London, to join us at the next Conference of Christian workers at Kilburn Hall, on Bank Holiday (Easter Monday), April 11th, at 4 and 6.30 p.m. (tea at 5.30), when several well-known speakers will take part. Busses from the City, Charing Cross and Victoria Stations, pass the door, also blue busses from Fulham and Kensington pass close by. Kilburn and Maida Vale, and also Brondesbury Stations, on the N.L.R., are within easy reach.

\* \* \*

#### WILLESDEN HALL, BRONDESBURY, N.W.

Following the fire which caused the temporary closing of this Hall, Messrs. P. R. Hurditch and F. H. Hutchins took up the ministry during the month of February. Pleasant recollections of the visit of these Evangelists two years ago, caused the friends to rally well to the work once more, and marked interest has again characterised their preaching. We are glad to say that all branches of the work here show signs of progress, including both branches of the Christian Endeavour, which have also increased in numbers.

\* \* \*

#### MAYES HALL, WOOD GREEN, N.

Anniversary services were held on Sunday and Monday, January 23rd and 24th. The meetings proper began on the Saturday with one for special prayer. On Sunday morning Mr. Main spoke from Hab. iii. 2. "O Lord, revive Thy work."

Mr. C. Russell Hurditch preached at night to a crowded congregation from the ever glorious theme, "Jesus, the Friend of publicans and sinners." Many "went away sorrowful," being unable to get in.

On the Thursday, the usual quarterly tea was given to the Sewing Class (factory girls), after which the choir of our good friends from the "Welcome Mission" brightened the evening with their sweet singing.

The encouraging report of this work given by Mrs. Chandler on Monday, was one of the many that caused our Chairman, Mr. A. Garstin, to say at the close, "I HAVE enjoyed being with you."

The drawing of the proposed New Hall arrived while this meeting was in progress, causing an earnest prayer to go up to the Throne of Grace from that crowded gathering, that God would graciously touch the hearts of the stewards of His money, to send us help forthwith. We pray, as the prophet prayed, "It is *Thy* work, not *ours*," not "*My*," but "*Thy*." Then shall many more halls be like the above, far too small to contain the crowds that shall gather unto His Name.

We regret the preacher, as well as others, was completely prostrated by the heat last Sunday, being laid up all the week in consequence. We do earnestly plead for the funds necessary for the erection of the NEW HALL so urgently required.

\* \* \*

#### BECKENHAM.

Messrs. Philip R. Hurditch and F. H. Hutchins preached during January at the Clock House Hall, with signs of blessing. Their visit had been preceded by much prayer by the Lord's people, and blessed results were anticipated from this special effort. It was a joy to the Evangelists to find several of those who had been converted during the previous Special Mission in December, 1896, cleaving to the Lord "with purpose of heart," and actively engaged in the service of the Master.

Each Sunday the Word was preached in power, and we are glad to believe that several received Christ as their Saviour, amongst others being one who was under conviction on the last Sunday, and of whom a friend afterwards wrote, "The young lady that was anxious was brought into the glorious light and liberty of the Gospel, rejoicing in sins forgiven, and a new-found Saviour."

Mr. A. G. Andrews, of Kilburn Hall, also preached at this Hall on February 6th, with evidences of blessing.

\* \* \*

#### VILLAGE MISSIONS.

Whilst we are grateful for what we have seen and for the tidings which reach us from time to time of the steady progress of our Village Mission Stations, yet we are pained to hear that much opposition and prejudice exist amongst certain religious parties towards any Evangelical work which may be undertaken apart from their Church and supervision. One of the Evangelists of the E.M., writing recently, refers to this state of things, and observes: "The Meetings keep up well, notwithstanding the opposition we are receiving from High Church clergy, who coolly tell these poor people that by our preaching we are sending them to hell; but happily they know these 'wolves in sheep's clothing' too well to take heed to such rubbish, and they also know where the Gospel is preached 'according to the Scriptures,' and which has proved to many of them 'the power of God unto salvation.'"

Indeed the spiritual condition of many of the rural districts in this country is a most deplorable one, spiritual darkness existing to a sad degree, and it is to be feared that many of the clergy are themselves unconverted men, "having a name to live," but, alas! as dead as the mere superstitious ceremonialism with which they are contented.

We long to be able to advance Mission work in many of these parts, and commend the matter for prayerful consideration and practical help to the Lord's stewards who may read this.

**BEESTON, NOTTS.**

A 16 days' Mission, extending from January 23rd to February 6th, has been held in this busy cycle and lace manufacturing district, at the Gospel Hall, by Mr. Jennett, of the Evangelistic Mission.

With respect to this special effort the Secretary says:—"I write to thank you for sending us such an able and devoted Evangelist as Mr. Jennett to conduct our Evangelistic Services. He has indeed laboured hard whilst amongst us, conducting two meetings a day, beside visiting. The afternoon Meetings for prayer and Bible readings have been times of great blessing from the presence of the Lord, when the Evangelist has endeavoured to set before us the ways of the Lord more perfectly, and many have testified to help and blessing received.

"The Evening Services have been well attended, when the glorious Gospel has been preached with mighty power to the unsaved. Amongst these a goodly number have decided for Christ.

"In addition to this many homes have been visited, and the unsaved spoken to about their salvation, and some of these have found Christ.

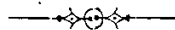
"We have reason to believe there are many still under conviction, and for these we still pray that they may be brought to a knowledge of the truth as it is in Jesus.

"We are deeply thankful to God for blessing received, and we hope that at some future time our brother may be able to visit us again."

\* \* \*

**BAPTIST FREE CHURCH, NORTH OXFORD.**

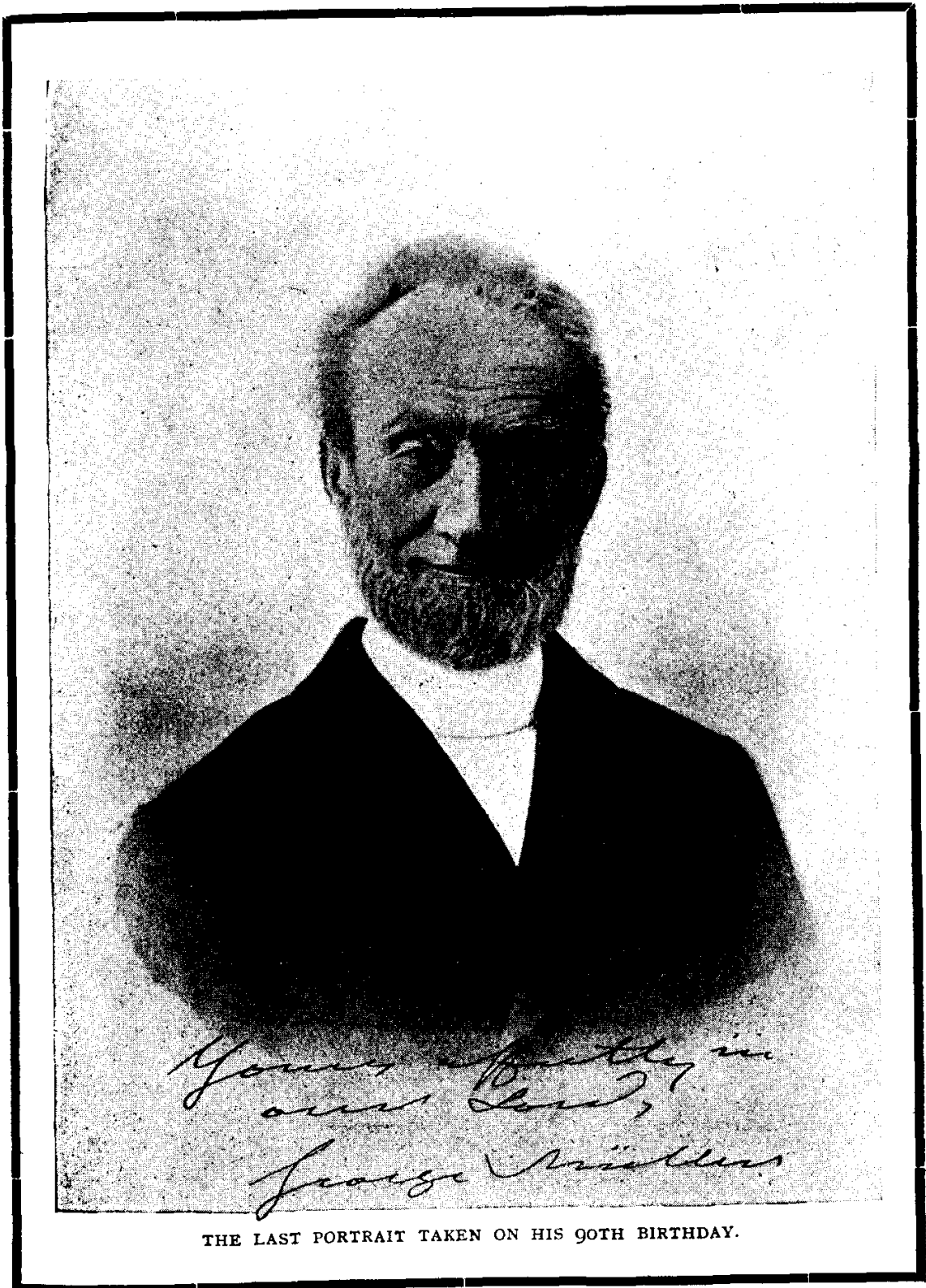
We have cause for gratitude concerning the eight days' Mission conducted here by our brother, Mr. A. C. Burley. Although this work is in its infancy, and has but few Christian workers, yet we have reason to believe that definite blessing has been received, and a solid work done. The Meetings were exceptionally well attended, the building on some occasions being quite full. At the one held on the last night of the Mission there were Christians who publicly testified that during the Services they had been led into a deeper trust by taking Christ not only as Saviour, but as Lord and King. There were also present those who had intelligently received the Lord Jesus as their personal Saviour, and who were rejoicing in their newly found peace. As a result a Women's Bible Class was commenced on the first Sunday in February, and it is anticipated to form a similar Class for men in order to follow up the results of this special evangelistic effort.

**Notices of Books.**

We regret having to hold over the Notices of New Books received till our next number.

\* \* \*

For PREACHING ARRANGEMENTS for March see third page of cover.



From a photo by Mr. F. Holmes, Clifton, Bristol.

## In Memoriam.\*

### GEORGE MÜLLER.

(FROM THE *Bristol Daily Press*.)



HE busy, happy, and laborious life of George Müller was ended Thursday morning, March 10th, by a death, which was one, as the Rev. Dr. Glover said at the Free Church Congress, all might envy, none might pity. Mr. Müller had lived long, and his work in Bristol had been more or less familiar to every Bristolian. Indeed, there are very few living, who can remember when the orphan houses were first established; the majority, including even those who have to call themselves elderly, have known the remarkable and interesting. It is the story of a man "in travels oft, in labours more abundant," and the growth of the wonderful orphanage, the establishment of day schools, the foundation and growth of the Scriptural Knowledge Institution, the oversight of mission stations, the missionary, or, so to speak, apostolic journeys—for Mr. Müller was in a very real sense a Bishop—all these varied activities and responsibilities form a record of a life of activity and devotion that has had no modern parallel. Happily, the Church—using the term in its broadest sense—has had many noble sons in recent years. No one who has read the stories of the lives of Pattison and Hannington, of Moffatt and Chalmers, can have failed to be impressed by the high sense of duty, the scorn of ease, the influence of belief on character that have been thus revealed. In the presence of some great men the particular form of church government to which they were attached sinks into insignificance, and those who are most attached to their own convictions feel that beyond the pale of their particular body there are men guided by an influence before which all men

orphan houses all their lives, and from their earliest years they have heard with admiration, respect, and with something perhaps of wonder, of the noble work, and the simple religious faith of the founder of those great institutions.

As a mere history, Mr. Müller's life is

\* See Notes for the Month, page 128.

who think at all must bow in reverence. George Müller belonged to the small but wonderful class who compel a recognition of the limits of sectarian difference. Mr. Müller was a member of one of the smaller of the many religious bodies in this country. His views on many points were not shared by the majority of those "who profess and call themselves Christians." But it is probable that many such, when pained by what they may have considered the narrowness of view on the part of Mr. Müller, were overwhelmed and silenced by the thought of the man and his life-work. They were forced to realise that there was compatible with views they did not share, a life of such a quality as to silence criticism, and a work that could not be spoken of in the terms whereby we appraise merely human success.

It is impossible, as we have said, to speak of George Müller, and to exclude all reference to the great principle that underlay all his work—no mere academic acknowledgment of the existence of "a force external to ourselves that makes for righteousness," but a simple belief and daily dependence upon Divine guidance and support. It took a form which we who have lived in Bristol have long associated with him. His Orphanage has been "a charity that never begs," and the way it has grown and been sustained, the number of times that help has come to it, when it was most sorely needed, despite the refusal of Mr. Müller to adopt methods which many excellent men in charge of philanthropic institutions feel perfectly justified in adopting—all these are matters in connection with his Orphanage that have not lost their wonder by familiarity. Mr. Müller's personality, his work, his philosophy of life, have presented to the world an object lesson of which the most unsympathetic could not think without respect. Never was there a philanthropist with less of fanaticism and more of method. His bearing and his speech were not those of an emotional enthusiast who would incur heavy liabilities with a light heart; indeed, had he been such a man, his life would have been less surprising than it was; it was his calmness and confidence, associated with the most careful watchfulness over expenditure and most business-like habits, that presented a combination of qualities altogether unique, and wholly surprising. And as to the work that he has done, there cannot be two opinions. No more necessary form of philanthropy, none appealing more strongly to right feeling, has ever been devised than one that takes care of children bereft of their natural guardians. In the long period of nearly seventy years that has elapsed since Mr. Müller first commenced what came to be the chief work of his life, a vast army of children, a number equal to the population of a large city, must have passed under his care, and that of the workers who have been associated with him. In all of these cases lives have been saved from destitution, in many cases from surroundings inimical to right training, and the boys and girls have been prepared for useful and honourable lives. There was no flattery in the resolution that was adopted at the Free Church Council, March 10th, declaring that "Mr. Müller has left behind him a record of services to the orphan and destitute

which will long remain an inspiration to the hope and effort of those whose hearts are touched by human necessity." His record of services has, indeed, already been such an inspiration. Orphanages were rare when Mr. Müller's work was commenced; they are numerous now, and can it not be said that some, at least, of these owe their establishment to the existence and example of the great institution at Ashley Down? The sound of Mr. Müller's work has gone out into all lands, and it is simply impossible to try to estimate the extent of the influence, directly and indirectly, which he has exerted in the course of his long life. And the fellow-citizens of Mr. Müller, with unanimity that will sweep away all distinction of creeds, can feel something of pride that such a life and such a work have been lived and carried on in this city; and that, of all places in the world, it has been Bristol that has seen every day the continuance of a career which has been watched from afar by all the world that cares for and respects practical philanthropy with perfect sincerity and noble simplicity of life. And the end has come without the sadness of farewell. Life continued in strength and vigour to the last hour before natural sleep. On Thursday, there was sent to the office of the *Bristol Daily Press* a signature written by Mr. Müller, on the evening before his death. There was no weakness in it, no tremulousness of age, and it is pleasant—if such a word can be fitly used in such a connection—to think that life ended with Mr. Müller so peacefully and painlessly, and that to him it was given to realise the lines—

"Choose thine own time,  
Give little warning,  
Say not good-night, but in some brighter clime,  
Bid me good morning to life."

#### STORY OF MR. MÜLLER'S LIFE.

George Müller was one of the most wonderful men the nineteenth century has produced. The work in which he was engaged was one of the most remarkable which any age has witnessed. His biography, when related with all the soberness of simple facts, far transcends in interest many a romance. Perhaps, few people are altogether ignorant of the story of his life. It has become popularised through the work with which he has been identified. The Ashley Down Orphan Asylum has a world-wide fame. Its astounding growth, and the yet more remarkable way in which that growth has been kept up, are matters which have found their way not only to remote villages on the Continent, but to the frozen regions of the frigid north, to the burning home of the South Sea Islanders, to the heart of China, to the shores of India, to every part of the habitable globe where civilisation has penetrated, and where the Saxon tongue is spoken. The life of this good man, who was great by reason of his goodness, was characterised throughout by a lofty principle of faith, a faith never exercised in vain, and upon the answer to which depended not only the life of George Müller himself, but of thousands of others. George Müller's life was not only unique, but a very long one. Born at Kroppenstedt, in Prussia, on September 27th, 1805, his earlier career scarcely suggested either a brilliant or very useful future. His story, as he told it, with a candour which suppressed nothing, showed what strange possibilities lie before even one who makes an ordinary, nay, even a bad, start in life. His mother died when he was 14, and of his father, a



German excise collector, we know little. Young Müller was thrown a good deal on his own resources, and found much attraction in novel reading, not, perhaps, a very unnatural thing under such circumstances; and, as he put it, became idle and dissipated, and was frequently guilty of falsehood and dishonesty. Mr. Müller was not a man to use exaggerated language, although no one could accuse him of leniency in his reference to early failings. The terms, alas! were absolutely correct, and a love of adventure, probably accentuated by his fiction-reading, led to serious consequences.

#### A BAD START AND A SHARP LESSON.

He had studied at the classical school at Halberstadt, where his older brother was his companion, but his father removing to another sphere, George eventually found himself reading classics with a clergyman at Heimersleben. He, apparently, was under very little control, and this hastened the unfortunate sequel. A pleasure excursion to Magdeburg appealed to the lad's taste for enjoyment, and getting leave of absence from his tutor by "false pretences," he started off. He needs must "do the grand," and soon found his money gone. What followed is told in the biography written in 1887 by his wife, and may, no doubt, be taken as the words of the philanthropist himself: "On his way back to Heimersleben he stopped at Wolfenbuttel, and went to an hotel there, and again began to live as though he had plenty of money at his command; but, having been suspected, he was followed, and when he walked quietly out of the yard, without having settled his account, and afterwards attempted to run away, he was arrested, and sent to prison, where, when only sixteen years of age, he found himself shut up with the most depraved characters, such as thieves, murderers, &c. From December 18th, 1821, to January 12th, 1822, he was detained in prison, when his father having sent money to discharge his debt at the hotel, to defray the cost of his maintenance in gaol, and to pay his travelling expenses, he was set at liberty."

#### A MODEL STUDENT.

Whether it was the sharp lesson of this unlooked-for degradation which appealed to the more serious side of the boy's character, can only be surmised. He certainly afterwards devoted himself with might and main to study at the school at Nordhausen, Latin, French, Greek, Hebrew, mathematics, German literature, and history being among the subjects which claimed his attention. Young manhood was but dawning, and it was a wonder that his strength stood the strain put upon it, for in summer and winter the eager student rose regularly at four in the morning, was engaged with his books nearly the whole day long, not ceasing until ten at night. Müller was evidently in those days not a person of half measures. Whatever he did, he did with all his heart. Needless to say, he soon won high favour with the schoolmaster, but it is an open question whether such a display of ceaseless energy made him popular with his comrades, for to them the Director held him up as an example of industry. In 1825, barely twenty years of age, he became a member of the University of Halle with "very honourable testimonials," and had liberty to preach for the Lutheran Church, but religion had yet to become to him the mainspring of life; when he thought seriously he felt miserable, plunged into excess to calm his disquieting thoughts, and was obviously in a very unsettled frame of mind, discontented with himself, and with things around. The change was still to come, and how it came can best be told in the language heard from Mr. Müller's own lips, when, a couple of years ago, on his goth birthday, he was addressing some of his friends, who had made him a presentation.

**THE TURNING-POINT IN HIS CAREER.**

He had been referring to the Lord's benefits and blessings to himself, and began by mentioning that he was brought in a remarkable manner to the knowledge of the Lord Jesus Christ. He was a careless, reckless, most worldly young man in the first 20 years of his life, and from the time he was confirmed when he was 14 years old, until the time he was 20 years five weeks of age, he never read the Holy Scriptures, he never thought about the concerns of his soul, he never in the least degree sought to care about God, or of life and work for Him. His whole life and determination were as if there were no God. In this state he entered the University for the purpose of being prepared there to become a clergyman, but he had scarcely entered the University when the life of worldliness, and carelessness, and utter indifference to things, which he was leading, was manifested more than ever. It pleased God in the wonders of His grace, through one of his fellow students, to lead him to a little prayer meeting in the house of a tradesman, which was attended by only four pious students—three only besides himself—out of the 1,260 frequenting the University. In the little prayer meeting he saw for the first time persons kneeling in prayer as he had never seen them before; for the first time he heard about the way of salvation through Jesus Christ; for the first time he saw what a wicked, guilty sinner he had been all his life long, walking without a thought or care about God, and it pleased God—to put the matter shortly—after he had entered the house as one dead in trespasses and sins, and utterly unconcerned, and reckless about the things of God as one could possibly be, to allow him to leave it a Christian, although one extremely little instructed about the things of God. Without any one telling him, the theatre was no longer frequented, the ballroom frequented never more, and the card table was given up. He said to himself at once that his whole life should be different from what it had been, and by the grace of God that had been done, as completely different as light from darkness, as black from white."

**RELIGIOUS WORK: HIS FIRST SERMON.**

It is easy to believe that the change in Mr. Müller's life, while productive of peace of mind, and a strong desire to abandon evil habits, was not accepted without a great deal of preliminary ridicule by his University companions, but his religion was equal to a far heavier strain than such trifles, and Müller soon felt a wish to be religiously useful to others. Missionary publications appealed to his sympathies, and he was further influenced by the example of a young fellow he knew, Hermann Ball, who, although having considerable social advantages, gave them up in order that he might labour among the Jews in Poland. In a quiet way he was a power for good among some of his companions, and he began, too, the circulation of religious publications, a work which would in its later development alone have entitled him to world-wide fame, although it has been somewhat overshadowed by the other department of usefulness, his great orphanages. "George Müller, the founder and director of the Scriptural Knowledge Institution for Home and Abroad, of which the five orphan houses on Ashley Down, Bristol, form a part," is, so to speak, the title given to him in the biography, written by his second wife. The distribution of several hundred missionary papers a month by the young convert of a couple of months' standing, was a little beginning which led to tremendous results. So far, although training for the Church, he had not preached, and he seems to have been a little diffident of his powers in this direction. The opportunity at last came for his appearing in a pulpit. An aged clergyman, half-a-dozen miles from the University of Halle, needed help, and Müller was asked to assist him. He could hardly have refused in any case, and agreed to go over to take a few services, for the

first of which he wrote out a sermon. He preached it at eight o'clock in the morning in the Chapel of Ease, and repeated it a couple of hours later in the parish church, but, as he puts it, "apparently without making the slightest impression upon his hearers." A reader of the narrative gathers that he was more occupied with the delivery of his sermon, than with the message it contained, and he was dissatisfied, and determined to throw manuscript aside, and to expound the Scriptures "as the Holy Spirit might enable him." This method he adopted in the afternoon, when he selected and expounded the Sermon on the Mount, and although some little time elapsed before he ventured to rely on the same plan for town congregations, in the end it became his rule, and continued to be so until the close of his long life. His addresses were simple, with close reference to Biblical passages and Christian experience, and were without the faintest effort at studied oratory.

#### HOW HE ESCAPED MILITARY SERVICE.

Those unfamiliar with the events of his life may wonder what were the circumstances which created this great break in his life which induced him to leave his fatherland and come to England. Again the story can be told as from his own lips. "A little before his University course was finished he desired to become a missionary to the Jews, and he was influenced in this by interviews with Professor Tulloch, one of the greatest literary men in the world, and one of the most holy men known who acted in connection with the London Missionary Society for Promoting Christianity Among the Jews. He was asked whether he would like to become a missionary to the Jews, and he considered this to be a most remarkable question, because he was especially fond of the Hebrew language, and was especially given to the study of it. After much prayer and consideration, it was fixed that he should go to London in connection with that Society. Then came the question about his passport, for he was liable to military service. By the advice of friends, he applied to the President of the Province, but his application was refused. Then his friends told him to go to the King himself, but the King for the first time declined to exempt a missionary, and the matter was referred to the Minister of State. Now there was no expectation he would ever obtain what he so desired, but getting an introduction to the Chief Marshal of the Army—a Christian man—he was examined by two of the leading military medical officers at the marshal's desire. The first officer said he was unfit for the army; too weak, and with a tendency to consumption. He carried that opinion to the Chief Marshal, and he asked him at once to go to the other medical officer, who examined him for a long time, and then confirmed the judgment of the first doctor. Thus the Chief Marshal saw he could exempt him from military duties, and it was done. Now a passport could be obtained for England." Those who heard this singular narrative naturally laughed when they heard a veteran of ninety, whose life had been one of unparalleled activity, quoting the medical view that he had a tendency to consumption. The peculiarity did not escape Mr. Müller, and with half a smile he asked those he was addressing to note the remarkable circumstance. The young man, then twenty-three years and four months old (Mr. Müller was always most precise in his dates and figures) had, he reminded his hearers, lived to be ninety, still enjoying good health, and mental and physical vigour, and he wound up with an assumption of praise to the kindness of God, which enabled so much to be done.

#### EARLY LIFE IN ENGLAND.

He landed in London on March 19th, 1829, a young man of twenty-three, with few, if any friends, and engaged in the difficult work of presenting Christianity to the Jews. He was full of zeal, and his intense

desire to do good to others soon led him to see that he must vary his arrangement with the Society. His case was very much that of the Apostle Paul. The Jews rejected Mr. Müller's teaching, and, finding he had opportunities of bringing the Gospel before "poor Gentile sinners," he wrote to the Society that he could not conscientiously devote his whole time to the Jews, but wished to be at liberty "to seek the salvation of any Gentile sinners also, with whom, in the providence of God, he might come into contact." He offered, moreover, to serve the Society without remuneration, under the new conditions he proposed. The Society, however, apparently desired some one who would attend exclusively to the Jewish work, his suggestion was declined, and his engagement came to an end. Overwork and study had wrought on him, and he was taken so ill that he was at death's door, and, when health was returning, went to Teignmouth for a change of air. There he became minister of a little church, at first receiving a small salary, but afterwards, from conscientious beliefs, declining it; and there also he became acquainted with Mr. Henry Craik, a Hebrew scholar, and brother of Professor Craik, the author of the "Pursuit of Knowledge under Difficulties." While at Teignmouth, Mr. Müller was, by Scriptural study, convinced that baptism "is an ordinance of God intended only for believers," and in May, 1832, he was baptised at Shaldon, a village close to the Devonshire watering-place. His biographer, in referring to this, uses these words, fearing, apparently, some misapprehension might result from this incident in his history. She says: "On this account, however, he is not a Baptist, as some suppose, and has never joined the Baptists; nor is he now connected with them any more than with other true believers who are united by faith to the Lord Jesus Christ, for he loves all who love our Lord Jesus in sincerity." While still connected with the Teignmouth pastorate, he married Miss Mary Groves, a lady who assisted him greatly in later years in the great agencies which he originated and controlled. After staying at Teignmouth for two years and four months, Mr. Müller and Mr. Craik came to Bristol in May, 1832, and in August of the same year Bethesda Chapel, Great George Street, was (as Mr. Müller put it) "in the most remarkable way, obtained in answer to prayer." Seven persons met there for the first time to commemorate the dying love of Christ, Mr. Craik, Mr. and Mrs. Müller, and four brethren and sisters, and thus insignificantly, humanly speaking, started the connection of the great philanthropist with Bristol.

#### REFUSES TO ACCEPT A SALARY.

Mr. Müller had no salary whatever in connection with his ministry, he and Mr. Craik having resolved not to accept a salary, but to leave their needs to be supplied as the Brethren should voluntarily decide. This arrangement produced very curious results. Sometimes Mr. Müller was very well off, but he never made his wants known to anybody, and never, on principle, asked anybody for anything, and his means occasionally were very low. On these occasions his outward appearance indicated the emptiness of his exchequer, and individual members of his congregation were in the habit, when they met him with a shabby coat on, of taking him to a tailor's, and buying him a new one. But poverty never affected the cheerful spirit of George Müller. There is an allusion to this absence of a regular stipend in the *Life and Labours of George Müller*, and as it is impossible to avoid the impression that, although written by Mrs. Müller, the words are his own, we quote them:—"Times without number, his faith was sorely tried—because when God gives faith He always tries it—but whenever there was no money left, instead of being discouraged, he and his beloved wife would kneel down and ask God graciously to send them help; which, sooner or later, was invariably granted. Sometimes it happened, too, that not only was there no money left, but that all the

provisions likewise in the house were gone—a trying state of things indeed—the Lord never suffered them, however, to be confounded.” He and Mr. Craik laboured together for 34 years, and in January, 1866, after a painful illness, Mr. Müller’s fellow pastor departed this life. The co-workers had seen their diminutive church grow into a great body of believers, and had witnessed other indications of Divine blessing on what had been done. When alluding to this growth of the church in 1895, Mr. Müller mentioned that more than 6,000 had been received into the fellowship.

#### BOLD ADVANCES.

The church in Great George Street occupied only part of his attention. His Jewish work in London, and the result of it, had shown that the young German could not have his energies tied down to one set of duties, to the exclusion of others which presented themselves to him and called for action. It was so in Bristol. Missionary operations were not nearly so popular in the thirties as at the latter end of this century. They were neither so well understood, nor so extensive. The fact that the work at home and work abroad were essential departments of the same great movement had not been realised then to anything like the extent that it is in our own times. Mr. Müller took a broader outlook more than sixty years ago, than some religious folk are able to take in 1897, and on March 5th, 1834, the wish to disseminate religious information, indicated in his distribution of a few publications in Germany, led him to establish the Scriptural Knowledge Institution for Home and Abroad, which had the following objects, namely (1) To establish day schools, Sunday schools, and adult schools; (2) To circulate the Holy Scriptures, and particularly amongst the very poorest of the poor; (3) To aid missionary operations; (4) To circulate religious books, pamphlets, and tracts for the benefit of believers and of unbelievers (an object added some time afterwards). The account from which this is extracted goes on, (5) In 1835, the orphan work was established. Of the principles of the institution, two only need be mentioned—1st, that debt should never be incurred; and 2nd, that no rich, great man, no English nobleman, for instance, should be its patron, but that the living God alone should be the patron of the institution. This last sentence suggests a crowd of reflections. Mr. Müller was a man of wonderful individuality and originality. Fancy a man starting throwing up an appointment because he could not find enough to do, and offering to take on the duties as part of a larger work for nothing (the Jewish mission, which brought him to England), following this by refusing a stated stipend, capping this by founding an institution with a world-wide title, and declaring he would have no human patrons, and winding up with a resolve that he would never appeal to man for funds. In 1835 man might have contemptuously styled such a course sheer fanaticism, for which success was impossible. Now, after more than sixty years’ experience, none could take such a view, and those people who are best acquainted with the history and progress of the movement thus set on foot, have the greatest admiration for the superb faith in a Power higher than that of this world, which has been so amply justified by the results.

#### HOW THE ORPHANAGES WERE STARTED.

In the thirties neither municipality nor State troubled itself much about child life. Sectarian bitterness might have been keen enough, but morality and the duty to one’s neighbour were not conspicuous in the motives animating public life. There were plenty of sights which appealed to the strong sympathies of the German who had made Bristol his home, but who, to the end of his life, retained in his speech the marked characteristics of his mother tongue. Children were running about in the streets—young arabs, neglected, uneducated, and uncared for, even though disease had

laid its finger upon them. A man who was often reduced to his last sixpence might have been forgiven thinking that Providence had not intended him to take upon himself a responsibility for a family of waifs and strays about whom men well-to-do took little thought. But Müller was not of that stamp. The very trust that led him to look to the Unseen for daily bread for his own household, led him to believe that if he added to his burdens help would be forthcoming. A small beginning was made, and Mr. Müller himself has supplied from his own reminiscences an example of the way in which it was viewed. Said he:—"I was ridiculed not a little by one and the other. There was one good, excellent man, one of the leading ministers of the city at the time, who said to a Christian lady, 'You will see what becomes of this foolish enthusiasm; all will come to nought.' This very man, in process of time, left Bristol for Devonshire, and when the first orphan house was built he came back and went through it with one of the matrons, who told him that the tears were running over his cheeks as he admiringly saw what had been done. And thus he bore testimony to the work, but in a different way to what he had done before." The following story has been told of the starting of the first orphan house, and it was told by the relative of the owner of the premises the philanthropist desired to secure. Said the narrator, "When seeking to take the house, Mr. Müller frankly told me he was without any money. He told me he was more than ever led by the Lord to carry on the work for gathering in poor destitute orphans deprived of both parents, and he very much impressed me, and although he owned he was penniless, I felt disposed to let him have the house." That house was let to Mr. Müller, and its owner used to say never did 12.30 arrive on any quarter day when the rent was not paid.

#### MR. MÜLLER AND THE GROUND LANDLORD.

In April, 1836, Mr. Müller opened a large rented house in Wilson Street, Bristol, for the reception of 30 orphans; in November, 1836, he opened a second house in Wilson Street for the reception of 36 orphans; in 1837 a third house for 30 orphans; and in 1843 a fourth house for 30 orphans; there were now 126 orphans and 11 helpers or teachers and matrons. In 1849, as no houses were to be had suitable for orphans, he opened the first Orphan House on Ashley Down, which he had built for 300 children; in November, 1857, he opened a second Orphan House, built and fitted up for 400 children; in March, 1862, a third house for 450 children; in 1868, a fourth house for 450 orphans; and in 1869 a fifth house for 450 orphans; thus he had accommodation for 2,050 orphans and 112 helpers. Chatting one day to a representative of this paper, Mr. Müller gave an interesting statement of the circumstances connected with the commencement of his work on Ashley Down. Some people had the idea the land was given him, but that is not quite the fact. Said the veteran, "We had got pushed for room, and I walked up to Ashley Down and saw a piece of vacant land that would suit our purpose. The price of land in the neighbourhood was about £1,000 an acre when sold for building purposes. I went to the owner of the land, and was told he was at business. I left my name, and mentioned to the owner's wife the object of my visit. I said I would go down to the place of business, and this I did, but found the gentleman had gone home. I did not trouble to go to the house again that night, but next morning called, and the landowner stated his wife had told him the object of my visit, and thinking of the price he must ask kept him awake all night. He had determined to sell the land to me at exactly half the price the neighbouring land had been selling for."

#### THE ORPHANS AND THEIR TRAINING.

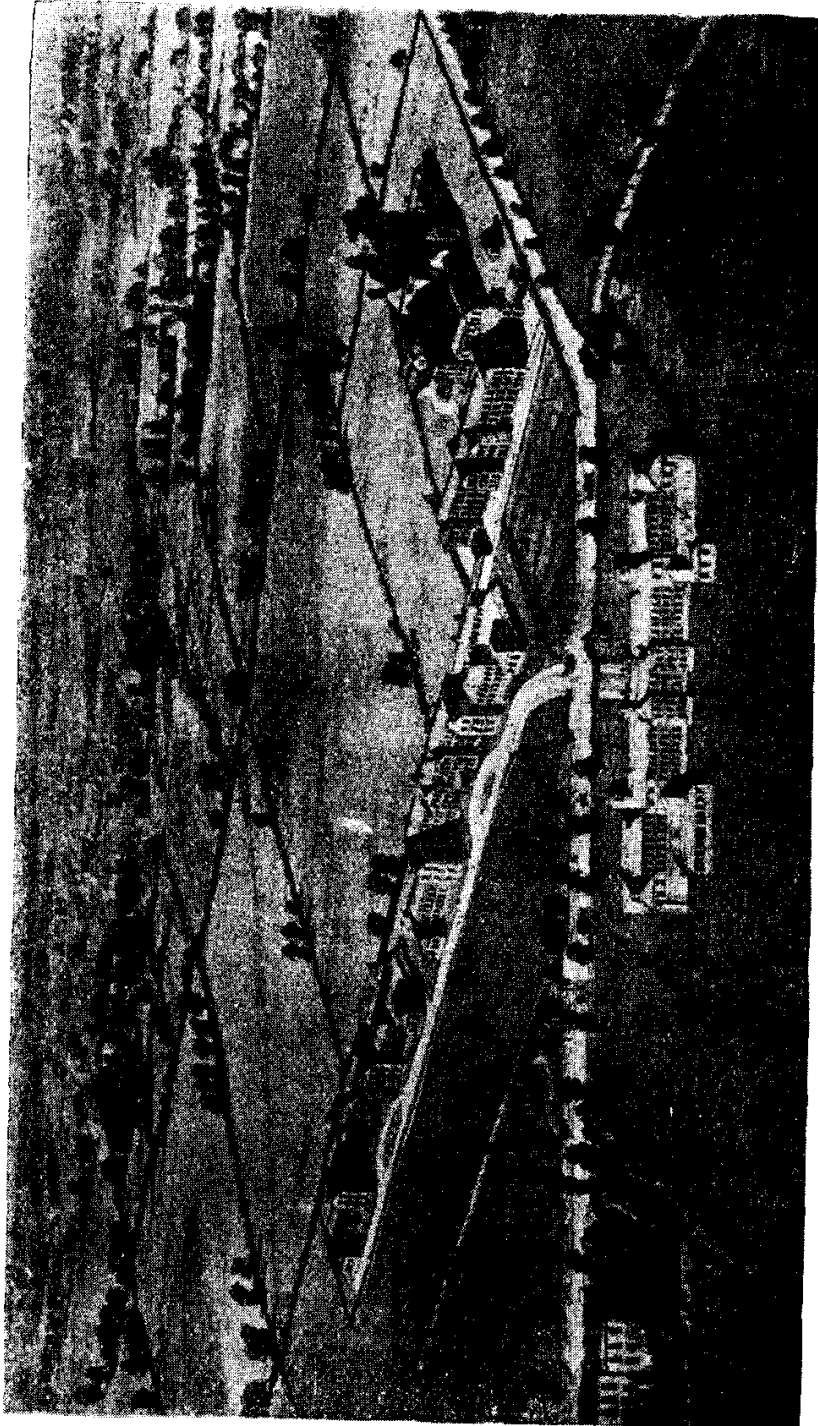
The building of the Orphan Houses cost £115,000, and the five blocks

give accommodation for 2,050 young people, and 112 helpers. In these plain, but commodious and well-situated buildings, without any sectarian distinction, and without favour or partiality, the orphans are received in the order in which application is made for them. There is no interest whatever required to get a child admitted, nor is it expected that any money should be paid with the orphan. The following are the words of Mr. Müller himself on this point:—"No sectarian views prompt, nor even in the least influence, Mr. Wright and myself in the reception of children. We do not belong to any sect, and are not, therefore, influenced in the admission of orphans by sectarianism; but from whatever place they come, to whatever religious denomination the parents may have belonged, or with whatever religious body the persons making application may be connected, makes no difference in the admission of the children." He, however, laid down three essentials as a preliminary to admission to the institution. Only legitimate children were eligible, and they must have lost both parents by death, and be in needy circumstances. Given these three qualifications, and the necessary proofs that the statements made about them were correct, Mr. Müller and his associates refused none who came, as long as there was room for the applicant to be found a place. Some of those admitted have been infants only a few months old, and others have been considerably older, and, as a rule, the stay in the institution has been a lengthy one. Girls generally remain under its care until they are 17 years of age. In one of his narratives the philanthropist himself briefly states the kind of training given, the reference being first to girls. These, he said, "are instructed in reading, writing, arithmetic, English grammar, geography, English history, a little of universal history, all kinds of useful needlework and household work. They make their clothes, and keep them in repair; they work in the kitchens, sculleries, wash-houses, and laundries; and, in a word, we aim at this, that, if any of them do not turn out well, temporally or spiritually, and do not become useful members of society, it shall not at least be our fault. The boys are, generally, apprenticed when they are between 14 and 15 years old; but in each case we consider the welfare of the individual orphan, without having any fixed rule respecting these matters. The boys have a free choice of the trade or business they like to learn; but, having once chosen, and having been apprenticed, we do not allow them to alter. The boys, as well as the girls, have an outfit provided for them, and any other expenses that may be connected with their apprenticeship are also met by the funds of the orphan establishment."

#### PROVISION FOR A HUGE FAMILY.

It will be easily gathered that so huge a family as that of which Mr. Müller had charge cost a great deal to maintain, however simple the life in the institution was made. Here is an admirable picture of the work and its necessities in Mr. Müller's words. He asks his reader to "kindly place himself in our position during the year, with nearly two thousand persons day by day sitting down to their meals. The expense of this alone, as every one can suppose, is great, during one year only. But the orphans are not only to be fed, but clothed; their clothes are to be washed and repaired. This costs many hundred pounds in one year. The one single article of shoes and boots alone, think of it, as we require about six thousand pairs; both the supplies of new and repairs; how many hundred pounds it takes! Hundreds of fresh orphans are received year by year, and the new comers are to be fitted out; hundreds of boys and girls go out as apprentices, servants, or pupil teachers, and they are to be provided with an outfit at the expense of the Institution. The considerable number of boys who are sent out as apprentices, year by year, have every one of them a premium of £13 paid for them to their masters,

which is about equal to another year's support. Then come the heavy expenses connected with keeping in repair these five large houses, in which there are more than 1,700 large windows, and 500 rooms. This is only mentioned to give to the reader who has not seen the houses an idea



THE ORPHAN HOUSES, ASHLEY DOWN, BRISTOL.  
Erected and supported by voluntary contributions, under the superintendence of Mr. George Müller.

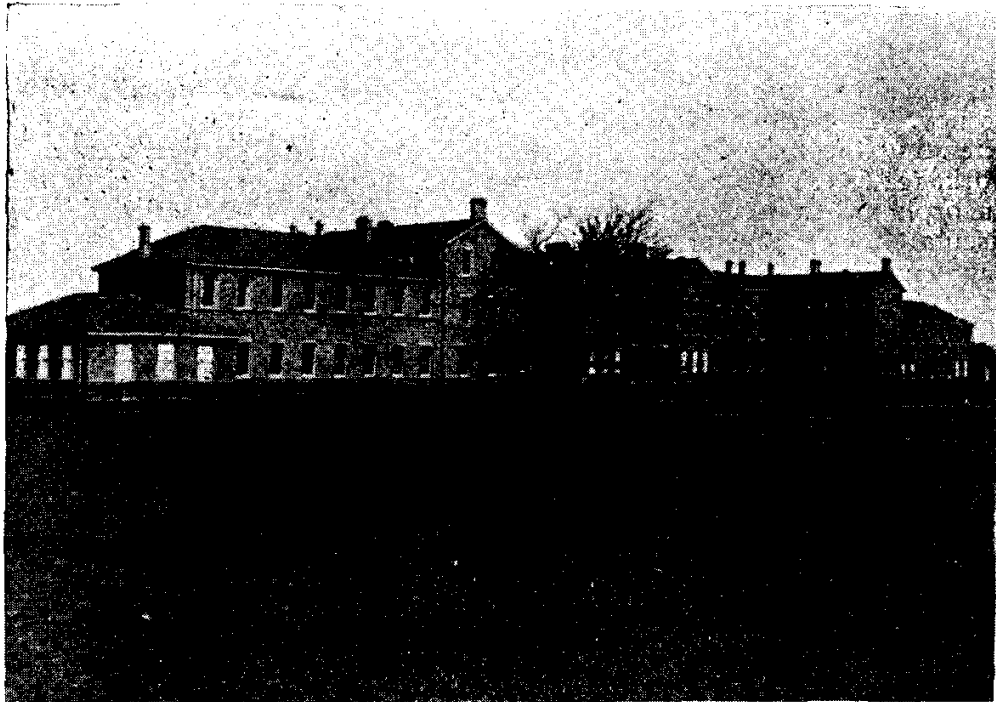
of their magnitude. It may, therefore, easily be supposed how much the mere painting, whitewashing, colouring, repairs, &c., must cost year by year. Then consider the many thousands of articles of table linen, bed linen, towels, &c.; all has to be kept up. The thousands of articles of



furniture in these 500 rooms have to be kept in repair, or to be replaced by new articles, which continually become more or less needful. The children are ill, or one or the other dies; all the extra expenses are to be met. The orphans leave as apprentices, or as domestic servants, or pupil teachers; the travelling expenses are to be paid. Further, remember the large staff of overseers of one kind or another, such as school inspector, matrons, masters, female teachers, medical officers, assistants helping the directors, &c.; all their salaries are to be obtained from the Lord. All the nurses in the infirmary in each of the five houses, the nurses of the little infants, the laundresses and other servants (though the last are but few, as the orphans do the work); all this costs very much, and for all this we look to the Lord. There are also heavy taxes to pay, and there are, over and above, year by year, heavy extra expenses not here referred to, occasioned by extraordinary circumstances; for all of which we look to the Lord."

#### THE MOTIVE OF MR. MÜLLER'S METHODS.

The object of Mr. Müller enlarging in this fashion on the greatness of



HOME NO. 5—FOR 450 CHILDREN. OPENED 1870.

the calls has not been to make a pathetic and forcible begging appeal; quite the reverse. The moral has been all along, "Great as our needs are, God supplies them, trust, therefore, in Him." This was the motive which prompted the publication of the *Narrative of Facts*, and of other books referring to the work of the venerable philanthropist. In one of his annual statements he refers to the allegation that the annual *Narrative* is the secret of the support given, and he points out in answer to that theory, that although the distribution of these publications had recently taken place, not a day passed without the needed funds coming. The annual sums necessary may be roundly put at £20,000 a year—rather more than less than this sum—and for this large amount he depended entirely on what was sent to him of the free will of friends in various parts

of the world, none were ever appealed to to aid, and however great the generosity, the donor's name was never disclosed. *The Brief Narrative of Facts relative to the New Orphan Houses*—(the adjective "New" is still retained, although the buildings are getting venerable by this time)—annually acknowledges, with gratitude to God, many donations, mentions some of the letters which accompany them, tells the public how, again and again, when supplies seemed to have failed, when post after post brought scarcely anything towards the heavy daily expenses, and when ordinary mortals would have been inclined to doubt and despair, special prayer has been followed by the required funds, and thus year after year, Mr. Müller paid his way, and continued the full measure of his good work. One of his avowed objects was "to show, even in the nineteenth century, what can be accomplished by prayer and faith," and he has world-wide testimony of the influence of his example in this direction. He expressly declared that he did not "in the least intend to give the impression that it is un-Scriptural, far less sinful, to apply to individual believers for pecuniary supplies for the work of God; but simply mean that, in *our case*, we have never asked for help, in order to show the power of prayer and faith, and thus help on those who are weak in faith; so this is never done."

#### A GREAT MISSIONARY AGENCY.

But the orphanage work is only one of the spheres in which Mr. Müller has done great work. He was really at the head of a great missionary agency. In various localities schools were supported with a view of extending the influence of Christian teaching, and thus in 63 years of work, 121,683 young people had been taught, a number altogether outside the orphanage work. That is not all. In the same period there have been circulated, by means of this institution, in almost all parts of the world, and in many different languages, 281,652 Bibles, 1,448,662 New Testaments, 21,343 copies of the Book of Psalms, and 222,196 other portions of the Holy Scriptures. Copies of the Scriptures have been sold at half-price by Bible carriages journeying to out-of-the-way districts. When Spain was opened to this work in 1868, Mr. Müller promptly sent many thousands of copies in Spanish, and so in the case of Italy. In other parts of the world similar work has been done. The distribution of religious literature has been in the aggregate enormous, more than 111 millions of books, pamphlets, and tracts having been sent out. Aid by money grants has been given to missionary operations in China, India, the Straits of Malacca, Palestine, Egypt, North Africa, South Africa, Central Africa, Demerara, Essequibo, Berbice, South America, the United States of America, Nova Scotia, Canada, Spain, Italy, France, Germany, Austria, Belgium, Armenia, Ireland, Scotland, Wales, and in "all the various spiritually dark parts of England." Several hundred missionaries have been, to a greater or less degree, aided with pecuniary supplies or otherwise. The school work, dissemination of religious literature, and aid to missionaries absorbs an income of between £6,000 and £8,000 a year, and since the start £389,426 has been contributed to these three branches. From all sources for all the departments of his work the sum which has been "received by prayer and faith" amounts to nearly a million and a half. Between April, 1836, and May 26, 1897, there were in the orphan houses 9,844 children, and for their maintenance and for the buildings nearly a million of money (£964,764) had been given.

#### PREACHING TOURS: INTERFERED WITH BY RUSSIAN POLICE.

After so long and active a life, Mr. Müller might excusably have rested in his old age. But at the age of 70 we find him starting off on an entirely new line—that of itinerant missionary to the old and new worlds.

His work in this direction alone was remarkable. He began in a modest way by a preaching tour in England, which extended for three or four months in the summer of 1875, and when once the ice was broken invitations began to pour in upon him, and it was not long before he was off again, engaging in a more extensive programme. This took him through England, Scotland, and Ireland, and lasted from August, 1875, until July of the following year. The physical strain of such a tour would have been considerable for a young man, but what can we say of a veteran who had passed the allotted span of three score and ten, preaching 38 times in 36 days as he did at certain places, or 17 times in 15 days as at Dundee, or 21 times in 20 days as in Dublin. At Liverpool and Hull he exceeded this, preaching 48 times in 38 days. Some of these gatherings were very large. At Victoria Hall, at Liverpool, he spoke to between 6,000 and 7,000 persons, and gave many addresses at that vast building. A few weeks rest in Bristol—it is questionable if rest is the proper word, for he was occupied in attending to the business of the Orphan Houses and agencies, of which he had control—and he was off on a third trip, and for nearly a year he may be pictured confronting continental audiences. Another brief visit to Bristol, and then a still more trying journey across the ocean, and through Canada and the United States. In all these towns he mingled freely with Christians of various denominations, meeting hundreds of persons who knew him by name and fame, and everywhere receiving the most cordial reception. He frequently saw orphans, who had come from the Ashley Down Institution. In his fourth tour he travelled 19,247 miles, and spoke 308 times in public, not a bad record for less than eleven months from a man of his age. His fifth tour was to the Continent of Europe; and his sixth (from August, 1879, to June, 1880) to the United States and Canada; his seventh (September, 1880, to May, 1881) also to the other side of the Atlantic; his eighth to Egypt, Palestine, Asia Minor, Turkey, and Greece; his ninth, Germany, Austria, Hungary, Bohemia, Russia, and Russian Poland. We find him addressing all sorts and conditions of men in these many journeys; he spoke to orphans, to theological students, to negroes, to ministerial gatherings, and to the inmates of penitentiaries. We can imagine him holding forth to large audiences of German workmen, addressing them in their own tongue; talking to the members of the highest social status in continental drawing-rooms; and receiving the most loving welcomes from the peasants of Waldensian valleys, to whom he preached in French. Incidentally we may say he was acquainted with no fewer than seven languages. At one time we find him quite unexpectedly interrupted by a visit from a Russian police officer, who required his attendance at Court to put a stop to the services he was just then holding. He lamented the lack of religious freedom in Russia, but the officers were half apologetic at having to harass so good a man, and he afterwards had no hindrance.

#### PREACHING IN FORTY-TWO COUNTRIES.

At the age of seventy-eight Mr. Müller started for Scotland *en route* for India, and his long tour through our great Eastern Empire had, as he declared, the effect of deepening intensely his "interest in missions, and in missionary labours of brethren and sisters in that country, and in other lands where idolatry and heathen darkness reign, for coming personally into contact even with a few only of the various false religions which prevail upon the earth, awakens a far more lively sense of their awful character than merely hearing or reading about them can ever accomplish." His eleventh journey was to him a short one, through England and Wales; his twelfth to the Isle of Wight; his thirteenth to Scotland and the North of England. Age was creeping on, but Mr. Müller's vigour remained unimpaired, and at 80 he determined on a tour even more

serious than those he had yet attempted—Australia, China, Japan, and the Straits of Malacca being included in it. Between November 4th, 1885, and June 13th, 1887, no fewer than 37,280 miles were travelled, and many thousands had the opportunity of seeing and hearing the man whose story has reached to the ends of the earth. Extraordinary as it may seem, he had not been at home three months before he once more said “*Au Revoir*” to his Bristol friends, and started for the Antipodes. South Australia, Tasmania, New Zealand, Ceylon, and India were visited on this occasion. While at Calcutta, the intense heat greatly affected the aged traveller, and Mrs. Müller, who accompanied him in all these trips, feared he would die in the train. He, however, recovered, continued his journey to the hills, and soon regained his accustomed strength. The tour occupied two years and seven months, and at its close, after a brief stay in Bristol, Mr. and Mrs. Müller went on the Continent to “rest.” The aged preacher was, however, soon led to a renewal of activity, and made quite an extended journey, preaching very often in the German language. He had in these tours preached in forty-two countries, and had travelled in distance more than six times round the world. In his notes on his journeys, he in 1892 expresses particular pleasure that he had been able to visit the scenes of his youth, and to witness for the Lord in the very place where, as a boy, and a young man, before his conversion, he had “only dishonoured Him.” Providence destined him to outlive his wife—(the second Mrs. Müller)—who had nursed him so tenderly in his Indian illness, and he himself gave an address at her funeral. When, in speaking at Bethesda, on his 90th birthday, he thus referred to his many travels and his Christian experience. “He had travelled 200,000 miles by land and sea with his departed wife; had preached in 42 countries in Europe, America, Africa, Asia, and the six Australian Colonies. Although formerly he used to suffer much from sea-sickness, he placed himself at God’s disposal, and in all his journeys by sea had never suffered from sickness during these tours. He had crossed the Atlantic seven times, had been over the Red Sea five times, 16 times had been over the Mediterranean. He had crossed the Pacific Ocean and the Indian Ocean, and never once had he been in the least sick. See how good it was to be an obedient servant of Christ. His mental powers were as clear as when he passed his examinations, and wrote essays in Latin, French, German, and had to pass examinations in Hebrew and Greek, mathematics, history, and the like. These examinations were 70 years and 6 months ago. How they should admire the Lord’s kindness. Godliness was profitable even in that life. He knew no way to begin, and no way to end, in speaking of the benefits the Lord had conferred on him. He had helped him in writing books, which God had blessed, and in the 42 countries wherever he went he met those who had known him a long time from his writings, and who were delighted to meet him face to face. See how God could use a miserable worm, which was only a wreck when brought to the knowledge of the Lord Jesus Christ, and who was that evening at the commencement of his 91st year. For 69 years and 10 months he had been a happy man—a very happy man. That he attributed to two things. He had maintained a good conscience, not wilfully going on in a course he knew to be contrary to the mind of God; he did not mean, of course, he was perfect; he was poor, weak, and sinful! Secondly, he attributed it to his love for the Holy Scripture. Of late years, his practice had been four times every year to read through the Scriptures, with application to his own heart, and with meditation, and at that day he was a greater lover of the Word of God than he was 66 years ago. The more it was treated with carelessness and indifference, and the more it was reasoned away, the more he stuck close to it. It was this, and maintaining a good conscience, that had given him all those scores of years’ peace and joy in the Holy Ghost.”

### A JAPANESE IMITATOR OF MR. MÜLLER.

In one of his declarations on the subject (in 1891) Mr. Müller declared that "at the time when it was especially laid on my heart to labour for orphans, the total accommodation in all the orphan institutions in England was for 3,600 orphans, and, at the same time, there were 6,000 orphans under eight years of age in the prisons of England, according to public statistics. This deeply affected me, and I sought, therefore, to enlarge the orphan work under my direction to the utmost of my power. This ended in providing accommodation for 2,050 orphans and 112 helpers at a time, and the result of this has been that, by means of other individuals, or through societies, one institution after another has been opened for the reception of 20, 30, 50, or 100 orphans; or that orphan houses have been built for 200, 300, 400, and even 500 orphans, so that now, I am happy to say, there is accommodation in England alone for at least 100,000 orphans. Orphan institutions, indeed, have multiplied to such an extent since I first began to labour in this way, that sometime since the secretary of an orphan institution for 500 children (but where they have not quite 300) wrote to me, stating, that if we had applications for more orphans than we could receive, this institution would gladly take 50 of them. I praise and adore God, therefore, that He has allowed me to give such an impetus for good in this work, and that during the last forty-five years He has caused scores of orphan institutions to be established." A noteworthy instance of the far-reaching effect of the philanthropist's example is found in a letter received from the Far East in 1894. "Received to-day the following letter:—'Dear Mr. Müller,—Having had the pleasure of meeting you in Japan, in which country I have been living for the last seven years, I should like to see you again, and tell you something about the orphanage which Mr. Ishii is now carrying on in Okayama, which is really one of the results of your visit, and of the accounts which you gave, while you were in Tokayo, of the wonderful way God has provided for your orphans in Bristol, &c.' Mr. Ishii, a Christian Japanese, acts now on the same principles as those on which I labour myself in the orphan work; he has about 150 children under his care, and waits daily upon God for their support."

### GRATEFUL ORPHANS.

One of the pleasing features of the Orphanage work has been the kindly way in which year after year each of the schools has sent a letter, perhaps accompanied by a little gift, on the birthday of Mr. Müller. This is not the only way in which gratitude has been shown, for many letters year after year have been received from all parts of the world from those formerly in the institution. There is a pleasant ring about the following: "From one of the orphans, formerly under our care, 8s., with the following letter: 'Dear Mr. Müller, I have much pleasure in sending a little mite for the orphan work, and with much love to yourself, for I always look back to you as a second father.—Your ever-loving child.'" Sometimes big amounts came in such letters:—"Received the following letter from one of the former orphans, who left my care more than fifty years since, enclosing £20 2s. for the orphans: 'Brooklyn, United States of America, August 13th, 1894. Dear Mr. Müller,—Enclosed please find bill of exchange for £28 2s. for the orphans, from one who left No. 3, Wilson Street, Bristol, more than fifty years ago; and although I may never have the happiness of seeing you again on earth, may that be my blessed privilege in that better land, which is the sincere prayer of a most grateful orphan, who desires your prayers. Most respectfully.'" The orphan girls have long been noted for their clever needlework, and in a peculiar way this brought a contribution to the institution: "Received from Reading, 10s., with the following letter from one of the orphans:

“Dear Mr. Müller, I have great pleasure in sending the enclosed 10s. for the orphans, as the first prize for needlework, taken at a doll show, held here yesterday, because a doll, beautifully dressed by the orphan girls of No. 2, Ashley Down, was exhibited at that show, which I purchased last year at the sale-room, 78, Park Street, Bristol, for 20s. only, though it was quite worth 30s., or more. The needlework was much admired, especially the lace and insertion, which were beautifully knitted. There were between 200 and 300 dolls at the show, but mine obtained the first prize for needlework. Some of them were most handsomely dressed. I trust you and dear Mrs. Müller are well, and wishing you and all your large family a very happy Christmas, I remain, dear sir, your ever-grateful ophan.” If the orphans did not forget their old home on Ashley Down, its founder did not forget them. In 1894 report, under the date Oct. 19th, he mentioned, “I saw yesterday the first orphan whom I received fifty-seven years and seven months since. She is now a widow of 71 years of age.” Many of the orphans remain a great while in one situation; instances are found in the records where the period of service has extended to 20, 23, 28, and even 34 years. The term of residence at Ashley Down has averaged between eight and nine years, but some girls admitted as infants have remained under the sheltering roof over seventeen years.

#### SINGULAR SOURCES OF REVENUE.

An almost endless variety of sources of revenue, in money and kind, is found in glancing over the history of the movement. The list of goods forwarded includes almost “everything under the sun.” One man sent a ton of salt, another a bicycle. Paints, oils, and colours, brushes, clothes, toys, sweets, jewels, are a few haphazard examples. Dentists’ gold is a very familiar item in the catalogue of gifts. As a good general assortment of foods, the following, given in 1896-7, may be quoted:—“There were sent 7,203 quarterns of bread, in 296 different donations. This bread was sent by very many different bakers, and also as harvest thank-offerings, when very many very large loaves were sent, many of which contained 40 quarterns each. This one item saved us about £140. There were also sent 5,222 buns, and 306 cakes; 44,699 apples, and 4,238 pears. This fruit was a particular treat to the dear children. We received also 40 sacks of potatoes, 20 boxes of soap, a sack of peas, 9 tons and 2 cwts. of coal, 26 haunches of venison, 112 rabbits, 312 pheasants, 1 hare, and 8 geese, 8 very large cheeses, 5 bags of oatmeal, 8 sacks of flour, 16 codfish, 60 pairs of kippers, 30 lbs. tea, 44 lbs. of honey, 169 eggs, 1 barrel of chocolate power, 95 lbs. of figs, 134 bags of sweets, 26 cases and boxes of oranges, 16 half-boxes of valencias, 80 quarter-cases of valencias, 5 boxes of dates, 25 boxes of bonbons, 2 boxes of currants, and 6 half-cases of currants, 5 large casks of vinegar, and 4,013 lbs. of meat.” Among the money remittances, the following are singular:—“July 3rd. ‘£1 13s. 7d., being one penny per night for each person occupying a bed at our hotel during the past quarter of a year.’” “May 6th. Received the following letter: ‘Dear Sir,—I have enclosed £1 2s., being a half-penny on every dozen of eggs, and a penny on every head of poultry I have sold during the year. Kindly accept it for the orphans.’” “August 27th. Received from a gentleman farmer, £43 1s., with the following letter: ‘Dear Mr. Müller,—Again it is my great privilege to send you a cheque, which please to use as you think best for the Lord, who, I trust, has put it into my heart to forward it to you. The amount, £43 1s., is the highest price realised this year for one of my sheep at the annual sale, and I have considered it to be the right thing to give to the Lord each year the value of the best sheep in the flock. Last year it was £42.’” “From a Presbyterian minister in Victoria, Australia, the following letter was received, with

£1 5s.: 'Dear Sir,—I enclose Post Office order for £1 5s. for the Bristol Orphanages. It is the free-will offering of a young man in my church. He was addicted to smoking, and spent 6d. a week in tobacco. At a consecration meeting held in the church, he resolved to give up the pipe, and to devote the money for twelve months to your Orphanages. He forthwith gave me £1 6s. The Post Office order cost 1s. I may say that I was gratified to notice the power of Christ's Gospel on the heart of this young man.' "Sept. 10th. From Bristol, 5s., 'Instead of buying a wreath for her husband's grave.'" "I received also £1 with the following letter: 'Dear Mr. Müller,—My mother is 90 years of age to-day, and wishes to celebrate her birthday, as usual, by sending £1 for your orphans.'" "From the neighbourhood of Taunton, from a farmer, £6 4s. 6d. and 5s., 'made up as follows: 209 lambs, 6d. each; 15 calves, 1s. each; 2 colts, 2s. 6d. each; and my little maiden's yearly offering, 5s.'"

#### FARTHING AND SOVEREIGNS.

Side by side in the lists of sums received, we read of widows' mites—a shilling or two sent from some humble well-wisher, and cheques for £100, £200, or more; foreign or English bonds, and legacies for £1,000, £5,000, or even £8,000. Nearly all the big legacies came from persons quite unknown to Mr. Müller. Here are some contrasts:—"From London, S.W., 1s. 7½d., saved by farthings." Observe, esteemed reader, the great variety of our donations. On Jan. 1st we received £1,000 in one donation, and now 1s. 7½d., saved in farthings. The words are Mr. Müller's own. On another occasion the parcel created a welcome surprise, and it came when funds were low. "A small heavy packet, directed to Mr. George Müller, Orphan Houses, Ashley Down, Bristol, was sent by Mr. Sarsfield, manager of the warehouse of the Scriptural Knowledge Institution for Home and Abroad, to Mr. Wright. As we have often had such heavy little parcels sent from a donor, who puts aside all the farthings he receives in his business, for the benefit of the orphans, this parcel was given to one of our assistants, to count the coppers which the packet was supposed to contain, who soon found that £200 in gold was enclosed therein. This anonymous donation, left at 78, Park Street, was taken for the orphans in our time of great need, and thus a plain proof was afforded that God has not forgotten us, though our faith and patience are greatly tried."

#### MR. MÜLLER AND INSURANCE AGAINST FIRE.

Mr. Müller carried his principle of trust in God to the extent of believing that the Orphan Houses would be safe from fire in His keeping, and hence he never insured, and his example moved others to follow a similar course, sending the amounts which would in ordinary cases be paid to the Insurance Company to the Orphanages on Ashley Down. Some extracts from the records of the institution are interesting as illustrating this. The report is written by Mr. Müller himself. "Received £5 10s. from a donor who has sent to me for nearly thirty years, as a donation for the institution, what he would have paid to Insurance Companies, and who has been many times preserved from fire when it has been near his premises. He writes with this donation: 'There has been another fierce fire within fifty yards of the back of my works and warehouse, a large factory having been completely burnt down in broad daylight. To God be all the praise for His gracious preservation of premises, insured with Himself through our Lord and Saviour Jesus Christ.' I have acted on this principle myself for more than half a century; our orphan houses, though erected at an expense of £115,000, having never been insured, and yet year after year they have been preserved against fire." Here is another acknowledgment from the venerable philanthropist, "I received £5 with these words: 'This is the amount I should pay for insurance against fire.'" Another

contributor is more explanatory, and his letter is worth giving, as it illustrates the attitude of so many of Mr. Müller's correspondents:—  
 “ Please accept the enclosed 10s. as a small thank-offering to our loving Father for his protection from fire during 1895. Ours is considered a very dangerous business, oil and colour stores; but, praise God, not too dangerous for Him to keep us safe from fire; I feel it will cheer you to know it is through reading in the *Christian Herald* of a gentleman who sent you the money he would have paid for ‘ fire insurance ’; it made me think. We had not long taken this business then, and had part of the insurance to run out; and we were trusting the dear Lord to teach us the business we had never been in before. He has done so. I felt if we fully trusted our Father to take care of us, there would be no need to waste this money. So I first told Him I would trust fully, but did not know about my dear husband. Praise God! he said, yes he could trust; so we did not renew the policy. The 10s. is part of £1 11s. 6d, the other is gone to other parts of the Lord's work. I wish it were more. The Lord bless you more in your noble work!” Another variation of the contributions under the head of insurance was the following letter, with £1 arrived from Paris, addressed to Mr. Wright, from a Russian gentleman, who had been banished from Russia on account of his evangelistic labours, and who had been recently residing in France:—“ Dear Mr. Wright,—On Monday next a Bible carriage, built for me at the Bristol Wagon Works, will be sent over from Southampton to Havre, from which place I intend to make (D.V.) a tour through the North of France, Belgium, and the Rhine, between Cologne and Mannheim, to carry the good tidings of salvation in Jesus Christ to the people in the villages and towns on my way. I purposed to send to the orphan houses the amount of insurance of the carriage, trusting it into the hands of the Lord's care over the sea passage.” Others ceased to keep up life insurances, and sent premiums to Mr. Müller.

#### CONSCIENCE MONEY.

The following examples from among the shoals of letters sent to Mr. Müller tell their own tale:—“ £2 10s., ‘ As restitution for petty frauds committed by the sender when a child.’”—A minister sent “ £5, with the following letter, ‘ Dear Sir,—The enclosed is part of £20, given me to use for the Lord's work, by a brother in the Lord who has been very much troubled of late about money he took when, as an unconverted man, in service. He is unable to tell how much he has taken from his old master, and it appears that his old master has very much wronged him, so that, after much prayer about it, he desires to give £20 to the Lord's work.’”—“ Received two five-pound notes, anonymously, with these words: ‘ Half for the orphans, and half for the missions. The only means of atonement for a piece of wicked folly, committed in youth, sixty years ago, all the parties, but the transgressor, being dead. Remember not the iniquities of my youth, often confessed with deep sorrow, looking to the cross, and Him nailed thereon.’ This is restitution money; a point not to be lost sight of. As the parties who were wronged were dead, the restitution is thus made to God.” “ Nov. 14th.—Received £3 3s. from Gloucestershire, to make restitution for ‘ mean, dishonest, and contemptible acts, although none but the transgressor lives. I remember my faults and sins this day both with sorrow and shame.’ The sins were committed nearly seventy years since; but the donor felt it right, according to the Scripture, to make restitution.”

#### REMARKABLE LETTERS.

Some of the letters accompanying remittances to the Institution, point to a kind of bargaining with God, if such a phrase may be used without irreverence. Space prevents illustrations being multiplied, but here is



one:—"April 4th. 'Dear Mr. Müller, I asked the Lord to send me a tenant, as I had a house standing empty, telling Him I would send you 10s. towards your great work. And now He has sent me a tenant, so will you please to take the enclosed ten shillings. I am, yours sincerely.'

The following is also typical among the acknowledgments:—"£100, with the following letter from a Christian gentleman who could know nothing about our financial circumstances: 'My dear Mr. Wright, I was not thinking specially of you when I retired to rest last night, but awoke this morning with the following words ringing in my ear, 'Send Mr. Wright £100 to-day, I will repay you.' I cannot run the risk of allowing this to be an unheeded voice from my heavenly partner in business, and, therefore, have much pleasure in enclosing you a cheque for £100 (£20 for your own use, £20 for Mr. Müller, and £60 for the work). With Christian love, Yours most truly, —.' See, esteemed reader, how God helps us. At a time of the greatest need this money was received. Notice also, what led the donor to send the money. He was influenced by the Lord to send us this help. Notice also, particularly, what this gentleman says about his heavenly partner. He is in business, but seeks to carry on his business in the fear of God, and to the glory of His name. Under these circumstances he is in fellowship or partnership with the Lord Jesus in his business. May all Christians, who are in business, seek in fellowship or partnership with the Lord Jesus to carry on their business." A similar spirit is found in the subjoined quotation:—"September 12. Received £9 with the following letter: 'Dear Sir,—I am once again enabled to help on the Lord's work to the extent of the enclosed cheque, which please to use as you desire. To interest and encourage you, I would state the circumstance that leads to the sending of this cheque. Among other goods I sell bicycles. I had one among them that did not seem to sell (though it was a good one) for some time, and it occurred to me, that perhaps the Lord had need of it. I then offered it to Him (in prayer, of course), and in less than one week it was bought for the above, and leaves no doubt in my mind as to the need the Lord had of it. Having this day received the cash, it gives me joy to pass it over to Him, through you, and trusting that you, and all connected with the work, are well. Believe me, Yours respectfully, —.' This is one of the hundreds of remarkable ways in which the Lord has been pleased, for fifty-eight years, to supply us with means."

#### MR. MÜLLER AND HIS PHOTOGRAPH.

Mr. Müller was in his later years several times photographed, but he had long an objection to this being done. His explanation is curious and amusing. "During the last thirty years I have been asked many hundreds of times, both verbally and in writing, for my likeness; but my reply has invariably been: 'As I do not wish to direct attention to myself, but to my Lord and Master, I must decline to comply with your request.' Notwithstanding this, however, applications for my portrait have been continued, and are still made more than ever. Twenty years ago I was offered £500, if I would allow it to be published; but the offer was declined for the reasons already given. Since we have been travelling about, in almost every town or city, where I have laboured (with very rare exception), this request has been renewed; and very often has been made by many residing in the same place. Again and again, photographers (brethren in Christ) have called and begged me to let them take my likeness, because so many friends desired to possess it. Whilst at St. Petersburg, a Christian gentleman came to see me (who, together with his wife, after a state of long spiritual deadness, has been revived in soul through my ministry), and on taking leave of me, with the probability that we should never meet again on earth, begged earnestly for my photograph; but I gave the

answer which has always been given under such circumstances. As recently as during my last stay in London I received a letter from a photographer, stating that a servant of Christ, who was going to publish the photographs of certain well-known pastors and teachers, desired particularly to include mine amongst the rest; but his application succeeded no better than others of the same kind have done. This very day, on which I am now writing, another request for my photograph has been made to me by letter, and many hundreds of times have I thus been entreated for my likeness, but in vain. And what has been the result of all this? In consequence of my steadfast refusal to be photographed, several representations of me (for likenesses they cannot be called, as I never sat for one of them) have been published, without my knowledge, and against my will. A religious periodical, extensively circulated in America, containing one of these portraits, has gone all through the United States. An enterprising photographer tried once to secure my likeness, too, by an instantaneous process, as I was driving in an open carriage up a hill, but was foiled in the attempt. A portrait of George Müller also, with a most doleful expression of countenance (conveying not the slightest idea of the happy man he really is), has been going the round, and occasionally has come before me, even in the houses of my best friends. In the fear of God, therefore, I have come to this conclusion: Since the public insist upon having a portrait of me (whether I like to give it, or whether I do not), let my beloved Christian friends at least have a photograph that is a real, and not a false representation of their unworthy brother in Christ; and especially let it be one with a pleasant, cheerful expression of countenance, that will glorify and not dishonour the Lord I love; for our very faces even should show forth His praise." This was written in 1883.

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### THE FUNERAL.

(From the *Bristol Times and Mirror*).

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### AN IMPRESSIVE SCENE.

The funeral of Mr. George Müller, the well-known philanthropist, took place on March 14th, and there were on all hands indications of the respect and esteem in which the deceased was held. Crowds of people lined the route along which the procession passed, and since the late Mr. Cossham's funeral there has not been witnessed such a scene in the streets. The Church of England showed her sympathy with the deceased and his work by the flags on the Cathedral and the churches being at half-mast, and many of the citizens put up shutters as a sign of mourning. The procession, as it wended its way along the principal streets, headed by the hearse containing the coffin, which was unadorned with flowers, created a deep impression among the spectators.

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### THE PROCESSION.

An early service was held at nine o'clock for the orphan children in the large dining-room of No. 3 Orphan House, and was attended by all the little inmates of the Institution except the infants, and those unable to be present through illness. During the short service, which was conducted by Mr. J. Wright, the coffin was placed on high supports in front of the desk. The children present numbered over 1,200. In the meantime crowds of people had begun to collect in Ashley Down Road, and outside the Orphan House buildings, and the carriages to convey the mourners

had also arrived. After the service, the majority of the children filed out of the gates, and took up a position in Ashley Down Road, while a number of others were drawn up in line in the space in front of No. 3 Orphan House. Here were also assembled the mourners.

By the time the procession had got in motion, the crowd had considerably increased, and the people thickly lined the roadway as far as the eye could reach. The route taken was Ashley Hill, Ashley Road, Stoke's Croft, The Barton, Union Street, Wine Street, Corn Street, Clare Street, St. Augustine's, Park Street, and Great George Street, to Bethesda Chapel. All these thoroughfares were crowded, and at many points along the way so dense was the throng that vehicular traffic had to be stopped. The signs of mourning were very general, nearly every house in the streets through which the procession passed having the blinds down, and some shops followed suit until the *cortège* had passed. It was also a noticeable fact that large numbers of the people were either attired in black or wore some sign of mourning. The progress of the procession was very slow, chiefly owing to the fact that the first part of it stopped frequently, not on account of any obstruction, but presumably so as not to unduly tire the children, who could hardly keep up with the carriages, especially the infants. These latter, however, were not taken further than The Barton, where they branched off, and returned to the Orphanage, the others going on to the chapel, but none of them went to the cemetery. As the procession passed the Hook's Mills Orphan Asylum, a number of the inmates, drawn up in the grounds overlooking the roadway, watched it, and the bell of the chapel close by began to toll, and also that of St. Werburgh's, and other churches along the route either tolled their bells or rang muffled peals. So crowded were all the roads and streets from which a glimpse of the procession might be obtained, that it seemed as though it were a general holiday in Bristol, but preserved a most respectful and well-behaved demeanour.

#### SERVICE AT BETHESDA.

It was only a fitting circumstance that the first part of the funeral service should take place in the chapel in which the deceased had so long and honourably laboured. Bethesda Chapel, Great George Street, will be long remembered as the place of worship where Mr. George Müller ministered to the faithful flock which his impressive personality had drawn around him, and it was crowded on March 14th, in a manner unique in its history. Some time before 11 o'clock there was a large crowd in the street, while inside the chapel every available seat was occupied, except a space reserved in the centre for the mourners. The *cortège* arrived at Bethesda about a quarter-past eleven, but it was nearly half-past before all the mourners were seated and the service commenced. The coffin was placed on tressels, immediately under the pulpit, and the chief mourners were grouped around. Mr. Burgin and Dr. Maclean ascended the pulpit, and the former announced that the hymn to be sung—

"The countless multitude on high,"

was given out by Mr. Müller at a prayer meeting in the Orphan Houses the evening before he died.

Dr. Maclean having offered prayer,

Mr. James Wright, son-in-law of the deceased, gave an address from the text, Hebrews xiii. 7 and 8, "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation, Jesus Christ the same yesterday, and to-day, and for ever." In the course of his remarks he said that

he had read those words as containing a Divine exhortation suited to their present circumstances, and a word of Divine consolation to them under those circumstances of sore bereavement. They were exhorted to consider those who had ruled over them or were their guides, and they were in the presence of the remains of such an one. His long connection with that church, from its commencement, when seven believers gathered on that front form for the remembrance of the Lord's death, dated now about 67 years ago.

One of the chief features of his faith was that it was based upon God's written revelation. He accepted the inspired statement of the apostle that all Scripture was given by the inspiration of God, and he therefore followed the example of the great Apostle Paul, and "believed all things that the prophets had written." On that account his faith was consistent.

Another feature of his faith was that he embraced the Living Person. His faith grasped that Living One at the right hand of God as Advocate and Intercessor, and on that hinged the whole practical work of his life. Philanthropy was not the leading feature in their departed brother's life, and that was emphasised by his own words. In the last report written by himself of work in the Homes, he said, "When I began the orphan work I aimed from the beginning at the salvation of the children. To make them see their lost and ruined condition by nature, through instructing them in the Word of God, and to lead them to put their trust in the Lord Jesus Christ for salvation, was my aim; and God has given us the joy of seeing thousands of them brought to believe in Him, so that few institutions, perhaps, have been more abundantly blessed in this respect than the Orphan Houses on Ashley Down have been; yet even this was not the primary object I had in view, when I began to care for poor, destitute children, bereaved of both parents by death; but, in carrying out this work, simply through the instrumentality of prayer and faith, without applying to any human being for help, my great desire was, that it might be seen, that now, in the nineteenth century, God is still the living God, and that now, as well as thousands of years ago, He listens to the prayers of His children, and helps those who trust in Him. In all the 42 countries through which I travelled during the past twenty-one years of my missionary service, numberless instances came before me of the benefit which our orphan institution has been in this respect, not only in making men of the world to see the reality of the things of God, and by converting them, but especially by leading the children of God more abundantly to give themselves to prayer, and by strengthening their faith. Far beyond what I at first expected to accomplish, the Lord has been pleased to give to me. But what I have seen, as the fruit of my labour in this way, may not be the thousandth part of what I shall see when the Lord Jesus comes again; as day by day, for sixty-one years, I have earnestly laboured, in believing prayer, that God would be pleased, most abundantly, to bless this service in the way I have stated."

He (the speaker) had been asked again and again lately as to whether the orphan work would go on. It was going on. Since the commencement of the year they had received between forty and fifty fresh orphans, and that week they expected to receive more. The other four objects of the Institution, according to the ability God gave them, were still being carried on. They believed that whatever God would do with regard to the future would be worthy of Him. They did not know much more, and they did not want to. He could not, however, think that the God who had so blessed the work for so long would leave their prayers as to the future unanswered. He would only ask for the prayers of believers on behalf of the little group of workers up at the Orphan Houses, and for those dear fatherless and motherless children, who, as he faced them that morning at nine o'clock, so filled the air with their sobs that he scarcely knew when

he should begin. They were there that day, not to glorify that great man, but to glorify God in him. In his ministry it was a simple statement of fact.

#### MR. C. H. SPURGEON AND MR. GEORGE MULLER AT MENTONE.

The late Mr. Spurgeon and Mr. Müller met some years ago at Mentone, and Mr. Spurgeon at that time used to have a morning service at his hotel, to which the public were admitted. Mr. Spurgeon delighted to get Mr. Müller to take this service, and one day the latter was talking about Enoch, while Mr. Spurgeon was upon the verandah listening. In the *Sword and Trowel* afterwards, Mr. Spurgeon gave his impression of that discourse, and said there was nothing in the diction and the structure of the discourse essentially differing from that of an average Sunday school teacher, but he said there was a man behind it, and behind the man was the God, whose he was, and whom he served. That was just the secret, though he (the speaker) never knew anyone less self-conscious, when he was doing a mighty thing for God, than Mr. Müller was.

#### AT THE CEMETERY.

After the service at Bethesda Chapel the *cortège* proceeded to Arno's Vale Cemetery, *via* Park Street, St. Augustine's Parade, Baldwin Street, Bristol Bridge, Victoria Street, Bath Bridge, and Bath Road. The procession had been considerably augmented by other carriages, so that the number was brought up to not far short of 100. The streets were crowded with spectators, and at Bristol Bridge so great was the crowd that the vehicular traffic was constantly being stopped. Seldom have the streets mentioned been seen more crowded, and, perhaps, never on the occasion of a funeral. It was really wonderful to see the universal respect and sympathy shown, especially by the working classes. The service at the grave-side was begun by the singing of the hymn, "I rest in Christ, the Son of God," after which Colonel Molesworth offered prayer, in which he asked for a blessing on him upon whom Mr. Müller's mantle would fall, and that he might have a double portion of the Holy Spirit. This was followed by the reading of a portion of Scripture taken from the 15th chapter of the 1st Corinthians. Mr. G. F. Burgin, who gave the address, based his remarks upon the 10th verse of the chapter read: "But by the grace of God I am what I am, and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all, yet not I, but the grace of God which was with me." The speaker said the words were the inspired words of the Apostle Paul, and told them the mind he had concerning himself and concerning his God, and in a very prominent manner they expressed the mind and heart of the beloved one whose remains they were about to commit to the grave. Mr. Müller was first a child of God by the grace of God. Seventy-five years ago he knew little or nothing of that grace of God, but God in His grace made him what he was, and made him His own child. During the last 75 years he had been what he himself described as "a darling of the Lord." As a child of God he enjoyed a rare amount of commune with God. He delighted in the Scriptures; he was hungry, and he ate of the Scriptures, and satisfied his soul; he was thirsty, and he drank of the Scriptures, and his thirst was slaked. He communed with God in prayer perhaps more than any other man on earth; his commune with God was his native breath, and he lived in an attitude of prayer. Last Monday evening it was his (the speaker's) joy to meet Mr. Müller at the close of the prayer meeting at Bethesda, and then introduced to him two friends from Barnstaple representing Mr. Chapman. Mr. Müller said, "Give Mr. Chapman my love; he is the oldest friend I have."

## LETTER FROM MR. JAMES WRIGHT.

The following letter from Mr. James Wright was sent to the local papers :

## [ACKNOWLEDGMENT.]

“To all our fellow-believers in Christ, to all ministers of His Truth, and to all our friends, of every name and degree, who have at this time of our sore bereavement expressed, privately or publicly, their esteem and affection for the memory of my beloved father-in-law, Mr. George Müller, I, together with all my loved helpers in the Orphan Houses on Ashley Down, and in the other objects of ‘The Scriptural Knowledge Institution,’ desire to express our deep gratitude.

“It is impossible to address each of our kind friends individually, so we beg them all to graciously accept this mode of conveying our sincere and hearty thanks.

“JAMES WRIGHT (Honorary Director of the Institution).

“Ashley Down, March 14th, 1898.”

## PULPIT REFERENCES.

(From *The Christian*).

There was scarcely a pulpit in Bristol on Sunday in which no reference was made to the calling home of this honoured servant of God. Churchmen and Nonconformists all joined in appreciative tribute. At the cathedral, at the close of the afternoon service, Mr. George Riseley played Chopin’s beautiful “Funeral March,” and at the nave service in the evening a special allusion was made. At various churches “The Dead March” (Handél) was played, as also “Rest in the Lord,” and other suitable selections. It is interesting to note

## THE VARIETY OF TEXTS

selected by the several preachers:—“He being dead, yet speaketh”; “I have fought a good fight, I have finished my course”; “Enoch walked with God, and he was not, for God took Him”; “The memory of the just is blessed”; “Their works do follow them”; “We know that if our earthly tabernacle were dissolved, we have a building of God . . . eternal in the heavens”; “These all died in faith” (see Hebrews xi.); “I press toward the mark” . . . “I live by the faith of the Son of God”; “A great man is fallen in Israel”; “Mark the perfect man and behold the upright, for the end of that man is peace;” “He was a good man, full of the Holy Ghost, and of faith, and much people were added unto the Lord”; “My soul, wait thou only upon God”; “He went up into a mountain apart to pray”; and so on.

Here are some snatches of the many kindly words spoken on these occasions.

It is not only the removal of a great philanthropist that we mourn, but also a Christian saint of a high order. Heaven is richer but earth is poorer.

Such a large-hearted and unselfish man could not be monopolised by any sect or party, for he belonged to the whole Church of Christ, and was God’s great gift to humanity.

That noble old veteran who slipped away from our midst so quietly two or three days ago, as though he had determined to himself to die, as he had lived, without attracting any of the world’s attention.

A friendless, penniless, dissipated young man heard of Christ, believed in Him, and to-day his goodness and noble deeds are the admiration of the whole world. The Christianity that can show such a result is no failure.

Mr. Müller was a great witness for the Unseen. He was a constant reminder of the power of prayer, and a witness to the reality of the Invisible. It was something, in these times of relaxed faith in prayer, to have such a stubborn evidence of its power and verity.

Whatever kindly criticism might be passed upon his methods to-day, he fell like a shock of corn fully ripe; and it is well to be silent, and join lovingly together in paying a tribute of respect to a great, good man—a man of God, who set his Lord before everything the world could offer.

The secret of George Müller's life was his implicit faith in God. By this he passed onward, step by step, from the time of his conversion in youth till the angels came for him last week. His biography could not be satisfactorily written yet—we are too near to him, and need some perspective. All we can do just now is to live under the spell of his personality and faith.

Faith and duty went hand in hand. God spoke to him, and laid commands upon him; and when he heard the Voice that spake, no thought of hesitancy ever hindered him. It was not his to demand clear vision of ways and means; his was to do God's will. He never wavered from his resolve; and the reward of his faith never failed. A life of strong purpose must venture on the strength of God.

We shall be able at our leisure to number up his philanthropies, to speak of the number of his orphans, of his spiritual children in all parts of the world, and of his evangelistic journeys undertaken at an age when most men are beginning to think of rest. Others may total the money raised, the books distributed, but we prefer to think of George Müller himself, as a standing proof that the Scriptures are true, and that God LIVES.

It has been well said by competent authorities that the work done in modern times by such men as the late George Müller, and Drs. Barnardo and T. B. Stevenson, has been of the utmost service to the State. But for them both juvenile and adult crime would have seriously increased, and many other social problems have been aggravated. The Christian philanthropy of Bristol and the country at large must not suffer the work of this heroic man to fall to the ground.



## Mrs. Abraham Wallis.

**H**EAVY is the loss that has fallen on the husband, the numerous family, and the many friends of this truly devoted handmaid of the Lord, who, after a long life devoted to Christ and His work, departed from us on February 24th, to enter upon her rest in the presence of the Lord.

A more affectionate wife, mother and friend, it would be difficult to find on earth than she has proved throughout the course of her lengthened pilgrimage. To the Editor of this magazine it has come with a deep sense as of personal bereavement, for she was (together with her now widowed husband) for over thirty years, one of his best fellow labourers in the work of the *Evangelistic Mission*—first at Kilburn N.W., and for a longer period at Forest Gate (E.). She was a true “mother in Israel.” Her sympathies, prayers, time and means, were spent for the poor and needy, and especially in seeking the salvation of their souls.

Only recently we had the joy in attending one of the interesting gatherings convened in celebration of her “golden wedding” (see

*Footsteps of Truth* for June, 1897, page 195); but now, after a brief period of suffering—in which she was conscious to the last—she has gone in to join the glorious company in the presence of the Lord. It is a heavy bereavement for all concerned, but her present joy all may well envy.

Her's was the unspeakable pleasure of, for long, seeing her numerous family following in her, and her dear husband's footsteps, in consecrated service to the Christ she loved so well, though many beyond that devoted family circle will miss her sorely—especially the "mothers," and other poor, in connection with the Medical



Mission at the Hall, though in prospect of the near approach of the coming of the Lord, for those who are His, it is only for "a very little while."

The commodious Bignold Hall was well filled on the occasion of the funeral service, which was of a solemn character, in which her aged brother and her eldest son (Mr. Ransome Wallis) took part with Mr. C. Russell Hurditch, after which the remains were conveyed to the cemetery at Upton Park, where, notwithstanding the rain then falling, a large number assembled for the very brief service, in which the body was committed to its last resting place



by the sons of the deceased, (so much to be preferred to the ordinary course of hired strangers), with the reading of a short passage of Scripture (1. Thessalonians iv.), prayer and hymn of trust and hope, till the glad morning of resurrection, now happily so near.

Amongst many

#### TOUCHING TESTIMONIES

received by the bereaved family to the usefulness and high esteem in which our departed sister was held, we can only now afford space for the following:—

#### EXTRACTS CULLED FROM LETTERS.

To the praise and glory of Him who redeemed her, and to whom she most fully belonged, we glean the following fragments of personal testimonies to the life and influence of Mrs. Abraham Wallis, who entered into rest on February 24.

Perhaps, few Christian women in private life, have been enabled to spread so much of God's sunshine and cheer, owing largely to the fact that her sympathies were Divinely widened, far beyond the narrow limits of sect or church, or the conventionalities of position and society. Hence, we are not surprised to find that such testimonies come from very diverse quarters.

"If ever there was a consistent Christian, she certainly was one, and I shall ever entertain for her the brightest and best of memories." This, from a well-known children's Evangelist, who for many years enjoyed an intimate friendship with the family.

"Oh, how I shall miss her kind loving letters," writes a poor old bedridden saint from one of the parish workhouse wards. In the same strain comes a letter from a former member of the Bignold Hall gathering:—

"The dear one that has gone before has left a precious testimony behind. We shall never forget her, we can see her now, her quiet happy smiling face, her kindness and gentle words to the weary will not soon be forgotten."

Another grateful testimony comes from the wife of a missionary known to the deceased for over twenty-five years:—

"I shall always be so thankful that I knew her. I looked upon her as an ideal wife and mother, and it has often helped me to remember what she was, and how much she was able to do to influence others. Her sweetness, and gentleness, and helpfulness to all whom she came in contact with was very beautiful, and her trust in God's love, and submission to all His dealings had so struck me. When I lost my little girl, the remembrance of her faith and confidence in God's love, when your dear Jennie was taken away, enabled *me*, too, to rest in His love, and to say, "He doeth all things well."

A former trusted servant who lived with Mrs. Wallis for over ten years, writes:—

"There will be many stars in her crown, looking back to 25 years ago at the Mothers' Meetings in Ipswich, and later on in Hackney. Dear Mrs. Wallis often forgot herself in thinking of the spiritual and temporal welfare of others. . . . I not only knew her as a dear, kind mistress, but as one who I could go to for comfort and counsel."

One of her nieces writes: "I feel that I shall be a better woman all my life through dear auntie's influence; and her influence, please God, shall live again in our precious boy."

Her eldest grandson, now a student in a medical university, having just reached his majority, writes in a personal letter:—

"Dear grandma's memory, advice, and letters will always be treasured by me, and I pray God that I may, by His help, be able to follow in her footsteps, and her example. I only regret that I have been so far away, and have been so prevented from seeing her and you all more often, but as you know, circumstances would not allow. But every time I have been able to get over, I have always come away again the better for her kindly advice, and forethought, and cheered by her tender caresses and love."

For full-page portrait of Mr. Abraham Wallis, see December, 1893.

## The Believer's Attitude in Connection with the Coming of the Lord.

F. E. MARSH (Sunderland).

C. E. MEDLOCK.

We're walk-ing with the Lord, A - void-ing Sa-tan's way ; His Spirit's might and

Word Sustains and keeps al - way. In paths of truth and peace We

constantly should run, And, fill'd with love to Christ, Our heav'n will be be - gun.

- 2 We're warring till He comes,  
Lest Satan us defeat ;  
The Christ our armour is,  
In Him we stand complete.  
We're severed from the world,  
This scene of darkest night,  
But when our Lord returns,  
We'll reign in glorious light.
- 3 We're waiting till He comes—  
With Him we long to be ;  
We all shall then be changed,  
When His dear face we see.  
We're waiting at His word,  
Our loins are girt with truth,  
Our lamps are burning bright—  
Thus 'gainst all ill we're proof.
- 4 We're watching till He comes,  
As He has bid us do ;  
Though weak and erring now,  
He'll bring us safely through.  
As watchers till He comes,  
Found worthy we shall be ;  
From tribulation kept,  
Which all the world shall see.

- 5 We'll worship till He comes—  
He shall His word fulfil ;  
" I'll come again," He said—  
'Tis His sweet promise still.  
Oh, quickly come, Lord Christ !  
Oh, take Thine own away,  
And speed Thy gracious plan—  
Thus hasten on the day !
- 6 We'll witness till He comes ;  
Tell out with life and voice,  
Our hope is Christ the Lord,  
In Him we will rejoice !  
The Christ, the coming King,  
We'll boldly Him confess ;  
His truth we will hold fast,  
And onward, upward press !
- 7 We're working till He comes,  
Our motive power His love ;  
His glory all our aim,  
With all our hearts above.  
As workers till He comes,  
We shall abstain from sin ;  
Then He will say, " Well done !"  
And we a crown shall win.

# Bible Readings.

## “CLEANSING.”

### I.—*The need of it.*

- Isaiah lxiv. 6. —“ We are all as an UNCLEAN thing.”  
 Matthew xxiii. 27.—“ Within full of . . . all UNCLEANNESS.”  
 Romans vi. 19. —“ Have yielded your members servants to  
 UNCLEANNESS.”

Isaiah vi. 5. —“ Of UNCLEAN lips.”

### II.—*God's command concerning it.*

- Isaiah i. 16. —“ WASH you, make you CLEAN.”  
 Jeremiah iv. 14. —“ WASH thine heart from wickedness.”  
 Matthew xxiii. 26.—“ CLEANSE first that which is *within*, that the  
*outside* may be CLEAN also.”

### III.—*Things to be cleansed from.*

- i. John i. 7. —“ ALL sin.”  
 i. John i. 9. —“ ALL unrighteousness.”  
 Jeremiah xxxiii. 8. —“ ALL iniquity.”  
 ii. Corinthians vii. 1.—“ ALL filthiness.”  
 Ezekiel xxxvi. 25. —“ ALL idols.”

### IV.—*The fountain provided.*

Zech. xiii. 1.—“ A fountain opened for sin and all UNCLEANNESS.”

### V.—*How the cleansing is accomplished.*

- Revelation i. 5. —“ WASHED us from our sins *in His own blood*.  
 Ephesians v. 26. —“ CLEANSE . . . with the WASHING of water  
*by the Word.*”  
 i. Corinthians vi. 11.—“ Ye are WASHED . . . sanctified . . .  
 justified in the *Name of the Lord Jesus*,  
 and *by the SPIRIT* of our God.”

### VI.—*A solemn condition.*

John xiii. 8.—“ If I WASH thee *not*, thou hast no part with Me!”

### VII.—*A personal question.*

Jeremiah xiii. 27.—“ Wilt thou not be made CLEAN? When shall  
 it once be?”

### VIII.—*Our humble petition.*

Psalms li. 10. —“ Create in *me* a CLEAN heart, O GOD!”  
 Psalm xix. 12.—“ CLEANSE Thou *me* from secret faults.”

### IX.—*The Lord's response.*

Matthew viii. 3.—“ *I will*; be thou CLEAN.”  
 John xv. 3. —“ *Now ye are* CLEAN through the word which I  
 have spoken unto you.”

G. E. M.

“ Just as I am, and waiting not  
 To rid my soul of one dark blot,  
 To Thee, Whose blood can CLEANSE each spot,  
 O Lamb of God, I come.”

## Notes for the Month.

THE decease of that veteran servant of Christ, Mr. George Müller, has induced us to forego all our usual expository and other articles, and devote almost this entire number to his deeply interesting memoir, which appeared in the *Bristol Daily Press*, on the morning following his decease (an achievement which speaks for itself of the marvellous development and enterprise of the modern press). It is a concise and well written epitome of a marvellous career. To this we have added the account of the funeral from the *Bristol Mirror*, with other particulars.

Through the kindness of Mr. J. Wright we are glad to be able to present our readers with an excellent portrait of Mr. Müller, taken on his goth birthday, with illustrations of the Orphan Houses. Judging that all this will be appreciated by our readers, we have issued a specially large edition, thinking they would like to send additional copies to friends at home and abroad.

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### SPECIAL OFFER OF BIBLES AND "FOOTSTEPS OF TRUTH."

We have decided, for the benefit of our readers, to continue our special offer to supply a half-guinea INTERNATIONAL BIBLE and 24 current copies of *Footsteps of Truth* for 5s. We remind such of the conditions under which we make this offer, which are that the copies of our magazine shall be introduced to friends not already acquainted with it. To show how these Bibles are appreciated, we append a few acknowledgements:—

"C. O.," Brentwood:—

"The Bible came safely, and I am *much pleased with it.*"

Mrs. M.:—

"The Bible is all, and more than could be expected. A splendid gift!"

"V. W.," Nantwich:—

"Will you kindly send me *another copy* of the Teacher's Bible, as I want one for a friend. *I am very pleased with the one you sent me before.*"

"Mrs. W.," Great Gransden:—

"I am much pleased with both Bible and *Footsteps of Truth*, and will be glad to have *two other Bibles* and copies for distribution."

\* \* \*

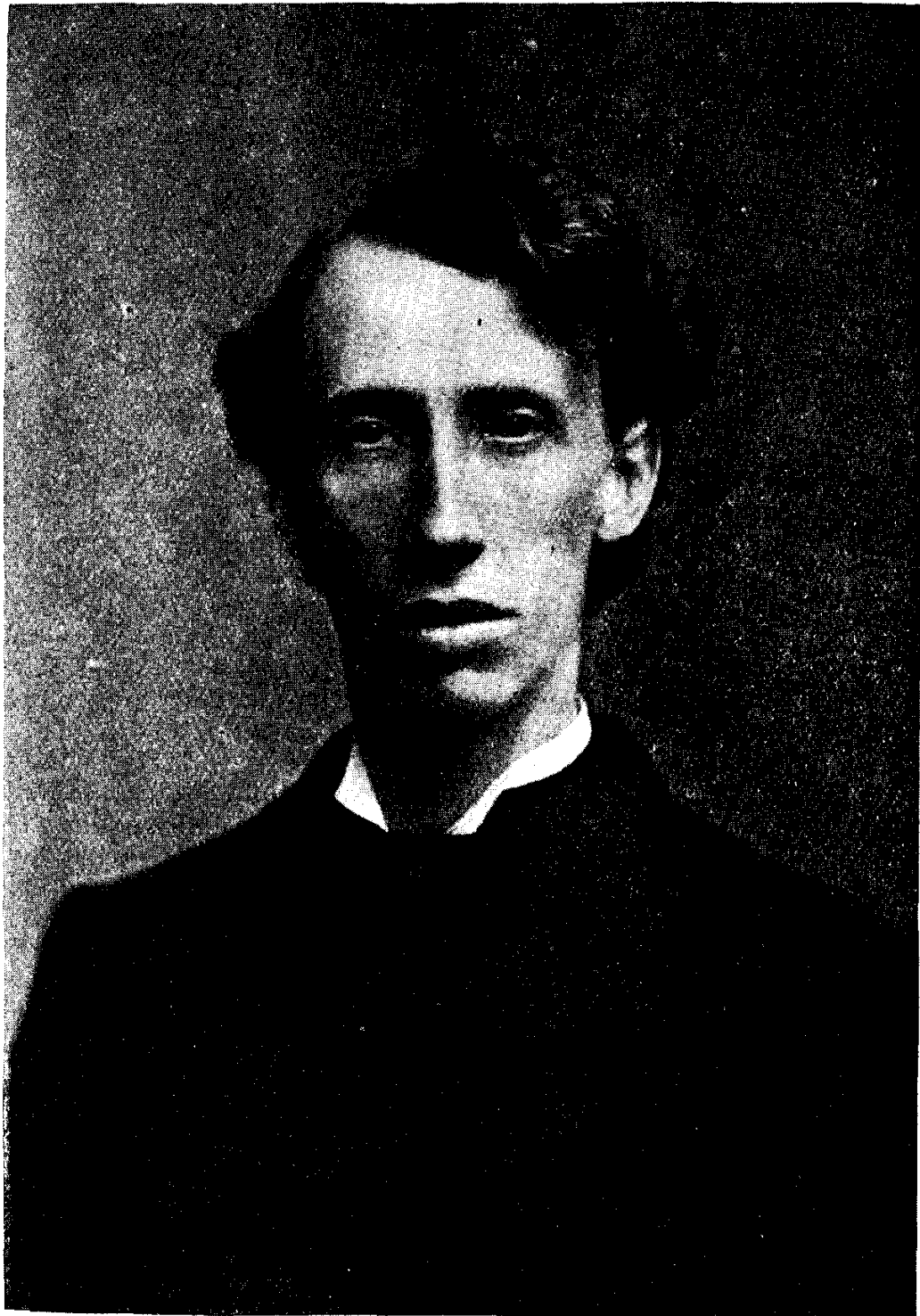
### "FOOTSTEPS OF TRUTH."

"G. W.," Hulme:—

"I take in *Footsteps of Truth* monthly, and I find it to be the *best pennyworth I have ever had* for Scriptural edification."

A Y.M.C.A. Secretary writes:—

"I have read your paper with much interest, having taken it in for several years now. I forward them to my brother, who is the rector of St. George's, Montserrat, who *finds them very helpful.*"



REV. G. CAMPBELL MORGAN.

*From a photo by Russell & Sons.*

## Rev. G. Campbell Morgan.



HE subject of this notice is now in his 35th year, having been born in February, in the county of Gloucester, on December 9th, 1863. Early in life he manifested a desire to be instrumental in the proclamation of the Gospel of Jesus Christ. In 1883, he took a tutorship in the Jewish Collegiate School. After conducting several missions in various parts of England, he entered upon his first pastorate of the Congregational Church, at Stone, Staffs., in 1889. He was thence called to Rugeley, and in 1893 he accepted the pastoral over- him in their midst. In December, 1896, he was called to the pastorate of New Court Congregational Church, Tollington Park, on the northern confines of the administrative county of London, a post which he took up in February of last year.

His present position is an arduous one, the Church roll containing some 900 members, the building seating 1,500 persons, and the organisations being multiple and important. In addition to his crowded congregations on Sunday mornings and evenings, he has a mid-week gathering each Wednesday, which has compelled the opening of chapel and galleries. There is an active and large Sunday school, a "Men's Own" Sunday afternoon service; a home mission supported by the Church, a new movement at Holloway Hall, in a crowded neighbourhood somewhat further afield; two well-sustained Christian Endeavour Societies; Band of Hope; Total Abstinence Society; periodic lectures by Mr. Morgan and others; and in addition, all the endless round of one and another class of society which fills up the week, day and evening, including the Sunday morning and Monday night prayer meetings. Each month an evening is devoted entirely to the meeting of the Church. In and out among his people, organising social evenings, visiting the sick, and attending an ever-increasing number of meetings, Mr. Morgan can very well say with Paul, "that which cometh upon me daily." One of his deacons, of whom he has seventeen in all, regards him as the nearest ministerial approach to perpetual motion that is conceivable.

The Church over which Mr. Morgan presides worships in a

noble edifice, the present building dating back to 1871, and being the continuance on a new site of old New Court, the history of which carries us back to 1662, and which has had its pulpit graced by such men as Thomas Manton, Richard Baxter, Daniel Burgess, and Thomas Bradbury. The present building has seen three pastors prior to Mr. Morgan, from 1871 to 1897. Within that period the whole aspect of the district has changed, and the chapel, which used to be isolated on a wide stretch of unoccupied land, is now surrounded by miles of dwellings on all sides.

Among other matters which claim Mr. Morgan's attention is a monthly magazine, with a circulation of over 1,000 copies, in which he publishes a sermon, and maintains a Bible Reading circle, in addition to including items of interest for the Church concerning its own doings and his outside movements.

Several of Mr. Morgan's Wednesday evening discourses, on prophetic subjects, have appeared in recent numbers of *The Christian*, and indicate a depth of interest and extensive reading on these important subjects, which form a contrast to what obtains in most Congregational pulpits, from which teaching on prophetic themes are conspicuously absent.

It may be thought that with the care of such a Church pressing upon him, Mr. Morgan's movements apart from New Court must be trivial and few. Far from this, however, is the truth. With an unselfishness begotten of a realisation of the importance of his mission in life, the Church places no bar in the way of her pastor's freedom of service; and thus, here, there, and everywhere, Mr. Morgan's name figures as preaching once a month on Sunday certainly, and oftentimes as conducting special services, lecturing, or speaking away from his own people. Within the scope of this brief article it were impossible to convey adequately the nature of Mr. Morgan's varied work.

Mr. Morgan's ministry is being abundantly blessed at New Court, where his masterful methods of teaching, and inspiring men and women in the things of the Kingdom of God, are bearing much fruit.

We ought not to omit mention of Mr. Morgan's important work at Northfield, at the call of Mr. Moody, both in 1896 and last year. He is going to the Conference there again next autumn; and is already booked by Mr. Moody for special work in the United States, in the early weeks of 1898. Herein is but another example of Mr. Morgan's wide fame, popularity, and spiritual power.

It was a matter for sorrow, though not altogether surprise, to the Pastor's friends, to find recently his health had given way under the great strain of work, which necessitated his leaving London for rest and change, from which we rejoice to say he has returned greatly restored. He will have to exercise care for the present.

We hope to have the pleasure of hearing him on the Whit-Monday, Bank Holiday, at Kilburn Hall.

## Signs of our Times.

THE following interesting article, which appeared in the *Daily Mail* on March 11th, is another significant indication of how we are nearing the fulfilment of Scripture prophecy as to the restoration of Israel to the Promised Land, on whose Bethany slopes the feet of their Messiah shall stand, and "they shall look on Him whom they pierced," with the result as shown in Zechariah xii. 10-14, and xiii. 14:—

### TO THE PROMISED LAND.

#### THE NEW MOVEMENT FOR THE RETURN OF THE JEWS.

(BY S. L. BENSUSAN.)

To many people the first indication of the Jewish national movement came with the reports in the London Press of the great congress held at Basle in August last. Down to that moment little was known about the rapid development of the Zionist idea that followed upon the publication of Dr. Herzl's remarkable pamphlet on the Jewish State. Within the limits of a single article it is difficult to deal adequately with the great problem that is raised by the agitation among the Jews for a return to Palestine, but a brief outline of the events leading to it is possible.

Since the destruction of the second Temple and the subsequent dispersion, the Jews have been praying every day for the return. These prayers are reckoned to be the oldest in the Jewish liturgy, and go to prove that a return to Palestine is the orthodox ideal. At the same time the Talmud teaches that the return and Messianic era would only be possible after the Dispersion into all countries, and it was on this account that Manasseh ben Israel came to England and persuaded Oliver Cromwell to allow the Jews to re-settle in this country. At the time many people believed that

#### THE MESSIAH WAS ABOUT TO COME.

It is said that Cromwell himself shared the idea.

In the early part of the present century, when a great wave of Liberalism swept over Europe, the position of the Jews so far improved that they were admitted to positions from which they could see something of the principles of government, and the conduct of States. This glimpse of rule re-kindled the ever-present zeal that made them hope for a return, and at the same time it gave to the idea a practical side. During the past few decades the tide of Liberalism has receded, the ideas for which men fell at the barricades in the early fifties have lost some of their weight with the working classes, because they have not hurried on the Millennium, for which the proletariat waits and hopes.

The immediate result of this failure of Liberalism has been marked, so far as the Continent is concerned, by a revival of the spirit of anti-Judaism. In England, where feudalism was never so strong as on the Continent, and where the bulk of the people are



still guided by the Bible, the enfranchisement of the Jews proceeded from a different source, and has shown a consequent stability. Abroad, one repressive measure has followed another, until the lot of the Jew is too terrible to contemplate. At the Basle Congress, Dr. Max Nordau laid bare the condition of the Jews in a wonderful speech that made Zionists of many Jews—the writer included—who had until that time failed to realise the

#### DEEP GRAVITY OF THE SITUATION.

The scheme propounded by Dr. Herzl is briefly as follows:—The acquisition of Palestine, not its purchase, as some people imagine, but the holding in return for an annual tribute, under the suzerainty of Turkey, just as England holds Cyprus, but with the addition of an international guarantee from the great Powers. The gradual drafting of able-bodied Jews from the congested districts of Eastern Europe, and the formation of an autonomous State. There are many details, of which limits of space forbid discussion. At first sight, the scheme is a startling one, but careful consideration points to its superiority over all others as a means of bringing salvation to the terribly persecuted Jews of Eastern Europe, whose condition cannot be even faintly imagined until the private accounts from Russia are carefully read.

In the first place, a return to Palestine is in accordance with the tenets of the Jewish faith, and the Jews will thrive there because a return realises their deepest hopes. Every pious Jew is supposed to make at least one journey to Jerusalem, and even in this prosaic age many go there to spend the last years of their life. Secondly, the Turks have always been tolerant to the Jews. It is no part of the Mahomedan belief to ill-treat and systematically persecute “The People of the Book.” It is highly probable that the Sultan would, in return for a substantial annual consideration, allow the Jews to re-settle in Palestine, and

#### HAVE THEIR OWN LAWS

under his suzerainty. Zionists know as well as anybody that he could not part with the country altogether, nor do they wish him to do so.

A great movement cannot escape criticism, and Zionism is not at present in favour with the wealthy leisured section of English Jews. They are not cognisant of its necessity as a means of settling the Jewish question. The magnitude of the idea appals them. Some say the Jews ought to wait for a miracle to accomplish the return; and this suggestion I cannot pause to discuss. Others charge the Zionists with lack of patriotism, “which,” as Euclid would say, “is absurd.” Would any sane Englishman aver that the Duke of Norfolk could not be a patriot because he acknowledges and strives for the temporal power of the Pope, or that Sir Wilfrid Laurier, a French Canadian, cannot fulfil his allegiance to our Queen? The Zionist can be, and is a patriot; the leaders of the movement in England are public-spirited men, though they do not forget they are Jews, or pose as being more English than the

English. Another protest against Zionism—rather a cheap one, be it said—is implied in the statement that few English Zionists would leave England for Palestine. Seeing how well England treats her Jewish subjects, this, if true, is hardly to be wondered at; but the question of Zionism itself is not thereby affected one way or the other.

Again, we are told that the national idea is impossible, because neither France nor Russia would permit the Jews to occupy the land that has been the scene of innumerable crusades and never-ending pilgrimages. It goes without saying that

#### IF THE JEWS OCCUPIED PALESTINE

under the Sultan's suzerainty, they would make no attempt to interfere with the Holy Sepulchre and other places of pilgrimage, which would enjoy extra-territorial rights. At the same time, why should the countries that permit the Turk to hold the sacred places, object to the Jews? Surely the occupation of the last-named people must be less offensive to the Greek or Roman Church.

The headquarters of the movement are in Vienna, where Dr. Herzl presides over

#### THE CENTRAL COMMITTEE,

and edits a beautifully-written weekly paper, *Die Welt*, which supports the cause. In England, Zionism has grown to great dimensions since August last, and is supported by *The Jewish World*, the organ of orthodox Judaism. The spiritual heads of the English Jewish community agree to differ upon the great question. Dr. Hermann Adler, the Chief Rabbi of the German Jewish, or Ashkenaz community, is opposed to it; Dr. Moses Gastes, Chief Rabbi of the Spanish and Portuguese, or Sephardi community, is one of its most ardent supporters. As I said before, the wealthiest section of the English Jewish community is either indifferent or opposed to Zionism; the poorer and more orthodox hail it with enthusiasm.

A conference of English Zionists recently held in London was remarkable for the unanimity of its decisions and the earnestness of all who took part in the debates. It was decided to federate all the various associations that have risen during the past few years, and form a single body, to develop the cause in every possible way. Now scarcely a week passes without meetings, at which the question is discussed, and it has been officially stated that the delegates at the recent London conference represented over 10,000 English Zionists.

The long dream of Jewish national aspirations has come rapidly into the arena of practical politics, and the importance to civilisation generally of a movement that, if successful, would wake to renewed life the vast territory between the Mediterranean Sea and the Persian Gulf, can hardly be over-estimated.



## Not now, but Hereafter.

"What I do thou knowest not now, but thou shalt know hereafter."

We know not now,  
And oftentimes we cannot understand,  
Why this or that should be ;  
And yet we know that all is in Thy hand,  
And we can trust in Thee.  
Why oft the shadows hide us from the light,  
And darkness crowns the hours that once were bright,  
Why sunny day is changed to gloomy night,  
We know not now.

We know not now,  
That which Thou doest, nor the reason why,  
And yet we feel 'tis best ;  
The eye of faith can pierce beyond the sky,  
By trusting we find rest.  
Why one by one our cherished hopes decay,  
Why toils and sorrows oft obstruct our way,  
O Lord, why those we love Thou tak'st away,  
We know not now.

We know not now,  
'Tis better far, O Lord, we should not know,  
We can but trust Thee more,  
And love and cling to Thee while here below,  
Until the night be o'er.  
And then Thy works shall all be clearly known,  
And all that's dark in perfect light be shown,  
Faith triumphs, for Thy promise is our own,  
Hereafter we shall know. *Ada G. Fisher.*

## Cartridges for Holy Warfare.

BY WILLIAM LUFF.

### ONLY HIMSELF.

*"There is none upon earth that I desire beside Thee"* (Ps. lxxiii. 25). We have read of a father who asked his daughter's intended if he could give the girl all that she asked for. He thought he could, for he added, "She says she wants only me." Not Christ's gifts, not His honours, nor even His inheritance should be the Christian's desire; but the Lord Himself.

"Thou, O Christ, art all I want."

And does He not give us Himself? And in Him we have all, as C. H. Spurgeon once said, "All that is in Christ is meant for all believers, and, therefore, all believers may have all that is in Christ, who is All in all."

### GRACE SUFFICIENT.

*"Of His fulness have all we received, and grace for grace"* (John i. 16). At the last great city fire, 50 engines used 15,000,000 gallons of water—equal in weight to 67 tons—and all this was obtained freely. Do we need "rivers of living water" to quench the fires of sin? We can have them (John vii. 38). "He giveth more grace" (James iv. 6). The promise does not say how much, for however much we require, the supply is always more; and the fact that it is grace proves that it is free. The fires of drink, of lust, and of temper, may, therefore, be quenched. The only "unquenchable fire" is in the future state (Luke iii. 17).

### AN EASTER EGG.

*"Like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones,"* &c. (Matt. xxiii. 27). In the days of the Nihilists, the Czar of Russia found in his room at Livadia, an Easter egg, exquisitely painted; but containing a small silver dagger, two carved ivory death's heads, and a slip of paper inscribed, "Christ is risen: we also shall arise." It is possible to have the outwardly religious sign, and yet for it only to cover death and destruction. Such a religion, like that egg, is man-made, an imitation, not the living reality. Awful thought! there will be a resurrection of sins for all the unsaved.

### HIS KLONDYKE.

*"More to be desired are they than gold, yea, than much fine gold"* (Psalm xix. 10). A Christian soldier told us of a comrade, who called the Bible "his Klondyke," and as samples of what he called "good lumps of gold," gave us Psalm xci. 15. "I will answer him. I will be with him . . . I will deliver him . . . satisfy him, and show him My salvation." Let us put in for a claim in this Klondyke, and dig for its hid treasures.

### GOD'S ANGER.

*"Thou wast angry"* (Isaiah xii. 1). *"I will be no more angry"*

(Ezek. xvi. 42). We were describing a visit to the ruins of the great city fire, and how in the centre of the four acres of destruction there seemed nothing left for fire to feed upon. A friend said, "I suppose if there had been a second fire in London, that would have been the safest place?" Then he applied it to spiritual matters; where in the person of Christ, sin has been destroyed by the consuming fire of God's wrath, any sinner may safely stand. Wrath cannot reach him: he stands upon "redemption ground." Even in the last conflagration we shall be untouched here.

## STABILITY.

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel" (Galatians i. 6). A Frenchman, in translating a work, gave the following sentence: "The traveller descended from his horse and tied him to a large grasshopper." The original was a "locust-tree." Too many in the present day tie their steeds to grasshoppers. It is a mistake, when our belief has no stronger hold than the grasshopper of modern thought, so called philosophy, supposed scientific discovery, or popular opinion—grasshoppers all of them! Be it ours to tie ourselves to the Divine tree of knowledge, established, rooted, old, and holding.

## THIEVES.

"They have taken away my Lord, and I know not where they have laid Him" (John xx. 13). A beautiful fountain of bronze and marble stood at a junction of the Great Bath Road: it was fourteen feet high, and weighed several hundredweight; but one night some thieves carried it off bodily. Christ is a "fountain of living waters" (Jeremiah ii. 13); but there are those who would take away this fountain, and so disappoint thirsty seekers. Shall we call them thieves? Thank God, the fountain "opened for sin and uncleanness" (Zech. xiii. 1), is still at the junction of the ways. "There is a fountain filled with blood" is still true; although some would alter it to "There is a fountain filled with lavender water."

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

## REWARDS.

"We are unto God a sweet savour of Christ . . . . in them that perish" (II. Corinthians ii. 15). The rewards of grace will not be according to success; but according to the honesty of the attempt. I cannot save souls; but I can try. The following illustrates this:—"The Mayor of Penzance lately presented Matthew Sewens, the caretaker of the bathing machines, with a handsome gold watch sent by the Prince Regent of Bavaria, for a gallant attempt to save the life of a Bavarian waiter, named Wilhelm Greif, who was drowned last summer. The watch at the back has an enamelled likeness of the Prince Regent." Our reward will be the Prince's likeness, and the commendation, "Thou didst well in that it was in thine heart" (II. Chronicles vi. 8).

# Come, ye that love the Lord.

DR. WATTS.

BEATRICE M. HURDITCH.

1. Come, ye that love the Lord, And let your joys be known; Join  
2. The hill of Zi - on yields A thou-sand sa - cred sweets, Be -

in a song with sweet ac - cord, And thus surround the throne. Let  
fore we reach the heav'n - ly fields, Or walk the gold - en streets: Then

those re - fuse to sing Who nev - er knew our God; But  
let our songs a - bound, And ev - 'ry tear be dry; We're

chil - dren of the heav'n - ly King Must speak their joys a - broad.  
march - ing thro' Im - man - uel's ground, To fair - er worlds on high.

## COME, YE THAT LOVE THE LORD.

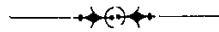
## REFRAIN.

Then sing, oh, sing a - gain, sing a - gain, sweet-est strain;... Oh,

sing, oh, sing a - gain, sing a - gain of His won-der-ful love! ... Oh,

sing, oh, sing a - gain, sing a - gain, sweet-est strain;..... Oh,

sing, oh, sing a - gain, sing a - gain of His won-der-ful love!



## From Darkness Unto Light.

BY THOMAS NEWBERRY, Editor of "THE ENGLISHMAN'S BIBLE."

COLOSSIANS i. 12-14.

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance [for the portion of the lot] of the saints in light; who hath delivered us from the power [out of the authority] of darkness, and hath translated us into the kingdom of His dear Son, in whom we have redemption through His blood, even the forgiveness of sins."

"**S**AINTS," separated ones, sinners by Divine grace separated from the evil of the world, and brought nigh to God. "Saints in light," brought into the immediate presence of a thrice holy God, where all things are made manifest. "The inheritance of the saints in light," a beautiful and suggestive title of what heaven really is, an inheritance incorruptible and undefiled, into which evil can never enter, and where sorrow never comes. Or, "portion of the lot," an allusion to the division of the promised land amongst the tribes of Israel, God Himself appointing to each their portion. Within the veil, the Holiest of all, where the Shekinah glory shines, thither the grace of God will bring His ransomed ones. "Giving thanks unto the Father." Well may the children of God give thanks to their heavenly Father for such a prospect! Meetness for this inheritance is threefold: REDEMPTION through the blood of the Lamb; REGENERATION by the Word of the living God; and SANCTIFICATION by the Holy Spirit. According as God hath chosen us in Christ before the foundation of the world, that we should be holy and without blame before Him in love (Ephesians i.).

What a deliverance! From the authority of darkness, and from the thralldom of the prince of it, into the happy liberty of the kingdom of God's own dear Son, in whom we have redemption, the blood of Jesus Christ cleansing us from all sin, and giving us boldness to enter the Holiest through the atonement which He has made.

"Father, we thank Thee for Thy wondrous love,  
Which makes us meet to share the realms above;  
To stand complete amongst Thy saints in light,  
In blood-washed garments clothed, of spotless white.

"Which brings us forth from darkness and its thrall,  
To find in Thy Beloved, our All in All:  
In whom we have redemption through His blood,  
And heirship with the family of God.

"We thank thee, that Thy Spirit witness bears,  
That we are Thine, Thy children, thus Thine heirs;  
But more than this, through matchless grace allied,  
Joint-heirs with Christ, His body, and His Bride."



## Mr. George Muller's Last Sermon,\*

PREACHED AT BETHESDA CHAPEL, GREAT GEORGE STREET, BRISTOL, ON  
SUNDAY EVENING, OCTOBER 3RD, 1897.

### THE RESURRECTION OF THE BODY.

“For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens”  
—II. Corinthians v. 1.

**A**S the Lord may help us, we will meditate on the verses we have now been reading. They particularly refer to the resurrection body, which means the glorified body, that believers in Christ shall have, and in which they shall be seen at the return of the Lord Jesus Christ—such a body as the Lord Jesus Himself received after His resurrection.

“For we know.” This is in connection with what is stated in the last verses of the previous chapter. “For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.” Our present body is called “an earthly house of this tabernacle.” In other words, shortly, briefly, “a tent-house”—that is, our present body is a tent-house. A tent may be broken up, and pitched elsewhere. It may be very soon broken up. *Thus* it is with regard to the body in which we are now. It is frail, it is weak, it is earthly, it is of time—in contrast with the glorified body which we shall have. No more weakness, no more frailty then; no more of the earthly character, but of the heavenly character! No more of the body of Time, but of Eternity! *That* is the difference between our present bodies and the body we shall have.

“We know that if our earthly house of this tabernacle were dissolved”—if this tent-house were dissolved—“we have a building of God.” It is likened to a building to bring before us the substantial character, and the enduring character of it, in comparison with a tent. “A house not made with hands, eternal in the heavens.” The glorified body we shall receive, at the return of the Lord Jesus, is eternal; and all weakness, all infirmity, will be done with for ever. No more pain, no more weakness, no more sickness, no more death—all gone completely; gone, all this, in connection with our glorified body. And this is something exceedingly refreshing to the inner man. Now those who seek to labour for the Lord in a variety of ways—it may be in the Sunday-school, or as tract circulators, as visitors from house to house of the unconverted, or as visitors of the sick—in all these various ways in which they may labour, they may go on for four or five hours; those who are of greater physical strength may be able to go on six or seven hours, it may be even eight hours, but at last the weakness comes, the “being tired” is felt, and they are obliged to discontinue going on further in the work, and leave it to the next day. All this will be at an end for ever and ever.

There will be labouring in eternity. There will be no sleeping,

\* Printed also in book form by W. T. Mack and Co., 52, Park Row, Bristol, and S. W. Partridge, London; price 1d.

no folding hands, throughout eternity; but work, continual service constrained by the love of Christ. And this working for the Lord, this seeking to glorify Him by our labour, will go on hour after hour, one four-and-twenty hours after the other, one week after the other, one month after the other, one year after the other, one hundred years after the other, one thousand years after the other, one million years after the other, during a period which never, never, never will come to an end; and the delightful service going on all the time is held out as an especial promise to the Church of God, not merely that the curse will be gone when we are in glory, but an exceedingly high honour and glorious privilege. "His servants shall serve Him," we read at the close of the Book of Revelation. All our work, and labour, and service, much and varied as it may have been while on earth, shall be considered as nothing, in comparison with what there will be of work going on throughout eternity. Oh, how precious this consideration in connection with our glorified body! We shall have that without the least particle of weariness; we shall go on labouring for ever and ever to the glory of God!

Therefore, this word "eternal" is so precious! "Eternal in the heavens." In the heavens we shall obtain this glorified body. "For in this"—that is, in our present tent-house, in our present frame of weakness, our body of infirmities—"For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven." One groaning on account of weakness, another groaning on account of pain, another groaning on account of other infirmities connected with the tent-house in which we find ourselves at present, but especially on account of spiritual infirmities, spiritual weaknesses. SIN—on account of this, the child of God especially groans, longing to be delivered from all the spiritual weaknesses, spiritual infirmities, which even in the best of us are found. For the more holy we are, the more do we find ourselves extremely burdened on account of the spiritual infirmities that yet remain in us. "In this we groan, earnestly desiring to be clothed upon with our house which is from heaven." At present we are not "clothed upon" in this life. We have not a glorified body. We are yet in this tent-house.

"If so be that being clothed we shall not be found naked." Do you all understand this verse? Just ask yourselves what we mean to put on, for it is important to understand this verse, and I have reason to consider that some do not know what is the meaning of it. Therefore, will such particularly who have doubts about whether they understand it or not, seek to pay attention to what it means. The time will come when there will be given a glorified body; but will all human beings obtain it? No! There will be the first resurrection, the resurrection of the just; there will be the resurrection when the glorified bodies will be given, but not all human beings will obtain the glorified body. The time of the resurrection will have passed, and multitudes not have obtained a glorified body! Oh, let us see to it, that when the time comes that the glorified body shall be given, when the time comes to be clothed, "we shall not be found naked"—that is, found to have been left in the grave,

found not to have obtained the glorified body; and at the last, at the general resurrection be raised again but for judgment, not raised again to obtain the glorified body. And regarding all those who do not obtain this glorified body, it is stated here that not being clothed, they shall "be found naked." The time passed of the first resurrection, the resurrection of the just, and the glorified body not obtained! To obtain this, every poor sinner, however feeble and weak spiritually he may be, however ignorant in a variety of ways he may be, yet, if trusting truly in the Lord Jesus Christ, is a child of God, and will obtain a glorified body.

"For we that are in this tabernacle," in this tent-body, "do groan, being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." "We that are in this tabernacle"—that means, we children of God, yet on earth in the ordinary body, in the tent-body—"do groan, being burdened." We cry, we sigh, we wish to be brought to a different state. And what is it that we long for? Not that we should be unclothed; but "clothed upon," to obtain our glorified body, in order that mortality may be "swallowed up of life." This is what the child of God especially longs for, the return of the Lord Jesus Christ—not death, but the return of Christ, because then the whole of the Church of God will obtain, every one of them, a glorified body, and thus mortality will be "swallowed up of life." For this body that we shall obtain will be an eternal body, and we shall never have to pass through death any more.

"Now He that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit." Notice particularly this precious verse. "He that hath wrought us for the self-same thing." That is, we children of God, weak, feeble, and erring, foolish and ignorant, though as yet we may be, have been appointed for this. God has wrought us for this self-same thing—that we should obtain a glorified body. In other words, I, as assuredly as I am speaking now, shall have a glorified body, and my brethren and sisters in Christ here present, and everyone trusting in Jesus for salvation, will obtain the glorified body. Everyone of us, without exception, for we are appointed for it, we are wrought for it, we are prepared for it, and we have the evidence that it will be so. The earnest is given to us already; and this is, that we have received the Spirit. And as assuredly as we have the Spirit received, so certain is it that we shall have a glorified body. This is the earnest given to us in the gift of the Spirit, to comfort our hearts, to make us look out for this glorified body, to ponder it again, and again, and again with truth that we shall have a glorified body. For this very purpose was given to us the Holy Spirit, that the Holy Spirit might be the warrant to us to look out for the glorified body.

"Therefore we are always confident"—that is, of good courage—knowing that, whilst we are at home in the body, we are absent from the Lord; for we walk by faith, not by sight. We are confident, I say, and willing rather to be "absent from the body, and to

be present with the Lord." It would be well that we seek to test ourselves by what is written here. "We are always of good courage, knowing that, whilst we are at home in the body, we are absent from the Lord." That is, we have not yet been brought into the presence of the Lord to have habitual, full, complete communion with Him, and have not entered upon the eternal happiness, as every child of God will have it for ever and ever. "We are confident"—we are of good courage—"I say, and willing rather to be absent from the body, and to be present with the Lord." That means rather wishing that the Lord Jesus Christ would come and take us to Himself than that simply we should die and put off this our tabernacle. Is this the state of our hearts? When we look at ourselves, are we able to say, "We are willing to be absent from the body, and to be present with the Lord; rather to go Home to get our glorified bodies, instead of remaining longer here on earth?" The more we are in a spiritual state, the more this will be the case, but with an exception, one of which Paul found himself, when longing to go home, yet willing to stay longer here on earth to labour for the Lord. With this one exception, the spiritual state of heart is to go home to be with the Lord for ever and ever. But if it pleases God to allow us to labour for Him, to be ready to stay, counting it an honour and privilege to labour yet further on earth. I myself have been praying to obtain the great honour, the glorious privilege to be allowed to stay yet longer in the body, that I might be able, in my weak, feeble measure, to labour further for the Lord; for I count it the greatest honour, the most glorious privilege, to be allowed to do any little thing for my adorable, precious Lord, who has done so much for me.

"Wherefore we labour, that, whether present or absent, we may be accepted of Him." "We labour"—that is, we endeavour—"that whether present or absent"—that is, whether in the body or out of the body, whether with the Lord or whether from the Lord, that however it may be with us, on earth, or in heaven—"we may be accepted of Him"—that is, please Him well. That is the one great concern we should have, to please our Lord well, whether by labouring much or little, in easy or trying circumstances, among friends or foes, at home or abroad, on the land, or on the sea. However it may be with us, as to our circumstances, that we may please Him well is the one great business of life if we are believers in the Lord. How greatly we should endeavour to do this whilst life is continued!

Now, in conclusion of our subject, the most solemn word comes in our last verse. "For we must all appear 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." The Eye of God is on every human being! The Ear of God hears every word uttered by human beings, and whatever we do, and whatever we say, nothing escapes the Ear or the Eye of our Heavenly Father. According to all this, we have to stand before the judgment-seat of Christ. The believers, all who trust in Christ,

are pardoned for all they have been doing, for all they have been saying, great and many and varied though their failures and shortcomings may have been. All, all who have condemned themselves, passed sentence on themselves, and believed in the Lord Jesus Christ, are escaping thus the judgment. But if we are not believers in the Lord Jesus, if we are going on thoughtlessly and carelessly and unconcerned about the things of God, or trusting in ourselves for salvation, instead of trusting in the Lord Jesus Christ, or think that by living a different life, we are able to make up for past misconduct, which is a fatal, soul-destroying error—if, in any way, we are not thus found believers in the Lord Jesus Christ, then God is under the necessity, as a Holy God, and as a just God, of bringing us to an account for all our deeds, for all our words, even for every one of our thoughts. And oh, how will it be then, when having thus to appear before the judgment-seat of Christ, to receive according to the things done in the body? Oh, how will it be then? May I entreat and beseech all here present, who are yet out of Christ, not to come to this, for they will not be able to answer God one thing out of a thousand; they will not be able to justify themselves regarding their doings, their speaking, their thinking. Numberless millions will be found out, their evil deeds, their sinful words, their unholy thoughts. And oh, what will be their condemnation at the last, if they are found without Christ? Therefore, before it be too late, let them hasten to Him for the forgiveness of all their numberless transgressions! May God grant it all, for Christ's sake. Amen.



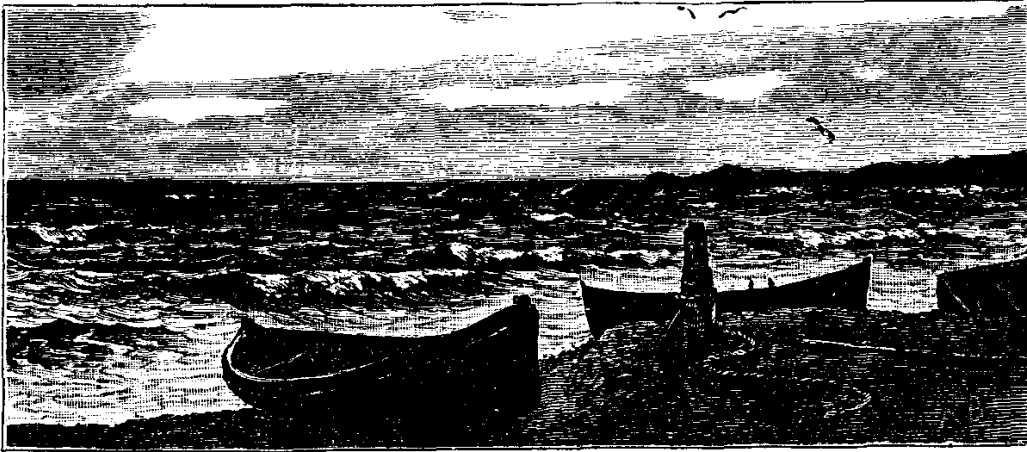
“On the Resurrection morning,  
Soul and body meet again;  
No more sorrow, no more weeping,  
No more pain.

Here awhile they must be parted,  
And the flesh its Sabbath keep;  
Waiting in a holy stillness,  
Wrapped in sleep.

For a space the tired body  
Waits in peace the morning's dawn,  
When there breaks the last and brightest  
Easter morn.

On that happy Easter morning  
All the graves their dead restore—  
Father, sister, child, and mother,  
Meet once more.

Soul and body, re-united,  
Thenceforth nothing shall divide;  
Waking up in Christ's own likeness,  
Satisfied.”



## The Home Circle.

### THE WILTONIAN NATURALISTS.

BY NEWTON VANSTONE, F.G.S.

**V**ISITORS to Wilton House, who are lovers of Nature, and yet do not possess an intimate knowledge of Marine Biology, will be interested in knowing that the patch of shore outside the house, and extending a mile east and west, is at certain periods of the year one of the most prolific hunting grounds upon the British coast.

The shore is not so much a favourable place for studying the habits of living specimens, as for the variety of dead ones thrown up from the deeper waters, and off the Diamond Bank twenty miles seaward.

At times the tide leaves stranded great quantities of brown weed like organisms, which the casual observer passes by as common rough seaweed, unworthy of notice, and without beauty to attract attention.

If the masses are examined and specimens selected, there will be found abundant reward for time spent.

These common despised things are not weeds—indeed they are not vegetable organisms at all—but wonderful colonies of exquisite marine animals, which perform their part in the economy of ocean life in a most admirable manner.

Take, for instance, that brown Zoophyte, lying scattered about on the pebbles, and which we see in fancy shops stained and mounted on shells. This was once called the Sickle Coralline, but is now known by the aristocratic title of *Hydrallmania Falcata*.

If a hand-glass of fair power be used to examine it, there will be found on one side of the little twigs and branches beautiful vase-shaped cells, and (if it be a living specimen) in those cells will be seen little jelly-like creatures akin to the Coral Polypes.

If this be placed in a tumbler of sea water, and left to stand awhile, the whole colony of thousands of creatures will protrude their delicate star-like tentacles, presenting a most animated appearance. It will thus be easily seen that the term Zoophyte (animal plant),

applied to these organisms, is not out of place, for the resemblance to a plant is evident, while the animal characteristics are equally clear.

If this sight inspires the observer to enquire further into the wonder and beauty of marine life, he may pick up that delicate hair like colony which resembles so much a mass of brown human hair that it has often been called sea maiden-hair (*Sertularia Operculata*).

Let it be held up to the light and it will be seen covered with little tooth-like projections, giving the appearance of a saw; each of these is a cell, as in the former, and the whole colony will contain perhaps, 800,000 inhabitants, all living harmoniously, and working for the common weal. But there will be observed scattered here and there large urn-shaped formations with lids that open at certain periods. Now if the question is put as to the early history of this little world of Sertularian Polypes, this capsule can tell the tale.

In this cell was formed a minute gelatinous creature, which, reaching a certain stage of development, realised a strong desire to investigate the outer world, and though not wishing to be a prodigal, desired its share of worldly goods, and go to a far country.

The lid, or operculum, having opened, it took its chance, and sallied forth, leaving the parent colony, and enjoying a free swimming existence, doubtless much to its heart's content (had it possessed one). At length, after a time of rollicking freedom, it seemed to grow weary of such a useless state, and forthwith settled down to a sober life upon the rocks. Having firmly attached itself, it becomes established, and in due course it finds tentacles developing, and soon they become a beautiful star, which he can extend or retract at pleasure. He next finds budding out from his side a companion like himself, attached in something of the Siamese twin fashion.

He also soon finds it necessary to provide some place of shelter and defence, and forthwith they begin to secrete from the surrounding waters a certain horny substance, which ultimately becomes, by the increase of Polypes, the form we incline to call a weed.

Thus these microscopic organisms tell their life story, and he who can pause to think will find even man has some lessons to learn.

This tiny creature knows, although it is allowed its free and individual existence, its chief end is not to live for self, but for others; and that with these it is possible to exist for the common good. This little Polype discovers and solves a mystery; in the sea is a fulness sufficient for all its needs, and when it reaches a certain stage, proceeds to draw off and appropriate to its use, not only food to sustain, but material to shelter and defend.

Thus the believer finds in Christ the fulness of the Godhead bodily, a very ocean of supply, and by the Holy Spirit, has revealed the wondrous secret of drawing off that fulness to himself.

The superficial observer sees not that element in the sea, but the creature referred to, by a strange affinity does, and derives the benefit; so he who knows not the mystery of life in Christ sees not the fulness of the Gospel, and remains in ignorance; until, like the Polype, he settles by faith on the Atonement Rock of Ages, and begins to absorb the Divine nature, which makes us sons of God.



## The Late Rev. E. Theodore Hitchens.

ECCLESTON SQUARE CONGREGATIONAL CHURCH.

ANOTHER of the true and loyal soldiers of Jesus Christ has passed away in the midst of holy activity, from a circle of faithful friends and co-workers, who now are mourning the loss of so noble a leader. The subject of our portrait was the eldest son of the late Rev. J. Hiles Hitchens, D.D., and was born 25th April, 1860. He received his education at the Nonconformist grammar school, Bishop's Stortford, and afterwards pursued his studies for about five years at the Western College, Plymouth, under Professor Chapman. Subsequent to leaving this College he performed the duties of assistant minister at Belgrave Church, Torquay, with much zeal and satisfaction, which won for him the esteem and affection of a large number of townsmen. Here he remained for the period of two years, removing thence to Teddington, accepting a unanimous call from the people at Christ Church, and entering upon his ministry there in the year 1886. Concerning his labours there, much could be recorded. Results peculiar to a God-honoured ministry were soon seen. Here he continued to labour until 1894, when he received and accepted a cordial invitation to become co-pastor with his father, Rev. Dr. Hiles



Hitchens, at Eccleston Square Church, Pimlico. He entered upon his work here in January, 1894, devoting much of his time to pastoral visitation. Zeal, devotion, and evangelical earnestness, were characteristics which distinguished his ministry, and made him prominent in the ranks of those who abide by old and orthodox views. Concerning his preaching, his devotion, his character, many rise up and "call him blessed." His life, though measurably short, was a busy one, for, besides his own church, he took a keen interest in outside matters. He was a director of the London Missionary Society, president of the District Free Church Council, committeeman of the London Congregational Union; and he was also connected with the National Protestant Congress, the British Society for the Jews, the Protestant Alliance, and many other institutions, in all of which he took an earnest interest. An active life, however, was shortened by the cold which he took, and which rapidly developed into influenza, and despite the most careful attention of his relatives and medical men, pleuro-pneumonia and congestion of the lungs supervened, gathering him home to his fathers, and causing him to exchange cross for crown, sword for sceptre.

#### THE FUNERAL SERVICE.

A funeral service was held at the church where he had laboured in Belgrave Road. An immense number of people attended, and by their demeanour it was plainly evident how deeply they felt the loss of the minister. Those taking part in the service were the Revs. C. Silvester Horne, M.A., W. J. Woods, B.A., Andrew Mearns, and Edward Jones. The Rev. Richard Westrope, minister of Westminster Chapel, conducted the service at the graveside.

A most impressive and eloquent address was delivered at the service in the church, by the Rev. C. Silvester Horne, M.A., in the course of which he said Mr. Hitchens was a man of the friendliest spirit; there was no more neighbourly minister living than he. Though never strong, he was always strong enough to do a service, whether it was to a sister church or to a friend. He was always welcome; his speech was always bright, hopeful, and sympathetic. He knew how to rejoice with them that rejoiced, and—rarer gift!—he knew how to weep with them that wept. His heart was in his work for his church, and for it he gave his whole strength without reserve. His life's work was not small, though, measured by years and months, his life was indeed brief. There was more good work accomplished in those 37 years than there was in the lives of many who far exceeded the limit of three score and ten years. Though short in years he found time for 14 years' hard work, zealous work, unselfish work in the Christian ministry. It was a life strong in the love of God and of man, and was spent in the service of both. In their estimate it was a brief life, but in the estimate of Him to whom a thousand years were but as one day, he ventured to think it was a very long and successful life in the good which was accomplished in it.

## Other Recent Home Calls.

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“**L**O! the winter is past; the flowers appear on the earth; the time of the singing of birds is come” (Song of Solomon ii. 11, 12). Yes, Springtide has once more everywhere budded and blossomed into abundant life, and the Winter, so symbolic of death, has passed; but -alas! to leave some of us poorer, in earthly ties of relationship and friendship.

Many familiar faces will be missed in Christian circles this summer, reminding us vividly of how brief is life and transient its joys, but also realizing to our minds and hearts the unspeakable blessedness of the believer's life and hope, as we call to remembrance the glorious change experienced by those whose lives of happy service for Christ on earth have emerged into the greater joy and holier service of Paradise—“absent from the body, present with the Lord.” Our last number of *Footsteps of Truth* was almost entirely occupied with the memoirs of Mr. George Müller and Mrs. Abraham Wallis; but other well-known loved ones have recently joined the Church triumphant, to whose memory we would here give a brief tribute of affectionate remembrance.

Prominent amongst these is

### MR. HUGH MATHESON,

a ripe Christian of the good old Puritan type, who could not be allured from orthodox Bible lines by all the subtle insinuations and deductions of rationalistic professors, and “Higher Critics.” A sturdy Presbyterian, Mr. Matheson was largely instrumental in multiplying churches of that denomination in England, and in the promotion of its missionary work in China. An interesting sketch, with portrait of this “great and upright merchant,” and Christian worker (who fell asleep in his 77th year, on February 8th, 1898), appeared in *The Christian* for March 10th. We shall much miss the friendly handshake, the genial smile, and cheery word of our esteemed and honoured friend.

Another merchant and equally devoted servant of Christ, who will be much missed in Christian circles in Liverpool, was

### MR. D. M. DRYSDALE,

whose evangelistic labours for many winters in Hengler's Circus and elsewhere endeared him to multitudes. He was pre-eminently a *soul winner* both “in season and out of season.” We first met him at the services in the Victoria Hall, in continuation of Messrs. Moody and Sankey's *first* meetings in that city, and the mutual esteem then begotten was again shown two years ago by repeated letters from Mr. Drysdale, during the writer's indisposition and prostration, urging him to come and stay for rest and change in his beautiful and hospitable home. He had little idea then that his own earthly course, so fruitful in blessing to others, was to close so soon afterwards, as it did in the Riviera, on Christmas Eve last.

Truly his crown will be a bright one in the day of manifestation. A brief sketch of his life, with portrait, will be found in *The Christian* for February 17th last.

Another very diligent and, through grace, very successful soul winner recently gone home is

**MR. J. R. HALL,**

of Newport, of whose zeal, courage, and tact we first had evidence in the revival times in that town about the years 1871-72, since which time, till his home call, we have no doubt he won as many souls to Christ through personal dealing as any to be found. (See portrait and sketch in *The Christian* for March 3rd).

Another humble, yet richly God-blessed worker for Christ (the associate of our own earliest years at Stafford Rooms), now with Him, is

**MR. THOMAS CLARKE.**

At the time we first knew him he was valet to the then Duke of Roxburgh, which involved the necessity of his often being in London, when each Sunday found him in the Bible Class at the above named rooms—then attended by upwards of 300 young men—where his piety, prayerfulness, and perseverance in seeking the salvation of those attracted to the meetings endeared him to all. After varied experiences, and later missionary labours—during which he seldom failed to attend the profitable bank holiday meetings at Kilburn Hall, where he always received a warm welcome—he entered into rest in his 71st year on Christmas morning last, only a few hours after our other valued friend, Mr. Drysdale.

In the departure of

**MISS HOLMES,**

a yet heavier loss fell to our lot. She was our only sister-in-law, and in early life became our own child in the faith, from which time she continued a plodding, diligent worker in the Sunday Schools and Mothers' Meetings, at Kilburn and Willesden Halls, up to the time of recent illness (from which she had, throughout her 49 years, been exceptionally free). This began about nine months ago, though, doubtless, the germ of the disease (cancer) had been gradually developing for some time previously. Her suffering (as in all such cases) were inexpressibly acute, yet borne with wonderful patience and resignation, only telling of its terrible severity when asked.

The quiet even tenor of her Christian life found its counterpart in her calm but firm confidence in God at its close. Though her affection for her earthly loved ones was strong, yet suffering and the desire to be with Christ, made her long for the close of her earthly pilgrimage. From her couch she wrote a last loving letter to the "Mothers" at Willesden Hall, in whom she felt deep interest. The Word of God was her daily comfort and strength, and she assured us of the perfect peace she enjoyed, and had not the slightest fear in the prospect of departure; and, indeed, why

should she, since she knew WHOM she believed? And thus she quietly fell asleep in Jesus, on the morning of March 23rd (as



MISS HOLMES.

briefly intimated in our last number), till the day dawn and the shadows flee away.

A large company, including many of the poor amongst whom she had worked, attended the impressive funeral service at Willesden Hall, three days later, which was conducted by her brother, Rev. Robert Stratten Holmes, and C. Russell Hurditch, the remains being afterwards interred in the family grave at the West Hampstead Cemetery.

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Thus are loved ones on earth being rapidly called home, and blanks are left in the ranks of the army of the Lord, which we should pray earnestly to God to fill with still more able and devoted soldiers of "the Captain of our salvation"; and let us all heed with increasing heartiness of response the exhortation: "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."

## Bible Readings.

### The Fruits of Grace.

“*I thank my God upon every remembrance of you*” (Philippians i. 3).

- I. “The saints in Jesus Christ” (verse 1).
- II. “The bonds in Jesus Christ” (verse 13).
- III. “The brethren in Jesus Christ” (verse 14).
- IV. “The body in Jesus Christ” (verse 20).
- V. “The rejoicing in Jesus Christ” (verse 26).
- VI. “The conversation in Jesus Christ” (verse 27).
- VII. “The suffering in Jesus Christ” (verse 29).

### Hearts=Ease!

“*He is faithful that promised*” (Heb. x. 23).

1. *Union*.—“I am with thee!” (Isaiah xli. 10).
2. *Ease*.—“Take no thought for the morrow” (Matt. vi. 34).
3. *Rest*.—“Be careful for nothing” (Phil. iv. 6).
4. *Repose*.—“Let not your heart be troubled!” (John xiv. 1).
5. *Calm*.—“None shall make thee afraid” (Lev. xxvi. 6).
6. *Comfort*.—“The Lord is *my* Light” Psalm xxvii. 1).
7. *All's Well*.—“The Lord reigneth!” (Psalm xcvi. 10).

### Heart Service.

“*Every man that giveth it willingly with his heart*” (Exodus xxv. 2).

- 1.—“Waiting Hearts” (Exodus xxxv. 2).
- 2.—“Willing Hearts” (verse 5).
- 3.—“Wise Hearts” (verse 10).
- 4.—“Working Hearts” (verse 21).
- 5.—“Worshipping Hearts” (verse 29).
- 6.—“Well Filled Hearts” (verse 31).
- 7.—“Winning Hearts” (verse 34).

Harry Rose.

### The Death of Christ is

1. The *record* of the greatest sin that was ever committed (Acts ii. 23).
2. The *exhibition* of the greatest love that was ever seen (Romans v. 8).
3. The *manifestation* of the greatest victory that was ever achieved (Hebrews ii. 14).
4. The *introduction* of the greatest force that has ever operated (1. John iii. 16).
5. The *unlocking* of the greatest problem that has ever engaged man's attention (1. Peter i. 11).
6. The *supply* of the greatest incentive that has ever been given (11. Corinthians v. 14).
7. The *making known* of the greatest example we can ever imitate (Ephesians v. 2).

F. E. M.

# Index of Text for Christian Workers.\*

Arranged by Major D. W. WHITTLE.

(By permission of Messrs. W. COLLINS AND CO.)

"He that winneth souls is wise" (Proverbs xi. 30).

"The entrance of Thy words giveth light" (Psalm cxix. 130).

## FOR GENERAL USE AS SHOWING PLAN OF SALVATION.

### GROUP I.

Ruin by sin (Isa. liii. 6; Psa. liii. 2, 3).  
Redemption by Christ (John iii. 16).  
Regeneration by the Spirit (John i. 12, 13).

### GROUP II.

Under the curse (Gal. iii. 10).  
A Saviour provided (Gal. iv. 4, 5).  
What He has done (Gal. iii. 13).  
How He is received (Gal. iii. 1, 2).

### GROUP III.

Man guilty (Rom. iii. 19).  
Cannot be justified by law (Rom. iii. 20).  
Justification provided by grace (Romans iii. 24).  
The death of Christ the procuring cause (Rom. iii. 24, 25).  
Justified by faith (Rom. v. 1).

### GROUP IV.

What you are (Rom. iii. 23).  
Where you are (John iii. 18).  
Whose you are (Eph. ii. 2).  
Jesus a Saviour (Matt. i. 21).  
God laid our sins upon Him (Isa. liii. 6).  
He bore them (1. Peter ii. 24).  
Our sins removed (Psa. ciii. 12).

### GROUP V.

Confession of sin (Luke xviii. 13).  
Confession of helplessness (Rom. vii. 18).  
Invited to call on the Lord (Rom. x. 13).  
Invited to come to the Lord (Matt. xi. 28).

### GROUP VI.

No power but of God (Rom. xiii. 1).  
God's power in the Gospel (Rom. i. 16).  
Self must die to know this power (Gal. ii. 20).  
Power to live as a child of God (Col. i. 10, 11).  
Power to preach Christ (Rom. xv. 19).

### GROUP VII.

Under power and penalty of sin (Eph. ii. 1-3, 12).  
Grace in God the source of redemption (Eph. ii. 8, 9).

The death of Christ the fact of redemption (Eph. i. 7).

When Christ is trusted we have redemption (Eph. i. 12, 13).

Fruit of faith (Eph. v. 1, 18-20).

### GROUP VIII.

Peace:  $\left\{ \begin{array}{l} \text{Based on ignorance (Luke xii.} \\ \text{16-20).} \\ \text{Based on self-righteousness} \\ \text{False: (Luke xviii. 9).} \\ \text{Based on a seared conscience} \\ \text{(1. Tim. iv. 2).} \end{array} \right.$

True: Based on sin judged and forgiven (Eph. ii. 14, 17; Colossians i. 20; John xx. 19-22).

Maintained by confession to God, confidence, and communion (1. John i. 9; Isaiah xxvi. 3, 4; Phil. iv. 4-9).

### GROUP IX.

A sinner under law (James ii. 10; Rom. ii. 3).  
A disobedient child (Mal. i. 6).  
A rebellious subject (Luke xix. 14).  
A despiser of grace (John v. 40).  
Christ exalted to give repentance (Acts v. 31).

### GROUP X.

Salvation needed (Rom. iii. 9, 10).  
Salvation provided (Rom. v. 8).  
Salvation proffered (Acts xiii. 38, 39).  
Salvation rejected (Acts xiii. 45, 46).  
Salvation accepted (Acts xiii. 48).

### GROUP XI.

Heart wrong (Matt. xxii. 37-39).  
Life wrong (Rom. ii. 1-3).  
Consequences (Rom. ii. 8, 9).  
Present need (Psalm li. 10).  
Present duty (Isaiah i. 16-18).  
God's present offer (Isaiah xliii. 24-26).

### GROUP XII.

Christ's invitation (Matt. xi. 28).  
Who are invited (Rev. xxii. 17).  
Who will come (John vi. 44, 65).  
What is it to come (Rom. x. 9, 10).  
What will Christ do (John vi. 37).

\* Extracted from the Bible Reader's Manual, as contained in the half-guinea Teacher's Bible offered by us for 5s. (See p. 2 advt.).

## GROUP XIII.

Salvation a gift (Rom. v. 15).  
Through Jesus Christ (Rom. vi. 23).  
Ask Him for it (John iv. 10; Luke xi. 13;  
xviii. 13).  
Receive by faith (Mark ii. 5; xi. 24).

## GROUP XIV.

Christ exalted to give repentance  
(Acts v. 31).  
Christ preached in order to lead to  
repentance (Luke xxiv. 47).  
Repentance secured by Christ being  
accepted (Acts ix. 6).

## GROUP XV.

Where Christ finds us (Gal. iii. 22, 23).  
Personal contact through the Word  
(John xvii. 20; Rom. x. 17).  
The Spirit of God from Christ (John vii.  
39; x. 10).

Where Christ takes us (Eph. ii. 6-8).  
How Christ keeps us (John x. 27, 29).

## GROUP XVI.

*The Natural Man* (Gen. v. 1-3; vi. 5, 13;  
Psalm liii. 1-3; Matthew xv. 18, 19;  
Galatians v. 19-21; Romans viii. 7, 8;  
I. Corinthians ii. 14).  
*The Spiritual Man* (I. Cor. xv. 47-50;  
John iii. 3, 5; i. 14, 16, 12, 13; Jas. i.  
18; I. Peter i. 3, 23, 25; Gal. iv. 4-7  
I. John v. 1, 4, 5).  
*The Two Natures in One Man* (John iii.  
6; Rom. vii. 21-23; Gal. v. 16, 17.  
I. John i. 8-10; iii. 9; I. Cor. ix. 27;  
x. 11-13; II. Cor. xii. 7-9; Acts xv.  
37-39; II. Cor. iv. 10, 11; Phil. iii.  
20, 21; I. Cor. xv. 51-54; Rom. viii.  
21-23; Romans xiii. 14).

## TEXTS FOR SPECIAL CASES.

*Where the Deity of Christ is doubted.*

John i. 1-3, 14, 18, 34, 49; I. John i. 1-3;  
v. 10-13, 20; Acts iv. 10-12; Rom. i.  
1-4; Matt. xxii. 42-45; John xii. 38-41,  
with Isaiah vi.; John ix. 35-38; xiv.  
9; xix. 7; Mark xiv. 61-64.

*Where Christ's Substitutionary Work as  
the Sacrifice for Sin is rejected.*

Isaiah liii. 12, with Luke xxii. 37; Matt.  
xxvi. 27, 28; Mark x. 45; Luke xxiv.  
44-48; John i. 29; vi. 51; x. 15-18;  
Acts viii. 30-35; Rom. iv. 25; vii. 4;  
viii. 3; x. 4; I. Peter i. 18, 19; ii. 24;  
iii. 18; Revelation i. 5, 6.

*Where the Divine Authority of the Word  
of God in Holy Scripture is questioned.*

John v. 39; xv. 26, 27; xx. 30, 31; I. John  
i. 1-4; John xvii. 20; II. Tim. iii. 13-17;  
II. Peter i. 21; iii. 15, 16.

*How to Believe.*

Rom. x. 17; I. John v. 9-13; II. Tim. i. 12;  
Hebrews xi. 1-6; Eph. i. 12, 13; Luke  
xxiv. 27; John iv. 50; ix. 11; vii. 17;  
Acts viii. 35-37; x. 43; xvi. 14, 31;  
Rom. x. 8-11; I. Cor. xv. 1-4; John xx.  
25-31.

*Commands to Forsake Sin.*

Isaiah lv. 7; lix. 1-3; Luke iii. 8; John v.  
14; Acts xix. 18, 19; xx. 21; xxvi. 20;  
I. Tim. i. 5; Matt. v. 23, 24; vi. 15;  
Ezek. xxxiii. 11-15; Micah vi. 8.

*Encouragement for Great Sinners.*

Isaiah xliii. 22, 26; I. Timothy i. 11-16;  
Luke vii. 44-50; I. Cor. vi. 9-11; Eph.  
ii. 3-10; Isaiah xlv. 22; John x. 9-11;  
II. Chron. xxxiii. 9, 12, 13; Psa. cxvi.  
1-6; Luke xix. 10; xviii. 13, 14; xv.  
18-20; Mark xvi. 15; Matt. ix. 12, 13.

*How to be Kept.*

I. Peter i. 5; Isaiah xli. 10; xl. 27-31;  
xlv. 22, 24; I. Peter ii. 2; Col. iii. 16;  
John xv. 4, 7; I. John ii. 24-29.

*For Dark Days.*

Isaiah l. 10; Job xiii. 15-18; Micah vii.  
7, 8; Psalm xxxvii. 1-11; Nah. i. 7;  
Heb. x. 35-37; xiii. 5, 6; I. Peter iv.  
12-14; v. 4, 7-11; II. Cor. iv. 16-18;  
Rom. viii. 22, 23; I. Thess. iv. 13-18;  
Habakkuk iii. 17-19.

*For Backsliders.*

(Let such go carefully through with the  
texts of Group II., and see if they  
have ever truly trusted Christ, and  
understood redemption). Mal. iii. 10;  
Micah ii. 7; Hos. xiv. 1-4; Jer. xxxi.  
18-20; Psalms xxxii.; li.; Luke xxii;  
61, 62; Mark xvi. 7; I. John i. 7-9;  
ii. 1, 2.

*For those who look to Feeling for Faith*

1. Feeling not to be trusted, Jer. xvii. 9;  
Luke xviii. 11, 12.
2. God speaks to us through His Word,  
not through our feelings, Jer. xxiii.  
25-30; Psa. cxix. 113-117; John v. 24;  
Romans x. 12-17.
3. The witness of the Holy Spirit is  
received by our receiving His testi-  
mony to Christ in the written Word,  
I. John 9-13; Eph. i. 12-14; Rom. xvi.  
25-26, with Rom. viii. 1-4, 15, 16.
4. Feelings fluctuate, but God's Word  
is unchangeable, Romans iii. 3, 4;  
iv. 20, 21; II. Tim. i. 12; Rom. viii. 23,  
with 34-39; I. Peter i. 7, 23-25; John  
iii, 34-36.

## Worship—False and True.

*“By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts” (Hebrews xi. 4).*

- I. WORKS WARNING.—*“But unto Cain and his offering He had not respect” (Genesis iv. 5).*
- II. FAITH'S FOUNDATION.—*“The firstlings of his flock,”* typifying *“The Lamb of God” (verse 4).*
- III. MALICE MANIFESTED.—*“Cain rose up against Abel his brother, and slew him” (verse 8).*
- IV. CRIMINALITY CURSED.—*“Thou art cursed” (verse 11).*
- V. JUDGMENT JUSTIFIABLE.—*“My punishment is greater than I can bear” (verse 13).*

Harry Rose.

## Notes for the Month.

### KILBURN HALL.

#### BANK HOLIDAY CONFERENCE.

**T**HE widespread interest felt in the Bank Holiday Conference at Kilburn Hall was shewn by the large gatherings on Easter Monday, representing churches and missions of all denominations from various parts of London and suburbs, the large hall being nearly full in the afternoon, and quite full at night, whilst the meetings were characterised by a marked degree of spiritual helpfulness and holy enthusiasm.

Mr. C. Russell Hurditch, who presided on both occasions, reminded the friends that it was customary to devote the first half hour to definite waiting upon God, principally with regard to a variety of missions, including that of Mr. John McNeill at the Agricultural Hall, and for a universal revival of spiritual life—so much needed—in all the churches, and in individual Christians.

Following this special season of devotion and prayer, the hymn,

“Draw me nearer . . . .  
To the Cross where Thou hast died,”

was sung as a prayer, after which, Mr. P. Mallinson, who is a frequent and acceptable speaker at Kilburn Hall, referred briefly to Acts iv. 23, “And being let go, they went to their own company.” How suggestive was this of the present occasion, when so many had left mere holiday-making and pleasure-seeking to “go to their own company,” to pray, praise, and enjoy the presence of the Lord and His people. The true Christian ever longs

“For the fellowship of saints,  
For the brightness of Thy face,”



and it is at such gatherings as these that one realises the blessedness of fellowship one with another. How true also will this be when our Lord shall come. "Gravitation," said the speaker, "governs us now, but when *He* comes, gravitation won't be in it, for *with* our own company *to* Him shall we go, to be for ever with the Lord."

Mr. C. Russell Hurditch, in a few words of welcome, then introduced Rev. J. Vanstone, the pastor of Catford Baptist Church, as a visitor from Wilton House of Rest, where his genial company and helpful addresses were much appreciated by the Christian workers and friends staying there. It was, therefore, a privilege to secure his services for the present occasion, so that a larger number might benefit by his words. The passage to which he called attention were the words, "The effectual working of His power" (Ephesians iii. 7). What a need for Christians, individually and collectively, to recognise what infinite power there is

1. In prayer.
2. In the Gospel of Jesus Christ.
3. In the Holy Ghost life.

The refrain—

"Send the power  
Just now,"

being sung, Mr. Leonard Weaver, who has recently returned from several years of active evangelistic work in Canada, referred to Paul's words in Romans i. 16, "For I am not ashamed of the Gospel of Christ." We are not surprised to hear such words from Paul, when we consider (1) What the Gospel had done for him, in arresting, convicting, and converting him; and the Gospel of Christ that saved Saul of Tarsus, was "still the power of God to every one that believeth." Preach away to the "whosoever," you can't touch the wrong man! Bear in mind (2) Its sufficiency to save, and (3) its simplicity and freshness; for a remarkable feature in the Gospel is that it is, and can never become stale. How it suits the needs of everybody. It has gentle invitations, as well as threatening judgments. Some are moved by love, others by fear. The Gospel in turn appeals to these, as well as to the many who have an high ideal in life. Is it a desire for gold? There are streets of it offered to whosoever will. Is it a mansion? Of them there are many. Are thrones and crowns sought for? These are promised to him that overcometh, and a harp for every musician! Let us preach it! Get right with God first, for some talk loud and live weak. This is not right.

After the singing of the hymn,

"All hail the power of Jesus' name,"

the friends adjourned to the large schoolroom for tea, returning for the Evening Meeting at seven o'clock, which was opened with a hymn, and an interval for prayer, following which, Rev. W. F. Edgerton, of Harlington, gave an appropriate address from Revelation i. 17, "The Living Christ." The best of us have

our seasons of dejection, success is not always desirable, but, whenever depressed, we must see Christ. He lives

1. To plead.
2. To pacify human conscience.
3. To purify.
4. To prepare us.
5. To perfect His work *in* us as He did *for* us.

Mr. Ned Wright, whose familiar face is always welcome at Kilburn Hall, spoke from the subject of the "Dying Thief." This man, he said, was the greatest preacher since the time of Christ. Think of the things he believed about Christ:—

1. That He was God.
2. That He was Man.
3. That He was a King, possessing a kingdom.

He recognised the punishment of sin in *this* life, for he, unlike many, was found out.

Pastor Vanstone said that he felt better off than if he had been at Margate for the day. A passage had been in his thoughts during the day, "Gird up the loins of your mind." The necessity is increasingly important that Christians should arouse to definite service. Some helpful thoughts were based upon the three kinds of girdles mentioned in the Bible:—

1. The leathern girdle.
2. The linen girdle.
3. The golden girdle.

Mr. Leonard Weaver concluded with a few suggestions for successful service:—

1. We must not compromise with the world.
2. We must consecrate ourselves.
3. We must concentrate our energies, having a passion for souls and a definite plan in all our work for God.

Prayer by Mr. Oscar Owers and Mr. Cameron being offered, the meeting concluded with the Doxology, and all left full of joy and praise to God for "a right good time," as one expressed it.

\* \* \*

#### "A CONFERENCE OF EDITORS ON 'TRUTHS FOR THE TIMES.'"

Such was the announcement issued by our zealous friend, Mr. John Roberston, relative to a series of meetings in the City Temple Hall, Ingram Street, Glasgow, from March 21st to 25th.

Then followed the names of the speakers' titles of their respective journals, and subjects on which they were to speak. Doubtless it was the latter that chiefly attracted the crowded audiences, being themes of fundamental spiritual import, such as "Christ and the Scriptures," "The Divinity of the Lord Jesus," "The Authority and Sufficiency of the Word of God," "The Atonement," "The Perseverance of the Saints," "Justification by Faith," "The Preparation of the World and the Church for the Second Advent."

These subjects might well be taken for conferences elsewhere in these days of increasing Rationalism. But, certainly, that particular announcement had a novelty about it that interested many, and it was to this the first speaker at the Conference playfully alluded, when he said that, perhaps, a more correct announcement would have been "Addresses by Editors," but a *real* "CONFERENCE of Editors" might prove one of considerable importance, and result in such mutual help as to enable each one of them the better to walk in the

	<i>Footsteps of Truth,</i>
and as a zealous	<i>Christian Ambassador</i>
to	<i>Witness</i>
like a sturdy	<i>Christian Scotsman,</i>
under the Divine	<i>Christian Leader,</i>
both in	<i>Word and Work,</i>
and as loyal members of	<i>The King's Own</i>
to ring out the	<i>Chimes</i>
of the Gospel until the	<i>Morning Star</i>
appears.	

However, the Conference proved very helpful to many, as their grateful acknowledgments subsequently showed, and thus the bold and faithful testimony of fearless John Roberston was confirmed in the commercial capital of Scotland, whose theological professors are, in many instances, departing from the old paths of Biblical truth.

To the Editor of this journal it was a peculiar pleasure, after an absence from Glasgow of over thirty years, to be again associated with servants of Christ in that city in testimony for Christ, and again to preach to a great gathering on the Lord's Day in the City Hall, where over a quarter of a century ago he had the joy of leading souls to Christ. Mr. Roberston will be leaving this month for a prolonged visit to the United States, but the services in the City Hall and City Temple Hall will be continued under his responsibility during his absence by Evangelists from different parts, including some from the Evangelistic Mission. May God increasingly bless both the workers and the work.

\* \* \*

During the month of March, Mr. George Andrews conducted the services at Malden Hall, Kentish Town, with much acceptance, and on each Sunday God's power was manifested in the salvation of

souls. The Thursday night services were a means of much blessing to the Christians, who attended in goodly numbers, and were greatly quickened by this evangelist's clear unfolding of the Scriptures.

\* \* \*

The ministry of Mr. P. Mallinson has also been owned of God at Willesden Hall, Willesden Lane, during March, when a work of grace was begun amongst the senior scholars of the Sunday School, some of whom boldly confessed Christ. The Sunday evening Gospel services were well attended, and there were instances of blessing evident on these occasions also.

\* \* \*

Mr. H. Smith (a son of Africa) has been preaching and visiting at Mortlake during April, and the meetings have shown distinct signs of revival in increased numbers and some conversions. Open-air meetings have been held on Mortlake Green, and some Catholics have grown interested in the preaching, and have attended the Hall.

Special meetings to set forth the Word as to "the coming of the Lord," brought many to hear Messrs. Springhall and Thompson, Captain Acton, and others. A keen interest has been awakened here on this important truth.

The occasion of Mr. Smith's visit to the district has undoubtedly been blessed of God to attract many to the Gospel meetings.

\* \* \*

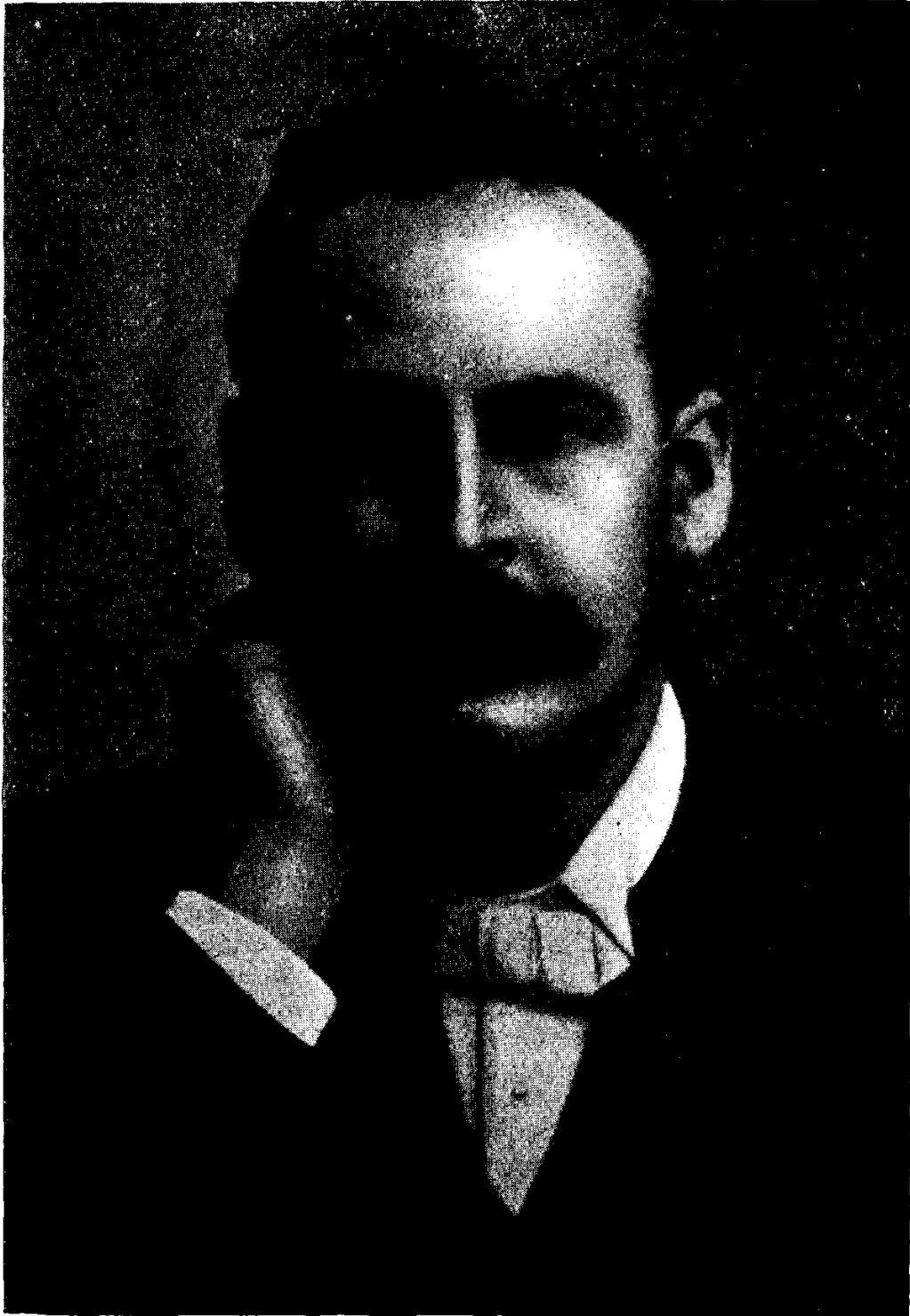
Space forbids us to do more than mention that in all the other halls of the mission the work of spreading abroad the tidings of salvation goes on ardently, and with blessed results.

\* \* \*

The final stage of Mr. John McNeill's great London Mission was entered upon at the Agricultural Hall, on Sunday, April 17th. The meetings began with a service for Christian workers, at seven o'clock in the early morning, when some 2,000 gathered together.

In the evening over 10,000 people assembled to listen to the burning words of the preacher, who is eminently qualified for the great work he has undertaken. This number was not equal to the 20,000 for which the hall was seated when Mr. Moody conducted special services, but the committee of the present mission were under a pledge to allow no one to stand, and some thousands were refused admittance in consequence.

The meetings are still going on, and we trust that our readers will pray that a mighty awakening amongst sinners in this millioned-people city may result in the pulling down of the "strongholds of Satan."



REV. E. A. STUART, M.A.

*From a photo by Russell and Sons.*

## Rev. E. A. Stuart, M.A.

VICAR OF ST. MATTHEW, BAYSWATER, W.

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WE have much pleasure in presenting our readers with a portrait of the Rev. E. A. Stuart, one of the most popular and evangelical ministers of the Episcopal Church in London.

Mr. Stuart was born in Calcutta, on April 17th, 1853, and was brought to England when he was five years old. He commenced his education at Harrow School, in 1866, remaining there till 1872, in which year he entered St. John's College, Cambridge. The event of his conversion to God whilst yet a young man, which was attended with very considerable blessing. The year of 1876 was marked with several special events, including his B.A. scholarship, and ordination at Trinity College, as well as his appointment as curate at St. Andrew's Church, Thorpe, near Norwich, where he remained for about one year, removing to St. Giles Church, Norwich, where he preached to large congregations, and gathered about him a body of young men, amongst whom he worked with much success. He left Norwich in January, 1880, to commence in a larger sphere of service at St. James's, Holloway, where he remained for a period of 13 years as vicar, his powerful and expository preaching being the means of deepening an interest in, and creating a desire for, the Word of God. He believed in *searching* the Bible for himself, and urged his congregations to do likewise. It is no wonder, therefore, that Bible Classes for men and women of all ages were largely attended. One of these classes recorded an average weekly attendance of 250 or 300, whilst a meeting consisting of assistants from houses of business could claim a membership of 150 young people. In 1893, Mr. Stuart was appointed to the living of Bayswater, where he still continues to minister to the large congregations at St. Matthews', and labours with untiring effort in the Master's cause. He is also President of the Children's Special Service Mission.

## The Last Supper.

BY THOMAS NEWBERRY, Editor of "THE ENGLISHMAN'S BIBLE."

JOHN XIII.

**T**HE Last Supper may be divided into two parts—the Feast of the Passover, in commemoration of Israel's redemption out of Egypt under the shelter of the blood of the Paschal Lamb; second, the Lord's Supper, in memorial of His atoning death.

Judas having gone out, after he had received the morsel dipped in the bitter herbs at the Passover table, the Lord Jesus said, "Now is the Son of man glorified, and God is glorified in Him." As the fire from the altar of burnt offering in the golden censer of the High Priest converted the incense into a cloud of rich perfume, a sweet savour or savour of rest covering the mercy-seat, so the Cross of Calvary brought out the human perfections and excellencies of the Lord Jesus in all their Divine perfection; and it was in that same cross that the perfections of the Divine character shone forth in all their splendour, harmonized and blended; it was the Son of Man in His obedience unto death that glorified God to the full. "And if God," says Christ, "be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him." Jesus looked beyond the cross to the heavenly and eternal glory. He, for the joy that was set before Him, endured the cross, and despised the shame. God highly exalted Him, and glorified Him with His own self. This was associated in the mind of Christ with the coming of the Comforter, for the Comforter had not yet come, because that Jesus was not yet glorified (John vii. 39). It was first Bethlehem, then Calvary, Pentecost, and the Church. The Holy Ghost came down from the ascended Christ, baptized believers in Him in fellowship with the Head in glory. The Holy Ghost regenerating, sealing, and also anointing with a holy unction each living member in which He dwells, as the Church acknowledges (Revelation i. 5, 6). "Unto Him that loved us, and washed us from our sins in His own blood, and made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever. Amen."

I protest against the mutilation in R.V. of this verse, on the authority of some ancient Arian MSS. The Holy Ghost constitutes every believer in whom He dwells one of a holy priesthood ordained to offer up spiritual sacrifices, acceptable to God through Jesus Christ (1. Peter ii. 5).

Jesus continued, "Little [dear] children, yet a little while I am with you." The Lord Jesus had addressed His followers as His disciples and friends; now, for the first time, it is recorded that He

calls them **LITTLE OR DEAR CHILDREN**, for at Pentecost they would be anointed with holy unction, and thus constituted a holy and a royal priesthood. As the sons of Aaron by virtue of the anointing were constituted the priestly family, so that on the day of atonement, when Aaron entered the holiest with the blood of the bullock, he made an atonement for himself and for his house (Leviticus xvi.), typical of the Lord Jesus who made an atonement for Himself (Hebrews vii. 27), as the Saviour of the world, and for His priestly family the Church (Hebrews iii. 6). Moses was faithful in all God's house as a servant, as also was Christ; but He (Jesus), like Aaron, was also "a Son over His own house, whose house are we."

It is with parental authority as a father addressing in all affection his dear children, that He gives them the charge here recorded, "A new commandment I give unto you, that ye love one another," enforcing the exhortation by His own example, "as I have loved you, that YE also love one another." This is as John calls it, "The old commandment received from the beginning, but since Calvary and Pentecost it has become, as it were, a new commandment, both in Christ and in us (1. John ii. 7, 8), for since then He has died, and we have received the Comforter. Jesus proved His love to His Father by His obedience unto death (John xiv. 31), and believers give to the world a proof of their discipleship by the manifestation of their brotherly love (John xiii. 35), and also at the same time the proof that Christ was the sent One of the Father (John xvii.).



## Communion.

**F**ATHER, we come into Thy presence now,  
And in the Saviour's name before Thee bow;  
We gather round the Person of the Son,  
And His supremacy would gladly own.

We meet, dependent on Thy Spirit's power,  
To lift our souls above in this blest hour;  
To bring us into fellowship with Thee,  
To feel Thy presence, and Thy glory see.

We want to hear Thee speaking in Thy Word,  
Oh! let Thy voice therein be clearly heard;  
That it may not in letter only come,  
But to each heart in living power speak home.

Grant us to realise our Saviour's grace,  
To gaze upon our heavenly Father's face;  
Communion with the Comforter to know,  
Imparting heavenly joys to hearts below.

*Thomas Newberry.*



## Voices of the Psalms.

NUMBER 51.

BY JOHN GRITTON, D.D.

### THE SONG OF UNITY. PSALM CXXXIII.

**T**HIS lovely little poem is David's. It finds its place as the fourteenth of the Psalms of Ascension. It well befits the pilgrim host, who have assembled, and come nearer each to the other, till as they gather on the platform of the Temple to be hereafter builded by Solomon, and stand under the rays of the eastern sun, are as dew drops for multitudes, and as the sun illumined dew drops for brightness and beauty.

The charming idyl is filled with figures which exhibit the *oneness* of the tribes, and the *beauty* of that oneness, as David saw it in his day at the great gatherings of the nations; as Solomon saw it around the Temple which he built; as the restored nation saw it in the days of Nehemiah.

FOR LONG AGES THE NATION HAS NEVER SEEN THIS GLORY OF ONENESS. It well nigh wrings the heart of the Christian Gentile, or the Christian Jew, who hears our Psalms sung in the Synagogue of Warsaw, or Nürnberg, or Paris, or London, listening to words of gladness, borne into the heart on some minor melody, as the wail of hope long lost.

Oh! but IT IS A BITTER THING for nations, or for individuals—for Jew or Gentile—TO DEPART FROM THE LIVING GOD. To break away from the true oneness of fellowship with Christ is a sin exceedingly sinful. It is the loss of all good, the hushing of every joyous song, and the beginning of minor themes, which will grow more and more intensely sad, till at last they die out, as in the darkness of the Sistine Chapel on Good Friday evening, in one long, heart-rending wail, "We are orphans! We are orphans!"

THE ONENESS OF BELIEVERS IS IN CHRIST. The breach of Church unity is but a symbol and proof that souls are getting scattered from the true centre; withdrawing from the Head and Heart, even Jesus Himself. For us, now, there is no local centre of unity, no Zion at Jerusalem, no Saint Peters at Rome, no cathedral, or church, or chapel, or hall, or room, in the wide world. Believers in every land, and in every community, who are living close to Jesus, the Centre of Divine life, are in fellowship each with the other; and it is in that double oneness—with each other, and with Christ—that God beholds them, and is well pleased. Local separation is not schism. Christ is the one Centre of every member of the pilgrim Church of God. "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

I. Let us notice the first figure of unity presented to us in the Psalm. "IT IS LIKE THE PRECIOUS OINTMENT upon the head, that ran down upon the beard—Aaron's beard—that went down to the skirts of his garments." That ointment was a Divine composition;

it was poured on a divinely-appointed head, and it spread itself to the very border of divinely-ordered garments. Israel had Aaron and the High Priestly garments. We have Jesus and His glorious righteousness.

THE OINTMENT WAS UPON AARON'S HEAD. The anointing of the Holy Ghost was without measure on our Head, Jesus. On the breastplate were all the tribes on whom the oil fell from the beard of Aaron. On the heart of Jesus rest all the companies of His people, and on them comes the anointing. The Aaronic oil reached to the very skirts and fringes of the priestly vestments. There is no child of God so humble, so near the dust, so apparently far from the Anointed Head, but upon him descends the Holy Anointing Oil of the Spirit of God.

The symbolism indicates many experiences of believers, but the one which lies in the psalmist's thought is THAT OF ONENESS, OF ACTUAL UNITY. All is under the one head, under the one anointing, in contact with the one heart. The perfume was on Aaron, and on his clothing. The Saviour is Himself a sweet-smelling savour before God, and a sweet perfume in the experience of His people; while they also become a sweet perfume and savour to each other, to their Head—the Great High Priest—and to the Lord, who, because He delights in His dear Son, takes pleasure also in His saints. *O blessed unity of Father, Son, and Holy Spirit! O blessed oneness of the Saviour and the saint! O blessed agreement of all believers!*

II. Turn we now to the second figure used in our Psalm. "IT IS THE DEW OF HERMON that descended upon the mountains of Zion." It has been much questioned whether by Hermon here is meant the hill which lies far away to the north, as distinct from Zion at Jerusalem, or whether Hermon and Zion are two names of the same mountain, as in Deuteronomy iv. 48, "Even unto Mount Zion, which is Hermon." It cannot be determined, I think, except by the suitability of the one or the other to the theme of the Psalm; but by that text I am led to hold that the writer has two mountains in his view, which are, indeed, far apart, but which find a glorious unity in the same blessed dew of refreshment which is the common possession of both.

In this figure also we deal with things of Divine ordering. THE MOUNTAINS AND THE DEW ARE BOTH FROM GOD. The Church in her various places, her far-separated congregations, her various mounts of transfiguration, and her many scattered tabernacles, is of God, for it is of His calling out, His ordaining, and His beautifying. And is not the dew of blessing, the refreshment of the Spirit of God wholly from Him? "Who hath begotten the drops of dew?" (Job xxxviii. 28); "The clouds drop down their dew" (Prov. iii. 20); "His favour is as dew upon the grass" (Prov. xix. 12); "I will be as the dew to Israel" (Hosea xiv. 5); "Jacob shall be as the dew from the Lord" (Micah v. 7).

On both mountains the same blessed gift of God. MANY THINGS DIFFERING, BUT THE DEW EVER THE SAME. One hill more fruitful, more elevated, more beautiful than the other, but on both the same life-giving dew.

It is this which constitutes their likeness and their oneness. So over all the churches rests ONE UNITING AND FRESHENING BENEDICTION OF GOD. Man beholds the variations: God beholds the unity. Man notices the churches: God regards the Church. "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all" (Eph. iv. 4-6).

III. To what end does the psalmist speak so attractively of anointing oil and glistening dew? Is it not to command THE DWELLING OF BRETHREN TOGETHER IN UNITY? If such things fitly symbolize this loving cohabitation and oneness, how exceeding precious must it be; how worthy of preservation; how necessary, and how perfecting! How moving are the Master's words, "A new commandment I give unto you, that ye love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John xiii. 34, 35). "As the Father hath loved Me, so have I loved you. Continue ye in My love" (John xv. 9). Such love—such earnest endeavour "to keep the unity of the spirit in the bond of peace" (Ephesians iv. 3) is pleasing to our Lord. Where it is, there is life and favour. Where He, who walks in the midst of the golden candlesticks, beholds the unity of the anointing oil, and the oneness of the all-covering dew, "there the Lord commands the blessing—life for evermore."



## Peter and Paul at Jerusalem.

**M**R. D. L. MOODY records the following pleasing incident respecting DR. ANDREW BONAR'S illustrative way of preaching:—

"I was in London in 1884, and met a barrister who had come up from Edinburgh. He said he went through to Glasgow a few weeks before to spend Sabbath, and he was fortunate enough to hear Andrew Bonar. He happened to be there the Sabbath Dr. Bonar got to that part of the Epistle of Galatians where we read that

PAUL WENT UP TO JERUSALEM TO SEE PETER.

'Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.' He let his imagination roam. He said one day he could imagine they had been very busy, and they were tired, and all at once Peter turned to Paul, and said, 'Paul, would you not like to take a little walk?' And Paul said he would. So they went through the streets of Jerusalem arm-in-arm, over the brook Cedron; and all at once Peter stopped and said, 'Look, Paul,

THIS IS THE VERY SPOT WHERE HE WRESTLED,

and where He suffered and sweat great drops of blood. There is the very spot where John and James fell asleep, right there. And here is the very spot where I fell asleep. I do not think I should

have denied Him if I had not gone to sleep; but I was overcome. I remember the last thing I heard Him say before I fell asleep was, "Father, if it be possible, let this cup pass from Me." And when I awoke, an angel stood right there where you are standing, talking to Him, and I saw great drops of blood come from His pores and trickle down His cheeks. It was not long before Judas came to betray Him. And I heard Him say to Judas, so kindly, "Betrayest thou the Son of Man with a kiss?" And then they bound Him and led Him away. That night when He was on trial I denied Him." Thus Dr. Bonar pictured the whole scene.

"And the next day Peter turned again to Paul and said, 'Would you not like to take another walk to-day?' And Paul said he would. That day they went to Calvary, and when they got on the hill, Peter said, 'Here, Paul,

THIS IS THE VERY SPOT WHERE HE DIED

for you and me. See that hole right there? That is where His cross stood. The believing thief hung there, and the unbelieving thief there on the other side. Mary Magdalene, and Mary, His mother, stood there, and I stood away on the outskirts of the crowd. The night before, when I denied Him, He looked at me so lovingly that it broke my heart, and I could not bear to get near enough to see Him. That was the darkest hour of my life. I was in hopes that God would interpose, and take Him from the cross. I kept listening, and I thought I would hear His voice."

And he pictured the whole scene, how they drove the spear into His side, and put the crown of thorns on His brow, and all that took place.

"And the next day Peter turned to Paul again, and asked him if he would not like to take another walk? And Paul said he would. Again they passed down the streets of Jerusalem, over the brook Cedron, over Mount Olivet, up to Bethphage, over on to the slope near Bethany. All at once Peter stopped and said, 'Here Paul,

THIS IS THE LAST PLACE WHERE I EVER SAW HIM.

I never heard Him speak so sweetly as He did that day. It was right here that He delivered His last message to us, and all at once I noticed that His feet did not touch the ground. He arose and went up. All at once there came a cloud and received Him out of sight. I stood right here gazing up into the heavens, in hopes I might see Him again, and hear Him speak. And two men dressed in white dropped down by our sides, and stood there and said, "Ye men of Galilee, why stand ye gazing up into heaven? 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." "

My friends, I want to ask you this question: Do you believe that picture is overdrawn? Do you believe Peter had Paul as his guest, and did not take him to Gethsemane, to Calvary, and to Mount Olivet? I myself spent eight days in Jerusalem, and every morning I wanted to steal down into the garden where my Lord sweat great drops of blood. Every day I climbed Mount Olivet, and

looked up into the blue sky, where He went to His Father. I have no doubt Peter took Paul out on those three walks. If there had been a man that could have shown me the very spot where my Master sweat those great drops of blood, do you think I would not have asked him to take me there? If he could have told me where I would find the spot where my Master's feet last touched this sin-cursed earth, and was taken up, do you think I would not have had him show it to me?



## Four Scenes of Rejoicing.

NOTES OF AN ADDRESS BY MR. HERBERT R. FRANCIS.

### I. A SONG OF A GREAT VICTORY (Exodus xv.).

ISRAEL was

- (a) Delivered from the enemy (Exodus xii.).
- (b) Delivered to be guided by the cloud (Exodus xiii.).
- (c) Delivered to be defended by the Lord (Exodus xiv.).

Israel sang aloud to Jehovah. The enemy was defeated, that was the ground of their triumph. The Lord had gained the victory. He had fulfilled His gracious promise. He would fight for them (xiv. 14). His strength overcame the hosts of Pharaoh, and dashed the chariots into the sea.

He can overcome our strong enemy, so that we can stand on the victory side of the sea of death, and sing His praises and glory in His work.

*He delivered the people to guide them* (xiii.). This was another reason why they should sing. The eye was to be directed to the Pillar, which was to move before them. He led them like a flock. He also fed them like a true Shepherd. That cloud was also to cover them (Psalm cv. 39); so He was to protect them. They had reason to sing. Learn from this, God is our Guide through this great wilderness, and also our Protector from the foe. He goeth before. Look up, and sing, and pray—

“ Guide me, oh Thou great Jehovah,  
Pilgrim through this barren land.”

Sing because He is ever the same, and He will direct the weary feet in the future, and lead each of his children safe home.

### II. THE JOY OF A GREAT RESTORATION (Luke xv.).

- (a) The son came to himself.
- (b) From a great distance.
- (c) He came to the father.
- (d) He came confessing his sad condition.
- (e) He came back to great love.

There was music and joy in the house because of the son's return. *He had come to himself*, he was now in his right mind. He saw things rightly, his self-will had brought him to poverty, to want. It is well to find this out in time; it will be too late in

eternity. Who can tell the Father's joy—our Father. His heart glad when we turn to Him.

*He came from a great distance.* "Afar off," in the world, led captive, now delivered, and brought back, never to return again to its beggarly elements, and so there was joy in the house.

*He came to the father.* He wondered whether he would receive him, but he did, with open arms. He saw him in the field; he ran to him and covered his rags, and then brought him in to feast—brought him *home*.

" He saw me ruined by the fall,  
He loved me notwithstanding all."

*He came confessing his sad condition.* He was sick of the world, it had ruined him; he was deceived, blinded, duped, like every man who trusts to it. "I have sinned" is true confession, not, "I am no worse than my neighbours, and better than some of my friends." "I have sinned," and sin is the transgression of the law.

*He came back to great love.* He was a great sinner, but love, the father's love, was greater. "Where sin abounded, grace did much more abound." That love covered his sins, but mark, he had to come to it, he had to come back. God's love is great, but we must come to Him for it. "It was meet that we should make merry and be glad," gladness that once begun will never end. The song will be sung in heaven, and the voices that will swell the chorus will be those who have obtained pardon by His blood.

### III. THE SONG OF A GREAT DAY (Isaiah xii.).

A day when Jesus is the true centre (verse 6). Jesus in the midst in earthly glory, all nations, willingly or unwillingly, rendering homage to Him. The knowledge of the Lord covering the earth. The King with sword upon His thigh. The mighty One in glory and majesty. Out of His mouth will come the word of power that shall ultimately destroy the wicked one. In the meantime he will be bound a thousand years. Zion shall sing and shout because, though despised by the multitude now, He will be acknowledged then. He is not a terror. His anger is turned away. He is a real *comfort*. Mark also the proclamation.

Rejoicing will be the experience of not a few, and it will be communicated from one to the other. The work of a few, as it is now, will be the joy of the multitude. They shall "proclaim" (see margin) His name, and tell the worthy doings of the King of kings. This knowledge will certainly increase till all the earth is glad, and every tongue tells of His salvation.

### IV. THE SONG OF THE ETERNAL GLORY (Rev. v. 9).

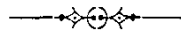
From the earthly glory of the King on which you have been looking, cast your eye to the heavens. There is not the King, though He is King of kings, but the Lord; not the Lion, but the *Lamb*.

Redemption now is the theme of the song. Here is relationship, and surely redemption is the only ground of relationship with God for the poor sinner. So we have "He loved us," as in chapter i.

Here it is, "He redeemed us." This is a new song, new because it is a new thing altogether, that God should love the lost and defiled. A new thing that the expression of weakness (the Lamb) should prevail. He bowed His head in weakness on the cross, and went into the grave, but the Saviour on the cross submitting to the cruelty of men has become the exalted glorious Lord. The Babe of Bethlehem, the mighty Saviour. The weeping of John in vision is soon forgotten as he hears the swelling notes of praise to the worthy Lamb. This should stir the heart of every believer even now. The scene is one of unmixed blessing and joy. "The Lamb is the key to the things of God." We must own our relation to Him from His own Word, and there will not be confusion. And mark, redemption is the basis of our exaltation with Him; not our works, but *His* work in the past on the tree. Here Christ is glorified, and we with Him, hence the swelling song—

"Come, let us blend our voices  
With yonder choirs above.  
Swell, swell the mighty anthem  
Which tells that 'God is love.'  
Soon shall the fainting warrior,  
Soon shall the pilgrim band  
Have fought the last great battle,  
Have reached the promised land."

True here there are many tribes, but all join in *one song* because of the one redemption that places the simplest believer in his standing before God, and in his relationship as a member of the body of Christ. Let us all unite to sing His praises, let every voice speak aloud of His love now, and in holy obedience walk worthily of the Lord to all pleasing.



## Mephibosheth.

*"I will surely show thee kindness for Jonathan thy father's sake"*  
(II. Samuel ix. 7).

- |                            |   |   |  |
|----------------------------|---|---|--|
| I. <i>Who was he?</i>      | 1. Jonathan's son (verse 3).<br>2. Saul's grandson (verse 3).                           | } | <i>Picture of the sinner.</i>  |
| II. <i>Where was he?</i>   | 1. In Machir, <i>sold</i> (verse 4).<br>2. In Lo-debar, <i>pastureless</i> (4).         | } | <i>Position of the sinner.</i>   |
| III. <i>What was he?</i>   | 1. A cripple (verse 3).<br>2. Helpless (verse 5).                                       | } | <i>Posture of the sinner.</i>  |
| IV. <i>Whom sought he?</i> | 1. David's Forgiveness (verse 6).<br>2. " Favour (verse 7).<br>3. " Himself (verse 10). | } | <i>Privilege and Provision for the Pardoned in their Path to Heaven!</i> |

*Harry Rose.*

# Consecration.

To be sung as Solo or Quartet.

MARY BROWN.

*Andante.*

CARRIE E. ROUNSEFELL.

1. It may not be on the moun-tain's height, Or o - ver the  
 2. Per - haps to - day there are lov - ing words Which Je - sus would  
 3. There's sure - ly some - where a low - ly place In earth's har - vest

storm - y sea ; It may not be at the bat - tle's front My  
 have me speak—There may be now in the paths of sin Some  
 fields so wide, Where I may la - bour thro' life's short day For

Lord will have need of me ;..... But if by a still small  
 wan - d'r'er whom I should seek—... Oh, Sa - viour, if Thou wilt  
 Je - sus the cru - ci - fied ;..... So trust - ing my all to Thy

voice He calls To paths that I do not know ; I'll an - swer, dear  
 be my guide, Tho' dark and rug - ged the way ; My voice..... shall  
 ten - der care, And know - ing Thou lov - est me ; I'll do..... Thy



## CONSECRATION.

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Lord, with my hand in Thine, I'll go where you want me to go!  
 e - cho Thy mes - sage sweet, I'll say what you want me to say!  
 will with a heart sin - cere— I'll be what you want me to be!

## REFRAIN.

I'll go where you want me to go, dear Lord, O - ver

moun - tain, or plain, or sea ;..... I'll say what you want me to

say, dear Lord, I'll be what you want me to be!

## Judasites.

BY F. E. MARSH, Sunderland.

“What will ye give me?” (Matthew xxvi. 15).

ONE of the most telling incidents in the life of John Bunyan, is that recalled by himself in *Grace Abounding*, where he thinks he has betrayed Christ by selling Him. It was after a time of much blessing that he had the temptation to sell Christ. Bunyan says: “The tempter came upon me again, and that with a more grievous and dreadful temptation than before. And that was, ‘To sell and part with this most blessed Christ, to exchange Him for the things of this life, for anything.’ The temptation lay upon me for the space of a year, and did follow me so continually, that I was not rid of it one day in a month; no, not sometimes one hour in many days together, unless when I was asleep.”

The one thing that brought deliverance at last to Bunyan was, as he himself relates: “But one day, as I was passing into the field, and that, too, with some dashes on my conscience, fearing lest all was not right, suddenly this sentence fell upon my soul, ‘Thy Righteousness is in heaven;’ and methought, withal, I saw with the eyes of my soul, Jesus Christ at God’s right-hand; there, I say, was my Righteousness, so that wherever I was, or whatever I was doing, God could not say of me, ‘He wants my righteousness,’ for that was just before Him. I also saw, moreover, that it was not my good frame of heart that made my righteousness better, nor yet my bad frame that made my righteousness worse, for my Righteousness was Jesus Christ Himself, ‘The same yesterday, and to-day, and for ever.’ Now did my chains fall off my legs, indeed. I was loosed from my afflictions and irons; my temptations also fled away, so that from that time those dreadful Scriptures of God left off to trouble me. Now went I also home rejoicing, for the grace and love of God; so when I came home, I looked to see if I could find that sentence, ‘Thy Righteousness is in heaven,’ but could not find such a saying, wherefore my heart began to sink again, only that was brought to my remembrance, ‘He is made unto us of God, Wisdom, Righteousness, Sanctification, and Redemption.’ By this word I saw this sentence true.”

Some have condemned Bunyan for getting into this state of bondage, and have said it was a “delusion,” but let us remember that all God’s *true* saints have been *tried* ones. I should rather say with Dr. Whyte, “Delusion! God delude me in the same fashion! I would rather walk heavenwards in John Bunyan’s delusion, than in the dissipation of it, which makes sin a little thing, and salvation a little thing.”

Are we not all tempted to sell Christ? Is He not sold when we prefer anything instead of Him, or when we put anything in the place of His Truth? I am bold to say, that Christ is sold every day by professing Christians in this sense; and farther, that the tempta-

tions to sell Christ is ever at our side. Let him that thinketh he is not liable to sell Christ, take heed, for by his presumption he is selling Him.

There are many who are prepared to condemn Judas for selling Christ for thirty pieces of silver, and yet in principle, they are doing the same, if they allow anything to take the place of Him. There are a hundred and one things for which Christ is being sold. Drink, pleasure, lust, pride, self-will, and money are a few of the many things which Satan offers in answer to the question, "What will ye give me?"

If there is one thing more than another, that is destroying the souls of men, it is the love of money. There never was a time when the sect of the

### JUDASITES

were so pronounced and prominent as to-day. Principle is sacrificed, affection is crushed, moral fibre is annihilated, and souls are shipwrecked for money's sake. As Rachel said to Jacob, "Give me children, or I die," so the crowd are saying, "Give me money, or life is not worth living."

I want to point out some evil effects that accrue from the love of money, as suggested by the sorry question of Judas.

#### 1. *The love of money destroys the sensitive nerve of affection.*

Judas had already given indication that the sensitive nerve of affection was numbed in him, as we may gather from a question which he put when Mary of Bethany anointed Christ with the costly ointment, he said, "Why was not this ointment sold for 300 pence, and given to the poor? This he said, not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein." I can quite imagine that Judas was not always in the condition indicated by his words, but as the hands of the mechanic become hardened by frequent use, so he had come to love money, till all affection was stifled, and love was gone. How many children have wished for the death of their parents that they might obtain their possessions. Mothers have been known to kill their children, that they might obtain the paltry sum for which they were insured. In the *Family Treasury* of 1860, the following incident is related:—"Two soldiers received their discharge from the army together. They belonged to the same village, and as their friends were not expecting their return, they determined to give them a pleasant surprise. Accordingly, they introduced themselves as strangers to their respective homes, asking for a night's lodging, for which they promised to pay handsomely. The mother of one of them, seeing his well-filled purse, determined to get possession of it, and persuaded a negro to kill him while asleep. Then they buried him, by the light of the moon, in the backyard. The other called in the morning for his comrade, and on his presence in the cottage being denied, he told the story of their agreement, and how they had parted at the end of the lane, so that he was sure that his friend

was in the house somewhere. On this the wretched woman fainted, and then confessed her crime."

II. *Avarice will strangle principle.*

There are some who care not how they get money, so long as they obtain the desire of their heart. I have known business men who will sell a mixed material for silk, who will chuckle at palming off a shoddy piece of stuff upon an ignorant customer, who think they are smart in trade when they practice unrighteous tricks, and who glory in giving short weight and measure.

What a lot is suggested by what the Holy Spirit says in relation to the action of Judas, in Mark xiv. 11, where we read, "He sought how he might conveniently betray Him." What diabolical scheming is suggested by the words, and yet how he tries to save himself, for in Luke xxii. 6, we are told, "He sought opportunity to betray Him unto them in the absence of the multitude." Judas used his position as a disciple of Christ, and the knowledge he had obtained in association with Him, to lead His enemies to Christ's place of privacy, for in John xviii. 2, 3, we read, "And Judas also, which betrayed Him, knew the place: for Jesus oftentimes resorted thither with His disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons." The privacy of Christ is to be broken into, the communion Christ was having with His Father, and Gethsemane with its holy memories, is to be polluted, that one man's greed of gain shall be satisfied. Yes, and men to-day are doing the same thing. The Word of God, with its blessings and promises, is being trampled under foot in the hurry of men to make money. God, in the tenderness of His love, in the strength of His power, in the sufficiency of His grace, in the deliverance of His salvation, and in the tenderness of His compassion, is being neglected for love of money. Christ, in the beauty of His person, in the worth of His life, in the atonement of His death, in the grace of His might, and in the joy of His return, is passed by as of no importance, or at least of secondary importance, for filthy lucre; and the Holy Spirit is being despised for the same reason. People out-herod Herod in their thirst for gold, for he killed the children for his own sake, but they would kill righteousness of action, truthfulness of utterance, holiness of life, and purity of heart, for money's sake.

III. *Greed of gain will corrupt the moral sense.*

Alexander was asked why he did not gather money, and lay it up in a public treasury, and replied, "For fear, lest, being the keeper thereof, I should be infected and corrupted."

For anything to be corrupted, means that it has been abused or misused. Tennyson says—

"Plenty corrupts the melody,  
That made thee famous once when young."

How many have been corrupted by the foul breath of greed,

which has transmitted its evil influence into the nature of the one with whom it has come into contact, so that the principles of righteousness and love have given place to hatred and fraud. Too often this has been painfully illustrated in the case of the young man who has been placed in a position of trust, but who has been tainted with the malaria of gambling, and has to feed his fever by taking what did not belong to him, and then, to escape the consequences of his deed, he has left those who were dependent upon him to want.

IV. *Covetousness breeds the evil worm of discontent.*

Think you that Judas was satisfied after he got the thirty pieces of silver? His after action demonstrates that he was not. Watch the man as he comes to the priests after he has accomplished his deed. See him as he flings the money down, as if the pieces had burnt his hand. Verily, they had scorched his soul. His being was poisoned with the fret of discontent by his scheming action.

In Washington, U.S.A., recently, it was found that some lady clerks, engaged in sorting bank bills in the Treasury Department, found sores breaking out on their face and hands, and were obliged to leave. This led to an inquiry, when it was found that the cause was the arsenic employed in the manufacture of the paper. "I have known," says a journalist, "a half-dozen cases where ladies have been compelled to resign their positions. There are three who were here six years before they were afflicted with sores. About three months ago they were so visited by them that they had to quit work. They have been away ever since, and the physician's certificate in each case says that their blood is poisoned with arsenic." This fact may be regarded as an illustration of the unnoticed peril lying in wait through handling wealth, which frets the being who comes under its baneful sway, and makes it to break out with the sores of discontent.

V. *Filthy lucre burdens the spirit.*

Mahmoud, the first Mohammedan conqueror who entered India, when a mortal disease was consuming him, ordered all his costly apparel, and his vessels of silver and gold, and his pearls and precious stones, to be displayed before him. In the royal residence at Ghuznee, which he called the Palace of Felicity, he drew from this display, wherewith he had formerly gratified the pride of his eye, a mournful lesson, and wept like a child. "What toils," said he; "what dangers, what fatigues, both of body and mind, have I endured for the sake of acquiring these treasures, and what cares in preserving them, and now I am about to die and leave them." The dying man felt that his wealth was as a burden weighing him down, and not only is this so in the hour and article of death, but also in life. The man who lives in the pursuit of wealth, be he rich or poor, will find that he is adding to himself a weight which will ultimately weigh him down into perdition, even as the flakes of snow, falling down one by one upon a mountain's ledge, go to make

up the mass which will form the avalanche that will bring death and ruin in its train.

VI. *The love of money is the minister of sin.*

Men will do anything to obtain money, unless they are balanced by the grace of God. The following incident illustrates to what extent men may go:—Three men who were travelling together found a treasure, and divided it. Then they continued on their journey, discussing the use that they would make of their riches. Having eaten all the food which they had taken with them, they concluded to go away into the city to purchase some, and charged the youngest with this errand; so he set out on his journey. While on the way, he said to himself, “How rich I am, but I should be richer did I only have all the treasure. Those two men have robbed me of my riches. Shall I not be able to revenge them? That could be easily done, for I should have only to poison the food which I am commissioned to purchase. On my return, I will tell them that I have dined in town. My companions will partake of the food without suspicion, and die; then I shall have all the riches, while I have now only a third.” During this time, his companions said to each other, “We have no need that this young man associate with us. We have been obliged to divide our riches with him; his portion would increase ours, and we should be truly rich. He is coming back; we have good daggers; let us use them.” The youth returned with the poisoned food; his fellows assassinated him, then partook of the poisoned food, and the treasure belonged to no one.

VII. *Avarice blasts the unscrupulous devotee with an unholy passion, and endless misery.*

When the Californian steamer, the *Central America*, caught fire, and was sinking, the stewardess ran to the cabins of the passengers, and collected all the gold she could. She then tied it in her apron round her waist. A boat was ready to start. In her eagerness to be saved, she sprang from the deck, missed her aim, and shot head first into the briny deep like a cannon ball, the weight of her ill-gotten booty dragging her down as effectually as a millstone would have done.

Let believers in Christ beware of the evil of money-love. How can it be cured? By allowing the love of Christ to influence us in obeying God's Word, in laying-up for Him the weekly portion which belongs to Him (1. Cor. xvi. 2). Let not those who live of the Gospel think they are exempt, for the Levites had to give a tithe of the tithe (Num. xviii. 26).

## Cartridges for Holy Warfare.

BY WILLIAM LUFF.

### SELF INTERESTS.

"*All seek their own, not the things which are Jesus Christ's*" (Philippians ii. 21). While the Metropolitan Tabernacle was still burning, and many were ready to weep over the beautiful house destroyed by fire (Isaiah lxiv. 11), we were struck by another eager crowd of men, women, and boys, who were waiting and watching, with stretched necks and strained eyes, at the corner near the "Elephant and Castle." To them it was of no consequence that "Spurgeon's" was in ruins; they were eager for the winners of the "City and Suburban" races. They sought "their own," and proved by so doing that they belonged to the world. Too many are like them; sin may rage in the Church of Christ, but all they think of is profit and loss. God may be a *seeming* loser, but if *they* are among the winners, it little matters.

### FOOD.

"*Give ye them to eat*" (Matt. xiv. 16). We recently heard Rev. A. Müller, of the Kurku Mission to the Hill People of India, tell how, during the late awful famine, he saw a company of the starving Kurkus lying under a mango tree, trying to satisfy their hunger by eating the food of cattle. Near by, the son of a grain dealer, in red and green silk dress, was going from ant-hill to ant-hill, dropping sugar for the ants. Feeding insects was pleasing to his gods, but fellow creatures might starve, while his father made a fortune by selling grain at four times its value. Are not we, in our little fads, feeding ants, while souls are starving?

### LIKE AS A FATHER.

"*We have not a High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin*" (Hebrews iv. 15). A celebrated artist, whose children had sometimes to be punished by standing in the corner, with his own hands painted in those corners fair pictures, that even when under punishment they might look upon proofs of their father's love and wisdom. The Christian can never go into a corner of trial or temptation, but Christ has left marks of having been there before us. And what promise-pictures are there to reveal the Father's love.

### THE ROSE.

"*I am the Rose of Sharon*" (Song of Solomon ii. 1). After the Franco-Austrian war, a poor man gave General Niel a bunch of very choice roses. One he struck and cultivated, and afterwards presented it to the Empress Eugénie. But it had no name. "I will give it a name," said the royal lady; "it shall be the Maréchal Niel." The soldier who had received and reared the rose was thus identified for ever with the flower, and was in this way informed of his elevation to be Marshal of France. If I receive the Rose of

## CARTRIDGES FOR HOLY WARFARE.

Sharon, preserve it in my soul, and by-and-bye present it at the court of heaven, the King will identify me for ever with its purity and sweetness. The rose is the queen of flowers, and Christ is King of kings; associated with Him, I also shall be elevated to be like Him.

## WATCHFULNESS.

*"Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep, sleep in the night"* (1. Thessalonians v. 5, 6). A young lady was sitting in a shop window; her back was toward the public, for she was there as an advertisement to exhibit her luxuriant hair, but though it was mid-day, she was fast asleep, a laughing-stock to all beholders. Are we tempted to slumber?

"Hark, 'tis the watchman's cry,  
Wake, brethren, wake:  
Jesus Himself is nigh:  
Wake, brethren, wake.  
Sleep is for sons of night;  
Ye are children of the light;  
Yours is the glory bright;  
Wake, brethren, wake."

Let us watch, for we are watched. In some positions this is specially necessary—in the family, the workshop, the barrack-room, on board ship, in the pulpit. Many eyes are upon us. Let us not sleep.

## DEATH.

*"Dead to the law by the body of Christ"* (Romans vii. 4). *"Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed"* (1. Peter ii. 24). Passing a slaughter-house, I was told the following. The butcher was about to kill a bullock, when a second man came in and stood by. As the axe struck the bullock, and it fell, this man also fell; the death of the victim was his death. To see Christ die is the death of pride, fear, and self; indeed, His death is reckoned as our death, and we are told in Him to reckon ourselves "to be dead indeed unto sin" (Romans vi. 11).

## EMPTIED AND FILLED.

*"I will take the stony heart out of their flesh, and will give them a heart of flesh"* (Ezekiel xi. 19). The milkman had put a quart of milk into the jug. More was wanted; would the jug hold it? "Oh, yes," said the man; "I could put in another quart." "No." "Yes." "How?" "Why, take that one out." God always takes out before He puts in. I cannot empty myself, but He who undertakes to pour in is the One who first pours out. Would we have the new heart filled with the sincere milk of the Word (1. Peter ii. 2)? It is God's will, but I must be

"Emptied that so He may fill me."

"Let the Word of Christ dwell in you richly in all wisdom" (Colossians iii. 16).



## Working and Waiting for Christ.

BY W. D. FISHER.

I. THESSALONIANS iv. 9 TO v. 2.

“**I**FO every thing there is a season,” so the wise man says, and it seems as if, even into the great truths of revelation, fashion intrudes its power. *Faith-healing* comes at one time prominently before the Christian public. Conferences are summoned to discuss and promulgate the question all over the land. It receives attention—if not too much, at least out of due proportion. Then it has to wane before some other previously neglected doctrine. The subject of *entire consecration* for some years has held the ground, and though it is not possible to over-estimate the importance of this to the Christian, yet it is possible to think and speak of it too exclusively. The great subject of the “*Coming again of the Lord Jesus*,” which had its high-tide of fashion like the others, seems to have suffered neglect of late years in many quarters, simply because of this objectionable modern fashion of a spiritual “speciality.” But this subject cannot be neglected with impunity. Is it, indeed, a difficult point to decide whether attention to this subject would not have done as much to promote personal consecration as the study of the duty itself. But let us be “furnished completely,” as the apostle exhorted Timothy, and let us not be “driven of the wind and tossed,” not even the wind of Christian conference fashion.

Many objections—mostly unreasonable—have at times been raised to the study of the subject before us. Some think it an unpractical view of the Christian life, as if the position of a Christian looking for his Master’s return were something after that described in the verse, “He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap.” Such would ask the expectant Christian, “Why stand ye gazing up into heaven?” But to such we need only quote our title. We are working while we are waiting, and, further on, we may see how our working is all the better because of the blessed hope which draws our eyes heavenwards. Some, again, object that the study of the subject is prying into things hidden, and not intended for our minds. We would point out to such that it is not necessary for us to seek to calculate the probable day and hour, or to know times and seasons; in fact, our lesson seems to discourage such a course (v. 1, 2). But our lesson also tells us not to be ignorant, and again, says, “Comfort one another with these words.” Others would avoid the subject from the desire to avoid controversial ground. This is certainly a laudable desire, but at such a price peace would be too dear, and, moreover, there is no necessity for discord. There are many points we are all agreed upon. We shall, as far as possible, stick to these.

The opinions as to the time and manner of the coming of the Lord have been many and conflicting. Some think—we have met not a few such—that the blessed promise, “If I go away I will come again,” was altogether fulfilled at Pentecost, and that it was

altogether spiritual. But, as we see from our text, long after Pentecost the promises continued to be made and repeated; and did not the angels say, "This same Jesus shall so come in like manner." Our text also finally disposes of the old-fashioned notion that it is at death Jesus comes for us, for it tells us that when He comes some will have previously "fallen asleep," and some will not die at all. Some think it will not be for a long time yet. Perhaps "the wish is father to the thought." It was not the dutiful servant who said, "My Lord delayeth His coming." Some think Jesus will not come till after the Millennium; some think, as we do, that He will come before; some think there is no Millennium; some think this is the Millennium. There is no accounting for what men think. It was the same ages ago. In Noah's day, "they knew not until the flood came and took them all away." Jesus says it will be the same again. From our lesson, it seems clear that Jesus is coming, and that some of us may be alive on the earth when "the shout" goes forth, and the "voice of the archangel," and the "trump of God." It seems clear that on that day the righteous dead shall be raised, and that we shall altogether enter into the presence of our glorious Master, and see Him as He is, and be like Him, and never again be parted from Him or from one another.

"Oh, then, what raptured greetings,  
On Canaan's happy shore;  
What knitting severed friendships up,  
Where partings are no more.  
Then eyes with joy shall sparkle,  
That brimmed with tears of late;  
Orphans no longer fatherless,  
Nor widows desolate."

Where are those who thought this glorious subject unpractical? What subject more practical than this? To the bereaved we have already hinted at its value. They need not sorrow "even as the rest, which have no hope." We shall meet with our loved ones again, and the time between may be very brief. In the year 1611 the translators wrote in Hebrews x. 37, "Yet a little while." Does it not seem a divine warning to the world that the revisers, in 1881, should write the message, "Yet a *very little while*." When our darling friends leave us, we may say, "Only good-night, beloved, not farewell." Jesus is coming. He may be here to-morrow.

To the child of God who has to toil on earth, perhaps to toil in poverty, the return of the Lord Jesus is a blessed hope indeed. *He* does not find it an unpractical subject. It is all in all to *him*. It makes him able to think of his heavy burden as "a light affliction, which is for a moment." It makes him, in the midst of his trouble, sing—

"He'll know the way was dreary,  
When Jesus comes;  
He'll know the feet grew weary,  
When Jesus comes;  
He'll know what griefs oppressed me,  
When Jesus comes;  
Oh, how His arm will rest me,  
When Jesus comes!"

James says to the working-man with hard labour and small wages, "Be patient, therefore, brethren, unto the coming of the Lord." And he tells the greedy manufacturer who grinds down the wages, that in that day it will go hard with him. "Let the poor man glory," he says; let the rich man "weep and howl."

All suffering ones, all afflicted ones, find great and substantial comfort here. Jesus is coming—coming to wipe the tears off all faces. "No more heart pangs nor sadness when Jesus comes." "The way may be rough, but it cannot be long." Jesus is coming! Cheer up, faint heart! He says, "Yea, I come quickly." That is His last message. Let us with united voice reply, "Amen; come, Lord Jesus!"

But it is not only to Christians in circumstances such as these that this subject proves its power. Whatever our state, we shall gain much by keeping it constantly before our minds. It might do much to promote Christian unity by reminding us how short-lived all our sects may be. Jesus wants us all to be one.

"And shall His flock by strife be riven?  
Shall envious lines His Church divide,  
When He, the Lord of earth and heaven,  
Stands at the door to claim His bride?"

It would make us more steadfast in our application to duty, and more diligent in the performance, were we to remember that at any moment our Master might appear, and were our eyes set on the crown He has to give to all who love His appearing. We would think of the nearness of the time when the door would be shut, and would be in earnest in seeking the salvation of the perishing. We should begin in time to give the advice to the foolish virgins to go to those that sell, and buy oil for themselves. Were we always on the look-out for Jesus, we should be careful not to be mixed up in worldly shows and gatherings, excepting as His witnesses. We would want not to be "ashamed before Him at His coming." Our lives would be holier, too, inwardly as well as outwardly. "Every one that hath this hope in Him purifieth himself, even as He is pure." Jesus is coming; He is coming very soon. Be patient a little longer. Suffer a little longer. Struggle on a little longer. Work a little longer. Watch a little longer. And, remember, even in this "little while," He is Himself with you by His gracious Spirit. He has said, "I will in no wise leave thee, neither will I in any wise forsake thee." He, therefore, asks, "Canst thou not watch with Me one little hour?"

"One little hour, and then the glorious coming,  
The golden harp-strings and the victor's palm;  
One little hour, and then the hallelujah!  
Eternity's long, deep, thanksgiving psalm."



## The Home Circle.

PRAYER FROM THE HEART.  
EVERYWHERE AND FOR ALL THINGS.

By P. H. THOMPSON.

**I**T is very necessary when we pray to God, that what we say should not merely be repeated by the lips, but that our prayers should come straight from our hearts.

It was the custom many years ago in this country to shoot with bows and arrows, instead of guns and rifles, as at the present day. We know what would happen if the arrow was simply put on the string and allowed to fall, that it would simply go to the ground. But when it is pulled back to the breast as far as possible and allowed to go, the arrow would shoot straight away to the place where it was intended. So it is with our prayers. Unless they come from the very depths of our hearts, they fall as empty, useless words to the ground, but when they fly from the heart, they go straight to heaven, and bring down the blessing or help we need.

A story is told of a little boy, who was minding his sheep one Sunday morning, near a village, when the church bell was merrily ringing to invite the villagers to the church.

While the people were going over the fields towards the church, this little boy thought he would like to pray to God.

But he could not leave his sheep to go with others to pray, so he thought he would like to pray to God where he was. But he did not know what he should say.

He had never learnt any prayer. Yet he felt he needed the Heavenly Father's help and blessing, to enable him to do right and to mind the sheep. So he knelt down where he was and began to pray. While he was so doing, a gentleman passing by on the other side of the hedge, heard the lad's voice saying over the letters of the alphabet, A B C D, &c. He looked over the hedge, and saw the little fellow with folded hands, kneeling and saying his A B C.

The gentleman kindly asked, "What are you doing, my little man."

"Please, Sir, I was praying," said the lad, looking up.

"But what are you saying your letters for?"

"Why, I don't know any prayer, only I felt in my heart that I wanted God to take care of me and help me, so I thought if I said all I knew, God would put it together and spell what I wanted."

"Bless your heart! my little man. He will! He will! When the heart speaks right the lips can't say wrong."

So, dear friends, may we remember that it is not so much what we say as what our heart's desire is. However simple our prayer may be, if it comes straight from our hearts God will hear and answer us according to our faith. However small or great we may be, it matters not. God's ear is open to the feeblest cry we may utter, and is ever waiting to supply our need according to His riches in glory by Christ Jesus.

A story is also told of two little boys who once heard the "Snow Song" at a tent meeting, and when they went home they both knelt down, and one little fellow said, "Lord, 'Wash me in the Blood of the Lamb, and I shall be whiter than snow.'"

When he had finished the other little chap said, "And me too, Lord."

Depend upon it such simple faith and trust is honoured, and calls forth the very blessing and help which is needed.



PRAYER is the soul's sincere desire,  
Uttered or unexpressed;  
The motion of a hidden fire,  
That trembles in the breast.

Prayer is the simplest form of speech  
That infant lips can try;  
Prayer, the sublimest strains that reach  
The Majesty on high.

O Thou, by whom we come to God,  
The Life, the Truth, the Way!  
The path of prayer Thyself hast trod:  
Lord, teach us how to pray!

*J. Montgomery*

# Notes of Bible Study.

BY HERBERT R. FRANCIS.

## Four Emblems.

THE CROSS. THE CROWN. THE STAFF. THE SCEPTRE.

1. The humbling cross.
  - (a) It is death to sin (II. Corinthians v. 21).
  - (b) It is death to self (Romans vi. 1).
  - (c) *It is death to flesh (Galatians v. 24).*
2. The glorious crown.
  - (a) It means holiness to the Lord (Exodus xxix. 6).
  - (b) It means righteousness before the world (Prov. xvi. 31).
  - (c) It means glory and honour by-and-bye (Psalm viii. 5).
3. The staff of strength.
  - (a) Teaches, Haste out of the world (Exodus xii. 11).
  - (b) Teaches, Comfort in the world (Psalm xxiii. 4).
  - (c) Teaches, Pilgrimage through the world (Mark vi. 8).
4. The sceptre of blessing.
  - (a) Glorious power in the future (Numbers xxiv. 17).
  - (b) Present strength for His people (Hebrews i. 8).
  - (c) Mercy to every one (Esther viii. 4).

## Awake! Awake!

1. The awakening of the sword of judgment (Zech. xiii. 7).
  1. Against Christ (Isaiah liii. 6).
  2. For the judgment of sin (II. Corinthians v. 21).
  3. In the stead of the sinner (Isaiah liii. 5).
2. The awakening of the resurrection (Isaiah xxvi. 19).
  1. A glorious hope (Philippians iii. 11).
  2. A bright prospect (Colossians iii. 4).
  3. A gathering home to rest (II. Corinthians v. 8).
3. The awakening that proves Christ's power (Mark iv. 38).
  1. The peace of His word (Philippians iv. 7).
  2. The calm of present rest (Matthew xi. 28).
  3. The greater calm of eternal joy (I. Peter i. 8).
4. *The awakening to shine for Him (Ephesians v. 14).*
  1. With the light of His presence (Exodus xxxiv. 29;  
II. Corinthians iii. 18).
  2. Into the heart (II. Corinthians iv. 6).
  3. To give the light to others (II. Corinthians iv. 6).
5. The solemn awakening (Daniel xii. 2).
  1. *Divide! Divide!* (Matthew xxv. 32).
  2. Mark "these" and "those" (Daniel xii. 2).
  3. Which side are we on? (Matthew xxv. 46).

## . Search the Scriptures.

“For in them ye think ye have eternal life; and they are they which testify of ME” (John v. 39.)

### STATE BY NATURE.

Romans iii. 9-23 ... “None righteous.”  
 Romans v. 12 ..... “Death by sin.”  
 Galatians iii. 22 ... “All under sin.”  
 Ephesians ii. 1-3 ... “Children of wrath.”  
 Job xiv. 4 ..... “Unclean.”  
 Isaiah lxiv. 6..... “Unclean.”  
 Psalm li. 5..... “Shapen in iniquity.”  
 Genesis vi. 5..... “Evil continually.”  
 Jeremiah xvii. 9 ... “Desperately wicked.”

### CHRIST JESUS A SAVIOUR.

Matthew i. 21 ..... “Shall save His people.”  
 Romans iii. 24-26... “Justified freely.”  
 I. Timothy i. 15 ... “A faithful saying.”  
 Ephesians i. 6, 7 ... “Redemption through blood.”  
 Heb. ix. 12, 26-28... “By His own blood.”  
 II. Cor. v. 17-21..... “Not imputing trespasses.”  
 Romans v. 6-11 ... “Christ died for the ungodly.”  
 I. Peter i. 18, 19 ... “Precious blood.”  
 Romans iv. 25 ..... “Raised for justification.”

### CHRIST JESUS THE SIN-BEARER.

John i. 29 ..... “Behold the Lamb of God.”  
 Isaiah liii. 5 ..... “By His stripes healed.”  
 Galatians iii. 13 ... “Christ hath redeemed.”  
 I. Peter ii. 24 ..... “Who bare our sins.”  
 Hebrews x. 12-14... “One sacrifice for sins.”  
 Acts xiii. 38, 39 ... “Forgiveness of sins.”  
 Hebrews i. 3..... “Purged our sins.”  
 I. John iii. 5 ..... “To take away our sins.”  
 John xix. 30 ..... “It is finished.”

### CHRIST JESUS OUR PEACE.

Col. i. 12-14, 20 ... “Peace through blood of His cross.”  
 Eph. ii. 13, 14 ..... “He is our Peace.”  
 John xiv. 27 ..... “Peace I leave with you.”  
 John xx. 19-26 ..... “Peace be unto you.”  
 Romans v. 1 ..... “Peace with God.”  
 Philippians iv. 6, 7 “Peace of God.”  
 II. Thess. iii. 16..... “Lord of Peace.”  
 John xvi. 33 ..... “In ME peace.”  
 Revelation i. 4, 6... “Peace from Him.”  
 Isaiah xxxii. 17 ... “The work of righteousness shall be peace,  
 and the effect of righteousness, quietness  
 and assurance for ever.”

## New Books for the Season.

*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 JAMES NISBET AND CO.

**THE MINISTRY OF INTERCESSION: A Plea for More Prayer.** By Rev. ANDREW MURRAY. Cheap Edition, 1/6. Superior Binding, 2/6.

Fifteen chapters, each one being a chapter of gold, the substance of them being beyond all price. The trouble to-day is, undoubtedly, *lack of prayer* in our churches, meetings, and lives. A book which shows how prayerlessness arises, and prescribes a cure, is worth having. Here we have such an one, and at a price which puts it within easy reach of all. It will be money well invested to buy it; time well spent to study it; and the soul well profited by practising its precepts. Do all three, gentle reader, and prove these for yourself. We append an extract:—

"In importunity there are various elements. Of these the chief are perseverance, determination, and intensity. It begins with a refusal to at once accept a denial. It grows to the determination to persevere, to spare no time or trouble, till an answer comes. It rises to the intensity in which the whole being is given to God in supplication, and the boldness comes to lay hold of God's strength. At one time it is quiet and restful; at another, passionate and bold. Now it takes time, and is patient; then again, it claims at once what it desires. It knows—God hears prayer: *I must be heard.*"

**THE CHURCH OF CHRIST.** By Rev. E. A. LYTTON, M.A. 5/-

A glance at the table of contents will shew how wide a field the subject of this volume covers, and how exhaustive the author's treatment of it. These are days of degeneracy and compromise, and it is refreshing to occasionally discover some who have not bowed the knee to Baal, and who are not afraid to express and stand by orthodox views, and we would that this volume could find its way into the hands of many in the Established Church, who are drifting they know not whither.

FROM MR. C. J. THYNNE, 6, GREAT QUEEN STREET, W.C.

**MARY, OR MADONNA?** By W. MARSHALL. 3d.

In the pages of this little threepenny book many conducive arguments are presented, showing beyond doubt that the Mary of the Bible is not the Madonna of the traditions of arch-schemers. We like the masterly way in which questions are met and answered, and believe that the information and evidence given would be sufficient to convert a Roman Catholic! Why men insist upon basing confidence, and hope as to their eternal welfare, on mere mortal traditions, is a puzzle which baffles solution. We only wish that this book may fall into the hands of those for whom it is intended, and that they may be as free from prejudice in reading it, as we believe the author was in writing it.

FROM MESSRS. MORGAN & SCOTT.

**IS MY BIBLE TRUE? Where did we get it?** By REV. CHAS. LEACH, D.D. 2/6.

A book of eighteen well-written chapters, which certainly supply an answer to both the questions which form its title. We agree with Dr. Leach that there are many well-meaning Christians, who, as a matter of course, accept the Bible unhesitatingly as the Word of God, without endeavouring to trace its history, or to furnish reasons as to *why* they should thus accept it. For such, the book has evidently been written, and we wish for it a circulation amongst thousands of other readers, Bible students, teachers, and evangelists. We commend the book because we believe that those who read it will appreciate their Bible more, and learn to value their privileges for its study, because of the marvellous way in which it has been preserved amidst the ravages of time, the wrath of impious men, and the criticism of its false friends. The illustrations, of which there are twelve, greatly help to make the volume an instructive and interesting one.



## Notes for the Month.

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**N** common with millions throughout the civilised world, we regret the decease of that great man, Mr. Gladstone, whose marvellous career has been fully dwelt on in the Press representing all shades of political opinion. The "peace, perfect peace," and "good hope through grace," based on the "immutable rock of Holy Scripture," which he experienced and testified to at the close of his long career, form a cause for joy and gratitude on the part of Christians of all denominations, who should devoutly pray that other God-fearing men of equal abilities may be raised up to guide the affairs of the nation in these times of serious danger, when the hearts of so many are trembling for fear of the danger ahead.

Two points remarkably characteristic of this great man may well be here noted. He declined to receive for himself any of those earthly honours, such as promotion to the peerage, which on his recommendation the Queen conferred on so many others, who in various ways had rendered good service to their country; and in near prospect of his decease he requested that *no flowers* should be sent at his funeral. Possibly it was the former that weighed somewhat with the late Mr. Samuel Morley (who had unbounded admiration for the character of his political chief) in declining the peerage, which, through Mr. Gladstone, had been offered him by her Majesty, whilst the latter point might well be remembered by others in a day when expensive floral decorations at funerals are being carried to the greatest extreme.

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### KILBURN HALL.

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#### DR. BARNARDO'S HOMES.

Thursday evening, April 28th, was the occasion of a large and enthusiastic meeting to welcome Mr. J. B. Wookey, Deputation Secretary of Dr. Barnardo's Homes, with his company of rescued street boys. Musical selections were given by them before and after the lecture, hand-bells, occarinos, and bag-pipes being the instruments used. The lecture delivered by Mr. J. B. Wookey was aptly entitled, "Out of the Depths," for its description of the sorrows and sufferings of waifs and outcast children was most pathetic. The series of stereopticon views illustrating the condition of the children before and after their admission to the Homes, and the method adopted for their spiritual, moral, and social welfare, greatly added to the interest of this most entertaining lecture, which resulted in a good collection towards the funds of the Homes from the large audience.

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#### WHITSUN BANK HOLIDAY GATHERINGS.

The usual conference of Christian workers will be held as usual

on Whit Monday at Kilburn Hall, London, N.W., by which time this magazine will be in the hands of our readers, all of whom living within reach we have heartily invited to attend. We have no doubt that these gatherings will prove as interesting and fruitful as on previous happy occasions. Indeed, the Lord has never failed with tokens of His presence amongst us in a very gracious sense, and we ask those who cannot be with us to join us in prayer that this may be the case in a very marked degree on this occasion. Those who have promised to take part include, amongst others:—Revs. Fuller Gooch, of Norwood, Newton Vanstone, of Catford, G. Campbell Morgan, of New Court Church, Tollington Park (whose portrait appeared in *Footsteps of Truth* for May), and Mr. Leonard Weaver, of Canada.

Similar meetings will be held at Bignold Hall, Station Road, Forest Gate, E., and Mayes Hall, Wood Green, N.

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#### STRETHAM (CAMBS.).

The fourteenth anniversary of the work in this branch of the Evangelistic Mission was held on May 1st and 2nd. Special addresses were given by Mr. F. H. Hutchins on Sunday, when in spite of very wet weather, good congregations gathered to the services. At the evening meeting the hall was quite full, and a solemn appeal was made by the Evangelist for decision for the Lord Jesus Christ.

A public meeting, preceded by tea, was held on Monday, May 2nd, when the Hall was again completely filled, notwithstanding the fact that very many from the outlying districts were prevented from attending in consequence of the incessant rain. Stirring addresses were given on Christian life and service by Pastors Huddleston and Campbell, Messrs. Philip R. Hurditch, F. H. Hutchins, and the resident Superintendent, Mr. A. R. Routledge, who gave a remarkably encouraging report of the twelve months' work, showing that the simple preaching of the Gospel had more than held its own against the extreme Ritualism that abounds in so many of these country villages. The workers are united and happily working together for the furtherance of Christ's Kingdom.

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#### TENTS.

We desire to remind our readers that the Summer brings exceptional opportunities for reaching the unconverted in towns or villages by means that can only be used in the warm, dry weather. The experience of many past years goes to prove that one of the most successful forms of aggressive Evangelistic effort is that of conducting missions in tents and large marquees, when many, who otherwise never hear the Gospel, are induced to enter these canvas "tabernacles" to listen to the "old, old story." Several openings in needy districts have already been offered to us, but, alas! ALL our marquees stand in need of very necessary repairs, without which it would be unsafe to use them. Yet in the present low

condition of the Mission funds, nothing can be spared for this, and we, therefore, earnestly express the hope that our Christian readers will take this to heart and come to our help, so that the glorious Gospel may be carried to those unreached by ordinary methods, and be the means in God's hands of bringing many to repentance and the forsaking of sin.

\* \* \*

#### DAY IN THE COUNTRY.

The return of the warm summer weather brings its corresponding thoughts of sea and country air, and the holidays so much longed for by the busy workers in the large cities, when, amid breeze and sunshine, they gather fresh strength on the "bright blue waves," or along the quiet country side. But how many thousands of the poor toil on year after year in the close atmosphere of courts and alleys, and surrounded by scenes of squalor and disease, with never a glimpse of the beautiful handiwork of God in the glorious scenes of nature! For many such connected with our various Mothers' Meetings and Sunday Schools, we would endeavour to write words of burning appeal for at least one day's rest and recreation in the pure country air. Only those who are in close touch with the many whose lives are a continual struggle against poverty can appreciate what even "a DAY in the country" means to them. For those who have been stricken in illness, too, we could wish that sufficient funds were at our disposal to enable them to remain at the seaside or elsewhere for a week or longer. CAN our readers help? WILL they do so at once?

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#### ANOTHER WORKER GONE HOME. .

It is with regret that we record the decease of Mr. G. W. Hutchins, one of the early voluntary workers of the Evangelistic Mission, and the father of Mr. F. H. Hutchins, who is well known to many of our readers as a co-worker in the mission under our care. For nearly twenty-three years Mr. Hutchins had laboured amongst the poor of Chelsea, in connection with St. Paul's, Onslow Square, under Rev. Preb. Webb-Peploe, and he lived to see a long succession of curates and other Christian workers.

In the "St. Paul's Parish Magazine" for May there are several brief memoirs from curates, of which we give the following extract.

Rev. J. Harford Battersby, Vice-Principal of St. John's, Cambridge, says:—

"How hearty, how cheery was his welcome, as one and another came to the district for the first time. With what good-natured chaff he would knock the conceit out of us, if he saw it there, and with what wise and kindly advice would he throw the light of his long experience upon the problems which baffled us. During the whole six years and a-half, which I worked in Manor Street, although we differed at times about methods of work or particular cases of sin and need, we never had one angry or impatient word. It would have been impossible to have had a kinder friend or better fellow-worker than George Hutchins. And now he has gone home. He had long been ready. It seemed to me, when I last saw him, that his faith, always bright and unwavering, had grown still brighter

as he neared the end. God bless him! when shall we ever see his like? How many of those whom he pointed heavenward, as year after year he fulfilled his humble sphere of ministry, will be his crown of rejoicing in the day of our Lord Jesus Christ at His coming?"

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### BURNING OF THE METROPOLITAN TABERNACLE.

We share in the universal sorrow felt in the destruction, by fire, of this world-famous building, in which it was frequently our great joy to hear that "prince of preachers," C. H. Spurgeon, exalt his Lord and Master, whose glorious Gospel it was his delight to preach. Readers of these notes doubtless know all about it now—the destruction, in less than one hour, of what cost over £30,000 to erect in 1861, and will cost over £40,000 to re-build, wages and materials having greatly risen in cost during the interim.

The illustrated supplement to the *Sword and Trowel*, for May, and published separately at one penny, by Passmore and Alabaster, gives a vivid idea of the Tabernacle, as it was *before*, and as it is *since* the fire, with a letterpress description of the occurrence. It is now useless to waste time and words in sentimental regrets over the loss of this beautiful and commodious "house of prayer," hallowed to multitudes of souls by sacred recollections and heavenly fellowships—the practical point is to assist the re-building of the noble pile as soon as possible, and in this we trust every reader of these lines will have some part, however humble, for the Tabernacle was a property that appealed in common to Christians of every denomination, and will, we trust, prove so still when re-erected.

Whether it will be re-built in the same form we know not, but it is certain that under the present stringent requirements of the public authorities the new building will not be quite so large. Personally we should like to hear that *two* smaller Tabernacles, seating some 3,000 each, were to be erected at a mile or two apart, with the two brothers, Thomas and Charles Spurgeon, as pastors, now that their gifted father has gone from us, but possibly no such idea is before the minds of the elders of that historic church—though probably more souls might be reached and more good accomplished by some such measure—for enormously large churches have their drawbacks as well as advantages.

We have no doubt, however, the pastor and officers of the church will be rightly led in answer to the many prayers ascended to God for guidance in all these matters, but we urge our readers to send all the help they can to the building fund (for which it is estimated £20,000 will be required over the amount covered by insurance) to Pastor Thomas Spurgeon, College Buildings, Temple Street, Newington; or offerings, however small, might be sent to the Editor of this magazine, 164, Alexandra Road, St. John's Wood, London, N.W., which will be acknowledged in the succeeding number.

If every reader would contribute but 1s. each, "in grateful memory of C. H. Spurgeon," a large amount would be realized for the good object.



REV. HANDLEY C. G. MOULE, D.D.

*From a photo by Elliot & Fry, Baker Street, W.*

## Rev. H. C. G. Moule, D.D.

**W**E have much pleasure in presenting our readers with a portrait of Dr. Handley Carr Glyn Moule, whose name has become a household word in thousands of English homes, and whose voice has been heard by many of our readers attending the “Keswick” and other conventions.

A writer in *Home Words* says of Dr. Moule:—

“As an author, he knows how to write for all readers. A scholar of no mean order, some of his books are the treasures of learned men, whilst others are the loved com-

panions of those who dwell in quiet homes, or are engaged in the busy discharge of the claims and duties of active and public life. But chiefly, Dr. Moule, as the Principal of Ridley Hall Cambridge, has now for many years exercised a far-reaching influence in training students for the ministry, who are now planted in all parts of England, and, as we may truly add, as missionaries throughout the wide world. Many hundreds of worthy men have thus gone forth, at home and abroad, eminently fitted for their high and holy calling, carrying with them the clear Scriptural instruction they have received—the light of the blessed hope in which they have been strengthened, and the patient continuance in well-doing of which they have had so bright an example.

“Dr. Moule was born in 1841, at Fordington Vicarage, Dorchester, where his father, the Rev. Henry Moule, a devoted pastor and large-minded philanthropist, was for fifty-one years rector. His mother’s grandfather was Robert Hall’s tutor and friend. Two of Mr. Moule’s brothers, Bishop and Archdeacon Moule, have long been associated with the Church Missionary Society’s China Mission.

“Dr. Moule entered Trinity College, Cambridge, in 1860. He won prizes, took honours, and gained a fellowship in 1865. After holding the post of Assistant-Master at Marlborough College for two years, he experienced deep religious teaching, which has been the spring of his life-work ever since. He was soon after ordained,

in 1867, to his father's curacy. In 1880 he was appointed first Principal of Ridley Hall. Soon after he married Mary Elliott, niece of the author of 'Just as I am,' and of the widely-known author of *Horæ Apocalypticæ*, the Rev. E. B. Elliott, of Brighton.

"Happily, Dr. Moule's influence is not confined to his work at Ridley Hall. He is evening preacher at Trinity church, where Charles Simeon used to preach. Those who tell us that 'the old Gospel ever new' has lost its power, and is to give place to the new light of modern speculation, should read their New Testaments, and the late Charles Simeon's Life by the late Canon Carus, and then listen to a sermon by Dr. Moule at Trinity church. If they could discover any *new* truths in the teaching, we should indeed be surprised; and we think they would admit that in this case 'the old is better.' The Bible knows no change in its testimony to Christ, and this is the one characteristic of the 'one faith' in all ages. It is needless to say, the Gospel, in its simplicity, attracts those who 'hunger and thirst after righteousness.' The writer will not soon forget the crowd of young men who helped to fill Trinity church in every corner on a Sunday evening when it was his privilege to be present. The oft-time 'Forgotten Truth' of the Divine Spirit's work was not forgotten by Dr. Moule. When the offered See of Sydney was declined, important as the new sphere would have been, the feeling of thankfulness prevailed that a *more* important post at Ridley would not be vacant.

"Dr. Moule's devotional books, *Thoughts on Christian Sanctity*, *Union with Christ*, and *Spiritual Life*, have been widely blessed, as well as his *Life of Simeon*. His more scholarly works, *Commentaries on the Epistles to the Romans, Ephesians, Philippians, Colossians, and Philemon*, and *Outlines of Christian Doctrine*, are invaluable helps to all real students of the Word of God. Nor must we omit to mention Dr. Moule's poems. Those who read them will find a real treat, and abundant evidence of that deep filial love for the old home, holy and happy in its parental influence, which so mainly influenced the formation of the future character."



## Joseph's New Tomb.

BY THOMAS NEWBERRY, EDITOR OF "THE ENGLISHMAN'S BIBLE."

JOHN XIX. 38-42.

**T**HE fourteenth day of the month Abib, which was the day of the Passover, having ended at sundown, the fifteenth day, or the day of the preparation for the Sabbath, had commenced, and that Sabbath following the Passover was with the Jews a high day.

Joseph of Arimathæa obtained from Pilate the permission to take down the body of the Lord Jesus, and Nicodemus brought a mixture of myrrh and aloes, about a hundred pound weight. They wrapped the body in the linen clothes with the spices (as the manner of the Jews was to bury), and laid the body in Joseph's new tomb. There lay the body during the Jews' preparation day, which we call Friday, throughout the Sabbath, until the first day of the week, when very early in the morning, Jesus rose from the dead. On the first day of the week came Mary Magdalene while it was yet dark, that is before the sun had risen, to the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and telleth Peter and the beloved disciple what she had seen. She, not apprehending the fact that Jesus must rise from the dead, her language was, "They have taken away the Lord out of the sepulchre, and we know not where they have laid Him." For if our minds are not occupied with Scriptural truth there is great danger that we supply the place of Scripture with imaginations and forebodings of our own.

Peter and John run both together; love outstrips zeal, and John comes first to the sepulchre, and he, stooping down, saw the linen clothes lying. But Peter, bold, impetuous Peter, entered into the sepulchre, and notices another thing, that the napkin which had been wound about the Redeemer's head, was not lying with the linen clothes and spices, "but wrapped together in a place by itself." Beautifully significant of the order of the resurrection, "Christ, the first fruit, afterward they that are Christ's at His coming" (1. Cor. xv. 23); that in all things He might have the pre-eminence.

Even so when Israel crossed over the Jordan into the promised land, the ark, borne on the shoulders of the priests, remained in the Jordan until all the people were clean passed over, yet there was to be a space of about two thousand cubits between the ark and the spot where Israel passed over. So also we know that about two thousand years have intervened since Jesus rose from the dead, and as our forerunner, has entered into the inheritance, and we are yet awaiting His return to receive us unto Himself.

After Peter, John entered the sepulchre and was convinced that the body of Jesus was not there, but to the disciples who had hoped that Jesus was He who should have restored the kingdom to Israel,



not knowing the Scripture that Christ must rise again from the dead, that empty sepulchre was the burial place of all their fond hopes and expectation of earthly supremacy and glory.

But Mary Magdalene, whose affections, it would appear, were more fixed on the Person of her Lord than on the kingdom and its glory (after the two disciples had gone away to their own homes), remained still at the sepulchre weeping. But Mary, looking through her tears into the sepulchre, discovered what the two disciples had failed to discern. It is wonderful what an eye-salve the tear of contrition and affection is to the spiritual vision; she saw "two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain."

"Precious in the sight of Jehovah is the death of His saints." May we not also say that the lodging-place of God's saints, the GRAVE of the believer, is also precious. In the grave the body of Jesus has lain, and it has been perfumed with the sweet spices in which affection had embalmed His body. The two angels which Mary saw, may well remind us of the fact that angels are all ministering spirits sent forth to minister to them who shall inherit salvation, that they not only attend them in life, but watch over their remains during the interval until the resurrection morn, when the dead in Christ shall rise at the Redeemer's shout and the archangel's trump.

We naturally associate the cross of Christ with Golgotha, the place of a skull. We do not so easily associate it with the GARDEN which we read was there. But the cross of the Redeemer, and the work there accomplished, not only crushed the head of the old serpent, but may well remind us also of the tree of life which is in the midst of the Paradise of God. In the midst of the first Eden, man's earthly paradise, we may well say there was a sepulchre, for there death entered, and man's earthly prospects were buried.

But in the Paradise of God,

"Everlasting spring abides  
And never withering flowers,"

and death will be swallowed up in victory. And it was from this same sepulchre in the garden wherein He had lain, that on the morning of the resurrection the Redeemer rose.



### Genesis ii. 21-24; Ephesians v. 30-32.

THE quietness of sleep across  
A lonely soul did glide;  
So deep, that neither turn nor toss  
Told of an opened side.  
On primal Eden's couch of moss,  
By slumber deep, by wound and loss  
—Thus Adam gained his bride.

The surging seas of death across  
A lonely soul did ride;  
Mid curse and jeer, and dices' toss,  
The blood flowed from His side.  
High reared on Calvary's bitter Cross,  
By sleep of death, by wound and loss  
—Thus Jesus gained His Bride.

*E. Poole-Connor.*

## United Conference at Kilburn Hall, Whit-Monday.

Addresses specially reported for this Journal.

### AFTERNOON MEETING.

## “White and Clean; or, Grace Triumphant in Righteousness.”

BY PASTOR FULLER-GOOCH.

IT is a great joy on a day like this to be surrounded by so many of the Lord's children, and to feel the fellowship of souls, as well as the fellowship of service, while we are gathered together here. My subject is, “*White and Clean; or, Grace Triumphant in Righteousness.*” The foundation text will be found in Rev. xix. 6-9. It is blessed to have such a confirmation of such a record as these last words give, “These are the true words of God.” Anything so grand and so glorious as is pictured here could hardly be believed if they were not the sayings of God. They are the sayings of grace, a picture of grace triumphant in righteousness. All those spoken of in this passage as guests at the Marriage Supper of the Lamb were once sinners on the earth (some are living sinners now, for all has not been accomplished), and we see them planted in the Kingdom of God, joining in praises and hallelujahs. Looking on this picture, we are not able to say anything but that it is the work of grace—triumphant, sovereign, free grace. Those who know anything of grace should make much of it. It is preached so little to-day, and there is a danger of forgetting it. If we are getting away from the old covenant of grace, let us get back to it, for outside that covenant there is no certainty and no glory. We remember the Apostle's words, “By grace ye are saved.” This paragraph is a picture of grace perfected. When we believed on Christ we were saved, but not fully so, and the Apostle makes us understand grace consummated, when he tells us we are “saved by grace.” By “saved” he means all salvation takes in and promises, all it holds out, and finally, triumphant in righteousness, all it secures to the believer. Grace is the final spring into glory, as it was the initial step when you believed. It is grace at the beginning, grace all along, and grace at the end.

This picture in Revelation is not only one of grace, but of grace triumphant. It is the picture of the final overthrow of evil. The chapter begins, “I heard as it were a great voice of a great multitude in heaven, saying, Hallelujah; Salvation, and glory, and power, belong to our God: For true and righteous are His judgments: for He hath judged the great harlot, which did corrupt the earth with her fornication, and He hath avenged the blood of His servants at her hand.” It is striking and instructive to notice that this is the first time that we meet with the word “hallelujah”

in the New Testament, when it is associated with the complete overthrow of evil, and with the complete glorification of the true Church of Christ. There is a great deal in being able to say Hallelujah, Amen. We ought to learn to say it more than we do, for if grace has its way with us, we should be able to praise God with more fervour than we have yet, some of us, put into it. In this paragraph righteousness reigns in judgment and in grace. It is a glorious thing to know that the righteousness of God is on one's side; Christ is the end of the Law, and the believer has God's righteousness not only on him, but for him, pleading his cause. But it is an awful thing to have the righteousness of God against one, and if we are not saved, we are in unrighteousness, and God's word is against us. How is it with you? Settle the question this afternoon if there are any here yet unsaved. Will the hosts of heaven sing "Hallelujah" over you in the general destruction, or will you with them sing "Hallelujah" at that final scene.

Here, too, we have a picture of God's righteousness seen under the figure of linen "clean and white" (verse 8), giving two aspects of the work of righteousness, its cause and effect, process, and the outcome. Clean! How was it made so? Who can bring a clean thing out of an unclean thing? Yet, here is a vast throng clean, not a spot. How has it come about? Grace brought it to pass. By the shedding of the cleansing blood righteousness dealt with the Substitute, with the Sin-Bearer. The avenging rod of righteousness on sin smote the heart of Jesus, and brought forth the stream which has made the sinner clean and white. Isn't it glorious to be saved altogether by Him who is our Righteousness, and our Bearer of sin?

Turn to some of the references to white raiment. At the Transfiguration Christ's raiment was "white and glistening" (Luke ix. 29). His glory was a type of ours; the time is coming when He is to be manifested in glory, His people shall be manifested with Him, and they shall see Him as He is. The second reference is the command to the Church of Laodicea, "I counsel thee to buy of Me . . . . white raiment" (Rev. iii. 18). To be a member of a Church, to hold ecclesiastical positions is not what God looks for. The "white raiment" is the real righteousness of Christ, and not the livery of ecclesiasticism. And so He counselled the Church members to buy white raiment, and He counsels us to do the same. Christ has plenty to sell, and we can't get it from anyone, or from anywhere else. Then comes the promise of white raiment to the Church in Sardis. Next, reference in the "great multitude" paragraph, where they have "washed their robes, and made them white in the blood of the Lamb;" then to the bride, "to her was granted that she should be arrayed in fine linen, clean and white;" and then the armies of heaven, including the followers of the Lamb, coming with Him to see His triumph, all arrayed in white robes, clean by the cleansing blood of Christ.

The enjoyment of what is meant by clean and bright is to be had in this life, and should be the experience of every Christian.

We have to praise God for justification ; we have only to take it, all is done for us ; justification altogether through and through is the work of Christ. But sanctification is inseparable from it. We have no proof of possessing justification if sanctification is not manifested in our life. A justified and clean heart must be shown in a clean life. Sanctification becomes a reality by the Spirit and the Word. The Spirit takes the believer to the Word, and shows him what he may become, and transforms him into it. A believer was once asked, "Which side of you is Jesus now?" "Inside," was the answer. "How do you keep Him there." "By faith," came the response. That is it for us all. By faith we triumph. He is able to keep us trusting hour by hour, and hour by hour to keep us clean and white. God grant it may be so in our experience more and more.

### **"The Full Purposes of the Death of Christ."**

BY REV. G. CAMPBELL MORGAN.

**T**HE verses 11-14 in Titus ii. seem to me the message laid on my heart to give you. Mr. Fuller-Gooch has taken us on to the consummation of the believer ; now we come back from that, and consider what grace does for us to-day. In these verses we have the programme of grace, "For the grace of God hath appeared, *bringing* salvation to all men." Grace comes to men without a standard ; it comes down and makes them ready for the standard to which it lifts them ; then it instructs them, teaches them. Grace does not educate ; to educate, is to draw out something that is inside, but in spiritual things there is no education. God instructs, puts in what He would have us know. No man can be a pupil in God's school, until the Spirit gives him capacity for understanding the lessons grace is going to unfold. For what purpose are we instructed? "For the denying of ungodliness and worldly lusts." The work must begin inside. Sam Jones says, If a man is anxious for a revival, let him take a piece of chalk, and make a ring round himself, and pray, "Lord, revive Thy work, and begin with everything inside this circle." If we want a revival, let us do the same, and when God has dealt so with us, the righteous life will not be difficult. The sober, righteous, and godly life has to be lived in this present world. How? "Looking for the blessed hope and appearing of our . . . Saviour Jesus Christ." The apostle mentioned the name of Christ with reference to His coming again, and then gave us, in a verse, the purpose of His first advent. What does the cross mean? "That He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works."

There is the programme for practical life, for personal, lonely, individual life. Christ died that I might be forgiven, that He might bring me to heaven. All true, but that is only a part of what He has done. Mark the Divine order, as well as the

Divine grace. Redemption, purification, possession, and then work. I am not going to say there is a second blessing; I don't like the term; but I do know in my own experience, that at one time I was living on a very low level, from which God, in His infinite mercy, lifted me. But it need not have been; it was my own fault; all was there for me. I do not say these four things come to a man in order, but you can't get into the position of the last, until you realise the first part. You have no right to put work first. The preacher, the teacher, the worker of any kind has no right to serve until relationship with God is right. What is this relationship? Redemption from iniquity only comes by grace; it comes by the incoming of Christ, Who, by His own nature, purifies and cleanses. The transfiguration was not a light from heaven shining on Christ; it was a shining out of His own nature. On the Mount He proved the purity, the innocence, the holiness of His life by talking and holding communion with those who had come back to this earth. Jesus had nothing in Him of sin, and there was no reason why He should not then have gone straight from earth into heaven. But He came back, and gave His life that He might redeem me from all iniquity, that He might come into my life, and break the slavery of sin, and make me free. Just as long as there is sin in me, so long am I frustrating the work of Jesus Christ, who gave Himself to buy me back from lawlessness.

"Purifying me unto Himself." Do we understand the great truth of affinity with Jesus Christ? Take the figure of the vine and the branches, and paraphrase it. You would say Christ meant that He was the main stem, and we, the branches, were closely united to Him, getting our life out of the stem. He didn't say that, nor did He mean it. He said, "I am the *Vine*"—the whole Vine, the stem, the branches, every bit of it. What are the branches? Part of the Vine! Just so; we are part of Him, nothing in ourselves, and it is only as we realise this that we understand our affinity with Christ.

Our privilege in this world is to be purified—to be made a "people for His own possession." The word "possession" seems sometimes to be given different meanings. For instance, when we read of the devil possessing a man, we mean a man in the power of, under the control of, ruled, led, directed by the evil spirit. But when we speak of God possessing a man, we read a different meaning into the word. We speak as if God were an absent landlord, who lived off the premises! But God wants to be the Dictator, the Interferer of our lives. He wants us to recognise His right to do anything with us; He wants to live on the premises always, so that we may be lost in His will. It means when God possesses a soul, that it moves in the Divine plan, impulse, and atmosphere. This being so, all details of our days have the full out-working of something that lies ahead, towards which He is leading us, and preparing us. All circumstances are under His control, and nothing can interfere with the ultimate end if we trust

Him, and do not spoil His work. This condition saves us from any worry, and gives a freedom from care and anxiety in life and in work, which can only be as the result of a God-possessed life. Someone said once, "Doesn't this give life a narrow outlook?" "No, madam," I answered; "the gate is narrow, but there is a 'large room' on the other side." It is always a comforting thought that when the devil tried Job, he could not touch a single possession of his, until he had first asked God's permission. I used at one time to want to be a soul-winner, and worried over results. Now I have ceased to count heads and to take statistics, I only want to be in His will, and whether in India, America, or Heaven, it doesn't matter so long as I am in the Divine plan. This is what Christ died to give us, and if we are not living this God-possessed life, we are defeating, for a time, His purpose.

Let it be by life, rather than by lip; let it be by service, rather than by song, that we prove that this is our experience.

#### — EVENING MEETING. —

### **"God Walking in the Believer."**

BY PASTOR FULLER-GOOCH.

**W**HILE listening to the words of Mr. Morgan this afternoon, about being God-possessed, the words from II. Cor. vi. 16 came into my mind, and I thought they might be a key-note for to-night's gathering. Notice the words of promise. They are not of exhortation nor of precept, though these are connected with them. But granted we comply with exhortation and precept, we have the promise, "I will dwell in them, and walk in them!" God wants the heart of every one of His people. Every heart that has been cleansed and renewed is a temple of God. We *can't* be born again and not be a temple of God. But what is a temple without the dwelling of the God whose temple it is. To dwell in us means an abiding inhabitant, it means to fulfil St. Augustine's words, "Every Christian is a God-bearer." What a solemn thought, bearing about the God who loves us. Why do so many lose the blessings, promises like these contain? Sometimes it is from a sense of mistaken humility. They can never realise what God can bestow. They are so conscious of their own unworthiness to receive His blessings, that they do not grasp and make the promises theirs. But God does not make our worthiness a basis of His promises. He looks at us through Christ, and it is His worthiness which is our plea. God wants to get possession of every heart, so that He may abide in it, and until that is an individual experience God is being disappointed. You are touched when told of the sacrifice by which your salvation was bought, but because you are touched so deeply, you ought to see that He gets out of you all He gave His life for. Let our unworthiness always be acknowledged, and never lost sight of, but at the same time, while deploring it like David, let us, like him, "Set the Lord always

before us." Then when the consciousness of our unworthiness seems to tell us the promise that God will dwell in us is too great, too good, let us turn away to Him whose perfectness in God's sight is the ground of our perfectness, saying, "It is not because of me the promise is made, but because of Him who died for me." There will then come into the heart a consciousness that it is no longer *you*, but God who is walking in you. This is the secret of joy and peace. Oh, to be blind to self, and with eyes only on Christ.

### **"The Believer's Walk with God."**

BY REV. G. CAMPBELL MORGAN.

**T**URN again to II. Cor. vi. 16: "I will walk in them." Here we have Divine progress in God's people, that is to say, God moving on in His people towards the consummation of His purpose. Then turn to Amos iii., read verses 1 and 2 to lead up to verse 3. "Can two walk together except they be agreed." Here is a statement of a great principle which bears upon this walk. The R. V. marginal reading has it, "Shall two walk together except they have made an appointment." Go back from that word to Genesis v. from verses 21-24. One or two words by way of introduction. We have lost a good deal in the study of the Bible by having an idea that great truths which lie at the basis of life have been altered in process of time. This is not so. All dispensations have been necessary, and have been part of the Divine plan, and in all, God never failed for five minutes, while man has never been successful for the same time. God deals with men on the same great principles now as He did in the early days, and He will so deal to the end. The difference lies in the methods. I am not going to say that the world is better to-day than ever it was, but it is certain men never had more privileges than they have to-day. What is God's ideal for man? That He should walk with them. The New Testament gives a clearer light on the Old Testament. "Enoch walked *with* God." "Can two walk together except they be agreed." The New Testament says "I will walk *in* them." What is it to walk with God? It is the highest ideal of life possible. Lives of great men are continually being published, and we buy them for six shillings, and read all about the place of their birth, their school-days, what they have done, but we hear nothing of the real inner life of the man. The Bible writes the biography of a man in a different manner; in a few words we know all we want to know. Demas—"loved this present world." There is the picture, a vivid one. Judas—"was a thief, and had the bag." In a single touch the man's character is told. "Enoch walked with God." What a brief life-history, but what a wonderful one. This Genesis v. chronicles a history of 1,500 years. The tolling bells rings through it, but once it does not sound the knell of death. Instead it records that Enoch walked with God, and then something happened. He was moved up, and the inspired penman writes "He was not, for God took him." The highest ideal of life

is to walk with God, and the highest conception of the end of life—"God took him." Four thoughts come out of this description of the ideal life. If Enoch walked with God, to walk with God means that he was moving in the Divine direction. Then that he walked in agreement with God; then that there was a mutual trust; and lastly, that Enoch kept step with God—he didn't get in front, nor did he lag behind.

(1) How can it be said that God is moving in any direction at all? In the history of man there is no finality—God is moving onward, He has His heart set on a consummation, and towards that He is working in grace and wondrous power. From the moment of the fall of man there has been this one underlying principle of action, an uncompromising and unceasing fight against sin. God can by no means lightly deal with sin, and upon that fact I base my belief in His being a God of Love. Enoch walked with Him and joined God in His conflict against sin. Every man who is going to walk with God, is going to step out upon the same conflict whatever it may cost.

(2) At agreement with God. This localises the principles of the first. Enoch was not only going the same way, but he had no controversy with God. We all agree that the prevalent vices of the day should be done away with; we all want to see the Kingdom of God come in the aggregate, but we don't want it always to come into our hearts. There is a conflict going on there with God—some loved sin, some habit, some friendship. God has put His finger upon it, but still the controversy goes on. He will never give it up because He loves you, but while it continues you are not walking in agreement with God. There is a gap between you. Enoch had no controversy.

(3) Mutual trust. That grows out of the rest. Not only that Enoch trusted God, but God trusted Enoch. He had got a man He could depend upon. Enoch trusted God. What for? For everything, in work as well as for a meal.

(4) They kept in step. Is it possible to do any other? It is possible to go before God, and it is possible to lag behind. I think the sin of the Church to-day is running ahead of Christ. Peter ran ahead of Jesus and blundered when he unsheathed his sword and smote off Malchus' ear. We may notice that the last Divine act of surgery was to right Peter's bungling. So it is to-day. There is much bungling in Christian work and service, because we go before God. Christ wants men and women to go step by step, going forward and then halting, as He tells them. This keeping in step is needed everywhere. The Church wants it; the world wants it; your homes want it.

What was the end of Enoch's life? "He was not, for God took him." Perfect harmony between life and its ending. May we not, without unduly stretching the figure, say that of those who are with Christ, "They are not, for Christ took them"? In 300 years Enoch had ceased to be Enoch, for God had taken him. Paul said the same, "I am crucified with Christ." A child telling the story of



Enoch said: "Enoch went such long walks with God, and one day he walked on and on until God said, 'You have come such a long way, you had better come in and stop.'" When Enoch got in, he was at home. Even if the Lord does not come, and we fall on sleep, we shall not be, for God will take us. There is no death for the Christian, it is only going home.

Am I walking with Him, or have I some controversy with Him? If so, I must get it settled, for London's sake, for home's sake, and for my own sake.



## The "Afterward" of Trial.

HOW true it is that "no chastening *for the present* seemeth to be joyous, but grievous;" but would that we might remember it is equally true that "*afterward* it yieldeth the peaceable fruit of righteousness to them which are exercised thereby."

It is a truth we may *believe* only, while we are passing through our night season of trial, but one which we are permitted to *see* when the Lord brings us out of the darkness, and uses us to comfort others with that which has been of such priceless value to ourselves. In our loneliness of soul, we have come into near and living contact with the lonely Son of God; in the pain which could be revealed to no human heart, we have had fellowship with Him across whose earthly life there so frequently fell the deepest, keenest knowledge of inward suffering; in the grief which bowed our hearts to the dust, He who walked the Garden of Gethsemane has been by our side strengthening, upholding, comforting. Whatever form the fiery furnace has assumed, we have had "One like unto the Son of God" walking in the midst with us. He has walked with us, talked with us, but we perceived Him not, because our eyes were holden, yet as we look back we realise that unless He had been our strength, we should have perished in our affliction. Had we but understood His purpose in our trial-seasons, think you not we should have treasured up every word of the lesson set, gathering its full meaning for future days and service? But oh, we murmur, we doubt, we question—thoughts arise in our hearts, and we grow impatient, wondering why so much of our life's strength should be spent in learning such strange, hard, sad lessons!

We are so prone to forget, so slow to understand—

"That the songs that echo longest,  
Deepest, fullest, truest, strongest,  
With our *life-blood* we must write."

No! the present chastening seemeth not to be joyous, but grievous unto us. "Nevertheless *afterward*"—oh, the preciousness of that word! Surely only those who have come forth from the furnace purified and cleansed, can know its full weight and worth. You may never be able to reveal to another heart what fire you have been passed through—that is known only to thee and thy

Father—but you can, and will be able to comfort them as you have been comforted of God. When you come into contact with bleeding hearts, and find them fainting upon the highway of life, you will instinctively desire to bind up their wounds; and as a flash of light from heaven there will come to you the revelation that this ministry—to bind up the broken-hearted—was what those years of suffering were to equip you for.

God does not, cannot waste. In this assurance find thy comfort, O deeply-tried child of the Father; and what you are now learning in secret, you shall yet bear forth to strengthen and refresh others. Wouldst thou have words in season for the weary? Then thou must experience hours of pain and weariness first thyself! Wouldst thou learn to bind up heart-wounds, pouring in, with all tenderness, the oil of comfort, and the wine of sympathy? Then thy spirit must first be wounded ere thou canst understand the delicacy of touch such work requires. Those to whom you minister will be quick to detect the difference between the skilful and unskilful touch!

The north wind of affliction *must* blow upon your garden, ere the spices thereof can flow out! (Cant. iv. 16).

"Sometimes the arrowy sharpness of a sorrow,  
Piercing life's common calm,  
Smites hidden springs of comfort, which to-morrow  
O'erflow in healing balm."

When the Lord brings us out of our troubles, we shall look back and praise Him for the hours of anguish in which He was teaching us the art of comforting, though we were slow of heart to comprehend. The eyes made clear by weeping, the smile born of a chastened heart in which the "afterward" of trial is revealed, will always have a power of attraction lacking in those who have not fathomed the depths. Yes, it is precious, soul-satisfying work! To our beloved Master it was given to "*know* how to speak a word in season to him that is weary," and as we seek to follow in His steps, we enter into blessed fellowship with Him—our qualification for this service being that we ourselves have been "chastened."

A. E. H.

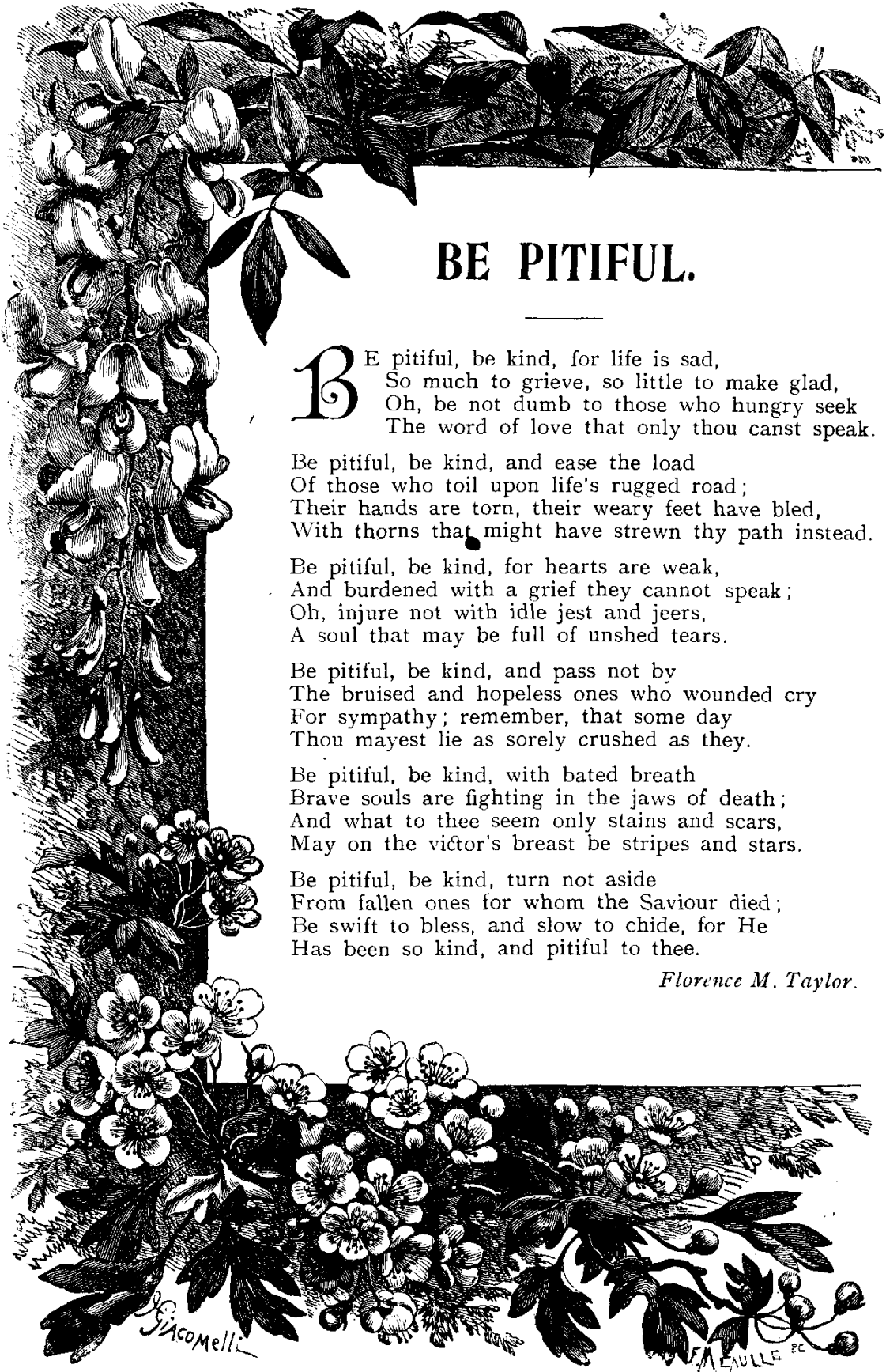


**"The Grace of the Lord Jesus Christ be with you."**

ALL wondered at the Saviour's gracious words;  
They fell like healing balm on open sores,  
They stirred to memory long silent chords—  
Do your words heal and gladden, like your Lord's?  
God grant the grace of Jesus' speech be yours.

Ye know the grace of the Lord Jesus, too,  
Who, richer than earth's richest conquerors,  
Was poorer than earth's poorest slave for you—  
Are you like him, unselfish, through and through?  
God grant the grace of Jesus' life be yours.

E. Poole-Connor.



## BE PITIFUL.

**B**E pitiful, be kind, for life is sad,  
 So much to grieve, so little to make glad,  
 Oh, be not dumb to those who hungry seek  
 The word of love that only thou canst speak.

Be pitiful, be kind, and ease the load  
 Of those who toil upon life's rugged road;  
 Their hands are torn, their weary feet have bled,  
 With thorns that might have strewn thy path instead.

Be pitiful, be kind, for hearts are weak,  
 And burdened with a grief they cannot speak;  
 Oh, injure not with idle jest and jeers,  
 A soul that may be full of unshed tears.

Be pitiful, be kind, and pass not by  
 The bruised and hopeless ones who wounded cry  
 For sympathy; remember, that some day  
 Thou mayest lie as sorely crushed as they.

Be pitiful, be kind, with bated breath  
 Brave souls are fighting in the jaws of death;  
 And what to thee seem only stains and scars,  
 May on the victor's breast be stripes and stars.

Be pitiful, be kind, turn not aside  
 From fallen ones for whom the Saviour died;  
 Be swift to bless, and slow to chide, for He  
 Has been so kind, and pitiful to thee.

*Florence M. Taylor.*

## Voices of the Psalms.

NUMBER 52.

BY JOHN GRITTON, D.D.

### THE SONG OF SECURITY. PSALM XXXIII.

**G**OD'S people are often tempted, oppressed, hated, and afflicted. This is sadly illustrated in the book of Psalms. Saints sometimes are afraid; sometimes they trust. It is very blessed when they can rise above fear and complaint into the atmosphere of quiet dependence and soul rest. Did we more constantly walk in holy simplicity, we should more often dwell in the places of praise.

In this 33rd Psalm we have THE UTTERANCE OF A SOUL IN THE SECRET PLACES OF THE MOST HIGH, abiding there under the shadow of the Almighty. The writer is largely delivered from himself and from his foes. God is in all his thoughts. In nineteen verses out of the twenty-two, we find Jehovah and Him only. In verses 16 and 17, the Psalmist glances off for a moment to the uselessness of all help which is not from God; and, in the 22nd verse, he for a moment drops the garment of praise, and opens his lips in prayer. Prayer is beautiful; a correct view of the weakness of human help is prudent; but, more than all, it is the offering of praise which honours our God.

Oh, that we could more fully and more frequently hide us in God! Oh! that more often we were found sitting at the feet of Jesus, and with unveiled face and heart, learning of Him to know God, of whom He is the brightness and the image. Too often the saints sit in sackcloth, when they might be girt with the garments of praise. Too seldom are they glad in the sunlight of His presence and strong in His joy.

There are times when our sweet meditations of God are busy with HIS PERSON, HIS NATURE, AND HIS ATTRIBUTES. That is a field in which faith and hope may expatiate with neither weariness nor satiety, in which we may lose ourselves, become dazzled with excess of brightness, or find ourselves lost in the infinitude of divine perfection. The soul lies restful in the fulness of God and sings for very assurance of heart, "Bless the Lord, O my soul, and all that is within me bless His holy name."

There are other times when the soul depicts GOD AS HE IS MANIFESTED IN ACTION. We do not forget what He is, but we enlarge on what He does. "Bless the Lord, O my soul, and forget not all His benefits." This second point of view is that of the Psalmist in the song which we are considering.

I. THE MEDITATIONS, THOUGHTS, AND COUNSELS OF THE LORD are before the Psalmist as a ground of security. "The counsel of the Lord standeth fast for ever: the thoughts of His heart to all

generations" (verse 11). "From the place of His habitation, He looketh forth upon all the inhabitants of the earth. He . . . . . considereth all their works" (verses 14, 15). "Behold the eye of the Lord is upon them that fear Him, upon them that hope in His mercy" (verse 18). Thus it is in the covenant of grace, and in the plans of mercy. All is fore-arranged and fore-ordered. "He doeth as He will." He orders "according to the council of His will." In this thought and counsel of the Lord, is found the very beginning of the saint's security.

More than this is revealed to us in the Psalm, even THE PRINCIPLES WHICH UNDERLIE THE COUNSEL. These are declared to be Righteousness, Judgment, Faithfulness, Mercy, and Loving-kindness (verses 4, 5, 18). Only good can spring from counsels which are thus animated, and on such counsel the saints rest securely.

II. THE DECLARATION OF THE COUNSEL is as wonderful as is the purpose revealed. "The Word of the Lord is right. . . . By the Word of the Lord were the heavens made. . . . He spake, and it was done. He commanded, and it stood fast" (verses 4, 6, 9). The Divine thought becomes word. The counsel of God is revealed. The secret is opened. Without this the saint could have no knowledge of covenant, or of counsel. We learn something of the Word in the first of Genesis. "Let there be light" comes first. "Let us make man" closes the series of creative words. The utterance makes, forms, orders, names and predicts. The Word organizes matter for man, and forms man as crowning the series, and as adapted to the world, thus organized, for its crown and king. Truly is God the Poet, and the well-ordered world His poem. Verses 2 and 3 of our Psalm set to music the poem of God. "Praise the Lord with harp: sing unto Him with the psaltery, and an instrument of ten strings. Sing unto Him a new song; play skilfully with a loud noise." "Let everything that hath breath praise the Lord." The theme stirs the song; the song inspires the music.

But if creation be a poem, redemption is the "SONG OF SONGS." If everything which has breath must praise the Creator, surely every heart which has faith must laud the Redeemer. The Gospel is Divine utterance of Divine counsel, and the Gospel is more than uttered thoughts; it is greater than spoken words; it is in very deed THE WORD INCARNATE. O wondrous chain—Thought, Counsel, Speech, Writing, Incarnation! "The Word was made flesh and dwelt among us, and we beheld His glory—the glory as of the Only Begotten of the Father—full of grace and truth."

We return to our Psalm, and we note some of the OUTWORKINGS OF THE DIVINE COUNSEL, some of the doings of Jehovah, which stir the saint's wonder and adoration. *See His work in the realm of matter.* "By the Word of the Lord were the heavens made, and all the host of them by the breath of His mouth. He gathereth the waters of the sea together as a heap. He layeth up the deep in store houses." We may stand careless or brutalized before

the magnificent doings of Jehovah, but not if we know God and ourselves, and our relation to Him and to the world, which He created. "Let all the world fear the Lord; let all the inhabitants of the world stand in awe of Him, for He spake, and it *was*; He commanded, and it stood fast."

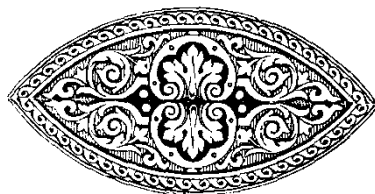
See *His work in the realms of providence and government*. "The earth is full of the goodness of the Lord. . . The eye of the Lord is upon them who fear Him, upon them who hope in His mercy; to deliver their soul from death, and to keep them alive in famine." How beautiful is this as an outcome of Divine thought—the thought of Jehovah-jireh!

Again, mark the *Lord's work of correction and judgment*. "The Lord brought the counsel of the heathen to nought; He maketh the devices of the people of none effect." In the day of perplexity and danger, the saint rests peacefully on this aspect of Divine counsel working out deliverance and victory.

These are among the causes given in our Psalm for adoration and praise. Each motive thus set before us is strengthened by the CERTAINTY OF CONTINUANCE. "The counsel of the Lord standeth fast for ever; the thoughts of His heart to all generations." Truly, He changeth not. Yesterday, to-day, and for ever, is He the "I am." He never faileth. He cannot deny Himself.

When we dwell on these animating truths we become filled with the GLOWING THANKFULNESS of the Psalmist's heart. "Rejoice in the Lord, O ye righteous: praise is comely for the upright. Praise the Lord. . . He is our help and our shield: our heart shall rejoice in Him." *The more we praise, the more we trust*. "Our soul waiteth for the Lord. Our heart shall rejoice in Him, because we have trusted in His holy name;" while for all which we can ever need of mercy, of counsel, of guidance and upholding, we learn to turn to Him in believing and instant prayer. "Let Thy mercy, O Lord, be upon us, according as we hope in Thee."

Why are we not more often found in this place of abiding trust? Why do we not more often stand in the place of praise? It is very blessed to get away from self, from the fear which bringeth a snare, from the too intense realisation of foes, and dangers, and heathen counsels, and kings, and hosts; to turn away our face from difficulties, and possibilities, and impossibilities; from all within and all without, which damps praise and hinders trust, and in fellowship with the writer of this Psalm to hide us in God, in the secret of His presence and in the assurance of His love.



# Amen.

"And the four living creatures said, Amen. And the four and twenty elders fell down and worshipped Him that liveth for ever."—REV. v. 14.

"Blessed be the Lord God of Israel from everlasting, and to everlasting. Amen, and Amen."—PSALM xli. 13.

A. MIDLANE.

L. A. WESTCOTT.

1. A - MEN—one last - ing, long A - MEN! Blest an - them of e -  
 2. A - MEN—one last - ing, long A - MEN! Heaven's bliss-ful ca - dence,  
 3. A - MEN; A - MEN; it rolls a - long! Re - e - choing from the

Verses 1. and 2.

- ter - nal days, The ful - ness of the rap - t'rous song, To Christ, the  
 deep and loud; While ev - 'ry heart be - fore the Throne In ho - ly,  
 Throne a - gain! Be ours to min - gle with the throng . . .

Last verse, rit.

Sa - viour's end - less praise.  
 sol - emn awe is bowed. . . . In that deep, last - ing, loud "A - MEN."

From "New Melodies," Part II., price fourpence; or, Parts I. and II., bound together, sixpence.

## Cartridges for Holy Warfare.

BY WILLIAM LUFF.

Author of "About Our Father," &c.

### GLADSTONE'S VIEW OF DEATH.

"**O**NE event happeneth to them all" (Ecclesiastes ii. 14). Just when all the world was sympathizing with Mrs. Gladstone, I called at a lone cot where I had often met an aged couple. As I entered the old lady was sitting alone. Her loved one had been called home. No telegram had flashed the news; but God was there, as much as beside the widow of Hawarden. What the honoured statesman and Christian called "the penalty for sin," happens everywhere. "What man is he that liveth and shall not see death" (Psalm lxxxix. 48). Jesus, the only One who had no need to pay this penalty, replies, "Verily, verily, I say unto you, if a man keep my saying, he shall never see death" (John viii. 51). The sin penalty for such has been borne by Him in whom was found "no cause of death" (Luke xxiii. 22); our "Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel" (II. Tim. i. 10).

### STUBBING WORK.

"*Put off the old man with his deeds*" (Colossians iii. 10). Not only the old man, but also his deeds. Visiting a chicken-farm, we found a number of hands "stubbing." The larger feathers had been plucked from the birds; but the little black stumps had also to be removed. After the old nature is reckoned dead, and grosser sins have been got rid of, there is always much stubbing work to be done; this is difficult work, slow work, and needs great patience and perseverance; but it must be done at all cost. "If thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell" (Matthew v. 29).

### CHILDISH THINGS.

"*When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things*" (I. Corinthians xiii. 11). A new live sister came to the house of a little girl, whose great delight had been a huge wax doll. A few days after the event, a neighbour saw her without her doll, and asked the reason. She answered with disdain, "I don't play with wax dolls now; we've a meat baby at home." When a church has real live converts—babes in Christ—they will not want wax-works and the dolls of entertainments. The same is true of a soul: when Christ is formed within, and there is the life of a new birth, the dead forms of religion, wax candles, &c, are soon laid aside.

### TOO HIGH.

"*Preach the Gospel: not with wisdom of words, lest the cross of*



*Christ should be made of none effect*” (1. Corinthians i. 17). We had been visiting Ilfracombe, and were delighted with its rocky scenery—grand, towering, and majestic; but we felt those magnificent cliffs kept us from the sea. We could not bathe from their precipitous sides. How often human eloquence prevents seeking sinners from getting near the sea of Divine love. This also holds good of high churchism, higher criticism, and even some high doctrines. God’s way, as David describes it, is very different. “He leadeth me beside the still waters” (Psalm xxiii. 2).

## CARNAL.

“*They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit*” (Rom. viii. 5). Taking up a country paper, we read of a minister who had recently returned from the Holy Land. He was telling a native how he had been to Jericho, Jerusalem, the Jordan, and the Mount—“Excuse me, sir,” interrupted the countryman, “but how was the turnips looking round about the Jordan.” He only thought of that in which his natural mind was interested. How many are like him! they only see the natural side, the business side, their own side of life. Talk to them of the heavenly land, and we find they are thinking of “turnips.” “The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned” (1. Corinthians ii. 14).

“Fools never raise their thoughts so high,  
Like brutes they live, like brutes they die.”

## LIGHT FROM THE VINE.

“*In Him was life, and the life was the light of men*” (John i. 4). It has recently been discovered by the Italian grape-growers, that illuminating oil can be made from grape-seeds: it is of the best quality, being clear, colourless, and burning without smell or smoke. The seed is the life of the vine, and that by being crushed, yields light; so the life of the True Vine, being crushed, gives light unto the world. Even the least part of Christ is valuable.

## DEW.

“*I will be as the dew unto Israel*” (Hosea xiv. 5). Sailors tell us that they know when they are nearing the land by the dews, which begin to fall upon their ships: for God does not waste His dew by scattering it in mid-ocean. Dew is a small thing, so are the first influences of the Spirit—a tear, only a tear; but it is a sign that the tossed soul is nearing the land of rest. Wouldst thou have much of God’s dew? Keep near to the main-land of faith, the Word, yea, God Himself.



## Arrow Heads.

NOTES OF ADDRESSES, BY HERBERT R. FRANCIS.

### REMEMBER.

I. *A powerful exhortation.* "Son, remember" (Luke xvi. 25). He had forgotten—forgotten God in remembering the world and worldly pleasures; God's grand gifts had not been used to the best advantage. Self and self-interest seemed to be his chief aim. He was rich; no sin to be rich. But if riches are our master, instead of our servant, then they become a curse instead of a blessing.

His clothing is mentioned. "Purple and fine linen;" no sin in that. But if we give clothing and ornament too much time, or spend money unnecessarily upon the body, we make a grave mistake; in fact, we rob God.

The sumptuous fare; no sin in eating, in fact, we are to take great care of the body. The apostle lays great stress upon this in Rom. xii. The body is His if we are His; that body is to be kept in the best possible trim to do the most work for the Lord. On the other hand, if we, like the poor worldling or epicurian say, what shall I eat, and what shall I drink, and pamper the appetite, this is sin. Let us glorify God in both eating and drinking, and in whatsoever we do. This, in the case before us, had been forgotten, hence he is called to remember.

II. *An earnest prayer.* "Lord, remember me" (Luke xxiii. 42). With the poor malefactor it was the eleventh hour. Soon with him, as with many, it will be all over. True, he feared God. This was a gleam of light in a dark picture. The conscience was awakened, hard though it had become by sin. He felt himself condemned, and this led to the cry before us, "Lord, remember me." Never did a cry such as this receive no answer. He acknowledged the justice of his sentence. "We indeed justly." God is just, and the due reward of deeds will be meted out in the days to come; but mark this, God has judged His Son in the stead of the sinner, hence He can bestow mercy on the guilty, and yet not overstep the demands of His justice.

Was this prayer answered? Yes! Back came the reply from the Saviour's own lips, "To-day shalt thou be with Me in Paradise." If we leave out the question of Paradise (which is so often written about) we have enough to make every heart glad, who, like the thief, cries for mercy. "TO-DAY," and "WITH ME." Blessed words. That will be heaven for me. I want no other, if only I can see and be with the mighty Saviour, the glorious Lord.

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

III. *A solemn warning.* "Remember Lot's wife" (Luke xvii. 32). Remember as you remember a pitfall, and avoid it; or, as a captain of a ship remembers the shoal or quicksand, and keeps away from it.

It was a merciful thing for the angel to lay hold upon the hands of Lot and his wife and daughters. Danger was near, and they were not willing to escape. Their hearts were in the city. God does not lay hold on the hands of any now, but, better still, He does lay hold upon the hearts of sinners. We are not asked to cast no look behind, but we are asked, nay, commanded, to look at Christ Jesus, the object of faith. Have you looked and found peace? So much hangs upon your decision, as in the case before us, and teaches our obedience to the plain word of God. Disobedience in their case brought swift judgment. Disobedience in the case of the sinner now will bring judgment; only it is deferred for a time. Remember this sad instance, and be obedient to the word of grace. Escape to Christ, to the Rock, for there is no judgment to them which are in Christ Jesus.

“O dead to Christ!  
Wilt thou despise the love  
Of Him who stooped from joy above  
To shame on earth for thee,  
That He might set thee free?”

IV. *A holy determination.* “*We will remember Thy love*” (Cant. i. 4). This is the culminating point of this glorious verse. There is the prayer, “draw me”; there is the activity of faith, we will run; there is the object of faith, Thee; there is the character the Lord will sustain in the coming kingdom (and it should be recognised by us even now), the King. The gladness and rejoicing in Him, and then, best of all, His love. Can we remember His love without melted hearts? Can we remember that love without adoration and wonder, that the eternal God out of His Divine wisdom should bring sinners so near Himself? Do you remember this love? Not once, or twice, not when you hear an earnest sermon only. Does that love carry you also through a weary day, or touch your heart through sleepless nights so that you sing? Does that love influence your life so that you become like a man possessed, for such is the language of Eph. v. 18, “filled with the Spirit.” “We will remember Thy love MORE than wine.” May we drink of this wine!

“Where the Cross, God's love revealing,  
Sets the fettered spirit free,  
Where it sheds its wondrous healing,  
There, my soul, thy rest shall be.”

V. *A blessed forgetfulness.* “*Thy sins will I remember no more.*” (Heb. viii. 12). He who alone could remember the sins of the sinner, He who alone could go back to the beginning of evil in the heart, He forgets; and why? Because He forgives. He who remembered to judge sin in the Person of the Saviour, now forgives the sin in the person of the believer. The depths have enclosed them, the fathomless sea has received them. Behind His back, as the Word declares, they are put. You are now brought into the cloudless region of forgiveness. You stand as a believer “upon the mount of God, with sunlight in your soul.” You have a robe; it is the robe of His righteousness; you have a crown—it is a crown

of rejoicing, because, like Paul, you have led others to the Saviour. You have a sweet memory of the past, when your blind eyes were opened to see His redeeming love, outspoken in letters of blood on Calvary. Oh, the depths both of the wisdom and knowledge of God! He has forgiven even me, and will and does forget my transgressions; oh, blessed forgetfulness!

“Loved with everlasting love,  
Led by grace that love to know;  
Spirit, breathing from above,  
Thou has taught me it is so.  
Oh, this full and perfect peace,  
Oh, this transport all divine  
In a love which cannot cease  
I am His, and He is mine.”

—❖❖❖—

## Bible Readings.

### I.—Morning Musings.

“*Morning, noon, and evening will I pray and cry aloud*” (Ps. lv. 17).

- I. God visited (Job vii. 18).
- II. Praise ascended (1. Chronicles xxiii. 30).
- III. Incense (*gratitude*) offered (Exodus xxx. 7).
- IV. Service rendered (1. Chronicles ix. 27).
- V. Strength renewed (Isaiah xxxiii. 2).
- VI. Manna gathered (Exodus xvi. 21).
- VII. Guidance granted (Psalm xxxii. 8).

### II.—Daily Doings.

“*Shew forth His salvation from day to day*” (Psalm xcvi. 2).

- I. Cleansing *via* Calvary (1. John i. 7).
- II. Searching Scriptures (Acts xvii. 11).
- III. Receiving bread (Matthew vi. 11).
- IV. Growing gracefully (11. Peter iii. 18).
- V. Bearing cross (Luke ix. 23).
- VI. Looking lovingly (Proverbs viii. 34).
- VII. Dying daily (1. Corinthians xv. 31).

### III.—Evening Exercises.

“*At evening sacrifice I arose from my heaviness*” (Ezra ix. 5).

- I. Waiting patiently (Ecclesiastes xi. 6).
- II. Meditation rewarded (Genesis xxiv. 63).
- III. Light cheering (Zechariah xiv. 7).
- IV. World excluded (Ezekiel xlvi. 2).
- V. Security provided (Acts iv. 3).
- VI. Angels guarding (Genesis xix. 1).
- VII. Jesus keeping (John xx. 19).

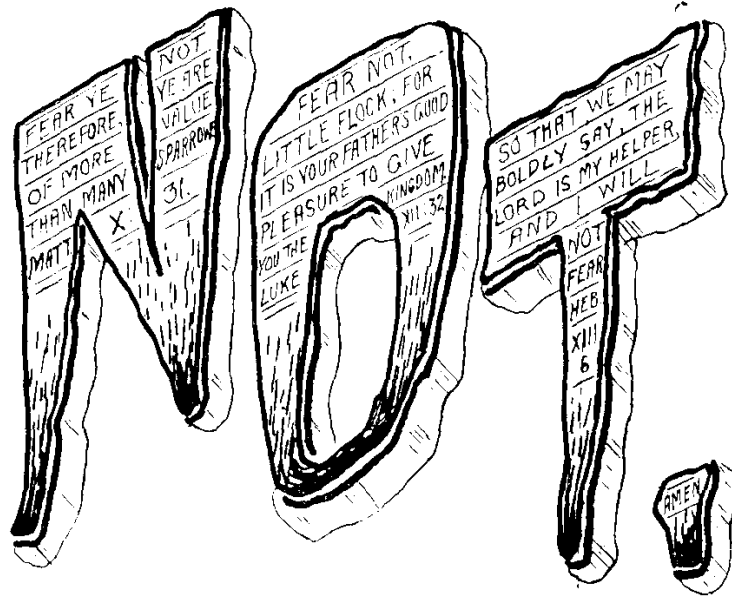
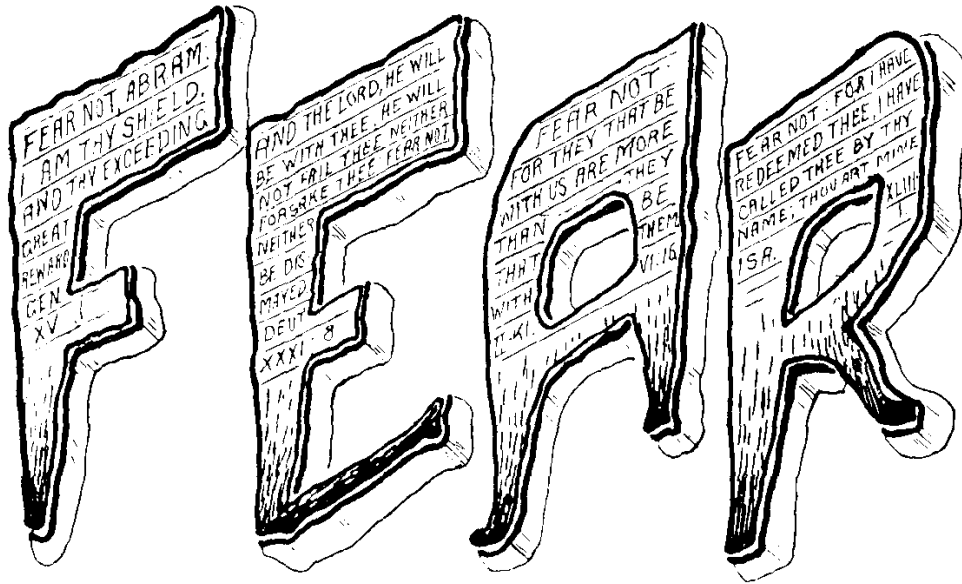
*Harry Rose.*

## The Holy Spirit.

- I. *Is one of the Trinity.*
  1. John v. 7: "There are three that bear record in heaven—the FATHER, the WORD (=Jesus), and the HOLY GHOST" (Matthew xxviii. 19; Acts vii. 55; 1. Peter i. 2).
- II. HE may be *vexed* (Isaiah lxiii. 10), *resisted* (Acts vii. 51), *grieved* (Ephesians iv. 30), *quenched* (1. Thess. v. 19).
- III. *His Work* (John iii. 5).
  - To convict (John xvi. 8, margin).
  - To testify of Christ (John xv. 26).
  - To reveal Christ (John xvi. 14).
  - To remind of His words (John xiv. 26).
  - To make like Christ (11. Corinthians iii. 18).
  - To teach (John xiv. 26).
  - To help our infirmities (Romans viii. 26).
  - To inspire our words (Luke xii. 12).
  - To guide into all truth (John xvi. 13).
  - To intercede for us (Romans viii. 26).
  - To comfort (John xiv. 16).
  - To sanctify (Romans xv. 16).
  - To prophesy of things to come (John xvi. 13).
- IV. *The promise of the Holy Ghost* (Acts ii. 33).  
John xiv. 26: "The Comforter which is the HOLY GHOST, whom the Father *will send* in My Name."
- V. *The Command.*  
John xx. 22: *Receive* ye the HOLY GHOST.  
Ephesians v. 18: *Be filled* with the SPIRIT.
- VI. *To whom given.*  
Acts ii. 38: "Ye shall receive the gift of the HOLY GHOST, for the promise is unto you."  
Joel ii. 28: "I will pour out MY SPIRIT upon *all flesh*, and your *sons* and your *daughters* shall prophesy . . . also upon the *servants* and the *handmaids* in those days will I pour out MY SPIRIT.
- VII. *How obtained.*  
By *repentance* (Acts ii. 38), *prayer* (Luke xi. 13), *faith* (Galatians iii. 14; John vii. 39), *obedience* (Acts v. 32).
- VIII. *Result of the Spirit's in-dwelling.*  
Liberty (11. Corinthians iii. 17).  
Power (Acts i. 8).  
Speech (Acts ii. 4).  
Knowledge (1. Corinthians xii. 8).  
Boldness (Acts iv. 31).  
Comfort (Acts ix. 31).  
Guidance (Acts viii. 29; xi. 12).  
Faith (1. Corinthians xii. 9).  
Righteousness, peace and joy (Romans xiv. 17).  
Hope (Romans xv. 13).  
Fruitfulness (Galatians v. 22).

G. E. M.


# Some of God's "Fear Nots."



Drawn by  
*W.D. Fisher*  
 4

## Notes for the Month.

### KILBURN HALL.

HE meetings on Whit-Monday last were probably the most successful of any during recent years, the numbers attending being large, and much of the presence and power of the Lord being manifest. The large hall was full in the afternoon, and during the evening the Lecture Hall also. Over 300 of the afternoon visitors remained to tea, whilst the testimony was a united one as to the definite blessing received from the gatherings by many friends coming from a distance.

Indeed, we do not remember seeing so many meetings, missions, and churches represented at any previous Conference, and it was grateful to observe the spirit of unity and love that seemed to pervade the whole company.

It was a great joy to find so many hundred Christians, including many young men and women, availing themselves of this opportunity of spiritual advancement, in preference to the physical recreation and enjoyment which the day usually affords.

Another interesting fact was the number of converts recently brought to the Lord during the special missions conducted by Messrs. Philip R. Hurditch and F. H. Hutchins, and other members of the staff, at Stratford, Beckenham, Harlington, and elsewhere, who returned with hearts full of joy, and lips moved to praise. Much prayer had been made that the speakers might have messages of power given them, and this was, indeed, granted in each instance.

Pastor Fuller-Gooch has been a frequent visitor to, and speaker at Kilburn Hall, and was again very warmly welcomed, whilst all were grateful to receive a *first* visit from the Rev. G. Campbell Morgan, minister of New Court Congregational church, Tollington Park, and we venture to think, if life and health are spared, that it will not be his *last*. In the evening especially, he seems to have been helped by the inspiring influence of the goodly company, and holy enthusiasm of the meeting. An abbreviated report of the two addresses, from a hearer's notes, are given elsewhere in the present number.

Mrs. Fenn, a lady missionary from Spain, engaged much attention to a descriptive address concerning the growth of evangelistic effort amongst the people of that country, who are sick and tired of the Romish yoke.

Another item which very materially helped the success of the meetings was the book of New Melodies, Part II. of which had been published just in time for this Conference, and which were exclusively used on this occasion, some of the music contained therein being of a very beautiful character, and admirably suited to be useful in evangelistic meetings. This second part, containing hymns 15 to 42, may be had, price 4d., post-free, from the Evangelistic Mission Book Store, 186, Alexandra Road, N.W.

Mr. Leonard Weaver, from Canada, in conclusion, suggested that, instead of his speaking as announced, it would be appropriate to ask God to impress the words home into the hearts, and make them personally operative in the lives of those present. He then led the audience in earnest prayer.

The meeting—one long to be remembered—then closed with the Doxology.

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#### BIGNOLD HALL.

A meeting, similar in character to the above, was held at Bignold hall, Forest Gate, and proved to be one of the happiest Bank Holiday gatherings enjoyed for many years.

An open-air meeting, at three in the afternoon, on Wanstead Flats, was well attended by a large crowd, who gathered round at the first hymn. Addresses, full of power and conviction, were given by Pastor Cameron, Mr. Edward Hurditch, and Mr. Abraham Wallis, many being visibly affected by the Word spoken.

Following the tea, to which many friends stayed, was the evening meeting, which was opened by prayer and reading (Gal. i. 3-5), by Mr. Abraham Wallis. Addresses were given by Pastor Cameron, on "My Jewels" (Malachi iii. 17); Mr. Davey, on "The Precious Blood" (1. Peter i. 19); Mr. Edward Hurditch, on "The Cross of Christ" (Galatians vi. 14); and Dr. Nicholls, on "Let us go on" (Hebrews vi. 1). The meeting proved helpful to all, and was in every way a marked success.

\* \* \*

#### MAYES' HALL.

The combined workers of Mayes' Hall and the Gospel Hall, Wood Green, made a special effort in the open air on Whit-Monday, and was attended with the Divine blessing. The evening meeting which followed, when various speakers took part, was also, as to character and results, similar to the Conventions at Kilburn and Bignold Halls.

\* \* \*

Westbourne Grove Chapel has seen many "ups-and-downs" in its day, both during and since the time of the late Mr. Lewis's ministry there. The chapel is one of the largest in the West of London connected with the Baptist denomination, and is rich in historical recollections, such men as Hudson Taylor, of the China Inland Mission, Henry Varley, the evangelist, and Sir Henry Havelock Allan having been members of this church, the latter being still a member when, a few weeks ago, we were saddened by the account of his solitary death in the Khyber Pass.

The most recent development of the work there is the coming of Mr. George Freeman, of the Pastor's College and New Southgate, who is now undertaking the pastorate of this church, with every prospect of a revived condition of things there.

There can be no doubt that his testimony will be on the old Puritan lines, after the pattern of his world-renowned leader, Charles Haddon Spurgeon.



At the recent recognition service, Pastor Frank White and other men of kindred spirit were present to shew their hearty fellowship, and to join in prayer and good wishes for the revival and advancement of the work in that important place, surrounded as it is by an enormous population of the middle class.

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**TALBOT TABERNACLE ANNUAL MISSIONARY BREAKFAST.**

The twenty-first Whit-Monday Missionary Breakfast has come and gone. It will rank, we believe, among the very best and brightest we have known, during the long years of its establishment.

One hundred and sixty guests assembled in the Powis Hall at 9 o'clock, and sat down to an excellent and substantial breakfast, furnished by the freewill offerings of Christian friends.

The company included several well-known servants of the Lord, both in the home and foreign field. Among them was the veteran Spanish evangelist, William Greene, the old friend and biographer of the martyred Matamoros; also two of the dearest friends of our youth, and fellow-labourers in the 1859-61 Revival, James E. Mathieson and William Holmes, bringing with them precious memories of those years of Gospel grace and blessing. We had with us also, to our great joy, the beloved Dr. Baedeker, whose last visit was in the company of the late Major Malan, of blessed memory. Among others we might name, were Mr. and Mrs. Cecil Smith, and Mr. Goodhall, of the China Inland Mission, Mr. and Mrs. Herbert Francis, Pastors Brown, Maycock, Oakley, &c., &c.

The after-breakfast gathering was held in the spacious Tabernacle, at which a much larger number (consisting principally of earnest Christian workers) assembled. The meeting commenced at 10 o'clock to the moment, with the old hymn of praise, "All hail the power of Jesus' Name." After prayer, offered by the new Pastor of Westbourne Grove Chapel, Mr. George Freeman, Pastor Frank White, who presided, read the Christian missionary's commission and warrant (Matt. xxviii. 18-20, together with Col. i. 3-5), as the key note of the meeting—one unchanged and unchanging Gospel for the whole world—God's alone power for man's salvation, bringing and binding together in love, "all the saints and faithful brethren, out of every kindred, tongue, and people," in one common and "blessed hope." "Christ all, and in all." "One is your Master, even Christ, and all ye are brethren."

Fittingly, seeing the Gospel is "to the Jew first," dear David Baron was the first speaker. Our brother, in a brief address of much sanctified pathos, pleaded for the cause of God's "Israel according to the flesh," telling us something of his recent missionary travels in Egypt and Palestine, remarking that notwithstanding so large a number of Jews had settled in the Holy Land, there were still a larger number living in London itself.

Mr. Baron was followed by Miss Ruth Rouse, a member of the Tabernacle congregation, and one of the travelling secretaries of the Students' Volunteer Movement, who gave a deeply interesting account of its operations in Great Britain, and especially in the

land of the Stars and Stripes, where 4,000 collegians have been enrolled, over 1,000 of whom have gone forth into the mission field. Miss Rouse closed her address by a touching appeal for personal consecration, and the adoption of the S. V. M. declaration, "So far as in me lies, I am ready to carry the Gospel to the heathen."

Dr. Baedeker, whose face alone speaks volumes, was the next speaker. He carried us in spirit through the vast and mighty Empire of Russia, and its dreadful prisons. Very vivid and graphic was our brother's recital of his journeyings, and apostolic labours in that great and terrible land. The many blessed incidents he related, illustrative of the interposing and overshadowing hand of God upon His servant, filled our hearts with wonder, love and praise, and forcibly reminded us of the words of the prophet, "Blessed is the man who trusteth in the Lord, and whose hope the Lord is."

But little time remained for the two remaining speakers, Mr. T. W. Pigott and Pasteur Le Coat, of which, however, they made the very best use. The former spoke with much point and power of Gospel work in North China. Madame Le Coat, speaking for her husband, pleaded for benighted, priest-ridden Brittany. A few more words from Dr. Baedeker on the Stundist movement, and a singularly happy and refreshing meeting was brought to a close; not, however, until the chairman had announced the sum-total of nearly £40 as Breakfast Offerings for the work of Foreign Missions.

\* \* \*

#### CONFERENCES.

A two-day's Conference and Bible Study has again been arranged for the third successive year, to be held on July 1st and 2nd. Lunch, dinner (1s. 6d.), and tea (9d.) will be provided in a marquee. Frequent trains from Liverpool Street. Tickets can be obtained from Mr. Arthur Garstin, Queen Square, Aldersgate Street, London, E.C.

\* \* \*

Dr. R. McKilliam is arranging for an all-day Conference on Friday, July 8th, on the subject of the Lord's Second Coming, to be held at Blackheath. Meetings at 11, 3 and 7.

\* \* \*

We bespeak the prayers of our readers for the above Conferences, and for the widely-known and largely-attended Keswick Convention, which is fixed for July 18th to 23rd.

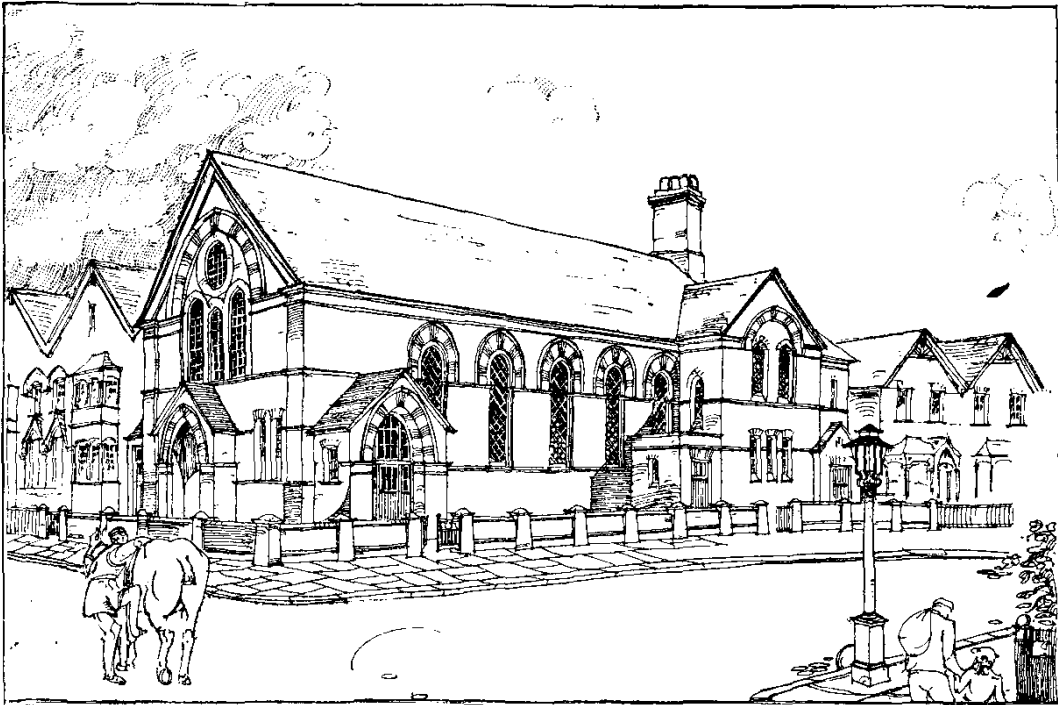
\* \* \*

#### DAY IN THE COUNTRY.

We hope, before our friends take their annual holiday, they will remember the very large number of mothers and Sunday-school children for whom we have to provide funds, in order to give them a single day's change and fresh air in the country, amounting in the aggregate to a considerable sum, which, however, is well spent, and calls forth overflowing gratitude on the part of those benefited.

## THE NEW HALL URGENTLY NEEDED AT WOOD GREEN FOR THE EVANGELISTIC MISSION.

THE impossibility of providing adequate accommodation for all who seek admittance to the Gospel Services at Mayes Hall, Wood Green, and the ill effects felt by many who do attend the crowded meetings there on Sundays, demand an emphasis on our plea for means to erect on its site a larger building, to seat twice the number that room can now be found for, with the firm conviction that it would be filled every week (the site will not allow space for a larger than the proposed building, and no other can be obtained near) in this now populous neighbourhood.



MAYES HALL. MAYES ROAD. WOOD GREEN. N.

J. R. MANNING, M.S.A.  
- ARCHITECT -  
HERNE HILL, S.E.

The plans are drawn on the absolutely cheapest lines that the authorities will allow, which plans they have now sanctioned, the lowest tender for which amounts to £2,200.

Every shilling of this money would be *well spent* if friends will speedily contribute it, and we should be able to remove the present iron building (though old) to another site, where its re-erection would be allowed.

This hall has been a busy hive of Christian workers among all sorts of people, old and young, every day in the week, and the "enlarged borders" have now become a matter of absolute necessity.

Though poor, those attending the meetings have raised by various means about £100, and Mr. R. C. Morgan, Editor of *The*

*Christian*, has promised a contribution of £20, but for the large amount necessary beyond these we now plead, with the conviction that all our readers who mourn over the spiritual apathy abounding in so many other places, will rejoice to assist those who, amidst abounding grace, are crying out to God's people,

"GIVE US ROOM."

"The liberal soul deviseth liberal things; and by liberal things shall he stand."

Our confidence is in God, who hath so abundantly blessed us in the past, that we shall not now plead for these objects in vain.

Will every reader of this magazine send a contribution, if only of one shilling each, towards this building so urgently needed.



## New Books for the Season.

*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."*

*MEMORY TRAINING.* By Rev. J. D. KILBURN. 2/6.

Those who are acquainted with Dr. Kilburn's able system of Improving the Memory, will readily appreciate this companion volume to his previous work. The book, though comparatively a small one, is complete in its information of this all-important subject. To those who are anxious to master foreign languages, we have confidence in commending it, believing that it will lead to satisfactory results, and will greatly lessen mental work in the acquisition thereof, as well as helping the memory on subjects in the mother tongue.

*WATCHING FOR THE DAWN.* By Rev. J. H. TOWNSEND, D.D. Long 12 mo., 1/-

More than once in our reading of this excellent little book we have found ourselves unconsciously looking up in expectation of the near advent of our Lord. Oh, for more indelible anticipations of that day! Our author, in reviewing the signs of the times, and notably the present movements of the Jews, compares them with Scripture, and concludes very properly, "That when ye see all these things, know ye that *He* is nigh, even at the very doors." Dr. Townsend very appropriately says, "Speculation will not help us; let us try to follow closely, and not go beyond the written Word." This is why we like the book. There is a grateful freedom from fanciful speculations, and consequent erroneous conclusions, too many of which, alas! have seriously checked the study of prophetic truth in recent years. This book, we hope, will counteract many such pernicious notions. The portable shape of the book is good. It would be well if it found a place in the pocket, and its truths in the heart of every true watchman of the Lord.

*HEALTH IN THE MISSION FIELD: A Missionary Problem.* 2d.

A little book which deals with a subject extensive, as it is necessary, namely, "The Training of Foreign Missionaries in the Elements of Medicine and Surgery," a most important adjunct, be it said, to ordinary missionary evangelisation and effort. The pamphlet describes in brief the object and work of the Livingstone College, which was founded for the specific purpose of aiding with medical knowledge the many pioneering missionaries whose lot is so often cast in regions of climatic extremes, and to whom an elementary acquaintance of the first principles of surgery and medicine would be an inestimable boon. All interested in this branch of foreign work would do well to procure this pamphlet.

## NEW BOOKS FOR THE SEASON.

FROM W. F. MACK AND CO., 52, PARK ROW, BRISTOL.

*Does God Hear Prayer?* By Rev. JOHN THOMAS. 1/- and 2/-

For any who are in doubt as to the reality of true prayer, or the certainty of the answers thereto, here, for the benefit of such, are presented instances in abundance from the lives of such men as Spurgeon, McCheyne, Havelock, Lincoln, and others. It furnishes definitions, and quotes examples of prevailing prayers. The work, however, deserves superior covers—something that would harmonise with the contents. We have seen better and more substantial binding, on similar books, published at a shilling.

GEORGE MÜLLER: *The Modern Apostle of Faith.*

They name him well who name him thus! Who more entitled to it than he? This story of his life is well told, some of the earlier chapters giving many new details of his younger days. Towards the middle of the book the chapters grow increasingly precious; especially can this be said of Chapter XVI., "Hints on the Christian Life," from Mr. Müller's writings. Here is an extract, which, we believe, discloses the secret of the power of this wonderful man of God:—

"It is not enough to begin to pray, nor to pray aright, nor is it enough to continue *for a time* to pray, but we must patiently, believingly continue in prayer till we obtain an answer; and further, we have not only *to continue* in prayer unto the end, but we have also *to believe* that God does hear us, and will answer our prayers. Most frequently we fail *in not continuing* in prayer until the blessing is obtained, and *in not expecting* the blessing."

The whole of the 19 chapters are both interesting and inspiring, and at the price (1/-) is a marvel of cheapness.

*A FEW STEPS IN THE KNOWLEDGE OF DIVINE TRUTHS.* By a Learner from God's Word, age 75.

A learner at 75! We are struck with the words. A suggestive thought even on the title page, for how true it is that the deeper our acquaintance with the Word of God, and the longer we sit at His feet, the more apparent does the grace of humility become. We may learn much from such a learner, and profit from his lessons, which, although simple in style, yet are both comprehensive and gracious. The pamphlet may be had from Mr. James Van Sommer, "Cuffnells," Wimbledon Common—one copy, 4d.; 6 copies, 1/6, post-free—and we commend it to those who love to see the truth "as it is in Jesus."

FROM J. RITCHIE, KILMARNOCK.

*THE SECOND ADVENT OF THE LORD JESUS*, with subsequent events in heaven and on earth. Ten Lectures, illustrated by a coloured Chart, by JOHN RITCHIE, Kilmarnock. Bound in Cloth-boards, Gilt Title, 1/-

A marvel of cheapness. It claims to present in a single form the testimony of God concerning the great events of the future, as contained in the Holy Scriptures, and avoiding speculation and controversy, points out those things which are clearly revealed by God for the edification of His people, and this seems to us to have been well attained. We have not only read, but revelled therein. It ought to have a large circulation amongst students of the "sure word of prophecy."

*TYPES IN GENESIS; OR, THE WORK AND REST OF GOD*, by W. P. MACKAY, M.A., author of *Grace and Truth*, same publisher as above. Bound in Cloth-boards, Gilt Title, 1/-

Gives an able and well nigh exhaustive analysis of this seed-plot of the Scripture, and an exceedingly helpful exposition of Genesis i. and ii., showing conclusively that there is no discrepancy between the ascertained facts of science and the revelation which God has given in His Word. We wish it were in the hands of every Bible student.

FROM MESSRS. PASSMORE AND ALABASTER.

*THE SWORD AND TROWEL.* Special number. Price 3d.

The supplement presented with this number is both memorable and mournful, giving as it does a graphic account and illustrated description of the recent disastrous fire at the Metropolitan Tabernacle, which now, alas! appears in blackened ruins. In commending this number, we desire to add our hearty expressions of sympathy to both Pastor and people, during this fiery trial of

## NEW BOOKS FOR THE SEASON.

their faith, and pray that sustaining and providing grace may be their portion, even when faith trusts but cannot trace.

FROM PICKERING AND INGLIS.

*THE SEVEN PROPHETICAL AGES: A Chart.* By Mr. J. J. SIMS. Price 1/-.

Those who have been privileged to hear our brother's prophetic lectures, accompanied by the larger chart, of which this is a reduced *fac simile*, will much appreciate this well-executed diagram, for personal recollection and further use. It is a grateful sign to observe amongst Christians generally the increasing interest in the study of prophetic truth, which, alas! however, has been checked by the vain and empty speculations of certain scholars. Be this as it may, we submit this chart, which, although not beyond criticism, yet deserves the careful consideration of those for whose benefit it was designed.

*THE HEROES OF THE CROSS.* In Art Picture.

We have received the above from the Rev. J. Gamble, of Liverpool, which consists of a series of miniature photographs, so arranged as to form a large cross. A printed "key," which furnishes a brief outline of the subject of each picture, helps to make the work interesting. We cannot but believe that *THE HEROES OF THE CROSS* will be largely circulated, especially amongst younger people, who would find increasing delight in tracing the history of each of the pictures, which, though small, are clear and well executed.

FROM JAMES NISBET AND CO.

*ON THE NATURE OF THE RESURRECTION BODY.* By VEN. J. HUGHES GAINES. 3/6.

Whilst we cannot endorse quite everything in the above work, yet the comfort and truth of this glorious subject cannot fail to be exceedingly helpful and sustaining to those who have been called to part with loved ones who are now in the presence of the Lord; and as such we invite sad hearts to read and pray, that they may derive consolation from the God of all comfort.

FROM SHAW AND CO., PATERNOSTER ROW.

*AT LAST; or, Cuthbert Wins.* By CATHERINE SHAW. 3/6.

Very prettily and simply written. Very helpful to young people who are trying to follow the Saviour in the midst of trying and adverse circumstances. The binding of the book is very attractive.

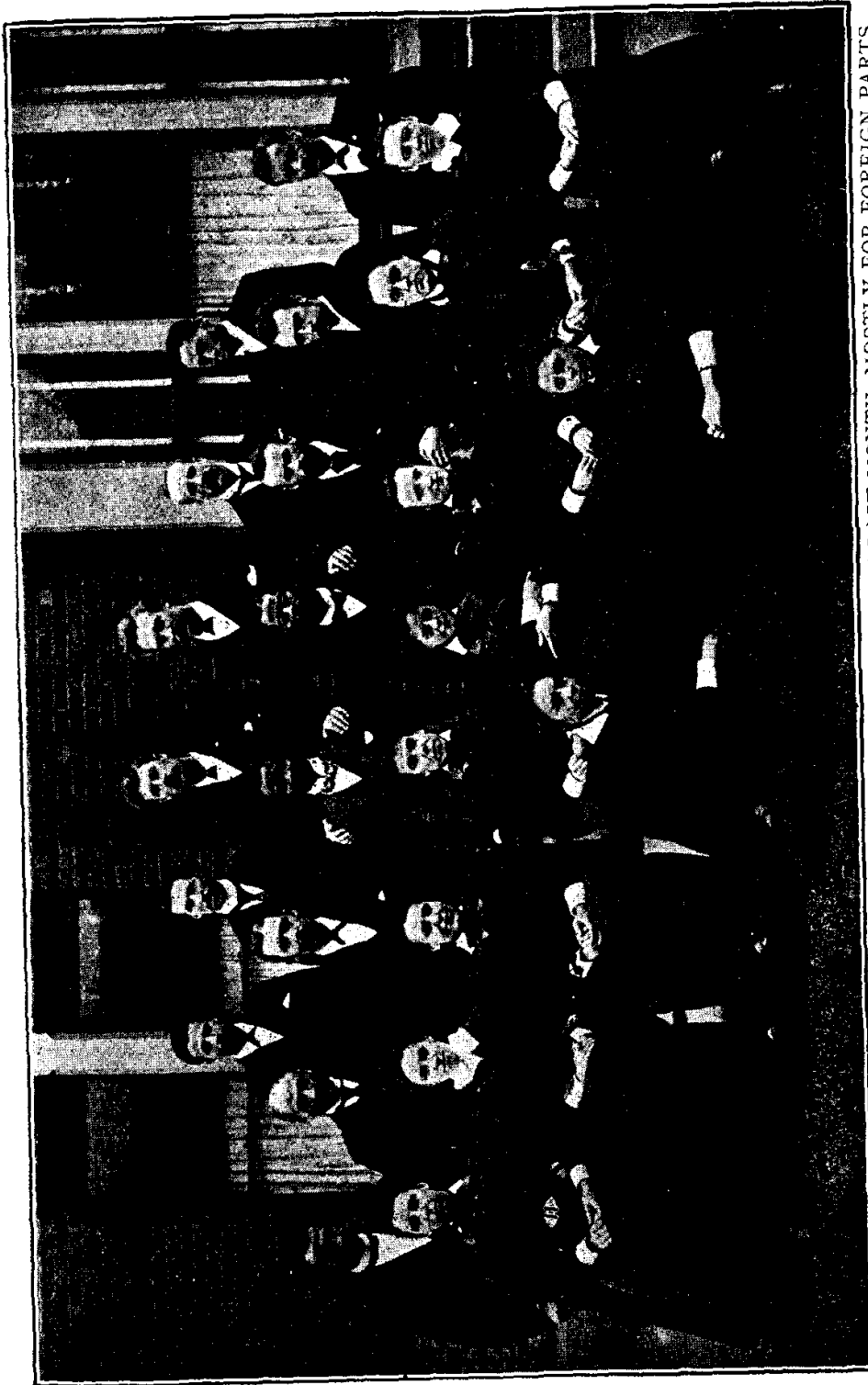
FROM ALFRED HOLNESS, PATERNOSTER ROW.

*THE ESSENTIALS OF SALVATION.* By NED WRIGHT.

Those who have listened to the preaching of our brother, will readily recognise the incidents in the above booklet. We pray, however, they may be the means, in the printed form, of arousing the careless and indifferent to their need of a Saviour, and result in as striking a conversion as that of the author.

WORKS BY A. MIDLANE.

*Leaves from Olivet*, 3s. 6d., morocco, 6s. 6d.; *Fatherless Village Girl*, with cut of Arretton Church, 1d.; *Mother's Memorial*, 3d.; *The Reminiscence*, with cut of Carisbrooke Castle, 2d.; *Drops from the Living Spring*, 1s.; *Rays from the Cross of Calvary*, 1s.; *Books of the Old and New Testament described in Meter*, with Chronology, and Meanings of Titles, &c., 2d.; *Gospel Echoes*, 190 hymns, 4d., cloth, 6d.; *No Sect on Earth*, a poem, 2d., 20th thousand; *Union*, series of leaflets, 3d.; *Echoes of Mercy*, series of leaflets, 6d.; *Island Greeting*, 2 vols. in one, 3s. 6d.; *Jim, That's Thee*, a true tale in verse; *Dum Spiro Spero*, a plea for Hope, with cut of Carisbrooke Castle; *The Curfew Bell*, the Conflict between Light and Darkness; *Eizabeth, Princess and Prisoner*, daughter of King Charles I., who died at Carisbrooke Castle, on Sunday, the 8th September, 1550; *One Church in Heaven*, a dream, 5th thousand, 3d.; *Elizabeth Stuart*, History of, illustrated, 1d.; *Days We Remember*, Shanklin Chine, 1d.; *Matt: The Idiot Boy*, 1d.; *Faded Flower of Carisbrooke Castle*, a cantata; *Robin of the Chine*, illustrated, 6d.; *Quo Warranto*, leaflets on Baptism, 3d.; *Home of Glory*, 3rd edition, 1s.; *Dream of Heaven*, 1d.; *Young Folks' Scripture Character Roll*, 1s. Illustrated booklets, 3d. each:—*There's a Friend for Little Children*, *The Straying Lamb*, *God's Treasures in Little Children*, *The Sheltered Bird*; *The Bright Blue Sky Hymn Book*, 315 original hymns for Sunday School and social meetings, 1d., 3d., 9d., 1s. 6d., 2s.



MISSIONARY STUDENTS WHO LEFT THE EAST LONDON INSTITUTE LAST MONTH, MOSTLY FOR FOREIGN PARTS.  
(See Notes p. 258).

KEY TO PHOTO GROUP : First Row.—Messrs. H. Cooper, A. Norris, G. E. Hicks, W. H. Lewis, C. H. Monro, and James Yee.  
Second Row.—Messrs. E. Asch, C. S. Djelzian, R. C. Strickson, Semonji, E. B. James, A. Stewart, F. H. Tapp, and A. Carr.  
Third Row.—Misses Bryant, Burton, King, Brindal, J. Davis, Rees, Grand, and Jameson.  
Fourth Row.—Miss Dring and Miss Hartrald.

# Emmanuel.

MATT. i. 23.

BY G. W. GOSSLING.

**I**N the One who bears this name, so full of blessing, is centred, first and last, the hope of mankind. Apart from Him all is hopeless, all is lost. Sin has effectually done its work in the severance of the creature from his Creator. In Him the gulf, otherwise impassable, God has bridged over, and the fact set as a jewel in this name, Emmanuel, the foretold name of the Divine Redeemer. So precious is it, that lest any should miss the meaning enshrined, the Holy Spirit has given it by the pen of Matthew, "God with us." God has Himself crossed the separating gulf, coming near to us in grace, calling, inviting, pleading with and restoring "whosoever will."

In the connecting word, "*with*," will be found the interest of this study. Amongst the meanings that may be construed, are the following: nearness; in common with; for, or, in behalf of; in; in the midst of; among. To these add one other, in desire. Take each in the order given.

## NEARNESS.

In presence, God is near to all men, though the fact be not realised, and though, if realised, not relished. This was intimated to the ignorant worshippers of Athens by Paul (Acts xvii. 27); also, He is near in His providences, as the same apostle reminded his would-be worshippers at Lystra (Acts xiv. 17). But this was in either case a nearness that men might construe into indifference as to themselves personally, and as to their works and ways, for He "in times past suffered all nations to walk in their own ways." Not "winking" at such ways, but rather patiently waiting, and overlooking them until the arrival of His own time for interference. By the nearness expressed in the passages of Scripture mentioned, God would have been ever to us, **THE UNKNOWN GOD.**

## IN COMMON WITH US.

For one to be *really* near, he must have something in common with me. God, in order that He might have this nearness to us, became incarnate, human, clothed the Divine with all that characterises our common humanity, sin excepted, so that, experimentally, He might be in touch with us, and carry back with Him to His heaven, the knowledge of our lowly condition. It is interesting to notice how His promises for the future life seem to spring out of His practical intimacy with our need.

As a man, He hungered, sympathised with the hungry, and fed them. Afterwards, when no longer present to do that, He sent and signified by His servant John, a coming time when men shall "hunger no more."



Homeless was He, as many another that He met with, except as some kindly friend gave the needed shelter. One of His last promises before His departure hence was to provide for all who received Him, an abiding place that should fulfil the very highest ideal of home.

He sorrowed in a measure that none other ever did, shedding the bitterest tears from a greater variety of causes. Sorrow and tears are unknown where He has gone, but having had this experience in common with us, He has sent us back this word of consolation, "God shall wipe away all tears."

Working and walking He wearied, and knew the beneficence of rest. With this experience He was found tenderly providing for the rest of others. Now, from His heavenly rest, and as a gracious and soothing benediction, comes to His followers this promise, "They shall enter into My rest."

Lonely was He, and in a deeper degree than we ever find ourselves. Very few sympathised with, or understood Him. Now He is satisfied in the presence of His Father, and His heart is set upon the time when "God will dwell with men," and so loneliness be for ever banished from the scene.

"He suffered being tempted," and so we read of His gentleness to those around Him who also suffered being tempted. At the present hour He sympathises with and succours those who are tempted, and His *Word* promises complete immunity from temptation in a coming time.

All this is a record of things "in common with us."

#### FOR—IN BEHALF OF US.

Because the Lord Jesus was *for* us, He went all the way to Calvary in our behalf. Apply this interpretation to His every action on the road thither, and the narrative becomes inexpressibly sweet, all the sweetness lying in this disclosure, that God is in loving sympathy with the sons of men. Now He is seen indignant when face to face with the havoc wrought by sin where once all "was very good." Now, He is sighing, His Spirit burdened as the weight of man's sicknesses and infirmities oppressed His heart of love. And now, again, working some miracle of healing, as the only solace afforded to His own Spirit, leaving the subject of it to abide as a testimony amongst men who would allow Him to do nothing greater. Leaying the gracious act, like, as it were, one little dew-drop of His beneficence, to filter perchance down into yet another human heart, causing it to realise that God is for us.

#### IN THE GLORY ABOVE

Emmanuel is yet employed "in behalf of" men. "He ever liveth to make intercession" for such as come unto God by Him. He liveth, and it is during this day of grace the one purpose of His existence, and absolutely the joy of His heart, to bring sinful men into acceptance with His Father, and to make them sit down together with Himself in conscious acceptance.

## IN—CHRIST IN YOU—Col. i. 27.

Every one so accepted is “accepted in the beloved,” and every one so accepted *there* has accepted Christ into his heart *here*; “God with us” in the closest union—oneness! Christ on the outside of the man, and of necessity there will be no assurance of salvation. Christ admitted into the heart, His presence is at once evidenced by the forming process that daily ensues in a greater or lesser degree. “I travail in birth again until Christ be *formed* in you,” wrote Paul to the Galatian believers; and again, “Ye did run well; who did hinder you?” The truth is that Christ being formed in the heart, is the normal—healthy—condition of the Christian life, and the one reliable evidence of salvation justifying a hope of glory (Colossians i. 27).

## AMONG—IN THE MIDST OF US,

the Church, joying in all that is wrought by His Spirit, but having nothing “in common” with tolerated evil, Emmanuel is ever found (Rev. i. 13), and He is moving about among the sons and daughters of the Lord God Almighty, knowing, loving, and caring individually for each.

## IN DESIRE.

In human affection one heart is linked to the other by desire, and only satisfied when finding in that other some realization of its own ideal. See a mother gazing into the unresponsive face of her babe. The ceaseless attentions of many long weeks being ever supplemented by the same wistful look for some sign of recognition. Could the babe understand and speak, it might say, “I am my mother’s, and her desire is toward me.” At length comes upon the little face the faintest flicker of response to the mother’s caresses, and she from that moment becomes more intent to create in the child a desire toward herself, every sweet form of motherliness using to bring about the accomplishment of her heart’s desire. See in this a picture of the Lord and His redeemed one. “I am my beloved’s, and His desire is toward me” (Song of Solomon vii. 10). He wants something more than either my moralities or services. Neither can satisfy the desire of my Beloved. He is seeking in me the most precious of graces bestowed by the Holy Spirit—the answering-back desire toward Himself; that desire towards His Person which cannot stay at redemption, nor the heaven where the Redeemer is seated, but finds its all centred in Himself, and its most exquisite joy in belonging to so glorious a Being.

“How can I choose but love Thee, God’s dear Son,  
O Jesu, loveliest and most loving One?  
Were there no heaven to gain, no hell to flee,  
For what Thou art alone I must love thee.”

## Voices of the Psalms.

NUMBER 53.

BY JOHN GRITTON, D.D.

### THE CRY OF CONSCIOUS WEAKNESS. PSALM XXXIX.

**D**AVID wrote this Psalm. Jeduthun was commissioned to receive it, and set it to music. WE MAY SET OUR LOWLIEST PSALMS TO MUSIC. It may be that the music which befits the theme must have something of the lowliness of the psalm, and some minor chord must predominate in it. It may be we conceive that we shall do better to let the psalm die out in silence, finding no permanency but in the heart of God, to whom it mounts up rather a wail than a song. Nevertheless, commit it to poetry, and wed it to music. In poetic form, and linked to melody, it will live on, and be ready for other hearts in their sadness, and other lips in their moaning. The three most sad of all the Psalms are ordered to be given to the chief musician. Even Psalms xxii., lxix., and cix. had their appointed melody. Only let us take heed lest we sing when it befits us to moan, or lest *we* sing that which only David and the Lord Jesus can appropriate. As to our 39th Psalm, however, we need have no question. Many of the Lord's people are led in the paths of conscious weakness, such as are pictured therein. In this, certainly, saintly heart answers to saintly heart, as in water face answereth to face.

We may notice the things around David which led him to so moving a sense of his weakness, and cast him so wholly on his God. "*The wicked is before me.*" "*The reproach of the foolish.*" This was no unfrequent event in the life of the Shepherd-King. From his youth upward, till far on in his kingly years, he was made to suffer in this way. He was a true foreshadow of our Lord Christ, and a fore-runner in the common path of believers in all ages of the Church.

There was much in all this to provoke David. He was SORELY TEMPTED TO GIVE REBUKE FOR SCORN, and hard words for the cruel deeds of his foes. Was not also our Lord Jesus tempted in this way when He endured the contradiction of sinners against Himself, was reviled, spit upon, and buffeted? Do not we also feel the temptation to render reviling for reviling, and blow for blow? How was David able to restrain his natural indignation, and to be silent before the wicked and the foolish? He meditates on the fact that in a little while his foes, like himself, will pass away from the scene of conflict. He numbers his days and theirs, and applies his heart unto wisdom. He next reflects on the vanity of the passions, and lusts, and ambitions which banded the wicked against him, and incited them to malice and persecution. All for which they plotted and sinned was but vanity; their wealth was the corrupting rust, and their best estate an image and a breath. Yea, wicked men AT THEIR BEST ESTATE ARE ALTOGETHER VANITY.

These reflections were but subsidiary. David had another motive to patience. HE LOOKS BEYOND SECOND CAUSES to the Lord his God. He will shut out his enemies, and fix his soul upon God. "I was dumb, I opened not my mouth; because *Thou* didst it. Remove *Thy* stroke away from me. I am consumed by the blow of *Thine* hand." Oh, blessed appeal from human prejudice to Divine knowledge! Oh, restful committal of his all to the unerring wisdom, and loving heart, and mighty hand of his King and Lord! Well did he know that his covenant-God despised not, nor abhorred the affliction of the afflicted, neither hid His face from him; and so he hides himself altogether in God. Silent to men, David is eloquent before the Lord. He will not deal with the creature in his folly, but with the Creator in His wisdom. "THOU DIDST IT." To many this would be no comfort. They see not the sovereignty of God; they regard not the operations of His hand; they do not yet understand that the Judge over the whole earth must do right. They prefer to deal with men, their fellows. They would rather not fall into the hands of God. They find satisfaction in reprisals, are refreshed by raving against their enemies. They are dumb to God, and eloquent to men. But David chose the better way. He will deal with God.

In his appeal to the Lord there is no self-righteousness. At proper times he can say, "Thou knowest my righteousness, and the cleanness of my hands in Thy sight." The justification of the saint as against his oppressors and defamers is sometimes demanded by the Lord, and is essential to the Divine honour; but when David wrote our Psalm it was better that he should suffer awhile in silence. A cutting sense of sin was upon him, and finds utterance in the cry, "Deliver me from my transgressions: make me not the reproach of the foolish." His own sin was before him. He had sore experience of the bitterness of sin. "When Thou with rebukes dost correct man for iniquity, Thou makest his beauty to consume away like a moth."

The conflict in David's soul, and his committal of his cause to God, help him to keep silence, to exercise a holy jealousy lest he should offend with his lips. He had much to say, but he might say it unwisely. His detractors deserved rebuke, but his open lips might utter anger or revenge, and he might become even as they. So he restrained himself. He was dumb with silence. For awhile he held his peace, even from God, lest the good should become evil.

At length the time of silence passes. He muses. He must speak or die. Hot thoughts and burning pain must find vent. He at length speaks with his tongue, but it is TO GOD, AND NOT TO HIS FOES! Our blessed Lord Jesus was as a sheep before her shearers. To them He opened not His mouth; but all the soreness and woe of His afflicted spirit was uttered Godward. "O, My Father: if it be possible, let this cup pass from Me!" "Eloi! Eloi! Lama Sabachthani!" "Father, forgive them, for they know not what they do." "Father, into Thy hands I commend My spirit."

MEN ARE SAFE WHEN THEY CRY TO GOD. We need not restrain

prayer. When the heart is near to burning or breaking: when pent-up thoughts are as fire in the bones: when consciousness of sin gives sharpness to the arrows which are cast at us by men or by demons, we may then be silent to all creatures, human or demoniac; but we must pour out our hearts before God, and tell Him of our troubles. Conscious weakness may keep us dumb to all ears except the ear of our Father in heaven, but the more acute our sense of nothingness, the deeper our consciousness of unworthiness, the more urgently must we cry to the Lord. Our case may be as sore as that of David, our foes as many and as spiteful; and yet we may come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need. We have an Advocate with the Father—Jesus Christ the Righteous. He who is the propitiation for our sins, is our Mediator. He who suffered being tempted, is able to succour those who are tempted. Our weakness may be measureless: His strength is infinite. Our unworthiness may be beyond telling: He is infinitely worthy. Our foes may be numberless: but He who is with us is greater than all. We will take up David's words, and make them our own before David's God: "Lord, what wait I for? My hope is in Thee. Hear my prayer, O God, and give ear to my cry. Hold not Thy peace at my tears, for I am a stranger with Thee and a sojourner."

Thus have we learned the blessedness of silence, and the greater blessedness of prayer: the right attitude of the saint before men and God: the happiness of David in his approach and appeal to God; and our greater bliss in approaching God through our sympathising and mighty Intercessor. May we, in the clearer light of the dispensation of the Spirit, draw nigh unto God in Jesus our Lord, and be ever waiting for the full salvation yet to be revealed. "My hope is in Thee."



### "Henceforth."

"Henceforth let no man trouble me: for I bear branded on my body the marks of Jesus"  
(Galatians vi. 17).

**H**ENCEFORTH let no man trouble me:  
 Though I have sinned, yet have I borne  
 The broken law's full penalty;  
 And branded on my body see  
 The marks of nail, and spear, and thorn.  
 Henceforth let no man trouble me:  
 Unscarred—but not to faith and God.  
 Foul Kedron, black Gethsemane,  
 The deadly slope of Calvary—  
 All these in Jesus I have trod.  
 Henceforth let no man trouble me:  
 His slave I am—but more than slave;  
 In mortal wounding one are we,  
 And onward through eternity  
 One resurrection life we have.

*E. Poole-Connor.*

## “Set in Order.”

NOTES OF AN ADDRESS GIVEN IN BELFAST.

BY HERBERT R. FRANCIS.

### II. CHRONICLES XXIX. 35.

**T**HE chapter before us is an object lesson in which we may discern in some measure that most precious subject, viz., that the believer is the temple of the Holy Ghost.

Hezekiah comes upon the scene to set things in order; alas! for a long period there had been dire confusion in what ought to have been the place of holy worship.

About three hundred years previously the priests had to retire because the Glory of the Lord filled the house of the Lord, so that there was no room for them.

The historic record is a very humbling one—self, and self interest sadly blot the pages—but, as sometimes in a gloomy day a ray of sunlight will shine through a rift in the clouds, so the reign of Hezekiah shines in the midst of rebellion and idolatry.

We cannot but admire the holy boldness of so young a man. At the very beginning of his reign he set himself to go right against the work and worship of his father, with, doubtless, all Israel scoffing at his presumption. The temptations of the young are great, but perhaps we have made more room for the vain excuses so readily supplied, than for the grand courage we see here.

I fear the culture and refinement so much sought after now are crushing the life out of many a Church, and in so far as they do this they are anti-Christian.

Men now-a-days seek to make the cross easier to bear, and the way to heaven smoother than we find in it the Word of God.

But to return to our subject. What had Ahaz, the father of Hezekiah, done during his reign of about fifteen years? Everything that was vile and loathsome in the sight of God and man. Jerusalem at this time might have been said to be “a place where Satan’s seat is.” When Hezekiah came to the throne, he had to decide what he would do, which side he would take. Was he to be on the side of the God of David, or would he just step into his father’s ways, and not cause the ears of the multitude to tingle by going in an opposite direction?

Mark, there was no middle line between those two points—no such thing as Christianity made easy—a little of the most popular worship of Baalim, and a little of the worship of God. Oh, no! not a little of stage performances and a few hymns. Nothing of the sort! It was a course marked by a reference to the *Book*, “As it was ordained by David, king of Israel.” Hezekiah was not afraid to overturn the practices of years, and was determined to renew the true service of God.

Hezekiah went boldly to work.

In the first place, he did the first thing:

"HE OPENED THE DOOR OF THE HOUSE OF THE LORD."

Doubtless early one morning he went down to the Temple with a body of carpenters and smiths. How strange it must have seemed! What remarks must have been made by the people, as the sound of the hammer was heard. Surely, this new king is going against the customs and opinions of the times, and then he is not doing as his father had done before him. What did it mean? The gods of Damascus are good enough, and what does it matter. Seek first the things of self, and the pleasures of the world, let the other things go. A worldly religion is better with the promise and prospect of the life that *now is*—leave the life that is to come. Who can know?

All this time blow after blow was being made against the Temple door. Hezekiah was not to be frightened by public opinion. There was a whisper in his ear of something regarding Solomon and the dedication of this Temple. He had read in the Sacred Record, of the Ark being put in its place, of the sound of rejoicing amongst Levites and priests, of the solemn stillness when the Lord came down to dwell in this very building. Then everything was in its divinely-appointed place. Now there was darkness and confusion.

"He opened the doors."

The spiritual lesson is on the surface. The heart's door must be opened if He is to dwell within. There need be no noise about this. At the same time, if such is the case, you need not be surprised. The work of the Spirit in the conscience is to awaken out of sleep, and to discover a want in the soul which He only can supply. This work is like the breaking up of the door of the house, and gaining an entrance, and though there is pain and anguish, there will eventually be peace. Where there is much forgiven, there is much love in return.

Opening the door brought in the light. The lamps had been put out; false lights had appeared in every corner in Jerusalem.

There is encouragement when once we have discerned the darkness; in fact, we are nearest the light when such is the case.

For fifteen years, at least, these doors had been shut up.

Passing over the interesting details regarding the cleansing of the Levites, we come at once to the removal of the filth that had accumulated in the Temple during these long years. The Levites were ordained for this very service. Hezekiah was determined to have this cleansing. He obeyed the Word of the Lord; he disregarded the wicked example of his own father. This certainly is not what should generally be done, but when the truth of God is concerned, every consideration must give way, and we must *obey Him*. How suggestive is all this. "Cleansed from all filthiness of the flesh and of spirit" (1. Cor. vii. 1).

"AND THE PRIESTS WENT INTO THE INNER PART" (verse 16).

Here we come upon solemn and practical truth. What was done in the Temple must be accomplished now in our own hearts.

If you turn also to Eph. v., you will see that the Church is left

in the world to wait for the return of her Divine Head, but besides that, we observe that she is left to be *cleansed* by the washing of the Word (verse 25). Every member is more or less defiled. We are not in the flesh, but the flesh may be in us. They began in the inner court, the place where God revealed Himself when the Temple was dedicated. Do we not need cleansing? The Scripture distinctly asserts that we do, and reveals also the means by which it may be accomplished. Satan was used by God to cleanse Job. Then the altar fire was used to cleanse the lips of Isaiah, so making him fit for the service of the Lord (Isaiah iv.).

What is purging the vine but cleansing it? (John xv.). Following up the search in this direction, we see that the blood cleanseth (i. John i. 7). Notice also that in most of these cases the cleansing is for the purpose of the cleansed one being used in service for the Lord. "And the Levites took it to carry it out abroad into the brook Kedron" (verse 16). This stream ran in the direction of, and ultimately lost itself in the Dead Sea. The cleansing would not be complete without this touch. The filth must not only be taken out of the Temple, but taken away. A beautiful picture of the work of our blessed Redeemer, who not only atoned for sin, but took it away. It costs us nothing to receive this blessing, but it cost Him much to bring it. The thunders of God's judgment, the breakers of His wrath, the fires of His burning, all—all came on Him.

The service was to be set in order. The vessels cast aside, and, broken by the idolatrous father are brought together by the son, and there is a great restoration (see verse 19). To destroy, remember, is always the aim of Satan; he is a destroyer. He scatters, he divides, he breaks in pieces. It is a sad picture. We see the like around us to-day. Alas, the Word of God is taken to pieces; infidelity, boasting, denies it. On the other hand, a man-made religion pleases the senses, leaving the conscience untouched. Let us beware of taking to pieces the Word of God, or even explaining away the miraculous.

In the process of restoration,

#### THE SACRIFICES WERE BEGUN AGAIN.

Now the altar, the fire upon it, and the victim, all point to Christ crucified. If you doubt the atoning death of the Lord—the cleansing by blood, the regeneration of the soul by the death of the Lord—you doubt foundation truth; the building rests on this. This is the Church's one foundation. Christ "was made sin for us that we might be made the righteousness of God in Him" (II. Cor. v. 21).

But note again. After, or during the time the sacrifices were offered, there was that grand outburst of music; it was the song of the Lord. The silence of fifteen years of sad neglect, is broken, and the glorious sound of praise is heard from cymbal and trumpet. All this, remark, was according to the command of David and of God, and thus it was the Lord's ordering. Lastly, as we apprehend the meaning of the Cross of Christ, do joy and gladness begin and continue in the soul.



The Temple joy and gladness has passed away with the coming in of a new dispensation, but the song of the Lord can never end. Angels sang at the birth of our Lord. True He was crucified through weakness, and the enemy doubtless rejoiced at His temporary defeat whilst in the tomb. But the resurrection proclaimed the victory over the enemy, and moreover every believer shares in His triumph.

The worshippers at that time bowed the knee. The King bowed, the offering was finished, the sound of the music ceased, witnessing to the cleansing and restoration. A wonderful picture of coming glory, when the Temple will be filled with the praises of God, and the Lamb shall be in the midst. He who is also the King of kings shall Himself lead the great congregation. That glorious song of victory shall echo and resound till every knee shall bow to the Lord, and He has universal dominion.

And so the service of the house of the Lord was set in order. Glance at that order for one moment :

1. The opening of the door of the Temple.
2. The cleansing.
3. The sacrifices of praise.
4. The worship, and the song of the priests.

Then Hezekiah rejoiced.

The day of the Church's cleansing is, thank God, now going on (Eph. v. 24). The Church is made up of many members. Let each one of us, then, come into the light, and we shall see much to humble us and, to have cleansed away. Thank God for the precious blood that goes on cleansing. May we each be "set in order" for the bright day that is coming at His return, which is the Church's hope.

" The whole creation groans,  
And waits to hear that voice  
That shall restore her comeliness,  
And make her wastes rejoice.  
Come, Lord, and wipe away  
The curse, the sin, the stain ;  
And make this blighted world of ours  
Thine own fair world again.  
Come, then, Lord Jesus, come."

—◆◆◆—  
**"Remember."**  
—

(LUKE XXIII. 14).

- R "Ruin caused by sin."  
E "Eternity of His love."  
M "Manifestation of His power."  
E "Exceeding riches of His grace."  
M "Made nigh by His blood."  
B "Blessing of His peace."  
E "Excellence of His building."  
R "Return that Jesus has promised."

*W. R. Mowll.*

## Pressed, yet Triumphant.

"We were pressed out of measure, above strength."—II. Corinthians i. 8.

"God, which *always* causeth us to triumph *in Christ*."—II. Corinthians ii. 14.

**T**HIS experience of being "pressed out of measure," concerning which Paul wrote to the Corinthian Church, has not been his alone. To the saints of all ages, such seasons have been known, and to-day many of God's chosen ones can testify to being pressed beyond measure. Indeed, it oftentimes seems that the "chosen ones" are those to whom most of this training is appointed, for it is "whom the Lord *loveth* He chasteneth."

To some, the pressure may arise from outward circumstances—pressure which is seen and known to beloved ones, whose sympathy ever follows us, and who understand in some measure, at least, its weight and force.

To others, there comes the more solitary pressure of spirit, arising from a hidden grief or burden—a heart well nigh overwhelmed—to which no loving hand may minister, and for which no responsive heart may break its alabaster box of sympathy and tenderness.

We are "pressed *in spirit*," and as we take our way through life, those who walk by our side daily, never guess the wound and the smart hidden away under our smile, yet—

"Silence is no certain token  
That no secret grief is there;  
Sorrow which is never spoken  
Is the heaviest load to bear."

Well is it for us that a wise unerring Hand marks out our path. The secret anguish appointed to one would, perhaps, utterly crush another, but since "He knoweth our frame," He also knows what to portion out for each.

'Tis well that the future of shade and shine is veiled from our eyes, and we go out, "not knowing whither;" but He knows, and gives strength for every step. So do we prove that—

"'Neath burdens which we stagger in the taking,  
We walk erect at length;  
And blows, which bowed our hearts almost to breaking,  
Reveal our secret strength."

Dear child of God, art thou pressed in spirit? Art thou "in heaviness through manifold temptations?" Verily thou mayest be tried to the uttermost, yet the Lord is with thee in the furnace, and He will uphold thee, and give thee peace! Dost thou say in thine heart that *all things* are against thee? Yea, they may be, yet God is on thy side, and He is greater than all that can be against thee!

He knows just the weight, and the anguish of thy heart, and when the season of trial has fulfilled its purpose, He will bring thee forth, refined and purified.

O child of His love, doubt Him not, question not why so much of pressure is laid upon thee; God makes no mistakes; He cannot err, for thy good and His glory shall all work together if thou art patient! Since thy cause is His cause also, He will not suffer thee to be overwhelmed! Maybe thou art pressed in spirit, because He so long delays the answer to thy soul's earnest petitions for help. Thou hast cried to Him to come speedily, yet He still tarries, and great as seems thy need the answer is not yet.

Does faith begin to fail, and think you all in vain those falling tears? O think it no longer—"They that sow in tears, shall reap in joy." The answer will, must come!

Yes, we are often pressed above strength, and perhaps not until we realise our own weakness do we learn to lean upon One that is mighty. When by reason of our being so pressed we find ourselves at the end of our own sufficiency, we learn to say with Paul, "Our sufficiency is *of God*."

When all earthly brooks are dried up, we have this rock upon which to set our feet—"God, which always causeth us to triumph in Christ." He never intended us to triumph in our circumstances, which may please one day and disappoint the next. Nay, we can triumph in nought but our Lord Jesus Christ, who knows no change, no decay, but ever abides the same!

"Rejoice *in the Lord*" was Paul's message to the Philippian Church, and then as if he felt the necessity of impressing upon them the true source of rejoicing, he adds, "And again I say, Rejoice." O soul, cease to look to earthly sources for thy song of triumph; cease to seek for thy rejoicing in the things that perish, but let thy gladness be "in the Lord," because He is the same yesterday, and to-day, and for ever.

Let your decision be that of David, when he said, "My soul shall make her boast *in the Lord*." Because He lives and reigns all *must* be well; because He endures, out of all the darkness *must* arise light; and when thou hast learned to trust Him implicitly in the darkest hours and most inexplicable ways, then shall He always cause thee to triumph in Christ.

When we learn to say, "*Although* the fig-tree shall not blossom, neither shall fruit be in the vine, the labour of the olive shall fail, and the fields shall yield no meat . . . yet will I rejoice *in the Lord*, I will joy *in the God of my salvation*" (Hab. iii. 17, 18), we shall fully understand what it is always to triumph in Christ.

"Small were our faith should it weakly falter,  
Now that the roses have ceased to blow;  
Frail were the trust that now should alter,  
Doubting His love when the storm-clouds grow;  
If we trust Him *once*, we must trust Him *ever*,  
And His way is best tho' we stand or fall;  
Through wind and storm He will leave us never—  
For He sends all!"

A. E. H.

## The Anointed Pillar.

BY THOMAS NEWBERRY, EDITOR OF "THE ENGLISHMAN'S BIBLE."

GENESIS xxviii. 18, 19.

"And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it" (verse 18).

**I**N Ex. iii. 15, we read: "God said moreover unto Moses, Thus shalt thou say unto the children of Israel, Jehovah, God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, sent me unto you; this is My name for ever, and this is My memorial unto all generations." In the Sacred Scriptures of the Old Testament, we have not only type but also allegory, and in the history of the three patriarchs, Abraham, Isaac, Israel, we have a wonderful and beautiful foreshadowing of Father, Son, and Holy Spirit; a memorial of the Triune God, not only for time, but also for eternity.

In ABRAHAM, and in his surrender of his beloved son Isaac, we have a beautiful foreshadowing of God the FATHER, who spared not His only begotten Son, but delivered Him up for us all; and it was the Spirit of the Father in Abraham working in him to will and to do, that enabled him to make the sacrifice.

In ISAAC and in his surrender to his father's will, in his obedience unto death, even the death of the altar, we have the figure of the SON of God, and His obedience unto death, even the death of the cross; and it was the Spirit of Christ in Isaac that conformed him thus wondrously to the pattern of our beloved Lord.

In ISRAEL we have a foreshadowing of the SPIRIT of God in the BELIEVER, and the ceaseless conflict going on within, the flesh warring against the spirit, and the spirit against the flesh. Looked at from this point of view, the history of Jacob is most instructive. Jacob in the crookedness of the flesh, had supplanted his brother Esau, first in obtaining his birthright, and secondly in obtaining the blessing. What was the result? He became an outcast from his father's house, and though Isaac was exceeding rich, we do not find that Jacob came into possession of his inheritance even as the younger son in Isaac's lifetime; and in his deception of his aged father, he might, according to his own confession, have brought upon himself a curse rather than a blessing. And now we find Jacob, homeless, friendless, destitute, lighting on a certain place, and tarrying there all night because the sun was set, and there lying down to sleep with only the stones of that place for his pillows; but God was with him who gave him that wondrous vision of the ladder set up upon the earth, whose top reached unto heaven; not a flimsy ladder of man's construction, but as the Hebrew word signifies, "a way cast up," which Christ interprets of Himself the only way unto the Father. After seeing this vision, and receiving the promise of God, Jacob arose early in the morning and

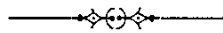
took the stone which he had put for his pillows, and set it up for a pillar. This stone may well remind us of Him of whom God says, "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste" (Isaiah xxviii. 16). And while the soul is reposing peacefully on Him, the eye of faith looks up and sees heaven opened, and the God of glory standing ready to bless. But He who was laid low in humiliation for a foundation, is now in resurrection glory become the head-stone, and having received from the Father the promise of the Holy Ghost, has become the embodiment of the type here set forth.

It is the anointed stone that is set up for a pillar, and it is Christ Jesus, the risen and glorified Son of God, who has received from the Father the Holy Ghost, and has sent down the Comforter, which is at once the confidence and the centre of testimony to the Church of God.

"And he called the name of that place Beth-el" (verse 19).

Which signified the house of God, and this reminds us of 1. Tim. iii. 15: "how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth."

The PILLAR for the proclamation of the truth, and the GROUND for its establishment and confirmation. What this truth is, is thus expressed: "Without controversy great is the mystery of godliness, GOD WAS MANIFEST IN THE FLESH." Here we have Bethlehem, the Incarnation, Immanuel, God with us. "JUSTIFIED IN THE SPIRIT"—His spotless life and obedience. "Declared to be the Son of God with power," according to the Spirit of Holiness. "SEEN OF ANGELS"—in His birth, temptation, Gethsemane, Calvary, and in His resurrection. "PREACHED UNTO THE GENTILES"—by the Holy Ghost sent down from heaven from Pentecost and onward. "BELIEVED ON IN THE WORLD," and those who believe constitute the Church, which is His body. "RECEIVED UP INTO GLORY"—not only at His ascension, but also at His second coming to receive His people unto Himself, when the Head and His members will be glorified together, and the top stone will be brought forth, with shoutings of "Grace, grace unto it."



## The Greatest Thing.

"The greatest of these is Love" (1. Cor. xiii. 13, R.V.).

1. Because it is the crown of the other two, and includes them.  
Faith is the *root*, hope is the *stem*, love the *perfect flower*.
2. Because it is likest God.
3. Because it will immeasurably outlast the other two.
4. Because love brings the purest rapture.

F. B. Meyer.

# The Forsaken One.

ALBERT MIDLANE.

W. POWER O'DONOGHUE.

1. "E - li, E - li, La - ma Sa - bach - tha - ni!" What words are these?  
 2. "E - li, E - li, La - ma Sa - bach - tha - ni!" O Bleed - ing Heart!  
 3. "E - li, E - li, La - ma Sa - bach - tha - ni!" Deep - e - choed woe!  
 4. "E - li, E - li, La - ma Sa - bach - tha - ni!" It sets us free!

What words are these? "E - li, E - li, La - ma Sa - bach - tha - ni!"  
 O Bleed - ing Heart! "E - li, E - li, La - ma Sa - bach - tha - ni!"  
 Deep - e - choed woe! "E - li, E - li, La - ma Sa - bach - tha - ni!"  
 It sets us free! "E - li, E - li, La - ma Sa - bach - tha - ni!"

Great mys - te - ries! Great mys - te - ries! O Christ! for - sa - ken  
 Sa - viour Thou art! Sa - viour Thou art! Thy wound - ed soul from  
 Oh, who can know? Oh, who can know? Or who Thy depth of  
 Love's vic - to - ry! Love's vic - to - ry! For - sa - ken Thou, that

in Thy time of need, Thy hour of deep - est a - go - ny we plead.  
 light and joy shut in, Is bear - ing there the bit - ter curse of sin.  
 a - go - ny can tell, En - dur - ing there the bit - ter pains of hell?  
 we might nev - er cry, "E - li, E - li, La - ma Sa - bach - tha - ni!"

From "New Melodies," Part II., price fourpence; or, Parts I. and II., bound together, sixpence.

## Covetousness: Good, Bad, and Indifferent.

BY W. D. FISHER.

“To him that coveteth an evil covetousness” (Hab. ii. 9).

**I**N the phrase quoted above, while we read “an evil covetousness,” and naturally accept the idea from the words that *covetousness* is *evil*, yet it does appear as if the writer made the suggestion by these very words that *all* covetousness was not necessarily evil. From English scholars we get various interpretations of the word, some describing it as *inordinate*, some as *unlawful*, and some as simply *earnest* desire. Perhaps the most commonly accepted meaning is *greed* or *avarice*. But this is very hard on the word if, as we suggest, covetousness may be an *innocent* quality, and still more so if we can prove it to be worthy of commendation. At the outset, we may be met with the objection that the tenth commandment expressly says, “Thou shalt not covet.” On examination, however, we find that covetousness is not forbidden *absolutely* in the Decalogue, as other things are. “Thou shalt not kill” is absolute, and so is “Thou shalt not steal,” but in the one under consideration it is the coveting of certain specified things which is condemned. We exhaust its application when we state, “Thou shalt not covet anything that is thy neighbour’s.” As with all the others, Jesus Christ widened the embrace of this old law when He uttered the words, “Take heed, and beware of *πλεονεξία*” (the desire to have more). The fact of its being a neighbour’s possession is not here considered; the mere desire after *more* in connection with earthly riches is in itself wrong. But even with this extension of its influence, the command, “Thou shalt not covet,” is not made absolute. The “evil covetousness” of the prophet, and the worldly “desire after more,” of the Gospels, still leave room for another sort of coveting. And the translators of our Authorised Bible thought fit to give the word a higher and purer meaning, though translating quite a different Greek verb. The only two occasions of such a use of the word are both found in the First Epistle to the Corinthians. Chapter xii., verse 31, is translated, “Covet earnestly the best gifts;” while chapter xiv., verse 39, gives the exhortation, “Wherefore, brethren, covet to prophesy.” Might we not, therefore, state, as our conclusion, that the sinfulness of coveting altogether depends on the nature of the thing coveted, and that if the object we desire is such as would be approved by God, the more earnestly we covet it the better.

*Covetousness*, however, has passed into universal use as the designation of the sin of greedy desire after “filthy lucre.” In more than one Scripture it has this exact meaning in the original word. The Pharisees are spoken of as *φιλάργυροι* (Luke xvi. 14), or “Lovers of silver;” and the same word is used in Hebrews, in the verse (xiii. 5), “Let your conversation be without covetousness,”

or without the love of silver. And, departing from the particular word, the subject fills a most important place in Scripture, the love of money being most unsparingly condemned. It is described as idolatry (Ephesians v. 5). It is declared to be abhorred by God (Psalm x. 3). The covetous are classed along with thieves, drunkards, and unclean persons; like them are to be excluded from the fellowship of the Church, and like them, are named in the list of those who "shall not inherit the kingdom of heaven." And the covetous man would do well to remember that the last quoted word is the "Word of God," and has never been abrogated, though the Church on earth may long have ceased to fulfil her stern duty towards Him. It was in the interests of the immortal soul of man that Jesus gave the warning, "Take heed, and beware of the desire to have more."

Besides being ruinous to the soul, the Scriptures give many warnings to the covetous of what may be the consequences of his sin to himself, and in his lifetime. The Old Testament tells him that covetousness "tendeth to poverty," and that "riches certainly make themselves wings." The New Testament says that the covetous "fall into many foolish and hurtful lusts," and that they pierce "themselves through with many sorrows." Both Old and New give many sad examples of the ruin wrought in the individual life. The backsliding and miseries of Lot, the wretched end of Balaam, of Achan, of Judas, of Ananias and Sapphira, and other cases yet unmentioned—all these "are written for our admonition," and they leave us without excuse. The man himself is changed by his lust; honesty, truthfulness, kindness, peace—all fly before it, and they leave no compensating substitute. "He that loveth silver shall not be satisfied with silver." Why, then, "wilt thou set thine eyes upon that which is not?" All the best things of this life are things that money cannot procure for us. "It ne'er was wealth that bought contentment, peace, or pleasure." Many good things are lost, in fact, when wealth increases. King Solomon mentions, as a common evil, "A man to whom God hath given riches . . . so that he wanteth nothing . . . yet God giveth him not power to eat thereof;" and in another place says, "The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep."

"The rich man's son inherits wants;  
His stomach craves for dainty fare;  
With sated heart he hears the pants  
Of toiling hinds, with brown arms bare—  
And wearies in his easy-chair."

Let us stop all such coveting at the fountain-head, as the Psalmist sought to do when he prayed, "Incline my heart unto Thy testimonies, and not to covetousness. Turn away mine eyes from beholding vanity." The eyes of Gehazi, set on Naaman's treasure, and the eyes of David on Uriah's wife—had they been "turned away" with this ejaculatory prayer, what misery would have been averted! But the confession of Achan has often been, with tears



of remorse, repeated: "When I saw . . . I coveted . . . and took." Some things another man possesses—his ready speech, his powerful memory—we might covet *without* harm to him or to ourselves; but let us "covet earnestly the *best* gifts," as Elisha coveted the double portion of Elijah's spirit, or as the youthful Solomon coveted wisdom to rule well his kingdom. Let us send our desires to the true source of all blessing, and spend our longings in prayers, trusting always the great promise, and fulfilling the conditions proposed, "Delight thyself in the Lord, and He shall give thee the desires of thine heart."



## The Overtures of Divine Love.

"Yea, I have loved thee with an everlasting love" (Jeremiah xxxi. 3).

SOMETIMES the Lord Jesus tells His Church His love thoughts. He does not think it enough behind her back to tell it, but in her very presence He says, "Thou art all fair, my love." It is true this is not always His ordinary method; He is a wise lover, and knows when to keep back the intimation of His love, and when to let it out; but there are times when He will make to us no secret of it; times when He will put it beyond all dispute in the souls of His people. The Holy Spirit is often pleased, in a most gracious manner, to witness with our spirits of the love of Jesus. He takes of the things of Christ, and reveals them unto us. No voice is heard from the clouds, and no vision is seen in the night, but we have a testimony more sure than either of them. If an angel should fly from heaven and inform the saint personally of the Saviour's love to him, the evidence would not be one whit more satisfactory than that which is borne in the heart by the Holy Ghost. Ask those of the Lord's people who have lived the nearest to the gates of heaven, and they will tell you that they have had seasons when the love of Christ towards them has been a fact so dear and sure, that they could no more doubt it than they could question their own existence. Yes, beloved believer, you and I have had times of refreshing from the presence of the Lord, and then our faith has mounted to the topmost heights of assurance. We have had confidence to lean our head upon the bosom of our Lord, and we have no more questioned our Master's affection to us than John did when in that blessed posture, nay, nor so much; for the dark question, "Lord, is it I that shall betray thee?" has been put far from us. He has kissed us with the kisses of His mouth, and killed our doubts by the closeness of His embrace. His love has been sweeter than wine to our souls.

*C. H. Spurgeon (an extract).*

## Cartridges for Holy Warfare.

BY WILLIAM LUFF.

Author of "About Our Father," &c.

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### ROBBERY.

"*Will a man rob God?*" (Mal. iii. 8). At the launch of the *Albion*, when a stage was washed away, and 200 persons were thrown into the water, a man took off his jacket and laid aside his waistcoat and watch, to plunge into the work of rescue. After getting five persons out, he had to complain that someone had stolen his property. Let us hope that it was not so, and that a kind friend had only removed his clothes, &c., to a place of safety. Robbing a saviour is bad, but robbing *the* Saviour is a million times worse; yet how many rob Him of obedience, trust, love, and glory. Those who put off serving Him till the end of life, rob Him of years of service. In the present day there are those who would rob Him of His word and work. Unitarians even rob Him of His Divine rights.

### GOD'S KNOWLEDGE OF HIS OWN.

"*The eyes of the Lord are upon the righteous, and His ears are open unto their cry*" (Psalm xxxiv. 15). I once saw a model belonging to the P. and O. Company, showing the daily position of all their steamers. The miniature ships were shifted according to telegrams, and anyone wishing to know the latitude of any vessel could do so. Thus God knows the exact position of all His children, not once in a day, but every moment of every day. "He withdraweth not His eyes from the righteous" (Job xxxvi. 7). Hence He knew when Peter was nearing the Straits of Temptation (Luke xxii. 32); nor had the angel any difficulty in finding the shipwrecked Paul (Acts xxvii. 23). "He knoweth the way that I take" (Job xxiii. 10).

### THE WRONG WAY.

"*There is a way that seemeth right unto a man: but the end thereof are the ways of death*" (Prov. xvi. 25). A fire broke out a short time ago in the saloon of a ship. All escaped save the cabin-boy. He in his excitement tried to get through the small hole or scuttle. The men played upon him through the skylight, but the fire had already reached him. His screams were terrible, for with his head half through he was literally roasted alive. His way seemed right, but it was the way of death. Such is any way of salvation but the new and living way, for there is no other way given under heaven for our salvation (Acts iv. 12). "How shall we escape if we neglect" it? (Hebrews ii. 3).

### A BROKEN HEART.

"*A broken and a contrite heart, O God, Thou wilt not despise*" (Psalm li. 17). A Christian writing of a sale in a poor neighbour-

hood, says:—"There were both funny and pathetic sides to the sale. One small child came back after a few hours, with two halfpenny Japanese umbrellas she had bought, and which had since been smashed, with the request, 'Please Mrs. H——, will you change these with another halfpenny for that 'ere doll' (priced 6d.)" It is useless to bring our broken life, hopes, vows, pleasures, with a little bit of religiousness, expecting thereby to obtain salvation. But he who brings a broken heart to Jesus will receive all that he asks, although the Prize be beyond all price.

#### A CROSS ROAD.

"*Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it and pass away*" (Proverbs iv. 14). A narrow field path led us into a broad hard road, but as it was private, a notice-board stood on both the right-hand and left-hand sides, inscribed, "No road this way." So there was nothing for us but to keep straight on along our narrow path. Sometimes we have to cross the broad road in business, and in social life, but let it be only to cross it, not to go in its wide paths. Heaven's path is across the customs, the fashions, the way of the world and society; across what may even appear to be a better road. "CROSS roads." It is only safe to cross near *the* Cross.

#### ALL RECEIVED.

"*This Man receiveth sinners*" (Luke xv. 2). It is an understood thing that at the Bank of England all silver coins are taken, however worn and cracked they may be, provided they can be recognised. No questions are asked them as to their antecedents. They may have bought poison, gambled, lain idle, or enriched the publican's blood-stained till; they may be worn out and cracked, but those who come are in no wise cast out. This is true at Heaven's Bank.

"Come: and He will give you rest;  
Trust Him: for His Word is plain;  
He will take the sinfulest;  
Christ receiveth sinful men."

"Lucky money," or money pierced, is, however, refused, as the self-righteous are refused by Christ.

#### A DAY OF REVELATION.

"*Your life is hid with Christ in God*" (Colossians iii. 3). Passing through the city early one Monday morning, I watched the opening of a jeweller's shop. The whole window, with its contents of gold watches, pins, and rings, was coming up into its place apparently out of the earth, where we supposed it had been hidden in a safe. All the precious things it contained were coming up out of the darkness to be admired in the light. To-day God's jewels are hidden; some are under the earth, but the dead in Christ shall rise, not one, or two, but all. They are safe now, but the day of their manifestation will reveal their true worth to men and angels (I. Thess. iv. 16; Mal. iii. 17; II. Thess. i. 10).

## Gospel Work in French Villages.

“**L**A BELLE FRANCE,” our next-door neighbour, only separated from us by “the silver streak,” how much do we know about this beautiful land? How often do we pray for her people, and for those who are trying to spread the Gospel among them?

Mission work in Roman Catholic countries seems to many of not great importance, and most people think it comparatively uninteresting, when contrasted with missions among the heathen. Both such ideas are quite wrong. It is of the greatest importance that the Gospel be taken to those who are in the ignorance and superstition of Catholic training, and the work is just as interesting as that anywhere else.

A missionary from India, who has been spending a little time in France, has said how little she had realised before that in France there was as great a need of the Gospel as in India. Professor Blaikie has wintered in the South, and says he has been more than ever convinced of the urgent need there is to do all we can to help the French Christians in evangelising their people.

But it is about work in the villages that I want to tell you now. In the villages is found

### THE STRENGTH AND SINEW OF THE NATION.

A lady, a niece of an archbishop in America, a Catholic, has lately been deploring the fact that among the Americans the Catholic religion makes no progress whatever. She says that this is because the country people are absolutely unreached and unreachable by Catholics, and that, therefore, the flower of the nation is untouched. Apply this quite correct reasoning to France, and it follows that if we can permeate the country folk with the Gospel of our Lord Jesus, we shall have reached the flower of the nation here.

We have one excellent means of reaching the villagers, and that is by our

### MISSION BOAT.

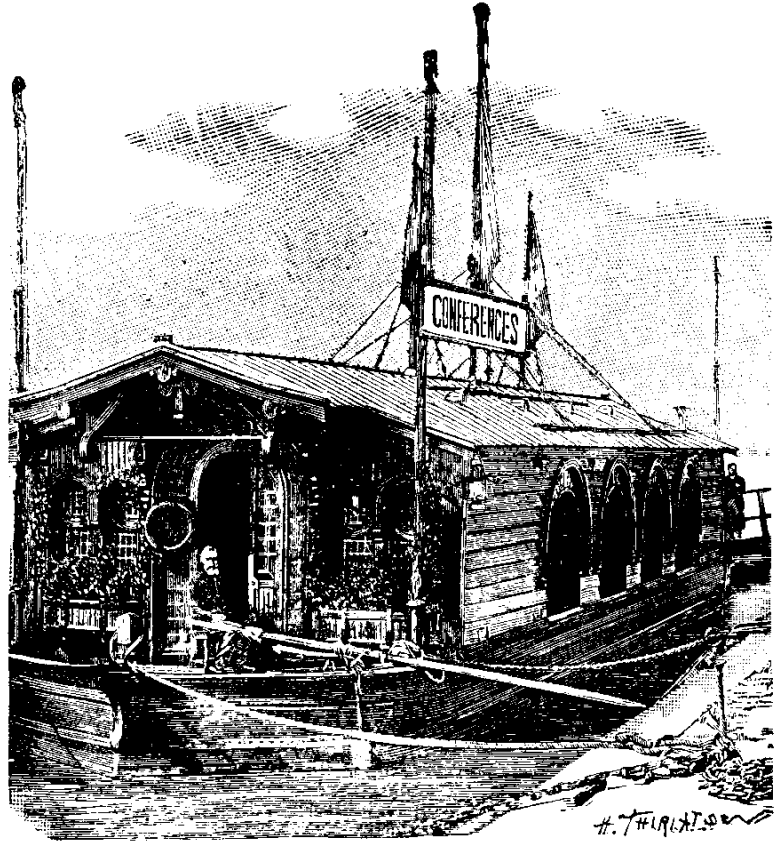
Some six years ago, we were able to build a mission boat, *Le Bon Messenger*, for inland work. It is a flat-bottomed iron vessel, on which is placed a hall, a large double cabin for the captain, a small kitchen, and a room for a caretaker. You can see from the illustrations what is the general appearance of the little vessel. The hall has seats for 160, but it has often to hold a far larger number.

We tow it from place to place, either by a tug or by horses. The rivers and canals are busy highways here, and hundreds of boats are passing up and down, so we can take our place with a “train,” and be towed where we will for a small sum.

How do we set to work? We fix upon a certain part to be visited, and then we sometimes tow the boat right up a long

distance, and drop down stream gradually, or we go slowly up stream, visiting each place as we journey along.

We cannot get on very fast, for we find it wise to stay about three weeks in each place, in order that the people may hear the Gospel message, not once or twice, but many times. Meetings are held nightly, except on Saturdays, which is cleaning day, and for the children there are meetings Sunday and Thursday afternoons. Sometimes we are obliged to hold



two meetings an evening.

We do not need to advertise the boat. As soon as it is moored people begin to come on board and visit it. They find M. and Mme. Huet and their two little girls living there, so all can come, women and children without hindrance, and they find a warm welcome. M. Huet was formerly a priest, so he understands the feelings of his countrymen, and

can talk to them and win their confidence easily. He is of a very gentle and kindly disposition, and never argues or says unwise things against his former Church, but seeks to attract the people to the Word of God, and to the simple Gospel message.

As the boat goes slowly along, it is known all over the district, and people are on the look-out for it everywhere. The other day Mme. Huet was saying that owing to an unfavourable wind they would be unable to leave as arranged, when the people hearing it said, "Ah, we shall pray the good God that the wind may not change, so that you may be obliged to stay on!"

Oh, it is a sight to see this little boat packed with the good country people, listening with deepest interest to all that is said, and learning to sing the hymns, and to know that not one in fifty have ever before heard a Gospel address, nor a prayer offered in their own language, nor have they ever had a copy of the Gospels in their hands.

This is the simple truth, without the slightest exaggeration. We are taking the Gospel to thousands who are as ignorant of it as though they lived in the centre of Africa. Of course, they know the name of Jesus, and have heard about God and the Virgin, and were taught as children a little Bible history. But as to knowing anything *of the Gospel* as we know and love it, that is entirely hidden from them.

They are told by the priests that the Protestants do not believe in God, nor in Jesus Christ! so they are greatly astonished to find out what we do believe and preach.

Yet these are not irreligious people, only they are tired of their Church, with its vain ceremonies, its perpetual need of money payment for everything, and too often the lives of their spiritual instructors do not make them admire any better the doctrines professed.

When they hear something simpler, a Gospel in verity, "without money and without price," they listen gladly, and many receive it in truth.

Some of the villages on the Yonne, where we have been during the last eight months, are sunk in materialism and atheism. There are many "civil" funerals, as they are termed, *i.e.*, funerals without any religious ceremony held, and utter disregard of all profession, beyond that the children are christened, and go to confirmation. But even this is not always the case.

At the little village of Bassou, containing about 600 souls, only nine people were at church on Christmas Day. One of the chief men in the place, well off and intelligent, a man liked and respected by all, but an avowed atheist, said to the evangelist, M. Fourneau, "You see that girl there, Monsieur? She is twelve years of age, and she has

NEVER HEARD THE NAME OF GOD PRONOUNCED YET."

M. Fourneau looked at him steadfastly, and said, "Now, my friend, you will bring that child with you to the boat this evening, and

she will begin from this day to hear about God, and about the things of her soul." The man came with the child, and for fifteen evenings he never missed a meeting, and learned to sing the hymns as heartily as the rest. It seemed strange to his neighbours to hear him singing, "*Pour moi, j'ai mon Sauveur.*" We trust that for him, too, as for so many others, it may be indeed true.

We could fill pages with stories of the blessing given in the various places. The Marne, the Seine, the Oise, the Aisne, and now the Yonne, have been visited during these six years. Many have taken their stand for Christ boldly. Some have passed away witnessing a good confession, and some are now preparing to serve the Lord in a definite way. One lady, a teacher, has been much blessed among her young people. When the boat came to her village, she went to see what it all meant, and to laugh. It was surely only those mad English who would ever think of such a thing as to talk about religion on a boat! But the laughter soon changed to tears, and to deep anxiety. For twenty years she had been wanting to know if it was possible to have the assurance of pardon in this life. She knew the Bible, though a Catholic. To-day she is a bright Christian, serving the Lord amidst many difficulties.

A young girl came into one of our halls in Paris lately, with a friend, to visit her old acquaintances of the boat. She saw a picture of *Le Bon Messager*, and she joyfully exclaimed, "Yes; there it is—there is the life-boat!" Her friend could not think what she was saying, when she explained that there it was that she found the Saviour. She is about to marry a godly young man, a colporteur, who is doing a good work near Rheims, under the British and Foreign Bible Society.

So the good work goes on. It is a day of great awakening here, and also of much opposition. The Gospel has been spreading far and wide in the last 27 years, and the enemy feels that his kingdom has been greatly shaken. Now is the time to press on, and to do all that lies in our power to send the message of peace into every corner and village of the land.

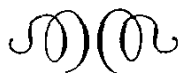
I may add that the cost of the work on the boat is just

ONE POUND A DAY.

Last year we held 302 meetings for adults, with 87 for children. The average attendance all the year was 117 for adults, and 70 for children.

*W. Soltan.*

The M'All Mission, 36, Rue Godot de Mauroy, Paris.



## For Discouraged Workers.

AN INTERESTING LETTER FROM THE LATE MR. GEO. MULLER.

THE following incident, so calculated to strengthen the faith, patience, and prayer of Christian workers who may feel depressed at the absence of apparent results of their labours, we reprint it from *The Christian*, of June 30th:—

### “SOWING AND REAPING.

“Let us not be weary in well doing; for in due season we shall reap, if we faint not.”—Gal. vi. 9.

“Perhaps this Divine promise was never verified in a more remarkable way than in the following incident. A deacon of a Baptist Church in the north of London, who had for many years corresponded with the late Mr. George Müller, asked him shortly before he was called home, to send a few lines of encouragement for the pastor and members, who were somewhat depressed that there had not latterly been many conversions in the church, notwithstanding that the Gospel had been earnestly and faithfully preached by the pastor, the deacons of the church being equally concerned at the apparent lack of spiritual prosperity. To this appeal our revered brother thus responded:—

“New Orphan Houses, Ashley Down, Bristol.

“DEAR Mr. F——, —In reply to your letter I write a few lines of encouragement.

“1. Often blessing is given, yea, even great blessing, and it does not at once appear. About sixty-three years ago I once preached and came down from the pulpit greatly tried, considering that all had been in vain. After some time, it appeared, however, that there were nineteen cases of blessing through that very sermon.

“2. Many, many, many times I have heard of cases of blessing only after five, ten, twenty years, and a few times even much longer than that.

“3. We have not to preach to see blessing resulting from our labours; but to serve our Master. If we see fruit we ought to be thankful; if not, yet patiently to go on in service.

“4. The Lord allows us to see as much fruit as is good for us to see while on earth; but the full harvest comes in heaven. God has allowed me to know that my labours have been blessed to many thousands, but of *tens of thousands* more I expect to hear in the Glory.

“5. We have to go on in earnest, continued prayer, faith, and patience, leaving the results in the hands of the Lord Jesus.

“6. Lastly, see how little was the fruit the Lord Jesus Himself saw while on earth; yet He will be satisfied at last.

“Please to give my brotherly love to dear Mr. W——, and accept the same for yourself.—Yours in our Lord,  
(Signed) GEORGE MULLER.

“These are weighty words, and worthy of a place in the memory of every true-hearted servant of Christ. Mark the issue! Mr. Müller’s letter was read at the next church meeting, and much prayer and waiting upon the Lord followed. Within five months of this, and following a special Gospel mission, conducted by a well-known evangelist, no fewer than 230 men, women, and young people, without any pressure, and in the absence of any excitement, confessed having received great spiritual blessing, at least one-half being cases of decided conversion.”



## Notes for Bible Reading.

### The School of God.

#### EZEKIEL i. & ii.

1. The vision of God (Ezekiel i. 1; John i. 14).  
A vision of the divine glory (i. 28).  
The effect of this vision—humbly fell on his face (Dan. viii. 17; Saul—Acts ix. 4; John—Revelation i. 17, 18).
2. Then the holy commandment (ii. 1).  
Stand before God (1. Kings xvii. 1)—Divine preparation.  
Stand before men (1. Kings xvii. 1)—To witness.  
Stand prepared (Ephesians vi. 15)—For the enemy.
3. Then notice the holy mission (ii. 3).  
Are we ready to be sent?  
The excuses of men.  
I am slow of speech (Exodus iv. 10).  
I am not eloquent (Jeremiah i. 6).  
I am not gifted; no, but see Eph. iv. 8.
4. Then the Divine encouragement (ii. 6, 7).  
“Be not afraid.”  
The fear of man (Proverbs xxix. 25).  
The ground of no fear (Isaiah xliii. 1).  
The flesh need not fear (Luke xii. 32).  
The gracious comfort bestowed (Genesis xv. 1).

### Christ in You the Hope of Glory.

#### COLOSSIANS i. 27.

1. A Divine mystery—Christ in you.  
To take possession.  
As Joshua did of Jericho (Joshua vi. 20).  
See Titus ii. 14, R.V.: For “*His own possession.*”
2. Christ in you to cultivate Christian graces (Cant. v. 1).  
Love—The root.  
Joy—The flower.  
Peace—The fragrance.
3. Christ in you (Romans viii. 10).  
The dominant spirit.  
The Spirit of life, and is life (viii. 2).  
The hope of the Resurrection (viii. 11).
4. Christ in you as the King of glory (Psalm xxiv. 7).  
Open the gate—Responsively.  
Laodicea shut Him out (Revelation iii. 20).
5. Christ in you as His Temple (11. Corinthians vi. 16).  
The Tabernacle was filled with His presence (Ex. xl. 34).  
The Temple of Solomon also (1. Kings viii. 10).  
So should the believer utter His glory (Psa. xxix. 9, margin).

*Herbert R. Francis.*

## A Psalm for Asaph.

### PSALM L.

1. The voice of the Lord (verse 1).  
That voice is in His word (Psalm ciii. 20).  
Uttered to the sons of men (Proverbs viii. 4).  
He speaks, and there is a great calm (Mark iv. 39).  
He speaks by His Spirit to witness to Christ (Matt. iii. 17).
2. The silence of the Lord (verse 3).  
Proves His long-suffering.  
Expresses His love (Zephaniah iii. 17, margin).  
Witnesses to His power (Jonah i. 11, margin).
3. The great command of the Lord (verse 5).  
His silence broken by His coming (Jude 14).  
The scattered ones gathered (Ephesians i. 10).  
The covenant relationship (1. John iii. 1).
4. The great resources of the Lord (verses 6-14).  
A warning to the ungodly (verse 16).  
The silence explained (verse 21).
5. The praises of the Lord (verse 23).  
Let us sing to His greatness (Psalm cxlv. 3).  
With the whole heart (Psalm ix. 1).  
It is a sacrifice of joy (Psalm xxvii. 6).  
Offered in trying circumstances (Acts xvi. 25).

*Herbert R. Francis.*



## The Renewing Effects of a Revival.

*O Lord, revive Thy Work!" (Habakkuk iii. 2).*

The dead state of God's work among us should excite us to help remove the curse of sin, by promoting soul-saving and soul-reviving effort.

- I. *The Curse of Sin.*
  1. Sin leaves a blighting effect upon everything.
  2. Sin imparts to the Church division and calamity.
  3. Sin makes the believer weak in faith, and feeble in service.
- II. *The Cause of Sin.*
  1. An indifferent and un sanctified walk.
  2. Inconsistent and unscriptural methods.
  3. The love of sin paralyzes prayer, and all Christian effort.
- III. *The Cure of Sin.*
  1. The quickening influence of the Holy Ghost hallowing the soul, creating therein a love to all.
  2. True prayer will rid the heart and life of sin's power.
  3. The healing presence of the Lord will impart to the Lord's people a healthy atmosphere, and unity of heart and mind.

*Harry Rose.*

## Notices of New Books.

FROM MORGAN AND SCOTT.

We have received three small pamphlets entitled :—

*FRUIT AFTER MANY DAYS.* By A. W. DOUTHWAITE, M.D. 2d. *YANG TO'UEN LING.* By G. T. HOWELL. 2d. *SAVED AT 86.* By Miss KOLKENBECK. 1d.

Each one has as its subject a striking incident connected with the labours of missionaries of the C.I.M., with the record of interesting cases of native conversions. Valuable as an encouragement to the many thousands who have the work of foreign missions at heart.

FROM C. J. THYNNE, 6, GREAT QUEEN STREET, W.C.

*INSPIRATION OF THE BIBLE.* By PASTOR GORDON FORLONG.

Those who have wandered on to the bogs of Agnosticism and Deism are the ones who, when rescued, prove indeed men—valiant for the Truth. Our respected author in his younger days was the subject of Deistical views, and therefore writes ably and without partiality, and we can quite believe that this book is the produce of the careful thought and research of many years. It is written to help the Deist struggling in the darkness, although its circulation should know no limit, for it is refreshing to find a book, the author of which takes his stand, and that boldly, be it said, in the face of destructive critics, and in the midst of such days as the present, when infidelity and atheism are settling like a withering blight upon the minds of both the learned and ignorant.

*DO YOU BELIEVE IN THE HOLY GHOST?* By S. LEVERMORE, 27, Ramsden Road, Balham. 1d.

A book for the times, written in a brotherly way, and suited for circulation amongst believers of all denominations, who are conscious of failure in Christian work, and defeat in the Christian life.

FROM S. W. PARTRIDGE AND CO., 8 & 9, PATERNOSTER ROW, E.C.

*THE LEGEND OF THE SILVER CUP, AND OTHER STORIES FOR CHILDREN.* By REV. G. CRITCHLEY, B.A. 1/6.

A dozen stories, accompanied with as many pictures, and particularly suited to interest juvenile minds, and well calculated to teach spiritual lessons of real worth. Though somewhat legendary in their character, they are notwithstanding sufficiently self-explanatory to induce one to read each tale a second time. We commend it also as a presentation volume.

*THE COMPLETED SACRIFICE.* By J. R. CARLILE. Paper covers, 2d.

An excellent little book, one of a series; sound, because Scriptural, and safe, because orthodox.

*THE PUBLICATION OF THE KINGDOM OF GOD.* By JAMES VAN SOMMER. Third Edition, 2d.

We never have any hesitation in commending the writings of this author, characterized as they always are by that careful insight which is consequent upon a constant and intimate acquaintance with the Word of God. The many Scripture references noted in the margins, seem to suggest that the book should be read with an open Bible. We wish that all present day theological works could stand such a test as this.

*HOW READEST THOU?* By REV. JOHN CHARLES RYLE, D.D. 3d.

This instructive little volume is to be commended to young and old generally, but to Christian workers particularly, dealing as it does with the subject of Bible study. Its explanations and exhortations are peculiarly helpful.

*AS ENGLISHMAN, JEW, AND CHRISTIAN.* By MARK LEVY. Price 1/-

A collection of poems, many of which are written in a spirit of gratitude and praise from a heart touched by Divine grace, and on fire with love to Jesus-Messiah. Although the book abounds with poetry of a very miscellaneous character, we consider the title as somewhat misleading, if it is intended as an

index to the contents. We hope that the book may have a creditable circulation, as far, at least, as such works may expect in the present day, when poems are taken somewhat at a discount.

FROM W. MACK, BRISTOL.

*LIFE OF THE LATE MR. GEORGE MÜLLER.* By F. G. WARNE. 1d.

Small, but well written, and here and there seasoned with eventful incidents in the life of this great man of God. It is all and more than could be expected for the sum of one penny.

FROM THE BAPTIST TRACT AND BOOK SOCIETY.

*TWISTED THREADS.* By H. E. STONE.

A well-told story of a country pastor's career amid the difficulties and seclusion of village work. It is written in a most entertaining style, and is not without its moral. We wish it a large circulation, especially amongst Christian workers who may be labouring in obscure and difficult spheres.

*DUTY AND DESTINY.* By HUGH PHEE.

A companion volume to the above, in which a young couple figure prominently in varied scenes and circumstances of life. We trust that it may be graciously used to lead young hearts to decision for and devotion to Christ.

FROM THE WOMEN'S PROTESTANT UNION.

*HOW CAN I FIND GOD'S ONE TRUE CHURCH?* By CHARLES HASTINGS COLLETTE.

Trenchant and conclusive arguments in reply to a feeble pamphlet issued by the "Catholic Truth Society," which in much weakness vainly endeavours to prove that the Romish Church is the one true Church of Jesus Christ. We trust that wherever the pamphlet has gone this excellent treatise may follow, as it deals with objections in a masterly manner, and exposes with the power of a search-light the repugnant teachings of the Church of Rome. To it, we say, "God speed!"

We have received three volumes of the "Keswick Library":—

*NEED AND FULNESS.* By DR. HANDLEY MOULE. *JOHN THE BAPTIST.*

By DR. ELDER CUMMING. *A HOLY LIFE, AND HOW TO LIVE IT.*

By REV. G. H. C. MCGREGOR.

All of which we commend with equal confidence. It is worthy of note that though the contents of these volumes partake of the same high character in all cases, yet the reduced price (6d.), should be moderate enough to warrant a copy being in the possession of every Christian desiring to live a progressive and consistent life. Amongst such these well written and intensely practical books should have a large sale.

*THE MYSTERY OF THE TRUE VINE.* By REV. ANDREW MURRAY.

Those who are acquainted with the author's exceptional ability to produce books of a devotional nature, will welcome this volume, the chapters of which are arranged to form daily meditations for a month, the comments being based upon John xv. Suitable sentence prayers such as the pages would inspire, are appended to each chapter, whilst the frontispiece helps to fix the mind upon the central thought of the book—"Cleansed and Abiding."

FROM ALFRED HOLNESS, 14, PATERNOSTER ROW.

*THE LORD WILL COME,* being a Series of Six Papers on Prophecy. By WM. FEREDAY. 1/6.

In the course of six concise, clear, and well written chapters, Mr. Fereday sketches some of the most important truths in connection with the hopes of the Church of God—resurrection, judgments, and the restoration of God's chosen people, Israel. It is not every book on prophecy that we can commend to our readers, but this we do heartily; it is one of the best we have read (for its size) and this is saying a great deal.

*THINGS WRITTEN IN THE PSALMS CONCERNING CHRIST.* By M. S. CLARK. Second Edition, 1/-

The fact of this little book being in its second edition speaks much for its acceptance. It deserves to be spoken well of. The authoress is not only an able

student and exponent of the Mind of the Spirit in the written Word, but she is also devout and loyal to its Divine authority. We do not pretend to endorse all that she writes, but "where doctors differ," she submits her judgment very respectfully.

The Spirit of Christ in the Psalms has been a subject of the meditations of devout Christians in all ages of the Church's history, and in this little book of some eighty pages, Miss Clark has touched upon it with a freshness and beauty all her own.

FROM MARSHALL BROTHERS, KESWICK HOUSE, PATERNOSTER ROW.  
*GEMS FROM THE MORNING WATCH.* A Series of Bible Studies. By  
LOUISA A. WILSON, M.A. 2/6.

A curious book; but as sweet as it is curious. It is a reverent and beautiful application of texts and words to all sorts of practical purposes for the spiritual life. Miss Wilson's pen seems to be a sort of philosopher's stone, that turns all it touches into gold. We cannot do better than quote a portion of the preface, written by Mr. Eugene Stock, as expressing our judgment of the book as a whole. "We are quite entitled to *adapt* Scripture texts and portions of texts, and to draw from them varied indirect applications, provided that it is done reverently and without twisting God's Word." And as Miss Wilson's "Gems" fulfil this condition, we heartily commend them to devout and prayerful Bible readers.

Preachers and teachers will find it rich in suggestions of themes for discourse.

*MY SCRAP BOOK.* By W. R. MANDERS. 1/6.

A useful collection of Anecdotes, Addresses, and Acrostics, suitable for preacher and teacher alike. It reminds us of D. L. Moody's advice, "When you get something good, pass it round." The author, who has had a wide range in Christian work, here gives the result of his gleanings from many fields. Though they are termed "Scraps," yet we think them scraps *worth using*. Preachers will find suggestive outlines of discourses, when pressed for a subject, with numerous illustrations with which to season them. The book is a storehouse, as well as a stimulus, and although we are reminded of the existence of similar books by other authors, yet we are pleased to welcome this additional volume.

*THE CHRISTIAN WORKERS' SCRAP BOOK.* 1/11.

A new, yet not altogether an original idea, for the majority of Christian workers possess a commonplace or scrap book of some sort or other. This book is really meant to be used as a receptacle for the articles which appear weekly in the "Workers' Column" of the *Life of Faith*, but the scheme is a comprehensive one, and provides suitable space for all sorts of cuttings of a helpful character, having a plan which classifies such matters under suitable heads, and an index to make reference an easy matter.

## Magazines Received.\*

FROM MARSHALL BROS.

David's Sling—The Reaper  
Niger Notes—The King's Highway  
Out and Out—The King's Own  
The Protestant Woman  
The South African Pioneer

FROM S. W. PARTRIDGE.

Regions Beyond—North Africa  
Our Heritage  
The McAll Mission  
The Zenana  
Our Darlings (Shaw)  
All the World (Salvation Army)  
War or Brotherhood (Headley)

Rest and Reaping (Morgan & Scott)  
The Friend of Israel  
National Righteousness  
Toilers of the Deep  
Gleanings from Spain  
The Protestant Girl  
Without the Camp  
News from the Front  
The Bugle Call  
The Springing Well  
"Childhood" (Stoneman)  
Life of Faith  
Ephesian Truth (Truth Publishers;  
Wis.)  
Memorial Sermon (S. M. S. S.)

\* We have received the above magazines for notice, but would point out that we cannot undertake to repeat the list unless space permits.

## New Booklets Received.

Evangelical Christendom	The Completed Sacrifice (Partridge)
The Monitor	Mohammed's Creed (Fennings)
Stackwell Brothers (Marshall Bros.)	Memories of a Mistaken Life (E. Stock)
Unveiling the Papacy " "	Autumn Leaves (Home of Industry)
The Apocalypse (Elliot Stock)	Leaves from a Preacher's Note Book
A Violated Coronation Oath (Wileman)	Criticisms on Theories of Evolution
Some Awakening Truths " "	Do You Believe in the Holy Ghost?
Rich in Faith (Pickering and Inglis)	Modern Ritual. By Rev. Stuart Churchill
The Gospel in the Lord (Holness)	The Secret Closet (Stoneman)
The Lord will Provide (Elliot Stock)	Twenty-third Report Mission Indian Lepers
The Kingdom of God (Partridge)	W. E. Gladstone Memorial Sermons (Cassell & Co., Limited)
Because Ye Belong to Christ (Bagster)	Pamphlets and Tracts. By J. Van Sommer
The Life of the King (Pott & Co., N.Y.)	A Plain Word on Amusements (Marshall)
The Revealer and Redeemer (Downie)	
Holy Scripture (Nisbet)	
The Literal Interpretation of Scripture By Dr. Anderson (Stoneman)	

## Notes for the Month.

**A** GLANCE at the photographic group, on page 227 of this number, will, perhaps, serve to remind our readers of the necessity for increased prayer for the great missionary cause throughout the world, and for the ever-increasing number of witnesses going forth to preach "the unsearchable riches of Christ" among the heathen.

The labourers here represented were recently commended to God at the annual gatherings at Harley House, on the occasion of the close of the twenty-sixth Session, held on July 1st, an interesting account of which appears in the current number (August) of *Regions Beyond*, which we judge to be one of the best missionary magazines issued. It is ably edited, and largely illustrated. We recommend all our readers to order it monthly. It is published by Partridge and Co., 9, Paternoster Row, E.C. Price 3d.

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### DAY IN THE COUNTRY.

MONDAY, JULY 18.

A large and happy company, in all numbering seven hundred, were gathered at Kilburn Hall, representing the mothers, children, and elder scholars from both Willesden and Kilburn Halls, together with workers from other branches, and members of the staff of the *Evangelistic Mission*.

With every prospect of fine weather, and in anticipation of a full day of uninterrupted enjoyment, the long line of brakes, twenty-

five in number, left Kilburn for Hampton Court amid the cheers and good wishes of admiring groups of spectators. The drive was a most enjoyable one, the route taken being *via* Kew, Twickenham, and Teddington, and those of our readers who are acquainted with these districts by occasional visits, can readily understand how pleasurable a change it proved to such a motley company, a large percentage of which rarely see the country except upon such occasions as these. Hampton Court was reached about mid-day, lunch being provided in the pavilion for the children immediately on arrival, followed by the teachers' luncheon and mothers' tea.

The time passing as it did so quickly, was well spent, the adults choosing the quiet walks and shady nooks of Bushy Park, and also Hampton Court, with its palace and ornamental grounds and waters, whilst many of the juveniles repaired to the ever-famous Maze. Cricketing, swinging, racing, and boating all had their special attractions for both young and old, who, when the bell "to assemble" was heard, seemed loth to cease from their ramblings in a spot so interesting and invigorating, and which, by the way, has not been visited by so large a party of excursionists for many a long day. With all absence of confusion the various conveyances quickly filled up, ready to start for home, and as the setting sun shone on the lake and grounds, upon the bright happy brake-loads of women and children, it formed a most imposing sight, and one which we wish could have been witnessed by all those who so generously helped towards the expenses consequently connected therewith. These are only two of several such summer treats for the mothers and Sunday Schools connected with the several branches of the *Evangelistic Mission*, but for these we have neither space nor particulars for this number.

\* \* \*

#### MAYES' HALL.

##### SUNDAY SCHOOL EXCURSION.

On July 4th, this year, we joined with the Welcome Mission, and had a special train to Dovercourt, where a most enjoyable day was spent. We have to record with thankfulness a gloriously fine day, and perfect safety of our little ones, who revelled in their paddling and boating, donkey-riding over the beach, and swings at the adjoining Retreat, where a thorough good tea was provided. We have about 300 children in the school, those under seven having a separate "treat" later on.

\* \* \*

A well-known worker in the person of our dear sister, Mrs. Wright, passed away suddenly in her sleep early in the morning of Saturday, June 25th. She was a staunch friend of the work here, an earnest worker in our mothers' meeting, and one to whom her friends and neighbours came with their troubles, assured of sympathy and ready help. Often has she taken the weary night-watch by some neighbour's sick bed, and best of all was her readiness to

point everyone to the Saviour she loved so well. She is now with Him. Her bereaved husband and family need our prayers.

A large number of friends attended the funeral service at the Hall, on Thursday, June 30th, which was conducted by Mr. W. T. Main, the remains being afterwards interred at Tottenham Cemetery.

\* \* \*

#### TENT MEETINGS.

The meetings in our large tent erected in Harlesden Lane, for which the Society of Friends are responsible, are being held from night to night with considerable encouragement, the large marquee being crowded on Sundays. Missionaries from America, and Mr. William Noble are the chief speakers.

Another tent has been sent to Rotherhithe, and a third is about to be pitched at Tooting. We regret that the state of our funds will not admit of further Tent Missions this season, so far as we can at present judge.

\* \* \*

We would emphasize the appeal made in *Footsteps of Truth* for June, by adding this brief paragraph on behalf of the very large number of mothers and children who look forward with such eager expectation to their "Day in the Country."

It has been our glad privilege during past years to have arranged country and seaside excursions for many thousands of women and children connected with our various halls. We are anxious to add to the number this summer also, and for this purpose we would earnestly plead for contributions, large or small, to enable us to do do. As immediate arrangements must be made, and we are in the midst of these summer treats, we trust our readers will readily, and as liberally as possible, respond to this call by sending their remittances to the Editor.

\* \* \*

#### "FOOTSTEPS OF TRUTH" ON THE CONTINENT.

A FRIEND writing from Switzerland, says: "On Thursday night we were 8,000 feet up above the sea level, and surrounded by snow and ice, in some places 20 feet deep by the roadside. *At the hotel we saw a copy of 'Footsteps of Truth,' which speaks well for its circulation.*"

This, perhaps, will serve as a hint to other Christian friends travelling abroad this season, to take a few copies and leave one in their hotel or boarding house. By this means, many tourists in distant parts may obtain spiritual help and edification when they least expect to find it.







MR. ARTHUR H. HABERSHON.

*From a Photograph by]*

*[J. H. Blomfield, Hastings.*

## Mr. Arthur H. Habershon.



THE subject of this sketch is the grandson of the well-known prophetic writer, the late Matthew Habershon, and son of the late H. T. Habershon, who for many years resided at Newbury, and subsequently at St. Leonard's, as Principal of White Rock School. Trained for the scholastic profession, Mr. Arthur H. Habershon succeeded his father in partnership with his brother, but retired nearly two years ago, in order to devote the whole of his time to honorary Mission work, the double strain having proved a heavy tax upon his strength.

Under successive rectors, he laboured among the poor in West St. Leonard's, the services being held in the school-room until the blessing and development of the work demanded increased accommodation, and he assisted Rev. J. A. Jamieson, the present rector, to build an iron church, at a cost of nearly £800, where he conducted the services until an extra curate was appointed to take charge of the district. At that time, Mr. Habershon's professional work prevented him doing much personal visiting. When his departure from the West end was rumoured, he was invited to accept the post of Honorary Superintendent of the Hastings and St. Leonard's Railway Mission, which he has held for the last four years. The Mission has one of its finest halls here, capable of holding nearly 500 people, and it is generally crowded to excess on the Sunday evenings. Mr. Habershon believes in a bright service, with a manly, practical address, being specially devoted to the work among men, of whom there is a large muster at the services. Twice a year there are social gatherings of the congregation, when some noted London speakers, who take an interest in the work, go down to give addresses. Last May, Rev. Charles Spurgeon occupied the platform as chief speaker. Some months previously a ten days' mission was held by Rev. J. E. Watts-Ditchfield, with much blessing and result. The organization of the work is very complete, being on an extended parochial scale with district visitors, children's meetings, Foreign Missionary and Temperance Societies. Branch services are held whenever possible at small railway stations of the county, which Mr. Habershon personally conducts. He receives much sympathy and help from Rev. F. Whitfield, in whose parish the hall is situated,

and is greatly assisted by an earnest band of voluntary workers, and a missionary who devotes his time to house-to-house visitation. The financial needs of the Mission, necessarily heavy, are generously met by the congregation and residents of the town, so that no anxiety from lack of funds has hindered forward efforts.

Mr. Habershon takes a general interest in all phases of public Christian work, speaking or presiding at local and other meetings. Quite recently he conducted the services at Malden Hall, the N.W. Branch of the Evangelistic Mission, with much acceptance and blessing. We sincerely hope he will visit some of our other branches soon, when he will always find a warm welcome.



## Voices of the Psalms.

NUMBER 54.

BY JOHN GRITTON, D.D.

### THE REFORMATION SONG. PSALM XLVI.

“**T**HE DEVIL HATES MUSIC. Let us sing the Forty-sixth Psalm.” Luther framed this psalm in massive prose, and in heart-moving verse. Many a time when days were dark, when foes were many, and when friends were faint, did light break in on the darkness, and foes fall back, and hearts grow strong in Worms, at Wittenberg, at Eisleben, as the music of this psalm went up to heaven. The Reformation had many songs, and this was its Hallelujah. The Reformation was born in song, and song was born of the Reformation. When bonds were broken, when darkness dispersed, when the glad breezes of a new life swept over the icy plains, bringing forth warmth and life and beauty, then was cast out the dumb devil of doubt and fear; and from village to village, from land to land, rang out the challenge, “O come, let us sing unto the Lord; let us heartily rejoice in the God of our salvation!” Truly PRAISE IS COMELY FOR THE RIGHTEOUS, and songs should ever spring up, echoing and re-echoing from shore to shore, when the Lord, our Righteousness, is revealed to men as their Righteousness, and Sanctification, and Redemption.

At the time (1. Chronicles xiii.-xv.) when Israel, with a perfect heart, united to make David king; when the ark of God was brought up with songs and dances into the Holy City; when the Philistines submitted themselves; when the idols were burned in the fire; and when the sanctuary of God was well set in order, then it was that David “appointed the singers with instruments of music, psalteries, and harps, and cymbals sounding, by lifting up the voice with joy;” then it was he appointed Zechariah, Aziel, and their fellows, with psalteries on *Alamoth*, then it was that he appointed Mattethia and his companions “with harps on the *Shemenith* to excel.”

Songs well befit the birth and the growth of spiritual religion. SONGS WELL SUSTAIN THE SAINT IN CONFLICT. Songs at midnight filled the inner dungeon where Paul and Silas lay bound in the stocks, till the prisoners heard, and the earthquake came, and the chains were loosed, and the prison doors fell back. Praise bursts forth from men when earthly joys fade, and the heart—once moved by wine—becomes filled with the Spirit. Then the saints speak one to another in psalms, and hymns, and spiritual songs, singing, and making melody in the heart to the Lord; giving thanks always for all things in the name of our Lord Jesus Christ. THIS PRAISE OF A GLAD CHURCH WILL BE SIMPLE, moving, and easy to be uttered by the simple, as well as by the cultured. A master in the history of song has stated it as his conclusion that in each sleeping period of the Church, harmony in Church music has overridden melody, and that in every time of revival, from Augustine to this day, harmony with all its difficulties has become again subordinated to melody in the music of the assembly.

Let me add, that in all worthy song, words must take precedence; and that music—whether melody or harmony—must be but handmaid and servant. We do not even know with any certainty what music is described as “upon Shemenith,” or, as in this forty-sixth Psalm, “upon Alamoeth,” but our psalm remains, and has been a tower of strength in many generations. “*Ein feste Burg ist unser Gott*” heralded and strengthened the Reformation in Germany. “God is our refuge and strength, a very present help in trouble,” may well cheer and gladden renewed hearts in all English-speaking lands.

Our psalm is broken into two parts. The first seven verses tell of the time of conflict. The last four verses herald the day of victory. In the first the Church praises in the high places of war. In the second section she continues her song on the field of triumph. The first division of the psalm is broken into two parts at the end of verse 3. We have, first, a *picture of the raging conflict*, and, secondly, a *description of help vouchsafed, and refreshment provided*.

No conflicts are to be compared with those between the Church and her foes, and no consolations are so all-satisfying as those granted to the saint in his conflicts. The very earth is moved: mountains are carried into the heart of the seas: waves run mountains high, torrents carry away all things on their foaming waters, and the mightiest mountains shake as the surging waters dash against their ancient buttresses. Such is the wrath of man, such the devil's rage, and such the violence which gathers round the beleaguered hosts of God.

THE HEAVIEST EXPERIENCE OF THIS FELL TO OUR REDEEMER. Against Him earth and hell, men and Satan, waged their worst. The water-floods overwhelmed Him. The shaking of all earthly strength was His experience. *Rebuke broke His heart*. His face was marred more than any man's. He stood alone in the conflict, and His heel, or human nature, was bruised by the onslaught of the

old serpent, who is the devil. "It became Him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." "It pleased the Lord to bruise Him; He hath put Him to grief." In His case, Divine purpose and Satanic wrath crushed Him to the earth, to death, and to the grave. He might well plead, "Behold, and see if there be any sorrow like unto my sorrow?" But we who look off unto Jesus in our lesser conflict, behold in Him not a sufferer only, not one bruised only, but the Leader and Completer of Faith, in and by which He as man overcame.

To Him and to us, as to the Psalmist of old, there are vouchsafed REFRESHMENTS IN THE CONFLICT. We are led beside the streams of the river which makes glad the city of God. The battle is carried to the gate sometimes, and the army of Jehovah seems beleaguered; but it is in a fortress guarded and kept by the Lord of Hosts. We find the Most High in His tabernacles. God is in our midst. We are kept safe on the rock and within the strong tower of Jehovah who helps us, and that right early, and so, while the nations rage, while kingdoms are shaken, and the very earth melts, we have the Lord of Hosts with us, and the God of Jacob for our refuge.

But I hasten on. The faith of the Church is not made ashamed. THE LORD APPEARS GLORIOUSLY. The friends of God look forth on desolations which God has wrought; as of old Israel looked down from the salvation side of the Red Sea, on the broken chariots and dead warriors of Egypt. The last war is over. Bow and spear and chariot are all broken and burned. THE DAY OF TRIUMPH DAWNS. God hushes the complaints of His people. He is exalted among the nations. He takes to Him His great power and reigns. His name is exalted; His people rest and are quiet. There is One Lord, and His name is One.

While in the conflict, and when resting from the conflict, one cry becomes the struggling and the victorious Church of God:—"The Lord of hosts is with us, the God of Jacob is our refuge."

I have dealt with this noble psalm without referring to its *national* and its *dispensational* character. In its primary sense it is the nation of Israel which it sets before us, and, dispensationally, it belongs to the last days. It depicts the conflict between THE CHOSEN NATION AND THE NATIONS, and the mighty victor is "The God of Jacob." It will be sung in the city of God when the last Gentile hordes are overwhelmed in the valley of Jezreel. I do not forget this fact, but I have, in this paper, dealt with the psalm in its secondary, but, perhaps, grander application to the whole conflict between the opposing forces of truth and error, as affecting all the people of God in all ages, from the fall to the final restitution. The psalm cheered Luther and the Reformers. It has gladdened myriads of believing souls in both dispensations, and it is made yea and amen in Christ Jesus for all His saints in all the ages. "*Ein feste Burg ist unser Gott.*"

## Christ and His Redeeming Work.

### A PAGE OF TESTIMONY.

**T**HE following page of testimony is taken from *Christ Unveiled*, by the late beloved Denham Smith. Its interest is greatly increased by its being his own last clear testimony to the glorious Gospel he delighted to preach everywhere he went for more than 50 years. When the blessed Gospel is, alas! so often "veiled," in this age of so-called intellectual progress, it is doubly refreshing to read the testimony of men who lived in times of less privilege than our own:—

"PIOUS GODWIN.

He asks, What need was there for any justification of Christ, if He had not been in some way near a condemnation? He, therefore, must be supposed to stand at God's tribunal, as well as Pilate's, with all our sins upon Him; and so the prophet tells us God 'made the iniquity of us all to meet on Him.' He was made a curse, and stood not in danger of Pilate's condemnation only, but of God's, unless He satisfied Him for all those sins; and when the wrath of God for sin came thus upon Him, His faith was put to it, to wait and trust in God for justification, to take off all those sins, together with His wrath, from Him, and to acknowledge Himself satisfied, and then to be acquitted. The 22nd Psalm, referring to Christ when hanging on the tree, speaks of how His heart was taken up; that while He utters that cry such as here we read of when He called God His God, we find Him in this Psalm laying Himself at God's feet, lower than any man ever did. 'I am a worm,' He said—that every man treads on, and counts as a matter of nothing to kill—'and no man.' All this because He bore our sins. This business with which He trusted God was, that He should rise again, and be acquitted from them. Neither did He exercise faith for Himself only, but for us also. This is a great truth, considering the infinite numbers of the saved. God trusted Christ before He came into the world, and saved many of the Jews upon His bare word; and then, at His death Christ trusted God again for the Jews and Gentiles; yea, and all that were to believe after His death. And here let us note especially how this example of Christ may teach and incite us to believe. Hast thou, my soul, the guilt of innumerable transgressions coming in and discouraging thee from trusting to Him? Consider what Christ had, though not His own."

It may be bold, but true is the utterance of

LUTHER.

"Christ was dealt with as the greatest sinner that ever was—that is by imputation, for the sins of God's chosen met on Him—yet He trusted in God to be justified from them all, and to be raised up from the wrath due to Him. Yet art thou but a poor sinner, and thy faith hath but a light and small load laid upon it, namely, thine own sins, which to the sins He undertook for us are but a unit few compared to an infinite number."

## A SPANISH MARTYR

writes :—“ When I speak of faith, I mean that which lives in the soul, not attained by human exertion and tact, but by means of the grace of God by supernatural light, a faith which embraces all God’s Word, His threats no less than His promises, so that he, when he hears that Christ said, ‘ He who believes shall be saved,’ has faith in these words, which when fully held, inspired such confidence that he has not the slightest doubt about his salvation.”

## LADY POWERSCOURT,

alluding to her own sorrows, and comparing them with those of Christ’s death-sorrows, when He had no such sympathy as was given to her, writes :—

“ Jesus, my sorrow lies too deep  
For human sympathy ;  
It knows not how to tell itself,  
To any but to Thee.

“ Yes ; for as if Thou would’st be God,  
E’en in Thy misery,  
There’s been no sorrow but Thine own,  
Untouched by sympathy.

“ Jesus, my fainting spirit brings  
Its fearfulness to Thee ;  
Thine eye, at least, can penetrate  
The clouded mystery.”

## EBENEZER ERSKINE.

“ I know that when my soul forsakes this tabernacle of clay, it will fly as naturally to my Saviour’s bosom as a bird to its beloved nest.”

## DR. DODDRIDGE.

“ I have no hope in what I have been or done. In Him I trust ; in Him I have strong consolation, and shall assuredly be accepted in the Beloved of my soul.”

## DR. M’CALL.

“ I am a great sinner ; I have been a great sinner ; but my trust is in Jesus Christ, and what He has done and suffered for sinners.”

## ROBERT HALDANE.

“ I have no righteousness of my own. There is no merit in any of my works ; but my trust has been and is, that Christ is my righteousness.”

## CHARLES WESLEY.

“ Just and holy is Thy name,  
I am all unrighteousness ;  
Vile and full of sin I am,  
Thou art full of truth and grace. ’

## TOPLADY.

“ Nothing in my hands I bring,  
Simply to Thy cross I cling ;  
Naked, come to Thee for dress ;  
Helpless, look to Thee for grace :  
Foul, I to the fountain fly ;  
Wash me, Saviour, or I die.”

Precious testimonies, showing how sin and Christ’s death for sin, and righteousness recovered to the sinner that believes, have been seen as eternal verities by thousands of the students of God’s Word.

## Lord, Thou art my Portion.

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**T**HOU art my Substitute, Who for me died;  
 In Thee, and with Thee, I was crucified.  
 Thou art my Righteousness; and I am found  
 Complete in Thee, and with Thy beauty crowned.  
 Thou art my Comforter, true life in me,  
 And, oh, what precious things by Thee I see.  
 Thou art my Light when all around is dark;  
 When high the waters rise Thou art mine Ark.  
 Thou art my Sun, though earth's sun sets far west,  
 And in Thy beams I am for ever blest.  
 Thou art my Rock, though death's dark waves do roll,  
 Above them all Thou dost preserve my soul.  
 Thou art my Hiding-place, no trouble here,  
 But songs of joy in place of dread and fear.  
 Thou art my Guard, surrounding me in love,  
 Thou art before me, behind me, and above:  
 Thou art just underneath, Thy mighty arms  
 Do me embrace, and free from all alarms.  
 Thou art my Guide while I from home must stay,  
 I am a Stranger here, Thou art my way.  
 Thou art my Calm when earthly storms beat high.  
 Thou art my Safety, guiding with Thine eye.  
 Thou art my Rest when I may weary be;  
 And Thou dost still the winds and troubled sea.  
 Thou art my Strength when I in weakness lie;  
 The promised grace Thou dost to me supply.  
 Thou art my Father, and I am Thy child,  
 Lowly in heart ("in Christ") and meek and mild.  
 Thou art my Elder Brother, ever nigh:  
 For human help I do no longer sigh.  
 Thou art my Friend, though earthly friends were fled;  
 Thou art my Hope, though earthly hopes were dead.  
 Thou art my Prophet, and afar foresee  
 The things that are in mercy hid from me.  
 Thou art my Priest, my Intercessor; Thou  
 Who bore for me the thorns upon Thy brow.  
 Thou art my King, under Thy mighty sway  
 Do I go forward till I win the day.  
 Thou art my Guest, within me thou dost dwell,  
 And Thy sweet fellowship no words can tell!  
 Thou art my One Desire, all else is dross,  
 For what would hide Thy face must be my loss.  
 Thou art my All, I can desire no more—  
 Thyself, Thy kingdom, mine, for ever sure!

(The above words of faith were suggested by a few similar words of prayer that were sent to the writer).



## Harvest Fields.

BY WALTER J. MILLER.

**T**HE very sound of these words seem to come from "the valleys covered over with corn," and the hill-slopes waving with golden grain, like reverberations of the reaper's merry song, and the ringing cheer of "harvest home," for "they shout for joy, they also sing;"—and if some mystic melody peals out of these welcome words, and all vocal nature, how much more joyously should the music of praise ring out from our thankful hearts! Surely this year of unusual bountifulness and seasonable goodness will be crowned all over the land with corresponding outbursts of thanksgiving. "Let the people praise thee, O God, let all the people praise Thee; then shall the earth yield her increase, and God, even our own God, shall bless us" (Psalm lxxvii. 5, 6).

In view of the general adoption of harvest thanksgiving services—which by the infallible and God-declaring revolution of the seasons are again at hand—it may be well just to reflect on some of the aspects in which the joy of spiritual things may be symbolized, and the simplicity of natural things realized, in these now popular celebrations—but is not the heat-wave or the ice-wave—as the case may be—of suspicious symbolism and naturalism, rising higher and higher, generally, upon the holy places which we once thought were the unassailable sanctuary of Divine simplicity?

What do the "harvest fields" and the harvest celebrations which are now before us, symbolize. The great "harvest field" is the world. "The field is the world" (the world of men) (Matthew xiii. 38). This is God's harvest field. As to the earth, His hand made it; His providence keeps it; His sun and rain make it fruitful; and His beloved Son has redeemed it. From the frigid North Pole, to the more frigid South Pole; from the farthest East that kisses the first blush of sun-rise, to the most western watch-peak that sees to the folding of His last smile within the curtain of night, all is God's, and all the life in it is God's; and for all purposes of fruitfulness that may exhibit and glorify His creative power (too often forgotten), and His most beneficent goodness, it is God's harvest field; and to Him, it is to be assumed, every harvest thanksgiving service joyfully and reverently brings offerings of first-fruits, and all fruits, of spiritual and temporal kind, that shall express the heavenly worship of Revelation iv. 11: "Thou art worthy, O Lord, to receive glory, and honour, and power; for Thou has created all things, and for Thy pleasure they are, and were created."

But let this world of men—that mantles the round earth with marvels of life and light, as well as sin and suffering—realizing not symbolizing, "that God was in Christ reconciling the world to Himself" (II. Cor. v. 19), let *it* specially bring the "much fruit" reaped by the consecrated hand of Christly culture, and sacrifice, and love, to His glory and praise, from every field of service under heaven; for it was His purpose that it should—but does it?

The heathen, the majority of this world of men, have lost all knowledge of Him, and are not reached with the message that "it is eternal life to know Him," although the "invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse" (Romans i. 20). The inconceivable cruelties and unmentionable atrocities of heathendom, and the hardly less abominable character and control of much of the world that professes to know God, alike declare the Scriptural truth that "the whole earth groaneth and travaileth together in pain," leaving us, it would seem, to the only explainable conclusion, that "the earth—in some mysterious sense, and in its present materialism—hath He given (over) to the *children of men*," whose choice of rulership appears to lie between Beelzebub and "the unknown God." What fruit then comes from such a conditioned harvest field to His pleasure who "is merciful and gracious, slow to anger, and plenteous in goodness and truth?" But it cannot be true that He finds none—for He must rejoice, and for ever will, in the works of His hands; His highest work, and which is richest in pleasant fruit to Him, being the re-created life and service of consecrated men, and not less the life than the service—this renewed life continually employed in bringing in, by intercession or by work, the sheaves of precious souls that may bear witness to His marvellous grace on earth, and that shall ultimately fill the garner-house of heaven. What, then, is Christian consecration and skill of husbandry doing in this direction—the skill as well as the consecration? "All His works praise Him, and His saints, they bless Him." Yes, and the tiny flower, or bright-coloured fly, that human eye has never seen delighting itself in the trackless forest, or on the top of the unreachable rock, as well as the cloud-capped mountain and unmeasurable sea, all these delight also their great Maker's eye, as it rests in Divine satisfaction on what is still "very good."

But it is left to His saints to *bless Him*, to *speak well of His name*, and from them—their faith, their love, and their life—is to be gathered, the most precious fruit that can be offered to the Father in heaven from these mysteries of world-life, which, nevertheless as yet, is the harvest field of God. Let His *faithfulness* be specially declared in all our thanksgiving services—for the world's faith in God is going—and as typical of all His sure covenants afterward, His covenant with Noah (Genesis viii. 22) to which the whole world is witness. Let the symbolic teaching of the universal wheat-grain adapting itself to every soil on the globe for every man's use, and waving in ample areas of golden life before the unthankful and the evil—and the still lovelier symbol of the fruitful vine, that was *not* made to sanction sin, but which brings to the hand of the vine-dresser for his reward the rich vintage that might sinlessly make glad the heart of man, in anticipation of "the wine of the kingdom." Let this symbolism declare the great harvest of much fruit that will certainly come of that precious seed of corn that once so blessedly fell unto the earth (John xii. 24), and of the glory of that Vine, and the branches that shall, in the

restitution of all things which is so near, spread its fruitful beauty over the whole world. Let these be symbols that shall raise our thanksgivings into higher regions than are sometimes reached in our harvest services; while, with fitting solemnity, the two great reapings of Revelation xiv. 15-18 will have their grand and legitimate instruction on all such occasions.

Another harvest field is the Church—and this harvest field is Christ's. Let His Church see to it that her thanksgiving services are no uncommon or simply special thing—nor merely periodical. The prescribed order is, "In everything (and always), by prayer and supplication, *with thanksgiving.*" And obedience to this should much more abound—even for prospective triumph (II. Chron. xx. 19, 21, 22) than is wont. In this harvest field the sowing and the reaping go on all the year round. Of ceremonial "times and seasons" we are afraid, but of Pentecostal services at all times and seasons we are, indeed, glad with true harvest thanksgiving.

If confession and humiliation for the *condition* of the Church, as on her part, are so urgent—as indeed they are—there should also be abounding praise and heartfelt thankfulness for the *position* and destiny, as well as thousandfold hourly blessings, into which, by grace, as on His part, she and every member in particular, are so wondrously brought and kept. If both these aspects of Church state were more fully realized, and prayer and praise were equally unstinted, we should see far more fruitfulness in this harvest field, to the delight of the Divine Husbandman and Lord, and also in our anticipatory joy in the perfect and unending thanksgiving service of heaven; not a wheat-corn ungarnered there, nor bruised, or even unripe grape left behind.

There is yet the other "harvest field" of the heart, which is specially the harvest field of the Holy Spirit, and from which the Divine Husbandman and Sanctifier offers to the Triune Godhead the most precious of all fruits, for "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. v. 22), thereby manifesting His grace and power before the world of men, and shedding light and life, and blessing upon the dark places and dark lives of sinning and suffering humanity.

In review of these "harvest fields," how rich is "the harvest of the quiet eye" that looks out from the observant and meditative mind upon all things—mysterious and common, spiritual and material—that makes the earth so wondrous, and the heavens so full of glory. But how rare, alas, in our hastening times, is the state of the soul that realizes with a Divine serenity how "contemplation lifts the veil of heaven," and brings with telescopic surprise the most distant delights of earth and sky into the rich mental storehouse of our harvest treasures.

Did half mankind but meditate at all,  
How oft the other half would fear to fall.

With the desire of Colossians i. 10 we close, "That we might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."

## Irritability.

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"Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools" (Eccl. vii. 9).

**I**RRITABILITY is the unhappy quality of being easily annoyed or made angry. We shall all recognise at once the unfortunate and well-known victim of this distemper from the poet Cowper's unvarnished description in his *Conversation* :—

"Some fretful tempers wince at every touch,  
You always do too little or too much:  
You speak with life in hopes to entertain,  
Your elevated voice goes through the brain;  
You fall at once into a lower key,  
That's worse--the drone pipe of an humble bee.  
The southern sash admits too strong a light,  
You rise and drop the curtain--now 'tis night.  
He shakes with cold--you stir the fire and strive  
To make a blaze--that's roasting him alive.

"Your hope to please him vain on every plan,  
Himself should work that wonder, if he can:—  
Alas! his efforts double his distress,  
He likes yours little, and his own still less;  
Thus always teasing others, always teased,  
His only pleasure is--to be displeased."

And the same writer has shown in another poem how unfitted such unfortunate beings are to take their place in happy society, and to give and take the pleasures of friendship. He says:—

"A fretful temper will divide  
The closest knot that may be tied  
By ceaseless, sharp corrosion:  
A temper passionate and fierce  
May suddenly your joys disperse  
In one immense explosion."

The fretful temper and the passionate temper are different forms of the same disease, the one being the result of chronic, the other of acute, irritability.

The causes of this complaint are very various. Sometimes the cause may be partly physical, such as in cases of nervous excitability, and such cases have a strong claim upon our sympathy and help. We should at all times be gentle and considerate, rather than impatient, with men, and still more with women, of such a type; and let us always be ready to attribute the most charitable cause or motive to the manifestations of irritation as we meet them. Others are irritable rather from want of thought, or from unreasonableness, or stupidity; while a very common cause is that many intelligent and gifted men are impatient with those not so quick or clever as themselves, and exhibit an irritability both undeserved and useless. There are many other causes: selfishness, and envy, and pride, which are responsible for so much of our misery and discomfiture, being also very fruitful in producing irritable dispositions. All these, perhaps, combined to produce that nasty and unbrotherly

spirit in David's eldest brother Eliab, which led him to utter such bitter and altogether uncalled-for reproaches; and the quiet behaviour and mild reply of the youthful David on that occasion, give a picture of meekness just as beautiful as Eliab's irritability is repulsive in our eyes.

The evils consequent to irritability are many, and are often serious. These are sometimes pictured to us in the well known illustration from nature seen in "troubled waters." Considering the subject with the help of this illustration, we would remark that as in water the reflection is broken by disturbance or irritation, so the Christian's duty of reflecting as a glass the glory of the Lord is interfered with, and for the time being his Christ-like-ness is lost when his temper becomes ruffled and irritated. Had he continued "in prayer and supplication," his heart and mind would have been guarded by "the peace of God, that passeth all understanding;" but provocation coming and finding him off his guard, he yields to irritability, and his face, like the face of the disturbed lake, no longer reflects heaven on those around. But a still worse result follows. As the motion of the water in the pool stirs up the mud from the bottom, and renders unsightly the water that before was clear and beautiful, so by uncontrolled irritability, many displeasing passions reveal themselves to be still alive within the Christian's heart, though they had long been kept under by the power of the indwelling Holy Spirit. Angry and unkind expressions follow, which only provoke further provocation, until the tongue—that "world of iniquity"—"setteth on fire the course of nature," and proves itself to be, indeed, "set on fire of hell."

Now, we are all irritable to some extent. The meekest of all men on one occasion—certainly in most extenuating circumstances—was wroth, and "spake unadvisedly with his lips." And we are all certain to meet with many causes of, or temptations to, irritability. Therefore, we should all be engaged in the work of pouring "oil on troubled waters." It is natural for us to feel, while suffering undeserved reproach, that we have "no right to stand their ill-temper;" but, surely, we have a right, if others, at other times, have to suffer ours. And let us remember that it is he who "pockets" an affront, and bears it meekly when he is reviled without cause, who pleases God. Under other conditions no praise is due to us for quietly suffering. And lastly, let us "consider Him who endured so much." Never was man so irritated, vexed, affronted: yet "He reviled not again, but committed Himself unto Him that judgeth righteously." In this He "left us an example, that we should follow in His steps." "For, since our way is troublesome, obscure, full of objection and danger, apt to be mistaken, and to affright our industry, He commands us to mark His footsteps, to tread where His feet have stood, and not only invites us forward by the argument of His example, but He hath trodden down much of the difficulty, and made the way easier, and fit for our feet."\*

*W. D. Fisher.*

\* Jeremy Taylor.

## “Let Us.”

A BIBLE STUDY IN THE EPISTLE TO THE HEBREWS.

BY JAMES SPRUNT.

**O**F every tribe of the children of Israel, a man was sent by the commandment of the Lord to “search the land of Canaan,” and after forty days’ searching they returned, and brought back word unto all the congregation of Israel, and showed them the fruit of the land. And they told Moses, and said: “We came unto the land whither thou sentest us, and surely it floweth with milk and honey. Nevertheless, the people be strong that dwell in the land; and, moreover, we saw the children of Anak there.” At mention of the sons of Anak the people became timid, but Caleb stilled the people before Moses, and said: “Let us go up at once and possess it, for we are well able to overcome it.” But the other ten that went up with him brought up an evil report, and said: “We be not able to go up against the people, for they are stronger than we.” The evil report was believed; the people desired at once a captain to lead them back into Egypt, and were ready to stone Caleb and Joshua with stones. Thus they “despised the pleasant land; they believed not His Word, but murmured in their tents, and hearkened not unto the voice of Jehovah. Therefore He lifted up His hand against them to overthrow them in the wilderness” (Psalm cvi. 24-26).

Remember, the blood-stained lintel was the starting-post—the land of promise the goal. It was the privilege of every one numbered with Israel, not only to have the assurance of deliverance from Pharaoh, but also to cross the Jordan and partake of the grapes of Eschol. What kept them back? Just that hateful thing which robs us of the precious privilege of treading the very highest steps of the Divine life. And what is that? UNBELIEF.

### I. “LET US THEREFORE FEAR,

lest, a promise being left us of entering into His rest, any of you should seem to come short of it” (chapter iv. 1). The rest spoken of here is not rest of conscience, but rest from all toil and work, as God rested after He had created and made all things, as it is said, “And God rested on the seventh day from all His works.” The believer who enters into this rest of God has rested from his works just as God rested from His own. It does not mean that he ceases to work for God. Indeed, it implies that that is just what he is doing. The thought is, that having entered into the rest of God, *our own works cease*, and all are now regarded as His! The secret is in Matthew xi. 28, 29, where we are told how to *find* rest after *receiving* rest. God rests in Christ; it is ours to rest in Him also. If we do this, then all *our* working will be “according to *His* working, *who worketh in us.*”

This rest will be enjoyed by us only as we are considering the Apostle and High Priest of our confession, Christ Jesus (Heb. iii. 1). Directly anything comes between us and Him we shall lose the joy

of that rest. It is because of the slowness of our hearts, and the carelessness of our ways, that we get this exhortation to fear, lest we seem to come short of God's rest, and for the same reasons we are further exhorted in the words—

## II. "LET US LABOUR,

therefore, to enter into that rest, lest any man fall after the same example of unbelief" (chapter iv. 11). The Revised Version reads, "Let us, therefore, give diligence to enter," whilst Dean Alford says, "Let us, therefore, earnestly strive to enter." It is natural for us to seek rest, and we are generally on the look-out for it here. But there is no rest for the child of God to be found here, but to know that there "remaineth a rest to the people of God" is to hold a truth both full of blessing and sorrow—sorrow to the flesh because it is seeking rest here; blessing to the spirit, because the spirit, being "born of God," can only rest in God's own rest. The "rest" that "remaineth" is really a "keeping of Sabbath," and Jesus Himself is the true Sabbath. He is our Rest *now*, and *remains* to be a rest more fully enjoyed by-and-bye.

But where is He of whom we have been speaking? He is at the right-hand of the Majesty in the heights. He has now passed through the heavens, and has entered into the Holies as the Great High Priest, representing all believers. This being so,

## III. "LET US HOLD FAST

our profession," or rather "confession" (chapter iv. 14). That is, let us hold fast the Faith we have embraced, a much-needed exhortation in these days of departure from the Faith. And the only way in which we can hold fast the Faith is by holding fast the truth of a living Christ as told out in that Word "which liveth and abideth for ever." If Christ is filling our hearts, there will be no declension, but a burning passion, an all-consuming zeal, an irrepressible enthusiasm, which will enable us to stand against every foe. Still, we must remember that we shall ever need the sympathy of our Lord Jesus, and, of course, we shall get it as we are occupied with Him. Therefore, whenever we need mercy or grace to help in time of need,

## IV. "LET US COME BOLDLY

unto the throne of grace" (chapter iv. 16). If the High Priest "taken from among men," could feel for those whom he represented, how much more must Christ feel for us, whom He now represents before the Father in Glory. He was not only God, but man, and as such has felt every sorrow and weakness. He was "in all points tempted like as we are, yet without sin." How precious and how tender the sympathy of our Lord is, every believer knows more or less. May we go to him with greater boldness in every time of sorrow, suffering, or heart-backsliding, and in doing so we shall know that

"Grace will complete what grace begins,  
To save from sorrows and from sins;  
The work which mercy undertakes,  
Eternal wisdom ne'er forsakes."

The next time we meet with an exhortation commencing with the words "Let us," is in the sixth chapter and first verse. At the end of the fifth chapter, the apostle had been telling the Hebrew Christians how much they needed instruction. They had been learning for a long while, and it was now time for them to be teachers of others; but instead of this being so, they had become stunted in their growth, and had become such as had need of milk instead of solid food. And so the apostle exhorts them in the words, "Therefore, leaving the principles of the doctrine of Christ,

**V. LET US GO ON UNTO PERFECTION."**

It is quite necessary to teach a child its A B C, and to continue through the alphabet to X Y Z; but the child must not be allowed to stop there. So in the Divine life there must be a growing. "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." If we do not advance, we shall most assuredly decline. Learn the *first* lessons well, but don't be satisfied to remain there. "Go on."

We pass on now to the tenth chapter, where we read of the holiest place whither Jesus has for us entered. As believers in our Lord Jesus Christ, we have been cleansed, sanctified, and perfected by the "one offering"; and now, upon the same ground, the Spirit would have us know that we are accepted worshippers. By the blood shed for sin and presented to God, and by the new way of access for ever opened to us, we have "boldness to enter into the holiest"—into the immediate presence of God. This is the only Divinely-consecrated place of worship, and here all have equal liberty, and all are equally acceptable. We should, therefore, specially heed the following exhortation:—

**VI. "LET US DRAW NEAR**

with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (chapter x. 22).

God had to say of Israel, "This people draweth nigh unto Me with their mouth, and honoureth Me with their lips: but their heart is far from Me" (Matthew xv. 8; Isaiah xxix. 13). Does the Lord ever have to say that of us? If so, it is because we are not drawing near to Him with a *true* heart. If we are at all hypocritical before the Lord, we cease to be true. A *true* heart is one that is emptied of self, filled with Christ, and consequently free from *will*-worship, *man*-worship, and every other kind of worship contrary to the truth of God.

Then our drawing near to God must be "in full assurance of faith." This can only be when we have relinquished every thought of fitness in ourselves. God accepts us for the sake of His Son, and in Him we are fitted for the sanctuary. The "full assurance of faith" is not in any merits of our own—we have none—but it is in the Object of our faith, Jesus Christ our Lord.

The next thing mentioned is the fact that our hearts have been "sprinkled from an evil conscience." The blood, of course, was



never literally sprinkled upon our hearts. The language used is figurative. It speaks of the effect the Gospel has had upon our conscience. Worshippers, once for all purged, have no longer conscience of sins. It is the joyful knowledge that we are the "elect according to the fore-knowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (1. Peter i. 2). Having been forgiven, sanctified, and perfected for ever, we enter into the presence of God, not to confess our sins, or to have sins forgiven, but to worship Him who remembers our sins no more. We enter with boldness into the holiest, knowing that

"The sprinkled blood is speaking  
Forgiveness full and free."

When it is said that the believer has "no more conscience of sins," it means that while he is conscious of daily sins and shortcomings, yet he knows that not one of these can be laid to his charge. Christ has died for our sins. But having "no more conscience of sins" does not mean that there is no more *consciousness* of sins. Therefore we have this truth concerning the water: "Our bodies washed with pure water." In Exodus xxx. we are presented with the brazen laver wherein the priests washed, and thus maintained that purity which was essential to the proper discharge of their priestly functions. So in our case, there can be no communion with God within the holiest if we are unclean in our walk or private life. God, who knew how we should fail, has provided for us, and given us the water of His Word. It is to this water our Scripture refers. (Compare Ephesians v. 26). We must remember, however, that "He that is *washed* needeth not save to wash his *feet*, but is clean every whit" (John xiii. 10). It is unscriptural of the believer to ask God to *wash him again in the blood of Christ*. We have had our hearts sprinkled by blood, and have been forgiven, and consequently "clean every whit" as to our standing before God; at the same time, we are conscious often-times of defilement during our walk here below, and to be cleansed from this we need the "washing of water by the Word."

(To be continued.)



## Six Water Pots of Stone.

BY THOMAS NEWBERRY, EDITOR OF "THE ENGLISHMAN'S BIBLE."

JOHN ii. 1-12.

**T**HIS marriage in Cana of Galilee, on the third day, at which Jesus and His disciples were present, is highly suggestive. It was the beginning of Christ's public miracles in which He manifested forth His glory, and appears to have been a foreshadowing of the marriage supper of the Lamb, when His glory will be manifest to the universe at large.

We have here the governor of the feast, the bridegroom, the bride who is the unmentioned veiled mysterious stranger, the servants, and the guests. The mother of Jesus informs Him of the want of wine, but, in effect, He reminds her that He was now subject to the will of His Father in heaven. The six waterpots of stone which were set there after the manner of the purifying of the Jews, may well remind us of those words in the Epistle to the Hebrews, chapter ix. 13, 14, for if the blood of bulls and of goats, brought into the holiest by the High Priest on the day of atonement (Lev. xvi.), and the ashes of an heifer sprinkling the unclean (Num. xix.), where the blood consumed with the ashes was applied with the running or living water to the person defiled, sanctifieth to the purifying of the flesh after the manner of the purifying of the Jews, how much more shall the blood of Christ, who through the Eternal Spirit offered Himself without spot to God, when that Eternal Spirit Himself applies the blood to purge the conscience from dead works to serve the living God; according to the new covenant, not of the letter which killeth, but of the Spirit which giveth life. These waterpots were cold, hard, unyielding, and empty, but capable of being filled with water, which by the almighty power of Jesus became wine. Take for an illustration the first six types of Leviticus i.-v., viii. The burnt or ascending offering, the meat or gift offering, the peace offering, the sin offering, the trespass offering, and the ram of consecration. Water in the Scripture is an emblem of the Spirit of God, as taught in John vii., where Christ spoke of the living water, but this spake He of the Spirit which they that believe in Him should receive, when the Son of Man was glorified, of whom the Lord Jesus testifies in John xvi. 14, 15: "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 shew it unto you." And this is what the true servant of God has to do to fill up these Old Testament types, not with thoughts and imaginations of the human mind, nor the opinions of men. "Not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth," and when interpreted by the Holy Ghost, the Comforter, taking of the things of Christ in the glory of the Father, they will be found brimful of Christ, and for the glory of God.

"Draw out now and bear unto the governor of the feast," was the word of the Lord Jesus to the servants. Here we notice that the wine was first presented for the inspection and approval of the governor before it was distributed to the guests; and in the communication of the truth of Christ, in whom is the fulfilment of every type, it is well to remember that we have first to commend ourselves to God, and then to every man's conscience in His sight. Those servants who drew the water were in the secret of the marvellous transformation, and those who apply to the Holy Ghost and obtain from Him the truth as it is in Jesus can well understand what it is which makes the truth of Christ productive of such fulness of joy and blessing. But whatever joy and refreshment may be experienced from the means

of grace at the present time, the best wine is reserved for the marriage supper of the Lamb, when in answer to the command of Him who is in the midst of the throne and in the bosom of the Father, the response will come, "Let us be glad and rejoice, and give glory to Him: for the marriage of the Lamb is come and His wife hath made herself ready" (Rev. xix.).



## Mr. George Hatton and his Successor.

BY G. HOLDEN PIKE.

SOME time since we were privileged to receive a letter from our valued invalided friend, Mr. George Hatton, who some years ago withdrew from the thick of the fight in London to Tunbridge Wells, to which quiet retreat failing strength obliged him to retire, although in regard to years he was in the very prime of life. What could not but charm one, was the reference which the veteran Christian worker, in his retirement, made to the support and consolation he now drew from that Gospel which, in days of health and strength, he had offered to others in the great overcrowded West End parish of St. Giles-in-the-Fields: the Gospel which had also not been found wanting in the case of a very large number of discharged prisoners whom he had also reclaimed from paths of evil, and who had been turned into ways of honest work and thrift.

If the Gospel must be proved in the face of an unbelieving world, no more fitting testing-ground could be selected than St. Giles's parish, which, when Christian work was first undertaken in its midst, had become proverbial for its crime, wild license and general degradation. The late Dr. Brock and a comrade, who ventured to encroach into one of the courts, were driven from the ground by unwashed savages, who had not been accustomed to such an innovation. The place was notorious for its cellar-dwellings, its tramps' lodging-houses, and even for its printing and publishing house, the ribald songs and broadrides from which were diffused all over the country. George Hatton left his mark on St. Giles's, and also founded that Discharged Prisoners' Aid branch of his service, which would seem to have been mainly instrumental in bringing about that falling off in crime which is a characteristic of our day.

Mr. William Wheatly served under Mr. Hatton for some years as manager of the Discharged Prisoners' department, and since his chief has become invalided, he has taken the oversight of the entire work. The Discharged Prisoners' section alone represents a work of considerable magnitude, requiring the daily attention of its manager, and a staff of assistants. More than 70 per cent. of the 20,000 who are annually released from the great London prisons, receive attention, in addition to the long-term or penal-servitude subjects who hail from the great convict establishments in all parts

of the country. In the course of twenty years, 80,000 men and lads have been helped to get into a better way of life, while 500 boys rescued from criminal surroundings, are always in course of training for something better.

From time to time the question becomes one of controversy, Is crime decreasing? and while it is manifest to impartial observers that it is really on the decline, there are those who maintain, with a good deal of emphasis, that crime is actually increasing in our midst on every hand. The reports of the Commissioners of Prisons and other authorities, show clearly enough, however, that there has not only been a falling off in the number of criminals, but a decrease of the most striking kind. Great convict establishments have become disused, while in the course of twenty years there has been a no less vast than welcome decrease in the cost of their maintenance. One most striking thing, is the great falling off in the amount of serious crime among women, as well as in the number of juvenile offenders.

This may well be so, when, as in the case of St. Giles's Mission alone, five Homes are maintained, through which an average number of not less than 500 lads pass every year to be trained in a Christian way for positions of honesty and usefulness. Speaking on this subject at the Mansion House, on June the 10th last, the Lord Mayor showed in what sense magistrates would be perplexed if no such refuge was available for the boys who were brought up before them, and who were not fit subjects for a prison. He gave instances of those lads who were thus brought before him at the Mansion House police-court. One of these was a poor homeless boy who was brought in on a certain morning by the police dripping wet, having been adrift in the streets during a rainy night. The Chief Magistrate then added that this adventurer was sent down into the Mansion House kitchen for his clothes to be dried, and for a breakfast to be set before him. He was then handed over to Mr. Wheatley's care to be trained for more useful work. It is found that such waifs need constantly to be removed from the streets to be properly reclaimed, otherwise they develop into criminals who will exact their dishonest tribute from society.

What we maintain is, therefore, that the country is indebted for this improvement to Christian influences. The work undertaken by the St. Giles's Mission, founded by Mr. Hatton, has been imitated in the provinces as well as in the United States. The Public Prosecutor, while lately speaking on behalf of Mr. Wheatley and his helpers, showed that Society, by carrying on such services, only acted in its own defence. It is well for the country that such a view is prevalent; for in regard to the decrease of crime, we are a contrast to some other nations of the world. In France, where elementary teaching is rigidly free from all Bible teaching, crime increases so rapidly, that the very schools seem to stimulate its growth. Herein is a lesson for us, showing that every child is prone to evil, which needs something more than mere knowledge to check its growth.

## Cartridges for Holy Warfare.

BY WILLIAM LUFF.

### ABLE TO BEAR.

"When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isaiah xliii. 2). A Frenchman has invented what he describes as a paper fire cannot destroy. Specimens of it were placed for 148 hours in a potter's furnace, and when removed its glaze was found almost perfect. Thus believers, when prepared by God, are proof against the fiery trials of faith, and even the flames of temptation. It was "after this" preparation that the Lord tried Abraham (Gen. xxii. 1). "God is faithful who will not suffer you to be tempted above that ye are able" (1. Cor. x. 13).

### NO SEPARATION.

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" (Rom. viii. 35). Before the Eddystone Lighthouse was erected upon its sea-girt rock, it was put together in Cornwall, where the stone was quarried, and in order to test the cement, two stones were joined, and, once joined, could not be separated. Earthly love, according to the Divine rule, is to know of no separation, hence what God has joined, let no man put asunder. When love and blood form the cement, the bond is even stronger. Such is the Divine at-one-ment.

"One; by eternal union one."

### ONE IN CHRIST.

"One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in you all" (Eph. iv. 5). At Santa Rosa is a church constructed entirely from the wood of one tree; floors, sittings, pulpit, roof, scantlings, and joists. The true Church is thus one in Christ, whether I am the pulpit, or the pew, in a high or a low position, seen or unseen, in an important or seemingly unimportant sphere, I am one in life and nature with the whole. It is suggestive that the tree out of which the Santa Rosa church was built is known as "redwood." Does it not remind us that the true Church only exists because of Christ's redemption? All its parts are of this true "Redwood."

### WEAKNESS FIRST.

"Have mercy upon me, O Lord, for I am weak" (Psalm vi. 2). When the *Bourgoyne* ran into the *Cromartyshire* and sank, only one woman was among the 157 saved out of 726. The brutal crew, in their selfishness, with oars and fists, and even knives, beat off the weak ones, and in one instance refused to launch a boat into which a number of women had managed to get places. How differently God acts! Hence He cares for the widows and fatherless, carries lambs in His bosom, and gently leads those that are with young. He would have us like Him; hence the exhortation, "Support the weak." "Strengthen ye the weak hands." "Him that is weak in the faith receive ye" (1. Thess. v. 14; Isaiah

xxxv. 3; Romans xiv. 1). "We, then, that are strong, ought to bear the infirmities of the weak, and not to please ourselves" (Romans xv. 1).

#### CARING FOR CLOTHES.

"*The life is more than meat, and the body is more than raiment*" (Luke xii. 23). At Scarborough this summer, a policeman found a dog upon the shore, guarding a heap of clothes. So eager was he to keep his charge, that the constable had some difficulty in approaching. He guessed the truth: the owner of those clothes was drowned. It seemed a pity the dog had not paid more attention to his master. But we cannot blame him, while even the Church is sometimes taken up more with clothing clubs, than the salvation of souls: vestments, in preference to Christ. What shall we say of the immortal who thinks more of raiment than redemption?

#### HIS VOICE.

"*The sheep follow Him, for they know His voice*" (John x. 14). The distinguishing of a voice is very remarkable when we consider that "though there are only nine perfect tones in the human voice, there are the astounding number of 17,592,115,044,415 different sounds. Of these, fourteen direct muscles produce 16,382, and thirty indirect muscles produce 173,741,823, while all in co-operation produce the total given above." And yet even a silly sheep can distinguish the voice of its shepherd, and Christ's sheep know their Shepherd's voice. "And a stranger will they not follow, but will flee from him: for they know not the voice of strangers" (v. 5).

#### LIONS.

"*Your adversary, the devil, as a roaring lion,*" &c. (1. Peter v. 8). I once put my fingers between the teeth of a lion's jaws. Dead? Certainly, and only a skull hanging in a drawing-room, the jaws held together by cotton thread. Some seem to fancy that the old lion is reduced to a similar state of helplessness, and that his head is harmless. A mighty mistake! Others think the lion of inspiration, and the Gospel lion that once roared, are now mere relics. They have felt the teeth of these lions, and they are false teeth. They will feel those teeth in another sense another day, when God Himself shall tear them in "pieces" (Psalm iv. 22).

#### TOO HIGH.

"*Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus*" (Phil. iii. 12). An American story says: "A man had a red line above his fourth storey as a water-mark. Someone objected that such a flood was impossible. 'Well,' he said, 'it only came up to the first storey window, but the boys kept rubbing the mark out when it was so low, so I put it up there where they can't get at it.'" When I hear people say they have lived three months without sin, I think they fix the line of fancied attainment too high. But God's true mark for our actual attainment is even higher, and we should despair, but where sin abounds as a flood, grace doth much more abound (Romans v. 20).

## Jottings on Popery and Ritualism.



Medal struck by order of Pope Gregory XIII., to commemorate the massacre on St. Bartholomew's day of 60,000 French Protestants in 1572.

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The Council of Constance, A.D. 1415, ordered the dead body and bones of Wycliffe to be disinterred, and the Pope ordered them to be burned, A.D. 1428.

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288 Protestants burned at the stake by Queen Mary, 1553 to 1558.

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M. Jules Ferry, the Prime Minister of France, has lately declared (referring to the Papal power), "that there is a power behind even a Republican Prime Minister greater than himself, in Church and State, before which he must bow, at least for the present."

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Hundreds of Jesuits expelled from Roman Catholic Europe, have settled and are settling down in England and Ireland.—*The Ventilator*.

\*\*\*

It has been calculated that the Popes of Rome have directly or indirectly slain, on account of their faith, 50,000,000 of martyrs! The Bulgarian and Armenian atrocities fade into insignificance when compared with the fiendish horrors perpetrated by this giant power of iniquity.—*Unveiling the Papacy*.

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The following facts ought to be pondered, not only by Churchmen, but by all who wish well to Britain and to God's work in it:— "The eastward position is now adopted in nearly 6,000 churches, an increase of nearly 1,000 since 1894, and 3,500 use altar lights, more than three times as many as ten years ago, and an increase of nearly 1,000 in two years. In 1,632 churches the chasuble is used, against 509 in 1886, and 307 churches in the Church of England use incense."—*Word and Work*, July 30th, 1896.

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The following prayer was used by the Bishop of Rochester at the dedication of the Duchess of Teck's memorial at Kingston Vale—a reredos and windows in the apse of St. John the Baptist's Church:—"O Father, remember Thy servants and handmaidens which have departed hence in the Lord, especially Thy servant whom we remember this day. Give them eternal rest and peace in Thy heavenly kingdom."

## Studies in the Psalms.

BY J. DINNEN GILMORE, CORK.

### THE SONG OF THE TWO WAYS (Psalm i.).

- I. GODLY AND UNGODLY CONTRASTED (verses 1-6).
  1. In their lives (verses 1, 2).
  2. In their fruitfulness (verses 3, 4).
  3. In their destiny (verses 5, 6).
- II. THE NEGATIVE ASPECT OF A GODLY LIFE (verse 1).
  1. He is *not* governed by evil suggestions.
  2. He has *no* pleasure in sinful ways.
  3. He does *not* conform to wicked habits.
- III. DIFFERENT CLASSES AND DEGREES OF WICKEDNESS (ver. 1).
  1. Ungodly. These have their *counsel*.
  2. Sinners. These have their *way*.
  3. Scornful. These have their *seat*.

*Note.*—When men are living in sin, they go from bad to worse. Time is all in favour of the devil, and against the sinner.
- IV. THE POSITIVE ASPECT OF A GODLY LIFE (verse 2).
  1. The Word of God is his food.
  2. The will of God is his delight.
  3. The law of God is his enjoyment.
- V. THE BELIEVER COMPARED TO A FRUITFUL TREE (verse 3).
  1. Planted by Divine grace.
  2. Cultured by Divine care.
  3. Fruitful by Divine Spirit.
  4. Beautiful and fresh for the Divine glory.
- VI. THE UNGODLY COMPARED TO USELESS CHAFF (verse 4).
  1. All that has been said of the righteous has in their case to be reversed. “Not so the ungodly—not so!”  
The godly man is blessed—Not so the ungodly.  
The godly man shuns evil—Not so the ungodly.  
The godly man delights in God’s Word—Not so the ungodly.  
The godly are like trees planted—Not so the ungodly.
  2. Their fearful end. “Like the chaff which the wind driveth away.”  
The *Chaldee* has for “wind”—“whirlwind.”  
What can a featherweight of chaff do against a whirlwind?
- VII. THE TERRIBLE DOOM OF THE UNGODLY (verses 5, 6).
  1. Condemned at the judgment-bar.
  2. Separated from the godly.
  3. Their way utterly destroyed.
- VIII. THE HOPE AND SAFETY OF THE GODLY (verse 6).
  1. The Lord knoweth their way.
  2. Knowing their way, He will preserve them.
  3. Preserving them, He will bring them to the congregation of the righteous.

(To be continued.)



## “Be Thou Their Arm Every Morning.”

ISAIAH xxxiii. 2.

NOTES OF AN ADDRESS, BY DR. HARRY GUINNESS, AT SHERINGHAM.

*Introduction.* The passage consists of a prophetic anticipation of the overthrow of Sennacherib! O that not once, but every day thou mightest so deliver them!

The text suggests to us the glorious thoughts—

A. That *God is the arm of His people.*

B. That He is prepared to be this to them “*every morning.*”

A. *God is the arm of His people.*

(1) For every Divine illustration we should be grateful. Birds (Isaiah xxxi. 5); As one whom his mother comforteth, so will I comfort you (Jerusalem, my people) (Isaiah lxvi. 13); Arm (Isaiah xxxiii. 2).

(2) *Arm is the expression of power, and executive ability.* Armless, how helpless! Withered arm—tradition that the man was a mason—“stretch forth.”

(3) Note, the prayer teaches us, not so much that our arm should be *strengthened*, as that it should be *SUPERSEDED!* That *HE* should be our arm! He instead of us! Not I, but Christ. God our arm!

(4) Sometimes God works *independently* of His people—Jericho; Sennacherib. Sometimes *through* them—Amalek. In any case, *it is He!* Wonderful possibility! Jehovah Jesus, my arm!

(5) *Inferentially the text teaches us the need of such an arm!* Not only in our *CRISES*, but in the common place of daily life—“*every morning.*” Our helplessness is not only *marked*, but *CHRONIC!* We wake with it “*every morning!*”

A 1. *Let us see what Scripture says about this arm of God.*

(1) *The arm is a Person.* “Be Thou their arm” (Isaiah xxxiii. 2).

(2) *An atoning arm.* “To whom is the arm of the Lord revealed” (Isa. liii. 1). “Jesus keep me near the Cross.”

(3) *A delivering and defending arm* (Exodus vi. 6). Like Pharaoh, the devil may oppose thy release, but the arm of God overcame him, and can release thee! So from any tyranny, within or without.

(4) *A guiding arm* (Isaiah lxiii. 12). “His glorious arm.” His glorious fiery pillar—going, abiding, never taken away!

(5) *A mighty arm* (Psalm lxxxix. 13). Fashions and sustains the world, and can sustain us!

(6) *A tender arm* (Isaiah xl. 11). Carries the lambs—Jesus and the children!

(7) *A holy arm* (Psalm xcvi. 1). Just the arm for those who long for holiness! “In Thy strong hand, I lay me down; so shall the work be done.”

- (8) *A missionary arm* (Isaiah li. 5). The isles and the Gentiles shall come!
- (9) *An everlasting arm* (Deut. xxxiii. 27). Unwearied by past effort; ready, "every morning!"

After thus studying His arm, we can better understand God's question to Job: "Hast thou an arm like God?" (Job xl. 9). Can you command Behemoth? Job answers in chapter xlii.: "I know that Thou canst do all things."

*The success of God's people is wholly attributable to His arm.* Canaan (Psalm xlv. 3). *Cursed* is he who leans on any other—"arm of flesh" (Jeremiah xvii. 5).

B. The text not only teaches the need of such an arm in our crises, but in our *commonplace*. *God our arm*—"Every morning."

- (1) Life divided into *days*. Too discouraging if we could not begin again. Night shows us our weakness, and preaches to us; day bids us try again!
- (2) *Chronic need*—may be met by "God's arm"—"every morning."
- (3) *Go over the adjectives descriptive of it, and add "every morning."*
- (4) *What shall I do with such an arm? Lean on it!* (Isa. li. 5).
- (5) *He swears by it* (Isaiah lxii. 8). We may safely lean on it. "In God have we made our boast all the day long" (Psalm xlv. 8).

CLOSING APPEAL TO UNSAVED.

- (6) "*Stretched out arm*"—fourteen times in Old Testament. Stretched out *for* thee on Calvary; *to* thee, in mercy and compassion, "*Come unto Me.*" "Leaning on the Everlasting Arms" (*Hymn*).

## A Small But Weighty Word.

"UP."

- I. Treasure laid *up* (Matthew vi. 20).  
Christ our Treasure.
- II. Faith looking *up* (Psalm v. 3).  
Christ the Object of Faith.
- III. Love building *up* (Jude 20).  
Christ our Lover.
- IV. Holy Spirit springing *up* (John iv. 4).  
Christ our Indweller.
- V. Knowledge puffeth *up* (Jude 20).  
Christ the Truth.
- VI. Believer mounting *up* (Isaiah xl. 31).  
Christ our Attraction.
- VII. Caught *up* to meet Christ (1. Thessalonians iv. 17).  
Christ our Hope.

F. E. M.

## New Books for the Season.

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*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."*

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THE CHINA INLAND MISSION.

*FRUIT AFTER MANY DAYS.* By A. W. DOUTHWAITE, M.D., F.R.G.S.

In the booklet before us, we have the deeply interesting life-story of Yu-Yuh-Shan, a Chinese missionary. In early life he served as an officer in the Imperial Army, and it was while stationed at Ning-po, that he heard a missionary preaching on the steps of a Buddhist temple. The few words he heard, though but dimly understood, sank into his soul as good seed, and bore fruit in after years. While still groping after the light, he fell in with a sect known as Reformed Buddhists, accepted their teaching, and travelled about the country, propagating his new-found religion. Fifteen years after, he again heard the Gospel message, which he received gladly, and spent the remainder of his life in preaching Christ to his countrymen.

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BAPTIST TRACT AND BOOK SOCIETY.

*DUTY AND DESTINY.* By HUGH PHEE.

An interesting story of Australian life. The hero and heroine, who, before they left England, were deeply imbued with Ritualistic teaching, in their Colonial life were brought under the influence of warm-hearted earnest Christians, and eventually were led to a simple faith in Christ. The book is well written in a concise and practical manner, sustains the interest throughout, and must prove helpful to all who read it.

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FROM JAMES NISBET AND CO.

*THE CONSECRATED LIFE.* By REV. ERNEST BOYS, M.A. 1/-

In this helpful little book, we have the beautiful simplicity of a life of consecration set clearly before us—a very real and practical life to be lived to God. Mr. Boys shows in his able manner, that consecration should be the natural sequel to conversion. He lays great stress upon the necessity of an absolute surrender of the will to God. The believer will then seek to know the will of the Lord concerning him, and will strive to order his life accordingly, taking as the key-note of service the exhortation, "Do all to the glory of God," though the "conflict" between the "old man" and "new creature," the daily crucifying of "the flesh," must last as long as life itself.

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FROM MORGAN AND SCOTT.

*YANG TS'UEN-LING.* By GEORGE T. HOWELL (China Inland Mission). 2d.

A biographical sketch, showing God's wondrous grace in preserving through manifold dangers this "chosen vessel," and making it meet for His service. Yang Ts'uen-Ling, who, in early youth entered on a most adventurous career, serving in the rebel and Imperial Armies respectively, and often narrowly escaping with his life, was eventually converted, and the Chinese warrior became a valiant soldier of the Cross.

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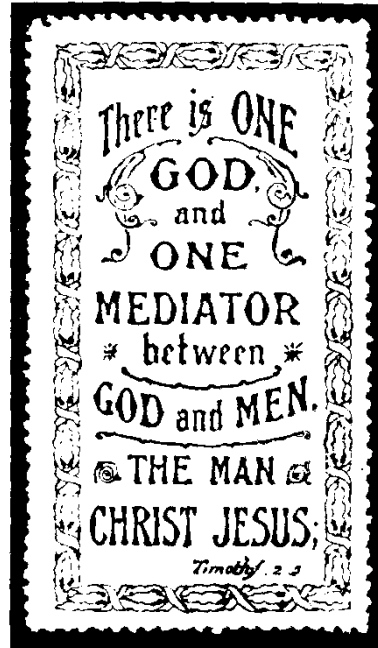
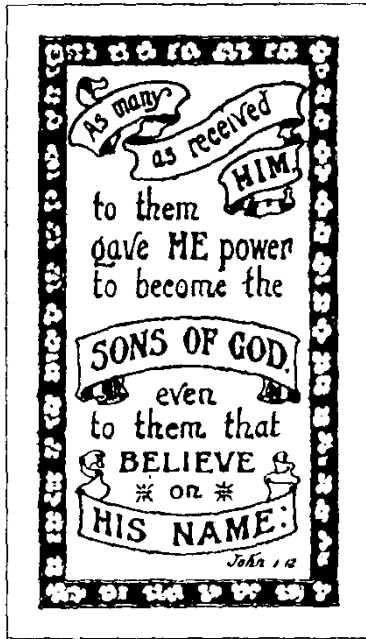
FROM MARSHALL BROTHERS.

*THE NEW BIBLICAL GUIDE.* Vol. I. By REV. J. URQUHART. 7/6 nett.

A splendid book for the times. We gladly recommend it to every Christian,

but especially to such who have any lingering doubt as to the authority and inspiration of Holy Scripture, or who are in any way under the pernicious influence of the teaching of those who assume the title of "Higher Critics." That destructive criticism which would rob us of an authoritative revelation, is shown to be presumptuous in its character, and without solid foundation. The value of the book is enhanced by the fact that it is the work of several writers, noted alike for their soundness in the faith, devotedness of life, and scholarly attainments.

*GOSPEL STAMPS.* A novelty. To be obtained from Mr. H. M. GOOCH, "Lansdowne," Park Road, West Dulwich.



The accompanying illustration will give our readers some idea of this original and useful method of reaching with the Gospel the unsaved and unconcerned. They are suitable for affixing to envelopes, by which means, as they pass through the post, or arrive at their destinations, they may become the power of God unto salvation.

Prayer is asked that the purpose in view may be fully realized.

FROM JOHN F. SHAW AND CO.

*CONFERENCE MEMORIES.* By SIR S. A. BLACKWOOD. 2/6.

Those who have enjoyed the privilege of attending the Annual Conference at Mildmay, will remember that for about twenty years Sir Arthur Blackwood almost invariably presided, and was accustomed to introduce the subject for each day with a brief address, which evidently had been the result of careful study of the Word, being on the subject under consideration, and marked with much simplicity and spirituality.

These Addresses are now culled from the annual published reports, and are here presented in collective form, in which they will be much appreciated by all to whom he was known, and by whom he was deservedly loved. May their publication in the present form carry increased life and light.



## Notes for the Month.

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THOUGH the excessively hot weather prevents the usual Conferences being held at Kilburn Hall on August Bank Holidays, several of the other branches of the EVANGELISTIC MISSION use the opportunity afforded of reaching the masses in the open air. The workers at Mayes Hall were specially encouraged on this occasion, and Mr. W. T. Main, the local superintendent, writes:—"So the Lord continues to bless this corner of the vineyard in a remarkable manner, and our hearts are quickened to more fervent prayer that the new and larger hall, so sadly needed, may soon be erected, and thus enable the earnest and devoted band of workers there to bring many more under the sound of the Gospel in this thickly-populated and growing district."

Some few responses have reached us from our readers in consequence of our recent appeals for this new building, but we would that *every* reader, young and old, would send some contribution, great or small, or send for a Collecting Card, and the work would soon be in hand. It is sad to think that in these days of deathlike indifference, and when it is becoming increasingly difficult to induce men to listen to the Gospel, it should appear that Christians too are growing indifferent to their privileges and allow work which God is blessing to suffer and languish by withholding their help, prayerful and otherwise. We urge all who read these words to ask the Lord to guide them in this matter, and to do whatever He directs.

"We had very good meetings this holiday at the hall, and in the open air on Sunday night a good crowd. A man, a prize-fighter, whose home was in Whitechapel, professed conversion. We took him to the hall, where, with tears running down his cheeks, he said to me, "If you can tame me you can do more than Scotland Yard." Quite a thrill went through our little party as he broke out in prayer, "God have mercy on a wretch like me."

On Bank Holiday we had our usual meetings; a big crowd on "Jolly Butchers' Hill" in the afternoon, and at night on the Common. The moon gave us light, shining down on a crowd of pleasure-seekers listening to the Gospel with rapt attention. One, a young man, on his knees beside the harmonium, sought salvation, and found it in our blessed Lord Jesus Christ. The scene was grandly impressive, and called forth audible expressions of praise to the God of all blessing.

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### KESWICK CONVENTION.

(By One of Our Staff).

Once more the exquisite little town of Keswick has been filled with many thousands of workers from all parts of the United Kingdom, and "from earth's remotest corners," who have gathered

in the "One Name," to realise, in some measure, the joy of being "all one in Christ Jesus," which form one of the motto texts over the platform. Here, if anywhere on earth, the spirit of this grand truth is entered into by those who, severed by methods and doctrines, sink everything in "the ocean" of His love, and "dwell together in unity," and all its corresponding blessings.

The Morning Bible Readings are always seasons of spiritual refreshment and enjoyment, and this year they were more marked in this particular than ever. Few will ever forget the sweet simplicity of Rev. Hubert Brooke, as he unfolded "the Beatitudes," and revealed the deep truths of this portion of God's Word. Any one who had doubts as to "Keswick" teaching should have listened to Rev. Prebendary H. W. Webb-Peploe's discourse on "Nothingness!" What a time of soul-searching it was! If ever Christians realised that their only "perfection" was "in Him," it was while this remarkable address was being delivered, and the truth enforced over and over again, that "a man is just as great as God sees he is, and he is no greater." Both as to our standing and state, "HUMILITY" was ever to be our true position as before God and the world, well might the preacher conclude by saying, "My brethren, what is the use of us singing, 'Oh! to be nothing, nothing,' when we ARE 'nothing.'"

So great were the numbers that attended the general meetings, that special "Men's" Meetings were arranged, and these were indeed seasons when the mighty power of the Holy Spirit awakened and quickened the dormant possibilities of the men, young and old, who listened to the vigorous addresses given by Revs. C. Inwood, F. B. Meyer, C. A. Fox, H. Guinness, H. B. Macartney, J. Harford Battersby, and others. It must have brought back "the good old times" of College days to preachers like H. W. Webb-Peploe, Evan H. Hopkins, and others, to take off their coats and with "a strong pull and a pull altogether," get across the lake to St. Herbert's Island for the Missionary Meeting. But perhaps the service which will linger longest in the minds of those who attended Keswick in 1898, will be the great missionary gathering on the last Saturday morning, when the large tent was filled to its utmost capacity, and representatives from all parts of the world gave brief accounts of their work, and the way in which the Lord is opening out the "dark places" of the earth.

Looking back over the days of the Convention, one realises the impetus and power the meetings have been to the spiritual life of the multitude of Christians who attended it, and the remembrance causes the prayer to be raised to the God of all blessing, that the results "this year also" may be world-wide in their far-reachingness. Once again the strain seems to reach our ears, as it sounded from the topmost height of Scawfell, as we sang together—

"Stayed upon Jehovah,  
Hearts are fully blessed,  
Finding as He promised,  
Perfect peace and rest."

Mr. H. Bristow Wallen, secretary of the National Refugees, 164, Shaftesbury Avenue, E.C., writes concerning the War Office and Bisley Boys:—"Your readers will be pleased to know that the War Office authorities have kindly granted permission for the 300 boys of the Farm and Shaftesbury Schools, Bisley, to occupy the Eastbourne Redoubt, from August 15th to 29th. It is the first time in the history of these country branches of the National Refugees for Homeless and Destitute Children, that the boys have had the privilege of a fortnight at the seaside.

"Owing to the great expense in maintaining the 800 children in the Society's eight Homes and Training Ships *Arethusa* and *Chichester*, the Committee urgently solicit special help from the general public towards giving the Bisley boys this treat without encroaching upon the funds needed for the other children."

"From Tanners' Land to Bisley:—Under this title an illustrated booklet has just been issued by the Committee, calling attention to the remarkably beneficial results attending the transfer of poor destitute children from the stifling slums of London to the pure and bracing air of Bisley Common, where the Society has two Farm Schools for Boys. The work referred to is from the pen of Mr. Henry G. Copeland, Finance Secretary, who edits *Our Log Book*, and also lectures throughout the country on behalf of the above institutions, and the Training Ships *Arethusa* and *Chichester*."

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#### JOTTINGS FROM THE E. M. "TREASURY BENCH."

It deeply touches us to read the allusions in the letters of some of our earliest contributors, who have now attained ages varying from 80 years and over 90, of their sustained appreciation of the work of this Mission, some of whom are deeply sensitive to the defections of doctrine in the Establishment, and amongst Non-conformists. One of our warmest supporters amongst the former remarks, "What is the Church of England coming to? It is surely a house divided against itself. The lack of principle in the Romanizers is truly AWFUL, the connivance of the Bishops DREADFUL."

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While we are thankful to receive the contributions of the rich (without which, indeed, the Mission could not be carried on to the present extent), yet we are often deeply touched by the gifts of the poor, which in many cases involves considerable self-denial, as evidenced in the following case of a quarterly contribution just received from a country donor. Possibly in the Divine reckoning such offerings bulk large, and will bear good dividends in the morning.

"Dear Sir,—I have enclosed postal order for my small donation of 2s. 6d. Having only a few shillings weekly I cannot send more, or would gladly do so. I am late in sending this quarter, and have not been well, so this has been delayed.—Yours faithfully."

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One who was blessed through the meetings at the Athenæum Hall, Brighton, sends a contribution of £1 as a thank-offering.

Another adds, with her contribution, an expression of her joy "in contributing to your Evangelistic Mission work, which in these days of unsatisfactory teaching in the pulpits, seems to me very important."

\* \* \*

Another sends a contribution accompanied with the following words:—"Good cheer! I have great pleasure in enclosing cheque (£2 10s.), a small contribution towards your Evangelistic Mission, in which I take a true and grateful interest."

\* \* \*

How pleasing it is for us to read the following:—"Please accept the enclosed £1 as a thank-offering for mercies received."

\* \* \*

Again, "Mrs. K. and Y. send the enclosed two postal orders, of 10s. 6d. each, with very much pleasure and prayerful desire." We value, indeed, such prayerful fellowship beyond expression, and rejoice that so many of our contributors assure us of their continual remembrance in this respect).

\* \* \*

The manner in which funds come from Wilton House, our St. Leonard's House of Rest, expresses their sympathy with the work, and is shewn in the fact that their offerings, contributed on Lord's Day after morning worship, amounted last quarter to £7 2s. 2d., a slight increase over previous quarters, and for which we are very grateful. Twenty-one shillings were subscribed on another occasion for the new hall needed at Wood Green.

\* \* \*

How true is the testimony that another helper gives in his letter, enclosing £3 towards the work of the Mission: "What sad times the Church seems to be falling into. Ritualism is but one side, and perhaps less generous than the cruel neglect of God's Mercy, together with the pleasure-loving, abounding worldliness that pervades all classes. London must be a queer place, according to the papers! What will it become when the salt is taken away. May we be found faithful at His coming!"

\* \* \*

Another friend, whose means are very limited, sends 2s. 6d., and adds "I am glad to think that the true Gospel is published by your Mission."

\* \* \*

A friend sends a sum of 10s. as a small thank-offering for the very great blessing received during the past 3 years spent at Kilburn Hall, and particularly for the edifying instruction received at the Thursday evening services.





A. BOTTERILL G. HANSON SALE G. FOSTER CARTER T. B. BISHOP ROBERT F. DRURY W. BERTHAM WATSON C. A. SMALLHORN F. RUSSELL HURMICH  
(Cambridge) (Derby) (Oxford) (Hon. Sec. C.S.S.M.) (Oxford) (St. Mary's Hospital) (Oxford) (E.M., London)  
A. B. FISHER MISS WEBB G. A. GALLOP MRS. SALE MRS. BISHOP R. F. MCNEILE R. C. TURNBULL  
(Uganda, C.M.S.) MISS WEBB (Oxford) (Oxford) (Oxford) (London Hospital)

## Children's Special Service Mission.

HERE is surely no society whose work is at once more difficult and delightful than that of the Children's Special Service Mission, with its multitude of devoted and diligent workers, stationed all round the coasts of Great Britain, striving to win the children for Jesus during the holidays.

A more glorious summer could hardly be conceived than that which has now closed, and in almost unbroken succession the services have day by day been conducted on the sands and beach in the warm, bright sunshine.

Most of our readers are probably aware that this important organization commenced from a very little source in the summer of 1867, when Mr. Josiah Spiers, staying at Llandudno, noticed a group of children playing on the sands, and, gathering them around him, engaged their attention by setting them to work in writing a text with the white stones that lay on the shore, which were placed to form the one grand central truth of the Gospel, "God is Love," and upon these words Mr. Spiers addressed the children. At the close of this first informal service, a little girl approached him and said, "Can't we have another service to-morrow morning?"

This chance gathering began the work which is now world-wide in its operations.

It is delightful to know that several of the workers were led to Christ in the years that have passed, and who now count it an intense joy to endeavour to save others, whilst many labourers working in the Mission field, have acknowledged that their first aspirations towards Christ were aroused at the seaside services. It is recorded that Mr. Pilkington, who was killed in the recent Uganda rising, was one of its most active workers, whilst amongst others we might mention that of Mr. Bernard Herklots, B.A., who became a member of the Scripture Union when only six years of age, whilst attending these sea-side services, and who is now working among the children in India, his expenses being paid by the Mission fund.

### THE AUGUST SERVICES IN SCARBOROUGH.

It was the writer's privilege to take part in the services at Scarborough this summer, assisting Mr. Robert F. Drury, of Wadham College, Oxford, in conjunction with several 'Varsity men and others, some of whose portraits appear in the group on the preceding page. From first to last the blessing of God rested upon the efforts made in this reputedly hard spot. It was no uncommon occurrence to see some hundreds of children gather for the service, whilst loving hearts and willing hands together helped to build the "Cathedral," inscribing the text for the day in beautiful flowers around the pulpit.

The meetings were several and varied, comprising Bible, Object, and Flower Services, special Missionary Meetings (when we had

the pleasure of listening to the thrilling words of Mr. Fisher, who is now returning to Uganda), and Lantern Services.

As is usual, the afternoons were devoted to recreation in cricket, cycling, yachting, and picnic parties.

Boys' and girls' meetings were held in the evenings, and a marked feature of the work was the Services held on the Esplanade, and other places, when thousands of adults, came beneath the sound of the Gospel, resulting in some marked instances of conversion amongst the upper classes.

It was with great regret that we bade farewell to Scarborough and many dear friends and fellow-workers. Most earnestly do we pray that the influence of these happy meetings may find a way into many a home and school.

We shall not soon forget a remark made by one of the children when, in saying "Good-bye," she added, "We came to Scarborough specially for the services, and we wouldn't have missed them for anything."

With intense pleasure we are looking forward to the annual meeting of this Society, at St. Martin's Town Hall, Trafalgar Square, on Thursday, October 6th, at 3 and 6.30.

The following chorus was sung very heartily at the several prayer meetings:—

*P.R.H.*

**"I believe God answers Prayer."**

I be - lieve God an - swers prayer, I am sure God an - swers  
prayer, I have proved God an - swers prayer— Glo - ry to His Name

This Chorus can be had on tinted art paper, 4d. per doz., or 1s. 3d. per 100 post-free, from South Africa Mission, 14a, Lingfield Road, Wimbledon.

## Paul's Persuasion.

II. TIMOTHY i. 12.

Notes of a Sermon delivered at Praed Street Tabernacle,  
by REV. ARCHIBALD G. BROWN.

"I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (II. Timothy i. 12).

**H**OW passing years tend to revise the opinions of us all. The man of unchanging opinion is a fool, and we may question whether he ever had any opinion at all, for time must either intensify or modify our convictions. But what have we here? The utterance of a ripened experience, for is it not Paul's latest edition of his opinion concerning Jesus Christ, his Lord and Master? Here he could look back to the time of his deliverance from the cruel Nero (II. Timothy iv. 17), but before him he sees no escape from the mouth of this lion, yet he can say, "I know whom I have believed."

Note the growth of his experience—

1. Belief.
2. Knowledge.
3. Persuasion.

What was it that Paul was persuaded Christ could keep? The Greek rendering is helpful, "He is able to keep *my deposit*." What does that mean? A simple illustration may help us. Some time ago a friend entrusted me with a packet of bonds of great value, desiring me to act as trustee. As long as they were in my possession I felt uneasy as to their safety, and fearful lest they should be stolen. I decided, however, to take them to the Safe Deposit, in the City. Placing them in an inside pocket, I wended my way through the busy streets, ever and anon placing my hand on my breast pocket to feel whether the packet was still there. Arriving at the Safe Deposit, a warder accompanies me to my locker, which we open together. Taking the parcel from my pocket, I put it into a tin box. The door is locked, and I leave the building. Have I any doubts as to the safety of those bonds? Are they a burden for me to carry, making my every step fearful? Should I worry about them? No, never! And when Paul says, "I have committed my deposit to Him, and am persuaded that He is able to keep it," he means precisely the same thing. It is no sleep in the dark, and he is no dupe who expresses such a conviction.

Look at that word "commit." An authority says that this is the best explanatory term for faith. I often hear dear brethren at street corner meetings, saying, "Believe! trust!" But these terms need explanation. What is faith? It is to hand over something to the care of another. It is an act of faith when I COMMIT some jewels to a trustworthy friend, possessing a good, strong safe. I COMMIT my case to a solicitor. When sick, I COMMIT myself entirely to the care of a doctor, who can prescribe drugs for me to take, of which I am totally ignorant. And so Paul could say, "I have committed my deposit to Him"—an act of definite faith—and remember that it is just in proportion to our knowledge of the

person trusted, that we shall be free from worry and care. If we are fretful, how can it be said that we are trustful? Note that it is not the *STYLE OF THE FAITH* that brings this security, but the *CHARACTER OF THE PERSON* to whom you commit. You hear brethren in prayer meetings, misquote this text thus:—"I know *IN* whom I have believed." That is not the idea at all; not the *POSITION* of my faith, but its *OBJECT* brings the freedom from care. Not the "*IN*," but the "*WHOM*." Remember that what I worry about, I have not committed unto the Lord, and as long as I do this I am doubting my Lord's veracity. It is within the range of every child of God to have this rest of faith. Let us enquire what was Paul's deposit?

To his Lord, I think he must have committed—

I. *HIS SOUL*, with all its eternal interests. With Christ, that great soul of his could rest as to its everlasting safety.

A half-witted lad, when replying to the question as to whether he had a soul, greatly surprised his teacher by saying, "No; I haven't a soul; I used to have, but it got lost, and Jesus found it, and *I let Him keep it.*"

The Lord help those who are singing—

"A charge to keep I have,  
A God to glorify,  
A never dying *soul to save*,  
*And fit it for the sky!*"

They have their work to do, if such a task is undertaken. Luther spoke well, when he said, "Let Him that died for my soul, see to the keeping of it."

I am reminded that it is now thirty-six years ago since I was led to hand over my soul to the Lord Jesus Christ, and it is as safe now as it was when I first said, "Lord, take care of this soul of mine."

But Paul could also count as a part of his deposit—

II. *HIS REPUTATION*. How strange, that so many can unhesitatingly trust God for *Eternity*, and not for *Time*. Their soul they know is safe beyond doubt, yet they fear lest the unkind words of friends should injure their good name. They hand over the greater to Christ, but retain the less!

John Wesley was once confronted by a man who craved his permission to refute a bitter and cruel report that had been written about the great preacher. After reading, Wesley replied, "When I trusted God with my soul, I trusted Him with my reputation, too."

Moreover, Paul could trust into the hands of Christ.

III. *HIS WORK*. How soon it would be finished. How it needed to be kept. Instead of having any doubts as to the future of the Churches he had formed, or the souls he had won, Paul simply gives some parting instructions to youthful Timothy, and looking up, says, "He is able to keep." And then as to—

IV. *THE FUTURE*, that also could be safely committed to the Great Keeper. It is not the *FUTURE* that staggers us, so much as it is the *IDEAS* of the future. To be able to leave the morrow—the unknown—with the Lord, is blessedness indeed.

## Voices of the Psalms.

NUMBER 55.

BY JOHN GRITTON, D.D.

### “A SONG OF LOVES” (PSALM XLV.).

“**I** SPEAK of the things which I have made touching the king.” Happily, we have no doubt as to the King. The quotation of verse 6 in the Epistle to the Hebrews settles that point conclusively. It is quoted (i. 8) as avouching the super-excellency of the Divine Son, as, indeed, the Son of God, as higher and nobler than angels, as the object of angelic worship, as Creator, as the Purger of sin, as the noblest representative of God, and as the Eternal One.

This befits our Lord Jesus Christ, and it befits no other. The quotation proves something more. It is, indeed, introduced without the words “He saith,” but it follows the address to the angels, and is part of an argument in which the Lord is speaker. We have, therefore, in our Psalm, the Lord addressing His own Son and King, whom he hath appointed heir of all things. Thus is the Psalm connected with Psalm cx., and it would seem to follow that Psalm in chronological order. In Psalm cx. the anointed King is on the mediatorial throne, awaiting the day when He shall arise and go forth to conquest. In this 45th Psalm the King has ceased His mediatorial session, and has come forth to the final conflict with evil, and to that fulness of joy for which He endured the cross, and despised the shame.

Our Psalm cannot but recall to mind the “Song of Songs.” It shows the consummation of the bridal glory, to which that wonderful parable leads up. It is “a love song,” which closes all the utterances of affection, fear, doubt, hope, and anxiety, which flit like clouds over the heaven of coming bliss in Solomon’s Song.

It is not easy to attach all the words of our Psalm to any one speaker. Verses 1 and 2 are an introduction, in the words of the Psalmist. Verses 3-9 are addressed by God to His chosen King, in whom He is well pleased, and whose glory and beauty and righteousness He magnifies. Verses 10-16 are the address of the same speaker to the Bride; while verse 17 appears to be the utterances of the Psalmist, closing the composition as he commenced it, out of a heart in which the King rules—a heart boiling over and bubbling up with adoring satisfaction. It may be, however, that verses 10-16 are the words of the Bridegroom King to His own Bride. It may be also that the 17th verse is part of the Bridegroom’s address, and that the Psalmist, having called attention to his theme in the two opening verses, leaves the theme itself to be expounded by either the Father King alone, or by Him and His well-beloved anointed King and Son.

Two blessed things, however, stand out in very clear light, and are absolutely true, whoever may be the speaker. They are the

infinite glory of the Kingly Bridegroom, and the unique beauty of His chosen and vested Bride.

I. THE GLORY OF JESUS AS BRIDEGROOM.

He is glorious in *power*; He is full of majesty and most mighty. He is vested with the sword and the quiver, full of sharp arrows. He goes forth to manifest His conquering force, riding as an irresistible warrior, before whom the enemy are scattered to the winds. One despised and rejected of men, He now is verily King, bears the sceptre of sovereignty, and sits unchallenged on His throne for ever and ever. The day of vengeance is in his heart. The year of His redeemed is come. The day of His wrath is come, and His foes shall be destroyed from before Him.

He is glorious also in *righteousness*. He rides over His foes to their undoing and humiliation, as appears to be the meaning of the word rendered "meekness" in our Version, but it is in truth and righteousness. The sceptre He wields is a right sceptre. He loves righteousness, and hates iniquity. There is another sense of the 4th verse suggested in the margin of the Revised Version, and worthy of attention. The King pursues His victorious way "on behalf of" the true, meek and righteous ones, who have been with Him in His humiliation, and who now share His triumphal march.

He is glorious also in *beauty and sweetness*. He is fairer than the children of men, the chiefest among ten thousand, the altogether lovely. His lips speak words of grace. He is anointed with the oil of gladness, as of old He received the anointing of the Holy Ghost without measure, and His Person and garments are sweet beyond measure, with all gracious fragrance. Such will be our King when He shall come to make up His jewels, to redeem the purchased possession, and to receive and display His Bride, who has made herself ready for the day of joy for which so long Bride and Bridegroom have waited.

II. THE GLORY OF THE PREPARED BRIDE.

I do not discuss the question whether the Bride be the Jewish nation, attended by the believing nations of the saved Gentile world, or whether the Bride be that Bride of the Lamb, which embraces all the saved of the pre-millennial age, around whom gather the nations of the saved, who walk in the light of the city of God, and who are partakers of the healing leaves of the Tree of Life.

The Bride is a *King's daughter*, and her dignity is so great that her companions and ministering handmaids are also royal. They are grouped around, while she stands at the King's right hand.

The Bride, in her gorgeous array of all precious materials, is now *within the palace*. Long waiting, and often despised by men, she has at length found her place within the King's home, as she has ever been in His heart. The wonderful prediction of Isaiah lxi. is being fulfilled. The Victor has furnished His Bride with raiment of needlework, with robes of righteousness, with all precious possessions; and now He takes her to Himself, with all the beauty He has provided—richer than gold of Ophir, better than Tyrean

gifts—and is vested with garments of salvation, and robes of righteousness, rejoicing in them, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels.

The Bride is *most honourably attended*. Kings' daughters stand with her before the King of kings. The daughter of Tyre is there. It may be that the Syrophenician woman, with her healed daughter, may be among the daughters of Tyre. The virgins find their fitting place in the Queen's retinue. All which can grace the Bride of Christ shall be hers. All of dignity, and beauty, and wealth, shall make her home-coming glorious.

The Bride will be *wholly for the King*. Proclamation will be made—"Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house." All nationality, all family relation, all filial relation ceases. The Kingly Bridegroom is all in all. Let all else be left. There is enough in the King's love and the King's throne, to make up for all possible resignation of good. Dost thou, for Him, give up this and another distinction, or relation, or possession? Let it all go. He will give thee more. Thy name—which is His own name—shall be honourable, shall be remembered for ever. Thou shalt be praised by all angelic choirs, and by all millions of the nations of the saved. It is surely enough that the King greatly desires thy beauty; enough that He is thy one Lord. Eternity will not be too long for companionship. Thou shalt worship, and honour, and magnify thy King. His banner over thee shall be love, and thou shalt be eternally satisfied. He has found the fulness of joy, and thou sharest it eternally. He will rest in His love, and rejoice over thee with joy.

How little in this short paper can one put down of this glorious "Love Song!" How little of the "bubbling up" of the full heart can be expressed! It will take eternal ages to recount the King's glory, and the Bride's beauty. But even this hasty glance at the King and His blood-bought Bride, may stir our hearts to expectation and to gladness. "My grace is sufficient for thee." This is His message now. "I have given thee My glory," will be His love song then. "The Lord will give grace and glory." "Awake, O north wind, and come thou south; blow upon my garden, that the spices thereof may flow out. Let my Belovèd come into His garden, and eat His pleasant fruits!"

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### Extracts.

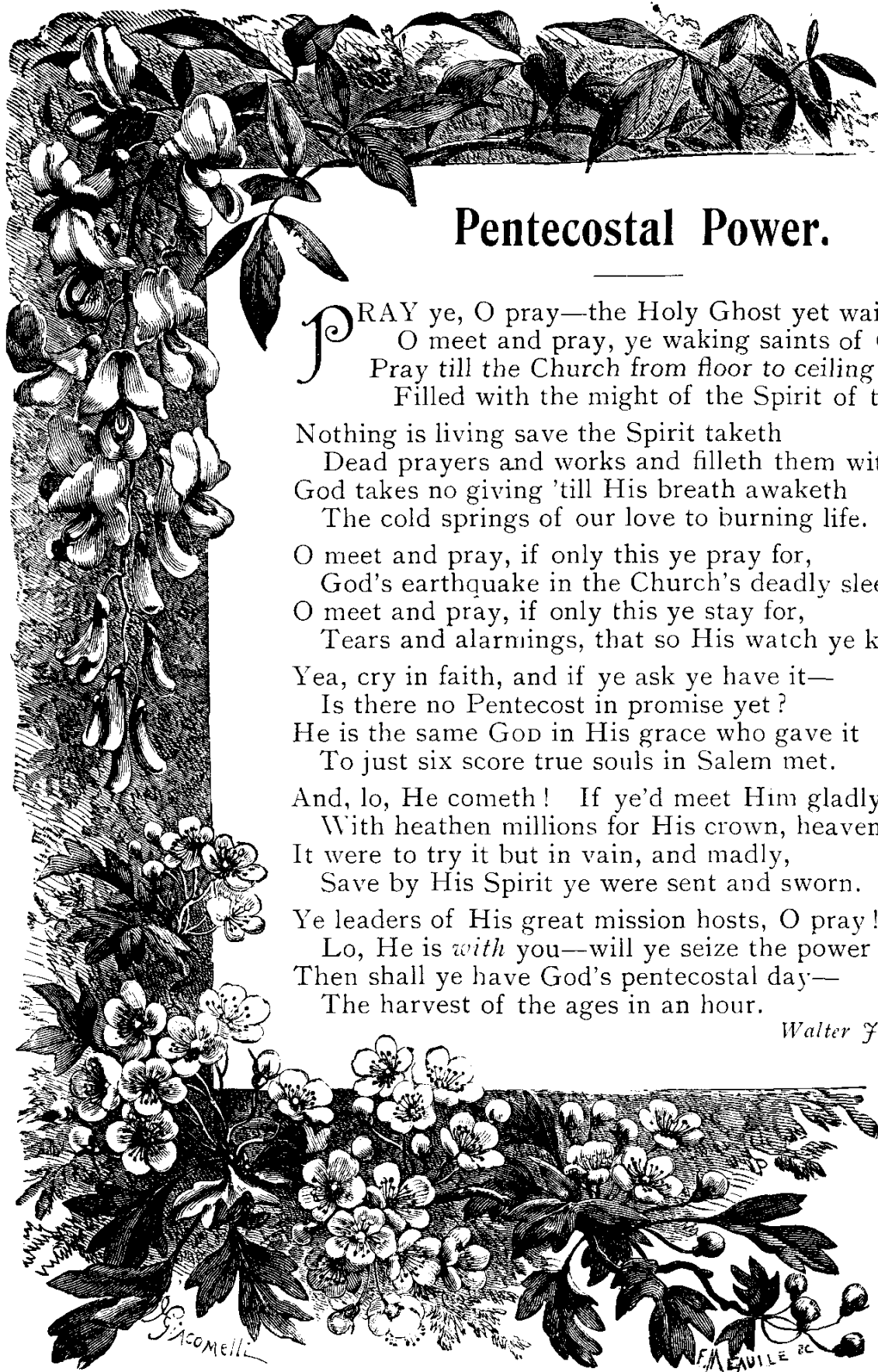
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"THOU bruise me, O Lord, but it amply sufficeth me that it is Thy hand," said Calvin, dying in intense suffering.

\* \* \*

"THE Lord is very tender with His chastened ones, and often reveals Himself more sweetly to them than to those in the din and turmoil of the world, and it is the privilege of these favoured ones to 'hold Him by the feet,' and obtain blessings not only for themselves, but for others."





## Pentecostal Power.

PRAY ye, O pray—the Holy Ghost yet waiteth!  
 O meet and pray, ye waking saints of God.  
 Pray till the Church from floor to ceiling shaketh,  
 Filled with the might of the Spirit of the Lord.

Nothing is living save the Spirit taketh  
 Dead prayers and works and filleth them with life:  
 God takes no giving 'till His breath awaketh  
 The cold springs of our love to burning life.

O meet and pray, if only this ye pray for,  
 God's earthquake in the Church's deadly sleep;  
 O meet and pray, if only this ye stay for,  
 Tears and alarmings, that so His watch ye keep.

Yea, cry in faith, and if ye ask ye have it—  
 Is there no Pentecost in promise yet?  
 He is the same God in His grace who gave it  
 To just six score true souls in Salem met.

And, lo, He cometh! If ye'd meet Him gladly  
 With heathen millions for His crown, heaven-born—  
 It were to try it but in vain, and madly,  
 Save by His Spirit ye were sent and sworn.

Ye leaders of His great mission hosts, O pray!  
 Lo, He is *with* you—will ye seize the power?  
 Then shall ye have God's pentecostal day—  
 The harvest of the ages in an hour.

Walter F. Miller.

## “Let Us.”

A BIBLE STUDY IN THE EPISTLE TO THE HEBREWS.

BY JAMES SPRUNT.

(Continued from page 277.)

ALL the promises of God are yea and amen in Christ. Our faith may be weak, but He cannot deny Himself. We have been justified; we have peace; we have access; and we now glory in *the hope* of the glory of God (Romans v. 1, 2). The ground of this hope is the unfulfilled promise of the Lord in John xiv., “I will come again and receive you unto Myself.” He will be faithful to that promise. He cannot disappoint us. Therefore

### VII. “LET US HOLD FAST

the professions of our faith without wavering; for He is faithful that promised” (chapter x. 23). The Greek word *elpis*, which is here translated “faith,” occurs 53 times in the New Testament, and, with this exception, is always translated “hope,” and, of course, it should have been so translated in this verse also. (See the Revised Version, and also the versions of Newberry, Turnbull, Alford, Rotherham, Young, and others.) That which we are called upon, therefore, to profess or *confess*, as the Revised Version says, is THE HOPE: “Hold fast the confession of hope without wavering; for He is faithful that promised.” We may build our hopes upon the promises of dearly-loved friends, but circumstances may prevent those hopes from ever being realised. Because we are human, we must of necessity fail more or less. But Christ is Divine, and nothing can prevent Him from fulfilling the desires of His heart. But not only is He Divine; He is also faithful, and always will be so. This we cannot with assurance say of any other loved ones, for

“Earthly friends may fail and leave us,  
One day soothe, the next day grieve us.”

But He is the Unchangeable One, “the same yesterday, and to-day, and for ever.” Hallelujah! Well, now it is our privilege and joy to confess the Lord Jesus as the Coming One, the Hope of our hearts. Jesus Christ, the Risen One, the Living One, the Resurrection—Jesus Christ is coming again. Let us go and tell the dead world that Christ is coming again. Let us tell the dead, professing Church that Christ is coming again. Let us *do it* in His name, and in His strength. Let us proclaim everywhere, and to every one, that the Lord Jesus Christ is coming again, the resurrection is coming, the judgment is coming—the One who shall raise the sleeping saints is coming, the One who will transform and translate the Church is coming; Jesus Christ is coming. Amen. Come, Lord, come!

The late Dr. Andrew Bonar told the following at a convention at Edinburgh, which well illustrates the effect this blessed truth has upon the heart and life:—“A Christian among us who had grace in

his heart, but no joy and no assurance, hearing a rumour that there was a good deal of talk in our congregation about the second coming of Christ, he said to one of our elders, 'That's a subject I never thought about.' 'Well,' the elder said; 'set about looking into it, at any rate.' He said he would. A few weeks after, he came with his face beaming, and said, 'I have not arrived yet at a conclusion as to whether you are right or wrong about the pre-millennial coming, but I will tell you what has happened. I have not any hesitation now in saying Jesus is mine, and I am His.' 'But,' said the friend; 'what connection has that with your study of this truth?' He said, 'The connection is this. I got so interested about Christ personally that I forgot myself. When I was taken up with the personal Saviour, I found all my doubts gone.'"

Exactly; the study of the subject and the *hope* of the subject brings us into direct contact at every point with the living Saviour. But not only so. The more we are brought into contact with the Lord, the more we learn to love, sympathise, and care for those who belong to Him. The hope of Christ's return stimulates us to care for fellow saints. Hence the next word of exhortation is—

#### VIII. "LET US CONSIDER ONE ANOTHER

to provoke unto love and good works" (verse 24). We are to consider one another as brethren in the Lord, the sharers of the one hope. We are to become acquainted with one another, to know one another—not in order that we may "pick holes" in one another, but rather that we may find out what is good in one another. Surrounded as we are by the enemies of the Lord, it is ours to manifest love the one to the other, and consequently seek to help each other. The world needs such a testimony as this, for it knows Him not, neither cares to know Him. Let our lives be such a testimony as shall win the very worst, and attract the most distant and heedless.

The Church needs such a testimony also. To quote again from Dr. Bonar: "It (the Church) needs to be lifted up; and who is to lift it up? It needs to be more completely unworldly and unearthly; and who shall help to make it such? It needs to be roused and quickened; but who shall rouse and quicken it, if all be slumbering and sleeping? It needs to start upon a new career of devotedness, and fervent self-denial, and holiness, and love; but who is to begin?" The Lord lay these things upon our hearts!

It may be well in passing to note that in the verses we have had before us, viz., chapter x. 22, 23, and 24, we have "a threefold cord" that "is not easily broken" (Ecclesiastes iv. 12).

<b>"LET US</b>	DRAW NEAR"—	<b>OBEDIENCE</b>	TO FAITH.
	HOLD FAST"—		TO HOPE.
	CONSIDER"—		TO LOVE.
	"FAITH" LOOKS	BACK.	
	"HOPE" LOOKS	FORWARD.	
	"LOVE" LOOKS	ALL ROUND.	

"Now abideth faith, hope, love, these three, and the greatest of these is love" (1. Cor. xiii. 13, R.V.).

We now pass on to chapter xii. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses,

#### IX. LET US LAY ASIDE

every weight, and the sin which doth so easily beset us" (verse 1). In the eleventh chapter we have a long list of Old Testament worthies, who bear witness to us by the record of their lives. They bear testimony to the faithfulness of God whenever they trusted Him. Some of them passed through the deepest trial and suffering, but God was always true to them, and sufficient for them; and, trusting in Him, they all "obtained a good report through faith." Their God is our God—the same true and faithful God. If they exercised faith and became victorious, we may do likewise; indeed, we are here exhorted so to do. But in order to this, every weight must be laid aside. Those who run races throw aside everything that is likely to impede them in their course. So should it be with us. So far as honour is concerned, the race depends in a great measure upon ourselves. We are running a heavenly race for a heavenly prize—"So run, that ye may obtain" (1. Cor. ix. 24). Are you encumbered with earthly weights? Lay aside *every one*. But beside these, there is "the sin which does so easily beset us" that is also to be laid aside. Mark, it does not say *sins*, but one particular *sin*—a sin which is described as one which "easily besets us," or as Dean Alford says, "a sin which does naturally enwrap us." What sin is it? We answer in one word—UNBELIEF. The race is a race of *faith*, and there is nothing that will so quickly trip us up as the entrance of that *easiest of sins*—UNBELIEF. It has been said, "Nothing is easier than to doubt," and we are all more or less painfully aware of it; but how it hinders us!

The next exhortation is in the same verse, viz.,

#### X. "LET US RUN

with patience the race that is set before us, looking unto Jesus, the author and finisher of faith." In some versions of the Scriptures, we have the word "endurance" instead of "patience." We shall need both. The road sometimes seems long and tedious; we then need *patience*. Sometimes it is very rough; then we need *endurance*. But as Adam Clarke in his commentary says, "Let us *start, run on,* and *continue running* till we get to the end of the goal." This race may be over a rough and thorny way, but

"There is that path in the waste,  
Which His footsteps have marked as His own;  
And we follow in diligent haste,  
To the seat where He's put on His crown."

The Lord Jesus Christ must be the one and only Object before the runner. "Looking unto Jesus." He is the *end* of our race, as well as the *beginning* of our way. Paul realised this when he said, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." The life proper to a believer is a life of faith; he lives "by the faith of the Son of God." Our felt need keeps us "looking unto Jesus,"

and this saves us from being choked with the cares of this life. Casting aside every weight, instead of multiplying them by unbelieving self-will, we run with patience the race set before us, looking unto Jesus, and, like Him, our hearts are filled with the joy set before us. True, our God and Father may *exercise* our faith and patience. He may keep us waiting for His Word and His supply, and this may give the enemy an opportunity to attack us. But God's end in this is that patience may have her perfect work—that we may be perfect and entire, wanting nothing; that we may wait, and pray, and watch, and fight, and overcome. "Wherefore we, receiving a kingdom which cannot be moved."

(To be continued.)



### Cities of Refuge: Contrast—not Comparison.

(A SUGGESTION FOR A GOSPEL ADDRESS),

- I. Those who fled for refuge to any of these cities would probably have a *long way to go* (Deut. xix. 6), and they were in danger of being overtaken by the avenger before they reached the place of safety: while the salvation of Jesus Christ is ever near and available; it is "nigh thee" (Rom. x. 8).
  - II. The cities of refuge sheltered only the innocent, providing for manslaughter only, not murder (Deut. xix. 5): while Jesus came "not to call the righteous, but sinners" (Matt. ix. 13), or, into the Gospel feast are welcomed "both the bad and good" (Matt. xxii. 10).
  - III. When in the city of refuge, the man-slayer's final safety was not assured; he was protected only until opportunity came to judge his case (Num. xxxv. 12): while all those who are once safe "in Christ" are for ever safe, "and shall not come into condemnation" (John v. 24).
  - IV. Even when tried and acquitted, the man-slayer was confined (under risk of death should he disobey) within the city of refuge, until the High Priest at the time being should die (Num. xxxv. 25), which might mean confinement there for life: very different from the salvation with which Christ sets His people free; for He has *already died*, and "by His own blood" hath "obtained eternal redemption for us" (Heb. ix. 12-15).
  - V. The man-slayer, even when he had reached the city of refuge, had stood his trial, and had been acquitted, might, after all, be lost (as hinted in last paragraph), by an act of carelessness or presumption (Num. xxxv. 27, 28)—a doom from which the law could not save him: but the blessed Jesus gives to His sheep "eternal life; and they shall never perish; neither," says He, "shall any man pluck them out of my hand" (John x. 27, 28).
- CONCLUSION. "That . . . we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us" (Hebrews vi. 18).

W. D. Fisher.

# Come to Him Now!

B. M. HURDITCH.

*Arranged by B. M. HURDITCH.*

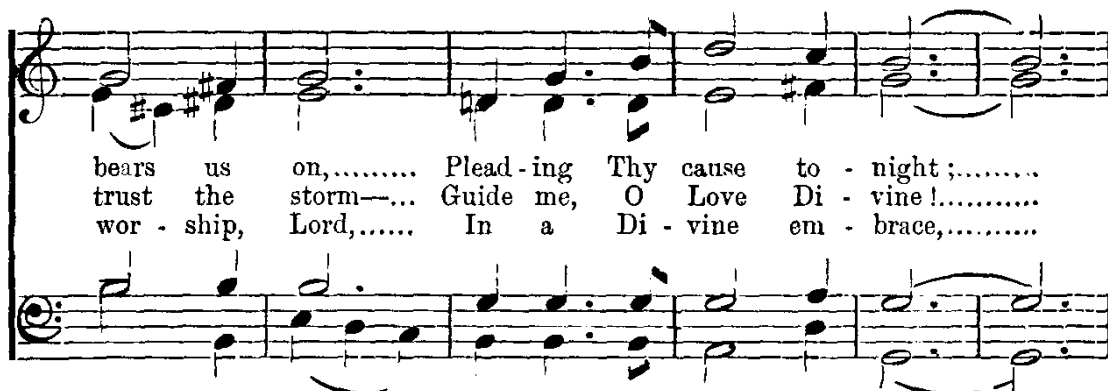

1. Come to Him now! come to Him now! Call on His name to -  
 2. Je - sus, I bow; Lord, hear my vow: Now I am Thine to -  
 3. Thine ev - er - more; Lord, I a - dore! Fill Thou my heart with



- night!..... Yield now thy heart,..... do not de - part,.....  
 - night!..... Ev - er a - bide..... near to my side,.....  
 light;..... An - gels a - bove..... sing of Thy love:.....



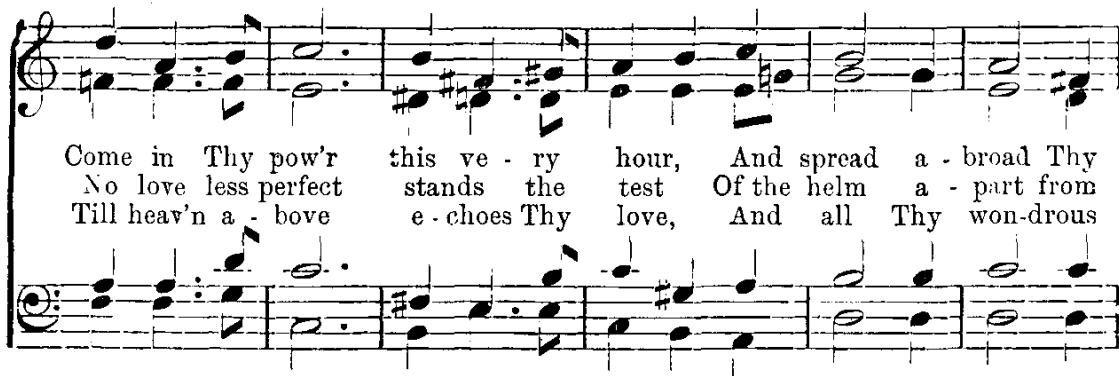
Hid from a Sa - viour's sight..... Lord, how Thy mes - sage  
 Lead - ing me in - to light..... Helm - less, I dare not  
 Glo - ri - fy God to - night!..... Now at Thy feet I'll



bears us on,..... Plead - ing Thy cause to - night;.....  
 trust the storm—... Guide me, O Love Di - vine!.....  
 wor - ship, Lord,..... In a Di - vine em - brace,.....

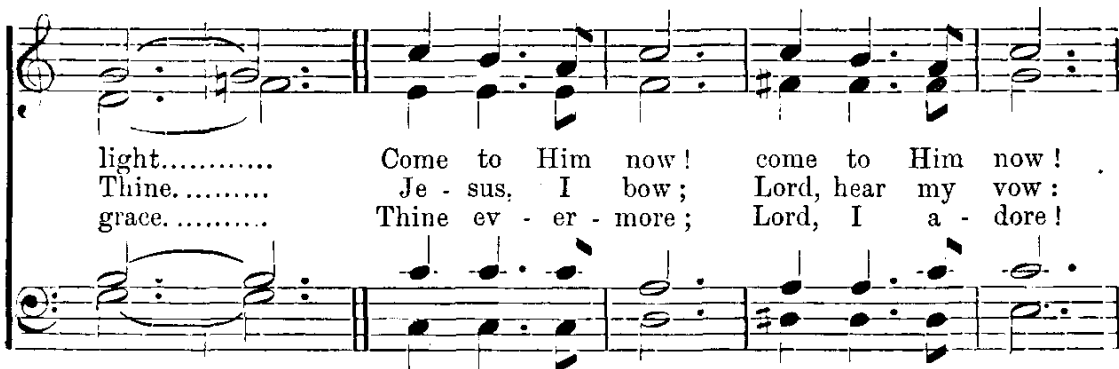
## COME TO HIM NOW!

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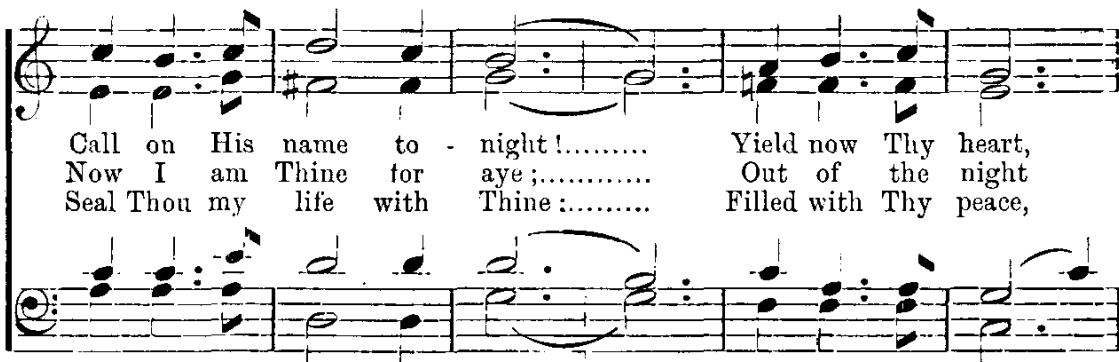


Come in Thy pow'r this ve - ry hour, And spread a - broad Thy  
 No love less perfect stands the test Of the helm a - part from  
 Till heav'n a - bove e - choes Thy love, And all Thy won - drous

## REFRAIN.



light..... Come to Him now! come to Him now!  
 Thine..... Je - sus, I bow; Lord, hear my vow:  
 grace..... Thine ev - er - more; Lord, I a - dore!



Call on His name to - night!..... Yield now Thy heart,  
 Now I am Thine for aye;..... Out of the night  
 Seal Thou my life with Thine:..... Filled with Thy peace,



do not de - part, Hid from a Sa - viour's sight.....  
 in - to the light Of ev - er - last - ing day.....  
 my pow'rs in - crease, Serv - ing Thy Love Di - vine.....



## Woman's Work.

EXEMPLIFIED BY CHARACTERS FROM THE OLD TESTAMENT.

BY MRS. PERCIVAL MALLINSON.

IN these days of progress and advancement, when it has even been found necessary to create a "*new woman*," it is refreshing to look back upon the "*old woman*," as she is portrayed for us in the earliest records of the human race, so that we may see how she conducted herself under the ever-varying circumstances of this mortal life. And, moreover, we shall be able to glean many a lesson from the Old Testament saints if we will only study patiently the line of action which they were wont to pursue. "These things happened unto them for ensamples, and they are written for our admonition upon whom the ends of the age are come."

Let us consider, first of all, woman's

### PUBLIC MINISTRY,

which, perhaps, only concerns the few, and of which Deborah furnishes us with a most powerful and instructive type. It is difficult for us, after this lapse of time, to analyse the many excellent qualities which helped to constitute her striking personality, but it is very evident that she was able to produce a deep and lasting impression upon her own nation, and was even exalted to the position of a judge. Thank God, in *every* age there have been holy and high principled women, whose names have adorned the best pages of their nation's history, and whose public influence has been so good and gracious that the world has been better and brighter for their presence. Time would fail me to tell of Elizabeth Fry, Florence Nightingale, Frances Willard, Mrs. Josephine Butler, and Lady Henry Somerset. But should the call to *public* ministry never reach any of us here, let us seek to practise the beautiful and poetic advice of Charles Kingsley.

"Be good, sweet maid, and let who *will* be clever;  
Do noble deeds, nor dream them all day long;  
And so make life, death, and that vast forever,  
One grand, sweet song."

This brings us to the second phase of our subject—woman's

### PRIVATE MINISTRY;

and it is here, perhaps, that she has achieved her most brilliant triumphs. During one of the most difficult epochs of Jewish history the name of good Queen Esther shines forth like a diamond in the dark, not by reason of any conspicuous public service which she was able to render, but by reason of the quiet and refining influence which she exerted upon the king—an influence which proved most effectual in frustrating some of the darkest plots which certain of the king's counsellors were about to execute. Yes, and many a woman *since* then has been able to wield over the hearts of men a similar sceptre of invisible power; so that whilst the outside world



has known little or nothing of it, yet she has thereby succeeded in producing a deep and lasting effect upon the future destiny of mankind.

It is a significant fact that the two greatest statesmen of recent times—Lord Beaconsfield and William Ewart Gladstone—have both attributed the success of their political career to the wise and beneficent influence of their respective wives; and, indeed, nearly all great reformers more or less acknowledge the same debt of genuine gratitude. And although, perhaps, it may never come within our power to command a direct *personal* influence over the “powers that be” (such as women in Esther’s position are able to exercise), yet there is a mighty *moral* influence which *every* woman can exert upon all public questions. Let us see to it, then, that however small that influence may be—and most men admit that it is very subtle—it is always thrown upon the side of righteousness, purity, and national integrity.

But we must not, of course, omit to mention one vital aspect of woman’s private ministry, viz., her influence in the home. Whatever moral, spiritual, or mental forces may operate upon a man, and help to mould his character *after* he has stepped beyond the bounds of parental control, we must never forget that the most impressionable years of his life, generally speaking, are spent under the direct and powerful influence of his mother.

“SHE WHO ROCKS THE CRADLE RULES THE WORLD.”

She who trains the child determines to a very great extent the destiny of the man.

We get a most beautiful illustration of this in the case of Hannah, and as we watch her gentle, gracious, and godly influence upon the mind and the heart of young Samuel, we must surely feel constrained to ask God to grant unto us the same measure of wisdom and prudence, so that our children may at last rise up and call us blessed. It is touching to notice Hannah’s persistent devotion to her child, and her loving, watchful concern over him. “His mother made him a little coat, and brought it to him year by year.” A child’s life consists of *little* things—*little* ideas which have to be rectified; *little* innocent pleasures which have to be encouraged; *little* failings which have to be gently reprovèd and corrected; and, perhaps, after stitching away at the child’s character for twelve months, we find we have only succeeded in making a “*little* coat.” However, each little adornment of character must eventually tell, and in this way the *whole* future life will be beautified and purified by the *early* impressions of a godly mother.

At the same time, let us remember that a mother’s influence is *just as potent for evil as it is for good*. It is recorded of Ahaziah, one of the most depraved kings of Israel, that “his mother was his counsellor to do wickedly.” We shudder even now at the name of Nero, one of the vilest monsters that ever “took shape in human form,” but his mother, Agrippina, was even more cruel and diabolical. When speaking at a large public meeting a few weeks back,

H.R.H. the Prince of Wales said, "A nation's greatness depends for its foundation upon the home life of the people." Oh! mothers, there is a tremendous responsibility resting upon us *to-day*, for our private influence in the home is almost supreme, and if the *home* life is pure, then the *national* life will be pure, and the whole *world* will radiate with righteousness and peace.

There is just one more aspect of woman's *private* ministry, which we can only touch upon in passing, but which is beautifully exemplified by the woman of Shunem, namely:

#### THE MINISTRY OF HOSPITALITY.

That little chamber in which the man of God so often found shelter and repose was, perhaps, the most consecrated spot in the country at that time, and He who does not forget even a cup of cold water given to one of His disciples, will not forget the noble ministry of this humble soul, whose very name is unknown, but whose act of hospitality is one which "*shall* from age to age endure." Thank God for that noble band of women, *to-day*, who cheerfully extend their hospitality to local preachers, divinity students, ministers of the Gospel, evangelists, and other servants of God who are oft-times in need of such friendly attention. "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."

And now we come to woman's

#### MINISTRY OF SONG,

for it certainly seems that women were very successfully utilized in this way under the old covenant. Miriam, the prophetess, stands out first and foremost in this holy service, and there is no doubt that when she sang those splendid Psalms of triumph and victory recorded in the book of Exodus, she was the means of inspiring fresh courage and determination in the warriors' breasts, and she was able also to direct their thoughts and praises to the "Lord of hosts—the Lord mighty in battle." How many souls have been won for Jesus by some sweet Gospel hymn which has fallen like a message from heaven, and which has sounded like a golden bell calling the sinner to the Saviour.

"Such songs have power to quiet  
The restless pulse of care,  
And come like the benediction,  
Which follows after prayer."

At the same time it is a sad reflection that this very voice of Miriam's which had been so acceptable in the service of God was also devoted to the service of Satan, and was employed to circulate the poison of *slander against Moses*. "Can a fountain send forth at the same time sweet water and bitter?" Alas! it can; for as James goes on to say, "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." The Lord bless those on the Music Committee who sing for His glory, and may He enable *all* the lady members of this Union to set a watch over their tongues, lest they "speak unadvisedly with their

lips." Of course, the ministry of song is not confined to those only who have been endowed with special musical gifts, because there is a sense in which the sanctified habit of cheerfulness may accomplish the same blessed results; and if we who profess to serve Christ in our homes will just go about from day to day "making melody in our hearts unto the Lord," we shall brighten the atmosphere of life around us, and "recommend the Gospel of Christ." God help us all to make our homes happy and cheerful and bright with the ministry of song.

"Then the night shall be filled with music,  
And the cares which infest the day,  
Will fold their tents like the Arabs,  
And as silently steal away."

We must not close this paper without a brief reference to woman's

#### MINISTRY OF SELF-SACRIFICE,

because it is a ministry which a great many of our sisters are called upon to sustain. We get a very partial illustration of this noble spirit in the history of Elisha, which, perhaps, will serve to introduce this part of the subject. In one of his prophetic wanderings he came in contact with a poor widow of Zarephath, who was about to eat her last crust, so to speak; and as soon as she discovered the prophet's need, she gladly placed the whole of her slender supply of food completely at his disposal. It has ever been one of the highest and noblest attributes of women that, generally speaking, they are always ready to sacrifice themselves for the good of others, and although this fact is largely accounted for by the strong maternal instinct which is common to their sex, yet at the same time it is a Divine gift which it is our duty and privilege to foster. What would the beds of pain and suffering be without the gentle and soothing influence of a woman's touch, and who else could devote so many sleepless days and nights to the careful and patient vigil over the sick and the dying? Well does Sir Walter Scott say:—

"Oh woman in our hours of ease,  
Uncertain, coy, and hard to please,  
And variable as the shade;  
Like to the quivering aspen made.  
When pain and sickness wring the brow,  
A ministering angel thou!"

And last, but not least, we come to woman's

#### SECULAR MINISTRY,

which in the case of a Christian should always be a sacred ministry too. When Naaman's "little maid" was waiting upon her mistress in that far off land, where she was cut off from the public worship of Jehovah, she nevertheless was so diligent in serving her God as well as her mistress, that she was able to bring great glory to His name. Many of us, perhaps, are familiar with that well-known book, *Blessed be Drudgery*, and as most of the drudgery work of life necessarily falls to the lot of women, it is comforting to know

hat every insignificant item in life's programme may be turned into an occasion for glorifying God.

"The trivial round, the common task,  
May furnish all we ought to ask;  
Room to deny ourselves, a road  
To daily bring us nearer God."

And if we are careful to prosecute our daily and dreary routine of work in this calm and heavenly frame of mind, then the secular will become sacred, the drudgery will become Divine, and even the commonest events of life will be made to sparkle with celestial glory. As quaint George Herbert says:—

"A servant with this clause,  
Makes drudgery Divine;  
Who sweeps a room as for Thy laws,  
Makes that and the action fine."

May God help us—whether in public or in private, whether in things sacred or in things secular, whether in high positions or in humble—to "adorn the doctrine of God our Saviour," so that in all our works begun, continued and ended in Him, we may worthily magnify His holy name.



### Choice Extracts.

HE who would work in the field of the world,  
Must work with a faith sublime,  
For the seed he sows must lie in the earth,  
And wait for God's good time.  
But, nevertheless, the harvest is sure,  
Though the sower the sheaves may not see,  
For never a word was spoken for Him  
But will ring through eternity!

\* \* \*

"WHEN I was passing through the asylum," says Mr. Bailey, "I came to the hut of the leper, whom I had known as a Christian for many years—he was very much worse than when I had last seen him, and in fact in such a shocking condition, that I commiserated him upon his sufferings. Very quietly he answered me, 'No, Sahib, no! Since I trusted Christ, nineteen years ago, I have known neither pain of mind or body. *God is very good to me!*' I turned, astounded, to my companion, the head of the asylum. 'Did you ever hear anything like that?' I asked, knowing that, at times especially, the poor fellow must suffer frightfully. It was quite true, as my friend afterwards told me, for the faith of Christ had so triumphed over all his suffering, that not only was the man himself one of the brightest Christians I ever met, but nearly all the good that is done in the asylum is done through him. He used to compose hymns to Jesus that all the lepers sing."—*Thirteenth Annual Report of Missions to Lepers in India.*

## Cartridges for Holy Warfare.

BY WILLIAM LUFF.

### ALL'S WELL.

"*The angel of the Lord encampeth round about them that fear Him, and delivereth them*" (Psalm xxxiv. 7). We have been sleeping in a tent of the Winchester Soldiers' Home, with the troops encamped on Salisbury Plain. Sentries guarded the camp at night, and it was very instructive to hear their different voices calling the time every half-hour. No. 1 would shout, "Half-past twelve, and all's well." No. 2 would repeat it in another key. No. 3 ditto, and so on. At one o'clock the same performance would be gone through. Can we say with David, as we pitch our tent, "I will both lay me down in peace and sleep, for Thou, Lord, only makest me dwell in safety" (Psalm iv. 8). If so, all is well not only every half hour, but every moment. On our side there is safety and sleep, because on God's side there is wakefulness and watchfulness.

### GARB IS NOT GRACE.

"*He is not a Jew which is one outwardly : but he is a Jew which is one inwardly*" (Romans ii. 28, 29). The same may be said of Abraham's spiritual seed. We were led to this verse by watching a young friend who dressed himself up as a soldier, borrowing a tunic of one man, and a cap of another : he even borrowed a soldier's cane ; but all these borrowed things did not make him a soldier, for they were not his own. Garments cannot make a soldier of Christ, nor can any amount of borrowed religion, though such soldiers often make more fuss than the real ones, but anyone with half an eye can see through the sham. "Go up into the lines and show yourself," said one to our would-be warrior, but he feared arrest. It is a pity those whose religion is only outward are not as backward. "The kingdom of God is within you" (Luke xvii. 21).

### HOP POLES.

"*Seek the Lord, if haply they might feel after Him, and find Him : though He be not far from any one of us*" (Acts xvii. 27). When working among the hops, we have often noticed how the bines reach out beyond the poles, as if they were not satisfied. Earth's poles are all too short for a truly living soul. The objects of love and ambition, hope and joy, are not high enough to give satisfaction. At the end of all we stretch out after something more ; yea, the earthly life itself is too short, the immortality within goes beyond, feeling out into eternity after God. But, alas, the natural soul seems content too often, some being content to trail even upon the clay.

## FOR ME.

"*The Son of God who loved me, and gave Himself for me*" (Gal. ii. 20). In a life of the Prince of Wales, we are told that in his young days, being present at a brilliant parade of fire brigades in Madison Square, New York, he repeatedly cried: "This is for me: this is all for me." When the believer beholds the stupendous display of Divine love at Calvary, he by right of Royal birth can say, "This is for me: this is all for me." As he beholds the shining ranks of the angelic hosts, the marvels of creation, the greater marvels of Providence, he can repeat again, "All this is for me" (Heb. i. 14). "All things work together" for his good (Romans viii. 28). Even the glories of the Second Coming are all for him (II. Thess. i. 10).

## MYSELF.

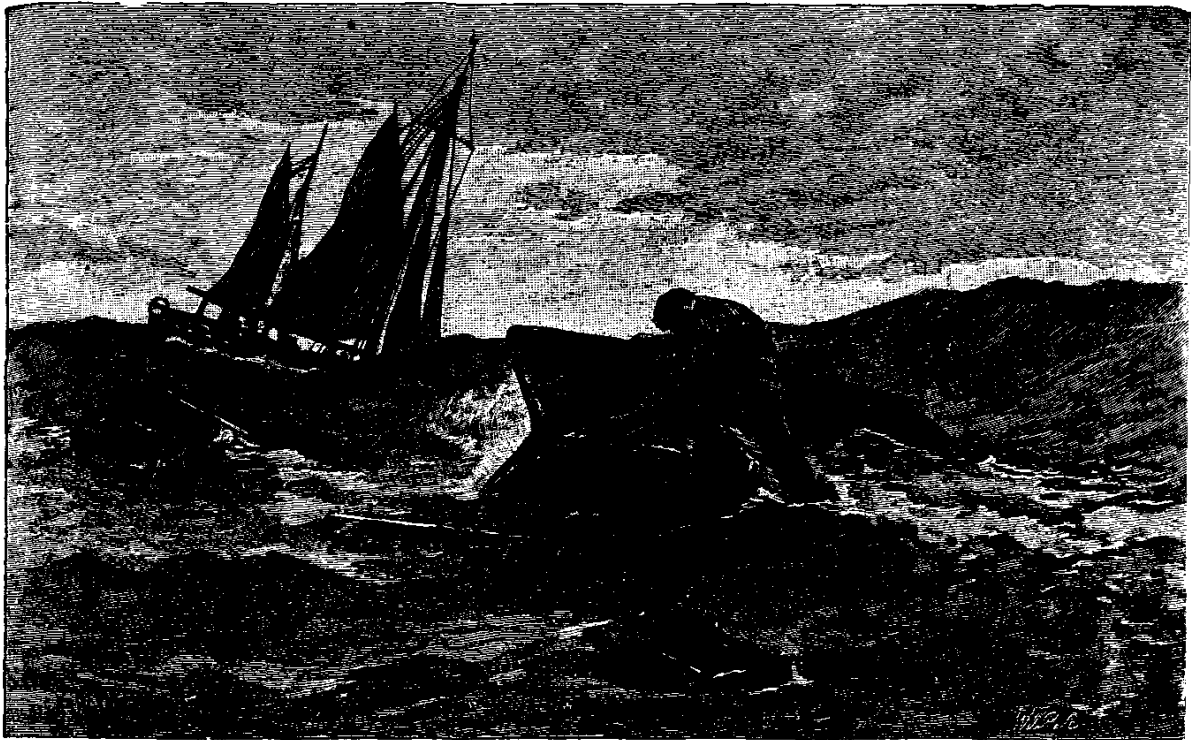
"*I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service*" (Romans xii. 1). "Will you mind taking my great coat in your carriage to town?" is the reported speech of one upon the road. "But how will you get it again." The petitioner replied, "I will stay in it, with your permission." This is exactly what our Lord wants us to do: not only give Him our burdens, but ourselves. He will not think us rude in so doing. Christ gave His coat, His back, yea, the very centre of Him, His heart. Let us give Him all in return.

## A SHAM.

"*If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?*" (Luke xi. 11; Matthew vii. 9). I was recently in a home where a plate of walnuts was handed to me. Some were already cracked, bits of shell were lying loosely around, even the crackers were there; but when I touched, I found the whole was a sham, an imitation, a mere ornament. It was a friendly bit of pleasantry; but it reminded me of many a plate the world holds out. It can *show* fruit, but not *bestow* fruit, for its fruits are not real. God acts not so. He has, He offers, He gives. "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" (Matthew vii. 11).

## A FAILING RIVER.

"*The river of God which is full of water*" (Psalm lxxv. 9). For the past ten years, the river Cray, in Kent, has been gradually drying up, so that there is danger of what was once a clear running stream becoming a nuisance to public health. It reminds us of the waters of the earth that fail e'en as we stoop to drink. Is the river of our love failing? (Rev. ii. 4). Where it does, a boon becomes a bane. The river of God is always full: and connected with His fulness, out of us may flow "rivers of living water" (John vii. 38):



## The Royal National Mission to Deep Sea Fishermen.

**N**O society could be more worthy of the title "Royal National," than the above.

Her gracious Majesty, our beloved Queen, ever foremost in all that concerns the welfare of her subjects, became patron of the undertaking at its commencement, and as a memento of her recent Jubilee, conferred on it the title of "The Royal National Mission to Deep Sea Fishermen."

Before the Society commenced its operations, the condition of the deep sea fishermen was beyond description deplorable, but in 1881 an effort was started to supply these men with some of the blessings of the land.

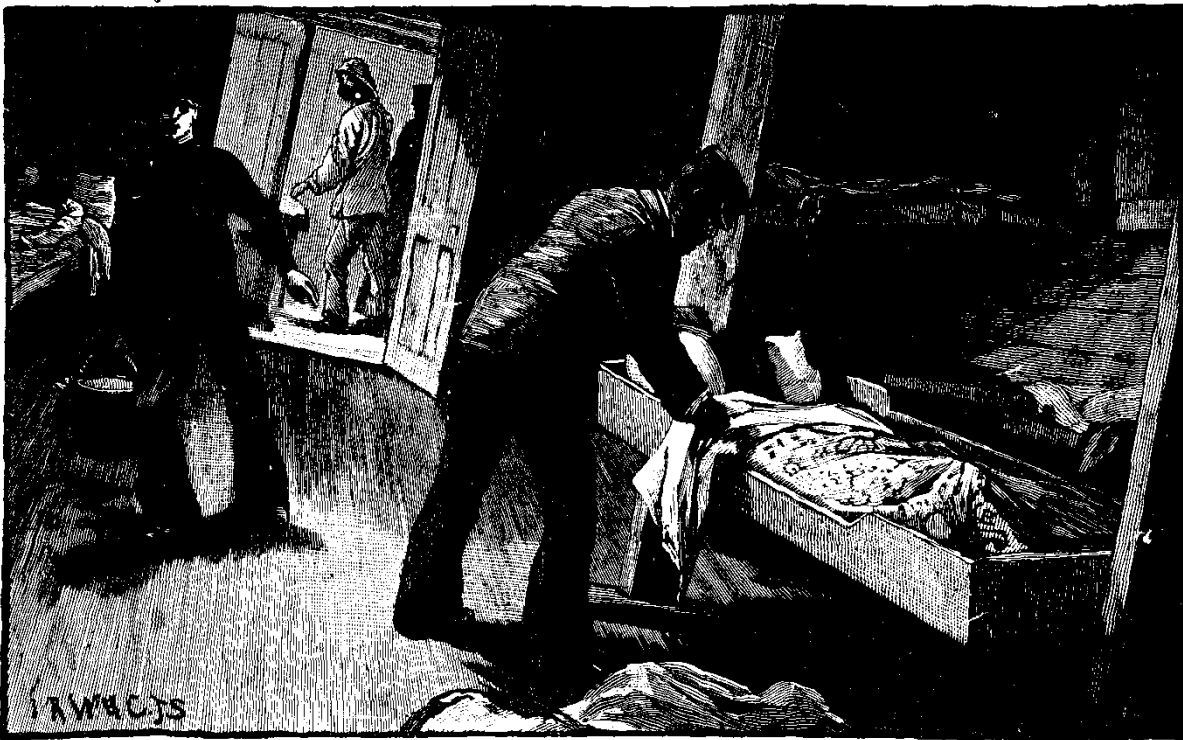
Ignorant—largely from the impossibility of getting reading material; reckless from the wild life they lived; debased by cheap and adulterated liquor, which was sold to them from numerous floating grog vessels; deprived of religious privileges; recruited to a great extent from our workhouse and industrial schools, and so deprived of home training and influences—was it to be wondered at they were often the terror of the towns they lived in, while, on one occasion, a fleet of them landed in Heligoland, and looted every drinking saloon in the island; and, on another, boarded the grog vessel at sea, and pirated whatever they could lay their hands on?

But in less than twenty short years a social revolution has been worked out. Every fleet has now its Mission ship, with lending library, hospital, and room for meetings and services. The grog

vessel is a thing of the past, and the police magistrates at the various seaport towns have testified that the fishermen are better citizens, better fishermen, better husbands and fathers, their homes are better, their children are better fed and cared for.

This effort has not been confined to "Little England." It has spread its arm wherever British fisheries extend. In Labrador two hospitals have been built, and a small steamer kept at work all the summer, seeking out the sick or injured, and visiting and assisting the naked and the hungry, while in winter a medical missionary travels over the icebound coasts with dogs and sledge.

A member of our staff, Mr. W. T. Main, Superintendent of Mayes Hall branch of the "Evangelistic Mission," spent his holiday



HOSPITAL CABIN ON MISSION BOAT.

with the great northern fishing fleet, on the North Sea, and has conducted Gospel services on board the mission ship *Clulow*, Concerning his labours amongst the fishermen, he writes as follows:—

"The sixteen days passed all too quickly. The rough weather sufficiently reminded one of the dangers and perils which our fishermen experience to provide the dainty morsels we find upon our tables. I was much impressed by the real 'out-and-out' character of the lives of the crew, and of many of the fishermen, cut off as they are from many of the privileges which we think a necessity, notably proving the Saviour's words in John iv. 14, 'The water that I shall give him shall be IN HIM (and not merely in circumstances or privileges) a well of water SPRINGING UP into everlasting life.' We had meetings also in the fore cabin, the men coming on board from their boats, filling the place not only with



their presence, but with their voices. How they CAN sing, and how they CAN pray. We had manifest blessing, a case of which I must cite. A skipper who had been awakened by the voice of God, told me with many tears, of the life of sin he had lived, and of the shame of a morning's awakening to view the effects of brutality and drunkenness. His sad story has been unexpectedly verified since my return, by meeting a man who comes from the same district, and remembers him as a lad, and truly he was one of the worst in the place. The Lord be praised for such an instance of the power of the Gospel. Redeeming grace! what CANNOT it do? A letter from this same man this morning assures me that it 'is heaven in his ship, and heaven in his home.' He has written to his wife, and she, a poor backslider, has returned to the Father's home straightway. HEAVEN describes his happy state, for he can understand the truth and blessedness of the lines:—

My Jesus to know, and to feel His blood flow,  
It is life everlasting, 'tis heaven below."



## Bible Readings.

### The Centre of Christianity.

“*Ye are not as yet come to the rest and to the inheritance which the Lord your God giveth you*” (Deuteronomy xii. 9).

- I. The Lord's charge against the sinner—“*Ye are not as yet come.*”
  1. Because the power of sin is great.
  2. Because evil companions are many.
  3. Because the grip of Satan is strong.
- II. What the state is to which the Lord calls the sinner—“*To the rest.*”
  1. The rest from sin.
  2. The rest of faith in Christ.
  3. The rest of Heaven hereafter.
- III. What the possession is to which the Lord calls the sinner—“*And to the inheritance.*”
  1. The sonship in Christ.
  2. The heirship through Christ.
  3. The friendship of God's children by Christ.
- IV. Who the Giver is of these heavenly treasures—“*The Lord your God.*”
  1. To faith nothing can be denied.
  2. True spirituality is based upon it.
  3. The Lord gives ungrudgingly and liberally.
- V. Upon whom is God willing to bestow His blessing—“*Giveth you.*”
  1. The spiritual seed of Abraham.
  2. The saints of God in their every-day duty.
  3. The sinner who is anxious to escape death.

*Harry Rose.*

## Seven Truths in Connection with the Word “Must” in John.

- I. The *must* of *regeneration*. “Ye must be born again” (iii. 7).
- II. The *must* of *sacrifice*. “Son of Man must be lifted up” (iii. 14; xii. 34).
- III. The *must* of *increase*. “He must increase” (iii. 30).
- IV. The *must* of *worship*. “They that worship Him must worship in spirit,” &c. (iv. 24).
- V. The *must* of *work*. “I must work” (ix. 4).
- VI. The *must* of *gathering*. “Them also I must bring” (x. 16).
- VII. The *must* of *resurrection*. “He must rise again” (xx. 9).

## Seven Truths About Our “Mind” in Philippians.

- I. We are to be of “one *mind*” in work (i. 27).
- II. We are to be of “one *mind*” in walk (ii. 2, 3).
- III. The *mind of Christ* is to be in us (ii. 5).
- IV. We are to *mind* we do not go back (iii. 16).
- V. We are not to *mind* earthly things (iii. 19).
- VI. We are to *mind* that we stand fast in the Lord (iv. 2).
- VII. Then the peace of God will keep our *minds* (iv. 7).

F. E. M.

## Look! Look!

“Look unto Me and be ye saved” (*Isaiah* xlv. 22).

- I. “*Look unto Me.*” The object of faith—brings with it
  - (a) A blessed resting-place (*Matthew* xi. 28).
  - (b) A perfect hiding-place (*Isaiah* xxxii. 2).
  - (c) Blessed in heavenly places (*Ephesians* i. 3).
- II. “*Be ye saved.*” The great salvation.
  - (a) Saved by the death of Christ (*Romans* v. 10) from judgment.
  - (b) Saved by the life of Christ (*Romans* v. 10) from sin.
  - (c) Saved by the coming of Christ (*Romans* viii. 21) from corruption.

(a) Look *to* Jesus—that is salvation.

(b) Look *at* Jesus—that is sanctification.

(c) Look *for* Jesus—that is glorification.

Illustration—(1) *Look* on the world as Solomon did (*Ecc.* ii. 11).

(2) *Look* as the prudent man does (*Prov.* xiv. 15).

(3) *Look* as the poisoned ones did (*Num.* xxi. 8).

(4) *Look* steadfastly as Stephen did (*Acts* vii. 55).

Exhortation—Look *not* behind, for judgment is near

(*Genesis* xix. 17).

Look *not* back, for work is before thee (*Luke* ix. 62).

*Herbert R. Francis.*

# Studies in the Psalms.

BY J. DINNEN GILMORE, CORK.

## THE SONG OF THE EIGHT STEPS. Psalm vi

1. Rebuke me not in Thine anger (verse 1).
2. Have mercy upon me (verse 2).
3. Heal me (verse 2).
4. O Lord, how long? (verse 3).
5. Return, O Lord, deliver my soul (verse 4).
6. The Lord hath heard my weeping (verse 8).
7. The Lord hath heard my supplication (verse 9).
8. The Lord will receive my prayer (verse 10).

NOTE.—This is the first of the Penitential Psalms, the other six being xxxii., xxxviii., li., cii., cxxx., cxliii.

- I am weak (verse 2).
- I am vexed (verse 3).
- I am weary (verse 6).
- I am weeping (verse 8).

## THE ERRING OF THE WICKED. Psalm vii.

- I. SUPPLICATION (verses 1, 2).
- II. PROTESTATION (verses 3-5).
- III. VINDICATION (verses 6-8).
- IV. DISCRIMINATION (verses 9, 10).
- V. RETRIBUTION (verses 11-13).
- VI. RETROACTION (verses 14-16).
- VII. EXULTATION (verse 17).

## THE SONG OF THE WINE-PRESS. Psalm viii.

This Psalm should be read in connection with Hebrews ii. 5-9, and we have three striking pictures.

- I. MAN AS CREATED BY GOD.
  1. How lovingly mindful God is of man.
 

Four times in the Word the question is asked, "What is man that Thou art mindful of him?" (Job vii. 17-20; Psalms viii. 4, cxliv. 3; Heb. ii. 6).
  2. How precious are God's thoughts concerning man.
  3. How frequent and affectionate are God's visits to man.
- II. MAN AS CRUSHED BY SIN.
  1. How are the mighty fallen!
  2. Sin has hurled man from his dominion.
  3. Sin has driven man from his fellowship with God.
  4. Sin has reduced man to the lowest depths.
- III. MAN AS CROWNED IN JESUS CHRIST.
 

Through the love of God, and by the redemption in Jesus Christ:

  1. Man's guilt may be pardoned.
  2. Man's nature may be renewed.
  3. Man's soul may be saved.
  4. Man's heart may become the seat of joy and bliss.

## New Books for the Season.

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*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."*

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FROM GEORGE STONEMAN, WARWICK LANE.

*TONGUES FOR GOSPEL BELLS.* By A. WOOLLEY. Cloth Bound. 1/-

This is a useful collection of Bible Studies, Outlines, and suggestive Readings for Christian workers and others. The compiler tells us that his design has been, "first, an endeavour to deal with the worker's own soul in relation to the souls of others; and secondly, to supply notes suggestive to further study, so that he may tell out the Word that bringeth salvation in all wisdom and understanding."

The book shows considerable painstaking, and condenses much into a very small space. It needs only to be used to be appreciated.

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FROM MARSHALL BROTHERS.

*THE KESWICK WEEK*, 1898. 2/- Nett.

Although "Keswick week" has passed away, yet its memories remain with the many privileged visitors who partook of the joys of Christian fellowship and counsel, and in order that they may have permanent remembrances of those happy hours of devotion, this book has been issued, containing verbatim reports of the various addresses, together with a full outline of the proceedings day by day.

The idea is certainly a good one, for so many who attended the meetings were unable to make memoranda as the preachers proceeded in discourse, their attention being necessarily riveted. To such the comprehensive contents of this book will be doubly precious; whilst to others far and wide, who though interested were prevented from being present, it will prove a positive means of edification and blessing.

As suggested in the preface, let prayer be made that this report may convey to souls in distant countries the same precious truths that have so gladdened the hearts of those who were privileged to be present at Keswick Convention.

*FROM CALVARY TO PENTECOST.* By REV. F. B. MEYER. *HIDDEN YET POSSESSED.* By REV. EVAN HOPKINS. Cheap reprints. 6d. per copy.

These volumes of the Keswick Library are invariably fresh and helpful, revealing the secrets of the Christian life as it *should* be lived. Every volume in itself is marked with intense spirituality, and never fails to draw the attention of the weakest saint to his all-sufficient Saviour. We cordially commend books which thus reach the heart.

*THE FRUIT OF THE VINE.* By REV. ANDREW MURRAY. 1/-

A devotional manual, intended as a companion volume to *The Mystery of the True Vine*, which gave us pleasure recently to commend. The pages are pregnant with true spiritual teaching, the two books forming a neat addition to a young believer's library.

*GOD PLANTED A GARDEN.* By W. A. WILSON, M.A.

A subject based upon an analogy between plant life and spiritual life. The objects aimed at as mentioned in the preface are—"First, to awaken a desire to a more methodical and thorough study of the detail of the Word of God; secondly, by showing the care which has been exercised in the consistent use of special figures to enhance the value of the Scriptures to the Christian student; and thirdly, to elevate Nature from the post of servant which we have assigned to her, to that of teacher given her by God Himself."

We believe in all three cases the author has hit the mark without extravagant extremes of comparison. A few lines of approval from Dr. Moule are to be found in the preface.

*CHRIST'S ATONEMENT.* By F. E. MARSH. 1/-

The author has a distinct gift as an expositor of Biblical truth, and we doubt not that the present booklet will be hailed with delight amongst many seeking souls who ask concerning *The Atonement*, What is truth? Amidst the bewildering theories and destructive criticisms by which the doctrine of *CHRIST'S ATONEMENT* has been assailed, it is a relief to discover such a faithful treatment of the subject written in so Scriptural a style, in which Pastor Marsh excels.

*HOW IS JESUS COMING, AND FOR WHOM?* By REV. ROBERT MIDDLETON. 1/-

We share in the writer's humble hope "that these pages may be greatly used of God to help many of His dear children to more simply and clearly understand *HOW IS JESUS COMING, AND FOR WHOM?*" Although some readers might reserve their opinion on certain points, yet as a clear and expressive outline of future truth, calculated to enlighten the Scripture student, we commend the treatise heartily.

FROM PASSMORE AND ALABASTER.

*C. H. SPURGEON'S AUTOBIOGRAPHY.* Vol. II., 1854-1860. 10/6.

Before us lies a curiosity, in the shape of the *Life of C. H. Spurgeon, Minister of Park Street Chapel*, published when he was twenty-three years of age; bound in crimson, with gilt edges, the whole forming a book 2 inches by 1½ inches. In its pages we find expressed the strong conviction that a world-wide popularity awaited the youthful divine, and that his influence would be that of a Wesley or Whitfield. For the sake of contrast we placed this "Diamond" biography on the second volume of the life of the great preacher now being published, making two elegant volumes, forming one half of the entire autobiography. Like the first volume, it is full of chapters of deepest interest, and describes in the most graphic manner the character and work of the great preacher, with numerous and beautiful illustrations; and in addition we have deeply interesting insight into Mr. Spurgeon's private life, which may be particularly observed in connection with the earlier chapters, which speak of the subjects of "Love, Courtship, and Marriage," written by the able pen of Mrs. Spurgeon. Some of the later chapters deal with the preacher's labours at Surrey Gardens, and the commencement of his ministry at the Metropolitan Tabernacle, and are suitably interspersed with striking portraits. There is some sad as well as glad reading in them, for there are numerous extracts from newspapers and magazines of the time, illustrating the storm of early criticism and slander hurled against the youthful and popular preacher. Indeed, we almost regret that so much of this has been given, and in justice it must be said that most of those who wrote such vituperative denunciations lived to recognize in Mr. Spurgeon the God-given gifts, through which thousands have been won to God, and subsequently built up in their most holy faith. Like a multitude of others, we bless God that we lived in the time of his Christ-exalting ministry, and that we were privileged to hear, and we trust profit by it on sundry occasions.

Those who were not so privileged, can in these most excellent memoirs gather much for the enrichment of the mind, and the upbuilding of the soul.

All our young readers should take in *UNCLE BEN'S BUDGET*. It is published monthly at one penny—a small sum for such a "budget" of pleasant and profitable reading. Uncle Ben is as wise as he is funny, for he thoroughly believes in the good old Book as expounded by the apostles and the reformers, who sealed their testimony with their lives. Certainly, thousands of youngsters will claim kinship with this New Uncle when they read his lively, illustrated *Budget* from month to month.

## Notes for the Month.

### AMONGST OUR POOR.

“DOES Mrs. C—— live here?”

“Yes, miss,” answered a wee voice. So I followed my little six-year-old friend up the dirty, narrow staircase, and, pausing outside an open door, she pointed her little, grimy finger, and informed me that “muvver was in there.” The two-day-old baby seemed to fully understand the purport of my visit, for she hailed me, or, perhaps, my basket of provisions, with quite a winning smile.

“So that is your eldest daughter that escorted me up here, Mrs. C——?”

“Yes, miss, and I’ve four more.”

“And when do you expect your husband back from the asylum?”

“Never again, miss. He’s been gone six months, and the doctors say its hopeless.”

What a prospect for the ensuing winter! And as I looked at the pale, care-worn face, I wondered whom the Lord would choose to help these needy ones. Reader, is it you?

\* \* \* \* \*

“Good-morning, Mrs. R——. We certainly shall not have cold weather as long as you wear that warm, sunshiny smile.”

“Then I hope I’ll keep it, miss, for it’s just the weather for my husband’s trade; and the worries are less now the children are gettin’ big. Baby’s old enough to go to the infants’ class at Kilburn Hall, miss, where I went thirty years ago.”

“That accounts for your bright smile; Mrs. R——,” I replied; “for didn’t you tell me that you have been there ever since?”

“Aye, and I shall as long as I live, miss.”

And so, amid the sorrows and trials, there are some joyous hearts. But let us go forth ere the sun sets, and bring those sorrowing ones to the Master’s feet, who will “heal the broken-hearted . . . and set at liberty them that are bruised.” *G.A.H.*

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An aged Christian worker, in acknowledging receipt of a little help on September 21st, shews how timely was the gift. Many a similar surprise in time of need could be occasionally given to others known to us, did funds permit. We should be glad if our readers would contribute more liberally for this object.

“Ten Shillings P.O. from you this morning calls for the gratitude from your humble friend and fellow servant in the risen Saviour. As I am not now asking for anything, let me say that I was without tea, sugar, butter, &c.—nothing but bread. I have but 5s. per week to support us both, and I scarcely ever see meat, except in butchers’ shops. I can say no more. God bless you, dear sir, for all your kindness to

“Yours very gratefully,  
“\_\_\_\_\_.”

**MAYES HALL.**

Whilst we are encouraged at the renewed attendances of many who make Mayes Hall their spiritual home, yet it is with grief that we record the removal by death of some of our best friends and most devoted workers there, who are—

“Not gone from memory, not gone from love,  
But gone to the Father's home above.”

Only recently, September 10th, our fellow-worker, Miss Webb, has been called away after a short illness. For some time she worked very devotedly in the Sunday School, and amongst the factory girls in their sewing class, amongst whom her Christian influence has had a very marked effect.

An impressive funeral service was conducted in Mayes Hall, to which a large number of those amongst whom she worked attended, including factory girls and laundresses. At the cemetery her school class followed to the open grave, where with tearful eyes and bereaved hearts they gave a farewell look upon the remains of their helper and friend, whose life and testimony witnessed in so marked a degree to the power of the Gospel of Christ.

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A valued friend in sending a contribution to the funds of the Evangelistic Mission, adds the following paragraph on passing events, which we heartily endorse:—“How intensely interesting is the march of events at the present time. Though we may be saddened by much that is taking place, yet there never was more evidence that ‘the Lord reigneth,’ and that He is working out His purposes in a marvellous and rapid way. May the Lord help you in every way to extend His kingdom increasingly and abundantly.”

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**“AN EXCELLENT IDEA PRACTICALLY CARRIED OUT.”**

Rev. J. D. Gilmore, of Cork, who like many others highly appreciates *Footsteps of Truth*, has adopted the excellent plan of having specimen copies sent to many of his brethren in the ministry, with a circular containing the following hearty commendation:—

“Cork, 20th September, 1898.

“Dear Brother—I have very great pleasure in bringing to your notice the enclosed copy of *Footsteps of Truth*. If you are not already a subscriber to it, I can most confidently assure you that by securing a copy monthly, you will find much exceedingly helpful material in its pages, and often come across just the thought you want in the preparation of your sermons and addresses.

“I have been a subscriber for several years now, and have always found it stimulating, strengthening, and suggestive.

“Yours most heartily, JNO. D. GILMORE.”

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This is thoroughly practical, and if others of our readers would adopt some such method of bringing our magazine under the notice of their friends, its largely increased circulation and consequent enhanced usefulness would be speedily secured. We would be grateful if each reader would obtain, at least, one additional subscriber before the New Year.

Another good plan adopted by some is to order a few extra copies through their local bookseller, on condition that he undertakes to shew them for sale, with the promise to take any that remain unsold after the first fortnight, which copies might well be used in circulating helpful truth amongst Christians, in their respective localities.

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### FOREIGN MISSIONARIES.

Many missionaries abroad, to whom *Footsteps of Truth* has been sent, express their hearty appreciation of such tokens of interest on the part of their brethren at home, and for the profit derived through the pages of this magazine. We would, therefore, urge our friends to send copies to any missionaries they know abroad, or contribute to our "Free Missionary List" fund for this purpose, though we very much regret that for want of funds we have had to considerably reduce their number. Let our readers remember how much they would value such fellowship were they themselves thus removed from abounding home privileges.

\* \* \*

### THANKSGIVING.

Whilst we have little sympathy with the extravagant fruit and floral displays which are now so popular in connection with Harvest Festivals, both in the Established and Nonconformist Churches, yet the spirit of thanksgiving surely ought to abound amongst all God's people for the very abundant harvest which has now been safely ingathered, in this and other lands this year, for surely He who "crowneth the year with His goodness" has given a bountiful supply such as few previous years have ever seen.

The prolonged summer has also been beneficial in other respects, bringing much needed increase of income in a variety of ways to the middle classes in all our health resorts.

For the splendid victory of British and Egyptian armies in the Soudan, carried through with so much skill, expedition, and economy, with such grand results, the utter crushing of the cruel reign of the Khalifa, and the re-opening of that vast country to commerce, and above all to missionary enterprise, also call for our heartiest thanksgiving to God. To this might be added the overthrow of the cruel dominion of the Spaniards in Cuba and the Philippines, thus delivering their vast population from the tyranny of the Romish system.

The drawing together of the bond of unity of the two great branches of the Anglo-Saxon races of Great Britain and the United States is an additional cause for abounding gratitude to God. Indeed, to all thoughtful minds, notwithstanding the dark clouds overshadowing and in some cases breaking upon some parts of this groaning creation, yet are these multiplied causes for thanksgiving for mercies received, and increased trust in the assurance that the Lord reigns.





**REV. GEORGE HANSON,**  
MINISTER OF UPPER GEORGE STREET PRESBYTERIAN CHURCH.

## Rev. George Hanson, M.A.

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**T**HE Rev. George Hanson's father and grandfather were ministers of the Gospel before him, so it may be said that he has hereditary talent as a preacher. His schooldays were spent at the Royal Belfast Academical Institution, where he was prepared for college. He passed through a very successful college course, taking a fair proportion of scholarships, and gaining in 1878 first-class honours and gold medal in ancient classics, at the Queen's University B.A. examination. He was also the winner of the Peel prize in 1877, for a Latin essay open to graduates and under graduates of the three Queen's colleges. At

the dissolution of the Queen's University and establishment of the Royal, Mr. Hanson was granted the degree of M.A. After two sessions in the Theological Hall, Belfast, he came to London, and studied in 1880-81 under Principal Chalmers and Professors Graham and Gibb.

Mr. Hanson's first call was to a large congregation at First Ballymena, where about 700 families were scattered over an area as large as London. Having spent five years in Ballymena, where he was well supported by the affection of a very warm-hearted people, Mr. Hanson accepted a call to the charge of Rathgar Church, as successor to Dr. Fleming Stevenson. At that time Rathgar was a well-filled, intensely missionary, very liberal, and thoroughly organized church, and during his eleven years' pastorate it continued to prosper. The Zenana Association work connected with the congregation advanced, a large sum being raised annually for this purpose, and a lady missionary supported.

The feeling entertained towards Mr. Hanson at Rathgar was of the warmest description. His ministry was highly appreciated by a loyal-hearted congregation, and his tender sympathy with the sick and dying, and his unvarying courtesy and kindness won all hearts.

Mr. Hanson succeeded Rev. George Pentecost as minister of Marylebone Presbyterian Church, early in this year, where his success has been abundant, and his ministry appreciated to the utmost. He has gained the affection of all by his kindness and charm of manner. The church is always well filled, and there is great evidence of spiritual work amongst the congregation, whilst many new communicants have been added to the church roll.

Mr. Hanson is a great worker and organiser, and we trust that many years of successful work are before him.

## The Laws of the Kingdom.

BY W. MONRO COLLINGS.

**I**N the closing words of the book of Judges, we are told that as there was no king in Israel, every man did that which was right in his own eyes. But in the kingdom of grace, the kingdom of the Son of God's love, the happy and loyal subjects delight to do that which is right in their Lord's eyes. And knowing that His commandments are not grievous, they constantly study the Scriptures, seeking for all the commandments of the Lord their God. But these laws so clearly written out for us in the statute book of God's Word, are also found in a Person—in His heart and in His life. For the entire being of the Lord Jesus, all He was in Himself, and all He was in His teaching, proclaimed the laws of the kingdom. In Him they were exhibited, and if we imitate and follow His holy example, we shall give abundant proof that the laws of the new covenant have been "written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people" (Heb. viii. 10).

### I. SEPARATION.

This is one of the great foundation principles of the kingdom. For in our dispensation the Lord is taking out from the world a people for His name. As in the days of Moses, so now God is still putting a redemption between His children and the children of the world (Ex. viii. 23, marg.). To this end Christ both died and rose and revived, that He might be Lord over a people whose deliverance His death should accomplish and complete. We shall catch the spirit of the thought more accurately if we remember the two words "out" and "into." We have been brought out of darkness into light, out of bondage into liberty, out of the kingdom of the prince of this world into the kingdom of the Son of God's love. And now we are called to live separate lives. The holy seed must not mingle with the seed of men. Light must have no fellowship with darkness, nor Christ with Belial. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father to you, and ye shall be my sons and daughters, saith the Lord Almighty" (II. Cor. vi. 6). "I, if I be lifted up will draw all men unto Me." Christ lifted up upon the cross, and now exalted to the throne, is the one attractive power that draws us nearer and ever nearer, and closer to Himself, like iron filings which leap away from the dust to a powerful magnet.

### II. OBEDIENCE

Soldiers of the King of kings must be obedient. It is mutiny to disobey a military commander, but it is rebellion to disobey the

Sovereign. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" You call Him Master and Lord, saying, "Lord, Lord," and you speak well, for so He is. But a servant honoureth his Master, and a subject his king; if He then be a Master where is His honour, and if He be a King where is His fear? "Behold to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry" (1. Samuel xv. 22, 23).

The Lord Jesus, Son of Man and Son of God, very man and very God, was both Law-maker and Law-giver. And in referring to the special instructions which He had given and re-published during His ministry, He said that if His people loved Him they would keep His commandments. Thus obedience is the supreme test of love. With the mouth we confess our affection for Christ, but obedience verifies and reveals it. Where there is no obedience there is little or no love; where there is obedience there love exists. Therefore if you wish to show your loyalty to the King you must say, "Behold, Thy servants are ready to do whatsoever my Lord the King shall appoint" (11. Sam. xv. 15); and then, "Whatsoever He saith unto you do it." And when your heart is filled with His love, and your hands with His precepts and praise, duty will be a delight, and personal holiness your highest happiness.

### III. HUMILITY

After the holy supper on the night in which He was betrayed, He laid aside His outer garments, and having taken a towel, He girded Himself like a servant. Then filling a basin with water that stood there ready for the purpose, He stooped and washed the disciples' feet. In this transcendent act of lowliest submission, we see a parable for the adorning of our own lives. We, too, must put on the slave's costume, which is implied in the words of the exhortation, "Be ye clothed with humility." For the word rendered here clothed, and found only in this unique connection, means the putting on of a vesture of a slave. We, too, must learn to humble ourselves, and walk in all lowliness and meekness, fashioning our lives according to the pattern revealed in Him who said, "Learn of Me, for I am meek and lowly in heart." His lowliness and humiliation is the only true definition of humility. In the King we see it at its deepest depths and highest heights. Look at Him, and learn that humility is both the court dress of heaven and the robe of His Divine Majesty. See Him as a babe in Bethlehem's manger; as a servant washing the feet of mean and unworthy men; as a crucified Redeemer, humbling Himself to the death of the cross. That is the humility of the New Testament, but for the servant it is always on this wise. In lowliness of mind let each esteem others better than themselves. Be kindly affectioned one to another with brotherly love; in honour preferring one another. Yea, all of you be subject one to another, and be clothed with humility, for God

resisteth the proud, and giveth grace unto the humble. Knowing this first, that the pathway of humility is filled with bitter memories of yesterday and other days of long ago. And when we think of our past hasty words, and evil thoughts, and high looks, our sins, many and great, our malice and pride, we are amazed that God has stooped to forgive us, but we will never rise from the dust to forgive ourselves.

#### IV. GROWTH.

In the Christian life it is impossible to stand still. We must either go forward or backward. But the law of the kingdom is an imperative "Forward." And among the words that live very near the King's heart for the good of the commonwealth are, growth, progress, and knowledge, extension, addition, and increase. Thus we are not surprised by the exhortation to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (II. Peter iii. 18). For as we increase in the knowledge of the King, we grow in love, in humility, in zeal, in power, in fruitfulness, and in likeness to Himself. So follow on to know the Lord. Make it your chief ambition to be advertised throughout the kingdom as the King's friend. Every day and all day let your desire and prayer be, "That I may know Him and the power of His resurrection and the fellowship of His sufferings," till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fulness of Christ.



## "Let Us."

A BIBLE STUDY IN THE EPISTLE TO THE HEBREWS.

BY JAMES SPRUNT.

(Concluded).

#### XI. LET US HAVE GRACE

whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire" (chapter xii. 28, 29). "Fear not, little flock; it is your Father's good pleasure to give you the kingdom" (Luke xii. 32). Presently our Lord will reign, and all who now believe in Him will reign with Him. This being so, let us hold fast to grace. It is only in this way we can acceptably serve or worship God. If we are ignorant of the grace wherein we stand (Romans v. 2), our worship will certainly not be well-pleasing unto Him; because of necessity we shall in some measure be clinging to this world's religion. It is most important to remember that "grace" is the opposite of "law." This is easily seen if we patiently and earnestly trace in the Divine oracles the contrast between the righteous and condemning demands of the legal covenant, and the unsearchable riches and full salvation of the Gospel of the grace of God. The Scriptures frequently remind us that we are "not under law, but under grace," and the Epistle to

the Galatian believers specially warns us against the pernicious error of mixing up these "things which differ," viz., the law which was given by Moses, and grace and truth that came by Jesus Christ. By this grace we have been saved. We need this grace to serve acceptably—the *grace* of God for the *service* of God. The latter is the result of the former. What a lesson for us to learn in this day of outward religious show of ritual and ceremony! Let there be no mistake on our part about this matter. Soon the day will declare that the high-flown pretensions of the unspiritual, with their works of carnal wisdom, are not accepted of the Lord; whilst the cup of cold water, the prayer, the word expended in the service of the Lord according to His grace, shall not lose its reward.

How aptly is the false Church characterised by the harlot of the Proverbs: "She is loud and clamorous," entrapping souls by her sorceries. But even in the midst of the combinations of men for advancing the kingdom of God, how much more of human machinery is apparent than dependence on God. Notwithstanding all this, God is pleased to work silently and effectually by His Spirit, in a manner unexpected by man, who often finds the machinery he has set in motion disturbed by the quiet yet powerful grace of God.

Oh, let that grace inspire  
My soul with strength divine;  
Thy glory only to desire,  
To live, to serve as Thine.

These thoughts very naturally lead us to the next exhortation in the following chapter (xiii.), where we read at verse 13:

#### XII. "LET US GO FORTH,

therefore, unto Him without the camp, bearing His reproach. For here have we no continuing city, but we seek one to come." In the previous verse it is recorded that "Jesus, . . . that He might sanctify the people with His own blood, suffered without the gate." Under the old dispensation, when a bullock was offered for sin, the blood was brought into the holy place, but its body was carried forth "without the camp." The *blood* inside, the *body* outside. The blood inside made atonement, whilst the body outside was consumed as a thing accursed. So in the verse before us, Christ Jesus is presented as the One who was made a curse for us, and the One who was cast out for our sin. The blood brought into the sanctuary is the foundation of true *worship*; the body burnt outside the camp is the foundation of true *discipleship*. It is this latter truth that is now presented to us. "Let us go forth without the camp." Outside what camp? Outside the religious camp. It was the religious people who cried, "Away with Him! Crucify Him!" It is the same to-day. The religion of man has "no room" for Christ. He is *outside*, and it is our privilege to be *outside, too*. And, mark, the call is to Himself: "Let us go forth, therefore, UNTO HIM!"

When the people of Israel sinned against God at Horeb, "Moses took the tabernacle, and pitched it without the camp, afar-off from the camp, and called it 'The Tabernacle of the Congregation.' And it came to pass that *everyone which sought the Lord went out unto*

*the tabernacle of the congregation, which was without the camp*" (Exodus xxxiii. 7). Israel had departed from the ways of God. Moses was, therefore, bound to separate from them. Is it not the same to-day? The so-called religious world—has it not grievously departed from the truth of God? Alas! it has. From the world's religion, with its forms and ceremonies, we must, therefore, come out and be separate. It may mean suffering and reproach, but we remember that "it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake" (Phil. i. 29). But after all, what compensation we receive in the enjoyment of His fellowship!

And now, lastly, we look at verse 15, where we are exhorted to praise. "By Him, therefore,

### XIII. LET US OFFER

the sacrifice of praise to God continually, that is the fruit of our lips giving thanks to His name." Outside the camp, we can "come before His presence with thanksgiving, and make a joyful noise unto Him with Psalms." It is only the child of God that can praise and worship Him. We hear of "public worship," but the "public" cannot worship Him whom they know not. There may be forms of public worship, but only those who have been made "new creatures" can present acceptable worship to God, for it is by Jesus, whom the world disowns, that we offer the sacrifice of praise.

Cain was a worshipper of God, as the world speaks; but there was no *faith* in Cain. There was no faith to recognise his own ruin and sin, no faith to apprehend the judgment of God against sin; he had no business in the presence of God as he was, no title to be a worshipper of God, for he did not know that blood (death) was necessary in order for him to approach God.

This is just the world's worship, but they are none the better for it, nor are they any nearer to God as the result of it, for He rejects it: "Unto Cain and to his offering He had not respect." All who come not *by way of the blood* are rejected, because they do not know that they are so utterly sinful that they cannot come into God's presence except through the blood of God's dear Son. And, on the other hand, all who say, "I cannot go up except through blood," see that it is the perfectness of love—God's own perfect, blessed love, that to meet man's need spared nothing, not even His only-begotten Son—"For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (II. Corinthians v. 21). This is the language of *faith*. Believing this wondrous love and grace of God, it is impossible to refrain from giving Him "praise continually."

"Father, we, Thy children, bless Thee,  
For Thy love on us bestowed;  
As our Father we address Thee,  
Called to be the sons of God.

"Wondrous was Thy love in giving  
Jesus for our sins to die!  
Wondrous was His grace on leaving,  
For our sakes the heavens on high."

## Voices of the Psalms.

NUMBER 56.

BY JOHN GRITTON, D.D.

### THE CHALLENGE OF GOD (PSALM L.).

**A**LONG with the well-nigh unequalled grandeur of the 50th Psalm there is a rapidity of movement and a vivacity of utterance, which, as it were, takes the breath away when it is read aloud. Both the introductions by the prophet in verses 1-6, and the utterances of Jehovah Himself in verses 7-23, partake of these characteristics. The Psalm is a wonderful outcome of inspiration, a mighty voice of God—the mighty God Jehovah.

The Psalm breaks into four parts. Verses 1-6, the introduction, wherein the writer proclaims the majestic manifestation of the Lord; verses 7-15, in which the Divine speaker addresses Himself to the faithful among His people; verses 16-22, in which He turns to the wicked rebels and apostates of His kingdom; and verse 23, wherein He proclaims for both friends and foes the immutable conditions of salvation and peace.

#### I. THE COMING OF THE KING.

I do not determine the writer or the date of the Psalm. I do not know its historic connection or the events which it commemorates. It is historic I do not doubt. It may refer to any period marked by great outward religiousness, and disgraced by terrible neglect of inward and spiritual religion. It suits any period, when side by side are great ceremonialism and rampant ungodliness. It is, moreover, prophetic. I see in it the predicted coming of Jehovah-Jesus, in the last days of Jewish history, before the establishment of the glories of the renewed Davidic kingdom. Not Israel only are concerned. The shining forth of kingly power will be in all the earth, “from the rising of the sun unto the going down of the same.” It will be for the rescue and blessedness of all who have made covenant with God by sacrifice, and specially by faith in the “sacrifice once for all made” by Jesus Christ—Messiah of Israel and Redeemer of men. The coming will be in judgment, such as that predicted in Psalm ii., Zechariah xiv., and Revelation xix.

The herald's soul is on fire, and his words are as winged fire as he contemplates and announces the advent of King Jehovah. The six verses are a very torrent of burning words. Many times has this Psalm uttered the confidence and the hope of God's people in times of persecution, suffering and martyrdom. It has echoed among Scottish hills and dales in covenanting days; among the valleys and mountains of Savoy, as the Vaudois marched back from the Lake of Genoa to the valleys of Piedmont; on Malagasy lips, as they waited for better days in the old times of pagan cruelty; in the silver mines of the Ural, as even to-day groups of suffering Stundists lift up praise in the horrible pit, and wait for the King. Like much of Holy Scripture, it contemplates one final event, but is so framed and ordered by Divine wisdom, that it is



for the use of suffering saints in a thousand emergencies, through tens of centuries, while the King tarries.

## II. THE KING HAS COME.

The command to the Psalmist was, "Gather My saints together unto me; those who have made a covenant with Me by sacrifice." Now they are assembled, and above them sits the King and Judge, august beyond conception. He is there in perfect beauty, coming forth from His royal city, which He has made the perfection of beauty. Fire and tempest are as body-guards round about Him, and His voice reaches heaven and earth.

## III. THE KING SPEAKS.

First to His own saints. For them His judgment is all of love. Note that the meaning of "against" as used (verse 7), is not in the Hebrew. It is as the Revised Version gives it "to," or as Luther renders it "among." There is no word of condemnation till Jehovah turns to the "wicked," in verse 16. We lose much by thinking of only one kind of Divine judgment. There are judgments of God, which are entirely for the justification of His own people. There are Divine judgments, which are simply for the condemnation of His foes. There are judgments, as this of our Psalm, in which the Lord deals with saints and sinners, with friends and foes, but He divides "the sheep from the goats," and both here and in Matthew xxv. deals with His saints first.

What, then, is the word of judgment to His own servants? Is it not this, that He observed without reproof their obedience to the law of sacrifice under which they lived? Here, again, the Revision (margin) is right: "Nor for thy burnt offerings which are continually before Me." They were faithful in the diligent use of the method of access revealed to them. They knew that without shedding of blood is no remission; and they who had been faithful in this matter shall now have revealed to them a better way. The Lord has covenanted that one sacrifice for ever having been offered, there shall remain only the sacrifice of praise for that one effectual atonement. "Sacrifice and burnt offering Thou didst not desire; but a body hast Thou prepared me!" He taketh away the first that He may establish the other. "Lo, I come to do Thy will, O my God!" (Hebrews x. 5-11). How wonderfully does our Psalm indicate the Divine purpose so fully revealed in the Hebrews, and so graciously accomplished in Christ! Shadows were to cease that the substance might be all. Many sacrifices would give place to one. Pleas for mercy will give way to songs for salvation. Bullocks, and goats, and fowls offered in thousands, met no need of God, and added nothing to His treasures. All were His, and He need not seek provision from His creatures. They had been faithful in the least, now they should be endowed with much. The Lord will fill them with good, and they shall respond in thanksgiving and praise, paying the vows which they had made to Him in trouble, and in the dim light of sacrificial days. Let them fully believe that without further ceremonial observances they might come with confidence to Him in every time of trouble, every day of temptation. Let

them glorify their God, by offering to Him the sacrifices of praise and thanksgiving. Let them do this, and they would find trouble lightened, danger averted, fear overcome, enemies confounded, and be made partakers of a great deliverance.

We must join with this the further declaration of verse 23. While praise honours the Lord, there is needed, and there will be found the right ordering of "the conversation," or, as the Hebrew is, "the way" aright. The Lord's people are to be both obedient and thankful. They will walk in holiness, and then the high praises of God shall be as a sword in the right hand.

#### IV. THE KING CONDEMNS.

There are others before the judgment seat. For them no word of comfort, as for the saints no word of blame. They are the wicked—not the ignorant, but the actually evil. They know "the statutes," and "covenant," and "instruction" of God. They saw the light, and hid away in darkness. They drew near with words, and were far off in heart. They walked in the counsel of the wicked; stood in the way of sinners, and sat down in the seat of the scornful (Psalm i.). They were simple, and loved their stupid simplicity; scorners, and were delighted with their scorning; fools, who hated knowledge, and did not choose the fear of the Lord (Prov. i.). In them lust had conceived and brought forth sin, and sin being finished, brought forth death (Isaiah i.). They were displeasing to God, and had no regard to their fellows. Evil in heart, bitter of tongue, and forgetful of their relation to the heart-trying God.

But note that even to them space is given for repentance. "Consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." "Kiss the Son . . . when His wrath is kindled but a little."

#### V. THE KING CONCLUDES.

The Judge over saint and sinner lays down His Law of righteousness, and before closing the dread assize, proclaims His Sovereign will. "Whoso offereth praise glorifieth Me; and to him who ordereth his way aright will I show the salvation of God." It is well to mark the revised reading, "Whoso offereth the sacrifice of thanksgiving glorifieth Me," where there is a looking back to the dispensational teaching of verses 8-14, as well as to the words touching praise in verses 14-15. Luther has caught the point of the verse, "Who sacrifices thanks, he praises Me, and there is the way in which I will show him the salvation of God." The italics in the Authorized Version show the difficulty of the passage. The way of wickedness leads to death. The way of ceremonial sacrificial religion leads in Divine purpose to the way of the better sacrifice of the Lamb of God, where sin is done away and praise begins, and in the obedient walking in *that* way is found salvation.

Ours is a great Psalm to be compressed into a short paper. It is full of warning to the wicked, of revelation of Divine purpose, and of consolation to the believer. May the Holy Spirit be our Teacher in our meditation thereon.

## Power, Authority, and Direction.

MATTHEW X. 1-15.

BY W. D. FISHER.

WHEN the blessed Jesus sent out His disciples to preach on earth of the kingdom of heaven, these three things formed the equipment He thought necessary for their work. "He gave them power" (verse 1); He sent them forth (verse 5); and regarding all needful details, He "commanded them" (verses 5-14). They obeyed, they devoted their lives to His service, and now they rest from their labours, and enjoy a glorious reward.

"A glorious band, the chosen few,  
On whom the Spirit came;  
Twelve valiant saints, their hope they knew,  
And mocked the cross and flame.

"They climbed the steep ascent of heaven,  
Through peril, toil, and pain;  
O God, to us may grace be given  
To follow in their train." *(Heber.)*

We shall not, in this short paper, revive the insiduously plausible discussion recently headed by the words, "Back to Christ"; neither shall we attempt a critical or exhaustive examination of the passage mentioned. We shall simply and sincerely look in the verses for

### HINTS TO NINETEENTH CENTURY DISCIPLES.

I. "*He gave them power.*" The power that in their days "turned the world upside-down," came from Jesus. When He left His last command—the words that through all future generations were to be the great marching orders of the Church—the glorious Leader observed the same indispensable arrangement of power before service. "All power is given unto Me;" "I am with you;" "Go ye, therefore." He who dares to go without this power lays himself open to the penalty threatened to the prophet who would forget the Almighty Sender. "Beware," said that great voice to the youthful Jeremiah, "lest I confound thee before them." There is a power in that reasoning that contains both knowledge and wisdom, and has refinement in its expression; and there is a power we cannot resist in educated eloquence, but the power that can move the world can come only from Jesus. Every Christian is bound to offer his utmost and his best in service to his Lord; but

"God doth not need  
Either man's work or His own gifts." *(Milton.)*

Fishermen and tax-collectors were mightier than "the princes of this world," whether princes in the political or intellectual sphere, when "He gave them power." "God hath chosen the foolish things of the world to confound the wise," and this He hath done "that the excellency of the power may be of God, and not of us."

II. "*He sent them forth.*" From this little clause we take two messages, namely, that we should all stand ready to go wherever

He may send us, and that we never should go until He sends us. The great Master had to complain that labourers were few, but there has also been a Divine complaint in the other direction. The message of God through Jeremiah was, "I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied." And here is apparent the great wisdom of Jesus, who instructed His disciples to pray, not that more labourers would go, but that the Lord of the harvest would send more. And may we not believe that the Lord of the harvest is still saying, "Whom shall I send?" and that to those who answer, "Here am I, send me," He will say, as He did to Isaiah, "Go?" Let us remember, too, that the glorified Jesus can do more than the humble "Jesus of Nazareth" could do. On earth, when His disciples went forth, they left His presence for the time being, whereas the promise to us is, "I am with you alway." Let us make Him our pillar of cloud and fire, never moving till He moves, though we appear to be placed obscurely and uselessly in a corner, and always, cheerfully and diligently, ready to go, even though the time seems to us inconvenient, the circumstances inappropriate, and the duty unpleasant. It is only to those who are submissive and willing that the blessed Jesus reveals His plans. He that is willing to do His will, he shall know; or, to put it in Old Testament language, "then shall we know, if we follow on to know." While we are waiting on the Master's command to go, we may be diligently preparing ourselves in the disciples' "Training College"—the company of Jesus; but let us be sure in these two particulars, that we do not move a step until Jesus sends, and that when Jesus sends we render a hearty and prompt obedience.

III. "*He commanded them.*" Considering their human infirmities and inexperience, the wise Sender who gave them their power and their authority condescended also to give them plain and detailed directions for the work, and for their conduct while in it.

*The work* He gave them to do was that which He was Himself engaged in; they were to preach and to do good to the people. This is the double duty incumbent upon every messenger of the cross. He is

#### M.D. AND D.D. COMBINED.

He has both to practice and to preach. The life of the upright moralist and the life of the talking hypocrite are both incomplete, and neither is acceptable to God. Those sent by Jesus are to "preach," and to "heal the sick," or in every possible way "do good." Much might be said about the preaching, about the desirability of naturalness and originality, about the necessity of being Spirit-taught, and on fire with love to God and man; and much, too, might be said about "doing good," about the great need the poor suffering world has of sympathetic and obliging actions, and the power these give to the spoken messages; but the subject would require the space of another paper, and we have still to consider—

*The manner of life*, as indicated by Jesus, which is consistent in

those who are engaged in the work. This also has two definite sub-divisions. He commanded that there should be no abundance nor luxury in respect to carnal comforts, and He inspired a spirit within His disciples of being consciously above dependence or pauperism. These two great reasons justified the restrictions imposed upon them; the purse, the scrip, the additional coat and shoes—these could be done without; and what was really needful should be given as the due reward of their work, and the appropriate expression of gratitude from those among whom they should labour. Even after receiving those things that were necessary, they were to feel that they were the benefactors, that upon such as were worthy the blessing of their peace would come; and should any refuse to supply their needs, they were to feel that the loss was all on the side of the mean and close-fisted people themselves; they had missed by their short-sighted selfishness a golden opportunity, and in the day of judgment it would go hard with them. It is a sure sign of demoralisation when a professed servant of Jesus Christ has to say, or acts as if he would say, "Put me, I pray Thee, into one of the priests' offices, that I may eat a piece of bread." It was simply, and with unvarnished expression, carrying out the spirit of this chapter, when the well-known veteran evangelist, Richard Weaver, not many years before his death, said to the people of a border town: "Strange reports have been circulated as to the large sum of money promised me before I agreed to come to your town. I tell you the truth: I came knowing of no remuneration, nor shall I ask it. I have a home to support, and am getting only my due in getting your carnal things for my spiritual. Should it be withheld, I shall go and find my return train, and as it takes me away from your town, shall say, 'The Lord have mercy on your stingy souls.'" We admire the spirit, and see nothing unworthy in the plain spoken expression. It is to his Master the servant looks for his reward, and the servant of Jesus has to call no man master on earth. He has to make "no provision for the flesh" in the way of soft comforts or dainty appetites; he has to learn the secret of being content with little, but that little he has to feel himself worthy to receive.

Let us, fellow-disciples of Jesus, look to Him alone—look to Him for everything. He will give us "all power"; He will, after He has prepared us, send us, and in all our work and ways He shall Himself be with us, ready to

"Direct, control, suggest, each day,  
All we design, or do, or say."

Let us be much taken up with Jesus. Nothing pays better, in the best and highest sense, either for this world or the next. He has himself said: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake and the Gospel's. But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

## Blessed and Blessing.

“I will bless *thee* . . . and *thou* shalt be a blessing” (Genesis xii. 2).

**T**HIS two-fold promise made of old to Abraham, has a very sweet and personal application to all who belong to Jesus Christ, for Paul declares in his Epistle to the Galatians, “If ye be Christ’s then are ye Abraham’s seed, and heirs according to the promise.”

Like all God’s promises, it is conditional. Before He entered into a covenant to bless His servant and to make him a blessing, there came this command, “Get thee out from thy country, and from thy kindred, and from thy father’s house,” and in obedience to the summons to depart, he is to reap the fulfilment of the promised blessing.

It is ever thus, when God says to any child of His, as He did to the Israelites, “Ye have dwelt long enough in this mount,” we must arise and depart, for only as we obey His voice can we enter into that blessing which maketh rich, and with which He addeth no sorrow.

There must be a cleansing and a putting away of all that would hinder God taking full possession of us, ere we shall find the gate of entrance into the land of promise.

“For only into yielded hearts His blessings He can pour,  
And *empty* vessels are the ones He filleth evermore.”

Into any life yielded to Him, God will come, and sometimes His first work is to strip us of all upon which we have hitherto leaned, until we stand bereft of everything we in our blindness counted blessing. We are stripped of our resources, but only that He may unhindered fulfil His gracious word, “I will bless thee.” He wounds, only that we may afterwards prove His power to heal; He kills, only to make alive.

A well-known writer has said, “Loneliness, solitude, temptation, conflict—these are the flames which burn the Divine colours into the character; such the processes by which the oil of our anointing is made available for the poor, the suffering, the afflicted, prisoners, captives, blind; such is the law of the spiritual life.”

Wouldst thou know His blessing in all its fulness? Then there must be some of this discipline before thee; only thus canst thou be emptied of thyself, and prepared to receive His blessing. Thy Master trod this path before thee, and the servant is not above his Lord! But if thou dost count the cost and accept it, who shall estimate the value of that which shall come into thy life as the result? What tongue can sound forth the riches of His blessing? Ah! those who know the fulfilment of His promise, are those who can count all else but dross.

His smile, His approval, yea, *Himself*, all bound up in this word, “I will *bless* thee!”

But not for our own good alone does God promise to bless; indeed, His blessing can only accomplish its full purpose as it leads us out towards others.

“ Each gift of God is but a gracious loan,  
 And be it smile-enwreathed or sorrow-crowned,  
 Oh, send it—for it is not all thy own—  
 Some boon to carry to the world around!”

Thy Father has not blessed thee only that thou mayest rejoice in His gift, without a thought for other longing, hungry hearts!

The cruse of oil must be lifted to fill other empty vessels, if thou would have a continuous supply; the barrel of meal will waste, except thou rise and give to those in need. It is in the *pouring out* of thyself that thou shalt realise the miracle of a supply that never fails.

“The soul of blessing shall be made fat, and he that watereth shall be watered also himself” (Proverbs xi. 25, margin). Would you know God’s increase? Then scatter what already is in thine hand; it will yield blessing to both giver and receiver.

Is it a cup of cold water you offer in His name? Verily it shall in no wise lose its reward! Is it a word of cheer to a discouraged, oppressed pilgrim, spoken out of the fulness of a heart that has been itself discouraged? He is mindful of all such, if done “for Jesus’ sake,” because the love of Christ is a constraining power in your own heart and life. Too often we withhold what it is in our power to give; we linger with a word upon our lips that might send another soul on its way rejoicing. Count not the service trifling; question not with thyself whether it may be acceptable to the one thou wouldst fain help; for while thou dost hesitate, the opportunity flits by. Into overwrought hearts, into lives sick with the struggle, and weary with the discipline of life, thou canst drop a word, and who shall gauge the power of it to make such hearts well?

“Thou shalt be a blessing,” for this work thou hast thyself been blessed. Dost thou know something of the sweetness of such ministry?

Oh! that we might be *polished shafts*, hid in the shadow of our Master’s hand, ever ready for His work; channels through which He might pour forth His blessings into other hearts.

This is “Royal Service,” indeed; and whether He leads thee as He did Philip of old to one in a chariot—desiring to know and find Him—or to one by the side of the well, ask thy Master to give thee *His message*, to make thee His mouthpiece, and then shall His seal of approval be thy portion, and “thou shalt be a blessing.”

“Thy Spirit’s fulness on us rest,  
 Thy love our sunshine be;  
 And may we still, while doubly blest,  
 A blessing be from thee!”

A. E. H.



GRACE there is my every debt to pay,  
 Blood to wash my every sin away,  
 Power to keep me spotless day by day,  
 In Christ for me!

# "Is it Well?"

"Is it well? . . . . . It is well."—2 KINGS iv. 26.

FLORENCE M. TAYLOR.

BEATRICE M. HURDITCH.

1. Is it well, when death is stand - ing At thy door,

With his i - cy hand de - mand - ing Love's sweet store?

When the pulse's fe - ver'd beating Whis - pers that the life is fleet - ing,

And we miss the joy - ous greet - ing—“Is it well?”

2. Is it well, when God has taken  
 Cherished gain,  
 And thy heart is left forsaken  
 In its pain?  
 When thy soul in sorrow sigheth,  
 And thy yearning spirit crieth  
 For the things His love denieth—  
 “Is it well?”
3. Is it well, when wrecks are lying  
 On the shore,  
 And the restless tide is sighing  
 “Nevermore”?
- f* When the waves in cruel madness,  
 Hurling back a shattered gladness,  
*p* Seek to mock thee in thy sadness—  
 “Is it well?”

4. Is it well, O weary-hearted,  
 Worn with care,  
 Ye who in life's journey started  
 Fresh and fair?  
 When the winter wind is blowing,  
 When the ebbing tide is flowing,  
 When the evening star is glowing—  
 “Is it well?”
- ff* 5. Far above the shadows singing  
 “It is well!”  
 Comes a voice of triumph ringing  
 “It is well!”  
 With the faith that nought assaileth  
 With the hope that never quaieth,  
 With the love that never faileth—  
 “It is well!”



## MY SOUL SHOUTS GLORY.

Fanny J. Crosby.

Jno R. Sweney.

1 My soulshoutsglory to the Son of God For the work free grace has done;  
 2 My soulshoutsglory to the Son of God. Not a cloud nor a care I see;  
 3 My soulshoutsglory to the Son of God. In His se - cret place I dwell;  
 4 My soulshoutsglory to the Son of God. And I knowit will not be long

1 My faith looks upward with a stead fast eye That is clear as the noonday sun  
 2 My hope is cling - ing with a per fect trust To the cross He hasbornefor me  
 3 His con stant presence o - ver - shades me there And my joy there is none can tell  
 4 Till o'er the riv - er, where the saints have gone, I shall join their e - ter - nal song

## CHORUS.

Hal - le - lu - jah! hal - le - lu - jah! Hal - le  
 Hal - le - lu - jah! I will praise Him hal - le - lu - jah! I will praise Him

lu - jah to the Saviour I a - dore; I will praise Him I will  
 Hal - le - lu - jah! I will praise Him, I will praise Him, I will

praise Him, Hal - le - lu - jah! I will praise Him ev - er - more  
 praise Him and a - dore,

The above is taken from "Songs of Victory;" see Review in this issue.

# Victory.

Praise the Lord for His power to save me, And keep me here be - low :

Praise His name for the vic - t'ry gi - ven O - ver ev - 'ry foe :

Bless His name, that from heav'n He came To take our sins a - way ; And

so we shall stand at His own right hand On the last Great Day !

## Fully Trusting.

Ful-ly trust-ing in the bat-tle's fray, Ful-ly trust-ing Je-sus all the way;

Ful-ly trust-ing, this the sur-est way—Trust-ing a-lone in Je - sus!

## Forward.

Stead-i-ly for-ward march! To Je-sus we will bring, Sinners of ev-'ry

clime, And He will take them in. . . Rich and poor as well, It does not matter

how, Bring them in with all their sin—He'll wash them white as snow.

## Grace.

Grace there is my ev-'ry debt to pay, Blood to wash my ev-'ry

sin a-way; Pow'r to keep me spotless day by day, In Christ for me.

## Suggestive Thoughts for Christian Workers.

MATTHEW v. 3-12.

**L**OOK closely at these nine blessings three times three, and they speak to man, and apply themselves to man, in the wonderful threefold condition in which he is bound to live in this world. You have it marked out in Titus ii. 12:—  
 “Teaching us that, denying ungodliness and worldly lusts, we should live soberly” (in regard to myself), “righteously” (toward my fellow men) “and godly” (towards my heavenly Father). As you look at these nine blessings you will find that each set of three has something to do with the inward, *myself*; with the outward, *my fellow man*; and with the upward, *MY HEAVENLY FATHER*. God’s Word is a wonderfully perfect Word.

*Rev. Hubert Brooke, M.A.*

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These are the things that hinder a mighty work of God in the individual man:—

- I. Present sin.
- II. Unconfessed and unrectified past sin.
- III. An unforgiving spirit.
- IV. Fear of surrendering unreservedly to the will of God.
- V. Pride.
- VI. Unbelief.

Which of them is the hindrance in your case?

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MATTHEW viii. 2-4.

This story reveals to us three stages in the obtaining of the blessing of cleansing:—

1. *We have cleansing required* Have you been brought to cry from the bottom of your heart:—

“Vile I to the fountain fly,  
 Wash me, Saviour, or I die.”

If you have you have learned the first lesson regarding cleansing, and are ready for the next.

II. *We have cleansing requested.*

1. He came to Jesus.
2. He worshipped Jesus.
3. He prayed to Jesus.

Have you ceased to say, *can* God? Have you learned to say, *God can*? Then notice

III. *Cleansing received.* The leper received it as a gift, and that suddenly, not a gradual recovery; and in such wise you must receive it if you are to have it at all.—*Rev. G. H. C. Macgregor.*

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Complete unbelief is attained when God is driven as much out of the past as we have driven Him out of the present; and complete belief is reached when God is made to fill the present as much as piety causes Him to fill the past.—*Dr. Martineau.*

## Cartridges for Holy Warfare.

BY WILLIAM LUFF.

THINE EYES SHALL SEE THE KING.

“**Y***E are they which have continued with Me in My temptations. And I appoint unto you a kingdom, as My Father hath appointed unto Me*” (Luke xxii. 28). He who crowns Christ in his heart now, will see Him crowned in the day of His manifestation. An old lady who had been present at the Queen’s coronation, expressed a wish to see her Sovereign once more. Her Majesty hearing of the desire, gave instructions that her old friend should have a seat in Buckingham Palace, from which to view the Diamond Jubilee procession. Have we a wish?

“Oh! that with yonder sacred throng,  
We at His feet may fall,  
Join in the everlasting song,  
And crown Him Lord of all.”

It shall be granted; we shall live to see that greatest of all Jubilees. Job evidently believed so. “For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me” (xix. 25-27).

BLESSED POVERTY!

“*Blessed are the poor in spirit*” (Matthew v. 3). According to Christ’s words in John x. the devil is a thief; but he cannot rob the poor. A celebrated picture represents a highwayman, after a hard ride across a moor, reigning up his steed beside his undismayed victim—undismayed, because he is only a poor fiddler—carrying his violin in a baize bag. Blessed poverty! Those who have possessions, experiences, and fancied attainments, are good prey for Satan. Better be like Paul, “as poor, yet making many rich; as having nothing, yet possessing all things” (II. Corinthians vi. 10). “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal” (Matthew vi. 19).

WEIGHED WITH OUR OWN WEIGHTS.

“*With what measure ye mete it shall be measured to you again*” (Matthew vii. 2). A butterman and a breadman dealt together; but the breadman summoned the butterman because his butter was short weight. The dairy scales were examined, and found correct. “But where are your weights?” was asked. “I have not any,” replied the supposed defaulter; “I weigh the butter with one of the baker’s loaves.” “A just weight and balance are the Lord’s:

all the weights of the bag are His work" (Proverbs xvi. 11). Since we all come short of God's standard, it is a mercy salvation is of grace; yet "according to your faith be it unto you" is still true, and in many things according to the measure of faith is the measure of the gift. Nor must we forget Christ's words: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matthew vii. 12). Nor Psalm xviii. 25: "With the merciful thou wilt show thyself merciful; with an upright man thou wilt show thyself upright: with the pure thou wilt shew thyself pure: and with the froward thou wilt shew thyself froward."

#### ITCHING EARS.

"For 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" (11. Tim. iv. 3, 4). A woman of mature years died some time back, through irritating her ear with a brass hairpin; the action first brought on insensibility, and then inflammation of the brain. Beware of itching ears, lest you should be tempted to use the devil's pins! There are religious brass pins—doubts and evil questionings; and there are social brass pins—slanders, evil reports, and the like. Such tickling pins cause grievous sins, which first produce insensibility, and then a fatal inflammation. Ears were made for words, not pins. "Hear ye Him" (Matthew xvii. 5). "He that hath an ear, let him hear what the Spirit saith" (Revelation ii. 29). The only boring of the ear allowable is that mentioned (Exodus xxi. 6).

#### IN WHITE.

"Let thy garments be always white" (Ecclesiastes ix. 8). I remember seeing a man wearing a white smock, carrying coals into a public-house; he had only carried one sack, but it had left its mark. He was the wrong man, in the wrong clothes, in the wrong place, on the wrong job. It reminded me of (1) A child carrying a beer-jug to a public-house; she may soil her pinafore, and is sure to soil her soul. (2) A religious teacher carrying the coals of modern doubt. (3) A Christian, tale-bearing and circulating mischief. Such carry fuel for their own burning. "Can a man take fire in his bosom, and his clothes not be burned?" (Proverbs vi. 27).

#### THE SLAIN LAMB.

"The Lamb slain from the foundation of the world" (Rev. xiii. 8). A missionary among the Moors says that it is a custom with them for a poor man who wants a favour of a nobleman, to kill a lamb upon his threshold; when this has been done, the rich man will never refuse his help, whatever the favour may be. Thank God, the Lamb has been slain—the Lamb dumb before His shearers! (Acts viii. 32); the Lamb without blemish (1. Peter i. 19); the Lamb of God (John i. 29). Now the rich Lord will help us.

## Bible Readings.

### The Holy Mount.

- I. "*He took Peter,*" &c. (Luke ix. 28).  
Away from earth's toil.  
To have "visions of God" (Ezekiel i. 1).  
In fellowship with Himself.
- II. *To pray.* Prayer must be  
With the Spirit (I. Corinthians xiv. 15).  
With confidence (I. John v. 14).  
Without ceasing (I. Thessalonians v. 17).
- III. *The disciples watched Him.*  
Blessed occupation (John i. 36).  
They saw His face (Revelation xxii. 4).  
His robe of glory (Daniel xii. 7).
- IV. *Behold there talked with Him.*  
The communication—His death.  
The communion—With Him.  
The companionship—Himself.
- V. *The appearance of the two strangers.*  
Moses, the man of God (I. Chronicles xxiii. 14).  
Elijah, the prophet of God (I. Kings xvii. 1).
- VI. *Weary with sleep.*  
"Awake"—Exhortation (Ephesians v. 14).  
"Lest coming suddenly"—Warning (Mark xiii. 36).  
"Whether we wake or sleep"—Comfort (I. Thess. iv. 16, 17).
- VII. *Three tabernacles a great mistake.*  
This is not your rest (Micah ii. 10).  
"Work . . . while it is day" (John ix. 4).
- VIII. *Note*  
The cloud—The Divine presence.  
The voice—The Divine testimony.  
"Hear Him"—The Divine command. *Herbert R. Francis.*

### The Developing Power of Christ in the Soul.

- "He opens our hearts" (Acts xvi. 13, 14).
- "He opens our eyes" (Psalm cxix. 18).
- "He opens our understanding" (Luke xxiv. 45).
- "He opens our lips" (Psalm li. 15).

### "Readiness."

- "I am ready for service" (Romans i. 15).
- "I am ready for suffering" (Acts xxi. 13).
- "I am ready for sacrifice" (II. Timothy iv. 6).

## Studies in the Psalms.

BY J. DINNEN GILMORE, DUBLIN (LATE OF CORK).

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### A JOYOUS SONG OF PRAISE (Psalm ix.).

- I. PRAISE BEFORE PRAYER (verses 1-12).
    - i. The resolve to praise (verses 1, 2).
    - ii. The reasons for praise (verses 3-10).
      1. Enemies vanquished (verse 3).
      2. Cause maintained (verse 4).
      3. Nations rebuked (verse 5).
      4. Wicked destroyed (verse 5).
      5. Foe subverted (verse 6).
      6. God's kingdom established (verses 7, 8).
      7. God's people protected (verses 9, 10).
    - iii. Requesting and exciting others to praise (vers. 11, 12).
  - II. PRAYER AFTER PRAISE (verses 13-20).
    1. For complete deliverance (verses 13, 14).
    2. Because of mercy received (verses 15, 16).
    3. Because men forget, but God remembers (vers. 17, 18).
    4. For manifestation of Jehovah's power (verses 19, 20).
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### THE LORD A HIDING PLACE (Psalm ix.).

- I. For the oppressed (Psalm ix. 9).
  - II. For the afflicted Psalm ix. 12).
  - III. For the needy (Psalm ix. 18).
  - IV. For the poor (Psalm ix. 18).
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### A DISTINCTION.

Psalm ix. THE NATIONS, or enemies outside the kingdom.  
 Psalm x. THE WICKED, or enemies inside the kingdom.

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### THE SONG OF THE OPPRESSED (Psalm x.).

- I. THE MALICE OF THE OPPRESSOR POWERFULLY DESCRIBED (verses 1-11).
  1. Persecutor (verse 2).
  2. Self-willed (verse 3).
  3. An infidel (verse 4).
  4. Proud (verse 5).
  5. Boastful (verse 6).
  6. Profane (verse 7).
  7. Subtle (verse 8).
  8. Treacherous (verse 9).
  9. A hypocrite (verse 10).
  10. Presumptuous (verse 11).
- II. THE PRAYER OF THE OPPRESSED (verses 12-15).
- III. FAITH'S VIEW OF THE OPPRESSOR'S END (verses 16-18).



## New Books for the Season.

FROM MORGAN AND SCOTT.

*WHENCE, WHITHER, AND OTHER POEMS.* By S. TREVOR FRANCIS.

In many of these pages do we distinguish the voice of true poetry, and in an exceptionally rich strain. Perhaps the minor key will be found somewhat too prominent to some readers, but undoubtedly these poems are the language of a soul that *feels* the limitations of its mortal imprisonment, and longs to rise to its eternal home, of which it enjoys many rich foretastes.

“Not yet the fettered soul  
Can soar; more storms must beat, more billows roll  
Their waves of disappointment. Yes, the smart,  
The stab of many a pain, this throbbing heart  
Has yet to know.

“O upward call,  
When wilt thou come? When shall thy music fall  
Upon the listening ear, thrilling its way  
Through the domain of death, bringing the day  
Of brightness without cloud, joy without tears,  
And Heaven with thee through the unnumbered years  
We call eternity?”

The voice of joy is not by any means lacking, however, and rises into rich fulness when the vision of union with our Father-God terminates this “little while between.” The few instances that appear of incorrect metre and rhythm are to be found among other very choice selections, and are doubtless due to the fact that the author was stopped in the course of revision by the sad affliction of partial blindness. Several of the *hymns* in this volume have been greatly appreciated for many years in congregations where the “Enlarged London Hymn Book,” in which they first appeared, is in use; and these have lost none of their freshness, whilst they have greatly contributed to the spirit of worship in many assemblies.

*THE DAILY HOMILY.* By F. B. MEYER, B.A.

Daily portions which deserve publication in a permanent and portable form. Useful for devotional reference, and rich with homiletical suggestion which should enable workers to gather matter and material for their lessons and discourses. The set when complete will form a useful adjunct to a preacher's library.

FROM CASSELL AND CO., LTD.

*THE QUIVER YEARLY VOLUME, 1898.* 7/6.

For a Christmas or New Year's gift it cannot be excelled. Buy it right away. Our American cousins would pronounce it “A real, smart volume of *The Quiver*, fixed up in elegant style.” Hundreds of up-to-date illustrations, with antique coloured plate for frontispiece; full of serial and complete stories, narratives of the great philanthropic and missionary movements of the day; sermon papers and Scripture lessons with forcible teaching. The stories for young people are cultivating and healthy. This volume bulks larger, and marks a new departure in style of binding, being much more elegant than any of its predecessors. We heartily wish it an extensive sale; in fact, the whole book for 7/6 is just immense, and fully deserves the popular appreciation which it has already gained.

*SERMONS PREACHED IN MEMORY OF THE RIGHT HON. W. E. GLADSTONE.* 1/-

Four memorial sermons preached in Hawarden and Buckley Churches, having particular reference to the life, labours, and decease of this great statesman, and which have our hearty commendation.

FROM ALFRED HOLNESS, 14, PATERNOSTER ROW.

*THE LORD WILL REIGN.* Being a series of Six Papers on Prophecy.  
By W. W. FEREDAY. Cloth limp, 1/-

A companion volume to "*The Lord will come*," by the same author, which we reviewed in our August number. These later chapters are no less concise, clear, and well written than the first of the series, embracing our Lord's Olivet Prophecy; the times of the Gentiles; the Eastern question; the judgment of Mystic Babylon; the future of the Church of God; and Christ's Millennial Reign. The "Word of truth" has been rightly divided by our esteemed author on these important subjects. Those who have read the first volume should at once secure the completion of the series.

*IRVINGISM AND THE GIFT OF THE HOLY GHOST.* By D. M.

PAUTON, author of *Spiritualism: Its Origin and Character*, &c.

The third of a series of "Present Day Pamphlets," from the pen of an able Bible student, refuting a plausible modern claim to the exercise of miraculous powers by the application of Divine tests supplied in the written Word, and shewing conclusively that "Irvingism, an instructive counterfeit, is *not* a manifestation of the Holy Spirit." While we are unable to adopt all the writer has advanced, we heartily commend the pamphlet as a whole.

FROM MESSRS. HODDER AND STOUGHTON.

*THE JOY OF SERVICE.* By J. R. MILLER, D.D. Price 3/6.

Many of our readers doubtless possess the excellent series of works of which the present volume forms the latest, and it may be safely said that the contents are as choice and helpful as the books are for elegance of binding. We doubt whether any more instructive books could be placed in the library of any Christian, young or old. The first, which gives the title to the entire book, is one of twenty-four chapters, ranging over many phases of the Christian life, and everywhere dealing in a terse and pithy manner with many practical points in everyday life, for as the author truly remarks, "Life has its hard points for everyone. . . . no life escapes them." It is with these he deals, briefly and brightly, in a way that cannot fail to encourage all to take fresh heart again. We had marked one or two chapters for insertion, but find that we are crowded out with other matter. We heartily commend this volume, and, indeed, the whole series, to all our readers.

*THE STORY OF MY LIFE.* By ROSE A. WOOLLARD. 9d.

An interesting and inspiring life story, well calculated to refresh weary workers, abounding as it does with cheering instances of "fruit abounding after many days."

FROM R. ALLAN AND SON, GLASGOW.

*SONGS OF VICTORY* is full of good things, and in every way accomplishes the aim sought to give "hymns of a devotional character for Christian worship, praise, prayer, and fellowship meetings," and also to provide "a comprehensive selection of hymns, suitable for evangelistic meetings."

Amongst the multitude of hymn books recently brought before the Christian public, this is sure to take a foremost place, the tunes being all of them excellent in point of smoothness and correctness of harmony.

Care has been taken in the selection of the hymns, many of which will become favourites in Gospel meetings, of which a specimen is given in this number, whilst the choruses (of which there are 144 at the end of the book), will supply a need often felt in open-air services, consecration testimony, and other meetings. There are a few hymns, however, inserted, that should have been omitted, on account of the wrong ideas of the Gospel which their use might suggest—the one for instance—

"A charge to keep I have,  
A God to glorify,  
A never-dying soul to save,  
And fit it for the sky."

Choirs, singers and others, cannot do better than to purchase copies, which are published at (staff or sol-fa notations) 2/6 to 10/-; words only, 2d. to 6d.

## Notes for the Month.



THE accompanying portrait is that of Mr. F. H. Hutchins, an able and well-known member of the staff of the Evangelistic Mission, with which he has been actively connected for the past eight years, but who is now leaving us to undertake the pastoral duties at the Baptist Church, Harmondsworth, where he has conducted successful evangelistic services during the summer months. The church, which had been waiting for a suitable brother, who would come amongst them to superintend and organize the work, saw in Mr. Hutchins a man possessing pastoral and teaching gifts, combined with evangelistic earnestness, and forthwith, after much prayer for Divine guidance,

unanimously invited him to the pastorate. Our brother gave the matter long and earnest consideration, and at last was led to behold an "open door," and to hear the voice of Divine approval. Here let it be mentioned that his decision to remove from London was in some measure affected by the indifferent condition of the health of his wife and children, which in recent years had been again and again seriously endangered. We pray that in this direction their hope of permanent improvement may be realized.

A meeting to welcome Mr. Hutchins was held at Harmondsworth on Wednesday, October 19th, when a large company filled the church, notwithstanding the unpropitious weather.

The meeting was presided over by Mr. J. T. Dunn (of the Metropolitan Tabernacle), and addresses were given by Rev. W. F. Edgerton, Messrs. C. Russell Hurditch, Philip R. Hurditch, P. Mallinson, A. C. Burley, and J. Matson, which were all encouraging and hopeful, and the welcome accorded to him must have cheered his heart, and strengthened his faith in God.

For ourselves we are sorry to lose the active co-operation of this brother on the staff of the Evangelistic Mission, as we have ever held him in high esteem, and greatly valued his cheery and tuneful help (he being the "Sankey" of our staff); but we shall rejoice if this new field of service should prove for him one of increased blessing, and through him in the winning and up-building of many souls, whilst we shall still anticipate his occasional help as often as he can be spared from his local charge at Harmondsworth.

In token of the esteem with which Mr. Hutchins has been held, sundry little parting gifts were made to him on his leaving Kilburn. On the part of the staff and fellow workers this took the form of a purse lined with a cheque. The Mothers' Meeting at Kilburn Hall presented him with a handsome set of table cutlery, a further supply coming from friends at Mayes' Hall, whilst the mothers at Willesden Hall gave him a massive pillar table lamp—all very real tokens of hearty appreciation of his cheerful and helpful ministry in word and song.

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#### OXFORD.

Mr. Routledge, of the Stretham (Camb.) Branch, of the Evangelistic Mission, has just completed a two weeks' mission in Summertown, a northern suburb of Oxford, with some encouraging results, and tokens of the Lord's blessing. The work in that new district is not unattended with difficulties, but Mr. J. H. Moore, the pastor, is hoping to extend his labours and enlarge the present building there. He writes expressing the gratitude of the Church for Mr. Routledge's visit, from which he trusts yet to see much gracious result. May the Lord abundantly crown the efforts put forth there from time to time!

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#### "WORDS OF ENCOURAGEMENT."

The following will speak for itself, relative to this Gospel work.

"Oxford, October 18th, 1898.

"DEAR MR. HURDITCH,—We have again had the benefit of aid from the Evangelistic Mission. Mr. Routledge came to us for services, from October 2nd to 16th, and we think we may truly and gratefully say that we have profited by his presentation of the plan of salvation.

"Our numerical gains are in the future; but from the regular attendances of many of our own people, and of strangers from the outside, we believe some will join the Lord and us, as a result of Mr. Routledge's coming to Oxford. We commend him as an intelligent and painstaking servant of Christ.

"We would likewise thank you for your visit to us at the time of our Anniversary.

"On behalf of the congregation, and as directed by them at our last evening's meeting,

"I remain, yours in our Lord,

"J. H. MOORE."

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#### WILTON HOUSE OF REST.

1 and 2, Grosvenor Gardens, West Marina, St. Leonards-on-Sea.

The following extracts from letters of visitors to this beautiful "House of Rest," were excluded from the "Notes" in our last number for want of space. They, however, form but echoes of hundreds of like testimonies to the benefit and pleasure realized there:—

"I am hoping to go to Wilton House with my wife. I should be very sorry to let a whole year pass without going to my favourite resort for rest, change, and real Christian fellowship, in an atmosphere where there are no polemical angles.

"I do indeed rejoice with you in the wonderful success that has attended

that branch of your work. Well do I remember my first visit to the old Wilton House, in September, 1887, and the spiritual benefit I received during my stay, extending over five weeks, and ever since then I have spent my holidays there, and in the present larger House of Rest, not having a desire to go elsewhere."

Another minister writes:—

"I have now paid two visits to Wilton House, and on both occasions I had a very happy time—a happiness springing from the freedom allowed one, and from the Christian society to be met with, and thus the home reminds one of the "House Beautiful" of Bunyan's book, where Christian pilgrims were strengthened and refreshed on their way."

Another thus expresses his gratitude:—

"The comforts of the home, the hallowed influence of Christian society, and the felt presence of our Lord and Saviour, made our visit to Wilton House very memorable and delightful. Whilst thanks are so justly due to those who are used by our gracious Redeemer to procure such a place of rest for those who labour in His blessed service, we render to Him our highest praise."

Another preacher of the Gospel wrote:—

"I write to thank you most sincerely for the favour and privilege of my eighteen red-letter days at Wilton House.

"I have derived very great benefit, both in body and mind, and shall ever remember with gratitude the great kindness shown me there."

It should be noted that ladies are received as well as gentlemen. All particulars are furnished in the illustrated prospectus, which will be sent free on application to the Lady Superintendent, enclosing a stamped addressed envelope.

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#### MISSIONARIES LOST IN THE "MOHEGAN."

We regret to hear that amongst the lives lost in the sad wreck of the steamer *Mohegan*, of the American Transport Line Company, on the Manacles Rocks, near Falmouth, recently, were those of Mr. Herbert F. Cowen, one of the most promising students of the C.M.S. College, and his sister, Miss Nellie Cowen, a Sunday school teacher in Trinity Church, Finchley Road, Hampstead (Rev. Henry Sharpe, Vicar), where they and their parents worshipped and worked for the Master, being greatly respected by all who knew them. At the last moment, when all hope of the vessel being saved was gone, Mr. and Miss Cowen, it is said, were seen standing together on the deck perfectly calm and self-possessed. They went down with the ship, and their bodies were recovered, looking, so it is said, so holy and peaceful, and not bruised by the rocks as so many were. They, with others, were laid in St. Keverne Church to await interment, and the funeral took place on October 19th, at Budock, Falmouth, the Rev. Mr. Walker conducting the service. Cornwall is well known to the whole family, they having resided for some years at Fowey, and their link with the county will now be a hallowed one. The texts chosen to be inscribed on the stone to be raised over the double grave are:—"This is the victory that overcometh the world, even our faith," and "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

**CHEERING WORDS.**

Amidst the trials that befall us, in common with all Christian workers from apostolic days downwards, such words as the following, taken from a letter just to hand from one who for many years has been diligently engaged in the Master's work in all time that can be spared beyond his ordinary business avocations:—

"I hope Mrs. H——, family, and yourself, are quite well, and that the good work in your hands is in a prosperous condition. I often think of the dear old hall at Kilburn, the place 'where I first saw the light;' *it will ever be precious to me and many others of my family for the same reason.* The last great day alone will, I am sure, prove the greatness and blessedness of the *Evangelistic Mission.* I shall ever thank the Lord that He put it in your heart to commence and carry it on. I am sure, judging from the small work I am engaged in, that you must often have your faith tried, but it's nice to be able to sing of the faithfulness of the Lord; we should be unable to do this if we were not tried sometimes. May the Lord continue to bless you abundantly in the good work, is the prayer of yours affectionately."

\* \* \*

Another valued friend, writing on another subject, adds:—

"Owing to bad trade, &c., our income is consequently reduced nearly one half, and although we do not make this a trouble, we are sorry it prevents our sending you a cheque as we would wish. We pray for success in every branch of your work, and blessing on you and yours."

The encouragement here comes in at the point where, after kindly explaining the reason for not contributing to the Evangelistic Mission funds this year, the assurance that *prayerful* fellowship is continued; and prayer means *power*.

\* \* \*

**PATIENCE UNDER SUFFERING.**

Extract from a letter:—

"My aged brother," writes a friend and helper, "at W—— fell down, and broke his rib. He was in great pain at times, but he repeated over again what he told me was his experience at eight years of age:

'Tis mercy, mercy, every day,  
'Tis mercy, mercy, all the way,  
'Tis mercy here, 'tis mercy there,  
'Tis mercy, mercy everywhere."

\* \* \*

**"FOOTSTEPS OF TRUTH."**

This is what the *Kent Messenger* says of *Footsteps of Truth*:—

"*Footsteps of Truth*, edited by C. Russell Hurditch. London: John F. Shaw and Co., Paternoster Row (pp. 398).—This handsome and invaluable half-crown volume is far more suggestive, varied, and practical than the most pretentious monthlies issued in the interests of preachers and teachers. The work is at once expository and homiletical, and it teaches us the best methods of collating and unfolding the teaching of the Word on themes of pressing public interest. It is at once an armour and a guide. It is ever fresh, striking, enthralling. There is something here for all classes of hearers, and the high-class photographs of distinguished men add much to the value of the work."

\* \* \*

The Rev. W. H. Stone, vicar of St. Mary's, Kilburn, writes:—

"Thanks for *Footsteps of Truth*, which is always spiritual and refreshing."

We believe that many of our readers equally value *Footsteps of Truth*, and we would remind them that it is now the best time to secure additional subscribers for the New Year. Will each of our

readers undertake to encourage at least one new reader, as by so doing its usefulness will be greatly augmented, whilst the spiritual life of many will thereby be promoted? If any difficulty is experienced in obtaining *Footsteps of Truth*, it can be sent direct from this office (164, Alexandra Road, St. John's Wood, N.W.), post free for one year for 1/6.

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### AMONGST OUR POOR.

We hear so much now-a-days about "Pleasant Sunday Afternoons," but I am going to show you what I call a "Pleasant Monday Afternoon."

You must come with me down a turning off the main road, and up a flight of stairs, and now we find ourselves in a spacious hall, occupied by about a hundred mothers—sometimes more, sometimes less.

You don't mind babies, of course, for Monday is their great day, and perhaps the only one in the week, when they have such large side rooms to play in.

Do we see much blessing as the result of our labours? Well, we are human enough to be discouraged at times, for there is so much "fallow ground" to be broken up, before the seed can take root—

"One soweth,"

"Another reapeth,"

"God giveth the increase."

These are words we need oft to remember.

Now, just let me tell you about that poor old woman over there. Only last week she came to us with the sad and old story, "No money, rent in arrears, bread threatened, and but recently widowed."

Alas! our relief fund is overdrawn, and how could we help? But, remembering that "the silver and the gold" are the Lord's, we took the need to Him, "from whence cometh our help."

\* \* \* \* \*

"Ten shillings! How good the Lord is," were the words of the poor old soul, as she received this sum, with overwhelming gratitude, on the following day.

But how did we get it? you ask.

Well, I can soon show you.

Come along, it is only a mile from here. What, tired already! Remember, then, that it will be a whole month before I can let you into the secret—a severe test for a woman's patience! G. A. H.

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### MR. LEONARD WEAVER'S GREAT AMERICAN TENT AT BRUCE GROVE, TOTTENHAM.

With great joy and gratitude to God, we have witnessed the good work carried on in Mr. Leonard Weaver's Great American Tent, which he had brought over from Philadelphia, and erected first at Dalston, and for the last two months at Bruce Grove, Tottenham, in which meetings are held every night, and three times on Sunday. It was our privilege to preach there on Sunday afternoon last, when, notwithstanding the very wet weather, 2,000 were present, whilst 2,500 attended the evening service. Many souls

have been won to God, but prayer is ascending that yet greater things may be witnessed. It is now proposed to hold a three days convention on November 1st, 2nd, and 3rd, with meetings at the hours of 10, 2, and 7. The subjects suggested are:—First day: Prayer, private and public, as a factor in revival work. Second day: The use of the Word of God therein. Third day: The work of the Holy Spirit in revivals.

\* \* \*

#### THE RISING TIDE OF ROMANISM.

The battle between those who stand by the evangelical doctrines of Scripture, as revised by Luther and others in the time of the Reformation, and the blasphemous pretensions of Romanists, waxes fierce and loud. It is to be feared that the recent statements made by the Archbishop of Canterbury will intensify rather than modify the strained and unsettled feeling which pervades so strongly throughout the land. Compromise would appear to be triumphing over truth, when an Archbishop declares that it is lawful to teach and to recognize "*the real and actual presence of our Lord under the form of bread and wine upon the altars of our churches*"—a principle, be it said, decidedly tending to Romanism, and a statement calculated to create some measure of alarm in the minds of Evangelical Churchmen. How grave is the present position of the Establishment, when such a juncture as this is reached, and how vigorous will have to be the contest, and decided the stand for the truth and the faith once delivered to the saints! Yet as the darkness gathers, let every true watchman of the Lord recognize his individual responsibility, and pray that the great Head of the Church may scatter error and vindicate truth in His own time and by His own methods. Evangelical Churchmen may well ask, "What are the Bishops about?" Many of them, we fear, are asleep, whilst others are in secret sympathy with Romanism.

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#### SOUTHAMPTON.

In response to oft-repeated requests, we have arranged to conduct (D.V.) a series of evangelistic meetings in the Royal Victoria Assembly Rooms, on Sunday evenings at 7 o'clock, with Bible Readings in the smaller hall on Sunday afternoons at 3.30. We will heartily welcome the prayerful and practical co-operation of Christians in that town.

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#### SPECIAL NOTE TO FRIENDS OF THE EVANGELISTIC MISSIONS.

The continuation of the remarkable summer weather inducing prolonged holidays on the part of those favoured with means, doubtless affected the finances of various missions, as it certainly did the one under our care, throwing us into arrears. We should, therefore, be grateful to those who are able to do so, if they will come to our help *in a special way* just now, and so furnish supplies and encouragement in respect of the winter's work now in progress. Contributions, large or small, will be gratefully received by the Editor, C. Russell Hurditch, 164, Alexandra Road, St. John's Wood, London, N.W.





## The Late Mrs. H. Grattan Guinness, Senr.

**I**T is with a sense of personal bereavement that we received the heavy tidings of the decease of this gifted and consecrated servant of Christ, for we have known and highly esteemed her throughout the whole course of her married life. Mrs. Guinness was one of the first to testify to the unsearchable riches of the Christ she loved so well, in the large iron building that occupied the site of the present substantial structure known as Kilburn Hall, about thirty years ago; and often since that time have we enjoyed fellowship in Christian worship and service, in which we held respective responsibilities with mutual sympathy and joy in fruit reaped.

Her departure will be, indeed, a cause for heavy sorrow to her gifted and devoted husband and family; but her greater joy in the presence of her Lord, and the blessed hope of speedy re-union at the approaching return of the Lord, will certainly prove one of abounding consolation.

The following obituary notice is taken from *The Christian* of November 10th:—

“Our beloved and honoured sister, Mrs. H. Grattan Guinness, sen., peacefully passed away early in the morning of Nov. 3rd, after five days of unconsciousness. Her life was in the truest sense a sacrifice in the service of Christ and the Gospel, and, as such, a sweet savour unto God. She gave herself, her whole time, her remarkable talents, her health and strength, her children, her husband and her life, to the work of the Lord; and this without ostentation, or even a thought that it was in any way an act of singular and sacred worth.

“Born in 1831, she was 67 years of age at the termination of her earthly career. For the last thirty-eight years, she was the devoted fellow-worker of her husband, Dr. Grattan Guinness, sen., first in evangelistic toils, and then in missionary undertakings. Although prostrated by paralysis, the result of excessive labours, six years and nine months ago, she retained to the last her interest in the conduct of the East London Missionary Institute, and in the progress of Christian missions

in all lands; and, when unable to do more, maintained her correspondence with her children in the foreign field, her last act being to dictate an unfinished letter to her son in China. Her works remain as a witness for God, and her character will long be remembered as, in the estimation of those who knew her best, one of the most unselfish and noble which the riches of His grace ever brought to moral beauty and maturity.”

The following details of the closing scenes on earth are from a printed letter by Miss Lucy E. Guinness, which was sent to personal friends and others who had written expressing their sympathy:—

“She was only ill five days. On Thursday, October 27th, I had to speak in London, where my father had gone the day before, and after staying with her till the last possible minute, was obliged to leave by the mid-day train. She was well, and bright, and happy,

sitting up by her window when I left. And on the next day, Friday, she dictated a letter to my brother in China, and in the afternoon went for a drive. That evening the stroke fell. They wired to us, and within a few hours father, and I, and a trained nurse were with her, and on the next day my brother and his wife came with their sweet little one, Noel, who was born last Christmas Day. From the first there was little hope, though, with her wonderful constitution, the doctor thought our precious mother might possibly pull through. Night and day, with two trained nurses, besides loving and efficient help from Mrs. Hallows and others in the house, we watched by her and nursed her, hoping against hope. Sunday, Monday, Tuesday passed, bringing never-to-be-forgotten hours of pain for us—happily of painless unconsciousness for her; then the terrible Wednesday, when we saw she was growing weaker, and almost going from us; and then the long, last night.

“She fell asleep at 1.20, some hours before dawn, on Thursday morning, November 3rd. All the house was silent, and we were able, in the depths of the quiet night, to remove all traces of the five days’ nursing, make the hushed room look fair and fresh, and lay her there in whiteness and in peace. So calm the precious face looked—so beautiful, so restful! Our own—unchanged; and yet at home with God.

“By her own wish, she was laid to rest in the little Baslow churchyard, under the trees by the river. She had often thought and spoken of this, and had pointed out the very place—an ideally beautiful spot—that she would like to choose. As father writes—

“‘Beneath the trees by the banks of the Derwent, in Baslow churchyard, her body sleeps in its last earthly resting place. Far above the visible heavens, her spirit lives with the Lord. Numbered with ‘the spirits of the just made perfect,’ she is with Christ in Paradise. It is meet that His saints and servants should be with Himself. When He who is our life shall appear, she shall appear with Him in glory. On the sure Word of God our hope is built, a hope full of immortality. ‘O death, where is thy sting? O grave, where is thy victory?’”

It is intended to issue, almost immediately, a biography of the deceased, written by her husband and daughter.



### Deuteronomy iv. 20.

I. *What sovereign grace is here.* There was nothing in us to distinguish us from others. We were but part of the great moorland waste when He fenced us in, and placed us under His tillage and husbandry. It is by the grace of God that we are what we are.

II. *What responsibility!* Three times over in this chapter we are bidden to take heed to ourselves, for we learn here our God is a consuming fire, a jealous God.

III. *What hope!* We cannot derive much from ourselves, however we toil and strive. Self cannot discipline self to any advantage. The field is worked out. The Divine Husbandman must put into us what HE would take out of us.—*Rev. F. B. Meyer, B.A.*

# Divine Providence in its Numerous Manifestations.

NOTES OF A SUNDAY MORNING ADDRESS.

BY REV. OSSIAN DAVIES, AT PADDINGTON CHAPEL.

“Justice and judgment are the habitation of Thy throne; mercy and truth shall go before Thy face” (Psalm lxxxix. 14).

**G**OD is the most long-suffering of all kings. We are under a Divine *regime*. “All things work together for good.” To whom? To the murderers and fault-finders? No. But to those who love God.

Let us consider this morning Divine Providence in its numerous manifestations.

I. They are amazingly minute, microscopic as well as telescopic. The Creator of all things—great and small—does not neglect even the very smallest thing created. If He cannot care for the most minute, He is not a God of power. If He will not care for them, then He is not a God of love. He cares for all, from the sparrow to the archangel. He cannot afford to neglect the littles. Take the history of Joseph, the minutest link was necessary. His brothers had to be at Dothan; the Ishmaelites had to pass there at a certain time, that they might take him to Egypt; he had to serve in Potiphar’s house that he might be sent to prison; and the servants of Pharaoh had to be prisoners at the same time, so that Joseph might interpret the dreams, and in due time be taken before Pharaoh. Every link in the chain complete. Take the Ishmaelites out, and you have no Egypt; take Potiphar’s wife out, and you have no prison; take the king’s butler and baker out, and you have no appearing before Pharaoh.

Let us again glance at Providence in the life of Moses. There might have been a leak in the little ark of bulrushes; the princess might have bathed in the palace instead of the river; Miriam might have been too shy to come forward at the right moment.

Providence took special care that every link in the chain was perfect. Jochabed would have been delighted to nurse her babe free of charge, but she received a royal grant for nursing her own child.

The God who paints so beautifully the lily and the rose, will not neglect to care for the smallest wants of those who trust in Him.

II. Providence has frequently shown itself in special interpositions. Gladstone said, “We have no right to take the world out of God’s hands.”

Those who object to Providence, say that the same antecedents will always be followed by the same consequents. It is only on atheistic grounds that miracles are impossible. Granted a God, we must admit miracles.

The air we breathe is a kind of miracle; it is composed of three

gases—oxygen, nitrogen, and carbonic acid. It is a law of nature that the lightest floats on the surface. If you put oil, water, and sand in a vessel, the sand will sink to the bottom, and the oil will rise to the top. Every chemist will tell you that this is a great natural law. If this law were carried out with regard to these three gases, existence would be impossible, but our God has caused them to mix, so that we are able to breathe the air. Is not this a miracle?

Look at the miracles in the Bible—the Israelites crossing the Red Sea and the Jordan; the manna in the wilderness, &c.; then in the New Testament, those performed by Christ and His apostles.

Our text is a mockery, if God does not interpose. We remember how the king of Israel disguised himself at Ramoth Gilead, but a certain man drew a bow at a venture, and smote the king of Israel. Men said it was an accident; but no, it was the fulfilment of prophecy; it was according to the Word of God!

God is free, and is not imprisoned in the meshes of His own law.

III. God is able to produce great things out of little. Men can only produce little things out of great.

In the hands of God, a brazen serpent cured multitudes of the dying children of Israel. A smooth stone, out of a brook, could rid Israel of a powerful enemy. Earthen pitchers, carried by three hundred men, could put to flight the hosts of Midian.

Blind men received their sight, when Jesus touched their eyes with spittle and clay.

Pharaoh asked, "Who is the Lord?" And the Lord answered by sending the plague of locusts.

When Elijah was in danger of perishing for want of food, God fed him through the ravens.

Saul was sent out to find his father's asses, but he found a crown awaiting him.

David playing the harp was the first step to the royal throne.

When Herod sought to kill the young child Jesus, the wise men had been sent with gold enough to pay all the expenses of the journey to Egypt.

God can make use of all things—angels, winds, caterpillars, locusts, ravens, and even devils. They are all the agents of Divine Providence. The burning of those good bishops, Ridley and Latimer, was very cruel, but, in the lion's carcass, sweet honey was found.

So many logs of wood, two chains, ropes, &c., amounting to the value of 25s. 8d., made an inexpensive fire; but it flashed more light on Roman Catholic atrocities than many sermons.

IV. Providence is willing to enter into every life, yet without making us puppets. Providence often works invisibly. We do not see a tithe of the things we are saved from. There is a preventive Providence hidden from us.

For one railway accident reported in the daily newspapers, there are hundreds prevented by Providence that we know nothing of. God's invisible kindness far exceeds the visible.

Years ago, a steamer took fire at sea, and a clergyman who escaped was quite the hero of the Dublin tea-tables. He was telling a certain bishop how wonderful that he should have escaped, and the bishop said, "Yes, it was a great mercy, but I can cap it. Three months ago I sailed from here to Holyhead in a vessel, and it never caught fire at all."

Let us thank God for His visible as well as His invisible Providences.

V. Divine Providence is seemingly harsh, and at times we are tempted to think that the wicked have the best of it.

We see good men suffering; we see—

Joseph in the pit;

Job on the dunghill;

Jeremiah in a dungeon;

John Huss at the stake.

This world was entered by Jesus through a stable, and He left it from a cross.

There is a French proverb, "Troubles come on horseback, but leave on foot."

Jacob petted Joseph, but he had to suffer for it.

David flattered Absalom, and he had to suffer for it, and he deserved it.

We must not blame Providence for what we bring on ourselves.

Every man has his Gethsemane; every family here has its bit of freehold in the cemetery.

We need the storm; it preserves us from imbecility.

Hearts of oak do not grow in conservatories, but in the open air.

We all hate pain, as pain, but God-sent afflictions are never purposeless. See that good man laid on a bed of sickness; it is for a wise purpose, to give him time to think.

1. He asks himself, "Has this been brought about by indolence, or imprudence?"

2. Sickness is a solemn reminder in this busy age of eternity, and the shortness of life; all that is worth a few days in bed.

3. He learns humility, for he sees how easily the world can go on without him.

4. It gives him time for quiet thought, and to revise his views of life.

5. It softens his heart, and makes him sympathise with other sufferers.

The priest and the Levite passed by on the other side—they had no sympathy—probably they had not suffered themselves; but the Samaritan was one who had suffered, and could sympathise.

Christ is sympathetic; He has suffered.

He who would be a Saviour, must first carry a cross.

"Before I was afflicted I went astray, but now have I kept Thy word."

VI. However mysterious Providence is, let us never lose our trust in God. So many of us are like the old Scotch-woman, who was being rowed across the loch. It was stormy, and she was

anxious that the boatman should be careful, and said, "Now, George, mind how you steer; I'm trusting to you." He replied, "Don't trust in me, but put your trust in God." "O!" she exclaimed, "has it come to that?"

A better model for us is the case of a young man living in a town in Massachusetts, who was helplessly paralysed. A young friend was pitying him, but although only twenty-five years of age, he answered, "God makes no mistakes." How perfect was his trust.

Peter faced the terrors of a common jail with composure, and when the angel came to deliver him, he found him sleeping in the midst of his uncongenial surroundings.

How did Jesus face Calvary? "And when they had sung a hymn, they went out unto the Mount of Olives."

Oh, for a tithe of Christ's confidence in God's love!

Bernard Gilpin lived in the reigns of the two Queens Mary and Elizabeth, and was well known by his favourite saying, "It is all for the best." Being summoned to London on a charge of heresy by one of Queen Mary's bishops, he said to the officers, "It is all for the best." They were proceeding on their way in the cart when they had a break-down, and Bernard's leg was broken. His captors jeered and laughed at him, and said, "Is this all for the best?" "Oh, yes," was his reply, and so it proved to be. Before his leg was restored and he could be moved, the Queen died, and with the new Queen, Protestantism was restored. His leg was broken, but his life was saved.

God help us in all circumstances to say with Bernard Gilpin, "It is all for the best."



## Look Up!

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II. Corinthians iv. 17).

**T**ROUBLED art thou? Come, be of good cheer,  
Breathe thy need to Jesus, He will hear,  
Faith shall hear Him answer, "I am near."

*Tempted* art thou? Turn towards "the Light,"  
Lift the eye, and in that vision bright,  
Shadows of thyself will wane from sight.

*Weary* art thou? Seems the journey long?  
Brighter shines the path ahead, be strong,  
Soon heart-burnings shall be turned to song.

*Doubting* art thou? Looking yet within?  
Watch and pray, and look from self to Him,  
Thus a crown of glory you shall win.

*Longing* art thou? Patient still abide,  
He will bear thee o'er the crystal tide,  
There to be for ever—*satisfied*.

W. J. Leaper.

## The Wife of Cleopas.

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"I will see you again, and your heart shall rejoice, and your joy no man taketh from you."—  
John xvi. 22.

**T**ES, all I love are gone. I'm left behind  
Weak, old and poor; ye marvel I can find  
Strength "still to smile upon a world unkind."  
"What joy is left?"

What joy! I've seen a day—  
A day of days—the brightness of whose ray,  
The depth and height and riches of whose joy,  
No grief can darken, and no loss destroy.  
Like sunshine breaking forth upon life's scene,  
It makes all glow with light where gloom has been.  
"Not death?"

Death first and most. But please you stay,  
And I will tell the story of that day.

When Jesus walked this earth with men,  
We learnt to know and love Him then.  
My husband Cleopas was sure  
He should to Israel restore  
The throne. My brother felt as he,  
And high our hopeful talks would be  
Of all the Christ should do and bring.  
Then came the day when, hailed as King,  
Into Jerusalem He rode.  
How all our hearts elated glowed!  
Now, now, His day is come, the triumph of our cause!  
And when it lingered yet—"He doth but pause,"  
My husband said, "Until the feast is done.  
This is the solemn night; to-morrow's sun  
Will see His enemies beneath His feet,  
His Kingly throne set up, our joy complete."  
That morrow's sun! Ye know on what it rose—  
The King delivered over to His foes,  
Led out to death—no rescue. He was slain—  
The Holy One—and all our hopes seemed vain.  
That saddest night we watched Him to the tomb,  
We women-folk who loved Him. Through the gloom  
I stole to find my husband, where he lay,  
Heartbroken, crushed with doubt and sorrow—yea



Almost he doubted God, who thus had left  
 Our King to perish—of all help bereft.  
 Bowed down with grief, that Sabbath feast we spent  
 In Zion, whither late our steps we bent  
 So hopefully. Then talks of common day  
 Called us from thence. Our village homestead lay  
 Through quiet country paths, two hours away.  
 The first day of the week our home we sought,  
 I and my daughter; but a strange report  
 That the Lord's body from the tomb was taken,  
 Moved Cleopas and Zadoc to remain  
 And commune with the twelve. How heavily,  
 O'er darkened hearts, those weary hours went by!  
 As evening shadows fell, I bent mine ear  
 The slow, dull footsteps of our men to hear  
 Sadly returning. Hark! No; can it be?  
 Those quick, firm steps, those eager tones and free?  
 Rising, I hastened to the door, and lo!  
 A Stranger stood with them, in act to go.  
 They looked on Him with faces all aglow;  
 Had they forgot so soon? "'Tis eventide,"  
 I heard them say; "come in, with us abide."  
 They would not be refused. With eager zeal  
 My husband bade me serve the evening meal.  
 "Mary," he answered my reproachful eye,  
 "We have learnt the truth; thus Christ behoved to die.  
 His kingdom is of heaven and of the heart,  
 An earthly throne can find in it no part.  
 Of His own will He died—He lives again;  
 All that was dark this Stranger has made plain.  
 Amazed, scarce understanding what was meant,  
 I spread the table, bread and wine present;  
 Then, not the master, but the Guest,  
 With hands upraised, the supper blest.  
 He brake the bread, He spake a solemn word;  
 My daughter clasped me: "Mother, 'tis the Lord!"  
 I could not speak for joy. He lived—was there!  
 And as we gazed, He vanished into air.  
 He vanished; but the knowledge that He lives  
 Is with me still, and strength and comfort gives.  
 This is my secret spring, my well of joy  
 No drought can touch, no storm of change destroy.  
 He died for us, He lives to save; and we,  
 Dying in Him, shall rise like Him, to be  
 Made partners in His joy eternally.  
 Not life, nor death—not things below, above—  
 Can quench this joy, can part us from His love.

*Mary Senior Clark.*

## The Millennial Reign of the Son of Man.

BY THOMAS NEWBERRY, EDITOR OF "THE ENGLISHMAN'S BIBLE."

HEBREWS ii. 5-9.

"For unto the angels hath He not (did He not) put in subjection the world (habitable world) to come, whereof we speak" (verse 5).

WE learn from the prophet Daniel that angels, principalities, and powers have dominion over the earth at the present time. As we read in chapter x. 12, 13, the messenger said, "Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days; but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia." (Compare chapter ix. 20-23). But we are here told that the habitable world (the millennial age) is not put in subject unto them.

"But one in a certain place testified, saying, What is man that Thou art mindful of him? Or the son of man, that Thou visitest him? Thou madest him a little lower than the angels; Thou crownedst him with glory and honour, and didst set him over the works of Thy hands; Thou hast put (didst put) all things in subjection under his feet" (verses 6-8; Psalm viii.).

This is taught in Genesis i. 26: "And God (Elohim) said, Let Us make man in Our image, after Our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing." Though man was made in the image of the Triune God, and constituted sovereign lord over this lower creation, yet in position he was made a little lower than the angels.

"For in that He put all things under him, He left nothing not put under (unsubjected to) him."

In reference to this, the apostle says in 1. Cor. xv. 27, "But when He saith, All things are put under him, it is manifest that He is excepted which did put all things under him."

Whilst Adam was constituted ruler over the lower creation, he himself was in subjection to God, who had put him in this place of power. He was "a man under authority." He had authority over other creatures only so long as he himself was subject to the authority of His God. Hence the tree of knowledge in the midst of the garden was placed as a test of this subjection. When he sinned against God, his dominion was forfeited. Truly we may say with Jeremiah, "The crown is fallen from our head; woe unto us, that we have sinned!" (Lamentations v. 16).

Man was placed in responsibility; there was no promise in connection with it. The creature in such a position inevitably fails. It is of the greatest importance that verse 8 should be rightly

translated according to the Greek—not “Thou hast put,” but “Thou didst put all things in subjection under his feet.” And so in Psalm viii. 6.

“But now we see not yet all things put under him.”

That is, all things are not now put in subjection to man. The first Adam having failed, all his posterity are not now in supremacy.

“But we see Jesus, who was made a little lower than the angels for the sufferings of death, that He by the grace of God should taste death for every man, crowned with glory and honour.”

The second Adam, the Lord from heaven, in order to accomplish the work of redemption, for a little period, in incarnation, took this place of humiliation, becoming a little lower than the angels. But having become obedient unto death, even the death of the cross, God now hath highly exalted Him, and given Him a name above every name; angels, authorities, and powers being made subject unto him. Also in 1. Cor. xv. 24-26: “Then *cometh* the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule, and all authority and power. For He must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death.”

This is the kingdom of the Son of man. As we read (Matthew xxv. 31), “When the Son of Man shall come in His glory, and all the holy angels with Him; then shall He sit upon the throne of His glory.”

THEN, far from being a little lower than the angels, they accompany Him in His glory, and are the administrators of His sovereign power.

The object of this millennial reign of the Son of Man is the subjugation of everything to the authority of God, the heavenly Father, that His will may be done on earth, even as it is in heaven. During the thousand years, everything will be in outward subjection to the authority of the Son of Man. Israel, under the New Covenant, will be all righteous, a holy nation, a peculiar people, and the Gentiles will be blessed in association with them. But man in the flesh will undergo his final trial. Under the best authority and rule, with the best example before him, and the tempter withdrawn, the flesh will prove itself unchanged apart from Divine grace and the work of the Holy Spirit; so that when the tempter is loosed for a little season, a company numerous as the sand will flock to his banner.

The final rebellion under Gog and Magog having been subdued, and Death and Hades cast into the lake of fire, subsequent to the Great White Throne, all is completed.

Everything will then be ready for the new heavens and the new earth, wherein dwelleth righteousness, when there will be no more sorrow, neither crying, nor pain, for the former things will have passed away. But God, the TRIUNE God, Father, Son, and Spirit, in the UNITY of the Godhead, will be all in all.

## A Great Work and a Glorious Purpose.

BY PASTOR F. E. MARSH.

LUKE ii. 49; JOHN xvii. 4; vi. 37.

**T**HERE are many rays which come streaming into the heart of the prayerful student, as he ponders the sun of Christ's wondrous personality. As there were twelve precious stones in the breast-plate of Israel's High Priest, so there are twelve traits in the wondrous character of Christ. We see the *pure crystal* of His spotless life, the *sea-green beryl* of His ever-fresh ministry, the *bright sparkling ligure* of His incisive testimony, the *purple amethyst* of His lowly service, the *sky-blue sapphire* of His unsurpassed love, the *pinky-white onyx* of His absorbing delight in God's will, the *pure green emerald* of His compassionate acts, the *transparent topaz* of His unmixed motive, the *variegated agate* of His many graces, the *golden fiery carbuncle* of His wondrous glory, the *red sardius* of His rich atonement, and the *durable diamond* of His unmistakable utterance.

The certainty of Christ's utterance is one of the most impressive things, and comes home to the heart as His sayings are pondered. The accent of conviction is present in all He says, and unquestionable authority is patent in all His statements. This is significantly evident in the words of the three Scriptures before us. "*I must*," "*I have*," "*I will*," are illustrative words, which impress one with their sublimity, their simplicity and their solidity.

I. A GREAT WORK. A host of names crowd into the mind as some of the great works of man come before us—Wilberforce, with his great Emancipation Bill; Wellington, with his great military achievements; Livingstone, with his great exploring devotion; Spurgeon, with his great fidelity to the truth; Müller, with his great compassion for the orphan; and Gladstone, with his great diplomatic statesmanship. But all these stars pale in the glorious sun of Christ's worth and work, for greater deeds are done, greater victories are obtained, greater discoveries are made, greater love is evidenced, greater truth is exhibited, and greater tasks are performed by Him than any man; yea, than all men put together can carry through.

Let us look at a few points suggested by the texts, in relation to the greater of the greatest of workers.

1. *The Name Christ gives His Work.* "My Father's business," "The work Thou gavest Me." As we run the needle and thread of meditation through the beads of Divine Revelation, we find that Christ came in His Father's name (John v. 43), to speak His Father's words (John xiv. 24), to delight in His Father's will (Matthew xxvi. 39), to reveal the Father's love (John xvi. 27) to

exhibit His Father's power (John x. 25), to manifest the Father Himself (John xiv. 9), and to do the Father's work (John xvii. 4). The buoy which kept Christ up amidst all the toils and turmoils of His eventful life, was the fact that He had a Father to sustain Him. This is seen if we note the first and last word of Christ's recorded utterances, which were, "I must be about My Father's business," and "Father, into Thy hands I commend My spirit." "I will go if my father holds the rope," said the lad, when he was asked if he would be let over the edge of the cliff, that a nest might be obtained. May we not reverently say some such spirit filled the heart of Christ, for it is only in the light of such a thought that we understand Christ's own words when He said, "The cup which My Father hath given Me, shall I not drink it?" (John xviii. 11).

2. *The necessity of the work.* "I must be about my Father's business."

Daniel Webster was present one day at a dinner party given at Astor House by some New York friends, and, in order to draw him out, one of the company asked him the following question; "Would you please tell us, Mr. Webster, what was the most important thought that ever occupied your mind?" Mr. Webster merely raised his head, and passing his hand slowly over his forehead, said, "Is there anyone here who doesn't know me?" "No, sir," was the reply; "we all know you, and are your friends." "Then," said he, looking over the table, "the most important thought that ever occupied my mind was, that of my individual responsibility to God."

A like spirit, only in a deeper sense, was burning on the altar of Christ's heart. He felt He had a work to do, and He must do it.

What is the necessity which rests upon the lifeboat men as they see the vessel breaking to pieces on the rocks, and the sailors clinging to the rigging? It is the necessity to go to their aid. They have no choice in the matter; they must go by the very necessity of the position they occupy. Christ saw the danger men were in on account of their sin. They were helplessly shipwrecked on the rocks of iniquity. The storm of God's indignation was about to beat upon them. They were hopeless and helpless as far as what they could do was concerned; but since Christ has come as Saviour, necessity was upon Him to do all in His power to accomplish their salvation.

A necessity is laid upon the doctor when he is called to see a person who is ill, to do the best he can to relieve and restore such a one. Christ felt this when He said, "They that be whole need not a physician, but those who are sick."

Whichever way we look, we find there was a necessity for Christ's work. Heaven, earth and hell with one united voice declare it, Heaven says to the sinner, "Pay me what thou owest"; Earth says, "Sinner, you are unworthy"; and Hell says, "Thou art mine." Christ comes to meet heaven's righteous claims, earth's great need, and to defeat hell's purpose.

"A young man was recommended to Diogenes as a pupil, and

his friends, thinking to give Diogenes a good impression concerning his intending disciple, were very lavish in his praises. 'Is it so?' said the old philosopher; 'If the youth is so well accomplished to my hands, and his good qualities are already so many, he has no need of my tuition.' As little are self-righteous people fit for Christ. It is the ignorant that Christ comes to instruct, not the fancied wise. It is the diseased that Christ comes to heal, not the self-deluded whole. It is the destitute that Christ comes to clothe, not those who have on the filthy rags of their own righteousness. It is the poor that Christ comes to enrich, not the rich in their own conceit. It is the polluted that Christ comes to cleanse, not the self-made, so-called holy ones. It is the sinner that Christ comes to bless, and not the supposed saint."

3. *The nature of Christ's work.* One of the old revival hymns used to ask the question, "What's the news?" and went on to speak of the news as being the glorious fact of Christ's death. It has been thought that the word "news" had reference to the north, east, west and south, because the newspapers obtained their information from all quarters of the globe. I want to take the north, south, east and west as spoken of in four passages of Scripture, and apply their connections to illustrate a few points with regard to Christ's atonement. The *North* is associated with *Judgment*; hence we read "Destruction cometh: it cometh out of the north" (Jeremiah xli. 20). The *East* is connected with *sin* and *trouble*; hence we read, with reference to the troubles of Tyre, "The east wind hath broken thee in the midst of the seas" (Ezekiel xxvii. 26). The *West* is found in relation to *blessing*; hence Christ says, "When ye see a cloud rise out of the west, straightway ye say, there cometh a shower" (Luke xii. 54). And the *South* is connected with *warmth*, for Christ says, "When ye see the south wind blow, ye say there will be heat" (Luke xii. 55). Applying these thoughts to Christ's atonement, we see in it, that which meets the north of God's judgment against sin; that which destroys the east of sin's power; that which exhibits the south of God's love; and that which brings the west of God's blessing.

The iron of God's judgment and the storm of His ire against sin burst with all its tremendous force on Christ, as Manton, in speaking of Jonah, says: "When the sea wrought, and was tempestuous, and Jonah saw the storm, he said, 'Cast me into the sea, and it shall be calm to you'; but the storm was raised for his own sake. Now Christ, when He saw the misery of mankind, said, 'Let it come on Me.' We raised the storm, but Christ would be cast in to allay it."

Sin's penalty has not only been borne by Christ, but sin's power, which broke the believer, is now broken in Christ for him, as Bunyan well puts it in speaking of his faith in the Saviour. He says:—"Now I saw Christ Jesus was looked upon of God, and should also be looked upon by us, as that common or public Person, in whom all the whole body of His Elect are always to be

considered and reckoned; that we fulfilled the law by Him, died by Him, rose from the dead by Him, got the victory over sin, death, the devil, and hell by Him; when He died, we died: and so of His resurrection—‘Thy dead men shall live together, with My dead body shall they arise,’ saith He (Isaiah xxvi. 19). And again, ‘After two days He will revive us, and the third day we shall live in His sight’ (Hosea vi. 2). Which is now fulfilled by the sitting down of the Son of Man on the right hand of the Majesty in the heavens, according to that word in the Ephesians, ‘He hath raised us up together, and made us sit together in heavenly places in Christ Jesus’” (Ephesians ii. 6).

On the great day of atonement, the High Priest sprinkled the blood of the sin-offering seven times before the mercy-seat, to make atonement for the people. I would with holy reverence dip the hand of my faith in the atonement of Christ’s death, and as I do so, I see the word “Ransom,” then “Reconciliation,” then “Remittance,” then “Refuge,” then “Release,” then “Rest,” and then “Resource.” These seven R’s of the shower of God’s blessing, which are born of the love of God through the atonement of Christ, are the believers’ own. *Ransom* tells out the price Christ paid that He might have us. *Reconciliation* speaks of the peace which is ours in Him. *Remittance* proclaims that the past sins are all cancelled. *Refuge* declares there is protection in the side of the Saviour, which was riven for us. *Release* tells out that sin has no right to us, and no authority over us, for the Cross has destroyed its power. *Rest* sweetly sings of the calm that is born of the death of Christ, for we can rest undisturbed on the rock-bed of His finished work. And *Resource* comes with its hands full of blessing, and tells us that all spiritual blessing is ours in the Beloved, for every blessing bears the hall-mark of Christ’s precious blood.

4. *The completeness of Christ’s work.* “I have finished the work Thou gavest Me to do.” The following words of Dr. Stanford illustrate so fully the thought in the above words that I give them. He says: “Finished means more than ‘ended.’ Five times in the course of the evangelic record Christ is said to have used the word now in question. In four instances out of the five our translators have rendered it ‘accomplished.’ We must certainly take it as conveying the idea, not simply of ending, but of ending to perfection. Some interpreters understand Christ to speak only of His life. It would, however, be little for any one of us to say in the last hour, ‘Life is ended’—the question will be, Is it finished? When a certain graceful queen of fashion was dying, she said, ‘Oh my God! it is over. I have come to the end of it—the end—the end. To have only one life—and to have done with it—and to lie here. To have lived, and loved, and triumphed, and to know that it is over. One may defer everything else, but not this.’ While the listener to these words sat, not once moving her eyes from the face of her who was speaking, ‘in a moment, in the twinkling of an eye,’ that face changed into a mere mask of

stone on the pillow, gazing at her with fixed stare. Oh, the difference between one who could only say, 'I have ended my course,' and one who could say, 'I have finished it.' When a poet, long the pride of Germany, was writing his last work, death stopped him in the midst of it, and the unfinished manuscript was placed upon the coffin as it was carried to the grave; touching type of what might be done at every funeral. Our lives on earth are broken fragments of existence, crowded with the beginnings of things. Unfinished pictures in the studio, unfinished plans on the anvil of thought, unfinished papers on the desk, unfinished houses in the street, unfinished settlements of affairs; and the beginners of these taken away, all remind us of the difference between us and our Master. His purposes are never broken off. In creation, though various checks—blights and frosts—are permitted, as far as His creative processes are concerned, you find that even in the smallest thing nothing is left unfinished; you meet with no unfinished insect, no unfinished flower, no unfinished 'medallions of creation.' All His work is perfect; and everything from the shell on the shore to the star in the sky, is what He meant it to be. No one can say of Jesus Christ, in any department of His operations, that He only half does, or only almost does. What He does, He finishes. No one shall point to the cross and say of the man Christ Jesus, "This Man began to build, and was not able to finish." What He did, then, He did thoroughly; and it was with truth most exact and absolute, that He said, 'It is finished.'

II. A GLORIOUS PURPOSE. John vi. 37: "All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out." This passage at first may fill the heart with dismay, and cause the question of fear to arise, "How am I to know whether I am one who is given to Christ by the Father?" Mr. Spurgeon says upon this verse: "In the course of law if a man be called as a witness, no sooner is his name mentioned, though he may be at the end of the court, than he begins to force his way up to the witness-box. Nobody says, 'Why is this man pushing here?' or, if they should say, 'Who are you?' it would be a sufficient answer to say, 'My name was called.' 'But you are not rich; you have no gold ring upon your finger.' 'No, but that is not my right of way; I was called.' 'Sir, you are not a man of repute, or rank, or character.' 'It matters not, I was called; make way.' So make way, ye doubts and fears; make way, ye devils of the infernal lake, Christ calls the sinner. Sinner, come, for though thou hast nought to recommend thee, yet it is written, 'Him that cometh unto Me I will in no wise cast out.'"

There is one fact that ought to encourage every honest soul who is seeking Christ, and that is, no single case is given in the Gospels, where Jesus refused to bless those who came to Him. A blind Bartimeus stopped Him with his cry of mercy, and got his sight as well as the mercy. A leper asked for cleansing, and was made perfectly whole at once. A sinking Peter cried for help, and was saved from a watery grave.



At a gathering in the West End of London, the Rev. C. Malan found himself seated by a young lady. In the course of conversation he asked her if she were a Christian. She turned upon him, and somewhat sharply replied, "That's a subject I don't care to have discussed here this evening." "Well," answered Mr. Malan, with inimitable sweetness of manner, "I will not persist in *speaking* of it, but I shall pray that you may give your heart to Christ, and become a useful worker for Him." A fortnight afterwards they met again, and this time the young lady approached the minister with marked courtesy, and said, "The question you asked me the other evening has remained with me ever since, and caused me very great trouble. I have been trying in vain in all directions to find the Saviour, and I come now to ask you to help me to find Him. I am sorry for the way in which I previously spoke to you, and now come for help." Mr. Malan answered her, "Come to Him just as you are." "But will He receive me just as I am, and now?" "Oh, yes," said Mr. Malan, "gladly will He do so." They then knelt together and he prayed, and she soon experienced the holy joy of a full forgiveness through the blood of Christ. The young lady's name was Charlotte Elliot, and to her the whole Church is indebted for the pathetic hymn, commencing, "Just as I am, without one plea."



## Abundantly Satisfied.

PSALM xxxvi. 8.

Called "The Landscape Psalm." We do not belong to the Temple, but we do belong to the house (Ephesians ii. 19).

The meek shall eat and be *satisfied* (Psalm xxii. 26).

1. Are we *satisfied* with the "*law of the house?*"  
     "Holiness becometh Thy house" (Psalm xci. 5).  
     We are called to it by grace (1. Thessalonians iv. 7).
2. Are you *satisfied* with the worship of *the house?*  
     "I will fill this house with My glory" (Haggai ii. 7).  
     The house was filled with His glory (II. Chron. v. 14).
3. Are you *satisfied* with the *rest of the house?*  
     See the object of rest (Psalm xxxvii. 7).  
     The rest provided (Isaiah xxviii. 12).  
     The present-day rest (Hebrews iv. 9).
4. Are you satisfied with the *Master of the house?*  
     Is He chiefest? (Cant. v. 10).  
     Is He really Master? (John xiii. 13).  
     He is coming again (Cant. ii. 8).  
     Obey Him from the heart (Romans vi. 17).

Herbert R. Francis.

# Work, for the Day is Coming.

(From an American Paper.)

BEATRICE M. HURDITCH.

1. *f* Work, for the *day* is com - ing! Day in the Word fore - told,  
2. *f* Work, for the day is com - ing! *p* Dark-ness will soon be gone,

*cres.*  
*cr* When, 'mid the scenes tri - umph - ant, Longed for by saints of old,  
*cr* Then o'er the night of weep - ing Day with - out end shall dawn.

*p* He who on earth a stran - ger Tra - versed its paths of pain,  
*p* What now we sow in sad - ness, *f* Then we shall reap in joy;

*f* Je - sus, the Prince, the Sa - viour, Comes ev - er - more to reign.  
Hope will be changed to glad - ness, Praise be our blest em - ploy.

- f* 3. Work, for the day is coming!  
Made for the saints of light;  
Off with the garments dreary,  
On with the armour bright!  
*p* Soon will the strife be ended,  
Soon all our toils below;  
*cr* Not to the dark we're tending,  
*f* But to the day we go.
- f* 4. Work, for the Lord is coming!  
Children of light are we;  
From Jesus' bright appearing  
Powers of darkness flee.

- mf* Out of the mist, at His bidding,  
Souls like the dew are born;  
*cr* O'er all the East are spreading  
Tints of the rosy morn.
- f* 5. Work, then, the day is coming!  
No time for sighing now!  
Harps for the hands once drooping,  
Wreaths for the victor's brow.  
*cr* Now morning light is breaking,  
Soon will the day appear;  
Night-shades appal no longer,  
*ff* Jesus, our Lord, is near.

## Voices of the Psalms.

NUMBER 57.

BY JOHN GRITTON, D.D.

### THE ODE OF COMING PEACE (PSALM LXXII.).

**A** VERY special charm attaches to this psalm. Hebrew poetry has here reached at once its most tender and majestic perfection. Rythm and music are herein most beautifully combined. And well it may be so. It is the summing up of all David's wishes and prayers and expectations for Solomon. It is the anticipation of a kingdom of absolute peace under a king absolutely perfect. It declares the cessation of all injustice, and the eternal reign of all righteousness. The Holy Spirit overruled David in his yearnings for the happiness and prosperity of his son and successor, for in this psalm also the Spirit of God spake by him, and the words of the Spirit were in his mouth.

When, however, we regard SOLOMON AND HIS REIGN, we see how far short the facts fall of the anticipations. In many things wise, honoured, glorious, he fell very low in self-indulgence, in wild lust, and shameful idolatry. Wealthy beyond all men, he was also so wasteful that he oppressed his people with heavy taxation, and, but for some absolute determination of God concerning him, was indeed near to perishing. His peace was very soon disturbed, a foolish son wrecked his house, and his kingdom was broken into two, over the greater part of which his foe Jeroboam reigned.

The spirit of prophecy led David out in yearning to a WORTHIER SON AND A MORE ENDURING KINGDOM. It is concerning Jesus our Lord and His everlasting kingdom of righteousness and peace that we are instructed in our psalm. Sin has postponed the fulfilment of David's prayers and prophecy for at least 2,900 years. Not yet is the prophecy of the Psalm translated into history. THE KING STILL TARRIES, and the weary earth still waits the advent of the Prince of Peace.

We are, then, amply justified in regarding our psalm as an ODE OF COMING PEACE. Our Lord Jesus will one day rise from His mediatorial throne (Psalm cxvi.), will take to Him His Bride (Psalm xlv.), and will reign over the wide and lasting kingdoms of peace which David predicts in Psalm lxxii.

#### I. THIS KINGDOM IS WORLD-WIDE.

Mark the expressions, whether of prayer or prediction, which intimates this. "From sea to sea, and from the river unto the ends of the earth;" "They that dwell in the wilderness shall bow before Him;" "The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before Him; all nations shall serve Him;" "All nations shall call Him blessed;" "Let the whole earth be filled with His glory."

#### II. THIS KINGDOM IS FOR EVER.

Note how this glorious fact is taught in the psalm. "They shall

fear Thee as long as the sun and the moon endure, throughout all generations ;” “ Abundance of peace so long as the moon endureth ;” “ He shall live . . . prayers shall be made for Him continually ;” “ His name shall endure for ever. His name shall be continued as long as the sun ;” “ Blessed be His glorious name for ever.”

I do not take this “ for ever ” to be absolute, but dispensational only. The kingdom is on earth, and it will continue till this earth and these heavens pass away. On the new earth, and under the new heavens, another order will obtain. Limiting local names will cease. “ Tarshish, Sheba, Seba, the river, the ends of the earth ” will no longer be geographical facts. A glorious kingdom will have given place to a more glorious, and *that* kingdom will be indeed “ to ages of ages,” a kingdom not only “ for ever,” but “ everlasting.”

### III. THIS KINGDOM HAS ONE PRINCE ONLY.

As His priesthood so His princedom. He has it “ intransferable.” It passes not to successor or to substitute. All other kings bow to Him, and bring tribute. There is now “ One Lord and His name one.” How is this Prince described? He is mentioned twenty-two times. There is but one antecedent to the whole number. It is “ The King’s Son.” He is Son of God ; He is also Son of David. He reigns everlastingly as Son of God. He reigns till the dispensational “ for ever ” as Son of David.

### IV. THIS KINGDOM IS PEACE, AND JUSTICE, AND MERCY, AND PLENTY, AND BLESSEDNESS.

Solomon’s kingdom was peaceful, and just, and merciful, and plenteous, and blessed ; but it was only that these characteristics were there in larger measure than in surrounding nations. Moreover, as we have seen above, there was failure, sore and abiding. In the kingdom of Messiah, the Prince, each characteristic will be seen in perfection. Peace, justice, mercy, and every other blessing will rather *be* than *distinguish* the kingdom for which David waits.

To quote the expressions which illustrate the character of the kingdom, is to quote the whole psalm. What a necklace of glory the various precious jewels constitute ! Righteousness, judgment, peace, salvation, rain on the mown and dry field, showers watering the earth, deliverance, help, redemption, plenty ; and all this for ever ; all this with the security of the personal reign of the Perfect Ruler.

### V. THIS KINGDOM HAS A HAPPY PEOPLE.

Who are they ? The poor, no longer poor ; the needy, no longer oppressed ; the righteous, now doubly righteous ; the helpless, now within the keeping of the omnipotent Helper.

Truly it is better on before. Here is a reign worth waiting for. Alas for the *Zionists* of Basle and London ! They do not recognize the King. They dream of a State without its Head, a throne without its King, blessedness without the Blessed One. No word of hope of the coming King, no confession of a reigning Monarch, was heard in all the Congress days in the Swiss city. There were lonely hearts there needing comfort, as well as proud men lifted up in self-sufficiency. Said one godly orthodox Jew to another, “ But

why is Messiah not spoken of? What can we do without our King?" "Hush!" was the reply. "We must have the gold and the influence of men who believe not."

On such terms the Jew may go back to Palestine, may build Jerusalem, may even enterprize the building of Ezekiel's wondrous temple, and find that the land and city will be but a seething pot in which people, and wealth, and hope will perish. THANKS TO GOD, AFTER ZIONISM WILL COME JESUS, and when *their* Zion will have perished by the assaults of the Northern hordes, there will rise the city of peace, which will more than fulfil every hope which has centred in the "Vision of Peace," the true Jerusalem, with her true King; vision become substance, prophecy become history, prayer fully answered, and HOPE MORE THAN SATISFIED. It is coming; it will come. "The prayers of David, the son of Jesse, are ended." Yes, verily. In the accomplishments of this psalm is the consummation of all Davidic longing, and *beyond it, something better still*. "Blessed be Jehovah God, the God of Israel, who only doeth wondrous things; and blessed be His glorious name for ever, and let the whole earth be filled with His glory. Amen and AMEN."



## Cartridges for Holy Warfare.

BY WILLIAM LUFF.

### CHRISTMAS FEASTING.

"**B**UT when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just" (Luke xiv. 13). The world acts very differently. When Mr. Howard Gould made a feast at Holland House, New York, last Christmas, every month was represented by its special fruits, however exotic and costly, while jewelled pins and Oriental bouquets made of precious stones were placed beside the plates of the six favoured ladies and six favoured gentlemen (including the host) who were the honoured guests. The millionaire invited only the rich and fair. God invites the poor and the foul. The earthly feast-maker limited his invite to the few. God says, "Who-soever will may come." Expensive and difficult to procure were the dainties of Mr. Gould's feast. God's feast cost the wealth of heaven, yet it is free to the poorest.

### LOOK AHEAD.

"Look to it; for evil is before you" (Exodus x. 10). As first uttered by Pharaoh of Israel, these words were not true; yet they contain a warning needed by many. We are reminded of them by a little picture of a great hand shaking a box of tin-tacks in the path of a bicycle. Underneath is written, "Look ahead!" The

devil often attacks with tacks, little temptations that puncture the soul. Men with sharp sayings and sharp practices often make the road of life thus dangerous. Oh, to scatter seeds of kindness, not tacks, along the highway! In a higher sense, we would say to everyone rushing towards eternity unsaved, "Look to it; for evil is before you," in this life and after death. "Upon the wicked He shall rain snares, fire, and brimstone, and a horrible tempest" (Psalm xi. 6).

## FEARFULNESS.

"I, even I, am He that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass; And forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor?" (Isaiah li. 12). How true to nature! but not true as to grace. "Why are ye fearful?" might often be asked by the Lord of present-day disciples. "The rabbit," says a distinguished naturalist, "is so timid that it flees in terror from sportsmen who couldn't hit it if it were the size of an elephant." Instead of being bold as lions, we are too often mere rabbits. Rather let us say, "In God I have put my trust: I will not be afraid what man can do unto me" (Psalm lvi. 11). "Who is he that will harm you if ye be followers of that which is good?" (1. Peter iii. 13). "Hearken unto me, ye that know righteousness, the people in whose heart is My law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool" (Isaiah li. 7, 8).

## FOREIGNERS.

"Here we have no continuing city; but we seek one to come" (Hebrews xiii. 14). Abram the Hebrew (Genesis xiv. 13) was Abraham the foreigner, one that passes. He was rich, but never built him houses in which to settle. In the United States, the boys call John Chinaman "the foreigner," because he is only there for work, and, as soon as able, gets back to the Celestial country, or saves money to take back his bones should he die. "Settling down" here is not for the followers of Abraham. They should rather be "settling up," ready to go up at any moment when God shall bid them truly retire from business.

## PRESENTED FAULTLESS.

"Able to present you faultless before the presence of His glory with exceeding joy" (Jude 24). A Court dressmaker whom I knew was arraying a lady for presentation at the Queen's Drawing-room. "She was satisfied, but I could see the dress was not faultless," was her remark. Then we quoted the above verse. Faultless!

"Dressed in His righteousness alone,  
Faultless to stand before the throne."

This is the purpose of Him who died for us, His Church. "That

He might sanctify and cleanse it with the washing of water by the word. That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Ephesians v. 26, 27).

#### SHARED GLORY.

"All men should honour the Son even as they honour the Father. He that honoureth not the Son honoureth not the Father" (John v. 23). The newly-issued Newfoundland stamps have portraits of the Prince of Wales, and even the Princess. This is dividing honours, and so increasing them, a minute illustration of how the King of kings wishes Prince Emmanuel to be honoured, and that honour is also shared by the Prince's Bride. The Divine likeness is impressed upon the Son, who is "the express image of His person" (Hebrews i. 3), and we are predestinated "to be conformed to the image of His son" (Romans viii. 29). And has He not said, "The glory which thou gavest Me, I have given them" (John xvii. 22).

#### A TOUCH.

"Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father" (John xiv. 12). I have seen the apparatus used to launch the *Royal Sovereign*. A touch on a button loosened a bottle, and the vessel was christened; a touch on another button loosened the vessel itself. A child stood by, and touched the very buttons touched by the Queen. Here the illustration failed, for there was no result. We touch the power touched by Christ, and there are results—souls are launched upon the sea of salvation. A touch—so simple, so easy, and yet what great movements follow when the touch reaches Divine power. "Jesus touched him." "He touched her hand;" "He touched their eyes;" "He touched his tongue;" "He touched his ear;" "He touched the bier" of death (Matthew viii. 3, 15; ix. 29; Mark vii. 33; Luke xxii. 51; vii. 14).

"Down in the human heart, crushed by the tempter,  
Feelings lie buried that grace can restore;  
Touched by a loving hand, wakened by kindness,  
Chords that were broken will vibrate once more."

#### PRAYERLESS.

"Families that call not on Thy name" (Jeremiah x. 25). A little girl was staying in such a family, and at night tried to say her prayers, but she could not remember them; and her hostess who was putting her to bed, tried in vain to help her, so the mite said, "Please God, 'scuse me my prayers, as I forget 'em, and I'm staying with a lady who doesn't know any." A family altar is one of the best pieces of furniture in a home; but some children are taught French, German, music and drawing, but no prayers. Where there is no altar to God, children will remember the altars erected to pleasure and other gods, according to Jeremiah xvii. 2. "Learn first to show piety at home" (1. Timothy v. 4).

## “Whiles Thou Art in the Way.”

### A SUGGESTED OUTLINE FOR A GOSPEL ADDRESS.

“Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing” (Matthew v. 25, 26).

The figures used in the illustration are:—

1. The Adversary—God, whose Law man has broken. The word here translated “adversary” does not imply one who hates us, but is *antidikos*, “an opponent at law.”
2. The Judge—Jesus Christ (see John v. 22).
3. The Officer—The angel of judgment (see Matt. xxii. 13).
4. The prison—Hades, or hell.
5. The uttermost farthing—Full satisfaction of the claims of the broken Law of God.

Considering the two verses in this light, we gather from them the following all-important truths:—

*First*—Men are earnestly and graciously invited to be “reconciled to God.” Man’s relation is as debtor to creditor. Debt causes a gulf to come between, though the creditor be kindly. “Your iniquities have separated between you and your God.” But the creditor here makes gracious proposals of reconciliation.

*Second*—Men are urged by Divine love and pity to attend to this *at once*. Jesus says, “Quickly, whiles thou art in the way.” The opportunity may be almost gone. God gives many such injunctions; He says, “Behold *now*,” “Come *now*,” “*To-day*, if ye will hear His voice, harden not your hearts.”

*Third*—The reason for this haste is stated—“lest at any time,” &c. Delay is dangerous. Remember the five foolish virgins. “At any time” death may come. “At any time” Christ may come, and the door be shut.

*Fourth*—It is stated what the danger is—“thou be cast into prison.” It will be an *everlasting* prison. The conditions of escape from it are altogether beyond man’s power to fulfil. His best works are of no account before God. His religious observances avail nothing. Some will be cast into prison who “have eaten and drunken” in His presence, and “have done many wonderful works.” What has man left to offer? Yet, “Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.”

*Fifth*—There is HOPE FOR MAN in the words of Jesus. He says, “Agree with thine Adversary quickly, whiles thou art in the way with Him.” “Be ye reconciled to God.” After speaking these words, the blessed Lord went forward and did the work which made reconciliation possible. He was “cast into prison.” The devil put forth all his power to keep Him there, but in vain. He “paid the uttermost farthing,” and God testified His acceptance of the price paid when He RAISED HIM FROM THE DEAD. This is why salvation comes through believing in the heart that God hath raised Him from the dead. This is why we have nothing to pay for salvation, and why there is no sting in death to the Christian.

*W. D. Fisher.*



## Bible Readings.

### Peace and Prosperity!

*“O, that thou hadst hearkened to My commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea”* (Isaiah xlviii. 18).

- I. *The Attention Required.*—“*O, that thou hadst hearkened!*”
  1. They are generally alive to their own interests, but God’s commandments are despised.
  2. When God’s commandments are disregarded, then there must be punishment and eternal death.
  3. While the Spirit is pleading, God’s voice calling, and the message is one of life or death to you, “*Hearken!*”
- II. *The Subject under Consideration.*—“*My Commandments.*”
  1. All God’s commandments are plainly written in the Bible, and it is our duty to give heed unto them.
  2. The commandments apply to persons of all grades, for all come within the sphere of their influence.
  3. The commandments are so simple, that a child may understand them.
- III. *The Blessed Result of Obedience.*—“*Then had thy peace been as a river!*”
  1. The saints of God who keep His commandments possess inward and abiding peace.
  2. The believer’s soul is refreshed with a continual supply of His Father’s mercies and blessings.
  3. The Lord has turned His people’s sighing into singing, trembling into rejoicing, and their prison life and bondage into a palace of pleasure and delight!
- IV. *The Unending Enjoyment of the Believer.*—“*And Thy righteousness as the waves of the sea.*”
  1. The nearer the believer is to God, the greater will his privileges become.
  2. Through Divine favour the saints of God enjoy the riches of His love, and His ever-increasing fellowship.
  3. Their joys are great also, because the Lord is an everlasting shade, shelter, and source of triumph to them in all their sources.

*Harry Rose.*

### Our Keeper.

How?—When?—Where? (Psalm cxxi).

# The People of God.

JEREMIAH XXXI.

GOD'S PEOPLE ARE—

1. A PEOPLE LOVED. "I have loved thee with an everlasting love" (verse 3).  
But *all* people are loved by God (Deuteronomy xxxiii. 3 ; John iii. 16).

## LOVE

Manifested (I. John iv. 9).  
Commended (Romans v. 8.)  
Bestowed (I. John iii. 9).  
Perfectcd (I. John iv. 17).

2. A PEOPLE DRAWN. "With loving-kindness have I drawn thee" (verse 3).  
STILL WE SAY, "DRAW ME, WE WILL RUN" (Cant. i. 4).  
REQUEST—"DRAW ME."  
RESOLUTION—"WE WILL RUN"—"ME," "WE." We cannot go *alone*.  
"LET US DRAW NEAR" (Hebrews x. 22).  
BUT DON'T "DRAW BACK" (Hebrews x. 39).
3. A PEOPLE BUILDED. "I will build thee" (verse 4).  
Genesis ii. 22. "God builded a woman."  
Matthew xvi. 18. "I will build My Church."  
Ephesians ii. 22. "Builded together." Note five "togethers" in this chapter.  
I. Peter ii. 5. "Built up a spiritual House."  
I. Corinthians iii. 12. What are you building?  
II. Corinthians v. 1. Looking out for a building.
4. A PEOPLE GATHERED. "I will bring them and gather them" (verse 8).  
John xi. 49-52 is a remarkable word.  
Matthew xviii. 20. The Lord's word of assurance.  
II. Thessalonians ii. 1. Our gathering in the air.  
Hebrews x. 25. Don't forget to *assemble* now.  
Note—The word "assemble" is the same Greek word (*Episunagōgē*) as in II. Thessalonians ii. 1, "gathering."  
Our gathering *here* is typical of our gathering *there*.
5. A PEOPLE LED. "I will lead them" (verse 9).  
*Who* is our Leader? (Isaiah lv. 4).  
*Where* does He lead? (Isaiah xlvi. 17; Psalm xxiii.).  
*How* does He lead? (Psalm lxxviii. 53).
6. A PEOPLE KEPT. "He that scattered . . . will gather . . . and keep" (verse 10).  
I. Peter i. 5. "Kept by the power of God."  
Revelation iii. 10. "Kept from the hour of trial."  
Jude 21. "Keep yourselves."
7. A PEOPLE SATISFIED. "My people shall be satisfied with My goodness" (verse 14).  
Isaiah lv. 1, 2. Satisfied *now*.  
Psalm xvii. 15. Satisfied *then*. *James Sprunt.*

# The Kingdom of Christ Revealed.

## PSALM II.

- I. MAN CONSPIRING AGAINST THE KING (verses 1-3).
1. Who are the conspirators? “Nations, peoples, kings, rulers.”
  2. How unreasonable it is! ... “Why?”
  3. What folly it is! ... “A vain thing.”
  4. The character of it ... “Against the Lord, and against His anointed.”
  5. The aim of it ... “Let us break.”
- II. GOD BAFFLING MAN’S DESIGNS (verses 4-6).
1. Divine tranquility... “He that sitteth.”
  2. Divine derision ... “Shall laugh.”
  3. Divine anger ... “Shall speak in wrath.”
  4. Divine power ... “And vex (trouble) them.”
  5. Divine purpose ... “Yet I” (emphatic).
- III. MESSIAH’S MANIFESTO (verses 7-9).
1. The proclamation of the Son “I will tell the decree.”
  2. The Person of the Messiah “Thou art my son,” &c.
  3. The possession of the King “Ask of me, and I will give,” &c.
  4. The power of the Lord ... “Thou shalt break (rule) them,” &c.
- IV. THE PSALMIST’S EXHORTATION TO THE NATIONS (ver. 10-12).
1. To hear ... “Be wise.”
  2. To learn ... “Be instructed.”
  3. To obey ... “Serve the Lord.”
  4. To submit... “Kiss the Son.”
  5. To trust ... “Blessed are they that trust.”

It is worthy of note that the two chief titles of the Saviour are found in this Psalm.

1. The Messiah (verse 2)
  2. The Son of God (verse 7)
- } Matt. xxvi. 63; John i. 49.  
*J. Dinneen Gilmore.*

## A Wonderful Redemption.

His the penalty, mine the sin;  
 His the shame, mine the glory;  
 His the thorns, mine the crown;  
 His the merit, mine the reward.

Verily, Thou shalt answer for me, O Lord, my Redeemer. In Thee do I put my trust.—*Bishop Le Jeune.*

## New Books for the Season.

FROM JAMES NISBET AND CO., BERNERS STREET.

*A LIFE RECORD.* By SARAH ROBINSON. 6/-

Our sister's work among the Soldiers and Sailors is well known, and her autobiography is sure to find a place in every home which has the interest of our Army and Navy at heart. In reading through the book, one is led to exclaim, "What hath God wrought?" and to increasingly pray that a life so consecrated, notwithstanding much bodily suffering, may still be spared to be a further blessing amongst those noble fellows whose praises have been on every tongue during the recent Egyptian campaign.

FROM JOHN RITCHIE, KILMARNOCK.

*LECTURES ON THE EPISTLE TO THE EPHESIANS.* By WILLIAM LINCOLN.

We have in this little book a golden mine of spiritual truth for all the Lord's people from the lips of our departed brother in Christ, whose voice many listened to in days past with such delight and profit. This wonderful portion of the Inspired Word is handled in a reverent spirit, and by a mind deeply taught in the wisdom which is from above. Rather than attempting to exhaust the wealth of this Epistle, the author seeks to impress his reader with its infinite and amazing subject, which will always afford ample scope for individual research and increasing wonder.

FROM HURST AND BLACKETT, GREAT MARLBOROUGH STREET

*PICTURES OF TRAVEL AND OTHER POEMS.* By MACKENZIE BELL. 3/6.

These Poems, which are dedicated to Archdeacon Sinclair, "in memory of many happy hours spent at the Chapter House of St. Paul's," make a very pretty volume, and the six illustrations add considerable interest to the poems.

Now and then we are reminded of other poets, but not unfrequently the thoughts are strikingly original. The book is embellished with a photo of the author's intelligent and refined face, and therein is revealed the secret of his power.

FROM MORGAN AND SCOTT, 12, PATERNOSTER BUILDINGS.

*OUR DAILY HOMILY.* By F. B. MEYER., B.A. 1/6 and 2/-

We gladly welcome anything from the pen of our beloved friend, and as the contents have appeared in the pages of the *Christian* from week to week, and have proved very helpful reading, we feel confident in a condensed form the book will have a large circulation.

*THE STUDY OF THE TYPES.* By ADA K. HABERSHON. 2/6.

Although much has been written concerning the types of the Old Testament, yet in the present volume there is originality and depth of thought, especially in the types of the tabernacle offerings and Temple, setting forth that they were instituted for the one purpose of uttering His glory, every detail being of Divine importance; whilst in the characters given, they could not be perfect types, the men themselves being sinful, in striking contrast to Him who was tempted in all points like as we are, yet without sin.

*ON THE LOOK-OUT.* The *Herald of Mercy* annual. 1/-

Suitable for little ones, and also for "children of larger growth"; contains many bright stories and helpful articles, and, with its effective illustrations, forms a most attractive volume.

FROM HODDER AND STOUGHTON, 27, PATERNOSTER ROW.

*HIS BIG OPPORTUNITY.* By AMY LE FEUVRE. 2/-

We need only say that the writer of this is the authoress of *Probable Sons*

to ensure for it a ready demand from all our youngsters; indeed, we fain think that even children of a larger growth will find themselves with moist eyes in reading some of the pages.

*COMFORT AND COUNSEL from the Writings of Mrs. E. Rundle Charles.* By two of her friends, with a preface by BASIL CHAMPNEYS. 3/6.

Many novelties have in recent years been published in the form of birthday autograph books, the utility of which will always render them indispensable; but rarely have we seen one so rich in utterances, beautiful in finish, and convenient in form, as that now under notice. For each day in the year there is ample space allowed for the names of friends, and a quotation of real depth and richness, culled from one of this authoress's many writings, which have been for several years so much appreciated by the Christian public. The following are two sentences from the page now opened before us:—

“Whatever the pruning knife may be, it is not the knife that prunes, but the Father's hand.”

“No true love is a dream that vanishes; it is a foretaste that prepares.”

FROM MARSHALL BROTHERS, KESWICK HOUSE, PATERNOSTER ROW, E.C.

*JANET'S VICTORY: A Country-side Love Story.* 1/6.

The title discloses the book. It is simply written, and shows how fidelity to Christ was in the long run rewarded.

*THE THINGS OF THE SPIRIT.* By REV. H. C. MACGREGOR.

A most concise little book, relative to the teaching of the Word of God about the Spirit of God, a subject too often overlooked in these darkening days. May He whose work it is to take of the things of Christ, and reveal them to us, be glorified in the deep truths here set forth.

*THE LIFE OF FELLOWSHIP.* By REV. E. W. MOORE, M.A.

This book is one of the Keswick library series, and is written in a terse way, showing the nature, conditions, and results of fellowship with the Father and the Son, resulting in fellowship with all those who love our Lord Jesus in sincerity and truth.

*POSSIBILITIES.* By JAMES G. MELLURE. 2/6.

Capitally written! Most instructive! We would like it placed in the library of every Y.M.C.A., especially for young Christians who wonder what their mission in life is. It seeks to enforce that we are in the world for a distinct purpose, and showing what a magnificent thing it is to be an individual soul. The book is replete with substances taken from the Scriptures, and also from those whose names are as household words in every home.

FROM G. STONEMAN, 39, WARWICK LANE, E.C.

*ALICE COURTENAY'S LEGACY.*

An Irish tale, with much freshness of thought, very helpful reading, showing that though at times God's providences may seem mysterious, yet in trusting Him all difficulties will eventually be surmounted. The book is also capitally illustrated.

FROM J. F. SHAW AND CO.

*ALL PLAY.* By ISMAY THORN. 3/6.

A smart volume, the pages of which are enlivened with suitable pictures which appear in the story just where they are most needed. Specially interesting for young folk who appreciate bright stories, cheerful pictures, and pleasant surprises. The binding harmonizes most gratefully with the contents, for even the covers are not without pictures and their morals.

*OUR DARLINGS, AND OUR DARLINGS' STORY BOOK.* 3/6 and 5/- respectively.

Both these volumes we equally commend. We can picture the children marching off to their cots with this ever favourite volume under their arms. As

a surprise and a present for the juveniles it is unexcelled. There are more coloured plates interspersing these volumes than we have ever seen before, all of which are artistically produced, and calculated to please the youthful mind. The stories we like much, there being nothing far-fetched about them—on the contrary, everything strikes us here as being fresh, crisp, and pleasing.

*ANIMAL LAND.* BY KADE CHATTAN.

A delightful book for the young people. Wild animals always possess a strange fascination for children, and in this attractive volume they can wander through a perfect El Dorado of tiger-haunted jungle and crocodile retreats.

*SUNDAY SUNSHINE.* BY CATHARINE SHAW.

A charming book for children. The stories are both interesting and instructive; it is beautifully illustrated, and will form a most acceptable gift-book at this season. Pictorial boards, 1/6; cloth, 2/-

*LITTLE FROLIC.*

Equally attractive, though for younger children; printed in clear, large type, and profusely illustrated; sure to delight the hearts of its fortunate young possessors.

FROM WALTER J. WHEELER, MILDMAY HOUSE, 17, PATERNOSTER ROW, E.C.

*CALENDARS FOR 1899.*

*The Faithful Calendar.* 2/- nett. 10½ ins. by 8 ins. Twelve very elegant pages of landscape and floral designs, with text and calendar for each month, all fixed for hanging in your boudoirs.

The choice verses in *The Havergal Calendar* (price 1/-) ensure its being popular.

*Our Onward Way Calendar* (price 1/-) of floral and landscape designs, with text for each month; artistic, serrated borders. Size, 7½ ins. by 5 ins.

The smaller calendars (price 6d.), *Peace*, *Perfect Peace* motto, and others, are elegantly printed in delicate tints.

We have also received a beautiful selection of booklets, price 6d. each, with texts and expositions for daily reading, by well known writers. *Gathered Gems* *The Beauty of Holiness*, *The Pilgrim's Rest*, *Day and Day*, *His Faithfulness*.

*Penny Motto Cards*, threaded with silk cord, unusually pretty and attractive.

*CHRISTMAS CARDS.*

*The Path of Life.* 12 gilt-edged cards, 1/- Very neat and highly artistic, with choice illuminated texts.

*With Glory and Honour.* 12 oblong, folding cards, 1/-, decorated with flowers, fruits, and scenery.

*At His Feet.* 12 folding cards, 1/-, with flower and landscape cover, and text, with verses by Christina Rossetti and others.

*Resting in Jesus.* Six square folding cards, with verses and texts, and highly embossed covers.

FROM PICKERING AND INGLIS, GLASGOW.

*HANDFULS ON PURPOSE.* BY JAMES SMITH. 2/6.

A most helpful handbook for those engaged in preaching who have not much time for the study of the Word. It contains Gospel and expository outlines, Bible readings, and telling illustrations. It cannot fail to be a real blessing to all young Christians, giving an impetus for closer study of the truth as it is in Jesus.

FROM PASSMORE AND ALABASTER, PATERNOSTER BUILDINGS, E.C.

*A CLUSTER OF CAMPHIRE: Or Words of Cheer and Comfort for Sick and Sorrowful Souls.* BY MRS. C. H. SPURGEON. 1/-

The title of this little book is very appropriately applied, for in a few short chapters we have the preciousness of our Lord set forth as realised by His Bride in seasons of loneliness and sorrow. Those passing through similar scenes will find much to comfort and uplift them in carrying their thoughts away from the light affliction of the present to the exceeding and eternal weight of glory focussed in our Divine Lord.

## Notes for the Month.

### AMONGST OUR POOR.

**I**T is one of the brightest little halls in London! Come along and join us any Monday evening, and you will find a happy band of workers gathered here for prayer and praise.

From one of these meetings came the ray of comfort that illuminated the poverty-stricken home of the aged woman I told you about last month.

How priceless in the eyes of our God is the humble gift of "a pair of turtle doves" offered at the altar of sacrifice, in faith and in the spirit of devotion.

\* \* \* \* \*

"He has never left me nor forsaken me." Such was the testimony of an old man, 77 years of age, whom one of our workers was visiting last week.

"Now, Mr. D——, tell me something about yourself and your early days."

"Well, sir, for many years I was an open-air preacher."

"And now, I understand, you are on the retired list! And what is your pension?"

"Aye, my God is my Father, and knoweth what things I have need of, and supplies me accordingly."

"And of course your wife included!"

"Why, yes, sir, the Lord just takes us as lambs to His bosom and feeds us with food convenient."

What perfect trust and faith in the fulfilment of our Lord's promise and command. "Seek ye first the Kingdom of God, and His righteousness, and all these things shall be added unto you."

This is only one amongst many who we have been privileged to help for many years. "As we have therefore opportunity," dear readers, "let us do good unto all men, especially unto them who are of the household of faith."

G. A. H.

\* \* \*

### KILBURN HALL.

We are glad to record that the Gospel services conducted here since October, by Alfred C. Burley (a member of the E.M. staff), have been times of blessing, attended, we believe, with gracious awakenings and definite conversions to God. For every work of grace begun in hitherto unsubdued hearts the Lord's name be praised. It was with hearty appreciation that we also welcomed a visit from that veteran servant of Christ, Dr. Newman Hall, who occupied the platform on the evening of November 13th, when the large hall was completely filled.

How simply and yet how powerfully he was enabled to preach, and how indelibly the story of "Bunyan's Pilgrim" impressed itself upon the hearts of the hearers. It was, indeed, a good and fruitful time, for when the opportunity was given for any who wished to become Christians, there were responses in various parts of the Hall, and to

each of these Dr. Newman Hall gave a copy of his excellent booklet "Come to Jesus" with the hope that they might find Him whom their souls desired. Thus have these meetings been favoured with the Divine blessing, encouraging the workers with fresh hope, and stimulating to more constant prayer the many friends who particularly pray for the prosperity of the Lord's work here. The united ministry in the Gospel for the past four months furnish fresh reasons for praise to the name of our God, whose grace is sovereign, rich, and free. Prayer is asked for abundant blessing on the labours of Evangelist W. Munro Collings, of Gosport, who will preach the Gospel at these meetings during December.

\* \* \*

#### FOREST HILL.

As we go to press, Messrs. Philip R. Hurditch and F. H. Hutchins are in the midst of a ten days' mission at Bell Green, Forest Hill. Strenuous efforts had been made by the workers to give personal invitations to every resident in the surrounding thickly-populated district. Earnest prayer had accompanied these labours, and great blessing has resulted from the commencement of the meetings. A real revival amongst God's people and the unsaved has been brought about by the workings of the Holy Spirit, and, night by night, many souls have responded to the invitation of the evangelists to enter the enquiry-room for personal dealing.

Several striking cases of conversion have occurred, and in some instances whole families have been united eternally through faith in the Lord Jesus Christ.

At the time of writing, the interest is increasing, the hall being crowded nightly, and greater things are expected in the closing meetings.

Several missions in different parts of the country have been conducted by these evangelists, but they write that this present mission at Forest Hill exceeds in blessing and power all that have preceded it.

Our readers will join with us in praising God for this.

\* \* \*

#### OPEN-AIR TRACT DISTRIBUTION.

A member of the Open-air Preachers' Band connected with Bignold Hall, Forest Gate, E., writes as follows:—

"Thanks for *Christian Ambassador*, sent us for distribution on Wanstead Flats. . . . You will be glad to know we have had great success in this season's open-air work, beyond what has been seen for many years past. Praise God for it! Several have been brought to trust Christ as their Saviour, and some have followed Him through the waters of baptism at Bignold Hall. Perhaps this may be an encouragement to other workers to continue sowing the seed, and trusting God to give the increase.—N.W."

\* \* \*

#### WILTON HOUSE OF REST.

A Congregational minister in the North of London, writes:—

"Can you oblige me with three or four copies of your prospectus. It is the *best House of Rest I know.*"



## NOTES FOR THE MONTH.

## "FOOTSTEPS OF TRUTH."

If friends of *Footsteps of Truth* would undertake to circulate amongst Christians specimen copies of this magazine, it would be the means of extending its usefulness, and furnishing spiritual food to many of the Lord's people who may not be acquainted of its worth in this direction.

We shall be happy to send a parcel for this purpose, *free of all cost*, to any of our readers who would persuade others to become subscribers, commencing with *the New Year*.

Address THE EDITOR, 164, Alexandra Road, London, N.W.

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WINTER WORK.

We need hardly remind our friends of the returning great need which meets us at this season of the year, for they are acquainted sufficiently with the claims upon, and needs of, *the Evangelistic Mission*, and we count upon their continued support to that extent in which the Lord may have prospered them. To such we would say, "Let a prosperous *past* produce a grateful *present*." The Gospel must be proclaimed and furthered. The poor around us need speedy relief, and if, at this Christmastide, any of our readers can see their way to assist us in any direction, and to any extent whatever, we should value their sympathy and support. Our confidence is centred in Him whose covenant is sure and whose mercies fail not.

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MR. MEYER'S INDIAN TOUR.

Probably many of our readers know that Rev. F. B. Meyer starts on a missionary tour in the ministry of the Word amongst Christians and natives in India, which is a mission of much importance, and our beloved friend and brother asks that much prayer may be offered that a very abundant blessing may be graciously vouchsafed upon his labours. We scarcely need add that we earnestly endorse this request, and hope that our readers may keep it before them during the time of Mr. Meyer's absence from England, and that he may be brought back in safety, peace, and power for further work in England should the Lord tarry. We herewith append the programme mapped out for Mr. Meyer's tour:—

"Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me, that my ministration may be acceptable to the saints; that I may come (return) unto you in joy through the will of God, and together with you find rest. Now the God of peace be with you all."

1898-99.			1898-99.		
Poonah ...	...	Dec. 24-28	Rangoon ...	...	Feb. 1-4
Bombay ...	...	Dec. 28—Jan 2	Madras ...	...	Feb. 9-16
Lahore ...	...	Jan. 5-8	Bangalore ...	...	Feb. 17-20
Agra ...	...	Jan. 10-12	Madura ...	...	Feb. 22-25
Lucknow ...	...	Jan. 13-15	Palamcottah ...	...	Feb. 25-28
Allahabad ...	...	Jan. 18-20	Colombo ...	...	March 2
Calcutta ...	...	Jan. 22-28			

"All things are possible with God." "All things are possible to him that believeth."  
F. B. Meyer.

TO THE BINDER.—This leaf not to be included in the Volume.

# THE EDITOR'S EVANGELISTIC WORK.

The following contributions have been gratefully received by the Editor, from October 18th, 1898, to November 18th, 1898, for the Evangelistic Mission:—

Date.	No. in Book.	DESCRIPTION.	AMOUNT OF DONATION.			General Expenses of London Mission.			Country Towns and Villages, and Abroad.			Building Fund for New Mission Hall, &c.			Wilton House of Rest, St. Leonards, Freehold Purchase Fund.			Free Meals and General Relief Fund.			Colportage Mission, Publications		
			£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
1898.	Q																						
Oct. 19	638	Donation...	2	0	0	0	10	0	0	10	0	0	0	10	0	0	0	10	0	0	10	0	0
" 19	638*	Thankoffering—Oxford ...	1	11	10	...	...	...	1	11	10	...	...	...	...	...	...	...	...	...	...	...	...
" 21	639	Donation...	2	0	0	0	10	0	0	10	0	0	0	0	0	0	0	1	0	0	0	10	0
" 21	640	" ...	0	7	6	0	7	6	0	7	6	0	0	0	0	0	0	0	0	0	0	0	0
" 22	641	" ...	0	5	0	0	5	0	0	5	0	0	0	0	0	0	0	0	0	0	0	0	0
" 22	642	" ...	1	0	0	...	...	...	...	...	...	1	0	0	...	...	...	...	...	...	...	...	...
" 25	643	Subscription ...	1	1	0	0	10	6	...	...	...	...	...	...	...	...	...	0	5	6	0	5	0
" 27	644	D. G. ("A thankoffering for the Lord's mercy in sparing through a time of suffering, and to complete my 78th year") ...	0	10	0	0	5	0	...	...	...	...	...	...	...	...	...	0	5	0	0	5	0
" 28	645	Donation...	0	10	0	0	2	6	...	...	...	0	2	6	...	...	...	0	2	6	0	2	0
" 29	646	Readers of <i>The Christian</i> , per Morgan and Scott ...	7	0	0	7	0	0	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
" 31	647	Donation...	0	2	6	0	2	6	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
" 31	647*	Offerings at Kilburn Hall during October ...	11	11	8	11	11	8	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
" 31	647†	Offerings at Willesden Hall during October ...	6	14	8	6	14	8	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
" 31	647‡	Offerings at Stretham Hall (Harvest Tea, &c.) ...	4	12	0	...	...	...	4	12	0	...	...	...	...	...	...	...	...	...	...	...	...
" 31	647	Offerings at Stretham Hall during October ...	1	9	2	...	...	...	1	9	2	...	...	...	...	...	...	...	...	...	...	...	...
" 31	647§	Offerings at Athenæum Hall, Brighton ...	5	4	11	...	...	...	5	4	11	...	...	...	...	...	...	...	...	...	...	...	...
" 31	647	Special Donation, ..	5	0	0	...	...	...	5	0	0	...	...	...	...	...	...	...	...	...	...	...	...
" 31	647¶	Offerings at Mayes Hall during October ...	9	5	7	...	...	...	9	5	7	...	...	...	...	...	...	...	...	...	...	...	...
" 31	647	Subscription for Mr. F. H. H. ...	1	2	0	...	...	...	1	2	0	...	...	...	...	...	...	...	...	...	...	...	...
" 31	647	Subscription for Portable Harmonium ...	1	15	0	...	...	...	1	15	0	...	...	...	...	...	...	...	...	...	...	...	...
" 31	647	Offerings for Building Fund, Mayes Hall, per W. T. M. ...	2	0	0	...	...	...	2	0	0	...	...	...	...	...	...	...	...	...	...	...	...
" 31	647	Collecting Cards—Mr. D. ...	1	4	0	...	...	...	1	4	0	...	...	...	...	...	...	...	...	...	...	...	...
" 31	647	Mr. W. T. M. ...	0	2	6	...	...	...	0	2	6	...	...	...	...	...	...	...	...	...	...	...	...
" 31	647	Miss A. A. ...	0	16	4	...	...	...	0	16	4	...	...	...	...	...	...	...	...	...	...	...	...
" 31	647	Miss V. A. ...	1	2	4	...	...	...	1	2	4	...	...	...	...	...	...	...	...	...	...	...	...
" 31	647	Donation, Mrs. N. ...	0	5	0	...	...	...	0	5	0	...	...	...	...	...	...	...	...	...	...	...	...
Nov. 1	648	Donation...	1	1	0	1	1	0	...	...	...	5	10	2	...	...	...	...	...	...	...	...	...
" 1	649	" ...	2	0	0	...	...	...	2	0	0	...	...	...	...	...	...	...	...	...	...	...	...
" 4	650	" "Sutton" ...	0	5	0	...	...	...	0	5	0	...	...	...	...	...	...	0	5	0	0	5	0
" 5	651	" ...	1	0	0	0	5	0	...	...	...	0	5	0	...	...	...	0	5	0	0	5	0
" 5	652	Donation...	0	5	0	0	5	0	...	...	...	0	5	0	...	...	...	...	...	...	...	...	...
" 8	653	Thankoffering for Mission at Greenwich ...	2	0	0	2	0	0	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
" 10	654	Donation...	0	3	0	...	...	...	0	3	0	...	...	...	...	...	...	...	...	...	...	...	...
" 11	655	" ...	2	10	0	...	...	...	2	10	0	...	...	...	...	...	...	...	...	...	...	...	...
" 11	656	" ...	2	10	0	...	...	...	2	10	0	...	...	...	...	...	...	...	...	...	...	...	...
" 11	657	" ...	1	0	0	...	...	...	1	0	0	...	...	...	...	...	...	...	...	...	...	...	...
" 11	658	" ...	0	10	0	...	...	...	0	10	0	...	...	...	...	...	...	...	...	...	...	...	...
" 12	659	" ...	0	5	0	0	5	0	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
" 16	660	Subscription ...	2	0	0	0	10	0	0	10	0	...	...	...	...	...	...	0	10	0	0	10	0
" 17	661	Donation ("for special case mentioned in <i>Footsteps of Truth</i> for October") ...	0	2	0	...	...	...	0	2	0	...	...	...	...	...	...	0	2	0	0	2	0
" 17	662	Donation...	1	1	0	...	...	...	1	1	0	...	...	...	...	...	...	...	...	...	...	...	...
" 17	663	" ...	0	10	0	...	...	...	0	10	0	...	...	...	...	...	...	...	...	...	...	...	...
" 18	664	" ...	0	4	0	0	4	0	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
" 18	665	" ...	0	10	0	...	...	...	0	10	0	...	...	...	...	...	...	0	10	0	0	10	0
Previously acknowledged ...			86	9	0	32	9	4	36	1	6	8	17	8	0	5	0	3	15	0	5	5	6
Totals ...			722	14	5	367	8	10	165	7	3	46	4	1	0	5	0	108	19	8	34	9	7
Totals ...			809	3	5	399	18	2	201	8	9	55	1	9	0	5	0	112	14	8	39	15	1

Also gratefully received from Miss M. (Eastbourne), and Miss R. (Kilburn), useful articles for Sale of Work.  
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