



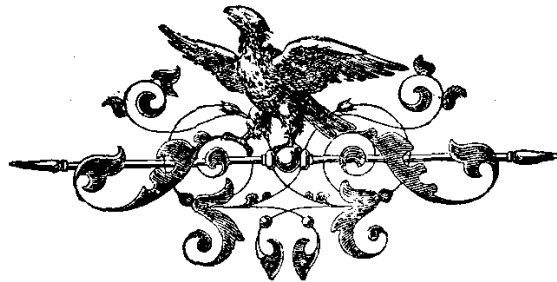
Footsteps of



Truth.

EDITED BY

C. RUSSELL HURDITCH.



NEW SERIES.

VOL. XX.

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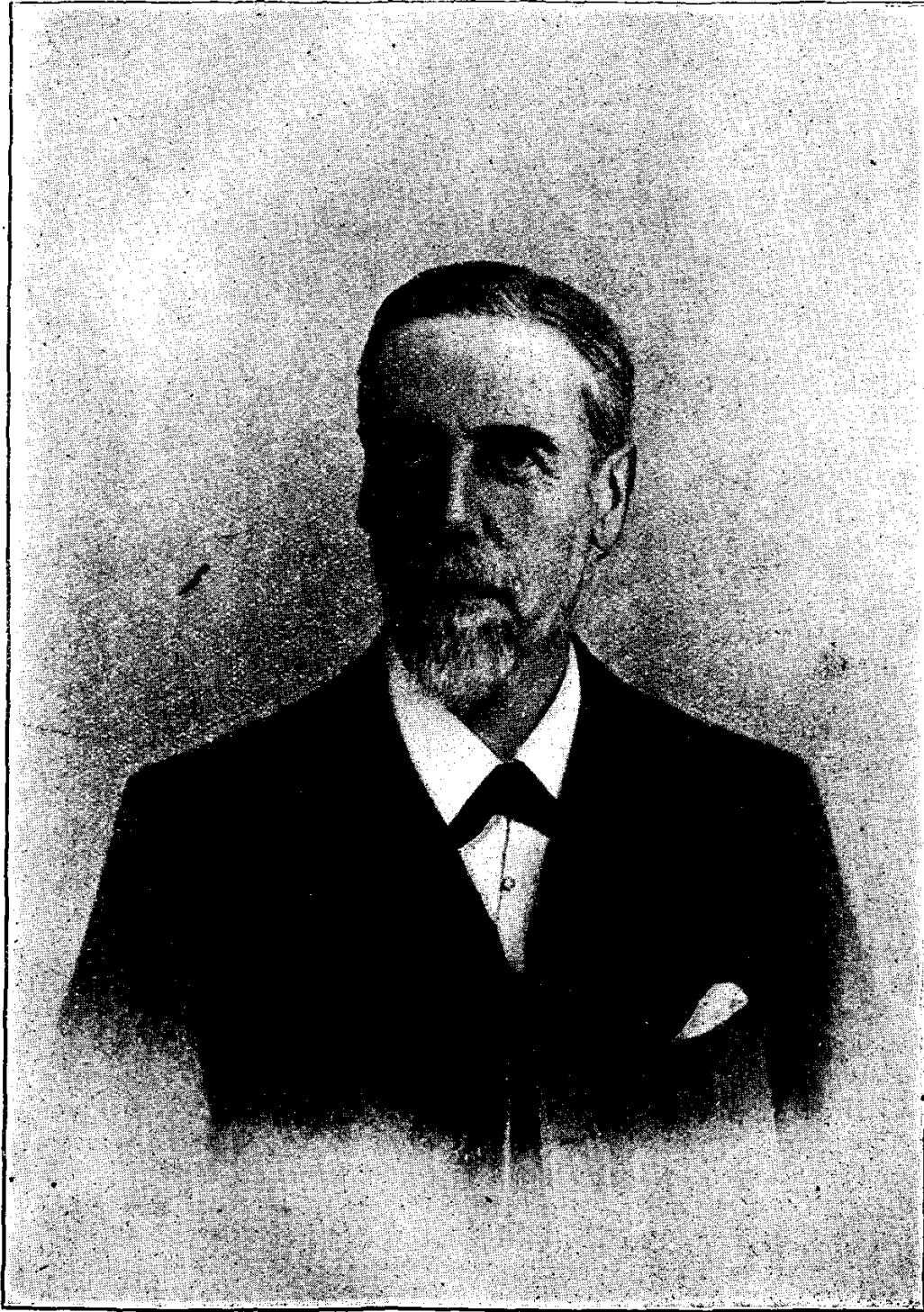
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PASTOR W. FULLER GOOCH (*See page 29.*)

The Christian Worker's Starting Point and Goal.

BY W. FULLER GOOCH.

IT is said of Paul and Barnabas that at one stage of their journeys, leaving Attalia, they "sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled" (Acts xiv. 26). The story of the special mission to which these words refer is one of thrilling interest, and this way of referring to it is full of cheer, and of instruction, to all who in any way labour for God. It is by the grace of God we are saved. Grace, rich, free, sovereign, unbounded grace alone accounts for our deliverance from the wrath to come, and for our having been brought into the enjoyment of peace with God, through Jesus Christ our Lord. This is a fact we constantly affirm, and without hesitation acknowledge, that from first to last salvation is all of grace. As the means of our salvation, so its continuous course, is of grace; while of its eternal issues and end, we read, "That in the ages to come He might shew the exceeding riches of His grace, in His kindness toward us through Christ Jesus." The praise of grace will be the theme of glory.

But is it as fully realised and acknowledged that *our work for God*, our service, not only our holiness even, but our labour in the Master's vineyard is *equally* of grace? We are, *after* we are saved, as needy of, and as dependent on, the grace of God as we were before.

"Recommended to the grace of God for the work." The same Greek word is rendered in the New Testament, "committed to," "delivered to," as when we read in 1. Peter ii. 23, our Lord "committed Himself to Him that judgeth righteously;" or in Jude 3, "The faith once for all delivered to the saints." The idea involved is that of placing in trust, handing over to the care of, so that these two workers for God were, as they set forth, placed in the hands of the Lord, entrusted to His care for the mission they were entering upon. Grace was to be not only their theme, but their trust; as they relied upon God for experience and power for personal life, so they were to rely upon Him for all power in service, and for all qualification, equipment, and success in the work of their ministry. How fully Paul realised this may be learned from his words in 1. Cor. xv. 10, "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." All his zealous, self-denying effort, all his widespread influence, all his success in winning souls, and all his apostolic care for the edification of the Churches, was due to the grace of God which was with him, and to which he had been recommended. Hence, on his return with Barnabas from their tour, we read that "they rehearsed all *that God had done with them.*"

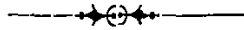
What is the grace thus bestowed and exercised? and how is it to be received and enjoyed in the varied spheres of service we are called to occupy? It is the grace which is *in* our Lord Jesus Christ, He is the great reservoir, the deep, overflowing fount and well, from whence spring all the supplies by which the streams of life are fed." "It hath pleased the Father that in Him should all fulness dwell." He is indeed "full of grace and truth." Thus it is that all true servants of the Lord, whatever their service may be, can say, "Of His fulness have all we received, and grace for grace." Very beautifully and emphatically does the apostle present this aspect of truth to the Church at Corinth, where he says, "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that *in everything ye are enriched by Him* in all utterance, and all knowledge" (1. Corinthians i. 4, 5). The Gospels tell us of "all that Jesus began both to do and to teach," but the Acts and the Epistles show us what He has continued to do from the time of His ascension to the right hand of the Father, and will go on to do, until He returns "the second time, without sin unto salvation." The only difference is, that while He was upon earth He wrought in His own person, while since His exaltation on high, He has been, and is, working *in* and *through* those who are His witnesses and servants among men. It is the grace of our Lord Jesus Christ bestowed upon us, and flowing through us, which accounts for all acceptable service we can render, and for all seals of blessing graciously resting upon anything we are permitted to do for His Name.

And this grace is brought to us, and diffused through our whole being by the Holy Spirit, who has proceeded from the Father and the Son. The Father's grace originates; the Son's grace effectuates; and the Holy Spirit's grace communicates, all that goes to make up the full complement of salvation's experimental and practical outcome. The graces of the Spirit comes as "an anointing," which we receive from the holy fire, setting us apart, and qualifying us for service; a blessed privilege of grace bestowed on the meanest, as well as the highest and most gifted of those who are saved to serve in the great House of God. It comes in the form of a "filling," which is given by the same Divine Spirit. Hence we read of the Pentecostal blessing that "they were all filled with the Holy Ghost," even as it was said of Paul at his conversion, "Brother Saul, the Lord, even Jesus that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, *and be filled with the Holy Ghost.*" Well is this third person of the Holy Trinity spoken of as "The Spirit of Grace," and wondrously is His grace seen in His bestowment upon the Church of Christ of those "diversities of gifts," which He divideth "to every man severally as

He will." These all come from Christ by means of the Holy Spirit, so that "unto every one of us is given grace, according to the measure of the gift of Christ" (Ephesians iv. 7).

In view of all this, let every Christian worker begin the New Year by a fresh acknowledgment of entire and absolute dependence on the Lord; let each one of us be "*empty* that He may fill us, as forth to His service we go." Let us lay aside, definitely and earnestly, all ideas of self-importance, self-reliance, and self-seeking, and just surrender, dedicate, and present our whole selves unto God to be filled with the Spirit, "that the name of our Lord Jesus Christ may be glorified in you, and ye in Him according to the grace of our God, and the Lord Jesus Christ" (II. Thessalonians i. 12).

What a year of blessing 1902 will prove, in spite of all the dark and ominous signs of the times we cannot fail to see around us, if only every true Christian worker is brought to look only to the Lord, and to lean in utter dependence upon the grace of God for all and everything. Be it ours to lie low at the Master's feet, ready to rise at His bidding, and to go or stay, to suffer or to labour, as shall best serve His purpose and magnify His name.



"There am I" (MATTHEW xviii. 20).

BIBLE STUDY BY HERBERT R. FRANCIS.

- "There am I" in sorrow (John xi.)
 - To bring life to the dead (verse 44).
 - To have fellowship with His disciples (verses 39-44).
 - To comfort the sorrowing (verse 20).
- "There am I" in distress (Mark iv. 35-41).
 - His hand holds the sea. The Almighty.
 - At His word it is calm. Obedience.
- "There am I" to overcome Satan (Mark v.)
 - The strong man armed (verse 5).
 - The great conflict (verse 8).
 - The victory (verse 15).
- "There am I" to heal (Mark v. 25).
 - Note. Her folly. She spent all to be made worse (v. 26).
 - Her faith. She came to Him (verse 34).
 - Her feeling. Felt in her body (verse 29).
- "There am I" where death is (Mark v. 35).
 - The earnestness of the man (v. 23). He sought Him greatly.
 - The triumph of our Lord (ver. 41). Took her by the hand.
 - The witness of the child (verse 42). She walked.
- "There am I" where the weary are, to give rest (Matt. xi. 28).
 - Rest from the burden of sin (Romans v. 10).
 - Rest from the power of sin (Romans v. 10).
 - Rest in circumstances (Matthew xi. 25).
- "There am I" with the weary workers (Matthew xxviii. 20).
 - To teach them what to say (Exodus iv. 12).
 - To tell them where to go.
 - To befriend them "all the days" (R.V.)

The Old Year's Greeting to the New.

BY ARTHUR H. HABERSHON.

IF all the good wishes so freely bestowed at this season were realised in our individual lives, what a bright and happy year this would be in the world's history! Yet good wishes are sweet and cheering—we would not be without them—and, after all, is not the failure to reach what we wish, and what others wish for us, in some measure our own fault? There is good reason for each succeeding year to be better than its predecessor. The dark shadows we have passed through, and the sharp struggles we have endured, have not so clouded life that Hope does not shine out strongly with the dawn of a New Year.

A few finger posts by the road-side may therefore help some travellers to find the way more easily, and keep to the sunny paths. It is of primary importance to

MAKE A GOOD START.

Daily occurrences in life show how desirable it is to begin well. The man who runs in the race, or the competitor in the bicycle or yacht contest, knows quite well the advantage of a good start. Even in our home life this is true. Begin the day crossly, or otherwise badly, with everything behindhand, and the failure seems to run throughout the remaining hours. Some people spoil the start of a New Year by brooding mournfully over the past. There may be good cause to do so, but where God has promised, for Christ's sake, to remember the sins and failures of His children no more, why should man rake them up in morbid contemplation? Place the bye-gones under the Atoning Blood, and bravely look forward. The only time I tried walking one way and looking another, I came to sad grief. I was going at a smart space and watching a man behind me, when I ran straight into a lamp-post, damaging hat and face, and half stunning myself. It is just as foolish and dangerous to do this kind of thing in life. The old hymn is right which says,

“Leaving all behind us, may we hasten on,
Backward never looking till the prize is won,”

With this thought in view, and prayerfully desiring that this year's diary shall contain something better than the trivial nothings which held a prominent place in the last, may I say further,

BE GOOD FOR SOMETHING.

Many of those we meet in life are good—very good in their ideas and narrow life—but for all practical purposes they would be little missed if taken away. There is a story of one who ran in a race, who by his prowess in athletics gained the foremost place; but as he was speeding along, he saw a little child straying over the course and stepped aside to place him in safety, losing somewhat of his

“A doer of the work, this man shall be blessed in his deed” (James i. 25).

previous gain. By-and-bye, a fainting comrade appealed for his aid, and he turned aside a second time to give succour. Before the goal was reached yet a third person called forth his sympathy as an aged woman was pushed into a place of danger, and he gently led her to one of safety. He had, by this time, fallen hopelessly behind, and at the finish stood unheeded, and another won the wreath and had the plaudits which might have been his. Was he not, however, the winner, nay hero, in heaven's sight?

It matters little if we stand amid an uncrowned throng on earth; but it matters much how we shall appear in the day of immortal destinies. No day passes without an opportunity of cheering some soul. A bright "good morning," or a hearty hand-shake may do that, and the cost is small while the influence may be great, to giver and receiver. Therefore, do something for God instead of thinking or talking about it. Count no action for Him too small, for the insignificant is great in His sight. Then

REMEMBER GOD'S PROVIDENCES

in the past. Nothing has cheered men more than calling to mind former deliverances. Trace, for instance, in the life of David, and one fact seems constantly to recur to his mind, that the God who had succoured him in the past, would not desert him in fresh need. This is the encouragement in seeking help from an earthly friend—though he may fail us—but with One whose covenant word is

"This poor man cried, and the Lord heard him, and saved him out of all his troubles" (Psalm xxxiv. 6).

NEVER to "leave nor forsake," there may surely be perfect confidence, and the evidence of past years proves conclusively that distrust would be an insult. A gentleman I knew, some time ago, picked up a gold ring, and failing to find the owner put it on his finger. It contained the inscription "God's Providence, my inheritance," and he determined, as a young man, to make that the motto of his life. In business, at his marriage, in the home, he always had it before his mind, and when old age had arrived—at the time I met him—he had never found those words to mock him. Will you, dear reader, take them also for this New Year, and for every year until providence shall lead to glory, and then glory shall explain the providence which in some cases will remain mysterious until then? Let me tell of one more little lesson I learnt only last week when I was leaving a friend's house. It was very dark outside, and upon leaving the brilliantly-lighted hall, I struck out down the drive, thinking the gate was at the end of a bend to the right. Soon I trod upon something soft, and found myself about to trample upon a flower bed, when my friend in the porch cried out, "Bear more to the left, and the gate is in front of you." It reminded me of a New Year's promise we too often forget as we confidently and presumptuously think we know the way and will of God—"Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (Isaiah xxx. 21).

"Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Josh. i. 9).

into their spiritual frames.

These thoughts lead up to an appeal to Christian character. There will always be weak men and feeble saints in the world, but it is no business of the Church of God to cultivate them on the one hand, or root them out on the other, but rather to put backbone and muscle

Therefore

BE TRUE: BE BRAVE: BE STEADFAST:

true to all the professions which the world takes special note of; brave in battling for the right, and helping the weak in their fiercer fight, and steadfast in keeping the face turned Zionward, that the footprints, as they shall appear when the next mile-stone has been reached, shall show a straight course as a bright contrast to the zig-zag lines of former tracks, and, above all, never pausing on the way.

Just a closing word of warning. You cannot afford to take this New Year's journey "without God," or you will be more foolish than the man who builds a boat without a thought of the ocean upon which it is to sail. Christ *must* have the royal place in the heart, and be Ruler of your little kingdom from that central place. No greater mistake can be made than to enter this year without Him. *Without Him!* Solemn, startling words, and yet wilfully and knowingly embraced by the careless and indifferent, and which may mean the loss of all that makes life really sweet, and which, alas! must result in the irreparable loss of the heaven beyond (Ephesians ii. 12).

The Christmas picture of Bethlehem, with its heralded "Peace on earth;" the dark scene of Calvary with the Cross of Atonement, and the blessed assurance of the Open Tomb in the garden, all seem to compose the song of adoration—

"Love so amazing, so Divine,
DEMANDS my soul, my life, my all."



"In All Thy Ways Acknowledge Him."

Just to leave in His dear hand,
Little things;
All we cannot understand, all that stings.
Just to let Him take the care sorely pressing,
Finding all we let Him bear, changed to blessing.
This is all! and yet the way
Marked by Him who loves thee best;
Secret of a happy day,
Secret of His promised rest —F. R. H.

"HE SHALL DIRECT THY PATHS."

A. D. 1902.

BY WALTER J. MILLER.

“And . . . knowing the time . . . it is high time to *awake* out of *sleep*; for now is our salvation nearer than when we believed”
(Romans xiii. 11).

“Prepare ye the way of the Lord, make straight in the desert a highway for our God” (Isaiah xl. 3).

“Not by might, nor by power, but by My Spirit, saith the Lord of hosts” (Zechariah iv. 6).

IN the torrent rush of our life, through the days and years that are given us, it would seem impossible that there should be need of the apostolic reminder, “It is high time to awake out of sleep.” Sleep! is it not a very necessity of our physical existence—an inestimable blessing to body, soul, and spirit; tornados notwithstanding? But—*soul sleep!*—and this is God’s thought—soul sleep is as death; an alarming moral evil, that gives the primest occasion for THE ENEMY to sow tares in all the fields of the senses, and for profanest burglars to break into the unguarded premises of the soul. Sleep! a deadly spiritual peril to the servant of Christ, and sheer dishonour to his Master and Lord! traitorous to our sin-stricken human family, and spoiler of our everlasting rewards in heaven!

Anæsthetics everywhere! Anæsthetics of ceremonialism and pharisaism—anæsthetics of rationalism and higher criticism—anæsthetics of self-gratification and worldly lust—society anæsthetics—pride anæsthetics—anæsthetics of literature and art—anæsthetics in the very air. What wonder, then, that the human family, and very largely the family of God, are—ASLEEP!!

Then, is it not high time for every one of us to awake out of this sleep—product of Satan’s anæsthetics? It was so nearly two thousand years ago, and now there is hardly time left to awake; for “Behold the Bridegroom cometh;” and our salvation, completed and crowned, is momentarily “nearer than when we believed”—if only yesterday!

But what will the waking ones have to do? What are the awake ones doing, or expected to do? Everything that an accountable servant of Christ can possibly do to be approved of God, and to make records for time and eternity.

O fellow disciples, followers of the Lord Jesus, high-souled and heroic, are we taking it in, that the most glorious enterprise on earth, the most inspiring crusade against usurpers of our Lord’s authority in holy and unholy places, is waiting at, possibly passing by, the one open gateway of our life, out of which we may speed to the rallying cry of our Captain, “Prepare ye the way of Jehovah, make straight in the desert a highway for our God?” Who is

hearing? Who is buckling on his armour? Who? Spiritually-minded statesmen, are you? Pastors of Churches, and leaders of Christian societies, are you? Masters of colleges and schools, are you? Fathers and mothers of families, are you? Humble toilers, and burden-bearers for the King, who must "stay by the stuff" to be sharers of the spoil, by your watchings and your prayers, are you?

This "Way of the Lord." Where? When? Through our Churches, Societies, missions and services, homes and hearts, *now—then* by a direct descent from heaven to earth, with only one momentous and momentary pause on His way (Acts i. 11; 1. Thess. iv. 16; Revelation xix. 6, 7).

He has been walking in the midst of unawakened and unpreparing Churches, by His Spirit, all along the centuries—it will be with lightning speed that Himself shall come again "in the glory of the Father and of the holy angels"—and this way—through living souls *now*, and direct from heaven to earth *then*—has to be prepared for Him—this highway for our God, made ready! How? By every true-hearted disciple taking *at once* his inalienable share in this Divine emprise.

When earthly kings are on their way to give honours, or to take their crowns, what loyal courtier or officer of their households would be wanting in his right place, either for his own honour or his king's?

When wonderful and hazardous highways through continents, or through cities, have to be made, who does not proudly think of his part in the great work that makes "the desert blossom as the rose," and the city dance with joy, from the well-conditioned and real-hearted navvy to the honored engineer, whose wonderful skill makes little of mountains, and talks across widest seas; but, in the spiritual world, "faith in God" will do infinitely more than this; and to be labourers together *with* God, is honour far beyond the service of emperors and kings.

We want, then, and we must have, this inspiration intensified a hundred-fold in this work of preparing "the way of the Lord," and in making "straight in the desert a highway for our God." No roundabout deviations will do this, for "a short work will Jehovah Himself make in the earth" (Romans ix. 28).

Servants and saints of the Most High God, who rejoice in the supremacy of an Established Church—servants and saints faithfully bonded in the Free Churches of the land—leaders of our great Christian Associations and Missionary Societies—Salvationists, and all faithful saints, with or without a name—the call to every one of us is to AWAKE! Does any one say, "Yet a little sleep, a little slumber, a little folding of the hands to sleep?" Verily, no! This year of the Lord, 1902, is come to us with the one undeniable cry, AWAKE!

Let every faithful pastor and teacher see to it, that every one of his charge is on the alert to secure the momentous interests of his own soul, and the souls of others. Let soul-saving, soul-sanctifying, and God-glorifying, be the one dominating purpose of all ministry of word and deed. So much ministerial gift and responsibility are

frittered away in secondary, and third, and fourth-rate work, and even in dilettante pleasantnesses, and ceremonial and conventional nothings, that verily it *is* high time to hearken to the apostolic call, and follow the apostolic lead (Philippians iii. 8-14), after *highest* aims and largest sacrifices.

We rejoice that the real heart of the one indivisible Church has been stirred of late to religious emotion and missionary enterprise, but we pray that this emotion and this enterprise may not be foiled and fogged by a semi-spiritual and semi-material policy that disputes with FAITH her right to carry aloft the banner of the Lord, because of the truth (Psalm lx. 4), but may, with strong faith, go in for God's glory, and never-ending issues, lest we "rejoice with trembling." It is not left to philanthropy and humanitarianism, as such, to prepare the way of the Lord. The master enemy comes in like a flood, and THE MASTER SPIRIT, in men filled with the Holy Ghost, must lift up His standard against him; and this standard is always "the banner of the cross!"

At the corners and throngings of our streets, in the shameful slums of our cities and towns, in the haunts of gamblers and vicious men, from polluting theatres and music halls, from marts of commerce and mysteries of art, from the destitution and degradation of women and children, and from the horrible habitations of cruelty and black despair in the deserts of heathendom—aye, and from the luxurious lives of the tens of thousands who are "lovers of pleasure more than lovers of God," the pitiable, but unvoiced cry comes instinctively to every true-hearted servant of the Lord Jesus, Help us! Help us! and the responsive command to this cry from *their* Saviour, and ours, "Go ye," must, and shall be heard—and at our peril to neglect it—louder and louder in the year of grace, 1902, until "the glorious gospel of the blessed God (our inconceivably glorious trust), shall have done *its appointed* work, and have *prepared* "the way of the Lord," and made "straight in the desert a highway for our God."



"To Me to Live is Christ."

(PHILIPPIANS i. 21).

BY HENRY VARLEY.

BRETHREN, here is our life-word! a few words lovingly for our mutual good.

This is the expression of a living man, one saved from death, one passed from death unto life.

This is the result of a revealed Christ. Paul had seen Jesus. The Sun of Righteousness had sent His mighty rays into the heart and soul of His servant; every faculty, every power was filled with light.

Are you alive? Have you the light?

In its deepest thought, this is the experience of one who is

drawing continually from the fulness that is in Him (Christ); Paul's life had its glorious beginning in Him, from Him. Jesus must sustain it. Jesus was an intense necessity: it was the counterpart of that word, "Because I live, ye shall live also." Oh, precious manifestation of life! Christ in us! no life without Him; every pulsation, every energy, a breathing from the quickening Spirit into the living soul, a life on earth, whose source and sustenance was the hidden manna.

Look at this thought now from the Divine side. The blessed One, who imparted the life, chose the Temple; over that building His eye watcheth, His care broodeth, His love delighteth! Shall it not be sung from heaven, "For to me to live is Christ?"

Come back again, and see this wondrous Word on the human side.

Is it presumption for one to say, "To me to live is Christ?" Oh, no; this is the nobility of truth and love combined, as though the Apostle had said, "Jesus is gone; never more will His soft footstep, His gracious word, His loving presence be personally seen. His place is 'in the presence of God for us;' yet He shall live again; here in this body He shall have a home; my heart shall be His dwelling; my thoughts shall express Jesus; my eyes shall Jesus use for tears; my tongue shall speak His praise; my hands shall minister of Him; yes, it shall be so! Jesus lives again! Beautiful consecration! Jesus in me! What a life! What an altar fire! But

Brethren, let us enshrine these words until, as by the graving of the Spirit, they are written within and without.

Precious Jesus! command our strength, and upon Thine altar help us to yield our ransomed manhood entirely to Thee.



"WATCH."

"What I say unto you, I say unto all, Watch" (Mark xiii. 37).

WATCH when you pray, and watch when you go to the *Word*; watch when you are drinking in the truth of God, that God is speaking to you, that you are receiving something from Him. I do not think we ought to go to the *Word*, without getting something from the *Word*. Watch against the devices, the cunning craft of the enemy. And oh! to be watching for the morning, watching for the "coming of God's Son from heaven."

The first faint streak in the Eastern sky, what does it tell us? It tells of the approach of the sun. Dear friends, I believe there are many streaks now in the morning sky, and I believe that those now who really have their souls waiting, and looking for the Lord, that they see many little things that tell them with power to their own souls, "surely the coming of the Lord draweth nigh." It is a happy hope, in a world where sin has spoiled everything, that "Jesus will come again and receive us to Himself," and take us into the mansions of the Father's house, that we may be with Him, that we may be like Him, that we may see Him, and enjoy Him. C. H.

His Treasure : Our Gifts.

A NEW YEAR'S THOUGHT.

BY ANNIE E. HARDWICK.

“ The Lord shall open unto thee His good treasure ” (Deuteronomy xxviii. 12).
 “ They presented unto Him gifts : gold, and frankincense, and myrrh ”
 (Matthew ii. 11).

THE promise made of old to Israel, has a very precious application to those who are chosen in Christ to-day. Yet that wondrous promise depended, for its fulfilment, upon the obedience of those to whom it was given. Alas! how many of God's choicest promises remain unfulfilled to some of us, because we are not in the right condition to receive them!

Why is it that we see so many fruitless, powerless, Christian lives around us? Surely the secret of all fruit-bearing, and power for service, lies in our being *in touch* with our living Head; and we are “in touch” with Him when we yield ourselves absolutely to Him.

This is no hard duty to the soul which has grasped something of His love in redeeming us; rather do we rejoice to crown Him Lord and Master, and we glory in yielding the obedience He desires.

When the wise men came from the East to worship Christ, they “opened their treasures, and presented unto Him gifts: gold, and frankincense, and myrrh;” thereby acknowledging Him *King* as well as *Saviour*. Dear redeemed one, hast thou thus come to Him with thy gifts? He waits for them—shall He wait in vain? Having *saved* thee, He now asks to come in as King to *reign*.

O that from every blood-bought soul then might rise to Him the “gold” of obedience to His will; the “frankincense and myrrh” of a life wholly yielded up to Him! We are told it is called “*frank*”-incense “because of the *freeness* with which it burns and gives forth its odours.” O for hearts to catch the beauty of this thought! That our lives may be “*free incense*,” burning and giving forth their fragrance freely, fully, gladly, to Him who gave Himself for us!

Shall the coming days—fresh from the hand of God—see our gifts of gold, frankincense, and myrrh, rising up before Him? What joy it will bring to the heart of our blessed King!

Then shall He fulfil His promise, and open unto thee His good treasure. Hast thou hitherto missed these unveilings? Is thine a sunless experience, with no whisperings from the King? May it not be because thou hast withheld from Him thy gifts? O yield Him what He desires, and thou shalt have such heart-burnings as did the two disciples on their way to Emmaus, for

“ 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.
 The kingdom of thy heart to Him extend,
 And thou shalt have an Advent without end!”

Ah, yes! He will come, to open good treasure—some fresh view of His love or care, some fresh glimpse of His unfailing tenderness; some hidden meaning of His precious word—yea, more than this—He will show thee *Himself*, for the Treasure and the Opener are one!

It is closed, hidden treasure to all but the obedient heart; but “the *secret* of the Lord is with *them that fear Him*, and He will *show them* His covenant” (Psalm xxv. 14). Does not thy soul yearn to have it revealed to thee? Be not surprised if the revelations come in strange places! “I will give thee the treasures of darkness, the hidden riches of secret places” (Isaiah xlv. 3). You may be summoned into dark, mysterious places; yet, fear not, O chosen one! If storms sweep the sky, though plans be upset, or the blight of sorrow attack you; remember your life is in the King’s hand, and it is certain He has some good treasure to reveal! “I will allure her, and bring her into the wilderness, *and speak to her heart*” (Hosea ii. 14, margin). Some of His choicest revelations are made in the wilderness! His treasures are opened where the sun scorches, and the blinding storm sweeps across our quivering frame; but in the heat and the tempest, He draws near—“a Refuge from the storm, a Shadow from the heat” (Isaiah xxv. 4). Yes! we learn to know our God and His good treasure in lonely, secret places! In Christ “*are hid* all the treasures of wisdom and knowledge (Colossians ii. 3), but if your life is *hid* with Christ in God” (Colossians iii. 3), these treasures shall surely be opened unto you.

O child of the King, open every chamber of thy being to Him who would fain come in to sup with thee! He will come in not merely as a *Guest*, but to *dwell*, and He will also provide the feast!

“Our own beloved Master hath ‘many things to say,’
Look forward to His teaching, *unfolding* day by day;
To whispers of His Spirit, while resting at His feet,
To *glowing revelation*, to insight clear and sweet.”

O that the coming days might be *marked days*, because of their secret, precious unfoldings!

Then let us take our way through the year, with faces such as those should bear who have had good treasure opened to them—faces which shall create a longing in other hearts to taste and see how gracious the Lord is; and with hands ready to scatter some crumbs from the feast. O friends, let us rise to our privileges, and present unto Him these blood-redeemed lives. Soon our beloved Master will return, and our day of earth-service be ended; meanwhile, having His good treasure opened unto us, let us “eat the fat and drink the sweet,” and as we have opportunity “send portions unto them for whom nothing is prepared” (Neh. viii. 10).



FOR THE TRUTH'S SAKE WHICH DWELLETH IN US. 2 John. 2.

SEND OUT THY LIGHT AND THY TRUTH. Psalm, XLIII. 3.

LORD, ARE NOT THINE EYES UPON THE TRUTH? Jer. V. 3.

THOU DESIREST TRUTH IN THE INWARD PARTS. Ps. LI, 6.

SPEAK EVERY MAN TRUTH WITH HIS NEIGHBOUR. Eph. IV. 25.

THE LIP OF TRUTH SHALL BE ESTABLISHED
FOR EVER. Prov. XII. 19.

EXECUTE THE JUDGMENT OF TRUTH. Zech. VIII. 16.

PREPARE MERCY AND TRUTH. Psalm LXI, 7.

SERVE HIM IN TRUTH WITH ALL YOUR HEART. 1 Sam. XII. 24.

OBEDIENCE TO THE TRUTH. 1 Peter. I, 22.

FEAR GOD, MEN OF TRUTH. Exo. XVIII. 21.

THE TRUTH SHALL MAKE YOU FREE. John. VIII. 32.

RIGHTLY DIVIDING THE
WORD OF TRUTH. 2 Tim. II, 15.

UNDERSTAND THY TRUTH. Dan. IX, 13.

THY TRUTH REACHETH UNTO THE CLOUDS. Ps. CVIII, 4.

THIS TRUTH ENDURETH
TO ALL GENERATIONS. Ps. C, 5.

W. D. Fisher
4

1902

Face to Face.

MRS. FRANK A. BRECK.

GRANT COLFAX TULLAR.

Moderato.



1. Face to face with Christ my Sa - viour, Face to face—what will it be?
2. On - ly faint-ly now I see Him, With the dark-ling veil be-tween,
3. What re - joi - cing in His pres - ence, When are ban ish'd grief and pain ;
4. Face to face, O bliss - ful mo - ment! Face to face—to see and know ;



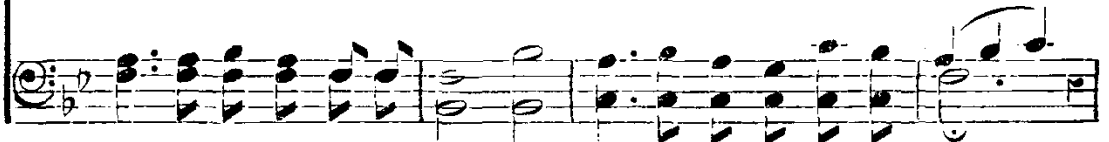
When with rap - ture I be - hold Him, Je - sus Christ who died for me !
But a bless - ed day is com - ing, When His glo - ry shall be seen.
When the crook - ed ways are straighten'd, And the dark things shall be plain.
Face to face with my Re - deem - er, Je - sus Christ who loves me so.



CHORUS.



Face to face shall I be - hold Him, Far be - yond the star - ry sky ;.....



Face to face in all His glo - ry I shall see Him by - and - by !



Soul-winning: The Grandest Work on Earth.

BY JOHN DINNEN GILMORE.

"That I might by all means save some" (I Corinthians ix, 22).

COULD we, as workers for God, start the year with healthier or holier motto than this—"That I might by all means save some?" Salvation is, we know, altogether and only of the Lord, yet, in the greatness of His grace, He delights to use human instrumentality in the accomplishment of His purposes towards those who are still out of the way. He might, had He so pleased, have called all His chosen to Himself in the same manner in which He called Saul of Tarsus; or He might have made angels the bearers of His messages of mercy to sinners; but, in his matchless wisdom it has pleased the Lord to bring men to Himself by men. Let our first concern be to glorify God, to be faithful to His truth and trust, and our cry be, "Use, even me, just as Thou wilt, and when, and where."

In the heart of every genuine believer there is implanted a passion for the salvation of others; a holy longing and hunger that men may be brought to Jesus' feet. As a prominent worker has put it—"A very fairly accurate thermometer to tell your temperature as Christians is the degree in which you are conscious of the necessity, not that is 'laid upon' from without, but that rises as an imperative power over you from within, to spread the gospel."

The one business with every believer should be to lead men to believe on the Lord Jesus Christ by the power of the Holy Spirit. Every other thing should be made subservient to this one object; if we can but get souls soundly and blessedly saved, everything else will come right in due time.

Beyond a doubt, soul-winning is the grandest work on earth. It is work worthy the time and talents of the best and noblest in the land. What greater use could the powers and faculties God has entrusted us with be put to, than the service of the King in seeking souls and rescuing the perishing? As C. H. Spurgeon once said, "I should not like you, if meant by God to be a great missionary, to be a millionaire. I should not like it, were you fit to be a missionary, that you should shrivel down to be a king. What are all your kings, all your Cæsars, all your diadems, when you put them all together, compared to winning souls to Christ?"

All souls are precious, and are worth the winning. Whenever we lead anyone to Christ we bring a new stone to God's Temple; and whenever we help anyone to overcome a fault, or to love and serve our Lord Jesus better, we polish a stone for God's building. Shall we this year be gold-hunters, or soul-hunters? My heart yearns that I personally may, by the grace of God, "save some."

What a year this would be for the glory of God if every believer in Christ Jesus became the spiritual parent of children for God. For winning souls, there must be the winning way—a holy winsomeness—in those who seek. The heart must be right before God. The will must be yielded to God. The motive must be pure. Christ must be “a living, bright reality.” Like David Brainerd, we must be able to say, “I cared not where or how I lived, or what hardships I went through, if I could gain souls to Christ. While I was asleep I dreamed of these things; when I was awake, the first thing I thought of was this great work. All my desire was for the conversion of souls, and all my hope was in God.”

Nothing I know of will bring greater glory to God, more good to the Church of Jesus Christ, more joy to the heart of Jesus, or richer profit to the individual, than that everywhere, anywhere, always, at home, in the workshops, by the fireside, on the road, Christ's followers should be endeavouring to lead others to the feet of the Crucified.

Do you desire equipment for this joyous service? Two things are needful—

1. A WORKING KNOWLEDGE OF THE WORD OF GOD.
2. THE POWER OF THE HOLY SPIRIT.

Let Miss Frances Ridley Havergal's prayer be ours—

“ Lord, speak to me, that I may speak
 In living echoes of Thy tone :
 As Thou hast sought, so let me seek
 Thy erring children lost and lone.
 O teach me, Lord, that I may teach
 The precious things Thou dost impart ;
 And wing my words, that they may reach
 The hidden depths of many a heart.



Forward! Storm the Forts!

A WORD OF EXHORTATION.

BY JAMES SPRUNT.

A SPEAKER at a recent meeting in Exeter Hall, London, urged the Christian workers present not to be content to “Hold the Fort,” but to storm the forts of sin and Satan. Now we must beware of going to extremes. It may be wise under certain circumstances to “hold the fort,” and we believe that it is not altogether unscriptural to sing *No. 1* in “*Sacred Songs and Solos.*” Still it should be remembered that fort-holding is not the chief condition of spiritual conflict and warfare till the Great Deliverer comes.

We fear that some are making a great mistake just here. It is

because so many are passively holding their forts that we get so little in the way of

RAPID AND STRIKING SUCCESS.

Why is it we do not see greater conquests for Christ in the great Foreign Missionary fields? Why is there such vast and appalling home-heathenism under the very towers of our cathedrals and churches, and at the very doors of our chapels and mission halls? Is it not in great measure because we are satisfied to "hold the fort."

Do we not commonly hear it said of ministers, and churches, and missions that, though they are accomplishing nothing more, they are "at least holding their own." This seems to satisfy many; but should we be satisfied with this?

All around us are citadels of sin, sensuality, darkness, drunkenness, vice, and pride. These are the strongholds of Satan. Can they be pulled down? Thank God, they can. Shall we not, then, do less of holding the fort, and in the name of God, and in the strength of the gospel, go forth to **STORM THE FORTS!**

The example of our Divine Lord, as recorded in the New Testament, and the example of His apostles should help us in this matter. What activity is seen in their lives! About the business of God they were ever pushing onward and forward, gaining, acquiring, conquering, and winning. "Immediately" they do this; "forthwith" they do that; "straightway" they do something else. It is one continual putting forth of strength and energy for God and the gospel. "I must work the works of Him that sent Me, while it is day."

The example of many godly servants of Jesus Christ, though uninspired men, should also help us. More than once the good and great George Whitefield declared, "I had rather wear out, than rust out;" and he had his desire. The day before his death, we hear him praying, "Lord Jesus, I am

WEARY IN THY WORK,

but not of Thy work. If I have not finished my course, let me go and speak for Thee once more in the fields and come home and die." The change that took place throughout the land within a little more than thirty years, as the direct result of God's blessing upon the labours of this one servant of Christ was simply marvellous.

Christmas Evans, the preacher of wild Wales, as Paxton Hood calls him, never devoted much time to "holding forts." His life history is one continual story of indomitable struggles that knew no defeat. Before he set out on his last journey, he wrote a circular to his brethren in the ministry, in which he said, "The term of the lease of life has expired in my case, and I am very much afflicted. I have purposed to sacrifice myself to this object, though I am afraid I shall die on the journey." *And on that journey he did die.* But in his death he was not as one "holding a fort," but rather as one leading a charge, for while he was dying, the old mountain days of travel, probably, came over his memory—"GOOD-BYE!" said he, "DRIVE ON!"

Take again one or two who in our own days have spoken unto us the Word of God; whose faith we should follow. In a letter written in 1875, Dr. Horatius Bonar said, "The work must be done. It is too great and too important to be let alone. Confronted as we are by the augmenting mass of human evil,

WE MUST FIGHT IT,

or we must go down before it. If we do not deal with it, it will soon deal with us. . . . Rowland Hill was asked a question, 'When do you intend to stop?' 'Not till we have carried all before us.' We say Amen. This needy world says Amen. Heaven and earth say Amen. The work is great and the time is short. But the strength is not of man, but of God."

That beloved servant of God, Reginald Radcliffe, exhorted believers again and again to "storm the forts" of sin and misery. Here are some of his words: "Get two or three of like mind to join in one-accord-prayer. Have faith in God and set to work. There is plenty of help, only get it straight down from heaven. 'Come, and let us go over unto the garrison of these uncircumcised; it may be that the Lord will work for us, for there is no restraint to the Lord to save by many or by few.'"

This article is written not only for the benefit of young Christians, but for the prayerful attention of the older ones. We do well to urge young converts to tell what great things the Lord hath done for them, but "example is better than precept."

The thought has occurred to some of us that the

FORE-FRONT OF THE BATTLE

is the place for *veterans*. Fancy, if you can, the General of a great army meeting the flower of the opposing army with the cry, "Up! *Recruits*, and at them!" The recruits would probably do their duty; but the veterans of the army would feel for ever disgraced.

We have been disappointed of late by hearing some of the leaders in Christian work say "Let younger men take our places." Under certain circumstances this may be right enough, but is it according to the Scripture pattern? Is it according to the Divine regulations?

With joy we remember the many who have continued in the thick of the battle, right up to the home-call on high. Beside the names of some already mentioned, we think of such men as Richard Weaver, Brownlow North, Duncan Matheson, Howard Johnston, John Macgregor, Gawin Kirkham, C. H. Spurgeon, D. L. Moody, George Müller, and many others. These men were not content to "hold the fort," but led their fellows into the thick of the fight.

In closing, let me repeat there are times and circumstances when it is right and absolutely necessary to "hold the fort"—to take the defensive; but we believe that the Church of God is more often commanded by the Captain of our Salvation to be aggressive.

Rouse, then, soldiers! rally round the banner!

Ready, steady, pass the word along;

Onward, forward, shout aloud Hosanna!

Christ is Captain of the mighty throng.

Coming—Waiting—Working.

BY HERBERT R. FRANCIS.

“ Behold I come quickly ” (Revelation xxii. 7).

THE believer is the salt of the earth ; he is the light of the world. At the beginning of another year of grace, we feel constrained to ask the question, “ Has the salt, in many cases, lost its savour ? ” As one looks around on the Church of God, one sees in all directions signs of sad declension. Nor does the knowledge that the Word of God plainly tells us of some departing from the faith prevent us calling aloud and sparing not. There are smooth tongues as well as false ones now, as in the days of Jeremiah (xxiii. 31 margin).

Now, notice the teaching of the Scriptures as to the

I. *Posture of the believer* (1. Thessalonians i. 10).

Is it not to wait for a coming Lord ? After the question of sin is settled, the next thing certainly is to wait for His return. See how Paul teaches this in the Epistle to the Thessalonians—“ Turned from idols to wait for His Son from heaven.” There is, alas ! so much false Christianity abounding, in all of which, of course, the believer’s position is forgotten.

Is the Second Advent a practical truth ? Should it be taught to young converts ? The Scriptures now quoted, and many others, answer this question. Is it practical ? Can it be otherwise, seeing it brings into blessed subjection every part of our being ? It involves the work of the *hands*, because I should not like Him to see me handling worldly and questionable things when He comes. It involves the watchful *eye*, for I should not like the eye of the heart taken up with deceitful and selfish pleasures when He comes ; it involves the walk that will please Him, so the *feet* must be walking the highway of holiness—far, far apart from all that savours of this poor world, and the broad way.

II. *What is the hope of the believer ?* (1 Tim. 1 ; 1 Heb. x. 23).

Not that the world is to be made good, and eventually ready for Christ’s return. Facts are plain enough—the world is getting worse. What were the days of Noah like ? They were the days of corruption, violence, flesh (or self) pleasing, and vanity. So it is now, and so in fulness will it be in the days of the Son of Man. Where is there room of God, or for God’s thoughts ? Is the Word of God more honoured to-day than formerly ? Do Christians want the Lord Jesus to return ? Yes, and no. A few are longingly expecting Him, and praying for Him to come, who shall put the wrongs of men and nations right. These are His faithful witnesses. But thousands love the world and not the Father ; crowds go to places of worship, but do they *worship* ? God knoweth. They listen to music, they hear a sermon ; but ask them if they would be glad to see the Lord, you would find that that was quite another matter.

III. *The expectation of the believer—He shall appear* (Heb. ix. 28).

Perhaps some will say, things go on as they did, I don't think He will come in my time, if He comes at all. We are not told that we must *all* die, but we are told that He *will* come. Some say in prayer what they don't really mean—"Thy kingdom come." Is that a meaningless prayer? Read the word. He has gone into a far country to receive for Himself a kingdom, and to *return*. His absence is an untold blessing to the poor world, if it only knew it; He lingers because some are still in the gall of bitterness, and He waits to win them. He is also giving you the opportunity to do everything you can to bring them in.

The coming joy of the believer. It will be joy indeed when the believer exchanges the present, with its mountains and valleys, its dark paths and lonely roads, for nothing but sunshine and that for ever, with a body beautifully fitted for it. Is there mystery about that precious promise (man-made mystery) "I will come again?" I am sure there is a great deal of joy in it. For *who* is it that is coming? *He* whom you love, He who has transformed your life, He who has changed and filled your thoughts, and who has made you even a little like Himself in holy obedience. Then you *must* want to see Him!

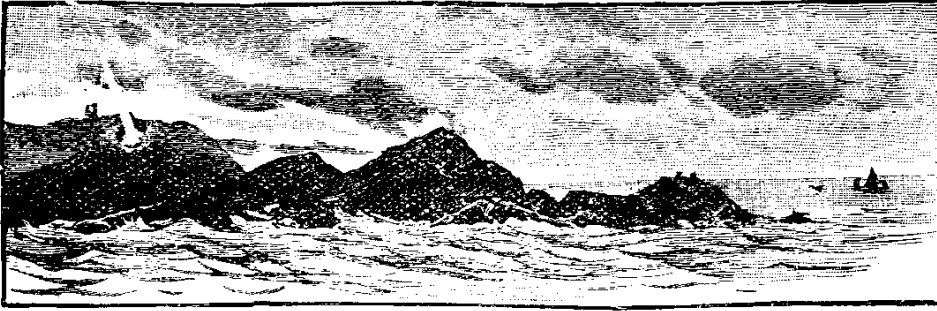
But there is another side to this. He says, "I will see you again" (John xiv. 22). There is something so very sweet in this. He wants to see you; you are intensely dear to Him; He loves you; He wants you home; He has waited long for you. Look at Isaac straining his eyes across the desert! For what? Why, watching for his bride.

" Who is this who comes to meet me
On the desert way?
As the morning star foretelling
God's unclouded day."

He waits as well as you; He longs for the moment when

" He, and I, in that bright glory,
And deep joy shall share;
Mine, to be for ever with Him,
His, that I am there."

Such is the right attitude. Well has one said, "The Lord prizes most of all in the world the heart that is waiting for Him." This does not require the world's highly-prized gift—intellect—it is a question of the affections. Dear reader, let us leave all that tells of low level life behind, with the year that is gone, and reach forth to those things that are before; let us live only to please Him. He who is coming claims every talent, every gift, every thought brought into subjection to Himself, claims lives of holy activity; we will work all the harder that we are joyfully working for Him. He comes to reward His servants; He comes to begin that wondrous reign which we shall share. He will lift the veil, and through the eternal ages show His kindness toward us. All the past forgotten, as regards its sin, murmuring, failure; all the glory His. Do you not say, "Come, Lord Jesus," and at the same time live with the one desire to buy up every moment for Him?



Fulness of Blessing.

FULNESS of blessing, and riches of grace,
Mercy o'erflowing, my sins to efface ;
He that hath bought me will keep me His own—
Pardon and peace are in Jesus alone.

Fulness of blessing ! My heart He hath won,
Welcoming home e'en the prodigal son !
Ring on my finger, and shoes on my feet,
Kiss on my forehead—a welcome complete !

Clothed in white raiment, unspotted and clean,
Nothing to show what a vagrant I've been ;
Well may I trust in such goodness Divine,
Singing, "the fulness of blessing is mine !"

Forth in His service how gladly I go,
Jesus' salvation that others may know ;
Sunshine of heaven shall beam on my face,
Filling my heart with the riches of grace !

Joy in my bosom now prompts me to sing—
"What shall I fear ?—I'm the child of a King !"
Trusting in Jesus, in Jesus alone,
Fulness of blessing in Him I have known !

Led by the Spirit, untrammelled I go,
Riches of grace in His service to know ;
Safe in His keeping, His love in my breast,
Onward I go to the home of my rest.

Lo, where the streams of salvation appear !
Up, brothers, up ! for the morning is near ;
Wide are the harvest fields, ripe is the corn,
Rich the rejoicing, as home it is borne !

Thrust in the sickle, and join in the song—
"Glory and praise to the Saviour belong ;
Mercy and truth we may read in His face,
Fulness of blessing, and riches of grace !"

Clevedon, Somerset.

Wm. Kitching.

Heavenly Mysteries in Earthly Mirrors.

By WILLIAM LUFF.

HAPPINESS.

WHAT a watchword this is at the opening year! But what a farce to wish happiness to any but the saved; such are happy, but none beside.

“Happy! Happy!
Singing all the way!
Happy all the day!
Happy! Happy!
Happy in the love of Jesus!”

A friend's baby girl of sixteen months was being carried by her father, when she began this little chorus; but she only lisped,

“Happy! Happy!”

and, at the third “happy,” her little head dropped on her bosom, and she was asleep. How blessed thus to go to sleep at last! In life

CARED for by Father :
CARRIED by Father :
CARESSSED by Father :

and singing “Happy,” fall asleep, happy in my Father's love, care, and power.

“Happy art thou, O Israel: who is like unto thee, a people saved by the Lord?” (Deuteronomy xxxiii. 29).

“Happy is the people whose God is the Lord” (Psalm cxliv. 15).

“Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God” (Psalm cxlvi. 5).

“Happy is the man that findeth wisdom” (Proverbs iii. 13).

“Happy is the man that feareth alway” (Proverbs xxviii. 14).

“Happy is the man whom God correcteth” (Job. v. 17).

“Happy is he who trusteth in the Lord” (Proverbs xvi. 20).

SUBSTANTIAL.

Supports before decorations. I noticed, when decorating the streets for the Royal procession, strong Venetian masts were firmly fixed before the chains of flowers were hung aloft, and that these supports were firmly set in deep holes. Let us see to it that we have a good grounded faith, firmly set in a deep repentance, before we hang up the decorations of a flowery profession, the gay flags of exhilaration, and the fluttering experiences of gladness. Too many try to hang their festoons upon nothing, and then wonder that they soon blow away. Flags and flowers are well enough, if substantially supported; but, without support, they are things of nought. Dig down, if you would have your bunting keep up.

JOY AND GRIEF.

When the decorations were being prepared for the reception of the now Prince of Wales, we noticed remains of the purple which was used at the funeral of the late Queen ; the boards still bore traces of that sad and silent Saturday. How joy overlaps grief in this mixed life. There were bitter herbs even at the Passover Feast, and there is the tear of repentance even at the banquet of salvation.

" With pleasing grief and mournful joy,
My spirit now is filled :
That I should such a life destroy,
Yet live by Him I killed."

Even the Prince Himself in His glory carries the marks of His death, for John saw " a Lamb as it had been slain " (Rev. v. 6).

A CHILD'S WORK.

The daily papers recently gave an instance of what a child can do. While hard beset by a crowd of Camden Town hooligans, a constable called for help, and, in response, a delicate-looking little girl, of frail build, named Florrie King, only fourteen years of age, ran to his aid, pulled out his whistle and blew it, with the result that other officers soon arrived, and the roughs were arrested. The magistrate afterwards told her she had done a very brave little action, and he was sure the police would never forget her. He hoped they would allow her to keep the whistle as a souvenir of her gallantry. Thus any Christian child may help those who are struggling to arrest sin by calling aid from heaven : Sunday School teachers, pastors, missionaries, all need such young helpers.

A SITE FOR A SIGHT.

We have read that from the flagstaff on the Round Tower of Windsor Castle you can see parts of twelve counties, namely :— Berkshire, Buckinghamshire, Middlesex, Surrey, Oxford, Hertford, Bedford, Essex, Wiltshire, Hampshire, Kent, and Sussex. From the Cross of Calvary, the flagstaff of the blood-red standard of love, we get a still more wonderful view of Repentanceshire, Truthshire, Righteousness-shire, Hopeshire, the River of Life, Peace Vale, Assurance Heights, while up the Shadow Valley, the delectable mountains rise to view, with a glimpse of Glory-land beyond. This view is only for members of the Royal Family of Heaven, and can only be seen in the clear atmosphere of simple faith, aided by the telescope of a Good Hope through grace.

In the Heart of Darkest Africa.

FURTHER LETTERS FROM MISS RUTH HURDITCH (C.M.S.)

(To her Parents.)

KABAROLE, TORO,

October 16th, 1901.

What a scene of activity! What means all these forest poles, bamboo forests, bundles of grass? Why this crowd of busy, jabbering natives, these energetic, linen-apparelled chiefs? And who is that dignified and tall figure with a bright, earnest expression, passing in and out among the people? That is our King Daudi (David) Kasagama, who, like his name-sake of old, has "set his heart to build the sanctuary of the Lord." Each morning he is to be seen on the scene of action, leading and encouraging his people in their great work. No carefully-hewn stone, no carefully-prepared bricks, no granite pillars are here as materials for our new church, but forest poles brought from afar, many needing 20-50 men to carry one single bark; bamboo from the forest-clad heights of snow-peaked Ruwenzori; grass brought in by the women for thatching; red mud carried in and trodden down with water by hundreds of little feet that have just finished their morning reading in the Church School! And this is how in four months' time we hope to possess our immense new Cathedral Church and Church rooms; all free native labour, no expense to the Society, and of course opened "free from debt!" Would that our Mission Halls at home could be erected thus! All this much affects the general work, men's classes are suspended, although the women's work continues, apart from the visiting among the gardens.

In adding up

THE FIGURES FOR THE PAST YEAR,

we find nearly 700 have been baptised during the 12 months, and these not irrespectively, but after months of instruction and examination. Now there are 450 more reading for baptism, besides hundreds of others who are learning to read, in view of ultimately being allowed to enter baptismal classes. Of course this is for Toro alone.

I find the average daily attendance at the dispensary since the arrival of the new medicines is 50·7; while the average school attendance is 300 (this latter is Miss Pike's department). I have now 13 in my women's teachers' class, and their eagerness to learn is most remarkable. One would think they would tire of two classes each day of one hour, but this is not so, and scarcely is one ever absent. Last week they asked me if I would not give them an extra class on Mondays, but this is our weekly rest day, or rather clean-up day, and I really could not spare the time.

Last week I gave them

**TWO LECTURES ON HYGIENE, AND THE ANATOMY OF
THE HUMAN BODY.**

I have one of these pictorial models to explain to them. G. would have met with some severe shocks, and, I am afraid, would have wished for one of her old audiences, as at Kilburn Hall. For one thing, they thought the blood all flowed from the head or fingers; hence, when they have a headache or fever, they get their native medicine men to cut open their heads to let out the overplus of blood (or rather they *did*, for these customs are dying out now, with the approach of Christianity). Then they assured me that women have no hearts, as the old King Kabarega, who used to plunder, burn up, and kill in all these districts, used to cut open his wives, and never found a heart in any one! (I should think not, after his treatment!) Their wonderment and attention were intensely amusing, and I really do believe they at last begin to realise what we have been everlastingly drumming into them, the importance of daily ablutions, fresh air, and care of the body.

On Sunday,

**THE FIRST OF THESE WEE PEOPLE, THE PIGMIES, WHO
INHABIT STANLEY'S GREAT FOREST, WAS BAPTISED.**

How, scarcely, I could ever have imagined that I should have "a god-child" from that impenetrable heart of Africa. Is it not a high and holy honour to be allowed to stand as witness and charge to the first of these wee and ancient people who should step forth from such physical and spiritual darkness, and before the listening Host of Heaven declare his belief in God the Father, God the Son, and God the Holy Ghost, his faith for salvation in Christ's sacrifice, and his determination to never be ashamed "to fight under the banner of the Cross?" Will you pray for Blasiya?

We have just said

GOOD-BYE TO MR. AND MRS. GEORGE WILSON, C.B.

(his Majesty's Sub-Commissioner for these Western Provinces). They are now leaving for England on leave, but they spent 10 days here on their way home, settling up matters. No one who has been out here as representative of the British Government has won such gratitude, esteem, and devotion from the natives. His knowledge of their language, 13 years' experience of life in these parts, real sincere desire for the welfare of the people and their country, have all helped to make the natives realise and appreciate all he has done for them. We missionaries also feel we have lost a broad-hearted and true friend, and are honestly trusting that for the sake of the development of the physical, intellectual, and moral condition of the country, he may return to these parts.

Mr. Fisher is going into Mengo next week to

A VERY IMPORTANT CONFERENCE

for considering the subject of the "independence and self-government of the native Uganda Church." Realising the very large member-

ship, capacities, and powers of self-support that now characterise the Baganda Christians, it has been suggested that probably the time has come when they should be allowed to exercise independence, and thus be encouraged to recognise their individual responsibility, the Bishop, of course, controlling them as before. When such a stage is reached in the religious history of any nation, it is not well that they should continue to depend entirely on the missionaries for what they are capable of doing themselves; besides which, the missionaries are more able to devote their energies to the vast tracts of country still unevangelised and essentially needing European organisation and supervision.

It is a big question, and one that calls for the interest and prayers of friends at home. Practically the whole of the future work of the Church of Uganda depends on it.

India.

Our daughter in India writes: I send you an extract of George Macdonald, and a hymn from that beautiful book, *Voices of Comfort*, to look over, as I think you would be glad to give in *Footsteps* such thoughts expressed so spiritually and perfectly.

“In all the labourings of a weary space
I have been blessed with gleams of glorious things.
The sights and sounds of nature touch my soul,
No more look in from far—I never see
Such radiant filmy clouds, gathered about
A gently opening eye into the blue,
But swells my heart, and bends my sinking knee
Bowing in prayer, The setting sun, before,
Signed only that the hour for prayer had come,
Where now it moves my inmost soul to pray.
On this same earth He walked; even thus He looked
Upon its thousand glories; read them all;
In splendour let them pass on through His soul,
And triumph in their new beatitude,
Finding a heaven of truth to take them in;
But walked on steadily through pain to death.
Better to have the poet’s heart than brain,
Feeling than song; but better far than both
To be a song, a music of God’s making;
Or but a table, on which God’s finger of flame,
In words harmonious, of triumphant verse,
That mingles joy and sorrow sets down clear,
That out of darkness He hath called the light.
It may be, voice to such is after given,
To tell the mighty tale to other worlds.”

GEORGE MACDONALD.

“VOICES OF COMFORT.”

When I find Him
Then will I praise Him from the heights of peace;
But now my soul is as a speck of life
Cast on the deserts of eternity;
A hungering and a thirsting, nothing more.
I am as a child new born, its mother dead,
Its father far away beyond the seas.

Blindly I stretch my arms and seek for Him ;
 He goeth by me, and I see Him not.
 I cry to Him ; as if I sprinkled ashes,
 My prayers fall back in dust upon my soul,

. God speaks to men.
 My soul lean towards Him ; stretches forth its arms
 And waits expectant. Speak to me, my God,
 And let me know the living Father cares
 For me, even me ; for this one of His children.
 Hast Thou no word for me ; I am Thy thought.
 God, let Thy mighty heart beat into mine,
 And let mine answer as a pulse to Thine.
 See, I am low ; yea, very low ; but Thou
 Art high, and Thou canst lift me up to Thee.
 I am a child, a fool before Thee, God ;
 But Thou hast made my weakness as my strength,
 I am an emptiness for Thee to fill ;
 My soul, a cavern for Thy sea.



Notes for the Month.

IN commencing the twentieth volume of the publication of *Footsteps of Truth*, we pause to raise an Ebenezer and invite our friends, with whom we have communicated through these pages, to join us in thankfulness to the God of all grace for the blessing He has caused to rest on our monthly magazine, in the refreshment and edification of His people, and (we are glad to be able to add) in increased enthusiasm in the work of home and foreign missions. We very earnestly desire the prayers of all Christians that through this means the Lord Jesus Christ may be increasingly glorified, and believers be built up in their most holy faith, and encouraged to a more thorough consecration of time and talents to the service of God and the salvation of souls. May the dawn of another year be a reminder of the solemn responsibility to consecrate to God body, soul, and spirit, thoughts and words, time, talents, and means, in the great service of Christ, whose inheritance we are. Souls are perishing around in heathen darkness. Pleasure lures her millions, mammon draws its great crowds, who are satisfied to sell their souls for gold, and to-day an army of living preachers of Christ are needed as never before, and all now in the field need more spiritual power. Arise, therefore, oh followers of the Lamb ! “ 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.” We go forward, therefore, with this magazine counting on the prayerful fellowship of Christian readers for increasing blessing on all who write for, and those who circulate this periodical. We ask our readers not to slack their hands in seeking to add to the list of subscribers, and thus further increase the usefulness of our magazine.

We have very much pleasure in presenting to our readers, as a frontispiece to this volume, the portrait of our well-known and much-esteemed friend, Pastor Fuller Gooch, of Norwood. As this servant of Christ is so widely known throughout the country, it is not necessary for us to give a biographical sketch, but we would merely add that we trust the Lord will spare him to the Church of Christ for many years to come, and that his bow may abide in strength, and that the blessing of the Lord may be his continual portion. Mr. Gooch has specially written an article for the New Year, which will be found on page 2, entitled, "The Christian worker's starting point and goal."

* * *

LECTURE ON MEDICAL MISSION WORK IN UGANDA.

We are looking forward, with much interest, to the proposed visit of Dr. Cook—home on furlough from Uganda, who will lecture at Kilburn Hall, on Wednesday, January 8th, his subject being "Medical Mission Work in Uganda." All friends interested in the wonderful work at Mengo, Toro, and other districts, are asked to book the date. The lecture will commence at 8 o'clock. Doors open at 7.30.

Mr. John Brothers, the Superintendent of the Sunday School at Kilburn Hall, will also give limelight lectures at that Hall on the last two Thursdays in January.

* * *

SPECIAL MISSION AT BATH Y.M.C.A.

The recent visit of Mr. P. Russell Hurditch proved all too short, and many were the expressions of regret that a longer stay was not possible. The preceding week of prayer was well attended by the general committee and members. Our study of the subjects under the heading of "Make Jesus King" helped us to enter the mission week with the deep consciousness that the King of kings was with us, and in the spirit of II. Samuel xv. 15: "Thy servants are ready to do whatsoever my Lord the King shall choose."

The workers rallied in good numbers to meet Mr. Hurditch on Saturday evening and Sunday morning, and were early canvassing the streets for the afternoon class. The reading room was comfortably filled by over 100 young men, who eagerly listened to the missionary's testimony as to how Christ is "Able to save," "Able to keep," "Able to strengthen," &c., &c., bringing his own experience to bear out his practical suggestions and forcible arguments. The members of some of the C.E. Societies of the city helped in the evening meeting, 8.15 p.m., by canvassing, acting as stewards, and assisting in the choir. This was the only meeting to which ladies were admitted, and naturally they predominated, although there was a good percentage of young men in the audience of between 300 and 400 people. Rev. E. L. Hamilton opened with prayer, and Rev. T. R. Dann at the close. Our best thanks are due to Mrs. Elford for her two solos, and to the ladies of the choir.

On Monday we felt the mission had really commenced. From

7.30 p.m. a large band of workers were out canvassing (an important work), which was continued each night, and resulted in a large attendance of *young* men, mostly from business houses, coming under the earnest words of the missionary, in his straight gospel talks. We *expected* blessing, and we were *not* disappointed, for at each gathering the presence of God *was* manifest, resulting in a number definitely taking "the step," as the missionary put it, from the "platform of conviction" to the "train of trust." It was but a step to many, for they were conscious of their need, and only the plain facts, which were so aptly put by the speaker, were needed to constrain them to take this first step. We praise God for blessing in this direction, but a lasting work of the mission will be the arousing of our workers to a fuller consecration to the Master's service. Many experienced the joy of service for the first time, and we are confident that the testimony given by the canvassers, in this apparently simple, yet most difficult task, was a source of blessing to them.

Mr. Hurditch has left us, but the work of witnessing for Christ and telling out the gospel still remains. Let this recent call to service be continued in our Associations' and Churches' work; but what is yet more important, in the daily business life and circle in which we move.

The missionary's advice to those who took the step was:—

Look upward—not downward.

Look forward—not backward.

Look outward—not inward.

Lend a hand.

G. A. GIBSON, *Secretary.*

The Annual Sale of Work to augment the funds of Home and Foreign Missions was held at Willesden Hall, on Tuesday and Wednesday, November 26th and 27th. The African and Indian, Sunday School, Dorcas, and Refreshment stalls were tastefully arranged and generously patronised; whilst a substantial sum was raised on behalf of missionary enterprise at home and abroad. We need hardly say that there was nothing objectionable introduced in the way of raffling and other methods adopted in "bazaars," but a simple sale of work. We take this opportunity of expressing our cordial thanks and gratitude to all those friends who furnished saleable articles and rendered ready assistance on this occasion. Will friends kindly keep in view our next sale, which will be held (D.V.) early in September, and prepare articles for the same.

A MESSAGE FOR 1902.

We have been enabled once again to publish our *Annual Message* for 1902, which is splendidly illustrated, and is now in its thirty-second year of issue. Many friends have written expressing their high appreciation of the present number, the stock of which is rapidly diminishing. It contains gospel articles, as follows:—

“The King presenting Medals,” by Wm. Luff (with full page illustration).

“The New Year—Privileges and Prospects,” by C. Russell Hurditch.

“Suffering and Sympathy,” by P. Mallinson (with illustration).

“Through Frost and Snow,” and “A Letter from the Front,” by P. Russell Hurditch (with illustrations).

“His First Voyage,” by A. E. Hardwick (with illustration).

“The Cyclist’s Sermon,” by Arthur H. Habershon.

“Queen Victoria,” by Herbert R. Francis.

“Joined to his Idols,” by T. D. W. M. (with illustration).

The articles are so arranged that every leaf is complete in itself, a single copy being capable of being cut up for circulation in four separate leaflets, each containing a complete illustrated article.

It is with deep gratitude to God that we have received such multiplied testimonies to the great usefulness of this yearly *Message*, which has been so extensively circulated. It is admirably suited for distribution amongst cottagers, seamen, soldiers (having a picture of Lord Roberts receiving a medal from the King), and all classes in general. Parcels can be forwarded to any address (specimen copies sent on application) from the Editor’s Office, 186, Alexandra Road, St. John’s Wood, N.W.



New Books for the Season.

NOTE.—Any book reviewed or advertised in this magazine can be obtained through the Colportage Department of the “E.M.,” and can be sent post-free to and address at the published price.—Address, MANAGER, “E.M.” Book-store, 186, Alexandra Road, St. John’s Wood, N.W.

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 MARSHALL BROS., KESWICK HOUSE, PATERNOSTER ROW.

KESWICK WEEK. By Rev. EVAN H. HOPKINS. 2/-

Perhaps few books are more calculated to quicken spiritual life and edify the soul than this collection of choice addresses of many gifted and Spirit-filled servants of God. Not only will this book be appreciated by those who were present at the Convention, but will be the means of bringing “Keswick” to those who were not thus privileged to attend those sacred gatherings of God’s people. We would recommend all Christians having friends in distant lands to send a copy of *Keswick Week*, and thus they, with us, will be much helped on in their work for the Master.

13A, WARWICK LANE, E.C.

OUR OWN MAGAZINE. By T. B. BISHOP. 2/-

We have only to mention the fact that this magazine, published in its monthly form, has a circulation of 120,000, and it will commend itself for the reputation

it has deservedly gained. The bright well-told stories, the splendid illustrations, and, above all, the daily Scripture Union portions, with explanatory notes, cannot fail to make this magazine a great favourite in every household where it finds a place. We consider this a very helpful and instructive book both for children and young people.

FROM DRUMMOND'S TRACT DEPOT, STIRLING.

THE BRITISH MESSENGER, tinted cover, 1/; stiff boards, 1/6.

THE GOSPEL TRUMPET, tinted cover, 6d.; stiff boards, 1/-

GOOD NEWS, tinted cover, 4d.

These yearly volumes are full of bright, brief, gospel articles, exceedingly well illustrated, and Christian workers will find them in every way suitable for distribution in their Sunday Schools and Mission districts. The articles put the gospel very clearly before the readers—the illustrations, which are apt, are not over-drawn, but are very much to the point.

THE FOUR LAST THINGS. Addresses by F. C. SPURR. 1/-

Recognising the importance (notwithstanding the unpopularity) of Eschatological subjects, gives a fair and forceful presentation of Scriptural truth clearly and concisely, and with touching tenderness of spirit. We should be glad for every teacher and preacher to possess a copy of these helpful addresses.

LOOKING UNTO JESUS, by Rev. W. MILNE, M.A. 2/6.

A series of deeply interesting papers, calculated to prove very helpful to the spiritual life. Various aspects of our Lord's life and work are here presented in a terse and telling manner, with many instructive lessons flowing therefrom. Here is one of the illustrations:—"When I was a student at Princeton," says Dr. Cuyler, "Professor Henry had so constructed a huge bar of iron, bent in the form of a horseshoe, that it used to hang suspended from another iron bar above it. Not only did it hang there, but it upheld four thousand pounds weight attached to it! That horseshoe magnet was not welded or glued to the metal above it; but through the iron wire coiled around it there ran a subtle current of electricity from a galvanic battery. Stop the flow of that current one instant, and the huge horseshoe dropped. So does all the lifting power of a Christian come from the currents of spiritual influence which flow into his heart from the living Jesus. The strength of the Almighty One enters into the believer. If his connection with Christ is cut off, in an instant he becomes as weak as any other man."

FROM PASSMORE AND ALABASTER.

ONLY A PRAYER MEETING. Forty addresses at the Metropolitan Tabernacle, and other Prayer Meetings, by C. H. SPURGEON. 3/6.

"Simply homely talk about the elements of our faith," was the description the late beloved "Prince of preachers" gave of these addresses; and, therefore, they will be all the more appreciated by a large class of readers. We have been delighted by our dip into these pages, and anticipate a feast in days to come. Our readers should possess the book forthwith.

FROM H. E. MARSON, 17, CATHEDRAL YARD, EXETER.

GIVING THANKS ALWAYS; or, Herein is Peace, by Commander P. WOLFE MURRAY, R. N. 6d. per dozen, per post 7d.

A booklet with a mission setting forth true Christian experience, which too few Christians experience. We wish it a hearty God-speed.



Soldiers' Mission, Poona.

MANY thousands of British troops are kept in the vast Empire of India. Garrison towns are dotted over the country where these troops are quartered.

The life of the soldiers in the Barracks, far from home, and every home influence, and far removed from every spiritual care, such as most persons can enjoy in civilised regions, makes a powerful claim upon the interest and concern of those whose hearts are drawn out in grateful service to Him who laid down His life for us. The spiritual needs of soldiers in India has been the earnest care of several of God's beloved servants for many years, and there are many devoted lives given to Christ, to win souls for Him from among the troops of India.

It has been the writer's privilege, personally, to know a Mission, conducted by Mr. and Mrs. Danneford, for soldiers stationed at Poona—Western India.

Poona is situated about 120 miles from Bombay, on the railway to Madras. It is the headquarters of the Army in the Bombay Presidency.

There are three large Barracks, where about 4,000 troops are quartered. From time to time a regiment is ordered away, and is replaced by another.

Mr. Danneford arrived in India about four years ago, and at once

devoted himself to gospel work among the soldiers, visiting Barracks' Hospitals—of which there are four—holding Bible-classes at the regimental prayer rooms, and in other ways seeking the souls of the men.

In the ordinary routine of soldier's life, a part of the day may be devoted to various military duties, and afterwards leave is granted until 12 o'clock at night. Places of attraction are kept up to draw the men on leave, and induce them to spend their money.

It was strongly impressed on Mr. Danneford that a place was required where soldiers on leave might freely resort, and find the cheerful surroundings of home, with a quiet reading-room, simple refreshments provided, so as to remove any occasion for frequenting a public-house.

After waiting on God, to learn His mind, Mr. Danneford took a large Bungalow in Poona, and opened a Home with these objects. There is a large central sitting room, comfortably furnished, and spacious, shady verandahs, where the men can read, or write, or amuse themselves with simple games. Good literature is provided. Here the men are brought under the personal influence of the workers. Mr. Danneford gets acquainted with men, and loses no opportunity of leading them, by personal dealing, to Christ.

Short gospel addresses are given every evening; and twice a week Bible classes are held for those who like to attend.

This Home was opened in March, 1900, and from the first has been marked by the Lord's seal of blessing in the conversion of souls. The converts have largely contributed to the work, in inviting and encouraging their friends to come to the Homes. One of the earliest of the converts was, a few months afterwards, called home to the Lord. Short as his Christian life was, it was very fruitful. He had a burning desire for the salvation of the souls of his comrades; many of whom testified how earnestly he had pleaded with them, and how he had thus won others to Christ.

Our brother, Mr. Danneford, has been much encouraged by letters from soldiers who have been drafted to other stations, some from the seat of war in South Africa, and praising God for blessing received at the Poona Soldiers' Mission. Some of these letters record the goodness of God in keeping such men steadfast in the faith, and still earnest in seeking souls for Christ.

This work was undertaken from the first in entire dependence on God to sustain, direct, and provide the necessary means—and this He has most graciously done hitherto—as all others have proved who trust the Living God. Jehovah Jireh is ever the same. Our friends can only rejoice and praise His name, as they look back and see the way He has led them step by step.

Contributions reach them from remotely distant parts, wholly unsolicited, and some under circumstances so unusual as to show plainly it is the Lord's doing in directing His stewards in distributing out of His Treasury.

In a severe gale in Cook's Straits, New Zealand, a large vessel ran for shelter into Cloudy Bay, and cast anchor. Soon after, the

wind changed, and blew in shore, where reefs of rocks lay to leeward. Unable to get away, the only hope for the ship lay in the two anchors, which had been cast. The captain found only one of the anchors was holding firm. At last the storm abated, and it was found the anchor that had held the ship had caught in an old anchor and cable lying at the bottom of the sea, lost from some other ship. This old anchor and cable, a very large one, sold for a considerable sum, which the captain, a Christian man, devoted as a thank-offering to the Master's service, and sent part of it to the Poona Soldiers' Mission.

During my stay in Poona, I frequently visited the Home, and stayed there occasionally, besides taking part in the Bible Studies, and so I became intimately acquainted with the working of the Mission, and with the Lord's dear servants entrusted with it; and I regard it as a true Evangelical Missionary Work, carried on for the glory of God, and blessing of souls—specially for soldiers.

I shall be glad to give any further information I can, and to forward contributions. Copies of the monthly circular letter may be had on application to Mr. N. Danneford, Soldiers' Mission, Sollyflood Road, Poona, Bombay, India; John Henry Lowe, 23, Alderbrook Road, Balham, S.W.



Thy Mouth.

EXODUS iv. 12.

“I WILL be with thy mouth,” oh, consolation
 For those who seek to work for God by speech;
 After *our* prayer, and thought, and preparation,
 God speaks *Himself* thro' us to those we teach.”

Thy Hand.

ISAIAH xli. 13.

“I WILL hold thy right hand,” oh, sweet assurance,
 When by our pen we seek to make Him known;
 His hand will guide, if we but seek that guidance,
 Though in the words *our* character be shown.”

Thy Work.

ISAIAH lxi. 8.

“I WILL direct their work,” what blest directing!
 What fears can check, what obstacles dismay,
 When we are certain of His wise protecting
 To lead and bless each word that we may say.”

W. McC.

A Shaven Saint.

BY PASTOR F. E. MARSH.

“Howbeit the hair of his head began to grow again after he was shaven.”

Judges xvi. 22.

ONE of the saddest sights which anyone can behold, is to see a child of God who has occupied a place of spiritual prominence, and who has possessed great power, fall from the first into the mire of evil, and lose the second through compromise with unholy association. Many are the monuments of warning which we find in the pages of Holy Writ, giving us the clues to the acts of backsliding. Peter, inflated with the pride of self-confidence, is caught by the quicklime of a maiden's sarcastic speech, and is held by it to his worstment, and the denial of his Lord and Master. David lies on a bed of sloth, when he should have been on the battle-field of activity, and is fascinated by the will-o'-the-wisp of the flesh, to his wounding and bitter despair. Abraham goes down to the Egypt of worldly assistance, forgetting it is better to starve with God than feast with the devil; the consequence is, all communications with heaven are cut off to his loss, and worst still, he gets a cuff of rebuke from the king of Egypt for his lying. Naomi and her husband and sons leave the fatherland of God's promise in the time of strait, full of self-planning and sufficiency, but Naomi loses her husband and sons in the Moab of self, and comes back afterwards to the place she left a complete bankrupt, or as she herself confessed—“empty;” and in the subject before us we have, in the consecrated Samson, another illustration of the evil of departure from the Lord. There are two points to which we direct attention, namely: A Pitiabie Case, and a Palpable Sign.

How significant are the words which describe the fall of Samson—“he was shaven.” The locks of power had been removed from the head of consecration by the shears of evil association. Samson was a Nazarite, and as such, he had to let his hair grow long. The law of the Nazarite is given to us in full in Numbers vi. The reason why the Nazarite was not to shave off his hair, was, because he was one who had separated himself to Jehovah by his own willing act. The word Nazariteship in the margin of Numbers vi. 4, occurs twelve times in the chapter, and is rendered “separation,” and “consecration;” and every occurrence of the word is more or less connected with the long hair of the Nazarite, hence, he is said to have “the consecration of his God upon his head,” and if he acted contrary to his vow, he is said to have “defiled the head of his consecration, and the head of his separation had to be shaved” (Numbers vi. 7, 9, 18). Thus the long hair was a symbol of consecration to God.

It is not without significance we read in the New Testament, that the reason why the woman wears long hair, and why her head is to be covered in public, is, because she is under the authority of man, and being covered she is said “to have power” (1. Cor. xi. 10).

She has power because she is under the power of her husband.

This thought of power in connection with the Nazarite, is further illustrated if we take two instances where the Hebrew word "*Nezer*" occurs. When God is speaking of the desolation and punishment which were coming on Judah, He says in Jeremiah vii. 29, "Cut off thine hair (*nezer*)." He says in so many words, "You have defiled yourselves, now you must be treated like one who has broken his Nazarite vow, and have the symbol of your consecration removed. On the other hand, when the Lord is fitting Aaron for the priesthood, among other things connected with his garments of glory and beauty, is, the golden plate which was upon the mitre, upon which were engraven the words, "Holiness to the Lord;" and this golden plate is called "the holy *crown*" (Exodus xxix. 6; xxxix. 30). Now a crown is the symbol of royal power.

Connecting the thought of submission and power together, as applied to the believer in Christ, we can come to no other conclusion than this; the measure of power is calculated by the measure of our submission to our Divine Lord, for as we give ourselves over to the power of God in whole-hearted obedience to Him, it will give itself over to us in the operation of His beneficent sway.

What was Samson before he was shaven? He was a man especially endowed with the Spirit of the Lord. Again and again, we are told that the Spirit of the Lord came upon him (Num. xiii. 25; xiv. 6, 19; xv. 14). In the power of that Might he slew a lion, he defeated his enemies, he snapped the cords with which men bound him, and he carried away the gates of Gaza (Num. xiv. 6, 19; xv. 14, 17; xvi. 3). These feats were extraordinary and unusual in their character. But have we not seen even greater feats performed in the spiritual power of God's grace, when the child of God has been energised by the might of the Spirit of God? We have seen the Philistines of the world defeated, the gates of unholy passion thrown down: and the devil, the lion who goeth about seeking whom he may devour, sent to the right about when the believer has been equipped by the Spirit of the Living God. No power on earth, or in hell, can stand before the power of God.

Where was it Samson got shaven? It was while he was lying in the lap of Delilah (Judges xvi. 19). Delilah, according to Dr. Young, means "Lean, poor, weak." He became, through his lying in the lap of the woman, like the meaning of the name of the woman with whom he was associated—weak and poor. Whenever the child of God lies in the lap of worldly-association, he is sure to be robbed of his strength. This was the case with the Church at Corinth, many in it being weak because of their worldly ways; hence, the apostle had to say to them, "Many are *weak* among you" (1. Cor. xi. 30). They were more than weak, they were practically helpless, for the word rendered "*weak*" is translated "*impotent*" in speaking of the man who was lying at the gate Beautiful, and *without strength*, in describing the helpless condition of the sinner (Acts iv. 9; Romans v. 6). Lying in the lap of worldly unbelief, the believer lacks the power of faith to rise into the blue vault of communion

with God: like the bird with the clipped wings, he wants the strength to soar. Lying in the lap of worldly-association, the believer finds the garments of his life spotted by the evil of the flesh; thus he lacks the power to testify, for how can he speak with power, when his own life is wanting the very things he exhorts others to have. Lying in the lap of worldly-conformity, the believer imitates the ways of the world in the work of the Lord, and instead of leaning on the arm of the Almighty God, he trusts in the broken reed of some arm of flesh, which lets him down into the mire to his grief and hurt. Let us beware of worldliness, for the lead of its contamination will tarnish the gold of our testimony, its sooty garments will spoil the white dress of a consecrated life, its bad breath will impart the contagion of doubt, its cords will bind the liberty of our love, its maxims will warp the text of our witness-bearing, its company will rub off the bloom of our peace, and its presence will take away the joy of our salvation.

Why was Samson shaven? Because he betrayed the secret of his Nazariteship. So long as Samson did not tell Delilah where the secret of his strength lay, he was perfectly safe, but when once he "told her all his heart," he was done for. What is the secret of the child of God? It is to walk with the Lord in simple obedience to Him. Those who are in the secret place of the stairs of His love, are in the place where they can speak to Him (Cant. ii. 14); those who are in the place of His Almighty keeping, are proof against all ill (Psalm xci. 1); those who are in His presence, are kept from harm in all trouble (Psalm xxvii. 5); and thus they know the secret of the Lord (Psa. xxv. 14), as Thomas Watson says: "Walking with God is the best way to know the mind of God; friends who walk with one another impart their secrets to each other; Noah walked with God, and He revealed a great secret to him, that of destroying the old world, and having him in the ark. Abraham walked with God, and God made him one of His privy council; shall I hide from Abraham that thing which I do? God sweetly unbosoms Himself to the soul in prayer, as Christ made Himself known to the disciples in the breaking of bread." But when once we tell the world our secret, namely: that the secret of our strength is found in being in fellowship with the Lord, then the world will endeavour to cut the communion, and when they succeed in this we are utterly helpless. We must keep in the circle of the Lord's presence, if we are to observe the secret of our power; to unbosom our secrets to the world, is proof positive that we have left off talking with God.



Learning Obedience.

"Though He were a Son, yet learned He obedience by the things which He suffered" (Hebrews v. 8).

THE keynote of our blessed Master's earthly life was obedience to His Father's will. "I came . . . not to do Mine own will, but the will of Him that sent Me" (John vi. 38). "I always those things that please Him" (John viii. 29).

Such was His testimony, and for Him the path of obedience was the path of suffering.

As followers of our Lord, we also are called into "the fellowship of His sufferings," for the servant's feet must be planted in the Master's footprints. Christ taught His disciples that He must "suffer many things," and one of those who listened to His teaching, long years afterwards, in writing to the scattered saints, declared that "even hereunto were they also called" (1. Peter ii. 21).

Obedience through suffering—this is the law of spiritual life and growth. The furnace is necessary for the metal, if the Refiner's image is to appear; the chisel must be applied to the marble, ere the rough, unshaped mass grows into beauty beneath the Sculptor's hand, embodying His thought and purpose.

O disciple of the Master, let the furnace do its work, it will but purge the dross and take away the tin; stand to the blows of the hammer—the keen edge of the chisel; it is but scattering what hides the thought of the Designer's heart!

"Beloved children, let the Master train you,
Surely to you He meaneth nothing ill;
His love to you can never know decreasing,
He knoweth what He does—'tis wisdom still;
Patience in heavy days of dark distress,
Works out for you the heavenly blessedness."

The path of obedience is often a dark one to finite sight, with many strange windings; but it is the path of absolute safety for the child of God. Only let us be sure we are stepping out in obedience to our Captain's orders, and we may well leave the issues to Him, for He is responsible. Can you look back upon some past experience, some season of trial, or temptation, or wilderness-journeying, and recognise that those were days of spiritual growth? Perhaps at the outset your heart cried in bitterness and anguish, "Father, remove this cup;" but as the days passed on you were enabled to add, "nevertheless, not *my* will but *Thine* be done." Ah! you were learning obedience by the things which you suffered. The lesson was difficult, but He who teacheth us to profit (Isaiah xlvi. 17) stood by you, patiently and tenderly, showing you that by this experience you were learning obedience, and growing in your Master's likeness.

O soul, dost thou carry a burden that seems unbearable; art thou groaning beneath a cross which threatens to crush thee? Bring that burden into the light of God's will, thus shall it be lightened; accept the cross as His method of training thee into willing obedience, so shalt thou be enabled to rise and carry it for Him who has appointed it. The weight and the groan come so often, because we do not recognise that only by what we suffer can we learn obedience! Think of thy Master's walk below—one of rejection, scorn, hatred; days of wilderness temptation, nights of mountain vigil; Gethsemane; the hiding of His Father's face; oh, *how little* we can grasp of it all! Then, remembering Him, think

it not strange if, desiring to know and be like Him, thou art called to suffer (Phil. iii. 10); there is no other path to this knowledge and likeness!

The apostles could depart from the council, rejoicing that they were counted worthy to suffer for their Master's sake (Acts v. 41). Dear friends, have we in any measure thus learned to rejoice, not in what we *do* for Him, but in what we *suffer* for Him? The heart that desires to share His glory yonder must share His sufferings here! (11. Timothy ii. 12).

Obedience is, perhaps, the most difficult of lessons, but it is surely the most necessary. It means doing our Father's will, not our own; it means accepting what chafes, and irritates, and disturbs, from Him; seeing His purpose shining through all—that of training us into obedient children. How the friction of circumstances—so fatal to peace or joy—would subside and disappear if we thus lived daily!

To the greatest of all the apostles it was revealed how great things he must suffer for Christ's sake, and looking back over his life he could write to the saints at Philippi that he had learned, whatever his state, to be content (Phil. iv. 13). He had suffered more than any—whence the source of his content? Ah, he had learned by suffering, obedience to his Lord's will, whatever it involved!

For the joy set before Him—the joy of redeeming us, and one day having us with Him in His glory—our Saviour endured the cross, despising the shame (Hebrews xii. 2); shall not we for the joy set before us—that of being *with Him*, earth lessons all past—endure what He appoints us here?

“Lord, since our griefs were laid on Thee, and Thou hast felt their sting,
 Help us in holiest calm to take our turn of suffering;
 Thou didst look on unto Thy joy, and so by grace will we,
 But we would clasp Thy cross, and feel we owe that joy to Thee.”

Dear child of God, learn to follow the path of obedience to the word and will of thy King; it is the only road which will lead thee into rest, and peace, and safety.

Ask Him for grace according to your need, that you may thereby be enabled to accept the fire or the pain, the thorn or the chiselling, as His method of training you to obedience of heart and life. Say not thy suffering seems aimless or purposeless, there is no such thing for God's children! He has a *distinct definite purpose* in all He appoints. Thou hast been smitten not only that thine own heart may yield obedience, but that thou mayest minister to other bruised ones. There are those in His great family who thirst for words of comfort and help; there are wounds sorely needing the precious ointment of sympathy and Christlike tenderness. Wilt thou not carry the pitcher and the alabaster box to such? O soul, upon whom God's chastening has fallen, accept His appointment for thee, and then, with the tongue of the learned, and the word in season, go forth to comfort others as thou hast thyself been comforted of Him.—*Annie E. Hardwick.*

After the Holy Mount.

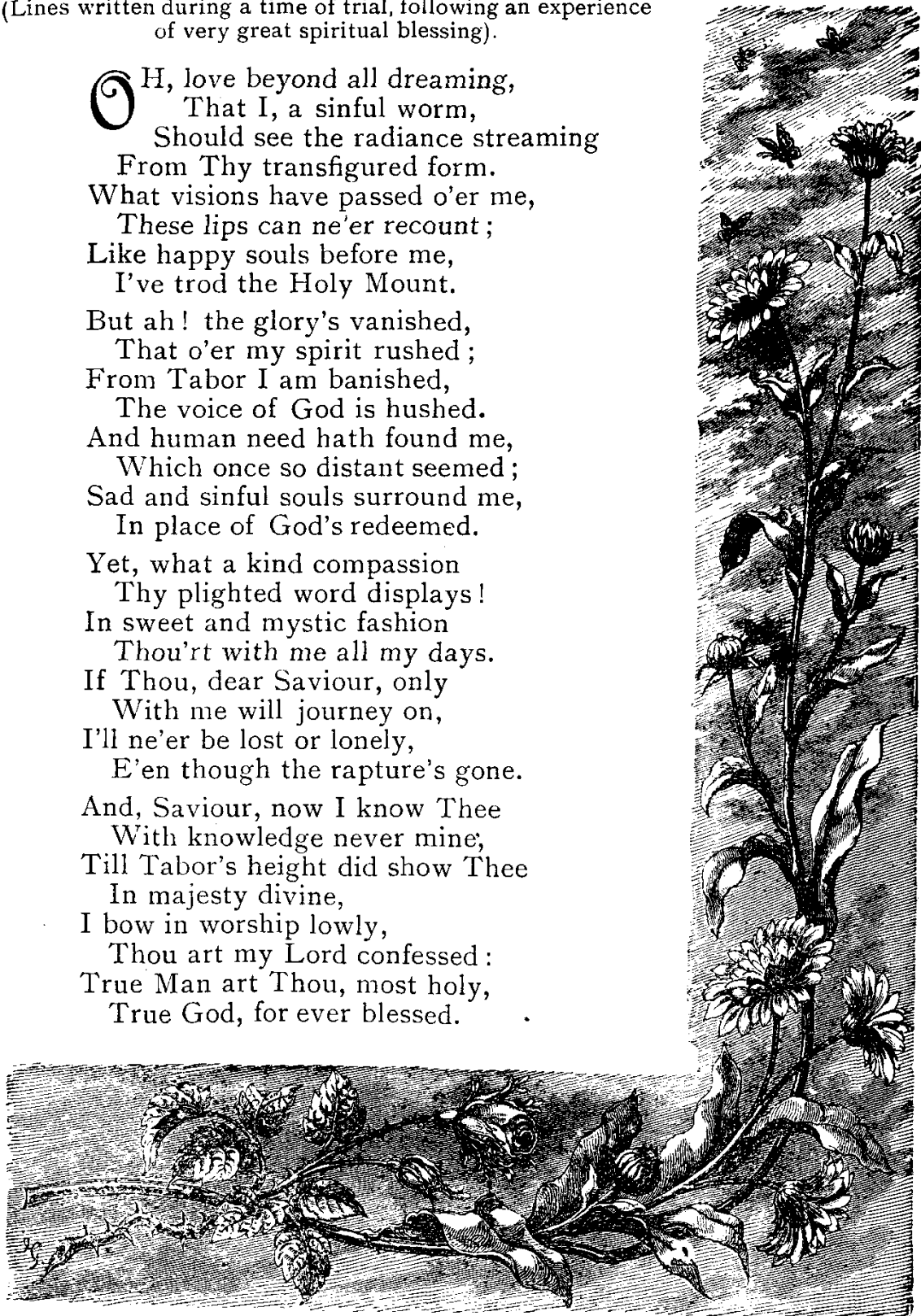
Matt. xvii. 1-8; II. Peter i. 17, 18.

(Lines written during a time of trial, following an experience of very great spiritual blessing).

O H, love beyond all dreaming,
 That I, a sinful worm,
 Should see the radiance streaming
 From Thy transfigured form.
 What visions have passed o'er me,
 These lips can ne'er recount;
 Like happy souls before me,
 I've trod the Holy Mount.
 But ah! the glory's vanished,
 That o'er my spirit rushed;
 From Tabor I am banished,
 The voice of God is hushed.
 And human need hath found me,
 Which once so distant seemed;
 Sad and sinful souls surround me,
 In place of God's redeemed.
 Yet, what a kind compassion
 Thy plighted word displays!
 In sweet and mystic fashion
 Thou'rt with me all my days.
 If Thou, dear Saviour, only
 With me will journey on,
 I'll ne'er be lost or lonely,
 E'en though the rapture's gone.
 And, Saviour, now I know Thee
 With knowledge never mine,
 Till Tabor's height did show Thee
 In majesty divine,
 I bow in worship lowly,
 Thou art my Lord confessed:
 True Man art Thou, most holy,
 True God, for ever blessed.



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The Edomites.

NOTES OF A BIBLICAL STUDY IN GENESIS XXXVI. 1-8.

BY HENRY THORNE, EVANGELIST.

THE history of the Jews has often been adduced as a proof of the accuracy of the Word of God. Similar evidence is easily found in the history of the Edomites, who, having descended from Esau, may be regarded as having sprung from a Jewish stock. The story of Esau's own personal experience, as it is revealed in the Scriptures, is quite consistent with the Mosaic account of his Hebrew origin. There we see the shrewdness, the indomitable energy, the infinite resourcefulness, the aggressiveness, and the masterfulness which have given the Jewish people the remarkable advantages they have secured in all the capitals of the world. Esau is said to have been called Edom because of his fondness for red pottage (Genesis xxv. 29-34). Edom is the translation of a Hebrew word, which means "red." The pea-like flowers of the lentiles, upon which Esau set his heart, were of a purple colour, and similar blossoms may still be seen at the proper season of the year in many parts of Palestine. These lentiles are used chiefly by very poor people, and are not generally regarded as being of much account, a circumstance which emphasises the folly of Esau when he bartered his birthright for the mess of pottage provided by his brother. There is an interesting resemblance between

THE CHANGE OF THE NAME OF ESAU

for Edom, and the change of the name of the territory in which he came to dwell from Mount Seir to Edom (Genesis xxxii. 3; xxxvi. 16). Esau means rough, and Seir means rugged. Esau was named Esau because he was a hairy man (Genesis xxv. 25), and Mount Seir was so called because of the rugged character of the mountainous district in which it was located. It is remarkable that the rough man and the rugged mountain should both afterwards be called by a name expressive of colour, and that the colour should be red. We get the explanation in both cases in certain natural phenomena. Esau is described as having been "red" at the time of his birth, and Mount Seir is the name of a district in which mountains composed, largely, of red sandstone are prominent features which may still be seen. In the blessing given to Esau by his father, he was assured that his dwelling should be the fatness of the earth, and of the dew of heaven from above." A traveller, taking a cursory view of the mountains of Edom, would not be led to imagine that rich and fertile pastures were to be found in their vicinity; but Dr. Porter, who made a survey of the district, says: "No contrast could be greater than that between the bare, parched plains on the East and West, and the ruddy cliffs, and verdant, flower-spangled glens and terraces of Edom."

Travellers who have seen this land of rocky fastnesses, have given vivid descriptions of it, which illustrate, in a most striking manner, many things that are said of Edom in the books of the prophets and in the Psalms. By the aid of these side lights we can the better understand the sense of carnal security which was rebuked by Obadiah when, in his denunciation of the Edomites, he said: "The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?" (Obadiah 3). We can more easily realise what must have been the fate of the ten thousand captives who were slaughtered by Amaziah (II. Chron. xxv. 12), when we remember that they were hurled from one of the awful eminences of which the prophet speaks.

In blessing Esau, Isaac said:

"BY THY SWORD SHALT THOU LIVE"

(Genesis xxvii. 40), a prediction which found a sorrowful fulfilment in the warlike story of Esau's life, and in the lives of his descendants. The sword was probably drawn when the Edomites refused to allow the hosts of Israel to pass through their territory (Num. xx). It would be drawn again when they were attacked and defeated by Saul (I. Samuel xiv. 47). It would be drawn again when David slew a great multitude of their people in the valley of Salt (I. Kings xi. 15, 16), a victory to which he probably referred when he wrote the words, "Over Edom will I cast my shoe" (Psalm lx. 8). It would be drawn again when the Edomites were defeated in the valley of Berachah in the days of Jehoshaphat (II. Chron. xx. 22). It would be drawn again in the battle with Jehoram (II. Chron. xxi. 8). It would be drawn again when the great multitude were cast from the top of the mountain by the officers of Amaziah (II. Kings xiv. 7). It would be drawn again in the siege of Jerusalem by Nebuchadnezzar (Psalm cxxxvii. 7), and in the later siege by Titus; and it was drawn again, and, possibly for the last time, when Herod took the sword to slay the children, that he might slay the Christ; for Herod was an Idumæan; and, therefore, in all probability, an Edomite.

Obadiah spoke of Edom as dwelling

IN THE CLEFTS OF THE ROCKS,

and modern research has shown how certain it is that the houses of the Edomites were so constructed that this must have been literally true. One explorer (Lord Claude Hamilton), speaking of numerous excavated chambers cut out of the solid rock in one of the cities of Edom which he visited, says, "Many of these excavations have been intended for the living;" and another (Lord Lindsay), speaking of the rock houses of Petra, says, "the majority, if not all of them, were the abodes of the living."

It is with the people, to whom the foregoing remarks chiefly refer, that we shall have to deal in considering the chapter to which we shall now direct our attention.

The book of Genesis is rich in genealogies. We find the word

“generations” again and again. It tells us of “the generations of the heavens and the earth” (ch. ii. iv), of Adam (ch. v. 1), of Noah (ch. vi. 9), of Noah, Shem, Ham, and Japheth (ch. x. 1), of Shem (ch. xi. 10), of Abram (ch. xi. 27), of Ishmael (ch. xxv. 12), of Esau (ch. xxxvi. 1), and of Jacob (ch. xxxvii. 2). The divergence from the main line in the case of Ishmael and of Esau was, doubtless, for some wise purpose. It may have been to keep the families distinct. Had there been no such clearly marked line of demarcation, disputes might have arisen as to the line in which the Messiah might be expected. After the birth of the progenitors of the twelve tribes, and the appearance of Moses as the divinely-appointed lawgiver of Israel, that danger would no longer exist. There is, therefore, no generation given of any progenitor of the Messiah after that of Jacob, until we come to “the generation of Jesus Christ” (Matt. i. 1). It is with the generation of Esau we have now to do.

We shall consider what is said of

THE PROGENITORS OF EDMITES.

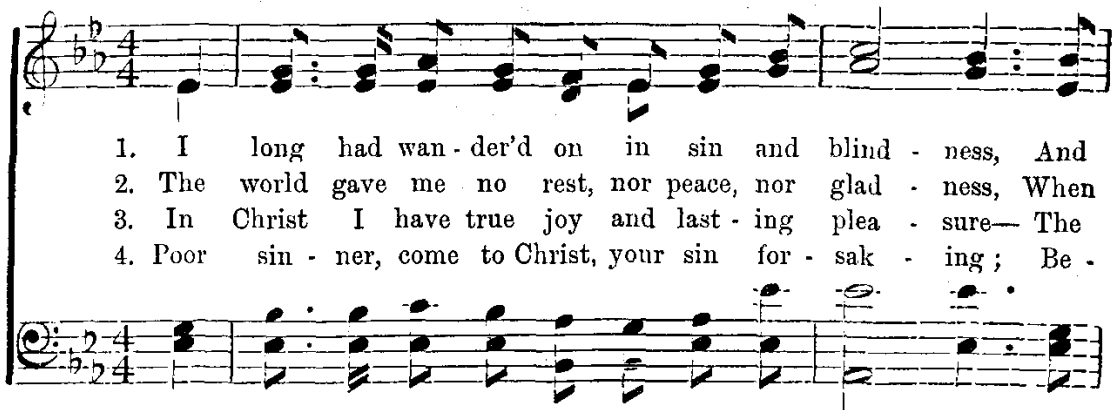
Verses 1 to 8 refer to Esau and his family. As Abraham was the fountain head of the Hebrew race, so his grandson, Esau, was the progenitor of the Edomites, who were so persistently hostile to the Hebrews. Kinship is not always the equivalent of friendship. Concerning Esau, we shall consider what is said of: (a) *His double name*. “Esau, who is Edom” (verse 1). If Esau had not sold his birthright, we might have read, “Esau, who is Israel.” How often a single wrong act leaves a black mark upon the whole future history of the wrong doer! He who would have a good name must be careful to live a good life. But Esau was Edom in more than a personal sense. He was the first father of the Edomites. His antecedents and his temperament shaped and inspired the national life of that enterprising and warlike people. The spirit of the rough man of the fields, who was fond of hunting, was inherited by the hardy mountain climbers of Mount Seir. We see here the working of heredity. The laws of heredity enhance the responsibilities of life. The wrong doing of one man may create a tendency to repeat the evil long centuries after that man has gone to his grave. As truly as we may say “Esau is Edom,” we may also say the mother of Nero is Nero, for her cruel and callous nature lived again in her son. France, in its fickleness, is but the reproduction of some ancient Gaul, who stood in the forefront of her ancestry. France is that Gaul, and that Gaul is France. (b) *His worldly choice*. “Esau took his

WIVES OF THE DAUGHTERS OF CANAAN”

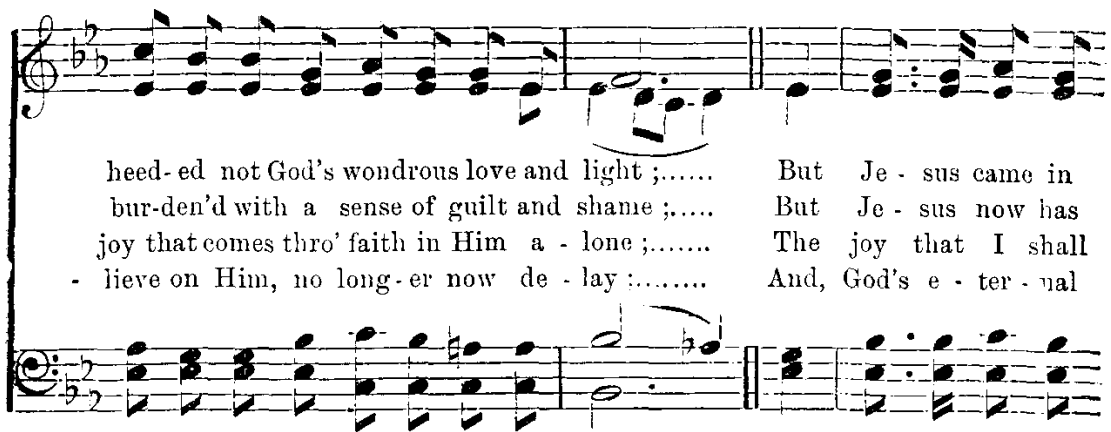
(v. 2). His first two wives were a grief of mind to his father and mother (Gen. xxvii. 35). They looked at marriage from a point of view to which Esau had never attained. The women who would have met their requirements would have had no charm for him. A worldly man would not be likely to seek a wife amongst women who feared God. Women who fear God will do well to avoid, with as much eagerness, alliances with worldly men.

(To be continued.)

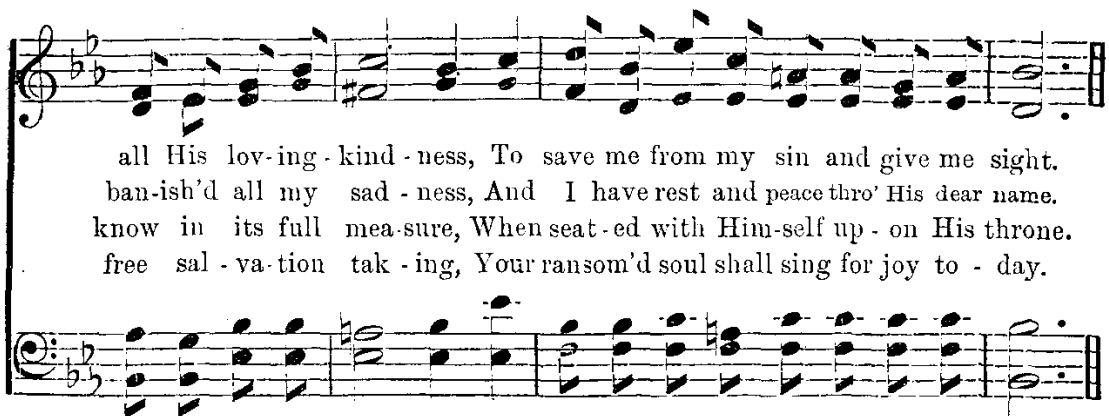
A Pardoned Sinner.



1. I long had wan - der'd on in sin and blind - ness, And
 2. The world gave me no rest, nor peace, nor glad - ness, When
 3. In Christ I have true joy and last - ing plea - sure— The
 4. Poor sin - ner, come to Christ, your sin for - sak - ing; Be -

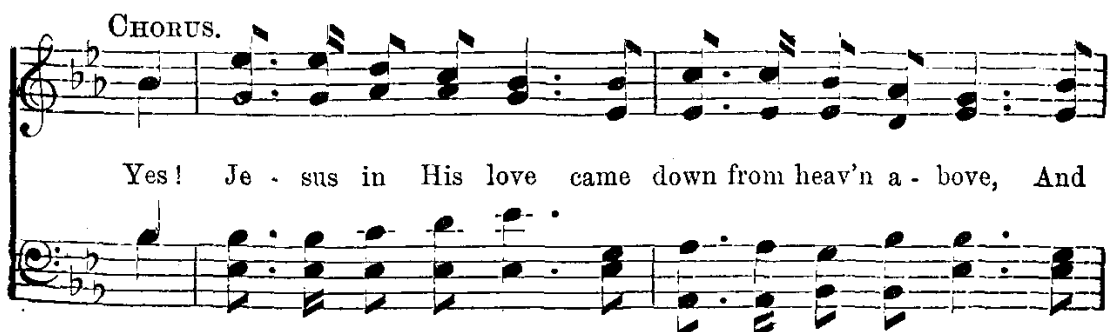


heed - ed not God's wondrous love and light ;..... But Je - sus came in
 bur - den'd with a sense of guilt and shame ;..... But Je - sus now has
 joy that comes thro' faith in Him a - lone ;..... The joy that I shall
 - lieve on Him, no long - er now de - lay :..... And, God's e - ter - nal



all His lov - ing - kind - ness, To save me from my sin and give me sight.
 ban - ish'd all my sad - ness, And I have rest and peace thro' His dear name.
 know in its full mea - sure, When seat - ed with Him - self up - on His throne.
 free sal - va - tion tak - ing, Your ransom'd soul shall sing for joy to - day.

CHORUS.



Yes! Je - sus in His love came down from heav'n a - bove, And

A Pardoned Sinner—*concluded.*

suf-fer'd for my sins up - on the tree : To give me life and peace, and

joy that ne'er shall cease, In His deep, abounding love He died for me.

WORDS AND MUSIC BY E. E. COURTNEY.

"A Fragment."

"THE Lord shall be thy confidence, and shall keep thy foot from being taken. . ." "It is better to put trust in the Lord than to put confidence in man; it is better to put trust in the Lord than to put confidence in princes."

How sweet to rest in the Lord with the confiding love of a little child. We trusted in Him alone for salvation; let us be willing to leave our future, as well as our present, in His care and keeping. Oh, to trust His love, and believe His promises, and rest satisfied, knowing His almighty power.

Again, "The Lord shall be thy confidence." How sweet to come to Him thus, and whisper to Him every feeling of our hearts; to be alone with Jesus, unveiling every hidden thought to Him, and be rejoicing unspeakably in the thought that His eye sees all. Oh, what joy can be like this? How inexpressibly near it brings the soul to God. Shut out from every human eye, to stand alone in His holy presence, "fellowship with the Father." Alone with Jesus.

Heavenly Mysteries in Earthly Mirrors.

By WILLIAM LUFF.

A DIVINE WORK.

“**S**ALVATION is of the Lord” (Jonah ii. 9). Hence its value. “How shall we escape if we neglect so great salvation?” (Hebrews ii. 3). Here is the responsibility:—

It is God thought,
It is God wrought,
It is God taught.

But, alas! men do not know the Divine Artist and His work. The history of a picture by Carlo Crivelli, who flourished in Venice 1450-1500, may illustrate. It is a painting of a Madonna, and was bought in Rome 70 years ago by Lady Arundel of Wardour, mother of the present peer, for the sum of £5, and by her presented to Stoneyhurst College. Afterwards it was discovered that the painter of the picture was Crivelli, and the college authorities have just sold it for £4,000.

Paul, in his ignorance, despised God’s salvation; but when he learned its true author, he parted with all he had to obtain it (Phil. iii. 7). Many find out the value of this work too late.

THE FISHMONGER AND LAMB.

“*I am the Good Shepherd*” (John x. 11). A friend writes: “I was buying fish in a fishmonger’s shop situated where four roads meet, and where the traffic is consequently brisk. I was surprised to see a pet lamb come through from the back, and pass out into the street. The wife told me it was only six weeks old, but a great pet, following her husband, a rough fisherman, like a dog. A minute after, the man threw down the fish he was cleaning, and ran quickly out into the road; following him, I was in time to see the danger of the poor little lamb, which had strayed into the middle of the road, and almost under the hoofs of a horse, which the gentleman in the phaeton had pulled up on its haunches. The lamb was crouching in terror, too frightened to move; but the rough fisherman darted into the road, at great risk to himself, caught it up, and brought it safely back, still trembling, in his arms; but so safe. He said, “I heard it bleat, and thought some’ut was amiss.” If a fisherman thought thus of a lamb, will not the Good Shepherd think of His lambs? He is never too occupied with other things to hear their cry when in danger: nor will He fail to answer at once.

THE PRAYER BELL.

“*Then they cried unto the Lord in their trouble*” (Psalm cvii. 6). Alas, it is so; but would it not be better if they called sooner? The

German Emperor, when addressing the German contingent on the Hohenzollern, just as they were departing for China, said: Far away in the Taunus mountains some remarkable bells are hung on the summit of the peaks. No hand ever rings them. Silent, dumb, they hang there in the sunshine. But when the storm-wind comes, they begin to swing, and then to peal, and then their chimes are heard far below, down in the valley. God, the Lord, has hung in every heart a praying bell. Yet how often in the sunshine it is silent and dumb! But when the storm-wind of trouble comes, it begins to ring. . . . Necessity teaches prayer! Better to be the bright harebell that rings its joy as it quivers before the touch of the sunbeams.

HIS FOR EVER.

"Thou shall abide for me" (Hosea iii. 3). Love is the bond, but let us not lose the first love (Rev. ii. 4). We have heard of a captain, whose wife had forsaken him, saying, "It was all my own mistake: I expected to find in her a mate, but she has proved a skipper." There are professors of this stamp, of whom the world says, "Unstable as water, thou shalt not excel." The Christian is—

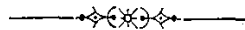
A tree rooted and grounded (Ephesians iii. 17).

A building with an everlasting foundation (Proverbs x. 25).

A soldier to stand, "and having done all to stand" (Eph. vi. 13). But, alas! how many go back at a certain point, and follow no more with Him.

FOLLOW THE EMPTY CART.

"Blessed are they that have not seen, and yet have believed" (John xx. 29). I thought of this when going with a farmer to feed his cows. We took them a cart of mangold; but only gave them half, leaving the rest for next day. Next day, though, we went with an empty cart, they followed us as eagerly as the day before. And they were rewarded from the reserved and hidden store of the previous day. Can you follow God when He is in an empty cart? In the first days of Christian life God often permits us to see; it is not till "after these things" that He tries our faith (Genesis xxii. 1); yet gives the same blessing from the same hand, though given in a different way." Faith is the substance of things hoped for, the evidence of things not seen (Hebrews xi. 1).



A Seven-fold Petition.

That I may know Christ.

That I may follow Christ.

That I may magnify Christ.

That I may be conformed to Christ.

That I may win souls to Christ.

That I may rejoice in the day of Christ.

That I may be filled with all the fulness of Christ.—C. R. H.

Bible Readings.

A Study in Imperative Moods.

1. John iii. 7, "Ye *must* be born again." Necessity of regeneration.
2. John iii. 14, "The Son of Man *must* be lifted up." Necessity of atonement.
3. John iii. 30, "He *must* increase, I *must* decrease." Necessity of holiness.
4. John iv. 4, "*Must* needs go through Samaria." Necessity of soul-winning.
5. John iv. 24, "*Must* worship in spirit and truth." Necessity of spiritual worship.
6. John ix. 4, "*Must* work the works of Him." Necessity of service.
7. John x. 16, "Them also *must* I bring." Necessity of missionary effort.
8. John xx. 9, "*Must* rise again from the dead." Necessity of resurrection power.

"The Love of Christ."

A DIVINE AND PERFECT PICTURE OF HIS LIFE AND WAYS AS THE HOLY ONE OF GOD (I. Corinthians xiii. 4-8).

1. "*Christ suffered long.*" His suffering love—He never repined and complained, but patiently bore it all.
2. "*Christ was kind.*" His compassion and kind love to all.
3. "*Christ envied not.*" His contented and satisfied love as the poor man.
4. "*Christ vaunted not Himself.*" His abased love—He humbled Himself, and became obedient unto death, and was led as a lamb to the slaughter, and He was the One that served.
5. "*Christ was not puffed up.*" His humble love in giving all glory to His Father. There was no pride in Him.
6. "*Christ did not make Himself unseemly.*" He was kind, and gentle, and tender to all.
7. "*Christ sought not for Himself.*" He was unselfish, He lived as His Father's servant, and also to all that came to Him.
8. "*Christ was not easily provoked.*" He was very patient, and bore the contradiction of sinners against Himself.
9. "*Christ thought no evil.*" He was the holy and pure One, and He knew no sin.
10. "*Christ rejoiced not in iniquity,*" and sin was an abomination to Him.
11. "*Christ rejoiced in the truth.*" He was the Truth, and He loved to make known the Word of God of Himself therein.

12. "*Christ bore all things.*" All the things that were spoken of Himself by all that hated Him.
13. "*Christ hoped all things.*" He expected that all things He said would be fulfilled to Him.
14. "*Christ believed all things.*" That all His Father had said about Himself would be fulfilled.
15. "*Christ endured all things.*" His enduring love for all, and this was seen by His death for us.
16. *Christ's love never failed.* His Divine love was like Himself—eternal. Hallelujah! Amen.

W. H.

The Seven Cries of Jesus on the Cross, and their Lessons.

BIBLE STUDY BY HERBERT R. FRANCIS.

1. "Father forgive them" (Luke xxiii. 34).
Shows the grace of God (Romans v. 15, 16).
The mercy of God (Psalm li. 1).
The goodness of God (Psalm lxxxvi. 5).
2. "To-day shalt thou be with Me" (Luke xxiii. 43).
Changed quickly—"To-day."
Changed spiritually—saved.
Changed companionship—"With Me."
3. "Eli, Eli, Lama Sabachthani" (Matthew xxvii. 46).
He was a perfect Saviour (II. Corinthians v. 21).
A complete sacrifice (Hebrews i. 3).
He made full atonement by His death (Job xxxiii. 24).
4. "Woman, behold thy son" (John xix. 26).
His tender care for His mother.
A blessed commission for John.
Comfort for a crushed heart.
5. "I thirst" (John xix. 28).
He thirsts still—Give Me to drink (John iv. 7).
He took the cup of wrath (Matthew xxvi. 39).
That we might have the living water (John iv. 10).
6. "It is finished" (John xix. 30).
The work of the soul's redemption.
We wait for the redemption of the body (Romans viii. 23).
Sin finished brings death (James i. 15).
Sin put away by Jesus brings life (John vi. 63).
7. "Father, into Thy hands I commit My spirit" (Luke xxiii. 46).
The rent veil (Hebrews x. 20).
The living way opened.
Victory complete (Psalm ii. 4).

In "Darkest Africa."

FURTHER LETTERS FROM MISS RUTH HURDITCH.
(To her Parents.)

C.M.S. KABAROLE, TORO,

November 17th, 1901.

LURID LIGHTS AND SHADES.

Since writing my last home-letter, just a fortnight ago, various little excitements and changes have occurred here, adding lurid lights and shades to our life out in Africa. In my last, I believe I mentioned that Mr. and Mrs. Maddox had gone on a short visit to a tribe called the Bamba, who live just on the other side of the mountain chain, on the borders of Stanley's great forest. Among the very many unpleasantnesses they met with on their rough and steep road, was a tiny insect, if possible a more irritating pest than the mosquito. To it they are inclined to attribute the severe fever which attacked them on their return home, and which, following on so many other attacks, brought a peremptory order from Dr. Cook, of Mengo, for them to make immediate arrangements for returning to England at once for furlough, instead of waiting till Mr. Maddox's time was due, early next year. So it was decided for a start to be made within a fortnight. But a few days afterwards an event occurred which made their return absolutely essential. It was on the 7th inst. We were resting for a few minutes before going to our afternoon classes, when

A TERRIBLE THUNDERSTORM BROKE OVER TORO;

the force of one clap, which was simultaneous with the most vivid lightning, was such that I shall never forget. Scarcely had one recovered from the momentary shock, when the dreaded sound, "Tera enduru," was heard; this is a fire alarm which the natives produce by clapping their lips with the palm of the hand. Hastening outside, we saw clouds of smoke issuing from the Maddox's house. Not waiting for hats or umbrellas, we hurried across to the yard, where boys and girls were rushing frantically about; entering the house, we met Mr. Maddox, who begged us to go to his wife, who was in bed with fever in the very room where the fire had broken out. The corner was blazing away, while, wrapped in blankets, we managed to have Mrs. Maddox carried across to our house. It seems that the lightning had struck the corner of the house, instantly igniting the thatch, poles, and bamboo ceiling; the flash had travelled through the room, just escaping Mrs. Maddox's bed, but singeing a little Bible on the table next. Really, her escape was

NOTHING LESS THAN A MIRACLE.

In a very short time, the Prime Minister was on the spot with his men, and we all worked hard at carrying out the things. To save the house was an impossibility, it was merely a fight with time and fire; pulling down packing cases and books, carrying out stores, boxes,

bedding, clothing, crockery, tables, and chairs, and feeling the flames were quickly devouring all that lay in their way. When almost the last item was out, we were ordered away, and with a crash we saw the end of the roof fall in, while the flames ascended in one solid, angry mass. Meanwhile, the King had posted an army of men to guard our house, and fan away all sparks with large banana leaves. All this had taken but 15 minutes, so you can imagine the rapidity with which we all worked. The only things burnt were a tent and camp bed, which had been stored in the roof, and were quite ungettable. I am glad to say Mrs. Maddox received no harm, as she had not really had time to realise what was happening.

It was arranged that Mr. and Mrs. M. should stay with us till they leave, while all their possessions were taken over to the new vicarage to be sorted and packed. The whole of Toro seemed to crowd into our court, congratulating us all on our escape, and thanking God for protecting us. You will easily imagine how dead beat we all were when the day was over, and how we welcomed sleep; but alas, this was not to be for long, for

**AT 12.0 MIDNIGHT THE SAME ALARM OF FIRE
AWAKENED US,**

and tearing on our dressing-gowns and slippers, we found Mr. Fisher's women's house a conflagration. This was truly terrifying, as it is in such close proximity to the old and new vicarage; while, being entirely built of grass and reeds, the flames were more rapid and dense. Black figures, silhouetted against the flaming background, were seen wildly scrambling up on to these two roofs, beating away the flames and sparks—it really seemed an impossibility to save either, especially when you heard them shouting, "Muige okutu ronyera, engu yahya," "Come and help us, the house is on the point of burning." But I am glad to say that the God of Deliverances was again with us to save, and to shew forth His power, and nothing was lost but the women's house, and the possessions and clothing of the seven women. In the morning, this was found to be a case of incendiarism; a small girl, who had recently left through stealing, had set fire to the house to revenge herself on the other women.

From that day we have been very, very busy helping Mr. and Mrs. Maddox to pack their things; this has been a trying work for both of them, as scarcely had Mrs. M. got up from fever when Mr. M. had another return of it, which remained high for three to four days. However, it is all finished now, and they are ready to start on the 19th.

* * * * *

Although we are so far away from things that stir and thrill the heart of the Empire's capital, I think we are

NOT BEHIND IN LOYALTY,

and follow close behind in the wake of the nearest subject of our Sovereign. For on the anniversary of His Majesty's (Edward VII.) birthday we called together the King of Toro, and all his ministers and chiefs, to a large tea party; its object being explained to them,

we all rose and toasted His Majesty, following this by three hearty cheers and a discharge of ten rifle shots.

Yesterday, they again assembled, but this time to bid

FAREWELL TO MR. AND MRS. MADDIX.

After tea, Mikaeri Kimbrigwe, the king's chief counsellor, stepped forward, handing to Mr. M. a letter, signed by the kings and all the Christian chiefs, in which they expressed their warm appreciation of all the work he has done for them in translating their books, and hoping he will return to them.

His *presentation speech* was really splendid, and only another proof of the rapid growth of civilisation on a people who, within so short a time, seven years at most, have evolved from such heathenism and ignorance.

Mr. Fisher returns here to-morrow from

THE UGANDA CONFERENCE,

and I am glad to say has secured two new workers for us in Toro—Miss Allen, who came in our party to Uganda, and Rev. Johnson, who is due to arrive here, from England, in two weeks time.

At the same time, we are very sore over the disappointment of having to give up our new doctor and his wife, to Uganda, until Dr. Cook returns from his furlough, next autumn. Please thank all our kind friends in England for their constant prayers, the answers to which we are receiving abundantly. I must not close without letting my pen frame the words that are rising in my heart: "*Unto Him, that is able to do exceeding abundantly above all that we ask or think Unto Him be glory.*"

* * * * *

November 30th, 1901.

The work here is going on most vigorously, while the new church is a marvellous structure—a huge building made of mud shoved into a heavy framework of poles and bamboos; it has pillars for support dividing the aisles, beautifully reeded, also the Gothic windows and Eastern window are worked round with similar designs (of course, the windows have no glass, probably white linen stretched across). Every day now, at 8 a.m., the King and Prime Ministers, headed by a huge drum, make their way down to the mud pools; these are deep pits, into which is thrown red earth, straw, and water. Into these holes about 20 to 30 men will jump, clasp arms in a circle, yell a native air, and stamp the mud with their feet till the right constituency is formed, by which time they are splashed and disfigured into fearsome representatives of painted red Indians! Then the mud is thrown into baskets; these are shouldered by his Majesty and his court, who give it into the hands of the "mud-layers" away working at the church. Without intermission, they keep at this for six or seven hours under a scorching sun. Yesterday, I questioned the King, and said, "Are all these people working because they enjoy the work?" and he said, "Oh no, my people have not arrived at liking work for the sake of work, but now they are rejoicing, for

**THIS IS GOD'S WORK AND HIS HOUSE, AND SO THEY
LOVE TO WORK."**

Is not that splendid? You must remember all this is voluntary, and the magnificent church will not cost the Society a penny.

On Sunday, one of my old dispensary patients is to be baptised. He is a very old man, who came to me at the beginning, and at once persistently began learning his alphabet, although far too old to succeed, and with an impediment in his speech. Day after day he came, and even when cured of his ulcer, continued coming, as he was afraid to go to the school to learn. Actually, the old man did master words of three letters, and then, as he was so anxious to be baptised, he was put into an old men's daily Bible Class for instruction. His joy now is beyond description. With tears streaming down his poor old eyes, he came to me yesterday saying, "My mistress, I have finished being questioned, and now I can be baptised." At first, he was terribly ignorant, knowing nothing at all about God; when asked if beating the church drum could save us from our sins, he answered, "Oh, yes." But now, when I say, "Mpisi, will baptism save us?" he answers, "Oh, no, *only Jesus, who died for us on the Cross.*" "Then what does baptism do?" "Well, Christ told us to be baptised, and it means that we want to leave the old habits of sin, and follow the habits of Christ."

This is not the only one of the patients that have been baptised, and others have passed on to the school to receive further instruction, and to learn to read preparatory to baptism."

RUTH H. HURDITCH.



Notes for the Month.

UGANDA.

DR. HOWARD COOK, of the C.M.S., who lately returned on furlough from Uganda and Toro, East Africa, gave a deeply interesting lecture on January 8th, at Kilburn Hall, on medical mission work in those parts, where God is so marvellously working, which was very much appreciated by the large audience that assembled. We had hoped to give this in our present number, but pressure on time and space necessitates our holding it over till next month.

MALDEN HALL.

We call the attention of our readers to the announcement, on page three of the cover, of the Special Mission about to be held in the above hall, from the 15th to the 28th of February, to be conducted (D.V.) by Mr. William Groves, whose labours in the gospel have been so wonderfully blessed in every place visited by him. Mr. Groves will take the services on Sundays and Thursdays throughout the month, and a week of special prayer will precede the Mission.

Will our readers continue in prayer that widespread interest

may be awakened in it, and that those who at present are careless of the things of God and eternity, may be brought under the power of the gospel, and that a great wave of revival blessing may be felt over the large neighbourhood of Kentish Town?

* * *

THE WORK AT MAYES HALL.

The need for a new and much larger building becomes more and more urgent. Every Sunday the hall is quite full, and many go away unable to obtain a seat, whilst children, whose parents desire them to attend the Sunday School, have to be reluctantly refused. It is fully believed that two or three times the number would come to these services on Sunday if only the accommodation allowed, and the friends are earnestly praying, hoping, and working hard for a larger building. Notwithstanding this, it is absolutely necessary to receive help from outside; will not some of our readers count it a joy to have an immediate part in providing the additional room so urgently required? All branches of the work there give abundant signs of prosperity. The evangelistic services have been greatly blessed; whilst the week-night meetings, the Sunday School, and mothers' meetings are all well attended. Mr. W. T. Main, who has the work in charge, sends us the following: "On Monday last, we spent a most enjoyable time; the hall was full with a boundless array of toys, a large Christmas tree, and other good things so dear to the hearts of children. The occasion was the annual treat to children of those persons attending the mothers' meeting. Scores of homes were made brighter by the possession of one or more presents. For this Mrs. Albert Barratt was chiefly responsible, and many thanks are due to her for the kind interest and forethought in the provision and selection of the presents. It might also be added that the distribution did not end with those who were enabled to attend, for with happy forethought those children who by infirmity were prevented from accepting the invitation were not lost sight of, and shared in equal proportion with their more fortunate brothers and sisters. During the afternoon many willing helpers made light work of the dispensing of refreshments, and of all who attended none were overlooked."

On Thursday last the quarterly tea and social meeting was held in connection with Mrs. Chandler's sewing class, between 60 and 70 girls were present. It proved a very enjoyable and profitable time. The work amongst the factory girls is by no means the least important branch of the work at Mayes Hall. The workers are all united, earnest, and active, and we feel confident that with larger premises the success of this work would be greatly increased and extended.

* * *

MISSION AT ALDERSGATE STREET, BY MR. P. RUSSELL HURDITCH.

(From the *Association News*.)

We have opened the New Year at Aldersgate Street with one of the most encouraging missionary efforts it has been our privilege to

report for some years past. For one thing, the first half of January, as a time for a mission, falls in admirably with the condition of business in the City. Stock-taking in most of the houses has been completed, and for two or three weeks there is not a great deal of business being done; and young men, therefore, are more free than at other times to turn their attention to evening engagements. The gentleman, whose services as missionary were secured by the committee, was Mr. P. Russell Hurditch.

Mr. Hurditch is himself quite a young man, and is the son of an old Y.M.C.A. Secretary, his father having held that post at Stafford Rooms, Edgware Road, more than thirty years ago. It is not unnatural, therefore, that his son should early be brought into connection with Association effort; and Mr. Hurditch during last Winter conducted a very successful mission at the Shoreditch Y.M.C.A., and last November fulfilled a similar engagement for the Association in Bath. His work at both these centres encouraged us to expect much blessing in his visit to the City.

We had a preliminary meeting of workers on the evening of New Year's Day, when Mr. William McCall, a member of our own Committee, but also President of the Shoreditch Association, invited our members to tea, and afterwards introduced Mr. Hurditch to us. He was able to speak of the success achieved last year in the Association, for which he is more particularly responsible. Mr. Hurditch also addressed the meeting, and there afterwards followed a discussion as to the best ways of interesting young men in the Mission itself, and of securing a large attendance at the various meetings.

The Mission opened on Sunday afternoon, January 5th, when between sixty and seventy young men, for the most part connected with the Sunday Afternoon Bible Class, were brought together, and Mr. Hurditch spoke upon the text, "Behold, I stand at the door and knock."

On Monday evening, however, the New Year's Reception, given for many years past by our President, Sir George Williams, took place. Mr. Howard Williams was present to receive our guests instead of his father, and from 300 to 350 young men were welcomed to the rooms, many of them for the first time. Refreshments were served in the reading-room; but the latter half of our programme, including an address by Mr. Hurditch, was carried out in the Lecture Hall. Mr. Howard Williams being unable to remain the whole evening, the chair at the meeting was very kindly taken by Lord Kinnaird, who expressed the great pleasure it gave him to welcome, on behalf of Sir George, so many young men within the walls of the Y.M.C.A., and to join them, also, in such an auspicious commencement of the New Year. On his proposal, it was agreed that very hearty New Year wishes be dispatched to Sir George and Lady Williams, absent in the South of France.

Mr. Hurditch then gave a very earnest and telling address, well adapted to such an audience as faced him, and which was listened to with profound attention and very evident interest.

The proceedings were brought to a close with commendable punctuality at 9 o'clock; and it may be said that one feature of the Mission was the consideration Mr. Hurditch exhibited throughout for those who were compelled to be within their houses by a specified time.

The meetings were held nightly on the following evenings till Friday, January 10th, the attendance of young men being excellent, while there was ample evidence that many were receiving definite help and blessing from the words of the speaker.

On Friday afternoon, we had a meeting of Civil Servants and junior clerks, whose hours render it very difficult for them to attend the ordinary nightly meetings. Captain Campbell, therefore, one of our committee, invited them to a social reception at 5 o'clock; and through the kindness of many friends in the different offices and departments of the G.P.O., the Customs, and the Telegraph Departments, these invitations were distributed, and resulted in a good attendance of young men. Mr. Hurditch subsequently gave an address, and the meeting closed early enough to allow him a little breathing time before the meeting to follow.

Throughout the week, excellent attendances were secured, and abundant evidence was forthcoming that the addresses were used of God to lead many to decision for Christ. The missionary, and the workers, have every reason to be thankful for the result of the week's work.

* * *

KILBURN AND WILLESDEN HALLS MOTHERS' TEA.

One of the most interesting New Year gatherings of the members of the mothers' meetings, and their husbands, which has ever been held took place on Monday, January 20th, at Kilburn Hall. The occasion proved exceptional, as after a good tea (to which about 200 sat down), Mr. Edgar Plummer, of Lewisham, had arranged to interest them with his cinemetograph and gramophone, and the reproduction of solos and pieces played by brass bands, thoroughly delighted the audience. During the evening, Mr. Hurditch, his son, and grandchild, who distinctly quoted the text, "My peace I give unto you," and other workers of the Mission, spoke into the gramophone, and what they said was exactly reproduced a few minutes afterwards! The meeting was closed with a few words by Messrs. C. Russell Hurditch and James Sprunt, and prayer by Mr. W. T. Main. The mothers, on their departure, were each presented with a packet of tea, a "Roll Text Almanac," and *A Message for 1902*, and they expressed their gratitude for what many of them described as the most enjoyable evening they had ever spent.

New Books for the Season.

NOTE.—Any book reviewed or advertised in this magazine can be obtained through the Colportage Department of the "E.M.," and can be sent post-free to any address at the published price.—Address, MANAGER, "E.M." Book-store, 186, Alexandra Road, St. John's Wood, N.W.

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 MARSHALL BROS., KESWICK HOUSE, PATERNOSTER ROW.

MEMOIRS OF REV. C. A. FOX. 6/-

This delightful memoir of Rev. Charles A. Fox, gathered by Miss Sophia M. Nugent, opens with a splendid frontispiece that brings him vividly back to our recollection in the best of smiles, as it was our privilege to see him from time to time. To the writer, those interesting occasions are forcibly recalled to mind as we look afresh upon the genial face and form; but what shall we say of the rest of the multitudinous letterpress records of his life, work, and correspondence in this volume. It is simply all that could be desired as a worthy biography of this great and good man, whose character exemplified such genuine meekness, gentleness, faith, and charity. The whole volume will be read with intense interest. Those who knew the revered subject of the book will find the pages true to their biographical purpose. In the preparation of these memorials, Miss Nugent has not only done sympathetic justice to an honoured servant of God, but has also placed those who knew him as pastor, preacher, and poet under a great debt of gratitude. Surely, it is not too much to say that this work deserves to rank with the most helpful of modern delineations of the spiritual life, and we trust that under the Divine blessing it will prove helpful in the awakening of the advancement thereof in others; nor can we doubt that our Divine Master, whom he so richly extolled throughout his ministry, will thus abundantly bless this testimony. The pages lift the veil upon a life in which conflict, suffering, and restfulness were in remarkable combination. "The ardent student was, from the first, hindered by physical weakness. The poet of joyful and mirthful disposition found himself ever and anon laid aside, seldom knowing, during years of suffering, what it was to enjoy a night of unbroken sleep; and withal, there were many cares and disappointments which devoted ministers of Christ have for their very own." Yet, notwithstanding all this, there appeared to be perfect rest in his Lord.

At Mildmay and Keswick, Mr. Fox was a familiar figure, and no teacher was listened to with more interest, and received with more welcome. Remarkable, and many, are the testimonies borne as to his Christian devotedness. One says: "A more saintly and consistent Christian I never met with. He lived as he preached; the same in his home, and among his friends, as he was in the pulpit." We should like to have given many telling extracts from this interesting volume, but want of space prevents us. We can only here most strongly recommend every reader of *Footsteps of Truth* to purchase a copy. It is beautifully printed in good readable type, and will form an excellent birthday or anniversary present from Churches, Bible Classes, &c., to their leaders in this, and other lands. May God abundantly bless its perusal throughout the English speaking world.

The last time we met our beloved friend was when sitting side by side at one of the great memorial meetings in the Metropolitan Tabernacle, when Doctors Pierson and Maclaren were eloquently testifying to the wonderful life and ministry of the ever-beloved C. H. Spurgeon, whose remains lay confined before us. Now these two beloved servants of God are doubtless near each other in paradise, and their printed memorials might well stand side by side in the libraries of those who are following on, on earth. May our readers, and the writer, through grace, meet them in the glory together to praise that Lord whom they both delighted to exalt in their God-honoured ministry.

THE EDITOR'S EVANGELISTIC WORK.

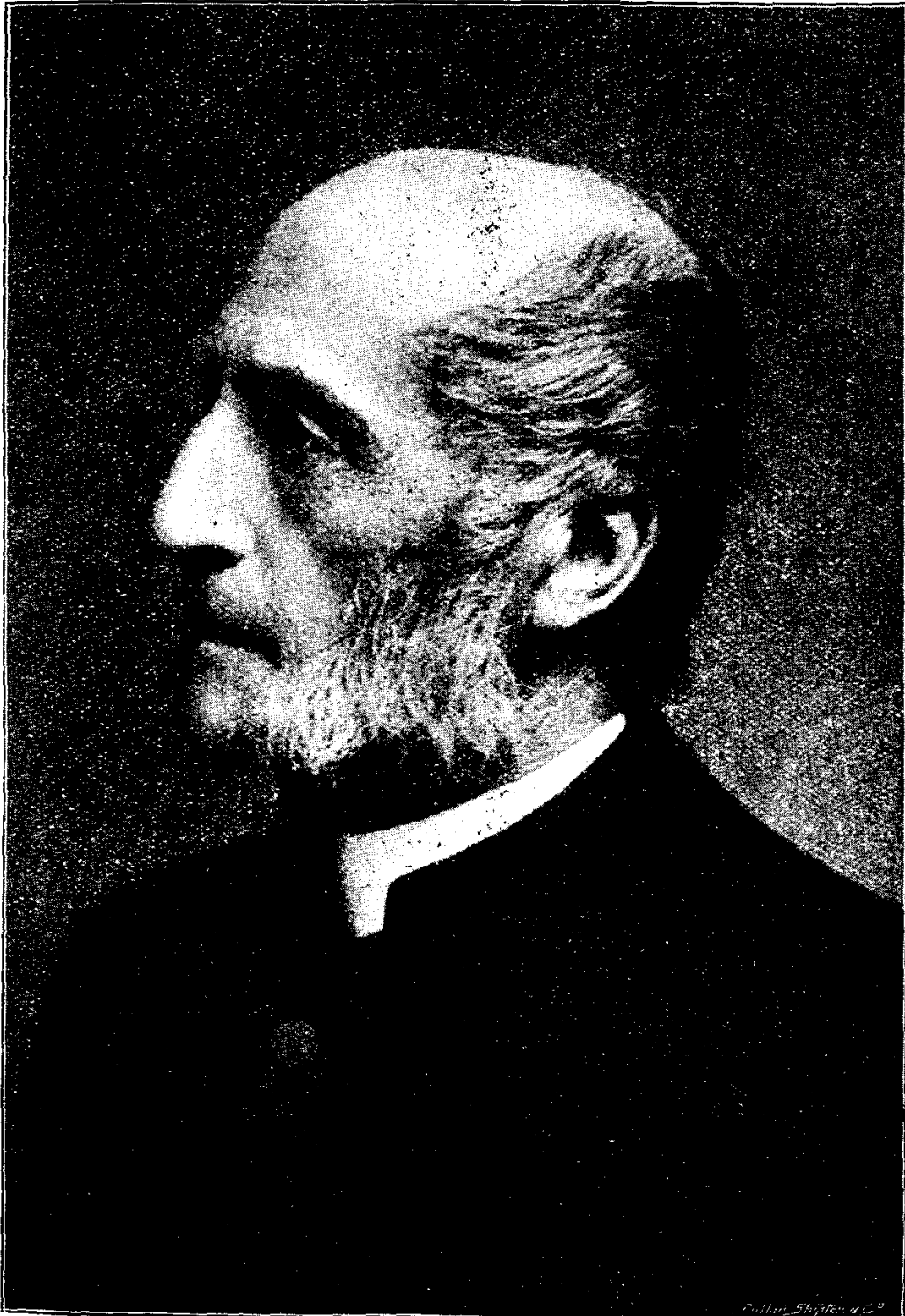
The following further contributions have been gratefully received by the Editor from

Dec. 18th, 1901, to Jan. 18th, 1902, 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.
1901.	S																						
Dec. 19	180	Donation	3	0	0	1	10	0	0	15	0	0	10	0							0	5	
" 19	181	"	0	2	6	0	2	6															
" 19	182	"	0	10	0																		
" 19	183	"	0	0	1	0																	
" 19	184	"	0	5	0																		
" 19	185	"	0	5	0																		
" 19	186	"	1	0	0	0	10	0													0	5	
" 19	187	"	1	0	0	0	5	0	0	5	0										0	5	
" 19	188	"	10	0	0																10	0	
" 19	189	"	3	0	0	0	10	0	0	10	0	1	0	0							0	10	
" 19	190	"	0	10	0	0	2	6													0	7	6
" 19	191	"	0	10	0	0	5	0													0	6	0
" 19	191*	"	0	1	0																0	5	0
" 19	192	"	0	5	0																0	5	0
" 19	193	"	0	5	0	0	2	6	0	2	6												
" 19	194	"	0	4	0	0	4	0															
" 19	195	"	1	1	0	0	10	6													0	5	0
" 19	196	"	0	10	0																0	10	0
" 19	197	"	0	2	6	0	2	6	0	2	6												
" 19	198	"	0	5	0	0	5	0															
" 19	199	"	2	2	0	0	10	6	0	10	6										0	10	6
" 19	200	"	0	1	6																0	1	6
" 19	201	"	2	0	0	1	0	0	1	0	0										0	10	6
" 19	202	"	0	10	6																0	10	6
" 19	203	"	0	10	0	0	5	0	0	5	0										0	2	6
" 19	204	"	0	10	0	0	5	0													0	10	0
" 19	205	"	1	0	0							0	10	0							0	2	6
" 19	206	"	0	16	0	0	13	0															
" 19	207	"	0	10	0	0	5	0															
" 20	208	"	0	10	0	0	10	0															
" 20	209	"	0	18	6	0	5	0	0	5	0										0	5	0
" 20	210	"	0	5	0																0	5	0
" 20	211	"	0	5	0	0	5	0													1	1	0
" 20	212	"	1	1	0																		
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" 20	214	"	0	2	0	0	2	0															
" 20	215	"	0	5	0							0	5	0							0	5	0
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" 20	217	"	0	2	6	0	2	6															
" 20	218	"	0	10	0	0	5	0	0	5	0												
" 20	219	"	0	8	6	0	5	0													0	3	6
" 20	220	"	0	3	6																0	3	6
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" 20	223	"	0	10	0																0	10	0
" 20	224	"	0	10	0	0	10	0															
" 20	224*	Anon (Deal)	0	2	6																	0	2
" 20	225	Donation	0	17	9	0	5	0	0	5	0										0	5	0
" 21	226	"	0	10	0	0	5	0	0	5	0										0	5	0
" 21	227	"	0	5	0																0	5	0
" 21	228	"	0	5	0																0	5	0
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" 21	231	"	0	10	0	0	5	0													0	5	0
" 21	232	"	0	10	0	0	10	0													0	10	0
" 21	233	"	0	2	6																0	2	6
" 21	234	"	2	0	0	1	0	0													1	0	0
" 21	235	"	0	10	0	0	5	0															0
" 21	236	"	0	5	0	0	5	0													0	5	0
" 21	237	"	0	2	6																0	2	6
" 21	238	"	0	10	0	0	2	6	0	2	6										0	2	6

THE EDITOR'S EVANGELISTIC WORK.—Continued.

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, and Tracts.		
			£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
1901.	S																						
Dec.	21	239	Donation	...	...	1	1	0	0	10	6	...	...	...	...	...	...	...	...	0	10	6	
"	21	240	"	...	...	0	1	0	0	1	0	...	...	...	...	...	...	...	...	...	...	...	...
"	21	241	"	...	...	1	10	0	0	10	0	...	...	...	...	...	...	...	...	...	...	...	...
"	21	242	"	...	...	1	1	0	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
"	21	242*	"	Anon (Cambridge)	...	0	5	0	0	5	0	...	...	...	...	...	...	...	...	...	...	...	...
"	23	243	"	...	...	30	0	0	30	0	0	...	...	...	...	...	...	...	...	...	...	...	...
"	23	244	"	...	...	5	0	0	3	0	0	2	0	0	...	...	...	...	...	...	...	...	...
"	23	245	"	...	...	0	5	0	0	5	0	...	...	...	...	...	...	...	...	...	...	...	...
"	23	246	"	...	...	0	5	0	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
"	23	247	"	...	...	0	5	0	0	5	0	...	...	...	...	...	...	...	...	...	...	...	...
"	23	248	"	...	...	1	0	0	0	10	0	...	...	...	...	...	...	...	...	...	...	...	...
"	23	249	"	...	...	3	0	0	1	0	0	...	...	...	...	...	...	...	...	...	...	...	...
"	23	250	"	...	...	0	10	0	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
"	23	250*	Rent of Premises	11	5	0	11	5	0
"	24	251	Donation	1	0	0	0	5	0	0	5	0
"	24	252	"	0	3	6
"	24	253	"	0	3	0	0	3	0
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"	24	257	"	1	0	0	1	0	0
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"	28	264	"	1	0	0	1	0	0
"	28	265	"	1	0	0	0	5	0	0	5	0
"	28	266	Collecting Card, per J. R.	0	3	0	0	3	0
"	28	267	Donation	3	3	0	1	1	0	1	1	0
"	28	268	"	0	5	0	0	5	0
"	30	269	"	1	0	0	0	5	0	0	5	0
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"	30	272	"	1	11	6	1	1	0	0	10	6
"	30	273	"	1	0	0
"	30	273*	Reader of <i>The Life of Faith</i> (Brighton)	0	1	0	0	1	0
"	30	274	Donation	...	...	0	1	6	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
"	30	274*	Rent of Rooms and Gas	...	...	6	1	1	6	1	1	...	...	...	...	...	...	...	...	...	...	...	...
"	31	275	Donation	...	...	0	5	0	0	5	0	...	...	...	...	...	...	...	...	...	...	...	...
"	31	276	"	...	...	1	0	0	0	5	0	0	5	0	...	...	...	...	...	...	...	...	...
"	31	277	"	...	...	0	5	0	0	2	6	0	2	6	...	...	...	...	...	...	...	...	...
"	31	278	"	...	...	0	10	0	0	5	0	...	...	...	...	...	...	...	...	...	...	...	...
"	31	278*	Anon (Preston)	...	...	0	3	6	0	1	6	...	...	...	...	...	...	...	...	...	...	...	...
"	31	279	Donation	...	...	0	5	0	0	2	6	0	2	6	...	...	...	...	...	...	...	...	...
"	31	279*	Offerings at Kilburn Hall during December	...	...	8	18	3	8	18	3	...	...	...	...	...	...	...	...	...	...	...	...
"	31	279†	Offerings at Willesden Hall during December	...	...	7	19	5	7	19	5	...	...	...	...	...	...	...	...	...	...	...	...
"	31	279‡	Offerings at Stretham Hall during December	...	...	1	4	1	...	...	1	4	1	...	...	...	...	...	...	...	...	...	...
"	31	279§	Sale of Work at do.	...	...	5	19	7	...	...	5	19	7	...	...	...	...	...	...	...	...	...	...
"	31	279§	Offerings at Victoria Hall, August 23rd	...	...	5	0	0	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
"	31	279§	Harvest Thanksgiving at do., Nov. 14th	...	...	5	0	0	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
"	31	279§	Sale of Work at do., December 6th	...	...	26	4	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
"	31	279¶	Offerings at Mayes Hall (including donation, Mrs. A. B., 4s., Mr. S. B., 2s. 6d.)	...	...	7	16	5	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
"	31	279¶	Rent, on account	...	...	0	6	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
"	31	279¶	Off'rs (B'ld'g F'd), Dec. 4th	...	...	0	5	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
"	31	279¶	Collect'g Card, Mrs. D.	...	...	0	5	0	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
"	31	279¶	Do., Mrs. C.	0	2	6
"	31	279¶	Sale of Work, Dec. 9th	7	15	4
						8	7	11	16	10	6	8	2	7	8	7	11				



Newman Hall

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The Late Dr. Newman Hall.

AS all the daily and weekly papers have already announced, this eminent preacher of the gospel, himself the son of an equally eminent Nonconformist minister, John Vine Hall, who was "an evangelical of evangelicals, much given to preaching and praying, and the writing and distribution of tracts," has entered into his rest, falling asleep in Jesus soon after nine o'clock on Tuesday, Feb. 18th, at his residence, Vine House, Hampstead, where he autograph for insertion in this journal; and, though more lengthened reviews of his life have appeared in the daily papers on the day following his death, we here repeat the concise sketch, with a slight addition or two, together with the portrait given in the number referred to:

has resided for many years. We have previously given a portrait and sketch of this devoted servant of Christ in an earlier number—Jan., 1899, vol. 17— which contained his latest portrait, just then previously taken, and on which he wrote his

"The name of Dr. Newman Hall (whose portrait we give in this number) is a household word in the Christian Church, at home and abroad, on account of his abundant and lengthened labours extending over many years in the ministry of the gospel, and will be particularly respected by many thousands as the author of the little booklet, *Come to Jesus*, which was first delivered, as an extemporaneous sermon, at a street corner in Hull, during the cholera plague of 1846. It has since been translated into almost as many languages as the Bible, while the number circulated is now put at over four millions. It is strangely curious that Dr. Newman Hall's father should have written *The Sinner's Friend*, which, next to *Come to Jesus*, is, perhaps, the most popular tract of the century. This was supplemented by another booklet, *Follow Jesus*, being 'Counsels to those who have come to Jesus,' though several other tracts have been written by him, and larger books on spiritual themes.

“To give an adequate idea of Dr. Newman Hall's work during his fifty years' public career would more than fill a volume of *Footsteps of Truth*. He was brought to the Lord at the age of sixteen, and at once began active work for the Master by delivering tracts. He next essayed open-air preaching, and for this work he has always had a special love; and as a pioneer of street preaching in London will long be remembered for his courageousness, earnestness, and ability for this specially trying work.

“To appreciate his subsequent thirty-eight years' work at Surrey Chapel and Christ Church—and its remarkable success—the many addresses delivered at the memorable farewell meeting in Christ Church in July, 1892, must be read.”

The Christ Church referred to occupies a prominent position in Westminster Bridge Road, and was erected at the cost of £63,000. The main feature of it is the Lincoln Tower, 220 feet high, embellished with bands of coloured stone, representing Stars and Stripes, as the cost of this was defrayed in America. On the retirement of Dr. Hall, after some years of pastoral care there (which is now carried on by the Rev. F. B. Meyer), he devoted himself to active preaching of the gospel in many parts of the country, never swerving for one moment from its grand old foundation truths, as preached by the Apostles, Reformers, and the Puritan Fathers, on account of which many critics, both during his life-time and now he has passed away, called him bigoted, and narrow, and out of date as a theologian.

We give the following extracts from a special memoir in one of the morning papers, which are calculated to prove useful to younger preachers. Respecting the little book, referred to earlier in this memoir, *Come to Jesus*, the writer says: “If the religious historian of the future should ever need, in pamphlet form, an absolutely perfect presentment of early nineteenth century Nonconformist teaching, he may find it in a little publication entitled, *Come to Jesus*, first issued in 1848, by the deceased minister. It is quite a little compendium of Evangelical doctrine and of revivalist pulpit methods. Its force and urgency, its persuasive and coercive power, are admitted even by those who hold some of its teaching in aversion, and it had a wonderful vogue. It is said to have been translated into more than twenty languages, and to have attained a circulation of nearly three million copies.”

On the subject of preaching, the writer says: “Dr. Hall was a man of striking presence, tall and dignified, and benignant, and his delivery was peculiarly well adapted to his audience. Few men have ever understood better the art of holding a congregation than Newman Hall in the prime of his power. He once delivered an address upon the subject before the Congregational Union of England and Wales at Cheltenham, and his remarks were the embodiment of common sense and practical shrewdness, and are well worthy the careful consideration of all young religious teachers. ‘As we aim to instruct the people at large,’ he said, ‘we must use the language of the community, and not of a school; of common

life, and not of theological cant. Why should we make lessons in a religious vocabulary a necessary preliminary to Christian instruction? Why cannot we express truth in terms already known? As with words, so with style. However elegant or forcible, it must be clear. If you wish to instruct, you must be understood. Sound thinking never yet necessitated obscure talking. It is only the plea of indolence,' he insisted, 'to say that the truth alone, apart from style of utterance, ought to secure the homage of the hearer.'

"Mr. Hall himself admirably illustrated this in his own teaching. Whatever difficulties a hearer might have in accepting his doctrines, there was never any difficulty in making out what those doctrines were. He was always clear, simple, and plain in his sermons; and, while always giving the impression of intense earnestness, and at times rising to genuine eloquence, he never gave way to mere rant. He had a fine, clear voice, and an easy delivery. He was, in short, quite a model public speaker, and was very effective on the platform."

Those who heard the Doctor in the Halls of the Evangelistic Mission, where he preached on several occasions during the past few years, can bear testimony to the truth of this, as well as those in the more pretentious buildings and larger congregations, where he was wont to address thousands.

"He was only sixteen years of age when he made up his mind to enter the ministry, and his first public work took the form of preaching to the Kentish hoppers in the fields. One of his first regular sermons was in the Maidstone Town Hall, on the occasion of the late Queen Victoria's Coronation, when his text was 'King of kings and Lord of lords,' and it was an interesting circumstance that it was from the same text that he preached his Diamond Jubilee sermon."

Another writer says:—"Two years ago he was preaching strenuously and with great audibility on Hampstead Heath. A very simple and pathetic gospel was his—a tender, winning message—though his life was spent among giants, and his intellectual acumen won the admiration of a Gladstone. Newman Hall was ten years older than Dr. McLaren, six years older than Dr. Guinness Rogers, and fourteen years older than Dr. Parker. He has fought a good fight, and he has finished his course in peace."

* * *

THE FUNERAL

took place on Saturday, February 22nd, at Abney Park Cemetery, being preceded by a service at Christ Church, Westminster, which will prove a memorable one, being marked by features of peculiar interest. The Church was crowded to its utmost capacity, and representatives of all denominations, and most of the evangelical and philanthropic societies, were present. Those who took part were the Rev. F. B. Meyer (Pastor of the Church), Canon Fleming, Pastor Thomas Spurgeon, Revs. Dr. Monro Gibson and Evans. After this most impressive service, the funeral cortège wended its way to Abney Park, amidst tokens of universal respect.

“The Man Christ Jesus.”

BY MONRO COLLINGS, GOSPORT.

WHEN the Lord Jesus Christ was upon earth it was difficult to believe that He was God; now that He is gone into heaven, and we see Him no more, it is sometimes hard to realize that He is man.

God, and yet man; man, and yet God; the Divine Man, Son of God, and Son of Man in one.

“When Jesus came into the coasts of Cæsarea Philippi, He asked His disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist; some Elias; and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven.”

To-day, the ever-living Lord, the eternal Son of the eternal Father, comes to us with the same question, “Whom say ye that I am?” It is not now demanded what others think of Him, whom wind and sea obeyed, who cast out devils with a word, and made them own Him as the Son of God, but whom say ye that I am?

Ah! blessed Lord, we know Thee, and adore Thee, and confess Thee. Thou art ours, Thou hast entered into covenant and into union with us, and Thou art not ashamed to call us brethren. In all our woe, and in all our misery, Thou didst visit us. Thou didst not despise the Virgin's womb, the poor manger, and the long, weary road to the bitter curse and cross. “Despised and rejected of men,” Thou wast taken and, by wicked hands, crucified and slain. But death could not hold Thee long, for by dying Thou didst destroy death; and now art alive for evermore. And Thou hast ascended on high, and sittest on the right hand of God, very man and very God, very God and very man. And now, blessed be Thy holy and reverent Name, we have no need to ask, “Who art Thou, Lord?” but joyfully confess that Thou art the Son of the living God, the Man Christ Jesus, the one and only Mediator between God and man. At Thy Name we bow, and adore, and confess that Thou art Lord, to the glory of God the Father. Thou art the First, and the Last, and the Living One; and having overcome the sharpness of death, behold Thou art alive for evermore. Amen, and Amen.

The terms, so often met with in the Gospels, “Son of man” and “Son of God,” appear to form a pair; and to all ordinary readers of the Bible, they aptly describe the two sides of our Lord's person. He is both Son of man and Son of God. And surely there is a lesson for us here; for we must never let go of the truth that Christ is God, and we must ever hold fast to the truth that our Lord Jesus Christ is man. If Christ be not God, He has not the power to

redeem me; if He be not man, He is not the Saviour I need. I want some one above me, high over all, who can reach down and lift me up to God, and the heights of grace and goodness; and I want some one who has stood where I have to stand, and who has been tempted in all points like as I am, yet without sin. Do I need a strong Saviour because I am low down? then I also need a sympathizing Saviour, who can understand my fall, and have compassion on the ignorant, and on them that are out of the way.

And such an one is Jesus, my Lord. What a wonderful Saviour is Jesus! And He is exactly the One we need. "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."

And now it is a "faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."

"Be it known unto you therefore, men and brethren, that through *this Man* is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things."

Thank God, the words of the prophecy have been fulfilled. For *a man* is the Peace, and He has made peace by the blood of His cross; and *a man* is a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land.

What manner of Man is this? The Man Christ Jesus!



The Hidden Life.

THE hidden life is exactly the reverse of the life of the world. The natural life seeks notoriety, desirous of human applause. It aims to clothe itself in purple and fine linen. It covets a position in the market-place. It loves to be called Rabbi. But the life of God in the soul, occupied with a dying companionship, avoids all unnecessary familiarities with men. It pursues a lowly and retired course. It obeys the precept of the Saviour: "When thou prayest, enter thou into thy closet, and pray to thy Father who seeth in secret." It neither desires to see, nor to be seen openly, except when and where duty calls it. It is willing to be little, to be unhonoured, and to be cast out from among men. It has no eye for worldly pomp, no ear for worldly applause. It is formed on the model of the Saviour, who was a man unknown.

"O, fix our earnest gaze,
So wholly, Lord, on Thee,
That with Thy beauty occupied,
We elsewhere none may see."

City of London Bible Class Union.

A STRIKING ADDRESS BY THE REV. PREBENDARY WEBB-PEPLOE.

THE annual meeting was held on Friday, 31st Jan., at 8 p.m., in the Lecture Hall of the Y.M.C.A., Aldersgate Street, T. B. Miller, Esq., presiding, and the speakers announced being Rev. Preb. Webb-Peploe and Mr. P. Russell Hurditch.

About 300 young men from the City warehouses were present, and a goodly number of ladies.

After the singing of the opening hymn,

“All people that on earth do dwell,”

prayer was offered by Mr. R. D. Stewart, Chairman of Committee.

Mr. P. Russell Hurditch then read from the *Word of God* the 12th chapter of Isaiah, after which the Secretary, Mr. D. W. Mackeith, read the annual report.

At the conclusion of his report, Mr. Mackeith explained that the object of the Bible Class Union is to support and strengthen the Bible Classes that already exist in the City warehouses where the young men “live in,” and to introduce such classes where there are as yet no weekly meetings for Bible study.

Mr. Mackeith then made an earnest appeal for young men to come forward and help in this glorious work of carrying the Bible into the heart of the City, and urged all the members of the Union, though the sceptic might sneer and the pessimist might groan, to labour on, believing in the words of the late Rev. Murray McCheyne, that “The Word of Truth in its naked simplicity is that which the Spirit will most honour and bless.”

Mr. Cook followed with a solo,

“Have faith in God,”

Rev. Preb. Webb-Peploe, who received an enthusiastic welcome, then addressed the meeting, taking as his text the closing verses of the 3rd chapter and 1st verse of the 4th chapter of Philippians: Let me take you straight to God’s Holy Word: “Our conversation . . . stand fast in the Lord.” Now, the question was asked by your secretary what is the aim and purpose of the C.L.B.C.U.? I think we can answer this at once. It is the establishing in the faith of those who belong to the Lord, and calling out those who do not know the Saviour; and to bring glory to God, and our Saviour Jesus Christ. This annual meeting should be the establishing in the faith of its members. I never understand how any young man can fail to see that his possibilities here are wonderful. We were placed here, each man and woman, with a magnificent opening wherein that person may glorify God in body, soul, and spirit; and there are boundless possibilities for this. Have you and I ever thought of that man who wrote these words, and was brought to be the apostle to the Gentiles? Who brought that man out? It is true he had a direct revelation from heaven, but who brought him the opening of

the eye—the sight of spiritual things? A poor, humble follower, named Ananias, never heard of before, and never since. Did you and I never feel the possibility of one visit? If you go, trusting in the Spirit, and realizing that it was the Saviour who sent you, you may be the instrument of winning a soul to Christ. Henry Varley was saying “good-bye” to Mr. Moody, at Queenstown, when about to start for America in 1874, after his visit to this country. He had been preaching the gospel of terror, and had not been very successful. The former remarked: “England has yet to learn what one man wholly consecrated to God can do.” To which Moody answered: “I will be that man, by the grace of God.” In less than a year he returned, and made his name as a preacher. I have worked with him (in America), and although it is said a man can’t be a hero among his own people, Moody was a man of whom all the Americans used to say: “Oh, D.L.M.; he’s straight!” Moody’s success was not owing to his learning. He studied the Word of God, but you can get in the night schools of London as much learning as he had. I never saw one like him. We want men who are straight, and clean, and pure-hearted. I want you to be wholly given to God.

The great change came to me at the age of 19. It was through Mr. Henry Wright, Hon. Sec. of the C.M.S., that in 1856 my soul was turned from carelessness. But I thought I would not give my soul wholly to God. I went to the Derby to see the races—the first time I have ever been on a race-course—and just as I was entering, a young man at the gates said to me; “I beg your pardon, sir, will you read that paper?” handing me a slip on which I saw the words: “Reader, if you die to-night, would your soul be in hell?” That was all, but I ran seven miles home to my tutor, and did it in an hour. A man in sin is always afraid of God. God found me that night—why shouldn’t you be His also?

“*So stand fast in the Lord, my dearly beloved.*” God’s righteousness is a free gift. Man is unrighteous, and you can’t offer God anything for the righteousness He gives you. Many people say: “Can’t I give God something in return?” That is the suggestion of the devil. Supposing the King made you a peer of the realm, and gave you £100,000, and a splendid palace, you thought you would like to see him, and thank him for his gracious kindness. You called at Buckingham Palace, and, on being presented to him, you expressed your gratitude; and, as a sort of payment, you offered him a brass button! What do you think the King would say? For the gift of Christ’s righteousness you are a debtor to God, and it is a debt you can never pay, but the least you can do is to give yourselves entirely to Him. The Apostle Paul is here bringing before us the claims Christ has on us.

Again and again, you will find in St. Paul’s epistles the turning point, starting at the word “therefore.” He turns from doctrine to the practical. “*Therefore, my brethren, dearly beloved.*” Consider the remarkable example he gives us! What had been his experience? Will you do the same as he? Will you stand fast in the Lord? You will remember, perhaps, that opening phrase of the 3rd

chapter. He proceeds to shew what he had to write about. Phil. iii. 4, "*If any other man thinketh that he had whereof he might trust, I move.*" Vers. 7-9, "*What things were gain to me . . . which is of God by faith.*" That is the starting-point he goes back to. Here was a man who trusted so much in the law that he was blameless. Do you think you can beat Paul in this? Can you say you are blameless? But that was not enough for him: he wasn't satisfied. St. Paul wanted to know his Saviour. "*That I may know Him, and the power of His resurrection, and the fellowship of His sufferings.*" I remember the case of a poor dying soldier, who, when asked to give himself to Christ, said: "I wouldn't be such a sneak, after serving the devil all my life, to try to steal into heaven at the last moment." I have a certain respect for a man like that. St. Paul wanted to know the fellowship of Christ's sufferings, "*Forgetting those things which are behind . . . I press toward the mark.*" When I was at Cambridge, I met with an accident while doing the long jump, and hurt my spine, for which I had to lie on my back for three years. While laid up like this, the time for the sports came round, and I got up from bed, and went in for the long jump, gained the silver cup for it, and then went back to bed again. And when the swimming race was on, I got up again, and went in for it, and gained the silver cup for that, and then returned to bed. I was told there were hundreds of onlookers, shouting to the competitors, but I didn't hear a word nor see anything when once we started but the tape at the goal. I passed my examination for ordination lying on my back. But God gave me a spine afterwards that just suits me, praise to His holy name. Sports are grand things, and I believe in going in for them with all your might. But what are earthly prizes compared to the trophies for the Christian race? There is the "*crown of life*" (Revelation ii. 10), and the "*crown of righteousness*" (II. Timothy iv. 8). Christ bought you with His blood—therefore, get rid of every hindrance, and serve Him! Our citizenship is in heaven. We belong to another country. What would you think of an American who was over here who liked to sneer at his own country? So we should not be ashamed of our heavenly home; we should get ready to make the journey to it. A little child once asked her mother, "Where is daddy?" to which the mother replied, "God has taken him home." The child answered, "Don't you think we had better begin to pack up?" A man may say, "I am born with a passion; that is part of me." That is a lie, although he may not know it. The Lord Jesus Christ is able to subdue our passions. Our lusts, passions, and tempers He is able to subdue. Will you trust Him? When you are tempted, say, "Now, Lord!" and He will subdue the flesh.

Phil. iv., 12, "*I have learnt in all things to be content . . . suffer need.*" Wouldn't you like to be content in all things? Verse 13, "*I can do all things through Christ, which strengtheneth me.*" Verse 18, "*I have all, and abound.*" Yet St. Paul was at this time in a dungeon, waiting to be killed by Nero. Yet he says he has his flesh in subjection, is perfectly contented, and has abundance for the service of his neighbours.

I have not a minute to speak to you about standing fast. Christ wants men who will stand up for His colours, and will stick to His guns. What would you think of a soldier whose captain stands fast, but he himself runs away?

“Stand fast.”

I. Corinthians xvi. 13 : “*In the faith.*”

Gal. v. 1 : “*In the liberty wherewith Christ hath made us free.*”

Eph. vi. 13 : “*In the armour of God, and having done all to stand.*”

Philippians i. 27 : “*Stand fast in one spirit, with one mind striving together for the faith of the Gospel.*”

Colossians iv. 12 : “*Perfect and complete in all the will of God.*”

II. Thess. ii. 15 : “*And hold the traditions which ye have been taught.*”

I. Peter v. 12 : “*In the true grace of God.*”

We hear of heroes in the war. We want heroes in Christ's service. The roll-call of glory is worth fighting for. A soldier was dying, and suddenly he started up, calling out, “Here, sir!” and fell back dead. He had heard his name in the roll-call, and answered to it. May we all be ready to answer to our last call.

I was sitting by the bedside of a lad, dying of consumption; and as he began to cough a little, I reached for the cup to put to his lips for him to spit, but he died that very instant as he took hold of the handle of the cup, with a smile on his face. I want you in the act of dying, to be able to say, “Here, sir; I am ready.”

If you refer to verses 1, 2, 4, 7, 10, 13, 19, 21, you will find the word “in” used a good deal: “In Him,” “In Christ,” “In the Lord,” &c.

Stand fast, therefore, in Christ—in Him is life and glory.

After another solo was sung by Mr. Cook, the Chairman then said: I feel very much like one who has in his hand a very beautiful negative. It should be carried to a dark room, and there developed. I think it is not possible for me, nor perhaps anyone, to add to what we have heard. I think the chapter referred to by Mr. Webb-Peploe is the most beautiful in the Bible. One might, perhaps, say a little about our Union, about the importance of Bible classes; but I feel that would, perhaps, be harmful, and lessen the impression produced by what we have listened to. May we be led to emulate the great apostle. Do you think we shan't be good clerks or good salesmen if we have one thing before us—the glory of our Lord Jesus Christ? We feel it is hard if we are not appreciated. If we did our work for Christ, and Christ was living in us, we should get a fuller idea of the love of Christ. We should have a better acquaintance with the Bible. The more you study it, and make it your own, the more you will love it. Union is strength. The more God's children draw together, the better. I fancy it is our own fault if we don't know one another better. The C.L.B.C.U. gathers the children of God together—may God bless the Bible Class Union.

the Chairman called upon the last speaker of the evening,

Mr. Philip Russell Hurditch, who said: I am sure you will agree with me that it would be out of place to attempt to give anything like an address at this time of the evening, after the thrilling and

soul-inspiring message we have listened to from the lips of God's honoured servant, the Rev. Webb-Peploe. May God grant that the power of this meeting shall tell upon our lives, and that we may put into practice that which we have listened to. I will simply leave with you now the words of Tennyson :

"Follow the Christ, the King.
Live pure, speak truth, right wrong.
Follow the King, else, wherefore live?"

After the closing hymn had been sung,

"Onward, Christian soldiers,"

Mr. T. B. Miller pronounced the Benediction, and the company left the building feeling that the Bible Class Union had been strengthened through the gathering that night.



The Christian's Calling.

- C**ALLED by God (Romans viii. 30 ; 1. Cor. i. 9 ; Gal. i. 6).
 Called of Jesus Christ (Romans i. 6 ; 1. Peter v. 10).
 Called according to His purpose (Romans viii. 28-30).
 Called the Sons of God (1. John iii. 1 ; Galatians iv. 6, 7).
 Called in One Body (Colossians iii. 15).
 Called to be Saints (Romans i. 7 ; 1. Corinthians i. 2).
 Called into Fellowship (1. Corinthians i. 9).
 Called into the Grace of Christ (Galatians i. 6).
 Called out of Darkness into Light (1. Peter ii. 9).
 Called in Hope (Ephesians i. 18 ; iv. 4 ; Romans v. 2).
 Called to Virtue (11. Peter i. 3).
 Called by the Gospel (11. Thessalonians ii. 14).
 Called to Eternal Life (1. Timothy vi. 12).
 Called to an Eternal Inheritance (Hebrews ix. 15).
 Called to Blessing (1. Peter iii. 9).
 Called to Liberty (Galatians v. 13).
 Called to Peace (1. Corinthians vii. 15 ; Colossians iii. 15).
 Called to Suffer (1. Peter ii. 21).
 Called to Glory (1. Thessalonians ii. 12 ; 11. Thessalonians ii. 14)
 A Heavenly Calling (Hebrews iii. 1).
 That Worthy name by which Ye are called (Acts xi. 26).
 The Prize of the High Calling (Philippians iii. 14).
 Faithful is He that Calleth you (1. Corinthians i. 9).
 Ye see your Calling, brethren (1. Corinthians i. 26).
 Walk Worthy of the Vocation wherewith ye are Called (Eph. iv. 1 ;
 Col. i. 10 ; 1. Thess. ii. 12 ; 1. Peter i. 15, 16 ; 11. Peter i. 10).

The Edomites.

NOTES OF A BIBLICAL STUDY IN GENESIS XXXVI. 1-8.

BY HENRY THORNE, EVANGELIST.

(Continued).

ESAU may be an athlete, a man of a generous spirit, and possessed of the qualities which have a fascination for a woman's nature, but he is no fit husband for one who fears God. Such a woman ought to be willing to let Esau go to Canaan for a wife without having the slightest disposition to run after him. The heart of Esau was not toward God, when he despised a birthright that would have brought him honour from God, and it was in the same condition when he married these daughters of the Canaanites. The names of the first two wives of Esau, and that of a third wife (Mahalath, Genesis xxviii. 9), were all changed after their marriage. Judith was called Ada, Bashemath was called Aholibamah, and Mahalath was called Bashemath. The names, both before and after the change, were doubtless full of significance. They were, probably, given because of some natural characteristic or some personal charm possessed by those to whom they were given. The names given after marriage are those mentioned in the chapter we are considering. It is difficult to determine what was the exact meaning of these names, but there have been several conjectures which may be regarded as conveying a fair idea as to what we may understand by them. Ada, it is said, means "an assembly," and was, perhaps, intended to convey the idea that she to whom the name was given was to be, like Sarah, the mother of a great multitude of descendants. Aholibamah means "My tabernacle is exalted," which was, perhaps, Esau's way of saying that he regarded his second wife as having conferred dignity upon his home. Bashemath means "perfumed," which is, perhaps, a reflection of the first name of Mahalath, his third wife, which means "sweet." These names all suggest what is pleasant and respectful, and we may therefore believe that Esau had inherited from his pious ancestry that kindly consideration for women which true piety has fostered and encouraged in a variety of ways. It was the goodness of such natural qualities as Esau probably possessed that the poet had in his mind when he said, "Some flowerets from Eden are left from the fall." As a rose, that is the handiwork of God, may be worn by one whose life is not controlled by God; so many, who have not been regenerated by the Holy Spirit, have had their moral natures adorned by some of the most beautiful graces of character. "This also cometh from the Lord." (c) *His marriage with Mahalath* (verse 3). Mahalath was what may be called the maiden name of Bashemath. Bashemath

was a daughter of Ishmael, and, therefore, the grand-daughter of Abraham. Esau may have been troubled in spirit because of the dissatisfaction of his parents with his earlier marriages. His first wives were daughters of Canaan; and, therefore, probably of an idolatrous stock. Perhaps he concluded that he might put himself right with his parents by selecting, as his third wife, one who had a closer connection with his ancestry. He would have much in common with

HIS UNCLE ISHMAEL.

Ishmael, like Esau, was his father's firstborn (Gen. xvi.) He also appears to have resembled Esau in the wild ruggedness of his nature (Gen. xvi. 12), and in his fondness for the roving spirit of those who live by the chase, for which his descendants have also been remarkable. He had, moreover, like Esau, seen a younger brother take the place of honour that was the portion of those who were in the direct line of the Messiah (Gen. xxi. 12); and, like Esau, he had been made the head of a race that was distinct from that of his father (Gen. xvii. 18). It is not, therefore, to be wondered at that Esau should have cultivated friendly relations with the family of Ishmael. But has he not by this means given a further proof of the sad fact that

THE INSTINCTS OF HIS WORLDLY NATURE

had no Godward tendency? He would make a compromise in the choice of a wife that might soothe the minds of the old people, but it was of such a nature as to show that he was not inspired by any feeling of piety in taking such a step. There are many who have gone further than Esau in the same direction without any higher motive. They would attend the regular meeting for family prayer, or the services of the House of God to gratify the wish of a father or a mother, but they would be careful, at the same time, to make it clear that they felt no desire to know Jesus as a Saviour, and no appreciation of the preciousness of His cleansing blood. *(d) His willingness to patronise religious instincts* (verse 4). We see this in the choice of the names given to the two first of his sons. His firstborn was called Eliphaz, which signifies "strength of God;" and his second son was called Reuel, which signifies "joy of God." It has been said that hypocrisy is the homage that vice pays to virtue. Is it not often the case that worldliness pays a sort of

HOMAGE TO GODLINESS?

Those who never themselves enter a house of prayer will, in some cases, send their children to a Sunday school. In houses where the Bible is never read a nicely bound copy of the Scriptures may sometimes be found upon a parlour table. When a man who has lived without God has died, godless relatives are often very much in earnest about having a funeral service read by the side of his grave. There may be much of religion where there is no true reverence for God. *(e) His sojourn in Canaan* (verses 2, 5, 6, 7).

(To be continued.)

Jesus Saves me!

W. T. M.

W. T. MAIN.

mp Allegretto.

1. Once my heart was bow'd in sad-ness With a wea-ry load of sin ;
 2. Once the fu-ture thought would fright me, All was dark with-in, with-out ;
 3. Once my sin-ful hab-its bound me, No es-cape my mind could see,
 4. Once I thought "I could-n't keep it," Now I find He holds me fast ;

cres. *mf*

Now my days are full of glad-ness, Since I let the Sa-viour in.
 Now His grace has come to light me, Shin-ing all my way a-bout.
 Till His mer-cy sought and found me, From all sin He set me free.
 He will nev-er, nev-er leave me— He will lead me home at last.

mf CHORUS.

Je-sus saves me! Je-sus saves me! Oh I'm glad His mercy reach-es e-ven me!

cres. *f*

Je-sus saves me! Je-sus saves me! God is sat-is-fied, and I am free.

Heavenly Mysteries in Earthly Mirrors.

BY WILLIAM LUFF.

NEAR THE KING.

“**T**HE beloved of the Lord shall dwell in safety by Him” (Deut. xxxiii. 12). We were reminded of this heavenly mystery by looking into the following paragraph as an earthly mirror :

“A large number of the King’s loyal subjects are evincing a strong desire to live near his Majesty, that they may see him as often as possible. That is the only and the accepted explanation for the fact that there is a rush for houses in the neighbourhood of Buckingham Palace.”

Such see the King often. Oh! to be like the sparrow, and have a nest in the courts of God; not the material edifice, for too often, the nearer the church, the further from God; but near the King’s spiritual palace. May I name a few streets in the neighbourhood where there are dwellings to let? Humility Vale, Satisfaction Square, Contentment Avenue, Holiness Terrace, Praise Mansions: these are all near the King’s Court. Nehemiah xi. 24 is suggestive: “And Pethahiah the son of Meshezabeel, of the children of Zerah the son of Judah, was at the king’s hand in all matters concerning the people.”

“ROYAL CHEER.”

“When He had spoken unto me, I was strengthened” (Dan. x. 19). Let us put an earthly mirror before this blessed verse. One day, when our new King was leaving Marlborough House, a maid-servant of the Royal house was being taken to the hospital in an ambulance. His Majesty learned that the patient was about to undergo an operation, upon which her life depended. With kingly kindness, he walked up to the prostrate young woman, and bade her be of good cheer, and she would be certain to recover. All went well, and the young woman was soon back at her duty. How often our King has said, “Be of good cheer,” to sick and desponding ones; and His word has healing power, unknown even by Royal lips.

A BROKEN FLAG.

“My Word shall not pass away” (Matthew xxiv. 35). In the crowd, awaiting the returning Duke of York, was a little child with a flag; but as she waved it, with juvenile glee, the stick broke. Oh, the tears! Her plans for the day were frustrated; but the big flags were still floating, and the Royal Standard was as safe as ever. Sometimes our little flags are snapped asunder, and we weep to think our plans are disappointed; but the big flags wave on, and the Standard of the Word unfolds its beauty to the world, preparing a royal welcome for the returning Son of the King.

Dr. A. R. Cook's Interesting Story of Medical Mission Work in Uganda & Toro.

NOTES OF A LECTURE, AT KILBURN HALL, THE DOCTOR
BEING NOW AT HOME ON FURLOUGH.

It was with real pleasure we welcomed Dr. Cook to our house, and afterward at Kilburn Hall, where a large company had assembled to hear the deeply interesting account of his travels and labours in Central Africa, from which he had lately returned; the story of which kept the audience spellbound throughout the evening; and we are glad, through the kindness of a friend, to present our readers with the following verbatim report of the address. It will be observed that much that is described in his travels has already been similarly given in the letters that have appeared in this Magazine from month to month from our daughter, to whose work the Doctor bore such a splendid tribute; but the story is well worth reading and repeating o'er and o'er again, being almost unique in the experiences of the missionaries, and in the results of their labours; and bristling with incidents of a thrilling and almost tragic character in the vast country from Mombasa to Mengo, and from Mengo to Toro, the work being well described as the "Romance of Modern Missions."—EDITOR "F. T."

I do not propose to give you a general history of the Uganda Mission, but will mention just one or two points in connection with the foundation of that Mission. It was one of our own countrymen, Captain Speke, who went forth in the sixties, and discovered Uganda. He came across a large lake, which he called Lake Victoria, after our late beloved Queen; and, travelling round this, he learned that the country to the North of it was called Uganda. He was followed, twelve years later, by Stanley, who re-discovered the country, if one may so speak, and wrote home and challenged Christendom to send out missionaries. The C.M.S. recognised God's hand in this; and, in 1876, some seven people started, and for the first time, Uganda heard the Word of God; but it was not till 1882 any were baptized. At first, the effort bore fruit very slowly. The King, who had been favourable to Christianity, died; and Mwanga, who followed him, was very cruel to the Christians; in one place, he burned no less than 32, but they sang the praises of God even in the flames. Well, Mwanga was driven from the country, but afterwards returned and made friends with his Christian people. In 1891, there were 200 baptized Christians; whilst to-day there are over 30,000 in the country, and perhaps 70 or 80 thousand seeking to become Christians!

I will now tell you a little of what I have been privileged to see myself. In 1896, we first sighted the coast of Africa. We then went to a place called Frere Town, a beautiful spot, from whence we had a long journey to Mengo, 850 miles away. The railway was just being laid, about ten miles being finished. Everything we possessed had to be made into loads of 65 lbs. weight, and carried by men for six or seven hours a day for months together. We had to be very

careful what we took, as porters were very hard to get, and we only managed to get fifteen apiece, so we had to make that number of boxes. Our tent alone made two loads, and we finally had to pack all our personal property into five or six. For two long months we were kept at Frere Town, in the hot climate, waiting to start, owing to sundry delays. We used to bathe in the sea, but one day there came very heavy rain; and, instead of bathing, we simply got under the eaves of the houses where we were staying, and it did quite as well. Then, we got on with the language while we were waiting; and by the time we reached Mengo, thanks to the help of Mr. Baskerville and Mr. Pilkington, we were able to speak in Luganda. After this long delay, we at last started, in what we called the "Uganda express," and went about eight miles in it, as there was an engine off the rails in front, and then we bade farewell to railways for five years; and it was quite curious, when we were coming back, to hear the shriek of the train whistle. We think of such things as being connected with Broad Street rather than Central Africa!

Well, it took three long months to go from the coast to Mengo. The scenery is very beautiful in parts, but it was very hot. I never knew what thirst was till then. I sent my boy to fetch some water, and he brought back some which looked rather peculiar in colour, so I went and inspected where he got it from, and found it was from a pool which was covered all over with green slime, and the water looked as if London mud had been stirred in it. Then a turtle popped out, wagged his tail, and disappeared again. Well, it is no use being a doctor unless you practise your arts, so I got my boy to bring a bucket of the water, and I took some alum and put it in, and the mud all went to the bottom, and the water was left nice and clear. This produced great astonishment among the native boys, and they boiled some of it to make our tea; but, when we started drinking it, we quickly ejected it with wry faces. I had put too much alum in!

Soon after, we came across a desert covered with dusty sand; and, with the glare of the sun upon it, it was very hot. Just as the sun was setting, we came to a lovely camp; the tents were all pitched ready in the shade of a mountain. That night we slept very soundly. Further on, we had quite an alarming adventure. We were sleeping as usual, with our camp fires burning, but a porter had allowed his to burn down. His tent was quite close to the forest, and a lion came out and dabbed his paw down on it; but, fortunately, the man was sleeping in the farther corner of it, and the lion's paw just grazed his face. We dashed out, and soon there was quite a crowd of screeching natives.

One day we were crossing a plain, and there were antelopes, ostriches, zebras, and all sorts of wild animals, which just kept out of gunshot; and, as we were walking along, suddenly we saw, on the horizon, rising up, up, up, the peak of Kenia, the snow glittering in the sun; and then, on the other side, the capped mountain Kilimanjaro. Soon after, we were passing through a forest inhabited by people who are fond of shooting poisoned arrows at passers-by, and we had to be careful; but, as a matter of fact, they did not

molest us. It was exceedingly hot in the middle of the day, 135 deg., and much cooler in the morning and evening on the Maw plateau, about 35 deg., so that the difference between them was about 100 deg. Then we passed through the country of Kavirondo, and arrived safely after our three months' journey, on 19th February, 1897, and then

STARTED MEDICAL WORK IN MENGGO.

The people have curious ideas of medicine. If a man comes and says he has a pain, say, in his ear, and you think he wants a little medicine internally, and give him some pills to take, he would like to rub them over his ears to make them well instead of swallowing them; and if you gave him them wrapped in paper, would perhaps eat that as well as the pills! Then it is very difficult to give doses to the natives. They say: "The doctor gives me medicine, and tells me to drink so much in the morning, so much at mid-day, so much at night, so much the next morning. Well," he says, "six doses of medicine will probably do me good in two days, why not the same amount of good if I drink them altogether? Here goes"—and he drinks them all at once!—and perhaps there is an unpleasant effect afterwards!

The Uganda people are fond of being operated upon. If they see a man under chloroform, they think you may have killed him, and look on till you "*bring him to life!*" They are very plucky in trusting you, however; and we often operated on some very severe cases. In Bunyro once, a man came, whose left hand was quite destroyed by disease, and he said: "I want you to heal my arm." I said: "I cannot do it unless I cut your arm off." I told him to come in the afternoon, as I was leaving, and sure enough he did. I amputated the arm, and he made a perfect recovery, and his gratitude knew no bounds; he wanted to learn to read, and went to church, and there he heard about Christ; and I heard, weeks after, that he was truly converted.

At first, forty or fifty people come to the dispensary each day, and little by little the numbers increased, and now 150 to 200 come daily. The Katikoro got his men to work to build us a hospital, in two buildings. When it was finished, we wondered what would happen. Some said patients would not come, and some said we could not get rid of them when they came. Well, they came regularly enough, but we found it rather difficult to get them to lie on the beds; they preferred the floor, being afraid they would roll off the bed!

Then, after a little while, the fame of our hospital began to spread, and we got patients from the North, South, East, and West; and one (a little boy) came over 200 miles, from Toro! We had no room to have services for the out-patients the first two years, although we had them for the in-patients, and we began to think that our work was not doing much for the out-patients; and one day I said so to a worker in Toro, but he said: "Don't talk like that. I will tell you an instance to prove that you are wrong. There was a lady here taken prisoner by the Mohammedans, and sold into slavery in Busoga. When the British took over the government of that place,

she was released, and made her way back to Mengo, and came to your dispensary; and, after a time, got quite well. When she returned to Toro, we found she was the second greatest lady in the land, and had a grand house and servants. She came to me, and told me how she had been to Mengo, and met with people professing Christianity, and how they had been very good to her, and she wanted to learn, and afterwards she was converted." Last year, when I was in Bunyon, I found she was a great help, preaching the gospel right and left among the princesses there, and I believe she did a most marvellous work. That shows the wonderful way God can lead; for, as far as I can remember, I did not say a word about Christ to her!

Our work can be divided into two classes—stationary and itinerating. When we itinerate, we pack up our things, and go off to visit some country; and I have thus travelled over 3,000 miles during the last five years.

I should now like to tell you

A LITTLE ABOUT THAT WONDERFUL COUNTRY, TORO.

If you take a map, you will see that Mengo and Toro look very close together, but they are 200 miles apart. I have traversed that route two or three times, and it is not a nice journey. The first time I went to Toro was in 1898, and the route there was very unsafe. Mwanga was running about the country with a band of cut-throats, and we had to take an escort of ten Uganda warriors.

Toro is a wonderful land. Running right through the centre of it is a range of mountains, called the Ruwenzori, or Mountains of the Moon. From the Mission station, you can see them rising up right to the very clouds, but the station is too much under the mountains to enable you to see all the beauty of them.

The last time I went to Toro, I met one whom you very well know, Miss Ruth Hurditch. She is doing a splendid work out there. She helps in a large school, in which I have seen 680 natives, visits the gardens (villages) round about, and perhaps, best of all, does medical work (this is most important for Toro, as many diseases are prevalent), and she has been living the life of Christ there. I think there are very few missionary ladies in Africa who are doing more work than Miss Ruth Hurditch, and it is a great joy to me to come and bear witness of how God is using her to the salvation of souls. She needs your prayers. The prayers that have been offered here have been answered in a very wonderful way; and it is not only the missionaries in the field, but you who are wrestling in prayer with God for us, who will get a great share of God's reward. The first time I saw Daudi Kasagama (the King), he sent his pages to meet me. They came one after another—about a dozen altogether—and delivered their message: "The King has sent me to see you;" and, as they came, I sent them back with the message: "I have sent you to see the King." Presently along he came, with a great crowd of chiefs and others, and they greeted us by falling on our necks, which was most uncomfortable! Well, we managed to struggle through

500 of them, and were trying to feel comfortable again by putting our collars, &c., straight, when a great crowd of ladies came! Afterwards we went into the capital, and saw what a wonderful work God is doing there. The first people were baptized in Toro in 1895, and now there are over 1,200 baptized! In six years God has raised up a mighty host, and there are some 119 Batoro teachers who have been baptized; they go out to the little gardens round about, and are teaching in their turn.

When we first went there, the natives were very anxious to see an operation. I said, "Very well," and there was a man who had a tumour on his back. Well, we cannot carry operating tables wherever we go; so, not having one, I just spread a mat in the sun. Of course, we have an operating room at Toro; but when you go into a strange country it is just as well to let the natives see what you are doing, as they think all kinds of things. There was quite a crowd of spectators all round. When I gave him chloroform, they were very much taken aback, and when I proceeded to cut out the tumour and to bandage up the wound, they were very much astonished. When the man got quite well they were overjoyed, and revered me. To show the immense importance they attach to such things, there was a man who had cataract in the eyes. I think there are few things more delightful than to let sight in upon a man who has been blind. When I had operated upon him, and he could see, he fell down at my feet, and called me God!

A VISIT TO LAKE ALBERT EDWARD NYANZA AND THE MOUNTAINS OF THE MOON.

After this, we went about the country, and came to Lake Albert Edward Nyanza. We had a little canoe, and we got in and pulled out two miles from the shore to visit an island; but, the lake being rough, we were very glad to get on terra firma again. One day we went to the Mountains of the Moon, and found an interesting work going on, even on the mountains themselves. We went up on Sunday, and heard them singing the praises of Jehovah. It was a sight to do one good, well worth the 7,000 miles' journey. Here, quite alone in the mountains, this little company met, thanking and praising God.

The second time we went to Toro we had a wonderful time there. The people heard I was coming, and they used to collect more and more, and the last morning over 400 people came. When leaving them, they said: "Do not go away. If you would only stay a little longer, we would get a whole army of people for you to heal."

Miss Hurditch has been privileged to help in medical work. She is also learning the language wonderfully quickly.* She has been able to tell the Batoro about Jesus Christ, and what the religion of Jesus is. You know, we do not want to teach people about religion. There are all kinds of religions; we want to teach them about a Person. And so, in medical work, God has given us the privilege of practising, as well as preaching.

*This refers to a period many months ago, since which time the language has been well mastered, as has been shown in the course of her missionary journeys in the villages around, including those described above in the slopes of the Mountains of the Moon, in some of which places no European has ever been seen before.

And now, I will leave the subject. God is blessing us wonderfully, and saving hundreds of souls by this medical work. Help me by your prayers, so that I may feel I am being followed by them.

One thing I should like to add. When in Toro, I went to the edge of Stanley's Pigmy Forest, and saw the Pigmies. A full-grown woman is only 42 inches high! And now, within the last few months, one of these Pigmies has been baptized. They are intelligent, and can be educated. At any rate, low as they are, it has been shown in the baptism of this one, they can, and are able to receive the truths of the gospel; and I believe the time will come when even from the depths of that forest the praises of Jehovah will sound from the lips of these people.



"In Darkest Africa."

FURTHER LETTERS FROM MISS RUTH HURDITCH.

(*To her Parents.*)

C.M.S. KABAROLE, TORO,

December 27th, 1901.

A CHRISTMAS IN CENTRAL EAST AFRICA.

Can it be that this is the season that from childhood has been associated with thoughts of falling snow, Jack Frost, Santa Claus, shops and streets ablaze with gas-jets, holly, mistletoe, people hurrying and jostling each other good-naturedly, wrapped up in the warmest furs to keep out the crisp, frosty air, and wishing each and all the compliments of the season! Yes, it is really Yule-tide! and yet the hills and dales are waving their ripening grain under the heat of a cloudless sky; in the garden, now before me, are gorgeous zinnias, balsams, lupine, mignonette, pinks, sweet peas, geraniums, nasturtiums, &c.; two little tea, and two wild roses, freshly picked, all contribute to make it a necessity to keep constantly reverting to the calendar to assure one that Winter has arrived! But I must ask you to come with me a step further, and peep into

THE TORO VEGETABLE GARDEN.

As there are two Irish people on the station, of course, potatoes are very much in evidence; then you will see splendid cabbages, cauliflowers, rows of green peas and beans, celery only wanting the nip of frost to make it excellent, lettuces, kohl kahl, beetroots, cucumbers, tomatoes, onions, carrots, and turnips—and yet this is Christmas. And so we set to work and get the little gifts that our kind friends from home had sent us, for our native friends: knives, pencils, bags, sashes, blotters, &c., &c. The wee tots came down to receive the

pretty little frocks Miss Pike had made for them, and went away beaming in their new possessions. Then the oxen are killed, and on the day before Christmas all the sick folk come to the "missionary butcher," and hobble off rejoicing, with their beef wrapped up in a banana leaf. And, although Father Christmas has assumed a black face in Africa, he does not pass by the white man's door, and he leaves his offerings of a grass mat, animal's skin, beans, beads or bracelets, which are about the only things he carries in his Toro sack. . . .

It is 12 p.m., Christmas Eve, and on the Mission Hill, the King's Hill, and the Queen Mother's Hill, the drums are set beating, and the guns are let off, to proclaim to all the country the Christian's day of rejoicing, for the

CHRIST CHILD—IMMANUEL—HAS COME,

bringing peace, good-will, and life to *all* men. Then, from the Vicarage court, arises those grand old hymns,

"O come, all ye faithful,"

and

"Jesus was born in Bethlehem,"

sung by those who have been redeemed from the heart of Darkest Africa.

At 8 a.m., Christmas morning, the church drum was beaten, calling the people together; and by 9, the temporary church was completely crowded out, as many sitting outside as in; the children's church, holding 500, was quite full; and, in the dispensary, the sick had gathered for their service. As we all joined in it, and then listened to Mr. Fisher's address on the salvation that Christ came to bring, that He might gather together in one all the nations upon earth, one felt the reality, power, and dignity of Christianity. At the close of the first service, the people brought their offerings, amounting to 35,000 shells; and, after that, over 400 gathered to remember the Lord's death.

"On Afric's sunny shore, glad voices
Wake up the morn of Jubilee;
The negro, once a slave, rejoices,
Who's freed by Christ, is doubly free."

* * * * *

After that, we all went to our homes; the natives to make merry over their beef and bananas, and we to prepare as near an approach to

AN ENGLISH CHRISTMAS DINNER

as was possible; and, although there are no grocer's shops or fruiterer's to send across to for emergencies, and our two cooks have not had the training of French or Indian cookery schools, but rather for the *eight* or *ten* years of their existence have lived among African ignorance, still we fared very excellently, for the guinea fowls and sausages were really turkey in all but name; the baron of beef, although far removed from the prize oxen of the English markets, was very good; the stores' pudding came in all ablaze; and the mince-meat, which contained bananas instead of the apples in

the recipe, brought up the menu to a home-like standard. Boxing-day was a day of great things, sports on an extensive scale having been arranged. There were running, wheel-barrow, pick-a-back, hurdle, three-legged, and obstacle races; this latter implied climbing up and along a bamboo scaffolding, crawling through boxes, and under ground-sheets, climbing a tree and wriggling oneself through a stack of reeds; then there was the greasy pole placed in an oblique position, at the end of which were hung strings of shells; chiefs, Prime Minister, young and old alike, joined in this, quite regardless of the tumbles and indignities they got in for.

LOUD WAS THE SHOUT OF APPLAUSE

when the prime minister, who is of massive structure, landed safely at the top. Then there was a banana-peeling competition for the women; these, some twenty at a time, sat in a row, with their knives, and twenty green bananas on a leaf before them; when the whistle sounded, they fell too with immense gusto. Some old women only had sharpened pieces of wood, in the place of knives; those who finished first, and peeled the best, received the prizes of calico. Scrambles for pice and shells brought our sports' day to a close.

This evening (27th), a magic lantern lecture is to be given. Mr. Kitching has brought up with him a splendid lantern, and some good slides of Tissot's "Life of Christ." But as 7 has not yet arrived, and the mail must go out, I cannot tell you about that. Please thank all the kind friends who have remembered us in Toro this Christmas, and tell them how much the natives appreciate their loving messages and gifts, and how much we rely on, and are sustained, by their prayers.

RUTH HURDITCH.

THE UGANDA PROTECTORATE.

We cull the following extract of intelligence from the morning paper of February 19th. Our readers should pray that this newly-appointed Commissioner will be the means of furthering the interests of Missions in these distant parts:—

"Colonel Hayes Sadler, the newly-appointed Commissioner for the Uganda Protectorate, leaves London on Thursday, *via* Marseilles, for his post. He expects to reach Uganda in the middle of March.

"At Aden, Colonel Sadler will be joined by General W. H. Manning, Inspector-General of the King's African Rifles, who is going on an official tour in the Uganda, East Africa, and British Central Africa Protectorates.—*Reuter*.

Notes for the Month.

EVANGELISTIC MISSION.

THANKFUL indeed as we are for the generous contributions received in response to our Christmas Appeal, they have nevertheless fallen short of our pressing requirements by several hundred pounds. This fact weighs heavily upon us at a time when sickness has necessitated our temporary retirement and personal supervision of the work of the Mission (though thankful that our son, Philip Russell Hurditch, is able to superintend it in our absence). It would, indeed, be a great relief, and the medicine most likely to hasten our recovery, if those who have not recently sent pecuniary aid, would come to our help in this long-established work of Evangelization at home and abroad, which God has so graciously blessed in the ingathering of souls; and, perhaps, never more so than during recent months. Our need is great and pressing, but

*"His love in times past forbids us to think
He'll leave us at last in trouble to sink," &c.*

Hundreds of lives have lately been cut short on earth, and hundreds more have been in great danger. Those who have suffered from the terrible epidemics which has been sweeping through our land, and who have been graciously restored, might well remember the opportunity given back to them, for spending the remainder of their lives, and more liberally of their means, unreservedly to the Master's service. All such may well give a *special thankoffering* toward the furtherance of the work of the gospel amongst the millions who as yet "know not the Lord." In whatever direction this is done we shall rejoice, but we need scarcely add that we shall be grateful if at least some such thankofferings are sent in aid of the Evangelistic Mission under our care, especially at this season of the year, when current expenses are heavy. Donations will be thankfully received, and should be addressed to C. Russell Hurditch, 164, Alexandra Road, London, N.W.

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MARVELLOUS ESCAPE OF IRA D. SANKEY.

As we go to press, a telegram in the daily papers (February 20th) announces the following: "By climbing down a fire-escape, Mr. Ira D. Sankey, the well-known American singing evangelist, just managed to escape being burned to death yesterday in a fire which destroyed a sanatorium, in which he was staying, at Battle Creek, Michigan. One life was lost in the conflagration, which did damage estimated at nearly £100,000." Whilst we may well regret the loss of any life in this sad catastrophe, we may well praise God for the merciful preservation of the life of this consecrated man of God, whose name is well known in all parts of the world, in connection with Gospel Song in Evangelistic Meetings, and in conjunction with the late beloved D. L. Moody.

TIMES OF REFRESHING.

It is our joy to record some glorious seasons of spiritual awakening at several branches of the Evangelistic Mission, both in London and the country. God has thus very graciously answered the many prayers, which have continually been going up to Him, from several centres of this Mission. Foremost amongst these has been a fortnight's Special Mission at Malden Hall. Following upon a week of earnest united prayer, Mr. William Grove, who has held several Special Missions at this hall, commenced a fortnight's services here under the most encouraging circumstances. The people came in goodly numbers to hear the Word preached by our earnest brother. Night after night the interest increased, and on Sunday evenings the hall proved too small to accommodate the great crowds who pressed to hear the Word preached. The interest among the men was very marked, and striking cases of conversion are reported. Abundant testimony has been borne to the widespread blessing which has been so manifestly vouchsafed. Many souls have been saved, backsliders have been restored, and the children of God quickened and refreshed.

So great has been the blessing the past month, that it has been arranged for Mr. Grove to continue his Mission through the month of March. The Sunday afternoons have been devoted to mass meetings for men, who have come up in large numbers. Such scenes have not been witnessed there since the visits of Richard Weaver.

* * *

KILBURN HALL.

The friends at Kilburn Hall are making strenuous efforts to get under the sound of the Gospel the young men and women engaged in business houses in the immediate neighbourhood, who, alas! in many cases, very seldom frequent places of worship on the Lord's day. Messrs. D. W. MacKeith, A. and H. Stuart, and H. N. Rodgers, all young men engaged in business pursuits, have kindly promised to take the services together on Sundays, through the month of March.

We have, also, great pleasure in announcing that we are to have a visit from the Rev. James Neil, M.A., who has promised to give a course of his thrilling lectures on the Holy Land, illustrated with exquisitely coloured diagrams, on April 2nd, 3rd, and 4th, at 3 and 8 p.m. We give this early intimation, thus enabling friends, in and around London, to keep these dates free.

* * *

SPECIAL MISSIONS.

It is cheering to see how the evangelistic work progresses amongst the teeming masses of Stratford, E., particularly in connection with the large Conference Hall, where it was our son's—P. Russell Hurditch—recent privilege again to preach the Word. The afternoon audiences are on the increase, and in the evening the capacious hall continues to be comfortably filled with people eager to listen to the Gospel message.

We ask our readers to join with us in prayer, that this young evangelist may be abundantly blessed in the Special Missions he is

(D.V.) about to conduct at Cardiff Y.M.C.A., Watford, Baker Street, London, Bradford, and East Grinstead.

* * *

SPECIAL MISSION FOR CHILDREN AT WILLESDEN HALL.

We are glad to be able to announce that we have arranged with Mr. W. H. Stentiford to take a special Mission, commencing on the 2nd to the 10th of March, for children, at Willesden Hall, Willesden Lane, Brondesbury. We are hoping to get the neighbouring Sunday Schools to join us in this effort, and thus make this a United Mission. Mr. Stentiford is well known in Christian work, and has been greatly owned of God amongst the children. Will our readers please pray that we may be guided in arranging all the *details*? It is surely very appropriate, in the early part of the year, that we should make special and prayerful efforts to win the young for Christ.

* * *

SUNDAY SCHOOL WINTER TREATS.

As in many previous years, it has been again our privilege to give the annual Winter Treats to the children connected with the Sunday Schools and Bible Classes at the various halls of the Mission, in all of which the energies of the workers and many Sunday School teachers were taxed to the utmost, but all rendered their unsparing services with great delight. After the usual tea, dissolving views were given, and pleasant talks, Gospel messages, and so on, were listened to with thrilling interest. We only wish that our readers could have looked in upon the happy gatherings, when they would have thanked God for these passing gleams of brightness cast amongst the lives of so many, who realize, above measure, the struggle and drudgery of life; and, in many cases, amidst poverty-stricken surroundings.

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EASTER MONDAY.

On Bank Holiday, Monday, March 31st, a united Conference of Christian workers will again (D.V.) be held at Kilburn Hall, High Road, Kilburn, at four o'clock precisely. Tea at 5.30. Meeting to be resumed at 6.30. Many well-known speakers have promised to attend. Addresses will be given by the Revs. W. Fuller Gooch (if in town), George Hanson, D.D., Gregory Mantle, S. A. McCracker, and John Wilson; and probably Mr. James E. Mathieson. Christians of all denominations are cordially invited to attend with their friends. These gatherings always prove so very helpful. Requests for prayer and praise, or other communications, may be addressed to the editor of this magazine, C. Russell Hurditch, Evangelistic Mission, 164, Alexandra Road, London, N.W.

Will our readers pray that these gatherings may be specially marked by the presence and power of God, so that the hundreds of Christian workers that come together on these occasions may be built up and strengthened, for we fully believe that this occasion will prove one of exceptional interest and profit?

New Books for the Season.

NOTE.—Any book reviewed or advertised in this magazine can be obtained through the Colportage Department of the "E.M.," and can be sent post-free to any address at the published price.—Address, MANAGER, "E.M." Book-store, 186, Alexandra Road, St. John's Wood, N.W.

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 JAS. NISBET & CO., LTD., 21, BERNERS STREET, LONDON, W.

IN HIS PRESENCE; Verses on the Christian Life. By WILLIAM J. GOVAN.
Second edition. 2/- net.

No fitter title could be found for poems written under the eye of the Master, and, obviously, with His glory as their aim.

Some will remember that, during the Rothsay Convention of September last—meetings long anticipated and attended by him in spite of physical weakness—the writer of these verses was called into the actual Presence which had been to him so real a thing during his sojourn below.

The fact lends increased interest to the appearance of this little volume—in a new edition, containing, in addition to the old favourites, twelve new pieces, and got up in a style which must satisfy the most fastidious.

Quite apart from externals, however, the verses will surely win their way wherever there are hearts in harmony with the high-toned teachings they contain. Read in the light of subsequent events many of them seem prophetic, as may be judged from the following sample—

" But joy, all joy beyond,
To see the Lamb who died,
The thorn-pierced brow with glory crowned;
His gladness that the lost are found—
Our Saviour satisfied!
In Christ e'en now we meet
Our loved who see His face;
Their anthem join in full accord,
' Blessed be the glory of the Lord,
From His most holy place!'
We sing with quivering note,
Our eyes in tears are dim;
How we the surging song will swell
Like many waters, when we dwell
In their bright home with Him!"

THE TITLES OF JEHOVAH. A course of sermons preached by the Rev. H. W. WEBB-PEPLOE, M.A. Price, 2/6.

The esteemed author, who has presented for general acceptance sermons which were delivered without manuscript or note, and which have only been preserved by the kind efforts of a friend, has laid his readers under a debt of gratitude; and surely the congregation to whom such a ministry has been vouchsafed for upwards of 25 years are much to be envied. The preacher has clearly shown that nothing could more beautifully meet the needs of mankind, which one by one are exhibited in the dealings of the Creator with His creature, than the way in which, step by step, the character and purposes of God are unfolded, through the progressive revelation which He has given to man, under the glorious name of "Jehovah," with the titles added thereto. The author gratefully acknowledges having discovered the incidental proof which this supplies of the absolute inspiration of Scripture as a whole, and the wonderful way in which God has deigned to meet every proper sense of need and desire which the creature can realize by adding descriptive titles to the all-perfect name of "Jehovah." We very heartily commend the book to every lover of the Word of God.

FROM S. W. PARTRIDGE & Co., LONDON.

MECHANICAL DIAGRAM AND SUNDAY KINDERGARTEN SETS, by the Rev. JOHN MITCHELL. In sets of five, 5/-; or in single ones, 1/3 each.

To Sunday School teachers or other workers amongst the young, we most heartily commend Mr. Mitchell's interesting and attractive productions. They supply a felt need, and we know of nothing else in the same line, so adapted to the purpose of conveying important spiritual truth by means of the *eye*.

"The Passover" (in set 1) is an old favourite, and is still, we think, the most impressive of all; but we can also testify, from experience, that a lesson given in connection with the Kindergarten studies will be followed with keen interest. Let any teacher, oppressed with the fear of becoming dull, arm himself with one of these ("Keys" for example), and he will find his heart lightened.

The beauty of them is that they are no substitute for Bible teaching, but a simple and direct means to that end.

FROM MORGAN AND SCOTT.

THE BRAVE BOYS OF DERRY; or No Surrender, by W. STANLEY MARTIN, 1/-

Just the book for the present time when our Protestant standard is in danger of being lowered, by the insidious cunning of Ritualism and Romanism.

Our boys will thoroughly enjoy perusing it, as it is specially written for them. Many historical details are brought out, but all is given in a very graphic and interesting way.

FROM DRUMMOND'S TRACT DEPOT, STIRLING.

HE CHOSE TWELVE, by JAMES ELDER CUMMING, D.D., 2/6.

A most instructive study in the lives of the twelve apostles, and cannot fail to be read with intense interest. Many points are brought out which, to the casual reader, would be overlooked, but which have deep meaning when they are thus presented. Our readers would do well to procure this book for themselves; it being a matter of surprise that so little has been heretofore written on this subject, and any production from Dr. Cumming's pen is sufficient to commend it to those who are real Bible students.

PASSMORE AND ALABASTER.

A BASKET OF SUMMER FRUIT, by Mrs. C. H. SPURGEON. 1/6.

A choice selection of short choice articles, written by one who has been chosen in the school of affliction. They cannot fail to prove exceedingly helpful to those who have to pass through similar experiences. The voice of praise is nearly almost predominant. The last paper has been re-printed by special request; it records the experience of the writer, when her beloved husband, the late C. H. Spurgeon, was called to be "for ever with the Lord."

ALFRED HOLNESS, 14, PATERNOSTER ROW, E.C.

THE EVANGEL OF THE RISEN CHRIST, by HENRY VARLEY. 3/6.

This volume is characterized by a spirit of deep devotion and loyalty to Christ, a clear and thorough grasp of the subject in hand, a depth and force of expression peculiar to the author.

It is a book for the age. Every sentence crystallizes round the living person of the risen Christ, and each chapter is full of inspiring thought.

FROM PICKERING AND INGLIS, GLASGOW.

LESSONS FROM MOSES' BIBLE, by ALEXANDER MACKEITH. 6d., 1/- & 1/6.

We thoroughly recommend all Sunday School teachers, and all those accustomed to take part in services for young people, to purchase a copy of the revised and enlarged edition of this book, written by our excellent friend and great lover of children, Alexander MacKeith, of Glasgow. This volume is illustrated with over 200 drawings and blackboard sketches, which bring the various subjects so vividly before the reader. It is, without doubt, the best book of its kind, and we give it our hearty recommendation.

To-day's Outlook, as Viewed by the Servant of Christ.

BY PASTOR FULLER GOOCH.

THERE are varied posts of observation from whence men are anxiously watching the course of events, and forming conclusions as to the plans to be adopted in view of present facts. The politician, the scientist, the commercial man, the social reformer, the economist, are all watching, with eager eye, the signs of the times, anxious to avail themselves of any and every turn in the tide of affairs likely to lead them on to fortune in the several spheres they occupy. And it is not less so with the servant of Christ; it is impossible to be His true and devoted disciple in these days, and not to be concerned at what is going on around us, and as to what our line of action ought to be.

The cry, "Watchman, what of the night?" rises from many an anxious heart, and creates in many a soul deepest yearnings for light and leading as to the path to be pursued. The main thought of a faithful servant is how things affect, not himself, so much as the Master he serves. The cause espoused, is to those who *in heart* espouse it, the first and foremost object of solicitude. Self interest is subordinate to the higher interests which attract and engross attention, so that the soul can truly say, "For me to live is Christ." Everything is looked at in the light of fidelity, and conscientious regard to the claims involved.

The man of God, as he surveys the present condition of things in the Church, and in the world, cannot fail to be moved with serious apprehension, and to be conscious of earnest longings to do something to uphold the honour and glory of the Divine name. God seems to be fading from the vision of men; as to any spiritual idea of His presence, or of His claims, He appears to be largely ignored and forgotten. The worship of man, of culture, of intellect, and of material wealth, supplants the worship of God. In ecclesiastical or religious spheres it is sadly so—preaching and preachers; ritual and ritualists; theories and theorists; oratory and orators; criticism and critics are far more to the front than the thoughts and ways of God, as they are revealed in His Word. The decisions of ecclesiastical courts, the establishment of Church usages, and the maintenance of traditional rights, are more sought after, and acted upon, than the plain dicta of the Sacred Word. It is deemed, by many, far more important to uphold the right of a monarch to appoint the occupant of a bishopric, or the duty of a primate to confirm the monarch's appointment, than to see that the Bishop's qualifications are in accord with apostolic requirement. And in many other circles it seems to be more important to see that a candidate for the ministry is up-to-date in his college training, or loyal to his Church Council, or governing Union, than that he is absolutely true to the vital doctrines of the revealed counsel of God. Man rivals, and, alas! even displaces

God to a fearful extent in these days of departure from the sure Word of Truth which He has given.

Further, as we look out upon the signs of the times, how far we seem to be from anything like *victory over the world* on the part of the Church of God. If we are to take, literally, the statement of John in his first epistle, that "Whatsoever is born of God overcometh the world," how the conclusion is forced upon us that there is very much now-a-days in the sphere of the Church, which is *not born of God*. Worldly policy, carnal expedients, sensuous methods and aims, are openly pleaded for, and widely adopted. The concert, the stage, the bazaar, the effort to amuse, are all, without hesitation, linked on with Church action on every side. Money, éclat, popularity, numbers, attractiveness in the eyes of the world must be had at any price; and the price paid is often the loss of all spiritual power, and all hold on the Divine blessing. In many cases the prayer meeting vanishes, the Bible-class falls out, and the concert and the Church social reign in their stead. Politics and questions of social reform take precedence of purely spiritual themes, and the empty dream of a man-made kingdom of God upon earth takes the place of the sure promise and prophecy of our Lord's return to bring His own kingdom of righteousness and peace.

Fundamental truths, such as the Deity of Christ in His own proper person, the atoning nature of His sacrifice, and the infinite preciousness of the blood He shed; the need, absolute and indispensable, of the regenerating work of the Holy Ghost, the necessity for faith in Christ and the new birth, in order to become the children of God, are widely ignored; and, at the best, by many, made matters of doubtful certainty, and hesitant assertion. The Authority and Divine Authorship of the Bible as the Inspired Word of God, is little recognised in many pulpits, and by many college tutors is, indeed, disowned and denied. The sacredness of the Lord's Day is decried and surrendered, prominent Church leaders openly advocating the restoration of games and amusements on Sunday afternoons, as also the opening of music halls and theatres on the day of rest.

These things are too often looked at by professors of faith as matters of Church polity, or opinion, rather than as involving principle, and direct appeal to the oracles of God. The plea that times change and we must conform our doctrine and method of action to the changing forms of the age in which we live, over-rides, with many, the voice of conscience, and the Word of God. But surely that Word does not, chameleon-like, change its hues, to suit itself to the shifting scenes of time and sense. Instead of conformity to the age, we are told, by the inspired apostle, that Christ "gave Himself for our sins, that He might deliver us from the present evil age, according to the will of God and our Father" (Galatians i. 4). So far from our being called on to adapt ourselves to the world, or to seek alliance with it, we are told that "If any man love the world, the love of the Father is not in him" (1. John ii. 15). So again it is written "Whosoever therefore will be a friend of the world is the enemy of God" (James iv. 4).

The true servant of Christ, as he looks abroad upon things as they trend to-day, can only feel the responsibility laid upon him to come out from all that thus detracts from the glory of Christ, and reflects upon the honour of His Word, and the purity of His Church. Never was the call louder, or the duty more paramount, of bold and unswerving fidelity to truth, of personal separation from evil, and of determined opposition to whatsoever is not of faith. We must not allow our individuality to be swallowed up by the sway of the multitude, or our personal duty to be lost sight of in the pressure of prevailing habits of thought and action. Christ, as well as England, "expects *every man* to do his duty;" and to every one, and *each one* of His servants He has entrusted a post of observation, and a place of service. These are days when every man counts on the side of truth, and of fidelity to the Master's claims. Of every one found in the ranks of His followers the Lord hath need, and to all comes the stirring appeal, "Watch ye, stand fast in the faith, quit ye like men, be strong." To use the words of Dr. Bickersteth, the cry rings out:—

"Give us men,
Men, who when the tempest gathers,
Grasp the standard of their fathers
In the thickest fight;
Let the cowards cringe and falter,
Men who strike for home and altar—
God defend the right!
True to truth, though lorn and lonely;
Tender, as the brave are only:
Give us men, I say, again,
Give us men."

Such men can only be given of God. "He for conflict fits and arms us;" therefore, let us pray for grace to make us such, and let us beseech the great Captain of our salvation to so pour out of His Spirit and His constraining love, as that many such may rise at His call, and "stand up upon their feet, an exceeding great army." The battle is the Lord's, the victory shall ere long be His, and we shall not regret in that day, aught of toil, or shame, or reproach, faithfulness to His standard may for the present involve.



Effecting Conversions: The Spirit of the Age.

BY THE REV. W. H. STONE, M.A.

(Vicar of St. Mary's, Kilburn).

WE live in days when toleration may be almost identified with indifference, when men seem only intolerant of dogmatic theology, so that we suspect that not a little of the popular impatience regarding the Athanasian Creed is because it enshrines the solemn verdict of the Judge on the doers of evil. It requires no little courage for the servant to be as his Master, to be as exclusive as He was, to re-echo with the emphasis of conviction the Saviour's words: "Except ye be converted, and become as little

children, ye shall not enter into the kingdom of heaven." Are none of us affected by the catch-cries: "God is only a God of love," "There is nothing in God to fear?" Do we preach the heinousness of sin, and feel it? Do we set forth its consequences as did the Lord of love? Take up the most recently issued volume of sermons, and see from the index and the texts whether sin and the judgment, repentance and conversion, have the place in modern teaching that their importance demands, or the position they occupied in the preaching of the Apostolic Church.

Again, are we amongst those who slavishly identify the laws of the natural world with those obtaining in the spiritual kingdom? Are we trying to square the doctrine of the Fall with any theory of evolution? Whether we regard Genesis iii. as poetry or prose, fact or fable, we are still left with the recognition of the fact of the Fall, and the need of conversion as set forth in St. John iii. and Romans iii. Neither does experience contradict Revelation, that environment and education are of themselves inadequate to fit the soul of man either to see or enjoy the kingdom of God.

We must balance our theory of evolution, as applied to the development of the soul, with our Lord's illustrations from natural history, and with the facts of our own observation—that men do not gather grapes of thorns, or figs of thistles. The immature views of those whom Mr. Manley calls "the camp-followers of modern science" need not daunt us. Men are asking, to-day as ever, for miraculous attestations of the Divine mission of the Church. Thank God, miracles still exist, manifested in the metamorphoses of men's minds, and in the transformations of their characters and conduct. The days of old-fashioned conversions are not over. The old gospel of the vicarious sacrifice of Christ, justification by faith only in Christ alone, regeneration by the operation of the Holy Ghost, is as potent as ever among the labourers of our country villages, the artizans of our great towns, and the cultured inhabitants of West London. Moody used, word for word, the same addresses in the slums of Glasgow, the Agricultural Hall at Islington, and to the undergraduates of Cambridge, and the result was everywhere the same. Hearts in the twentieth century are not different from those in the first or the sixteenth. The gospel of Christ, preached to the many, or to the individual, in the purity of its own simplicity, and in the power of the Holy Ghost, will effect similar results to-day as at the first.

God forbid that evangelicals should be thought to be indifferent to such great questions as the housing of the people, temperance reform, the religious education of the young, the provision of Church accommodation for the masses, or the issue of literature to meet the scepticism of the artizan or the scientist—and we can fearlessly challenge an inquiry whether we have failed in these directions in the past; but "Ichabod" must be written across the name of our evangelical school as a whole, and of our individual ministries in particular, if we fail to fulfil our duty to the nation and to God in effecting conversions.

Seven-fold Waiting.

BY JAMES SPRUNT.

THE Greek word *apekdekomai*, which means, to receive out from, to wait long for, or to expect earnestly, occurs seven times in the New Testament epistles. It has occurred to us that it may prove helpful if we look at the Scriptures which describe this

SEVEN-FOLD WAITING.

We will look at them in their order:—

I. WAITING FOR THE MANIFESTATION. “The earnest expectation of the creature (creation) *waiteth for* the manifestation of the sons of God” (Romans viii. 19). Dr. Doddridge, in his *Family Expositor*, vol. iv., page 90, says:—“On account of the calamity sin brought and continued on the whole unevangelized world, it is represented as looking out with eager expectation for such a remedy and relief as the gospel brings, by the prevalency of which human nature would be rescued from vanity and corruption, and inferior creatures from tyranny and abuse.”

Dr. Adam Clarke, in his *Commentary*, says:—“The apostle seems to allude to the bondage of the Israelites in Egypt, and their deliverance from it: with a comparison made betwixt the Jewish and Gentile Church. When God would deliver Israel from his bondage, He challenges him for His son, and His first-born; and in like manner the Gentiles earnestly expect and wait for such a kind of manifestation of the sons of God within and among themselves.”

Dr. Lightfoot, and some other commentators, follow in the same strain. Now, from a simple reading of the Scriptures, we believe that these learned men have

MISSED GOD'S THOUGHTS

in the passage before us. The “manifestation of the sons of God” does not mean the preaching of the gospel; neither does the “creature” or “creation” mean the Gentile world. The “sons of God” are the saints—believers—Christians—children of God, who are to be received by the Lord to Himself, according to His promise in John xiv.; and after they have been received by Him, the Scriptures testify to the fact that they will come with Him, when He comes to reign as King of righteousness and King of peace (see II. Thess. i. 10; Col. iii. 4; Jude 14; Rev. xix. 14). This will be the manifestation, or revelation, of the sons of God. And it is for this that the “creation” is now waiting. When Adam, the lord of all creation, fell, the creation fell with him; and so “the whole creation groaneth and travaileth in pain together until now.” But, as it has been well said, if it was righteous that, by the fall of its head, creation should be subjected to vanity, how consistent and worthy of God that the redemption of His children and heirs should be followed by its

GLORIOUS RETRIEUREMENT!

The very struggles of every living thing to continue in life, the wonderful efforts of the lowest of animals to escape death, are continued proofs that the groaning creation is in hope, though not intelligently. Soon the day of deliverance will come when there shall be nothing more to hunt or destroy, but every creature shall enjoy the fulness of God's goodness.

"The Lord upholdeth all that fall,
And raiseth up all those that be bowed down.
The eyes of all wait upon Thee;
And Thou givest them their meat in due season.
Thou openest Thine hand,
And satisfiest the desire of every living thing."

Psalm cxlv. 14-16.

II. WAITING FOR THE ADOPTION. "We ourselves groan within ourselves, *waiting for* the adoption, to wit, the redemption of our body" (Romans viii. 23). We have written this verse as we find it in our Authorised Version; but we feel sure that it does not express fully the mind of God. The word "adoption" is misleading. An adopted child is not one's own child: but believers are all the children of God *by birth*, for "every one that doeth righteousness is born of Him" (1. John ii. 29); "is born of God" (v. 1); "born not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 13). The Greek word, *huiiothesia*, should be rendered "son-placing," and not adoption. "We groan in ourselves, while awaiting son-ship, the ransoming of our body" (Sheldon Green's Version). This Greek word is found also in verse 15; ix. 4; Gal. iv. 5, and Ephesians i. 5; and in all these Scriptures, with the exception perhaps of chapter ix. 4, the context shows that the very nature and life of God has been communicated to us through the death and resurrection of Christ, and by the Holy Ghost coming down. So that it is true, as another has said: "The blessed Lord Jesus Christ has nothing now except in common with ourselves. We are one with Him—born again of the Spirit; so that the same Spirit that is in Christ is in us; and then that Holy Spirit, having quickened our spirits, will

LIFT UP OUR VERY BODIES;

and then we shall be like Him in body." This is "the son-place" for which we are waiting. We shall not have long to wait, "For yet a *little while*, and He that shall come will come, and will not tarry" (Hebrews x. 37).

"A *little while*, and we shall see Thee
Face to face, and *ever* near;
Ever gazing on *Thy* glory,
Without spot and without fear.
Oh, come quickly!
Quickly, Lord, do Thou appear."

III. WAITING WITH PATIENCE. "If we hope for that we see not, then do we with patience *wait for* it" (Romans viii. 25). This Scripture is linked to that which we have been considering. It refers

to "the redemption of our bodies." Our sins are forgiven—we are the children of God; therefore, we are not hoping or waiting patiently for this, but we are waiting for that which now we cannot see or feel; that is, the power of Christ that shall so change our bodies that we shall be manifestly the sons of God. Our bodies have, indeed, been redeemed; for the price has been paid—"the precious blood of Christ." But the Redeemer has not yet appeared to claim His right. This He will do, and upon His word we rest.

KNOWING, BUT NOT SEEING,

we have the assurance of Him who cannot lie, who will not disappoint His people, and who Himself is "the God of patience" (Romans xv. 5). In communion with the Holy Spirit our hearts are "directed into the love of God, and into the patience of Christ" (II. Thessalonians iii. 5); and so we are enabled to "hope for that we see not, and with patience wait for it." Meanwhile, our faith contemplates the glory in its reality, and we reflect it of necessity. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II. Corinthians iii. 18).

IV. WAITING FOR THE COMING. "*Waiting for* the coming of our Lord Jesus Christ" (I. Corinthians i. 7). The Greek word here translated "coming," is *apokalupsis*, and means the uncovering, or revelation. It always refers to the time when Christ will come *with* His people to reign, and not to the first stage of His coming *for* His people. In the Scripture before us, the apostle had just been referring to their gifts with which they had been abundantly blessed of God. This brings in the question of responsibility; and, if we notice carefully, we shall find that whenever the question of responsibility is brought in, the Holy Spirit always speaks of *the revelation* of Christ, and not the coming, as the goal. And why? Because the earth the scene of our responsibility, and it will be the scene of our

DISPLAYED RECOMPENSE

when Christ is revealed, and when we are revealed with Him. "When Christ, our life, shall appear, then shall ye also appear with Him in glory" (Colossians iii. 4). We speak of recompense; but are we fulfilling our responsibility? Believing, as we do, that our Lord is quickly coming, we have a double duty to perform. To *ourselves*, that we be found in that day as those who are approved of God; and to *others*, that we sound out the alarm of coming judgment, as well as present salvation; and that our life and walk, our plans and purposes, all bear witness that we verily believe what we say.

V. WAITING FOR THE HOPE OF RIGHTEOUSNESS. "For we through the Spirit *wait for* the hope of righteousness by faith" (Gal. v. 5). By nature, and by practice, we were all unrighteous, for "There is none righteous, no, not one" (Romans iii. 10); but He who knew no sin became sin on our behalf, "that we might become the righteousness of God in Him" (II. Cor. v. 21). In Him we have a sure standing and hope. If we seek to become a righteous

people in any way outside Himself, then we have no more to do with Him, and are

FALLEN FROM GRACE.

This is just what the apostle had been seeking to make clear in the previous verses: "Ye cannot have two Saviours, or be justified with God upon two separate grounds. If, then, ye are choosing law, ye have no more to do with Christ. The hands which should have held Him fast have been removed from Him, and laid upon another hope." And may we not say, "Another hope," which is not another; for the hope of reward, or righteousness, by law-keeping, is simply a delusion and a snare. But the "hope of righteousness" is centred upon the Person of the righteous One—"the LORD our righteousness." Those who are led of the Spirit are truly *waiting* for Him; and, whilst waiting, "rejoice with joy unspeakable and full of glory" (1. Peter i. 8), because they know that this hope "maketh not ashamed"—will never disappoint or fail—"because the love of God hath been shed abroad in our hearts by the Holy Spirit, which was given unto us."

We thank Thee for the hope,
So glad, and sure, and clear;
It holds the drooping spirit up
Till the long dawn appear;
Fair hope! with what a sunshine does it cheer
Our roughest path on earth, our dreariest desert here!

VI. WAITING FOR THE SAVIOUR. "For our conversation is in heaven; from whence also *we look for* the Saviour, the Lord Jesus Christ" (Phil. iii. 20). The R.V. gives the more correct translation: "*we wait for*" the Saviour. The word "conversation" means "citizenship"—"our citizenship is in heaven." We belong to Christ and heaven; therefore, here on earth we are "strangers and pilgrims" (1. Peter ii. 11), hastening toward our wished-for home. Already we are translated into the kingdom of God's dear Son; we await the completion of our salvation and redemption. Soon will our Lord come from heaven, and this mortal shall put on immortality, and we shall be *with*, and *like* the Lord.

Meanwhile, the Lord grant that we may live down here as those who are a heavenly people, so that it may be seen and known in our homes, our business, and, indeed, in the whole of our lives. He has made us His friends, and may we be enabled to live for Him always, and under all circumstances. We shall do this, if we are *really* waiting for Him from heaven.

VII. WAITING FOR HIM. "Christ was once offered to bear the sins of many; and unto them that *look for* Him (wait for Him, R.V.) shall He appear the second time without sin unto salvation" (Hebrews ix. 28). To the believer there is a wonderful contrast suggested by the "as" of verse 27, and the "so" of verse 28:—"As it is appointed unto men once to die, so Christ was once offered to bear the sins of many." God said to Adam, when placing him in the garden: "In the day that thou eatest of the tree of knowledge

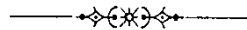
and evil *thou shalt surely die*" (Genesis ii. 17). Death was judicially ordained by God as the

UNWELCOME CONSEQUENCE

of sin. Hence, in the Scripture before us, Christ offers up Himself "to bear the sins of many;" so that, in brief, we have this truth: As it is appointed unto men ONCE FOR ALL to die, so Christ ONCE FOR ALL died!

But we notice in these verses another contrast. To the unsaved, after death, there is JUDGMENT; but, to the believer, there is a joyful expectation of SALVATION. We have salvation *now*; but for the consummation of that salvation we *wait*. It will be only "a very little while," for "He that cometh shall come, and shall not tarry" (Hebrews x. 37, R.V.) Maybe, ere the "little while" has passed, some will fall on sleep in the Lord; well, be it so. Death should cause us no fear, because it simply means that we go to be with Christ. "The sting of death is sin;" but that sting was taken away when Christ "put away sin by the sacrifice of Himself." Death is not, however, the proper hope of the believer. The coming of the Lord Jesus—or, perhaps, it would be more correct to speak of Christ *Himself*, rather than His coming—is our "blessed hope." John puts it in that way, when he says: "Beloved, now are we the sons (children) of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is" (1. John iii. 2). Instead of death and judgment, it is the full salvation of God. He will not disappoint us. He will come, according to His promise, and receive us unto Himself, that where He is we may be also. May we be *waiting for Him!*

" With the blessed hope before us,
Let no harp remain unstrung,
Let the mighty advent chorus
Onward roll on every tongue:
Christ is coming!
Come, Lord Jesus, quickly come."



The Seven Operations of the Holy Spirit in John.

- John iii. 5 : Quickening.
- John iv. 14 : Indwelling.
- John vii. 38 : Outflowing.
- John xiv. 16, 17 : Comforting.
- John xiv. 26 : Teaching.
- John xvi. 8-11 : Testifying against the world.
- John xvi. 13 : Prophesying.

Our Chamber and Our Sanctuary.

BY ANNIE E. HARDWICK.

“When thou prayest, enter into thine inner chamber” (Matthew vi. 6, R.V.)

“Yet will I be to them as a little sanctuary” (Ezekiel xi. 16).

THE soul that is strong to meet the outward currents of daily life is the soul that has its source and centre deep in the river of God's peace. To have His peace within, as our abiding portion, means that we must have a close acquaintance with our inner chamber, and know much of door-shutting. The secret strength of our beloved Master's life below was communion with His Father; again and again He withdrew Himself from those who surrounded and followed Him, and upon mountain-top, or in desert place, prayed in secret. If He thus needed to withdraw Himself, how much greater need have we to seek the solitude of the inner chamber, there to be refreshed and strengthened by Him who ever awaits our coming! The way of access into the Father's presence He opened for us when He ascended (Ephesians ii. 18); do we make of this glorious privilege what He meant we should? Can we utter David's testimony: “When thou saidst, Seek ye My face; my heart said unto Thee, Thy face, Lord, will I seek” (Psalm xxvii. 8).

Ah! not always have we thus obeyed; His sweet voice has vibrated in our hearts, but other things have clamoured for attention, and we have suffered our King's invitation to pass!

“Do we sit at His feet in the morning,
And wait e'er we go on our way;
Seeking *first* for the strength and the wisdom
To live to His glory all day?”

How often have we been thrown and wounded in the battle because we did not first enter our chamber, and, shutting the door, seek that strength which is made perfect in our weakness! Dear soul, you must keep the path to your inner chamber *well trodden* if you would be strong to meet the day's demand. Seek *in secret* thy Father's face—the reward will come *openly*—as with anointed head and washed face thou dost meet life's varied claims!

Child of the King, surrounded with cares and toils beyond thy feeble strength to grapple with, get thee into thy inner chamber, shut to the door, and pour out thy heart unto the Lord; tell Him of all that presses; talk over with Him the problems that baffle thee; spread out the burden that threatens to crush thee; He will show thee His purpose in it all—to train thee to patience, trust, forbearance, likeness to Himself. The inner chamber, which, at first, is a “Bochim” (the place of weeping), ere thou dost quit it shall become a “Peniel”—the place where God has revealed Himself, and blessed thee! Commit all the strife, the weariness, the monotony of life to Him, and thou shalt come forth lightened, with face not ashamed, because thou hast looked unto Him (Psalm xxxiv. 5). Oh! to frequent our

inner chamber oftener ; to lay bare all the details of each day ; to lift up our hearts and cry :

“ I would converse with Thee from day to day,
With heart intent on what Thou hast to say ;
And through my pilgrim walk, whate'er befall,
Consult with Thee, O Lord, about it all.
Since Thou art willing thus to condescend
To be my intimate, familiar Friend,
O let me to the great occasion rise,
And count Thy friendship life's most glorious prize.”

It is in the secret place of fellowship that many of life's mysteries are unravelled. We learn the purpose of our suffering, that we may grow into obedience ; we see the needs-be of our cross, that we may know His power to strengthen and sustain ; we understand the reason of the blow beneath which we lie bruised and bleeding, that we may rise at length from our crushing, to give forth sweet odours for the refreshing and blessing of others. And if some perplexing experience overtakes us, which our all-wise Father chooses not to explain, we shall be content to leave it with Him.

The Psalmist sought for an explanation of the contrast between the ungodly and the righteous, but found it not until he went into the secret place of fellowship. The wicked prospered, while the righteous were chastened, and the knowledge of this was too painful for him ! But the vision changed when he got into the presence of his God ; “ Then understood I their end ! ” he cries, exultingly (Psalm lxxiii. 12-17). Dear soul, this is the only place where mysteries are unfolded ; and though even here the full explanation may not be given, yet enough shall be unravelled to bring thee abiding rest and peace of heart. In His presence yonder we shall know *fully* what we can only know here *in part*. The chamber and the sanctuary are closely linked ; one does but lead us into the other. The Lord Himself is the sanctuary of His people ; and if we know the blessedness of the secret chamber, we shall also know the preciousness, the safe hiding in Him who awaits us there. Oh, soul, dost *thou* know Him as *thy* “ little sanctuary ? ” Is He *thy* “ place of repair ” (Joel iii. 16, margin) when the enemy comes in like a flood ? Is He thy hiding-place from the wind of affliction ? thy shadow from the heat of temptation ? There are times when our great adversary sifts us as wheat, as he did Peter of old ; and we have much need to know our God in such experiences, else would our faith fail !

Oh, loosen thy hold on things seen ; haste thee to thy little sanctuary, for hiding in Him thou art safe ! And then, wherever thy path lies—in all countries, under all circumstances, amid all trials, in all extremities—do as David did, flee unto Him to hide thee (Psalm cxliii. 9). So shall the Lord Himself be thy peace, whatever Assyrian comes into thy land (Micah v. 5).

The Edomites.

NOTES OF A BIBLICAL STUDY IN GENESIS XXXVI. 1-8.

BY HENRY THORNE, EVANGELIST.

(Continued).

ESAU WAS INTERESTED IN CANAAN

as a place where he could gather flocks and herds, but for no other reason. When this end could be better served elsewhere, he was ready enough to leave it. Canaan might be the land of promise, but there was no charm in its promise for him. It might be the holy land, but there was no affinity with holiness in his worldly heart. How many have the same feelings respecting the heavenly Canaan! An unregenerate soul could find no enjoyment in the experience of a sinless estate. How could an unclean person find satisfaction where all is purity? How could an idolater feel at home where the only object of worship is the Lord God Almighty? How could those, who love not our Lord Jesus Christ, be at rest where every heart-throb is one of affectionate allegiance to Him? It has been said that if covetous men could enter the heavenly state they would make an effort to get possession of the gold with which the streets of heaven are paved. But we may be sure that they would do nothing of the sort. The gold of that land is of a kind that they could not appreciate, and that they would utterly despise. Only

THE HEAVEN-BORN ARE HEAVEN-BOUND,

and only such are capable of enjoying the glory that will be the portion of those who are permitted to dwell there. (*f*) *His reasons for leaving Canaan* (verse 6, 7). Two reasons are assigned for the departure of Esau for Mount Seir. One is, that "he went from

THE FACE OF HIS BROTHER JACOB,"

Was there a light in that face upon which he could not bear to look? Had the glory of the Lord fallen upon Jacob as it had fallen upon Moses when the children of Israel could not gaze stedfastly upon his face? There is sometimes an illumination in the countenances of those who have intercourse with God that is both beautiful and terrible. Men feel the charm and the attraction of it, but there is a terror in it which causes them to turn aside.

THERE IS ANOTHER FACE

in which that awful glory will one day shine with a more resplendent lustre, and from which the ungodly will turn away with feelings that will cause them to cry to the rocks and the mountains to fall upon them, that they may see that face no more (Revelation vi. 16). The other reason assigned for the departure of Esau is, that "their

riches were more than that they might dwell together." We see here what was probably one reason for the Divinely-ordered prosperity of Esau (Genesis xxvii. 39). It caused him to seek a settlement which would be separate from that of his brother. The saints of God have often been separated from sinners by the prosperity of the sinners. There is often advantage in this.

THE BARRICADES OF WEALTH

serve useful purposes when they keep the poor from the dangers to which the owners of wealth are exposed, and from the malign influences which they sometimes exert. (*g*) *His emigration to Mount Seir* (verse 8). The place of settlement may have been chosen as the result of some friendly relations with the Horites, who were the original occupants of this remarkable portion of the country. Mount Seir was wild and mountainous, and would, therefore, have attractions for such a man as Esau, whose **BOLD SPIRIT OF ADVENTURE** would find delight in scaling its rocky heights. On those heights he would not only be out of the way of Jacob, forth, in great abundance, the kindly fruits of the earth; but neither Esau nor his descendants could entrench themselves in such a way that they would be

but in a position of great advantage in the event of an invasion by any of the surrounding tribes. On the plateaus, and in the fruitful valleys of this district, nature fulfilled the promise of revelation by bringing

OUT OF THE REACH OF GOD.

Obadiah was raised up to proclaim their subjection to the Divine power and authority, and to make it known that even if they had risen far above their rocky heights, and made their nest among the stars, the Lord would certainly bring them down (Obadiah 4). Mercy poured out rich blessings upon the valleys of Edom, but dark pages of her history show how that her strongholds gave her no immunity from those visitations of a retributive providence that she brought upon herself by her sins.



Seven things we are told to Hold Fast.

- THAT which is good (I. Thessalonians v. 21).
- The form of sound words (II. Timothy i. 13).
- The faithful word (Titus i. 9).
- The confidence and rejoicing of the hope (Hebrews iii. 6).
- Our profession (Hebrews iv. 14).
- The confession of our hope (Hebrews x. 23).
- Grace (Hebrews xii. 28, margin).

“In Darkest Africa.”

FURTHER LETTERS FROM MISS RUTH HURDITCH.

(To her Parents.)

MANY of our readers are aware, from private sources, though we have not mentioned the fact hitherto in these pages, that our daughter, Ruth Hurditch, was engaged to be united in marriage



REV. ARTHUR BRYAN FISHER.

to the Rev. A. B. Fisher, Vicar of Toro, who has zealously laboured in Central Africa for nine years, and on the 5th March we received the following cablegram: “Wedding, March 11th.” Of course, it is impossible at present for us to give a detailed account of this interesting ceremony, which was being looked forward to in Toro with intense interest, as this would be the first European wedding witnessed there; and it was expected to take place in the large new Cathedral, then being completed. The mail containing particulars

cannot possibly reach us before May, when we hope to furnish our readers with further details. In the meanwhile, we ask the prayers of all God's children that this union may prove for the glory of God, the happiness of those most concerned, and the furtherance of the work of the gospel amongst all classes in that very distant land. We have much pleasure in presenting our readers with portraits of—as we suppose now—the newly-married couple.



Many congratulations on their betrothal have been received by them from valued friends at home, including Bishop Tucker (now on furlough) and other leading men of the C.M.S. Many wedding presents have been already received through the parcels post, &c.; whilst in Toro, the joy of the natives, from the King downwards, seemed to be unbounded, for both the missionaries are greatly beloved by them. March 11th will have been a great day in Toro, as we shall doubtless hear.

C.M.S. KABAROLE, TORO,*

Via UGANDA AND MOMBASA, EAST AFRICA,

December 23rd, 1901.

. And now, before talking of aught else, let me tell you that the last mail brought me in all those lovely parcels from home, which you sent out to partly

REPLACE MY BURNT LOADS.

The excitement was great; for besides your four parcels, there was the tea-service from the Misses J., a parcel of delicious fruit and flower-seeds, from whom I do not know, which we are very excited about; and a tiny plum pudding from the Stores! Now, what do you think of that? Is it a wonder that my breath was completely taken away? . . . I am thinking the goods did not arrive too soon, for that very morning I had commenced patching

**MY LAST, AND
ONLY PAIR OF
BOOTS,**

and stitching the only pair of shoes remaining; they were a real the following is the translation:—

God-send, and they all fit perfectly. . . .

This is a dreadful country for spoiling one's clothes; the red soil and banana trees hopelessly stain everything in a few times of wearing, and no water will get them right. . . .

I enclose a letter from old Hana Kageye, who was quite unable to see until the spectacles arrived, of which

“ December 19th, 1901.

“TO MY FRIEND,—How are you, mother of my friend? I greet you very, very much with great grace, and very much love. I want to tell you that I am reading, with a view to going out to the heathen; when I have finished, then I shall go. Thank you for making and sewing me a bag, and for giving me eyes (these were the spectacles), both of which filled me with great joy. Good-bye!

“ I am,

“ HANA KAGEYE.”

(This old lady is very old, but she has struggled, in spite of her eyesight, to learn to write!!)

The women were very touched at your thoughtfulness in sending

* Mr. Fisher's portrait was taken about three years ago, during his furlough in Ireland, and Miss Hurditch's a year later, at the time of her departure for Africa. This was given in the account of the Valedictory Meeting which appeared in *Footsteps of Truth* for February, 1900. The letter which follows the portraits was crowded out of our last number, as so much space was devoted to Africa in various ways, though this preceded the one giving the interesting account of Christmas in Toro, which we thought it better not to defer.

them the babies' feeding bottles and comforters; the little princess Ruth, and the probable heir to the throne, have them in their mouths a good part of the day.

We are just now having

A DOMESTIC TREAT;

we have re-organized our staff, as it had grown too big to look after properly. When the girls reach marrying age—14 years—they are a real bother, and need constant supervision; which, of course, we cannot give all day long. So we have a new stock, very youthful, and very raw. My own little maid, Keturah, has remained on; she is a real treasure, about 12 years of age. She can almost do the work of an average maid at home. She keeps my bedroom in order, thoroughly cleans it out on Saturdays, does my washing and ironing really very nicely (blouses and skirts included), and waits at table like a Gatti's waiter! Now, isn't this splendid for a little girl who, sixteen months ago, had never seen an English bed, garment, meal, knife, fork, or iron?

The other children are younger. It is absolutely astonishing how our two infantile cooks can manage a dinner *quite alone*.

I wonder how many children of 8 and 9 years of age could do this in England? And you must remember, that till we came here, the only kind of food they had known was their boiled banana! Then, they make our brown bread for us every day. Do you not think them very sharp to learn? You must never say the black man's head is void of brains!

Miss Beatrice Hurditch in India.

NO LETTERS from our daughter in Benares have appeared in our recent issues, her time being so fully occupied with the study of the difficult Hindustani language, and until this is acquired, she is unable to visit the native zenanas: she has, however, in the meantime, been holding meetings among Europeans and English-speaking natives of the upper classes. We expect by this time she has left Benares for a healthier climate. *Where* we do not yet know; this depends upon directions from the London Committee, with the advice of officials in India. Her health, however, has suffered greatly from the climate of Benares, and the doctor connected with the Z.B.M.M. has imperatively required her to be removed to some place more suitable for her constitution. Several pleasing instances, however, are given of some connected with high officials being much impressed with her clear, earnest testimony for Christ, and who are desirous of becoming His true disciples. From various sources we hear of the gracious way in which God is using this, His handmaid. The following are

NOTES OF A BIBLE READING

given at a meeting composed of a considerable number of Europeans,

including several teachers, followed by an interesting discussion on the subject:—

THE PROGRESS OF THE "LAW" OF THE CHRISTIAN LIFE IN
PHILIPPIANS.

In life—in labour—in walk—in work—in sanctification—in service, the "fellowship of His sufferings" being the keynote:—

1. "Work out your own salvation," etc.
2. "Holding forth the word of life."
3. "Doing all things without murmurings."
4. "I joy and rejoice with you all" (offered upon the sacrifice and service of your faith).

Who are the competitors?

How may we attain?

1. By apprehending;
2. By anticipating

What the holy attainment is:—

Three-fold—Personal knowledge;
Personal power;
Personal fellowship.

We are not under the law, though not without law, but we have come under law to CHRIST, viz.: the principles of our life—the normal condition in which we live—the inevitable principle that works throughout the being of one who has been introduced into the kingdom of Christ, and the governing principle of every part of that kingdom. The man who *lives* will *do* these things—working outward—working upward—working onward, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Ephesians iv. 13).

In her most recent letter, Miss Hurditch says:—

Seeley tells us:—"The Britons have conquered and peopled half of the world in a *fit of absence of mind*."

I have not been able to thresh this out; no doubt the "absence of mind" has somewhat to do with it! If this is to be accepted, how different in the days of David, Hezekiah, and Nehemiah, when the people "HAD the mind to work;" and when one looks around out here, and knows there are 300,000,000 of people (400,000 alone in Benares), and some three hundred languages; whilst it is computed that the Pax Britannica has added 100,000,000 to the population, one just lifts up one's soul to God, that many more labourers may be sent to herald the good news of the Christ of our salvation. Already "forward movements" are on the wing, and we can thank God for the free distribution of the Bible—a movement lately taken up by earnest leaders at home—not to be given away in dozens and in hundreds, but in one's and two's, here and there;

which will mean months, nay, years of judicious distribution, and earnest prayer that the Word of God may not be abused.

Then, again, our "Christian Endeavour" is making rapid headway among young Christian Urasians and Europeans. The young native Christians are a little fearful at present, and are holding back, as the demands of the "Endeavour" are somewhat advanced. One young Hindu "secretary" came to me the other day in great perplexity, saying none of his members would open their mouths in public, and what was he to do? could I suggest anything?

Not the least is the plodding perseverance of our zenana ladies, hidden workers may be, but who follow up our poor heathen women in their homes and daily life, many of whom have come right out from idolatry to serve Jesus Christ, though this may have been the work and prayer of years.

These Indian women are often far more earnest in their "religion" than the men; and as, day by day, facts come before us of the absurdities of Hinduism, one cannot but help feeling how we need more earnestly to contend for the faith, as it is in Christ Jesus.

Mrs. Besant is still industriously at work, planting her doctrines and influence everywhere. Here, in the cold season, she may be seen bathing in the Ganges, with the rest of her Hindu brethren and followers, hoping, by her merits, no doubt, to become a "guru" (spiritual leader) or goddess. One of her objects of worship is "Hanuman," the monkey god, a servant of Ram. "He is a bachelor, madam," said the assistant master of our Government College to me, with all reverence, and "an ancient and honourable member of our Hindu Pantheon!"

Their god "Brumha" is their "creator," and the originator of "the Vedas." He is supposed to have the power of dividing water from milk, and a very useful testing machine he would no doubt prove in our English households!

Oh! these diabolical representations of their worship!

There was once a fakir, who, at the Murut railway station, came for his ticket. The clerk remarked he was more metal than man, and determined upon booking him as "goods by weight." It was the hottest weather, and he had rigged himself out in 3 cwt. of chains. The station-master had him put into the goods van!

I am sure India offers a wider field of observation than any other mission field, from the most finished products of Western science and education in the Presidency cities and provincial capitals, to the simple hill tribes, or wild fanatical pantomimic fakirs and priests in these so-called holy cities, whose glory is to merit heaven by making earth as much like hell as possible; in fact, their idea is that people must be scared into heaven.

An educated young Bengali was once heard to remark: "Oh! the Divine grandeur, and beauty, and simplicity of your religion; its wonderful compassion for the outcasts, for our women and children, and place alongside of it the unloveliness and cruelty of the religion of my own people, my heart is melted, and I can do nothing but weep!"

Heavenly Mysteries in Earthly Mirrors.

BY WILLIAM LUFF.

A ROYAL QUEST.

THE following is on record of the King when he was Prince of Wales: An American millionaire wrote to his equerry to the effect that a cheque for £1,000 would be sent to him (the equerry), and another for £100,000, to be used in any way the Prince of Wales might wish, on the moment of the receipt of an intimation that the Prince would visit the millionaire's yacht, and lunch or dine there.

After reading it, we thought of Revelation iii. 20: "Behold, I stand at the door, and knock," and wrote—

We have not to invite the Prince Divine,
This hour He stands outside that heart of thine.
Wealth cannot woo Him, nor can want affright;
He knocks! admit! He'll sup with thee to-night.

POCKET VACCINATION.

When many were wearing red badges, to shew that they had been vaccinated, I noticed a girl, at a Band of Hope, who wanted to give out the hymn-books; but, thinking her manifested weakness might show against her, I overheard her say: "I'll put my vaccination in my pocket." And she did. Let us mind we do not do the same with the outward and visible sign of an inward and spiritual grace. It is well to wear the red mark of redemption, and to be a professed believer, if the profession is real; but let us not put our profession in our pocket when we want a little extra liberty. We cannot put off the new heart: let us not put off the outward sign.

A BULLET AND A BOUQUET.

A short time ago a private, wounded at Willow Grange, was given an enthusiastic reception on his return home. His most valued trophies are the bullet which wounded him, and the bunch of flowers he received from the late Queen at Netley Hospital.

The Christian is possessed of similar double trophies—Conviction and Consolation; the shaft that laid him low, and the lily and rose of salvation. Persecutions and promises: the one wounding, the other restoring. Sorrows and solaces: one from the foe, the other from the Royal hands of the Divine Visitor. When Christ, the great Warrior, returned home, He took back the scars of human malice, but also the love of the dying thief, and these were among His greatest trophies.

LIKE A TURTLE.

A frog saw a majestic turtle, and said: "What an egotistical fellow!" "Yes," replied a beetle; "he is always wrapped up in himself." Have we not met with turtle lives, turtle thoughts, turtle prayers, turtle gatherings? We know it is difficult for turtles to come out of themselves; but let them try, according to 1. Cor. x. 24: "Let no man seek his own, but every man another's wealth." May

we add verse 33 (Paul's experience): "I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved?"

STRIPPED BECAUSE COLD.

During a great cold in New York, a young commercial traveller, crazed by the intense frost, stripped himself and ran down one of the avenues till he fell exhausted. A policeman wrapped him in his own coat, and carried him half-a-mile to the station-house. The policeman was badly scratched by the insane youth, and was himself almost overcome by the exposure in his shirt sleeves. He *stripped himself, because of the cold: typical of the action of many a sinner. Sin always makes matters worse. A man drinks because he has been drinking: and another gets out of temper because he is in a temper. Blessed are they who, in their madness, are found by, not a representative of the law, but by Christ, the representative of Divine love, who covers the naked with His own righteousness.*

NOTHING.

Some Christian friends have been telling me of a woman in one of our lunatic asylums which they visit, who has a notion that there is nothing of her. When told to put on her boots, she says: "How can I, when I have no feet?" The same difficulty occurs with all her other articles of clothing. The incident reminded us of the hymn:

"Oh to be nothing, nothing!
Painful the humbling may be;
Yet low in the dust I'd laid me
That the world might my Saviour see.
Rather be nothing, nothing!
To Him let our voices be raised:
He is the Fountain of blessing,
He only is meet to be praised."

Some one has said: "There is always an I in it, when self is *raised*, instead of being *razed*." "I be nothing," said Paul (II. Cor. xii. 11). "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me" (Galatians ii. 20).

A FEARFUL FALL.

What ruin is often wrought by the fall of one in a high position, either in the commercial or the religious world! So we thought, as we read the following:—

"At Amalfi, on the Gulf of Salerno, a rock, of colossal dimensions, became detached from the mountain side, and fell upon a Capuchin monastery, built on part of the ancient walls of the town. The monastery was hurled from its foundations upon several houses still further below, and the combined vast mass of wreckage plunged into the sea, carrying with it, to the bottom, several coasting vessels, which were moored near the spot. Most of the men on board the ships, and in the houses, together with all the monks, were either killed in the avalanche, or drowned in the sea."

A Devotional Monthly Magazine for the Blind.

IT must be evident to any thoughtful student of the Gospels that there was one class of human sufferers whom our Lord not only relieved, but treated with very special marks of tenderness and sympathy. I refer to the blind, by the opening of whose eyes He fulfilled the Scriptures of the prophets just as really as He did when He "died for our sins and rose again for our justification." If this be so, then every one who aspires to be like Him should regard the blind with the same tenderness and sympathy, and not with that distant pity which is so different from the compassion of the Saviour, which drew Him very close to the sufferer, and constrained Him to do His utmost for him. If any of our readers partake of this spirit, they must have been saddened from time to time by the reflection that most of the Devotional Literature, which they find so helpful in times of sorrow and loneliness, is not within the reach of the blind. It is true that they might occasionally get some of it read to them; but there are many whose friends care little for such reading, and times come to us all when we prefer to read and think apart from the company even of our most intimate friend. Many of the blind have, therefore, long felt a great need of helpful and devotional literature, which they could enjoy themselves without employing the eyes of another as a medium. For the past two years and a quarter an attempt has been made to meet this need by the issue of a small monthly magazine, under the title of *Channels of Blessing*. This magazine is embossed in the Braille type, which has now become the recognised system, and is sent post-free to any blind persons whose names and addresses are sent to the editor, no charge whatever being made to the receiver. The effort has been crowned with success, and has, we believe, been productive of incalculable good. One reader testifies that almost every article has touched upon his own personal experience, and numbers have expressed their appreciation of the little periodical. It contains short articles and poems of a more or less devotional character, some of which are specially written, while others are copied from such well-known writers as the Bishop of London, Mr. Meyer, and Andrew Murray, and permission has been given for the production in its pages of any of the articles in *Footsteps of Truth*. The first issue in October, 1899, comprised 84 copies, while the issue now comprises 200 copies. It is sent to English-speaking readers in all parts of the world, and its free circulation is rapidly increasing. As each monthly number costs 4½d. to supply, the expense of issuing the magazine during the present year will amount to about £50 or more. Its friends and readers have, so far, collected enough money to pay the way of the magazine; but such a growing work needs increasing support, and we earnestly appeal to all lovers of the

gospel, liberally to support this noble effort to throw its light into the lives of those who so sorely need it "without money and without price." The present writer will be most happy to supply further information, and to receive contributions, however small, or interested readers may communicate with the editor, Mr. E. Norris, 21, St. Peter's Road, St. Leonard's-on-Sea; Rev. T. Barnard, M.A., 41, Cranbourne Avenue, Salisbury Road, Plymouth.



Bible Readings.

"God is Faithful."

I REJOICE in the hope of the glory to be revealed; for it is no uncertain glory we look for; our hope is not hung upon such an untwisted thread as, "I imagine so," or, "It is likely;" but the cable, the strong tow of our fastened anchor, is the oath and promise of Him who is eternal Verity; our salvation is fastened with God's own hand, and with Christ's own strength, to the strong support of God's unchangeable nature.

"The Things Concerning Himself"

(Luke xxiv. 27).

ON EARTH.

- "He made Himself of no reputation" (Philippians ii. 7).
- "He humbled Himself" (Philippians ii. 8).
- "Christ glorified not Himself" (Hebrews v. 5).
- "Christ pleased not Himself" (Romans xv. 3).
- "Himself took our infirmities, and bare our sicknesses" (Matthew viii. 17).
- "He Himself hath suffered being tempted" (Hebrews ii. 18).

IN DEATH.

- "He offered up Himself" (Hebrews vii. 27).
- "Put away sin by the sacrifice of Himself" (Hebrews ix. 26).
- "Who gave Himself for our sins" (Galatians i. 4).
- "Himself purged our sins" (Hebrews i. 3).
- "Who gave Himself a ransom for all" (1. Timothy ii. 6).
- "Who gave Himself for us" (Titus ii. 14).
- "Loved the Church, and gave Himself for it" (Ephesians v. 25).
- "Loved me, and gave Himself for me" (Galatians ii. 20).
- "Himself He cannot save" (Matthew xxvii. 42).

IN RESURRECTION.

- "Jesus Himself stood in the midst of them" (Luke xxiv. 36).
- "Jesus shewed Himself again unto the disciples" (John xxi. 1).

“This is now the third time that Jesus shewed Himself” (John xxi. 14).
 “It is I Myself” (Luke xxiv. 39).

IN ASCENSION.

“Jesus Christ Himself the chief corner stone” (Ephesians ii. 20).

COMING AGAIN.

“The Lord Himself shall descend” (1. Thessalonians iv. 16).
 “That He might present it unto Himself” (Ephesians v. 27).
 “I will come again, and receive you unto Myself” (John xiv. 3).
 “ This same Jesus ” (Acts i. 11).
 “ That I may know Him ” (Philippians iii. 10).

We are to—

Awake out of sleep (Romans xii. 11).
 Arise from among the dead (Ephesians v. 14).
 Put on the whole armour of God (Ephesians vi. 11).
 Stand fast in the liberty of the gospel (Galatians vi. 1).
 Walk in the light (John i. 6).
 Fight the good fight of faith (1. Timothy vi. 12).
 Run the race set before us (Hebrews xii. 1).
 Lay hold on eternal life (1. Timothy vi. 12).
 Rejoice in Christ Jesus (Philippians iii. 3).
 Have no confidence in the flesh (Philippians iii. 3).

We are to be—

Constant in prayer (Romans xii. 12).
 Persevering in supplication (Ephesians vi. 18).
 Fervent in spirit (Romans xii. 2).
 Diligent in study (1. Timothy iv. 13).
 Submissive in suffering (James v. 10).
 Patient in tribulation (Romans xii. 13).
 Holy in life (1. Peter i. 15, 16).
 Sober in demeanour (1. Peter iii. 7).
 Humble in walk (1. Peter v. 5, 6).
 Righteous in ways (1. John iii. 7).
 Instant in service (11. Timothy iv. 2).
 Zealous in labour (Galatians iv. 18).
 Watchful for souls (Hebrews xiii. 17).
 Liberal in gifts (Matthew x. 8).
 Hospitable in habits (Romans xii. 13).
 Temperate in all things (1. Corinthians ix. 25).
 Careful for nothing (Philippians iv. 6).
 Thankful for everything (1. Thessalonians v. 18).
 Filled with the Spirit (Ephesians v. 18).
 Waiting for the coming of our Lord Jesus Christ (1. Cor. i. 7).

Our Fellowship (Partnership) in the Lord Jesus Christ.

“CALLED unto the fellowship of His Son Jesus Christ our Lord” (1. Corinthians i. 9).

“Truly our fellowship is with the Father, and with His Son Jesus Christ” (1. John i. 3).

“That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us” (John xvii. 21).

Fellowship with Him in the Father's love. “Thou hast loved them, as Thou hast loved Me” (John xvii. 23).

In access to the Father. “Through Him we have access by one Spirit unto the Father” (Ephesians ii. 18).

“Whatsoever ye shall ask the Father in My name, He will give it you” (John xvi. 23).

In Sonship. “This is My beloved Son;” “Now are ye the sons of God;” “God hath sent forth the Spirit of His Son into our hearts” (Matthew iii. 17; 1. John iii. 1, 2; Galatians iv. 6).

In inheritance. “Heirs of God, and joint-heirs with Christ” (Romans viii. 17).

In separation. “They are not of the world, even as I am not of the world” (John xvii. 14-16).

“The world knoweth us not, because it knew Him not” (1. John iii. 1)

In His suffering, death, and burial. “If they have persecuted Me, they will also persecute you” (John xv. 20).

“I am crucified with Christ” (Galatians ii. 20).

“Buried with Him” (Colossians ii. 12).

“That I may know . . . the fellowship of His sufferings, being made conformable unto His death” (Philippians iii. 10).

In resurrection. “That ye may know . . . the exceeding greatness of His power to us-ward . . . which He wrought in Christ when He raised Him from the dead” (Ephesians i. 18-20).

“Quickened together with Christ . . . and raised up together” (Ephesians ii. 5, 6).

In His Life. “I live; yet not I, but Christ liveth in Me” (Galatians ii. 20).

“Because I live, ye shall live also” (John xiv. 19; Col. iii. 4).

In joy. “These things speak I in the world, that they might have My joy fulfilled in themselves” (John xvii. 13).

In likeness. “We know that, when He shall appear, we shall be like Him (1. John iii. 2).

“Who shall change our vile body, that it may be fashioned like unto His glorious body” (Philippians iii. 21; 11. Corinthians iii. 18).

In exaltation. “Wherefore God hath highly exalted Him” (Philippians ii. 9).

“And set Him at His own right hand in the heavenly places . . . and made us sit together in heavenly places in Christ Jesus” (Ephesians i. 20; ii. 6).

In glory. “And the glory which Thou gavest Me I have given them; that they may be one, even as We are one” (John xvii. 22).

In fulness of blessing. “In Him dwelleth all the fulness of the Godhead bodily. And ye are complete (filled up) in Him” (Col. ii. 9, 10).

W. H.

Notes for the Month.

EASTER MONDAY CONFERENCE.

DOUBTLESS, this number will reach our readers in time to remind them of the Bank Holiday meetings to be held at Kilburn Hall, opposite the New Parade, High Road, Kilburn, on March 31st. These will commence at 4 o'clock, and will be continued till 8.45 (with interval for tea). James E. Mathieson, Esq., is expected to preside, and Revs. W. Fuller Gooch, Gregory Mantle, S. A. McCracken, and John Wilson, and Mr. William Grove are to take part (D.V.) We anticipate friends will come in the usual large numbers.

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POPULAR PALESTINE TALKS.

The Easter Monday Conference will be followed by a series of deeply-interesting lectures on Palestine Life, on Wednesday, Thursday, and Friday, April 2nd, 3rd, and 4th, at 3 and 8 p.m., by Rev. James Neil, M.A. These will be illustrated by large life-sized pictures, and should be missed by no one who can possibly attend. They have been commended in the highest possible way by bishops and ministers of all denominations. They are most instructive, both from an intellectual and spiritual point of view. The subjects will be: April 2nd, at 3, "Village Life;" at 8, "Town Life." April 3rd, at 3, "Farm Life;" at 8, "Desert Life." April 4th, at 3, "Courtship and Marriage," Part 1; at 8, "Courtship and Marriage," Part 2. Admission will be free, but a silver collection will be taken, in order to defray heavy expenses.

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MISSION AT WATFORD, BY P. RUSSELL HURDITCH.

Following a very interesting and blessed Mission at one of Mr. John Shrimpton's Homes, in Baker Street, our son, Philip Russell Hurditch, conducted services, in connection with the National Mission to Young People, at Watford, most of the Churches joining hands, and all workers throwing themselves very heartily into this united effort.

The Mission was commenced with a workers' Prayer Meeting on Saturday evening, when a large number of friends gathered to meet the Missioner. Sunday was, in every way, a memorable day. In the morning Mr. Hurditch preached in the Presbyterian Church, and the Baptist Church both afternoon and evening. Especially was the power and presence of God felt in the evening meeting, when the large Church was filled to its utmost capacity. The services were held nightly throughout the week, with increasing attendances. Children, as well as young people, were blessed. Large numbers remained to the after-meetings, where many of the workers were

busy leading several to decision for Christ. On most evenings two meetings were held, one at 6 o'clock for children, and the other at 7.45 for adults.

* * *

PITCAIRN ISLAND.—PATHETIC STORIES.

There is a small island in the South Pacific Ocean, called Pitcairn, which, measuring only two square miles, is but a mere dot in that vast expanse of water. It has only 126 inhabitants, who are descendants of H.M.S. *Bounty* mutineers, who settled there in 1780. To these lonely islanders, there is but one mail a year, and the Post-office announced, in December last, that letters, &c., for them would be sent to New York, from thence across America to Esquimalt, from which place they would be taken to Pitcairn Island by H.M.S. *Condor*. We had the pleasure of sending the islanders a large case of gospel literature a few years ago, the Admiralty generously conveying it in their despatch boat, free of charge, for which the Governor wrote expressing their gratitude, and this led us to send several other smaller parcels by this last mail, at our cost for postage; but, as doubtless many of our readers are aware, from perusal of the daily papers, although the *Condor* left Esquimalt on December 2nd, she has not yet reached her destination, being many days overdue; and, moreover, one of her boats, and other things belonging to her, have been washed ashore, so that there seems very little doubt but that the noble boat has met with disaster in these treacherous waters. If this is so, we can only hope and pray that her officers and crew were prepared (since this was in type the Government authorities have abandoned hope of the vessel's safety). The islanders must be greatly disappointed at her non-arrival, but we hope to be able to send another supply of books, &c., by the next vessel the naval authorities may be despatching, and we shall be glad to receive any contributions towards the considerable cost of this, or articles for enclosure from any of our readers. We shall try to get it through free, in a tin-lined case, as in the first instance.

* * *

“FOOTSTEPS OF TRUTH.”

Very numerous letters have reached us expressing the high appreciation in which this magazine is held by our subscribers, and we do not wonder that they specially emphasize the deeply interesting missionary letters from Africa and India, where, amidst perils of all kinds, these dear missionaries are “Toiling on,” with such abundant tokens of God's blessing on their labours.

COUNTRY TOWNS' MISSION.

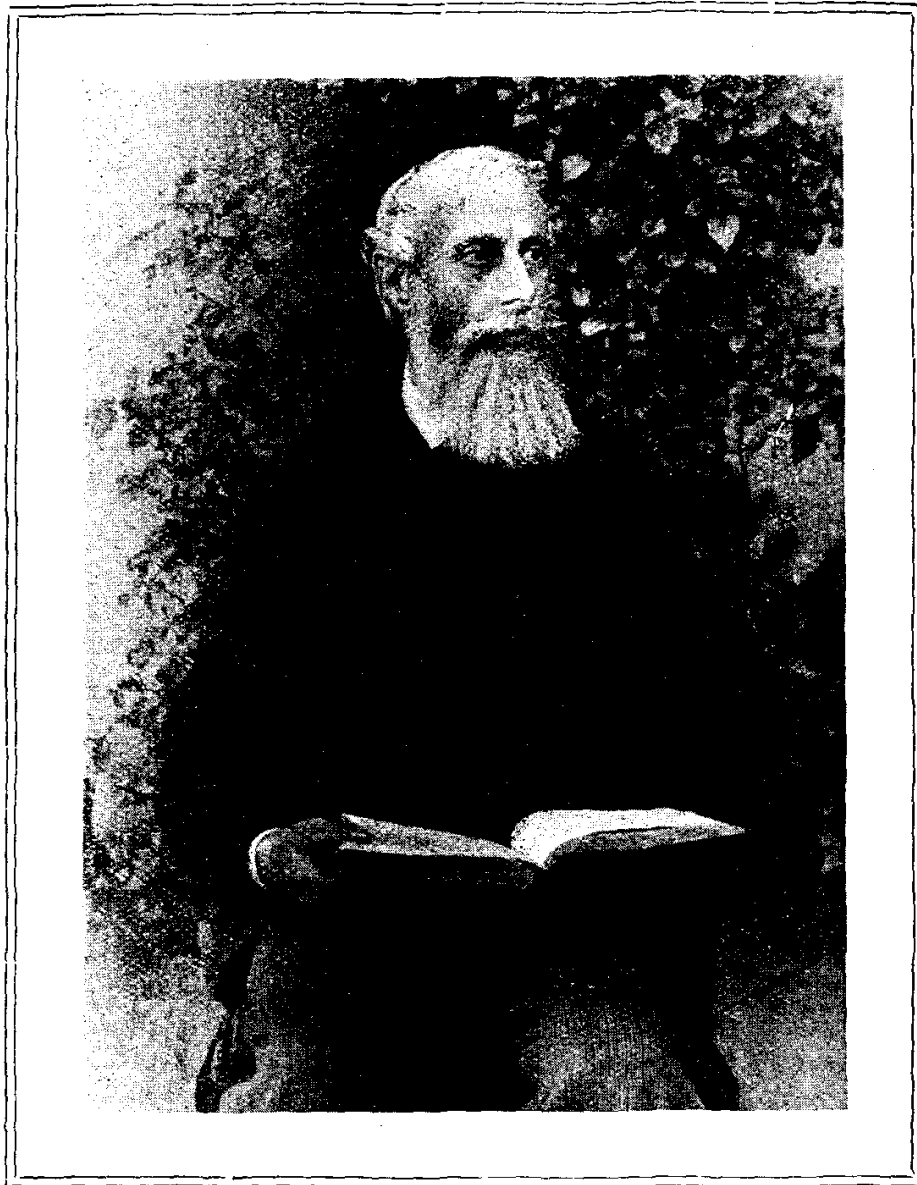
We would bring before the notice of our readers the work which is being carried on by the Country Towns' Mission in the villages and towns of our land. The work is important, as many of our villages are without the means whereby they may hear of the glorious gospel of Christ, and in a great many cases, the missionaries (of whom there are fifty) are the only ones endeavouring to make known the way of salvation, which they do by visiting the houses, reading the Scriptures, &c. The Society is desirous of extending its work in the villages where the need is most urgent; and would, therefore, be glad to receive contributions for this purpose, which should be sent to the Secretary, Mr. G. H. Mawer, at the Society's new offices, 12, Serjeant's Inn, Fleet Street, E.C.

* * *

WILLESDEN HALL, BRONDESBURY.

A Special Mission for children and young people was held at the above hall, conducted by Mr. W. H. Stentiford, of the C.S.S.M., from March 2nd to 10th, which was well attended, most of the children coming every evening; and very pleasing it was to watch the deep interest with which they listened to the message of salvation night after night. Mr. Stentiford has a remarkable gift for making simple and clear the gospel story, and his illustrations are most appropriate and telling; while his natural and serious manner gives him great holding power. He very quickly won the hearts of the children, which made them ever ready to hear what he had to say; and at the close of each meeting, numbers remained behind to be spoken to by the workers. At the closing service, in response to an invitation from the Missioner, about thirty children wrote letters of testimony, describing how they had been led to give their hearts to God, the greater portion of them being most satisfactory and definite. We feel sure that many more will yet come forward and confess Christ as their Saviour. One little fellow came to me, a night or two since, asking me to pray with him, saying, "I want to give my heart to Jesus;" and, on going down the street one day, a woman, standing at the door of her house, called me, and said: "I want to tell you that my little boy and girl are both converted." It is with deep gratitude to God that we look back on the results of the Mission, and follow with our prayers, His servant, for further blessing on his work.—*George Andrews, Superintendent.*

Bible Readings and Notices of Books are unavoidably held over this month.—ED.



The Late Earl of Carrick.

THE Rt. Hon. Somerset Arthur Butler, 5th Earl of Carrick, departed to be with Christ on the Lord's-day morning, 22nd December, 1901. He was born in 1835, and born again in 1869, through reading the Word of God, the Holy Spirit bringing home the truth with great power to his soul. He learnt that his sins were forgiven, 1. John ii. 12; that he was a son of God, 1. John iii. 1, 2; that he had eternal life, John v. 24, and 1. John v. 9-13; and that the Lord Jesus was to come again and receive His people to Himself, Titus ii. 11-14, John xiv. 23. These, and many other truths he held from the first with a firm faith, and they influenced his whole life, so that he became an epistle of Christ, read and known of all men. He walked with God in holy, happy fellowship, with the result that he "turned many away from iniquity" (Malachi ii. 6).

He lost his father when very young, and on the death of his

brother he succeeded to the title and estates in 1846. He was educated at Harrow, and entered the Army, joining the 1st Battalion Grenadier Guards—ensign and lieutenant—with which he served in the Crimean campaign, 1855, taking part in the siege of Sebastopol, gaining a medal with clasp. H.R.H. the Prince of Wales subsequently joined this regiment, and was placed in Lord Carrick's company, although he had not been converted.

After he left the Army (as captain), he spent his time in hunting, shooting, fishing, yachting, and attending to his own property and those he was trustee for. He was steady, and attended Church, &c., and in the eyes of many he would have passed for a Christian,

After he had been brought to know the Lord, he took a great interest in the Church of Ireland, which had just been disestablished and disendowed by Act of Parliament, and was a member of the General Synod; he did his best to safeguard it from ritualism by calling for a revision of those points in the Prayer-Book which are not in harmony with the Word of God, and which have led to such sad results in England; but he failed to accomplish anything substantial.

His heart was full of love to Christ, and he longed that others should know the joy and peace he possessed. He, therefore, went about holding gospel meetings; he usually worked with another like-minded with himself; he enjoyed fellowship in the gospel. "Two . . . have a good reward for their labour" (Ecclesiastes iv. 9). We see in Deuteronomy xxxii. 30, "That one should chase a thousand, but two should put ten thousand to flight," truly a good reward for fellowship! And thus it proved. In almost every place he went there was most marked blessing; many turned to the Lord, and God's children were greatly refreshed and strengthened. He visited very many places in Ireland, a number in England, also a few in Wales.

His preaching was simple, without any mannerism, attempt at oratory, or enticing words of man's wisdom; he set forth the Word of God in such language as is contained in the Bible, the people could understand what he said, and it was easy and a pleasure to hear him preach, as he did not weary his audience.

No doubt his constant study of God's Word, which was much helped by Newberry's "Englishman's Hebrew Bible" (a work he greatly valued, and towards its publication he gave £300), and by Young's "Analytical Concordance;" and his great love of waiting upon God in prayer, which was much encouraged by Jeremiah xxxiii. 3: "Call upon Me, and I will answer thee, and shew thee great and mighty things, which thou knowest not," will account for his great success. Lord Carrick had a very large heart for God's people; his great kindness to a most intelligent converted Brahmin, Lakshman Rao, whom he had living with him for about two years, was most striking. (In *The Christian* of March 27th his falling asleep is mentioned as having taken place suddenly on 14th Feb., at Calcutta).

The following were some missions in which he took a most prayerful and practical interest: The Jews, the work amongst the

Roman Catholics in Mexico. (His loss will be greatly felt by that work. Mr. Stanger says the books shew that since 1875 he had given to Mexico £600, beside cheques to missionaries.)

When beloved Mr. Henry Bewley fell asleep there was no one to take up the well-known Dublin Tract Repository, which has done such a wonderful work, sending hundreds of millions of good gospel papers far and wide, and with much blessing, Lord Carrick undertook the responsibility, and carried it on at considerable expense for several years.

He was most self-denying, and often roughed it in going about evangelizing.

He was fond of children and young people, and he usually soon won their confidence. He greatly shrank from worldly society, as he saw its hollowness and heartlessness, and went more among the poor, who, as in our Lord's time, "heard the word gladly" (1. Cor. i. 26-29). He was naturally shy and reserved, but he soon felt at home with those who were on the Lord's side, and was very pleasant and cheerful in such company.

Let not the reader think that Lord Carrick had no trials and sorrows; few have more than he had, but he seems to have been so exercised by them, as to have got soul-blessing out of each; his health was unsatisfactory, and he often suffered with severe headaches; he got three shocks to his system within a short time, which, doubtless, told upon him—one was the sudden death of a near relative in a ball room, and he had to go to the place next day, where the sad event took place. Another was a connection for whom he had been guardian, and for whom he had much affection, was found dead in his bed. The third was the cruel murder of his wood ranger, a most worthy man, and a decided Christian; this took place in his demesne, and his body was thrown into the river, he left a widow and family. Lord Carrick felt much the sad state of poor Ireland, where such deeds can go unpunished. Many were his afflictions, but out of them all he has been delivered, and that for ever.

The last time he spoke was at Bray, on the Lord's Day before he fell asleep; it was on the Lord's Coming, a subject he delighted to dwell upon. Early that week he went to see his half-sister, the Dowager Countess of Clancarty, who was very ill—he caught a chill, which settled on his lungs.

On Saturday evening, he realized he was dying, and said to a beloved relative who was watching him, "I will be in the glory land before the morning;" and so it proved, at 3.30 he sank to rest without even a sigh.

The funeral was very largely attended by all classes and creeds, including Roman Catholic clergy, and they listened to the gospel of the grace of God with marked attention, after which the grand old hymn,

"Rock of Ages,"

was sung. The grief of many was very sincere, for they felt they had lost more than a kind master and neighbour.

Lord Carrick never married, so that the title has now passed to his cousin.

It Has Been My Only Comfort.

BY LUCY A. BENNETT.

“**Y**ES,” said poor Rebecca Silcox, “I have had a heap of trouble. God only knows all that I have had to pass through. Sometimes I wonder that my brain has not given way under it. If it had not been for this Book,” she continued, taking up her little Bible, “if it had not been for this Book, I could never have borne it. It has been my only comfort.”

She spoke with a degree of emotion which was very unusual with her, for she was not one to speak much of herself, nor of her inner life. But I knew that what Rebecca had said of her trials was quite true; trouble after trouble had come upon her, and she was truly “a woman of a sorrowful spirit,” with many a sad memory of the past to grieve over, and with much present grief as well. But she had long been numbered among the disciples of Jesus, and now I was thankful to hear her testimony to the preciousness of that Divine Word of Truth, which she could speak of as her “only comfort.” It would be easy enough to multiply instances, far more striking than this, in which that precious Book has been the solace and the stay of the Christian. Where is the believer in Jesus who cannot, in some measure, add *his* testimony to the power of the written Word to sustain and cheer amidst the most depressing outward circumstances? Where, indeed?”

“Have you any kind friend to come and cheer you here?” I enquired of a young girl, very poor, and very ill, who was lying in a city hospital, suffering from a fatal malady.

“I have my dear Bible,” was the reply, as if *that* was all she needed.

Reader, has your Bible become precious to *you*?

Christian reader, has it? Strange as the question appears, yet it has oftentimes been more strangely answered. How many really sincere Christians mourn over the indifference and the wandering thoughts with which they read their Bibles? How many grieve that the Word seems to fall powerlessly upon their hearts, and that they cannot honestly say with the Psalmist, “O, how I love Thy law! it is my meditation all the day” (Psalm cxix. 97).

Of course, it *ought* not to be thus with any of us, as Christians. Such a state of soul calls for much prayer, and for much self-examination, lest there should be, in heart or life, some secret sin allowed, which destroys communion with God; or lest there should have been any compromise with the world: any following of Christ afar off; any reserve in our act of consecration to Him. It calls for confession, too, and for renewed, whole-hearted surrender to Jesus. But we would counsel you to beware of the temptation which Satan will be sure to suggest, that you should *give up* the reading of the Bible altogether.

If it be true, as the poet tell us, that

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

it is not *less* true that he trembles when he sees the weakest saint studying the Word of God. Before “the sword of the Spirit” Satan cannot stand. Like our blessed Lord, we must meet him with the answer, “It is written;” and, meeting him thus, we shall surely conquer.

Whatever else you do, be sure you do not give up your Bible reading. However little you may feel disposed, however cold and unresponsive your heart may seem to be, however little comfort you feel from such reading, persevere in it. Go steadily on, seeking the help of the Holy Spirit, breathing an earnest prayer for His guidance and His teaching, and then look out for the blessing. You may look with full confidence, for you have a distinct promise, spoken by the dear Saviour Himself, that your prayer shall be granted. “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” (Luke xi. 13).

“How much more! Can you want greater encouragement than this? Oh, reader, if you want to understand your Bible, seek the Teacher God has promised. You shall not seek in vain.

As a rule, it is not those whose lives have been most bright and sunny who find greatest comfort in their Bibles. Oftener has it been that the richest of its treasures have been revealed to those in the shadow, to the tried, and tempted, and suffering of God’s people. It has often been that those in the furnace of affliction have found their God nearer than ever before; and, cut off from outward and human teaching, have been led by God’s own hand into the secret place of blessing, into the inner sanctuary of His presence.

I shall never forget standing at the bedside of a celebrated Scotch divine, whose eloquent words had stirred the hearts of thousands of hearers during a long and successful ministry. But a most painful disease had laid the busy worker low; wearisome days and nights were appointed to him; and it was from that death chamber of pain and bodily weakness that he gave the following testimony. Fixing his eyes upon me, with a triumphant light in them which it would be difficult to describe, he said:

“Ah, my dear friend, I have *preached* from the Psalms many and many a time; but I never *understood* them until God laid me on this bed.”

How many, many others might set their seal to the testimony of the Psalmist: “It is good for me that I have been afflicted: that I might learn Thy statutes” (Psalm cxix. 71).

But, oh! we surely need not *wait* for affliction in order to learn such blessed lessons. “He giveth to *all* men liberally, and upbraideth not” (James i. 5); to the strong, the happy, the young, and the busy. These need the “strong meat of the Word, and these may have it, if they seek in the Divinely appointed way. “Let him ask in faith, nothing wavering” (James i. 6).

Reader, will *you* not ask thus?

Be honest with yourself. Are you really in earnest about this? Do you earnestly *desire* to know the whole counsel of God? Are you wishing, above all things, to *see* His will in order that you may *do* it? If such be your desire, never fear! God will *give* you the wish of your heart. He will *satisfy* your craving. He has promised to do it, and He will not break His word. Therefore, go on praying, and go on *expecting* the blessing. Go on searching, and remember that *searching* is something more than mere *reading*. The gold-digger is not content with merely scratching the surface of the earth in which he expects to find the precious ore. Ah, no, he goes deeper than the surface, ever deeper and deeper down until he finds the treasure. Is that what you are doing? Even if at first you are not conscious of increased comfort and joy in your Bible study, be not discouraged. Dig deeper, and deeper yet. The gold is there.

Take the Bible *literally*. How much we lose by limiting the broad, grand promises of Scripture! How we rob our own souls when we do not take the "whosoever" to *mean whosoever*, when we think there may be some exception to the "alls," and the "shalls," and the "everyones" of Scripture.

Satan is never better pleased than when he can insinuate his own old temptation, and get us to question within ourselves—"Yea, *hath* God said?" Beware of the very first questioning about the entire trustworthiness of the most comprehensive and far-reaching promise. You do incalculable wrong to your soul when you dare to believe that God does not mean *exactly* what He has said. Oh, Christians, be jealous over your Bibles! What should we do without them? They only are the valiant soldiers of the cross who get their armour here. They only are the strong and hale ones of the flock, who feed much in these green pastures. They only are successful, God-sent preachers and teachers who prepare for service here.

They only overcome temptation, and retire unscathed from conflict with the evil one, who meet every attack with "the sword of the Spirit, which is the word of God" (Ephesians vi. 17).

They only are made wise to win souls for Jesus, who put this message straight from Him: "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you" (John xv. 7); "My word . . . shall not return unto Me void" (Isaiah liii. 11).

Dear unsaved reader, is the Word of God a comfort to you? Alas, poor soul, how should it be? We know that if you answer truly and intelligently, you must answer "*No*." If you are yet in your sins, and *love* them, the Bible can bring nothing but misery to you, for it tells you plainly that "the wages of sin is death" (Romans vi. 23). If yet out of Christ and rejecting His salvation, it speaks to you of wrath and condemnation. But, oh, my poor friend, do not deceive yourself by thinking that your neglect of the Bible can alter the *facts* of the Bible. You may hate, or neglect it, but there must come a day—an awful day—when neither your ignorance nor your contempt will avail you. There must come a day when you will be judged by it. Remember, we pray you, the words

of the Saviour you refuse: "He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John xii. 48). Reader, your days on earth are quickly passing; that "last day" may come ere you think it will. How will you meet it? How will you stand *that* judgment? May God the Holy Spirit breathe upon your heart as you read the solemn words, and make it soft. May He constrain you now to seek the Judge, who is also the Saviour. "Acquaint thyself with Him, and be at peace" ere it be too late. You *may*, for He waiteth to be gracious, and willeth not the death of the sinner. Only go to Him, and prove how graciously, and lovingly, and tenderly He will receive and He will welcome those who turn in faith and penitence to Him. No seeking sinner goes away unblest. The blood of Jesus makes the vilest clean. The love of Jesus softens the hardest heart. The righteousness of Jesus avails for the most undeserving. But it is in the Bible alone that this blessed revelation is made. Therefore, as you value your immortal soul, we charge you—Beware how you neglect the Book which testifies of Jesus. "For there is none other name under heaven given among men, whereby we must be saved" (Acts iv. 12).

"Heaven and earth shall pass away, but My words shall not pass away" (Mark xxiv. 35).



The Oneness of Love.

BY MRS. HERBERT R. FRANCIS.

"I have declared unto them Thy name, and will declare it: THAT *the love wherewith Thou hast loved me may be in them*" (John xvii. 26).

"Thou hast loved them, AS Thou hast loved me" (John xvii. 23).

IT is *God's love to Jesus*, that Jesus prays may fill *our hearts*. Let us delight ourselves in the Father's delight in Jesus. And, then, link on to that, that it is this inexpressibly precious One that it "pleased God to bruise" for us, and that we are "accepted IN the Beloved;" and surely, our souls will magnify the Lord, our spirits will rejoice in God our Saviour. That is *the Lord's way* to fill our hearts with confidence, with joy, and hope, and peace.

Nothing less than our hearts being filled with the blessed sense of God's infinite, unbounded satisfaction in the Son of His love can satisfy Jesus. Nothing less can be good for us. What means does Jesus take to bring it about? By making known the Father. "I have declared unto them Thy name." With our spiritual feet firmly planted on this God-laid foundation, it is, oh, so easy in some measure to realize what it is for the soul to be graced in Christ Jesus, to be seen in Him, loved in Him. Do we not get a picture of some of the meaning of this in the family of Abraham? At the Word of God, Abraham took his son, his only son, his Isaac (his

laughter), and bound him to the wood and the altar, and as far as his *will* went, plunged the knife into his breast and slew him ; and in figure he received him back from the dead. As years went on, Abraham realized that Isaac must have a bride. It is *the Father's* thought and arrangement. Is not Abraham a picture of God, Isaac of Jesus, Eleazar of the Holy Spirit, and Rebekah of the Lamb's bride and wife ?

So Eleazar spake not of himself, effaced himself, his one thought to magnify his master and his master's son. In oriental magnificence he went out to win the heart of a bride for Isaac. And he did win her, through the declaration of the names of the father and son. Through what she heard, Rebekah was willing to leave all that she had seen, known, and loved to become one with this unseen one. The long journey was undertaken. And at last came the meeting ; may we not describe it, as—

He looked on her,
She looked on him,
And they were one forever.*

But surely there were other eyes only second in eagerness, another heart only second in intensity of feeling, and these were Abraham's. Did he not love her increasingly because Isaac loved her, because she was the mother of Isaac's children ?

Turn from that prayer of our Lord's in the 17th of John to 1. John iv. 16. Do we not find it very fully answered there ? " We have *known* and *believed* the love that God hath to us. God is love : he that dwelleth in love dwelleth in God, and God in him." Can we not think of John, from his favourite resting place, the Master's heart, whispering in His ear, I have known and believed the love of God. God is love. I dwell in God, and God in me. Shall we do the same ?

Jude (21st verse) says : " Keep yourselves in the love of God " —in the conscious sense of His love. What often prevents this ? " The foxes, the *little* foxes which destroy the tender vines " (wine, symbol of joy), the little allowances of doubtful things. " Whatsoever is not of faith is sin." Obedience is the open door to all spiritual treasure.

" It was the way the Master trod ;
Shall not the servant tread it still ? "

" I have kept My Father's commandments, and abide in His love." " The Love of God is shed abroad in our hearts *by the Holy Ghost*, which is given unto us." O yield to Him ; if we are willing and obedient, we *shall* eat the fat of the land. May we increasingly enter into the knowing, reckoning, and yielding spoken of in the sixth of Romans. Then shall our peace be like a river, our righteousness as the waves of the sea. " The mountains (of difficulty), hills (of trial) shall break forth before you into singing ; and your whole being clap its hands to God."

* Heading of one of Sankey's hymns : " He looked on me ; I looked to Him, And we were one forever."—C. H. Spurgeon.

An Outline of the Book of Ephesians.

BY H. S. MILLER, M.A., OF AMERICA.

EPHEBUS, a very ancient and populous city, the capital of Proconsular Asia, was situated near the mouth of the river Cayster, in the middle of the west coast of Asia Minor. Because of its excellent harbour, and the water and road routes connecting it with every part of the then known world, it was, in the time of Paul, the chief commercial city of the East, and was by far the largest, most populous, as well as the wealthiest, city of Asia Minor. There was the site of the great temple of Diana, or Artemis, one of the seven wonders of the world, 425 feet long, 220 feet wide, and having 127 columns, each 60 feet high.

It was at Ephesus Paul landed at the close of his second missionary journey (Acts xviii. 19-21), during which, having been forbidden to preach further in Asia until Europe had had a chance to hear the gospel (Acts xvi. 6-10), he had visited at least five places in Europe. It was there that he spent three years (Acts xx. 31) during his third tour (Acts xix.), preaching three months in the synagogue (v. 8), and two years in the school of Tyrannus (v. 9, 10), and from house to house (xx. 20). It was there that he found twelve disciples who had been baptized only unto John's baptism, and who did not receive the Holy Spirit when they believed (R.V.), not having heard of Him (Acts xix. 1-7); there that "God wrought special miracles by the hands of Paul" (11-18); there that the magicians publicly burned their books (19, 20); there that a great tumult arose because the spread of the gospel was injuring the sale of the "silver shrines for Diana" and destroying the worship of her votaries (23-41). Paul had thoroughly organized a church there under its elders, as shown by his address to them at Miletus (Acts xx. 16-38). From there he had written the First Epistle to the Corinthians (1. Cor. xv. 32; xvi. 8). There Timothy laboured (1. Tim. i. 3), also Apollos (Acts xviii. 24-26), Aquila and Priscilla (Acts xviii. 18, 19, 26; 11. Timothy iv. 19). Trophimus and Tychicus (Acts xx. 4; xxi. 29; 11. Timothy iv. 12). There lived the sons of Sceva (Acts xix. 14), Demetrius the silversmith (Acts xix. 24, 38), Alexander the coppersmith and Hymenæus (1. Timothy i. 20; 11. Timothy iv. 14), Phygellus and Hermogenes (11. Timothy i. 15), Onesiphorus and his household (11. Timothy i. 16, 18; iv. 19), and probably John when he wrote his gospel and epistles. It was the site of the church to which Paul directed his epistle (Ephesians i. 1), and one of those to which our risen Lord directed His message (Rev. i. 11; ii. 1-7). The place where the city stood is now desolate, with the exception of a small Turkish village.

The epistle to the Ephesians was written by Paul, probably during the first part of his imprisonment in Rome, about 62 A.D. Unlike some of his other letters, it does not seem to have been written to correct any particular error or to chide the people, and yet the practical part is very intensely practical, and cuts closely.

It rather shows his great love for those people converted from darkest heathendom, in his desire to show them their riches in Christ and their privileges in Him. It shows us God's highest thought for the Church, as is revealed in no other part of the Word, and then beseeches us to "walk worthy." It is the epistle of glory, and yet it is pre-eminently the epistle of grace—unmerited favour—warning us against the supposition that we have done or can do anything to attain to the places in which Jesus puts us by His finished work. It has been called the "Alps of the New Testament," because it contains so many wonderful mountain peaks, or climaxes, leaps from the lowest depths to the highest heights, e.g., i. 20-22 ; ii. 5, 6, &c.

One word further which will help in epistle study. Paul writes *about* unbelievers, but never a word to them. Hence, the words "we," "our," "us," "you" refer only to those who are saved by the blood of Jesus, since Paul does not yoke himself with unbelievers (II. Corinthians vi. 14-18). Many have the idea that every part of the Bible was written to everyone, and so there is much that appears dark. We must "rightly divide the word of truth" (II. Timothy ii. 15).

We speak of Paul as the author of this epistle, and yet we must remember that "all Scripture is God-breathed" (literally, "given by God through the Spirit," (II. Tim. iii. 16, 17), and that "Holy men of God spake as they were moved by the Holy Ghost" (II. Pet. i. 21), and that it was the Spirit who spoke through Paul (I. Cor. ii. 13). So let us take up the study of this epistle as of a letter of love from a loving Father to His beloved children—a family letter.

KEY WORD.—GLORIFIED IN CHRIST.

KEY TEXT.—I. 3.

GENERAL DIVISION.

- I. DOCTRINAL.—Chapters i.-iii.
- II. PRACTICAL.—Chapters iv.-6.

Part I.—Doctrinal.

CHAPTER ONE.

THE BELIEVER'S POSITION IN CHRIST.

- I. *The Writer.* Paul, the one sent from Jesus Christ by God's will. 1.
- II. *The Address.* 1.
 - 1. The saints at Ephesus.
 - 2. The faithful in Christ Jesus.

"Saints" from the same root as "sanctification." One separated from the world unto God by the blood of Jesus. Every child of God is a "saint."

"Faithful." Full of faith. He who is full of faith in Christ Jesus will be faithful in and to Christ Jesus.

- III. *The Salutation.* 2. Grace and peace.

Our Father, the "God of peace" (Phil. iv. 9), who has "riches of grace" (ii. 7), sends grace and peace to His children, and our

Saviour, who "became peace" (ii. 14), "made peace" (ii. 15), and "preached peace" (ii. 17), says "send them Mine, too." See also the end (vi. 23, 24).

IV. The Doxology and Key Verse. 3.

1. The blesser, "God," Jesus' Father and ours (2).
2. The Time. Past. "Hath blessed."
3. Character of the blessings. "Spiritual."
4. Fulness of the blessings. "All."
5. Sphere of the blessings. "In the heavenlies" (i. 20; ii. 6).
6. Security. "In Christ"—His finished work.

V. What God has done for us. 4-14.

1. Chosen us (literally, picked us out for Himself) in Jesus before the beginning of the world. 4.

This is a "family secret," and has nothing to do with one who may be at present unsaved. When one has become a Christian, it is pleasant to learn that he was thought of so long ago. God does not say, however, that he who is now out of Christ has not been so chosen.

2. Predestinated us (literally, marked out or separated by a boundary) in Jesus. 5.
3. Accepted us (literally, shown us grace) in Jesus the beloved. 6.
4. Redeemed in Jesus. 7.
5. Forgiven our sins in Jesus. 7.
6. Revealed His will. (His Word). 9.
7. Given us an inheritance in Jesus. 11.
8. Made us safe by the seal of the Spirit in Jesus. 13.
9. Given us a pledge of our resurrection and full redemption. (Romans viii. 22, 23; 1. Thessalonians iv. 14-18). 14.

VI. Why He did it. 4-23. That we should be

1. Holy (completely separated unto Him). 4.
2. Without blame before Him in love. 4.
3. Publicly manifested as children of God and joint heirs with Jesus at His coming. 5.

This is the adoption or majority ("of age") that we are waiting for. We have already received the Spirit as the "earnest" or pledge of it (13, 14; Romans viii. 15-23; II. Cor. v. 5). We are *born* sons now (John i. 12, 13).

4. To the praise of the glory of His grace. 6.
5. To the praise of His glory. 12, 14.
6. The riches of the glory of His inheritance. 18.
7. Christ's body, of which He is the head. 22, 23.
8. His fulness (completeness). 23.

He is our fulness (Colossians ii. 9, 10); we are His fulness.

VII. Prayer and Thanksgiving for the Church. 15-23. To

1. The God of our Lord Jesus Christ. 17.
2. The Father of Glory. 17.

Thanks for their

1. Faith in the Lord Jesus. 15.

2. Love to all the Saints. 15.

Prayer for

1. The Spirit of wisdom. 17.
2. The Spirit of revelation in the full knowledge of Him. 17.
3. The eyes of the understanding (R.V., heart) to be opened, to know.
 - a. "What is the hope of His calling," *i.e.*, what hope His calling us brings to us. 18.
 - b. "The riches of the glory of His inheritance in the saints." 18.
 - c. The superabounding power of God to the believer, as shown in
 1. The Resurrection of Christ. 20.
 2. The Enthronement of Christ. 20.
 3. The Lordship of Christ. 21, 22.
 4. The Headship of Christ. 22, 23.

All this power is at our command to-day.

Notice the "alls." "All principality," "all power," "all might," "all dominion," "all names," "all things under his feet," "head over all," "all in all."

VIII. *The Holy Spirit.*

1. The seal. 13.
2. The Spirit of Promise. 13.
3. The earnest (pledge) of our future inheritance (1. Peter i. 4). 14.
4. The Spirit of Wisdom. 17.
5. The Spirit of Revelation. 17.
6. The Spirit of Power. 20, with 1. Peter iii. 18.

IX. *Three Inheritances.*

1. We have an inheritance in Jesus (present). 11.
2. He has an inheritance in us (present). 18.
3. We are waiting for an inheritance (future). 14. 1. Pet. i. 3, 4.

X. *The Word of God is called,*

1. The Word of Truth. 13.
2. The Gospel of your Salvation. 13.
3. The Sword of the Spirit. VI. 17.

XI. *Four steps in becoming a Christian.* 13.

1. Hear the Word.
2. Trust in Christ.
3. Believe the work done.
4. Sealed with the Spirit.

This chapter contains heights that we cannot see, and depths that we cannot fathom—statements far beyond our comprehension. How can we sinful creatures show the glory of His grace? How can we be to the *praise* of the glory of His grace? That Jesus our inheritance is a glorious and wonderful truth, but that he has an inheritance in us is more wonderful; and that he has *riches of glory*

in His inheritance in us is simply astounding. The mind is dazed, and the reason cries "impossible!" But there is nothing said in verse 13 about understanding, and the heart that trusts in Jesus and believes His Word will receive these precious truths and rejoice in them. We have often thought of how necessary Christ is to us, but can it be possible that we are necessary to Him! Yes! God has picked us out for Himself to be His glory, His inheritance, and the fulness of His dear Son—"members of His body, of His flesh, and of His bones" (v. 30). Oh! reader, is yours a selfish, worldly life? Have you the idea that Jesus died simply to save you from hell? That is only a small part of it. The Spirit of God has called you because you are necessary to Jesus Christ. "In Him" we *have* and *are*. H-a-v-e does not spell *shall have*, nor does a-r-e spell *shall be*. All of these privileges are ours *now*, as far as God's thought for us and the work of Jesus are concerned, and He is disappointed if we do not receive and appropriate them and "walk worthy."

(To be continued.)



(Written after a Bible reading, by the Rev. Hubert Brooke, at the Keswick Convention, 1901.)

"YE ARE A CHOSEN GENERATION,
A ROYAL PRIESTHOOD, A HOLY NATION,
A PECULIAR PEOPLE; THAT YE SHOULD," etc.
(I. Peter ii. 9).

A Chosen Generation, unto Jesus,
Born the new birth, and sealed by His "ye are;"
Called to a holy, high, and heavenly calling,
Which only our delinquencies can mar.

A Royal Priesthood speaks of regal service
Offered to Christ, the great High Priest and King,
Bearing His name, and praising it in temple,
'Tis this high service we are asked to bring.

A Holy Nation, drawn from divers countries,
From every clime, and those of every tongue,
Not *great*, nor rich, nor mighty as a kingdom,
But HOLY, waiting for its King to come.

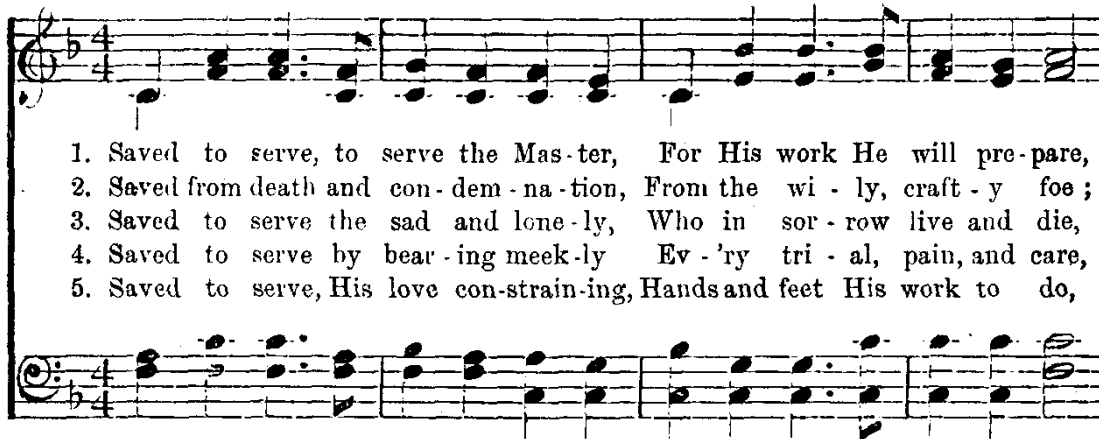
Peculiar People of Mine own possession,
And purchased by My life blood. Saviour, Lord,
Fill us with power to be what Thou hast called us,
As Thou hast shewn us in Thy blessed Word.

W. M. McC.

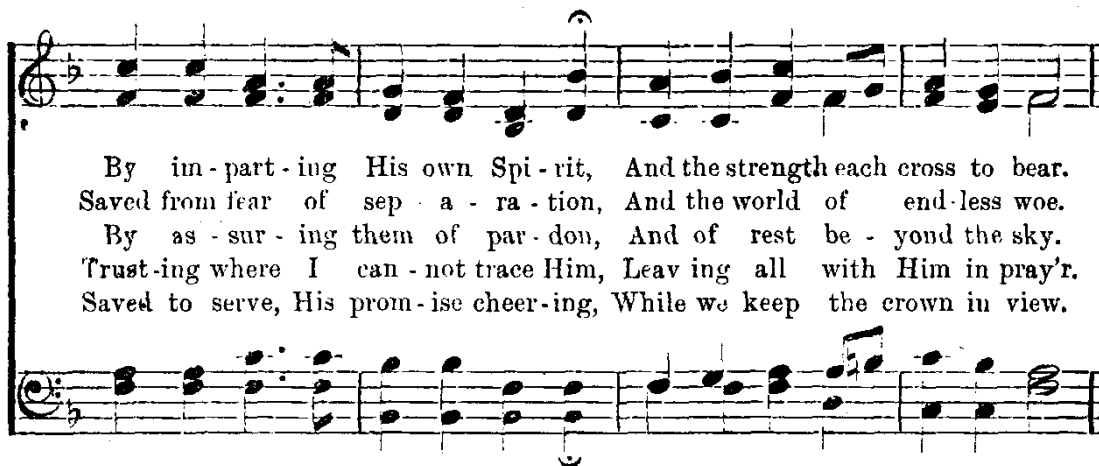
Saved for Service.

LEONARD WEAVER.

W. S. WEEDEN.

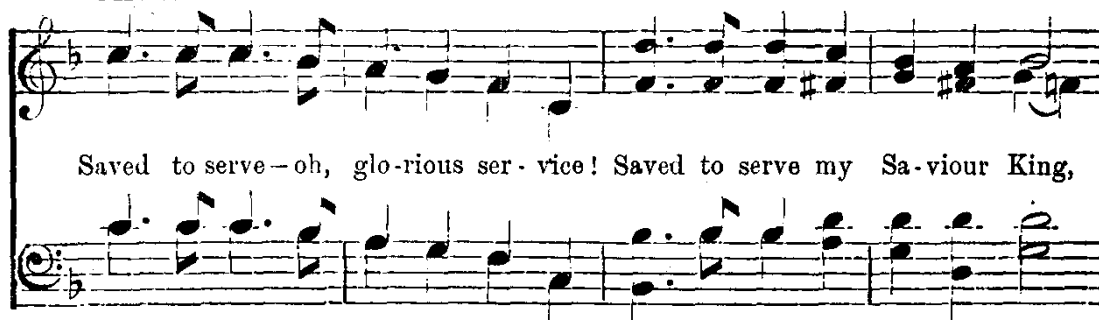


1. Saved to serve, to serve the Mas-ter, For His work He will pre-pare,
 2. Saved from death and con-dem-na-tion, From the wi-ly, craft-y foe;
 3. Saved to serve the sad and lone-ly, Who in sor-row live and die,
 4. Saved to serve by bear-ing meek-ly Ev-'ry tri-al, pain, and care,
 5. Saved to serve, His love con-strain-ing, Hands and feet His work to do,

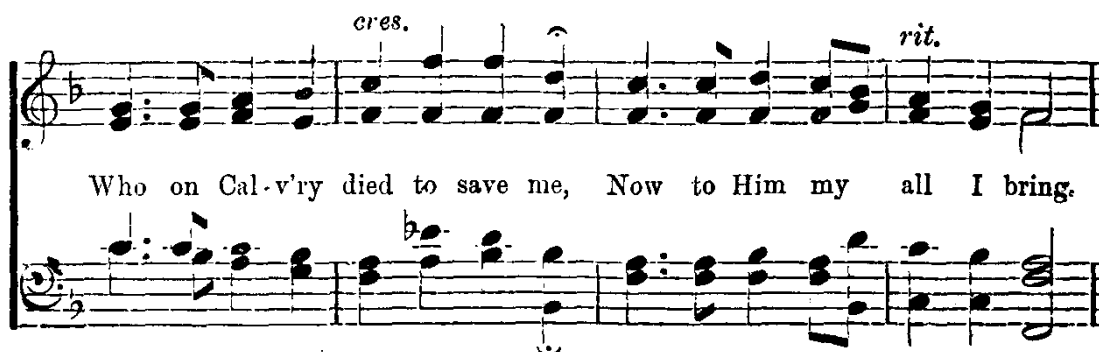


By in-part-ing His own Spi-rit, And the strength each cross to bear.
 Saved from fear of sep-a-ra-tion, And the world of end-less woe.
 By as-sur-ing them of par-don, And of rest be-yond the sky.
 Trust-ing where I can-not trace Him, Leav-ing all with Him in pray'r.
 Saved to serve, His prom-ise cheer-ing, While we keep the crown in view.

CHORUS.



Saved to serve—oh, glo-rious ser-vice! Saved to serve my Sa-viour King,



Who on Cal-v'ry died to save me, Now to Him my all I bring.

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C. H. Spurgeon's Amens.

COLLECTED BY JNO. DINNEN GILMORE.

LET us bravely believe in the success of the gospel which we have received. We believe *in* it: let us believe *for* it. We will not despair, though the whole visible Church should apostatize. When invaders had surrounded Rome, and all the country lay at their mercy, a piece of land was to be sold, and a Roman bought it at a fair value. The enemy was there, but he would be dislodged. The enemy might destroy the Roman State. Let him try it! Be you of the same mind. The God of Jacob is our Refuge, and none can stand against His eternal power and Godhead. The everlasting gospel is our banner; and with Jehovah to maintain it, our standard never shall be lowered. In the power of the Holy Ghost truth is invincible. Come on, ye hosts of hell, and armies of the aliens! Let craft and criticism, rationalism and priestcraft do their best! The Word of the Lord endureth for ever—even that Word which by the gospel is preached unto men. Amen.

* * *

Much religious intolerance has been subdued by the power of Jesus Christ over His people; and I do pray, dear friends, that we may live to see all nations more manifestly affected by the gospel of Jesus Christ. May every nation be ruled by just and righteous laws! May every nation be willing to submit exterior disputes to the arbitration of justice! It will be so one day. The nations shall be friends, and all men shall feel that they are members of one great family. "Do ye unto others as ye would that they should do to you," is the sum of the moral teaching of our Divine Lord; and if that be followed, it will bring about a halcyon era, the like of which the world has never seen. If His Spirit will come and renew men's hearts, and teach them to love and to obey the Lord their God, then shall all nations call the Redeemer blessed, and from every corner of the whole earth the song shall go up, "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever!" Amen.

* * *

"Shout for joy, all ye that are upright in heart!" When the bit is taken from the mouth, the tongue will show forth the praises of the Lord. When the bridle is gone, the mouth is free to sing unto the Most High. If the heart be well adjusted, there will be music in the life. When we follow the Lord's guidance with alacrity, peace shall be our companion, and joy shall hover over us like a guardian angel. This world will be the vestibule of heaven when we begin even now to rehearse that perfect obedience which is the essential condition of bliss. Beloved, all this the Holy Ghost must work in our hearts, or it will never be there. Cry to Him for it in the name of Jesus, and the Lord will give you an answer of peace. Amen.

Heavenly Mysteries in Earthly Mirrors.

BY WILLIAM LUFF.

STEALING THE CROWN.

HOLD that fast which thou hast, that no man take thy crown" (Revelation iii. 11). An attempt was once made by a Col. Blood to steal the crown from the Tower of London. He made friends with the keeper of the regalia as a Doctor of Divinity, even arranging a marriage between his daughter and the keeper's son. Bringing three friends, he sought a private inspection of the jewels, and then striking his friend with a mallet, they sought to make off with the crown. Just at the right moment the keeper's son, who had only returned from abroad that morning, entered the room. They rushed out on to the wharf, but were overtaken by the guard. The chief thief was seized, but struggled long, crying: "It is worth it; 'tis for a crown!" While guarding the crown of character, joy, assurance, and service, beware of Satan as a D.D. He thus seeks friendship, confidence, and even an alliance with the affections: then he brings in other evil spirits, and the mischief would be fatal, but for the coming of the Son.

IMPOTENT SAVIOURS.

"None of them can by any means redeem his brother" (Ps. xlix. 7). The daily papers have just given an illustration of this. Some men went to dip a well, in order to ascertain its depth, and the managing director accompanied them. First to descend was a labourer, who suddenly collapsed on the ladder and fell into the well. The manager promptly went to the man's assistance, unsuspecting the danger. He, too, was immediately overcome, and fell into the well. Then followed the foreman, who met the same tragic fate, and to his rescue hurried a fourth man, also to die in the attempt. Moses was willing to sacrifice himself to save Israel; but law was powerless (Exodus xxxii. 32). Paul was willing to do the same; but even the great gospel representative could not save (Rom. ix. 3). Only One deserves the song, "He brought me up also out of an horrible pit" (Psalm xl. 2): but it cost His life.

TRUE FREEDOM.

We recently had a scene at one of our London prisons: a convict had so far escaped custody as to gain the roof of the jail, but further he could not go; and though he threatened the warders who sought to re-capture him for a day and a night, hunger at last brought him to surrender. Herein is mirrored the utter failure of all self-efforts to gain spiritual liberty. Men cannot get clear of either the sentence or the prison: and such seeming liberty as may be gained is only of short duration. To such condemned ones, we would quote John viii. 36: "If the Son therefore shall make you free, ye shall be free indeed."

Mr. Samuel E. Burrow.

“THE Lord buries His workmen, and still carries on His work.” This has been significantly true in every age. Moses, the man of God, was told to go unto the mountain of Nebo, and there upon its summit, in sight of the goodly land, he was called away to happier scenes, and Joshua the son of Nun was commissioned to lead Israel in his stead. Elijah the valiant old Prophet finished his work on earth, and was taken in a chariot of fire into heaven and the mantle of power fell upon Elisha, and he became



Sincerely Yours
Sam. E. Burrow.

God's minister of grace and blessing. Our dear friend, the late Mr. A. H. Wheeler, was guided by the Lord, with other worthy men of God, to inaugurate the "Soldiers' Christian Association," and had the joy of watching it develop into a mighty force of Christian faith and fellowship, and then he was suddenly promoted to higher service. Thank God, amidst all these trying changes He abides for ever, and His work goes on with increasing power and blessing. Mr. S. E. Burrow, another worthy worker, has been found and called to the front, to take the place of our departed friend as Secretary to the S.C.A., and with all our hearts we say, "God bless you, dear brother. Hold the Gospel banner high, be valiant for the truth, and lead God's mighty army of Christian soldiers to greater spiritual victories."

". . . Mr. Burrow was born in the year 1855, at St. Columb, in Cornwall, where he received his education, and afterwards served a business apprenticeship. At the age of nineteen he was led to a decision for Jesus Christ, and almost immediately began to take an active part in Christian work. For several years he was engaged in Sunday School teaching, in addition to

which he was local preacher in the Bideford, North Devon Circuit. The next few years were spent in business engagements in Torquay, Faversham, London, and Bournemouth; after which he began business on his own account in Totnes, Devonshire, where he lived for fifteen years, securing the esteem and confidence of all with whom he was brought into contact.

His interest in the extension of the Kingdom of his Lord and Master afforded him an active share in all departments of religious work; and on the formation of the Young Men's Christian Association in Totnes, Mr. Burrow was enrolled as one of the first members. He afterwards became a Vice-President of the Association, and a conductor of a Bible Class among the members. His interest in local municipal matters received recognition from his fellow-townsmen, who twice elected him a member of the Town Council. In 1892 he experienced a definite call to devote his life to evangelistic work; and he accordingly relinquished business, and came to London. It was with great regret that the National Council of the Y.M.C.A. was, at that time unable to find an appointment in secretarial work for Mr. Burrow. An invitation, however, soon came from Dr. Barnardo; and for five and a-half years the superintendence of the work, with its many departments and various agencies, at the Edinburgh Castle, Stepney, was in his hands. On his relinquishing this post, the affection of the members of that mission was shown at a farewell meeting of over two thousand persons, when a presentation, consisting of a gold watch and revolving bookcase, was made to him on his retirement. The next two years and a-half were spent as Secretary of the Theatrical Mission; and now, by the unanimous vote of the Council, the subject of our sketch enters upon what all hope may be the great work of his life."

Association News.

“In Darkest Africa.”

FURTHER LETTERS FROM MISS RUTH HURDITCH.

(*To her Parents*).

C.M.S. KABAROLE, TORO,

Via UGANDA AND MOMBASA, EAST AFRICA,

February, 1902.

In Africa it seems that one must be in constant doubt as to the veracity of the calendar. It is hard to believe that this is really February, the month associated with ideas of snow, sleet, thaw, and piercing winds, for this is Toro's harvest month, the dry season is near its close, hills and mountains scorched and burnt up, the banana plantations and tiger grass of the swamps, which wind like a serpent's trail round the mountain bases, being the only bright and green tracks that have survived the strength of the equatorial sun. On all sides are to be seen the patches of cultivated land, even reaching up to the lofty peaks of Ruwenzori's Range, where the people have sown their grain (Buro), a tiny un-nutritious seed, and which now awaits the reapers. Already many of the peasant class have gathered it in, and stacked it in large heaps in the courts surrounding their huts.

But in a deeper and truer sense, this may be called Toro's harvest time, for “lift up your eyes and look on the fields, for they are white already to harvest.” Scarcely a day passes without the cry being heard, “Send us a teacher.” From distant Bunyoro; Mbogo, on the borders of the Pigmy Forest; Ankole, on the south; and the numerous “gardens” or villages which are scattered around us, the incessant cry is for help. This day has been an important one in regard to the women's work, for the first ten trained women teachers have been dismissed for work in more or less distant districts. It is just six months ago that they came forward to offer themselves because, as one woman stood up and said, “My heart pains me for the heathen, and I must go to them.” One, named Hana Kageye, is a very important chief and head of the king's household; a few years ago, probably five, she was absolutely sunken in the worst forms of heathen superstitions, but since her conversion has proved one of our most zealous workers. Having obtained the king's permission, she entered the class with the others; and, like them, she scarcely missed any of the daily morning and afternoon classes which have been held for their instruction during the past six months. The course of study they have been taken through included the Gospels of Matthew and John, the Acts of the Apostles, bringing in the briefest outlines of the Epistles of St. Paul and Old Testament history. For the last fortnight they have been examined, Mr. Johnston having set the papers. Their excitement and anxiety have been strained to their highest pitch, they refused to eat mid-day for fear they might become less capable of

thought, and were to be found in class nearly one hour before the time had arrived. After the first week, old Hana Kageye took pity on their probably-diminished appearances, and insisted that they should all go to her house after the morning class; she would have a meal cooked for them, and then they could question and help each other for the afternoon's examination. Out of the 12 who were questioned, two reached 98 per cent. marks, and the lowest did not fall below 75 per cent. After that, they were brought before the native Church Council, and 10 were chosen to be sent out at once, two to distant Ankole, where the women are confined to their houses, as in the Zenanas of India, and, therefore, can only be reached by women; two are located to a station on one of the Southern Ridges of Ruwenzori; and the remaining six to gardens two and four days' distance. This is a brave step for these Batoro women to take; and in spite of the intense joy that fills their hearts, two of the younger girls left us this afternoon, with tears in their eyes as they bid good-bye to all their friends for at least six months. Surely they teach a lesson to many in favoured England who have not yet faced their personal responsibility to the unreached heathen.

We ask the prayers of our English friends that these first women missionaries of Toro may prove faithful to the trust committed to their charge.

February 4th, 1902.

This day has been an intensely searching one for me—when you will read the enclosed you will understand. Is it not grand that these ten women should go out in Christ's name to battle with heathenism!! The responsibility has weighed very, very heavily on me, for I feel so much depends on their proving loyal! It was worth all the sacrifice to see them stand up before all the Church this morning as the

FIRST NATIVE WOMEN MISSIONARIES.

Fancy such a dismissal meeting in the heart of Africa!! I can tell you it is impossible to have seen so much of them for the past six months as I have, learning to know their very thought and desire, without loving them very deeply. And they have given me in return their fullest confidence and unstinted affection. I do feel parting with them; one charming, clever, gifted girl, from the Queen-mother's court, came in with two or three others, and they could not speak as we said, "Good-bye." They are dear, brave girls, for some are going away to quite different races.

February 15th, 1902.

. . . I never felt so utterly incapable of writing a letter as I do now; the English expressions are absolutely no good, and I think perhaps the Batoro customs of expressing are a little more to the point. . . .

Yes, really, all my things have come, and arrived in perfect condition; is it not wonderful that not one thing should be missing, and everything as fresh as when it left England!! . . .

E. and I are now doing an itinerating tour for 10 or 12 days, as we have promised the people so long. As the dry season is on, we find the heat very trying, and are obliged to start our marches at 5 a.m. We have to get

OUR MILITARY GUARD TO WAKE US

at first "cock-crow," which is about 4 a.m. here; then the caravan is all astir, and we start walking before dawn. The country is very fine, and reminds one of Cumberland—hills, mountains, forests, and lakes, which, however, are all crater! It is a little difficult to make up one's mind that the lake, on the shore of which we are now camped, is not Derwentwater, as you hear an old native trying to sing,

"Like a river, glorious,"

in his native dialect. . .

You should hear the ourang-outang screaming! This is too much for our little fox terrier, who yesterday worked himself into such a rage, at being unable to get at these intruders of the peace, that he simply made for the next native passer-by, as one of the same tribe—he was only driven off at the point of the bayonet, which is a spear the people carry with them.

Yesterday, we passed through

A LONG, DENSE FOREST,

which was a refreshing shade from the sun, but not easy walking; you had to watch your feet the whole time, so as not to miss the almost invisible path, and avoid the many tree trunks and stones that crossed one's way, and which no native thinks of removing; hence, the long winding roads of Africa.

Monkeys simply swarmed above us, making long, precipitous jumps from tree to tree, making one wonder whether one would land on the top of her sun-hat. The two-days'-old baby monkeys led their big, sedate mothers terrible escapades! What a good thing it is that we, their "ancestors" (?), show a little more mercy to our parents!! . . .

Well, this is not an itinerating tour to reach Africa's animals, so now for the people! When we arrived yesterday, for instance, at a mission station, we thought we could have a short rest and wash after our march, but the teacher came begging us to come to the church, as the people were all waiting for us; so in we went, and found nearly 200 squeezed into a tiny reed building, all roaring from the various grades of the reading sheet. Really, you would wonder how anyone could learn to read in such a rabble! Generally, each class will only possess one book, so they all sit round it, and so learn to read at all angles;

**THE AFRICAN CAN READ JUST AS WELL WITH HIS BOOK
UPSIDE DOWN!!**

Well, we have a hearty little gospel service with them, and you should just hear them sing,

"Jesus loves Me,"

"Oh, take me as I am," &c., &c.

Then we go to our tents, and while E. gives out books, I hold a dispensary. It is more like the "Zoo" let loose! Our soldier had to stand by me with his stick to prevent me being suffocated; and, of course, a lot of "shams" turned up; they would watch to see which man received the largest dose, then asked him what he had said was the matter with him, and there on the spot be seized with the same complaint, whether it was toothache or bronchitis—neither came amiss!! . . .

Well, you might imagine we are thoroughly tired out, and insist on a meal in peace; but scarcely is this comfortably over, than the teacher returns, saying,

THE CHURCH IS AGAIN FULL OF PEOPLE,

and begging us to return; so back we go for another little service, after which the people come to our tent to speak with us; at 5.30 p.m., our girls and porters are called out, and all the people around come too, and we have evening prayers with them; then we go to bed, to be up again at 4 a.m. for another "garden."

Of course, all the days are not quite so crowded out, as we could not possibly manage it; but in this country one is always with the natives, living among them and teaching.

RUTH R. HURDITCH.

—♦♦♦—
Bible Readings.

The Cry of the Soul, and its Response from God.

BIBLE STUDY BY HERBERT R. FRANCIS.

(READ PSALM CXIX., 33 TO 40.)

TEACH ME. Verse 33, The teachable soul.

Response—Sat down at His feet to hear His word (Luke x. 39).

GIVE ME. Verse 34, The receptive soul.

Response—"I will give you rest" (Matthew xi. 28).

MAKE ME TO GO. Verse 35, The willing soul.

Response—"I will guide thee" (Psalm xxxii. 8).

INCLINE MY HEART. Verse 36, A praying soul.

Response—"We will come, and make our abode" (John xiv. 33).

TURN AWAY MY EYES. Verse 37, A sensitive soul.

Response—"Looking off unto Jesus" (Hebrews xii. 2).

ESTABLISH THY WORD. Verse 38, A needy soul.

Response—My word shall not return to Me void (Isaiah lv. 11).

TURN AWAY MY REPROACH. Verse 39, A helpless soul.

Response—God is for us (Romans viii. 31).

BEHOLD, I HAVE LONGED. Verse 40, A longing soul.

Response—"He satisfieth the desire of every living thing"
 (Psalm cxlv. 16.)

Studies in the Psalms.

BY JNO. DINNEN GILMORE.

SEVEN THINGS GOD DOES FOR ME IN PSALM XXXIV.

1. He HEARS me (verse 4).
2. He DELIVERS me (verse 4).
3. He ILLUMINATES me (verse 5).
4. He SAVES me (verse 6).
5. He GUARDS me (verse 7).
6. He BLESSES me (verse 8).
7. He SUSTAINS me (verses 9, 10).

THE PRAYER OF THE PERSECUTED ONE (PSALM XXXV.)

1. PLEADING WITH JEHOVAH (verses 1-3).
2. PREDICTING HIS ENEMIES' CERTAIN OVERTHROW (verses 4-8).
For "Let them be," read "They shall be."
3. PERSUADED OF HIS OWN DELIVERANCE (verses 9, 10).
"My soul shall be joyful," &c.
4. PERSECUTED, YET PROVING HIS LOVE FOR HIS FOES (v. 11-16).
5. PRAYING AGAIN FOR A SPEEDY DELIVERANCE (verses 17-19).
6. PAINED BY THEIR CRUEL INSULTS, HE PROCLAIMS THEIR PUNISHMENT (verses 20-26).
7. PRAISE AND EXULTATION OF THE RIGHTEOUS (verses 27, 28).

THE GRIEVOUS ESTATE OF THE WICKED (PSALM XXXVI.)

- I. THE WICKEDNESS OF THE WICKED DESCRIBED (verses 1-4).
 1. No fear of God before his eyes (verse 1).
 2. Flattereth himself in his own eyes (verse 2).
 3. The words of his mouth are iniquity and deceit (verse 3).
 4. He hath left off to be wise (verse 3).
 5. He deviseth mischief upon his bed (verse 4).
 6. He setteth himself in a way that is not good (verse 4).
 7. He abhorreth not evil (verse 4).
- II. THE MERCY OF JEHOVAH EXTOLLED (verses 5-9).
 1. Thy mercy.
 2. Thy faithfulness.
 3. Thy righteousness.
 4. Thy judgments.
 5. Thy lovingkindness.
 6. Thy wings.
 7. Thy house.
 8. Thy pleasure.
 9. Thy light.
- III. A CONTINUANCE OF MERCY BESOUGHT (verses 10, 11).
- IV. THE DESTRUCTION OF THE WICKED FORESEEN (verse 12).

Notes for the Month.

TENT WORK.

THE Spring has come, and the time when the singing of birds is heard in our land, and with it the knowledge that soon the time for Tent work will arrive. Surely the outlook for such work has never been more hopeful; and Christian workers see, on all hands, that if those who never attend any place of worship whatsoever are to be reached, it must be, as it has so often been proved, by the gospel under canvas. After many years' experience, we believe that there is no better way of bringing the people under the sound of the Gospel than by means of Tents erected in suitable cities, towns and villages, and suitable Evangelists sent to conduct Missions for long or short periods.

Our Tents are now ready to be erected in various places, and friends appeal to us for them in many parts. Gladly shall we rejoice to be able to respond by sending out all these marquees when the Lord's people are graciously moved to send in the needful supplies. As wind is necessary to the sails, and steam to the engine, so are funds needful for the prosecution of this work. Will our readers pray very definitely that those who have the power to set and keep such work going, may realize their high privilege to "redeem the time," to "lay up treasure in heaven," and thus help the Lord's servants to "go out quickly into the highways and hedges and compel them to come in?" and Tent Meetings we believe to be amongst the most effectual ways of promoting such energetic work. Surely we shall not appeal to the Lord's stewards in vain for this all important, God-honouring, soul-saving work of carrying the gospel to the many needy cities, towns and villages of our land. If the Lord's people would come to our help, the gospel might be heard by thousands within canvas walls, over various parts of the land within a month; yet, while praying for such supplies, we will seek to exercise all patience and resignation while waiting for "the moving of the pillar."

It is an exceeding joy to us to be able to meet many persons who have been brought to Christ in the various Tents of last year, many of whom are bearing a bright testimony for Christ, and who are manifesting to those about them the reality of the change wrought in their lives by the blessed Spirit of God.

EASTER MONDAY CONFERENCE.

Most friends in London, who are not confined to denominational enterprises, know of the interesting Conferences for Christian workers held on Easter and Whit-Monday, Bank Holidays, every one of which seems to excel the other in power and spiritual profit. This was certainly true of the one held on Easter Monday. Friends gathered from all parts, even in the afternoon, preferring spiritual intercourse and edification to outdoor recreation in crowded centres. The large

hall was completely filled in the afternoon, and the lecture hall also in the evening; the whole afternoon company apparently remaining to tea in the large, light, and lofty schoolroom beneath the hall, between the meetings. Throughout the day we richly realized the presence and power of the Lord, and the cup of every Christian seemed to run over with joy and praise. Some of the addresses will appear elsewhere in this magazine, but we are compelled to postpone these till our next number.

The afternoon meeting was presided over by John McCall, Esq., in the absence of Jas. E. Mathieson, Esq., who had been suffering from a severe cold. Mr. "Ned" Wright opened with prayer, followed by others; and Rev. W. Fuller Gooch spoke on spiritual uplifting, a title suggested by an article in the morning's paper. Rev. Gregory Mantle spoke from Ephesians i. 18-23. In the evening, Rev. S. A. McCracken was the first speaker, and took for his subject, "Three Yokes," as recorded in Leviticus xxvi. 13, Matthew xi. 28, and II. Corinthians vi. 14; and Rev. John Wilson followed with an address on joyful Christianity and Divine enablings for holiness of life. Byron and Burns are spoken of as poor Byron and poor Burns; but to say poor Spurgeon, or poor Richard Baxter, or poor D. L. Moody would sound incongruous. Mr. John Kensit followed with a brief word, and Mr. William Grove, in his address, said that Christians did not try sufficiently to get the unconverted under the sound of the gospel; and told how a poor woman in the East End, a converted drunkard, brought her friends to a gospel meeting, and many of them were also saved.

Mr. C. Russell Hurditch closed with a few words and prayer.

The next Conference will (D.V.) be held on Whit-Monday, May 19th, when Revs. George Hanson, D.D., and Darlow Sarjeant, and several other friends will speak.

* * *

MISSION AT EAST GRINSTEAD, BY P. RUSSELL HURDITCH.

Under the auspices of the National Mission to Children and Young People, our son, Mr. P. Russell Hurditch, has conducted a special Mission at East Grinstead. This is undoubtedly one of the hardest spots for work of this kind, Ritualism and Romanism abounding on all hands. The services were held in the Wesleyan and Countess of Huntingdon's Chapels, the ministers uniting heartily in this special effort. Every house in the neighbourhood was visited by workers. Although the meetings were not large at first, we are glad to be able to report that they grew in number as the Mission went on, and many of the young people of the Sunday Schools have been won for Jesus, bringing much joy to the parents and their faithful teachers. In fact, every department of the work in these two Churches has been wonderfully helped and stimulated. Following the meetings for children, adult services have also been held, when the presence and power of God have been manifestly felt. The closing meeting was held at the Public Hall, which was filled, many walking several miles to attend this last service. At the invi-

tation of the missionary, a number rose to be prayed for, and the workers were soon busy dealing with those who were anxious.

MILDMAY CONFERENCE.

In consequence of the Royal Coronation ceremony being fixed for June, it has been thought desirable that the above conference shall be held on Tuesday, Wednesday, and Thursday, May 27th, 28th, and 29th, the subjects being, "The King—Predicted," "The King—Rejected," and "The King—Crowned." For many reasons it is desirable that Christians of all denominations who can possibly attend should do so, for the times are very solemn, and call for much earnest waiting on God. "Exhorting one another: and so much the more, as ye see the day approaching."

MRS. BAEYERTZ IN BELGRAVIA.

We are glad to hear Mrs. Baeyertz, whose Mission sometime ago at Kilburn Hall was so wonderfully blessed in the conversion of souls, is to conduct a Mission at the Conference Hall, Eccleston Street, near Victoria Station, from 18th of this month to June 2nd. We would strongly urge upon friends to induce all they can to attend these meetings, and to pray earnestly that God's messages through this gifted handmaid may be abundantly blessed to those who come. What a cause of joy and praise it would be if some of the fashionable residents in that neighbourhood could be induced to attend and become the subjects of God's saving grace, leading them to consecrate themselves and all their talents to His most blessed service at home or abroad.

PALESTINE LIFE.

Amongst the most interesting lectures ever delivered at Kilburn Hall were those recently given by Rev. James Neil, M.A., on *Palestine Life*. The subjects dealt with were Village, Town, Farm and Desert Life, and Courtship and Marriage. Mr. Neil showed how that everything was the opposite in Palestine to what it is in England. For example:—Here our children are carried in the arms, but there they are carried on the shoulder. Here our storms come in Summer, but there in Winter. There the climate is absolutely regular, and they can be certain that every day during the Summer period will be fine; while we in England, with our "climate of samples," cannot know what is coming two days together. There harvest comes before Summer, here after. There the life is always the same, here it is ever varying life. All is the same to-day in Palestine as it was in the days of Christ, and this is a certain proof of the genuineness of the Scriptures, which describe life in the East to-day with perfect accuracy. Everything is different there to what we see around us here, and one must always bear this in mind when reading the Bible, which is an Oriental Book

from a human standpoint, and we cannot possibly fully understand it until some years have been spent in the Holy Land. This explains many things in the Bible which seem incorrect. For instance, "The harvest is past, the Summer is ended, and we are not saved," seems to us to put things in their wrong order, but it is quite correct in Eastern language, because the harvest is followed by the Summer there. And so it is in innumerable instances.

Mr. Neil's manner is intensely interesting, and his descriptions most graphic and helpful; and, to many, a flood of light has been thrown upon both Old and New Testament Scriptures, in reference to persons, places, and parables recorded therein. We strongly recommend friends in other places to endeavour to secure Mr. Neil's services in this way, which are calculated to prove so helpful both to old and young.

* * *

Such testimonies as the following, from a Christian worker in Ireland, is just a sample of many that reach us from friends at home and abroad as to the usefulness of *Footsteps of Truth* :—

"Your splendid bound volume I prize highly, and I cannot express to you the blessings I have received from *Footsteps of Truth*. I have been led into much more light through the teaching contained in its pages."

We should be glad and grateful if more of our present readers would seek to extend its usefulness by introducing it to their friends.

* * *

As we have personally known of cases in which Mr. Congreve's remedies for the relief of consumption have been the means, apparently, of greatly prolonging the life of consumptive patients, we gladly give insertion to the following testimony supplied by a friend, for to help any to obtain relief from this dire disease is to confer a true benefit :—

PULMONARY TUBERCULOSIS, OR "CONSUMPTION."

The latest contribution to the literature of this important subject has just been published, in the form of a new edition of Mr. G. T. Congreve's work on "Consumption, and other Diseases of the Lungs," edited and re-written by Mr. J. Alexander Brown. We observe that this little book is quite "up-to-date," dealing with the latest theories, giving the result of the most recent investigations, and making reference to present modes of treatment.

Mr. Congreve's reputation as a Specialist for Consumption was established nearly 50 years ago, when he published the first editions of this book; and it is claimed for him that his method of treatment still yields better results than any other system yet adopted.

The fashionable treatment of the day is the open-air method in Sanatoria, but the fees charged in most of these Institutions are prohibitive to the working-classes. Mr. Congreve's treatment has the advantage of being inexpensive, and within the reach of those whose means are limited.

New Books for the Season.

NOTE.—Any book reviewed or advertised in this magazine can be obtained through the Colportage Department of the "E.M.," and can be sent post-free to any address at the published price.—Address, MANAGER, "E. M." Book-store, 186, Alexandra Road, St. John's Wood, N.W.

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 J. F. SHAW AND CO., 48, Paternoster Row, E.C.

OUR DARLINGS. Monthly, 3d.

Though we are unable to notice all the monthly magazines which reach us, we must make an exception in commending this monthly for our young folks, as we know full well how it is welcomed by them, and the current number seems exceptionally good.

FROM MARSHALL BROTHERS, Keswick House, Paternoster Row.

THAT I MAY KNOW HIM. By FREDA HANBURY ALLEN, 1/-

A delightfully sweet book of poems. The title of the book gives the key to the whole. Everywhere there is the expressed or unexpressed desire, "That I may know Him." The poetry is of a high order, and the spirit is beautiful.

MINISTRY OF DIVINE HELPFULNESS. By THOMAS PAYNE, D.D., 1/-

This book shows how God may be glorified in the sanctified afflictions of His people. It is the will of the Lord sometimes to rebuke disease, and free His saints from sickness, but this is not always so. We are glad to note that our author sees this, and consequently presents the subject of Divine healing before us in a way that is both reasonable and Scriptural. We should take exception to a few doctrinal statements; but, apart from this, cordially recommend the volume.

FROM MORGAN & SCOTT, 12, Paternoster Buildings, E.C.

HIGHWAY WITNESSING: WORDS TO OPEN-AIR WORKERS. By FRANK COCKREM, Secretary of the Open-air Mission. 1/-

This book, which is "dedicated in undying affection to the memory of my beloved predecessor, GAWIN KIRKHAM," will prove helpful to every preacher who reads it. It is written, of course, specially to those who are engaged in work for God in the open-air, but the indoor preacher will be all the better if he will "read, mark, learn, and inwardly digest" the sound practical advice here given. The chapter on "The Worker's Equipment" is very fine, and demands attention. The book is full of instruction, and we bespeak for it a hearty welcome among all our preachers.

THE GOSPEL IN NORTH AFRICA.

PERCY LUND, HUMPHRIES & Co., Ltd., 3, Amen Corner, E.C., or office of the North Africa Mission, 21, Linton Road, Barking.

This book will form a welcome addition to missionary literature. It is remarkably well written, in two parts. *History and Condition of North Africa*, by J. Rutherford, M.A., B.D. (author of *Missionary Pioneers in India*, &c.), and the graphic account of the mission work in North Africa by Edward H. Glenny, honorary secretary of the N.A.M., Barking. It is astonishing how little the ordinary Englishman knows about the vast continent of Africa, and we constantly find ideas are mixed up as to conditions and affairs in North, Central, East, West, and South Africa respectively. Indeed, so full are people's minds of the present war in South Africa, that all events on that vast continent seem to many to be concentrated on that particular part, forgetting of how vast it really is. This welcome volume will certainly enlighten many, and its numerous illustrations (over 200) from photographs of places and persons help to make the whole volume a deeply interesting one. It consists of 248 pages. The prices are 2/6, 3/6, and 5/-.



PROFESSOR W. S. WEEDEN. [See "Notes," p. 169.]

“Lifting Up.”

AN ADDRESS BY PASTOR W. FULLER GOOCH, AT THE EASTER
MONDAY CONFERENCE, AT KILBURN HALL.

IT is difficult to fix on a subject suitable for a meeting like this; one does not want to sermonise, and yet desires to aim at practical result, and soul edification.

I was looking in the paper this morning (and sometimes one can gather from a newspaper that which can be made use of) and I saw a singular paragraph which suggested to my mind a line of thought, and I am first of all going to tell you what the suggestion was. The editor, in his editorial notes, called attention to the fact that an ancient custom was once universally observed at Eastertide, which was known as heaving, or lifting, or raising. On the Monday—the men’s heaving day—women, seated in a chair, were raised three times, after which they were liberated. On the Tuesday, the women lifted the men in the same manner, amid the usual signs of festivity and mirth. In early times, the practice prevailed among all ranks; in a roll of the reign of Edward I. is a record of payment made to certain honourable persons for lifting the king himself at Easter. This strange custom was intended to commemorate the resurrection of our Lord. This may be. Certainly we should not feel that it was in exact accordance with our own line of things; but it did suggest to me the thought that Eastertide is associated with facts and associations which ought to lift and raise, whether they do or not. I fear that in many Easter gatherings, I do not mean in spiritual gatherings like this, but in worldly gatherings, there is not much that lifts or elevates; but we are gathered together for the express purpose, not of seeking to be lifted up according to the ancient custom as reported in the daily paper this morning, but after the manner God raises His people to a higher spiritual level; and, I believe, dear friends, we are living in times when the danger is that we should be brought down to lower levels, rather than raised up to higher ones. In various ways this is so. Let me just indicate what I mean. When some of us look abroad to-day, and view the tone and methods adopted in Christian work, by not a few, I think we must admit we are often seriously disconcerted and saddened.

We feel that there are many things in connection with the Christian Church that cannot be the leading of the Spirit of God; and sometimes the best efforts of those who desire to be filled with the Spirit, and to work as filled with the Spirit, are almost neutralised by these counter influences; and by their means, the Lord is often wounded in the house of His friends. Those who work on purely spiritual lines are in the minority rather than the

majority, and have a difficulty to maintain their stand and clear the way of impediments to Divine blessing. Are there any here who are seeking to work at the high level of the Divine standard, but are finding the influences of the times strong, and are getting disheartened? If so, you want to be lifted up. You need to be raised out of dejection, out of an atmosphere which might lead to think it is almost useless, in times like these, to attempt to work on the lines we believe are alone acceptable to God, and calculated to have real and eternal results. My dear friend, if you to-day are at all inclined to dejection or giving up, let me tell you it was never more needful that such as you should be filled with enthusiasm for God, and rise to the level of your spiritual convictions and resources, and so to serve the Lord with gladness. That is one of the lessons that I would earnestly press upon you as fellow Christians and workers to-day. We may be sad at some of the signs of the times; but if we are, it is no reason why we should sit down under our juniper tree and wish to die. There is the more reason why we should rise from the dust, and use all the earnestness God can put into us. All the more we are to rise to the need of the times and to show that still the Spirit of God in His indwelling is a blessed reality. It is when the days of evil begin to be manifest we are to "look up" and to "lift up our heads," for then we know that our "redemption draweth nigh."

Well, then, perhaps there may be some here this afternoon who are conscious that contact with the much earthliness and the low-level piety that I have spoken of as prevalent to-day, is helping to bring them down also as to their own spiritual life. Some may, through grace, be maintaining their spiritual elevation. Others may not. Oh, there is tremendous force in the worldly element of things! It is not easy for young Christians, and, for that matter, for us who are getting old Christians, it is not easy to stem the tide, to maintain our stand in face of opposition and difficulty; and I would say that if there should be a Christian worker here to-day who mourns for the loss of tone and vigour in his spiritual life, that he is not to sit down and think it is a gone case with him. He is not to yield to dejection, and say, "I can never again be what I was, or feel what I used to enjoy." God forbid that that should be your condition, Christian worker! If you are conscious of any loss in spiritual power, conscious of weakness and failure, such as once you scarcely knew, let this be a lifting-up day. God has gathered us together to revive us. God is here to infuse fresh spiritual life into us; and instead of being seduced into anything like giving up, or despair, or yielding to the foe, if so be our spiritual life has gone down at all, let us to-day yield ourselves to God for re-quickening and re-invigorating. It must be a lifting-up day, and God is ready to make it so.

There are two ways of being lifted up. I was looking in my Bible this morning, and I found in II. Chronicles xvii. 6 these words recorded concerning a king of ancient times: "His heart was lifted up in the ways of the Lord;" and the next sentence gives a

proof that it was well and truly so. "Moreover he took away the high places and groves out of Judah." He got a spiritual elevation which made him strong and courageous, and he went right into the Church of those days to uproot all things that were contrary to God and godliness; but, first of all, his own heart was lifted up, not in himself, not in worldly circumstances, but *in the ways of God*. It was otherwise with Hezekiah, of whom we read in the 32nd chapter of this same second book of Chronicles, at the 25th and 26th verses, as follows: "But Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem. Notwithstanding Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the Lord came not upon them in the days of Hezekiah." Beloved friends, you know as well as I do that we are not here to seek a lifting up in ourselves. I think we have learned, have we not, even though sometimes our spiritual life may be defiled and grieved by its presence, yet we have learned to hate pride and vainglory. Do we put any confidence in popularity or in those things which command the worldly-minded? I trow not. We are gathered here to-day to declare that we do not believe in anything that comes from the world as lifting up. We believe in nothing that does not come direct from the Spirit of God down into His own Church, and into the hearts of His own people. We hate carnal self, and our sorrow is that we are ever weak enough to be beguiled by it, so as to forget our entire dependence upon God. We do warn ourselves and one another against being lifted up as Hezekiah was; but we trust to be lifted up as Jehoshaphat was, "in the ways of the Lord." How shall we get it? Who shall raise us? Shall the meeting do it? Oh, I hope these meetings will be truly elevating in their nature, full of gladness and of power! I hope we are going to be raised up by the Master's presence, so that our meeting will draw us away from all worldly surroundings and influences, and bring us where we can praise God somewhat adequately (oh, it will only be *somewhat* at the best!), to His claim upon us to-day for our enthusiasm, gratitude, and love. But I do not look to the meeting, let it rise to its highest pitch, to lift us up in the fullest and truest sense of the word. I will take my stand by good old David in this matter and adopt his confidence, and ask you to do the same. Hear what he says of the Lord in the third Psalm, and the third verse: "But Thou, O Lord, art a shield for me; my glory, and the lifter up of mine head." Is not that beautiful? And he says, again, in the 147th Psalm: "The Lord lifteth up the meek." Are you cast down by reason of loss of spiritual power, by reason of having a very clear vision of the many evils of the times? Well, God can lift you up, and if you are taking the position of those who feel that they need this spiritual elevation, God is here to be your glory and the lifter-up of your head. Wherefore, let not our glance of faith fall lower than the skies, let it go beyond and through the skies until it fastens itself upon God Himself.

" O for a closer walk with God,
A calm and heavenly frame ;
A light to shine upon the road,
That leads me to the Lamb ! "

That is where our lifting-up comes from, dear brothers and sisters in Christ, and that is why we have gathered to-day, that we may get this lifting-up from its right source, even from the Spirit of our God.

And how does God do it? How does God bring it about? By fastening our whole spiritual being, as it were, on Christ. What a grand old text that is (I expect my dear brethren on the platform, and those down below who preach, have often used it, but it is as grand as ever it was, and we have not got to the depths of it yet), "I, if I be lifted up, will draw all unto Me." Not all men. The word men there, as you know, is in italics in the Authorised Version, and it is an interpolation. Will draw all who? All who look unto Him as the lifted-up One; all who, like Israel of old, bitten by the serpents, lifted up their eyes to the serpent of brass on the pole and were healed; and all who look to the lifted-up Saviour shall be healed, too. God lifts us up first of all by way of the cross, for the evangelist says in John xii., where these words are found, commenting upon the words of the Lord: "He spake this, signifying by what death He should die;" and our Lord, as you know, died the death of the cross, and it is by the cross we are lifted up; and I believe, Mr. Chairman and dear friends, that is so all through the Christian life, *we never get beyond the cross*. I do not mean that we never get, by means of the cross, up to the Risen One and the power of His resurrection. We do get to that by way of the cross; but at the same time I think we never lose the cross, even in sight of the Risen One. If my experience at all tallies with yours, I can only say this: that many times a day I am glad to get a sight of the cross, many times a day I am glad to see the cleansing blood, and to feel its application to my own heart and life. Thank God for the resurrection and all it means to us. Thank God for the throne and the risen life, which is my life and your life, if we are really Christ's; but, after all is said and done, the risen life took its rise at the cross. The cross started the whole business, and we can never forget that fact. "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Is it not so in our experience? Men tell us sometimes about what they call the moral influence of the cross; and you know there is what they call the "moral influence" theory of the atonement. Utter rubbish. No man was ever saved by mere moral influence; could not be; but while we deny the modern theory that denies the sacrificial element of the cross, we would not lose sight of the fact that there is a moral influence exerted by the cross, and what took place upon it.

The soul that has found the sacrificial power of the cross as the means of his peace with God, and has come to know the cleansing power of the Saviour's precious blood shed for sin, at once experi-

ences a moral influence which, the more tender and susceptible we are to the truths of the gospel, the more really we shall feel, and the more fully we shall be influenced by. The cross of Christ draws us, the cross of Christ uplifts us, for by it "we are crucified to the world, and the world to us." We are to be made "conformable to the death" of our Lord, as well as to know "the power of His resurrection;" and so to-day, as we think of our Lord's sacrificing Himself for us, and when we understand the love that led Him to do it, there is a reflex influence of it all which lifts us up; lifts the heart, the purpose, the soul, the whole being, lifts it out of the world which crucified the Lord into the sphere of His grace, His service, and light, as the Risen One, who, by the way of His cross, has reached His crown, and is seeking, by the same pathway, to bring us on to share in His kingly glory. Yes, by the way of the cross, God would lift His people up; by the way of the cross, He would elevate their whole spirit and aim. He would have the cross become a master passion in the heart and life. He would have them "thus judge that if One died for all, then all died; and that He died for all, that they who live should henceforth live not unto themselves, but unto Him who died for them, and rose again."

Truly, it is also by His resurrection that God would lift us up. We cannot stop at the cross. Thank God He did not stop there. He went down into the grave, but He came up from it again; and blessed be His name, He did not stop even there. On earth forty days' space for the infallible proofs, and then away He went; He winged His holy flight back to the Father, from whose bosom He came; and up there He lives to-day, "clothed in a body like our own." The same Jesus, the same body, only glorified. I believe some people think that now Jesus has ascended, he has become a sort of angel again, that His humanity is done with; but it is not so. The very body that was nailed to the cross, the very side that was pierced with the spear, the very face that looked in love upon Mary and John, even upon the cross, Himself, is now at the right hand of God.

"As Man, He fills the middle throne,
With all His Father's glories on;"

and as one believes this, and to some extent realises it, it takes them right up to the dear Man in glory, who died in shame and woe for us. "Where your treasure is, there will your heart be also." May God to-day show us Jesus risen, Jesus exalted, Jesus ascended; and as we see it, and feel it, and enter into it, our hearts shall rejoice; and we shall know something of being made "to sit together in heavenly places."

And then to conclude: You know, do you not, beloved friends, of course you do, that the cross necessitates the crown. Necessitates it. Oh, it would bring dishonour on the name of the Almighty, if, after His Son had humbled Himself to the death of the cross, He did not give Him the crown! He deserves it, He has earned it, He has purchased it at redemption price; and God could sooner blot Himself out of existence than He could refuse to give the crown of

universal dominion to the Son of His love ; and, therefore, that being so, what happens? What is about to happen? He who is up there is coming back again to be crowned King of kings and Lord of lords ; and so God would lift us up by showing our interest in that coming One, and in that which He comes to bring. Not simply in the crucified One, not simply in the risen One, but also in the coming One ; and if to-day we can get a glimpse by faith of yon heavens opening, as one glad hour we shall see them do, and the Son of Man descending from them in glory, and we rising up at His call to meet Him, to be welcomed into the happy circle of His presence and fellowship, that will lift us up indeed. My dear friend, you cannot be a worldly Christian if you are really looking for Christ. You cannot bring carnal expediency to the work of Christ if you are really looking to and for Him as your Saviour and Lord. To be writing about it, and speculating on it, and yet stooping to the mean level of outward Christianity to-day, is a mere delusion, if it is not worse—hypocrisy. If my Lord may come at any hour to summon me to His presence, and I believe it and delight in it, I must live as one lifted into the sphere of self-renunciation ; aiming to serve as He commands, and as His Spirit leads. Oh, may God be now and always near to us, “our shield, our glory, and the lifter-up of our heads!”



CRUMBS OF COMFORT—FOR TIMES OF DEPRESSION.

IN the latter half of her life, J. M. B. experienced constant want of health and many serious illnesses, during which she learnt lessons in the treatment of her own soul in depression, and was able to pass on the experience in truest understanding and sympathy. A few quotations will show this: “Truly a state of bodily weakness, however slight, is not one naturally productive of spiritual life. I can only ask the Lord, in His tender compassion, to work in me that for which He has, I believe, given me this trial. I believe there is sometimes more trial in depressed health than in more acute causes of distress or suffering. The mind can take a firmer stand against a tangible trouble ; but in a general enervation of nervous and muscular strength, the very want of power for active exercise of the mental faculties, acts and re-acts, till it is only under the stimulus of extraneous excitement that the mind rises to the power that really exists. So I wish to be patient, and when even prayer seems unattainable or dull, to cast this also on the mercy of Him who simply says, ‘Come.’”—Extract from *Annual Monitor* (Society of Friends).



ONE writes:—Do little things as if they were great because of the majesty of our Lord Jesus Christ who dwelleth in thee, and do great things as if they were little and easy because of His omnipotence.

A Morning Hymn.

LORD, bless to us this opening day,
Give us the grace to walk Thy way,
And at its close may each one say,
Thy help was near.

Keep us this day from paths of sin,
Cleanse Thou the heart of each within;
Incline our thoughts, and make them kin
To all that's pure.

Lord, help us each this day to show,
That in Thy faith we each do grow;
May we each day, while here below,
Know more of Thee.

That day alone we count as blest,
In which by Thee we are possest,
When Thine own Spirit, as our Guest,
Dwells in our heart.

Then do Thou, Lord, this day defend,
Be Thou our Shield, our Joy, our End;
May grace and truth our steps attend,
In all our way.

Help us to live and speak for Thee;
To witness, so that we may be
Honoured of Thee; and keep us free
From fear of man.

Our common wants Thou wilt supply,
For Thou who hear'st the raven's cry,
Wilt not our need or call deny;
In Thee we trust!

So, gracious Lord, let each day be
But one more term to honour Thee;
Serve Thee below, till Thee we see,
And serve above.

Geo. Norris Willomatt.



C. H. Spurgeon's Amens.

COLLECTED BY JNO. DINNEN GILMORE.

IF you, my friend, will come and cast yourself on Christ, and take Him to be your Saviour, once for all, He will save you now with an everlasting salvation. He saith, "The water that I shall give him shall be in him a well of water springing up into everlasting life." Jesus Himself has said it, "I give unto My sheep eternal life; and they shall never perish, neither shall any man pluck them out of My hand." Believe for this with heroic faith. Believe for eternal salvation in Christ Jesus, who is able to work in you a life-long escape from sin. According to your faith so shall it be. Oh, no! The devil may say that we are entangled in the land, the wilderness has shut us in; but we shall get out of the labyrinth right enough. Is it not written: "Sin shall not have dominion over you: for ye are not under law, but under grace?" We shall yet sing unto the Lord, who hath triumphed gloriously. Our sins and our fears hath He cast into the sea. So be it. Hallelujah! Amen.

* * *

I exhort you who fear the Lord, and are His appointed remembrancers, to be much in prayer, and in testimony. Pray and preach. Keep not silent. Tell out the simple gospel. The more you tell of pardon bought with blood, the better; our chief business should be to cry, "Behold the Lamb of God, which taketh away the sin of the world." We must bid men look to Jesus and live. Keep not silence. Publish this salvation far and wide. Preach the cross, and plead the blood. Preach, and pray to Jesus: He is All in all. Keep His sacrifice to the front, and God will bless His own Word. Oh! that He may now grant us a glorious period of genuine grace-work! Amen.

* * *

Conversions are God's testimony to the Word of Jesus, and the proofs that the Father and the Holy Spirit are working with the Son. Think of this, and then yield yourself up to the Son of God, since God bears witness of Him to you. Come along with you, you that have had other notions; come, and take Jesus to be your life and light! You that have had other confidences, leave them all and believe on Him, for He is worthy of your utmost confidence. You that have been hesitating, believe in Jesus once for all. You that have been procrastinating, come this very day, and hearken to that voice which shall at once set you free. Oh, that you would now trust Jesus, my Lord and my God! May the good Spirit help you now to believe on the Crucified One, and may this be another of those occasions concerning which it shall be written in the Book of Record, "Many believed on Him!" God grant it, for our Lord Jesus' sake! Amen.

How will you face Him, you backsliders, in that day when He shall appear, and all else shall vanish in the blaze of His light, as stars when the sun shines out? What will you do when your treachery shall be made clear to your consciences by His appearing? What will you do, who have sold your Master, and given up your Lord, who was, and is, your only hope for the putting away of your sins? Oh! I pray you, as you love yourselves, go to Him as He appears in His first coming; and, then, washed in His blood, go forward to meet Him in His second coming for salvation. God bless you, and, by His Son and Spirit, make you ready for that great day which cometh on apace! Amen.

* * *

I leave this word with you. Remember, "By faith Abraham obeyed." Have faith in God, and then obey, obey, obey, and keep on obeying, until the Lord shall call you home. Obey on earth, and then you shall have learned to obey in heaven. Obedience is the rehearsal of eternal bliss. Practice by obedience now the song which you will sing for ever in glory. God grant His grace to us! Amen.

* * *

Ask God of His love to-day to bind you to Christ with one of those wreaths of love, and ribands of triumphant grace which you now throw at His feet. Oh, for a twisted garland of mercies, the roses of gladness, and the lilies of delight, to bind our heart to Christ for ever! These cords of love may seem weak, but in very deed they hold us faster than chains of steel. Nothing holds a man like the silken cord of gratitude. When you know how Jesus loves you, when you see how He died for you, then you are drawn to love Him in return, and are held to serve Him in life, in death, and to eternity. Thus do we celebrate our Lord's triumphant entrance into the city of Mansoul, and we feel that we could prolong the celebration throughout the whole of our lives.

"Yes, we will praise Thee, dearest Lord,
Our souls are all on flame;
Hosanna round the spacious earth,
To Thine adored name."

* * *

Will you follow the Lamb whithersoever He goeth, against giants or Canaanites? Will you believe God, whatever may give Him the lie? If so, you shall dwell in the land that floweth with milk and honey, and you shall have your portion when the Lord appeareth. But if you do not truly believe, whatever profession you may make, your carcasses must fall in the wilderness. Woe is me that I have to deliver such a prophesy! Greater woe to you if it should be fulfilled in you. Believe the Lord, and you shall prosper. This day, as you are preparing for the census of the nation, bethink you of the time when God shall make up His last account of natives in His holy city. Will you be numbered with His people, or will your names be left out at the reading of the muster-roll? God give us a place among His redeemed, and to His name shall be glory for ever and ever! Amen.

An Outline of the Book of Ephesians.

BY H. S. MILLER, M.A., OF AMERICA. (*Continued*).

CHAPTER TWO.

I. THE BELIEVER'S FORMER POSITION IN SIN. 1-12.

- I. *Our state by nature.* 1, 2, 3, 11, 12.
 1. Spiritually dead. 1. 1. John v. 12.
 2. Worldly. 2. James iv. 4; 1. John ii. 15, 16.
 3. Imitating our father the devil. 2. 11. Cor. iv. 4; 1. John iii. 10; Ephesians v. 12.
 4. Living in fleshly pleasures. 3.
 5. Doing fleshly desires. 3. Galatians v. 19-21.
 6. Evil thoughts. 3. Romans iii. 10-23.
 7. Children of wrath. 3. John iii. 36.
 8. Gentiles, having no part in salvation. 11.
 9. In the flesh. 11. Romans viii. 7, 8).
 10. Uncircumcised. 11.
 11. Christless. 12. John xvii. 3; 1. Thess. i. 6-10.
 12. Foreigners. 12.
 13. Strangers to the covenants of promise. 12. Heb. viii. 8-12.
 14. Hopeless. 12. Hebrews vi. 18-20.
 15. Godless. 12. Romans i. 18-25.
 16. Far off. 13. Acts ii. 38, 39.
- II. *The Secret of Redemption.* 4.
 1. Rich in mercy, pity, compassion (to suffer with).
 2. Great love. John iii. 16.
- III. *Our State by Grace.* 5, 6. (Ch. i. also.)
 1. Made alive with Christ. Colossians ii. 13.
 2. Raised up with Christ. Colossians ii. 12; iii. 1.
 3. Made to sit in the heavenlies with Christ. 1. 20.

Here we have one of the most wonderful climaxes in the epistle. Jesus Christ leaves His throne in glory—the highest height—and comes down to where we are dead in sins and under a curse—the lowest depths—and takes our place, becoming sin and a curse (Philippians ii. 6-8; 11. Corinthians v. 21; Galatians iii. 10, 13), and thus raises us up spiritually from the lowest depths to the highest heights. He is careful, however, to put in between the verses the parenthetical expression "by grace ye are saved," to remind us that it is undeserved on our part, and that it was wholly the work of Christ, lest there be some boasting. A dead man cannot do anything. Grace is the result of mercy (pity). God was "rich in mercy" (4) and so had "riches of grace wherein he hath abounded" (i. 7, 8, literally, "of which He had more than enough).

IV. *How we are saved.* 8, 9.

1. By grace—not law. Romans iii. 19, 20; Titus ii. 11.
 2. By faith—not works. Romans iv. 4, 5; Titus iii. 5.
 3. By receiving a gift. Romans vi. 23; John i. 19.
- Salvation and not faith is the gift here mentioned. 8.

V. *Why we are saved.* 7, 10.

To be in the ages to come memorials.

1. Of the exceeding riches of His grace.
2. Of His kindness towards us in Christ.
3. For good works.

Regeneration is not reformation, or baptism, or Church membership, but a

new creation (Galatians vi. 15; II. Corinthians v. 17). Man is helpless, and must be re-created by God—His workmanship (literally, work) and God creates him for good works (Titus ii. 14). It is not possible for a man who has been born again to be inactive in doing good works, winning souls, &c., for he has been created for that very purpose—it is his nature. We see also that he works *from* salvation and not *to* salvation, or because he *is* saved, and not *to be* saved.

II. THE PLAN OF SALVATION. 13-19.

I. *The Contrast.*

- a. "At that time" (12) . . . "but now" (13).
- b. "Far off" . . . "made nigh" . . . "access" (13, 18).
- c. "Strangers" (in another city) . . . "fellow citizens" (in the same city) "with the saints" (19).
- d. "Foreigners" (in the next house) . . . "the household of God" (in the same house with God). 19.
- e. Alienated (12) . . . reconciled (16). Colossians i. 20-22.

II. *The Means.*

- a. The blood of Jesus. 13.
- b. The flesh of Jesus. 15. "Through death" (Col. i. 22; I. Peter iii. 18. The veil (His flesh, Heb. x. 19, 20) must be rent (Matthew xxvii. 50, 51) before access to God could be obtained (Hebrews ix. 6-8). We are not saved by the life of Jesus on earth.
- c. The cross of Jesus. 16.

III. *The work.*

- a. He became peace. 14.

He destroyed the partition wall between Jew and Gentile. ii. 4, 6.

- b. He made peace. 15.

He abolished the enmity, the law, the "ministration of death" and "of condemnation" (II. Corinthians iii. 7-9; Romans x. 4).

- c. He preached peace. 17.
- d. He reconciled both Jew and Gentile to God, after reconciling them to each other. 14, 16.
- e. He killed the enmity. 16.
- f. He gave us access to God. 18.

III. THE SPIRITUAL TEMPLE. 19-22.

1. The foundation—apostles and prophets—the whole Word of God. 20.
2. The chief corner stone—Jesus Christ Himself. 20.
3. The stones—all believers. 20, 22.
4. The builder—the Holy Spirit. 22.
5. The object of the building—the dwelling-place of God. 22.
6. The character of the building—holy in the Lord. 21.
7. The character of the work—fitly framed and joined together. 21.

We can see again in this symbol how necessary the Church and the individual believer is to Jesus Christ. He has been "chosen in Him" to be a stone in this temple, and without that stone the temple would be incomplete. In order that the building may be a "holy temple in the Lord," the stones must be on hand and must allow the Builder to place them where He will. Any fault-finding or jealousy will hinder the work.

CHAPTER THREE.

I. CALLING OF THE GENTILES. 1-13.

The mystery, a Divine secret doctrine, now to be made known.

I. *The Revelation of the Mystery.*

1. Not made known in other ages (literally, to other races, people) as it is now. 5.
2. Hidden from the beginning (literally, ages) in God. 9. Romans xvi. 25; Colossians i. 26.
3. Now revealed by the Spirit to the apostles and (N. T.) prophets. 5.
4. To Paul. 3, 7.
5. Through Paul to the Church. 2, 4, 9. Colossians i. 26.
6. Through the Church to all. 9, 10.
7. God's eternal purpose in Christ. 11.

II. *The Minister of the Mystery.* 1, 2, 3, 7, 8, 19.

We have seen (ii. 11-22) how Jesus had broken down the partition wall between Jew and Gentile, reconciled both to God, and made both members of the same family and part of the same building. There was to be no more any difference, and nothing was to keep anybody from the benefits of God's love save unbelief. This was something entirely new. The Old Testament Church—the Jewish Church down to the time of the conversion of Paul—had not dreamed that the Gentiles (heathen, nations) would be saved. Jesus was sent only "to the lost sheep of the house of Israel" (Matthew xv. 24), and to them He sent His disciples (Matthew x. 5, 6). Even after Pentecost, Peter the apostle of the circumcision (Galatians ii. 7, 8), was amazed to find that "God is no respecter of persons" (Acts x. 34, 35), and that on the Gentiles also "was poured out the gift of the Holy Ghost" (Acts x. 44, 45). See the whole chapter. The Jews thought that they were *the people*. Hence, when Paul was called to give the gospel to the Gentiles (Acts ix. 15; xxii. 21; xxvi. 16-18; Galatians i. 15-16) he began to be persecuted by the Jews, and his life was one of suffering at their hands. To him was first revealed the "mystery" known only by the Heavenly Trinity from the beginning. For this cause he was a prisoner (1), and in tribulation (13), and suffering (Colossians i. 24). He considered himself "less than the least of all saints," and thought it great favour (grace) to be permitted to "preach among the Gentiles the unsearchable riches of Christ" (8).

III. *The Nature of the Mystery.*

1. The dispensation (literally, law of the house) of grace as contrasted with that of law. 2.
2. That the Gentiles should also be saved by the gospel. 6.
 - a. Fellow-heir with the Jews.
 - b. Of the same body.
 - c. Partakers of His promise. Galatians iii. 13, 14.
3. Manifold wisdom of God. 10. 1. Corinthians ii. 7; iv. 1.
4. Union of Christ and the Church. 1. Corinthians v. 30-32.
5. "Christ in you the hope of glory." Colossians i. 27; ii. 2.
6. Blindness in part to Israel *until*. Romans xi. 25.
7. The resurrection. 1. Corinthians xv. 51-53.

IV. *The Result of the Mystery.* 12.

In Jesus we have

1. Boldness (freedom of speech). Hebrews iv. 15, 16; x. 19, 20.
2. Access. ii. 18; Romans v. 2.
3. Confidence. 1. John v. 14, 15.
4. His faith. Galatians ii. 20.

II. PRAYER FOR THE CHURCH. 14-21.

I. *The cause or reason.* 14. See chapters i., ii., iii., 1-13.

The doctrinal part of the epistle is about to close, and the practical part to begin. Paul has told us what we are to Christ, His glory, His inheritance, His body, His fulness, His workmanship, His temple, &c., and he is about to tell us to "walk worthy of the vocation wherewith ye are called" (iv. 1). Yet he knows how powerless we are to do it, and hence this wonderful prayer.

Notice two respects in which the prayer in chapter i. differs from that in chapter iii.

1. The one is offered to the *God*, and the other to the *Father* of our Lord Jesus Christ.

2. The one asks for the Spirit as our wisdom to know; the other for the Spirit as our power to do.

II. *The address*—Father of our Lord Jesus Christ, of whom the whole family is named. 14, 15.

You who bear His name—Christians—see that you are filled with the Spirit, that you bring no reproach upon it (Acts xv. 14).

III. *The posture.* "I bow my knee." 14.IV. *The petitions.* 16-19.

1. "Strengthened with power (R.V.) by His Spirit in the inner man." 16.

"Power" in verses 16, 20 is from the Greek word from which we get the words "dynamo," "dynamite," &c. In verse 20, God's power to do is according as we allow the power (of the Spirit) to work in us. How much are you hindering God by saying "no" to His Spirit?

2. "That Christ may dwell in your hearts by faith. 17.
3. Rooted in love. 17.
4. Grounded in love. 17.

A verb from which the word translated "foundation" in ii. 20 is derived.

5. Be able to comprehend with all the saints the love of Christ. 18.
 - a. Its breadth. John iii. 16.
 - b. Its length. Psalm ciii. 12).
 - c. Its depth. Philippians ii. 5-8.
 - d. Its height. Ephesians ii. 6.

6. To know the love of Christ which surpasses (literally, overshoots), knowledge. 19.

7. To be filled with all the fulness of God. 19. Col. ii. 9, 10.

V. *The Doxology.* 20, 21.

1. He is able to do
 1. What we ask.
 2. What we think.
 3. What we ask or think.
 4. All that we ask or think.
 5. Above all that we ask or think.
 6. Abundantly above all that we ask or think.
 7. Exceedingly abundantly above all that we ask or think. But it is ACCORDING! Do not limit God.
2. The Church is to receive of God's riches of glory (16) by the indwelling Christ through the Spirit, in order that she may have power to glorify God through all ages, world without end. 21.

“O how Love I Thy Law!”

“The fear of the Lord is clean, enduring for ever.”—Psa. xix. 9.

Anon.

W. S. WEEDEN.

1. Un - spot - ted is the fear of God, And ev - er doth en - dure ;
 2. They more than gold, yea, much fine gold, To be de - sir - ed are,
 3. More - o - ver they thy ser - vant warn, How he his life should frame ;
 4. Who can his er - rors un - der - stand, From se - cret faults me cleanse ;
 5. And do not suf - fer them to have Do - min - ion o - ver me ;

The judgments of the Lord are truth, And righ - teous - ness most pure.
 Than ho - ney, ho - ney from the comb That drop - peth, sweet - er far.
 A great re - ward pro - vi - ded is For them that keep the same.
 Thy ser - vant al - so keep thou back From all pre - sumptuous sins.
 I shall be righ - teous, then, and from The great trans - gres - sion free.

CHORUS. Psalm cxix. 97.

“O how love I Thy law! O how love I Thy law! It is my med - i -

- ta - tion all..... the day; O how love I Thy law! O how

love I Thy law! It is my med - i - ta - tion all the day.”.....

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Heavenly Mysteries in Earthly Mirrors.

BY WILLIAM LUFF, AUTHOR OF *Our King*.

KING, OR CHURCH?

WHEN the King was at Burton-on-Trent, he went to Range-more Church, and, the accommodation being limited, it was announced that only the house party and the villagers would be admitted. This led to the following story appearing in the papers :

An old lady, nearly eighty years of age, who lived many miles away, showed herself on Sunday morning at the church, and was not only disappointed, but highly indignant and disgusted, when she found out that the building was already quite filled. "Look here," said she, reproachfully, to one of the clergy, "I ain't been to 'oly worship for close on sixty years; and now, when I 'obbles all this way to see the King, I ain't admitted. Bah! I'll give up being religious!"

Too many are like this dame, they are religious when religion is popular, and their own desires run that way. Such will attend any church that is under Royal patronage, regardless of the truth or character of the preacher. Happy are they who realise that the true King is always present in the true Church.

A CROWN TEXT.

May we present a coronation text to any preacher who may be desirous of improving the occasion: "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God" (Isaiah lxii. 3).

The first application is to the Jewish nation: then to the Church: then to the individual. A crown suggests

PRECIOUSNESS of material—gold, silver, precious stones.
PECULIARITY of workmanship.
POSITION occupied—in God's hand.
PROTECTION afforded.

How different is God's estimate of His people to that of the world, by whom they "are accounted as the offscouring of all things" (1. Corinthians iv. 13).

ROYAL MESSENGERS.

Now that everything is Royal, the following may be of interest: There are an ancient and honourable body of gentlemen, selected on account of their general capacities, high education, powers of endurance, and, above all, perfect trustworthiness, for the special task of carrying the King's messages. There is a certain room, in the government offices, where one of these men is always to be found, ready equipped, and prepared to start for the ends of the earth at a

moment's notice. Whenever the King desires to send a confidential message to Australia, China, Japan, Africa, into the interior of Asia, or any spot on the earth's surface, he has only to send the small despatch-box to this room, and immediately the Royal messenger, who has all his needed passports, &c., prepared in different languages, starts off on a journey.

Christians are to be such messengers, waiting for the messages of the King of kings, of which one has said: "China has no sorrow that this message cannot cure; India has no problem it cannot solve; Japan, no question it cannot answer; Africa, no darkness it cannot dispel." We are Royal messengers, but only messengers; and not dreamers, nor thinkers, nor story-tellers.

Glancing into the waiting room, and seeing a fine-looking man sitting there doing nothing, one might, perhaps, think him idle. But he is not. He is only waiting commands; till they come he never stirs; once received, he never rests. May we thus

Obey the King's **W**ILL.
 Speak the King's **W**ORDS.
 Do the King's **W**ORK.

A ROYAL VIOLINIST.

Up to the end of last year there lived in France an old man, named Lapoire, who used to play the violin before King Louis Philippe. He was attached to the National Museum, and whenever the galleries were swept out he fiddled while the cleaners swept.

Divine hope is such a Royal musician, merrily goes the work where His music is heard. Napoleon the Third disliked music in general, and the violin in particular, so he suppressed the old man's music, much to the regret of the museum staff. Where King Jesus is dethroned, Hope's music is soon suppressed.

HIS CORONATION.

We heard a sentence concerning the Coronation, which is worth a little consideration. "Christ is postponing His coronation that we may be there: and He is giving us time to win a crown that we may take a part." Had Christ come a hundred years ago, none of the present-day Christians would have shared His coronation; had He come before our conversion, His coronation would have brought no joy to us. Are we winning crowns for that coronation, and able to say of converted ones: "For what is our hope, or joy, or crown, of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy?" (1. Thess. xi. 19; Philippians iv. 1).

"Oh that, with yonder sacred throng,
 We at His feet may fall;
 We'll join the everlasting song,
 And crown Him Lord of all."

“In Darkest Africa.”

FURTHER LETTERS FROM MRS. A. B. FISHER
(*Née Ruth Hurditch, to her Parents.*)

ANKOLE,
March 17th, 1902.

. . . On Sunday, the 9th, our magnificent new church was opened; it is really a wonderful structure for this country, very large and lofty, with high Gothic windows east and west, and down the sides; its materials are nothing but strong poles, bamboo, mud, reeds, and grass, entirely worked by natives, with European supervision.

The two preceding days, the chiefs' wives and women, headed by the queen, had been down with their native spades, levelling the ground, and evenly laying down freshly-cut long green grass; the roof of the centre and side transepts, also the supporting poles, are reeded with small canes, sewn together with black grass.

An hour before the time for the service, at 9 a.m.,

THE CHURCH WAS CROWDED;

the vestries and large porch were packed out, the people reaching to the little road path, and crowding round every entrance door. After a few words, in which Mr. Fisher declared the church open, he called on the King and Katikiro (Prime Minister) to lead in prayer. They were beautifully real and intense, and I could have wished to copy them down word for word. Daudi, the King, when offering to God this, our new church for His service, said: “We have not built this house merely with poles and mud, but with our hearts. . . We know Thou dost not dwell in temples made by hands, but in the hearts of Thy people. . . May this, Thy house, not be to the glory of man, but to the glory of God.”

The Katikiro prayed that “Our Saviour and Redeemer may come where we are, and many be saved.”

One felt that such earnest outflowings of hearts must reach His dwelling-place, and be heard and answered. As this large number, almost all of whom were baptized Christians, stood up and sang that old hymn,

“Stand up, stand up, for Jesus,
Ye soldiers of the cross,”

I could not help feeling how wondrously the cross has conquered, where for so many generations and thousands of years the prince of darkness had held uncontested sway. After the service, over 300 stayed to communion; and another full church in the afternoon closed a truly eventful day in the history of Toro.

On Tuesday, another service was to take place of a very different nature, for this was to be my wedding day. . .

It was a beautiful morning, and it was difficult to imagine that I was really *one* of the causes for all the disturbance and excitement that were going on around. At six a.m., I heard the Katikiro hurrying along outside my window, having fresh green grass strewn along

our barazza, and all along the path to the church. The barazza running round the house was effectively decorated with palm leaves and bushy papyrus grass heads.

Our sitting-room was prepared for the native reception; the

WEDDING CAKE WAS MOUNTED ON A NATIVE STOOL,
and decorated with trails of wild clematis: the provisions did not certainly appeal very irresistibly to an English palate, but their quickly vanished appearance afterwards spoke for their appreciability. In our dining-room was laid the European lunch, which was to follow the native feast. . .

At nine a.m., I was told "my father, the King," was waiting, in his profusion of white linen draperies, to take "his child" to the church. Holding his hand, we made our way out, passing through crowds of curious eyes along the path, and down a very full church. We all sang a Lunyoro hymn, and then the service proceeded in English till the close, when Apollo offered prayer in the native language . . . We dispensed with the carriage and greys, as the livery stables were a little too far off. . .

Other things had to be dispensed with, but the loss was more than made up in the pure enjoyment that was afforded the guests in their appreciation of the feast; they certainly did not believe in *fingers* of cake, &c., &c., but starting on thick jam sandwiches, on they went to meat, and back again to biscuits; the tea was served round time after time, till sheer inability stayed their course. . .

Would you believe that actually the old regulation rice and slipper followed us out of Kabarole as

WE RODE AWAY ON OUR DONKEY AND MULE?

but even this was not allowed to follow the old English custom quite, for the native who was given the slipper with instructions to throw it, brought it solemnly to me as a present from Mukyala Pike. . .

We are now on our way to Entebe, the Government headquarters in Uganda, so as to be officially registered; but we are taking a circuitous route of between 700 and 800 miles on foot, or, perhaps, boat and mules, visiting a continual succession of mission stations, and holding a meeting daily with the people, A. with the men, and I with the women. . .

I can't write any more, for the thunder tells me that these big, black clouds will soon frighten me to shut up tent, and the dead carcase of a poor innocent sheep hanging up on a tree before me, in order to feed the hungry travellers, is quite sufficient to bring me back to the actualities of existence, and of a honeymoon.



Miss Beatrice Hurditch in India.

WE regret to say that this beloved missionary has suffered severely from the extreme climate of India, and particularly while in Benares, so that the medical officer of the Z.B. and M.M. immediately ordered her away to Allahabad, where, as far as

strength will allow, she is persevering in her endeavour to overcome the difficulties of the Hindustani language, which many previous missionaries have found insurmountable; meanwhile, she is endeavouring to use every opportunity to witness to those speaking the English tongue, whether amongst natives or Europeans. Recently-returned missionaries bear emphatic testimony to the brightness and cheer she has imparted to very many of the workers, as well as English-speaking natives, in the places in which she has been stationed since arriving in India. We ask our readers' prayers that the broken health may be restored, and all needful help given in study and guidance in future sphere of that work which is so dear to her heart.



Bible Readings.

“Touching the King.”—PSALM xlv.

BIBLE STUDY BY HERBERT R. FRANCIS.

The moral excellence of the King.

“Fairness” of beauty (Psalm xxvii. 4).

“Truth, meekness, and righteousness” (Hebrews i. 8).

“Majesty and glory” (Revelation v. 12).

The grace of His lips (Luke iv. 22).

The King's enemies. 5.

They shall fall under His dominion (5).

They must be scattered (Psalm lxviii. 1).

They must lick the dust (Psalm lxxii. 9).

They will be clothed with shame (Psalm cxxxii. 18).

The Queen. 10.

Her exalted position—“right hand” (Revelation iii. 21).

Her garments of wrought gold (Isaiah lxi. 10).

Ophir means *ashes*.

The King's daughter-attendants. 10.

“Hearken” (10) to His Word (Deuteronomy xxviii. 13).

“Consider”—Him (Hebrews iii. 1).

“Incline thine ear” (Isaiah xlix. 1).

“Forgot their own people” (Philippians iii. 13).

“And she shall put the raiment of her captivity from off her” (Deuteronomy xxi. 13).

Forget—“Thy father's house” (Genesis xii. 1).

The King's palace. 15.

Who enters? “The undefiled” (Psalm cxix. 1).

They came with “gladness” (Psalm c. 1).

They are prepared (Matthew xxv. 10).

“The crowning day is coming” (Rev. xix. 7; Mal. i. 11).

The Seven Cries of the Lord Jesus.

BIBLE STUDY BY HERBERT R. FRANCIS.

1. "Father, forgive them; for they know not what they do" (Luke xxiii. 34).
This shows
 1. The grace of God (Romans v. 15, 16).
 2. The mercy of God (Psalm li. 1).
 3. The goodness of God (Psalm lxxxvi, 5).
2. "To-day shalt thou be with Me in paradise" (Luke xxiii. 43).
Changed quickly. "To-day."
Changed morally and spiritually. Saved.
Changed companionship. "With Me."
3. "Eli, Eli, lama sabachthani" (Matthew xxvii. 46).
He is a perfect Saviour (II. Corinthians v. 21).
He is a complete sacrifice for sin (Hebrews i. 3).
He has made a full atonement" (Job xxxiii. 24).
4. "Woman, behold thy son" (John xix. 26).
Divine care for His mother. "Thy son."
A blessed commission for John. "Took her to his own home."
Comfort for a crushed heart.
5. "I thirst" (John xix. 28).
Note The rock water—Typical of Christ smitten (Ex. xvii., past).
The well water—The gift of God now (John iv. 10, present).
Never to thirst again (Revelation vii. 16, home).
6. "It is finished" (John xix. 30).
The work of redemption of the soul.
We wait for the redemption of the body (Romans viii. 23).
Sin finished brings death (James i. 15).
Sin put away by Jesus brings life to the believer (John vi. 63).
7. "Father, into Thy hands I commend My spirit" (Luke xxiii. 46).
Then came The rent veil (Hebrews x. 20).
The open way, new and living (Hebrews x. 20).
Victory complete (Psalm xxiv.)
"And again they said, Alleluia!" (Revelation xix. 3).

The Unequal Yoke

(II. CORINTHIANS xi.)

NOTES OF AN ADDRESS GIVEN AT A WEDDING.

BY HERBERT R. FRANCIS.

1. What does the Old Testament say about this?
No covenant with the enemy (Deuteronomy vii. 2).
No marriage with the ungodly (Deuteronomy vii. 3).

- Israel was to be wholly separate (Numbers xxiii. 9).
2. Does the thing proceed from the Lord? (Genesis xxiv. 50).
Is it in the Lord? (1. Corinthians vii. 39).
Is the bride a holy woman? (1. Peter iii. 5).
 3. Duty of the wife.
To love the husband (Titus ii. 4).
To reverence him (Ephesians v. 33).
To obey him (1. Corinthians xiv. 34).
 4. The duty of the husband.
To love his wife (Ephesians v. 25; Colossians iii. 19).
To regard her as himself (Matthew xix. 5).
To dwell with her for life (Matthew xix. 3-9).
Example of a good husband—Isaac (Genesis xxiv. 67).
Example of one who turned aside to the nation's gods—
Solomon (1. Kings ii. 1, 2).

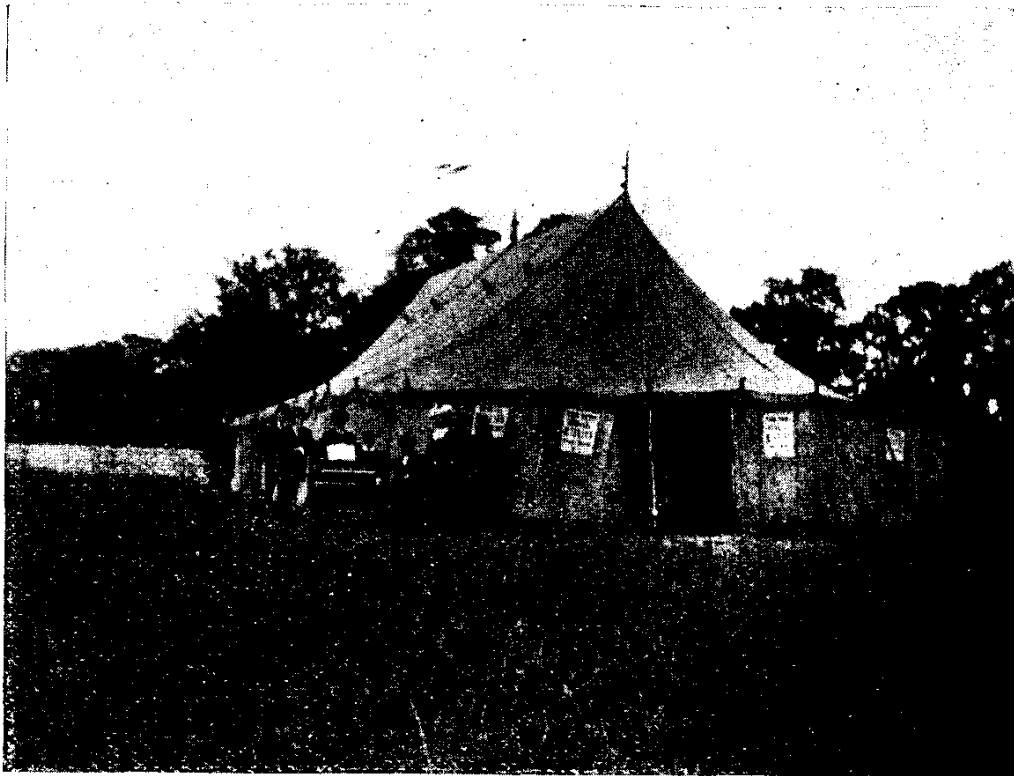
Do Not Worry.

(PSALM XXXVII.)

- I. DAVID'S SEVEN-FOLD CURE FOR WORRY (VERSES 1-8).
 1. Trust in the Lord (verse 3).
 2. Do good (verse 3).
 3. Delight thyself in the Lord (verse 4).
 4. Commit thy way unto the Lord (verse 5).
 5. Rest in the Lord (verse 7).
 6. Wait patiently for Him (verse 7).
 7. Cease from anger, and forsake wrath (verse 8).
- II. DAVID'S SEVEN REASONS FOR NOT WORRYING (VERSES 1-40).
 1. Evil doers shall be cut down (verse 2).
 2. Thou shalt be fed (verse 3).
 3. Thou shalt have thy heart's desires (verse 4).
 4. He shall bring it to pass (verse 5).
 5. Thou shalt inherit the earth (verses 9-29).
 6. He shall exalt thee (verse 34).
 7. The Lord shall help, deliver, and save (verse 40).

The Power and Value of the Name of Jesus.

For Salvation	(Acts iv. 12).
For Preaching	(Acts iv. 17, 18).
For Prayer	(John xiv. 14).
For Gathering Together	(Matt. xxviii. 20).
For Discipline	(1. Cor. v. 4).
For Subjection	(Phil. ii. 10).
For Suffering	(Acts v. 41).



Notes for the Month.

SUMMER TENT CAMPAIGN.

MAY we remind friends that the present is a glorious opportunity for spreading the gospel in towns and villages by means of TENT MEETINGS, such as we have been permitted to conduct in connection with the *Evangelistic Mission* for thirty-six years. We have sent out, during this period, a large number of tents, and others have now been despatched to different parts of the country, but all this means expense, and yet it is a good "investment," for many are induced to attend Tent meetings that would never be found at ordinary services, and those who come are mostly poor people, to whom we cannot look for support in this respect. We give a picture of one of the many Tents (snapshotted, we need scarcely say, about an hour before the announced time of the service). Alas! our funds are exhausted, but we are going forward in confidence that those who *can* will help us to thus carry the light of the gospel into many dark parts, even of our own favoured land. Will our readers think of this, and act accordingly?

THE CORONATION.

Perhaps one of the wisest and best methods of bringing the coronation year home to the hearts of the poor will be that of helping us to take those who never get a chance of a sight of the briny for a day at the seaside or the country. How many thousands of the poor

toil on, year after year, in the close atmosphere of courts and alleys, surrounded by scenes of poverty and disease, with seldom a glimpse of the beautiful handiwork of God in the glorious scenes of nature. For many such, connected with the various Halls of the Evangelistic Mission, we would endeavour to write words of burning appeal for at least one day or more rest and recreation. Only those who are in close touch with the many, whose lives are a continual struggle against poverty, can appreciate even what a day in the country means to them. For those who have been stricken in illness we can wish that sufficient funds were at our disposal to enable them to remain at the seaside for a week or longer. Will not our readers help us that this coronation year may live for many years to come in the minds and hearts of many of our poor?

Besides the children, we have to think of the many poor mothers in our mothers' meetings, and this means a heavier outlay for each one of the hundreds taken, as the cost of travel is higher and the fare provided more substantial; but if friends could see the joy and help it gives, they would not begrudge one shilling of the cost; only we would remind our readers that though these treats should be taken in June, we have as yet not a shilling in hand for the purpose, but we feel sure neither the Lord nor Christian readers of this will fail us. We greatly desire to take many of these (all if possible) to Southend this summer for a day by the briny deep.

* * *

OPEN-AIR MEETINGS.

Connected with the several Halls of the Evangelistic Mission in London and the country, open-air services are in full progress, and are being well attended, and we are witnessing some very encouraging results. What a splendid opportunity this affords for all who would be evangelists, for there is absolutely no limit to the accommodation which the open air affords. It lies within the power of any man, whose heart the Lord has touched, and has blessed with good lungs and a strong voice, to stand at any street corner and proclaim the unsearchable riches of Christ. How often has it been known that even the repetition of one single text has been the means in God's hand of winning many souls. The Rev. Dr. Parker tells us how he commenced his long service as a preacher at the age of eighteen in the open air, standing outside a blacksmith's door, with chairs borrowed from neighbours' houses. Where open-air services are wisely and well conducted, and when the speakers are men and women filled with the Holy Ghost, there will always be found large crowds listening to the preacher's message.

* * *

WHIT-MONDAY CONFERENCE.

On the occasion of the Whit-Monday Conference for Christian workers, Kilburn Hall was filled for the afternoon meeting, and in the evening the adjoining lecture hall was also nearly filled. As on previous occasions, the meetings were characterised with a spirit

of joyfulness, and all felt at the close that they had had "a feast of fat things."

Messrs. Southam and W. T. Main opened the afternoon meeting with prayer, following which, Mr. C. Russell Hurditch asked prayer for the wonderful work that had been, and was being, witnessed in Central East Africa, where he seemed to be living more than in England! When one remembered that only a few years ago Bishop Hannington and many others were cruelly done to death by the then heathen king and his subjects, and that now there are over 30,000 Christians there; it was enough to make one's heart leap for joy. Reference was also made to the marriage of Miss Ruth Hurditch to the vicar of Toro, Rev. A. B. Fisher, which took place on March 11th, the interesting account of which will be found elsewhere in this number.

Pastor Turner followed with a searching address from various passages in Corinthians, on the carnal and the spiritual life, which we hope to give, abbreviated, in a future number of this magazine, as also some of the other addresses. Rev. Darlow Sarjant then spoke with power upon Colossians i. 8, after which the meeting was closed with praise and prayer; nearly all those present remaining to tea in the large schoolroom beneath.

The evening meeting was commenced with prayer by Mr. Ned Wright; and the Rev. George Hanson, D.D., followed with an eloquent address, taking as his theme St. Matthew xiv. 15-21. Mr. J. E. Taylor gave a very helpful word, showing the foolishness of going anywhere or doing anything for God without being Divinely prepared and sent. Prayer was then offered by Mr. Edward Hurditch, and Mr. James Sprunt followed with a brief address on II. Kings iv. 40. (Death in the pot healed by the meal). During the evening, Mr. R. S. Bradbrook sung two solos. This happy Conference was then brought to a close by prayer by Mr. Barry Wake, and the many friends went to their homes full of joy and gratitude for the profitable times enjoyed once more at a Kilburn Hall Bank Holiday gathering.

* * *

VICTORIA HALL.

Friends in the South-west of London will be glad to know that the workers at our Victoria Hall branch are arranging for an afternoon and evening Conference, on the 3rd June. Many well-known and honoured servants of Christ will be present, and amongst other prominent speakers, who have promised to be present, will be Sir Robert Anderson, C.B., LL.D., author of *The Gospel and its Ministry* (which should be in all libraries), *The Silence of God*, *The Coming Prince*, *Human Destiny*, and other works. Victoria Hall is within easy reach of Clapham Junction Station by taking a penny tram to the West Hill, and the Hall is in Melody Road.

* * *

ON GIVING.

We are, indeed, sorry to notice from the various reports given at the May meetings that two or three of our great Missionary

Societies have a large deficit in their annual income. This is accounted for by the prolonging of the war in South Africa, and the extra claims made on the Christian public by the Twentieth Century Funds and other forward movements. If this explanation given is correct, it simply means that one fund has gained at the expense of another; and, therefore, there is not represented that amount of real self-denial which appears upon the surface; but is not the real truth of the matter this: Many people who ought to give never give at all with anything like regularity; and, therefore, the burden of giving falls upon the few whom God has endowed with this world's riches? What a change would be seen in all our Societies if all Christians at large reverted to the apostolic practice of laying up systematically a certain part of their income for the direct work of the Kingdom of God. The result would be at once apparent, and an overflowing sum of money would be available both for home and foreign work.

* * *

KESWICK CONVENTION, JULY 21-26.

In the annual invitation issued by the trustees of the Keswick Convention it is a cheering fact to note that each year affords increasing evidence that those who have received blessing themselves are anxious to extend the means for others to attend this Convention. Those who have been in the habit of attending will need no words of explanation as to the nature of this Convention. It is, emphatically, a meeting of God's children, whose first object is to draw nigh unto Him unitedly in spirit and in truth, to meet together before Him as those who have been redeemed by the precious blood of Christ, not merely from the penalty of sin, but from its power; who have been redeemed unto God "that we might serve Him without fear in holiness and righteousness before Him all the days of our life." The importance of such gatherings of Christians of all denominations cannot be over-estimated, accompanied as they are with deep heart-searchings, reverent worship, and Holy Ghost power. We ask that united prayer may be made for these meetings, that both speakers and hearers alike may enjoy the "blessed unity of the Spirit in the bond of peace;" and that greater activity, deeper devotion, and more complete consecration may result therefrom.

* * *

THE BIBLE LEAGUE.

Friends and helpers of the Bible League will be interested in learning that a Conference is to be held on the 2nd, 3rd, and 4th June, in a tent, at the Priory (Y.M.C.A.) Grounds, 198, Upper Street, Islington. Amongst the many speakers who have promised to be present is Pastor W. Fuller Gooch, whose name is always sufficient to draw a large audience, and who is taking for his study at the Bible Readings, which will be held each afternoon at three, some most important subjects, such as "The Word of God in its Relation to Spiritual, Church and National Life." The evening meetings will commence at 7.30 p.m.

PROFESSOR W. S. WEEDEN.

We have much pleasure in presenting our readers this month with the portrait of Professor W. S. Weeden, of America, by whose great kindness we have been permitted to print several of his hymns in this magazine. Our friend is well known to many of our readers in connection with the London Tent Campaign, whose gifted voice was the means in God's hands of leading many souls out of darkness into light. Since his return, Professor Weeden has kept in touch with us, and is now labouring and seeing much blessing in the service of the gospel in various parts of America.



New Books for the Season.

NOTE.—Any book reviewed or advertised in this magazine can be obtained through the Colportage Department of the "E.M.," and can be sent post-free to any address at the published price.—Address, MANAGER, "E. M." Book-store, 186, Alexandra Road, St. John's Wood, N.W.

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 PASSMORE AND ALABASTER, 4, Paternoster Buildings, E.C.

GOD SAVE THE KING. By THOMAS SPURGEON. Price 2/6.

This up-to-date book contains "addresses concerning King Jesus in His Royal estate." It really consists of a series of sermons delivered during the reign of Queen Victoria, which have no direct reference to King Edward VII., but it is a book full of right royal themes that might well be read at the present time, when the King and his kingdom form such a theme of widespread interest.

AN ALL-ROUND MINISTRY. By C. H. SPURGEON. 3/6.

This volume consists of a collection of addresses delivered at the Annual Conferences of the Pastor's College, by the late beloved President. Each address is marked by that clear grasp of deep, spiritual truth and practical application which characterised all the utterances of that much-used servant of God. We would like to place this book in the hands of every preacher and teacher.

THE WAY BACK. By C. H. SPURGEON. id.

FROM MARSHALL BROTHERS, Keswick House, Paternoster Row.

ECHOES FROM THE BATTLEFIELDS OF SOUTH AFRICA. By DUDLEY KIDD.

As the title would imply, this volume is replete with interesting accounts of the work done by the South African General Mission amongst the soldiers out there, during this protracted war. The messengers of peace have been following the troops, ministering to the sick and wounded, and preaching the gospel to men who would probably have few more opportunities of hearing it.

FROM SIMPKIN, MARSHALL AND CO., 31 and 32, Paternoster Row.

OFFICIAL ATTACKS ON CHRISTIANITY; or, The Anti-Christian Crusade. Vol. III. By ROBERT P. C. CORFE. 1/6.

This important work deals with the persistent attacks on the fundamental doctrines of Christianity made principally, alas! by those who are solemnly pledged to preach the gospel; but who are now denying the atonement, the miracles of our Lord, questioning His resurrection, and offering instead a New Theology. The Appendix gives the Polychrome Version of the Psalms.

FROM MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C.

CALLS TO CHRIST. BY REV. W. ROBERTSON NICOLL, M.A., LL.D. 1/6.

In this little volume the love of Christ is set forth with much sweetness and power. Not only is there a simple unfolding of God's plan of salvation for sinners, but a message of comfort and help to the tried or afflicted believer.

JOHN THE BAPTIST. BY REV. F. B. MEYER, B.A. 2/6.

Of the many books we have revelled in from the pen of this gifted author, few, if any, have impressed us as this has done—a wonderful sketch of a wonderful life. We cannot do better than quote a paragraph from the preface: "In many respects, such a life cannot be repeated. But this spirit of humility and courage, of devotion to God, and uncompromising loyalty to truth, which was so conspicuous in him, may animate us. We also may be filled with the spirit and power of Elijah, as he was; and may point, with lip and life, to the Saviour of the world, crying: "Behold the Lamb of God."

ONE OF CHINA'S SCHOLARS. BY MRS. HOWARD TAYLOR (*née* Geraldine Guinness).

It is difficult to describe the pleasure and profit we have derived from the perusal of this volume. Perhaps never before have we so thoroughly entered into or understood the difficulties, prejudices, and needs of this wonderful nation—a great people with a great past. The authoress has, in her own graphic way, given the life story of a Confucianist, wealthy, cultured, and influential, who sank into the terrible opium habit, but who was eventually brought under the influence of Mr. David Hill, whose Christlike life and teaching were the means of his conversion. The account of the wonderful deliverance from the degrading habit which had before enslaved him seems to us little short of miraculous. And, now, the once-proud Confucianist is a faithful minister of Christ. What hath God wrought?

FROM JAMES NISBET AND CO., 21, BERNERS STREET.

CHRIST AND HIS CHURCH. *Chapters on the Protestant Faith.* BY THE REV. PREBENDARY H. W. WEBB-PEPLOE. 2/6.

This intensely clear and simple exposition of the Church of England teaching concerning the sinner's approach to God comes at a time when so much error and ritualism are being taught, instead of the pure doctrines of the Bible. The author leads the mind away from all sacerdotalism to the Person and work of the Lord Jesus Christ, as sufficient for all the needs of every poor sinner who comes to Him. May this lucid unfolding of the truth, as it is in Jesus, be widely circulated.

THE TITLES OF JEHOVAH. BY REV. H. W. WEBB-PEPLOE, M.A. 2/6.

Mr. Webb-Peploe is so well known that it would be almost enough to merely mention the title of this book to secure purchasers for it. It consists of a course of sermons preached by the gifted Prebendary in St. Paul's, Onslow Square, which doubtless brought consolation and strength to many who heard them, and now will convey help and gladness to a much larger circle who will read the book, while the theme itself is one of the very highest importance for every spiritually-minded reader.

FROM JARROLD & SONS, 10 AND 11, WARWICK LANE, E.C.

THE COMING CORONATION. BY A. F. HARRIS. Price 2d.

We strongly recommend this little booklet on the great coming event, which it turns wisely to account for important spiritual lessons. It clearly presents the gospel in relation to Christ and His coming kingdom. It is printed on good paper, has an attractive cover, and is suitable for enclosing in large-sized envelopes. Our readers would do well to purchase, and circulate it freely.



We need scarcely ask all our readers to pray for our suffering
KING EDWARD VII.,
whose life, as we go to press, is trembling in the balance.

King Edward VII.

BORN, November 9th, 1841; marriage, March 10th, 1863; accession, January 22nd, 1901. We are glad to know that in very infancy the king had a mother's prayers, for in the month following the advent of her first-born son Queen Victoria wrote to King Leopold, of Belgium: "You will understand *how fervent are my prayers* on his behalf."

A story is told of when quite a young man the King was visiting at the house of an illustrious nobleman, and his winning manners emboldened one of the little daughters of the

family to climb on his knee. Perched thus, she ventured to ask a question: "Prince, can you tell me what is whiter than snow?" and after some time she gave the answer: "A soul washed in Jesus' blood is whiter than the snow." Thus a CHILD'S QUESTION brought before the future Sovereign the glorious fact that

"The blood of Jesus Christ, God's Son, cleanseth us from all sin."

In 1871, one of the most remarkable events in the life of the Sovereign occurred. He was stricken down with a severe attack of typhoid fever, which brought him NEAR THE GATE OF DEATH. For several days intense anxiety was felt by the whole nation as the patient, lying at Sandringham, hovered between life and death. On 14th December, the Prince took the turn, and gradually recovered, till on 27th February, 1872, he had so far resumed his usual good health as to be able to proceed to St. Paul's and publicly return thanks to God.

In the King's first address, he spoke of HIS MOTHER'S DEATH AS "the irreparable loss" of "my beloved mother." May Queen Victoria's confession as to her sole hope for eternity being in the "all-availing blood of Jesus," also be the confession of King Edward, her son.

Truly, the prayers of every Christian of every land is that heaven's richest blessing may rest upon our Sovereign, and that he may be able to say with all his heart as did our late beloved Queen, when asked by an old Highland cottager, "Will you meet me up yonder?" "YES, by the *grace of God* and the *all-availing blood of Jesus*."—From *The Christian Ambassador*.

NOTE.—Since the above was ready for press, the startling calamity, now a matter of common knowledge, has fallen upon the King and the nation. "The Coronation is postponed indefinitely for the gravest of causes." Truly, "it is not in man that walketh to direct his steps." "The lot is cast into the lap, but the disposal thereof is of the Lord." "The Lord reigneth." May a nation's prayers be answered for the King's speedy recovery.

Rewards of the Righteous.

BY JAMES SPRUNT.

“**V**ERILY there is a reward for the righteous” (Psa. lviii. 11). That is, for the man whose “faith is counted for righteousness” (Romans iv. 5). If it were not so there would be cause for despondency indeed. Passing through the world, as those who are not *of it*, the people of God are made continually to feel and see that they are “strangers and pilgrims” here. In measure we are called upon to share in the rejection of our Lord and Master. Be it even so, if He can be glorified in us!

There is reward for the righteous however, both *now* and *hereafter*. Let us look at some passages of Scripture that bring this before us, and so encourage ourselves in the Lord:—

I. THE LORD HIMSELF IS OUR REWARD. “Fear not . . . I am thy shield, and thy exceeding great reward” (Genesis xv. 1). This was the word spoken to Abram immediately after he had refused to take any of the spoils following “the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh.” The king of Sodom had persuaded Abram to “take the goods,” but Abram replied, “I have lifted up mine hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoe latchet, and that I will not take anything that is thine, lest thou shouldest say, ‘I have made Abram rich.’”

Abram had just delivered Lot from the awful consequences that came upon him as the outcome of his decision “to pitch his tent toward Sodom,” and his removal afterwards *into* that city. Now Sodom’s king would reward Abram, but Abram is true to God, and refuses to, in any way, be brought under bondage to the king.

In like manner if we would be used of God in delivering souls from the power of the world, and the flesh, and the devil, we ourselves must be in the full enjoyment of deliverance and separation by the power of God from every ungodly way. What attractiveness could there have been in this world to Jesus, the beloved Son of God? Satan might cause all

THE BRIGHTNESS AND GLORY

of it to pass before *His* eyes, but it had no charms for *HIM*. He had come down from the heaven of heavens: He was familiar with all the brightness of that glory which He had with the Father before the world was: He knew the rapturous joy of close and constant intercourse with His Father, and all down here must have been to Him defiled and worthless. So will it be with us, as we by faith lay hold of heavenly joys and find in God our “exceeding great reward.”

“In having all things and not Thee, what have I?
Not having Thee, what have my labours got?
Let me enjoy but Thee, what further crave I?
And having Thee alone, what have I not?
I wish not sea, nor land; nor would I be
Possessed of heaven, heaven unpossessed of Thee.”

II. TRUSTING IN GOD HAS A REWARD. "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust" (Ruth ii. 12). What are we to understand by the words "trust" and "trusting?" The answer of both Bible and dictionary seems to be, confidence; security; a reliance or resting of the mind in the integrity, veracity, justice, or other sound principle, of another person; to rely on; to believe; to credit. And all this is included in the text of the Revised Version, which reads, "Under whose wings thou art come to take refuge."

Those who trust in God delight in Him. He is their refuge and their joy. They look to Him for succour, and for support, for guidance and for help in every difficulty and tribulation. They walk in paths where some of the best of God's servants have been. Enoch walked with God. Abraham conversed with God. Moses saw Him face to face. David communed with, and confided in God, and exhorted all the people to do the same—"Trust in Him at all times; ye people, pour out your heart before Him: God is a refuge for us" (Psalm lxii. 8).

Solomon, in his wonderful book of the Proverbs, wrote

"EXCELLENT THINGS"

in order "that thy trust may be in the Lord" (xxii. 19, 20), saying, "Trust in the Lord with all thine heart; and lean not unto thine own understanding" (iii. 5). "And whoso trusteth in the Lord, happy is he" (xvi. 20), and prosperous also, for "he that putteth his trust in the Lord shall be made fat" (xxviii. 25). Moreover, "Whoso putteth his trust in the Lord shall be safe" (xxix. 25), for "He is a shield unto them that put their trust in Him" (xxx. 5). Our Lord delights to be trusted. And we need to trust Him. We are so often weak and helpless, but He is mighty to save—"able to save to the uttermost" (Hebrews vii. 25). Let us cast upon Him our every weight of care. "His legs are as pillars of marble" (Canticles v. 15). He loves to be the only support of the soul. He wants to be entirely trusted.

"We do not know what ills may come,
Great is oft our fear,
But we know that God can help us,
And He's ever near;
Let us trust God, trust Him ever,
He will never fail us—never!"

III. KEEPING THE WORDS OF GOD HAS A REWARD. "More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward" (Psalm xix. 10, 11). These words of Scripture we do well to dwell upon, for there are many evidences that even among Christian people

GOLD IS DESIRED

rather than the Word of God. It is to be feared that there are still living a good many relatives of the three men whom John

Bunyan saw in his dream, and whose names were, *Mr. Hold-the-world*, *Mr. Money-love*, and *Mr. Save-all!* 1. Timothy vi. 9, 10, is another portion of Scripture we do well to heed—"They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." What a catalogue! Error, sorrows, temptation, hurtful lusts, destruction, and perdition! The psalmist, surely, was wise when he said, "Thy Word have I hid in mine heart, that I might not sin against Thee" (Psalm cxix. 11). We need to follow this example. If we are weak, by the Word of God we shall be nourished and become strong. If we are strong, by the Word abiding in us we shall become established. The more we know of the Word of God the more we shall delight in it, the more precious will it become to our souls, and the more precious will Christ Himself become in our heart's experience. So we shall be able to say, "The law of Thy mouth is better unto me than thousands of gold and silver" (Psalm cxix. 72).

"Master, say on! Thy words are sweet,
I hush my heart to hear;
I wait in silence for Thy voice,
That is so true and clear."

IV. PERSECUTION FOR CHRIST'S SAKE BRINGS A REWARD. "Blessed are ye when men shall . . . persecute you . . . rejoice and be exceeding glad: for great is your reward in heaven" (Matthew v. 11, 12). "Blessed are ye, when men shall hate you . . . and shall reproach you, and cast out your name as evil, for the Son of Man's sake" (Luke vi. 22). It is to be feared that in these days of freedom in religious matters we do not value and prize Christ, and the things of Christ, as we ought. The testimony of the early Christians, both by life and lip, was, we think, very much clearer than that which is borne to-day. One effect of persecution is *the manifestation of reality*. The darker the night, the brighter the stars. The hotter the fire, the purer the gold. We thank God for the peace and freedom we enjoy: but we also thank God for the noble army of men and women who, for the sake of Christ, have endured "trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonments" (Hebrew xi.) And what was the secret of their power, their endurance? Just this, the heart filled with the love of God and of Christ—that love which is stronger than all the power of infuriated

MEN, LIONS, OR DEMONS.

They had proved the love of God to them; they manifested their love for Him. "They rejoiced that they were counted worthy to suffer shame for His name" (Acts v. 41).

We may not be called upon to suffer imprisonment or martyrdom for the confession of our faith in Christ Jesus our Lord. But we ought to be prepared to do so "if needs be." And if only we

have Christ before us, we shall even in the midst of tribulation say, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II. Cor. iv. 17).

"Go, then, earthly fame and treasure;
Come, disaster, scorn and pain:
In Thy service pain is pleasure;
With Thy favour, loss is gain."

V. SELF-DENIAL BRINGS A REWARD. "If any man will come after Me, let him deny himself, and take up his cross, and follow Me. . . . He shall reward every man according to his works" (Matthew xvi. 24-27). Between the words here quoted, the Lord declares, "Whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it." If we would understand the meaning of these words, we must study more closely the life of our Master Himself. *He lost His life*, but it became the seed of the world's hope and joy. "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit" (John xii. 24, R.V.) Christ, who was "the Life," had to surrender that life in order that He might be for and in the world. Had He "spared Himself" He would have abode alone, had He never been "bruised" He would not have been the "Bread of life." So in regard to the principal of Christian life. Self must be given away in holy efforts for others, in order to produce in them, and so be found again in, the fruits of righteousness. "The mainspring that sets all going is love. Love is self-sacrifice, and by that principle we live unto God and are filled."

"Pour out thy love like the rush of a river
Wasting its waters, for ever and ever,
Through the burnt sands that reward not the giver;
Silent or songful thou nearest the sea.
Scatter thy life as the Summer shower's pouring!
What if no bird through the pearl rain is soaring?
What if no blossom looks upward adoring?
Look to the life that was lavished for thee."

VI. THE SMALLEST SERVICE IN CHRIST'S NAME BRINGS A REWARD. "For whosoever shall give you a cup of water to drink in My name, because ye belong to Christ, verily I say unto you, he shall not lose his reward" (Mark ix. 41). It is said that when Andrew Fuller went into his native town to collect for the cause of missions, one of his old acquaintances said: "Well, Andrew, I'll give five pounds, seeing it's *you*." "No," said Mr. Fuller, "I can take nothing for this cause, seeing it's *me*:" and handed the money back. The man felt reprov'd, but in a moment he said, "Andrew, you are right. Here are ten pounds, seeing it is for the Lord Jesus Christ." Love to Christ must be the motive of all true service, and then it will be manifested toward those who belong to Him, "for everyone that loveth Him that begat, loveth them also that are begotten of Him."

Then, as to the service—it is not so much a question of quantity as quality. Not a great and costly gift, but a pure and refreshing

one. It may be only a cup of water, but if it is given in the name of the Lord, and because the thirsty one belongs to the Lord, then the

REWARD IS SURE.

It has been said that the reward is three-fold:—1. The giver shall be rewarded by the pleasurable feelings which the exercise of benevolence and kindness to others never fails to produce. 2. He shall be rewarded with the prayers, and blessings, and sympathy of the disciple on whom he has bestowed the gift. 3. He shall be rewarded with the approbation and blessing of Christ Himself.

We cannot fulfil our duty by loving Christ and serving Him, while we ignore our fellow believers. If we say we love Him He points us to His people and says, "Show your love to these. Serve them in My name." "We know that we have passed from death unto life, because we love the brethren" (1. John iii. 14). The more this love is felt and manifested, the firmer our assurance will be. To neglect the Lord's people who need our help is to neglect Christ Himself. As Dr. J. R. Miller says: "If only we understood that Christ Himself is with us still and always, not only in His spiritual presence, but in the person of every needy or suffering one who belongs to Him, it would transform all life for us, putting glory into the commonest lives, and the splendour of angel service into the lowliest ministry."

VII. SINCERE FAITH HAS A REWARD. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him" (Hebrews xi. 6). In his precious little book, *The Clue of the Maze*, the late C. H. Spurgeon says: "As to whether or no faith in God will produce for us that which is best worth living for, we must each prove for himself. The probabilities all look that way. It is reasonable that a man trusting in his Maker should find himself largely benefited by his faith. Certain of us are so well assured of the excellency of faith by many joyful facts already ascertained, that we are content to run all risks of an experiment in our own case upon the largest scale. We deliberately say, 'My soul, wait thou only upon God, for my expectation is from Him.'" To this testimony we say, "Amen, and amen." We who have been justified by faith still live by faith, and desire to wax strong in faith, and thus be saved with a daily salvation from the entanglements of the world. Christ who died for us, now lives in our behalf, and we look unto Him as the Author and Completer of faith (Heb. xii. 2). He is ever ready to help us. He will never disappoint us. In ourselves we may feel weak and timid, but our strength is in the all-powerful arm of the Captain of our salvation. A story is told of a minister who took a letter of introduction to a devout woman who was known, in her own circle, to be given to prayer, and to be of a trusting spirit. "Are you," said her visitor, "the woman of strong faith?" "No," she replied; "I am a woman of ordinary faith in a strong God." We all need to pray more and more, "Lord, increase our faith."

Light and Truth.

“O send out Thy light and Thy truth” (Psalm xliii. 3).

LIGHT and Truth—these gifts Divine,
 Christian pilgrim, shall be thine!
 Ever walking in the light,
 With eternity in sight;
 Pressing on to know the truth,
 Thus shalt thou renew thy youth!

Every care on Jesus cast,
 Lo! thy days of gloom are past!
 Walking in Truth's radiant beam
 E'en the clouds shall radiant seem;
 Ever nearing Zion's hill,
 Songs of praise thy heart shall fill!

Heaven's own sunbeams o'er thy head,
 Truth within thy spirit shed;
 Wheresoe'er thy home may be,
 Gleams of glory shalt thou see;
 Light and truth will gladness give,
 As thou shalt for Jesus live.

Light and Truth! Dear Lord, I pray,
 Thou will grant me every day;
 Light upon my path to shine,
 Truth to teach this heart of mine
 All Thy holy will to do,
 Ever to Thy service true.

Thus from sin's dark bondage freed,
 To a holier service lead!
 Purified in every thought,
 All Thy gracious purpose wrought,
 Me unto Thy temple bring,
 Thou who art my Priest and King!

Clevedon, Somerset.

Wm. Kitching.

Faith and its Trial.

BY ANNIE E. HARDWICK.

“In heaviness through manifold temptations: that the trial of your faith . . . might be found unto praise and honour and glory at the appearing of Jesus Christ” (1. Peter i. 6, 7).

“When the Son of Man cometh, shall He find faith . . . ?”
(Luke xviii. 8).

FAITH is the soul's first step into the Christian life, for by grace we are saved *through faith* (Ephesians ii. 8); and this life which begins in faith must also be maintained in faith, for we *walk by faith*, and not by sight (11. Corinthians v. 7). The first lesson we learn in this school of faith is that of asking and receiving. No sooner do our petitions ascend to the Father, than the answer comes, and our need is supplied. We prove His promise often, that “before they call I will answer, and while they are yet speaking I will hear” (Isaiah lv. 24). But as we advance in knowledge and experience, the lessons grow more difficult, and the problems more intricate. The Master Himself comes to us, and puts us through a course of training in the school of *answers delayed*, for the testing of our faith. Ah! and then the tears spring from our eyelids, and the tension of our heart-strings grows tighter, as day by day, and perhaps year after year we plead in agony and pressure of spirit for the answer which is still withheld. And by reason of the long, long delay, we come to this experience of which the apostle speaks: we are “*in heaviness.*” To how many of the Lord's chosen ones are these words full of meaning? By varied paths of suffering we have become acquainted with them, and measured their weight.

Peter who, guided by the Spirit of God penned them, had himself sounded their deepest depths, and to all tried saints he leaves this priceless message, which glows with Divinest comfort, and breathes its sweetest fragrance in hours when the soul is passing through fire or flood. How much of trial and discipline was meted out to him, with the result that his epistles sparkle with words of tenderness and healing for tried hearts.

He had already suffered much; before him lay yet further affliction, and with it all he can, nevertheless, write: “Beloved, think it not strange concerning the fiery trial which is to try you . . . but rejoice, inasmuch as ye are partakers of Christ's sufferings” (chapter iv. 12, 13).

How little do we know of this triumphant experience, and how little glory do we bring our God in consequence! The Captain of our salvation was led by the Spirit into the wilderness to be tempted of the devil (Matthew iv. 1); then should we “think it strange” if, as His followers, we are led there also? “Manifold temptations” will bring us into heaviness of spirit for a season; but if we have put our lives into the King's hand, we may rejoice amid it all that

He orders every detail; and that no temptation, no powers of darkness can assail us, until He gives the word. Maybe, Satan is trying you for a season, touching everything that concerns you—Job was thus given into his hands with permission to strip him of all but his life (Job i. 12).

Peter, likewise, he obtained by asking (Luke xxii. 31, R.V., marg.), but permission had to be given from the Courts above, ere he could go forth to do his work! But, O soul, fear not! Long before he assailed thee, the Master, at His Father's right hand, began His work of intercession on thy behalf! He prayed for Peter *before* the temptation reached him, and to thee, O trembling one, He says, "I *have prayed* for thee that thy faith fail not." Blessed word of assurance! We shall not fail—not because our feeble strength can withstand the Adversary, but because our Saviour has prayed, still prays, and *prevails!* Let this thought urge thee on to renewed earnestness in prayer, and thy petitions, linked to thy Redeemer's, shall enable thee to "stand in the evil day." Prayer must be thy strength, as it was His; and by-and-bye thou wilt look back upon this season, testifying that unless the Lord had been thy strength, thou wouldst assuredly have perished in thy affliction! Heaviness through manifold temptations is a necessary part of our training if we would grow in our Master's likeness.

Faith must be tried and tested, ere it can grow strong, just as the muscles of the human body must be subjected to daily use and strain, if the physical frame is to be developed and strengthened.

Ask not, O soul, why He has permitted this blighting of thy hopes, this dark cloud, these ever-changing circumstances, for through the apostle He reveals His purpose in it all. "That the trial of your faith—unspeakably precious in His sight—may be found unto praise and honour and glory at the appearing of Jesus Christ." O! if He returned just now, how many of His disciples would He find trusting Him through all mystery, all darkness, in the fire, and through the flood? When the Son of Man cometh will He find that faith, which clings with perfect trust, in your heart and mine? Shall that which delights His heart be wanting in us?

"O! for the peace of a perfect trust, my loving God in Thee;
Unwavering faith that never doubts Thou chooseth best for me!
 Best, though my plans be all upset; best, though the way be rough,
 Best, though my earthly store be scant—in Thee I have enough!"

Cease looking at the mountains of difficulty, and fix thine eyes upon Him who is able to make them a way of deliverance (Isaiah xlix. 11). Be not affrighted at the waves of temptation, but lift thine heart to Him who has thy name engraven on the palms of His hands (Isaiah xlix. 16)—a pledge that He will never forget or forsake thee!

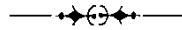
Give Him not cause to come to thee, as He came to that disciple of old, saying, "O thou of little faith, *wherefore* didst thou doubt?" (Matthew xiv. 31).

"Trust in Him at all times" was the advice of one who was sore pressed, even to the despairing of his life (Psalm lxii. 8). When

disappointment lays its hand on cherished hopes; when the long-prayed-for door of opportunity seems opening, only to close again as we step upon the threshold; when darkness surrounds our goings, may we, being tried in the furnace, come forth as gold; and thus shall our Master be glorified!

To Peter, the training in the school of heaviness and manifold temptations was not given for his profit alone, but that through him others might be encouraged and strengthened. So will it be for thee. God's object in trial is always two-fold; first, that our own life may be enriched; and, then, that we may minister to others. "He comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (II. Corinthians i. 4). Dear soul, exercise this ministry as thou hast opportunity.

"He traineth thus,
That we may teach the lessons we are taught,
That younger learners may be further brought—
Led on by us.
Well may we wait, or toil, or suffer long,
For His dear service so to be made fit and strong."



HELPS BY THE WAY.

HE that believeth in Jesus hath all the blessing which Jesus can give to Him; forgiveness for the past; grace for the present; and glory for the future. "Blessed are they that have not seen, and yet have believed," is the word of the Lord to thee, thou doubter. He was made a curse for thee, that He might redeem thee from the curse of the broken law, for it is written, "Cursed is every one that hangeth on a tree." He hung on the tree for guilty man. Believe thou in Him, and as thou believest, eternal joys shall come streaming down into thy dry and desolate heart, and it shall be said to thee, "Thou art now the blessed of the Lord." You shall be blessed now, and blessed for evermore! God grant it, for our Lord Jesus Christ's sake! Amen.

* * *

If you are saved, if you have obtained a present salvation, if you are now a child of God, if you are now assured of your safety, I charge you, by the love you bear to God, by the gratitude you have to His Christ, give yourself wholly to everything that is right, and good, and pure, and just. Help everything that has to do with temperance, and righteousness, and truth, and godliness; and "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." May the Spirit of God seal these words upon the hearts of His people, for Christ's sake! Amen.

C. H. Spurgeon's Amens.

COLLECTED BY JNO. DINNEN GILMORE.

David says: "God, my exceeding joy;" and such He is to us. "Yea, mine own God is He!" Can you say, "My God, my God?" Do you want anything more? Can you conceive of anything beyond your God? Omnipotent to work all for ever! Infinite to give! Faithful to remember! He is all that is good. Light only: "in Him is no darkness at all." I have all light, yea, all things, when I have my God. The Holy Spirit makes us apprehend this when He is put within us. Holy Comforter, abide with us, for then we enjoy the light of heaven. Then are we always peaceful, and even joyful: for we walk in unclouded light. In Him our happiness rises into great waves of delight, as if it leaped up to the glory. The Lord make this text your own—"I will put My Spirit within you." Amen.

* * *

Try the Word of God for lowness of spirits, and you will have found a sure remedy. I find, if I can lay a promise under my tongue, like a sweet lozenge, and keep it in my mouth or mind all the day long, I am happy enough. If I cannot find a Scripture to comfort me, then my inward troubles are multiplied. Fight despondency and despair with the Sword of the Spirit. I cannot tell what your particular difficulty may be at this moment; but I give you this direction for all holy warfare: "Take the Sword of the Spirit, which is the Word of God." You must overcome every enemy; and this weapon is all you need. If you, my hearer, would overcome sin and conquer unbelief, take such a word as this: "Look unto Me, and be ye saved, all the ends of the earth;" and as you look you shall be saved, and doubt shall die, and sin be slain. God grant you His Spirit's aid, for Christ's sake. Amen.

* * *

Believe this Book, and spread it. Help Bible Societies, and all such efforts; and aid Missionary Societies which carry the Book and proclaim the Saviour. The men of the Book of God are the men of God such as the world needs. Bid such men go and open the Book of God, and teach the nations its blessed news. Go, dear friends, and assure the heathen that there is happiness in obedience to God. So the Saviour found it. He delighted in God's will, even to the death, and they will also know delight as in their measures they bow before the authority of the Word and the will of the one living and true God—the God of Abraham, of Isaac, and of Jacob. Jehovah, the I AM, must be worshipped, for beside Him there is none else. Give glory unto God, whom our Lord Jesus has come to glorify. Amen.

I have seen boys bathing in a river in the morning. One of them has just dipped his toes in the water and he cries out, as he shivers, "Oh, it's so cold!" Another has gone in up to his ankles, and he also declares that it is fearfully chilly. But, see! another runs to the bank, and takes a header. He rises all in a glow. All his blood is circulating, and he cries, "Delicious! What a beautiful morning! I am all in a glow. The water is splendid!" That is the boy to enjoy a bath! You Christian people, who are paddling about in the shallows of religion, and just dipping your toes into it—you stand shivering in the cold air of the world which you are afraid to leave. Oh, that you would plunge into the river of life! How it would brace you! What tone it would give you! In for it, young man! In for it! Be a Christian, out and out. Serve the Lord with your whole being. Give yourself wholly to Him who bought you with His blood. Plunge into the sacred flood by grace, and you will exclaim—

"Oh, this is life! Oh, this is joy, my God to find Thee so!
Thy face to see, Thy voice to hear, and all Thy love to know."
May we thus walk in newness of life! Amen.

* * *

Receive Him: receive Him at once. Dear children of God, and sinners that have begun to feel after Him, say with one accord, "Even so, come quickly, Lord Jesus." If He says, "Lo, I come," and the Spirit and the bride say, Come; and he that heareth says, Come, and he that is athirst come, and whosoever will is bidden to come and take the water of life freely; then let us join the chorus of comes, and come to Christ ourselves. "Behold, the Bridegroom cometh; go ye out to meet Him!" Ye who most of all need Him, be among the first and gladdest, as you hear Him say, "Lo, I come." All that I have said will be good for nothing as to saving results unless the Holy Ghost shall apply it with power to your hearts. Join with me in prayer that many may see Jesus just now, and may at once behold and accept the present salvation which is in Him. Amen.

* * *

Doubt God when He gives you cause to do so; but not till then. If God had left those Israelites once, they might have had some excuse for distrusting Him; but He had never done so. If He had ever failed in His judgments, they might have had some excuse for disbelief; but when He threatened their enemies with plagues, those plagues never failed to come. Was there a single weak point in what God had done for them? They had no ground whatever for their disbelief. O brothers, let us never distrust our God until He gives us ground for so doing; and that will be never! O Thou blessed Holy Spirit, strengthen the faith of Thy people this day, and may that faith create in us perfect obedience to the will of the Lord, so that henceforth we may magnify His holy name, and walk with Him until we see His face unveiled above! The Lord sanctify us unto Himself, for Jesus' sake! Amen.

The Better Land.

"A better country, that is, an heavenly."—HEB. xii. 16.

GURDON ROBINS, arr.
DUET.

DANIEL B. TOWNER.

1. There is a land mine eye hath seen In vis-ions of en-raptur'd thought,
2. A land up - on whose blissful shore There rests no sha - dow, falls no stain ;
3. Its skies are not like earth - ly skies, With varying hues of shade and light ;
4. There sweeps no des - o - lat - ing wind A - cross the calm, se - rene a - bode ;

Sobright, that all which spreads between Is with its ra - diant glo - ries fraught.
There those who meet shall part no mere, And those long part - ed meet a - gain.
It hath no need of suns, to rise To dis - si - pate the gloom of night.
The wan - d'r'er there a home may find With - in the par - a - dise of God.

CHORUS.

Oh, land of love,..... of joy and light, Thy glo - ries
Oh, land of love, of joy and light,

gild..... earth's darkest night ;..... Thy tranquil shore,
Thy glories gild earth's darkest night (earth's darkest night) ; Thy tranquil shore .

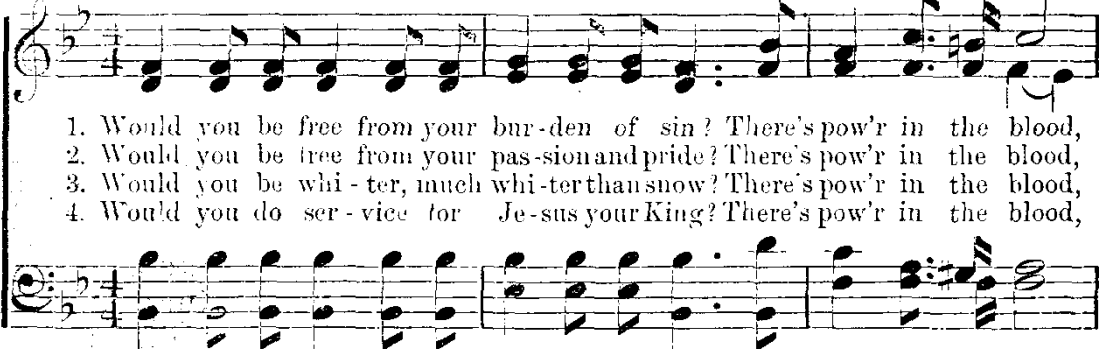
we, too, shall see,..... When day shall break and shadows flee.
we, too, shall When day shall break

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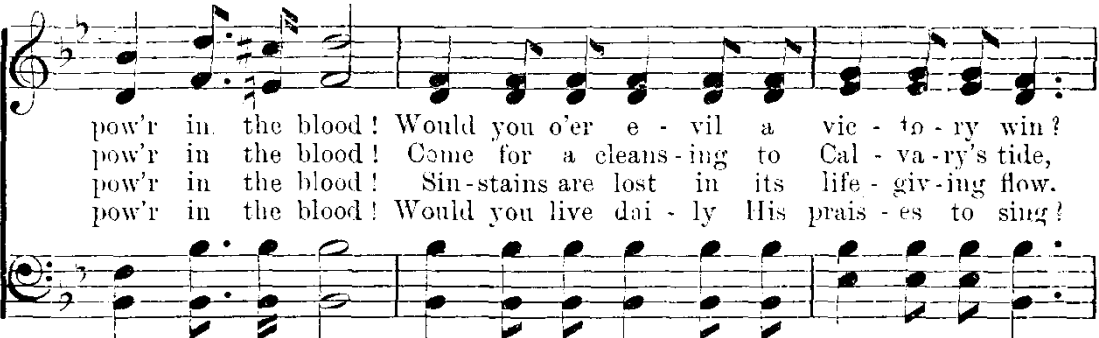
There is Power in the Blood!

L. E. J.

L. E. JONES.

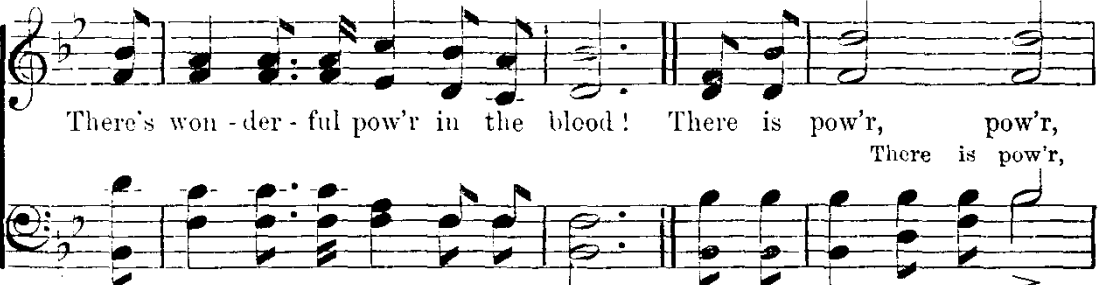


1. Would you be free from your bur-den of sin? There's pow'r in the blood,
 2. Would you be free from your pas-sion and pride? There's pow'r in the blood,
 3. Would you be whi-ter, much whi-ter than snow? There's pow'r in the blood,
 4. Would you do ser-vice for Je-sus your King? There's pow'r in the blood,

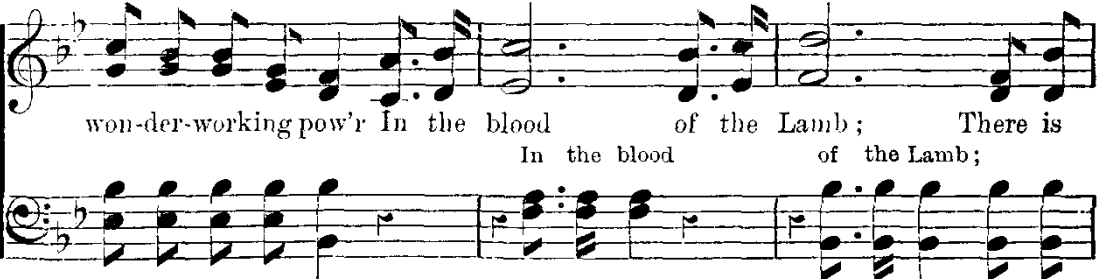


pow'r in the blood! Would you o'er e-vil a vic-to-ry win?
 pow'r in the blood! Come for a cleans-ing to Cal-va-ry's tide,
 pow'r in the blood! Sin-stains are lost in its life-giv-ing flow,
 pow'r in the blood! Would you live dai-ly His prais-es to sing!

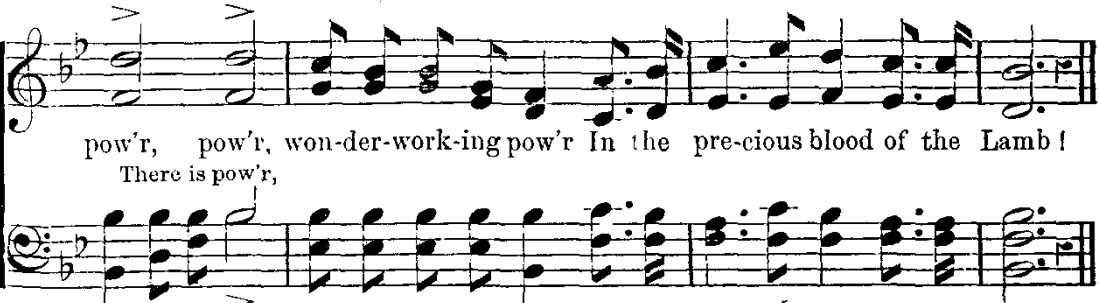
CHORUS.



There's won-der-ful pow'r in the blood! There is pow'r, pow'r,
 There is pow'r,



won-der-work-ing pow'r In the blood of the Lamb; There is
 In the blood of the Lamb;



pow'r, pow'r, won-der-work-ing pow'r In the pre-cious blood of the Lamb!
 There is pow'r,

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Heavenly Mysteries in Earthly Mirrors.

BY WILLIAM LUFF, Author of *Our King*.

ILLUMINATIONS.

“*Ye were illuminated*” (Hebrews x. 32). A description of con-
sion which may be read in the light of other illuminations. How
beautifully the unseen Spirit can illuminate

TESTS,

TRUTH,

THINGS.

Such illuminations always follow the crowning of the King, and are
ever in His honour. They are often best seen in the dark: and
though they may burst upon us suddenly, they are long in pre-
paration. At the future coronation, saints themselves will be the
illuminations, and lasting ones. “And they that be wise shall shine
as the brightness of the firmament; and they that turn many to
righteousness as the stars for ever and ever” (Daniel xii. 3).

THE KING'S DAUGHTER.

When the Prince and Princess of Wales were on their Colonia
tour, the Tsimpsonian tribe of Siwash Indians met together at Van-
couver, B.C., to greet them. The chief, Nes-weakes, presented his
magnificent head-dress to the Princess, with the words, “We can
only give the daughter of our King the best we have!” This head-
dress is regarded by the Indians with the greatest veneration. It is
made of wood, most elaborately carved, the front being designed after
the style of a mask. The top is composed of a fringe of hundreds
of hairs and bristles pulled from the beards of sea-lions. Falling from
the back of the “*Kiti-um-Shamorgat*” (Hat of the Chiefs) is a mantle
composed of from sixty to one hundred skins of the royal ermine,
which are a rich creamy yellow in colour. The “*Kiti-um-Shamorgat*”
is supposed to have been in the possession of the chiefs for “hundreds
of generations.”

He gave his best—his crown—and is an example to all loyal
subjects of the King of kings to give their best days and praise,
health and wealth, for His service. This Indian chief gave his best
even to “the king's daughter:” the Church is our “King's daughter”
(Psalm xlv. 13), and should have our best, even our sons and daughters
if needed.

RESTORED PROPERTY.

A passenger on a channel steamer accidentally dropped his
pocket-book into the sea. It contained letters of credit and other
valuables, and, of course, he thought it was lost past recovery. To
his amazement, however, some time later he received it by post,
with its contents intact, together with a letter from a French
solicitor, stating that it had been found among the haul of a trawl
net, and that the papers it contained served to identify the owner.

How wonderfully God recovers His lost ones! Backsliders,
souls that bear His name and are valuable, but who seem to slip
away, lost to sight, and lost in such a way that it seems hopeless to

hope for their recovery, He recovers. Who ever thought of seeing Jonah again? And there are others like him, whom we shall yet meet in heaven, restored to their rightful owner.

CATCHING BEARS.

Two Polar bears escaped in Paris, and instinctively made for the Seine. A posse of police, armed from head to foot, bore down on the runaways, one of which mauled an aggressive commissary rather badly about the shoulder. At this point, matters looked threatening, but, happily, a lady trainer arrived; and, with a few well-selected compliments from the ursine dialect, supported by several handfuls of bread—which proved more potent than loaded rifles—tempted the beasts quietly back to their cages. Are there not human bears, who, when law fails, might be won by love and kind words? Too often our approaches only provoke such, and drive them further away. A bit of food, both temporal and spiritual, might aid in the capture of such. The lady in the bear hunt was called “Resourceful:” and it is still true, “*He that winneth souls is wise*” (Proverbs xi. 30).



So Near, and yet so Far Away

(ACTS xvii. 27).

BIBLE STUDY BY HERBERT R. FRANCIS.

1. Our God can come near to us in Christ Jesus (Ephesians ii. 12).
 - a. He came near to Adam to COVER him (Genesis iii. 21).
Type of Divine righteousness.
 - b. He came near to Enoch to WALK WITH HIM (Heb. xi. 3).
Divine fellowship.
 - c. He came near to Abraham AS A FRIEND (James ii. 23).
Divine and holy friendship (Genesis xviii. 17).
 - d. He came near to Jacob to BLESS HIM (Genesis xxxii. 25).
By a Divine touch.
 - e. He came near to Moses to COMMAND HIM (Exodus xl.).
A question of obedience to God through His Word.
 - d. He came near to Paul to PROVE HIM (II. Corinthians xii.)
2. What is this nearness for?

To show us our relationship to God.

 - (a) His creatures (Acts xvii. 25, 26)—GOD.
 - (b) His children (Galatians iii. 26)—FATHER.
 - (c) His servants (Colossians iii. 24)—LORD.
3. What is the effect of this upon the soul?

It produces reverence to God.
It induces obedience to His Word.
It works in the heart submission to His will.
It brings direct comfort to the soul.
4. When will He come near in person?

Soon—“Behold, I come quickly” (Revelation i. 7; xxii. 7).
Suddenly—“Sudden destruction” (I. Thessalonians v. 3).
Swiftly—“In a moment” (I. Corinthians xv.)

COMMENCING HYMN FOR A CHRISTIAN SERVICE.

O LORD and Saviour, bless
 This meeting in Thy name ;
 Give us to feel Thee near,
 In every heart the same.
 Let each one here, rejoicing sing,
 And glory give to Christ our King.

We come to praise Thy name,
 To worship in Thy fear,
 To seek the help we need,
 And may we find it here.
 Let every thought true worship be,
 Let all we do, Lord, honour Thee.

Thy grace has kept us safe,
 For this we render praise ;
 Then hear us when we pray
 For help in future days.
 The work Thou hast in us begun,
 Shall never be again undone.

To each one here, O Lord,
 An equal blessing give ;
 May saints be fed by Thee,
 And sinners hear and live.
 Thus may we each Thy presence feel,
 And holy joy around us steal.

Send home Thy Word to each,
 Bless each, as each may need ;
 Grant, Lord, that now we may
 On heavenly manna feed.
 Thus fed by Thee, we will rejoice,
 And give Thee praise in heart and voice.

In meeting thus on earth,
 We do but learn to praise—
 We'll sing above Thy love
 In everlasting lays.
 Then shall our tongues untiring sing
 Unceasing praise to Christ our King.

Geo. Norris Willomatt.

An Outline of the Book of Ephesians.

By H. S. MILLER, M.A., OF AMERICA. (*Continued.*)

Part II. Practical.

CHAPTER FOUR.

I. UNITY OF THE FAITH. 1-16.

I. *Our calling.* "Walk worthy." 1.

1. A high calling. Philippians iii. 14.
2. A holy calling. II. Timothy i. 9.
3. A heavenly calling. Hebrews iii. 1.
4. Saints. Romans i. 7.
5. Friends. John xv. 15.
6. Sons of God. I. John iii. 1.
7. His walk. I. Peter ii. 21-23.
8. Into His marvellous light. I. Peter ii. 9.
9. Fellowship. I. Corinthians I. 9.
10. The peace of God. Colossians iii. 15).

Chapters 1-3 tell us our standing.

Chapters 4-6 tell us to walk worthy.

II. *How to succeed in walking worthy.* 2, 3.

III. *Unity of the Christian faith.* 4-6.

IV. *Gifts to individuals.* 7-10.

1. Grace according to His benevolence. 7.
2. The Holy Spirit, His ascension gift. 8. Acts ii. 33.

Jesus came to earth, conquered Satan (Hebrews ii. 14, 15), led him captive in triumph (Colossians ii. 14), ascended and sent back the Spirit to connect the believer with His throne life (Romans viii. 1-4).

V. *Gifts to the Church.* 11.

VI. *Need of these gifts.* 12.

1. The perfecting of the saints.
2. The work of the ministry.
3. The building up of the body of Christ (Acts xx. 32).

VII. *The time.* 13. Until we come into

1. The unity of the faith.
2. Unity of the knowledge of Jesus.
3. A complete man.
4. Full age in the fulness of Jesus.

VIII. *The purpose.* 14-16.

1. Settled in doctrine. 14.
2. Speaking the truth in love. 15.
3. The growing of the Church into Christ. 15.
4. The growing union of Christ and the Church. 16.
Col. ii. 19; I. Corinthians xii. 12, 26, 27; viii. 12.

Here is a picture of the Christian's union with Christ and with one another, so that if one member suffers, all suffer, and He suffers, and if we grieve anyone we grieve Him.

II. THE CHURCH AND THE WORLD CONTRASTED. 17-32.

I. *Walk of the Gentiles—nature.* 17-19. See ii. 1-3; xi. 12.

1. Vanity of mind.
2. Understanding darkened.
3. Strangers to the life of God. II. Corinthians v. 17.
4. Hardness of heart.
5. Beyond feeling.
6. Lasciviousness.
7. Uncleaness.
8. Greediness.

II. *Walk of the Church—grace.* 20-32.

1. Not as they used to. 17.
2. Imitate Christ. 20, 21.
3. What to put off. 22. Colossians iii. 8, 9.
4. What to put on. xxiii. 24. Colossians iii. 10-14.
5. What to put away. 25-29. 31, 32.
6. Grieve not the Spirit. 30.

How can we grieve the Spirit? By not obeying 31, 32; v. 1-20. "Day of redemption" is the time of the "redemption of the purchased possession" (i. 14) or the first resurrection (Rev. xx. 4-6; I. Thess. iv. 14-18; Rom. viii. 22, 23).

CHAPTER FIVE.

I. WALK OF THE CHURCH. HOW TO KEEP FROM GRIEVING THE SPIRIT. 1-21.

I. *Walk in love.* 1, 2.

1. Imitators (R. v.) of God. 1.
2. Walk in love. 2.
3. Measure of love. 2.

As Christ loved us when He gave Himself. Better than Himself. If one cannot keep Matt. xxii. 39, how can he keep John xv. 12? Answer. Rom. v. 5.

4. God's acceptance of our Substitute. 2.

II. *Characteristics of saints.* 3, 4.

1. Avoid fornication.
2. Avoid uncleaness.
3. Avoid greediness.
4. Avoid foul talking.
5. Avoid foolish talking.
6. Avoid jesting.

They are not convenient, being "in the way," grieving the Spirit, and hindering his work.

7. Giving of thanks.

III. *Doom of the impure.* 5-7.IV. *Walk as Children of Light.* 8-14.

1. Contrast. We . . . are. Act like it. 8.
2. Fruit of light (R. v.) 9, 10.
3. No fellowship with the works of darkness. 11, 12.
4. Reprove (condemn) them. 11.
5. Light reveals. 13.
6. Awake, arise, receive. 14.

V. *Walk circumspectly* (accurately, looking around). 15-17.

1. Redeem the time.
2. Study the Word.
3. Understand what the will of the Lord is.

VI. *Be not drunk with wine.* 18.

VII. *Be filled with the Spirit.* 18. Results. 19-21.

1. Conversation about Jesus, instead of gossip, &c. 19.
2. Singing His praises instead of silly trash. 19.
3. Giving thanks *always* for *all* things. 20.
4. Submission to one another. 21.

Verse 18 contains two commands. If it is a sin to break one, why is it not a sin to break the other? When we consider the alarming unspiritual condition of the Church, and its effect on the unsaved, we are led to wonder which is the more far-reaching sin.

II. INDIVIDUAL HOUSEHOLD DUTIES. 22-33.

I. *Duty of wives.* 22-24.

II. *Duty of Husbands.* 25-33.

Here is a beautiful picture within a picture. From the picture of the Christian home comes one of the Church as the bride of Christ, necessary to Him, a part of Him (30, 32; II. Cor. xi. 2, 3). Notice nine things about Christ and the Church. He

1. Is the head of the Church. 23.
2. Is the Saviour of the body. 23.
3. Loved her. 25.
4. Gave Himself for her. 25.
5. Nourishes (supports) her. 29.
6. Cherishes her. 29.
7. Sanctifies her. 26.
8. Cleanses her. 26. To
9. Present her to Himself. 27.
 1. A glorious Church.
 2. Spotless.
 3. Wrinkleless.
 4. Holy.
 5. Without blemish.

Notice the instrument with which He cleanses— the water (the Spirit, John vii. 38, 39), and the Word. If you will not allow the Spirit to cleanse your walk by the Word, you will be ashamed before Him at His coming (I. John ii, 28). Are you a part of the true bride?

CHAPTER SIX.

I. INDIVIDUAL HOUSEHOLD DUTIES. 1-9.

I. *Duty of children to parents.* 1-3.

II. *Duty of parents to children.* 4.

III. *Duty of servants to masters.* 5-8.

IV. *Duty of masters to servants.* 9.

II. THE GOSPEL ARMOUR. 10-18.

I. *The necessity.* 10-13.

1. "Be strong in the Lord."
2. "In the power of His might."
3. To stand against the wiles of the devil. II. Cor. iv. 4.

-
4. Our struggle and adversary. 12.
 5. Withstand in the evil day. 13.
 6. Overcome. 13 (margin).
 7. Stand. 13.
- II. *The complete armour.* 14-18.
1. The loins—girt about with truth. 14.
 - a. Jesus, the truth. John xiv. 6.
 - b. "Thy Word is truth." John xvii. 17.
 - c. "The Spirit is truth." I. John v. 6.
 2. The breast—breastplate of righteousness. 14.
Not our own righteousness (Isa. lxiv. 6), but God's (Rom. i. 15, 16; iii. 19-25)
 3. The feet—shod with the preparation (literally, readiness) of the gospel of peace. 15.
Are your feet shod so heavily with worldliness and selfishness that they cannot run errands for the Holy Spirit? Romans x. 15; II. Corinthians v. 15. How many souls are there in hell to-day through your neglect?
 4. The movable shield—faith. 16.
The faith of Jesus (Galatians ii. 20; Hebrews xii. 2). You can turn it any way, and it will ward off every foe. You sin if you haven't it (Hebrews xi. 6; Romans xiv. 23).
 5. The head—the helmet of salvation. 17. Matt. i. 21.
 6. The Sword—the Word of God. 17.
This is the Spirit's sword, and is the only weapon given. It was the weapon Jesus used (Matt. iv. 4, 7, 10), and it is effective (Psalm xvii. 4; cxix. 11; Heb. iv. 12). Become familiar with your weapon, and know how to handle it.
 7. Prayer. 18. "In the Spirit." Why? Rom. viii. 26, 27.
 8. Watch. 18.
Notice that no part of this armour can be self-provided. It has all been purchased by the Lord Jesus Christ, and can be had free of charge.
- III. PRAYER. 18-20.
- I. *When?* Always. 18.
 - II. *How?*
 1. With supplications. 18.
 2. In the Spirit. 18. Jude 20.
 3. With watching. 18.
 4. With perseverance. 18.
 - III. *For whom?*
 1. All saints. 18.
 2. All men (salvation). I. Timothy ii. 1-4.
 3. Missionaries. 19, 20. Col. iv. 3, 4; II. Thess. iii. 1, 2.
- IV. CONCLUSION. 21-24.
- I. *The messenger of Paul* and the bearer of this Epistle and the one to the Colossians was Tychicus (II. Timothy iv. 12), an Asian (Acts xxii. 4). "A beloved brother, a faithful minister, and fellow-servant in the Lord" (Col. iv. 7). He was to report about Paul's welfare, &c., and comfort the hearts of the saints at Ephesus. 21, 22.
 - II. *The Salutation.* 23, 24.
God our Father sends us
 1. His peace.
 2. His love.
 3. His faith.
 4. His grace.
 And our Saviour adds His also.
What a beautiful close to this Epistle so full of love. God says: "Give them My love;" and Jesus says: "Give them Mine, too." How much love are we sending back?

The Late Mr. Robert Chapman.

By C. R. H.

THOUGH not unexpected, the home-call of our beloved and honoured brother, Mr. Robert C. Chapman, of Barnstaple, on Thursday, June 12th, within a few months of the completion of his hundredth year, has closed on earth a beautiful and remarkable life—in many respects quite unique. The first Psalm well describes its history. Light, life, love, formed its three-fold character—love to God, love for the Scriptures, and “love to all the saints,” irrespective of distinguishing denominational names, stamped its indelible lines on his whole Christian life, which, through mercy, commenced while yet in his teens.

It is more than probable that most of the highest places and Divine honours in the coming glory may be given to saints who on earth were almost unknown by name, lonely sufferers who nevertheless by faith, patience, and intercession were mighty helpers in the Lord's work; but of those called of God into positions of prominent service, a few names of those who may be described as spiritual giants come to our mind—who that knew will ever forget the beautiful lives of William Pennfather, Duncan Matheson, Frances Ridley Havergal, Charles H. Spurgeon, Dwight L. Moody, George Müller, Sir Arthur Blackwood, and such like? Yet of all these, no more beautiful character than that of the aged Christian pastor and poet just departed has been seen. Brimful of Bible lore, and unreservedly consecrated to his adorable Lord, his whole life was radiant with light from that heaven to which he has been the means, through the gospel, of leading so many souls, whilst overflowing with tender, self-sacrificing, and patient sympathy toward the “poor of the flock” and the suffering wherever found.

Always an early riser—generally at four or five a.m.—he often, after hours spent in communion with God, would clean his visitors' boots and help prepare the breakfast, thus relieving the task of others in caring for his many friends; whilst later in the day—Sundays included—he would frequently be seen carrying a basket of food to some needy persons in other parts of the town.

Possessing a knowledge of several languages, his aid to the missionary cause of many distant lands was very great, though his personal visits to the continent were few. His visits to churches, or “assemblies,” in various parts of this country were always occasions of help and gladness to those visited. In the late Mr. Hake (who died in 1890 at a good old age—95), Mr. Chapman found a kindred spirit and devoted companion. These two aged brethren were each a kind of ditto to the other. One instance must here suffice out of hundreds that might be quoted. The writer, while staying one August in Ilfracombe, went to meet these two brethren and escort them to breakfast. They met in the middle of the road. “Good morning, dear brother,” said Mr. Chapman; “the Lord hath risen indeed”—“and,” added Mr. Hake, “hath *appeared* to Simon.”

The Church on earth is indeed poorer for this further loss of such bright witnesses.

Mr. Chapman wrote many beautiful hymns, but the one, perhaps, that will live longest, and continue to be used most in Christian worship, will be No. 504 in the *Enlarged London Hymn Book* :

"Oh! my Saviour, crucified,
Nearer Thy cross would I abide,
There to look, with steadfast eye,
On Thy dying agony."

Though Mr. Chapman was no lover of photographic portraits, yet we are glad to see in *The Christian* for June 19th a small one, which must have been recently taken of our aged brother, together with a brief sketch of his life, to be continued in the following number; but we hope a worthy memorial volume will appear from some pen able to give us the full benefit of the story of this long, bright, and beautiful life.



Notes for the Month.

OUR SUMMER OCCASIONAL PAPER.

AFTER a Winter of marked interest and abounding evidences of God's blessing on the work of the Evangelistic Mission in the various Halls and public buildings, we are now in the midst of our Summer Tent and Open-air Campaign, and it would be indeed difficult to find a more suitable means for reaching the outlying masses of our vast population in London and country towns and villages. After many years' experience of work under canvas, we can testify that thousands who never enter any place of worship whatsoever will gladly come to these gospel services held in tents and marquees.

Never as before is there "a wide and effectual door" open on every hand for the preaching of the gospel. To-day, men and women are perishing in sin and unbelief; to-day, the Lord's commission gathers increased force—"Go ye into all the world and preach the gospel to every creature." Some of our tents are already erected in needy districts, but others are waiting for the "means of warfare," and willing hearts and hands are ready to go at the Lord's bidding, but we are absolutely compelled to hold these back till we have help from the Lord's stewards.

The time has also arrived when the usual yearly fund has to be raised for a day in the country for the poor mothers, the children of our Sunday Schools and others, though in some branches this is entirely raised by teachers and local friends, but we are sorely needing help for others where this cannot be done. Those who are enabled to spend a few months or even weeks in other scenes will readily understand how greatly even one day in the country is appreciated by so many of our children and hard-worked, careworn.

mothers, several of whom never see the country or breathe its purer air, except on the occasion of our annual treats. If funds are forthcoming, we desire to give some of these specially-needed cases the benefit of a week's stay at the seaside, for which we have special facilities. This, added to our present heavy deficit for general funds, is a serious matter.

We are confident we shall not appeal in vain to the Lord's people for an early response in contributions (however great or small) for the carrying on of this work through the present season, the last it may be ere He comes for whom we are exhorted to watch and wait. We, therefore, earnestly appeal for help, which would be specially opportune just now, as our exchequer in all branches is, alas! empty, and heavily overdrawn.

All communications should be addressed to the Director, C. Russell Hurditch, 164, Alexandra Road, St. John's Wood, London, N.W.

* * *

"IN DARKEST AFRICA."

A deeply interesting journal letter, written in the course of the lengthened missionary tour of Mr. and Mrs. A. B. Fisher (*née* Ruth Hurditch), dated from Mengo, Uganda, April 22nd, has recently reached us, but it is too long for insertion in this magazine. We have sent it to the editor of *The Christian*, who intimated his willingness to use it in two numbers of that journal, where it will presently appear, the letter which accompanied it being only of a private character. The paper referred to bears abundant testimony to God's great goodness to the newly-married couple, and the warm welcome they got in those gardens (villages) they have visited in the course of their long journey, in many of which no European had previously been. They anticipated that it would be another month or more before they arrived back at Toro.

We ask our readers to pray that God may abundantly bless their united labours in their arduous missionary journeys.

* * *

VICTORIA HALL.

A rally of Christian workers was held at Victoria Hall on June 3rd, which proved a very happy meeting, and the friends attending were much cheered and helped by the able addresses given.

The afternoon meeting was opened with prayer by the Rev. W. Townsend, who followed with a stirring address. Sir Robert Anderson, K.C.B., LL.D., then gave an earnest message upon Revelation ii. 3, "For My Name's sake," after which the meeting was closed with prayer, the friends adjourning to the schoolroom for tea.

The evening meeting was commenced with prayer by Mr. Garrioch, Mr. J. S. Harrison following with an address on power—promised, sought, bestowed, and manifested—as recorded in Acts i. and ii. The Rev. A. Evans then gave a helpful word, based on Zechariah iii., after which Mr. Edward Hurditch prayed, and the choir sang an

anthem. Mr. Ned Wright spoke with power; and was followed by Mr. C. Russell Hurditch, who told of the wonderful triumph of the gospel in Central Africa, as an incentive to seek similar and ever-increasing results of evangelisation at home as well as in distant parts of the earth. The meetings were then brought to a close by the singing of the Doxology. During the evening, Mr. Bradbrook sang two solos with pleasing effect.

We ask the prayers of our readers that the work at this Hall may be greatly owned of God.

* * *

SOUTH AFRICA.

Prayer is being answered for more labourers for the vast continent of Africa, which is so needing witnesses for Christ, and we are glad to find that Dr. Lewis E. Hertslet is going out to South Africa as a medical missionary, to act as district surgeon in connection with the S.A.G.M., at the request of the Natal Government, for which post he has been accepted. He is to spend six months at the headquarters of the Mission, 410a, Point Road, Durban, for the purpose of learning the Zulu language, and is then going up to Maputa, in the centre of British Amatongaland, as his future sphere of service. At present there are only six white men in the district—one Missionary, two traders, and three policemen. The king, who is nominally a Christian, has built a church and some schools, and has asked that teachers may be sent to his people. We commend our friend and his future service to the prayerful interest of our readers.

* * *

SALE OF WORK.

Our lady workers ask us to give early intimation of the Sale of Work on behalf of Home and Foreign Mission work, to be held at our Willesden Hall in the early part of October. We give a few practical hints as to how friends can help. (1st) By making saleable articles; (2nd) by obtaining such from friends; (3rd) by purchasing at the sale, and inviting others to do the same; (4th) by sending a donation, if unable to make articles, to buy materials for others to work upon. Cordial help is earnestly asked to make the results of this Sale of Work a success as in past years. Articles of every description will be thankfully received at the head offices of the Evangelistic Mission; or by Mrs. F. C. Edwards, 56, Compayne Gardens, Hampstead, N.W.; Mrs. Russell Hurditch, 164, Alexandra Road, St. John's Wood, N. W.; Mrs. P. Holmes, 3, Craven Road, Paddington, W.; Mrs. Rouse, 19, Kilburn Priory, Kilburn, N.W.; Mrs. G. Andrews, 22, Windermere Avenue, Queen's Park, W., and the Lady Superintendent, Wilton House, St. Leonards. These Sales of Work afford an excellent opportunity to many who cannot assist the funds of the Mission by sending monetary contributions, but who are glad to use their spare time in making up articles which find a ready sale, and produce valuable help for the treasury of the Lord.

WILLESDEN HALL, BRONDESBURY.

The superintendent of this branch of the "E.M." writes cheerfully as follows:—

"June 19th, 1902.

"An interest in the prayers of the Lord's people is earnestly requested on behalf of the work in the above Hall. We have very much to praise God for what He has already done. Our meetings on Sunday mornings are most gratifying, both in numbers and interest, and the addresses given by Mr. Edward Hurditch on the two first Sundays of this month have been most striking and powerful, and must be productive of much spiritual good. Last Sunday we had Mr. W. H. Seagram, whose visits are always very much appreciated by our people, and his earnest and Scriptural addresses are not only blest to the Christians, but without exception, are owned of God to the salvation of souls. This was the case on Sunday night last—a young man, a backslider, stayed behind to be prayed with, and afterwards went home rejoicing. We have an earnest company of workers ready and willing to carry the gospel to the people in the open-air; and although the weather has been so wet and cold, some very good meetings have been held. A large roll of hymn-sheets, with Sankey's hymns printed in large type, which can be read at a considerable distance, has proved a great attraction to the people and has helped the singing—and thus voice and song, by the ear and the eye, we are endeavouring to reach the heart, and win them for the Master. Time is flying, and every opportunity must be used to the best advantage. The enemy is ever busy, and the fields are white unto harvest. Pray that a mighty wave of blessing may sweep over Kilburn and Brondesbury.

"G. ANDREWS."

New Books for the Season.

We regret we have not space this month to give notices of books in detail, but amongst those received are the following, some of which will be found thoroughly up-to-date, and bearing upon the events connected with the King's Coronation which are engaging the attention of the whole world.

FROM JOHN BATEMAN, 27, PATERNOSTER SQUARE, E.C.

GOSPEL SOLOS FOR GOSPEL SINGERS, compiled by C. REEVES and F. TYLER. Cloth limp, 1/6.

The work is specially suitable for *solos*, and has been written with a view to presenting the gospel as it is found in the Word of God, and supplies the need of soloists engaged in evangelistic work, who often experience great difficulty in finding really suitable solos; upwards of one hundred of such are here wedded to singularly appropriate music, which is generally of a higher order than is commonly in use. While it is a collection of *solos*, the form in which the majority of the pieces is written (short score), makes it readily adaptable to the use of a choir or congregation.

FROM DRUMMOND'S TRACT DEPÔT, Stirling.

OUR KING. BY WILLIAM LUFF.

A book well worth getting, and reading when you have got it. To make much of Christ as King should ever be the aim of all Christian ministry, and this is what the well-known author seeks to do in this compressed and dainty little work. It is simply written so that all may understand.

THE DIVINE AUTHORITY OF THE SCRIPTURES OF THE OLD TESTAMENT. BY DAVID M. MCINTYRE. 1/-

LIFE FOR EVERMORE. BY REV. GEORGE EVERARD, M.A. 1/-

FROM GEORGE STONEMAN, 39, Warwick Lane, E.C.

THE DOCTRINE OF BAPTISM, AS TAUGHT IN THE BIBLE. By W. R. BRADLAUGH. 6d.

FACTS ABOUT THE BIBLE. By A BIBLE STUDENT. 6d.

THE RECEPTION AND JUDGMENT OF THE BELIEVER. By JAMES SPRUNT. 1d.

FROM "ECHOES OF SERVICE" OFFICE, 16, Paternoster Square, E.C.

HYMNS OF TRUTH, NEW AND OLD. Compiled by HENRY MAULL. Paper covers, 2d.; cloth covers, 3d.

FROM ARTHUR H. CARTER, 186, Aldersgate Street, London, E.C.

THE VEILED BLASPHEMY OF THE HIGHER CRITICISM. 1d.

FROM W. C. HEMMONS, STEPHEN STREET, BRISTOL.

ANSWERS to PRAYER FROM GEORGE MÜLLER'S NARRATIVES, with latest portrait of Mr. Müller. 1/- and 1/6.

A useful service has been performed by Mr. A. E. C. BROOKS in the compilation of these selected *Answers to Prayer*, which are spread over a period of many years of Mr. Müller's long life as detailed in the four volumes entitled, *The Lord's Dealings with George Müller*. These testimonies are valuable, and deserve a larger circulation than the more bulky and expensive volumes could attain. We wish this effort abundant success.

FROM ELLIOT STOCK, 62, Paternoster Row, E.C.

SERGEANT! CALL THE ROLL! Price 2/-

This booklet contains many full-page pictures illustrative of and suggested by the war in South Africa, several striking poems by Smedley Norton, and a chronological history of the conflict from 1899 to Majuba Day, 1902.

SEEING THE KING IN HIS BEAUTY. By REV. W. GRIFFITHS, M.A. Price 2/-

FROM T. FISHER UNWIN, 11, Paternoster Buildings, E.C.

CAPTAIN JOHN BROWN, OF HARPER'S FERRY. By JOHN NEWTON. Price 6/-

FROM SLAVE TO COLLEGE PRESIDENT. The Life Story of Booker T. Washington. By G. HOLDEN PIKE. Price 1/6.

FROM J. NISBET AND CO., 21, Berners Street, W.

A FALSE VICAR. By KATHERINE A. RICHARDS. Price 2/6. Paper covers, 1/6.

FROM MARSHALL BROTHERS, Keswick House, Paternoster Row, E.C.

AN AWAKENING. By H. N.

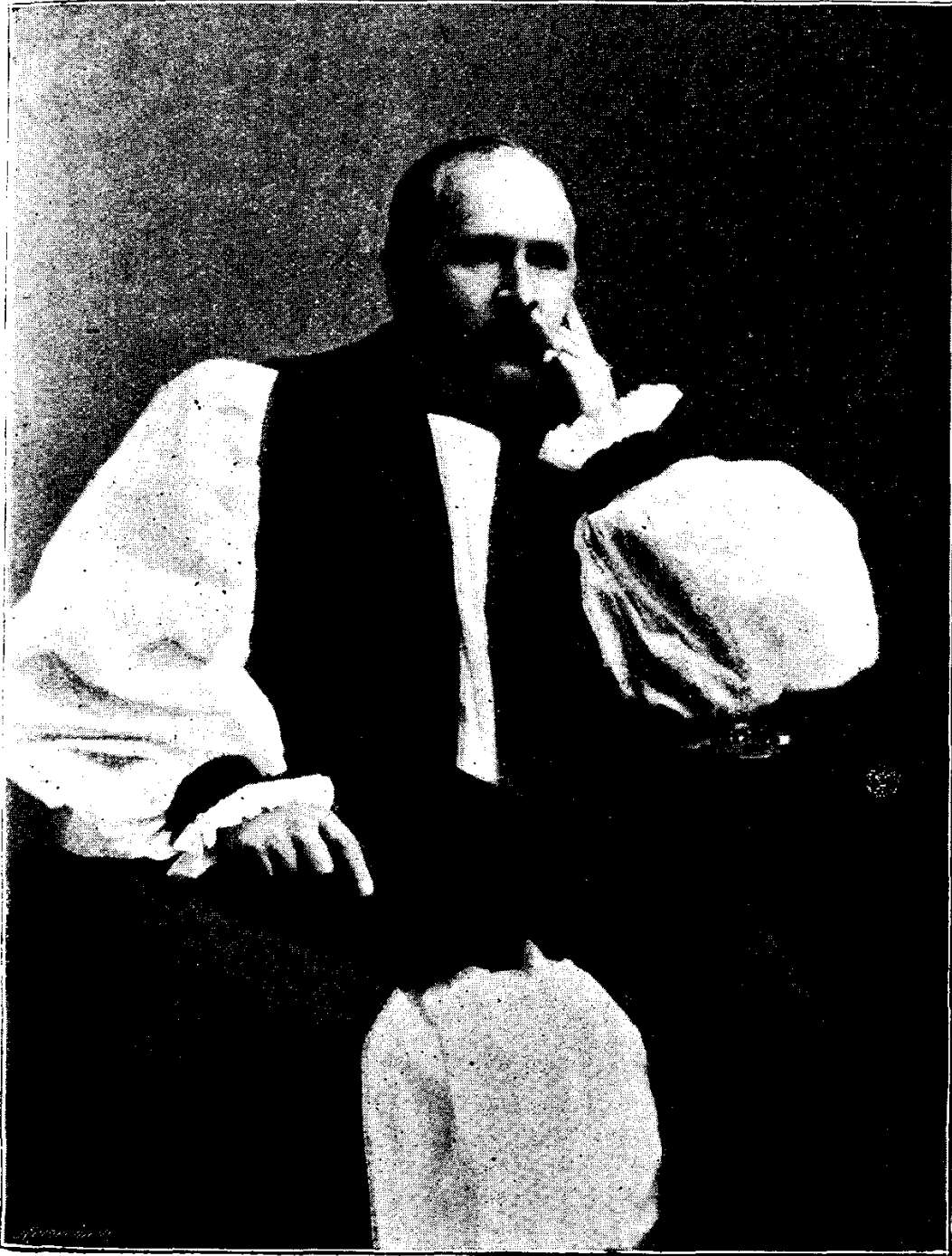
CROWNS FOR CHRISTIANS; or, The Coronation of Life. By JESSE PAGE, F.R.G.S.

FROM HODDER AND STOUGHTON, 27, Paternoster Row, E.C.

A HISTORY OF THE PLYMOUTH BRETHREN. By WILLIAM BLAIR NEATBY, M.A. Price 6/-

FROM MORGAN AND SCOTT, 12, Paternoster Buildings, E.C.

DREAMS AND REALITIES. Practical Papers on Christian Living. By G. E. MORGAN, M.A. Price 1/-



THE CHAPLAIN-GENERAL, BISHOP TAYLOR-SMITH, D.D.

As Bishop of Sierra Leone.

[Photo by Goodwin, Crystal Palace.]

THE CHAPLAIN-GENERAL, BISHOP TAYLOR-SMITH, D.D.

WE have fully shared the unfeigned pleasure felt by all interested in the spiritual welfare of our soldiers in the appointment of Bishop Taylor-Smith as Chaplain-General to His Majesty's forces; and realising as we do the enormous disadvantages of soldier life, from a spiritual standpoint—the absence



THE CHAPLAIN-GENERAL, BISHOP TAYLOR-SMITH, D.D.

Kindly lent by the Editor of "News from the Front."

[Photo by Russell & Son, Baker Street.]

of home influence and restraint, the unlovely barrack room, the peculiar and incessant temptations which form part of a soldier's environment, and remembering the possibilities of the influence of a wise, sympathetic, and earnest chaplain, we thank God that such a

door has opened to one who not only understands young men, but who longs for their moral and spiritual well-being, and whose concern it will be to appoint and supervise the men who will have charge of the spiritual interests of so large a majority of the soldiers of our army.



A PERSONAL TESTIMONY.

BY BISHOP TAYLOR-SMITH, D.D.

(Given at the Keswick Conference some years ago).

I was a boy of eleven when God first revealed Himself to me. It came about in a very simple manner: there was a praying mother and a loving Heavenly Father, so the work was done! Not that there was no struggling and no reserve, for there were six months of struggling and six months of reserve, this latter arising from the fact that I did not want my mother to think that I had not been a Christian before. During those months I often cried myself to sleep, looking for Christ and not finding Him. Then the text came to Me: "Whosoever ye shall ask the Father in My name, He will give it you." I asked for peace, and I got it, and that peace and the assurance of sins forgiven I have never lost from that day to this.

I do not know that I was much used of God until I was fourteen, and then I had my first convert. I was so rejoiced at having been a means of blessing to the soul of another, that I went home and prayed: "Lord, now lettest Thou Thy servant depart in peace!" I wanted to die lest the convert should fall. The Lord did not answer that prayer, and I am not now desirous to depart in peace until I see more of the Saviour's glory on earth.

Step by step the Lord led me. It is now many years ago, while living in London, I heard of the Mildmay Conference. All through my Christian life I have had a longing to know more and more of God—a hungering and thirsting after righteousness. I did not know what it was to be filled then. Early in the year referred to I heard that the Mildmay Conference would be held in June, and that great blessing, and joy, and peace had been experienced in believing by Christians who had attended in previous years. I waited most anxiously, and God answered prayer, giving me the desire of my heart in a very peculiar way. The very night before the Conference I met with an accident. I was going round the dining-room table, in the hall of the college, when I knocked my knee against an oak bench, and bruised it so much that it began to swell, and I had to go to bed. I never attended the Conference that year; but whilst on my back I was led to read right through the Epistle to the Romans, and I received such a blessing and such a rebuke that I said: "Lord, if this is the result of a bruised knee, give me a broken leg!" Just through reading that Epistle, without comment, steady, quietly, personally, I was blessed; and I commend the same exercise to you. Since then the life of faith has been a gradually unfolding reality—the Sun of Righteousness rising with healing in His wings.

“First of All.”

(I. COR. XV. 3.)

BY PASTOR F. E. MARSH.

THE careful student of nature, and the prayerful student of the Word of God, are both impressed with one fact, and that is,
GOD IS THE GOD OF ORDER.

One illustration from His works, and one statement will demonstrate this truth. The leaves on the trees are arranged in such a way as to suit the nature and circumstances of each of them; for instance, if we go into an orchard and examine a young apple or cherry tree, we shall find that its leaves are arranged around the stem *spirally* in series of *fives*, the fifth leaf, or bud, standing *directly* above the first. Why is this? The leaves being evenly distributed around the stem, it gives each a fair chance to get the light and air which are requisite for its growth and symmetry. Thus we find, not only “the heavens themselves,” but the products of the earth

“Observe degree, priority, and place,
 Insisture, course, proportion, season, form,
 Office, and custom, in all line of order.”

When we turn to the pages of Holy Writ, we find the same carefulness of place. “See that thou make all things according to the pattern showed thee,” is the Divine direction to Moses regarding the tabernacle. Nothing was left to the ingenuity of his brain, nor the concept of his thought, nor the freak of his imagination, but everything was to be according to the pattern. The apostle Paul recognises the same thing with regard to Christ’s death and resurrection. There were

MANY WITNESSES TO THE FACT OF CHRIST’S RESURRECTION,

but Paul lays emphasis on it being “according to the Scriptures;” for, as Godet points out, “The regimen: ‘According to the Scriptures,’ has its importance. The Divine testimony of the Scriptures is designedly placed before all the apostolic testimonies which are about to follow. The Scriptures had said the event would happen; the witnesses declare it has happened.”

Another thing worthy of note is, to observe the importance of any truth stated. When Paul speaks of the death and resurrection of Christ, and uses the words “*first* of all,” he not only means first in the sense of coming first, but first in importance, as Godet says: “We need not, with Chrysostom and Hofmann, give the word *first* the temporal meaning; it is the fundamental importance of those one or two points which Paul wishes to characterise by the term.” The soldiers in a royal procession come first in the order of the march, but the king is the first one as to the personage of importance. That is the sense in which the word is to be used here.

I. *Christ's death comes first in order, because of the issue at stake.*

"Our sins." When a catastrophe takes place, the first thing to be done is to render assistance to those who need it the most. So God saw the world in its sin and misery, and set about seeking some means by which He could save and bless it.

We read of, and admire the patriot who dies for the sake of his country, the martyr for his faith, the parent for the child, but here is One who dies for sins committed against Himself, by the people whom He created, and to whom He gives all things which they enjoy.

There are two relative expressions in connection with the word "*sins*" to which I refer, because they denote what sin does. These are "*Motions of sins did work,*" and "*Laden with sins.*" Godet practically paraphrases the sentence "*motions of sins*" thus: "*affections of sins did ferment,*" meaning that they were the moving power, or had the rule over us. I know it refers to the latent evil in our nature, but it is true also that the passions of sin work in each of us. It is very difficult to understand, for we are apt to judge by what seems to be, rather than to look beneath the surface and see what really is. Christ said, when on earth, to the Pharisees who were outwardly so true and holy, that they were whited sepulchres, beautiful on the outside, but inside full of uncleanness.

CHRIST WANTS US TO REALISE THIS TRUTH:

that in His sight we are sinful, and have come short of His glory. Paul was, from a Jewish standpoint, a very religious, moral, and sincere man, as he himself says in Philippians iii.; but here, in the seventh of Romans, he has got an insight into the spirituality of the law; and, looking at things from God's standpoint, he sees that the desire is just as much a breaking of the law as actual deed. When we get this spiritual insight, and see the possibilities of our evil nature, we loathe it, for we know that all sins are latent in us; and while this is so, there is the possibility of committing them, should occasion arise. We should read Job to see what a man thought of himself by nature, and what he thought of himself after God had spoken to him. Job was a perfect man, even the devil practically admitted that, because he was unable to bring any accusation against him; but after Job had come into close contact with God, he had to confess that he was vile, and abhorred himself. He says: "If I wash myself in snow water, and make my hands never so clean; yet Thou shalt plunge me in the ditch, and mine own clothes shall abhor me" (Job ix. 30).

If the words "*motions of sins*" show us our inward corruption, the words "*laden with sins*" show us the outcome of that evil nature. I do not believe that a man will be judged because of what he is, but because of what he has done. Are there any of us who dare to say we have not committed sins? As we look over the past years, are there not many ways in which we have come short of God's glory?

"LADEN WITH SINS" MEANS SINS "PILED UP."

If you go to Joppa, on landing you will find a number of porters.

waiting to take your luggage. If you have much, they pile one article on another until they have a huge pile, then they put a rope round it, hoist it on their backs and go off with it often bent nearly double. So if we have not been to Christ and been released from them, our sins are piled one on the other until we are so weighted with them it is impossible to raise ourselves. Many are not conscious of this, but it is still true. A friend was once lecturing on the *Pilgrim's Progress*, and when he came to the picture of Christian with the burden on his back, he asked what the burden meant. He was told it represented Christian's sins. "Yes," he said, "But Pliable also was a sinner and yet we see no burden on his back." Why? because Christian represents a man who is conscious of sin, and Pliable one who is unconscious of it. The man who sees his sin in the sight of God is ready to say with Christian as he came to the cross:—

"Thus far did I come, laden with my sin;
Nor could ought ease the grief that I was in;
Till I came hither. What a place is this!
Must here be the beginning of my bliss?
Must here the burden fall from off my back?
Must here the strings that bound it to me crack?
Bless'd cross! Bless'd sepulchre! Blessed rather be
The Man that here was put to shame for me."

The only place where the burden of sin can be removed is at the cross of Jesus. It was not the cruel nails as they pierced His hands and feet, nor the spear thrust into His side which put our Lord to death, they were only the means used, it was our sins. Well may we sing—

"Love so amazing, so Divine,
Demands my heart, my life, my all."

II. *First in importance, because of the accomplishments achieved.*

When Christ said on the cross "It is finished," a great deal more was done than at first appears. What God has done, and what He will yet do, is all comprehended in that wondrous death. What does that death mean? It means at least three things, namely, justice satisfied, law magnified, and hell nullified.

1. *Justice satisfied.* In Isaiah xl. 2, we have a remarkable statement, "Speak ye comfortably to Jerusalem, and cry unto her . . . that her iniquity is pardoned;" and Newberry, in the margin of his Bible gives it, "Expiation for her iniquity is accepted." It does not only mean that her iniquity has been pardoned, but that someone has come in between, and vengeance has fallen on him. In Leviticus i. 4, we read, "He shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make an atonement for him." In the Old Testament the word atonement meant "to cover." It is rendered "appease" in speaking of the present sent to Esau by Jacob, and as one has said, the present was sent that Esau's eyes might be so covered by it, that he would see neither the offence nor the offender. So with regard to our sins, Christ has stepped in and received what was due to us, and has so

completely made an atonement that God sees only Christ and is satisfied. The burnt offering gave pleasure as well as atoned. Take a New Testament illustration: When Christ was on earth He came to John to be baptised, but John forbade it. John's baptism was on confession of sins, and he knew Christ had not committed any. But Christ said, "Suffer it to be so now," and identifying Himself with us and our sins, He went down into the waters of Jordan. As He came up out of the water, God showed His pleasure and satisfaction in Christ's action, by saying: "This is My beloved Son, in whom I am well pleased." It is because Christ went down into death for us that the heaven is opened, and in Him we hear God saying, "Mine elect, in whom My soul delighteth."

Law magnified. When Christ died, the vail of the temple was rent from top to bottom, thus the way into the holiest of all was made manifest, and an entrance gained. Law shuts out from God, but its claims have all been met by the death of Christ, and we are brought in. The vail had the cherubim worked upon it, and it is interesting to notice other places where those

MESSENGERS OF GOD'S JUSTICE ARE MENTIONED.

The first time in Genesis iii., where they are seen guarding the way to the tree of life. The next time is in connection with the mercy-seat, and the vail of the tabernacle; and in the rent vail, on which were worked the cherubim, it says to us that their work is done, and they have now no right to bar the way to God.

Hell nullified. By the death of Christ, hell and its powers have been nullified because defeated. In the New Testament Apocrypha, which I do not believe in or accept, but which often gives very good illustrations of gospel truth, Nicodemus in his gospel gives a conversation supposed to have taken place in hell at the death of Christ. Satan is boasting of the great work he has done by putting Christ to death, and the prince of hell answers, "O prince Satan, thou great keeper of the infernal regions, all thy advantages which thou didst acquire by the forbidden tree, and the loss of Paradise, thou hast now lost by the wood of the cross; and thy happiness all then expired when thou didst crucify Jesus Christ the King of glory." This is gloriously true.

WHAT THE DEVIL THOUGHT WAS HIS MASTERPIECE, WAS HIS DOWNFALL.

Having thus seen the importance of the death of Christ, what is that death to you? Have you accepted it as done on your behalf? If not, why not? God help you to answer the question at once.



"Suffering first, glory follows. Take courage, my soul. 'A little while,' and glory will fill the wide, wide regions of thy Lord's dominions, and being *with Him*, thou shalt be in the centre of it all."—*Andrew Miller.*

God's Perfections.

BY JAMES SPRUNT.

PSALM xxxvi. 5-9.

1. "THY MERCY." Mercy is love to an inferior. "It is the stooping goodness of a king to a beggar."—*Dr. Maclaren*. "According to His mercy He saved us" (Titus iii. 5). "The Lord is very pitiful, and of tender mercy" (James v. 11). "God is rich in mercy" (Ephesians ii. 4). "The mercy of the Lord is from everlasting to everlasting upon them that fear Him" (Psalm ciii. 17).

As the heavens arch over our head—are with us by day and night—unchanged by the lapse of years, so is His mercy towards us: but *His mercy to the unsaved may end with to-day*.

2. "THY FAITHFULNESS." God adheres to His promises. He pledges Himself by His Word. He hath said, and shall He not do it? "God is faithful" (I. Corinthians i. 9; x. 13). "Faithful is He that calleth you" (I. Thessalonians v. 24). "The Lord is faithful, who shall stablish, and keep you from evil" (II. Thessalonians iii. 3). "He is faithful that promised" (Hebrews x. 23). "If we confess . . . He is faithful and just" (I. John i. 9). "If we believe not . . . He abideth faithful" (II. Timothy ii. 13). God is faithful; therefore let the saint *trust* and the sinner *tremble*. Clouds are unstable: they whirl, and melt, and change; but God's faithfulness reaches even them! "*The eternal faithfulness of God dwells amid the flying clouds of change.*"

3. "THY RIGHTEOUSNESS." "The righteous shall flourish like the palm tree" (Psalm cxii. 12), but the Scriptures declare that there is "none righteous, no, not one" (Romans iii. 10). "All our righteousnesses are as filthy rags" (Isaiah lxiv. 6). How may we become righteous? See Romans iii. 21-26; and II. Corinthians v. 21. "Christ Jesus . . . is made unto us . . . righteousness" (I. Corinthians i. 30). God's righteousness, like the great mountains, stands firm, and gives shelter. *Self-righteousness, or the righteousness of God—which?*

4. "THY JUDGMENTS." This refers to the various methods of Divine government. They are "a great deep." The metaphor implies obscurity. We know that there is a bottom to the sea, but we cannot see it because our sight is limited. We know something of God's dealings, but we cannot see the bottom yet. "How unsearchable are Thy judgments, and Thy ways past finding out!" (Romans xii. 33). Whether in relation to *sin, the saint, or the sinner*, we may say with the Psalmist: "Thy judgments are good—right—upright" (Psalm cxix. 39, 75, 137).

5. "THY LOVINGKINDNESS." "How excellent!" It is made known to the unjust as well as the just. "Oh, that men would praise the Lord for His goodness" (Psalm cvii. 8, 15, 21, 31) [the Hebrew word *chaseddo* should be translated "lovingkindness," instead of "goodness."] "Herein is love, not that we loved God, but that He loved us" (I. John iv. 10). And He declares: "I have loved thee with

an everlasting love, therefore with lovingkindness have I drawn thee" (Jeremiah xxxi. 3). *How strange that we so often slight such love!*

6. "THY WINGS." This is the place for protection and defence. "In the shadow of Thy wings will I make my refuge" (Psalm lvii. 1). "Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice" (Psalm lxiii. 7). Read the solemn words of our Lord Jesus Christ in Matthew xxiii. 37. *Are you under His wings?* "Hide me under the shadow of Thy wings" (Psalm xvii. 8).

7. "THY HOUSE." God's people form a house (see 1. Peter ii. 5; Hebrews iii. 6; Ephesians ii. 20-22). Our Lord has gone to prepare a place for His people in the Father's house (John xiv. 2). Note the contrast between the earthly house and heavenly house in 11. Cor. iv. 16-18; v. 1, 2. We shall "dwell in the house of the Lord for ever" (Psalm xxiii. 6). This will be *Home, sweet home.*

8. "THY PLEASURES." "The Lord taketh pleasure in His people" (Psalm cxlix. 4), and "hath no pleasure in the death of the wicked" (Ezekiel xxxiii. 11). At the right hand of God "there are pleasures for evermore" (Psalm xvi. 11); and in order that we might share those pleasures, "it pleased the Lord to bruise" His Son, Jesus Christ our Lord (Isaiah liii. 10). This is made known to us in the gospel, and wherever it is preached "it pleases God by the preaching to save them that believe" (1. Corinthians i. 21). *Have you believed? Are you saved?*

9. "THY LIGHT." Life and light are closely associated. They are mentioned together in our Psalm. Also in John i. 4: "In Him was life: and the life was the light of men." So also in 1. John i.: "The Word of life" (verses 1 and 2); "God is light" (verse 5).

When upon this earth Jesus said: "I am the light of the world" (John viii. 12). He also said to His disciples: "Ye are the light of the world" (Matthew v. 14).

We are all "children of light," or of "darkness" (1. Thess. v. 5). *Which are you?*



To bring up a family in the fear and service of God is a life-long and eloquent sermon on the enabling power of Divine grace.




THE BELIEVER'S SINS

- Are covered (Romans iv. 7).
- Are remitted (Matthew xxvi. 28).
- Are blotted out (Isaiah xliv. 22).
- Are cast behind His back (Isaiah xxxviii. 17).
- Are purged (Hebrews x. 17).
- Are cast into the depths of the sea (Micah vii. 19).
- Are remembered no more (Hebrews x. 17).
- Are removed (Psalm ciii. 12).
- Are borne (1. Peter ii. 24).
- Are forgiven (Psalm xxxii. 2).
- Are not imputed (Psalm xxxii. 2).
- Are no longer on the conscience (Hebrews x. 2).



Just a Little Sunshine Song.

JOHN R. CLEMENTS.


W. S. WEEDEN.




1. Just a lit - tle sun - shine song, That will help the world a - long ;
 2. Just a lit - tle kind - ly deed, To re - lieve some one in need ;
 3. Just the "cup of wa - ter cold," That of which the Sa - viour told ;
 4. This of all your life the test : Just to be and do your best ;



Just a lit - tle ray of light Pier - cing thro' the cloud of night.
 Just a lit - tle act of love That will point a soul a - bove.
 This may bless some life a - new-- It will sure - ly glad - den you.
 And with sun - ny face the while Help make o - thers wear a smile.




CHORUS.



You might bet - ter laugh than cry ; You might bet - ter smile than sigh ;

Tune your heart in ma - jor key, Bright - er then your days will be.



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Surrender All!

J. W. VAN DE VENTER.

W. S. WEEDEN.

SOLO.

1. All to Je - sus I sur - ren - der, All to Him I free - ly give ;
 2. All to Je - sus I sur - ren - der, Hum - bly at His feet I bow ;
 3. All to Je - sus I sur - ren - der—Make me, Sa - viour, whol - ly Thine ;
 4. All to Je - sus I sur - ren - der—Lord, I give my - self to Thee ;
 5. All to Je - sus I sur - ren - der, Now I feel the sa - cred flame ;

I will ev - er love and trust Him, In His pres - ence dai - ly live.
 World - ly plea - sures all for - sa - ken, Take me, Je - sus, take me now.
 Let me feel the Ho - ly Spi - rit, Tru - ly know that Thou art mine.
 Fill me with Thy love and pow - er, Let Thy bless - ing fall on me.
 Oh the joy of full sal - va - tion! Glo - ry, glo - ry to His name!

CHORUS.

I sur - ren - der all,..... I sur - ren - der all!.....
 I sur - ren - der all, I sur - ren - der all!

All to Thee, my bless - ed Sa - viour, I sur - ren - der all!

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Heavenly Mysteries in Earthly Mirrors.

BY WILLIAM LUFF, Author of *Our King*.

NO KING, NO CORONATION.

THE arrangements, plans, and organisation were complete: miles of wreaths festooned the streets, acres of hunting fluttered in the breeze, thousands of gas jets, bucket-lamps, and electric lights were prepared to turn night into day: visitors from all parts had come to the Metropolis, and all the world helped to increase the crowd: on the appointed days the sun shone in mid-summer splendour; but—all-important but—there was no king, and so there was no coronation. Oh, the littleness of greatness when the human hand of the great empire could not, even with the entire world to aid, put on the crown at the man-fixed moment! What a call to humility! Oh the greatness of our God, that without disturbing a dew-drop or a forest leaf, He could overturn the whole State programme of imperialism! What a call to reverence the King of kings! May we, as a nation, learn these two lessons. Is there not a lesson, too, for the Church? There may be extensive plans, and vast preparation, and no end of expense: there may be crowds, but there will be no coronation if the King is not present. Even heaven would be no heaven if the King were not there. Thank God, nothing can disappoint there.

PEACE AND PARDON.

On the Monday after the news of Peace, a magistrate told the prisoners who were before him that it was customary to associate pardon with peace, and added: "Therefore, you are all free." It was difficult to prevent a cheer; but, no doubt, the discharged men discharged a volley outside. This is a result of the peace made by Christ—we are pardoned. We are pardoned because of peace, and we have peace because we are pardoned. "Being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans v. 1). Guilty one, afraid of punishment, dreading to face the Judge, if thou wilt plead the blood of peace thou shalt go free. "Thy sins are forgiven thee . . . go in peace" (Luke vii. 48, 50). Blessed twins! Peace and Pardon.

WHEN THE TIDE IS LOW.

Have you ever noticed how, when the tide is out, the crows come down upon the beach in search of their dead food. When the pure waves wash the shore, they fly away; but when all is forsaken, they settle and feed. So when the tide of grace, of love, or zeal, goes out, the black crows of jealousy, idleness, discontent, and many others seek their prey, and find it, too, for a receding tide leaves many evils behind it. Thank God, our tide, or rather God's tide, need never go out. His fulness is always fulness, and of His fulness we may always receive. Love and zeal that are of man will ebb; see to it

that the tide is of God, then shall it continue and abide, and the crows will have no rest for the soles of their feet.

LIGHTING THE CHANNEL.

When by the sea, or entering rivers and harbours, one often sees the water-way marked by buoys; but a new plan has been suggested. An electric cable is laid along the middle of the deep-water passage, and from this at regular intervals wires carry the current to lamps fastened on small floats, riding on the waves above. These lamps are of different colours; and by night, even more clearly than by day, is the one safe channel thus marked out. God marks our course thus with threatenings and promises illuminated by love. May we not also leave such a track for others to follow, deeds of kindness being the lamps, bright through grace and connection with the Divine current.

A RESULT OF PEACE.

A little boy of seven years said, when he heard of peace being proclaimed, "Now I shall see my daddy." The one joy of his young heart was focussed here, seeing his father. Seeing God as our Father is one result of peace made by Jesus. War separates the nearest and dearest. Peace brings together, and so brings about at-one-ment. No man can see God as his Father until peace terms are signed: then can the saved one say, "Now I shall see my Father." "Through Him we both (Jew and Gentile) have access by one Spirit unto the Father" (Ephesians ii. 18). "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God" (1. Peter iii. 18).

"Thou glorious Bridegroom of our hearts,
Thy present smile a heaven imparts:
Oh, lift the veil, if veil there be!
Let every saint Thy beauties see."

FINISHED, FREE, FRIENDLY.

One or two extracts will show the blessings resulting from earthly peace, and will also illustrate the blessings of peace with God. Says one report: "From all sides the burghers come in galloping, throw down their rifles, and many of them exclaim, 'Thank God, it's over.'" Some varied the note, by saying, "Thank God, I am now free." "Finished" and "Free"—what grand words! May we add a third—Friendly? We thought of this after reading the following: "A remarkable scene occurred when a train-load of surrendered men passed a blockhouse on its way from Balmoral to Pretoria. The soldiers on guard cheered and ran out, offering water and coffee, shaking hands, and fraternising completely with their late enemies." Should not Christ's soldiers thus receive all who surrender to God. No fraternising without surrender, for "the friendship of the world is enmity with God? whosoever will be a friend of the world is the enemy of God" (James iv. 4). But the moment any sinner leaves the world and owns our King, let us receive him, or her, with open arms, and share with such all that we enjoy.

“The Wonderful Story of Uganda.”

THIS is the title of a deeply interesting series of papers, by Rev. J. D. Mullins, now appearing monthly in the *Church Missionary Gleaner*,* which all should read; for, indeed, it is “a wonderful story” of the Lord’s work in that wonderful land, as the many readers of Ruth Hurditch’s (now Mrs. A. B. Fisher) letters will readily conceive. Nowhere else in the world will be found instances of truer, nobler heroism than in that land so lately sunken in all the unmitigated darkness and cruelties of heathenism, Mohammedanism, and cannibalism—but where now, after the blood of many martyrs, both native and European, had proved the life-seed of the Church—a marvellous work is in progress, and over 30,000 natives are now baptised adherents of the Christian faith, and the light of the gospel is shining over a wider field, and only needs more labourers to reap a still more glorious harvest. May the Lord speedily thrust them forth!

At this opportune time, has been published an important and charming book on

“THE UGANDA PROTECTORATE,”

BY SIR HARRY JOHNSTON,

(*Late Commissioner of the Uganda Protectorate*),

of which *The Scotsman*, of June 18th, 1902, has given a very succinct outline of its principal contents, which should induce many to purchase the volume for careful reading during the holiday season, since we can scarcely conceive of any book of travel in strange and distant lands that would prove of deeper interest, conveying facts as thrilling as any fiction.

THE VASTNESS OF THE COUNTRY.

“In the course of a generation, this country has added to its possessions in tropical and sub-tropical Africa, territories equal in extent to the continent of Europe, excluding Russia. This estimate of our new African dominions takes no account of Egypt and the Egyptian Soudan, although these vast countries are also in the occupation and under the supreme administrative care of Britain. Has the game of annexation in tropical Africa been worth the candle? What prospect have we of a return, whether in coin or in any other form, for the money and effort we have expended on the work? These are among the questions which Sir Harry Johnston, in an important and charmingly-written book, *The Uganda Protectorate*, sets himself boldly to ask and to answer from his study of a country whose condition and prospects he was sent specially to report upon—a country, also, which our Little Englanders have singled out as the crying example of ill-omened and ruinous investment of British capital and responsibilities in the soil of Africa. If

* Published at one penny, monthly, by the C.M.S., Salisbury Square, E.C.

annexation was justifiable merely on the ground of the rarity and beauty of the thing annexed—and this is certainly an element in the problem—one would hardly need to look beyond the vivid pages of the ex-Commissioner of that Uganda Protectorate for defence of the policy of placing that part of the globe under the care of the British Crown. Our new province at the Nile Sources contains perhaps

**A GREATER COLLECTION OF THE 'WONDERS OF
CREATION' THAN ANY SIMILAR AREA OF THE EARTH'S
SURFACE.**

It is a kind of museum or storehouse of the curios, the anomalous, the impressive, in its natural history, in its scenery, in its inhabiting races, and, it may be added, in its political and religious history and destinies. Sampling but a few of these curiosities, Sir Harry Johnston notes that within the bounds of the Protectorate are to be found probably the highest peak of the African Continent—Ruwenzori,* whose hundred square miles of eternal snows, nearly always shrouded in mist and cloud, lie almost directly under the Equator; and Elgon, 'perhaps the largest extinct volcano in the world.' From the largest fresh water sea flows one of the longest and most famous rivers of our hemisphere; and the Protectorate contains, or contained before its Eastern Province was added to British East Africa, districts as hideously desert as the worst part of the Sahara; forests as tropically luxuriant as those of the Congo or the Cameroons; 'antres vast' and coniferous woods, such as are to be met with nowhere else in the continent; 'the largest continuous area of marsh to be met with in any part of Africa; and, perhaps, also the most considerable area of tableland, and mountains rising continuously above 6,000 feet.' It is the land also of strange and brilliantly-coloured birds, and beasts, and creeping things; of the okapi, the five-horned giraffe, the whale-headed stork, and other natural prodigies or curiosities, some of which Sir Harry Johnston has borne a main part in making known to science; of the 'rhinoceroses with the largest horns, and the elephants with the biggest tusks' that Africa itself can produce.

"But stranger, if that be possible, than its physical features, and its winged and its four-footed creatures, are the human types and

THE PHASES OF HUMAN PROGRESS TO BE MET WITH

in the Uganda Protectorate. Within it may be found man in his lowest and in his highest form—forest pigmies, whose dwarfish shapes and grotesque antics suggest the origin of our legends of elves and gnomes; nomadic tribes of hunters, whose ways of life recall 'those of our far away ancestors or predecessors of the earliest Stone Age;' tribes that seem living models of the ancient Egyptians; races that walk about in perfect nudity, with no more sense of indecorum than if they were still in the Garden of Eden, and peoples among whom even the uncovering of the knee was not long since an offence punishable by death. There are natives who

* Marked on the most recent maps as 20,000 feet high. Toro lies just underneath this range.—
ED. F. T.

are 'enthusiastic, casuistic Christians,' Anglican or Romanist, living side by side with natives who are fanatical Mohammedans, or unmitigated heathens; while to all these African elements has been added a late top-dressing of Britons and Germans, Arabs, Persians, and Hindus. Cannibalism lingers in corners of the Protectorate; while 'the natives of other parts are importing tinned apricots, or are printing and publishing in their own language summaries of their past history.' What have we done, and what are we likely to do in the future, with the strange country and strange problems which we have taken into our hands; since we cannot be supposed to have acquired it simply as a wonderland, or a menagerie of animal forms, and human types and creeds? Something like ten and a-half millions of the British taxpayers' money has been, or will shortly be, expended on our administration in the Uganda Protectorate, and in uniting it by a railway with the coast; and there is a school of politicians who contend that this is money worse than thrown away. From the philanthropists' standpoint, at any rate, Sir Harry Johnston is able to show that we have already had good returns; and it should be remembered that it was mainly with objects of philanthropy in view—

THE SUPPRESSION OF THE SLAVE TRADE AND ITS HORRORS—

that the British flag was carried to the lake sources of the Nile. The Uganda railway may be a costly enterprise; but at least it has killed the slave trade, and is killing slavery in all the region through which it passes, and to which its influence extends. The 'open sore' in the side of Africa has been staunched; and, considering the stake we now have in that continent, the price paid may be thought not too great, even if we keep the strictly commercial and political aspects of the line out of view. But, of course, the problems of commerce and of politics are inextricably bound up with the other questions of African progress. In Uganda, and with the means we now possess of rapid communication between it and the coast, we control the whole Upper Nile; we provide a safeguard in rear for Egypt, and have opportunities of development in other directions. Uganda and its neighbour provinces are possessed of great natural wealth of vegetable, animal, and mineral resources. Sir Harry Johnston believes that it can easily be made, and will soon become, self-supporting; and seeing that it is administered mainly for the advantage of the native races, it is but fair, and is perfectly feasible, that they should bear their part of the burden. He also moots the question of supplying South African enterprises with voluntary Central African labour, and in return employing South African capital in developing the mineral and other wealth that lies untapped at the sources of the Nile. On this point it need only be said that there are initial difficulties and objections which have still to be got over.

THE WHITE MAN'S PART IN UGANDA.

"But the white man can always take his share in the future of

this part of Africa, not merely as administrator and overseer, but as merchant and colonist. Sir Harry Johnston notes that British trade—in the sense of commerce conducted by natives of the United Kingdom—is by no means to the front in Uganda. Here also, where we have laid out so much, we have let the Germans come in front of us as traders. But any ground that has been lost can easily be recovered. The trade of these great lakes and rivers, as well as their policing and defence, should be in British hands. And between the lakes and the sea there is a region now under our flag which seems marked out by nature as a white man's colony of the future. Sir Harry Johnston points to the Nandi Plateau as a valuable unrealised asset of the British Empire and the British taxpayer. It is an 'area of absolutely healthy country,' about as large as Belgium, and almost without existing inhabitants, so that its appropriation would do no wrong to, and rouse no trouble with an indigenous, native population. The whole Rift Valley, from Naivasha in the south to Lake Baringo in the north, is almost equally healthy, although not equally well adapted for being handed over 'en bloc' to the white man. In Nandi, the British settler would find

A BEAUTIFUL, HEALTHY AND FERTILE COUNTRY.

"A climate as healthy as that of the temperate parts of South Africa, of South Australia, of New Zealand; a land abundantly watered by running streams, with grassy downs, splendid forests of conifers, a fertile soil, and a country which, although exactly under the Equator, is singularly like the landscapes of Southern England—landscapes that are decked with wild flowers closely resembling those that grow in the English meadows and hedgerows; a land wherein it is never too hot in the daytime, though sometimes there is a frost at night; where there is heavy rain, and where the forest is too thick, too much humidity; where the wind is sometimes keen; where the lion, the leopard, the wild cat, and the hyæna, may for a time exact a toll from the settler's flocks; where there will be unlooked-for disappointments in the third year's crops, or where an unexpected disease may diminish the tenth year's output of potatoes; yet, on the whole, one of the fairest countries for beauty on the habitable earth, and a track of land which, if it lay within the limits of Australia or a South African Colony, would maintain a prosperous European population of 500,000.'

"Somewhere in this quarter and on the railway Sir Harry Johnston would place

THE ADMINISTRATIVE CAPITAL OF A GREAT BRITISH POSSESSION,

in which the East African, the Uganda, and, perhaps, also the Zanzibar and Somaliland Protectorates would be conjoined—a centre of British authority which would be 'only thirty-six hours' journey, even by the existing slow trains, from Mombasa, and therefore twenty days from London, two days from Zanzibar, seven days from British Somaliland, two days from the administrative capital of Uganda, ten days from the Congo Free State boundary,

the Albert Nyanza, and the Albertine Nile, and not more than three weeks, even by the existing means of communication, from the frontier posts on the Uganda side of the Egyptian Soudan.

"Truly, God has honoured this British nation in bringing under its protection—practically its dominion—this vast country, as one writer remarks, 'the equal of which no other nation on earth enjoys. That a few small islands on the north-west of Europe should possess all Australia, Tasmania, New Zealand, and many groups of islands in the Pacific, such as the Fijis, is wonderful. But to these, if all the vast dominions of Canada, from east to west, from north to south, besides mighty India and Burmah, Ceylon, and the islands of the Indian and Malayan Seas; if the West Indies, besides, belonging to us, be also added, we have a dominion indeed which is unique in the history of the world.'"

It is from this land, the most distant protectorate of the British Empire, that the King's Prime Minister—the Katikiro—attended by the Rev. E. Millar and his secretary—came to London to attend the Coronation ceremony, bringing with him, as presents to King Edward VII., two magnificent tusks of ivory, weighing 170 and 140 lbs., of great value; and it is in this neighbouring kingdom of Toro that our own daughter Ruth (now the wife of the devoted vicar, Mr. A. B. Fisher,) is so diligently labouring for Christ with so many tokens of Divine favour, which the foregoing particulars as to country and people will help our readers (who express so much interest in her letters) more fully to appreciate

MR. AND MRS. FISHER'S RECENT MISSIONARY JOURNEY.

As stated in our last number, the full account of this journey of from 700 to 800 miles as "a honeymoon trip" on which they started—one on a mule, and the other on a donkey—(which latter soon gave in and had to be sent back, leaving the rider to tramp the rest of the journey) could not be printed here, as we should have required one entire number of *Footsteps* for its insertion; but it appeared in numbers of *The Christian*, of July 3rd and following number, under the title of "Through Equatorial Africa," and records visits to many outlying mission stations and villages, some of which had never previously been visited by any European—gracious evidences of God's power accompanying the first teachings of the gospel to the, at first, timid natives.

We here give the closing part of that record, starting from the time of their reaching Mengo, the capital of Uganda, through which Mrs. Fisher passed on her way to Toro two years previously.

“In Darkest Africa.”

FURTHER LETTERS FROM MRS. A. B. FISHER

(Née Ruth Hurditch, to her Parents.)

HIOMA, BUNYORO,

May 6th, 1902.

. . . . Africa seems to have a special temptation all to itself, I believe; or I wonder if human nature is prone everywhere to suffer a re-action when, after most exemplary industry you have sent off a big budget by the mails. I always do make erratic resolutions to write up-to-date daily records, so as to be in good time for the next runners, but the tension seems too great, and unconsciously it is relaxed till within a day of the fixed time, then it is such hard work to gather up the threads of the last budget and recollect things. . . Each day on the road I have put it off, hoping the tired feelings would be less, and my pen would become more vivacious. My last letter closed with our arrival at Mengo, where

WE FOUND THREE MAILS FROM HOME AWAITING US!!!

What a feast we had! The candle went on burning till daylight, and yet we had not finished. . . . Our stay in Mengo extended over six days, as we awaited the return of the Archdeacon from itinerating, with whom A. wanted to chat. In these days we had a splendid opportunity of thoroughly seeing all that is going on; and it was specially interesting to me to find how many of one's first impressions remained. I could but rejoice that what to me two years ago was a country of mystery, unknown people, and language—yes, a very strangely-barred door—was now, to a measured degree, known, and become part of my very existence. And what progress the people have made—the wonderful colossal cathedral of solid brick structure now nearing completion, is a remarkable monument of what the Baganda can do now under their leader, Mr. Borap; it was only a very, very few years ago that they understood no building beyond their little grass huts.

THEN WE WENT OVER TO THE SCHOOL,

and found Mr. Hattersley with his work cut out indeed with such crowds of men and boys. At eight, they were all busy reading; at nine, the bell rang for prayers; then the classes for arithmetic and writing were formed up. I should not like to guess at their numbers, but it seemed as if we went from one large class-room to another and another, and all crammed with eager pupils; rows of desks and forms made at the Industrial Mission, ran from end to end; and at each class was a native teacher setting copies or sums on the blackboards for the pupils to transmit to their slates. In every class you see the most mixed and varied size and order; there sits the grey-bearded old black side by side with a sharp-eyed infant of about five years, both wrestling with pen and ink. Mr. Hattersley showed me many specimens of writing which was acquired in six months, and it com-

pared very favourably with a fourth or fifth standard in England. In the afternoon, classes are held for teachers in blackboard writing, geography, astronomy, natural history, and Scripture. And in time these will be sent out to the gardens for educational work. Another day we paid a visit to the Industrial Mission, passing the large brick-fields and rope-making machine on our way. Here we found lads hard at work turning out book-cases, chairs, tables, and really a first-class side-board; and in other rooms were the printers and stitchers hard at work producing Lunyoro hymn-books, Uganda hymns, Mark's Commentary in Luganda, and a book of Luganda fables by Hamer Mukasa, besides bill-heads, &c. One can scarcely believe that up to within the last six months all this cathedral-building, and house-building, brick-making, rope-making, carpentering, and printing have been taught and superintended over by one missionary. Although furlough is due, Mr. Borap will remain over till the completion of the church. . .

THE HOSPITAL WORK IS A BIG AFFAIR;

the two wards were quite full, and further private wards for chiefs are anticipated. At present there is a very serious matter that is perplexing the doctors considerably, who have written to the Government urging that a Special Commission should be sent out. The trouble is the terrible increase of the incurable disease of sleeping sickness; it is spreading most rapidly, cases coming in each day; and besides being found very infectious, there seems no means of stopping it, as its cause and cure are quite unknown. When we were here, two native clergymen from one district came in to be examined, and the bacilli were found in their blood. Some accept the verdict with strange indifference, but others are terribly upset, as one man cried out: "You do not say I must die? Oh, my poor wife and children!" The doctors are wanting to have special buildings erected for these poor patients, many of whom are forsaken by their friends, who run from this dread disease.

We went round visiting among some of the chiefs, and found the Katikiro very busy, and nervously excited about his near approaching visit to England.

HE IS GOING OVER FOR THE CORONATION,

with a Government official and Rev. Millar, who accompanies him as interpreter.

The Katikiro is to keep to his native style of dressing while in England, so you will see a very good representative of the "chief" class among whom your child is living and working.

On April 25th we once more set off on our tramps, making for Bunyoro, a north-easterly direction. We found a good road had been cut by order of the Government for transport purposes. Two days from starting we overtook an oxen waggon caravan, which was being conducted by a young Englishman, whom we found down with bad fever and cough. We sent him across milk and meat juice, as he seemed to have neither, but could not dissuade him from pushing on in the evening. The scarcity of food for the porters on the road makes delays very difficult, and in this case travelling by night was essential,

as the oxen cannot bear the heat of day ; but being jostled along on springless carts in the cold African nights does not suggest much comfort to a patient suffering from malaria !

Next day, on arriving in camp, we found no less than *three* other European caravans settling in. One was the above-mentioned, who had arrived early in the morning ; the other was that of Captain Richardson, who had sent on his Indian dhobies and Swahilis to prepare camp ; and the third was the captain of the " Sir William Mackenzie's " boat of the Victoria Nyanza, who was returning from taking a steamer to the Albert Lake. You should see the consternation and hurried confusion

WHEN AN ENGLISH WOMAN IS SEEN IN CAMP!

There will be a shout for the " boy " who had relieved the pedestrian of his coat on the march, and a search will be made for the razor that very apparently had been some days in disuse. Then when the transformation had taken place, and Captain Robins was having tea with us, he suggested that a new regulation should be passed by the Government ordering all ladies travelling on the road to send a white flag three miles ahead to warn fellow-countrymen !!!

We did some fairly long walks on this road, as we were anxious to hurry on ; and although eighteen and twenty-one miles do not look anything to the Londoner who is accustomed to such record spins on the bike, yet I think he would find five hours' marching far enough in Africa, where there are no wood pavements, no cooling breezes ; and it is a case of keeping on day after day at it, rising at 3.30 or four a.m. We have been a little unfortunate in our culinary and domestic arrangements, as our cook had to return to Toro after the second day, in order to mind the house. We were obliged to take on a lad who had come as porter, and who knew nothing of cooking. After carefully teaching him how to turn out a pancake, which he really seemed to master, he would, a few days afterwards, serve up hard, solid, flour-and-water dough-balls, saying he feared he had forgotten, and so the whole process had to be gone over again. Or I would tell him to roast a joint of goat, and it would be served up baked in water ! Or a boiled custard would resemble buttered eggs cooked in ditch water. Then our three small tent and table boys got down with fever for three or four days, leaving us only one to fix up tent, wait, wash up, &c., &c.

NUBIAN THIEVES.

At one camp we came across a European caravan with Nubian and Swahili troops, and very soon we found things missing ; and although we succeeded in rescuing an umbrella from a Nubian hut, our large round plate, which forms our cooking-pot into an African oven, was hopelessly gone, depriving us of bread and any baked food for the rest of the journey. May 5th found us in sight of our destination, and in a cyclist tearing down towards us I recognised Mr. Lloyd. What a wringing of hands and clatter of tongues ! And what a delicious peep into home life awaited us further on, when the happy little mother and bonnie, pink-cheeked youngster came out from the house porch to greet us !

HOME AGAIN IN TORO.

How I wish you could have looked in upon us as we all gathered in their pretty, artistic little sitting-room, revelling in the comfort and refreshing influence of easy chairs and cups of tea, surrounded with photos and numerous nick-nacks of dear old England, and the fat, cooing baby grabbing with terrific force the woolly pate of his black boy nurse, to shew his appreciation of two new white faces. I really do not believe our six days here will half suffice to exhaust the loads of talk which have been accumulating for the twelve months since we last met.

The Banyoro are far more ignorant and degraded than their neighbours, the Batoro and Baganda. Of course they have only had the gospel preached to them for three years, and in that time it is quite impossible to uproot the deep-grounded heathen customs and superstitions of centuries. As may be imagined, on this account there is a good deal of up-hill and disappointing work to be faced, as well as the encouraging fact that 115 have been baptised in this one place since Mr. Lloyd's arrival; and these have all been very carefully prepared and tested. The young King Yosiya is a weak, foolish lad, and is rather encouraged than otherwise in heathen practices by his mother, who, at the same time, pretends to be desirous of embracing Christianity.

**THE PRAYERS OF FRIENDS ARE MUCH NEEDED FOR
THESE BANYORO WOMEN,**

that the princesses and others of the Court may be strong to rise above their heathen surroundings and their own weak natures. As there is a great deal of small-pox about, and no precautions are taken to isolate patients, we are prevented from visiting the people in their homes, but numbers call here each day. I am going to have a meeting for women this afternoon, and again on Sunday, and A. is helping in the Church services. We feel a peculiar interest in the work out here, partly because of our friends the Lloyds, and largely because of proximity and affinity to the Toro work and language. We are very desirous of joining up the two districts, that one may be helped by the co-operation of its stronger neighbour Church, and the other find outlet for missionary zeal, and we ourselves may be strengthened by the bond of love and the unity of the Spirit.

I must close up this journal now till the remaining eight or nine days' tramping will bring us to our own home, sweet home. We are hoping to meet Mr. Farthing from Masindi on the road, who is coming to us for a short visit. It is nearly nine weeks since we left, and we can really say that our wedding morning promise has been fulfilled: "The Lord shall preserve thy going out and thy coming in," keeping us from the dangers and sickness of the road, and making our cup to overflow with thanksgiving. . .

I hope you will look on the map and see what a large area we have embraced; and then think how splendidly strong in health I must be to have travelled so far in tropical Africa, and yet only to have had a tiny bit of a temperature for one evening.

Bible Readings.

Some Houses of Scripture.

BIBLE STUDY BY HERBERT R. FRANCIS.

- I. The house filled with smoke (Isaiah vi. 4).
 Notice—1. The holy cry of the seraphims (3)—“Holy” (Leviticus xxi. 7).
 2. The holy presence—I saw the Lord [1] (Exodus xxxiii. 14).
 3. The unfitness of the messenger—“unclean lips” [5] (Daniel x. 16).
 4. The touch quickly makes ready—“live coal” [6] (Hosea xiv. 2).
- II. The house with the Lord Jesus in it (Mark ii. 1).
 1. The Word is preached [2] (11. Timothy iv. 2).
 2. Consider what is “broken up”—when He is there [4] (Psalm xxxiv. 18).
 3. There will be Divine healing—when He is there [4] (Matthew iv. 23).
 4. The enemy may oppose (6)—promise (Gen. xv. 1).
 5. He will surely be glorified [12] (John xvii. 4).
 Witness—6. What they had seen they spake of [12] (1. John i. 3).
- III. The house that was swept (Luke xv. 8).
 What is employed for such a search?
 The *hands* to sweep causing dust to fly—Spirit’s work (John xvi. 8).
Light—The lamp of His Word (Psalm cxix. 105).
Eyes—“Seeking diligently”—Resolved to find (Revelation iii. 18).
Feet that did not grow weary (Ephesians vi. 15; Canticles vii. 1).
Lips—to express gladness at finding (Psa. lxiii. 5).
- IV. A house with a Church in it (Philemon i. 2).
 Observe—Holy and intelligent reading (Nehemiah viii. 8).
 Holy living seen by all in the house (John ii. 9).
 Holy singing heard by those around (Acts xvi. 25).
 Holy praying—*early* (Psalm v. 3); *in the Spirit* (Jude 20).
- V. A house with a light in it (Luke xi. 33; Matthew v. 15).
 Question—Does your business (bushel) obscure the light? (Ephesians v. 8).
 Do the ease and comforts of life (bed) dim the light? (1. Thessalonians v. 5).
- VI. The house filled (Acts ii. 2; Ephesians v. 18).
 No room for self (1. Kings viii. 11).
 No room for sin (Romans vi. 14).
 No room for the deceitful world (1. John ii. 15).

- Examples—Peter filled with the Spirit (Acts iv. 8).
 Paul also (Acts ix. 21).
 Command—Be filled (Ephesians iii. 19; v. 8).
 VII. The House of the Eternal Father (John xiv. 2).
 A perfect home of welcome (Matthew xxv. 34).
 A perfect abode of restful service (Rev. xiv. 13).
 A mansion of Divine satisfaction (Psalm xvii. 15).
 Exhortation—You lay up treasure (Matthew vi. 20).
 Reward—A crown is laid up for you (11. Timothy iv. 8).

The Leader and the Led.

“He led them on safely, so that they feared not” (Psalm lxxviii. 53).

1. They were *led* Privilege.
2. They were led *on* Progress.
3. They were led on *safely* Protection.
4. They feared not Peace.

WHO IS OUR LEADER? “I have given HIM for a leader and commander to the people” (Isaiah lv. 4). We cannot be *independent*.

WHOM DOES HE LEAD?

- (a) The redeemed (Exodus xv. 3).
- (b) Those who know His mercy (Isaiah xlix. 10).

HOW DOES HE LEAD?

- (a) In the right way (Genesis xxiv. 48).
- (b) In His mercy (Exodus xv. 13).
- (c) By His Spirit (Romans viii. 14).

WHERE DOES HE LEAD?

- (a) In the way we should go (Isaiah xlvi. 17).
- (b) In paths of righteousness (Psalm xxiii. 3).

NO NEED TO FEAR.—“Fear thou not, for I am with thee;”
 “Fear not, I will help thee” (Isaiah xli. 10, 13). “I will fear no
 evil, for Thou art with me” (Psalm xxiii. 4). “The Lord is my
 helper, and I will not fear what man shall do unto me” (Heb. xiii. 6).

James Sprunt.

THE CONTRAST, AS EXPRESSED IN THE WORDS “AS” AND “SO.”

- As* by Adam *sin* came, *so* by Christ *righteousness*.
As by Adam *death* came, *so* by Christ *life*.
As by Adam *banishment* came, *so* by Christ *nearness*.
As by Adam *condemnation* came, *so* by Christ *justification*.
As by Adam the *curse* came, *so* by Christ the *blessing*.
As by Adam *judgment* came, *so* by Christ *deliverance*.
As by Adam *shame* came, *so* by Christ *glory*.
As by Adam *poverty* came, *so* by Christ *riches*.
As by Adam *sickness* came, *so* by Christ *health*.
As by Adam *defeat* came, *so* by Christ *victory*.
As by Adam *sorrow* came, *so* by Christ *gladness*.
As by Adam *weakness* came, *so* by Christ *power*.
As by Adam *enmity* came, *so* by Christ *peace*.
As by Adam *bondage* came, *so* by Christ *liberty*.

Notes for the Month.

A TIMELY WORD TO OUR READERS.

WE would call our readers' kind attention to the appeal made on page two of cover for help toward our Tent work and Day in the Country fund. The summer months offer many opportunities for the proclamation of the gospel in the open-air, in Tents, and in printed form, and we earnestly trust that friends will come generously to our help in this service for the Master. Help is still needed towards our Day and Week in the Country Fund. During this month, we are arranging for large parties of children, young people, and adults to visit the seaside, on condition, of course, that sufficient help is forthcoming. Will not each of our readers send us a donation, however small, or write for a collecting card for this purpose. "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto Me."

* * *

WILTON HOUSE OF REST,

West Marina, St. Leonards, is invariably full during August and September, especially between August 15th and September 15th, and many have been unable to find accommodation in previous years, so we recommend Christian workers desirous of partaking of the advantages of this House to apply immediately, and book rooms or beds as they may desire. Prospectuses sent on application to the Lady Superintendent, as above.

* * *

SALE OF WORK.

We would again give our readers early intimation of the Sale of Work which we purpose holding (D.V.) in October on behalf of *The Evangelistic Mission*. Last year, friends came generously to our help. On one occasion, in the north of London, a working society was formed for this purpose, and a stall entirely provided with fancy and useful articles thereby. We trust that others will adopt this practical method of helping on this important work. Will our readers kindly make this effort known amongst friends, and personally aid us by gifts of clothing, fancy needlework, toys, books, &c.

* * *

WHO WILL GO FOR US?

The spiritual darkness in which many of the rural districts of England are found weighs heavily on our hearts, and we long to be able to send more evangelists forth into the small towns and villages. When we see what God has wrought in connection with the work in the village of Stretham, near Ely, where nearly one-half of the population find its way to the Mission Hall Sunday by Sunday, we can but earnestly pray God to move the hearts of His people to help us to plant similar halls in some of the many country districts in our

land where indifference to spiritual matters reigns, or some Popish priests hold sway over the minds of the people. What an opportunity for some of the Lord's stewards.

SUNDAY SCHOOL TREATS.

Large parties have gone, or are going forth from their respective centres, Bignold Hall, Malden Hall, Mayes Hall, Stretham Hall and other country branches of the "Evangelistic Mission," the expenses of which have been defrayed by the offerings of friends at these places. Now, in all these schools the infants have to be provided for in the respective schoolrooms, or grounds adjoining, where it is customary to give them a good tea, with sweets, toys, and games. Truly there is happiness in making others happy in this way, even for a day, and all who contribute to these funds may rest assured that they have made a good investment.

"FOOTSTEPS OF TRUTH" FOR FOREIGN MISSIONARIES.

We would remind our readers of this special fund for sending *Footsteps of Truth* to missionaries labouring in foreign fields. We are constantly receiving letters from those that we are thus able to keep in touch with, telling us of the great joy and refreshment derived from these pages. It is difficult for us who are surrounded by Christian privileges, to realise with what eagerness these missionaries look forward from month to month for magazines, &c., from home, cut off, as many are, from intercourse with fellow Christians, and having but little means of obtaining English literature. Who will help us to send a greater number of copies to these beloved labourers?

Readers of *Footsteps of Truth* who may be travelling at this holiday season would help the cause of Christ, in the advancement of His truth, if they were to take with them a few copies of *Footsteps*, and thus introduce the magazine at the hotels, boarding-houses, and other places, in the various resorts in which they may be sojourning. We have heard of numerous instances of spiritual blessing being conferred to many on the Continent by such means.

A PRESSING NEED.

Referring specially to Mayes Hall, Wood Green, the greatest possible inconvenience is being caused for want of room, the iron building, which is excessively crowded and oppressively hot, being altogether too small both for the general gospel meetings and the Sunday school. Will not some of our readers count it a joy to have an immediate part in providing the additional room so urgently required? Contributions to the same may be sent either to the Editor of this magazine, at 164, Alexandra Road, St. John's Wood, N.W.; or to the editor of *The Christian*, 12, Paternoster Buildings, E.C.; or handed to the local Superintendent, Mr. W. T. Main, 33, Gathorne Road, Wood Green, N.

NOTES FOR THE MONTH.

SERVICES ON THE SANDS.

We ask the prayers of all our readers for the many services that will be held at our seaside resorts, in connection with the Children's Special Service Mission this summer. Surely there is no better opportunity afforded to the many workers to reach the boys and girls attending our public and other schools as at this time. Our son goes to Ilfracombe to assist Mr. W. R. Moore in the work there.

* * *

TENT SERVICES.

The Special Missions commenced last month in our tents and large marquees continue with sustained interest and blessing in the conversion of souls. They are being held at Leighton Buzzard, Thornton Heath, and Hassocks, with others to follow at Walthamstow and Newhaven. Large numbers attend nightly, and listen with earnestness to the gospel preaching; whilst on Sundays, in most cases, the tents are crowded to excess, and many stand around "the walling" anxious to listen; and several who never enter ordinary places of worship have been attracted to the tents, and have accepted Christ as their Saviour. Meetings are being held nightly in these various tents, and we trust our readers will continue to pray that ere the season closes hundreds may become savingly converted to God.



New Books for the Season.

NOTE.—Any book reviewed or advertised in this magazine may be obtained through the Colportage Department of the "E.M.," and can be sent post-free to any address at the published price.—Address, MANAGER, "E. M." Book-store, 186, Alexandra Road, St. John's Wood, N.W.

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 MARSHALL BROTHERS, KESWICK HOUSE, PATERNOSTER ROW, E.C.

"TEACH US TO PRAY" (*A Book for Girls*). BY LUCY A. BENNETT.

Beautiful, with the fragrance of a heart that knows communion experimentally with God, as with a child coming to a loving Father. This little book, which was written at the request of several friends, though not containing any special form of prayer, gives many helpful suggestions for the intercessory hour.

FROM JAMES NISBET AND Co., 21, BERNERS STREET, W.

ALONE IN AFRICA. BY MADAME MATHILDE KECK GOY. 1/-

A thrilling story of pioneer work in Central Africa, told with a simplicity and pathos which is touching as well as inspiring. How little we realise here, in this favoured land, the sufferings, privations, and difficulties of those who go forth to that dark Continent, with the light of the glorious gospel of Christ.

TO THE BINDER.—This leaf not to be included in the Volume.

THE EDITOR'S EVANGELISTIC WORK.

The following further contributions have been gratefully received by the Editor from

June 18th, 1902, to July 18th, 1902, 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, Freetold Purchase Fund.			Day in Cntry and General Relief Fund.			Colportage, Mission, Publications and Tracts.		
			£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
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THE BISHOP OF UGANDA.

Photo by]

[Abrahams, Keswick.

Bishop Tucker, of Uganda.

WE have great pleasure in presenting to our readers a portrait of the Right Rev. the Lord Bishop of Uganda, taken on a memorable visit at Keswick last year, when those who were privileged to listen to his thrilling address at the missionary meeting will never forget the wonderful story of the arduous undertakings and the added anxieties and perplexities of the work of the Uganda Mission.

Alfred Robert Tucker, who comes of an old Westmoreland family, Academy. He himself has stated that his thoughts were first turned to Christian service by observing the spiritual destitution in the dales where his early years were spent. As opportunity arose, he sought to labour for those around him, and by-and-by felt definitely called to the ministry. At that time a brilliant career as an artist seemed open before him; but once he realised the higher call, he gladly surrendered what others might have deemed a more attractive prospect.

He graduated at Christ Church, Oxford, taking his B.A. in 1882; and it is told how, while at Oxford, he gave himself to open-air preaching and personal effort among his fellow-undergraduates.

THE CALL TO AFRICA.

“The call which came to me seemed irresistible, and it was mine simply to obey. Words fail me utterly to give expression to what I feel as to the responsibility laid upon me, as to the glorious privilege which is mine, and as to my own utter unworthiness to take part in such sacred work, such high and holy service. When the possibility of it first came before me, I could but lie down in the dust, and cry out, ‘What am I that I should touch such work?’ But, thank God, the blessed Saviour came and whispered those gracious words: ‘Fear not, thou trembling one, trembling with a sense of thine own unworthiness; I will make My grace sufficient for thee.’ And so cheered and lifted up, called with such a call, energised with such a blessed hope, I desire to go forth to this work to which God has been pleased to call me.”

The Bishop's name will be familiar to all of our readers through the letters which have appeared in this magazine from time to time from our daughter in Toro; and we praise God for this noble life given up for the evangelisation of this the most distant Protectorate of the British Empire.

Bishop Tucker has been in this country on furlough for a little over a year. He will be returning to Uganda on October 21st.

The Pressure of the Spirit.

BY PASTOR F. E. MARSH.

“Pressed in the Spirit” (Acts xviii. 5).

THE word “*epiipto*,” rendered “*pressed*,” is also translated “*pressed*” in Mark iii. 10, in calling attention to the people’s action in pressing upon Christ that they might touch Him, and thus obtain healing from their maladies. We take the word in this connection to illustrate that the pressure of the Holy Spirit means contact with the living Saviour, who heals the powers of our nature which have been diseased by sin. There is no such thing as the healing of sinful self; it is so corrupt that it is condemned, dead and buried in Christ. But sin has polluted the natural powers of our nature, and we need the Great Physician to adjust them and keep them in proper working order. Disease is that which hinders the exercise of any given organ of the body in the performance of its proper function. For instance, sin has warped the head of man’s thought so that he cannot see the things of God; and it has cramped the hand of man’s toil so that he cannot accomplish what he desires. And sin has also perverted the heart of man’s trust so that he cannot have a full faith, which is exclusive in its confidence. Now, the Holy Spirit, through the believer’s contact with Christ, gives healing, in restoring the functions of the manhood, by the pressure of His power. Let me reiterate the three points already indicated, namely, the head of thought, the heart of trust, and the hand of toil.

THE HEAD OF THOUGHT.

The Holy Spirit, as the Presser, brings two things home to the spiritually-minded man, and these are: First, that he cannot comprehend spiritual things by the aid of mere natural reason; and second, the Holy Spirit must be the Initiator into the things of God. As to the first, it is as impossible for the natural man to understand the things of God as it is for him to comprehend the constitution of an angel’s nature. Of the apostles it is said, again and again, “they understood not” (Mark ix. 32; John xx. 9). Christ continually referred to His death and resurrection (Luke xviii. 34; John ii. 22); but it was not until they had the inner illumination of the Holy Spirit that they had the spiritual perception to know the significance of these stupendous facts. The fact is, the natural is totally and irrecoverably blind; but when the new nature is implanted in the believer, then he has a new faculty given him which enables him to see the truth as in Jesus. Even the believer may dim and damage his spiritual faculty if he is not careful.

It is said of the wood-sorrel, with its shining green leaves and transparent white-veined bells, that when it is gathered roughly, or the evening dew falls, or the clouds begin to rain, its foliage closes and droops; but when the air is bright, and calm, and warm, it unfolds all its loveliness. So when the rough hand of sin, or the cold dew of worldliness, or the noisy rain of strife, come upon the spiritual

perception of the believer, it is dimmed and damaged; but when he is under the calm influence of whole-hearted obedience, the warmth of prayer, and the bright light of meditation, then he can see the truth, receive its impressions upon the heart, and the reproduction of the truth in the life can be accomplished by the Spirit.

THE ONE ESSENTIAL THING

to remember is, we demonstrate our love (John xiv. 15), we evidence our discipleship (John viii. 31), and we prove the reality of our faith (1. Thess. i. 8) by our obedience. The governor of the feast did not know from whence the water came which was made wine; but the servants, who had been acting according to Christ's word of command, they knew (John ii. 9). So if we would know, we must do; for this is the condition on our side, in order that we may have the teaching of the Spirit. We must have the walk of Enoch before we can know the meaning of his name. Enoch means, the initiated one. He was initiated as to what was coming to pass (Jude 14), because he first walked with Jehovah. We must be near enough to hear God's voice, if we want to apprehend His secrets.

There are two "*I thoughts*" in the Old Testament which suggest a striking contrast, namely, the "I thought" of pride, and the "I thought" of humility. The former was used by Naaman, when he said, "I thought he would surely come out to me," &c. (11. Kings v. 11), so for the moment he turned away from the blessing of the Lord in a towering rage. Pride always makes its devotee turn from the Lord's blessings. But what a difference in the "I thought" of humility! The Psalmist says, "I thought on my ways, and turned my feet unto Thy testimonies" (Psalm cxix. 59). Humility always turns to the Lord in utter dependence upon Him, and wants the instruction of His Word.

If there is one who has got the head of thought diseased, then come to Christ, and let the Holy Spirit press upon you, till He presses out of you all thoughts contrary to His Word, and let Him press into you the balm and blessing of His own love, and grace, and power.

THE HEART OF TRUST.

Knowledge is the root of love, and trust is the fruit of knowledge; as we read in Psalm ix. 10: "They that know Thy name will put their trust in Thee." The name of the Lord is expressive of His character. It tells out what He is in Himself, and what He can do for His people; hence, "the name of Jehovah is a Strong Tower: the righteous runneth into it, and is safe" (Proverbs xviii. 10). We have an illustration of what I mean in connection with Abraham's offering up Isaac. Isaac wishes to know where the lamb for the burnt-offering is, and Abraham replies: "God will provide Himself a lamb." The name which Abraham used is Elohim; that is, God the cause of all things. But when the Lord stays the hand of His servant, and causes a ram to be caught, and he offers this up in the stead of Isaac, he calls the name of the place, "Jehovah-Jireh;" and then, there is added, by way of comment, "As it is said to this day, In the mount of the Lord it shall be seen" (Genesis xxii. 14.)

Abraham had a vague and indefinite sense of the power of God, when he said Elohim-Jireh (God will provide); but when God graciously stepped in and met the need, he gives his testimony in naming the place Jehovah-Jireh, and he also expresses his confidence, for he says, "The Lord *will* provide," not He *has*. He found out the meaning of Jehovah-Jireh for himself; and thus knowing Him as such, he could trust Him every step of the future, for he says, in so many words: "The Lord will look out for me."

A Christian worker was walking down Oxford Street, one of the busiest streets in London, when his attention was arrested by seeing a workman on the top of a ladder. People were continually passing and repassing, but he did not look down, nor did he seem to have the least anxiety as to whether the passers would knock against the ladder and knock him down. Further, the man was absorbed in his work, and was humming a tune. Why was he so unconcerned, although in such a dangerous position? The secret was, at the foot of the ladder there was a man, who was holding it firmly, and thus safeguarding his companion. The same is true, in a higher and spiritual sense, with reference to the child of God. The Lord sees the whole path before us, and He pledges Himself to provide for every emergency.

We instinctively turn to the Psalms when we want to get into the inness of things; for there we not only feel the heart of the Lord beating in sympathy for us, but we find the hand of the Lord ready to help us. This is specially seen in seven "I wills" of promise in Psalm cxxxii. 11-18, which He gives, and as we receive them, they must make our faith to grow and bear fruit. These seven "I wills" are associated with the following seven words, viz.: Privilege, presence, assurance, satisfaction, salvation, growth, and victory.

PRIVILEGE.

"Of the fruit of thy body *will I* set upon Thy throne." As God promised David that his own kin should sit on his throne, so He gives to the seed of David's Lord the right to sit with Him in heavenly places. Thus the saint being in Christ, is in the place of exalted privilege, and is one, who is not on earth (in God's estimation), looking up to heaven, but one who is in heaven, looking down on earth.

INDWELLING.

"Zion . . . here *I will* dwell." As the Lord desired to dwell in the earthly Zion, so He desires to dwell in the heavenly Zion, the Church. As the odour of the precious ointment, with which Mary anointed Christ, filled the house, so the presence of Christ perfumes the whole being of the believer, and makes it fragrant with His holy love.

ASSURANCE.

"*I will* surely (margin) bless her provision;" or, as Alexander gives it, "Her provision I will bless, I will bless." "The repetition of the verb may express either certainty or fulness. I will surely bless, or I will bless abundantly." Certainty is a necessary outcome from one who is immutable. He can be depended on, for His promise is sure.

SATISFACTION.

"I will satisfy her poor with bread." As Boaz sufficed Ruth with the provision he gave her (Ruth ii. 14), so the Lord fills those who are poor in spirit with the abundance of His grace, and makes them to sing, "He satisfieth my mouth with good things."

SALVATION.

"I will also clothe her priests with salvation." As the high priest put on the holy linen garments on the great day of atonement, so the Lord clothes His priests with the holy garb of salvation, which shall protect them as Gideon was protected when the Spirit of God was his clothing (Judges vi. 34, mar.)

GROWTH.

"I will make the horn of David to bud." The word "to bud" is here used in a figurative sense, as indicating the prosperity and the increase of the kingdom of David, but it may be applied to the believer as illustrating the vigour of his growth in the Divine life; for the word signifies *vigorous* growth, hence it is often translated "*spring forth*" (Isaiah xlii. 9; xliii. 19; lviii. 8). And yet again, the word indicates *continuous* growth, as may be gathered from Judges xvi. 22, where the word is rendered "*grow again*," in speaking of Samson's hair. No power can retard the believer's growth in grace so long as he keeps in touch with the Lord.

VICTORY.

"His enemies *will I* clothe with shame." No Amalek of the flesh, no Philistine of the world, and no Canaanite of the devil can stand before the arm of the Lord, when He determines to give His saints the victory.

With such promises, and these are but samples of the many, can our faith ever falter again at any word of His grace? Can our confidence ever slacken? It cannot if we are fired with the Spirit of God as He presses us up to Him who is the Object of our trust, namely, the Living Christ.

THE HAND OF TOIL.

There are some half-dozen different principal words which are associated with "*labour*" in the New Testament. I can only mention them. The first means one who earns his living by toil, which the Lord uses when He urges us to pray that the Lord may thrust forth labourers into His harvest (Matthew ix. 38), and which Paul uses when he exhorts Timothy to be a true workman (II. Timothy ii. 15). The second word indicates the spirit in which every Christian worker should labour, namely, having a definite aim before him: that is, seeking to please his Lord out of love for Him (II. Cor. v. 9). The third word suggests the thought of fellowship; hence on the one hand we are "fellow-labourers with God" (I. Cor. iii. 9); and we are partners with fellow-believers, who strive together for the furtherance of the gospel (Phil. i. 27; iv. 3). The fourth word is connected with the manner in which we should labour, namely, with diligence, earnestness, zeal. The word is rendered "*endeavoured*"

in 1. Thessalonians ii. 17, "*was forward to do*" in Galatians ii. 10, "*diligent*" in Titus iii. 12, and "*labour*" in Hebrews iv. 11. The fifth word indicates the spirit of ardent intensity in labour, as illustrated in a competitor in the games, who strives to overcome his antagonist. The word means to agonise, and comes from the same root as the word which describes the agony of Christ in Gethsemane, and is translated "*striving*" in Col. i. 29, and "*labouring*" in Col. iv. 12. The sixth word means to be wearied with toil, as when Christ was wearied with His journey and sat on Jacob's well (John iv. 6). The word is rendered "*labouring*" in Acts xx. 35; 11. Timothy ii. 6; and 1. Corinthians xv. 10. All ardent workers for Christ are often tired out for their Lord, who are not tired of working with Him.

Now, the diseases which seize upon the hand of toil. *The disease of sloth* will cripple and weaken the hand of toil, so that almost spiritual starvation sets in. *The disease of a mixed motive* will hinder the desire to serve the Lord for the Lord's own sake. *The disease of an independent spirit* will disturb the unity of the Spirit, and make the soul narrow and selfish. *The disease of prayerlessness* will damp down the glow which should make the worker's heart burn with a holy energy. *The disease of unfaithfulness* will fill the being with a false charity, which allows error and sin to go unrebuked; and *the disease of a neglected Bible* will soon cause the hands to hang down, and the worker to seek his own ease and comfort, rather than have fellowship with Christ in being weary with Him.

Here again, the remedy is found through contact with Christ, by the pressure of the Holy Spirit. The late Dr. A. J. Gordon has well said: "So vital and indispensable is the ministry of the Spirit, that without it nothing else will avail. Some trust in creeds, and some in ordinances; some suppose that the Church's security lies in a sound theology, and others locate it in a primitive simplicity of government and worship; but it lies in none of these, desirable as they are. The body may be, as to its organs, perfect and entire, wanting nothing; but simply because the Spirit has been withdrawn from it, it has passed from a church into a corpse."



"FILL up the gap between the cross and the glory with this: 'that I may *know Him*.' How can we do it? You will never *know* Christ until you are much in His company. As you know Him, so you will love Him. Make Him the study of your life, and the object of your heart."—(*Philippians iii. 10*).

"SIXTY tons of bad meat were taken out of Smithfield Market on (one) Thursday." So we read in a daily paper, in a paragraph referring to food in the Summer season. Would that all the "bad meat" (in a spiritual sense) that is presented for the people from numberless rostrums could be thus cleared away, for there is much poisonous doctrine proclaimed, even in England to-day, that can only breed spiritual fever. The Bereans were careful to test their spiritual food by an unerring standard (Acts xvii. 10, 11). It would be well if we always did the same.

Focussed.

BY LILIAS TROTTER.

IT was in a little wood in early morning. The sun was climbing behind a steep cliff in the East, and its light was flooding nearer and nearer, steeping the distant meadow first, then making pools among the trees. Suddenly, from a dark corner of purple brown stems and tawny moss, there shone out a great golden star. It was just a dandelion, and half-withered—but it was full face to the sun, and had caught into its heart all the glory it could hold, and was shining so radiantly that the dew that lay on it still, made a perfect aureole round its head.

And it seemed to talk, standing there—to talk about the possibility of making the very best of these lives of ours.

For if the Sun of Righteousness has risen upon our hearts—an ocean of grace, and love, and power—to which the earthly sunshine is but a drop, lies all around us, ready to transfigure us like the dandelion: and on the same condition—that we stand full face to God.

Gathered up, *focussed* lives, intent on one aim—Christ—those are the lives on which God can concentrate blessedness. It is “all for all” by a law as unvarying as any law that governs the material universe.

We see it shadowed out in the fresh steps of science—the telephone, the wireless telegraph, the Rontgen ray, and the new light healing apparatus, gather in and focus the forces, currents and waves that, dispersed, cannot serve us. In every branch of learning and workmanship the tendency of these days is to specialise—to take up one point, and follow it to the uttermost.

And Satan knows well the power of concentration; if a *soul* is likely to get under the sway of the inspiration, “this one thing I do,” he will turn all his energies to bring in side interests that will shatter it before it has taken possession.

And they are so easy to find, these interests! Never has the world been so full of them as it is now. Never has it been so easy to live in half-a-dozen good harmless worlds at once, any one of which would have filled the horizon for our grandmothers—books, art, music, mental culture, bicycling, photography, committees, friendship and so on. And between them all, life runs a great risk of drifting about, with all the “good” hiding the “best,” even more effectually than downright frivolity, with its smothered headaches at its own emptiness, could have done.

It is easy to find out whether our lives are focussed; and, if so, where the focus lies. Where do our thoughts settle when consciousness comes back in the morning? Where do they swing back when the pressure is off during the day? Does this test not give the clue? Then dare to have it out with God—and, after all, that is the shortest way. *Dare* to lay bare your whole life and being before Him, and ask him to show you whether or not it is focussed

on Christ and His glory. Dare to face the fact that *un*-focussed, good and useful as it may seem, it will prove to be a life that has failed of its purpose.

What does this focussing mean? Study the analogy, and you will see that it means two things—a gathering in of all that can be gathered, and a letting drop all else. The working of any lens—microscope, telescope, camera—will show this; the lens of your own eye, in the room where you are sitting, as clearly as any other. Look at the window-bars, and the beyond is only a shadow; look through at the distance, and it is the bars that turn into ghosts. You have to choose which you will fix your gaze upon, and let the other go.

Are we ready for a dividing to be wrought through the whole range of our lives, like the division long ago at the taking of Jericho, between the things that could be passed through the fire of consecration into “the treasury of the Lord,” and the things that, unable to “abide the fire” must be destroyed? All sins, all ambitions, all desires, all pursuits—all of love, and all of life—shall we dare to drop them if they cannot be gathered, sharply and clearly, into the focus of “this one thing I do?”

Will it not make life narrow, this focussing? In a sense it will—just as the mountain path grows narrower; for it matters more and more, the higher we go, where we set our feet—but there is always, as it narrows, a wider and a wider outlook, and purer, clearer air. Narrow as Christ’s life was narrow, that is our aim; narrow as regards self-seeking, broad as the love of God to all around. Is there anything to fear in that?

And in the narrowing and focussing, the channel will be prepared for God’s power—like the stream hemmed in between the rockbeds, that wells up in a spring—like the burning glass that gathers the rays into an intensity that will kindle fire. Oh, it is worth while to let God see what He can do with these lives of ours, “when to live is Christ!”

How do we bring things to a focus in the world of optics? Not by looking at the things to be dropped, but by looking at the one point that is to be brought out.

Turn full face your soul’s vision to Jesus, and look and look at Him, and a new strange dimness will come over all that is apart from Him, and the Divine “attrait” by which God’s saints are made, even in this twentieth century, will lay hold of you. For “He is worthy” to have all there is to be had in the heart that He has died to win.

Hath not each heart a passion and a dream,
 Each some companionship for ever sweet,
 And each in saddest skies some silver gleam,
 And each some passing joy, too fair and fleet,
 And each a staff and stay, though frail it prove,
 And each a face he fain would ever see?
 And what have I? an endless heaven of love;
 A rapture, and a glory, and a calm,
 A life that is an Everlasting Psalm.

All O beloved in Thee.—*Time and Talents News.*

Working for our Good.

BY ANNIE E. HARDWICK.

“All these things are against me” (Genesis xlii. 36).

“We know that all things work together for good to them that love God”
(Romans viii. 28).

THE cry which broke from Jacob's lips in the land of Canaan, has found an echo in the heart of many a child of God since. It was the outcome of great bitterness of spirit, by reason of God's dealings with him. Long years before, Joseph had been torn from him, and was mourned for as one dead (ch. xxxvii.) Simeon is now bound in Egypt for a pledge, and the remaining sons return to Jacob with the report that unless Benjamin be permitted to appear with them before the governor of the land, they can obtain no further supplies of corn. It must have been a moment of severe test for Jacob as he faced the choice before him; on the one hand, famine; on the other, parting with his youngest son.

Small wonder that he exclaimed, “All these things are against me,” for in human judgment they assuredly were! How like to ourselves is this experience of Jacob's! Perhaps there has fallen upon us a season when difficulty follows difficulty, when the waves of trouble rise in quick succession, each one beating us farther from the shore of rest for which our fainting spirits cry.

Every effort we make towards light only seems to land us deeper in darkness, until worn with the strife, we cry, “All these things are against me.” The Lord's dealings with us can only be expressed in the words of Jeremiah: “He hath led me, and brought me into darkness, and not into light” (Lamentations iii. 2). God's path for those He is training is not always bright and clear; it may lie not only in shadow, but through deep thickets, where each step is so hidden, that we set it down in simple dependence on Him, knowing not where it may lead us.

O child of the Father, did you think that yielding yourself to Him, and walking in obedience to His will would ensure light being shed upon your daily path? And have you encountered instead, trackless waste, blinding mist, night-shadows? It may be; and in perplexity you have questioned whether you have not missed your way. O doubt not! If your life is in the King's hand, the pillar of cloud is leading you as surely as it did Israel of old. In all such crises, cast the responsibility of your goings upon Him who is wonderful in counsel, and excellent in working (Isaiah xxviii. 29). He may not explain the windings of the path, but you may absolutely trust Him!

“Who is among you—asks the prophet of old—that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God” (Isaiah l. 10). Simple directions, are they not? Yet how we fail in following them! In such experiences there is but one source of rest for our souls: it is that we trust in the name

of the Lord, and stay upon our God. Haste thee to Him whose name is a strong tower, into which the righteous runneth and is safe (Proverbs xviii. 10). Only there will you be able to withstand the suggestions of doubt which the Adversary will hurl at you. Though all things, apparently, are against you, yet dare to believe what seems contrary to all human reason—that all things are working together for your good, as the Father's child; and, believing it, you will rest.

“O Lord, how happy should we be,
If we could cast our care on Thee,
If we from self could rest;
And feel at heart, that One above,
In perfect wisdom, perfect love,
Is working for the best.”

Dear soul, have you learned yet to say, with the Apostle, “WE KNOW that ALL things work together for good?” That what seems “*against*” is yet “*for*” you? Such knowledge is only born of absolute trust in the One who has our case in hand: to trust is to *know*, and to know is to *rest*.

Was Paul's a life of rest? Verily not, outwardly. Everywhere the Holy Ghost witnessed of bonds and afflictions awaiting him (Acts xx. 23, margin). Little enough his *life* knew of rest, yet his *heart* was at its Source! “None of these things move me,” he cries (verse 24). With the eye of faith penetrating the unseen, the outward could not move him. O soul, restless, tumultuous, because of thy Father's dealings, thou must get back to Him, ere thou canst know this blessed rest! Ask Him to work in thee the faith which trusts; and, therefore, knows all things are working for thy good, though thou canst neither see nor understand how.

Though your life seems nought but tangled threads to you, He will bring a perfect design out of the fabric, if you but leave it to Him.

“My life is but a weaving,
Between my God and me;
I may but choose the colours—
He worketh steadily.
Full oft He weaveth sorrow,
And I, in foolish pride
Forget, *He* sees the *upper*,
And *I* the *under side*.”

Follower of the Lamb, is “*all things against*” written across your life just now? It may be—but is the confident “*we know*” there also? It should be!

The whole story of Jacob's life is one grand testimony to God's power to make what seems against, yet work out blessing. In spite of failure, and of mistakes, the Lord wrought abundant good for His servant; and what He did for Jacob, He is able to do for any soul who will yield to His control. And when He comes into our lives, and the government is upon His mighty shoulder, then, indeed, may the Valley of Achor (*i.e.*, trouble) become a place for our souls to lie down in—a place of *heart-rest*, when *life-storms* surround us.

"Study to show thyself approved."

(2 TIMOTHY ii. 15.)

(Dedicated to The Practical Bible Training School, of Lestershire, N. Y.)

JNO. R. CLEMENTS.

W. S. WEEDEN.

1. God's Word, as a lamp to the feet, shines bright; 'Tis a bril - liant
 2. God's Word is the food for a hun - gry soul; 'Tis a mor - sel
 3. God's Word is a song on our pil - grim way; 'Tis an an - them
 4. God's Word is the key to the pear - ly gate, To the "ci - ty

light to the way; It will keep a - right in the dark - est night; Who
 sweet to the taste; Give the Word con - trol, if thou would'st be whole, It
 sweet to the ear; It will cheer each day, let there come what may; It
 fair o'er the tide," Where our loved a - wait, tho' we tar - ry late; Where

CHORUS.

walks by it nev - er can stray.
 builds up the drea - ri - est waste.
 dries up the bit - ter - est tear.
 saved of the a - ges a - bide. } "Stu - dy to show thy - self ap - proved un - to

God: A workman that need - eth not to be a - shamed; Rightly di -

“Study to show thyself approved”—concluded.

vid - ing, right'y di - vid - ing, Rightly di - vid - ing the Word of truth.”

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Immanuel.

J. W. VAN DE VENTER.

W. S. WEEDON.

1. Our Sa - viour. 'tis of Thee, Thou Lamb of Cal - va - ry,
 2. Ye lands and na - tions sing, Let hills and val - leys ring
 3. Thou Lamb for sin - ners slain; Blest Lord. a - live a - gain,
 4. When time shall be no more, When earth - ly years are o'er,

Of Thee we sing! Je - sus, God's on - ly Son, Thou great and
 With songs of praise; With heart and soul a - flame, His match-less
 High Priest a - bove! Thou King up - on the throne, Thy pre - cious
 Our race is run; When an - gel - trum - pets call, When moon and

ho - ly One, Reign Thou while a - ges run, “Our Lord and King.”
 love pro - claim, Ex - alt His ho - ly name, “An - cient of days.”
 name we own, And wor - ship Thee a - lone, Great Gift of love.
 stars shall fall, We'll crown Thee Lord of all, God's on - ly Son.

Heavenly Mysteries in Earthly Mirrors.

By WILLIAM LUFF, Author of *Our King*.

ROYAL JEWELS.

AT the Coronation of George III., those who were keen on omens, noted that "a fair and large diamond fell from the crown." The young people sing of a greater King :

"When He cometh, when He cometh,
To make up His jewels,
All His jewels, precious jewels,
His loved and His own.

"Like the stars of the morning,
His bright crown adorning,
They shall shine in their beauty,
Bright gems for His crown."

And not one of those diamonds shall fall from its place ; for said He not : "While I was with them in the world, I kept them in Thy name : those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition ; that the Scripture might be fulfilled" (John xvii. 12). The jewels themselves are too precious to lose (Malachi iii. 17) : and if one, even the least, were missing, the crown would be incomplete.

THE KING'S PARDON.

At the time of the Coronation of Edward VII. there were soldiers of many British regiments in prison, both in South Africa and England, undergoing sentences for breach of military law, such as sleeping on duty, and insubordinate conduct of mild form. His Majesty, as a mark of royal clemency on taking the crown, pardoned many of these, and arranged for them to be set free on the morning of his Coronation. Where Christ is anointed King of the heart it is "to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house" (Isaiah xlii. 7 ; xlix. 9). "The Lord looseth the prisoners" (Psalm cxlvi. 7). "By the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water" (Zechariah ix. 11). This pardon is not for minor offences only, but for the greatest possible sins. It is first, freedom from the law. It is next, freedom to all the faculties, freedom to mind and affections, freedom to fight for the King. It will be freedom to the bodies of all the saints long held in the prison-house of death : this is to take place at Christ's public coronation, when the whole creation "shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. viii. 21).

HONOUR AND HOMAGE.

After the crowning of the king, two things took place in His immediate presence. As soon as the Archbishop had placed the crown upon the monarch's head, the peers and peeresses were allowed

to put on their coronets. Not before. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him" (1. John iii. 2). "If we suffer, we shall also reign with Him" (II. Tim. ii. 12). "With Him" (Revelation xx. 6). Let us not think of reigning without Him (1. Corinthians iv. 8). Daniel, speaking of the King, says: "And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." And then follows: "But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever" (Daniel vii. 14 and 18). His crowning day will be our crowning day.

"The heav'ns shall glow with splendour;
But brighter far than they,
The saints shall shine in glory,
As Christ shall them array."

The second thing after the coronation was homage: so to the crowned Christ "every knee shall bow."

THE KING'S CUP.

At the King's dinner, each guest received a cup in memory of the event, cups which had been prepared at the rate of 50,000 per week. Many collectors have sought to obtain specimens, but could not, the King's command being literally obeyed, that the cups were only for his guests. At our King's Coronation, He gave His guests a cup in memory of His thorn-crown (Luke xxii. 20). "After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come" (1. Corinthians xi. 25, 26). Shall we not prize this cup? Let us ever remember that it is only for the King's guests. It is not for show, but in memory of the Coronation. "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body" (1. Corinthians xi. 27-29).

AT THE COMBINATION.

Before the coronation, a poor fellow, who was a little short, kept telling of all the good things that would be at the "*Combination*," which was his way of pronouncing the word. Not bad, either—a "combine of royal rejoicings, civil and military, home and colonial, English and foreign, rich and poor, all combining to honour the king." When there is such a combination to honour King Jesus, there will be feasts, illuminations, processions, wealth, and rejoicing throughout the kingdom of God.

C. H. Spurgeon's Amens.

COLLECTED BY JNO. DINNEN GILMORE.

Though you have vexed His Holy Spirit, yet return unto Him, and He will have mercy upon you, and abundantly pardon you. It is certain that you are in His hands, and that you cannot escape from Him. If you should climb to heaven, or dive to hell, you would not be out of His reach. No strength of yours can resist Him, no speed can outrun Him. Yield yourselves unto God; and then this great power of God, which now surrounds you, shall become your comfort. At present it ought to be your terror. The eyes of God are fixed upon you; the hand of God is against you; and if you are unsaved, one touch of that hand will mean death and everlasting destruction. That hand which the believer devoutly kisses, is the hand which you may well dread. Oh, that you would flee to Christ Jesus, and find shelter beneath the crimson canopy of His precious blood! Amen.

* * *

You know the story of the poor bricklayer, who fell from a scaffold, and when they took him up, he was so much injured, that they fetched a minister to him, who, stooping over him, said: "My dear man, you have a very short time to live. I entreat you to make your peace with God." To the surprise of the minister, the man opened his eyes, and said: "Make my peace with God, sir? It was made for me nearly nineteen hundred years ago, upon the Cross of Calvary, by Him that loved me, and gave Himself for me." Oh the joy which this creates in the heart! Yes, it is in Jesus that the peace is made—effectually made—made for me, made for you, made for all believers. In Jesus is perfect redemption. In Jesus pardon is provided, proclaimed, presented, and sealed upon the conscience. Go and live on Jesus; live with Jesus; live in Jesus; never go away from Jesus; and may He be dearer to you every day of your lives! Blessed be His adorable name! Amen, and Amen.

* * *

You will find sin, self, Satan, and the world to be hard masters, but if you wear the livery of Christ, you will find Him so meek and lowly of heart that you will find rest unto your souls. He is the most magnanimous of Captains. There never was His like among the choicest of princes. He is always to be found in the thickest part of the battle. When the wind blows cold He always takes the bleak side of the hill. The heaviest end of the cross lies ever on His shoulders. If He bids us carry a burden, He carries it also. If there is anything that is gracious, generous, kind and tender, yea, lavish and superabundant in love, you always find it in Him. These forty years and more have I served Him, blessed be His name! and I have had nothing but love from Him. I would be glad to continue yet another forty years in the same dear service here below, if so it

pleased Him. His service is life, peace, joy. Oh, that you would enter on it at once! God help you to enlist under the banner of Jesus, even this day! Amen.

* * *

May God the Holy Spirit come and turn you to God now, lest, at last, you should share in that awful judicial blindness which falls on those who spurn His entreaties; lest the gospel should be hid to you because you are lost; lest standing in the way of God's purpose, you should be cut down as a cumberer of the ground; lest, at last, you should miss being numbered with that glorious throng who are now being called away from their idols to serve the living God, and to wait for His Son from heaven. Has He not said: "Him that cometh to Me, I will in no wise cast out?" When may they come? Whenever they come, He will not cast them out. What sort of people will He receive? "Him that cometh"—any "him" that cometh, be he who he may. How do they come? They must just trust—trust Jesus. May the Holy Spirit enable you to trust Him now! The Lord bless you, for His name's sake! Amen.

* * *

I dread, above anything, that your nostrils should become so familiar with the sweet smell of the Rose of Sharon and the Lily of the Valley that their fragrance should become nauseous to you. How sad it would be that any of you should get so familiar with the gospel that at last you should say: "What a weariness it is!" May this never be the case; and lest it should, come now, and bring your case before Christ! It is no use to bring it before me, and let me preach to you. It is no use to bring it before the mere means of grace. Turn to the Lord Jesus, who is beside you, and tell Him all your case: say to Him that you renounce all other hope, and trust yourself in His hands. Believe in Him this moment, lest haply the very gospel itself should be a "savour of death unto death" to you. If you trust to Christ, you must have life. O Spirit of God, help many to come this very hour, and trust in the Crucified, for Jesus' sake! Amen.

* * *

It is a sign of grace when a man is sick of self, and is in harmony with God. When he leaves off rejoicing in what he can do, and comes to rejoice in what God has done, and is doing, then a change has been wrought upon him. Some of you are trying to save yourselves, and make yourselves right before God: as well might the dead try to find life for themselves. It cannot be done. You must be made new by a power you have not within yourself—by a Divine power. You must be born again, and this is the work of God: not your work. We shall know when this heavenly work is begun in you when you cease from rejoicing in any thing that you are or can be of yourselves; and then shall you, with us, rejoice in that which God creates in you. Ring the bells of heaven! Tune your voices, sons of earth! He who makes all things new is on the throne, working out His holy pleasure. Hallelujah! Hallelujah! Amen.

Jottings on the Gospel of John.

BY HENRY THORNE, EVANGELIST.

Human Extremities and Divine Mercies as seen in the Miracles recorded by St. John.

1. No wine, Cana (ii.)
2. No hope, Nobleman (iv.)
3. No help, Bethesda (v.)
4. No food, Wilderness (vi.)
5. No life, Lazarus (xi.)
6. No sight, Blind (ix.)
7. No rest, Sea (vi.)

The Comforter (ch. xiv., xv., and xvi.)

1. The Successor of Jesus.
2. An abiding Comforter.
3. A spiritual Comforter.
4. A truthful Comforter.
5. A teaching Comforter.
6. One who testifies of Jesus.
7. One who reproves the world.

Believers.

1. Witnesses for Christ (i. 8).
2. Followers of Christ (i. 37, 43).
3. Believers in Christ (ii. 11).
4. Saved by Christ (iii. 36).
5. Considerate about Christ (iv. 31).
6. Raised from the dead by Christ (v. 29).
7. Servants of Christ (vi. 11).
8. Receivers of the Spirit through Christ (vii. 38, 39).
9. Made free by Christ (viii. 36).
10. Worshippers of Christ (ix. 38).
11. Followers of Christ (x. 4).
12. Beloved by Christ (xi. 5).
13. Devoted to Christ (xii. 3).
14. Cleansed by Christ (xiii. 8).
15. Remembered in the prayers of Christ (xiv. 16).
16. To be with Christ (xiv. 3).
17. United to Christ (xv. 5).
18. Pray in the name of Christ (xvi. 23).
19. One in Christ (xvii. 21).
20. Unfaithful to Christ (xviii. 17).
21. Minister to Christ (xix. 25-27).
22. Blessed by Christ (xx. 19).
23. Fail to recognise Christ (xxi. 4).

Concerning the Vine (ch. xv.) Not a parable, but an illustration. Read Macmillan. Note:—

1. *The Vine.* Christ.

Figure suggests—

- a. Vitality.
- b. Beauty.
- c. Refreshment.
- d. Gladness.

2. *The Branches.* Believers.

See here—

- a. Engrafting.
- b. Vital connection.
- c. Lifeless branches.
- d. Removal of branches.
- e. Withered branches.
- f. Fruitful branches.

3. *The Fruit.* Holiness.

- a. Prayerfulness.
- b. Discipleship.
- c. Love.
- d. Obedience.
- e. Joy.

Things worth seeing (ch. i.)

1. The descent of the Spirit (v. 32).
2. The vision of Jesus—
 - a. His goodness (verse 46).
 - b. His dwelling (verse 39).
 - c. His coming (verse 29).
 - d. His offices (verses 29, 35).
 - e. His glory (verse 14).
3. The followers of Jesus—
“Jesus saw them following”
(verse 38).
4. A man of prayer—“I saw thee”
(verse 50).
5. The highway to glory—“Ye shall see heaven open” (verse 51).

Water in this Gospel.

1. Water of baptism (i. 26).
2. Water of Cana (ii. 9).
3. Water of regeneration (iii. 5).
4. Water of Samaria (iv. 14).
5. Water of Bethesda (v. 4).
6. Water of the sea (vi. 19).
7. Water of life (vii. 37-39).
8. Water of purification (xiii. 5).
9. Water of atonement (xix. 34).

Voices.

1. Of the Forerunner—Preparation (i. 23).
2. Of the Bridegroom—Exultation (iii. 29).
3. Of the Son of God—Resurrection (v. 25-28).
4. Of the Shepherd—Recognition (x. 3, 4).
5. Of the Stranger—Inattention (x. 5).
6. Of the Father—Glorification (xii. 2).
7. Of Truth—Intuition (xviii. 37).

Jesus Troubled.

1. Death of Lazarus (xi. 33).
2. Shadow of the Cross (xii. 27).
3. Apostacy of Judas (xiii. 21).
Cf. "Let not your heart be troubled" (xiv. 1, 27).

Good Things (ch. ii. 1-11).

1. Good will—Jesus at the feast.
2. Good opportunity—"Wanted wine" (verse 3).
3. Good counsel—"Do it" (verse 5).
4. Good wine—"Good wine until now" (verse 9).
5. Good beginning—"Beginning of miracles" (verse 11).
6. Good sign—"Beginning of signs" (verse 11).
7. Good result—"His glory" (verse 11).

Seven Gifts of Christ.

1. Water (iv. 10).
2. Flesh (iv. 51).
3. Example (xiii. 15).
4. Peace (xiv. 27).
5. Comfort (xvi. 7).
6. Words (xvii. 8).
7. Glory (xvii. 22).

Fulness.

1. Waterpots full of water (ii. 7).
2. Multitude full of bread (vi. 12).
3. Baskets full of fragments (vi. 13).
4. House full of odour (xii. 3).
5. Disciples full of sorrow (xvi. 6).
6. Sponge full of vinegar (xix. 29).
7. Message full of joy (xv. 11).
8. Jesus "full of grace and truth" (i. 14).

Money.

1. Badly acquired (ii. 15).
2. Indignantly discarded (ii. 15).
3. Regarded as essential (vi. 7).
4. Too highly valued (xii. 5).
5. The goal of the hireling (x. 12).

Nets.

1. Casting out (xxi. 6).
2. Dragging in (xxi. 8).
3. Full nets (xxi. 11).
4. Strong nets (xxi. 11).

Symbols of Christ.

1. Light (i. 9; viii. 12).
2. Lamb (i. 29).
3. Temple (ii. 19-21).
4. Serpent (iii. 14).
5. Bridegroom (iii. 29).
6. Water (iv. 10).
7. Manna (vi. 49, 50).
8. Door (x. 7, 9).
9. Shepherd (x. 11).
10. Vine (xv. 1).

The Soul of Jesus.

1. Joy (xv. 11; xvii. 13).
2. Zeal (ii. 17).
3. Sorrow (xi. 33; xii. 27; xiii. 21).
4. Love (xi. 5; xiii. 1, 23, 24; xiv. 21, 31; xv. 9, 12; xix. 26; xxi. 7, 20).
5. Peace (xiv. 27).

Christ's Witnesses.

1. The Father (viii. 18).
2. The Son (xviii. 37).
3. The Spirit (xvi. 13, 14).
4. The Baptist (i. 7).
5. Andrew (i. 40, 41).
6. Phillip (i. 45).
7. Nathanael (i. 49).
8. Peter (vi. 68, 69).
9. Lazarus (xi. 44; xii. 11).
10. Pilate (xviii. 38).
11. Mary (xx. 18).
12. John (xxi. 24).
13. The Samaritan woman (iv. 29).
14. The Samaritans (iv. 42).
15. The Impotent man (v. 15).
16. The blind man (ix. 30, 31).
17. The Scriptures (v. 39).
18. The works of Christ (v. 36).
19. The words of Christ (xiv. 10).

The Union of Christ and His People
(ch. xv.)

1. Mysterious. As in vine and branches (verse 5).
2. Vital. "I in you" (verse 4).
3. Fruitful. "Much fruit" (v. 5).
4. Essential (verses 4, 5).
5. Eternal (verse 10).

The Person and Work of Christ
(chapter viii.)

1. "I am" (verses 18, 23, 24, 28).
2. "I am not" (verse 16).
3. "I came" (verse 14).
4. "I know" (verse 37).
5. "I do" (verses 28, 29).
6. "I speak" (verses 26, 28, 38).
7. "I bear record" (verse 14).
8. "I judge" (verse 16).
9. "I go" (verse 21).



The Blessed Men.

BIBLE STUDY BY HERBERT R FRANCIS.

I. *The Trusting Man* (Jeremiah xvii. 7, 8).

1. Like a tree for growth (Psalm i. 3).
 - a. To grow, milk is provided (1. Peter ii. 2).
 - b. Vigorous Christian life—"Grow up into Him" (Eph. iv. 15)
 - c. A blessed example of meekness—Grow as the lilies (Luke xii. 27).
 - d. A subject for prayer—Faith is to grow (II. Thess. i. 3).
2. Planted at great cost.
He gave Himself (Ephesians v. 2; John x. 13).
3. Watered abundantly from the river (Ps. xlv. 4; Is. xxvii. 3).
4. To be fruitful always. Much fruit (John xv. 7).
5. The leaf does not fade (mar., Ps. i. 3); bright, strong, vigorous.
6. His works prosper. [ous.

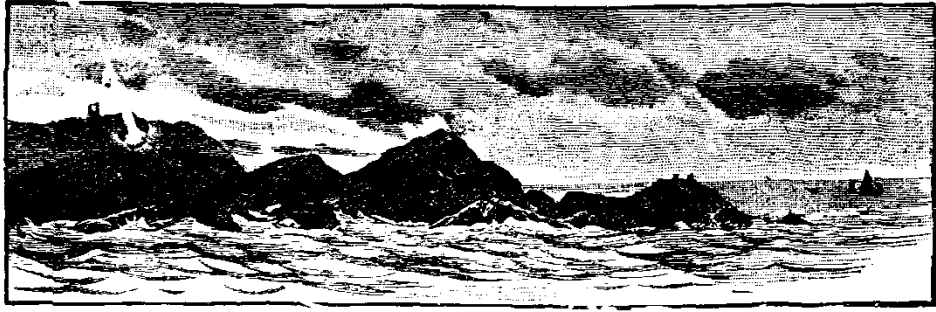
Example. { Prayer—"Prosper, I pray Thee, Thy servant
Neh. i. 11: { this day."
 { Assurance (Nehemiah ii. 20)—I said, the God
 { of heaven.
 { Promise (Ps. cxxii. 6)—They shall prosper.

II. *The man that is at rest* (Psalm xxxii. 2).

- His sins are Divinely covered (verse 2).
Because Divinely hidden (Psalm xxxi. 20).
He is Divinely clothed (Isaiah lxix. 2).
The hand of Divine love holds him (Philippians iii. 12).
Divine mercy enfolds him (Canticles ii. 6).
The Divine Spirit leads him (Romans viii. 14).

III. *The man that is tempted* (James i. 12).

- His trials are a mark of sonship (Hebrews xii. 7).
He is to remember it is only for a little while (II. Cor. iv. 17).
Then comes the "afterwards" of joy (Psalm xxx. 5).
Exhortation—"Watch thou in all things" (II. Tim. iv. 5).
Examples—Abraham . . . after he had patiently endured (Hebrews vi. 15).
Moses—"Endured as seeing Him," &c. (Heb. ix. 27)
The Lord Jesus—"Endured the cross" (Heb. xii. 2)



“And his disciples came, and took up the body, and buried it, and went and told Jesus” (*Matthew* xiv. 12).

BY WALTER J. MILLER.

THEY buried *it* ; not *him*—for *he* had gone,
 Like traveller from his tent, to his home-rest ;
 Exchanged his prison for a martyr's throne,
 More King than Herod, and in death most blessed.

We bury not our friends, only their tent ;
 Men bury not *the man* ;—souls have no grave
 Save in the depths of sin, but only lent
 To human figures for the needs *they* have.

So the great Baptist, at a girl's caprice
 And woman's hot revenge, seemed lost to Christ,
 Whose human need had fain forbid release
 To that Elijah voice—but,—it sufficed.

The blight of hope, and rending of the ties
 That would have held the great forerunner here,
 Bred greater truth—that yet the kingdom lies
 Within that soul whose King is reigning there.

Still, the great prayer remains,—“Thy kingdom come ;”—
 Distress of nations gone, and godless fear ;
 All wailings hushed, and all the lusts of war ;
 The glory come!—Kingdom of kingdoms here !

“They went and told Jesus”—thence the dear Son
 His Father tells, lone in the desert air ;
 And—all is well ; the grief assuaged, and done
 All the great purpose of his mission here.

O, sweet omnipotence of love and prayer !
 Two golden chains that fasten us to God :
 Go, breathe thy griefs into The Father's ear,
 And *let* His love sustain thy heaviest load.

“In Darkest Africa.”

FURTHER LETTERS FROM MRS. A. B. FISHER
(*Née Ruth Hurditch*), to her Parents.

TORO, *via* UGANDA,
EAST AFRICA,
July 3rd, 1902.

CORONATION CELEBRATIONS IN TORO, CENTRAL AFRICA.

. . . . We have been picturing, or, rather trying hard to imagine what you all will have been doing this past week? Have you all been in for decorations and flags? And how many saw the wonderful procession? I had a fit of tremendous patriotism; and because we could not join in the London throng, or even go to the great festivities that were prepared by the Government in Mengo, we determined to do our little best for Toro. Consequently, some days before, I sent out invitations to the four other missionaries (Mr. Kitching had come in from his out-station), and to our king for a Coronation dinner; and, ordering the donkey to be harnessed, trotted down to our Indian merchant, and purchased some red, white, and blue twill, with which I made two long lines of streamers for decorating the outside of the church, and one very large Union Jack to cover the Communion Table. Some of the natives came down with branches of palm leaves to decorate the outside, while we decked the church inside with the Royal and Imperial colours. At 8 a.m. on Coronation Day, over 1,000 people had gathered in and outside the church for a short special service. Revs. J. B. Johnston and Kitching led in the reading of Scripture and prayers; while Rev. Apolo Kivebulaya, our native deacon, also read a passage of Scripture. Then Rev. A. B. Fisher, the Vicar, read a Royal decree that had been sent out from England and translated; after which he explained, in a few very appropriate and impressive words, the import of the service. Then we all stood up, and with great voice sang the good old National Anthem, which I had translated into Lunyoro. In the afternoon, Miss Pike asked us, and several of the chiefs, down to tea. Well, that was the first part of the ceremony. The second half started at seven, when my great dinner came off. I enclose you a menu, which I had drawn up for every guest, and you never saw such original ideas as were produced. The table was laid out with a blue velvet central strip, surrounded with white silk, and then red geraniums formed the outer border. The flowers all bore out the same colouring; the serviettes I had folded in the shape of crowns; and before each place at the table was a plate with a little savoury, made in the shape of a crown, of toast, anchovies, and covered with the yoke of eggs, and studded with white stars, to represent jewels in the gold crown. Then to cap all, the hostess was dressed in the pretty navy-blue frock sent from home, with white and red carnations. Now, what do you think of that for Dark Africa? Of course, you must know that I have flourished into a really marvellous cook,

and can now serve up the good old cottage loaf of bread that would do credit to any English bakery; or a first-class Genoese dinner such as the Holborn Restaurant treats its customers to.

We were a merry lot; and when the plum-pudding came in with a little British flag flying, such hearty three cheers greeted it, the splendid King Daudi joining in with huge gusto.

Well, now it was *his* turn to shine; and we found our court crowded with hundreds of flaming torches, ten to twelve feet long, waiting to conduct us to the royal palace. The whole distance was lined with double lines of these torch-bearers, which made the country look like Earl's Court Exhibition on an exaggerated scale. Big bonfires were burning on the surrounding hills; torches were seen coming from all directions, looking like so many hundred fireflies. On arriving at the Royal Court, we seemed to be met with a blaze of fire. Quickly falling into order, the people unanimously shouted a salute to his Majesty and his guests, as we made for the chairs all set out on leopard skins, outside the two-storied mud-palace (!) I was given the place of honour on the left of the king, while Arthur sat on his right. Then the performance began. How can I describe it? The Royal Band (a portrait of which appeared in *March Gleaner*, which I hope you all saw) was there in full force; and on striking up one of the most weird, discordant tunes, nearly the whole crowd of people broke into wild dancing, their fluttering white linen draperies making them look like so many butterflies, or fairies. More and more excited they got, till they danced so high as to appear suspended in mid-air. I literally screamed myself ill with laughter. Then the dancing gave way to pipers, who had made their instruments out of bits of reed. Singing accompanied this performance, such fantastic tunes, all praising the greatness of the King, and exulting in the prowess of his people, with ringing cheers for England and its King, and King Daudi. The evening closed in giving us all a longing that the great Edward VII. might have seen how one of his kingly subjects in the heart of Africa had commemorated that important day.

Now, so much for our Coronation festivities! Once more we are right hard at work, and our time is gloriously crammed up; from 8 a.m. to 12 I am at it; incessant teaching, teaching, teaching. Sometimes I come in a little tired, but not often, for I love it. Arthur is also very busy with his classes, teachers, &c. At lunch time we have a fine talk over all the morning's doings. Then in the afternoon he goes out to superintend the new houses for the doctor and Mr. Maddox, and I have our native deacon in for an English reading lesson. It is splendid to see this old fellow's perseverance with this terrible English language, and only for the reason that he may have access to our books on the Bible. I never saw anything like his love for that wonderful Book. In this reading lesson, I often give him a different rendering, or explanation of a passage; and he takes it up, turns it over and over in his mind, until it is safely lodged there, and then ventures with a remark like: "Oh, that is very good." In

the evening, after prayers with our boys, we draw round our log fire, if cold, push up the easy chairs and cushions, I get out my needle-work, and Arthur reads to me; or we talk of England and our loved ones, and the doings when our time falls due to sail homewards.



Notes for the Month.

ACCORDING to notices sent through the trade, this magazine was not issued in the month of September, chiefly on account of the indisposition of the Editor, and the absence of others of the staff on missions, &c.

We earnestly appeal to all who *can* to help the *Evangelistic Mission* (carried on under the direction of the Editor), by prayer and contributions at the present time. The after results of the war in South Africa, affecting private incomes and many in trade, together with exceptional calls for denominational funds and new movements, have left us more tried in finance than at any other time in the long history of this Mission. The need is specially pressing just now. God is wonderfully blessing in all the branches of this work, and it is in funds only that we are in such a tight corner. It is, nevertheless, evident that much prayer is needed for spiritual power, and also for the funds to carry on these operations through the Winter campaign.

WILTON HOUSE.

The extent to which this true House of Rest is still appreciated by Christian workers is manifest by the increased numbers who have again availed themselves of its special advantages up to the time of writing; and a letter to hand from our Lady Superintendent says: "The House continues to be full; and all visitors express their great delight in finding such a home from home." To those needing such benefits for the Winter months, we would intimate that special attention has recently been given to secure extra comfort in cold and rough weather; whilst we would remind friends that St. Leonards stands highest among English health resorts for the amount of registered sunshine. In fact, it is frequently spoken of as the "Riviera of England."

OPEN-AIR WORK.

We do not think the opportunities for open-air preaching were ever more availed of than they are at the present time. In a letter to hand from our esteemed friend, the Secretary of the Open-Air Mission, he speaks of the wonderful times they have been experiencing through the past summer months. The *Evangelistic Mission* is certainly not in the rear in this respect. There is an excellent band of devoted workers from all our Mission halls who not only conduct meetings in the adjacent streets both before and after the services, but go out to our public parks and Hampstead Heath, where large numbers are brought under the sound of the gospel.

We know of no site for open-air evangelistic services better than that on the beach at Ilfracombe, where it has been our son's joy to assist Mr. W. R. Moore in the Childrens' Special Service Mission this Summer, and where for over twenty years it was our privilege to preach the gospel on Sunday evenings during the Summer months to very large congregations, who listened with the utmost attention to the Word of Life.

SPECIAL.

We would again call our readers' attention to the fact that the annual Sale of Work, in aid of the *Evangelistic Mission*, will (D.V.) take place on October 28th and 29th. Intimation is given that our lady helpers may repeat their very practical assistance of last year in sending articles, and in interesting their friends in this object. Gifts of every description will be thankfully received by Mrs. Russell Hurditch, 164, Alexandra Road, London, N.W.

TENT SERVICES.

Notwithstanding the somewhat stormy weather through the month of August, the renewal of finer weather during the principal part of September, enabled us to continue the Tent Services in some parts of the country. At the various places where these Tents have been pitched, the evangelists speak of interesting and crowded meetings, followed by encouraging testimonies. The eagerness to listen is often very great, and indicates the thirst for the Water of Life. In every way we have much to praise God for; and although the weather has not always been propitious for such meetings, multitudes have been attracted to these services under canvas, and a large number have confessed Christ as their Saviour. We desire to praise Him from whom all blessings flow, and to go on with work (in many opening doors) in His strength. For this end, will our friends continually look with us to Him alone who possesses all power, that such may be bestowed upon us, in the various halls of the Mission through the Winter months?

FOR PRAYER.

Our son, Mr. P. Russell Hurditch, has been led to accept a unanimous invitation from the North-east London Council of the Y.M.C.A. to devote his evenings for the next three months to their various branches. We earnestly ask our readers to join us at the Throne that this special effort may be the means of reaching multitudes of young men who at the present time are without God, and without hope in the world.

KILBURN AND WILLESDEN HALLS ANNUAL EXCURSION.

The annual Summer Excursion of the Sunday School children and members of the mothers' meetings of the above halls took place on July 28th. It was a bright sunny morning; and Belsize Road,

from the High Road, Kilburn, to the side entrance of Maida Vale station, seemed well filled with over 500 adults and children waiting to enter their specially chartered train for Boxmoor, which is truly a beautiful spot for such an outing. All went merry as marriage bells; and, after safe arrival at the station, a climb up the hill to Mr. Howe's most excellent retreat proved exhilarating to all, who spent the day there with infinite enjoyment. The catering left nothing to be desired, whilst the caterers were kindness itself in their attention. Many rambled, or drove round the beautiful undulating country; and at the close of a long and happy day all returned safely at 9.15 p.m., many laden with flowers and fruit, and appeared unanimously to vote it the best treat they had ever enjoyed.

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WILLESDEN HALL, BRONDESBURY.

We are deeply thankful to God for His continued goodness and blessing to us in connection with His work in the above hall; and although the month of August is the worst month in the year for indoor meetings, our numbers have shown an excellent average, whilst the pointed and Scriptural addresses of Mr. W. T. Munn have been blessed to saved and unsaved. This was especially the case one Sunday, when both morning and evening there was manifest power in the preaching. There is also much cause for gratitude to God for the good work being done in our Sunday School. Many of the children are showing evidences of deepening interest in spiritual things.

The open-air work before and after the evening services has been carried on with vigour, and many strangers have been induced to come to the hall, and others have been dealt personally with at the close of the service; and, considering the amount of rejoicing and excitement in connection with the Coronation, we have had little or no interruption, but very noticeably a quiet, subdued feeling amongst the people.

We have to thank God for the kindly sympathy and help of many of His people who have come forward to assist in the speaking and singing. It has been most pleasing to see the Lord's servants rising above the narrow limits of creed, and joining on the gospel platform, preach to perishing men a crucified and risen Saviour, thus proving that, after all, the love of God is deeper and wider than the interpretations of men.—*G. Andrews*, Superintendent.

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ANSWERS TO PRAYER.

No. 1.—J. B— was a backslider, and, lying on his death-bed, an indifferent listener to the loving entreaties of near relatives to return unto the Lord, and accept His forgiveness ere it was too late. Disappointed and cast down by his hardness of heart, his aged relative requested the friends meeting at one of the halls of the Evangelistic Mission to pray for J. B—'s salvation. This they gladly did; and, after three weeks of supplication, they had the joy of knowing their prayers were answered, and that the object of their petitions was with

the Lord in glory, far beyond the reach of temptation to either commit sin or again backslide. Surely this was a brand plucked from the eternal burnings.

No. 2.—Mrs. S——'s case was very similar. She had lived an indifferent life, regardless of the future, like many others, "caring nothing for these things." For months the hand of death had been laid upon her, unperceived and unknown, and at last her complaint compelled her to take to her bed. Her condition was made known at our prayer meeting, and for several weeks prayer was made on her behalf, and again the blessed Lord had respect unto the cry of His children, and saved this poor woman for His own name's sake. Mrs. S—— went home triumphantly, although in great pain—nay, agonies—she never once murmured. One *watcher* said to her: "Is it well?" and she replied: "All is perfect peace." She then sang,

"Wash me in the blood of the Lamb,"

after which she had her dear children brought to her for a last good-bye; and she herself prayed with each one of them. She then commenced to sing,

"God be with you till we meet again,"

and passed into the presence of the King."

* * *

"FOOTSTEPS OF TRUTH."

A well-known City business man writes: "I would not miss *Footsteps of Truth* for much. I think it is the best religious paper of any, and I have found the addresses, &c., most useful in assisting me to prepare addresses, as I am unable to give all the time I would to preparation. . . The letters from Toro we read with much interest, and quite look forward to it at the beginning of every month."

A minister in India writes: "We like *Footsteps of Truth* immensely, and it is a great blessing to the many who attend the Mission here. May the Lord use it more and more!"

The above are two of *many* similar testimonies received by us from time to time, which we have not space to insert, and we would earnestly ask our readers to impart similar help to others by introducing this magazine to their notice.

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GOSPEL PAPERS.

A friend writes from Ireland:—

"The *Christian Ambassador* is getting an open door in one of the darkest places in Ireland. . . . Nine churches here, but not a Bible reading or a prayer meeting of any kind, yet many have come from miles round (chiefly Roman Catholic, of course), to a certain Evangelistic Meeting."

Let our readers pray for Ireland, which in some parts is wonderfully opening to the gospel. Do all our friends circulate *The Christian Ambassador*, which is so much more appreciated than ordinary tracts by those to whom they are given? If not, send for specimens, which will be sent on receipt of two or three stamps, from the "Book Store," E.M., 186, Alexandra Road, London, N.W.

New Books for the Season.

FROM JAMES NISBET AND CO., LTD., 21, BERNERS STREET.

DANIEL IN THE CRITICS' DEN. 3/6

Josephus declared that the Scriptures were "justly believed to be Divine," and that the Jews were prepared "willingly to die for them;" and this is evidently the position taken by Sir Robert Anderson, K.C.B., in his very able criticism of Dean Farrar's and Professor Driver's books on the Prophet Daniel. The book is most gracious throughout, and for reference will form a valuable adjunct to the Christian workers' library.

A GREAT SALVATION. By E. MARRIOTT FORD. 1/-

A presentation of some of the elementary truths of our salvation, though we do not believe with the writer, page 19, that "Christ had to take a *fallen* human nature," if by that he means sinful, nor was Christ's work to *restore* it. The chapter on "the intermediate state" really supposes a *hades* containing two divisions—one called *hades*, for the unsaved, in which the punishment for sin has already commenced, but from which they may eventually be saved through the preaching of the gospel, though it does not explain who the preacher is to be; the other division is for the saved, and is called *Paradise*. The next chapter, on "the Resurrection Life," tells us "our natural wants will be continued in the life hereafter" (page 59), and that those "who have gone before" (page 62) "can see the daily struggle to run the race honestly and well" that is taking place here. The writer says this is "a very deep subject." It is. Perhaps too deep for us to conjecture upon.

FROM MORGAN AND SCOTT, 12, PATERNOSTER BUILDINGS, E.C.

LAST LETTERS AND FURTHER RECORDS OF MARTYRED MISSIONARIES OF THE CHINA INLAND MISSION. 2/6

Mr. Marshall Broomhall, B.A., has given us in this book a companion and supplementary volume, which will prove very valuable to those who read his previous volume, *Martyred Missionaries of the C.I.M.*

ONE OF CHINA'S SCHOLARS. By Mrs. HOWARD TAYLOR.

PASSMORE AND ALABASTER, 4, PATERNOSTER BUILDINGS, E.C.

GOOD TIDINGS OF GREAT JOY. By THE LATE C. H. SPURGEON. 1/6

This being the first volume of the "Central Truths Series," consists of a happy selection of paragraphs on the subject of Christ's incarnation grouped into chapters in very tasteful binding.

FROM MARSHALL BROTHERS, KESWICK HOUSE, PATERNOSTER ROW, E.C.

A TALE OF RED PEKIN. By Miss CONSTANCIA SERJEANT. 1/-

This is, as the title suggests, a story—a fairy story almost—so wonderful is the record of escape from death, when death came near to being the common lot of Europeans in China so recently; but it ends, as fairy stories should, with the echo of wedding bells. It is a nice gift book for elder children.

ME FIRST. By FLORENCE MARKHAM. 1/-

The writer gives us a missionary sermonette, and leaves the characters in her story to work it out, which they do admirably. A useful book for young people.

GOD'S WORD IN GOD'S WORLD

is a popular illustrated 1900 report of the British and Foreign Bible Society, which can be obtained from their office, 146, Queen Victoria Street, E.C.

BOOKS JUST RECEIVED.

THE BUCCANEER QUEEN. By Rev. J. H. TOWNSEND. 1/-

GOD'S TO-MORROW. By Rev. J. G. MANTLE. 2/6

The Late Mr. John Kensit.

THE tragic death of Mr. John Kensit will be universally regretted by Christians of all denominations, however much some of them might object to some of the methods he adopted to expose and resist the doctrines and practises of semi-Romanists in the Church of England. It is our conviction that his name may



well be enrolled among those of martyrs who, in earlier times, sealed their testimony with their lives. Mr. Kensit was a brave, yet genial man, of a humble and devout spirit, a true lover of home, Church, and country. As a near neighbour and occasional worshipper and speaker at Kilburn Hall, we had special opportunities of recognising his worth. Cruel was the blow that laid him low at the very time when his son was, as we deem, unrighteously imprisoned for his personal testimony to the truth. He, however, was liberated as an

"act of grace" on his father's death, and on him will devolve the responsibility of carrying on the work which his father so vigorously prosecuted; and may God give him, in these perilous times, all needed wisdom, grace, and courage to help forward the movement that is needed to withstand the rapidly-developing encroachments of Romanism in this country.

The incidents of Mr. Kensit's funeral, both in Liverpool and London, were of a remarkable character, many thousands attending on the occasion of the services and interment, representing many evangelical clergy, ministers, and others of all denominations, the routes of the funeral cortege, both in Liverpool and London, being lined by tens of thousands of people.



"The Spirits in Prison."

(I. PETER iii. 18-20).

BY PASTOR F. E. MARSH.

WHEN DID CHRIST PREACH TO THE SPIRITS IN PRISON? There are two main answers given to this question. One is that Christ went to the prison house where the disobedient were located, between His death and resurrection, and made a proclamation to them; and the other is, that Christ, through the instrumentality of Noah, preached to the spirits who are now in prison. My own impression is, that the latter interpretation is the correct one, and for the following reasons:—

The Holy Spirit is said to have striven with man in the days of Noah. Grant, in his Numerical Bible, renders Genesis vi.: "My Spirit shall not always plead with man." This sentence is parallel with the one in Peter's epistle, where it says of Christ and the Holy Spirit, that the former was "quickened by the Spirit, by which also He went and preached unto the spirits." Many avow that Christ being "made alive in the Spirit," simply refers to His spirit being made alive while His body was dead. Such a statement is superfluous, for His spirit was deathless; hence, that which is alive cannot be made to live. The obvious meaning is, that the Spirit of God is the power by whom Christ was quickened and raised from the dead; and it, therefore, denotes His resurrection. The word "*quickened*" means to "*make alive*," and is so rendered in 1. Corinthians xv. 22. The same word is translated "*quicken*" in Romans iv. 17, and viii. 11; and in the former passage it undoubtedly signifies God's power in raising from the dead. Therefore, we apprehend the meaning of the passage to be, Christ preached by the Holy Spirit, through Noah; that is, through the instrumentality of others; and it is thus stated to show He did not do the preaching *personally*.

Noah is said to be "a preacher of righteousness" (11. Peter ii. 5). If there had never been any statement that Noah preached, then we

might have hesitated in accepting the above interpretation; but as it is, there can be no mistake about the matter. Besides, it is not without significance that the word rendered "preached" in 1. Pet iii. 19 is not the word used to preach the gospel (as in 1. Peter iv. 6), but a wider term signifying the making of a proclamation. Noah is not said to be a preacher of the gospel, but a "preacher of righteousness:" which we apprehend to mean, he made a proclamation that God was about to deal with the world in righteousness, which He did, when He caused the judgment of the flood to come. This is only a side light, we grant, but it is a side light; and a perfectly legitimate conclusion, when we say that Noah being a preacher, Christ may have preached through him.

God's usual method is to use human instrumentality in proclaiming His messages. In the restoration under Nehemiah, we find testimony borne as to the method God adopted in making known His will. Thus, in referring to the giving of the law to Israel, we read: "And madest known unto them Thy holy Sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses Thy servant" (Nehemiah ix. 14). Again, when Israel was in the land of Canaan, and after God had given great prosperity, we read: "Nevertheless they were disobedient, and rebelled against Thee, and cast Thy law behind their backs, and slew Thy prophets which testified against them to turn them to Thee, and they wrought great provocations" (Nehemiah ix. 26). Again, when God acted towards Israel in grace, after their vexation by their enemies, as described in the Book of Judges, we read: "And testifiedst against them, that Thou mightest bring them again unto Thy law: yet they dealt proudly, and hearkened not unto Thy commandments, but sinned against thy judgments (which if a man do, he shall live in them); and withdrew the shoulder, and hardened their neck, and would not hear. Yet many years didst Thou forbear them, and testifiedst against them by Thy Spirit in Thy prophets: yet would they not give ear: therefore gavest Thou them into the hand of the people of the lands. Nevertheless for Thy great mercies' sake Thou didst not utterly consume them, nor forsake them; for Thou art a gracious and merciful God" (Nehemiah ix. 29-31). And in calling attention to what God had done in this respect, we find that He says through Jeremiah: "For I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt, even unto this day, rising early and protesting, saying, Obey My voice" (Jeremiah xi. 7).

The same principle is recognised in the New Testament; for, in referring to the apostle's ministry in Ephesus (Acts xx. 31), the Holy Spirit says through him, that Christ "came and preached to you which were afar off" (Ephesians ii. 17). Christ did not actually go to Ephesus, but His servant did proclaim His message; and, therefore, He may be said to have preached.

Perhaps the most conclusive passage of all is 1. Peter i. 11, where we have almost the identical words as used in 1. Peter iii. 18, 19. Of the Old Testament writers, who were used by the Holy Spirit, it is said as they searched diligently the prophecies which were dictated to

them, that they searched "what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."

If 1. Peter i. 11, and 1. Peter iii. 18, 19 are studied, there will be found a distinct correspondence between the two. Let us note a four-fold parallelism :

A. Christ's Sufferings.

1. Peter) B. Christ's Glory following His sufferings.
i. 11. f C. Spirit of Christ indwelling the prophets.
D. Spirit of Christ testifying through them.

A. Christ's Suffering for sins.

1. Peter) B. Christ's glory in being quickened by the Spirit.
iii. 18, 19j C. Spirit of Christ in Noah.
D. Spirit of Christ preaching through Noah.

In these parallel passages we have one fact, among others, clearly stated, and that is, the Holy Spirit, as the Spirit of Christ, did *reveal to the prophets* by His inspiring presence certain facts relating to Christ's sufferings, and the subsequent glory; and that He did also make known those facts *through them*, as recorded in the Old Testament. May we not, therefore, say, as the Spirit of Christ used the prophets to make known the sufferings and glory of Christ: so He also (who raised Christ from the dead) used Noah in proclaiming His message of righteousness to those who were afterwards shut up in prison, because of their disobedience to it?

WHAT WAS THE PURPORT OF CHRIST'S PREACHING, SUPPOSING HE WENT TO THE PLACE OF LOST SPIRITS, BETWEEN HIS DEATH AND RESURRECTION? It must have been for one of two purposes; to save or judge. Supposing He went to save, that is, that He gave these disobedient ones the chance to accept Him as Saviour. We know it is impossible to be saved without repentance towards God and faith in the Lord Jesus Christ; and unless this is done in this life, there is no Scriptural evidence that it is possible in the next state, for Christ says, "If ye believe not that I Am, ye shall die in your sins" (John viii. 24); and if men die in their sins, "whither I go, ye cannot come" (John viii. 21). Such statements proclaim two facts: (1) the unbeliever, dying in his sins, remains in them; and (2) that the unbeliever being in his sins, he cannot enter into the blessedness of God's presence. From Christ's own statements, therefore, the supposition that He went to Hades to offer salvation to the antediluvians is untenable.

Would Christ go to the imprisoned spirits to judge them? I think not, and for the simple reason that such a course would be to antedate the day of judgment. Hades does not give up its dead till the time when Christ sits upon the throne of judgment (Rev. xx. 13); and besides, we have the most emphatic statement that "the unjust" are reserved "unto the day of judgment" (11. Peter ii. 9); and it is when the Lord comes with His saints that He executes judgment upon the ungodly (Jude 14, 15).

Therefore, for Christ to go to Hades, as far as we can see, would be to serve no purpose; and, therefore, the hypothesis suggested by the above question is mere speculation, groundless, and worthless.

WHY ARE THE SPIRITS IN PRISON? There are three special things said about these spirits in prison. (1) As to their character, they were "ungodly" (II. Peter ii. 5). They were like dead trees, sapless and useless, for they were destitute of Him who is the Source of Life. They were like a stagnant pool, casting malaria all round, for they had no connection with Him who is the Fountain of Living Waters; and they were as a rudderless vessel, driven hither and thither by wind and wave, for they were tossed about by their evil passions, because they were without Him who alone could guide and guard from evil. (2) The inner natures of these antediluvians were bad to an extreme degree. Their "wickedness was great;" yea, they were so thoroughly bad that not only their imagination, but also the purposes and desires of their heart were only evil continually (margin, Genesis vi. 5). So bad had man become that God repented that He had made him. Their hearts were corrupt, their purposes were evil, their minds were evil, their imaginations were sensual, their desires were earthly, their thoughts were polluted, and their course was continuously bad, and increasingly so. (3) The crowning sin of all, or the prime mover to every other form of sin, is wrapped up in the word "*disobedient*" (I. Peter iii. 20). The word signifies "disobedient through unbelief." The same word is rendered "*believeth not*" (John iii. 36); "*do not obey*" (Romans ii. 8); "*obey not*" (I. Peter iii. 1). In every case where the word occurs, it does one of four things, *dishonours God* (Romans x. 21; xi. 30, 31; I. Peter iii. 1); *discredits Christ* (John iii. 36; I. Peter ii. 7); *moves to sin* (Acts xiv. 2; xvii. 5; xix. 9; Rom. ii. 8; xv. 31); or *brings disaster upon its devotees* (Heb. iii. 18; xi. 31; I. Peter ii. 8; iii. 20; iv. 17).

No one can over-estimate the evil of unbelief. It is an *insult to God*; for it flings back His message into His face, and calls Him a liar. It is *injurious to the victim*, for it puts out the eyes of spiritual apprehension, and causes him to be blind. Unbelief is *iniquitous in its course*, for it is a fire to feed every evil passion. Unbelief is *incapable of comprehension*, for it judges everything to be of the same colour as the eye-glasses through which it looks. Unbelief is *inflaming in its influence*, for it consumes all that is good, and incites to all that is bad. Unbelief is *impudent in its conduct*, for it cares not how it crushes others, so long as its blatant and loud voice can be heard; and unbelief is *impotent to raise to higher things*: it is great in pulling down, but it cannot help up, raise up, build up, or lift up to God and heaven.

Can we wonder that their earthly lives were cut short when we know the sins of which the antediluvians were guilty? Remember there was a flood of iniquity before there was a flood of judgment! Do we wonder that the spirits are in prison waiting the judgment of the great white throne? They imprisoned themselves by sin, and their sin in turn shut them up in ward; and judgment in turn will consign them to the lake of fire.

“Reckon on God’s Faithfulness!”

BY F. B. MEYER.

SO our Lord’s words in Mark xi. 22 may be rendered. In the English Version they read: “Have faith in God.” But the above is the more accurate.

Our Lord then goes on to speak about mountains, and their removal; and He says that it is as easy to move a mountain into the sea, as for Him to cause a fig-tree to wither. He tells us that faith can touch laws in the spiritual world which are as mighty as the eruption of a volcano, or the tremor of an earthquake.

Mountains are glorious to look at, but they cast deep black shadows, they prevent the free circulation of air in the valleys, and they greatly limit the life of those who dwell within the hollows of their mighty roots.

So is it with the mountains of the moral and spiritual world. To those who cannot climb them, and use them for purposes of health and vision, the mountains which rear themselves before many of us are full of depressing shadows, productive of the sickliness and unsightliness of spiritual *goitre*; whilst they greatly limit and restrain the outgoings of our activity. So often we sigh sadly: “I would willingly do more for God and man, but I am penned in by these immovable difficulties.” Those whose lives are without such barriers to their activity *will* not do their best, though they might; whilst those who long to bless others, cannot, because of their limitations. We hear and feel the clank of their chains, as they cry: “Remember my bonds.”

There are some mountains which cannot be removed in this life. No sea will ever engulf them! No volcanic eruption will ever absorb them back into the earth! Such a mountain was Paul’s thorn in the flesh. He prayed to the Lord thrice, that it might remove; but it might not be. Such a mountain was the blindness that flung its shadow over the great Puritan poet, Milton; and such was the awful pain which used to fling Robert Hall on his back in the vestry, to writhe in paroxysms of anguish.

But where mountains cannot be moved, I have known the servant of God lifted above them, out of the valley and up to the heights, out of the darkness and into the light, out of the unhealthiness of constant repining into the joy and triumph of perfect peace.

I have in my mind’s eye four cripples in different parts of Great Britain who have not had a day of health or freedom from pain for years; and, almost certainly, never will have. But theirs is not the valley-life, with its hanging clouds and dense mists, its darkness and depression. No! The glorious Lord has taken them in His everlasting arms, and borne them far above all principality

and power, has put all things under their feet, and has made them walk on their high places.

If the mountain may not remove, ask that you may rise above it; and that what threatened to be your limitation, may really subserve and extend your usefulness.

There are other mountains that may be removed. The sense of unforgiven sin; the constant uncertainty as to salvation; the dread and fear of God, which keeps the soul in bondage; nervousness and dread of to-morrow; the haunting apprehension of coming misfortune—these are mountains indeed, seamed with torrents, darkened by heavy forests of pines, and casting long shadows. But they may be removed. One upward look of faith, and the doom of the mountain is sealed.

The Removal of the Mountain comes when the soul is able to Reckon on the Faithfulness of God. Mark the steps of the process, by which the soul passes to the happy condition, in which, with confidence, it may address its Mountain, saying: "Who art thou, O great mountain? before Zerubbabel, thou shalt become a plain!"

1. We must put away all known sin: for if we regard iniquity in our hearts, the Lord cannot hear our prayer.

2. We must cease from our own weary efforts to remove the mountain by tunnelling beneath it, or by casting it away by truck-loads. It is only when we come to an end of ourselves that we arrive at the beginning of God.

3. We must not look at our faith as being the price we have to pay, or the motive-power by which the mountain is to be moved. At the best, Faith is only room or capacity for God.

4. We must get true thoughts of God by studying His Promises, His Power in Creation, His grace in the Cross, and His Methods in History.

5. We must hand over our special trouble to Him, must believe that He accepts it as soon as we give it, and must dare to leave it with Him, always believing that when once He has had the burden cast on Him, He will never hand it back, but will patiently work out our deliverance.

Then, suddenly our mountain will be gone. As we went up to our bedroom the night before, we looked out of the window, and saw it towering over our home, and blocking the view, as it had done, since we could remember; but, now, as we come from our room in the morning light, after the memorable act of the previous night, in which we cast ourselves, our sins and fear, our burdens and anxieties on our covenant-keeping God, we find that the mountain is gone. We rub our eyes, and think that it is an hallucination; we cannot believe for joy—yet so it is, the mountain has gone. Before us stretches a far-reaching level land. There is no darkness, no depressing conditions, no longer limitation.

Why should you not claim such a deliverance? One of these is most clearly within your reach. Lift up your heads, and rejoice, for lo! your redemption draweth near.

“The Priesthood of Christ.”

By S. B. T.

EXODUS XXVIII. 15-22.

AMONGST the directions from the aged Paul to the youthful Timothy we have one expressed in these words: “Study to show thyself approved unto God, a workman that needeth not to be ashamed, *rightly dividing* the word of truth” (II. Timothy ii. 15).

All apostolic preaching and teaching are in beautiful harmony with this principle. In preaching the gospel to the unsaved, they never put them in the place of the saved; neither did they, when teaching the saved, address them as unsaved. To the former, they preached a full and free salvation upon the ground of the Atonement of Christ; and to the latter they unfolded the wondrous portion that is theirs as accepted in “the beloved,” and then exhorted them to walk worthy of such a standing, calling, and hope. Thus THEY rightly divided the word of truth, and there is still the same necessity that we should do the same.

MINISTRY OF THE WORD

will be profitable in proportion as we are enabled to do so. But this can only be attained by accurate and prayerful study of the Word; and in the study of the Word we must carefully distinguish between the Atonement and the Priesthood of Christ. In other words, we must not confound His *sacrificial* and His *intercessory* work. Atonement is His one finished work upon the cross—Priesthood is the service that He now carries on in heaven for all believers. Atonement is *past*—Priesthood is *present*. The former is what Jesus did upon earth—the latter is what He is now doing in heaven. Atonement is what meets us as “lost,” “dead in our sins,” “enemies,” “afar off from God”—Priesthood is for all those who are born of God, reconciled, brought nigh by the precious blood of Jesus. All that an unsaved sinner wants for pardon is found in the Atonement of Christ. That one complete work sets the vilest sinner who rests upon it in eternal acceptance before God: “For by one offering He *hath* perfected for ever them that are sanctified” (Hebrews x. 14). But, then, the moment we believe upon Christ and are accepted, we are constituted worshippers.

THE PLACE OF WORSHIP

is within the vail, that is, in heaven. The Priesthood of Christ is to meet the necessities of believers as worshippers; and our worship will be either true or false in proportion as we understand and rightly use the Priesthood of Christ. None of us know how full the Bible is of this subject until we search it on the point. In both the Old and New Testament we shall find that the Spirit has given this truth a large place. In the types, see how full it is. Look at the high priest at the brazen altar—then inside the vail, out of

the view of the people, and alone with God—then coming out and re-appearing to all the people (Leviticus ix.) The priest and the victim at the brazen altar type Jesus upon the cross; the priest carrying the blood within the vail and sprinkling it upon the mercy-seat types Jesus now in heaven; and the priest coming out again types Christ at His second coming (see Hebrews ix. 24-28).

CHRISTIANS ARE OFTEN HINDERED

from seeing these things clearly from the fact that in the Old Testament the priest both offered the victim at the brazen altar and carried the blood within the vail. Hence, many speak of Christ as Priest upon the Cross, as well as now in heaven. This always leads to confusion of mind, both as regards the simple gospel and the standing and worship of believers. It leads the preacher often to apply passages of the Word to the unsaved that only properly belonged to Christians; and, on the other hand, it more or less beclouds his statements as to the Atonement itself; but the moment we see clearly the place in which Scripture puts the Priesthood of Christ, we shall avoid all this confusion.

In Hebrews viii. 4, it is expressly asserted that Christ could not have been a priest on earth; "For if He were on earth, He should not be a priest, seeing that there are priests that offer the gifts according to the law." The reason is here assigned: none could be priests on earth but those of the tribe of Levi. Priesthood having been Divinely limited to the tribe of Levi, barred Christ from being a priest on earth, for He sprang out of Judah, the royal tribe (Hebrews vii. 14). There was once a Divinely-appointed human priesthood, that we might have some idea of

CHRIST'S PRIESTHOOD NOW IN HEAVEN.

The Aaronic priesthood existed over 1,500 years; it terminated at the cross. The death of the Lord Jesus Christ is the death and burial of all human priesthood. All official priesthood now centres in, and is alone exercised, by our great and ever-living Jesus, who now appears in the presence of God for us (Hebrews ix. 24).

Scriptural views of *all official* Priesthood now centring in Christ will help us to see the sense in which all *believers* are priests. All who believe upon Christ are one with Him, and by virtue of that oneness are placed before God in all the acceptability and nearness of Christ. Hence, all Christians are addressed as a *holy* Priesthood, and a *royal* Priesthood (1. Peter ii. 5, 9; Revelation i. 5, 6). The perfection of Christ's work and the value of His blood is such, that *all* His people have *now* liberty to enter the holiest as *once*-purged worshippers (Hebrews x. 2, 19).

What a Saviour He is to His people. He bore all their sins upon the cross. There the infinite weight of guilt pressed upon Him. There the whole wrath due to sin fell upon Him. He exhausted the penalty due to sin; and so infinitely compensatory and satisfactory to God is that atoning work of His Son, that all who depend upon it have the full value that God sees and knows to

be in it, and that not merely for a time, but for eternity. The cross bounds and defines atonement. There could have been none before the cross, for it is the blood that maketh atonement for the soul (Leviticus xvii. 11; Hebrews ix. 22). There can be none after, for on the cross He put away sin, by the sacrifice of Himself (Heb. ix. 26).

THE BELIEVER'S ACCEPTANCE

is not only based upon the atonement, but is also commensurate with it. The atonement has been made *to God for* the sinner, and God having shown His acceptance of that vicarious or substitutional work by raising Christ from the dead; when He pardons the sinner who trusts in that work, He does so according to His own perfect estimate both of the extent of the sinner's guilt, and the value that He sees in the blood of Jesus. Were it otherwise, there could be no such thing as the absolute justification of a sinner before God (Romans v. 1; Ephesians ii. 14; Colossians i. 20).

As long as the value of the finished work of Christ lasts, the believer is safe. As His pardon before God rests upon the value of the blood, that pardon is as unalterable as the value of the blood.

The Priesthood of Christ, then, is for those who are fully and unconditionally accepted. The aspects in which the Scriptures place it before us are very various; some of these we now turn to. View the subject of Priesthood in Exodus xxviii. Look at that attractive man, dressed from head to foot, going into the presence of God. Is it for himself? No; but for the whole twelve tribes. They are all equally interested; none have a monopoly. He is going in to act for all and for each equally. Scan him from head to foot. Every part tells out the provision that God has made for His people. Their names are upon his shoulders, and upon his heart; his strength and affections are all for them. Harken, for instance, to the minute and stringent directions touching the breastplate. Why was it *square*? Why not oblong, or triangular? Because the entire twelve tribes should be placed in it (see Rev. xxi. 16). Again, why was it *doubled*? Why would not a *single* piece have done? Because that in our great High Priest we have the union of both the Divine and human natures. All the majesty of Godhead, and all the sympathy of manhood are combined in Christ. Take a New Testament sample of this.

LOOK AT JESUS

in John xi.: so truly human is He that "Jesus wept" (ver. 35), and yet so Divine is He that He stands at the grave of Lazarus, and issues the omnipotent summons, "Lazarus, come forth!" (ver. 43). Again, examine the kind of stones set in the breastplate. Are they ordinary and valueless stones? No; creation is laid under tribute to supply all that is rare and precious (see Malachi iii. 17, and Matthew xiii. 45, 46). Again, look at how they are arranged. Are they loosely and carelessly placed in the breastplate? Why, nothing can be more secure. They are embedded in gold. Take the breastplate and shake it; will any of them fall out? Nothing can displace them, they form part of the breastplate; and once upon the High

Priest's heart, he never can be seen in the holiest of all without the names of all the tribes being seen by the eye of the God of Israel. It is often in this typical form that the child of God sees the deepest truth, and is most fully established in the knowledge of His oneness with Jesus (Ephesians v. 30).

And when we turn from the shadow to the substance, what are the New Testament statements upon the same subject? Hear John xiv. 19:

"BECAUSE I LIVE, YE SHALL LIVE ALSO!"

Sometimes the Lord takes the most permanent things in nature to convey important truth to us: "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever" (Psalm cxxv. 1, 2). But in John xiv. 19, the Lord passes beyond all created things, and makes His own life the pledge and guarantee of the life of all His people.

In John xv. 9, Jesus tells us that He loves His people with the same love that He is loved of the Father; and in John xvii. 23, He declares that the Father's love for them is the same as for Himself. No wonder we should feel difficulty in crediting such amazing things.

In John xiii. 1-18, we have

A SYMBOLICAL PICTURE OF PRIESTHOOD.

The hour had arrived for Jesus to go back to the Father; but He was leaving behind Him objects very dear to His heart. The intention of His action here is to show us how true it is that He loves His own to the end. He washes their feet, and wipes them clean and dry with the towel. Now, what is the end and value of His priestly ministry for us now in heaven, but to remove the daily defilement that we contract in our walk here in the world? We need it to meet the defilement that we contract every hour, from the day we are first brought to rest upon the finished work of Christ till the last moment of our earthly journey. The laver set at the door of the tabernacle and filled with water, that Aaron and his sons might wash their *hands* and their *feet* as often as they were soiled, is a fine typical picture of the truth we are now considering (see Ex. xxx. 17-22, and xl. 30-31). The believer's need of constant cleansing for daily shortcoming is taught in 1. John 1, 8, 9, 10. We should never forget that just as the Atonement of Christ has to meet and countervail all our guilt, as *only known to God*, so the Priesthood of Christ has to meet and remove all the defilement that *God sees* in our very holiest services. In either case, *our* estimate of the sin and the remedy is very defective (see Lev. v. 17, 18, 19, and Exodus xxviii. 38).

Who will best know their need of this

PRIESTLY MINISTRY OF JESUS?

Surely the Christian who walks most in communion with God; and it is only as a Christian thus walks that they can make the right use

of the Priesthood of Christ. In this thirteenth of John, Peter showed his ignorance of both atonement and priesthood. He did not see clearly that he had the full value of the former (verse 9), nor did he see that he needed the gracious provision of the latter (v. 8). How like many of us now! The full sense of acceptance is little known and enjoyed; and, therefore, the need of our daily cleansing by the priesthood too little known by the Lord's dear people. But how beautifully does the Lord here put each in its true place. There was a sense in which they were clean every wit; there was another sense in which they needed to have their hands and feet washed. The former was that of their standing, or acceptance before God—the latter was that of their walk, or service. Atonement secures the former—priesthood meets the latter. And that there should be no mistake on the matter, the Lord uses two different words in verse 10. One word is *lounmenos*, from the verb *louo*, and the other is *nipsasthai*, from the verb *nipto*. The former means the washing of the *entire* body, the latter only that of *part* of the body. Here again we have the two great and blessed facts of the atonement and the priesthood kept before us.

In John vi. 37, our blessed Lord uttered these wonderful words: "Him that cometh unto Me, I will in no wise cast out." As this Scripture is full of comfort for believers, the correct meaning of it is of the very last importance. Few passages have been more turned aside from their primary meaning, both by commentators and expositors than this one. They almost all use it in reference to the unsaved. They tell them that if they come to Jesus, He will not cast them out, or refuse to pardon them. This is a blessed truth in itself, for He came into the world to save that which was lost (Matthew xviii. 11). The gospel proclaims pardon to every lost child of Adam, upon the ground of the finished work of Christ. He invites all the lost to come unto Him (Matthew xi. 28). But that is not the meaning of John vi. 37. It *primarily* refers to the *saved*, not to the *unsaved*. It addresses those who have come to Christ, and are accepted in Him; and assures them that just as Noah was not cast out of the ark, nor Israel turned out from under the shelter of the blood, nor the man-slayer turned out of the city of refuge, no more will Jesus cast out His people. The original word is *ekbalo*, from the verb *ekballo*, and it would be well expressed by any of the four following: "throw away," "part with," "give up," "surrender;" and the context itself should have prevented us from the misapplication of the passage.

The blessed Lord, after declaring that He will in no wise, or for no reason whatever, cast out those who have come to Him, adds a reason in the 38th verse: "For I came down from heaven, not to do Mine own will, but the will of Him that sent Me." Then, in verse 39, He tells us what is the will of Him that sent Him, as to those whom He has given Him: "And this is

THE FATHER'S WILL

which hath sent Me, that all of which He hath given Me I should

lose nothing, but should raise it up again at the last day." Observe in this 39th verse the word "*it*." Why does the Lord use the pronoun *it* collectively? Because His object is to show the security of His whole Church corporately. Just as in Eph. v. 25, 26, 27, the word *it* is used four times: "Christ loved the Church, and gave Himself for *it*." Then look at the next verse (John vi. 40). "And this is the will of Him that sent Me, that *every one* which seeth the Son, and believeth on Him, may have everlasting life; and I will raise *him* up at the last day." Here each child of God may take to himself the full comfort of all that is predicted of the whole Church. The whole corporation of believers are in the safe keeping of Jesus. He will in no wise part with what is so dear to His heart. Whether His people are alive or dead, they are His property. Jesus claims them as His for ever—He has given Himself for them. He gives His sheep eternal life, and will, at the last day, demand their dust from the tomb. That morning of immortality that will soon dawn will fully demonstrate the full meaning of "I will in no wise cast out." This whole passage, then, declares *not* the non-repulsion of the unsaved, but the non-surrender of the saved.

Romans v. 10 teaches the same truth: "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Here believers are said to be

SAVED BY HIS LIFE.

His life, when? It cannot be His life before He died upon the cross; it is clearly His life for us now in heaven. John xiv. 19—"Because I live, we shall live also"—is, perhaps, the best key to Romans v. 10. In Romans viii. 33, the universe is challenged to charge the sin judicially upon believers that Christ once bore upon the cross, and that God blotted out, through faith in the blood of His Son. There can be no condemnation to such. The sin has been punished upon the Substitute. His resurrection proclaims the acquittal of all who trust in Him. He is also at the right hand of God—this is to the Christian, who is one with Christ, the *virtual* possession of glory. But Jesus also makes intercession for His people—this, then, is the Divine and needed provision for the saints till they reach that glory where the Head now is.

In Hebrews vii. we have the full length portrait of our great and precious Jesus. All the shadows vanish in the full blaze of His glory. The typical sacrifices, priests, and temple, all retire, and we are left alone with none save Jesus only. Thirty-one years after Christ's death, and seven years before Vespasian and Titus destroyed the temple, the apostle had to address this epistle to Jewish Christians, to set them right as to the shadows and the substance. Probably many of these had been converted on the day of Pentecost by Peter's sermon. Between that day and the year A.D. 64, they had gradually gone back to the attractive

SHADOWS OF AN OBSOLETE DISPENSATION.

How does the apostle do his work? By contrasting *perfection*

with *imperfection*. In the past economy, the sacrifice, priest, and worshipper, were alike imperfect. Now, the sacrifice, priest, and worshipper are all alike perfect. "Christ has put away sin by the sacrifice of Himself" (ix. 26). He who has done this, and is now our great High Priest, is no less than the Son of God (vii. 28); and the worshipper is purged once for all, and has liberty to enter into the holiest of all (x. 2-19).

The word *perfect* is the key to the whole epistle. It is used *thirteen* times in it. In chapter vi. 1, He entreats them to leave the first principles of the doctrine of Christ, and go on to perfection. In other words, to abandon the shadows and hold fast the substance. In the shadows they had the doctrine of "baptisms" and "laying on of hands." What were these baptisms? It is plain from the context that they were Jewish baptisms. They had often heard and thought of the bunch of hyssop, dipped, or baptised in the blood of the paschal lamb, and then sprinkled on the door-posts and lintels (Exodus xii. 22); also of the priest dipping the hyssop, &c., in the blood of the bird that was killed, and then sprinkling the leper seven times (Leviticus xiv. 6). Christian commentators have been frequently puzzled by "the doctrines of baptisms." Their difficulty has arisen from not seeing that the apostle did not allude at all to *Christian* baptism. As he was addressing those who were in danger of lapsing again into Judaism, he, therefore, alludes to Jewish baptism. The same plural word we have again in chapter x. 10. There it is called "Washings;" but in the Greek it is "*baptismois*." Ephesians iv. 5 declares that Christian baptism could not be plural. (Greek, *en baptisma*), *one* baptism. This is important, as limiting our thoughts to Jewish baptisms in this passage. The doctrine of baptisms included all the different washings imposed on Israel of old. The priests were washed on the day of their consecration (Leviticus viii. 6). They had to wash their hands and feet every day (Exodus xl. 30-32). Garments were washed (Leviticus xiii. 53-59). Animals for sacrifice were washed (Leviticus i. 9). The whole of the nineteenth of Numbers is occupied with washings by the Water of Separation. Thus we see how the whole Jewish Ritual had habituated the *Jewish* mind to these "Baptisms." They were also familiar with the doctrine of "the laying on of hands." Often had they seen the children of Israel putting their hands upon the Levites (Numbers vii. 9, 10). Moses laid his hands upon Joshua as the Lord commanded (Numbers xxviii. 18, 23; Deut. xxxiv. 9). So had they often seen the Aaronic high priest annually laying his hands upon the head of the live goat, and thus typically transferring all the nation's sins to its head, and then dismissing it into the wilderness (Lev. xvi. 20-23). Now, the apostle seeks to show them

THE SUBSTANCE OF ALL THESE IN JESUS.

"Christ our Passover is sacrificed for us" (1. Corinthians v. 7).
 "The Lord hath laid on Him the iniquity of us all" (Isaiah liii. 6).
 Here, then, at the cross, all is perfection. From the first promise in

Eden, all down through the types and shadows, we see the "word of the beginning of Christ" (margin, vi. 1). All pointed to Christ, and find their accomplishment in Him. How important, then, was it that these Jewish saints should leave, or abandon the imperfect shadows for Christ the substance. No Christian teacher who understands this passage fully will ever tell young believers to leave the simple doctrines of the gospel of Christ, that they may advance into something deeper. There is growth in the knowledge of Divine things; but all truth is based upon, and intimately connected with, the gospel. See how shallow were the views of these Jewish Christians. In their attachment to the Aaronic priesthood, they forget that before it existed at all, there was a more perfect one. In Melchizedek we have the contrast to Aaron and all his successors. Melchizedek had no predecessor and no successor. He received his priesthood from no human hands, nor did he transmit it to any human hands. He was constituted priest more than 400 years before Aaron was separated to *his* priesthood. Here, then, are

TWO TOTALLY DISTINCT ORDERS OF PRIESTHOOD.

Jesus must needs be after the order of one or the other. Which is it, then? Is it Aaron and not Melchizedek? No; but it is Melchizedek, and *not* Aaron. Now, this again determines the time and place of Christ's priesthood. It is only after resurrection, in heaven, that He answers to Melchizedek, of whom no earthly pedigree is recorded. In no other light could he be after the order or pattern of Melchizedek. The genealogies of Christ in Matt. i. and Luke iii. conclusively establish that it could not have been this side the cross. Thus, we have all the shadows set aside, and left again with none but Jesus. Hebrews vii. is a beautifully elaborate argument of the apostle on this subject. It contains seven proofs of the point at issue. We look at Genesis xiv. 18, 19, 20, for the model; and in Psalm cx. 1, we hear the oath that Christ's priesthood is after this model, and not after the Aaronic (Hebrews vii. 21). Then, in v. 23, he says the Aaronic priests were many: "And they truly were many priests, because they were not suffered to continue by reason of death." So true is this, that from the date of Exodus xxviii., when Aaron was first called to the priesthood, till the death of Christ, which terminated all kinds of

HUMAN OFFICIAL PRIESTHOOD,

there were no fewer than eighty-four Jewish high priests. One by one they passed away, being, like all other creatures, subject to death. On an average, they only lived about seventeen years and ten months. Think of the shock that a Jewish worshipper must have got when he saw the high priest lying a corpse! But, child of God, let it fill your heart and mine with joy, that our great High Priest dies no more. "Death hath no more dominion over Him. For in that He died, He died unto sin once: but in that He liveth, He liveth unto God" (Romans vi. 9, 10). Here, then, we have the basis of His priesthood now in heaven.

His atonement on the earth has disposed of the whole question

of sin in the case of all who depend alone upon it. Their judicial justification rests unalterably upon it. To call that in question would be to call the work upon which it rests, and by which alone it is secured in question. But this is not the only light in which the believer is looked at. He is a worshipper and a servant also, and Christ's priesthood is to meet the many defects that God sees in his daily worship and service. These defects attach to us to the end of the journey. This is met by the truth in verse 24: "Because He continueth ever, He hath an intransferable priesthood." How long, then, are His people safe? Evermore. Why? "Because He *ever liveth* to make intercession for them." This is another text generally used to encourage the unsaved to Christ. They are told, and told truly, that He is able and willing to save the whole human family. That all *may* live—that none *need* die. No one can preach too full or too free a gospel. But the best way is to get the exact truth out of each passage of the Word. Then, as the above passage is for the Lord's people, let us primarily apply it to them. Thus shall Christians be established in the knowledge of their completeness in Christ, and thus shall they make daily and holy use of His gracious Priesthood, that meets the iniquities of even our most holy things (Exodus xxviii. 38).



Love and Sympathy.

BY REV. JAMES SPRUNT.

"Let brotherly love continue. Be not forgetful to entertain strangers; for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body" (Heb. xiii. 1-3).

IN these three verses we have brotherly love, brotherly hospitality, and brotherly sympathy brought before us, and we need to pay attention to each of the exhortations.

I. BROTHERLY LOVE. When the Hebrews were in a happier state, they manifested a good deal of love (chapter x. 33, 34); and, now, the apostle exhorts them to continue in that love. It is remarkable that nowhere in the New Testament Epistles are we commanded to love God. His love is manifested to us, and when we know that love we begin to love Him, and others too. "*We love, BECAUSE HE FIRST LOVED US*" (1. John iv. 19).

Under the Levitical law, men were commanded to love their neighbours, but now the command specially is to love "the brethren." So important is this matter, that the Spirit of God joins it with believing in the Lord Jesus, when He says: "This is His commandment, 'That we should believe in the Name of His Son Jesus Christ, and love one another,' as He gave us commandment" (1. John iii. 23). Having love one to another is the evidence of life (1. John iii. 14), is one of the fruits of the Spirit (Galatians v. 22), is the fulfilling of the law (Rom. xiii. 10), is the power that constrains to self-denying service (11. Corinthians v. 14), and it becometh "dear

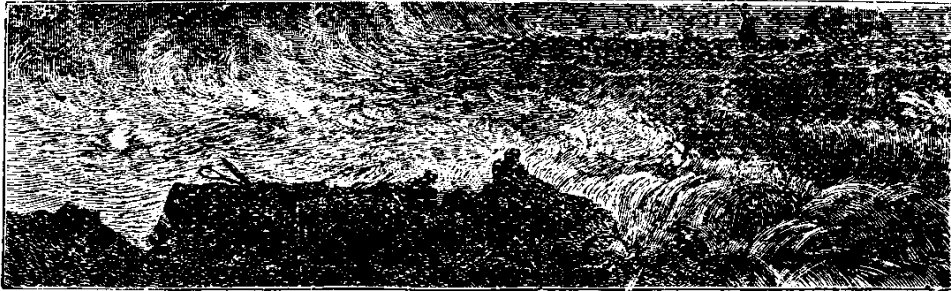
children" (Ephesians v. 1, 2). It is also spoken of as being "the bond of perfectness" (Colossians iii. 14), and we all know that it "suffereth long, and is kind; it envieth not; it vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not its own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things" (1. Corinthians xiii.) Therefore, beloved, "Let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God" (1. John iv. 7, 8).

"Hail, holy love! Thou word that sums all bliss!
Gives and receives all bliss; fullest when most
Thou givest. Spring-head of all felicity!
Deepest when most is drawn. Emblem of God!"

II. BROTHERLY HOSPITALITY. A brother may be a stranger; we may never have seen him before; but don't let us treat him as a stranger, but as a brother. If those, who by God's grace have been called to go hither and thither, making known the glad tidings of His love, should give us a call, it is our privilege to "receive such, that we may be fellow-helpers of the truth" (III. John 8). There is still great need of that little word of exhortation in 1. John iii. 18: "My dear children, let us not love in word, neither in tongue; *but in deed and in truth.*" JOHN BUNYAN says: "There are two things as diverse as are the Soul and the Body: For as the Body without the Soul, is but a dead carcass; so, *saying*, if it be alone, is but a dead carcass also. The Soul of Religion is the *practick* part."

The teaching of our Lord when upon earth was often upon this theme; "He that heareth these sayings of Mine, and doeth them" (Matthew vii. 24); "He that doeth the will of God . . . the same is My brother, and sister, and mother" (Mark iii. 35); "Yea, blessed are they that hear the Word, and do it" (Luke xi. 28); "Why call ye Me, Lord, Lord, and do not the things which I say?" (Luke vi. 46). Let us apply these words of our Divine Lord to this subject of hospitality; and, perhaps, we shall experience greater joy in the Lord, as we seek to serve Him by serving His servants.

III. BROTHERLY SYMPATHY. We should not only "rejoice with them that do rejoice," but "weep with them that weep" (Romans xii. 15). As members of the one body, the Lord desires us to identify ourselves with His suffering children. The sympathising interest, the prayer of faith, the practical help, should all, more or less, be shown by the people of God to their brethren in affliction or trial. It has been suggested that the heart of the Apostle Paul was desponding, when the Lord addressed him with tender words: "Be of good cheer, Paul" (Acts xxiii. 11). Are there not daily opportunities for us in like manner to speak words of cheer? All of us, at some time or another, have been in trouble, and God has comforted us. We should, therefore, seek to remember that He comforted us in our tribulations, "that we might be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (II. Corinthians i. 4).



Advent Bells.

BY REV. A. C. THISELTON, SHREWSBURY.

THE King of Glory cometh,
Cometh for His own,
To gather all together
Ever near His throne.

He comes to crown His children,
Banishing their fears;
And give them harps of gladness,
Drying all their tears.

And now He bids them labour
To prepare His way;
Help straighten crooked places,
Work, and watch, and pray.

Give help to raise dark valleys,
Lower hills of wrong;
And tell the world of Jesus,
Filling hearts with song.

The desert needeth voices
Raised against God's foes,
Till wilderness rejoices,
Blooming like the rose.

The heathen world and Moslem
Soon may learn to cling
To Him whose blood redeemed us—
Jesus Christ the King.

Then live between the Advents,
Preach Christ's Cross and Crown;
And, looking up to glory,
Pray the Lord come down.

For Jesus, glorious, cometh,
Cometh for His own,
To gather all together
Ever near His throne.

Heavenly Mysteries in Earthly Mirrors.

BY WILLIAM LUFF, AUTHOR OF *Our King*.

LENGTH OF DAYS.

WE have read of a little girl who made the following comment on the command Exodus xx. 12: "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee:" "I do try hard to honour my father and my mother; but my days are not a bit longer, for nurse puts me to bed every night at seven o'clock." It was childish, perhaps; but do not grown-up people often put upon God's promises interpretations as childish? Like the little girl, we have our own idea of how the promises should be fulfilled, and we want that fulfilment to be immediate.

ESTEEMING OTHERS.

At the late terrible fire in Queen Victoria Street, where ten lives were lost through the escapes being too short, Fireman West distinguished himself by swinging over the high parapet, held only by a coil of telegraph wire, and so saving life. At the Guildhall inquiry he was asked: "Are there other men in the brigade as plucky as yourself?" His emphatic reply was: "Every one, sir." "As ready to save life at the risk of their own?" "Yes, sir. I did no more than they'd have done." Of this answer, W. A. Eaton wrote:

"Water may fail, engines break down,
Ladders be short to reach;
But the *men*, the *men*, win high renown,
In their comrade's sturdy speech.
We honour them all; aye, every one,
And say with Fireman West,
'Each man would do, as I have done;
I am only *one* of the best.'

What an illustration of Philippians ii. 3: "Let each esteem other better than themselves."

NOT THEIR BUSINESS.

Our London firemen also save lives from drowning. The men of the Floating Station, near Blackfriars, rescued twenty-two persons who had jumped from the bridge intending suicide during the past twelve months. This is not their business, nor are they paid to do it. Yet common humanity prompts it, and it is done. When ordinary folk seek to rescue spiritual suicides, they are sometimes told to mind their own business, and leave such matters to the so-called clergy. When the fireman comes to the side of a sinking man, he is not told to mind his fire business. To save life is the duty of all, and to save souls is the duty of every soul that is saved.

Joy's Jubilee.

BY HARRY ROSE.

“Ask and receive, that your joy may be full” (John xvi. 24).

THE foundation of all true joy is the finished work of Christ's atonement. When the believer has, for the first time, set his eyes upon the Lord Jesus, so rich have been the manifestations to the soul, that they have touched the very vitals of his inner life. As the rose is most lovely in its bud, so is grace—“glory begun below”—in its beginnings. Young converts revel in their spiritual joy, because they draw from Christ only as the Fountain. Who does not wish to be renewed again with the former child-like faith of our spiritual infancy? Who does not long for the spring-time joy to return to their souls? Never forget your spiritual relationship by faith is in the atoning work of the Lord Jesus.

I. Notice the SOURCE OF JOY.

When Israel had been delivered from the bondage of Pharaoh, they went into the wilderness, where there was no water. A picture indeed of this world and its possessions—dry and thirsty—where no water is. They journeyed to Marah, where there were waters; but they were bitter! After these sad experiences, “they came to Elim, where there were twelve wells of water, and they encamped by the waters” (Exodus xv. 27). Here is a beautiful picture of God's grace, and the bountiful supply of good provisions He has made for the perishing! At Calvary, the soul looks upon the unlimited source of joy. Previously there has been the travelling through the desert of sin, the thirst for happiness, the search for delight, but the toil has ended in

DISAPPOINTMENT AND DISMAY!

At the Cross is seen the present blessing of life and salvation in its pure and rich joys. If you have been in the deepest sorrows, here is the deepest joy—“the fountain of water springing up into everlasting life.” O, deep, unfathomable wells of God's salvation! Come, and draw out with thanksgiving and joy! Connect at once the golden pipe of faith, and living water shall flow into thy soul, so that thou canst not help drinking deep draughts of the boundless river of life. Believing in a crucified Christ is the only way to draw deep, full, unmingled joy.

II. *The Sufficiency of Joy.*

Wherever the believer goes, his heart is continually taken up with God; therefore, God is always his joy, and “in His presence is fulness of joy.” In communion with Him, his head is anointed with oil every day of his life, and so the things of this world have less power to charm him. “One sweet draught, one drop of the wine of consolation from the hand of Jesus,” * says holy Rutherford, “had made our stomach loathe the brown bread, and the sour drink of this

* *Letters of Samuel Rutherford*, p. 677.

miserable life." And again: "We dwell far from the well, and complain but dryly of our dryness and dulness." When the soul lives at a distance from God, then is the secret manifest that doubts and anxieties are harboured. These things

SHORTEN SPIRITUAL SIGHT,

taking all enjoyment out of life. Hand over to Jesus that which casts a shadow over you, and your soul shall be lifted as on angels' wings out of the grovelling below into the heights and breadths of His surpassing love. Be feasted with the joys of the Holy Ghost, and your admiration of Jesus will be great and blessed.

III. *The Stedfastness of Joy.*

In a soul that is entirely devoted to the enjoyment of God, the "fruit thereof is unto holiness, and the end everlasting life." The true word for joy is fruit; and in Galatians v. 22, 23, there is a rich cluster of Christian fruits, which a "life hid with Christ in God" is continually producing. The fruit of the branch must be traced to, and in the root, as it must have been first in the root, then have passed through the trunk and branches, flowing through the sap veins, and afterwards forming itself outwardly into precious fruit. So believers in Christ have their fruits in Christ, which is afterwards brought forth by them. Some believers have to lie in

THE HARBOUR OF AFFLICTION,

so that God may unload their cargo of worldliness and self. The "thinning out the clusters, and cutting off superfluous shoots, is done to perfection by the tender hand of the Great Husbandman. In the sick-room, to all such, the Saviour reveals His love, and imparts His joy. It is well that their union be that of deep secrecy and solitude with their Lord, or they would be barren boughs indeed. Speaking of the godly man and his fruits, the deeply-experienced Sir Richard Baker quaintly remarks: "Where this tree is watered but by springs from the earth, a godly man is watered with the dew of heaven. He riseth to a greater height than this tree, for where this tree is stunted in its rising and stays in the air, a godly man riseth up, and never stays till he comes to heaven. He bears more fruit than this tree; for where this tree hath many leaves besides fruit, the very leaves of a godly man are fruits. He is longer in season than this tree; for where this tree is in season but some part of the year, godliness is in season all the year long. This tree is in season but for a time, but godliness is in season to all eternity."* May our thoughts of Christ's worth and preciousness never be short and shallow!



"The sinner needs a sacrifice; the believer needs a priest. When we see Him as a *Sacrifice*, we know that we have in Him all that a perfect Sacrifice could be; and when we see Him as a *Priest*, we know that every function of the priesthood is perfectly discharged by Him."—C. H. M.

* *Meditations and Disquisitions upon Psalm i.*—1638—p. 55.

C. H. Spurgeon's Amens.

COLLECTED BY JNO. DINNEN GILMORE.

All this week sweeten your souls with sacred spices of our Lord's thoughts and words when near His death. God bless the meditation to you by His Holy Spirit! If you have never believed in Him, may you believe in Him at once! Why delay? He is able to save unto the uttermost, believe in Him just now. And if you have believed, keep on believing, and let your believing grow more intense. Think more of Jesus, and love Him more, and serve Him more, and grow more like Him. Peace be unto you, for His dear sake! Amen.

* * *

Beloved friend, may the Holy Spirit lead you to submit! You have been kicking and struggling; now submit. You have been despairing, and talking about its being presumptuous to believe. Submit. Give all that up. No more of your talk! Come to faith! When a man submits to God, that man has got the victory. When God is King, you are safe. When you take Christ to be everything, and you are nothing, then neither death nor hell shall ever divide you from the heart of God. When you are not your own, you are Christ's; but so long as you are dependent upon self, you do not know the Lord, and you cannot know Him. May God bless this simple testimony to each and all, and to His name be praise! Amen.

* * *

I trust that none of you will say: "We will keep our idols." Ah, if you do so, you will not keep them long! If your idols are not taken away from you, you will be taken away from your idols. What will some of you do in the next world, when there is no gold to hoard, and no revelry in which to indulge, when you will have no occupation but to gnash your teeth upon yourself, because you committed everlasting suicide, and refused and rejected Christ for a few days' pleasure, or a few years' gain? Will any of you be mad enough to let eternity go, and let heaven go, and let God go for the paltry lusts of the flesh, for the fleeting gains of the hour? As I shall confront you at the bar of God, I charge you, seek Him! Put away your idols, prepare your hearts, trust in Jesus, and serve the Lord only! God grant that it may be so, for His name's sake! Amen.

* * *

You, poor sinner, as you go after your follies and amusements, may the call, "Lay hold on eternal life," come to you until you shall obey it, and quit such trifles! And you, Christian man, when you get into the world, and are tempted to make gain by sin, while you will suffer loss by righteousness, may you hear a voice say, "Lay hold on eternal life!" And any of you who get the "cold shoulder," and the rough side of men's tongues, when you begin to think that you cannot bear it, hear the voice saying again: "Lay hold on eternal life." Cling to that, for God, for Christ, for eternity, for heaven. The eternal life is the only life worth living for. God help you to live for it always; and if you do, it will be of His own grace, and to Him shall be all the glory, for ever and ever. Amen.

Pleasing God.

A BIBLE READING.

“That ye might walk worthy of the Lord unto all *pleasing* (Colossians i.10).

DR. MOULE, in *Colossian Studies*, paraphrases these words thus: “*To all meeting of His wishes, so as not only to obey explicit precepts, but, as it were, to anticipate in everything His ‘sweet beloved will.’*” Pope, in *Prologue to the Satires*, speaks of how he delighted to

“Explore the wish, explain the asking eye,
And save awhile our parent from the sky.”

“That first line,” remarks Dr. Moule, “is exactly the ‘anticipation of the will’ of which St. Paul speaks here; only it is glorified by its application not to a mother’s old age, but to the even nobler object of a Redeemer’s unseen presence.”

1. *The Christian’s state and standing must not be confused.* In **1** Corinthians v. 9, Paul says: “Wherefore also we are ambitious (A.V., we labour. The same Greek word occurs in Romans xv. 20, but is there rendered strive; and in 1. Thessalonians iv. 11, where it is translated study) that, whether being at home or away from home, we may be accepted of Him;” rather “we may be *well pleasing* to Him.” The word “accepted,” in Ephesians i. 6, is not the same as the one employed here, but “denotes that which God has made us by grace, lovely and acceptable;” whereas in this passage the word simply denotes “well-pleasing.” “We do not, and need not labour to *become accepted*, but we do labour to *please Him well*, because we are accepted.”—*Bullinger*.

2. *Christ’s constant attitude to His Father.*

(a) Positive. “I do always those things that please Him” (John viii. 29).

(b) Negative. “Even Christ pleased not Himself” (Rom. xv. 3).

3. *Faith indispensable if we would please God.* “Without faith it is impossible to please Him” (Hebrews xi. 6).

4. *Pleasing God sometimes necessitates our not pleasing men.* “Not as pleasing men, but God which trieth our hearts” (1. Thess. ii. 4).

5. *The utter impossibility of those that are in the flesh pleasing God.* “They that are in the flesh cannot please God” (Rom. viii. 8). What do the words “in the flesh” imply? “As used by St. Paul, all that is peculiar to human nature in its corporeal embodiment is said to belong to it, and hence he uses it as the distinct antithesis to πνεῦμα (spirit) to signify the sinful condition of human nature.”—*Dr. Bullinger*.

6. *The outcome of pleasing God.* Answers to prayer. “Whatever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight” (1. John iii. 22).

7. *It is not permissible in the believer to please himself.* “We ought not to please ourselves” (Romans xv. 1).

Bible Readings.

Spiritual Prosperity.

A Prayer for Prosperity (Psalm cxviii. 19-29).
 Obedience and Prosperity (Joshua i. 1-9).
 A Harvest of Souls (John iv. 31-41).
 Prosperity of Christ's Kingdom (Isaiah xxxv.)
 Christian Progress (Philippians iii. 13-21).
 By giving we get (Proverbs xi. 23-31).
 John's desire concerning Gaius (III. John).

Testimony.

Power to witness (Acts i. 1-8).
 Fearless Testimony (Psalm cxix. 41-48).
 Peter and John (Acts iv. 13-20).
 Modest Testimony (I. Corinthians ii.)
 An Old Saint's Resolve (Psalm lxxi. 14-24).
 Testifying what we know (I. John iv. 12-21).
 The battle fought—the victory won (II. Timothy iv. 1-8).

“Vanity”—The Key Word of Ecclesiastes.

Summary of a Life's Experience (Ecclesiastes i. 12-18).
 The Trial of Pleasure (Ecclesiastes ii. 1-11).
 Wisdom and Folly (Ecclesiastes ii. 12-16).
 Vanity in the House of God (Ecclesiastes v. 1-7).
 The Vanity of Riches (Ecclesiastes v. 9-20).
 Youthful Vanity (Ecclesiastes xi. 7-10; xii. 1).
 “The whole duty of Man” (Ecclesiastes xii. 8-14).

The Substitutionary Work of Christ.

Substitution for the Sinner (II. Corinthians v. 14-21).
 Life for Life (Romans v. 1-11).
 Gospel Reconciliation (Ephesians ii. 13-22).
 Sin laid on Jesus (Isaiah liii. 4-12).
 The Humiliation and Exaltation of Christ (Philippians ii. 1-11).
 Christ—All in All (Colossians i. 12-29).

A Study in the Types.

The Tabernacle (Hebrews ix. 1-16).
 Abraham and Christ (John viii. 33-59).
 The Dwelling-place of God (Psalm cxxxii.)
 Melchizedek and Christ (Genesis xiv. 18-20; Hebrews vii. 1-11).
 The Fiery Cloudy Pillar (Exodus xiii. 20-22; I. Corinthians x. 1-4).
 Cities of Refuge (Numbers xxxv. 9-15; Hebrews vi. 13-20).
 The Brazen Serpent (Numbers xxi. 1-9; John iii. 14-17).

How Christians Should Walk.

- “In Christ” (Colossians ii. 1-10).
- “In the Light” (1. John i. 1-10).
- “With God” (Genesis v. 21-24; Micah vi. 6-8).
- “Circumspectly” (Ephesians v. 8-16).
- “Worthy” (Ephesians iv. 1-6).
- “In Wisdom” (Colossians iv. 1-6).
- “In Love” (Ephesians v. 1-7).

Reality in Religion.

- Sincerity in preaching (11. Corinthians i. 12-15; iv. 1-7).
- Our walk and conduct (Philippians i. 1-11).
- Reality in Service (Joshua xxiv. 14-15; Ephesians v. 1-9).
- Sincerity in prayer (Psalm lxvi. 16-20; cxlv. 18-21).
- Reality tested (John xxi. 15-19).
- Warnings against hypocrisy (Matthew vi. 1-8; Luke xii. 1-3).
- The age in which we live (11. Timothy iii. 1-13).

“Wisdom”—The Key Word of the Proverbs.

- The beginning of Wisdom (Proverbs i. 1-9).
- Wisdom the best Investment (Proverbs iii. 13-26).
- Blessings of Wisdom (Proverbs viii. 1-21).
- Divine Guidance (Proverbs iii. 1-12).
- Promises of Wisdom (Proverbs ii. 1-9).
- The Inscrutable Wisdom of God (Proverbs viii. 22-36).
- Rejected Wisdom (Proverbs i. 20-33).

Emblems of Our Lord.

- A Rock (Matthew xvi. 13-20; 1. Corinthians x. 1-4).
- Shadow and Hiding Place (Isaiah xxxii. 1-8).
- “Ointment poured forth” (Song of Solomon i. 1-7).
- The Head (Ephesians iv. 11-16; Colossians i. 16-19).
- The Rose, the Lily, and the Apple Tree (Song of Solomon ii. 1-4).
- A Rod and Root (Isaiah xi. 1-10).
- Sun and Shield (Malachi iv. 1-2; Psalm lxxxiv. 9-12).

Things which we are NOT to do.

- Not to forget to count our blessings (Psalm ciii. 1-14).
- Not to neglect mutuality in our Christian life (Hebrews x. 19-25).
- Not to fret (Psalm xxxvii. 1-11).
- Not to fear (Isaiah xli. 10-14).
- Not to doubt (Matthew viii. 24-27).
- Not to weary in well-doing (Galatians vi. 9-18).
- Examples for us from the Old Testament (1. Corinthians x. 5-15).

Notes for the Month.

PRAISE.

THE Lord continues to give great cause for praise in all the branches of *The Evangelistic Mission*. In all the Halls large numbers attend week by week to hear the Word preached, and many have been led to accept Christ as their Saviour. The open-air work has been carried on vigorously during the past Summer months. The friends at Malden Hall—where splendid aggressive evangelistic work is being prosecuted—have held two open-air services each Sunday in the immediate neighbourhood of the Hall, while another band has gone forth for meetings on Hampstead Heath, both afternoon and evening, and various brethren have unfurled the blood-stained banner of the cross to many who frequent those parts on Sundays. For all this sowing of gospel seed in our many branches we are looking for a rich harvest.

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WILLESDEN HALL.

The Young People's Society of Christian Endeavour, which was started at the above Hall some few years back, held its anniversary meeting on October 21st. Mr. Horace Holmes took the chair, and very helpful addresses were given by Rev. Benjamin Thomas and Mr. Meears. The numbers continue to increase, and it is most cheering to hear some of these young disciples opening their hearts and lips in earnest testimony. The prayers of our readers are earnestly asked that this may prove a real spiritual work.

* * *

ON GIVING.

We have been deeply touched of late by several kind letters from friends who have come forward to our help in the matter of funds; and yet, with very limited income, often involving personal sacrifices, wishful to show their earnest sympathy, while many domestic servants may also be counted amongst the best friends of the Mission, sending liberal donations out of their hard-earned savings. Stewards of the Lord's money do well not to wait till they can send large amounts to Christian work, but to use what they have, as the smaller amounts may prove seasonable help. The need of funds for the several branches of our Mission was never greater or more pressing than at the present time, and every possible help would be doubly welcome.

* * *

SALE OF WORK.

Our Sale of Work, which was announced to be held on October 28th and 29th, has had to be postponed owing to many other special

meetings and similar Sales of Work being held in the immediate neighbourhood on the days announced. We, however, have decided to hold this in December, on days to be announced in our next number; and we would ask our readers to do all in their power to assist in making this effort a thorough success. There will, of course, be no raffling, or other objectionable methods as are adopted at bazaars, but we hope to see the tables largely supplied with useful articles of every description, for which moderate prices will be fixed; and we shall be glad if friends intending to contribute any such articles will send them on to our head office—164, Alexandra Road, St. John's Wood, London, N.W.

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SPECIAL MISSIONS.

At this season of the year when Special Missions will be in full swing in all parts of our many towns and villages, we would draw the attention of ministers, pastors, and others to the fact that we are willing to send evangelists connected with the Mission under our superintendence to any part of the United Kingdom for long or short periods, and we should be glad to hear from friends requiring help in this direction.

* * *

HOSPITAL LETTERS.

We are often in need of letters of admission to London hospitals for the sick poor connected with many of our branches; many of whom, perhaps suffer, and, alas! some die for lack of proper nursing and nourishment. We have not space to name the hospitals for which letters would be gratefully received; but applications are continually reaching us asking us to provide the suffering ones with the necessary order of admission. Doubtless, many of our readers subscribe to hospitals, or Convalescent Homes, and we should be glad of their help in this way, assuring them that no case whatever is relieved by us without thorough investigation by our visiting staff.

* * *

FOR PRAYER.

We ask the fervent prayers of our readers for the Special Missions extending up till Christmas, now being held by our son, Mr. P. Russell Hurditch, at the various branches of the Y.M.C.A's. in the north-eastern district of the Metropolis. We are glad to be able to record that God is blessing, and members of these Associations are greatly cheered in seeing, night by night, strong men coming right out for Christ.

Mr. George Andrews, another of our Mission staff, is holding a Special Mission at Chew Magna. Will our readers also please pray that a mighty revival may take place in this village.

Many of our readers have assured us of their earnest prayerful remembrance of our beloved missionary daughter in India in her recent serious illness. We are truly grateful to the Lord to record that she has now to report that she is in a great measure restored to health, and is looking to the Lord for future guidance as to work in that empire, where the climate is so excessively trying.

KILBURN HALL.

An exceedingly interesting series of Special Evangelistic Meetings have been conducted nightly by Pastor G. H. Maddock (of Barrow Hill), from October 6th to 12th inclusive, in connection with the "Bible Class Union," North-west Auxiliary, in order to reach the assistants engaged in local houses of business. The attendance was encouraging, and the "old, old story" was told out with no uncertain sound; and better still, instances of conversion were met with at the close of each meeting. The service of praise was efficiently led by members of the "B.C.U." choir, which added greatly to the brightness of these long-to-be-remembered gatherings.

THE LATE MRS. LEIGH, OF WILTON HOUSE.

Friends who, during the past few years, have visited Wilton House during its honorary superintendence by Mrs. Leigh, will regret to hear that this excellent lady has departed this life. She was taken ill with pleurisy, which developed into pneumonia, and she passed quietly away on Saturday, October 18th, after just a week's illness. It was only a few months ago that a sense of increasing weakness led her to retire from her active work in which she found so much delight in caring for the Lord's servants, so many of whom have stayed at Wilton House, which was often full to overflowing; and but a few days before her decease she wrote appreciatively of the glad times she had spent there during those years, and the many friendships formed, and Christian privileges enjoyed. One of her latest acts of kindness was to make up a little parcel and send as a Christmas present to our daughter Ruth, to whom she was fondly attached, and it is now on its way to her in Central Africa. Mrs. Leigh was the widow of a well-known and greatly-beloved Congregational minister, who visited Wilton House with her a few months previous to his decease, which incident led to her subsequently taking up its honorary superintendence. Now, both rest from their labours, and their works do follow them.

PERSONAL NOTE.

Our readers will regret to hear of the continued illness of my father, the Editor of this paper, and further prayer is desired for his complete recovery.—P. RUSSELL HURDITCH.

“Hope to the End.”

BY PASTOR FULLER GOOCH.

WE are within sight of the end of another year, and on the eve of a season which, to the thoughtful mind, is always suggestive and spiritually impressive. The years of life at the longest are so few, and in comparison with the work to be done, and the eternity before us so short, that it is impossible to think of another gone from the score without concern. The end of life is, of course, so much nearer, and the time left for accomplishing the great purpose for which life has been given, is by so much lessened.

Another end is at hand, to which the Apostle Peter, in his first epistle at the first chapter, calls our attention, where he says, quoting from the Authorised Version: “Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.” The Revised Version gives us another rendering: “Set your hope perfectly on the grace that is to be brought unto you.” In the one case, the state of hopefulness, as the habitual frame of mind, in view of a nearing termination, is expressed; in the other, a definite act of hope accomplished once for all, and that perfectly, without reserve or faltering, is the idea conveyed. In either case, the emphatic thought is—that hope, as an essential factor in the Christian life, should be in active exercise, in view of a future bright to all the intents of bliss for those who are the true servants of Christ.

In the fourth chapter of the same epistle, at the seventh verse, the apostle says: “The end of all things is at hand;” while, in the seventeenth verse, he speaks of “the end of them who obey not the gospel of God.” It is an intensely solemn thought that we are *dispensationally* nearing the end. To this fact all the signs of the times give unmistakable testimony. It is impossible to read the unfulfilled prophecies of Scripture and not see how the trend of events in all directions, and in every sphere, is leading on to their accomplishment. The things concerning this dispensation—this glorious gospel day of grace—have an end. He who went up after His resurrection to the right hand of God, there to assume and carry on the functions of His great priesthood, has gone there but for a season. It is said in Acts iii. 21, concerning His priestly session at the right hand of God, “Whom the heavens must receive *until* the times of restoration of all things, which God hath spoken by the mouth of all His holy prophets since the world began.” His priestly session in the court of heaven is but for a season, and that season is fast running out, in order to make way for the coming “Dispensation of the fulness of times,” during which He shall be manifested on the earth as the “King of kings and Lord of lords.” Unspeakably blessed will be the issues of His return to reign. The great hope for the Jew, the Gentile, and the Church of God is found therein. Nothing but the personal presence of the Lord Himself can set right the wrongs

which intensify and prevail. From the period of His ascension to that of His return—one long period of conflict and of turmoil—has been, and must be, the experience of His people upon earth. At present these things thicken and increase, and will continue to do so until we see His face. Sometimes the heart wearies, faith gives way before the awful force of evil, and we ask with Dr. Bonar, in the words of one of his beautiful songs—

"How long shall the Christ be slighted
By the world to which He came?
How long from this earth be hidden
The grace of His cross and name?
How long shall the holy banner
In vain o'er the nations wave,
The love of God be rejected
By those whom it seeks to save?

"Is it near, the day of order,
The ending of hate and wrong,
The close of unequal battle
Of the weak against the strong?
Is the unknown calm descending
In its grandeur from above,
With the long, long-promised triumph
Of righteous peace and love?"

Thank God, it is! That day of triumph is at hand, the grace for which we look, and wait, and long, shall be brought unto us "at the revelation of Jesus Christ."

Hope is a sorely-neglected grace in the general run of Christian experience. Very many of God's people seem to regard faith as, to say the least of it, the chief object of their concern; hope and love are sadly lost sight of, and but little cultivated. And yet both these latter graces are fundamental to Christian life and character. We have only to look at the pages of the New Testament with a special eye to the fact, to see how largely Hope bulks in the teaching both of our Lord and His apostles. While the backward look of faith to Christ upon His cross alone can give us solid satisfaction and rest as to our justification and acceptance before God; and the upward look to Christ in all the fulness of His resurrection power alone can keep us steadfast and fixed as to our peace and joy, as well as our fidelity and perseverance; so the forward look—the blessed anticipation of hope—as it lays hold on the promised future, the bright millennial day so soon to dawn, alone can steady us, and awaken courage in the midst of earthly sorrow, strife, and tumult. Well then, may the apostle urge us to set our hope perfectly on that which is to come; or, in other words, to keep on hoping to the end. But in order to do this, we need to be filled with the Spirit of God. Hope can only grow in soil watered by the dews of heaven, and nourished by the love of God. Another apostle urges the believer to be "rooted and grounded in love," and that with a view to their not fainting at the tribulations which belong to the present life; and in another place the same apostle calls upon them to "continue in the faith, grounded and settled, and not moved away from the hope of the gospel." That hope is characterised as "living," and "blessed."

It is as an anchor fixed within the veil. From another point of view, the "hope of salvation" is as a helmet for the head. From every point of view this grace is of vast importance in its exercise. We are exhorted to "hold fast the rejoicing of the hope firm unto the end;" and we are also desired to shew diligence to "the full assurance of hope unto the end." In view of all this, be it ours, then, to face the future, whatever it may bring, with confidence and joy; to gird up the loins of our mind, so that we may not be entangled, mentally or spiritually, with the engrossing things of earth. Nothing will help us in these directions more than to have a clear Scriptural view of our Lord's return, both as to its imminence, and the wealth of glory which it shall bring. It is the province of hope to lift us above "things present," and to animate us in view of "things to come."

"Oh, my soul, go forth to meet Him! Tell Him, though the light is dim,
That our lamps are always burning, and we wait and long for Him!
Oh, to sit beneath His shadow, all our wants and sins confess!
Blessed Jesus, art Thou coming? We are weary for the rest!"



Meribah.

BY REV. A. C. THISELTON, BERWICK, SHREWSBURY.

THE beauty of the Lord our God be ours,
The Spirit's graces grow as Eden's flowers,
All spring and summer-time within the soul,
All life and converse under Christ's control.

So Moses prayed,* the meekest man of God,
And yielded bud and bloom as Aaron's rod;
God's beauty was upon Him, Moses bore
The Spirit's heavenly fruit, a gracious store.

But now at Meribah we see him stand,
The lovely rod of Aaron in his hand;
And twice he smites the rock when blooms decay,
All bruised and marred their beauty dies away.

For what more frail than almond blossoms sweet?
And why the rock in angry passion heat?
O ne'er again could he those flowers restore,
Or make his meekness what it was before.

* Psalm xc. 17.

“The Higher Life” and “Second Blessing,” or—Growth.

BY WALTER J. MILLER.

HERE is a great and laudable desire in many of God's spiritually-minded people to inculcate upon their fellow-saints, and with the highest motive, the doctrine or blessing of what they term “the higher life,” or “second blessing,” and which term is probably very nearly synonymous with that which of late years has characterised certain excellent Conventions for “the deepening of spiritual life”—heightening and deepening, conveying, presumably, the like ideas—the “second blessing” in its exceptional force coming somewhere between, perhaps as a kind of second new birth, the incipient and the consummated blessedness of “life in Christ.”

But is there not a place in the theology of our esteemed fellow-believers—even the A B C place in our theological alphabet—for the Scriptural and experimental term or principle of “growth,” as being the most comprehensive and practical description of the safe and steady increase of life and fruitfulness from the lowest to the highest reach, even to that more abundant life in Himself which it is our Lord's will we should have? (John x. 10). “The righteous shall flourish like the palm tree, he shall *grow* like a cedar in Lebanon” (Psalm xcii. 12); to grow being to flourish, and to flourish being to grow—a redundancy of life; what further?

As this is characteristic of God's work in nature, so it is emphatically used in Holy Scripture as beautifully analagous to, and typical of, His work in grace—as said our Lord, “First the blade, then the ear, and after that the full corn in the ear” (Mark iv. 28); and amply enforced in the parable of the vine and its branches (John xv.)

We will premise, then, that there is no particular point or occasion indicated in all the process of real growth and increase of spiritual life up to its fulness, at which there need be, or should be, any sudden or exceptional experience in the individual Christian, of the higher or the more abundant life—growth in grace, and the receiving constantly of the fulness that is in Christ being competent for it all, and manifestly intended so to be—the normal characteristic of spiritual growth being that of constant yearning after the higher, or highest attainments (Philippians iii. 12, 13, 14), failures impelling to triumphs, and reverses to restorations, but always realising the resource which is always at hand, and exclaiming, therefore, “I thank God through Jesus Christ our Lord.” The writer of Rom. vii., to the last word of it, being consistently also the writer of Phil. iii.; It must, however, be superfluous here to say that all true Christians insist on the necessity of holiness, and none on the necessity to sin; but this only imposes upon their dual condition the obligation of warfare (Ephesians vi. 11-14; Galatians v. 17).

It is admitted, of course, that an abnormal or stunted condition of spiritual life—very common truly—may need an abnormal remedy; as physical disease, physical torpor, or old babyhood may require unusually drastic and life-giving renewals; even, indeed, to a second, third, or fourth blessing! It were well, certainly, for such to receive of Christ's fulness in the Holy Ghost by *every* means, while they may profitably consider (Luke xiv. 26, 27; 1. Peter ii. 1-3; Hebrews v. 11-14; Revelation iii. 15, 16).

We desire for all a steady and Scriptural strengthening of the Spirit-life in "the simplicity that is in Christ," rather than from the puzzlings that are in some of our creeds, from its first reception into the dead soul, thence with ever-freshening vigour—at sometimes naturally greater than at others—on to the consummation or perfection which is attained, and not approachably before, in the glory of the heavenly Zion (Hebrews xii. 22-24). To this ideal the child of God is, in grace, positionally come now, hence his heavenly condition, or standing; but experimentally not until the everlasting hereafter.

Upon this principle of "growth," it is, of course, imperative and blessed, often, perhaps periodically, to test the progress of our spiritual life, in the light of God, by our responsiveness, or otherwise, to the apostolic injunction, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (11. Peter iii. 17, 18);—the source and fulness of the blessing of growth being shown in John xiv. 25, 26; John xvi. 13, 14; Galatians v. 22, 23; Ephesians v. 18, 19; 1. John ii. 20-27.

The Scriptures already referred to, with many others that may be adduced, indicate the unchanged and unchanging mind of God in respect of the growth and increase, continuously higher and more heavenly, of the Divine life in the soul; and while rejoicing in such Scriptures as imply the abounding fulness of this ideal, we are not prepared to accept any passages of Holy Writ as substituting their all-sufficient force—exceptional occasions of revival in churches or communities always excepted, as in Acts iv. 31; the *second* filling after Acts ii. 4 meaning another exercise, as afterwards others, of the Divine power for apostolic service and suffering.

The Holy Scriptures must be allowed to be Divinely consistent throughout; and the tendency to interpret certain texts in the letter, rather than in the spirit or intention of them, often causes a diversion of their meaning from the volume of practical doctrine to the building up of advanced theories.

The numerous and emphatic Scriptures on sanctification and holiness, and in which we all unhesitatingly agree, need not be quoted; for, as we have inferred, applied or imputed sanctification in Christ (1. Corinthians i. 30), and progressive sanctification in the disciple (11. Corinthians vii. 11), are fully purposed and experienced in the principle or doctrine of "growth."

One of the results of this doctrine of "the higher life," or "second blessing," we believe sometimes to be, that for a shorter or longer period, and, therefore, why not interminable, there is no conscious-

ness of sin; inferentially, no sin!—the being filled with the Holy Ghost, literally interpreted, not allowing room for anything antagonistic in the soul, just as nothing more can get into a filled vessel—absolute and undisputed possession, in fact! We think the unconsciousness of sin may arise from a very crude knowledge of what sin is, and from regarding it in its grosser and positive form, rather than its negative and subtler character of disposition or habit—such as pride, self-sufficiency, uncharitableness, censoriousness, unkindness, indolence, penuriousness, and many others such—which are quite as offensive to God, and even more dangerous, than the grosser forms. We would submit to such the confession made by thousands of the people of God every Sunday—"We have done what we ought not to have done, and we have left undone what we ought to have done, and there is no health in us." Let 1. John i. 8, 9, 10; Matt. xvi. 22-26; Matt. xxiii. 23; Rev. iii. xv. 18; be considered in this connection.

Another result is said to be the exultation of the Christian and his jubilancy of spirit, in all the sorrow and trial he is enduring by the will of God, as insisted upon by this doctrine; so that he must never "be in heaviness through the manifold temptations" which are called by the Spirit "not joyous, but grievous;" and as indeed, "for a season they need be" (1. Peter i. 6); and thus surpassing the attainment prescribed by the apostle, which is not until the "appearing of Jesus Christ;" and surpassing also the example of our Lord, who "was a Man of sorrows and acquainted with grief"—expressed in a "visage marred more than any man's"—"made perfect through sufferings," and "learning obedience by the things which He suffered" (Hebrews v. 7, 8, 9); therefore, such disciples, we assume, not being so "exercised," are not so made perfect through suffering as was He—nor would they learn obedience by suffering, as did He. So much for this royal road out of their distresses, that some happily have; to others it is a comfort to know that "in all their afflictions He is afflicted, and that the angel of His presence saved them;" and that suffering and chastening usually signify, as by the purpose of their loving Father, a process of purifying and perfecting in the graces of the Spirit, especially patience (James i. 2, 3, 4); and while they "rest in the Lord, and wait patiently for Him," learning the "splendour of His will," and having the peace of God in their souls, it would seem almost a mockery to *request* of them to take down their harp from the willows, and to sing joyfully one of the songs of Zion; sweet, indeed, as are sometimes such "songs in the night"—not as artificial hallelujahs, however, but as sublime realities. We fear the oft-quoted text in Philippians iv. 4, meaning "fare-thee-well in the Lord alway" (R.V.) is accountable, in the letter of it, for exaggerated ideas in this respect. We more heartily join in the sympathetic prayer of the liturgy, for "all those who are any ways afflicted or distressed in mind, body, or estate, that it may please Thee to comfort and relieve them according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions." Spurgeon truly says: "The result of the double work of the law and the rod is our instruction, and the

fruit of that instruction is a quieting of spirit, a sobriety of mind, out of which comes rest."

It must occur to some of our beloved brethren who see a new light in the doctrine of "the higher life" and "second blessing," that Christians, well instructed of the Holy Ghost, have, from time immemorial, constantly aspired after the highest ideal of practical Christian life, in steady and safe attainment, from their new birth to their maturity in Christ, and have neither experienced nor needed any sudden nor exceptional "second blessing." The flow of blessing, like wave after wave in a rising tide—with hindrances, indeed, often from disobedience or infirmities—being continuous to the end; and we think that the practical "higher life" of such men of God generally compares well with that of their fellow Christians.

The purpose of the writer, in a very slight consideration of this matter—confident that no esteemed fellow-believer will think otherwise—is, in simplicity and godly sincerity, to place alongside the doctrine of an extraordinary leap into "the higher life," the steadier and stronger, and all competent principle of "growth," or Scriptural progressiveness; and to guard those, and he knows of many, who are likely to become alarmed or despondent by reason of their failure, after much anxiety and prayer, to realise, or even understand the acquirements set before them, and insisted upon, in such "second blessing," or "higher life." And yet further, solemnly to warn others of the danger, perhaps through some puzzled misunderstanding, that may result to them—as it has done to many—in their assumption of a life, daily, or yearly, or longer, without consciousness of sin; and, therefore, alas! not without the peril of spiritual pride and fearful delusion. "For if we say that we have not sinned, we make God a liar, and the truth is not in us" (1. John i. 10).

How peculiarly precious to those of contrite and humble spirit (Psalm xxxiv. 18; Isaiah lvii. 15, lxvi. 2), and of meek and lowly heart (Matthew ii. 27), and who "walk in the light, as He is in the light" (1. John i. 7), must always be "the precious blood of Christ that cleanseth us from all sin;" and whose "peace with God is through the blood of His cross;" and we are sure, notwithstanding all, that every sincere child of God will lovingly join in the exclamation of the Apostle: "God forbid that I should glory, save in the cross of our Lord Jesus Christ;" and also in the prayer of the saintly Toplady—

"Let the water and the blood,
From Thy riven side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and power."

After all, and above all, do we not all desire that we may become as "little children" in the family of our Father-God; finding our delightful example of joyous life in the simple, playful, obedient and sometimes tearful little ones of our earthly homes? "Of such is the kingdom of heaven."

Heavenly Truths in Earthly Mirrors.

By WILLIAM LUFF, Author of *Our King*.

DRIFTING.

THE steamer could not come in to the little pier: so she stopped a short distance out, and waited for small boats to bring along the passengers; and while she waited, she drifted with the wind and tide. Ceasing to go forward, she yielded to surrounding influences. *Stop behind, and you will drop behind.* Hesitating sinner, you are drifting while you hesitate: take Christ on board at once, or you will drift to destruction; for he who hesitates is lost. "Let us go on unto perfection" (Heb. vi. 1) must ever be our motto: and the Divine impelling will prevent us drifting.

SEEN OF OTHERS.

There was a bright light on the pier: yet the pier saw not its own brightness, for the rays shone out over the dark ocean. Such is the light of the true Christian. He sees not his own brightness; but he need not grieve, if it be seen by the storm-tossed ones upon the ocean of life. Preacher, have you seemed to fail in that special sermon? Sunday School teacher, you cannot see any light in the lesson you gave? Mother, does the example you meant to be so bright seem dull? Mourn not: Christ Himself felt thus: "Then I said, I have laboured in vain, I have spent My strength for nought, and in vain; yet surely My judgment is with the Lord, and My work with My God" (Isaiah xlix. 3). It is not necessary that we see our own brightness. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew v. 16).

WHAT A RAY REVEALED.

She was a soldier's wife in India, and with her husband was under Divine protection. One night as she was about to retire to rest, her husband passed the door with a light: she was in the dark; but at that moment a beam of brightness fell upon her uplifted night-dress. Another moment and the garment would have been over her head; but that momentary ray revealed a large dark centerfude clinging to the white surface, and with a scream she cast the dress from her, and all but fainted upon the bed. Her husband ran in and found the creature one of a most deadly kind. Had it bitten her, she must have died; but God ordered it otherwise. May a ray of Divine light reveal the sin that lies concealed in many a fair garment. Perhaps God may use to cast that gleam.

FATAL ENJOYMENT.

Enjoyment is not security: and they who find pleasure where danger threatens are not wise; but often the danger is unseen. Five children were playing on the sand. It was rare fun; and their two mothers, who were sitting near, heard a passer-by say: "You are enjoying yourselves!" But the stealthy tide was creeping nearer, and nearer; and at length, without being observed, it cut them off. A cry roused the parents: and when they looked, the children were surrounded by water. The older one was holding the younger aloft; but before help could reach them, a swell had carried them off their feet: and where they had enjoyed themselves they perished. Let us not talk of enjoyment to those in peril: rather give warning.

SEEING THE SUN.

A lady asked a Persian Ambassador who was in England on a visit: "Is it true that people worship the sun in your country?" Alluding to the dull weather, which had tried him since his arrival, he replied: "And so would your people if they had an opportunity of seeing him." May we not apply this to the sun of righteousness? To see Him, is to worship Him: and the reason men do not worship Him is because they see Him not. Alas! the fogs of ignorance, prejudice, and unbelief prevent the glorious vision.

"O may no earth-born cloud arise,
To hide Thee from Thy servant's eyes!"



My All in All.

I AM blind, and I take Jesus for my guide;
I am naked, and I take His righteousness for my raiment;
I have poverty, and He has riches of grace;
I have weakness, and He has omnipotent strength;
I have ignorance, and He has wisdom;
I have sin, and He has cleansing blood and pardoning grace;
I am full of wants, and He of rich supplies;
Does Satan arraign me, He is my advocate;
Am I forsaken, He stands by me;
Must I die, He is my resurrection.



A RICH MAN'S TESTIMONY.—"To die rich is to die disgraced. I believe in developing a dignified and unselfish life after sixty. If the rich man who retires from business is wise, he will immediately try to interest himself in public duties. This, of course, embraces good work in his immediate neighbourhood. When he places his accumulated experience and ability at the disposal of his fellow men, he serves himself at the same time."—*Andrew Carnegie.*

“Peace be Unto Thee.”

BY JAMES SPRUNT.

GIDEON was greatly troubled and distressed because of surrounding circumstances: but the Lord had placed him in the midst of those circumstances, and very graciously came to him and gave him words of assurance and comfort: “Peace be unto thee; fear not” (see Judges vi. 11-23). It had immediate effect upon the heart of Gideon—“He built an altar there unto the Lord, and called it Jehovah-shalom,” which means “Jehovah send peace.”

Many of God’s people, Gideon-like, are surrounded by circumstances of trial; and the great danger is that we may allow the trouble to come between us and God. To prevent this, we need a quiet trust in God. We need to hear God’s voice speaking to us, saying, “Peace be unto thee; fear not.” And if we hear that voice, and accept that peace, then He who is “our peace” will keep between the trouble and us. “Thou wilt keep him in *peace, peace*, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength” (Isaiah xxvi. 3, 4).

Most of God’s people have to confess that their peace has been continually ruffled whilst passing through

THIS PEACELESS WORLD.

And yet we feel that this ought not to be so. Let us ask ourselves now, Why has it been so? Has it not been because we have tried to rest our peace on something in ourselves? If it has not been so with all of us, it has been so with many of God’s dear children; and this is why they have not enjoyed settled peace. Nothing can be lasting that is not built on Christ alone. We shall never reach salvation, peace, or glory by our own feeble efforts. As Christ Himself is our salvation, so also is He our peace; and there is no peace except in Him.

“He is our peace, yea, He *Himself!*
Who now, in heaven, is on the throne;
Not a mere feeling of the breast,
Or glad experience of our own;
And yet to know this glorious word
Doth ‘joy unspeakable’ afford.”

Man, by nature, is not at peace with God. He cannot be, for “the carnal mind is enmity against God.” Man cannot make his peace with God, because of his lost condition. Thank God, it is not necessary. Peace has been made by the blood of Jesus Christ our Lord. He is the great peace offering. It is through Him we have peace with God. And that we might know it He, by the Holy Spirit, “came and preached peace” to us (Ephesians ii. 17). Hence, as one has said: “Our peace is not a feeling nor any experience of ours, though knowing Him is the fount of sweetest feeling. He who is with God in our heavenly home is our peace, also our life,” as we sing:

"My life is not below—
 'Tis all on high.
 The living One who lives for me above,
 The loving One now pleads for me in love;
 I cannot die.

"Therefore, am I calm—
 Peace and love within;
 That dear light that on me gently falls,
 Casts out fear and sin,
 As my home above is, so
 Am I now below."

And yet hundred's of God's dear people go on "labouring and heavy laden" for years, endeavouring to obtain, in one way or another, a

SETTLED PEACE OF SOUL;

and not having succeeded to their satisfaction—for who ever did, or ever could?—they have been tempted to question if they were ever converted at all. Do we believe in *self*-righteousness, *self*-wisdom, *self*-redemption, or *self*-sanctification? No; Christ is all these. Then why are we trying to believe, or perhaps believing, in *self*-peace? In this, as in these, Christ is *all*; *self*, *nothing*. And depending upon Christ alone, we shall say:

"I know, O Lord, though all around is dark,
 I need not fear;
 Rough are the waves that toss my little barque,
 But Thou art near.
 The stormy winds Thy word alone fulfil,
 Their rage shall cease;
 And when Thy voice shall give the charge, 'Be still,'
 All will be peace."

There are three kinds of peace spoken of in the New Testament:

"Peace I leave with you" (John xiv. 27).

"My peace I give unto you" (John xiv. 27).

"The peace of God" (Colossians iii. 15).

The first was accomplished by the Lord on the Cross, when He "put away sin by the sacrifice of Himself"—when He "made peace by the blood of His cross" (Heb. ix. 26; Col. i. 20). This *he leaves with us*. He has expiated sin. The question that agitates the heart He settled between Himself and God, not on His own account, but for us. The death and resurrection of Christ is the foundation of our peace, as well as the ground of our pardon. Romans iv. and v. are very beautifully connected. The last verse of chapter iv. tells us that He "was delivered for our offences," and because of this, we have received pardon; then, He "was raised again for our justification;" thus we are made completely righteous before God. Chapter v. opens, consequently, with "Therefore *being justified* (having been justified) by faith, *we have peace* with God through our Lord Jesus Christ." Fully pardoned and justified by God Himself, *perfect peace* is the grand result. This, then, is the portion of all who are in Christ Jesus. He says: "Peace I leave with you."

"Peace, the earnest of salvation;
 Peace, the fruit of pardoned sin;
 Peace, that speaks the heavenly Giver;
 Peace, to worldly minds unknown;
 Peace Divine, that lasts for ever;
 Peace, that comes from Christ alone!"

The second refers to His own personal communion, the peace which, *as Son*, He enjoys with His Father—"the peace of perfect and conscious obedience—the peace of perfect affiance. No endurance made Him murmur; no extremity provoked His impatience; no deprivation shook His confidence." This peace He *gives* to us in order that we may have fellowship with Him, even though life be dark and rough, and sore temptations try to shake us and well-nigh

OVERWHELM US.

Blessed be God, He has passed this way before us, for He was "in all points tempted like as we are;" and having "suffered being tempted, He is able to succour them that are tempted" (Heb. ii. 18). So, by His Spirit, He still speaks to every believer, and says: "My peace I give unto you."

"Oh! what a peace, deep, lasting, sure,
 And full; what can the soul,
 Thus furnished, long for more than
 To enjoy it?"

The third is a peace which God Himself has—"the peace of God"—a peace which is above all circumstances, the peace of His throne. It is not the *sinner's* peace, it is not *our own* peace. Our own peace may fluctuate with our frames and feelings; but His, like Himself, is unchangeable, "the same yesterday, and to-day, and for ever." It is this peace that "rules in our hearts" and "keeps our hearts" (Colossians iii. 15; Philippians iv. 7). The late C. H. Spurgeon said: "This peace is Divine in its nourishment. The daintiest morsels that ever carnal sense fed upon would be bitter to the mouth of this sweet peace. Ye may bring your much fine corn, your sweet wine, and your flowing oil; your dainties tempt us not, for this peace feeds upon angels' food, and it cannot relish any food that grows on earth. If you should give a Christian

TEN TIMES AS MUCH RICHES

as he has, you would not cause him ten times as much peace, but probably ten times more distress; you might magnify him in honour, or strengthen him in health, yet neither would his honour or his health contribute to his peace, for that peace flows from a Divine source, and there are no tributary streams from the hills of earth to feed that Divine current."

"Peace with God;" "The peace of God;" "Christ's own peace;" "The God of peace"—all these are ours! All are ours *in Christ* our peace! What a possession! How rich we are! God grant we may believe it. Then, whatever the future may be for us in this life—trial from circumstances, trial from within, trial from friends, or trial from foes—we shall have the perfect certainty of God's favour; and "If God be for us, who can be against us?" The God of Gideon still speaks, saying, "Peace be unto thee; fear

not." Therefore, "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Philippians iv. 6, 7).

"So to the heart that knows Thy love, O Purest!
There is a temple sacred evermore,
And all the babble of life's angry voices
Dies in hushed stillness at its sacred door.

"Far, far away, the roar of passion dieth,
And loving thoughts rise calm and peacefully;
And no rude storm, how fierce soe'er it fieth,
Disturbs that deeper rest, O Lord! in Thee.

"O Rest of rests! O Peace serene, eternal!
Thou ever livest, and Thou changest never;
And in the secret of Thy presence dwelleth
Fulness of joy, for ever and for ever."



God is All—I am Nothing.

BY ANDREW MURRAY.

GOD is the All in All. It is His, as God, to work everything. We are to work, but—"as of the ability which God giveth." We are to work, but in the consciousness that "it is God who worketh in us to will and to do." We are to work, but in such a faith in His inworking that all care as to our own strength, all fear as to our own weakness, all pride as to our own performances, shall utterly disappear. We are to work, under the apparently depressing, but actually inspiring conviction—*I am nothing*: GOD IS ALL.

"If a man thinketh himself to be something, when he is nothing, he deceiveth himself." What a terrible self-deception! and how universal! We think ourselves something, at times very feeble, at other times somewhat stronger; but how little we have learned to rest, and rejoice, and find our strength in being—nothing!

"I am nothing." When first the soul has to say this, the words are ordinarily the expression of *disappointment and failure*. Have I not been doing my very best to work out my own salvation, or to secure the salvation of others? Have I not prayed and pleaded the promises, and put my trust in God alone? Have I not looked to God to make of me something He could take pleasure in, and use? Alas! I seem to go backward where I hoped to advance, and to hinder where I wanted to help. I have nothing, and can do nothing; it seems as if I am of no account in God's sight—a mere nothing. And the soul does not know that this experience is just one of God's most precious lessons, and that to be nothing will be the only way to let God be all.

Oh! the blessedness of being nothing, allowing God to work out His will and likeness, to breathe His Spirit and Love through our whole being. Oh! the blessedness of being nothing, yielded up to God to work through us among men just what He will. Let us ask for ourselves and each other: "Lord, give us this grace in large measure—to be nothing, that Thy glory may be revealed."

Points, Pithy and Practical.

“We are not only pilgrims, but soldiers. We are not only in a foreign country, but in an enemy’s land.”—*William Lincoln*.

* * *

“The King, during the whole of the present dispensation, has not been without His bodyguard. There have always been men valiant for the truth, ready to maintain His cause, at the first alarm.”—*Thomas Newberry*.

* * *

“One scarcely knows when to stop in such fields of delight. Surely Scripture has change of air and scene for our souls; but the air is always pure and invigorating. Oh! how different from the low, heavy, unhealthy atmosphere of the present evil world.”

Carrie S. Blackwell.

* * *

WHAT A BLIND GIRL SAW.

“I love it all, sir; but if I might choose, I think I love the last three chapters of the Revelation the best.” “Do tell me, do.”

“Well, sir, in the 20th chapter I see *Satan bound*.

21st chapter I see the *Lamb married*.

22nd chapter I see *Christ reigning*.”

* * *

“We cannot afford to give up one part of God’s truth. That which presses us the hardest is what we most need.”

“God forbid we should be uninterested spectators looking on from a distance, but taking no part in ‘the reproach of Christ.’”

“We are not Ritualists; we do not need ten candles, when we have the light of the sun.”

“‘Increasing in the knowledge of God’ is in the path of fruit-bearing, and the great way to be fruit-bearers is to know God Himself.”

“The old commandment was—‘Love Me.’ The new commandment is—‘Believe in My love to you.’”

“May we *chew the cud*, and see to it that our *foot is divided*—that as our heads are filled, our hearts may be exercised.”

“When the Word is pressed on the spirit with power, it is a proof that the Holy Ghost is present: much assurance—increasing power.”

“There are people who live on the edge of two counties, so that they can put one foot in one county, and one in the other. That is just where we are, at the very verge of the dispensation with eighteen centuries behind us, filled with suffering and sorrow, and close on the other, when the Son of God is coming to receive us to Himself.”

“Oh to be ever on the tip-toe of expectation to welcome Him Come, Lord Jesus.”—*From the late William Lincoln’s Ministry*.

Too Late!

“ The door was shut ” (Matthew xxv. 10.)

Too late, too late,
Ye cannot enter now :
 The fatal die is cast,
 The end has come at last,
 And to its doom the breaking heart must bow.

Too late, too late ;
 Oh wail of mad despair :
 We heard the midnight cry—
 The Bridegroom passeth by—
 But only woke to find He *had* been there !

Too late, too late ;
 Shut out from love and light :
 We ceased to watch and wait,
 He entered thro' the gate,
 And left us in the dark and dreary night.

Too late, too late ;
 For us no welcome place :
 We see the door between
 And sob, “ it might have been,”
 Yet know that we shall never see His face.

Too late, too late ;
 We missed the tide of life :
 The golden chance is o'er,
 For us no brighter shore,
 But only sadder weariness and strife

Too late, too late ;
 A fall, a blighted name :
 No sorrow can atone,
 We bow our heads and moan,
 And cry for rocks to hide us from the shame.

Too late, too late ;
 The summer time has fled :
 For us no golden sheaves,
 But only withered leaves,
 That whisper of the grave and of the dead.

* * * * *

Too late ? too late ?
 Not while it is *to-day* :
 Not while the Saviour stands
 With bruised and bleeding hands,
 To wipe thy tears of penitence away.

Too late? too late?

When He is waiting there
To ease thee of thy pain,
To bring sweet Hope again,
And banish every cloud of grief and care?

Too late? too late?

Life's failures are not lost:
No greed, no power of earth
Can rob thy soul of worth,
Fight bravely on, nor ever count the cost.

Too late? too late?

Arise! And watch and pray:
Let not thy lamp be dim,
The light that shines for Him
Will in the shining burn remorse away.

Too late? too late?

Nay; gladder days will dawn:
Work *now*, while life shall last,
Redeem the wasted past,
So shall the eve be fairer than the morn.

Florence M. Taylor.



Four Things the Lord Prepared for Jonah.

O

1. A great fish (ii. 7).
An instrument of chastening.
He must learn the lesson of death (Galatians ii. 20).
2. A gourd would teach him shelter.
He ran away from the Presence (chapter i. 3)
Of the Lord, who is the only Shelter (Psalm xxxii. 7).

B

3. He prepared a worm (iv. 7) for the gourd's withering.
This might teach him, and us,
What a withering thing is a self-willed path.
"Ponder the path of thy feet" (Proverbs iv. 26).

E

4. He prepared the east wind (iv. 8).
The voice of the wind murmured
Obedience! Obedience!
Across all the four chapters are four words.

Y

"To obey is better than sacrifice, and
To hearken than the fat of rams" (I. Samuel xv. 22).

Herbert R. Francis.

Sunderland, July 12th, 1900.

Bible Readings.

The Warnings of Christ.

- Against Covetousness (Luke xii. 13-21).
- Against Selfishness (Mark x. 17-27).
- Against Hypocrisy (Matthew xxiii. 23-33).
- Against Pride and Foolish Ambition (Luke xiv. 7-14).
- Against Spiritual Neglect (Matthew xxv. 1-13).
- Against Shallowness (Luke vi. 46-49).
- Against Harsh Dealing (John viii. 1-11).

Witnessing for Christ.

- Power for Witnessing (Acts i. 8-14).
- Effective Witnessing (Acts iv. 13-22).
- Irrepressible Witnesses (Acts v. 33-42).
- God Witnessing through the Witness (Acts vi. 9-15).
- A Faithful Witness (Acts vii. 54-60).
- A Witness and a Witnesser (Acts viii. 26-40).
- A Noble Witness (Acts xxvi. 22-32).

Seven "One Things."

- One thing *Known* (John ix. 13-38).
- One thing *Lacking* (Luke xviii. 18-30).
- One thing *Needful* (Luke x. 38-42).
- One thing *Desired* (Psalm xxvii. 4-6).
- One thing *to do* (Philippians iii. 7-16).
- One thing *to be known* (II. Peter iii. 8-13).
- A Dying Testimony (Joshua xxiii. 14-16).

Lessons from the Seven Churches.

- Ephesus. *Spiritual decay* (Revelation i. 4-20 ; ii. 1-7).
- Smyrna. *A suffering Church cheered* (Revelation ii. 8-11).
- Pergamos. *A faithful Church declining through impurity*
(Revelation ii. 12-17).
- Thyatira. *A growing Church exposed to corruption of Doctrine*
(Revelation ii. 18-29).
- Sardis. *A declining Church on the verge of ruin* (Rev. iii. 1-6).
- Philadelphia. *Fidelity rewarded* (Revelation iii. 7-13).
- Laodicea. *Self-conceit and Self-deceit* (Revelation iii. 14-22).

The Saints of God.

- Their Calling (I. Corinthians i. 1-9).
- Their Divine Keeping (I. Peter i. 1-6).
- The Household of the Saints (Ephesians ii. 18-22).
- Their Trials (Hebrews xii. 1-11).
- Their Privileges (Ephesians i. 1-14).
- Their Service (Luke xvii. 7-10).
- Gathered Home (Revelation v. 9-14).

Shadow and Substance.

Death's Shadow and Life's Reality (Psalm xxiii.)
 Passing and Lasting Things (Psalm xc. 10-17).
 Shadow and Sunshine (Song of Solomon ii. 10-13).
 Two Classes of Hearers (James i. 22-27).
 Law and Grace (Hebrews x. 1-10).
 Zechariah's Prophecy (Luke i. 67-80).
 The Great Realities (Revelation i. 1-8).

"Trial"—The Key Word of the Book of Job.

Satanic trials (Job ii. 1-8).
 Trials of the flesh (Job ii. 9-13).
 Dark days (Job iii. 20-26).
 The bright side of the cloud (Job v. 17-27).
 God's hand recognised (Job vii. 1-21).
 Faith and resignation (Job xiii. 15-28).
 "Light after darkness" (Job xlii. 10-17).

"This Do." Christ's Commands.

The Perpetual Memorial (I. Corinthians xi. 23-30).
 Baptism—Christ's Example (Matthew iii. 13-17).
 Love, the Motive for Obedience (John xiv. 12-24).
 Brotherly Love (John xv. 9-17).
 Humility and Mutual Service (John xiii. 1-17).
 Singleness of Service (Matthew vi. 24-34).
 Final Instructions (Luke xxiv. 45-53).

Key Word of the Psalter—"WORSHIP."

A Call to Worship (Psalm xcv.)
 Strength and Beauty (Psalm xcvi.)
 Nature-figures of the Divine Glory (Psalm civ. 24-35).
 Exultation in God (Psalm cxxxviii.)
 Life-long Thanksgiving (Psalm cxlvi.)
 The Tribute of Creation (Psalm cxlviii.)
 Closing Hallelujah (Psalm cl.)

The Two-fold Nature of Our Lord.

The Man of Sorrows (Isaiah liii. 1-6).
 Sympathy and Power (John xi. 33-44).
 The Wearied Christ (John iv. 1-10).
 Stilling the Tempest (Luke viii. 22-25).
 "The Word was God" (John i. 1-4).
 Our Risen Lord (Luke xxiv. 1-11).
 Our Great High Priest (Hebrews iv. 14-16).

How God has kept His Word!

“Seed-time and Harvest” (Genesis viii. 15-22).
 The Bow in the Cloud (Genesis ix. 8-17).
 Promise of Redemption (Genesis xlix. 8-12; Micah v. 1-3).
 The Great Deliverance (Exodus iii. 9-14; Joshua iv. 19-24).
 Christ Expounding the Word (Luke xxiv. 13-35).
 The Testimony of Peter (Acts iii. 12-26).
 Paul’s Testimony at Antioch (Acts xiii. 14-37).

Motto for 1903.

“Fear not,” but “Go forward” (Exodus xiv. 13-22).
 “Going on still” (Genesis xii. 1-9).
 Grateful Retrospect (Deuteronomy viii. 1-6).

“Abundantly Satisfied.”

PSALM XXXVI. 8.

Some of the provisions of His house:—

Abundant mercy for every sinner (verse 5).
 His far-reaching faithfulness for the saint (verse 5).
 His righteousness like a mountain high (verse 6).
 His judgment as an ocean deep (verse 6).
 His watchful care a theme of praise (verse 7).
 His loving-kindness ever true (verse 7).
 His sheltering wing a refuge near (verse 7).

“I have heard the voice of Jesus,
 Tell me not of ought beside;
 I have seen the face of Jesus,
 All my soul is satisfied.”

H. R. F.

“David’s Psalm of Praise.”

PSALM CXLV.

(a) WHAT GOD IS.

1. Great (verse 3).
2. Glorious (verse 5).
3. Gracious (verse 8).
4. Good (verse 9).
5. Righteous (verse 17).
6. Holy (verse 17).
7. Nigh unto, etc. (verse 18).

(b) WHAT HE DOES.

“His wondrous works” [margin, things or words] (ver. 5)

1. Upholdeth (verse 14).
2. Giveth (verse 15).
3. Satisfieth (verse 16).
4. Fulfilleth (verse 19).
5. Heareth (verse 19).
6. Saveth (verse 19).
7. Preserveth (verse 20).

W. B. S.

SINS of the year forgiven.
 NEED of the year supplied.
 MERCY of the year enjoyed.
 FEARS of the year removed.
 HOPES of the year fulfilled.

"We bless Thee for Thy peace, O God, deep as the unfathomed sea;
 Which falls like sunshine on the road, of those who trust in Thee.
 "O Father, give our hearts this peace, whate'er the outward be;
 Till all life's discipline shall cease, and we go home to Thee."

H. R. F.

"Underneath are the Everlasting Arms."

ART thou sunk in depths of sorrow,
 Where no arm can reach so low?
 There is One whose arms almighty
 Reach beyond thy deepest woe.
 God th' Eternal is thy Refuge,
 Let it still thy wild alarms;
 Underneath thy deepest sorrow
 Are the everlasting arms.

Other arms grow faint and weary,
 These can never faint nor fail;
 Others reach our mounts of blessing,
 These our lowest, loneliest vale.
 O, that all might know His friendship!
 O, that all might see His charms!
 O, that all might have beneath them
 Jesus' everlasting arms!

"Underneath us"—O how easy!
 We have not to mount on high,
 But to sink into His fulness,
 And in trustful weakness lie.
 And we find our humbling failures
 Save us from the strength that harms;
 We may fail, but "underneath us
 Are the everlasting arms."

Arms of Jesus! fold me closer
 To Thy strong and loving breast!
 Till my spirit on Thy bosom
 Finds its everlasting rest.
 And when Time's last sands are sinking,
 Shield my heart from all alarms;
 Softly whispering—"Underneath thee
 Are the everlasting arms."—*Rev. A. B. Simpson.*

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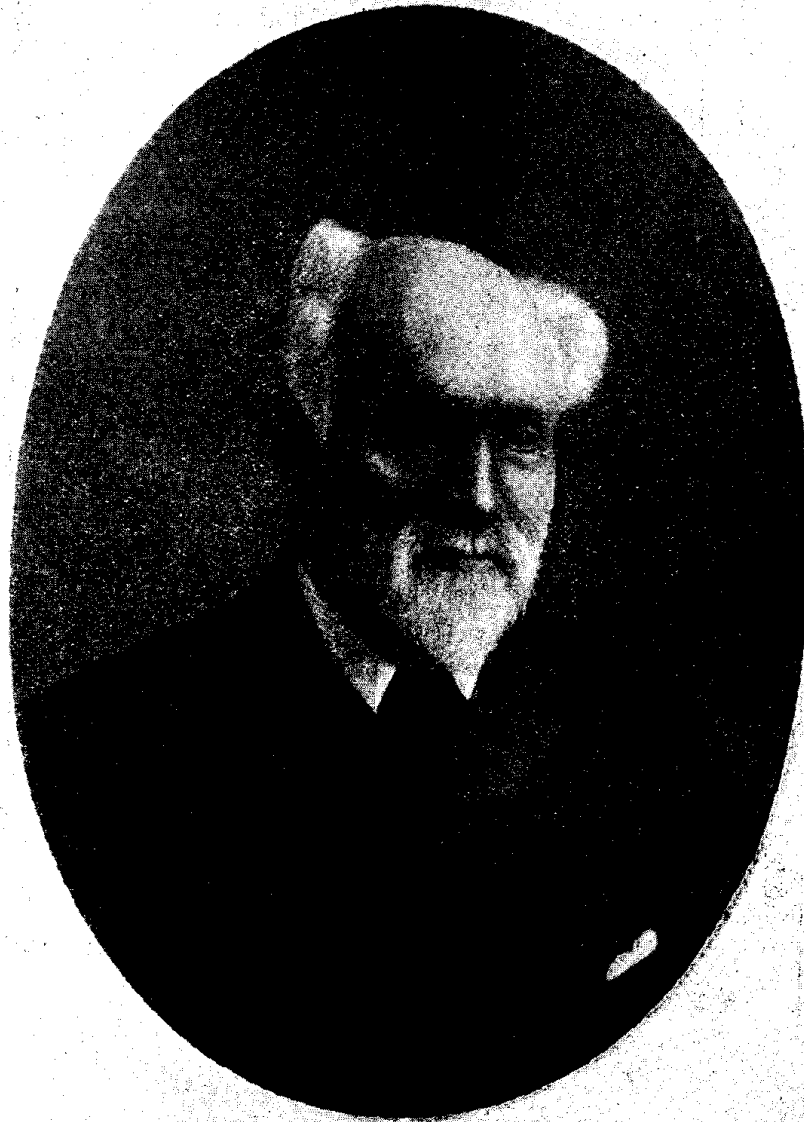


Photo by]

[Cooper, Taunton.

The Late Mr. EDWIN GOODMAN, of Taunton.