

Photo by]

[Cooper, Taunton.

The Late Mr. EDWIN GOODMAN, of Taunton.

The Late Mr. Edwin Goodman

(OF TAUNTON).

THE Lord's servants are gathering homeward, and the closing months of 1902 show many gaps in the earthly ranks.

Not only those in the forefront of the battle, but some of the more humble, though none the less devoted, have passed to the higher service.

Among these, the removal of Edwin Goodman, of Wilton Grove, Taunton, will leave a blank and sense of loss in many hearts and homes.

Of an affectionate and genial disposition, and full of zeal in Christian work, he endeared himself to a large circle of friends and those who benefited by his kindly acts and ministrations. At a very early age he was converted while attending the North Street Congregational Church, in his native place, and for many years laboured there as a Sunday School teacher and joining his house at Wilton Grove, where the gospel was preached every Sunday evening. The interest evoked and maintained in this work proved its worth and usefulness—many cases of real known conversion being the result.

As senior partner of a flourishing printing business in connection with his second son, Alfred, he always took the keenest delight in supervising the printed proofs for final correction. A great deal of the work done by the firm is of a religious and evangelistic character, so was quite in harmony with his belief and life. His son takes over the business, feeling keenly the while that he loses not only a father, but a valuable coadjutor.

Coming of a long-lived family, and being generally considered healthy, it was a great shock to all concerned, when, after less than five days' illness, he was taken, at the age of sixty-six, to be with Christ, which is far better. His death should be a voice to those in health not to delay the matters of the soul until disease lays its hand upon their body. In much pain and weakness, it would have been impossible to discuss such things, and his great comfort was to hear the texts for the days read from a little book that he had always been accustomed to use. More than this he could not have borne.

We would impress it earnestly on all, the vital importance of these things. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." May we all be among the accepters and followers of those who, through faith and patience, inherit the promises.

A portrait is given with these notes, which is life-like, and was taken only a few months since.

A Story of Abounding Grace;

Or, Was it a Blunder?

BY FRANK H. WHITE.

IN the life of the late lamented missionary, Bishop Hill,* who died at Lagos, in Western Equatorial Africa, in January, 1893 (his devoted wife falling asleep also, only a few hours after her husband), is recorded the following interesting and affecting incident. It is given as taken down from the Bishop's own lips.

"During Mr. Hill's Prison-Chaplaincy at Auckland, N.Z., two young men, named P—— and C——, came under his charge. They had been tried, convicted, and sentenced to death for the murder of the father of a girl to which the latter was attached. One (C——) was an utterly ignorant man, without the knowledge even of the most elementary truths of the gospel. The other (P——) was different—he had been in a church Sunday School, and was tolerably well taught. . . . †

"‘I read,’ says the Bishop, ‘the 32nd Psalm, and spoke of the necessity of confession, and the blessing of forgiveness. . . I knelt and prayed. As I finished, and before I could get up, he (P——) threw his arms round my neck, and cried: ‘I killed T——.’ I said a little more about confession, and then fetched C——. The two young men fell into one another's arms and sobbed like children. They had not spoken to one another since P—— had pleaded ‘not guilty.’ From that day I began to visit them daily, spending the whole morning with them. I had to begin at the very beginning with C——, who scarcely knew the name of Jesus, and nothing of His story. I told him the history of the Bible simply, a little more from day to day, leaving him a chapter to read and think about, such as Luke xv. *One day I had been explaining the sacrifices pointing to Christ.* The next morning he met me with ‘I can't get hold of the meaning of those sacrifices, sir, at all.’ So I fetched in White's book on the Tabernacle, ‡ and showed him the pictures, especially the scapegoat. ‘Leave me this book,’ he said. The following day I found that the two prisoners, two warders, and the head gaoler had spent the whole night in his cell reading. All were in tears. They met me with ‘JESUS WAS THE LAMB OF GOD.’

"From that time their *growth in grace was marvellous.* Mr. Hill, at their request, went to see the widow of the murdered man, and to ask her forgiveness. The execution was, indeed, a touching scene. There was not a dry eye. Mr. Hill repeated the hymn:

“Jesus, Lover of my soul,”

as they walked calmly and firmly by his side to the scaffold; and

* *Joseph Sidney Hill*, by ROSE B. FAULKNER (London: H. R. Allenson).

† I omit, for brevity's sake, the account of the hardened and impenitent spirit evidenced by the two young men for some time after the Bishop commenced to visit them, and give only what took place after their awakening, and conviction of sin.—F. H. W.

‡ *Christ in the Tabernacle*, with chromo-lithograph illustrations (London: S. W. Partridge & Co.)

after their faces were covered, he heard them repeating it. Poor P——'s last words, as he grasped the hand of the man who had brought life and peace to him, were: "Mr. Hill, when you cross over, there will, at all events, be one man watching for you on the other side.""

The above truthful and touching testimony to the power and preciousness of the gospel of Christ as contained in the Old Testament Scriptures, especially those portions which relate to the Animal Sacrifices of the Tabernacle, furnishes a striking, and in my judgment, *sufficient* answer to the following dictum:—

"Certainly, in our day when animal sacrifices have so long ceased to speak to the imagination and conscience of men, it is the direst blunder a preacher can commit to dwell upon them, except for the barest of exegetical purposes." *

Strange and sadly significant language this from a Christian teacher, and in a *Teacher* of Christian teachers. To what a pass have we come when a minister of the Free Church of Scotland can so counsel his Divinity Students. What of the preaching of Chalmers, of Cunningham, of Candlish, of Patrick Fairbairn, of Robert McCheyne, the Bonars, and other Scottish Fathers? What of the soul-winning ministry of C. H. Spurgeon, and the divines of a past century—Whitfield, Wesley, Berridge, Cennick, and their contemporaries? Blessed blunderers these, for they one and all dwelt continually on the "Types and Shadows of the Ceremonial Law," by which, to use the language of the Martyr-Reformer Tyndale, "to open Christ and the secrets of God even to the quick." Was it a dire blunder which led Charles Simeon, of Cambridge, into life and liberty? How powerfully the doctrine of Christ under the "forms associated with the Old Testament laws of sacrifice" appealed to Simeon's heart and conscience can be seen from the following autobiographical record:—

"My sense of sinfulness pressed so hard upon me that I envied the very dogs their mortality. . . . In Passion Week, as I was reading Bishop Wilson on the Lord's Supper, I met with the expression to this effect that the Jews knew what they did when they transferred their sins to the head of their offering. The thought rushed into my mind: 'What, may I transfer all my guilt? Has God provided an offering for me that I may lay my sins on His head? Then, God willing, I will not bear them a moment longer.' Accordingly I sought to lay my sins on the sacred head of Jesus, and on Easter Day, April 4th, I awoke early with these words on my heart and lips: 'Jesus Christ is risen to-day, Hallelujah!' From that hour peace flowed in abundance into my soul, and at the Lord's Table in our chapel I had the sweetest access to God through my blessed Saviour."

Well might a devout and scholarly minister of the same church as that in which Dr. Smith ministers, in his earnest and pathetic appeal to the great Assembly of the United Free Church of Scotland, ask: "Is this a subsidiary question, or does it pertain to the very life-blood of the Christian Church? Does it affect the way of Salvation as the Author of the Epistle to the Hebrews depicts it?"

* *Modern Criticism*, by PROFESSOR A. SMITH, D.D., p. 172.

What abundant use he makes of animal sacrifices. Is our preaching to be essentially different ?

“ Was substitutionary sacrifice, the death of the guiltless for the guilty, a Divine Institution, or was it a growth of a corrupt Jewish Priesthood, against whose rites the noblest prophets waged unceasing warfare ? Is the whole thought of Jesus' sacrifice to be re-modelled and brought into harmony with supposed prophetic and merely ethical teaching ; while it must ever be dissociated from sin-offering and death in the room of sinners ? If so, it is not only the Epistle to the Hebrews which must be sacrificed, but the whole doctrine of Paul, as respects atonement ; and John, as regards propitiation ; and Peter, in his interpretation of Isaiah.

“ Our faith in Christ is the all-important thing. In what light did He regard His death ? Was it simply an act of self-sacrifice for the good of men ? Or did He esteem Himself the Great High Priest of the world's salvation, giving His life a ransom for many, pouring out His soul as a guilt offering, and dying that the ‘ prisoners of hope ’ might have eternal redemption ? ” *

“ Not without blood ” (Hebrews ix. 7).

“ Apart from shedding of blood is no remission ” (Heb. ix. 22, R.V.)

“ Neither by the blood of goats and calves, but by HIS OWN BLOOD He entered in once into the holy place, having obtained Eternal Redemption for us ” (Hebrews ix. 12).

“ His dear Son . . . in whom we have Redemption through His blood, even the Forgiveness of Sins ” (Colossians i. 14).

“ We preach Christ Crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness ; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God ” (I. Corinthians i. 23, 24).



To See the King.

TO see the king her neighbours went,
The cripple girl remained behind.
Best out of sight and out of mind,
With tortured limbs, distorted, bent.
Surely such creatures were not meant
To share a pageant well designed,
To see the king.

Returning weary, well content,
They found, O miracle most kind !
Captive released, who long had pined ;
Her soul had left its tenement,
To see THE KING.

* *The Assembly's Pastoral ; A Plea for a Full Testimony*, by the Rev. MALCOLM WHITE, M.A. (Edinburgh : R. W. Hunter).

“The Sword of the Lord and of Gideon”

(AN extract from Vol. VI. of the Rev. John Urquhart's *New Biblical Guide*, mention of which will be found in our Book Notices):

“ . . . It should be remarked that the battle-cry: ‘The sword of the Lord, and of Gideon’ has no element of irreverence, or of boastfulness, in it. The phrase was given to Gideon by the reader of the Midianite soldier's dream. Gideon, and Phurah his servant, have crept down to the host, and are listening outside a tent. Within, a soldier is telling a comrade a dream that has just disturbed his slumbers. He saw a cake of barley bread—a bit of common food which would make but a mouthful or two for a hungry man. It came ‘brandishing itself into the camp, smote a tent, and immediately the tent lay along the ground.’ ‘And his fellow answered, and said, This is nothing else save the SWORD OF GIDEON the son of Joash’ (Judges vii. 14). It was there that Gideon found his battle-cry. Gideon's sword is now Midian's dread; but that sword will smite only as the Lord owns it and speeds it, and so the cry runs: ‘The sword of the Lord and of Gideon.’ . . . But faith must also express its dependence upon God, and proclaim that the judgment was from Him.

“But why were the trumpets made part of the equipment of Gideon's band? Were they used merely to alarm and to strike the Midianitish host with panic? Heugstenberg has pointed out that the trumpets were used for a quite different purpose. He reminds us of the command in Numbers x. 9: ‘And when ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies.’ ‘Accordingly,’ he adds, ‘blowing with the trumpet was a signal by which the people of the Lord signified to Him their need of aid, and invoked Him to bestow it. As He Himself had ordered the signal, and had annexed a promise to its use, they might confidently believe that the Lord would assist them.’ It was the appeal of Gideon and his men to Jehovah. The critics tell us that Numbers was not written, and the very earliest ‘strata’ of its earliest portion had not then come into existence. This special commandment Professor J. A. Paterson, of the United Free Church College, Edinburgh, the Editor of ‘Numbers’ in the ‘Critics’ Polychrome Bible,’ colours yellow. The colour means that this was a patch put on about 570 B.C. But Professor Paterson will have to dip his brush in another colour; for here Gideon and his men are already acquainted with this commandment. So well known is it, indeed, that when the Book of Judges was written it was not considered necessary to explain why trumpets were blown. Everyone was supposed to know! When this, and a hundred like things, can be explained by the critics, they may hope to find acceptance for their carefully-coloured patchwork.”

The Certainty of Salvation.

BY REV. JAMES SPRUNT.

“ALL things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ’s; and Christ is God’s” (I. Corinthians iii. 21-23). Death is ours, because Christ died. Life is ours, because He liveth. Death, perhaps, has entered our homes during the past year; and it may again this year. Death—death of the body—is a real thing, but a vanquished one. Life—eternal life—is a real thing, and a conquering one.

The Old Year has now closed upon us, passed away for ever. A *New* Year has opened. We know the past, but the future we know not. Still we are not altogether ignorant; for whilst we do not know what circumstances, troubles, cares, difficulties, anxieties, pleasures, joys, or causes of rejoicing, may surround us: we do know that He who has been OUR LIFE, yea, our all-in-all during the past year, will remain the same unchangeable One.

“I change—He changes not,
The Christ can never die:
His love, not mine, the resting place,
His truth, not mine, the tie.”

CHRIST JESUS HIMSELF IS OUR LIFE.

Listen to His words: “I am the way, and the truth, and the *life*” (John xiv. 6); “I am the resurrection, and the *life*: he that believeth in Me, though he were dead, yet shall he *live*” (John xi. 25); “Because I *live*, ye shall *live* also” (John xiv. 19). Thus with every one who truly believes in the Lord Jesus Christ, the first result is that “believing” they have *life* through His name. God would have each of us *know* this truth now, without the shadow of a doubt. We can never have a truly *happy* year so long as we disbelieve the testimony of God. May we be able to say:

“All my doubts I give to Jesus!
I’ve His precious promise heard—
I shall never be confounded—
I am trusting in His Word.”

The road into Giant Despair’s castle is through doubt. Doubt is the direct result of disbelieving God’s Word, and the only way of deliverance is by faith. John Bunyan gives us his experience on this as he describes his *pilgrim*, who after four days in Doubting Castle, “as one half amazed, broke out in this passionate speech: What a fool, quoth he, am I, thus to lie in a stinking dungeon, when I may as well walk at liberty.

I HAVE A KEY

in my bosom, called *Promise*, that will (I am persuaded) open any lock in Doubting Castle. . . . Then Christian pulled it out of his bosom, and began to try at the dungeon door, whose bolt (as he

turned the key) gave back, and the door flew open with ease; and Christian and Hopeful both came out." God's Word is the Divine key that will unlock every door in the castle of doubt and set at liberty all His people. The Lord said: "The truth shall make you free;" and again: "If the Son therefore shall make you free, ye shall be free indeed" (John viii. 32, 36).

John, by the Spirit of God, says: "These things have I written unto you, that ye may *know* that ye have eternal life." And again: "We *know* that the Son of God is come, and hath given us an understanding, that we may *know* Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This (or He) is the true God, and *eternal life*" (1. John v. 13, 20). Therefore, the soul that receives Christ receives life. Christ is the Life-giver to His people. Believing this, we have comfort and peace. Resting in the assurance of the Word of God, we have a

SETTLED CERTAINTY OF SALVATION!

Believers are taken completely out of one condition—death, and set in a new position—life, which is absolute and eternal, because Christ does it. As He says: "My sheep hear My voice, and I know them, and they follow Me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no one is able to pluck them out of My Father's hand" (John x. 27-29). The child of God can never be lost, because Christ "the life" is in him, and he is in Christ "the life." "Ye died, and *your life is hid with Christ in God*" (Colossians iii. 3). "God gave unto us eternal life, and *this life is in His Son*" (1. John v. 11, R.V.)

"Hark, the notes of angel's singing—
Glory, glory, to the Lamb!
All in heaven their tribute bringing,
Raising high the Saviour's Name.

"Ye for whom His life was given,
Sacred themes to you belong,
Come, assist the choir of heaven—
Join the everlasting song.

"*Endless life* in Him possessing,
Let us praise His glorious name,
Glory, honour, power, and blessing,
Be for ever to the Lamb!"

A closing word. "Christ our life" is to be manifested, and we are to be "manifested with Him in glory." But before we can be "manifested with Him," we must be "caught up" to Him. And for this we should be patiently waiting every day and every hour. The promise in John xiv.—"I will come again"—has not yet been fulfilled. It will be. And when He does come, "the dead shall be raised incorruptible, and we shall be changed" (1. Cor. xv. 52), and "so shall we ever be with the Lord" (1. Thessalonians iv. 17).

May the joyful assurance of possessing "Christ our life" be ours at the commencement, and all through this New Year, and "till He come."

FRESH FUEL FOR FAITH'S FIRES.

BY WILLIAM LUFF, Author of *Our King*.

WALKING WITHOUT PROGRESS.

A CERTAIN bishop, calling upon a young mother, asked if the baby could walk. "He's been walking six months," said the proud woman. "How far he must have got!" said the innocent bishop. If some of the babes in the Church would only walk straight on, how far they would get; but alas! six months walk with many of us means little real progress. Our walk is like the journeyings of Israel in the desert, round and round, up and down, backward and forward, and often only a goosetep. Of Isaac it is said, he "waxed great, and went forward, and grew until he became very great" (Genesis xxvi. 13). Of the living creatures we read: "They went every one straight forward" (Ezekiel i. 12); and it is added: "they turned not when they went." Babes in grace may be excused for falls and deviations, but to those who are of age God says: "Go forward" (Exodus xiv. 15). "Let us go on unto perfection" (Hebrews vi. 1).

GATHERED WHEN RIPE.

One day I went with a friend, who grows early strawberries, into his greenhouse. The fruit was just beginning to ripen: and he picked the sweetest and fairest for the first consignment to a first-class market. Next day I missed those lovely berries, and almost blamed my friend for gathering his fruit just at perfection. Yet he had a right to do it: and did it in wisdom; indeed, the gathering and dispatching was the end he had in view when tending his fruit all through the cold winter. And after all, it was better than leaving the fruit to rot upon the stem. Murmur not if the Gardener gathers His fruit just when it is at its best.

TELL OTHERS THE STORY.

In a report of Christian work in Sin tu, West China, we read the following of a convert: "She heard the gospel for the first time the beginning of May last. She was told it by her son, himself an unconverted man. Mrs. Uang taught him John iii. 16 while he was wheeling her along in a barrow to a small village some few miles distant, where she and I went for the day. On his return home he told his mother what he had heard, and taught her the verse. The following Sunday they both came to the morning service. Hers seemed a heart already prepared by the Lord, for she heard and

believed. Her short Christian life was a very bright one, and we had looked forward to her help." What an illustration of

The Power of the Divine Word.
The Power of the Human Tongue.

Tell what you know: but see to it that what you tell is the truth. Wait not to know much: tell the little already learned: tell it at once, and tell it at home: but mind you believe it yourself.

"When Jesus has found you, tell others the story,
That my loving Saviour is your Saviour too;
Then pray that your Saviour may bring them to glory,
And prayer will be answered—'twas answered for you."

HOW TO PREACH.

A friend of mine was asked to write to a condemned man, of whom he had some knowledge, on the important matter of salvation. He sat down and began in his ordinary business hand. Then he remembered that the poor fellow could not read very well, and might not be able to understand such writing. So he re-commenced in a large, clear school hand, easy to be deciphered. Preacher, you have to deal with condemned men, your message is of tremendous importance, and however learned your hearers may be in worldly wisdom, they are ignorant of spiritual truth: so "make the message clear and plain:" preach in a large, clear, school hand. Hear ye not many a voice saying:

"Tell me the story simply?"

Paul said of some: "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ" (II. Corinthians xi. 3). He himself preached the gospel, "not with wisdom of words, lest the cross of Christ should be made of none effect" (I. Corinthians i. 17).

A BLIND CAPTAIN.

A short time back the papers told of a vessel that had a most unfortunate trip. The captain became blind three days after leaving St. Pierre-Martinique, and no one on board was capable of navigating the ship. The mate did his best, and after drifting about for twenty-seven days came in sight of Newfoundland, where some fishermen saw her signals of distress and piloted her into port. If a ship with a blind captain is poorly off, what of a nation, a church, a village, where blind men are in charge: some born blind and by nature unqualified: others blind through worldly interests and a false learning! "Blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch" (Matt. xv. 14; Isa. lvi. 10).

ADD YOUR NAME.

A little boy I know, who is only four years old, was learning the hymn:

"Jesus loves me, this I know."

But he persisted in putting in his own name, thus :

"Jesus loves me, Willie."

He made his own personal application. Tourists and others are very fond of inscribing their names on walls, trees, ruins, and seats: Christian, put your name into the hymns you sing and the promises you read. Endorse the cheques you present. "We have known and believed the love that God hath to us" (1. John iv. 16). That is putting my name to the truth. May any one do it? Yes.

Jesus loves me, the sinner.

Jesus loves me, little faith.

Jesus loves me, a child.

Jesus loves me, an aged one.



"Within the Veil" "Without the Camp"

(HEBREWS VI. 19).

(HEBREWS XIII. 13).

"WITHIN the veil" dear souls repair,
Communion sweet to know,
'Tis there alone the hallowed streams
Of heavenly love can flow.

The darkness of the earthly scenes
All fade "within the veil,"
The fulness there of all we need
Can never, never fail.

Strength for the walk "without the camp"
That hidden source supplies,
To meet the roughness of the way,
When dangers thick arise.

None can the conflict long sustain
"Without the camp" e'er known,
But such as draw their vital breath
Directly from the throne.

"Without the camp" is oft to move
Where human friendships fail,
And where the streams of love are dried,
And enmities assail.

Yet sweet to know the path is sure,
And rest of soul is given;
"Within the veil," "without the camp,"
Both bear the seal of heaven.

Albert Midlane.

The Late Dr. R. Heath, M.D., M.R.C.S.

(OF ST. LEONARD'S).

AMONG the dispensations of the Lord's providential dealings, which have removed many valuable lives of late, we have to record the death of one who has been indeed a true helper of the Evangelistic Mission by successive years of kind and gratuitous attention to the staff of the Mission at our *Wilton House of Rest*, St. Leonard's. In the removal of Dr. R. Heath, to whose decease we refer, we feel as if it were a very *personal* loss. Eminently skilled in his profession, his bright cheerfulness on visiting his patients (certainly we can speak thus for Wilton House) proved most helpful.

A gentleman of splendid *physique*, a long life seemed to be promised him; but God has ordered it otherwise—as in many other cases lately—and to the Divine will we can only bow with meekness and resignation, and long for the day of re-union in the land where sin, sorrow, sickness, and death shall be no more known.

Dr. Heath was deeply respected by a very large circle of friends both in England and Ireland, and we cannot do better than re-print the following extract from the local paper, which thus referred to this most fruitful life:

A DISTINGUISHED PHYSICIAN.

We regret to record the death of Dr. R. Heath, M.D., M.R.C.S., which took place on Saturday morning at his residence, 29, Warrior Square, after a comparatively short illness. Dr. Heath was well known locally, and highly respected, having resided over twenty years in the town. He was an M.D. of the Royal University of Ireland, a Master in Surgery, a student of Queen's College, Belfast, and Vienna, R.C.S.I., and member of the British Medical Association. He was also connected with the Adelaide and Rotunda Hospitals, Dublin.

Dr. Heath was a past president of the East Sussex Medico-Chirurgical Society, and in 1894-5 he was president of the Irish Medical School and Graduate Association. His reputation for skill stood very high, and he was frequently consulted in neighbouring towns, and even other counties. In the earlier years of his connection with Hastings he was medical officer to the now extinct Provident Dispensary. His loss is widely regretted, and much sympathy will be felt for the relatives in their bereavement.

PULPIT REFERENCE.

At St. Mary Magdalen Church, on Sunday morning, the Rector (the Rev. E. Clowes) spoke in feeling terms of the loss which had been sustained by the congregation. Taking as his text the words: "The Lord gave, and the Lord hath taken away, blessed be the

name of the Lord" (Job i. 21), he said they met under the shadow of a common sorrow, for their friend, Dr. Heath, who but last Sunday morning had requested the prayers of the congregation in his illness, had now passed within the veil. It seemed almost too terrible for them to believe that one who was so good, and kind, and true a friend to many in that place, was gone; that they should never again look upon his stalwart form, or ask his advice in the time of difficulty and trouble. But one did long to acknowledge the friendship of such a man, to express the heartfelt sorrow of many, not only of the members of that congregation, but of others, alas! seldom indeed able to come to church, but whose weakness had been so often strengthened by his strength, his wise judgment, and his never-failing comfort. They were indeed thankful for his useful life; and that such a man should have been cut off in his prime, while in full work in alleviating human suffering, must teach them the uncertainty of life, that they knew not the measure of their days; that all their plans, rightly and necessarily made, must be with the proviso "if God will;" and His gifts must be used in His service, in whom alone must be all their hope. The hymn,

"The saints of God, their conflict past,"

was sung after the sermon, and the congregation remained standing while the "Dead March" in "Saul" was played.

The funeral, which took place in the borough cemetery, was attended by a very large number of residents, including, apparently, nearly all the medical men in the town, and many others by whom he was universally respected. We would like to have given Dr. Heath's portrait in this number, but time forbids.



WHAT THE CHRISTIAN HAS TO DO—

Admit—the Truth.
Submit—to Christ.

Commit—his ways.
Transmit—to others.

* * *

WATCHING OF THE WAY.

"As watchers, filled with love and fear,
Oh! may we keep our garments white;
Garments, whose cleansing cost so dear,
Be daily cleansed, as in Thy sight:
Our care to stand approved that day,
For toil and watching of the way."

* * *

THE husbandman is never so near the vine as when he is proving it.

Come to Him Now!

BEATRICE M. HURDITCH.

Arranged by B. M. HURDITCH.

1. Come to Him now! come to Him now! Call on His name to -
 2. Je - sus I bow; Lord, hear my vow: Now I am Thine to -
 3. Thine ev - er - more; Lord, I a - dore! Fill Thou my heart with


- night!..... Yield now thy heart,..... do not de - part,.....
 - night!..... Ev - er a - bide..... near to my side,.....
 light;..... An - gels a - bove..... sing of Thy love:.....

Hid from a Sa - viour's sight..... Lord, how Thy mes - sage
 Lead - ing me in - to light..... Helm - less, I dare not
 Glo - ri - fy God to - night!..... Now at Thy feet I'll

bears us on,..... Plead - ing Thy cause to - night;.....
 trust the storm—... Guide me, O Love Di - vine!.....
 wor - ship, Lord,..... In a Di - vine em - brace,.....

COME TO HIM NOW!

15



Come in Thy pow'r this ve - ry hour, And spread a - broad Thy
No love less perfect stands the test Of the helm a - part from
Till heav'n a - bove e - choes Thy love, And all Thy won - drous

REFRAIN.



light..... Come to Him now! come to Him now!
Thine..... Je - sus, I bow; Lord, hear my vow;
grace..... Thine ev - er - more; Lord, I a - dore!



Call on His name to - night!..... Yield now Thy heart,
Now I am Thine for aye;..... Out of the night
Seal Thou my life with Thine:..... Filled with Thy peace,



do not de - part, Hid from a Sa - viour's sight.....
in - to the light Of ev - er - last - ing day.....
my pow'rs in - crease, Serv - ing Thy Love Di - vine.....

In "Darkest Africa."

FURTHER LETTERS FROM MRS. A. B. FISHER*

(*Née Ruth Hurditch, to her Parents*).

TORO,

September 15th, 1902.

... My school of baptised men has grown to 100, and is really more than *one* can manage, as they are all grades, so I have now an hour's class each afternoon for teachers; seven of the more advanced and sharp men have come forward to be trained, so I hope by Christmas to have the school on entirely native footing, merely under European supervision and direction. One of the men is the king's younger brother, and another an important chief. . . I should say that the women teachers who went out in February as

THE FIRST BATORO WOMEN MISSIONARIES

have, up to the present, done splendidly. Their six months were up in August, and eight out of the ten have gone back at once; whilst the other two are now to be married, and hope to go out again afterwards. The teachers are generally supposed to take three months rest for further reading, but they do not always do this, as in the case of the women. The report from each place is of

THE EXCELLENCY OF THEIR WORK;

and our old native deacon, Apolo, said when returning from an itinerating tour, when he had visited two of the stations where they were at work, "They are equal to men," which, in his estimation, was the highest form of praise. The telegram received to-day tells us of further dreadful news from Martinique, and this is specially brought home to us these days, for the elements are playing such wild freaks. The storms which have continued, I think, without one exception, daily since our return in May (and for some time before, they tell us) seem to get more undecipherable each day. When 6.30 a.m. warns us it is time to rise, we find the whole country swathed in cloud-land, the damp hurrying banks of which push in through any window, door, or cracks that suggest an entrance; and, then, what a soaking of everything within reach!! The clouds will then roll away, hugging the mountains, and heavy thunder will then tear along overhead, making such distracting disturbances. But to add to this, last night (midnight)

THE MOST DECIDED EARTHQUAKE

visited us I have yet felt; the wave we heard travelling towards us, then a roaring noise like the approach of an incoming train, and the house shook so terribly that I felt it really was tumbling down over our heads! The natives do not regard this as phenomenal, but I certainly did! The ladies' house is very insecure, and we really are a tiny bit wondering if it will not collapse under these circumstances,

* Unavoidably delayed—some have been lost *en route*.

even before their proposed new house is erected. The white ants in this country eat away at the poles of the houses, undermining their strength; besides which, snakes are now honouring them with their presence; two have been seen, and one passed through Miss Pike's room one evening, leaving its outside mantle behind it! The largest snake I have seen was brought in this week by one of the peasants on the Church ground; it was a puff-adder, measuring 5 ft. 9½ ins. .

September 28th, 1902.

To our great joy and surprise a mail came in yesterday, just twelve days after the last; and although it brought me no home letters, it gives me an opportunity of sending an extra letter home, although there seems nothing to write of. Events do not happen so rapidly, and with such alarming magnitude, as they seem to have done in England, &c., ever since we left home. Each mail seems to bring some fresh startling event. For such a long time it was South African reverses, then the death of our beloved Queen, followed by West Indies disasters, then Peace, Coronation, King's illness. The only shocks that occur out here are element outbursts. You should just hear the terrible storm that is raging outside now; the hurricane sounds as if it is causing wholesale destruction, and the thunder is terrible enough to burst the mighty Ruwenzori asunder. The thunder bolt that seemed to fall just over our heads yesterday sounded as if

A MILLION DYNAMITE EXPLOSIVES

had burst over us—really this is no exaggeration, that is an impossibility—no wonder people's nerves give way. The king brought us such an amusing letter from the Katikiro of Uganda, which he wrote while in London. He describes London's crowds as: "The people are like the grass thatch on your house, and the horses in the streets are like our swarms of locusts—our houses, which I thought so wonderful, are only like the houses these peasants put their animals in . . . we and you must do much to improve things, and make our country more like London."

You will be glad to know that our women teachers are a very great success; from many places requests are being sent for them; and Rev. Willis, who is in charge of Ankole, writes begging us to send one to take old Ana Kayeye's place, as she will soon be coming in for rest after having stayed two months over her time. Truly she is

A TROPHY OF GOD'S GRACE;

it is quite difficult to believe that such a devoted worker could have been the dreadful character she was three or four years ago.

Two days ago I had a rather novel kind of meeting for me; that was, I invited all the married women to our house, thinking that probably I might be able to teach them a little of their duties to their home and husband. Unfortunately, the Batoro women are very misty in their ideas on this point; and although very young in experience myself, I felt I might offer them a few hints. We really

had a very lively time, for one hour and a-half they kept me talking and answering their questions. The fault of the Batoro is their hopeless laziness—the women sit and do absolutely nothing if they can get dependents to do their cooking and cultivating, for this is their particular duty. They have all sorts of different kinds of food, but scarcely live on more than the sweet potato, unsweetened banana, and a grain called bura, because they are too lazy to dig the tiny plot of ground around their homes. They are so fond of begging, begging, begging; but when you suggest their *working* for it, off they go, and you never see them any more. They will lie in their homes ill for days rather than bring five shells to get medicine! And 100 shells are equal to 1½d.!!

Our garden is perfectly lovely just now; our strawberries are splendid, they have stretched and spread out so that they now extend over a plot quite half the size of our home garden, and they yield fruit three times a year. Then our lemon trees are growing, and passion fruit trees; so what with the native kind of melon, bananas, and gooseberries, we have quite a small Covent Garden.

October 10th, 1902.

. . . . Africa is both a big and little world! It is *big, big, big* as to its possibilities, its receptiveness, its need, its races, and its sphere of action; but oh! so tiny in its interests individually, in its mental and spiritual influences; it has a tiny heart, which alas! sometimes seems to have a power of also narrowing down that of its missionaries —. That, however, is only *one* side of it; there is the other, and praise God for it! There is the One Object of our work, the prospect of its eternal issues, and the fields white unto harvest. . I think it is awfully difficult for those who have lived in the midst of such terrible darkness, seen the longing for Light, and been, in some small degree, used to carry that Light to them, it must be so difficult to leave them. England is so surfeited with Christianity, and unresponsive, that I am quite sure many more ought to do as Christ commanded: "If they will not receive you, depart from them."

You should have seen one of the few very important chiefs, who owns a considerable district not far from here, as he came and implored, on behalf of his people, for teachers, he said: "*We do want a European; but as he does not come, do send us our own teachers.*" This chief is doing all he can to teach his scattered people, and within two months has sold among them 300 reading sheets, besides gospels and hymn books. . . .

Miss Beatrice Hurditch.

AS we go to press, we have received copy of cablegram despatched from India, announcing that our missionary daughter there (whose health has so seriously failed as the effect of the climate, while pursuing her difficult study of Hindustani, together

with her work amongst the Europeans, English-speaking native students, and others) was, in accordance with medical recommendation, coming home, for a while at least, by the P. and O. s.s. *Arabia*, leaving on January 3rd. She leaves India with much regret, and hopes yet to be able to return to labour for the Lord there.



Clouds and Sunshine in the Mission Field.

THERE is at least one more **cloud**, which the Lord's people could easily remove if they would but rightly read the Divine law, "To do good and to distribute forget not, for with such SACRIFICES God is well pleased." How few of us, dear fellow-workers, can truly say that our gifts amount to sacrifices? Some, indeed, there are who show by acts of self-denial that men can still, as in Apostolic days, rejoice to suffer for Christ's sake and the Gospel's. But let none of us any longer mock God with prayer to remove this **financial cloud**, who are not prepared to follow their examples by making sacrifices to remove it ourselves. "Lord, have mercy upon us, and incline our hearts—not, in the first place at least, other people's hearts, but our hearts—to keep this law."

Yet we would not forget the words, "He that regardeth the clouds shall not reap." We shall not therefore do ourselves the injury and God the injustice of looking only on the more sombre aspects of the situation. These are not, as we have observed, without their uses, but they are far from being the whole or from giving a complete picture of the position of things.

Amongst the **brighter aspects**, we would mention the generous gift of a lady, whose heart has been moved to think of the Pygmies in the African forests, and who has felt constrained to send a donation of £2,000 to set forward the Lord's work among them. With the Divine blessing upon her gift, and upon her prayers and ours, the joy and wonder we felt, on hearing of the baptism of the first of these little strangers into the Church of Christ, may be increased a hundred-fold. It is wonderful to think that the gospel is come even unto people of whose very existence we had been ignorant, until Sir Henry Stanley discovered it to us some years ago. Truly the people that walked in darkness have seen a great light.

C.M.S. Letter.

Prayer.

A BIBLE READING.

"Men ought always to pray" (Luke xviii. 1).

I. *The Man of prayer.*

1. At His *Baptism* (iii. 21).
2. In the *Wilderness* (v. 16).
3. Before *choosing His Apostles* (v. 12).
4. Before *announcing His death and resurrection* (ix. 18).
5. On the *Mount of Transfiguration* (ix. 29).
6. When *teaching the disciples* how to pray (xi. 1).
7. For *Simon Peter* (xxii. 32).
8. In the *garden of Gethsemane* (xxii. 41).

II. *The disciple's prayer.* "When ye pray" (xi. 2) "say:"

1. As *Sons*. "Our Father," &c.
2. As *Worshippers*. "Hallowed be Thy name."
3. As *Subjects*. "Thy kingdom come."
4. As *Servants*. "Thy will be done," &c.
5. As *Beggars*. "Give us day by day," &c.
6. As *Sinners*. "Forgive us our sins."
7. As *Helpless Ones*. "Lead us not into temptation."

III. *Examples of prayer.*

1. The *Pharisee's* (xvii. 11, 12).
2. The *Publican's* (xviii. 13).
3. The *Penitent's* (xxiii. 42).
4. The *Poor-rich man's* (xvi. 24).
5. The *Professor's* (xiii. 25, 26).
6. The *Pig-feeder's* (viii. 37).
7. A *Possessor's* (viii. 38).

W. B. S.

Gems from the Poets.

WHEREFORE wilt Thou not hear me, Lord?
 Have I no claim on Thee? True, I have none
 That springs from me, but much that springs from Thee.
 Hast Thou not made me? Liv'st Thou not in me?
 I have done naught for Thee, am but a want;
 But Thou, who art rich in giving, canst give claims;
 And this same need of Thee, which Thou hast given,
 Is a strong claim on Thee to give Thyself,
 And makes me bold to rise and come to Thee.
 Through all my sinning, Thou hast not re-called
 This witness of Thy Fatherhood, to plead
 For Thee with me, and for Thy child with Thee.

Last night, as now, I seemed to speak with Him ;
 Or was it but my heart that spoke for Him ?
 "Thou makest me long," I said, "therefore wilt give."
 My longing is Thy promise, O my God—
 If, having sinned, I thus have lost the claim,
 Why doth the longing yet remain with me,
 And make me hold thus to besiege Thy doors ?

I thought I heard an answer—"Question on,
 Keep on thy need ; it is the bond that holds
 Thy being yet to Mine. I give it thee,
 A hungering, and a fainting, and a pain,
 Yet a God-blessing—Thou art not quite dead
 While this pain lives in thee. I bless thee with it.
 Better to live in pain than die that death."
 So I will live and nourish this my pain ;
 For oft it giveth birth unto a hope
 That makes me strong in prayer. He knows it too.

* * * * *

It matters little what may come to me
 Of outward circumstance, as hunger, thirst,
 Social condition ; yea, or love, or hate ;
 But what shall I be, fifty summers hence ?
 My life, my being, all that meaneth me,
 Goes darkly forward into something—what ?
 O God, Thou knowest. It is not my care,
 If Thou were less than truth, or less than love,
 It were a fearful thing to be and grow
 We know not what. My God, take care of me.
 Pardon and swathe me in an infinite love,
 Pervading and inspiring me, Thy child—
 And let Thy own design in me work on,
 Unfolding the ideal man in me ;
 Which being greater far than I have grown
 I cannot comprehend—I am Thine, not mine.
 One day completed unto Thine intent,
 I shall be able to discourse with Thee ;
 For Thy idea, gifted with a serf,
 Must be of one with the mind where it sprang.
 And fit to talk to Thee about Thy thoughts.
*Lead me, O Father, holding by Thy hand,
 I ask not whither, for it must be on.* . . .

I'll think of Jesus, who hath led my soul
 Thus far upon its journey home to God.
 By poor attempts to do the things He said,
 Faith has been born ; free will becomes a fact,
 And love grown strong to enter into His,
 And know the Spirit that inhabits there.
 One day His truth will spring to life in me,
 And make me free, as God says—"I am free."
*When I am like Him, then my soul will dawn,
 With the full glory of the God revealed—*
 Full as to me, though but one beam from Him ;
 The light will shine, for I shall comprehend it :
 In His light I shall see light. God can speak,
 Yea, will speak to me then, and I shall hear.

Jesus said
 His followers should have a hundred-fold
 Of earth's most precious things, with suffering—

Notes for the Month.

IMPORTANT ANNOUNCEMENT AS TO "FOOTSTEPS OF TRUTH."

IN view of the multiplying number of monthly and weekly penny magazines which are being issued, and wishing to exercise the strictest economy in all departments of the "E.M.," particularly in the way of printing, in these trying times as to Mission funds, it has been determined to issue *Footsteps of Truth* only once a quarter, instead of monthly, *at least for a while*, till the clouds have rolled away. This will enable our friends to keep thoroughly in touch with the Mission, without being burdened with so many magazines. We shall, therefore, issue *Footsteps of Truth*, henceforth, in the months of January, April, July, and October, giving as many pages as possible, but continuing it at the same price as at present—One Penny. One year's subscription for each copy will be 7d., the odd penny being allowed for those numbers that would cost over one halfpenny for postage, on account of extra pages. Friends sending their subscriptions for the present year, will, therefore calculate the number they wish to be sent on this basis, whether the order be sent to the publishers, or to the office, 164, Alexandra Road, St. John's Wood, N.W., in which latter case they should be addressed to Mr. W. Barnard Smith. This arrangement will relieve the pressure upon the Editor's strength at a time when he finds he must somewhat "slacken pace" and lighten responsibilities.

* * *

A MESSAGE FOR 1903.

We have been enabled once again to publish our *Annual Message* for 1903, which is splendidly illustrated, and is now in its thirty-third 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 Old Order and the New," by Annie E. Hardwick (with full-page illustration).

"Are there any Snails there?" by James Sprunt.

"An Indian Soldier's Confession."

"A Lifeboat Story," by Wm. Luff (with full page illustration).

"Leaving the Old Home," by William Luff (with full-page illustration).

"To think only once," by H. T. N.

"Do you Pray?"

"The Silver Cup; or, Resurrection Illustrated."

"The late Mr. W. E. Gladstone's Testimony to the Scriptures."

"The Leap for Life," by G. E. Buckeridge.

"The Finished Work of Christ," by C. Russell Hurditch.

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, 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. Prices—6d. per dozen; 4/- per 100; 4/6 per 100, post-free; larger quantities at a special reduction.

* * *

PHILIP R. HURDITCH.

We have been deeply touched, and unfeignedly grateful, for the widespread spirit of sympathy and prayerful interest which the sudden illness of our son, has called forth on his behalf, who, after six weeks' suffering, still lies in a precarious condition, under able medical care, and constant nursing day and night. Though for some days the physicians could give no hope of his recovery, yet we believe it was in answer to the cloud of prayer on his behalf that some slight improvement set in about a fortnight ago, and has continued intermittently since. The interest which this has called forth has helped to cheer the beloved sufferer throughout this unexpected and perilous illness. We should be still grateful if friends would continue to pray that, if it please the Lord, this bright and useful young life may be spared to us for the glory of God and the advancement of the gospel which it was his great delight to preach, and which the Lord so richly blessed to the winning of many souls. How sweet to rest in the assurance that He in whose hand our life is, doeth all things well, and in His various dealings with us, purposes our spiritual advancement and rest in His changeless love.

* * *

MISS MASON.

It was with deep regret that we heard of the serious illness of Miss Mason, of the well-known House of Rest, St. John's Wood, which has continued for some weeks. Her many years of faithful service for Christ have endeared her to thousands, and we are thankful to learn that recovery has commenced. She has to be most carefully nursed, and must be kept very quiet. The latest bulletin (Jan. 5th) is: "Better, but still very weak; able to get up for an hour or two each day."

* * *

SIR GEORGE WILLIAMS' NEW YEAR'S ADDRESS.

While so many of the Lord's aged servants lately have been called home, it is a joy to find that the aged president of the Y.M.C.A.—Sir George Williams—is still with us, and as full of delight in the Master's work as in previous years. Sir George has issued another New Year's message to the members of the Association, scattered throughout the world, and the address is based on the motto selected by the National Council of the Y.M.C.A.: "I will go in the strength of the Lord God." It is an admirable address, characterised by the vital spirituality which has ever marked this noble president's utterances. The address itself has been printed in the Y.M.C.A. magazine,

and also in *News from the Front*, the organ of the Soldiers' Christian Association, whilst extracts have appeared in several religious journals. May God abundantly bless the testimony and exhortation contained therein.

* * *

**THE WATCH-NIGHT SERVICE AT WILLESDEN HALL,
DEC. 31st, 1902.**

There was a large attendance, and the service was full of praise and brightness. Addresses were given by Mr. George Andrews, and Mr. Victor Ware. The last-named took for his subject "The Retrospect and Prospect of St. Paul," as expressed by the words "*I have fought a good fight, I have finished my course, I have kept the faith.*" Prospect: "Henceforth there is laid up for me a crown of righteousness." Mr. Andrews spoke on Deuteronomy xxxii.: "The remembrance of God's mercies." Mr. Hurditch had come from the bedside of his son Philip, who is still dangerously ill. He had asked his son before leaving him whether he had any message for the friends on that occasion. He had pointed him to a text on the wall of his bedroom: "God is able," and on these words Mr. Hurditch based his remarks. God "able to save;" "able to keep;" able to restore; able to "subdue all things," &c. It was a happy ending to the anxious and disturbed year of 1902, which has gone with all its weight of care and of privilege, and the meeting was an encouragement to go forward in the path of still more active service in the Master's vineyard—going on, and looking up in patient hope.

* * *

CHRISTMAS MEALS, &c.

Through the generous kindness of friends of the Evangelistic Mission we were again able to send Christmas dinners to a number of needy families. The parcels consisted of a good joint of meat, groceries, bread, and 1 cwt. of coal each; but in some cases, where we deemed it best, sums of money and clothing were given. Parcels of garments just to hand are being distributed in connection with the Medical Mission at Bignold Hall, in the east of London. We shall be thankful to receive more such. During the specially cold weather our soup kitchens were opened, and dispensed many hundreds of meals to the unemployed and other needy ones, for which they were unfeignedly grateful. The Mothers' Meeting and Sunday School Treats are now being arranged.

* * *

"THE ORACLES OF GOD."

The Rev. Dr. Pierson is announced to give a course of Ten Bible Lectures, commencing on Friday evening, January 16th, 1903 (to be continued on following Fridays), at eight o'clock, in Exeter Hall, Strand, W.C., on the above-named important and interesting subject. The course of lectures is arranged in connection with the "School of Bible Study," and are open to all, and we have no doubt

that through such a channel they will be full of valuable instructiveness to all Christians who are privileged to attend, and we pray that much blessing may result.

WILTON HOUSE, ST. LEONARD'S.

This well-known House of Rest continues full of Christian workers needing rest and change from many parts, and of all denominations, and very hallowed times are enjoyed there in worship and Christian intercourse, so that many who came there for needed physical recuperation received, in addition, spiritual refreshing and advancement.

The following testimonies are only samples of many that reach the Lady Superintendent or the Editor of this journal, from those deriving benefits from their stay there. The first comes from a well-known London minister, who, like many other pastors, arrived at Wilton House in a very low state physically:—

"I arrived home safely about 5.30 on Thursday, and found all well, and in a mood to offer me a right royal welcome. They all thought I looked a great deal better, and that St. Leonard's had done wonders for me.

"Now, I have to thank *you* for all the kindness you lavished upon me during my stay. The moral and social atmosphere of Wilton House is all that can be desired, for it is pleasant without being frivolous, and religious without being sanctimonious. It is one of the homeliest 'homes from home' that I know.

"Thanking you again for all your loving kindness,

"Ever sincerely yours, —————."

A minister in Bucks writes:—

"I have derived great benefit from the delightful sea air of St. Leonard's, and also have been spiritually refreshed by the blessed communion with the dear children of God it was my privilege to meet there."

Hundreds of such testimonies have reached us, but we have not time or space in this magazine to reproduce them. The house continues to be well filled—sometimes to overflowing—so that Christian workers desirous of partaking of its advantages and privileges should write to the Lady Superintendent as early as possible in advance; though rooms once booked should be paid for at the rate of one half week of the period desired.

SPECIAL OFFER.

TO COLLEGE STUDENTS, LEADERS OF BIBLE CLASSES, AND SUNDAY SCHOOL TEACHERS.

The Editor of *Footsteps of Truth* having received numerous testimonies from ministers of all denominations as to the help they have derived from the expositions, Bible readings, suggestive outlines, and other contents of this Magazine in preparing their discourses and Bible lessons, hereby makes the offer of elegantly bound volumes of the above at a nominal price of 1s. per volume (under cost price) for the 2s. 6d. yearly volumes, or 2s. for the earlier 5s. volumes (carriage extra, in sets of not less than three volumes). This offer, however, is limited to those described in the heading of this paragraph. Remittances to be sent to MANAGER, "E. M." Book Store, 164, Alexandra Road, St. John's Wood, N.W. Postage may be reckoned at 6d. for three volumes, 8d. for three 2/- volumes.

Students would do well to club together, and so save carriage by ordering respective copies in one parcel.

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 DRUMMOND'S TRACT DEPOT, STIRLING, N.B.

THE TRUE CROSS. By the Rev. CÆSAR MALAN, D.D. Price, limp cloth, 6d.

An excellent narrative—much of it in the form of a dialogue. Full of interest and, like all Dr. Malan's writings, puts the gospel plan of salvation plainly, simply, and soundly. We hope this little book will enjoy a large circulation, and be widely blessed in the salvation of souls.

FROM MARSHALL BROTHERS, KESWICK HOUSE, PATERNOSTER ROW, E.C.

CROWNS FOR CHRISTIANS; or, THE CORONATION OF LIFE. By JESSE PAGE, F.R.G.S. Price 1/- cloth.

AN AWAKENING. By H. N. Price 1/- cloth.

MEMORIES OF THE LIFE OF GENERAL F. T. HAIG. Price 3/6.

This book, received during the editor's illness, will (D.V.) be referred to in a future number of *Footsteps*. It is an interesting story of an eminently useful life in the service of his country; and best of all, to which the former was subordinated, to the service of God.

FROM JAMES NISBET AND CO., 21, BERNERS STREET, W.

A FALSE VICAR. Price 2/6 cloth; 1/6 paper.

An interesting story by KATHARINE A. RICHARDS, and dedicated by her "In loving memory of a Protestant mother." In these days when the minds of many of our young people are being brought so largely into contact with Romish ideas, advanced with so much subtlety, we can welcome this book as a suitable contribution on the subject, in the form of a story, for their perusal; in which we doubt not they will be interested.

FROM ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.

SEEING THE KING IN HIS BEAUTY. 1/6. 197 pp.

This book, by the Rev. W. GRIFFITHS, M.A., consists of fourteen meditations on "The King's Beauty" (Isaiah xxxiii. 17), which cannot fail to be of much help, comfort, and blessing to those who read them. The book is printed in large type, and is uniform with the same author's *Christ Come and Coming*.

FROM OFFICE OF "ECHOES OF SERVICE," 16, PATERNOSTER SQUARE, E.C.

REMINISCENCES OF ALBERT R. FENN: His Life and Work in England and Spain. By Mrs. FENN. 2/-

Christians who are interested in the progress of the gospel in Spain, and we would hope there are many such, cannot fail to be interested in this book as the record of a life of steadfast service in the gospel, in various parts of Spain, for nearly 30 years. The narrative is plainly and simply told, but full of charming incidents. We heartily commend the book, and trust it will re-ignite Christian enthusiasm on behalf of the Spanish-speaking people, not only in Spain, but in the West Indies, and on the South American Continent. We rejoice to see signs of more toleration in Spain, but there yet remain many gates of brass to be burst open, and such lives as that of Albert R. Fenn—patient, gentle, consistent, simple

—do much to prepare the way, and to “open a door of utterance” for those who follow on in the Master’s service.

FROM THE CHRISTIAN COLPORTAGE ASSOCIATION, 37, FARRINGDON STREET, E.C.

BY VOICE AND BOOK: The Story of the Christian Colportage Association. Price 2/-

In this book, Mr. H. D. BROWN gives the history of the Colportage Association, founded by the late Mr. Robert Paton, and his striking and interesting narrative will serve to make the manifold operations of this excellent Society better known. Glancing at the numerous illustrations in the book, one is struck with the many-sidedness of the operations of those toiling colporteurs: At the cottage door; at the gate of the mansion; by the wayside; in the public-house; in the workshop; in the market-place; by the sea-shore; in the hop-garden; at fairs; by stalls in some places; by travelling vans in others; by bicycle, and tricycle, and on foot—these useful workers seem to penetrate every corner. All who are interested in the circulation of the Scriptures—the Word of God: the Word of Life—ought to get Mr. Brown’s book and see what is being done, and understand the *need* of it, as testified by newsagents and booksellers—who express their nausea at having to supply so much trashy literature. The testimony of newsagents to the need of the work of the Association is very striking, as narrated by Mr. Brown in chapter iii. of the book. The book is full of anecdotal facts—ungarnished facts, needing no adornment, because they are such. We hope it will find many buyers, and that its perusal will lead to increased encouragement of the operations of this useful Society. It has a very good frontispiece in the portrait of the author.

FROM S. W. PARTRIDGE AND CO., 8 AND 9, PATERNOSTER ROW, E.C.

HERE AM I: A Word for the New Year. By Rev. W. H. GRIFFITH THOMAS, B.D. Price One Penny.

THE ANGELS SONG FOR ALL THE YEAR. By S. J. C. One Penny.

THE BIBLE IN MODERN ENGLISH. Vol. II. Price 2/6 cloth.

This most painstaking attempt, by Mr. Ferrar Fenton, to render the Bible into modern colloquial English, direct from the Hebrew, will be received with varied feelings. There are those who, like Mr. Fenton, think that the modernising of the language of the Bible would render it more intelligible and forceful to many; but there is also a large number of Christians who have, from their earliest days, drank in and absorbed the sweet phraseology of the Authorised Version (and for whom it has the charm of many dear and tender associations), whose sensibilities would receive a shock by this method of expression. We can, however, commend the immense labour in research and thought, and the patient assiduity which such a work indicates, and which enables us to recognise the author as a Bible-lover. To students it cannot fail to be valuable for comparative purposes. The present volume embraces the period from “the Conquests of Joshua to the Death of King Hezekiah.” A headline title is placed over each event, which is helpful.

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researches which Mr. Urquhart places before us in these pages; and we turn from their perusal with a higher estimation of, and intenser reverence for "The Holy Bible." We recommend the book to all who, it may be, have at times to come in contact with the demolition theories of the Higher Criticism, feeling that they will find help in "giving a reason for the hope that is in them."

FROM MESSRS. MORGAN AND SCOTT, 12, PATERNOSTER BUILDINGS, E.C.

THE STORY OF WILLIAM THE SILENT AND HOLLAND'S FIGHT FOR FREEDOM. By W. STANLEY MARTIN. Price 1/-; cloth 1/6.

A nicely-written book; attractively got up; containing several full-page illustrations of historical characters and events. It is just the kind of book that should be put into the hands of our young people. It cannot fail to interest and instruct them in the conflict for the Truth, which was so gallantly maintained by our kindred in the Netherlands against the cruel bigotry of Philip II. of Spain and his noted lieutenant, the Duke of Alva. The author evidently knows how to kindle and sustain the interest of young people; and it is a good thing, too, to open their eyes to the national and characteristic qualities of other nations. We hope *William the Silent* will be allowed to tell his story by the fireside of many an English home; and where he is thus permitted, he will interest young and old in things that ought to be remembered in these days, when so many are "becoming again entangled with the yoke of bondage."

LIGHT AHOY! or, THE SECRETS OF THE LIGHTHOUSE. By AUGUSTA COOK, with an introduction by the 'Rev. JAMES ORMISTON, of Bristol. Price 1/-; cloth 1/6.

This book is uniform in style and size with *William the Silent*, noticed above. The authoress has brought the light of the Apocalypse to bear upon the doings of the Romish Church in and from the times of the Reformation; and very searching is that light as it is held over the page of history. The book, we believe, will do good service in leading the reader to a more diligent study of "The sure Word of Prophecy," which numbers, neglecting to do, are drifting into indifference and apostacy. These are timely books, and we hope will find many readers; and, by the Holy Spirit's influence, re-animate them with the old-time courage and the old-time zeal, for "the faith once delivered to the saints."

ELIJAH: THE MAN OF PRAYER. By Rev. F. S. WEBSTER, M.A., Rector of All Soul's, Langham Place. Price, art vellum cloth, 1/- Uniform with *Elisha: the Prophet of Vision*, by the same thoughtful and evangelical author.

It is a seasonable word on the power of prayer, and an instructive study of this great man of God. Gems of spiritual thought and teaching adorn every page. It is a handy little book for the pocket, and in travelling would profitably while away the time in leading the thoughts and desires into communion with Elijah's God. We give two or three extracts selected at random:

"There are, thank God, times on earth when those who most deeply suffer the reproach of Christ enjoy blessed foretastes of the final triumph."

"But does some reader say: 'There is no real fire from heaven to-day?' We pray, but the heavens give no answer. Oh! for one such sign as this upon Mount Carmel—weak faith would soon become strong. . . . Why, you ask, does God keep silence? He speaks to His own children . . . but the careless, unbelieving world drifts on, and God never interferes. Evil triumphs; good men suffer—the age becomes hardened in materialism and unbelief. Why is there no sign from heaven? Because God is dealing with this generation in grace and not in judgment. God is silent because God is waiting. No sign shall be given to this generation save the sign of the prophet Jonah, *i.e.*, the Resurrection. The last unmistakable sign from heaven was the Death and Resurrection of His Son. He waits until that word has fulfilled its course, and awakened faith in all true-hearted souls. His next word will be a word of judgment."

"Never ask for a blessing as if you had a right to it. We have no rights. . . Not a shred of merit belongs to us."

"We look again and again for signs of blessing. The answer comes, 'There is nothing.' We have to persevere in prayer, &c. . . ." A devout and instructive book, full of encouragement to persistent and submissive prayer.



THE LATE MR. WILLIAM HOLMES.

The Late Mr. William Holmes.

AT the ripe age of eighty-two, this devoted saint and servant of God peacefully passed to his rest at his residence, 156, Alexandra Road, St. John's Wood, after a few months' extreme weakness and suffering. As his son-in-law, and one, therefore, who has known him intimately for nearly forty years, the writer can testify to his beautiful Christian life, in which reverence for the Lord Jesus Christ, and delight in all that concerned His person, work, and the offices He sustains on behalf of His redeemed people ever called forth abounding admiration and worship, whilst it was his constant joy to witness of, and for which he had been invited by the late Mr. John Eason, though it was in his own house he really found peace with God.

Him, wherever he went.

His conversion to God at the time of the memorable revival (January, 1860), was the outcome of deep conviction experienced at a meeting held at Stafford Rooms Y.M.C.A., Titchborne Street, Edgware Road, to

From that time he threw himself zealously into the work in that place, where for many years he was the means of leading the souls of many young men and others to Christ, for which blessed sphere he was gifted with great tact, faith, and perseverance. On the death of the devoted secretary, Mr. Henry Hull, Mr. Holmes—as a member of the committee—was asked to take the oversight of the work *pro tem.* till a successor was appointed. This he did with joy and success; and it was in his house the writer found a hearty welcome and hospitality when he came to London at the unanimous wish of the Council, echoing the previously expressed desire of the greatly beloved Henry Hull, just previous to his death, to undertake the secretariat—which fact led to his union in marriage with Mr. Holmes' eldest daughter, who also had been awakened and brought to God in Stafford Rooms. Three or four years later, on the establishment of the work of the Evangelistic Mission at Kilburn, Mr. Holmes and family came to reside there, from which time till the close of his life he was a constant worshipper and worker in Kilburn Hall, often taking its services, and ever seeking in various ways to win souls and help on fellow Christians in the knowledge and love of God. Throughout this time, however, he kept in sympathetic touch with the Church at Paddington Chapel, where he had been a much-respected deacon for some years—the family continuing to attend there to this day, two sons still being deacons, and generous supporters of the cause; whilst the elder brother, Rev. Robert S. Holmes, of Wakefield, has frequently occupied the pulpit. It is

indeed a remarkable fact that eighty-two years ago the infant William Holmes was first taken there by his godly mother for dedication or christening, and as he grew up attended the ministry of the saintly James Stratten, for many years the beloved pastor of the Church, so that it was appropriate that the Memorial Service, previous to interment in the family grave at the West Hampstead Cemetery (where rest the remains of his beloved wife, one son, and one daughter), on Monday last, March 23rd, should be held at Paddington Chapel, Marylebone Road, the service being conducted by the eldest son above mentioned.

One daughter, three sons, twenty-three grandchildren, and six great-grandchildren—thirty-three in all, remain to mourn the loss of a devoted father—a good man and an earnest Christian, and many more will have reason to bless God for his zealous and successful service in the winning of souls—between the times necessarily devoted to business in Paternoster Row and Oxford Street—the former of which is still conducted by his sons. His well-marked Bible indicates the great value he ever set on the Scriptures which he so diligently studied, and the inspiration of which he held so tenaciously.—C. R. H.



THOU WAST: THOU ART.

IN MEMORY OF OUR BELOVED AND HONOURED BROTHER WHO
WAS WITH US, WHO IS NOW WITH HIS LORD.

THOU wast with us a little while ago!

Thou art with Jesus now!

The Jesus thou didst long to fully know:

Before Him thou dost bow.

Dost see His smiling face:

Dost rest in His embrace:

Dost tell thy love to Him,

Nearer than seraphim.

Thou wast a worker here for many years,

A seeker of the lost:

A solacer of those who knew earth's fears

Upon life's billows tossed.

Thou art a worker still,

Where angels do His will:

Promoted to a sphere

That knows no sin, no tear.

Thou wast a bright reflection of Thy Lord:

His light was on thy face.

Thou art to His full likeness now restored,

Made perfect by His grace.

Thy frail, weak body sleeps,

Where God His jewels keeps.

That too, like Him, shall rise,

And join us in the skies.

March 21st, 1903.

William Luff.

The Yielded Life

(ROMANS xii. 1).

BY J. HIXON IRVING.

A TENDER TONE.

THE value of a musical instrument, whether it be a wind or a stringed one, depends upon the quality of its tone. In the same way, the value of an exhortation depends upon the tone of the exhorter. If there be pathos—spiritual pathos—there will be power, and the hearer will “suffer the word of exhortation” and be benefited thereby. But if the tender tone be absent, then the words will be of no practical value whatever.

The exhortation of Paul to the Christians at Rome to self-surrender must, we think, have been effective, because, couched in such tender, gracious words, there was nothing in his words in the way of a command; nothing of a dictatorial spirit manifested in them, for they came from the heart of a true shepherd. Would God we all had that key to the heart of saved and unsaved alike—Divinely-begotten tenderness—so that if we plead, we plead not in vain!

THE BRETHREN.

That beautiful term is used by Paul in his epistle in two different ways. Of his “kinsmen according to the flesh” (Romans ix. 1-5), whom he loved with a passionate, self-sacrificing love; and of his brethren according to the Spirit (Romans ix. 1). This term is bestowed upon, and belongs to (by Divine grace and gift) all the saved, and should never be used in a sectarian spirit, for “ye all are brethren.”

Happy are they who can rise above prejudice, and greet all the saved as brethren in the Lord! It was a favourite expression of Paul: “I beseech you, brethren” (see Romans xv. 30; xvi. 17; I. Corinthians i. 10; xvi. 15; Galatians iv. 12; I. Thessalonians iv. 1; II. Thessalonians ii. 1; Hebrews xiii. 22). If we “know we have passed from death unto life because we love the brethren,” it will be no stranger to our lips.

THE TENDER MERCIES OF GOD.

Who could ponder the tender mercies of God, as unfolded in chapters iii. to vii., and not in effect exclaim, “O! the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out?”

These mercies are through the Son by the Spirit, some of which are redemption, justification, forgiveness, life, sonship, the Holy Spirit, love in the heart, heirship, hope of future glory, and “no condemnation.”

These mercies are tender because they are the product of eternal love, they are sovereign because bestowed without constraint upon

unworthy ones, and they are sufficient because they not only meet all need for time, but for eternity.

Should not these mercies be like so many golden cords binding the saved as a willing sacrifice upon the altar of God's will?

THE BODY.

Looked at from any point of view, the body is "fearfully and wonderfully made" (Psalm cxxxix. 14). The bones, muscles, veins, and nerves approach the marvellous, and are worthy of the Creator. Though the body is in no wise a sinful thing, yet it may be used by the "carnal mind" as an instrument of iniquity. On the other hand, it may be used as an instrument of righteousness. The "body of sin" (Romans vi. 6) is not the body of flesh, neither is it the body of "death" (Romans vii. 24). The "body of sin" is it that organised principle of evil which is in all alike, and the "body of death" is that evil thing in its natural end. The body of the saved is *holy*, being bought by the blood of the Holy Lord, and having become a temple of the Holy Spirit.

It must be so if the body is "the Lord's, and the Lord for the body." It, therefore, should be given up to Him, so that He may have control of, and use all the members thereof for His own glory.

But may the "body" here not stand for the entire being in the same way "soul" some times is used for personality? I think so! And, in keeping with this, we find in chapter vi. the "members" of the body are claimed there "yourselves:" the entire being God asks for. "Ye are not your own: ye are bought with a price, therefore glorify God in your bodies which are His." "Will a man rob God?"

THE YIELDED LIFE.

Yielding is simply doing; if one sins, that one yields to sin; or if one does a righteous deed, the doer yields to righteousness. If a Christian acknowledges God's claim upon him, he will surrender to God to work His will in deeds of kindness, and in ways of righteousness. Yielding is therefore an active, not a passive thing, and must have a beginning. It is not a once-for-all thing, but a continuous one—a prolonged act. If God has charge of the feet, then He will set them in the way of His steps; of the hands, then He will fill them with service; of the lips, then He will use them to speak words of truth and soberness; of the mind, then He will counsel it; of the heart, He will satisfy it with the goodness of His house.

What an instrument for good is the yielded Christian! How God is glorified through such!

The sacrifices under the law were dead things when laid upon the altar of burnt offering. The Lord offered the first living sacrifice; and based upon His offering, the Christian may become a

LIVING SACRIFICE;

a sacrifice instinct with life—spiritual, eternal life. All the living powers surrendered unto God to be controlled by Him for His own glory.

On the principle that the "altar sanctifieth the gift," the one surrendered to God through Christ is a HOLY SACRIFICE. Holy through the Lord Jesus Christ. It is not presenting to God ruined nature, nor the "old man," much less the "flesh;" but the purchased being to be Divinely possessed and used which, when thus yielded, is indeed a *holy* sacrifice.

WELL PLEASING TO GOD.

This should be the object in yielding to His claims—to please Him. Not to have a happy restful experience: not to become powerful in service, or to get a name for "consecration;" but to please God alone.

Deep abiding peace can only come from this; perfect rest can only be found in God Himself; and those who find these things, find by surrender their end in Him.

REVERENTIAL SERVICE.

All the saved can render this service to God: for all are privileged to acknowledge His claims upon them for unreserved submission to His blessed will. This service is rational, reasonable, and spiritual; and is the highest form of service which can be rendered to God, and is the truest form of separation the redeemed can know.



Divine Education.

BY WALTER J. MILLER.

WHAT is our Fatherland going to do with the children of the people this year of grace 1903? Educate, educate, educate? Of course!—by the Education Bill, or any Bill *that will do it!* But what is the alliance of coercion, confusion, and *Churchianity*, or any other inanity, going to do for them, or for anything, towards efficient, all-round education, or the peace and prosperity of the country? We shall not get well through these lowland swamps by following the *ignis fatuus* of our credulity; intellect flies high, and must be reached from the tip-toe of inspiration; children essentially need the Higher Education. "Let us take heed thereto according to God's Word."

What is the nation going to do with *itself* this third year of the twentieth century? Shall we be seeing to it that we learn our ignorance of *history*, of the philosophy of cause and effect, and of the Divine law of retribution? Can we speak now of the history of ancient and modern empires, in their rise and fall, as being practically understood by princes and people—colleges and professors notwithstanding, and—warnings?

Educate; yes, educate, so that the pride of Imperialism and the pomp of power—the luxury of high life, and the slavery of low—the godlessness of the many, and the faithlessness of most—government

without much of God, and religion without much of reality, sacerdotalism excepted; yes, so educate that the unduly imposing vestments these things wear, may be rent off, and such awaking come upon us from the God of *history*, and the examples left us by the mightiest empires of the past, that this nation of Jehovah's peculiar choice may be effectually warned and saved. A dishonoured God means national disaster and decay.

Teach, enlighten, educate—*bring out* into enlargement and liberty all the intelligence of the nation in men, women, and children; let the ideal beautify the real, the spiritual vivify the material, the technical give point and penetration to the general; and while athletics make the animal, let education make the man. And although it should remain after all that "the children of this world are wiser in their generation than the children of light," yet Divine education—lessons from the wonderful works and ways of The Great Creator in the heavens and in the earth, the beneficent providence of The Great Father, and the marvellous redemption of The Great Saviour—is to be insisted upon; its Sovereign Master is the Son of God, its infallible handbook the intellectually inimitable Bible, and its Divinity college, graduates for the kingdom of heaven,—available for every child of Adam.

Another question—What is the Church, the Church of the Bible, going to do for the members of its Holy Communion? Educate, educate, say a thousand optimistic saints; and we say, Amen! But shall it be the education of the Fathers, the education of the schools, the education of the critics, the education of the "priests," or—the education of the Bible, Divine Education? What, then, does this Divine Education further imply?

First, SELF-INSTRUCTION—the responsibility of individual, personal learning and attainment, conscious of the capability of comprehending, by His Spirit, "the deep things of God" (I. Cor. ii. 10). "Ye have an unction from the Holy One, and ye know all things," says the apostle (I. John ii. 20); and "the anointing which ye have received of Him abideth in you, and ye need not that any man teach you" (I. John ii. 27). As said also our Lord, "The Holy Ghost, whom the Father will send in My name, He shall teach you all things" (John xiv. 26).

Is there not in many directions an undue and servile dependence upon the teachings of men—invaluable as these are, and precious—and a lamentable deficiency, or neglect, or fear of self-instruction, notwithstanding that both the responsibility and the capability are so enforced? The monitions of the Spirit within, which a watchful believer will trace, and seasonable interchange with the experiences of others—after the order of love-feasts if we will—are often most helpful; but it cannot be too strongly enjoined upon every disciple of Christ (Acts xvii. 11) to learn of Him direct from His own works and words, as a scholar from his master, hearing His voice in the Scriptures, and responsively communing with Him as by question and answer. This is also the finest atmosphere and occasion of prayer, and it will become to him Divine Education. He may then

humbly say, "I have more understanding than all my teachers, for Thy testimonies are my meditation;" and "I have more understanding than the ancients, because I keep Thy precepts" (Psalm cxix. 99, 100).

The further and ultimate responsibility of the Church for Divine Education must be in its use of the gifts the great Head has left to it, "for the perfecting of the saints, for the work of the ministry, for the edification of the body of Christ" (Ephesians iv. 11, 12). Pastors, teachers, and evangelists have pre-eminently this charge to "watch for souls as those that must give account" (Hebrews xiii. 17). We magnify their office, and their prayer may well be, "Brethren, pray for us." We think, however, we may sympathetically suggest that their ministry must be on the absolutely strict lines of Biblical or Divine Education, and on no other hypothesis, if it is to stand the searching judgment of 1. Corinthians iii. 11-15. "The eyes of flame" will be irresistible on that day, and will quickly away with every adorning of "another gospel, which is not another," and all the ceremonious mummeries that were fashionable and attractive in their little day, "Wood, hay, stubble, indeed!" Alas for the conflagration, then!

For the vast volume of Divine Education that is being carried to the ends of the earth into the darkness and into the death of a thousand millions of the human race, through "the light of the knowledge of the glory of God in the face of Jesus Christ" by His sent ones—let the hallelujahs of the whole Church rise to heaven with ocean fulness, and her prayer bring back the triumphant assurance: "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be" (Revelation xxii. 12).

What rich suggestions from the Spirit of the Great Pastor, for the exercise of Divine teaching by His under-shepherds, are given in the 23rd Psalm, their pastoral office being concerned for the righteousness and care of the full tripartite man, spirit, soul, and body, which all are His;—such as the providential care of the Good Shepherd; His tender leading and regard for the comfort and peace of daily life; His forgiving and restoring grace in righteousness; His bountiful provision of joy and cheer in the midst of an inimical world; His kingly and priestly anointing of those who share His reproach and rejection; the assurance of His comforting presence and goodness to the very end; and their blissful dwelling-place in the Father's house for ever. Such people, Divinely educated, are the great security of the empire; as said Jehovah, "I will spare all the place for the righteous' sake" (Genesis xviii. 23-32).

Let us see to it that all national, ecclesiastical, and scholastic education, in its right place and way, shall be conducive to the enduring, as well as the passing, well-being and eminence in righteousness, of the great race that is entrusted with so great responsibility from the God of heaven; and this can only come as head and heart are taught and trained in the all-round tuition of Divine Education. Herein lies the security of "peace with honour," and progress with power.

The Three Graces.

AN ADDRESS BY PASTOR JAMES SPRUNT, DELIVERED IN
KILBURN HALL.

1. Corinthians xiii. 13: "*And now abideth faith, hope, charity, these three; but the greatest of these is charity (love).*"

WHY? Why is love greater than faith and hope? Faith will presently be lost in sight. Hope will soon receive its perfect fulfilment, and we shall hope no more. Faith—lost in sight; hope—done with; but love—when will that cease? It will never cease! Thank God, for that! The greatest of these is love, because God is love, and He will remain for ever; and we who know a little of it—such a little of it—we shall go on to know what that wondrous word means—"The greatest of these is love." Now, I want you, please, to turn to the Scripture we have had before us this evening (1. Thessalonians i.) It is the close of the meeting. We are gathering up the fragments! Read again that third verse: "Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father."

Faith evidences itself in work;

Love manifests itself in labour;

Hope reveals itself in patience.

So we read in verses 9 and 10 that these Christians at Thessalonica "turned to God from idols." That surely was their "work of faith." Their "labour of love" was "to serve the living and true God;" and their "patience of hope" was "to wait for His Son from heaven."

May I ask you, again, to notice these three things in Heb. x. 19: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which *He hath consecrated for us, through the veil*, that is to say, His flesh." It takes in every believer in the Lord Jesus Christ. "Having therefore, brethren, *boldness* to enter into the holiest." I would like to make this remark just here; the Word of God never speaks to us of *holy* boldness, but simply boldness to enter there. If it said holy boldness, then we might imagine we had to reach some height of personal attainment in the Divine life before we could enter into the presence of God. Directly we are brought into the family of God it is our privilege to enter into His presence, to enjoy fellowship with Him and with His Son Jesus Christ. Because we are what we are *in Christ*—because Christ is what He is for us in the presence of God—we have boldness, we have the right of access into that Divine presence, there to present unto God our worship, and praise, and thanksgiving for all His wondrous grace. Thank God, the precious blood of Christ ever speaks. It is as efficacious to-day as ever. One is thankful for the tone of the addresses to-day. We have been

brought into contact with the Christ of God. Not a Christ upon a cross, or in the grave, but One who went there for us, who was buried, but was *raised again* the third day, according to the Scriptures, and lives the great High Priest who bears the names of all His people upon His heart—the place of affection; and bears them also upon His shoulders—the place of strength. We may well confess to the Lord, Behold, how cold our love is; but that won't make us happy. You may look at your own heart and just see what you are; and the more you see of yourself the more miserable you will become. But the thing is for us to look away from ourselves, circumstances, and friends, to the Lord Jesus Christ—the Christ of God—in the heavens. Believe in Him as the One who is able to save you from sin's *penalty* as to the past; its *power* as to the present; and its *presence* when He comes in the future. "By a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having a *great* High Priest (not merely a High Priest) over the house of God; let us draw near with a true heart in full assurance of faith (that is, the word—our first word—*faith*), having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession (or confession) of our faith (the Greek word should be translated '*hope*') without wavering; (for He is faithful that promised;) and let us consider one another to provoke unto love and to good works." Here we have these three words again—faith, hope, and love. Faith looks back.

"My soul looks back to see
The burden Thou didst bear,
When hanging on th' accursèd tree,
And knows her guilt was there."

God lead us all into the "full assurance of faith." We have spoken about the happiness expressed on the faces of you dear Christians here to-night, but maybe we are not *all* able to sing the hymn:

"Blessed assurance, Jesus is mine."

If so, may God help you just to prove the things we are hearing to-night, and believe that Jesus died for our sins and was raised again for our justification. So shall you have *everlasting life*. We are saved with an eternal salvation. The Lord Jesus Christ Himself speaks to every child of His when He says: "I give unto My sheep eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand. I and My Father, are one."

"Blessed assurance, Jesus is mine."

Believe it. Believe that "we have redemption through His blood, the forgiveness of sins," as taught in Ephesians i. 7. Next to a full assurance of faith, "Let us hold fast the confession of the hope." What is the hope? The hope of God's Word, the hope of God's people, the hope of the Church is, the coming of our Lord Jesus Christ. He said in John xiv. 2, 3: "I go to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." Do you believe it? Then, if you believe it, hold fast the truth. But you are not only to hold fast the hope, but "hold fast the *confession* of the hope." Let your tongues tell it out to those around you. If you believe that Jesus is coming, then it shall be to you a purifying hope. Your life will be a life of uprightness instead of a life of crookedness. You will seek truly to live the life of holiness. God help us so to live in expectation of Christ's return, that our lives may be right, then our lips will be right, and we shall bear testimony to the blessed truth that has made us glad at heart, that Jesus is coming very quickly. Now, till He comes, there is something also for you to do. "Let us consider one another." As you look back and remember what Jesus has done for you, as you look forward and remember that He is coming for you—pray for all saints. Not all the saints who meet as we meet, but pray for *all* saints. "And let us consider one another to provoke" (not to anger, not to find fault with one another; there is plenty of that going on), but "let us consider one another to provoke unto love and good works." Do you think nobody loves and cares for you? Then be sure that you love and care for somebody. If in a meeting, where you find people are fearfully cold, be sure *you* are not. You know when you put ice before the fire that the ice melts and goes away; and so if you exhibit a warmth of love towards fellow-Christians all coldness will depart. God help us on this line of effort, and make us very real and very practical.



The Everlasting Lover.

A TALE of love; not Jacob's love
To Laban's child of old;
Nor David's, for the son of Saul—
A love so sweetly told.

These are alone the creature's love;
Our theme is love Divine,
A love which ever—pure and bright—
Eternally shall shine.

Christ is the Lover, souls the loved,
And heaven the home so blest,
Where—wooed and won—the saint shall be
In everlasting rest.

Oh, sweet espousals! wondrous grace!
How pure its heavenly ray!
How sweet to stand and let such love
Have its own blessed way!

Albert Midlane.

New Stories Illustrating Old Truths.

BY WILLIAM LUFF, Author of *Royal Records*.

A BULL AT FOOTBALL.

AN unexpected event recently happened at a football match. Some of the players were dressed in bright red. In an adjoining field a bull was grazing. As soon as the game commenced the animal, infuriated by the red jerseys, broke through the fence, and, to the consternation of the footballers, dashed into the middle of them, quickly scattering them in all directions. First one and then another of the men in red received the bull's unwelcome attention, and at length all of them rushed from the ground. The bull then turned his attention to the spectators, and chased them up and down the field. One of them fell when the animal was right upon him, and received a kick on the knee. In a few minutes the animal had cleared the field, where he remained in undisputed possession.

That which may seem very important, in pleasure and in business, too, may suddenly lose its importance by an unexpected interruption. The incoming of a greater force, and a certain element of personal danger, made the all-important football a very trifling affair. The coming of conviction, of the Lord Himself, or of death, soon terminates the most absorbing engagements.

WIRELESS TELEGRAPH.

It seemed meet that the first wireless telegraph message from America to England should be one of peace and goodwill. It was sent from Cape Cod, Massachusetts, to Poldhu, Cornwall.

“To His Majesty King Edward VII.:

“In taking advantage of the wonderful triumph of scientific research and ingenuity which has been achieved in perfecting the system of wireless telegraphy, I extend on behalf of the American people my most cordial greetings and good wishes to you and the people of the British Empire.—THEODORE ROOSEVELT.”

To this King Edward replied:

“To the President, White House, Washington:

“I thank you most sincerely for the kind message which I have just received from you through Signor Marconi's transatlantic wireless telegraphy. I sincerely reciprocate, in the name of the people of the British Empire, the cordial greetings and friendly sentiment expressed by you on behalf of the American nation, and I heartily wish you and your country every possible prosperity.—EDWARD R.”

When Christ united heaven with earth, the first message was “Glory to God in the highest, and on earth peace, goodwill toward men.” Have you replied? This spiritual wireless telegraphy is no mere experiment, but an established fact. We may not understand,

or be able to explain it, but we may use it daily. "Through Him we both have access by one Spirit unto the Father;" "Access with confidence by the faith of Him" (Ephesians ii. 19; iii. 12).

HOW SEED TRAVELS.

"*The field is the world: the good seed are the children of the kingdom*" (Matthew xiii. 38). How marvellously that seed was scattered abroad (Acts viii. 4); and this scattering is illustrated by the way in which ordinary plant-life is disseminated.

Sir Joseph Hooker relates a striking instance of seed-carrying. "On one occasion," he says, "landing on a small uninhabited island nearly at the Antipodes, the first evidence I met with of its having been previously visited by man was the English chickweed, and this I traced to a mound that marked the grave of a British sailor, and that was covered with the plant, doubtless the offspring of seed that had adhered to the spade or mattock with which the grave had been dug."

Not unfrequently the spade of death, digging the grave of the missionary, has introduced the gospel in living power.

HE STOOD FIRM.

"*Take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore*" (Ephesians vi. 13, 14). Such standing, not idle in the market-place, but at the post of duty, shows faithfulness as much as marching, firing, charging.

During the earthquake in Russia last December, an act of heroic devotion to duty on the part of a soldier, named Saschuk, of the 11th Turkestan Fusilier Battalion is recorded. On the day of the disaster, Saschuk was on sentry duty near the flag, keeping guard over the safe. As the relieving non-commissioned officer did not arrive at the appointed time, he continued at his post; and when the earthquake occurred his rifle was knocked out of his hands by the falling débris of the building inside which he was standing, and broken to pieces. The way out of the building was completely blocked by the ruins. Notwithstanding the injuries sustained by him, Saschuk remained standing under the débris, waiting to be relieved by the non-commissioned officer.

No terror: no danger: nothing but the word of his commander could move him. Nehemiah said, "Should such a man as I flee?" (vi. 11). May we be like him.

FOR LOVE'S SAKE.

A missionary and his wife, newly married, were away upon the mountains in India: they saw a cool, crystal spring, and drank of the tempting water: a fever was the result, and the beloved young wife died. No wood was available to make a coffin, so her sorrowing husband used the doors of the little house in which they were

staying to make a packing-case, in which to carry home the treasured remains. The carriers were not told what they were carrying, or they would have refused to carry it; thus, with the fever still on him, and not able to show any signs of grief, he set off. At night, to prevent robbery, he slept beside the precious body, and thus returned to the Mission station, where a brother missionary helped in a Christian interment. Love for that bride of five months prompted his devotion, and both bride and bridegroom in their missionary zeal were moved by the highest of all loves. "The love of Christ constraineth us" (II. Corinthians v. 14).



The Vine and its Branches.

JESUS is the living Vine,
 God, the Husbandman Divine;
 Branches growing in the stem,
 That imparts its life to them,
 Sap imbibing from the root—
 These will bear abundant fruit.

Should the branches severed be
 From their union with the tree,
 These can bear no fruit at all,
 While their leaves, fast fading, fall;
 Day of fertile vigour past,
 In the furnace are they cast.

See the Husbandman full soon,
 Doth the fruitful branches prune,
 Such as plenteous clusters bore,
 'Neath His hand produce yet more;
 Fruitful will they thus remain,
 And deserved approval gain.

All afflictions are not sent
 In the way of punishment:
 He who knows the human heart
 Grace sufficient will impart;
 Wholesome discipline will reach
 Those He condescends to teach.

If by sore affliction tried,
 May we in our Lord abide;
 When His goodness brings us joy
 May His praise our lips employ;
 Thus, beneath our Father's care,
 Fruit abundant shall we bear.

Wm. Kitching.

Clevedon, Somerset.

Dr. Parker's Last Message Concerning the Bible.*

WE were brought up amongst simple, unsuspecting believers. They told us that the Bible was all true. They called it "The Holy Bible," and they held it to be such. They told us that Eden was a real place, with real trees and a real serpent. They told us that a four-branched river rolled through the sunny paradise; we thought that Adam bathed in Hiddekel; and that the gold that coloured the Pison stream was solid, and yellow, and marketable. We never doubted it. The place on the map was pointed out with the assurance that if Eden was not there it was thereabouts. Some people believe this still. The Salvation Army believes it. Some primitive Primitive Methodists believe it—Spurgeon believed it. In its highest, deepest, grandest meaning I myself believe it.

Our mothers are responsible for a good deal. They were not literal grammarians, but they were gigantic believers. They used to read to us the story of Joseph and cry over it; and made much of the coat of many colours: and when we came to "your father, the old man of whom ye spake, is he well?" our brawny fathers sobbed and pretended to be only coughing. If anybody had then told us what some people tell us now, that there was no Joseph—no old man—no coat of many colours—no life in Egypt—no forgiven brethren—no family reconciliation; that it is all a dream, a fantasy, an allusion in colour; I know not in what terms he would have been denounced, and with what horror he would have been shunned. Some of us still believe in the history of Joseph; and when all other "short stories" have run out, this story of Joseph will exact its tribute of tears from the eyes of far-off generations.

Then in this matter of credulity our quaint old pastors were little better than our mothers. If some modern criticism is true, those old pastors were unconscious imposters. They had not a "doubt" to bless themselves with. They read the Bible and actually believed it, and preached it without a stammer. They used to preach about Daniel and the lions' den, and make us feel heroic in the heroism of the brave young man. Now, it turns out that there were no lions, there was no den, and worst of all, there was no Daniel. The Book of Daniel is taken away bodily. Yet we are told that the Bible has been given back to us by the critics, and that it is a better Book than we had before. Some of us cannot yet receive this saying. At present we are suffering from a grievous sense of loss. Do not suppose, however, that all the higher critics are of one mind, or that they pursue one method; and do not suppose that every minister has given up Joseph and his brethren, or even Daniel and the lions' den. Broad and indiscriminate statements are apt to be untrue and unjust on all sides of great controversies.

* From the Presidential address prepared by Dr. Parker for the Brighton meeting of the Free Church Council, and read on Tuesday, 10th March.

44 DR. PARKER'S LAST MESSAGE CONCERNING THE BIBLE.

Our dear old pastors used to preach about David, and quotingly call him "the sweet singer of Israel;" and now, according to some, it turns out that David was no singer at all, and that he probably never heard of the psalms which he is supposed to have written. Still more widespread is the havoc made by some ruthless sickles. It is bad enough to lose Joseph and his brethren, Daniel and his den, David and his harp, Jonah and his whale, but these are comparative trifles. There was, according to some, no Miraculous Conception, no Ministry of Miracles, no Resurrection of Christ. All is idealism, poetry, dream, and hazy myth. Bethlehem and Nazareth disappear from what we used to call the sacred page. In the old, old time, when we were very young, the Christian Church had a heaven and a hell, an immortal soul, a direct revelation from heaven, a book which it called "The Word of God." In those early days we thought ascended ones were "for ever with the Lord." We said, in a sob which was really a song, "They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. The Lamb which is in the midst of the throne shall feed them, and lead them unto living fountains of water. and God shall wipe away all tears from their eyes." We said that each of them had a crown, a harp, and a white robe. Now we are told that all we supposed to be real was but fancy, mirage, and "the stuff that dreams are made of."

I want you to see that if we yielded to these suggestions and demands we should be giving up a good deal. Do not suppose that it is easy for the soul to part with its very self—with all the things which would leave only emptiness and mocking echoes behind. We were sad when we saw the Bible thus depleted. We had really loved the Bible. It was literally everything to us. So when it seemed to go from us piece by piece, our hearts were grieved, and our prospect was a great all-covering cloud. When we were asked why we were so sad, we could not easily refrain from saying—each for himself—"Why should not my countenance be sad, when the city, the place of my father's sepulchres, lieth waste, and the gates thereof are burned with fire?" We had so much—so very much to give up. Some of us have not even yet given up our faith. Blessed be God, some of us still believe in the whole Bible. We know that translation may have its faults, and that copyists may make blunders, and yet we hold to the whole Book—we still call it the Holy Bible—it is to us in substance and in effect the veritable Word of God. All so-called higher criticism is not, however, of the same quality. There are higher critics and higher critics. Some of them are as lovingly Biblical as the best of us, and we thank them for all their noble and most useful service.

Yes; we have been asked to give up a good deal; and what, as I have already said, aggravates us most of all is that we have been asked to believe that the giving of it up has made the Bible more precious than ever to us. Genesis turns out to be mainly fable; Abram is not a man, but "an eponymous hero;" Joseph "is not" in another and deeper sense; Shadrach, Meshech, and Abednego

are mere dreams and nightmares ; the books of Kings and Chronicles are removed bodily ; Ecclesiastes and Solomon's Song ought never to have been in the Bible ; yet notwithstanding all this, we are to think of the Bible being "given back" to us more precious than ever. We cannot do so all at once. Our training blocks the way. Early impressions are often indelible. It is hard to regard supposed enemies as all at once our disguised friends. For example, many of us were brought up to believe that Tom Paine was an awful character—nothing short, indeed, of an infidel, blatant, presumptuous, defiant. Tom Paine was a kind of moral typhus, or a malignant form of small-pox. Every man who had a copy of *The Age of Reason* kept it in a secret drawer, and lent it at night time and under a whispered vow of secrecy. To possess *The Age of Reason* was equal to having an infectious and loathsome disease. Bishop Watson answered *The Age of Reason*, but the Bishop is now nowhere. Tom Paine's "soul goes marching on," but the Bishop is forgotten as if his book were a mere escape of gas. Tom Paine showed wonderful insight, and in a manner anticipated all the higher critics.

For example, Tom Paine said: "Whoever wrote the Pentateuch, Moses had little or nothing to do with it." But some who say this very thing have orthodox chairs in English universities, and sign even more articles than thirty-nine, whilst Tom Paine is branded as an infidel and has no professional income. Tom Paine said there were at least two Isaiahs ; in other words, that the Isaiah who wrote the first part of the book never wrote the second, and perhaps never knew that a second part was written. Some higher critics say the very same thing to-day, whilst Tom Paine is still regarded by orthodoxy as a most noxious beast. Poor Bishop Watson is on many sides treated as an evangelical milksop, whilst Tom Paine is lauded as a man of progress and of advanced and modern thought. Still we are told that Tom and his successors have given us "back" the Bible, and that it is now more precious than ever. It is not for me to revile Tom Paine ; but I take it upon myself to say that no Tom Paine, notwithstanding all his insight and foresight, ought to be in any Free Church pulpit ; and if Tom Paine is there, we ought to eject and denounce him as a man who is making a living under false pretences.

It is not to be wondered at that some of us still cling to the Bible after the illiterate and traditional manner of our fathers, and mothers, and pastors. Blame our training. Take full account of our antecedents. We drew in our love of the Bible with our mother's milk. The Bible helped some of us when the father died, and there was neither coal in the grate nor bread in the cupboard. It sanctified our poverty, our struggles, our desolation. It turned the grave into a garden plot. It put heart into us when all other things failed. The Bible has made us men. We are not to be told that this consolatory (not critical) Bible is still left to us. How long will it be left ? Still higher critics may possibly arise in distant years who will purloin this jewel also. Who can say how much of the Bible will

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be left in half a century? We have a right to be suspicious. Where much has gone more may go. On the whole, therefore, I am of opinion that it is better to hold the Bible very much as we have always held it, to keep an open mind in relation to all competent and reverent criticism, to cling to the Bible in all its proved consolations and particular results, and to leave many difficulties and perplexities to be settled when in heaven we have more time and more light.

There is one test to which I cannot but submit every creed, every religion, every book. What kind of manhood has it produced? What sort of men did the old Bible grow? What of their aspirations, their service, their sacrifice? They were grand men. Perhaps narrow-minded, perhaps austere, perhaps conservative, but they were honourable, determined, self-sacrificing men. They were men who put themselves to a great deal of trouble for others. They gave away much money. They counted not their lives dear unto them. They liberated slaves, they smashed iniquitous monopolies, they founded missionary societies, they dared fire and sword, pestilence, and cruelty. They had not the latest learning on the Pentateuch, Isaiah, and the Apocryphal books, but they gripped the Bible with a nerve of steel. They had immense and miracle-working faith. I believe in my heart that they were more self-sacrificing than many who laugh at their ignorance and condemn their narrowness. They believed in the literal inspiration of the Bible, in the immortality of the soul, in eternal punishment, in the atoning death of the Lord Jesus; and they cried after, if finally they might attain, the holiness of God. They were not critics, they were great workers; not grammarians, but generous givers; not pedants, but unsparing in benevolence and sacrifice. I judge every religion by the men it makes; and so judged, the Bible has no need to be ashamed of its stalwarts and its heroes. Shall I offend scholars and critics, grammarians and pedants, if I frankly say that merely as such they have next to nothing to do with the Bible? That the Bible has little or nothing to say to them in their academical capacity? The Bible seeks and finds the heart, talks to the spirit when in the deepest humility, goes out after the soul in its penitence and mortal hunger. When the reader is least a grammarian, he may be nearest the spirit of the Book. "Thus saith the high and lofty One that inhabiteth eternity, to this man will I look, to the man that is of a humble and a contrite heart, and that trembleth at My word." To "tremble" is better than to parse; in a deep and large sense, salvation is not of grammar, else then only grammarians could have a high place in heaven.

The plain duty of scholars, however, is to know the facts of the Bible as they really are, and to follow them with honest resolutions. We must distinguish between fact and fable; we must buy the truth and sell it not . . . But we must be sure that alleged facts are real facts, and we must every day live in the large and charitable temper of inquiry, and sympathy, and truthfulness. We must love the sunshine, and the fresh air, and the growing day. Working in this

spirit, God will keep back from us nothing that is good for the soul. I hope we are all willing to put aside the Bible as a book outworn on condition that a better book, more fully authenticated, more evidently from God, be first put in its place. We hold the whole Bible we know until a better one has come.



Grace—Love—Communion.

BY MRS. HERBERT R. FRANCIS.

“The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen” (II. Cor. xiii. 14).

YES, with you, dear friends; with you each one, and with myself, as “a living bright reality” *every* step of the way, *every* moment of each day. Grace—Love—Fellowship! Can we ever really be lonely or depressed? Three heavenly treasures for use on earth!

Shall we think of each of them separately? “The grace of the Lord Jesus Christ be *with you*,” that is His side of it; ours—“*Grow* in grace;” “*Be strong* in the grace that is in Christ Jesus;” and let that be your strong point—not the grace that is in us, but the grace that is in Him for us; for all that He is, He is for us; all that He has, He has for us; all that He does, He does for us. Let us at least be as strong in the grace of our Lord Jesus Christ as that wicked man Haman was in his worthless king. Look at the happy (though misplaced) confidence of this man. When his king said, “What shall be done to the man whom the king delighteth to honour?” Haman at once thought, to whom would the king delight to do honour more than to myself? So, when our King of grace whispers, “Go here for Me,” or “Bear this for Me;” instead of shrinking back, do we say, “My King delights to honour me, and He has placed His honour at my disposal?”

Is there not a second lesson, too, in Haman’s choice? His greatest ambition was that for a few moments in his earthly life he might be as like his king as possible. Is it ours, that we may walk every day in the name of the Lord, so that it can truly be said, “The earth shined with His glory” (Ezekiel xliii. 2)?

“And the love of God be with you.” Constantly, as your own possession. “The love of God” *with you*, His side of it; ours—“Keep yourselves in the love of God.” The beloved of the God of love, going to the land of love, to live with Love for ever! Love on every lip, love in every eye, nothing but love always! If you have little of it here, you will have plenty there; if you have it now (and some earthly nests are very cosy even with the true love shut out of them) could you bear to do without it for ever? In hell even the natural love dies out, and “hateful, and hating one another” is true of that place of eternal undoneness. “Keep yourselves in the love of God.” How? As the child keeps itself in its mother’s

love. As the Lord Jesus kept Himself in His Father's love. "If ye keep My commandments, ye shall abide in My love; even as I kept My Father's commandments, and abide in His love" (John xv. 10). Obedience is the short cut to manifestations of God in our pilgrim way (John xiv. 22).

"And the communion of the Holy Ghost be *with you*," His side of it; ours—"Grieve not the Spirit," "Quench not the Spirit—one continual fellowship. He showing the Father and the Son *to* us; He showing the Father and the Son *through* us; He the Keeper of the house of the heart; He thinking in us and for us; He speaking to us, and through us, so that, like Joseph of old, "Whatsoever is done, He is the doer of it." "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon THEIR high places" (Deuteronomy xxxiii. 29).

Bible Readings.

The Two-fold Glory of the Lord Jesus Christ in Proverbs xxx. 4.

BY THE LATE W. HOLMES.

IT is well, in reading the Old Testament, to remember our Lord's command to us in John v. 39: "Search the Scriptures; for in them ye think that ye have eternal life: and they are they that *testify of Me.*" And as we read this, or any other portion of His Word, with an earnest desire to discover God's thoughts and purposes concerning His beloved Son, we are delighted to discover so much of what God has made known to us of our beloved Lord.

In the "Proverbs" we find many wonderful facts concerning Him—the names He bears and His redemption and creation glory are alike seen. In the verse before us are seen seven questions, and remind us of these two glories of our Lord.

I. "*His Redemption glory.*" "*Who hath ascended up into heaven, or descended?*" The Holy Spirit has given us who He was that is here spoken of. In Ephesians iv. 8, 9 we read, concerning our Lord: "When He ascended up on high, He led a multitude of captives, and gave gifts unto men. (Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things.)" He is here seen as the risen and glorified Lord, having finished His great salvation, both to His Father as His rewarded Servant, and for us as sinners. But we also read of Him: "*What is His name, and what is His Father's name, who can tell?*" Have we not a reply in Matthew

i. 21, 23? We read of Mary: "She shall bring forth a son, He shall be called JESUS: for He shall save His people from their sins . . . and also His name shall be called Emmanuel, which being interpreted is, God with us." Thus we see Him, as foretold in Isaiah ix. 6, both in His human glory as a Man, and His Divine glory as "the Everlasting Father," or the "Father of the Everlasting ages." It is interesting to notice how this verse begins and closes with His redemption glory.

II. We have also "*His Creation glory.*" "*Who hath gathered the wind in His fists? who hath bound the waters in a garment? who hath established all the ends of the earth?*" This is not the only place in the Old Testament where our Lord's Creation glory is named. Isa. xl. 12, 15, 22, 28: "Who hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? . . . Behold, the nations are but a drop in a bucket, and are counted as the small dust of the balance: behold, He taketh up the isles as a very little thing. . . It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in;" and also, "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the *Creator of the . . . earth*, fainteth not, neither is weary? there is no searching of His understanding." We also read of the Lord and His Creation glory in Col. i. 15-17: "He is the image of the invisible God, begotten before all creation (R. v.): for by Him were all things created, that are in heaven, and in the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist." Thus do we clearly discover, and delight in, these two-fold glories of our beloved Lord, and cannot doubt who was foretold in this verse. May our eyes be opened, and our hearts enlarged in reading the Old Testament Scriptures, to discover how full they are of God's glorious purposes concerning His beloved Son, and our beloved Lord; and thus will the Word of God become more precious to us day by day.

Possession and Preservation.

"*The Lord's portion is His people*" (Deuteronomy xxxii. 9).

- I. Delivered by the eternal mercy of God.
- II. Quickened by the eternal life of God.
- III. Saved by the eternal grace of God.
- IV. Enshrined by the eternal love of God.
- V. Compassed by the eternal faithfulness of God.
- VI. Preserved by the eternal power of God.
- VII. Crowned by the eternal glory of God.

Harry Rose.

A Great Awakening.

BY ISAAC LEVINSON.

“Can these bones live?” (Ezekiel xxxvii. 3).

EVEN the great prophet could not answer this stupendous question. How could he? According to all the laws in the physical world there was only one answer which he could give, and that was an emphatic *No, utterly impossible*. But the prophet believed in God Almighty, and realised that what was impossible with men was possible with God. The Creator of law can do what none other can even dream of performing; the Lord can kill and make alive. Hence, he answered: “O Lord God, Thou knowest.” It is the answer of the soul inspired by the consciousness of the presence of God, and of the infinite possibilities with the children of men if God be there, for “with God all things are possible.”

I remember in my boyhood I frequently rambled over the hills round the city of Kovno, in Russia. Often was I interested when, on every hand, I came across the bones of fallen warriors, who, under the Emperor Napoleon, invaded Russia; thousands of them perished there. The story of French invasion and their awful defeat was powerfully impressed upon my youthful mind through the daily contact with these dry bones. Similar must have been the scene that formed the background of Ezekiel's vision. Some years previously, the Chaldæan conquerors carried the Jews captive. Many a valley in Southern Palestine became the awful sepulchres of the poor defeated and slain Jews. What a powerful illustration was this scene to the prophet, of the Jewish national, social, and spiritual condition.

The Jews, as a nation, in the time of this prophet, felt crushed. The idea of restoration to national greatness was to many thoughtful people an absurdity. Those that cherished such hopes were no doubt considered dreamers; many who once were orthodox Jews, who had delighted in temple services, had lost their piety in the land of their captivity: and it became fashionable to large sections of Jewish Society to seek to assimilate themselves to the people who were their conquerors, in whose midst they dwelt. Pagan life and culture had become agreeable to their natural taste; if some of them still yearned for their return to the home of their fathers, yet there were many more who were satisfied with their changed circumstances. Life among pagans had become pleasant to them, to do business with them was profitable; the sports and pleasures of the heathen were also enjoyable to the Hebrews. Thus they preferred to remain in captivity. They evidently thought it strange that the heathen, who worshipped false gods, should have prosperity and triumph all along the lines, whilst *they* of the seed of Jacob, worshippers of Jehovah, were permitted by their God to be delivered into the hands of their enemies. The attitude of many was—Let us, therefore, remain where we are; respect our con-

querors, and, so far as we are concerned, let us eat and drink and be merry.

The Jews felt most emphatically that they were no longer a nation, their national glory had departed, *Babylon was their grave*; those that were still worshippers of Jehovah, the God of their fathers, felt strongly their condition and helplessness, and their political hopelessness. Hence, "*Behold,*" they say, "*our bones are dry and our hope is lost; as for us we are cut off.*" Notwithstanding this terrible and hopeless condition of the unfortunate children of the captivity, the voice from heaven was heard saying:—

"Thus saith the Lord God; Behold, O My people, I will open your graves, and will cause you to come up out of your graves, and will bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, and caused you to come up out of your graves."

Was all this a dream? Blessed be the God of Israel, it was a grand fact. Babylon, the grave of the Jews, became open. A national sentiment and national hope, a yearning for a national home, became revived in the breasts of many; and, in answer to prayer, these Jews, long nationally and religiously dead on the soil of heathenism, rose from the dead—bone came upon bone, the breath of God came upon them, and a noble multitude returned to the land of their fathers, the land long desolate, and the once glorious metropolis long in ruin. Wonderful as this restoration was, it was only a partial one. The full national resurrection is yet to take place! As we gaze on the picture of Israel's condition, behold a striking illustration of the glorious prophecy yet to be accomplished. Look at the condition of the Jews in the world to-day, what is it? Scattered among the nations, bitterly persecuted in Russia and Roumania; in eastern lands they are in a state of degradation and misery; in France, Austria, and Germany the fever of Anti-Semitism rages; the Jews are everywhere among the nations, but it is a question if they are wanted anywhere!

Half a dozen years ago, if the question had been asked, or even suggested: "Can these bones live?" the answer of many, even Bible students, would have been *No*; students of prophecy could only have replied: "O Lord God, Thou knowest."

For ages the Hebrew tongue had been considered a dead language. Jewish patriotism among the nations was considered an obstacle to the reviving of Hebrew nationality and the return to the Holy Land. Jewish love for commerce was thought uncongenial for Palestine, and the Sultan's repeated orders to his Pashas not to allow Jews in any appreciable numbers to land on any Palestinian soil was thought an insurmountable difficulty to their return to the home of their fathers. The Rabbis, millionaires, and the powerful Jewish Press have all united, and in the strongest terms pronounced against it; they treated the whole question of even the probability thereof as an absurdity.

But how does the matter stand now?

Five years ago Dr. Herzl's great scheme of a "Jewish State"

was inaugurated ; it was anathematised by the Rabbis, condemned by the princes of the money market of the world. What a mighty change has taken place within five years ! Considerably more than two millions of Jews are now identified with the new Zionist organisation. Many Rabbis have thrown in their lot with this new movement, men of learning and culture feel it a great honour to be associated with it. The Hebrew language is fast becoming a living tongue, men and women are now able to speak it fluently. Hebrew literature is finding its way into the world as never before since their dispersion ; European monarchs receive in audience the leaders of Zionism ; even the Sultan is pleased to do such honours to Dr. Herzl and his colleagues. The Zionist Bank is now a reality established among the financial houses of Europe. Hebrew national songs are now heard in the homes of Judah's captives among the nations. Verily we are witnessing a *national revival among the scattered and everlasting people.*

Is it not true that we see already a shaking of the dry bones ? We, however, as missionaries, are more intimately concerned and anxious about the spiritual condition of our people. Deeply as we sympathise with them in their national aspirations and hopes, we who have received Christ as our Messiah, Saviour, and Lord, yearn for the spiritual awakening of our brethren !

Alas ! too long have they been as dry bones on the mountain sides and in the valleys. We are longing for the day when the Spirit of the Lord shall be poured upon them ; we pray "Come from the four winds, O breath, and breathe upon these slain."

Sixty years ago holy M'Cheyne cried : "No man careth for the soul of the Jew." Alas ! how few Christian pastors thought of the Jews in their prayers ! how few Christians thought it worth while to support missions to the Jews. Criticisms of the most unreasonable kind have been hurled against Jewish missions. It has been suggested again and again that to convert a Jew is difficult ; does not such a criticism, however, mean dishonour to Christ ? Is not He almighty to save ? Has He not declared, "All power is given unto Me ?" "Is the arm of the Lord shortened that it cannot save ?"

It has been said that Jews have the Old Testament, therefore they are better off than the heathen ! Granted, they have the Old Testament Scriptures, but we know that it is also true that they have not the New Testament. It is also said that the Jewish religion is a beautiful ancient faith ; we admit that it is old, but are not Confucianism and Buddhism ancient religions ? But we venture to say that the Judaism of to-day is not the ancient faith of Moses and the prophets. It is a modern religion, and also a poor substitute. With the prophet, we mourn as we look at modern Judaism ; they have hewn themselves cisterns, "broken cisterns that can hold no water."

Nearly a century ago the hand of the Lord came upon a Hebrew Christian, and carried him out in the Spirit of the Lord, and set him down in the midst of the valley full of bones. Joseph Samuel Frey, in the early days of the nineteenth century, was touched by the con-

dition of the Jews, and inspired of the Lord to move among his brethren, to pray for them, and preach the unsearchable riches of Christ to them; and what blessed results followed. A century ago all the Jewish converts throughout the world were so few they could all have been numbered on the fingers of one's hands; but, thanks be unto God, more than 100,000 have since been brought to Christ through missionary enterprise. We must not, however, be satisfied with what has been done; much land has yet to be possessed. May the Lord give us faith and devotion to work while it is day. Millions of Jews are still in spiritual darkness, they have not yet seen the Christ of the New Testament. A picture of Him they have seen, but these have been the *Ikons* of the Greek Church, or the images of the Roman Church. . . . nothing have they yet seen of the meek and lowly Jesus. They are continuing in Talmudical religion, which *has no life in it*. What should be the duty of Christian teachers? What should be the attitude of the Lord's prophets?

Our duty is, I think, plain. We must do as Ezekiel was told to do; *go among them* "round about;" doing so, we shall more and more be impressed with the sad fact, as we see "very many in the open valley . . . and very dry." If we are to have compassion for the Christless, for the unsaved, we must move among them; the more we do so, the more we shall feel their terrible condition and tremendous need! Realising this, we shall feel constrained "*to prophesy upon these bones and say unto them, O ye dry bones, hear the word of the Lord.*"

Oh, that the Lord would send more men into the Jewish mission field, men who have heard distinctly the call of God, men whose hearts yearn for Israel's salvation, and will not rest until His salvation go forth as brightness!

I will, dear reader, in closing this article, quote the words of the sainted Charles Simeon, so full of earnestness and devotion to Christ and His cause: "It is a shame and a scandal to the Christian world that they have shown such indifference to the welfare of the Jews for so many centuries, and surely it is high time that we awoke at last to some sense of our duty. Remember, I pray you, what is the object which you are called to effect; it is not the restoration of the Jews to their own land; *that* you may well leave to the providence of God to accomplish in His own time and way; it is rather the conversion of their souls to God which calls for your aid."

For the encouragement of those who do pray and labour in the interest of Israel's spiritual good, I would remind you of the blessed fact that never before have there been more open doors than to-day. Never before have Jews listened to the gospel more sympathetically than now. Never before have New Testaments and general missionary literature been received and read by Jews more earnestly. Never before has there been a greater demand for reinforcements in the various mission fields than now.

Antagonism on the part of Rabbis and others we continue to meet, but it is one of the signs of the times that the Lord is causing a shaking of the bones in the valley. Never before has infidelity,

agnosticism, and other forces of evil appeared so boldly before the citadel, but we have an everlasting gospel, an Almighty Saviour. The gates of hell shall not prevail.

The Cross has triumphed in the past; it is the same all-conquering force. The Cross, it standeth fast. Hallelujah!



In "Darkest Africa."

FURTHER LETTERS FROM MRS. A. B. FISHER

(Née Ruth Hurditch, to her Parents).

TORO, *via* Uganda,
Mombasa, East Africa,
November 23rd, 1902.

ENGLISH mails are so irregular these days, so few come in. Since writing you I have received none from home, and as things jog along so evenly, it is difficult to make letters at all readable; you see I have little to write about and nothing to answer. However, a little home chat is always refreshing. Yesterday, by local mails and telegrams, we read of the death of Mr. Keusit. What a very, very sad thing. Truly he has died as a martyr for the truth. This should stir Protestants as nothing else has yet done to see how we are relapsing to pre-Reformation times, and are practically falling into the condition of Ireland at the present day. I am glad to read that the Protestant spirit was so strong at the Church Congress at Northampton. It is encouraging to find that at such a representative Episcopal gathering the extremists are so much in the minority.

I did not tell you that by the last mail I received some parcels of beautiful dolls from St. Mary's. They are really lovely—dressed in silk frocks and bonnets all to take off, and many shut their eyes and are jointed. The best I am sending to the little European girls out here—children of the missionaries; and then at Christmas I hope to give away the others to our Christian women and children. Their delight will know no bounds. I showed the king one that goes to sleep, and he literally shouted with wonder and delight; and I am quite sure he would have liked to have gone off with it if his royal dignity had allowed. I have not yet received E—'s dolls, but am eagerly looking forward for them.

We have had a few visits lately from three different Europeans sent out by the East African Syndicate, to inspect

THE MINERAL WEALTH OF THIS COUNTRY.

Various parties have gone out in all directions. They seem to have found little round here, and not worth the expense of working—a little gold, and asbestos, and a trace of diamonds. However, they have not finished their investigations, so we are hoping they may yet find this country is worth something.

The ladies leave December 9th for Bunyoro, to spend Christmas with the Lloyds, so we shall be a small party. To-morrow, a missionary named Mr. Tegart is coming to stay with us, as he is anxious to discuss with A. the work at Bulega (west shore of Albert Lake). We have just sent out teachers there, but as it is in Belgian territory, some difficulty has arisen.

We hear Dr. Albert Cook's party reached Mengo. One of the new ladies is to go to the Lloyds. Dr. and Mrs. Bond will be reaching here the end of January. A. has built them

SUCH A SPLENDID COMPOUND.

Their house is the nicest I have seen in Africa, with a passage down the centre (quite a new introduction, and my idea!), so that each room can be entered without passing through others. Besides this house, there is their cook-house, servants' house, &c.; and now a splendid large dispensary-hospital is being built. It will probably be used in the latter capacity until a separate building can be erected.

December 7th, 1902.

After five weeks' waiting, the welcome home letters were received yesterday; by yours, I see you had been a month without hearing from me. Well, I think I have explained how irregular things are up our way. We never can tell when runners are going out, or when our letters will join the Uganda mail.

We are to have

A NEW GOVERNMENT OFFICIAL

here next month, who has been appointed Sub-Commissioner of the Western Provinces (*i.e.*, Toro, Ankole, and Bunyoro), so we hope he will set things in order. . . .

We want you to pray very much for our Batoro Christians. Just now it seems a regular sifting time with them, and there are many disappointments to be met with. You can understand how it is—the excitement and novelty of the new religion, and Christian life and work, have given place to the steady demands of its tenets, its uncompromise with sin, with all that has constituted the existence of these people for centuries past, and its call for constant activity of heart and hand, as opposed to intolerable indolence which has been their condition until the present. All this is no light test to the

GENUINENESS OF THEIR BELIEF.

Then the degraded ignorance that underlies the advent of Christianity here; these remind one sadly at times that we must not expect impossibilities, but that God will in time cause the full-grown life to germinate and develop. . . .

Mr. Johnston has gone to Ankole; he is to be present at the baptism of the king and his katikiro, together with many others. Is it not splendid to think now quickly the gospel has spread out there? This unites the four countries before mentioned under

FOUR CHRISTIAN KINGS.

Thus all the kingdoms under British protection in Uganda are nominal converts of the C.M.S. . . .

We purpose (D.V.) itinerating in Toro and Mboga, a work which is much on our hearts: we should like every inhabitant to hear the message of God's love in their own tongue, feeling it will be such a stimulus to all our little out-stations and teachers. . .

"Though sundered far, by faith we meet."

What a blessed truth! I believe it sometimes keeps our hearts from bursting! Oh, what a loving Father is ours, and what an honour to serve Him!



India : Miss Hurditch's Return.

WE are glad to be able to report the return of our beloved daughter from India, where she has been witnessing for the Master these past three years, and gathering impressions of the vast needs of that country, in spite of long-continued ill-health, which, thank God, has been partially restored after the bracing three weeks' voyage on her return to her native land.

We learn from *many* of the interest awakened at the various meetings she has held, with her usual natural and persuasive expression, of the claims of India in the cause of Christ, touching on those centres in which she has moved, viz.: Bombay, Benares, Allahabad, Moghal-Serai, Lahore, and the hill stations of Panchgani, Simla, and Mussoorie, the latter where she assisted in Eurasian and educational work, and had the joy of helping Mr. Archibald, of the C.S.S.M., in meetings held at the Diocesan School, where she was working at the time, and where a large number of the elder girls from the three highest standards came out on the Lord's side; their courage and touching testimonies to the whole college were not only witnessed, but realised in their changed lives.

In Lahore (Y.W.C.A.), even a deeper work was felt by the truly consecrated and sanctified life of a dear friend (Miss N. Weatherley) whose influence has been a strength and inspiration, not only to our own dear one, but to many there; and a marvellous blessing has been witnessed through the outpouring of the Spirit.

May God continue to richly bless the real spiritual work in that city, among the many Christians, "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."

Our daughter lays special stress on the growing need of lady missionaries, qualified to meet the present day demands in the furtherance of Christianity among the native girl students of India; not only from an intellectual and educational standpoint, but from a deeper theological and spiritual line of thought. Even amongst the native Christian ladies, nothing scarcely is known of Church history, evangelical revival, gospel enlightenment, and advance; but we are glad to report that the Zenana Bible and Medical Mission has lately opened a College in Allahabad—"The Lady Muir Memorial Home"—which will be a grand centre for the more direct furtherance of

careful and intelligent Biblical and religious training for those girls, a sound theological and educational basis being absolutely essential for the greater number of these *native Christians* who are hoping to be missionaries, doctors, assistants, and teachers. Some few of them are taking up "modern thought," agnosticism, materialism, and theosophy, just because they are "modern" and fashionable; many of them being in no way able to intelligently define what they do believe. India needs many *more* women fitted to challenge and meet the enemy in this direction.

Said a well-known authority, "The educated Hindu no longer *opposes* Christianity, he *patronises* it, and is quite willing to give our Christ a place in his Pantheon." Certainly India cries out for *village* and *Zánana work*; but (*and there are buts*) it calls for more workers *among the high caste, the educated, and the English-speaking women.*

May God move many hearts to respond to India's long and loud call.



E. M. Notes.

PHILIP HURDITCH is making good progress toward recovery at St. Leonards, a miracle in answer to clouds of prayer and blessing on medical skill and nursing care.

* * *

EASTER MONDAY CONFERENCE.

A United Conference of Christian Workers will be held (D.V.) at Kilburn Hall (opposite the New Parade), High Road, Kilburn, N.W., on Easter Monday, April 13th, 1903. To commence at four p.m. prompt; intervened by Tea at 5.30. Conference resumed at 6.30—to close 8.45 sharp. Amongst the speakers who have promised to attend are the following: Sir Robert Anderson, K.C.B., LL.D., Pastor H. R. Davis, Dr. R. McKilliam, Rev. F. S. Webster, M.A., Mr. J. E. Taylor, and Messrs. George Andrews and Ned Wright. All Christians are cordially invited to be present, together with their friends.

* * *

WILLESDEN HALL, BRONDESBURY.

The first quarter of the year is always a busy time at the above hall, and this year has been no exception to the rule. Special teas and social meetings in connection with the Sunday School, Mothers' Meetings, and Christian Endeavourers were held. At the former, over 250 sat down to tea, which was thoroughly enjoyed by the young people. These social occasions are productive of kindly feelings

between the teachers and scholars. A very large selection of pictures by the magic lantern were highly appreciated afterwards, parents and friends being invited to join. At the close, a few words were spoken by Mr. Skerritt, Superintendent of the School, and Mr. Andrews; after which, a distribution of oranges thus ended another annual happy gathering. Since the above meeting was held, forty new scholars have joined the school.

Another annual meeting took place on Monday evening, Jan. 26th. The mothers' tea and social, to which also the fathers are invited. Again the lantern came to our aid, and John Ploughman's pictures—crisp, witty, and pointed—conveyed many a moral, and backed many a lesson not likely to be forgotten. A gramophone, kindly lent by a lady, caused additional interest. A short address by Mr. Andrews brought the *meeting* to an end, but not so the good things; for every mother, as she passed out, had a quarter of a pound of tea put into her hands by the ladies who carry on the work of the meeting.

Another important gathering took place on Tuesday, Feb. 3rd, when the junior branch of the Christian Endeavour had its tea and social gathering. It did one good to see nearly sixty boys and girls who come week by week all the year round with no other attraction but to study the Word of God. Many of these children have an intelligent knowledge of Christ as their Saviour. The progress made during the past year was most striking, the singing and reciting being excellent. Two items in the programme call for special remark. The Little Sermon—a dialogue by fourteen children. The text was "Up," each one quoting passages of Scripture, enforcing the divisions: (1) Look up; (2) lift up; (3) pay up; and (4) keep up. The twenty-third Psalm was cleverly treated, and did great credit to the lady teacher whose patient perseverance had developed such proficiency. It is with deep gratitude to God that we recognise an increased interest and larger attendances at the services in the above hall, with tokens of God's saving grace in our midst; yet there is much still to be done, and the work is great. We beg an interest in your earnest prayers that God may abundantly fit and bless us in this portion of His vineyard.

* * *

In addition to the foregoing, we had a *Service of Song* on Wednesday, March 18th, rendered by the choir, assisted by members of the Marguerite Orchestra, and was greatly appreciated by the audience. Several hymns from the Old Gospel Choir were most pathetically rendered, bringing tears to many eyes; and the touching story of the conversion and death of a soldier in the Zulu war, carried, we feel sure, conviction to the hearts of many present.

The progress the choir has made during the last five months has been most remarkable, under the tuition of our brother Mr. Bedford, and gives us cause for gratitude to God.—G. Andrews, Supt.

THE EDITOR'S EVANGELISTIC WORK.

*The following further contributions have been gratefully received by the Editor from
Dec. 18th, 1902, to March 18th, 1903, 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 and Tracts. | | | | |
|---------|--------------|---|---------------------|----|----|-------------------------------------|----|----|---|----|----|---|----|----|---|----|----|-------------------------------------|----|----|---|----|----|----|---|
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| Dec. 19 | 705 | Donation... | 0 | 10 | 0 | 0 | 5 | 0 | | | | | | | | | | | | | | | | | |
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| " 19 | 709 | " | 0 | 5 | 0 | 0 | 2 | 6 | 0 | 2 | 6 | | | | | | | | | | | | | | |
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| " 19 | 714 | " "Thankoffering" | 5 | 0 | 0 | 2 | 10 | 0 | | | | | | | | | | | | | | | 2 | 10 | 0 |
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| " 20 | 723* | Anon., "Christmas Dinners for the Poor" | 0 | 3 | 0 | | | | | | | | | | | | | | | | | | | | |
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| " 22 | 731 | Donation... | 1 | 0 | 0 | 0 | 10 | 0 | | | | | | | | | | | | | | | | | |
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| " 26 | 754 | " Free Distribution of Footsteps of Truth | 0 | 2 | 0 | | | | | | | | | | | | | | | | | | | | |
| " 27 | 755 | A Member of Kilburn Hall... | 1 | 0 | 0 | 0 | 10 | 10 | | | | | | | | | | | | | | | | | |
| " 29 | 755* | Rent of Rooms and Gas | 6 | 10 | 10 | 6 | 10 | 10 | | | | | | | | | | | | | | | | | |
| " 29 | 756 | "Christmastide Collection" | 1 | 10 | 0 | 0 | 10 | 0 | | | | | | | | | | | | | | | | | |
| " 29 | 757 | Donation... | 0 | 5 | 0 | | | | | | | | | | | | | | | | | | | | |
| " 30 | 758 | Subscription | 0 | 10 | 6 | 0 | 5 | 6 | | | | | | | | | | | | | | | | | |
| " 31 | 759 | Donation... | 0 | 5 | 0 | 0 | 2 | 6 | 0 | 2 | 6 | | | | | | | | | | | | | | |
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| " 31 | 763 | Donation (three francs) | 0 | 2 | 4 | | | | | | | | | | | | | | | | | | | | |
| " 31 | 764 | Thankoffering | 5 | 0 | 0 | 5 | 0 | 0 | | | | | | | | | | | | | | | | | |
| " 31 | 764* | Donation... | 0 | 10 | 0 | 0 | 5 | 0 | | | | | | | | | | | | | | | | | |
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| " 31 | 765* | Offerings at Kilburn Hall during December | 5 | 11 | 9 | 5 | 11 | 9 | | | | | | | | | | | | | | | | | |
| " 31 | 765† | Offerings at Willesden Hall during December | 6 | | 6 | 6 | | 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. | | |
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| " 31 | 765b | Collected for <i>Zenana Bible and Medical Mission</i> , per Miss R. ... | 1 | 8 | 1 | ... | 1 | 8 | 1 | | | | | | |
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| " 1 | 766 | Donation... | 0 | 2 | 6 | ... | | | | | | 0 | 2 | 6 | |
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| " 1 | 768* | N. T. Co. ... | 2 | 2 | 0 | 2 2 0 | | | | | | | | | |
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| " 3 | 774 | Readers of <i>The Christian</i> , per Morgan and Scott ... | 10 | 10 | 0 | 7 5 0 | | | | | | 3 | 5 | 0 | |
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| " 3 | 778 | Offerings at Malden Hall (three months) ... | 20 | 0 | 0 | 20 0 0 | | | | | | | | | |
| " 6 | 779 | Donation... | 1 | 0 | 0 | 0 10 0 | | | | | | 0 | 5 | 0 | |
| " 6 | 779* | Rent of Premises ... | 11 | 5 | 0 | 11 5 0 | | | | | | | | | |
| " 7 | 780 | Donation... | 0 | 5 | 0 | 0 5 0 | | | | | | | | | |
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| " 13 | 789* | "For Present Distress" | 0 | 0 | 6 | ... | | | | | | 0 | 0 | 6 | |
| " 13 | 790 | Donation... | 0 | 6 | 0 | 0 5 0 | | | | | | 0 | 1 | 0 | |
| " 14 | 791 | " ... | 1 | 0 | 0 | 0 5 0 | 0 5 0 | | | | | 0 | 5 | 0 | |
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| " 16 | 793 | " "Thankoffering" ... | 0 | 10 | 0 | 0 5 0 | | | | | | 0 | 5 | 0 | |
| " 16 | 793 | Reader of <i>Footsteps of Truth</i> (Stamps) ... | 0 | 1 | 0 | 0 1 0 | | | | | | | | | |
| " 16 | 794 | Subscription ... | 1 | 1 | 0 | 0 10 6 | 0 10 6 | | | | | | | | |
| " 17 | 795 | Donation... | 0 | 1 | 5 | ... | | | | | | | 0 | 1 | 5 |
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| " 19 | 798 | " Free Distribution of <i>Footsteps of Truth</i> ... | 0 | 1 | 10 | ... | | | | | | | 0 | 1 | 10 |
| " 19 | 799 | " ... | 0 | 10 | 0 | ... | | | | | | 0 | 10 | 0 | |
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Where to Look and What to do.

Address by REV. J. SYLVESTER POULTON, at Willesden Hall, the N.W. Branch of "The Evangelistic Mission."

I WANT to speak to you upon an American motto, one of the finest things, I think, that has come over to us from the land of Stars and Stripes. Dr. Edward Everet Hill, a man whom God has greatly used and blessed in America, some few years ago wrote a book which he entitled, *Ten Times One are Ten*. His object was to show that the principles of Jesus Christ should be applied to social life and duties. So striking were his remarks, and his thoughts and suggestions in that book that it ultimately led to the founding of several institutions in the country, which were known by the name of "Lend-a-Hand Societies," and each of these societies had as its motto these words: "Look up, not down; look forward, not backward; look out, not in; lend a hand;" and I would commend it to all who desire to live a high, holy, and heroic life for Jesus Christ.

Take, then, the first clause: LOOK UP, NOT DOWN. Surely no better advice could possibly be given to any Christian or society, and especially any young Christian who has recently started on the great journey of life. Do not look down. Do not set your affection upon things below, but rather upon those things which are above. You will remember that Bunyan in his immortal work, *The Pilgrim's Progress*, describes Christian as meeting but one man with a muckrake in all his journey to the celestial city; but may I remind you that that one man is a representative of a very large class of people, and you and I have come in contact with not a few of them, although we may have but recently started the Christian course. We have met many who are living just to scrape together all they can of the good things of this life, men whose eyes are always downward, and who are thinking only of those things which are here below. The result of this is, of course, that they do not see the waiting angel hovering over them with the golden crown. I pray you do not be like unto those with the muckrake, do not live to obtain golden coins merely, or golden pleasures, if I may so describe them; because, after all is said and done, however many of these you may gain, if you fail to gain the golden crown at the last, all your earthly gains will come to nothing.

Then I say again, do not look *down*. Do not be discouraged, downhearted, or dispirited. Mr. Moody once said that from his experience he was led to say that he had hardly ever known a man who was thoroughly disheartened or dispirited whom God had used while in that condition. It is the man who is strong in faith, the man who believes in his own weakness on the one hand, but in the mighty power of God on the other, that is the man whom God can use to the conversion of the unsaved. Now, when the Apostle Paul started out on his journey to Jerusalem, you will remember that he was not quite sure what he was going to encounter. He seemed to anticipate a good many troubles and difficulties. Certain was he of this, that bonds and imprisonment awaited him. Yet he went forward

with a very brave heart, for he believed whatever difficulties or troubles lay in the future, whatever bonds and imprisonments he might have to endure, yet Jesus Christ would be with him through them all, and so he looked upward and trusted in Christ; and I pray you, my dear brethren and sisters in Christ, to do the same. "Do not look down," or be discouraged. Then, this upward look is the *victorious* look. It is the look of the man who is sure that God is able to do great things through him. It is the look of the man who links himself with the Almighty One. Why was it that Paul did the great work he did? Not simply because he was a man of great talents, but because he was a man who was constantly looking upward. Now, you will have noticed that Jesus Christ spent a large portion of His life looking upwards. We read about His spending whole nights in prayer. Just think of it. A whole night through, looking up to God. No wonder, even from a human standpoint, that He accomplished so much; and if He looked up so much, you and I have still greater reasons for doing so.

Dr. Culross told of a Spanish fable about a family that had nothing very remarkable about them, but there was this which seemed to signalise them from other families in the neighbourhood—every member of the family had a peculiar habit of looking upward. They became scattered in the course of years, but wherever one of them went, somehow or other they were always known by their neighbours and friends by this one peculiar habit. That is a very good family to belong to, and I trust that all here to-night do belong to it, and live looking upward.

You know that story about Michael Angelo. He was so accustomed to look up at the fresco ceilings of the various churches and cathedrals upon which he worked, that he actually got into the habit of looking up. His head seemed to get that peculiar direction given to it, so that even when he was walking along the streets of Rome, there he was, looking upward. Let us remember, then, this first thing that we are called upon to do in the motto—"Look up, not down."

Then, LOOK FORWARD, NOT BACKWARD. We must forget past failures. Some people seem to be everlastingly dwelling upon the fact that they have not been and done better in the past. Well now, do not be doing that. Do not let the memories of the past, however bad that past may have been, crush you down. If so, you will fail to do anything worth doing for Jesus Christ. Then I would say, we must not only forget past failures, but we must also forget past triumphs. We must not rest upon our laurels. We must not be contented with whatever blessing *has* been given. Thank God for it, and look for more. Thank God for the past, but remember it is not enough to have had a great past. We want a great present, and a still greater future. Old Marshal Blucher was known in his day and generation as Marshal "Forward," because that was one of the words he used most often, and it was one of the principal ideas in his military scheme to advance; and I want to suggest that we should look into the future. Think of what yet remains to be done.

The Baptist Missionary Society lately came into possession of the back-rest of William Carey, the celebrated missionary. I was glad to see it, but there is something we want more than his back-rest—his *forward* look; that magnificent look he had when he looked away from his little cobbler's seat over the broad fields of heathendom, and believed it was possible that these heathen men and women might be won to Jesus Christ. It was because Robert Raikes had this forward look that he founded the magnificent Sunday School movement in our land; and was it not because Dr. Clarke had the forward look that he founded the "Christian Endeavour" movement? He believed there was a future for the young men and women in America and England. He was not content with what had been done. He wanted still more to be done in the future. Do not be talking, as so many are, about the good old times gone by. We are living in the very best times that ever were.

Then, LOOK OUT, NOT IN. In other words, be unselfish, be loving, be kind, be thoughtful of others. It is only another way of putting Paul's counsel: "Look not every man on his own things, but every man also on the things of others." It is, in fact, the twentieth century way of stating Christ's command, "Thou shalt love thy neighbour as thyself." Now most of us are only inclined to look inward. Let us look outward. Let us think of other people and their needs. Then we shall be more like Jesus Christ. Have you ever noticed how much He looked out upon the needs of others? We read on one occasion that He had not so much leisure as even to eat, because He was looking out upon those who were hungering; and as He went to Calvary, certain poor women began to weep for Him, but He said: "Weep not for Me, but weep for yourselves." Do not look inward. Jesus Christ looked outward; and if we would be like to Him we must have this outward look, not thinking about ourselves, but rather about the things of others about us.

Then I close by saying, LEND A HAND. The upward look, the forward look, and the outward look will all come to nothing unless we are prepared to "lend a hand" to those who are really in need. May I remind you that love is not a sentiment. Love is really a force. It is not a motion, it is an energy; and we must not love in word only, but in deed and in truth. Christ wants us to be very practical in our lives. How intensely practical He was. He did not merely send a message, as He might have done, nor write it across the heavens, but He proved the character of His love by coming down and dying for us on Calvary's cross. "Lend a hand." You remember that when poor Peter was sinking in the waters, Jesus Christ stretched out a hand to him, and Peter grasped the hand of Christ. What follows? Well, you remember that scene at the Beautiful Gate of the Temple. There lay at that gate a poor man begging. He could not walk—his ankle bones were out of joint—and what took place? He asked an alms. What did Peter reply? "Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth rise up and walk." Then Peter stretched out *his* hand and took hold of the poor man and lifted him up, and

what followed? That man stretched out the hand of his faith and laid hold upon Jesus Christ, and so completed, if you will, the circle. Christ took Peter's hand, Peter took the poor man's hand, and then he reached out the hand of his faith and took hold of Christ. My brother, has Jesus Christ stretched out His hand to you and saved you? Then stretch out your hand to others. If there is an unsaved one here, we would fain lead you to Jesus Christ. God help you to stretch out your hand and come to Jesus.

Wherefore I say to you all in closing: "Look up, not down; Look forward, not backward; Look out, not in; Lend a hand."



The Son in the Bosom.

BY ALBERT MIDLANE.

"The only begotten Son, which is in the bosom of the Father" (John i. 18).

HE never left the bosom,
 The Son was always there—
 The Word, the First Begotten,
 From everlasting dear.
 The Father's Well Beloved,
 The bosom was His home,
 Though He, the Man of Sorrows,
 Was seen on earth to roam.
 He left indeed the glory,
 But never quit the love;
 Behold, o'er Jordan's waters,
 The pure, the spotless Dove;
 And hear upon the mountain,
 Where heavenly radiance shone,
 The Voice from glory saying,
 My "Well Beloved Son."
 When sin to Him was reckoned,
 And He on Calvary died,
 Jehovah's face was hidden,
 "My God!" "My God!" He cried;
 Sin there to Him imputed,
 Jehovah's holy eye
 In justice was averted,
 And hence the bitter cry.
 Yet unto death obedient,
 The Father's love was His,
 And from the grave He raised Him
 To everlasting bliss;
 The bond of love so holy,
 Not earth or hell could sever,
 Nor render void the bosom,
 His dwelling-place for ever,

“The Glories of Christ” in John xiii.

BY THE LATE MR. T. NEWBERRY.

HERE appears to be three divisions or periods in this Scripture. (1) The time before the Passover Supper, when the Lord Jesus was contemplating that of which this feast was a type and shadow; (2) the feast or supper itself; and (3) the symbolical action of washing the disciples' feet; followed by self-examination and self-judgment, preparatory to the partaking of the Lord's Supper, mentioned by the other evangelists, but passed over in silence here.

“*Now before the feast of the Passover.*” On this memorable occasion of the Passover, when the blessed Jesus sat down with the twelve in the large, upper room, furnished and prepared, to partake with them of the Paschal feast, who can attempt to describe the feelings with which He contemplated the spread board. Ere the day closed (it commenced at sunset), He would Himself be offered up as the true Lamb; as “our Passover,” He would be sacrificed for us. The fire of God's wrath against sin would feed on Him; He would be “made a curse,” “made sin;” that fearful thing from which His pure and holy soul shrunk with such infinite abhorrence.

“*Jesus knew that His hour was come.*” His hour of suffering, His hour of shame. The roasted lamb spoke with deep significance of all that was before Him. He knew that He was approaching the cross. The perfect obedience that had marked His path from the cradle unto this moment must now culminate in death. He must be “obedient unto death, even the death of the cross.” He knew the hour was come when love must bear its intensest strain, and prove itself stronger than death, and more mighty than the grave. It was a dark, dark hour to Him; the shadow of it had hung over all His earthly path, making Him in this sin-stricken world the man of sorrows and acquainted with grief. And now the terrible reality was before Him; and He who had ever dwelt in His Father's bosom must endure the hiding of His Father's face.

But above the sorrow and darkness of that terrible hour a bright beam of light shines in. He was about to depart out of this world, indeed, by the way of the cross; but it was “*to go to the Father.*” The way out was also the way in. Through the gateway of death He was going to leave this world of sin, and sorrow, and suffering, for His Father's house above—the presence chamber for Him the King. And this was the light from above that gilded this hour of darkness and gloom. The blessed Lord looked beyond the cross, beyond the suffering, beyond the shame and humiliation, to the glorious end. He saw the silver fringe to the dark and heavy cloud. “For the joy that was set before Him He endured the cross, despising the shame.” It is thus in spirit and in action having passed through death, and as risen and ascended, that He speaks to us in these precious, closing chapters of John's Gospel. He speaks not only from the border land, but from the *glory land*—

from heaven itself—having left death and the cross behind. I believe we cannot understand the blessed teachings of these chapters if we fail to see that the Lord Jesus is speaking in them, as if the cross had been already endured, and the work of atonement were already accomplished. The Lord's words are then prospective, and the light of glory is lighting up this scene.

"*Having loved His own which are in the world.*" Not *were*, but *are*. This is a happy thought, because it makes it present; it takes us in. "*He loved them unto the end*"—unto death. He had loved them until now. His love was Divine, unchanging, unflinching, unwavering, and never faltered. Many waters could not quench it; it triumphed over all. "He loved unto the end."

In Gethsemane we see the Father's love put to the test. There, as on Mount Moriah of old, the Father's hand is lifted to smite the well-beloved and obedient Son; and in answer to the pleading cry: "Father, if it be possible, let this cup pass from Me," we hear the voice from Jehovah of hosts: "Awake, O sword, against My Shepherd, and smite the Man that is My fellow."

The cross tells us of a "love stronger than death;" and as we gaze on that cross in adoring gratitude, we each can, and do, say: "He loved me, and gave Himself for me."

"*And supper being ended He riseth from supper (i.e., the Passover Supper), and laid aside His garments; and took a towel and girded Himself.*" In spirit and action the Lord now takes His place in heaven, and in symbol goes on to show us what His present service for us now is inside the veil. He died to make us clean; He lives, and loves to keep us so; His love to us did not exhaust itself in death. He is now a living, loving Saviour at His Father's right hand, and the girded Servant still for us; the glorious High Priest; and He will not cease to serve all who are His in this way while there is a soiled foot to cleanse. He seems to say to all who are His, in action (and the actions of Jesus oft speak as loudly as His words): "I have loved you unto death, do not think that I shall forget you: or that My love to you ever ends. My heart will be as true to you now, risen and ascended, and in My Father's presence, as it was when I died to make you My own." Unwearied, He waits on us still; and if we are conscious of defilement, let us put our feet into the loving, tender hand of our ever faithful and merciful High Priest, that He may cleanse it. He is like the Hebrew servant with the ear pierced; having fulfilled all the legal term of service, out of love he remained a servant still. He loves to serve us; and when He has all home in His Father's house, every spot and stain gone, when there will be no more muddy pools, and no more naughty children who now get defiled by walking in them; when He calls us to the Marriage Supper of the Lamb, even then He will still be the girded Servant. "He shall come forth and serve them." Yes, He delights to serve us, and do not we also? And as we apprehend this ministry in which He is engaged for us, we find ourselves worshippers at His feet; and truly happy are all those who are daily remembering this—

His Divine ministry for them. His service is so sweet down here, that we love to think that up yonder we shall serve Him for ever. "His servants shall serve Him."

"*After that He poured water into the bason.*" It was not an ordinary vessel, but set apart for this special work. There is also something very significant in the Lord's action here. He pours the water into the bason; and as I hear its sound, and mark its flow, I think I hear the apostle's words on the Day of Pentecost; he speaks of the descent of the Holy Ghost as a proof that Christ was risen and ascended—"He being by the right hand of God . . . hath shed forth this, which ye now see and hear." The risen and exalted Saviour pours forth the Holy Ghost. Water in Scripture is a type of the Spirit, and I believe the water speaks to us of the Spirit "which He shed on us abundantly" (Titus iii. 6). Then the basin that contains the water, and which collects it, so as to make it available for the purpose of washing the feet, is the "Word of God." The Word of God used, and applied, and made living by the Spirit, and brought to bear on our thoughts and ways, our hearts and consciences, cleanses us, and makes us fit for fellowship with our Lord. Without this cleansing, without the removal of defilement, there can be no fellowship, no communion. "If I wash thee not, thou hast no part with Me."

"*He began to wash the disciples' feet.*" We love that word "*began*," because it tells us that Jesus has not finished this blessed washing. He began, and He goes on, and will go on, until there is not a stain to remove. We like to think of the song of joy over the returned prodigal. "They *began* to be merry;" the song is not ended. Luke tells us in Acts i. of the things that Jesus *began* to do and teach. He is doing and teaching us here still; and through eternity we shall be learning more and more of His blessed ways, as they will then unfold themselves to our wondering gaze and delight.

"*And to wipe them with the towel wherewith He was girded.*" This is a significant action surely. He not only washes them, but wipes them. We cannot have part with Him without this washing. He cannot go into dirty places with us, and so we part company with Him; before we can again enjoy His smile, our soiled feet must be washed. The process may not always be pleasant to us—"no chastening for the present seems joyous, but grievous;" but His own hands wipes the tears His faithful love has caused to flow; and ere long, when we reach our longed-for home, when all need of feet washing is for ever over, "God Himself shall wipe all tears from off all faces."



Priesthood: The True and the False.

BY HARRY ROSE.

"We have a Great High Priest, that is passed into the heavens"

(Hebrews iv. 14).

"Thou art a Priest for ever after the order of Melchisedec" (Heb. vii. 17).

WHO has not been struck with the partial analogy between Melchizedec and Jesus in the following description, that Melchizedec was "without father, without mother, without descent, having neither beginning of days, nor end of life?" But it is greatly to be feared that owing to the learned folly of interpreters, the beauty of this great character who was the first priest

"MADE LIKE UNTO THE SON OF GOD"

(Hebrews vii. 3), has been too often lost sight of. However much the name of Melchizedec may be questioned by the critics, one cannot lose sight of the fact that he flits like a meteor across the horizon of the sacred page, and vanishes from view as quickly as he appeared. The great facts of his parentage and history are lost sight of, nor are they anywhere recorded. But this wonderful silence is no mere accident, as his immortal name stands out like the beacon-light amid the surrounding darkness as one who had preserved the pure worship of God in days of fearful declension. His very name suggests the "king of righteousness," and *Melchi-Shalem* the "king of peace," which was given him by God in honour of the noble stand he took for fidelity to truth; and in this way his was a priesthood upon which the face of God smiled, being a fitting type of the eternal Priesthood of Jesus Christ.

I. THE APPEARANCE OF MELCHIZEDEC, THOUGH SUDDEN, IS VERY SUGGESTIVE. Observe that Sodom and its confederate cities were weak and feeble. The Eastern King Chedorlaomer came in upon them, and with violence defeated and carried them off, including Lot and his possessions. Was not this a punishment for the godless choice which Lot had made? But Abram, armed with three hundred and eighteen servants, comes to defend him (Gen. xiv. 14-16), and pursued his enemies till they were overtaken, and delivered them as prisoners. In this sublime account, occupying only three verses, is told

THE TRIUMPH OF ABRAM,

and the startling appearance of Melchizedec. Now he is seen as the star of hope, but the next moment he is gone. Is not the Lord Jesus, who is the Antitype, almost in oblivion for close upon thirty years, for we have scarcely a single record, and even those of His three years' ministry are practically taken up with the instances of a few special days? We believe Melchizedec, then, to be what the Scriptures maintain him to be—not an angel, nor a Divine being; but the peaceful and courageous sheik

OF PALESTINE FAME.

Is he of so little importance because he is only mentioned three

times in the whole of the Bible? Surely that need be no occasion of alarm, for it is quite enough to be seen once. First, Melchizedec is before us in the graphic account which Genesis gives; and secondly, a thousand years later, he is mentioned by David in Psalm cx. 4, because he was a "king and priest of the Most High God," centuries before Aaron or Saul was born; and thirdly, another thousand years hence, his typical king-priest character is seen to be a symbol of Christ.

II. THE AGE IN WHICH MELCHIZEDEC LIVED IS NOTED ESPECIALLY FOR ITS CORRUPTION AND DECAY. The Canaanites, as a people, were well known for their iniquity and great sin. The people of "the cities of the plain" (Gen. xiii. 12), gave themselves over to self-indulgence and horrible practices, that it may be said of them, they had sunk into the deepest mire of human degradation. The rulers, too, delighted themselves in violence, and in savage fights. Against all these armed and cruel oppressors Melchizedec stood firm for purity and righteousness, and in an age of hatred and lawlessness he was a "priest of the most high God." Though it may be said that Melchizedec stood alone, yet he was anxious to execute faithfully the grand trust which God had committed to him. In this way he became a type of the Lord Jesus. May we not observe that there are some to-day whose hearts the Master buoys up with courage and comfort, else would they sink? In doing the work of the Lord, sometimes there are temptations and oppositions of an extraordinary kind, especially if standing alone. But the messages they have delivered, and the lives they have lived, have been grounded upon the Divine command,

"THUS SAITH THE LORD!"

and their hearts have been steeled afresh, so that they have done their Lord's work with joy, and have defied all opposition of whatever form. A promise has stayed their souls, raised their hopes, and thrown them upon God, who has been with them in "the fiery trial," enabling them to stand firm and endure everything for His name's sake.

III. WE SEE FURTHER, THAT MELCHIZEDEC DOES NOT ABANDON FAITH IN GOD BECAUSE OF THE WICKEDNESS OF THE AGE. He is intensely real; for in the midst of astounding, heathen practices, he preserved his belief in the one true God. Though surrounded with utter ungodliness, he will know nothing but the sweetness of fellowship with God. Neither does he gather his robes about him, and say: "I am not one of these ungodly pagans and degraded brigands!" No; Melchizedec's idea of religion is humility and consistency of conduct, and he will prove it not in vague emotion, but in active service. He will take care to walk among men, and yet walk with God. It is not to be wondered at that he is honoured with the name of

"KING OF RIGHTEOUSNESS,"

and the village in which he resides has also the names of "Salem" and "Peace" (Hebrews vii. 2). In this we recognise him to be a

part of the godly ancestry of Abram's race, destined to save the world, for he pleaded with men by the consistency of a holy life, and so Melchizedec is a type "of Him that was to come"—the Prince of Peace.

IV. THERE IS TO BE SEEN IN MELCHIZEDEC'S PRINCELY CHARACTER A MOST KINDRED SPIRIT TOWARDS FAITHFUL ABRAM. The story is beautifully clear and interesting. The servants of Abram have become faint and weary. Melchizedec's heart is drawn toward Abram in such a way that though his servants are hungry, he feeds them; though they are thirsty, he refreshes them with drink; and though they are cast down, he acts the part of the true priest and blesses them; and though they have fought and won the battle, he thanks God for them. These sacrifices of true praise and thanksgiving, at once made him a priest of God and a type of Jesus Christ. It is to be noticed that the priesthood which many have admired and imitated is that of the house of Aaron, whose men were of a separate class, who offered the blood of bulls and goats, and who delighted in the

SHOWY BUT INEFFECTUAL RITUAL.

They were well known, by their special dress, their religious vanity, and by their claim to supernatural functions and priestly privileges. They have had for their aim the dishonour of the name of Jesus, by grasping the reins of power and liberty; the bondage of the souls of men by priestly absolution; the blighting of the glory of consecrated lives, by wearing triple and jewelled crowns—these are the schemings of Jesuits, and the abominations of inquisitors. Their religion is one of show and hypocrisy; and for a pretence they make long prayers, they devour widow's houses, and creep into families to deceive the timid and the weak. Look for the true priesthood in the godly life of Melchizedec—how gentle, loving, self-sacrificing, and unassuming! Look upward to the right hand of God, and see Jesus, the Great Antitype, who has made all His blood-bought children "a royal priesthood, a chosen generation!" Through His everlasting covenant they have been "made kings and priests unto God" for ever! Christ's was the royal glory of saving love and redeeming mercy. He wore the common dress of the country, and threw aside all eucharistic vestments. He was the lowly carpenter of Nazareth: therefore, He knew no priestly line. He was the Prophet of Galilee, and never was anointed with priestly oil. He moved among the poorest; and multitudes literally thronged the priesthood of a loving, pure, and genuine humanity. The people turned away from Caiaphas in his priestly, golden robes to

JESUS IN HIS PEASANT'S GARMENT!

Better possess the lowly heart and live in obscurity than be swollen out with pride which puffs itself out under the hems of scarlet cloth. Better the blue sky to worship God under than gorgeous temples eaten out with priestcraft and deadened by formalism.

V. LASTLY, THERE IS THE IDEAL PRIESTHOOD OF THE CHRISTIAN LIFE. All God's children are ordained to be priests in His

kingdom. The priesthood of the Jewish Church, as well as of any other Church, is literally swept away for ever! The death of Christ was one perfect and sufficient sacrifice, once offered, and once accepted by God for all. There is, therefore, no priest in any sense whatever, but that of presbyters, ministers, set apart for Christian duties. No other class of priests is recognised by Jesus Christ and His Apostles in the Christian Church, of which every member, however feeble, ministers unto the Lord in their most holy office. You are become, by faith in Christ, a priest, ordained, anointed, and set apart, to offer to God the sacrifice of

LOVING DEEDS AND HOLY LIVES.

Live up, I beseech you, to the grand ideal priesthood. If a believer in Jesus, you are in the true apostolic succession. It is from your heart that the acceptable sacrifice of prayer and praise burns its way upwards to God, and your whole life "adorns the doctrine all Divine," shining like the clear beams of the noon-day sun. You are ordained—for true ordination is not the laying on of a bishop's hands—by the call of God to all His children to go forth into the world of distress and grief and bind up the broken-hearted, to save the souls of men and women by bringing them to Christ. Your Bishop that you are responsible to is the Lord Jesus Christ; your ordination is the baptism of the Holy Ghost; your surplice is the righteousness of Christ; your church is the homes of the sinful and sad; your pulpit is the mountain-top-intercourse with God; your most holy place is at the feet of Jesus; your sermon is a holy life; your conscience is your Urim and Thummim; your voice is the trumpet of salvation to proclaim "peace on earth and goodwill to men." May we all be anointed to heal the world's bleeding wounds!



FRESH FUEL FOR FAITH'S FIRES.

BY WILLIAM LUFF, Author of *Royal Records*.

A HEALING RIVER.

THE newspapers recently recorded the following from the northern part of Michigan: "A river was discovered, by a remarkable accident, to possess medicinal qualities. An old man who had suffered from rheumatism was fishing, when he fell into the river. On his road home his rheumatism left him. The story became known, and now thousands of rheumatic patients flock to the river and wade in its waters. They wear their ordinary costume, and even fashionable ladies are found among the waders. Tradition says that the Indians have known of the curative and invigorating qualities of these waters for hundreds of years." A

river that not only cleanses but cures, may stand as an illustration of the river of the water of life: only that the latter has this superiority—it gives life. “And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh” (Ezek. xlvii. 9).

FERRET FOES.

I was once out with a farmer who wanted to shoot a rabbit: he had a man, a dog, a ferret, and a gun; presently a bunny was discovered in a drain: the ferret was put in at one end, and the dog, man, and gun waited at the other end: but nothing came out; yet when the ferret was withdrawn there was blood on its nose. The quiet foe had done its work. Often when we are safe from greater enemies, little, unseen, ferret-like sins may find us out. The ferret belonged to the same party as the noisy dog. Satan has his ferrets. Avoid drain pipes, which are typical of all unclean and unsafe hiding places.

A WICKED SPIRIT.

A woman came to a mission, where she occupied a front seat: a proof that she was interested. Her interest deepened into anxiety of soul; but when spoken with she said: “I have an enemy, and if I accept Christ I must forgive that enemy.” “Certainly.” “Then I will go to hell first,” was her startling answer. She was never seen at the mission again. “Forgive us our debts, as we forgive our debtors,” is a prayer taught by the Master; and He added: “For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses” (Matt. vi. 14, 15). And again: “Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift” (Matthew v. 23, 24).

HER UPPERMOST THOUGHT.

What trifling questions often occupy the mind, compared to the all-important questions which should have first attention. A Sunday School superintendent, who happened to be a dry-goods merchant, and who was teaching a class of very little tots, asked, when he had finished explaining the lesson: “Now, has any one a question to ask?” A very small girl raised her hand. “What is it, Martha?” asked the superintendent. “Why, Mr. Brooks, how much are those little red parasols in your window?” Men and women are not so honest and outspoken as children; but if their thoughts

were clothed in words they might often prove Matt. xv. 8: "This people draweth nigh unto Me with their mouth, and honoureth Me with their lips; but their heart is far from Me."

SPIRIT AND TRUTH.

"The true worshippers shall worship the Father in spirit and in truth" (John iv. 23). Not in spirit only: but in spirit and in truth. And the truth is revealed in the Book of Truth: so that spiritual worship must be according to the Word of God. My spirit is important, and is my real self; but to be a perfect man living on this earth, my spirit must have a body. Truth is to spiritual worship what my body is to me. I have seen a bad egg in a good shell: and I have seen a good egg without a shell: but a complete egg needs to be in a good shell, and so both are good.

THE RED BECAME BLACK.

A letter lies before me, the first few lines of which are written in a dingy brick red, that gradually becomes brown, and then black. I fancy my correspondent had been writing with red ink before he began my letter: then he had dipped his pen in black ink, and the red, though still there, was tainted: and after a second dip it entirely disappeared. I have known preachers and writers who once gave us their thoughts in the red writing of Christ's precious blood, teaching us atonement for sin; but the crimson has gradually disappeared. Have they been dipping their pen in the black ink of modern doubt? Paul changed not his red ink: "For we are not as many," said he, "which corrupt the Word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ" (II. Corinthians ii. 17). "God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Galatians vi. 14).

THROUGH THE RIVER.

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee" (Isa. xliii. 2). The following is from De Wet's *Three Years' War*: He was hemmed in against the Orange, and the Orange was running in flood: "When we came to the river I at once ordered a few burghers to undress and go in. Alas! when the horses entered the ford the water came over their backs and they had almost to swim. 'Now they will have to swim!' we cried; but presently we saw that the farther they went the shallower it became, and that they walked where we expected them to swim, until the water reached only to the horses' knees. . . . I can hardly describe the different exclamations of joy, the psalms and the songs that now rose up from the burghers." The text had a fulfilment at the Red Sea, and at Jordan: and it will be fulfilled to every believer at the last river of death. John Bunyan says of Christian crossing: "So it followed that the rest of the river was but shallow."



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 now 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, and Jesus alone,
 Fulness of blessing in Him have I known.

Led by His 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.

The "Mysteries" of God.

BY THE LATE W. HOLMES.

THE word occurs fourteen times. Two are spoken of as "great." The one is concerning the Lord Jesus Christ Himself in 1. Tim. iii. 16: "Great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." A halo of glory is here seen encircling our beloved Lord; and truly He was, and is, the "Great Mystery of God." The other is in Ephesians v. 32, where the apostle is speaking of the Divine union between Christ and we who are His, as members of His body, and then adds: "This is a great mystery: but I speak concerning Christ and the Church." Blessed be God for revealing this great and wonderful truth so clearly to us.

In all the other Scriptures the word "*great*" is omitted. In them we see various truths, as follows:

3. "*The mystery of the gospel of God*" (Ephesians vi. 19). His Divine and wonderful love and grace to us sinners in the gift of His Son. God's glad tidings of His salvation to all that believe on Christ and all His Divine results to us as His redeemed children.

4. "*The mystery of Christ*" (Ephesians iii. 4). It is the mystery hidden for ages, but now revealed to us, that the Gentiles should be heirs and fellow-members with the Jews of the "Body of Christ;" He being the exalted and glorified Head, and we IN HIM as the members of His body. God's special revelation to Paul. How Divinely wonderful and glorious the eternal position of all believers.

5. "*The mystery*" (Colossians i. 26, 27). "That God would make known to us what is the riches of the glory of this mystery among the Gentiles, which is Christ IN US, the hope of glory." First, we are told we are *in* Christ, as members of His body; and here there is another great truth—Christ IN US, the hope of glory.

6. "*The mystery of the will of God*" (Ephesians i. 9, 10). Here we are told what God is going to fulfil. "That in the dispensation of the fulness of times He might gather together in one all things IN CHRIST, both which are in heaven, and which are on earth; even IN HIM. In whom we have also obtained an inheritance . . . that we should be to the praise of His glory, who first trusted in Christ;" and in 1. Peter i. 4, 5 we read the character of the inheritance: "It is incorruptible, undefiled, and fadeth not away, reserved in heaven for us, who are kept by the power of God," &c.

7. "*The fellowship of the mystery*" (Ephesians iii. 8-12). The unsearchable riches of Christ preached unto the Gentiles, as seen both in creation and redemption, but which God has made known

to us "the manifold wisdom of God. According to the eternal purpose which He purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by our faith in Him." Here we are favoured by having revealed to us all God's thoughts and purposes concerning His beloved Son; and also our having perfect liberty of communion or fellowship with Him, and in which we see "the manifold wisdom of God."

8. "*The wisdom of God in a mystery*" (1. Corinthians ii. 7). The hidden wisdom God has revealed to us by His Spirit all that He has made Christ to be unto us, and who they are that have been chosen to be thus helped by Him. What Christ is to us—"the power of God, and the wisdom of God" (1. Corinthians i. 24). The One, who has all power to care for and protect us; and the other, to fully enlighten our minds. The deep and hidden things of God He has revealed to us by His Spirit.

9. "*The mystery of God, even Christ*" (Colossians ii. 2, 3). Here we have the apostle's desire for us. "That our hearts may be comforted, being knit together in love, and unto all riches of the full assurance of understanding, that we may know the mystery of God, even Christ; in whom are hid all the treasures of wisdom and knowledge." "*The fulness of Christ*," as the Head of His body are seen (i. 19-23; ii. 9). In Him we see the fulness of Divine love, grace, power, wisdom, mercy, compassion, tenderness, sympathy, faithfulness, and loving kindness.

10. "*The mystery of the kingdom of God*" (Mark iv. 11). How this is being fulfilled by the preaching of the Word of God, and its wonderful results in the salvation of many.

11. "*The mystery*" as spoken of by Paul, as the apostle to the Gentiles, in relation to God's present and future dealing with the Jews—"That blindness in part has happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved" (Romans xi. 25, 26).

12. "*The mystery*" of God's wonderful purpose to us. 1. Cor. xv. 51: "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed;" and also, in 1. Thessalonians iv. 13-17. A truly glorious prospect.

13. "*The mystery of the faith*" (1. Timothy iii. 9). The whole of the Word of God to be received and firmly held by us. This is specially written to deacons.

14. "*The mystery of iniquity*" (11. Thessalonians ii. 7), which is said to be now working, and will continue to work until the Antichrist be revealed, whom the Lord Jesus shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming; and then He will appear and commence His millennial reign as Israel's Messiah and King, and earth's universal blessing.

Bible Readings.

The King's Proclamation.

BY HARRY ROSE.

"Come to the House of the Lord . . . to keep the passover unto the Lord God of Israel" (II. Chronicles xxx. 1).

I. ISRAEL'S REMEMBRANCE OF THE GOD OF THEIR FATHERS (v. 1).

1. Their enmity was softened.
2. Their heart's wish to accept the old worship.
3. The hand of sympathy was held out to lead wanderers straight home to God.

II. ISRAEL'S DESIRE TO RETURN TO GOD'S INFINITE HEART OF PITY (verse 6).

1. A return from cruelty and desolation.
2. The sinner is invited to return unto God.
3. The proclamation of God's tender love bids him return unto Him *now!*

III. ISRAEL'S ONENESS OF HEART TO DO THE WORD OF THE LORD (verse 12).

1. They yielded themselves fully to God.
 2. They entered willingly into the worship of His sanctuary.
 3. Their habitual communion with Him, and feasting at His banquet.
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Christ's Cross.

BY HARRY ROSE.

"God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Galatians vi. 14).

I. THE CROSS WAS PROMINENT IN THE ETERNAL PURPOSE.

1. God saw man ruined in sin.
2. God ordained that salvation should come through redemption.
3. God anticipated His being accepted and glorified by man through Christ.

II. THE CROSS WAS PROMINENT IN OLD TESTAMENT PROPHECY.

1. The first prediction tells of the bruising of the head of the serpent.
2. The types of the Mosaic dispensation foreshadow the leading idea of redemption.
3. The Old Testament Scriptures have throughout all ages raised the battle-cry of redemption through the cross.

 III. THE CROSS WAS PROMINENT IN APOSTOLIC PREACHING.

1. The doctrines delivered by the apostles had their roots fastened in the soil of Calvary.
2. The sum and total of all their preaching was that Christ incarnate was crucified.
3. All their weightiest arguments and tenderest pleadings were baptised with the spirit of the cross.

IV. THE CROSS IS PROMINENT IN THE PROCLAMATION OF PEACE.

1. After the gloomy day of conviction, the sinner quickly sets his eye upon the Crucified!
2. Vain speculations may occupy the head, but genuine religion and happiness flow through the cross.
3. The weary, restless, and burdened spirit finds heart-peace and comfort *in* the cross.

V. THE CROSS IS PROMINENT IN GOD'S PRESENCE.

1. The God-Man who glorified God in His death on the cross, hath by Him been glorified on the throne.
 2. Christ shared the agonies of death for the sinner, and has become the Centre of attraction in heaven, for the redeemed "follow the Lamb whithersoever He goeth!"
 3. The glorified saints trace all their salvation and heaven of endless happiness *to* the cross. May you and I never find anything in this world worth glorying in, any basis on which our souls can rest, save *that* cross!
 "HALLELUJAH FOR THE CROSS!"
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Unsullied Purity

BY J. HIXON IRVING.

- I. In Mind (II. Peter iii. 1).
 - II. In Manner (I. Corinthians v. 8).
 - III. In Motive (II. Corinthians i. 12).
 - IV. In Ministry (II. Corinthians ii. 17).
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God as Weigher.

- I. The Person (Daniel v. 27).
- II. The Path (Isaiah xxvi. 7).
- III. The Purposes (Proverbs xvi. 2).
- IV. The Products (I. Samuel ii. 3).

“On Christ, the Solid Rock, I Stand.”

BY HERBERT R. FRANCIS.

IN a small dark room, not more than about six feet square, a young man is lying; he is very quiet and still, but when conscious is peacefully watching his wife and little children as they come and go. The young man is only thirty-three. Though never very strong, he has had pretty good health until a few months ago, when he began to have a bad cough, which developed into that fell disease consumption, accelerated by exposure to night air and long hours, which fell to his lot as second station-master on one of the north of Ireland railway lines.

When within a few hours of the end he made one great final effort, and concentrating all his strength, he was just able to whisper out: “On—Christ—the—solid—Rock—I—stand.” Then entirely he sinks back, and the spirit is gone—gone—gone. Gone, where, my friend? To God who gave it. Happily saved through the Christ who died, and who by dying became the one foundation—that foundation on which you, too, must stand. How blessed the hope “that’s built on nothing less!” How secure the sinner that rests on that finished work. How true the Word, “He that believeth shall not be confounded.”

“The soul that in Jesus hath leaned for repose,
He will not, He will not, desert to his foes.”

But there is always a sadness in saying, “Just saved,” when it might rather have been a *useful life*. No Scripture is truer than this, “The way of transgressors is hard,” and surely it is hardest on the transgressor himself. He suffers most who believes least. It is the Christian who is the really happy man, and who really knows what joy is.

The joy of the world only ends in death. How often is the light laughter of fools heard, but that does not indicate real, true joy; how often it is rather to blind others, and the devil knows it blinds the poor victim most. The true, real, eternal salvation which Jesus gives, brings with it a peace which flows like a river. Have you this peace? Can you say, “On Christ, the solid Rock, I stand?” Don’t wait till a dying bed, but say it now, in holy, happy, believing faith. Then spend your life in sounding out the glorious word to others, and so glorify Him, who deserves all your confidence. Give Him *now* your heart, and take His peace, accept His grace, drink in His love; make sure work of it by true reliance on His eternal Word, that “the blood of Jesus Christ His Son cleanseth us from all sin.”

In "Darkest Africa."

FURTHER LETTERS FROM MRS. A. B. FISHER

(*Née Ruth Hurditch, to her Parents*).

TORO, *via* Uganda,
Mombasa, East Africa,
March 28th, 1903.

THIS must be but a fragment, as I have written several other home letters; and having our house full of visitors, my time is very crowded. Our beloved and much-respected Bishop is with us; although I am sorry to say he is not in his usual condition of health. I am afraid he has been over-doing it.

Then, our doctor has at last reached us, so we are experiencing

EVENTFUL DAYS IN TORO.

At present he is opening out his drugs and settling it. The temporary hospital, to hold twelve beds, will very soon be opened, and the medical work in full swing. . . .

The Bishop is delighted with all he has seen of the general appearance of the station, with its new buildings, new roads and avenues, as also with the flourishing condition of the work. On Sunday mornings we have about 1,500 people gathered for service at this one place, which is by no means what you would call populated. It was a sight that would have stirred the most callous, to see over 400 come to the communion service a few days ago—from the king in his kingly robes to a poor peasant with only a tiny goat's skin on; and here were also to be seen

WHITE-HEADED OLD NIGGERS

with actual beaming faces; one old lady hobbled up on crutches, and another was half carried from her sick bed.

People may talk of Christianity making scamps of the black people. Well, all I can say is, their mouths would be stopped in Uganda, for they have got the pure essence of the Gospel implanted into their ignorant hearts before the traders with their cheating and vice have sown there the seeds of deceit and lying. No

CHRISTIANITY CAN NEVER BE A FAILURE,

although it may with some take root with difficulty or get easily choked. Uganda washes away every trace that has ever lurked in the mind of the existence of God as Love—Life—Light.

April 21st, 1903.

The new dispensary has been turned into a temporary hospital. There are already five in-patients, three of them surgical. . . .

Now I am able to leave my school for men in the hands of the trained native class teachers, after setting them to work while I go off to the operating room, returning afterwards to inspect their work. The early

MORNING SCHOOL IS SO CROWDED,

and involves so much work in superintending the formation, oversight, register, and questioning of the various classes, that to-day I decided to accept the help of a native, who is also one of my teachers in training; he already teaches for two hours, and learns for one hour daily, so I think it is a noble offer on his part to relieve me somewhat for one and a-half hours.

A. is now collecting materials for

THE NEW HOSPITAL

which he hopes to have finished before we leave for England.



"Christ, Anti-Christ, and Millennium."*

A REVIEW BY J. ELDER CUMMING.

IN many ways this is one of the most remarkable books on prophecy in our language, which no earnest student of the subject can afford to ignore. It covers practically the whole ground; it evades no difficulty, shirks no objection, faces with wonderful courage the mysterious and unknown developments of the future, is unwearied in its researches, strong and often overpowering in its polemic, and only fails (where it fails at all) in completing the sphere of its own position. It belongs to the Futurist School, but with a difference that is noteworthy. We do not profess that it has carried our conviction with its whole scheme; but we believe that it has made it all but hopeless to maintain any one of the older schemes against which it has directed its battery.

The view which Dr. Rutledge takes of the Second Advent and the events which precede it are stated shortly by him as follows: "Should our exposition be correct, the events which will take place in the future will be: (1) a great European war, resulting in the formation of ten kingdoms exactly, as the final decision of the Roman world-power; (2) the coincident rise of a military conqueror, who will have received his training in these wars, which will develop the ten kingdoms; (3) this conqueror, after conquering three of the ten kingdoms, will make a firm covenant with the Jews for a specific period of seven years. Then, in the midst of this seventieth week, *i.e.*, three and a-half years after the making of the covenant, Christ will come from heaven into the air for His saints, both resurrected and translated, who will meet Him in the air" (page 364). "We

* By the Rev. David D. Rutledge, M.A., M.B., Ch.M. (Syd.), Rector of Mittagong, Sydney, Australia. London: Marshall Brothers, Keswick House, Paternoster Row.

see, then, the full meaning of Christ's coming for His saints is to take them out of the great tribulation" (? does not the author mean *away from* the great tribulation, which is quite a different thing?), "that awful period of tribulation which shall be so great that there has never been the like nor ever shall be after it, and of which Jesus said, Except those days should be shortened no flesh should be saved; but for the elect's sakes those days shall be shortened" (page 364).

He holds that the Second Coming has two stages, the interval between which is not fully made known. The first stage is that which has just been described in his own words, when Christ comes *for* His saints to take them up before the great tribulation arrives. The second is that where Christ comes with these saints, and with those who have died since, by martyrdom and otherwise, and sets up what is called His Millennial Kingdom on earth, with its capital at Jerusalem.

Besides these leading lines of exposition, the book abounds with suggestions of use and light as to many parts of Scripture. Light is thrown on Isaiah xi. 1 (page 491); on Isaiah lxvi. 10-16, as applied to the destruction of Anti-Christ and the opening of the Millennium (page 504). And an interesting statement is made, in the text and a note, about the mitre, and the passage in Ezekiel xxi. 25-27 (pages 493, 494). These are but a few of a hundred things which well reward the patient reader of this portly and very able volume. Next to Mr. Elliott's great work, with which he strongly disagrees, we have no such monumental book on prophecy in the language.

St. Andrew's.



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 MESSRS SHAW AND CO., 48, PATERNOSTER ROW, E.C.; OR FROM THE
MANAGER OF THE E. M. BOOK STORE, 186, ALEXANDRA ROAD, N.W.

HISTORY AND PROPHECY; or, Jehovah's Dealings with the Jew, the Gentile, and the Church of God. By F. NEWTH. Price 6d. each. Post-free.

We have just a few copies of this most valuable booklet left, and we advise the readers of this magazine to secure one at once. The subject is illustrated by a beautiful *prophetic chart in gold and colours*, measuring, when open, three feet long. *Every student of prophecy* would do well to possess himself of a copy.

FROM MESSRS. MORGAN AND SCOTT, 12, PATERNOSTER BUILDINGS, E.C.

A GOD OF DELIVERANCES. By A. R. SAUNDERS. Cloth boards, 1/- nett. Illustrated with portraits, map, &c.

A thrilling record of merciful deliverances, through the power of God, of a party of missionaries when compelled by the *Boxer* rising to flee from Shan-si, North China; eight of them survived, but six of their fellow-sufferers were faithful even unto death. The value of such a record is great, and we trust will quicken the missionary spirit of many readers.

FROM MARSHALL BROTHERS, KESWICK HOUSE, PATERNOSTER ROW, E.C.

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Notes.

MR. PHILIP HURDITCH is still gaining strength after his recent dangerous illness, as is also his eldest sister from India.

* * *

MALDEN HALL, KENTISH TOWN.

The work in this hall is carried on with vigour and success. The open-air meetings in Queen's Crescent, Haverstock Hill, and on Hampstead Heath are well attended, and make a good training-ground for young workers, which must result in good to many who stand and listen to the clear gospel testimony of those who have proved its power to save and its grace to keep. In these meetings there is no attempt at sermonising, but a definite setting forth of what Christ has done for sinful men, and how the blessings of salvation may be received by simple faith. Mr. Andrews, who has taken the services in the hall during May and June, has greatly enjoyed his visit, the attendances being very good, and a hearty appreciation of the messages delivered, shown by the warm shake of the hand, and "praise God for the gospel"—proving that the old story of the cross still retains its power to fill and satisfy the soul, and cheer it on its way to the glory land. The meetings have not passed without definite blessing to the unsaved, for which we desire to praise God. Yet, in so populous a district, we are longing to see even greater things than these in the days to come, if the Lord should tarry.

The Christian Standard of Perfection.

BY H. GRATTAN GUINNESS, D.D.

OUR estimate of our attainments as Christians must always be according to the standard by which we measure those attainments. If two people measure the same thing by different standards it will seem to them of different measures; nor will they ever agree about it until they use the same measures.

What, then, is the true standard of Christian Holiness? Is it conscience? Consciences vary according to enlightenment. Conscience, therefore, can yield no settled and uniform measure of morality.

The verdict of conscience is pronounced according to the law or standard by which it judges, or, in other words, according to our light and knowledge, which are always changing. There is no stable standard of holiness here.

Is it only *the law of Moses*? This is to ask, Is it the Old Testament without the New; or, in other words, Is it justice without grace? *It is that justice to God and man which worketh no ill to either, but it is more.* There are distinct New Testament precepts for New Testament saints, in harmony with their new relationships; and there is, above all, the "new commandment." "A new commandment I give unto you, *that ye love one another as I have loved you.*" By the old commandment our love to *ourselves* was the standard of the love we owed our neighbour. By the new, not our love to ourselves, *but Jesus' love to us*, is the standard of the love we owe to those whom Jesus loves. Both deal with our love to man. The former ordains for the standard of that self-love—a *human* standard. The latter ordains for it, the love of Christ, which is a *Divine* standard. Nor is this unimportant; for this new love of saint to saint is in a *Divine* relationship, and in a spirit which is *Divine*. There is no new commandment enjoining love to God. The old law commanded the *whole* of the creature's love for Him. The new can ordain no more. Yet since there are new relationships with Him, there must be new features in that whole-hearted love. We are to love Him as "Abba, Father." And what is this but to love Him as Jesus does, who is His Son? This, then, leads us directly to the truth, that *the Christian standard of love to God, as well as of love to man—in other words, of Holiness—is CHRIST.* Our law, our model, our example is the Son of God. We are to be imitators of God—of God as revealed in Christ. As far as our relationships are those which the Christ of God sustains, He is to be our model. And our perfection, our predetermined perfection from all eternity, is nothing less than to be conformed to the image of God's Son. We shall be like Him; for we shall see Him as He is.

It remains for us, then, to study HIM as our standard. What is HIS character? What were His ways? What His works, and words, His thoughts and feelings? What is His moral glory? He stands in many relationships, and is perfect in them all. He is a

sun with many rays—with beams innumerable. How shall we comprehend Him? The law and prophets foretell Him. The gospels narrate His life. The epistles expound His manifold glories. And here is our standard! How glorious it is! *He, as He is revealed, that is our standard now. He, as He shall be revealed, or He as He is, that shall be our standard hereafter.*

How, then, shall we study Him? Can we find *a simple and central manifestation of His character*—above all, of His character *as sustaining the same relationships to surrounding things as those which we sustain?* You anticipate the answer. We can. We have it in our hands. We are familiar with it. It is the record of His life as incarnate and tabernacling in our midst. This manifestation was only partial; but oh, how beautiful, how glorious! The Rose of Sharon! The Sun of Righteousness! Words are not made to paint perfections such as His. They lie unuttered beneath the written record of His ways. Shall we look at a few of the many features of His life? Shall we examine some of the leaves of Sharon's Rose? Each is perfect; each one is fragrant; each has its own hue and dye of loveliness.

First, then—for inspiration puts it first—is a memorable description of His moral glory: *He emptied Himself.* What this means we cannot measure. What He left, and what He laid aside, we cannot tell. But what He became we know. He became a servant, and a man. And this in love. In the presence of this example what shall we say of our attainments? Have we anything to say about them? or are we silent?

Secondly. *He was rich, and for our sakes became poor, that we, through His poverty, might be rich!* He had everything; He retained nothing; that He might share with us everything! Is that it? With humbled hearts, with tears of shame, we answer, *Yes, it is thus.* In the presence of this example all our gifts of love must fade and be forgotten. We have no heart to think of them. Have any of us become poorer than we were for His sake? What were *our* becoming poor to *His*? What are mortal worms to the Eternal Son? Poor! Which of us has known voluntary poverty like His? He had not where to lay His head. He was denuded—stripped of all. And this that He might impart His wealth to us! That He might share it with us! That we might become with Him joint-heirs of His eternal inheritance and wealth of glory! What have we to say? have we attained our standard yet? Up to the measure of our consciousness of what we ought to be, are we perfect?

Thirdly. *“Even Christ pleased not Himself; as it is written—The reproaches of them that reproached Thee fell on Me.”* He hid not His face from shame and spitting. How much are we bearing of this shame? How much are we reproached, insulted, and reviled for His sake? All who will live godly in Christ Jesus shall suffer for it. What does the measure of our sufferings declare as to the measure of our godliness? Is there no spirit of self-pleasing in us? no undue love of ease? no hiding from the full fellowship of His sufferings? *“The world cannot hate you: but Me it hateth,*

because I testify of it that the works thereof are evil." Do we bear an uncompromising testimony against all that is evil? Does it bring upon us the hatred of the world? *Do men treat us as they would Him if He were here?*

Fourthly. *The zeal of God's house consumed Him.* He purged the temple of God. He cast out the money changers. He made a whip of cords, and He drove out the flocks. He overturned the tables, and scattered the piles of gold upon the ground. What have we done to purify the temple of the living God? What sanctimonious thieves have we upbraided? Have we protested against great Babylon? What evils have we laid our hands on? What corruption have we cast out? Do we call it Christian perfection to let things continue as they are? Alas, our hearts condemn us! And He is greater than our hearts, and knoweth all things.

Fifthly. *He went about doing good, and healing all those who were oppressed with the devil.* He preached the gospel to the poor; the common people heard Him gladly. He cured the sick. He laboured from morning to evening of every day, and every day in the week; and this to the very end. Herein, perhaps, we have more of His Spirit than in most things. But are we wholly like Him in this matter? Do we never waste our time? Are there any whom we refrain from evangelising, and whose souls we neglect? Are we never silent when we should be publishing His love? And when we publish it, is it always in His Spirit? What of our feelings towards the *heathen*? They are our fellow men. They are the larger part of our race. They are two-thirds of it. What are we doing for them. Are any of us standing by and seeing them perish, without making any personal effort for their salvation?

Sixthly. *He "learned obedience by the things which He suffered."* As man He always had obeyed. But that obedience became harder as His sufferings increased. It was hardest of all at last. He who had given the law, learned experimentally what it was to keep it. He learned it as "the man of sorrows and acquainted with grief." How far have we learned obedience in this school? How far have we read its holy lesson through our tears? His was not a life of perpetual sunshine. He faced the darkness and storm. It was hard for Him to say, "Thy will be done." He said it, though. Would our obedience stand such tests? Could our devotedness endure so terrible a strain? Could we drink of His cup, and be baptised with His baptism?

Lastly. *"He was obedient unto death, even the death of the cross."* He tasted the gall, and drained the bitterness. He endured to be crucified. He forgave His murderers, in that He prayed that they might be forgiven. He bowed His head upon that awful tree, and died for them—for us—for sinners, even the chief. Here we behold a love which no bitterness could embitter; a love no hatred could subdue, nor death destroy! In its presence our lips are silenced, sealed. We heard Him say, as He journeyed to that cross, "If any man serve Me, let him *follow* Me." "He that hateth his life in this world, shall keep it unto life eternal." "Take up thy cross and

follow Me." Lord, is this Thy will? Brethren! it is. We cannot be consecrated and yet spared, we must become living sacrifices? Let us each enquire, Am I, then, a living sacrifice? Is my life a daily self-denial? Is it a continued self-surrender? What does my consecration cost? Have I brought anything more than the small cattle of the flock for a burnt-offering? And shall I be satisfied with this as Christian Holiness?

Brethren, *I cannot*. From my inmost soul I say I cannot! Holiness is a Divine reality. It is the character of God. I hunger for it. I follow after it. That hungering shall be filled, that longing satisfied, only when I awake with His likeness. Till then, *onwards!* No looking back! No shout of exultation for attainments made! Onwards! *He* is the goal! Himself! NO STANDARD OF PERFECTION BUT JESUS CHRIST! JESUS CRUCIFIED! JESUS GLORIFIED!



Too Wonderful! Even There!

(PSALM CXXXIX. 1-10)

BY WALTER J. MILLER.

"O Lord, Thou hast searched me, and known me."

"Such knowledge is *too wonderful* for me."

"Whither shall I flee from Thy presence?"

"*Even there* shall Thy hand lead me, and Thy right hand shall *hold* me."

TOO wonderful! Yes—if not for our critics, for the inspired Psalmist and Seer! Many things in heaven and earth are still too wonderful to be understood, except, perhaps, by some of the great savants that are among us to-day; some who, by searching, have found out God; or, wiser still, have found out that there is no God! But we speak of things before which approved wisdom, as well as spiritual understanding, stands still in awe, and reverently exclaims, too wonderful! "Who by searching can find out God, who can find out the Almighty to perfection!" It is, however, imperative upon us, and it is our wisdom and delight to know all we can of Him, for "this God is our God for ever and ever;" "we are His people and the sheep of His pasture;" "God, our exceeding joy!"

We acquire, then, this knowledge of Him, "whom to know is eternal life," by the revelation He has given us in His Holy Word, by His Son whom He has sent to us to reveal, or manifest, Him, by His works that declare Him, and by our communion with Himself in that Spirit with which we are endowed. This knowledge of Him will comprise to us such an intelligent understanding of His character as will explain many mysteries that otherwise may confound, not only our understanding, but our faith; while, however, it will always remain true in this life, that

"God moves in a mysterious way
His wonders to perform;

He plants His footsteps on the sea,
And rides upon the storm,"

the full interpretation beneficently left to the hereafter.

We take our stand, then, upon the character of God for the justification of all mysteries that can be traceable to His purpose or His permission—God explains them, they do not explain God; we glory in His absolute sovereignty, and in “the splendour of His will.” “His way is perfect;” and we exclaim: “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!” (Rom. xi. 33).

We are concerned in this paper with some of the attributes of the Omniscient, Omnipresent, and Omnipotent Jehovah; and we trust that the Psalmist’s spirit of delight will also be ours, while we, in few words, consider the glorious character of our God; the heritage of His children; their comfort and their strength.

THE OMNISCIENCE OF GOD (verses 1, 2, 3).

His illimitable knowledge is regarded as a search-light into the whole of our being, even to our “down-sitting and our up-rising;” so that by Him our commonest actions are weighed, acquainting Himself with every devious way in our life-walk. His knowledge searches through our daily labour and our quiet resting, the motive of the one and the need of the other, His judgment to condemn or His grace to approve. His knowledge searches every thought on its way to our mind and heart, even before it has approached us, afar off! so that He may prevent or permit it, according as it may be good or ill for us. What do we not owe to this? His knowledge has the hearing power that listens to the softest speech—not a word of pride, nor of bitterness, nor of untruth; and not a word of love, of compassion, and of truth, but He knows it altogether; His love to reward or His anger to rebuke. His knowledge of all our life-perils makes His presence become Himself as a wall of fire around us, the very God besetting His creature behind and before; and while His hand is upon us we neither rush into destruction nor resist the blessedness of His control.

What, then, will be our attitude towards this marvellous search-light of the Omniscient One, “to whom all hearts are open, and from whom no secrets are hid?” It will be that of awe and delight—prayerful awe—“to cleanse the thoughts of our heart by the inspiration of His Holy Spirit;” and the supreme delight of anticipation, “that we may perfectly love Him, and worthily magnify His holy name.” What, too, will be our spiritual experience under this Omniscient search? It will be that of confidence and comfort; for “Like as a father pitieth His children, so the Lord pitieth them that fear Him;” “He knoweth thy walking through this great wilderness” (Deuteronomy ii. 7), all its weariness, and trial, and sin: and “He knoweth how to deliver” (11. Peter ii. 9). So that our trustful prayer may oftener be, though perhaps with some faltering: “Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any way of wickedness (grief) in me, and lead me in the way everlasting.” And this search into our soul-

state will often find *for us*—buried under much evil as it might be—the living life—always known to Him, but which we thought had died—and will restore it to strength and joy; and we take our harps from the willows and sing again our hallelujahs.

THE OMNIPRESENCE OF GOD (verses 7-10).

“Whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: if I make my bed in hell, behold, Thou art there.” In the heaven of His glory, and in the grave of our deepest and final humiliation; “*even there,*” is God! In His heaven, where our spirit may realise heaven, in the presence of His glory; and also in the sad, inglorious grave, where we lay to rest the mortal remains of our loved ones with God; there also He keeps watch who is “the Resurrection and the Life;” for the sepulchre of the saint, where the Son of God Himself lay, is the sacred repository of the seed-germ of immortality; not an urn for a handful of His ashes.

“If I take the wings of the morning, and dwell in the uttermost parts of the sea”—actually, the utmost limit of the universe, if limit there be—the shoreless sea of infinity. “The wings of the morning;” metaphorically—rising in spirit with the dawn of the day, and travelling with the speed of light our untiring journey to where no sun sets and no night falls, antedating some of the delights of heaven. Symbolically—our heaven of infinite expansion amidst the wonderful works of God, in His presence; and our unlimited capacity on wings of celestial light, the light of His presence, to “follow the Lamb whithersoever He goeth.” Experimentally—realising that at no time, nowhere, under no circumstances, can we be away from His presence, but are as actually before Him as if face looked upon face; no darkness nor distance of soul, no perplexity of life, no sorrow of spirit, but His eye of tender compassion and love, as well as scrutiny, sees through it, even into that dark refuge of doubt, or fear, or despair that human sympathy has never touched—“*even there*”—as also into that tender yearning after love (most precious of affinities) and after Him who is Love, which often lies deep down—not unemotional, but unexpressed—in the holiest sanctum of the heart; some of our saddest, far-off experiences these, but even there will “His hand lead us, and His right hand shall hold us.” “He knows how to deliver.”

HIS OMNIPOTENCE (verse 10).

“His right hand shall hold me”—the symbol of that power which holds an inconceivable universe of worlds in space, and upholds, in most fatherly care, His bewildered child sinking in amazement and fear; simple faith putting its little hand within the grasp of Almighty power; “the upward glancing of an eye, when none but God is near.” What place, then, or condition of danger is there, at such time as the soul is far outside all possible human help, where the unfailing promises and eternal purpose of God do not reach, or the right hand of Omnipotence not hold secure? and the more to His glory that *only* Omnipotence could avail it there.

"How good is the God we adore,
Our faithful unchangeable Friend;
Whose love is as great as His power,
And knows neither measure nor end."

What, then, in entering another year, and in hoping to fill it with the knowledge, and presence, and power of God, may be our reasonable reliance upon the character of Him with whom we have to do, in the faithful discharge of our responsibility, nationally, socially, and individually?—for that we have to do with God and reckon with Him, is not less solemn than certain; and for issues not only temporal, but eternal.

NATIONALLY.

Let us beware, in the government of our vast Empire and a quarter of the whole human race, lest we fail nationally to make our unmistakable and unquestioning pronouncement upon this matter, that our absolute, supreme, and Imperial Ruler is God; and He only our Refuge and Strength. Let the memorial of our history, through the generations gone, be blazoned on high in the palaces of the King, on the fane of Westminster and St. Stephen's, on the forefront of every temple in the land, on the façade of every mart of commerce, and on the curriculum of every college and school, "lest we forget, lest we forget;" and, forgetting or ignoring, seal the ruin of our Empire—the ablest legislation fiscally, educationally, and ecclesiastically notwithstanding; the Most High, while we call ourselves a Christian nation, will not be mocked—nor His Christ!

Let the year 1904 witness some pronounced policy of repression, by Parliamentary legislation, upon the vices that are slaying the tens of thousands of our fellow-men and women, and filling our prisons, mad houses, and homes, and even our streets with humanity horrors—and it were an abomination, crying to heaven for retributive vengeance, if any partisanship or preference to classes, or obsequiousness to the pope, the priest, the publican, or the people, should prevent the enforcement of laws which make for the highest welfare of the people, and the righteousness of the nation. Let us be a people exalted by righteousness agreeably with the oracles of God, and our Imperial Federation will prosper and be secured—not only as in the nature of things, but also as emphatically under the Divine protection; for surely *this* is the policy of protection to be *first* secured, and under which freely to trade with the talents Divinely entrusted to us—commerce of the highest order.

SOCIALLY.

Let the year 1904 be characterised socially by searching consideration of our ways agreeably with the whole Decalogue, which is as changeless a law as the Lawgiver Himself, and prominently this among all the commandments, "Remember the Sabbath Day to keep it holy"—a law *in its spirit* unrepealed, but passed on to the Lord's Day, and to be carefully observed as "under law to Christ" (the Lord of the Sabbath), which is the law of a Divine liberty: no sanctimonious rites, nor performances, nor religiousness

on any part of the day being a sanction for disobedience on any other part. Alas! for our high places in Church, in State, and in Society! Alas! for the loss of the Sabbath rest, and Sabbath hush, and Sabbath delights that once were the heritage of our Fatherland! How shall the toilers of the land bless "the Lord God of Sabaoth," or be able to keep holy day? Alas! too, for a nation and its rulers that will not safeguard even this day from the licensed curse and drunken dissipation it induces!

INDIVIDUALLY.

Let the year of grace 1904 waken us to our individual responsibility to our fellow-men; from the threshold of our happy homes to the homeless, hopeless, and Christless over the farthest seas; no one can divest himself of this, every one is accountable to God and his neighbour as to the duty and service he owes him. Let the parable of the good Samaritan, with the instruction of the Apostle James (i. 27), and the pathetic and priceless commendation of our Lord at the last "inasmuch," &c. (Matthew xxv. 45), be the lesson of our every-day life this year; and the inspiration of a love which accepts no excuse, and which many waters cannot quench. Love is the fulfilling of this law, "Thou shalt love thy neighbour as thyself" (Romans xiii. 10).

We have referred to other of the Commandments, let us not less regard the seventh, after the manner of the Apostle James: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God" (James iv. 4).

We shall not, then, have considered in vain some of the marvellous attributes of our God, if it lead us, in the light of His Spirit, from this New Year's Day onward, to increasing carefulness, confidence, and comfort in Him, "in whom we live, and move, and have our being;" and in His Son Jesus Christ, in "whom are hid all the treasures of wisdom and knowledge" (Colossians ii. 3).

But for the more glorious and palpable manifestation of the Omniscience, Omnipresence, and Omnipotence of Jehovah, our world will have to wait for the second advent of the Son of Man from heaven, when "He shall come in the glory of His Father and of the holy angels," and

"Jesus shall reign where'er the sun
Doth His successive journeys run:
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

"Blessings abound where'er He reigns,
The prisoner leaps to loose his chain,
The weary find eternal rest,
And all the sons of want are blessed."

For this we steadfastly look, expectant that at any hour, in this year of grace 1904, may appear "the King of kings and Lord of lords."

What, then, *will* our account be of 1903? What, is it our determination *shall* be, our account of 1904? And what *are* our Hallelujah's now?

Rays from Radium.

BY WILLIAM LUFF, Author of *Royal Records*.

EVERYBODY seems talking of radium—a substance discovered a few years ago by M. and Mme. Curie, and now the wonder of the age; yet only illustrating the wonders of a greater wonder, God's Holy and Inspired Word.

Radium has light in itself and gives forth light, so that a fraction of an ounce would illuminate several rooms. These emanations are related to the gas known as helium—a gas constantly present in the sun—so that radium is a child of the orb of day. The Bible is a revelation, a light giver: and its truths are but emanations of Him who is the Truth, the Sun. "The law is light" (Prov. vi. 23). "A light upon my path. . . . The entrance of Thy word giveth light; it giveth understanding to the simple" (Psalm cxix. 105, 130). In it we have "the light of the knowledge of the glory of God in the face of Jesus Christ" (II. Corinthians iv. 6).

In the light radium looks like common sand, but in the dark it shines like a rich opal, and against a screen covered with zinc sulphide it shoots forth a perfect bombardment of minute stars. It is in the darkness of sin, conviction, ignorance, and trouble, that the Word of God is best seen, "A light that shineth in a dark place" (II. Peter i. 19).

The light of radium is penetrating, a single spark forces its ray through a pile of twenty and more bronze coins: but it is not so penetrating as the light of God's Truth.

Radium rays are said to travel at the rate of 120,000 miles per second. Would God that His truth travelled as quickly! Yet in how short a time the truth flashed far and near!

The light of radium is permanent, and has not needed renewing since its discovery. "The word of the Lord endureth for ever" (I. Peter i. 25).

"A glory gilds the sacred page,
Majestic, like the sun;
It gives a light to every age;
It gives, but borrows none.

"The hand that gave it still supplies
The gracious light and heat;
His truths upon the nations rise;
They rise, but never set."

Heat! this is another quality of radium: a particle like a sand grain will blister the skin, while larger quantities would kill all near it. Such a burning power has the holy truth of our Holy Book; but it has also, as the hymn says, "Gracious light and heat;" for when Christ was using it the disciples said their hearts burned within them (Luke xxiv. 32). ✓

This heat may some day give to radium a high place as a force, for one writer says: "An ounce would suffice to drive a fifty horse-power motor car round the world at thirty miles an hour." There is no motive power like a "thus saith the Lord:" this is the only driving power to be used in Christian work. Oh, the power of the Divine Word in creation, providence and grace! "Upholding all things by the word of His power" (Hebrews i. 3).

The power of radium is a lifting power. The writer above quoted says: "The energy stored up in one grain of radium is sufficient to raise 500 tons a mile high." Oh, the lifting power of the Word of God! Lifting nations, families, individuals from sin, sorrow, and despair.

Radium is supposed to have healing power: for this purpose an anonymous benefactor has given a tube of radium to the Cancer Hospital. By its use at another hospital, a rodent cancer was removed from a patient's nose. This is a new discovery; but Solomon knew of the healing properties of the Divine Word, and said, "My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh" (Proverbs iv. 22). "He sent His word and healed them" (Psalm cvii. 20).

On account of these wonders, it is no wonder that this wonder is wonderfully precious. It was at first priced twelve shillings a milligram, or over £256,000 per lb. avoirdupoise; but is now selling in London at £10 per twelfth of a grain, which works out at £691,200 per lb.: £69,120,000 per cwt. Bibles are cheap; but the Word of God, as a revelation, is even more precious than radium.

"Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour" (Prov. iii. 13-16).

The value of the Word of God is past estimation, for in it are "given unto us exceeding great and precious promises," beyond all calculation (1. Peter i. 4).

Here are eight qualities of spiritual "radium" that are also found in the Scriptures.

PRECIOUS. HEATING. LIGHTING. PENETRATING.
POWERFUL. HEALING. LIFTING. PERMANENT.

In the origin of radium we have one further illustration. It is extracted from pitch-blende, so called from its blackness, and mostly obtained from the refuse of the uranium-oxide works at Joachinthal, in Austria, and more recently in London. From blackness, brightness: from refuse the most valuable substance known. Such is every conversion: from the refuse of sin and its blackness God brings forth His precious ones, who shall shine as the stars for ever and ever.



**“Thou shalt rest and stand in thy lot at
the end of thy days.”**

BY THE COUNTESS OF CAVAN.

I WANT to feel Thee near, my Lord, and still
The battlefield of life it claims my heart,
Too prone to cling to earthly loves and ways.
I want to know Thee better, teach me, Lord.
And what I see not now reveal to me
More clearly, as Thy presence makes me yearn
To give up all things that withdraw my soul
From resting on Thy love. I need Thy help,
For I am weak and want Thy guiding hand
To open to me paths I have not known,
Perhaps of sorrow that may lead to Thee.
But willingly for Thy dear sake I yield
My all, if thus I am to know on earth
A foretaste of that joy that waits for me
In Thy blest Kingdom. Therefore in this life,
This world of turmoil, haste, and selfish aims,
Help me, my God, to wait Thy time, and work
Upwards and onwards, resting in Thy love
And yielding my way calmly to Thy will,
Subduing self, as Christ my Lord desires;
And let my life, O God, be hid in Thine,
“My heart be restless till it rests in Thee.”

From Sunday Magazine.

ONLY ONE WAY.

THERE is only one way by which sin came, and only one way by which it can be taken away. It came by Adam, and can only be taken away by Jesus, “the Lamb of God, who taketh away the sin of the world.”

SIGNS OF THE TIMES.

Increasing Boldness of Romanists in England.

As another sign of the time, we quote the following from a recent daily paper: "The 'tide' is rapidly rising!"

"OUR LADY OF WILLESDEN."

"A pilgrimage took place at Harlesden yesterday afternoon to the shrine of 'Our Lady of Willesden.'

"The statue of the Virgin was carried under a floral canopy, with incense, acolytes, bands, and banners in procession from the local Roman Catholic Church to the convent of Jesus and Mary, a short distance away. Father Fletcher delivered an address.

"The ceremony revives the once-famous pilgrimage to a black wooden figure of the Blessed Virgin in the Church of St. Mary, dating back to the year 1249. Miraculous powers were attributed to the figure, including the curing of the black death."

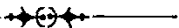
Here is another significant bit of news from another paper:

AN EMPRESS'S PILGRIMAGE.

JERUSALEM, Monday, —

A palatial building has just been completed here for the accommodation of the Abyssinian Empress Taitou and her retinue during her visit to the Holy City next Eastertide. The building cost about £4,000, and the furniture—which has been ordered in England and France—will cost over £3,000.

The Empress is expected to bring with her a large retinue, and will stay in Jerusalem three months. During this time she will visit Bethlehem, Gethsemane, Hebron, Jericho, and the Jordan Valley. Her Majesty is reported to have expressed a wish to end her days in the Holy City.



The Testimony of Sceptics.

VOLTAIRE (Deist) said: "If the world were ruled by Atheists, it would be as well to be under those infernal beings who are depicted as full of fury against their victims."

When the men-servants had left the dinner table, he said: "Were there no God, we would need to invent one to keep these fellows in order." On his death-bed he said to two priests, "Let me die in peace." Volney, in a storm at sea, rushed about crying, "O, my God, what shall I do?" Tom Paine (Deist): "I have with my simple axe cut down one after another the trees in the Christian Eden till I have left scarcely a sapling, but I would give worlds if my *Age of Reason* had not been published." Byron, who lived for pleasure: "The worm, the canker, and the grief are mine alone." Dying: "Shall I sue for mercy? Come, come, no weakness; let's be a man to the last." Gould, the millionaire: "I suppose I am the most miserable devil in the world." Beaconsfield, the famed and honoured: "Faith is a mistake, manhood a struggle, old age a regret."

What comments on "All is vanity and a striving after wind" (or) "vexation of spirit!"—J. B.

A Drop v. the Fountain.

BY WILLIAM LUFF.

"Why should the soul a drop bemoan
Who has a fountain near?
A fountain that will always run
With waters sweet and clear?"—*Ryland*.

IT is a certainty that so long as we sojourn here we must be subject to losses and crosses. Our sweetest flowers will be withered, our best comforts taken from us: but wherefore should we fret and pine while Jesus is still ours? The drop may be lost, but the fountain still flows. Wherefore weep and bewail?

Wherefore? It is easy to ask the question, and to talk about not bemoaning the drop; but it is very different work when the trial really comes. The child dies, and it is hard to keep from murmuring: though at the same time Jesus may be near bestowing His best gifts. The business fails, and one after another comforts are lost. They are but drops, yet the repining thought is hardly to be kept down. Work cannot be had; hope begins to languish; peace departs, and we think it hard. Oh, that in the hour of trial we could always see the Lord! Would that when a friend dies, or trouble comes upon us, we could look upward to the Friend Who lives for ever, and Whose arm can help us, whatever our trial may be; but, alas! we too often think more of the drop lost than of the fountain that ever runs. Were it not so, trials might come thick as hail-stones, every joy might be taken from us, every hope cut off, yet would we rejoice in the Lord, and joy in the God of our salvation, knowing that whatever might be lost, He could not be taken from us.

"Though vine nor fig-tree neither
Their wonted fruit shall bear;
Though all the fields should wither,
Nor flocks nor herds be there:
Yet God the same abiding,
His praise shall tune my voice;
For, while in Him confiding,
I cannot but rejoice."

The Seven Aspects of the Gospel.

1. *To Abraham and his seed* (Galatians iii. 8-16).
2. *The gospel of God* (Romans i. 1).
3. *The gospel of Christ* (Romans i. 16).
4. *The gospel of the grace of God* (Acts xx. 24).
5. *The gospel of Paul* (Romans xvi. 25).
6. *The gospel of the kingdom* (Matthew iv. 23; ix. 35).
7. *The everlasting gospel* (Revelation xiv. 6, 7).

The Happiness of God's People.

AN OUTLINE OF NEW YEAR'S ADDRESS, BY PASTOR G. ANDREWS,
AT WILLESDEN HALL, BRONDESBURY
(EVANGELISTIC MISSION).

DEUTERONOMY XXXIII. 29.

THIS was Moses' dying testimony concerning Israel :

1. They were, through grace, found by God in Egyptian bondage.
2. They were led by God's power into liberty.
3. They were fed by God's providence in the wilderness.

Let us consider the following points :

I. WHAT WAS ISRAEL—LOOKED AT NATURALLY.

1. *A Perverse People*—murmuring, obstinate, disobedient, choosing their own way.
2. *A Peculiar People*—differing from all the nations around—their religion; worshippers of the true God; Abraham's seed; a separate people. So with the true Israel; spiritual separation and consecration should ever characterise them.
3. *A Pilgrim People*. They were pilgrims and strangers, bound for the land of rest.
4. *A Protesting People*. Raised up for this purpose—"Ye are My witnesses," testifying to the love, goodness, and faithfulness of God.
5. *A Persecuted People*. All the nations looked upon them as enemies. They were set upon from all sides.

II. WHEREIN DID ISRAEL'S HAPPINESS CONSIST?

In their relationship to the true God. Chosen by His grace, drawn by His love, redeemed by His outstretched arm, guided by His eye; He was their reward, their sun, their shield, kept by His right hand, and were cheered by His presence, His promises, and His purposes.

III. THERE IS NO HAPPINESS OUTSIDE ISRAEL'S GOD.

Because none comes from so good a source. "With Thee is the fountain of life." None can be enjoyed with so much security. Living or dying, the Lord is theirs. None is so satisfactory in its character; all others are changing and insecure. None is so beneficial in its effects. It lifts the soul to a higher, purer, and holier life. None so permanent in its duration. The life is eternal; the glory is endless.

Dr. and Mrs. Grattan Guinness' Visit to America.

“**A**MERICA means opportunity.” Such is the impression made upon the mind in the city of New York, the great commercial metropolis of the United States, with its cosmopolitan population of three and a-half millions of Americans, Englishmen, Germans, Russians, Frenchmen, Swedes, Italians, Chinamen and coloured men; all enjoying equal rights and privileges in this land of liberty. As one travels across the Continent of North America, from east to west, one becomes more and more impressed with its vast magnitude and great resources. The mining, corn-growing, and cattle-ranching States of the central States, stretching away to the noble Rocky Mountains; the richly-timbered countries of the Sierra Nevada range; and the luxuriant Western States, which border the shores of the Pacific, exhibit the enormous extent and productive powers of this country.

The opportunities afforded for Christian work and Evangelistic labour are very great. We have just spent a month in the old Quaker city of Philadelphia, which may be taken as a fair example of the large towns in the Eastern States. Philadelphia is no longer the quiet place of residence that it used to be, but a vast busy centre of population with a million and a-half inhabitants; traversed in every direction by electric cars, and beautified with magnificent buildings, parks, and squares. Churches, schools, and philanthropic institutions abound, and missions to foreign settlers, who flock to this prosperous city. During our month's stay here, no less than thirty-two meetings were held.

We found Churches of all evangelical denominations accessible, including Episcopal, Reformed Episcopal, Presbyterian, Baptist, and Friends; opportunities were afforded for lecturing to the students of the Pennsylvania and Lincoln Universities, the Crozier Theological Seminary, and several colleges and schools, also an address on “Foreign Missions” was given to a large number of Presbyterian ministers. This series of meetings was brought to a close by a Sunday evening service at the Chinese Mission, which is under the superintendence of Mr. Poole, formerly a student at the “East London Institute.”

It was with the earnest hope of returning to Philadelphia at a later period that we undertook our journey across the North American Continent. A necessary halt of one day at Chicago gave us the opportunity of visiting the “Moody Bible Institute.” What a life-centre to that city! and world-wide in its influences, for no less than 3,647 of its students have gone out into all parts of the world since its founding in 1889. Mr. Moody once wrote to a friend: “My school work will not tell much until the century closes; but when I

am gone, I shall leave some grand men and women behind." Mr. Moody's prophecy is fulfilled, for in the Institute to-day there are 400 such, representing thirty-one different denominations and many nationalities. The Moody Bible Institute is the parent of similar institutions in different parts of America.

We thank God for the many Christian agencies at work in this country; but there is still much land to be possessed; Rationalism, in various forms, is widespread; Christian Scientists, Mormons, and other false teachers have many disciples; but to such there is a limit—God's "hitherto" has gone forth, fixing their bounds, while the promises of God bid us turn our ear to the coming sound of the trump of Jubilee, which shall yet proclaim that the "kingdoms of this world are become the kingdoms of our Lord, and of His Christ, and He shall reign for ever and ever."

GRACE GUINNESS.

Los Angeles, California.

“ MANIFOLD.”

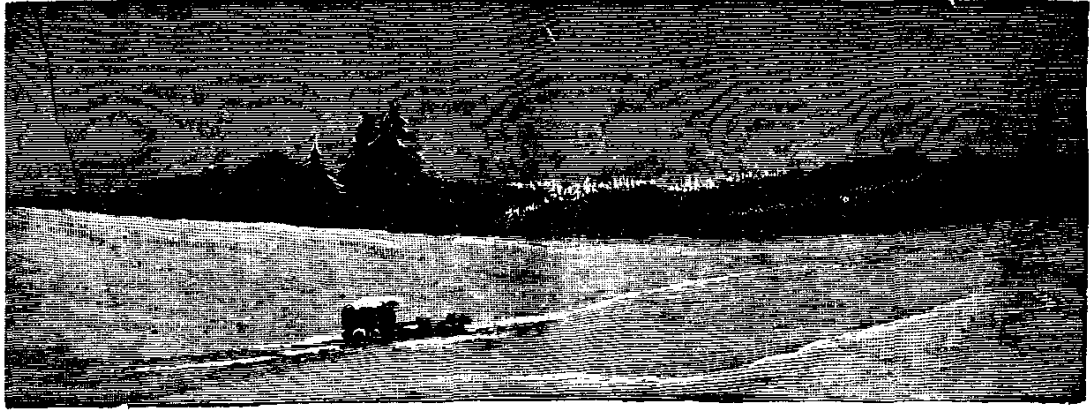
1. A SORRY KNOWLEDGE—“Your *manifold* transgressions and sins” (Amos v. 12).
2. A HEAPED UP BLESSING—“According to *manifold* mercies” (Nehemiah ix. 27).
3. AN UNLIMITED SUPPLY—“The *manifold* grace of God” (1. Peter iv. 10).
4. AN INTERESTING STUDY—“O Lord, how *manifold* are Thy works” (Psalm civ. 24).
5. A HEAVY LOAD—“Ye are in heaviness through *manifold* temptations” (1. Peter i. 6).
6. A VARIEGATED WISDOM—“The *manifold* wisdom of God” (Ephesians iii. 10).
7. A PERMANENT RECOMPENSE—“Receive *manifold* more in this time,” &c. (Luke xviii. 30).

F. E. M.

It was well to read this in the *Sun*, a London evening paper:—

“THE SERMON OF THE DAY.

“You will find it less easy to uproot faults than to choke them by gaining virtues. Do not think of your faults, still less of others' faults. In every person who comes near you, look for what is good and strong. Honour that, rejoice in it, and as you can, try to imitate it, and your faults will drop off like dead leaves when their time comes.—*Ruskin.*”



Summit and Stream.

(Suggested by a painting of Mount Shaster, California.)

SO painted be the scene, a mighty mount
Lifting its summit in the azure sky,
Crowned with eternal snows; while from its
base

A rushing river spreads fertility,
Filling the vale with verdure. Pictured thus,
The lofty summit and the rushing stream
Were shown in their relation, as the source
And outflow; the uplifted snowy spring
Where the deep glaciers, slowly moving, melt
Beneath the glowing sun, and the swift stream
Which issues from a glittering cave of ice,
Hid in the mountain's base. So were they linked,
The summit and the stream. And thinkest thou
To find the stream of spiritual life
Proceeding from thy bosom's dull morass?
Not there, not there its source; uplift thine eyes
To the eternal hills, the throne of God,
The throne of glory now a throne of grace,
For from the throne of God and of the Lamb
Proceeds the river of eternal life
As clear as crystal; while the sovereign voice
Of love Divine invites thee to partake,
To drink and live; cries, "Whosoever will,"
Let him most freely take what flows for all.

H. Grattan Guinness.

Los Angeles, California.

Bible Readings.

Studies in the Psalms.

BY JNO. DINNEN GILMORE.

SEVEN DOUBLES IN PSALM XXXVII.

1. FRET NOT, nor be ENVIOUS (verse 1).
2. TRUST and DO (verse 3).
3. COMMIT and TRUST (verse 5).
4. REST and WAIT (verse 7).
5. CEASE and FORSAKE (verse 8).
6. DEPART and DO (verse 27).
7. WAIT and KEEP (verse 34).

THE RIGHTEOUS AND THEIR LORD (Psa. xxxvii. 39, 40).

I. WHO ARE THE RIGHTEOUS?

- (1.) None righteous by nature (Psalm xiv. 3; Romans iii. 10).
- (2.) Not the self-righteous, who trust in, and justify themselves (Luke xviii. 9-14).
- (3.) God has a people made righteous by Divine grace (Rom. iii. 21, 22).

1. Unrighteous in themselves, but righteous in Christ (II. Corinthians v. 21).
2. Having repented of sin, they have believed with the heart unto righteousness (Romans x. 10).
3. Having laid hold of Christ by faith, their faith is counted to them for righteousness (Romans iv. 3).
4. Having apprehended Christ's righteousness, or obedience unto death for them, God places it to their account, and they are pardoned and justified before God (Romans iii. 24, 25).

Righteous as viewed in their eternal union with Christ.

Righteous as clothed with the imputed righteousness of Christ.

Righteous as possessing an imparted righteousness by the operation of the Holy Spirit.

Righteous in life and conversation by performing acts of righteousness.

II. HOW ARE THEY SAVED? "The salvation of the righteous is of the Lord."

- (1.) Cannot save themselves, either wholly or in part (Tit. iii. 5).
- (2.) By "salvation" is meant deliverance of every kind (II. Corinthians i. 9, 10).
- (3.) From first to last salvation is of the Lord (Jonah ii. 9).
 1. In its planning (Jeremiah xxxi. 3).
 2. In its provisions (II. Peter i. 3, 4).

3. In its planting (Ephesians ii. 1).
4. In its performing (Philippians i. 6).
5. In its perfecting (Psalm cxxxviii. 8).

III. AN EXPERIENCE THROUGH WHICH ALL MUST PASS. "Time of trouble."

1. When first convinced of sin (Psalm lxxvii. 2-4).
2. When self is more fully and clearly seen (Luke v. 8).
3. When the Lord hides His face (Job xxxiv. 29).
4. When temptation assails on right hand and left (Psalm lvii. 4).
5. When called upon to pass through heavy trials in providence:

Sickness.

Bereavement.

Loss.

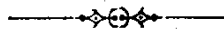
IV. WHAT THE LORD WILL BE TO THEM.

1. Their Strength (see Psalm xlv. 1).
2. Their Helper (see Psalm liv. 4).
3. Their Deliverer (see II. Samuel xxii. 2).
4. Their Saviour (see Isaiah xii. 2).

V. WHY HE WILL BE AND DO THIS. "Because they trust in Him."

A PORTRAIT OF THE GODLY IN PSALM xxxvii. 30, 31.

1. HIS CHARACTER. Righteous.
2. HIS SPEECH. Wisdom and judgment.
3. HIS HEART. Governed by law.
4. HIS STEPS. Kept by God.



The Secret of Satisfaction.

OUR PRAYER. "O *satisfy* us early with Thy Mercy, that we may rejoice and be glad all our days" (Psalm xc. 14).

GOD'S ANSWER. "My people *shall* be satisfied with My goodness, saith the Lord" (Jeremiah xxxi. 14).

"*The fear of the Lord* tendeth to life, and he that hath it shall *abide satisfied*" (Proverbs xix. 23).

"He *satisfieth the longing* soul" (Psalm cvii. 9).

"The *meeek* shall eat and be satisfied" (Psalm xxii. 26).

"They shall be *abundantly* satisfied with the fatness of Thy house" (Psalm xxxvi. 8).

—

"I have seen the face of Jesus,
Tell me not of aught beside;
I have heard the voice of Jesus—
All my soul is *satisfied*.
In the radiance of the glory
First I saw His blessed Face,

And for ever shall that glory
Be my home, my dwelling-place.”

“I shall be *satisfied* when I awake with Thy likeness” (Ps. xvii. 15).
E. A. Lillington.

“Great Expectations.”

- I. OF THE WICKED OR GODLESS.
- a. *God's name for their expectation* (Proverbs xi. 23, R.V.)
Expectation of the wicked never realised, and without foundation (Proverbs xi. 7; Proverbs x. 28; Job xi. 20; Job viii. 13-15; Job xxvii. 18).
 - b. Impossible to have any hope or expectation out of Christ (Ephesians ii. 12; 1. Thessalonians iv. 5).
- II. OF THE RIGHTEOUS.
- a. God Himself (Psalm lxii. 5; Joel iii. 16; Col. i. 27).
 - b. The result (Proverbs x. 28; Jeremiah xvii. 11).
 - c. Contrast to wicked (Proverbs xiv. 32).
 - d. The expectation or hope of Christian called—
 1. A Living Hope (1. Peter i. 3).
 2. A Purifying Hope (1. John iii. 3).
- III. OF THE CREATION (Romans viii. 19).
- IV. OF JESUS (Hebrews x. 11-13). E. M. C.

The Seven Cardinal Points or Principles of Protestantism.*

1. An open Bible, the birthright of all, as the sole, sufficient, and supreme guide in all matters of religion.
2. Salvation by free and sovereign grace alone, through faith. “For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast” (Ephesians ii. 8, 9).
3. Justification by the grace of God, and by the blood and righteousness of the Lord Jesus Christ, realised by faith, without any human merit. Good works not the procuring cause of salvation, or any of its blessings, but the necessary fruit and effect of being saved.
4. The Mediatorship of the Lord Jesus Christ, without any other Mediator in heaven or earth, whether Mary, saint, or so-called priest.
5. Confession of sin to God alone, through Jesus Christ; and pardon freely bestowed and applied by the Holy Spirit to every repenting sinner.
6. The Holy Spirit, the Author and Explainer of Scripture, and the Great Revealer of Jesus Christ to the soul.
7. Faithful testimony for God and His truth, and against every form of evil and error, at all times and in all places.

* May be had in leaflet form.

The Christ of God.

“That in all things He might have the pre-eminence” (Colossians i. 18).

IF “he who winneth souls is wise,”
How wise must Jesus be!
For every sinner brought to God
Is won from Calvary.

If love demandeth love's return,
What love to Christ we owe;
For who, of all creation round,
Such depth of love can show?

If praise to excellence is due,
Praise must to Christ ascend;
In Him “all fulness” pleased to dwell,
And glories without end.

Yea, wisdom, love, and excellence,
All concentrate in Him;
And from Him grace, and every gift,
In rich profusion stream.

To Him our hearts would humbly bow,
And loud extol His fame,
And clothe with honours, all His own,
His everlasting name!

Albert Midlane.



“In Darkest Africa.”

“HOME, SWEET HOME.”

IT is now drawing toward the end of the fourth year that the first letter from “Darkest Africa” appeared in this magazine, and now that I sit down to write this closing chapter of “Volume I,” I feel I owe an apology for having occupied so much space during that time with such faulty penmanship; and at the same time thank our many kind readers for all the warm and prayerful interest they have shown us during our life in that country. On glancing back over the last number of this magazine, it seems a hopeless task to try and unite that with this, for it is not easy to suddenly locate oneself from the present foggy air of London to the scorching plains of the Semliki and Mboga, from where I then wrote; from the cosy surroundings of the dear old home to the simple and scant furnishing of our tent in that dark, dark land; from

the fragrance of Christmas English fare to the skinny chicken and biscuit rations of camp life.

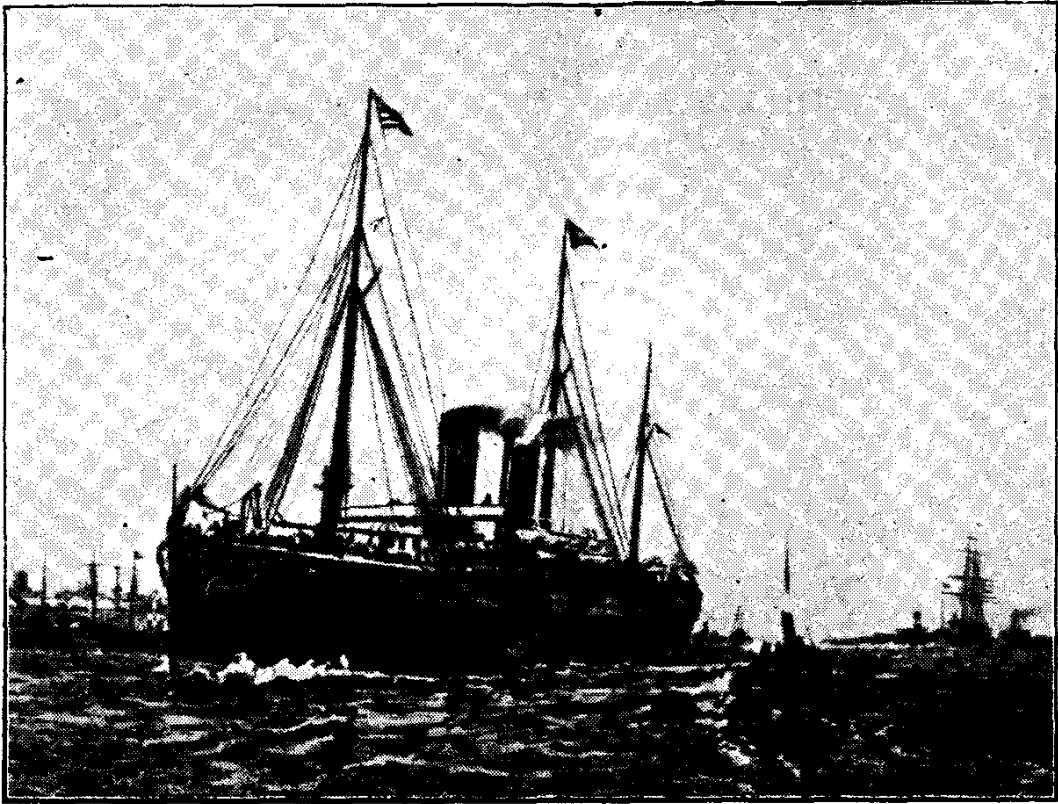
I will merely go back about three months to a distance of about 9,000 miles, which will bring us to Toro, just as we are in the bustle of packing up for our journey home. The courtyard presents an unusually animated appearance, for it is not often that the Batoro folk are called upon to bid farewell to one of their white friends and teachers, and then they all turn out without the customary smiling expression. As our little three and a-half-week-old babe was carried off in his hammock, the people seemed to think we were robbing them of a piece of their property--for thus they regarded him; and while the king and queen brought down leopard skins as their parting gifts to him, others gave a goat, sheep, chicken, grass-mat, work-baskets, milk-pot stands, spear, dagger; two children presented him with leopard claws, and the women took off their bracelets and necklaces to adorn him. A home-parting can scarcely be more affecting, I think, than saying good-bye to those among whom one has lived and worked, and who, through their child-like confidence and absolute trust, have become peculiarly part of one's life

Travelling slowly, and staying twice with friends on the road, we took three weeks to complete the first stage of our journey with our tents. We deemed it advisable to travel by night, so as to avoid tramping over this hilly stretch of country in the heat of the sun; torches were used when the moon refused to guide us. The even swinging of the hammock, the weird and impromptu lullabies chanted by his bearers, and the natives' chatter round the evening camp-fires, quite suited the tiny and youngest member of our party, who flourished bravely through it all.

Three days in the beautiful new and commodious steamer across the Victoria Nyanza Lake were in strange contrast to my outward journey, when, squeezed in a rough Arab dhow, we spent eight almost intolerable days. No more camping-out awaited us at the other end, for now the railroad has reached the shore, and in good carriages, with occasional provision bungalows along the line, a really enjoyable three days were passed along this wonderful railway, which has not by any means frightened off the herds of wild animals that stand and sport about quite close to the track. Taking boat from the port of Mombasa, we landed at Naples Nov. 21st, after a calm and comfortable passage. Together with four fellow ship-travellers, we broke our journey at Rome, Florence, Milan, and Lucerne, reaching London on November 27th.

Standing once more on the platform of Charing Cross, it seemed but as yesterday when, clinging to that promise, "The Lord shall preserve thy going out and thy coming in from this day forth," He led me to unknown Africa, which must ever now be in my memory as one big unbroken record of God's immeasurable goodness and mercy, and the scene of four of the happiest years in my life, during which I was able to render only such feeble and imperfect service.

RUTH B. FISHER.



Notes.

PHILIP R. HURDITCH.

(Evangelist, and Secretary of the Evangelistic Mission.)

IT is with the deepest feelings of gratitude to God that we record the partial restoration to health of our son Philip, after so long and critical an illness. At the time it was quite impossible to reply to each of the many kind inquiries and letters of sympathy that reached us; but we desire now to express our heartfelt thanks to very many friends, through whose prayers, we do not doubt, the life was preserved to us, since his recovery seems more like a miracle. The physicians, who at one time had abandoned hope of his recovery, but of whose deep interest, patience, and skill throughout we cannot speak too highly and gratefully, now unanimously agree that practically the only chance of regaining his *full health* lies in taking a sea voyage to Australia and Tasmania, and remaining there for the following few months. Through the

generosity of friends, it has been arranged for him to act on this advice, and on the 15th instant he sails (D.V.) from England in the Royal Mail s.s. *Orontes*. We now ask that the prayers of our readers may follow him, that not only his health may be absolutely restored, but that he may be used on the voyage, and during his stay abroad, to lead men to Christ, and return to England to again take up his work in fresh power and demonstration of the Spirit.

* * *

KILBURN HALL (EVANGELISTIC MISSION).

We live in a world of change—religiously, socially, commercially, and politically; and this, to the careful observer, is very manifest in the Metropolis, and distinctly applies to the conditions and circumstances of Churches and Missions. Our readers are doubtless aware that many buildings, which within a few decades were completely filled, have since become almost deserted, by reason of the migration of those who formed the congregations, into districts at first near and then farther away. Hence, the need of disposing of former churches, chapels, and halls, and building new ones in the outer suburban districts, where the population has so enormously increased. There is scarcely a district around London to which this does not apply; whilst in some, whole streets of houses have appeared to spring up like mushrooms, and are occupied as soon as built. The recent development of railway facilities for the working-classes in the early cheap trains greatly encourages this migration; whilst the more prosperous middle classes, on the other hand, find provision in the increased number of express trains, electric and motor cars, and bicycles, conveying them from an attractive villadom in the country. This we have found to apply to the district in which Kilburn Hall is situated, that has been for over thirty-five years a centre of busy mission work; but during its most recent period the congregations have dwindled with the general drift northwards, whilst the multiplication of smaller mission halls amongst the poorer classes in the West Kilburn district (from which Kilburn Hall congregations were chiefly drawn) helped to thin the attendance here. This will be understood when we point out that since the beginning of the work at this hall, which was the first erected in the district, no less than five

churches, and eight chapels and mission halls have been built in the immediate neighbourhood; far too many in so limited an area, considering the needs of other and more populous parts.

All this, together with the unhappy division that occurred among the Kilburn Hall members a few years ago, through the disagreement of some with the broad interdenominational character of the work, which led them to take another building close by for their services, seriously affected the attendance and income; whilst the expense of maintaining the work necessarily continued as heavy as ever.

The trustees, therefore, for the past three years have felt it was desirable to dispose of the premises, and confine the operations of the Evangelistic Mission in Kilburn to the other hall, further up the High Road—Willesden Hall—which is carried on at less expense, and is in the midst of a new district, occupied by the mechanic class.

The opportunity occurring, the sale was effected, and the proceeds devoted to the clearing off of the heavy mortgage, the renovation of Malden Hall, help toward the new hall recently erected at Wood Green, and the reduction of arrears of the general funds of the mission. This has proved a great relief to what had become a decided burden; whilst we have felt it right to move outward under clear guidance from Him Whose pillar of cloud and of fire respectively led Israel of old in their earthly pilgrimage.

The Bank Holiday meetings, which were special occasions for large gatherings at Kilburn Hall, will henceforth be held at Malden Hall, Queen's Crescent, Haverstock Hill, where equal space and convenience for such conferences are provided.

In addition to the splendid new Hall now completed and opened at Wood Green, we are contemplating the erection of an iron building in another district becoming crowded with working people, and for which the plans of houses for several thousand residents have been passed.

In connection with all these changes and developments, we ask the earnest prayers of all readers of *Footsteps of Truth*, that we may be Divinely guided step by step and duly provided with all needful supplies, both in workers and funds.

OPENING OF THE NEW MAYES HALL, WOOD GREEN, N.

Appropriate to the first day of the New Year, the recently-completed building—Mayes Hall (Evangelistic Mission) was opened. In spite of the many engagements that are generally arranged for on that particular day, the hall was well filled for the afternoon and evening meetings, while much warmth and enthusiasm were evinced, auguring well for the future of this new development of the work there.

Rev. F. B. Meyer, B.A., preached a most appropriate opening sermon on John xiv. 31, drawing attention to three points in the words: "Arise, let us go hence." (1) *The Master's initiative*. "Arise." We must never go before or stay behind the call, but, like Israel, arise when the shadow of the pillar falls upon us. (2) *The Master's objective*. "Let us go hence." In Christ's time, when Greece had passed away, the ruling power of Rome was corrupt to the core, and Palestine red with the blood of one of the noblest Judean families, the Maccabeans, the "going hence" involved sacrifice even unto death. And, to-day, the "going hence" into a world of growing scepticism, when the Church seems falling back to pre-reformation days, and the regions of heathenism still remain unpenetrated, that same spirit must prompt the disciple which endures the cross and despises the shame if out of this present chaos is to appear the cosmos of a new life. (3) *Christ's desire of companionship*. "Let us go hence."

Mr. Main followed with a brief statement about the work and an appeal for help toward the remaining sum required for the cost of the new building. £650 had been paid, but £800 more would be required.

Rev. A. B. Fisher, who has recently returned from Toro, Uganda, gave a stirring account of the wonderful advance made by Christianity in those parts, and witnessed by himself since he went out there twelve years ago.

A cheery message from Mr. W. R. Lane concluded the afternoon meeting. During the tea, when a goodly number stayed, Mr. and Mrs. Fisher spoke a few words from their experiences in distant Africa.

The evening meeting was characterised with much deep feeling, as reported in *The Christian* :—

“The Chairman (Mr. R. C. Morgan) drew attention to the importance of having an increasing number of centres where the gospel is preached with a clear note of conviction. He believed that a growing body of people are longing for such a message of salvation.

“When speaking earnest words of counsel and encouragement, Mr. C. Russell Hurditch paid a high tribute to the efforts of the local helpers, and expressed firm confidence that a yet richer measure of the Divine blessing remains to be realised. As a neighbouring pastor, Rev. S. Hutchinson (Park Ridings Baptist Church) voiced the earnest desire of surrounding friends that the hall might be increasingly used of God as a centre for the ingathering of souls; and spoke helpfully on the greatness of the ministry committed to all believers.

“Pastor W. T. Main mentioned with gratitude of the support he had received from loyal fellow-labourers; Mr. Philip R. Hurditch announced his approaching visit to Australia; Rev. W. Winston Haines testified to the high regard entertained in Wood Green for the pastor and congregation; and Mr. Bryant, who originated the work, spoke and led in prayer.”

Mr. Main will now principally conduct the regular services. The Anniversary will be held on January 25th, at 7.30, to which our readers are heartily invited.

OTHER BRANCHES.

The work in the other Halls of the Evangelistic Mission—Malden Hall, Kentish Town, N.W.; Bignold Hall, Forest Gate, E.; and Stretham, Cambs.—goes steadily on, but with earnest prayer that showers of blessing may descend on the several agencies employed, both amongst adults and children, in the conversion of many more souls. There is, however, much *poverty* and suffering around all these Mission stations, whilst our Relief Fund is, alas! considerably overdrawn.

DR. AND MRS. GRATTAN GUINNESS.

After spending three months on the Continent, visiting the scenes

of the Waldensian persecutions, Dr. and Mrs. Grattan Guinness returned to London for a fortnight, preparatory to their long journey across America. Arriving at New York, where they remained for some days, they proceeded to Philadelphia, and thence on to Chicago, staying at the Moody Bible Institute, where they were glad to get a rest, having held thirty-two meetings in one month in and around the former city. Mrs. Guinness writes: "And now from the plains of Indiana, over which we are travelling, where the sun is shining down from a cloudless blue sky, we send the old message, 'Peace and goodwill.' All this country is so suggestive of progress and hope for the future—its opportunities and resources unlimited. 'Behold, I make all things new' is realised in very truth, as one watches the rise of this great, new world." Since writing the above, we have heard that Dr. and Mrs. Guinness have arrived at Los Angeles, California, where they will remain for the present.

* * *

Our beloved friend, the Rev. J. Hudson Taylor, sends us the following:—

"I have just been reading the manuscript of a large part of a book now in the Press, by my daughter-in-law, Mrs. Howard Taylor, entitled *Pastor Hsi, of North China*.

"It has given me great pleasure, and has caused me to thank God and take courage. Intensely interesting, it will carry the reader's attention from beginning to end. Great pains have been taken to ensure thorough accuracy in relating the facts of this remarkable life. Personally acquainted with Pastor Hsi, and with many of the events recorded, I can but long that it were possible for me to bring about the speedy sale of the whole edition!

"This book is a sequel to *One of China's Scholars*, and far surpasses in interest that earlier part of the story. It ought to do much toward deepening the spiritual life of the Lord's people, and in calling forth prayer that many more such men may be raised up among the literati of China. I am hoping that friends of missions will secure early copies, both for themselves and others.

"J. HUDSON TAYLOR.

"Chevalleyres, Vevey."

[NOTE.—This remarkably important and interesting book should be in every Christian home
The price is 3/6, nett.—EDITOR *Footsteps of Truth*.]

The Bible,—The Word of God.

BY WALTER J. MILLER.

“God, Who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken (expressed Himself) to us by His Son” (Hebrews i. 1).

“**Y**EA, *hath* God said?” the first utterance of higher criticism, and the cynical deism of one who “was a liar from the beginning;” listened to by a weak, unguarded woman; received from her and put into practice by an infatuated husband; and becoming, by natural sequence, the ruin of the human race; hence the imminent need of the reiterated and completed Word of God; the Bible; beginning with that awful search-word, “Where art thou?” (Genesis iii. 9), with its sweet refrain at last, “Come, come, come”; and ending with an anathema upon every soul that adds to or takes from the volume of the Book—primarily the Book of the Revelation, but inferentially the whole volume of Revelation.

What is the Bible? A little child would reply: The Word of God; the Holy Scriptures; and probably add, “Mine to tell me whence I came, mine to tell me what I am.”

The Bible, then, is the written revelation to men of their descent and their destiny; their refuge, their resources, and their redemption; and of the will and purpose of God their Creator concerning them; spoken *through men* by the Holy Ghost, and hence providentially infused with human elements of experience; such medium being so exactly suited to all the exigencies and experiences of mankind as no other medium could be. Blazoned on the sky, or written on the mountains and rocks, even by the Divine hand, it would be utterly incompetent, and would not avail us; but the Book does.

And while Nature also is a book of invaluable authority, as manifesting the Great Creator—“For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead” (Romans i. 20)—it wholly fails to communicate the will of God, the life of God, and the love of God (the Cross alone doing this), and leaves the further and most precious revelation of His eternal purposes of grace to the great love-epiphany, the living Christ among men; the centre and circumference of all revelation: “God manifest in the flesh” (I. Timothy iii. 16). These three manifestations appear to constitute the Triune revelation of the Triune Godhead, expressed as the Creating God, the Redeeming Son, and the Inspiring Spirit.

It is, however, of the written revelation—the Bible—we have for a moment to speak; in which revelation we are possessed by promise, prophecy, and precept of all things necessary to our eternal salvation and our everyday life; but

IS THE BIBLE AUTHENTIC AND AUTHORITATIVE?

The obedient child of God and servant of Christ has no question whatever as to this, for he finds it infallibly true that, "If any man will do His will, he shall know of the teaching whether it be of God" (John vii. 17). But let the Bible declare itself; it has the inherent power of the Holy Spirit to do this (Hebrews iv. 12); and at the peril of his soul let any man decline to believe and to obey.

What Scriptures, then, among a thousand others, assert its authenticity and authority? and "Let God be true and every man a liar."

Before calling the Bible itself into evidence, we ask: Is there any other agency known to men that has, in itself and by itself, the power of transforming savages into sanctified men and women, and barbarous nations into human commonwealths and righteous governments? But to this supernatural power in the Word of God ancient and modern history bears undeniable witness; while its marvellous vitality, repelling century after century a thousand attacks upon its living power, and its ever-increasing demand upon the attention of our highest intellects and purest philanthropists, is a parallel testimony to its authenticity and authority, and

Says Christ:

"The Scriptures must be fulfilled" (Mark xiv. 49).

"Search the Scriptures . . . they are they which testify of Me" (John v. 39).

"Sanctify them through Thy truth. Thy Word is truth" (John xvii. 17).

Says the Evangelist of Christ:

"Beginning at Moses, and all the prophets, He expounded to them in *all the Scriptures* the things concerning Himself" (Luke xxiv. 27).

Say the Prophets:

"For ever, O Lord, Thy Word is settled in Heaven" (Psalm cxix. 89).

"Thy Word is true from the beginning" (Psalm cxix. 160).

"To the law and to the testimony, if they speak not according to His Word, it is because there is no light in them" (Isaiah viii. 20).

Say the Apostles:

"God, Who at sundry times and in divers manners spake in time past to the fathers by the prophets, hath in these last days spoken to us by His Son" (Hebrews i. 1).

"All Scripture is given by inspiration of God" (II. Tim. iii. 16).

"Holy men of God spake as they were moved by the Holy Ghost" (II. Peter i. 21).

Let these Scriptures, then, assert themselves; and let the words of the Christ of God, if none besides, be sufficient to confirm the whole volume of the Book as The light of life, the sun to this world's darkness, the solace to this life's sorrows, and the unerring guide to the glory of the world to come; otherwise to whom shall we go? Where besides are the words of eternal life?

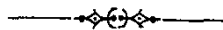
We would also refer to scientific and literary authorities of the first order, in our time and for all time, who, as humble believers, bear witness to "The way, The truth, and The life," as revealed to them in the Holy Scriptures. Among a multitude of others are these: Chrysostom, Augustine, Tyndale, Pascal, Luther, Erasmus, Lord Bacon, Sir Isaac Newton, Dr. Barrow, Wesley, Paley, Fuller, Faraday, Lange, Sir Walter Scott, Dr. Chalmers, &c., &c.; while as testimony to the spiritual, moral, and absolute authority of this revelation over men's whole life, "the noble army of martyrs," who for nearly twenty centuries have been "counting their lives not dear to them so that they might testify to the gospel of the grace of God," are surely a sufficient cloud of witnesses; and is it not our place of honour and blessedness to be in this goodly company?

It is not desirable to say anything, in this cursory glance at our Bible, of the life-giving, life-inspiring, life-sustaining nature of such revelation from God; nor of the sublime literary force within it; this is most fully done by numerous publications at this time, in reference to the centenary of that most noble of beneficent agencies, the Bible Society, for which every Christian would give unfeigned thanks to Him from Whom this superlative gift of service to mankind has come; so that the Word of life and salvation may be distributed in its millions of copies to the multitude of millions of our fellow creatures, who otherwise might never know that "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life" (John iii. 16).

This message alone, as from the lips of the Son of God Himself, has an eternity of joy in it, and makes the Bible the gem of all the works of God, the inestimable treasure that no profane hand must tarnish, no criticism question (other than is lawful), and the preciousness of which no time can diminish.

Let all the children of all our schools unfailingly hear the *pure and undiluted* Word of God read to them, as the initial and supreme authority of all instruction, that from childhood they may know "the Holy Scriptures, which are able to make them wise unto salvation, through faith which is in Christ Jesus"; and may learn from their hearts to say:

"Holy Bible, Book Divine!
Precious treasure, thou art mine!"



THIRTY BIBLES A MINUTE.

THE Bible publications of the Oxford University Press have been issued for 300 years, and can be published in 150 languages and dialects. Every year fully 600 tons of paper are used for this purpose alone. Orders of 100,000 Bibles are quite common, and the supply of printed sheets is so great that an order for half a million copies can be readily filled. On an average, from thirty to forty Bibles are furnished every minute.—*Caxton Magazine*.

The Grand Old Book.

By WILLIAM LUFF, Author of *Soldiers of the King*.

THE Centenary of the British and Foreign Bible Society has called the attention of all Christians all over the world to the Grand Old Book. A Society that can issue in a hundred years 186,000,000 copies of one volume, in 370 different languages, must have a wonderful book in hand. And the great marvel of all is, that the sales are still increasing. In 1901-2 the issues were 5,943,775, or 18,000 each working day. In 1902-3 they were over 6,000,000, or one copy every five seconds, day and night.

Let us think a little of why this Book so lives? *It is God's Book.* "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets"—that is the Old Testament—"hath in these last days spoken unto us by His Son"—that is the New Testament. The two form the revelation of God to man, the Holy Inspired Bible (Hebrews i. 1, 2).

The Bible Reveals the Person of God. Apart from this revelation, how vaguely men speak of a first cause: but Genesis opens with, "In the beginning GOD:" and the word "God" occurs in the first chapter more times than there are verses. God is revealed in His Word as Creator, Redeemer, Quickener, Father, Son, and Spirit.

The Bible Reveals the Precepts of God. As soon as I know there is a God, I need to know His will, His laws. The Book reveals:

One law in Eden: spoken by God.

Ten laws at Sinai: written by God.

One law in Christ: lived out by God.

How complete this revelation of the mind of God as to what He would have me do or not do! And how the revelation grows!

The Bible Reveals the Penalties of God. Laws must have punishments. The penalty of breaking the one law in Eden was that the offenders were shut out of Paradise. The penalty of breaking the ten commands of Sinai was that the guilty ones were shut out of Canaan, first by unbelief, and in later years by idolatry, &c. The penalty of disobeying the law revealed in Christ will be that the condemned ones will be shut out of the glorious presence of God for ever.

The Bible Reveals the Purposes of God. Concerning man individually, purposes of grace. "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Romans v. 21). This is restoration to fellowship with God on earth, superior to that enjoyed in Eden. Concerning Israel: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" (Romans xi. 25, 26). This is a

restoration to the land of Canaan and to God. Concerning the Church, believers as a body in Christ, immortality and glory for ever. "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory" (Colossians iii. 3, 4).

The Bible Reveals the Promises of God. There are 31,000 of them, meeting us as children, young men and maidens, old men and fathers: in trial and temptation, peril and perplexity, sorrow and song, sickness and health, poverty and wealth, life and death, and all, "Yea, and Amen, in Christ Jesus." Promises of pardon to the guilty, help to the weak, direction to the doubting; promises of sympathy, and supply; and of a final: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Thus the Bible reveals: (1) The Person of God; (2) the Precepts of God; (3) the Penalties of God; (4) the Purposes of God; (5) and the Promises of God.

Looking at it another way, we may write, The theme of the Bible is:

I. *Salvation by Christ.* This is taught by typical things and persons in the Old Testament. Typical things: Sacrifices, an ark, a blood-sprinkled door, a tabernacle, a temple. Typical persons: Adam, Melchizedec, Joseph, Joshua, David, Solomon.

II. *Separation with Christ.* This is taught in the gospels, where Christ called unto Himself men from the fishing coast and the custom desk to follow Him, as a flock of sheep follow their shepherd: "The sheep hear His voice, and He calleth His own sheep by name, and leadeth them out. And when He putteth forth His own sheep, He goeth before them, and the sheep follow Him: for they know His voice. And a stranger will they not follow, but will flee from Him: for they know not the voice of strangers" (John x. 3-5).

III. *Sanctification in Christ.* This is taught in the epistles. "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable and un-reproveable in His sight" (Colossians i. 21, 22). This includes the practical sanctified life to which Christians are exhorted in every epistle. "Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: and whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ" (Colossians iii. 18-24).

With such a revelation, let us *read it for information: heed it for consolation: and speed it for consummation* of the blessed hope it reveals.

The Parable of the Two Sons.

MATTHEW XXI. 28-32.

By Pastor JOHN TUCKWELL, M.R.A.S., Author of *A Plea for the Old Faith, &c.*

THE plot laid by the Sanhedrin for the suppression of Christ as an unauthorised teacher and reformer had utterly collapsed. Its contrivers found themselves in a most unexpected manner repulsed and confounded. They would doubtless now have slipped away, had that been possible, with what small remnant of shattered self-importance they could collect. But our Lord has not done with them yet. He will follow up the advantage He has won, not, however, for the mere purpose of increasing their confusion, or deepening the wound their susceptibilities have sustained; that would have been utterly unworthy of Him. The man who would wantonly put even a child to the blush is, in one word, a brute. Our Lord has a better purpose. He does not quite give them up. He will try, in the midst of their shame and confusion of face, to arouse their slumbering moral sense to activity. Before they have time, therefore, to retreat from the field where they have suffered so conspicuous a defeat, He arrests their steps by the enquiry, "What think ye?" which He follows up by relating to them the parable of "The Two Sons."

At the question, "But what think ye?" the Deputation from the Sanhedrin pauses, and He adds, with that readiness and wealth of wisdom which were Divine, "A certain man had two sons, and he came to the first, and said, Son, go work to-day in my vineyard."

1. These two sons are not to be understood as representing Jews and Gentiles, but low, coarse, vulgar, sensual sinners on the one hand, and refined, moral, cultivated, self-righteous sinners on the other.

They are "sons," not in the higher sense in which new-born souls, possessing the Spirit of Christ, who is the Eternal Son of God, are described in Scripture as the sons or children of God, but "sons" as being the objects of the Divine love and care, and as still retaining some faint traces of that Divine image which human nature when unfallen originally bore.

2. Moreover, they are both outside the vineyard, and both living apart from the Father's service. This is a fair description of every man in his natural and fallen condition; receiving innumerable manifestations of God's love and care, and yet not serving Him; living apart from Him; delighting in other company; and, with erring self-will, following the foolish impulses and devices of nature rather than the Divine commands.

3. To this first son, then, the Father comes, saying, "Go work to-day in my vineyard." It is not only a natural obligation, but a specific duty, laid upon him by an express command. This is the secret meaning of all true religion. It is Divine service, and hence the child of God is so often called also "the servant of God."

Apart from this service, there is no religious life; and that man is entirely worldly, and utterly destitute of all vital godliness, however excellent in all other respects his life and works may be, who serves himself, serves his family, serves his country, or serves his fellow-men on ever so wide a scale, but does not rise into the higher purpose of serving God.

4. Now, as to this first son, our Lord tells us (verse 29), "He answered and said, I will not: but afterward he repented and went." His character is easily discerned. He was a bold, rude, unmannerly young man. He did not stop to think what he owed to his father, nor what was best for himself. He answered, as the boisterous impulse of passion prompted him, "I will not," and off he went to follow his own pleasure, or to pursue his own plans.

5. "But afterward he repented and went." It sometimes works out for good when a bold, irreligious man says out plainly, "I will have nothing to do with religion." He may, when he thinks over his wicked resolution, repent of it. It was so with this young man. He remembered his father's kindness, care, and love; he thought of his own ingratitude, self-will, and sinfulness; and then he turned away from his idle companions, slipped off to the little shed where the tools were kept, and there, in that quiet little spot, while the hot tears of sorrow and shame ran down his cheeks, took up spade and hoe, rake and pruning-knife, and crept quietly into the vineyard, and went to work. Do you remember the little room, or the pew, in the house of prayer, or the barn, or the field, or the little cot by the wall, where, sad and tearful over your past unworthy life, you first gave yourself up to God? All true religion begins in some such secret spots, and in some such inner emotions as these; and if to-day you are in the vineyard you must have had experience of them, whether you remember the first of the series or not. But if you are a total stranger to them, you are still outside—a disobedient, self-willed, idle, wayward son.

6. Let us imagine a little more of the story. By-and-bye the father pays a visit to the vineyard, and, as he looks around, he finds his rebellious son at work; his heart rejoices, and his eyes fill with "the dew of gladness." He goes up to him, and talks familiarly and lovingly with him about the training of the vines, and the gathering of the vintage, but says never a word about the churlish answer he received in the earlier hours of the day. Ah! that is just like our Heavenly Father. He takes the penitent sinner into loving fellowship with Himself, communes with him about the great interests of His Eternal Kingdom, the salvation of souls, and the glory everlasting, and casts all his iniquities into the depth of the sea.

But he has another son. Let us see what transpired between the father and him. Verse 30: "And he came to the second and said likewise. And he answered and said, I, sir: and went not." This second son was a very different character from the first. He was a sleek-faced, smiling, polite, deferential young man. Unlike his brother, he never addressed his father without saying "sir," which was quite right: but he thought politeness would do instead

of piety, and deference instead of devotion. He resembled the man Lord Macaulay tells us of, who was thought to be a very good man because he never passed a church without taking off his hat. The great dramatist says: "A man may smile and smile and smile, and be a villain; at least, 'tis so in Denmark;" and I am afraid that it is not in Denmark alone that these whimpering, simpering "Uriah Heeps" are to be found, who think their smiles will bring them salvation; whose words are smoother than oil, but disobedience is in their hearts.

1. But notice the cunning form of this second son's answer. He does not say, in frank and honest terms, "All right, I will go, sir," but docks and trims his words by saying, "I, sir." He does not mean to go, but he will not tell a lie. Oh! no; yet he will act one, and allow his father to suppose that he is going into the vineyard; and when his parent's back is turned he will treat his command with indifference. The toil of the vineyard is far too menial for this proud, hypocritical young man. He will not soil his hands, or bend his back, to dig and trim the vines; this would be far too humiliating! Similarly, the proud, self-righteous English Pharisee of to-day cannot stoop to the requirements of God's service; he is of Mr. Shame's opinion, that "it is a pitiful, low, sneaking business for a man to mind religion; and that a tender conscience is an unmanly thing."

2. Let us turn back again to the scene in the vineyard.* Having found one of his sons there at work, the father asks, "Where is my other son? He promised to be here." He looks around, but the young man is nowhere to be seen. "Perhaps he has been delayed by the way, and will be here presently." But he does not come. Hour after hour passes, and still he does not come. At length, the sun is getting low, the day's work is done, the tools are gathered up, and the labourers leave the vineyard. The obedient son returns to the father, whom he has served, and father and son sit in sweet communion together in the quiet of the paternal home. But never a stroke of work has that idle, hypocritical son done the whole day through. But what now? Ah! there can be no communion between him and that loving father whom he has slighted and wronged. He cannot bear to see his face, so he hides himself in the awful gloom of the outer darkness. That is the end of the man that neglects the Divine commands, and chooses his own vain course rather than the holy, humble, penitent service of true religion.

Our Lord, having told these Scribes, Pharisees, priests, and rulers this little pastoral parable, puts this question to them. Verse 31: "Whether of them twain did the will of his father?" They easily take the bait, and say, "The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you." It was a humiliating application of the parable. Coarse, vulgar vice precedes and shows the way into the kingdom of heaven to the smiling, prayer-saying, alms-giving hypocrisy which haunts church, chapel, and synagogue. To enter the service of God at the last gasp of life like the dying

thief, after, perhaps, a long career of crime, is to show greater obedience to the will of God than to pass the whole of life in the daily practice of the ordinances of religion, and in the esteem and honour of all our fellow-creatures, without ever rising to the higher and sublimer purposes of a God-serving life. It will be hard for such men and women as these to sink down to shame and everlasting contempt, whilst publicans and harlots go up to glory and honour and immortality.

Our Lord presses home, in a very personal manner, the application of this parable upon His impenitent hearers. He adds: "For John came unto you in the way of righteousness and ye believed him not: but the publicans and harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him."

1. We must not mistake the interpretation of this parable. The "father" is not John the Baptist, but that Divine Father, of whom it is said, "We are all His offspring." Scribes and Pharisees, publicans and harlots had all been called again and again in every synagogue on every Sabbath day, whenever the Old Testament was read, or the providence of God bade them forsake the poor service of the flesh and sin, and "Go work" for God in the vineyard of a holy life.

2. But John came "in the way of righteousness." His ministry was a ministry of rebuke and threatening. He declared that the axe was lying at the root of the tree, which only awaited the strong hand of justice to hew it down and cast it into the fire. John had a rough tongue. He fearlessly denounced the sins of all classes. Such preachers are wanted in all times—they are badly wanted to-day. Men that will preach righteousness until sinners tremble, and even kings and governors, judges and legislators, have their selfishness, their lusts, their injustice, and their tyrannies impaled before their very eyes in the light of heaven. Such men do not become the favourites of religious officialism. Scribes and Pharisees disapprove of their methods; effeminate piety will stand aloof from them, and they are pretty sure to have a taste of martyrdom.

3. "But the publicans and harlots believed him." The wave of moral regeneration which passed over the land lifted many of them out of their degradation and sin into a sweeter and holier life. They did not complain of the roughness of John's tongue, but blessed God that ever they came under the influence of his strong ministry. His sermons may have lacked the gentler element of human love, for which our modern humanitarianism would have condemned them, but they went crashing among the vices of society, and brought many a towering sinner to repentance.

4. But the Scribes and Pharisees saw it all. They saw publicans becoming honest, and harlots becoming pure, but they stood aloof from the great reforming movement. They dared not curse, and they would not bless. That men and women were saved was nothing to them if they were not saved by methods officially sanctioned, and if their saved lives were not moulded according to models officially approved!

They had the strongest evidence that the baptism of John was from heaven, but they had taken up their attitude, and they would not change it. They had declined to countenance it at the first, and nothing could induce them to repent of their wrong judgment now. They would not believe. They had real intelligence and great influence, but all were lost to God and holiness through lack of faith. God can do nothing with an unbelieving soul. The sins of the publicans and harlots could be forgiven, but the impenitence of the Scribes and Pharisees sealed their own doom, and dragged down their unhappy nation to destruction. The Lord save us from unbelief!



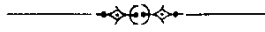
"Go Ye."

CHRIST'S orders are marching orders. The Captain of our salvation sends forth His disciples and messengers. The first word in their commission is "Go." "Go ye into all the world, and preach the gospel to every creature." It is first "go," and then "preach." If they do not "go" as commanded, they will never be able to fulfil the commission that was given them. We find nothing in the Scripture of waiting for people to come and hear the gospel; nothing about the duty of attending upon the stated ministry of the Word, or the regular means of grace. It is true the disciples of Christ were not to forsake the assembling of themselves together, but this was said without special reference to preaching or hearing; but the leading idea of gospel ministry is that of a message which is to be *carried*, a proclamation which is to be conveyed; and the servants of God are to *go* and *carry* the message, and make the proclamation, and give the warning to the world. They are not to wait for calls or invitations. It is not written, "How shall they preach, except they be *called*?" but "How shall they preach, except they be *sent*?" The pressure upon them is from above. They are urged forward. It is not the beckoning hand of wealth or ease that calls them to their labour; it is the mighty hand of Him who has all power in heaven and in earth that points them to their work. It is His authoritative and all-commanding voice that bids them to "go" and preach the gospel to every creature. They may go *uninvited*, but they do not go *unsent*. He, who is higher than the highest, gives them their warrant and their command. The field is the world, and in every land and clime beneath the circuit of the sun they are commanded to fulfil their mission and bear their message: not to a class—the wealthy, the respectable, and the favoured—but to *every creature* they are commanded to convey the words of life and peace. Whether the message be accepted or rejected, received or spurned, they are not excused from delivering it. It is with them not a matter of option or privilege. The Apostle could say, "I am *debtor*, both to the Greeks, and to the barbarians; both to the wise,

and to the unwise." His *obligation* to preach to them did not rest upon the fact that he was hired by them, or that he had bargained with them to instruct them in religious truth, but on the higher fact that Christ, who had bought *him* with His blood, had sent him with the message which he was bound to declare, and which they were bound to hear. The apostles were not to wait for invitations, calls, salaries, or settlements. The question was not one of pew-rents or subscription papers. The considerations that determined their choice were higher and far more authoritative. "If I do this willingly," said the Apostle, "I have a reward;" but if not, "*necessity is laid upon me; yea, woe is unto me if I preach not the gospel*" (1. Corinthians ix. 17, 19).

There was a time, shortly after the day of Pentecost, when the number of them that believed was about five thousand. At that time this work of evangelization commenced. Suppose that from that hour each Christian had, during that year, led one soul to trust in the Lord Jesus Christ for salvation. At the end of the year there would have been about *ten thousand* believers in the Lord Jesus Christ. Suppose the same thing had been done the succeeding year, and that this work thus begun had gone on. In less than eighteen years every man, woman, and child on the globe might have been led to know the Lord, and find salvation through faith in His name. Instead of this, eighteen hundred years have passed away, and to-day there are *seven hundred millions of people on the earth who have not heard that faithful saying, so worthy of all acceptance, that Jesus Christ came into the world to save sinners*. It is true that Christians are not wholly responsible for the conversion and the salvation of men. The responsibility of *success* does not lie with them, but they *are* responsible for *fidelity*. The word of welcome which shall salute them is not, "Well done, good and *successful* servant," but "Well done, good and *faithful* servant." It will not be said, "Thou hast been *successful*," but "Thou hast been *faithful* over a few things." Hence, while they are not responsible for the conversion of all men, they *are* charged with the responsibility of preaching the gospel to every creature. It is not said that all the world shall be converted, but it *is* said that, "this Gospel of the Kingdom shall be *preached* in all the world for a *witness* unto all nations, and *then shall the end come*;" and this seems to be emphatically the duty of the present hour. The world is open to-day as never before for the proclamation of the gospel. The Holy Scriptures have been translated into almost every tongue and dialect spoken by men. And yet unnumbered myriads sit in darkness and the shadow of death. Is it not time for Christians to work, when the votaries of Mammon are striving to fulfil their master's evil will? Is it not time for men of God to heed the Saviour's great command, and go forth trusting in Him, to carry the message of His love to those who perish in the darkness? Is it not time for men whom God has blessed with this world's goods, to devote not merely their paltry *pence*, the droppings and leavings, the scraps and fragments of the feast wherewith they have regaled

themselves, but their *hundreds* and *thousands* and *millions* to the work of saving lost men? Is it not time that they learned to consecrate their gain to the Lord of the whole earth, not by that tardy generosity which maintains its grip on every earthly possession until Death's icy hand loosens its clasp, but by a timely, generous zeal, such as that of those who "first gave themselves to the Lord," and then bestowed their substance according to "the will of God"? Would not he who had done this find himself in closer fellowship with God than he had ever known before; and would not he also have a newer and fuller apprehension of the grace of our Lord Jesus Christ, who was rich, yet for our sakes became poor, that we through His poverty might be rich?



St. John the Aged.

A REPRINT.

The following anonymous Poem was found some years ago in a Magazine published at Philadelphia. Its beauty of language, fervour of feeling, and exalted religious sentiment, claim for it a wider circulation.

"I'M growing very old. This weary head
 That hath so often leaned on Jesus' breast
 In days long past, that seem almost a dream—
 Is bent and hoary with its weight of years.
 These limbs that followed Him my Master oft,
 From Galilee to Judah; yea, that stood
 Beneath the cross, and trembled with His groans,
 Refused to bear me even through the streets,
 To preach unto my children. E'en my lips
 Refuse to form the words my heart sends forth.
 My ears are dull; they scarcely hear the sobs
 Of my dear children gathered round my couch;
 My eyes so dim they cannot see the tears.
 God lays His hand upon me—yea, His *hand*,
 Not His *rod*—the gentle hand that I
 Felt those three years, so often pressed in mine,
 In friendship such as passeth woman's love.

"I'm old, so old! I cannot recollect
 The faces of my friends, and I forget
 The words and deeds that make up daily life;

But that dear face, and every word He spoke,
Grow more distinct as others fade away ;
So that I live with Him and holy dead
More than with living.

“ Some seventy years ago
I was a fisher by the sacred sea :
It was at sunset. How the tranquil tide
Bathed dreamily the pebbles ! How the light
Crept up the distant hills, and in its wake
Soft purple shadows wrapped the dewy fields !
And then He came and called me : then I gazed
For the first time on that sweet face. Those eyes
From out of which, as from a window, shone
Divinity, looked on my inmost soul,
And lighted it for ever. Then His words
Broke on the silence of my heart, and made
The whole world musical. Incarnate Love
Took hold of me, and claimed me for its own ;
I followed in the twilight, holding fast
His mantle.

“ Oh ! what holy walks we had
Through harvest fields, and desolate, dreary wastes ;
And oftentimes He leaned upon my arm,
Wearied and wayworn. I was young and strong,
And so upbore Him. Lord ! now *I* am weak,
And old, and feeble. Let me rest on Thee !
So put Thine arm around me closer still !
How strong Thou art ! The daylight draws apace :
Come, let us leave these noisy streets, and take
The path to Bethany ; for Mary's smile
Awaits us at the gate, and Martha's hands
Have long prepared the cheerful evening meal ;
Come, James, the Master waits, and Peter, see,
Has gone some steps before.

“ What say you, friends ?
That this is Ephesus, and Christ has gone
Back to His kingdom ? Ay, 'tis so, 'tis so,
I know it all ; and yet, just now, I seemed
To stand once more upon my native hills,
And touch my Master. Oh, how oft I've seen
The touching of His garments bring back strength
To palsied limbs ! I feel it has to mine.

Up! bear me to my church once more,
 There let me tell them of a Saviour's love;
 For by the sweetness of my Master's voice
 Just now, I think He must be very near,—
 Coming, I trust, to break the veil which time
 Has worn so thin that I can see beyond,
 And watch His footsteps.

“ So raise up my head ;
 How dark it is ! I cannot seem to see
 The faces of my flock. Is that the sea
 That murmurs so, or is it weeping ? Hush !
 ‘ My little children ! God so loved the world
 He gave His Son ; so love ye one another,
 Love God and men. Amen.’ Now bear me back ;
 My legacy unto an angry world is this.
 I feel my work is finished. Are the streets so full ?
 What call the flock my name ? the Holy John ?
 Nay, write me rather, Jesus Christ's beloved,
 And lover of my children.

“ Lay me down
 Once more upon my couch, and open wide
 The Eastern window. See ! there comes a light
 Like that which broke upon my soul at even ;
 When in the dreary Isle of Patmos, Gabriel came,
 And touched me on the shoulder. See ! it grows
 As when we mount towards the pearly gates ;
 I know the way ! I trod it once before.
 And hark ! it is the song the ransomed sung,
 Of glory to the Lamb ! How loud it sounds !
 And that unwritten one ! Methinks, my soul
 Can join it now. But who are these that crowd
 The shining way ? Say ! joy ! 'tis the eleven !
 With Peter first ; how eagerly he looks !
 How bright the smiles are beaming on James' face !
 I am the last. Once more we are complete,
 To gather round the Pascal feast.

“ My place
 Is next my Master—Oh ! my Lord ! my Lord !
 How bright Thou art, and yet the very same
 I loved in Galilee ! 'Tis worth the hundred years
 To feel this bliss ! So lift me up, dear Lord,
 Unto Thy bosom. There shall I abide.”

A Soft Pillow.

BY HARRY ROSE.

THE great evangelist, Whitefield, and a pious companion, were much annoyed one night at a public-house by a set of blaspheming gamblers, in a room adjoining where they slept. "I will go in and reprove them," said Whitefield. His companion remonstrated with him in vain. He went, but his words were unavailing. On his return, Whitefield was asked: "What have you got by it?" To which Whitefield patiently replied: "A soft pillow," and soon fell asleep.

Oh! to possess *so priceless a blessing as a tender conscience, that will not tamper with any false and sinful way.* Oh! that God's vicegerent, when it speaks within us so loud as to make itself heard, were thus at all times obeyed! Oh! child of God, do you not know that you are called upon always to be a striking likeness of your Master? Let us pause awhile, for our own profit. In our public worship, does not lukewarmness, formality, and hypocrisy, stare us straight in the face? In the Lord's work, do we not see a sad sight as we gaze upon its selfish motives, much show before others, carelessness, and unfaithfulness? In our private devotions, there are great iniquities: too little time for prayer, coldness in prayer, heaviness of heart, neglect of God's Word! This world is wanting a *true* portraiture of Jesus Christ. Never blush to own that you belong to the Saviour. You are never better prepared to "endure hardness as a good soldier of Jesus Christ" than when your conscience is thus set *against* sin.

If we know but *little of the excellencies of Jesus, what He has done for us, and what He is now doing, it is certain we cannot love Him much*; but the more we know Him, the more we shall love Him. Why is it we shrink from bearing our testimony for Jesus, when the sneer and ridicule of the ungodly are to be encountered? Do not let us be moved, though we may meet with the enmity of a prejudiced relative, or scornful neighbour. Let us stick to our Bibles, and stand by our Saviour; remembering that He once stood "before Pontius Pilate" for *our sakes*, and "witnessed a good confession" (1. Timothy vi. 13). Remember, too, how bold some of you once were in the service of Satan, and now will you not, with the boldness of a blood-washed heart, be

BOLD FOR CHRIST?

As He gave to His servant Stephen "a mouth and wisdom, which all his adversaries were not able to gainsay or resist" (Luke xxi. 15; with Acts vi. 10), so will He give to you. Oh! remember the words of Christ Himself: "*Whosoever shall be ashamed of Me, and of My words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when He cometh in the glory of His Father with the holy angels*" (Mark viii. 38).

The Blood of Christ.

A BIBLE STUDY BY C. I. SCOFIELD.

IT has been well said that "A scarlet line runs through Scripture." From the lamb of Abel, through which, without anything in addition, he "obtained witness that he was righteous, God testifying of his *gifts*"—not of his goodness (see Gen. iv. 4, with Hebrews xi. 4) to "the Lamb as it had been slain," of Rev. v. 6, this scarlet line of *atonement through blood* may be traced. The types drip with blood—the importance of blood in the purpose of God is shown by the fact that it is mentioned 427 times in Scripture. *Feeling*, on the other hand, is mentioned but twice, and then in a bad sense. Let us study:

I. IT IS THE PRICE OF HIS REDEMPTION.

Acts xx. 28: "Purchased with His own *blood*."

Eph. i. 7: "Redemption through His *blood*." Col. i. 4.

1. Peter i. 18, 19: "But with the precious *blood* of Christ."

Revelation v. 9: "Redeemed by Thy *blood*."

Observe—It is always said that the believer *has* redemption. It is not "may have." Every believer *is* redeemed.

II. IT IS THE GROUND OF HIS FORGIVENESS.

Ephesians i. 7: "Through His *blood*."

Colossians i. 14: "Through His *blood*."

Hebrews ix. 22: "Without *blood* . . . no remission."

Our forgiveness is immediate and absolute. "All trespasses" means just what it says. Some would add to God's perfect word by inserting "past" before "trespasses."

III. IT IS THE GROUND OF HIS JUSTIFICATION. Rom. v. 8, 9.

Three statements are made known in Romans about the justification of the believer:

1. BY BLOOD—the *ground* of it.

Romans v. 9: "By His *blood*."

2. BY FAITH—the *means*.

Romans v. 1: "Justified by faith."

3. BY CHRIST'S RESURRECTION—the *proof*.

Romans iv. 25: "Was raised for our justification."

NOTE.—It is said we are *now* justified. Justification, like Redemption and Forgiveness, is a present gift.

IV. IT IS THE GROUND OF HIS PEACE. Colossians i. 20.

It is grossly unscriptural to speak of "making our peace with God." It is made, we have only to accept it. God is satisfied with Christ's work; when the sinner is satisfied with it too, there *is* perfect peace between himself and God. Rom. v. 1: "*Have* peace."

V. IT IS THE MEANS OF HIS CLEANSING. 1. John i. 7; Rev. i. 5.

NOTE.—It is "washed"—past tense. The believer *IS* washed.

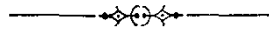
VI. IT IS THE MEANS OF HIS ACCESS TO GOD. Eph. ii. 13;

Hebrews x. 19.

NOTE.—The believer is “*made nigh.*” It is simple unbelief to speak of being far “from God,” if you confess with your “mouth the Lord Jesus, and believe in your heart that God hath raised Him from the dead.”

VII. IT IS THE BASIS OF CHRISTIAN FELLOWSHIP. 1. Cor. x. 16, 17.

Whatever denominational name we may be called by, or whatever difference there may be in outward things, we must treat as brethren all who confess salvation through the *blood of Christ alone.*



Sweet Chimes on Scripture Bells.

THE SACRIFICE.

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service” (Romans xii. 1).

LORD, we would serve Thee! body, soul, and mind,
All laid upon Thine altar, all resigned
A sacrifice of love: our one desire
Thou wilt accept the offering, send the fire,
And to Thy praise consume us.

Search us, O Lord, our inmost spirit try
Beneath the glance of Thine omniscient eye;
If self be there, or profit, or renown,
Beneath the heel of Love, oh! tread it down,
And by Thy grace control us.

Ambitious for Thy cause we long, we sigh
To see Thy glorious banner waving high;
Would fear no danger; though all hell oppose,
In Jesus' strength we smile at Jesus' foes,
And by His power will slay them.

We sink ourselves, our pleasures, and our gains,
The pleasing scenes of life's alluring plains,
The bow'rs of bliss, the haunts of hallow'd rest,
We leave them all, breathing this one request—
“Oh, in Thy service use us!”

Blemished, 'tis true, at best corrupt and vile,
Yet offered here, upon the sacred pile
Where Jesus died, the merit of His blood
Will sanctify the gift, and win from God
His Fatherly acceptance.

Accept us, then, our Father, from Thy throne
The offering of our love Divinely own:
The fire bestow, while at Thy feet we kneel,
Approve our work by Thine Almighty seal
And with Thy blessing crown it.

William Luff.

The Advancement of Romanism in England.

WE print the following communications from the Imperial Protestant Federation with mournful interest, for on the two very important points referred to it is evident Rome is preparing for a great struggle to regain her lost supremacy in this country.

THE "CATHOLIC ASSOCIATION" OF IRELAND.

At a recent meeting of the Council of the Imperial Protestant Federation the following resolution was unanimously passed:

"That the Council of the Imperial Protestant Federation (comprising and representing forty-nine British and Colonial Evangelical organisations) respectfully asks the immediate attention of His Majesty's Government to the existence, aims, and methods of the 'Catholic Association,' which has been founded under the auspices of the Roman Catholic Archbishops and Bishops of Ireland in order to secure religious and civil supremacy for their Church by a system of boycotting all Protestant subjects of His Majesty, and by this means to extirpate all so-called heretics by depriving them of their means of living. The Council respectfully draws the attention of His Majesty's advisers to the recent speech of the Solicitor-General for Ireland, from which it appears that the Roman Catholic Church are requiring their Irish co-religionists to sign written undertakings, binding them to 'deal with no Protestants,' and to confine all their social and business transactions solely to Roman Catholics.* And the Council would, moreover, draw attention to the fact that the Solicitor-General for Ireland in his speech truly characterised the 'methods' of the 'Catholic Association' as 'scandalous,' and as engendering sectarian strife between His Majesty's Roman Catholic and Protestant subjects in that country.

"The Council of the Imperial Protestant Federation, therefore, expresses its earnest hope that His Majesty's Government will forthwith take action, under the Parliamentary powers entrusted to it, to suppress the 'Catholic Association' of Ireland as an illegal Body, the aims and methods of which, being intolerant, are inimical to good government, and calculated to produce civil strife by engendering, in the interests of the Church of Rome, sectarian animosity between the Protestant and Roman Catholic subjects of His Majesty in Ireland."

"3, PALMER STREET, QUEEN ANNE'S GATE,

"LONDON, S. W.,

"March 25th, 1904,

"DEAR SIR,

"ROMAN CATHOLIC DISABILITIES REMOVAL BILL.

"As you are aware, this Bill is down for reading on Friday, 22nd April, and as the Council of this Federation understands from the notices which have appeared in the Roman Catholic Press that the object of the Bill is to remove all the Disabilities now on the Statute Book affecting the Roman Catholic Church; and, therefore, to open the Throne of England and the appointments of Viceroy and Lord Chancellorship of Ireland to Roman Catholics, as well as to legalise the residence of Jesuits and Monks in this country, and to repeal all Acts, or any parts thereof, to which the Roman Catholic Church take exception, I am instructed by the Council to express the hope that you will make a point of being in the House of Commons when the Bill comes on for hearing, and will, on both National and religious grounds, oppose it by your vote.

"This Bill has not yet been printed, and it is the practice of the Roman Catholic Party when introducing Bills, only to have them printed at the latest

* We are fortunately able to send a copy of a Roman Catholic Pamphlet to this effect to any on receipt of six postage stamps. It has since been called in for obvious reasons.—ED. F. T.

possible moment, the Bills for 1902 and 1903 having only been issued to the public about two days previous to coming before Parliament. The Council of this Federation, representing forty-nine British and Colonial Protestant Bodies, and the overwhelming majority of His Majesty's Protestant subjects in the United Kingdom, trusts you will agree with it in thinking that Constitutional and revolutionary changes, such as those contemplated by the Bill, should not be rushed in this way before Parliament without the British public having ample opportunity of fully considering the policy of removing the safeguards against the *political* and religious claims of the Roman Catholic Church, placed on the Statute Book of the Realm by the wisdom of our forefathers.

"Yours faithfully,

"EDWARD H. GARBETT,

"Secretary, Imperial Protestant Federation."

We strongly recommend every Christian parent, who realises the present danger arising from the advance of Romanism in this country, to order for their family reading the three following: *The Claims of Rome*, by SAMUEL SMITH, Esq., M.P., published by Elliott Stock, 62, Paternoster Row, E.C., price 3d., of which we are glad to see that nearly 300,000 have been circulated in several editions (we will send from this office by post a copy of this booklet to any address on receipt of three penny stamps): *The Protestant Woman*, and *Young Protestants*. Published monthly at One Penny, by the "Women's Protestant Union," Exeter Hall, Strand, and ably edited by Mrs. Arbuthnot.

Some facts stated in the recent numbers, like those stated in the above, form sad reading indeed, and should lead to much earnest prayer and testimony that the present determined efforts in this country to bring it under the blighting power of Rome, may be speedily frustrated.



Bible Readings.

Studies in the Psalms.

BY JNO. DINNEN GILMORE.

THE REMEMBRANCE OF SIN (Psalm xxxviii.)

- I. THE CRY OF A HOLY SOUL (verse 1).
 1. Rebuke me, but not in wrath
 2. Chasten me, but not in displeasure
 } (Heb. xii. 5-10).
- II. SORROW UPON SORROW DEPICTED (verses 2-8).
 1. Bodily disease. "No soundness in my flesh," &c.
 2. Mental depression. "Mine iniquities are gone over mine head," &c.
 3. Spiritual distress. "I go mourning all the day long," &c.
- III. FAITH FIRMLY DECLARED (verse 9).

"Lord, all my desire is before Thee."
- IV. ILL-TREATMENT BY MEN DEPLORED (verses 10-14).
 1. Heart despairing. "My heart throbbeth."
 2. Strength declining. "My strength faileth me."
 3. Light departing. "The light of mine eyes, it also is gone."

4. Friends deserting. "My lovers and my friends stand aloof."
5. Foes designing. "They . . . lay snares for me," &c.
6. Enemies defaming. "They . . . speak mischievous things," &c.
7. Silence defending. "I am as a dumb man," &c.

V. REASONS FOR ABSTAINING FROM SELF-DEFENCE DESCRIBED
(verses 15-20).

- | | | |
|--|---|--|
| <ol style="list-style-type: none"> 1. He has committed his cause to God (verse 15). 2. He has no desire to see his enemies rejoice over him" (verse 16). 3. He is ready (fixed or appointed) to halt (verse 17). 4. He acknowledges the sin laid upon him as his own (verse 18). | } | See here four reasons why Christ when He was reviled opened not His mouth. |
|--|---|--|

VI. JEHOVAH'S PRESENCE TRUSTFULLY DEMANDED (verse 21).

VII. SPEEDY HELP DESIRED (verse 22).

REFLECTION AND PRAYER (Psalm xxxix.)

I. STRONGLY DETERMINED (verse 1).

1. To watch his ways.
2. To hold his tongue.
3. To muzzle his mouth.
4. To impress the wicked.

II. SUCCESSFUL ACHIEVEMENT (verse 2).

III. PENT UP GRIEF DEMANDING EXPRESSION (verses 2, 3).

1. My sorrow was stirred.
2. My heart was hot.
3. The fire kindled.
4. Then spake I.

IV. DESPONDING THOUGHTS (verses 4-6).

V. HUMBLE SUBMISSION (verse 7).

VI. EARNEST SUPPLICATION (verses 8-11).

VII. IMPASSIONED PLEADING (verses 12, 13).

MESSIAH RISEN, REJOICING, AND EXPECTING
(Psalm xl.)

I. PRAISING FOR THE DELIVERING GRACE OF GOD (verses 1-3).

1. My state. "A pit of roaring—miry clay" (verse 2).
2. My suspense. "Waiting, I waited" (verse 1).
3. My succour. "The Lord" (verse 1).
4. My salvation. "He brought me up and out" (verse 2).
5. My standing. "On a rock" (verse 2).
6. My safety. "Established my goings" (verse 2).
7. My song. "A new song. Even praise" (verse 2).
8. My service. "Many shall see it and fear" (verse 3).

- II. PRONOUNCING THE DELIGHT OF TRUSTING JEHOVAH
(verses 4, 5).
- III. PROFESSING HIS DETERMINATION TO DO HIS FATHER'S
WILL (verses 6-10).
1. In implicit obedience (verses 6-8).
 2. In preaching righteousness (verses 9, 10).
What rapturous themes are here!
Thy Righteousness.
Thy Faithfulness.
Thy Salvation.
Thy Lovingkindness.
Thy Truth.
- IV. PRAYING IN THE DEPTHS OF SUFFERING (verses 11-13).
- V. PREDICTING THE DESTRUCTION AND DESOLATION OF HIS
ENEMIES (verses 14, 15).
- VI. PROCLAIMING THE DISCIPLE'S JOY AND GLADNESS (verse 16).
- VII. PRESSING FOR THE DEFENCELESS ONE'S SPEEDY HELP (v. 17).

Seven Things that are Pleasing to the Lord.

- I. Faith in Himself—without which it is impossible to please Him (Hebrews xi. 6).
 - II. Walking worthy of the Lord (Col. i. 10; 1. Thess. iv. 1).
 - III. Fruitful in every good work (Colossians i. 10).
 - IV. Faithfulness in preaching the gospel (1. Thessalonians ii. 4).
 - V. Ministering to the need of those that labour in the gospel
(Philippians iv. 18).
 - VI. Children obeying their parents (Colossians iii. 20).
 - VII. Separation from anything that would hinder progress in life or warfare (11. Timothy ii. 4).
- The power for this is the Spirit, who will do this if we let Him (Heb. xiii. 21); and we are responsible to God to do those things that are pleasing in His sight (1. John iii. 22).

F. E. M.

The Fore-Knowledge of Jehovah

(Jeremiah i. 5).

“Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength” (Isaiah xlix. 5).

- I. Our Creation. *“I formed thee”* (Galatians vi. 15).
- II. Our Redemption. *“I knew thee”* (Ephesians ii. 13).
- III. Our Separation. *“I sanctified thee”* (Acts xx. 22).
- IV. Our Preparation. *“I ordained thee”* (John xv. 16).

Harry Rose.

“Darkest Africa.”

THE written reports that had reached us for four years from our daughter about the work of God in a corner of “Darkest Africa,” are, for the present, being superseded by the verbal accounts of missionary experiences in the Uganda field, which Mr. and Mrs. Fisher are giving throughout this country during their few months of furlough.

In January Mr. Fisher visited Ireland, and delivered twenty-three addresses to very appreciable audiences. Since then, many towns in England, also including Edinburgh, Glasgow, North Berwick, have been visited by them, either together or separately; apart from many meetings in London, may be mentioned Norwich, Cromer, Felixstowe, Aylsham, Carlisle, Nottingham, Bath, Clifton, Cambridge, Harpenden, Northwood, Surbiton, Twickenham, Bickley, &c. It is a cause of thanksgiving that they are convinced that there is a greater interest shown in foreign missionary work, to-day as compared with the condition of things five years ago. Undoubtedly the Church at home is slowly waking to its duty of propagating the gospel in heathen lands, but we ask whether the increase of interest is proportionate to the increase of our national responsibilities? The past few years have added enormously to Great Britain's position in Africa. If the eye travels from north to south of that Continent, passing through the Soudan, we find vast tracts of newly-acquired territories, whilst on the west coast the recently-added country of Nigeria places upon the Church of God possibilities and demands which must be seriously and immediately considered. Besides all this, the pioneers—European and native—of the Uganda Mission are constantly acquainting us with open doors for the gospel in districts and among tribes of whom at present very little is known.

It is the desire of our two missionaries to emphasise the claims of the foreign field on the home Church while they are in this country for change and rest (?), and we ask the prayers of our readers on their behalf.



Notes.

AT MALDEN HALL.

FOLLOWING upon the acceptable preaching of Messrs. P. Garrioch, G. Hucklesby, G. Stallworthy, during January and February, Mr. W. Grove has been preaching with gracious help from the Lord, at the services during March, and conducting a special nightly mission there from March 13th to 28th. These special services were well attended, and many pleasing instances of conversion were witnessed. It has been arranged for Mr. Grove to continue preaching at the ordinary services on Sundays and Thurs-

days throughout April, and we ask the prayers of readers that this may result in the gathering up of much more fruit; that the open-air services throughout the summer may be an occasion of much blessing in the various stations in the neighbourhood, including Hampstead-heath, and that all who preach at them may be endowed with fresh power from on high.

EASTER MONDAY CONFERENCE OF CHRISTIAN WORKERS

Was held at Malden Hall, Kentish Town (instead of at Kilburn as formerly), on April 4th. The afternoon meeting commenced at 4 o'clock. Mr. C. Russell Hurditch presided, and after a hymn was sung, the meeting was thrown open for prayer and supplication, when blessing was sought on the work of God at home and abroad. Mr. Lamb read a portion of Scripture (1. Thessalonians i.), after which a most interesting account of Gospel work amongst the Jews in this country, Russia, and Austria, was given by Rev. Isaac Levinson, Secretary of the Society for the Propagation of the Gospel among Jews, when some striking cases of conversion were related. One case mentioned was the conversion of a Rabbi in Austria through reading the New Testament. After tea, the evening meeting, which was more largely attended, opened with singing and prayer. Mr. Nachim, another converted Jewish brother, also a native of Russia, spoke further on the work amongst Israelites, and brought out some very interesting facts of our indebtedness to them. By the Jews God had given to us His Word. It is quite true they crucified Him, but it is also true they were the first to receive Him; the first to preach the Gospel of a crucified and risen Saviour; the first to lay down their lives for His sake; and they will yet occupy an important place at the return of our Lord with His Church to reign and rule in the age that is to come.

Mr. John Brunton followed with a most helpful address, based upon the 43rd Psalm, pointing out four precious thoughts in verses 3 and 4. The Psalmist pleads that God would send out His Light and Truth that they may lead Him (1) Unto His holy hill—the place of His choice; (2) Unto His tabernacle—the dwelling-place; (3) Unto the altar—the meeting place for offering; and (4) Unto “God—his exceeding joy.”

Nothing short of God Himself could satisfy the soul, or fill the life. All God's teachings by His Spirit, or dealings in Providence, should ever lead us to HIMSELF. Moses *prayed* that God would show him His ways, and, in Psalm ciii., it is stated that “He *made known* unto Moses His ways and His acts unto the children of Israel.” There is a great difference, he said, between God's ways and His acts. His acts were the outward manifestations of His dealings; His ways, the inner unfolding of His heart; these He made known only to Moses.

Mr. W. Groves followed with an account of God's work in the tents and halls, where he had preached in years gone by, and it was pleasing to note that there were a few present, the fruits of the Gospel of those early days, as well as in the recent mission held by

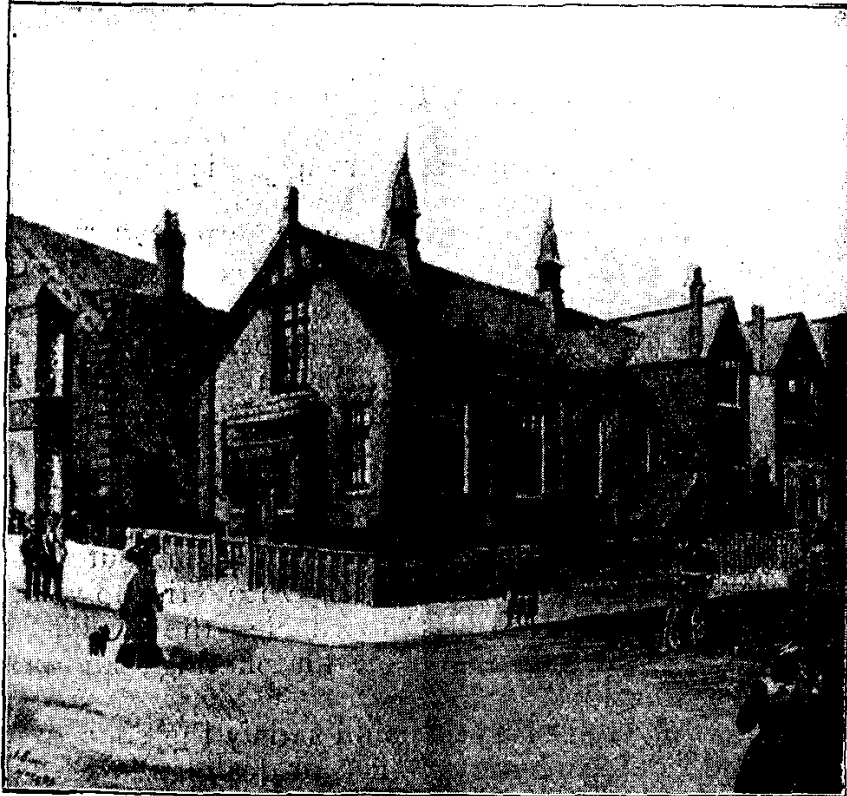
him in that hall. Mr. Edward Hurditch and Mr. Geo. Andrews closed with helpful words, and thus ended another of those occasions which have been so much blessed for many years past.

* * *

In consequence of the great Christian Endeavour Convention, to be held on Whit-Monday and several following days, at the Metropolitan Tabernacle, Exeter Hall, Queen's Hall, and, possibly, Westminster Chapel, it has been thought well not to have the usual conference of Christian workers on the above date, at the E.M. Hall, and we strongly advise that our own Endeavourers will make a special effort to get to these meetings.

* * *

Since the opening of
THE NEW MAYES HALL,
 Mayes Road, Wood Green, N., in January last, good times have been enjoyed in the respective parts of the work, under the local



MAYES HALL.

superintendence of Mr. W. T. Main. Various friends, such as G. E. Morgan, Esq., M.A., Mr. Jesse Page, F.R.G.S., and several others, have kindly taken some of the services. Mr. Page conducted the special nightly mission, from March 20th to 27th inclusive, assisted by "The Young Men's Own Band," with cheering results.

Everyone seems delighted with the new building, which promises to be the centre of an increasingly prosperous work and a busy hive of workers amongst old and young, including many of those connected with a large neighbouring factory.

Amidst so much encouragement, however, the need presses heavily for help toward the

BUILDING FUND,

which still requires some £850 to complete, as we now find its ultimate cost, including hall, vestry room, and lectures, &c., amounted, with extras, to more than we at first anticipated, totalling £1,502 16s. 3d. (£650 of which has been paid), apart from seating and other fittings and furniture provided from Kilburn.

We shall be grateful if friends will come to our help in this matter soon; as well as in the general *Current Expenses* in this and other branches of the EVANGELISTIC MISSION, the need for which presses very heavily on us at the present time. The sum asked for at the end of last quarter, to cover liabilities, not having been nearly met, many friends being compelled to reduce for awhile the amount of their subscriptions and donations.

After the previous summer months of bad trade, and losses by the war, and consequent drought in finance, and a winter of very trying weather, which lessened the attendances nearly everywhere, and consequently in its turn still further affected the amount of contributions raised in each place, so that we find ourselves seriously handicapped in the general work of the Mission. We cannot but believe that many of our readers will take this as an occasion for fresh *prayerful* and *practical* help on its behalf, that no part of the present work (for which there appears more need than ever) may be stopped.

* * *

AT BIGNOLD HALL, FOREST GATE,

Progress is reported in the various parts of the work—Evangelistic, School and Medical Mission—for which latter Dr. Nichols is responsible as an indefatigable voluntary superintendent. Considerable numbers of the suffering poor attend to receive the benefit of his wise advice and medicines on two mornings a week. The doctor writes: “We are very much cheered in our sphere of service by the open door, the hearing ear, and the seeing eye. There is hardly a Tuesday or Friday afternoon without some healing virtue flowing out from Christ to needy sinners, without the consciousness of the power of the Lord being present to heal.” Contributions in money or clothing might be sent to him or to us at this office, distinctly specified as for this Medical Mission.

* * *

WILLESDEN HALL, ALDERSHOT ROAD, BRONDESBUARY.

We are deeply grateful to God for His manifest presence and power, both at the Sunday and week-day meetings. Dr. Hibberd, Mr. E. Hurditch, but chiefly Mr. Andrews has preached during the past three months of year. With the better weather there has been an increase of numbers and a deepening interest in the Word preached, and we believe a good work of grace is going on in the hearts of many of the young people, including two interesting cases of young

lads about fifteen, who are just entering on their business life, who have recently been brought to the Saviour, and are going forth to face the world in the joy, grace, and keeping power of the Lord Jesus. An interest in the prayer of God's people for greater blessing is earnestly asked.

The following brief particulars of the various New Year's gatherings of a *Social* character at the hall will be read with interest :

The Sunday School Treat of the above hall was held on Tuesday, January 26th, when a large number of children came together to partake of an ample repast, to which they did justice. It was a stirring scene as they rose to sing the grace—the bright eager faces, the tables laden with bread and butter and cake, interspersed with plants and flowers. After tea, the hall was soon prepared; and the magic lantern, manipulated by Mr. Barnes, of Cavendish Road, Brondesbury, threw upon the sheet a large number of pictures, illustrating Mrs. Walton's telling story, *Peep Behind the Scenes*, showing how it is possible to live the Christian life under the most trying conditions, and that grace can support the believer in circumstances most unfavourable. There is scarcely a walk in life, or an occupation, but God has some devoted follower and living witness. It was very interesting to notice how attentively the children followed the reading and watched the pictures.

Mr. C. Skerritt's gramophone played some military music and sung some hymns, which greatly delighted the children.

This year opened in gloom on our Sunday School, in the death of one of its brightest scholars, whose loss we deeply lament, and yet even this sorrow is brightened with joy; for she was full of joy all through her illness. She was constantly asking about or speaking of Jesus. Almost her last words were: "Mother, I shall soon be with Jesus; I shall be free from pain, and so happy then." Thus the seed is sown, and the great family circle being filled in the Father's Home above, giving us great encouragement to go forward in this department of God's work, believing that on the great day there will be found many among His jewels who were brought into the Kingdom through our Sunday School.

MOTHERS' MEETING.

At the above hall, on Wednesday, February 3rd, the Mothers' Meeting had their winter treat, when about sixty sat down to a meat tea. The tables looked splendid. The plants and cut flowers, the coloured decorations, the plates piled with meat, and dishes with bread and cake, told rather of a banquet than a tea; which gave great credit to the ladies who have the charge of this department of our work. After tea, Mr. C. R. Hurditch opened the meeting with prayer, followed by hymns, recitations and duets, closing with parting words of counsel, a gift of a packet of tea, and a roll-text almanack for the ensuing year to each mother. Mr. Andrews closed with prayer, and thus ended another of these memorable occasions, crowded with pleasant memories, and leaving behind

happy impressions of kindness received on the minds of these poor women, whose lot in life is one great struggle of care, work and need, with but few rays of sunshine or ripples of pleasure. Prayer is urgently requested for God's blessing upon the gospel message spoken every Monday afternoon to these tried and tired mothers.

On Tuesday, February 9th, the Junior Branch of the Christian Endeavour had its social meeting, commencing with an excellent tea, which was thoroughly enjoyed by the seventy children who partook of it. At half-past seven the doors were thrown open to the public, and soon the hall was well filled.

The meeting closed by the children presenting their president with a beautiful edition of the Two Version Bible, which they were assured would be greatly prized.

Also, on Thursday the 11th, when a Service of Song, entitled "The River Singers," was given by the members of Messrs. Shoolbreds' Bible Class.

The musical parts were rendered splendidly by the Choir; and the refrains, by six children from behind some screens, were very effective. The anthem, "Come unto Me, all ye that labour;" and the hymn, "Jubilate," were great successes. Also a solo, by a young lady, was much appreciated. A warm expression of thanks was accorded them, backed by the request that they would come again. Mr. Andrews closed with prayer. Many who were present said it was the best Service of Song we have ever had at the hall.

On Tuesday evening, March the 8th, the Senior Branch of the Christian Endeavour held their winter social, which was another real success; but space prevents giving of this meeting, which was crowded with interesting incidents for the large company of young people present.

Thus ended another series of these helpful, happy gatherings, which come all too seldom, and are too soon over, but which remind us of that great family gathering in the home-circle above, when the toils and service of life here are done, and we enter into the rest, joy, and peace of His presence which shall endure for evermore.

* * *

The approaching season for

TENT MEETINGS

reminds us that we have to prepare for this, in getting our several marquees into a thorough state of repair, after some disastrous accidents in the unpropitious weather of the previous autumn. This will involve considerable outlay, but it is absolutely necessary, if we are to go forward in town and country, in evangelising under canvas roofs as has been our wont through the past forty years. Will friends kindly help to provide this, in due time, that all the tents may be in use immediately the fine weather sets in, for these are some of the most successful means for reaching those villagers, who are in too many instances under ritualistic teachings, and, therefore, seldom hear of free salvation, according to the Scriptures. Who can tell

how many who receive this, to the saving of their souls, may not become missionaries to those around and to those afar off, as we now know to have been the case in the past few years, amongst distant tribes of Africa or India. Earnestly do we pray that the Lord's people may be more alive to the wonderful opportunities which each recurring season presents to hasten the answer to the prayer so oft repeated, "Thy Kingdom Come!"

* * *

The steady progress in our

VILLAGE WORK IN CAMBRIDGESHIRE.

We have good reports from Mr. A. R. Routledge, resident Superintendent of the Mission Hall at Stretham, notwithstanding the trying weather through the winter, and much sickness amongst the poor just now.

Mr. Routledge writes: "Two of our late scholars in the Sunday School have just passed away suddenly, but I rejoice to say, both were converted, and their assurance of salvation in their dying hour was delightful to hear. This appears to have made a deep impression among the young people of the village, which I believe will result in leading others to Christ." Mr. Routledge also reports the deep impression made during an eight days' mission, recently conducted by Mr. Edward Hurditch, through which much real fruit may be expected amongst the enquirers who were dealt with, as well as many others who were evidently moved by the solemn messages delivered.

We have need to pray that gospel work in the rural districts of England may be more abundantly blessed, whether the Testimony is borne in Church, Chapel, or Hall, to the simplicity and power of the gospel in contrast to the mischief of ritualistic teachings that abound in too many country districts, as well as in our populous cities. In view of present difficulties, it is cheering to find in some few rural parishes Episcopalians and Nonconformists united in hearty sympathy and effort for the spread of true evangelical religion, though the incidents are sadly too few, alas! At present, meanwhile, let us seek to fan the flame, or in any case take the gospel to village homes.

* * *

Many friends near London, particularly in the halls of the Evangelistic Mission, will remember the earnest preaching of LIEUT. TAPP, R.A., who, after going through the South African War, in which he was created MAJOR, was appointed, with his regiment, to other foreign stations. We read the following, in respect to him, in the April number of the *King's Herald*, Pastor Fuller Gooch's little monthly:—

"Major Hanson Tapp, late R.A., gave us a helpful address on prayer one Saturday evening in Lansdowne Hall, in February, just before returning to Holland, where he is studying Dutch, preparatory to engaging in gospel work in Johannesburg. He writes from Rotterdam: 'I have already met one or two Christian friends who are carrying on earnest and aggressive

Sprinkled Seven Times.

BY WILLIAM LUFF, Author of *Royal Records*.

“Before the mercy-seat shall he sprinkle of the blood with his finger seven times . . . and he shall sprinkle of the blood upon the altar . . . seven times” (Leviticus xvi. 14-19).

ONCE Godward, for *satisfaction* : seven times manward, for *standing* inside the veil; and seven times for *service* at the altar.

May we not also take the seven times as illustrating seven great blessings which are secured to us by the blood, the word blood standing for sacrificed life.

The blood makes atonement to God and for man. When human law is violated, the law-breaker is punished to make an atonement; when God's law is broken, the Son of God is punished to make an atonement. To rectify the wrong, to make amends, to satisfy the One who has been wronged. This was the meaning of Lev. xvii. 11 : “For the life of the flesh is in the blood : and I have given it to you upon the altar to make an atonement for your souls ; for it is the blood that maketh an atonement for the soul.”

The blood makes clean as to conscience. This the blood of bulls and of goats could not do, “for then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sin” (Hebrews x. 2). A conscience of sin is the first work of the Holy Spirit ; and a fearful feeling it is, a sense of guilt and consequent condemnation. What can cleanse a conscience ? “The blood of Jesus Christ His Son cleanseth us from all sin” (1. John i. 7). It satisfies God, the Judge ; and it satisfies me, the sinner ; and gives me a conscience void of offence.

The blood makes peace (Colossians i. 20). This is the result of a satisfied God and a satisfied conscience. If God has nothing against me, because of atonement ; and conscience has nothing against me because cleansed, there must be peace. “Therefore being justified by faith, we have peace with God” (Romans v. 1).

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

Peace from condemnation, peace from consciousness of sin.

The blood makes safe. Many have peace who are not safe : they have no sense of condemnation and no awakened conscience concerning sin. Their's is a false peace. But there is a peace the result of safety. This is suggested by Exodus xii. 13. “The blood shall be to you for a token upon the houses where ye are, and when I see the blood I will pass over you, and the plague shall not be upon you to destroy you.” The blood was a token to the Israelite for peace : it was a sign to God insuring safety.

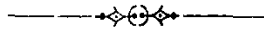
The blood makes nigh. By nature we are .
Afar off because aliens (Ephesians ii. 11, 12).
Afar off because unclean (Luke xvii. 12-14).
Afar off because guilty (Exodus xx. 18, 21).

While God is angry and conscience accuses, I cannot and will not come nigh; but, when there is safety and peace, then I am drawn toward God, I come nigh. "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh . . . Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience," &c. (Hebrews x. 19-22).

The blood makes us victorious. "They overcame him (Satan) by the blood of the Lamb," is said of some who fought a desperate battle; and conquest day by day, and finally, is only ours upon the same ground. Not a superior nature, a better education, a stronger will, but the blood is the secret of triumph over sin and Satan.

The blood makes fit for heaven. When John saw the white-robed multitude, he was told they had washed their robes in the blood of the Lamb, and the speaker added, "Therefore are they before the throne of God" (Rev. vii. 15). Their standing there was the same as their standing here.

The blood makes atonement, makes clean, makes peace, makes safe, makes nigh, makes victorious, makes fit for heaven—a seven-fold sprinkling, denoting a perfect salvation from the prison of sin to the throne of God. Who would not make much of the precious blood!



Privilege and Responsibility.

A BRIEF CONFERENCE ADDRESS.

I WOULD like to say a few words first about our privileges, and then about our responsibility.

1. John i. 3: "Truly our fellowship is with the Father and with His Son Jesus Christ." Oh! beloved fellow Christians, what a mercy it is that we are permitted to pray—to come near the throne of grace. God might have rejected us; He might have refused access to us. He might have debarred us from all communion with Himself, but He has not only allowed us to come to His mercy seat, and make known to Him our wants, but He has called us into fellowship with Himself through Jesus Christ His Son. And, if believers, we may pray, not outside the veil, but within it; and speak to Him, not as the servant, but as the child to his father.

Fellowship is far sweeter than prayer—fellowship includes prayer, but prayer does not include fellowship. There are many who pray to God and have no communion with Him. There are shipwrecked sailors, who pray to God to save them, but that is not communion. They don't *know* God; they are ignorant of what He is. And then there are Christians who, though they pray sincerely, yet have but little communion with the Father, and with His Son Jesus Christ, because they are grieving the Holy Spirit; they pray

at a distance; they have no fellowship with the Father and the Son. It is our privilege to come to Him, and feel perfectly assured that He not only hears us, but is deeply concerned in all that concerns us.

What is communion? It is a union of hearts; an enjoyment in common, as in John xvii. In order that we may have communion with the Father and the Son, we should study His entire Word. Not only a portion of it; not only that sweet gospel I have referred to, but from Genesis to Revelation, and back again; conning it over; for "all Scripture is given by inspiration of God."

How can we know each other without having close intercourse? I must come and see you; dwell beneath your roof; eat your salt, in order that I may have communion with you. Sometimes I have heard certain things of Christians, and I have formed my judgment of them; but when I have seen them, and come to know them, I have changed my judgment, generally for the better. Now, in order to have communion with God, we must come to Him, sit at His feet; tell Him all the good is His, all the bad is ours. Now, God is a God of truth, and if we tell Him ALL the truth, He will be pleased with us. Tell Him your heart is a very weak one. Tell Him you love this and that which you ought not to love. Tell Him all you feel. He will tell you what He feels, and thus you will have fellowship with Him.

Communion is something mutual, prayer is not. If a beggar comes to your door, and asks for bread, have you communion with him? You don't know him, and he does not know you. But if a friend comes to you, you ask him to come and sit at your table, and you speak across the board to one another, that is communion. The sweetest, deepest, most solemn, most fruitful communion with God is when we are alone; and if the saint does not like much to be alone with God, he is not in a healthy condition. It is no sign of a healthy state merely to come to this meeting. Here is room for the flesh in numbers of ways, but to spend an hour alone with the Lord is different. Oh! beloved, will not many of us speak to this. Like Paul, I would like "to stir up your pure minds by way of remembrance."

And don't confound listening to the preaching of the Word of God with fellowship with the Father and His Son. Why, that is a higher privilege than the angels have. They veil their faces before God; do we veil our faces? Blessed be God, no; we see His face without a veil.

"So dear, so very dear to God,
More dear I cannot be;
The love wherewith He loves the Son,
Such is His love to me."

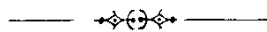
Has not His Son communion?

"So nigh, so very nigh to God,
More nigh I cannot be;
For in the person of His Son,
I am as near as He."

Well, then, if we are as near as His Son, we have communion. Oh! beloved friends, here is a privilege for you. Now, take it away with you; but, then, don't forget to practise it. Mind, we are under law, and yet not under *the* law. The Scriptures, you know, are made up of different parts, and present truth in various lights, and we must bring them together to make them fit, dovetail them one into the other.

Now, I say, we are under law, in a certain sense—under law to Christ. Read the Epistles: Law, law, law. 1. Thessalonians iv. 1: What do we read? Paul says: "We beseech you, brethren, and exhort you by Lord Jesus, that as ye have received of us how ye ought to walk." "*Ought!*" then we are under an obligation. And then he adds, in the second verse, "For ye know what *commandments* we gave you by the Lord Jesus Christ." A Christian in a healthy state feels what a blessed thing this paradox is. We feel as free as the air, and yet we feel under law in a certain sense. What does Christ say? "Take My yoke upon you." God is not satisfied to leave us to do nothing. He leaves us down here to walk worthy of the vocation wherewith we were called. Is God pleased with our walk or not? That is a question of vast importance. What are you going to do to-morrow? You must be going to please God or not. Christianity consists; that is, God-pleasing depends more upon what Christians don't do than what they do. It is comparatively easy to go about and preach. It is not physically easy, but it is comparatively easy to go and preach, visit the sick, give away your money; hard, very hard, to abstain from all appearance of evil—not doing.

What is holiness? It is detestation of what is wrong, and love of what is right. I believe God's people grieve the Holy Spirit for want of not doing. What is required of us? Dear friends, abstain from evil; never seek your pleasure in the world; never seek your pleasure merely in eating, drinking, and dressing; never seek your pleasure in evil speaking, or in evil thinking, and so you will walk worthy of the Lord to all pleasing; and so the longer you live you will enjoy the sweet communion and fellowship of the Father and His Son Jesus Christ.



"NEEDED."

"JESUS, Thou needest me,
 Even me, Thou Light Divine;
 O Son of God, Thou needest me,
 Thou needest sins like mine.

"Thy fulness needs my want,
 Thy wealth my poverty;
 Thy healing skill my sickness needs,
 Thy joy my misery.

"This evil, froward soul
 Needeth a love like Thine;
 A love like Thine, O loving Christ,
 Needeth a soul like mine."

The Power of the Cross of Christ.

THEY were living to themselves: self, with its hopes, and promises, and dreams, still had hold of them; but the Lord began to fulfil their prayers. They had asked for contrition, and He sent them sorrow; they had asked for purity, and He sent them thrilling anguish; they had asked to be meek, and He had broken their hearts; they had asked to be dead to the world, and He slew all their living hopes; they had asked to be made like unto Him, and He placed them in the furnace, sitting by "as a refiner of silver," till they should reflect His image; they had asked to lay hold of His cross, and when He reached it to them, it lacerated their hands. They had asked they knew not what, nor how; but He had taken them at their word, and granted them all their petitions. They were hardly willing to follow on so far, or to draw so nigh to Him. They had upon them an awe and fear, as Jacob at Bethel, or Eliphaz in the night visions, or as the apostles when they thought they had seen a spirit, and knew not that it was Jesus. They could almost pray Him to depart from them, or to hide His awfulness. They found it easier to obey than to suffer—to do than to give up—to bear the cross than to hang upon it; but they cannot go back, for they have come too near the unseen cross, and its virtues have pierced too deeply within them. He is fulfilling to them His promise: "And I, if I be lifted up, will draw all men unto Me."

But now, at last, *their* turn is come. Before, they had only *heard* of the mystery, but now they *feel* it. He has fastened on them His look of love, as He did on Mary and Peter, and they cannot but choose to follow. Little by little, from time to time, by flitting gleams the mystery of His cross shines out upon them. They behold Him lifted up—they gaze on the glory which rays forth from the wounds of His holy passion; and as they gaze, they advance, and are changed into His likeness, and His name shines out through them, for He dwells in them. They live alone with Him above, in unspeakable fellowship; willing to lack what others own, and to be unlike all, so that they are only like Him.

Such are they in all ages who follow the Lamb whithersoever He goeth. Had they chosen for themselves, or their friends chosen for them, they would have chosen otherwise. They would have been brighter here, but less glorious in His kingdom. They would have had Lot's portion, not Abraham's. If they had halted anywhere—if He had taken off his hand, and let them stray back—what would they not have lost? What forfeits in the morning of the resurrection? But He stayed them up, even against themselves. Many a time their foot had well-nigh slipped; but He, in mercy, held them up; now, even in this life, they know all He did was done well. It was good for them to suffer *here*, for they shall reign *hereafter*—to bear the cross *below*, for they shall wear the crown *above*; and that not *their* will but *His* was done on them.

Doctrines—Justification.

BY WALTER J. MILLER, F.R.S.L.

“All Scripture is given by inspiration of God, and is profitable for *doctrine*,” &c. (1 Timothy iii. 16).

“Able by sound *doctrine* both to exhort and convince the gainsayers”
(Titus i. 9).

“Nourished up in the words of faith and of good *doctrine*”
(1. Timothy iv. 6).

Justified by His blood (Romans v. 9).

Justified by faith (Romans v. 1).

Justified by works (James ii. 21).

Justified by grace (Romans iii. 24).

IS there sufficient insistence, in this day of sensationalism and superficialism, upon maintaining the vital importance of the sturdy and stalwart doctrines of our faith, and which are the pillar and ground of the truth? Is there enough jealous and practical regard for the Church-edifice—as built upon the foundation of the apostles and prophets, well ribbed, strong walled, and high pillared by doctrines and principles—in which, as believers, we spiritually live, and move, and have our being? Sacerdotalism and sentimentalism, alas! have favour enough amongst us; and hence a quasi-worship in consecrated temples and ecclesiastical bazaars, delightfully æsthetic and enticing, movingly musical and sweetly sensuous, that would often be more consistent within the rôle of an opera, or on the boards of a theatre, than within the sanctions of genuine Christianity—these sanctions being the unalterable doctrines of our Divine faith—“The Way” of the Bible.

Christianity might be essentially vaporous unless solidified and held together by Biblical doctrines that make us “steadfast and unmoveable” in our principles, and “no more children tossed to and fro and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive” (Ephesians iv. 14). Note the Epistles to Timothy and Titus; good instructions to presbyters and deacons!

We would here name, among others, as being mostly subjective, the leading doctrines of predestination, justification, sanctification, and consecration; but now comment, in very few words, upon “justification” only.

JUSTIFICATION.

Many Christians have a difficulty in reconciling the different aspects of justification as given at our heading; there being to some an appearance of contradiction or confusion in them; but the order is spiritually natural, and the purpose unchangeably Divine—the first being judicial, and wholly on God’s part; the second, appropriative by faith; the third, exhibitivè by works—a trinity in unity of doctrine—the fourth, “by grace,” comprehensive of all.

“Justified by His blood.” This is based upon Romans iv. 29, and must be first in evidence and in order, as the groundwork of the

others, all justification beginning with God, and dating from eternity (Romans viii. 29, 30). A Deliverer, delivered on account of our offences; a Ransomer discharging the penalty of our sins by His own life blood, and according to "the determinate counsel and foreknowledge of God" (Acts ii. 23). This having effected with God the judicial justification of every believer (Romans iii. 26), God attests the same by raising the Deliverer from the dead—raised again on account, or because, of our justification; and so justification by blood—a vicarious sacrifice—becomes God's righteous foundation for justification by faith, by works, and by grace.

"Justified by faith." A crucial truth, which, as once used by Luther, shook "the mystery of iniquity"—Pagan-Papal Rome—to its ungodly foundation. What shall do this in England to-day?

We regard justification by faith as simply resulting from the hearty and thankful acceptance and appropriation by every sincere believer of that initial fact, "justified by His blood;" and of the blessedness that becomes his through that perfected work of grace, God's absolute justification of every believing soul by the atoning sacrifice of His beloved Son on the Cross, with which "works" had then nothing to do; "by grace saved through faith . . . not of works, lest any man should boast" (Ephesians ii. 8, 9, 10); and then the following of the precious fruits of this faith (Romans v. 2-5); peace, patience, experience, hope, the power of God's love—and, "justification by works."

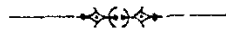
"Justified by works." The preceding aspects of justification are essentially of God, but "justification by works" is both towards God and towards men; fulfilling the requirement of God, and the obligation laid upon every disciple of Christ to "walk worthy of the vocation wherewith he is called;" making it manifest that he has been *judicially* justified in God's eternal purpose by the blood of Christ; *experimentally* justified by faith in that Divine purpose; and *manifestly* justified before men "by good works;" as says our Lord, "that men may see your good works and glorify your Father who is in heaven."

"Justified by His grace." This aspect of justification reveals the alpha and omega of the whole doctrine; the display of the compassion and love of God toward men from everlasting to everlasting, comprising and crowning all the others, and has no need of comment here; sufficient are such Scriptures as "Whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified;" "That in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus."

We would earnestly exhort, in the name of the Lord Jesus, every Christian leader and teacher among men to give earnest heed to the ministration of the old—antiquated if you will—sound and strenuous doctrines of our evangelical faith, bulwarks as they are of the citadel of truth; and to such insistence upon them as shall leave the momentous responsibility of their enforcement upon the hearers rather than upon the teachers; who, indeed, may well consider the

solemn injunction, "Be not many teachers, my brethren, knowing that we shall receive heavier judgment" (James iii. 1; R.V.)

Let us beware, then, of an emasculated and vaporous Christianity, burlesqued as a dying gladiator dressed in flimsy millinery. Alas! that there are leaders amongst us to-day who would carry the Church into the world to have it popularised and dignified; and bring the world into the Church to have it Christianised and comforted! We have not so learned Christ! Lackeys of ecclesiastical or courtly honour cannot, as such, be followers of the despised Nazarene, nor His great Forerunner; the mantle of the great prophet and the seamless coat of the Son of Man can have no glory in the eyes of such—except, perhaps, as furnishing a papal relic—they certainly would not be a good fit. Alas! the little men of 1904!



The Christian's Bearing and Conduct Toward Others.

THE late Rev. Charles Simeon wrote:

"The longer I live, the more I feel the importance of adhering to the following rules:

"1st. To hear as little as possible what is to the prejudice of others.

"2nd. To believe nothing of the kind, until I am absolutely forced to it.

"3rd. Never to drink in the spirit of one who circulates an ill report.

"4th. Always to moderate, as far as I can, the unkindness which is expressed towards others.

"5th. Always to believe that if the other side were heard, a very different account would be given of the matter."

"My blessed Lord," he writes on another occasion, "'when He was reviled, reviled not again; when He suffered, He threatened not, but committed Himself to Him who judgeth righteously.' That seems the right thing for me to do, though some perhaps would think it better for me to stand up for my rights. But to all the accusations which were brought against Him our Lord made no reply, '*insomuch that the governor marvelled greatly.*' I delight in that record; and, God helping me, it will be the labour of my life so to act. 'Thou wilt hide me in the secret of Thy presence from the strife of tongues.' Insult an angel before the throne, and what would he care about it? Just such will be my feeling whilst I am *hid in the secret* of my Redeemer's presence."

The Heart Surrendered.

LORD, cleanse my heart! the Good Physician Thou!
 I would not trust the morrow—heal me now!
 The stains of sin *Thou only* canst remove,
 Thy healing power this day my soul would prove!
 Keep Thou my heart! I cannot keep mine own!
 Left to myself, what shipwrecks had I known!
 Around my path what constant dangers lie;
 Lord, keep me as the apple of Thine eye!
 Teach Thou my heart, for gladly would I learn
 Of Thee whose Word can make our spirits burn:
 'Tis Thou alone canst saving Truth impart,
 Be Thou the sole Instructor of my heart!
 Stay Thou my heart! If trials Thou should'st send,
 Still as my Comforter my steps attend!
 And should the whelming waters round me rise,
 Sustain my soul—herein my safety lies.
 Prove Thou my heart: its depth Thine eye can see,
 Its hidden spring are known, O Lord, to Thee!
 Thy glance upon Thy child with sorrow falls,
 When aught of worldliness my heart enthralls!
 Take Thou my heart! no other Lord I own!
 Yea, keep me ever Thine, and Thine alone!
 Thus shall the strivings of my spirit cease,
 For Thou wilt bless me with Thy perfect peace!

Wm. Kitching.



SOLID ROCK.

“CHRIST is my Saviour, and I am Christ's sinner,” said a dying saint known to the writer, and added: “I most willingly come down, or rather rise up, to the experience of him who said:

‘I'm a poor sinner, and nothing at all,
 Jesus Christ is my all in all.’

I conceive more to be contained in these lines than in all the fire of Purdan, the lofty figure of Homer, the prolific imagination of Milton. In fact, these contain the gist of offering for sin, and whole burnt offering, of type, of prophecy, promise, of all the teaching of the Old and New Testaments. Man, a sinner—lost, ruined, and hopeless; Jesus, a Saviour—able and willing to save from the lowest guilt and well-deserved perdition.”

FROM WHITFIELD TO ROWLAND HILL.

“A PREACHING, prison-preaching, field-preaching esquire strikes more than all the black gowns and lawn sleeves in the world. And if I am not mistaken, the Great Shepherd and Bishop of souls will let the world, and His own children too, know that He will not be prescribed to, in respect to men, or garb, or place; much less will He be confined to any order or set of men under heaven.”

A Message from Tibet.

BY WILLIAM LUFF, Author of *Royal Records*.

GOD has followers where we least expect, even in Tibet: and as is always the case, they love their Bible. I doubt the religion of the man who does not reverence the Word of the Lord. If we love not the Bible which we have seen, how can we love God whom we have not seen?

Bishop La Trobe, writing last December from Berthels-dorf, near Herruhut, sent a letter from a little congregation of Tibetan Christians to the Bible Society. It was dated from Leh, in Little Tibet, 11,500 feet above the sea. Here is a part translated:

"According to Bishop La Trobe's letter, you are causing the Bible to be printed in different languages, in order to spread it everywhere. So you have kindly thought of the people in Tibet, in the snow-covered mountains of the Himalayas. You had the Scriptures translated into Tibetan, and then printed in type. Here in our Ladakh congregation, all the old ones, as well as the young ones, even the children, everybody, now finds it easy to read and clear to understand.

"Therefore, do we—Zacharia, Shamuel (the writer of the letter), Jonathan, and all the others of our little Christian community in this place, all, old and young—thank you, our friends of the Bible Society, very much. Though we brethren here are weak and unlearned, our missionaries make us all, adults and children, read the Scriptures continually; and by their explaining them to us clearly, we get to comprehend the meaning of them more fully from day to day, and we are thankful for it."

What different language to that heard at home concerning the Word of God! While heathens are rejoicing in it, civilised fools are rejecting it. The Tibetan Christians add:

"By your serving Jesus Christ our Saviour with all your soul and mind, you have not only caused us unintelligent ones great joy, but we also wish now, from the bottom of our hearts, to serve our Lord to our best ability. . . . Whatever may come upon us in this life, be it joy or grief, may we all be able to depart this life unseparated from the love of Christ which passeth all knowledge."

Would you thus quit this world? A voice from Tibet cries: "Believe in the Christ of the Bible, God's Christ, who died in love to put away human sin, and thou shalt be whiter than the Himalayan snows."

"Sent from Leh, the 13th of August, 1903, by Old Zacharia, Shamuel, Jonathan, and all the others, old and young."



CHRIST IN HISTORY.

"THE philosophy of history can be learned only in the laboratory of heaven. All veritable history is but the exponent of Providence. Providence is a scheme for carrying out purposes high as heaven, and lasting as eternity."

"PRAY long in private—short in public."

"THERE is no resting-place for the soul between Infallibility and Infidelity."

The Wonderful Story of the Toro (Uganda) Mission (C.M.S.)

AN ADDRESS GIVEN BY MRS. A. B. FISHER
(née RUTH HURDITCH) AT THE ANNUAL MEETING FOR LADIES IN
THE QUEEN'S HALL, LANGHAM PLACE, LONDON.

From the *Missionary Intelligencer* for June.

IN giving you some facts in connection with the work in Central Africa, I will divide my remarks under three headings:—Toro: Where it is, What it was, and What it is.

Toro is an independent kingdom on the extreme north-west border of the Uganda province. It will remain longer, perhaps, than any other part unaffected by the rapid progress of civilization which is following necessarily in the wake of the Uganda Railway. Toro lies, as it were, in the highlands of Central Africa, and the 200 miles which separate it from Uganda offer a sufficient obstacle to keep away the caravans. On the other hand, Toro possesses no commercial value or industry of its own, no mineral wealth to attract travellers and foreigners into the country. Of course it will always have a peculiar fascination and interest to the explorer, for one reason—there is that wonderful range of mountains known as the Mountains of the Moon, which stretches from north to south; and although lying on the equator, eternal fields of snow and ice extend right away on its crests. Then, again, Toro is in close proximity to that belt of forest known as Stanley's Pygmy Forest. So that people who love romance will always have special interest in the kingdom of Toro. Furthermore, forming as it does the last link of Dr. Krapf's wonderful dream of a chain of Christian Missions extending from the east to the west coast of Africa, it will always have a certain attraction and offer splendid opportunities for missionary enterprise.

If we talk about the past of Toro, it is the history of a nation who were enslaved and captured by the most degrading forms of devil-worship. As day after day passed by, and night fell on the land you would find people coming outside their huts and making for the devil-temple. There they would place offerings, and for every pain, imaginary or real, and for every trouble that fell on the community, their ritual demanded that a sharp knife or brands should be applied to the body, so that human blood might flow as a propitiatory offering to the devil. I am glad to tell you that eight years ago this terrible past received its death-blow. The king of the country had occasion to go into the neighbouring district of Uganda, and there he came for the first time in contact with missionaries, and heard for the first time of the God of Love.

Day after day, making his way to the great cathedral on the hill, he listened to the story of the wonderful things that the missionaries were able to teach. Before he returned to his kingdom he broke away from superstition and heathenism, and, standing before a large crowd in the church, confessed his faith in Holy Baptism. There and then he went back to his country, not only the first Christian in the land, but a true missionary king, and I am glad to tell you that from that day to this he has remained the missionary king of Toro.

It is scarcely possible, in the few minutes allotted to us, to give you an adequate idea of Toro as it is at present. Now, as we pass through the country, it is difficult to get a glimpse of devil-temples. Not that they are entirely swept away, but those few remaining are hidden behind fenced courtyards, because the people are no longer proud, but ashamed, of their beliefs. How is it that those temples have been destroyed? It is because instead there is the great invisible and spiritual Temple being builded together as "an habitation of God through the Spirit." I think that one of the greatest wonders that can be seen in the capital of Toro at the present time is a magnificent church, capable of holding 800 to 1,000 people. This church was raised not so much through the free-will offerings of the people as through their manual labour. If we realise the past of the people, and that there is not a single man in the country who holds any important position that had put his hand to work, you will understand what it meant for those chiefs and people, day after day for three months, to work from eight o'clock in the morning to two in the afternoon under an equatorial sky, building together this house for God in their capital town. You would see the bare feet of a great number of those chiefs stamping away at the mud which was to be used for the building, this they would afterwards put on their shoulders and place it at the feet of the king, who was there with his sleeves turned up, and his courtiers around him, ready to handle the mud and beat it into the wooden structure standing there as the framework of the new church. Never shall I forget a sentence in the king's prayer on the day of the consecration of that church. Standing up before all those people, the men on the one side and the women on the other, he said: "Oh, Almighty God, we know that Thou dwellest not in temples made with hands, but Thou knowest that this house has been built with our hearts' devotion. Therefore come and take up Thy dwelling-place, that every sinner entering these doors may feel the saving power of Thy presence." Is not that a wonderful prayer for a king who, six years before, had never heard the Name of God? Besides this one church, a little lower down the hill there is what we call the Women's Chapel. Day after day, large numbers of women gather together in this building, who are being taught and instructed in the Bible, and all sorts of practical subjects, as to how to regulate their whole life, and so forth. Then lower down still, there is a large schoolroom, and daily 300 pupils, men, women, and children, will be gathered together in that place. There you may see the chief, in spotless white garments,

side by side with the poor peasant, clad in a meagre goat-skin. There, again, may be seen a woman with a little infant strapped on her shoulder, and intent on learning to read. I would like to say that the only text-book used throughout the whole of the Uganda Mission in our schools is the Bible. I think that England might learn something from Uganda in that matter.

I have not time this afternoon to go into all the work done in the centre of Toro, but great spiritual light is radiating from that centre and penetrating into numbers of villages and districts throughout the kingdom. The Christians of the young Church there have built no fewer than eighty-five little mission churches in the districts around. They have not asked for European missionaries, but have trained their own men and women whose hearts are constrained by the love of God to go forth into the villages and carry the Gospel to their own brothers and sisters still in heathen darkness, and they are actually now in touch with those curious little people who for a thousand years have been hidden away in that dark forest of Central Africa—the Pygmies. I am glad to be able to tell you that there are no fewer than twelve of those people under instruction, and two of them have been baptized into the fold of the Good Shepherd.

You may ask me whether it is all brightness and sunshine in Toro. Of course we can never have the light without the shadow, and I want to dwell on one dark side of missionary work there. One day a woman came to my dispensary holding in her arms a baby, two weeks old. She said, "Please, white lady, cure my babe." I looked at the poor mite, as it seemed struggling with life, merely a bag of bones, and I said, "I am afraid it is beyond the cure of the white man's medicine. What is the matter with it?" She said, "It has the devil inside it, and I have taken a knife and cut its body, but still the devil refuses to come out." After questioning that poor ignorant woman, I found that the devil was not inside the child, but mushrooms, bananas, sweet potatoes, which that woman had been feeding that mite upon. This shows you that although the women of Toro are learning wisdom, there are numbers of them still sunk deep in superstition and ignorance at the present time.

This afternoon's meeting contrasts strangely with my experience last year at this time. We were then living amongst cannibals, away on the confines of the Pygmy Forest. I will never forget my first contact with the cannibals. I had been giving a few lessons to people who had been preparing for Holy Baptism, of whom there were thirty-five, representing five distinct tribes, sitting by me to receive instruction. Suddenly I looked up, and at the door of the church were two of the most hideous figures I ever set eyes upon, their hair grown to their shoulders, and matted in the white fat of the goat. There they stood, clothed in a sheaf of arrows and bows, and looking very interestedly upon our little gathering. I was told that they were waiting to speak to me when I should leave. When I was leaving, they said, looking hungrily at me, "We want to take

you home." I was naturally a little afraid, and so I turned round to those people whom I had been teaching, and said, "Will you come along with me, because I have some wonderful things to show you in my tent." Well, day after day those cannibals returned, bringing their friends with them. As they spoke to us, we learnt the awful condition of heathenism in which they had been living. It is impossible for me this afternoon to give you an insight into the lives of those people. And yet they are subjects of the Uganda Protectorate, British subjects of ours. What are we doing in allowing these things? Here they have been remaining for hundreds of years, in this terrible state of darkness, and we, in Christian England, enjoying the light of Christianity, and doing so little to illuminate them and bring them into the liberty of the Gospel.

Among our young Christians you will hear sad stories, it may be. If you take up the Church Missionary magazines you will read cases of backsliding, and your hearts may be discouraged at times. But you must remember that only within the last twelve years have 40,000 of those people been rescued from heathenism and brought into the visible Church of our Lord Jesus Christ. Compare with that number the handful of European missionaries who are working among them, seeking to instruct them. And then consider the terrible temptations that meet them. If only we realise the depth from which those young Christians have been taken, then we shall realise the strong temptations which are constantly arising from within them. Having confessed Jesus Christ in baptism, away they go into heathen villages, and are surrounded with such temptations that you and I can never understand. The wonder to me is that we hear of so few backslidings, and we can only rejoice that the power of God is such that it can keep that splendid body of Christians together who are willing to carry the Gospel into the countries all round. We must not blame those young Christians, or the missionaries at work there, but rather the Church at home, which has not yet estimated its responsibility in regard to Darkest Africa. I lay this upon your hearts this afternoon, and I beseech you to strain every nerve to go forth, or send forth messengers into that dark Continent of Ethiopia which is stretching out its hands unto God.



SOME one shall go at the Master's Word
 Over the seas to the lands afar,
 Telling to those who have never heard
 What His wonderful mercies are.
 Shall it be you—Shall it be I—
 Who shall haste to tell what we know so well?
 Shall you? Shall I?

Uganda as a Tourist Resort.

“OUT-RIVALS ANYTHING IN THE WORLD.”

THE Secretary for the Uganda Protectorate, Mr. Cunningham, who recently arrived from Uganda, has given a representative of Reuter's Agency the following interesting particulars concerning the present condition of the Protectorate:—

“The latest news that I give you of Uganda (said Mr. Cunningham) is that there has been an extraordinary development of tourist traffic on the Uganda Railway. When I was at Mombasa it had been found necessary to duplicate all the trains from the coast to Lake Victoria in order to carry tourists and intending settlers. I should say 10,000 was a small estimate of the number of tourists to be looked for during the coming season. As to what the attraction is, you have, first of all, the magnetism and charm of Central Africa. Ten years ago it would have cost £2,000 at least to visit Uganda. Now it can be done in a fortnight from the coast, at a cost of about £25, in perfect comfort. The scenery is unique, and there is about fifty miles of Zoological gardens teeming with wild animals. On my way down country at the Kapiti Plains we passed through a herd of fully 50,000 zebras; we saw twenty ostriches, some rhinoceroses and giraffes in the distance, and the plains simply swarmed with gazelles. The zebras, whose stripes shone in the bright sun, were massed on the railway line, and merely divided to let the train pass, a few scampering away for a hundred yards or so. Nowhere else in the world can such a sight be witnessed. And then to many people the natives are still more interesting than the wild animals or the scenery. Here in London you have the twentieth century, but in Kavirondo it is only the day after the Creation. The cruise around Lake Victoria occupies about a week, the steamer touching at all the German and British stations. The scenery at Entebbe and Munyonyo (the Port of Kampala) is very fine; and as the course lies among the most beautiful parts of the Sese Archipelago, and the Buvuma group, there is an unending feast for the eye of pretty creeks, bold headlands, and banks of graceful palms, fringing broad slopes of turf. As to the Ripon Falls, they defy description. I think it may safely be said that the tour to Uganda out-rivals in interest anything to be found elsewhere in the world.”



A SIMPLE CHRISTIAN'S RHYME.

“WHAT singing, what shouting, what heavenly greeting
Will be there at that general triumphant Church meeting,
Not illness, or weakness, or length of the way
Will keep from that meeting one brother away;
Each may tell his sweet story, no need to be short,
It'll never be night, there'll be time enough for't.”

Notes.

**COPY OF A LETTER FROM THE LATE SIR HENRY M. STANLEY,
M.P., G.C.B., &c., THE DISCOVERER OF DR. LIVINGSTONE,
AND AUTHOR OF "IN DARKEST AFRICA." ***

"FURZE HILL,
"PIRBRIGHT, SURREY,
"June 3rd, 1901.

"DEAR SIR,—You were quite right in supposing your books and pamphlets, *Footsteps of Truth*, would be of interest to me. I have read every word of the African letters with real pleasure, the more so as your kindly and sympathetic letter served as a kind of introduction to the writer. I can see that your daughter is a true heroine. Every sentence reveals her genuine nature and good disposition, and therein she proves herself peculiarly qualified for the vocation she has adopted. I feel sure she will be esteemed and loved by the dark peoples around her, and regarded as a blessing by her colleagues. Such expressions of hearty pleasure in her surroundings as are scattered in her letters can only have been penned by one of happy temperament, and by one who welcomes the work that waited for her. Her heart seems to be singing for joy. I earnestly trust that nothing may thwart her hopes, or interrupt the grand and useful career she has chosen. Let those who scoff at such holy ardour and generous self-sacrifice say what they may, but I think few things can be so touching as to see a young lady missionary girding herself for a long and strenuous contest with evil of the kind that exists in Darkest Africa. Such a contest requires something higher and more ennobling than the glamour of glory which sustains and inspires the soldiers on the battlefield. It requires supreme firmness of temper and a heart so filled with love for the task that there is no room for doubt, fear, or self-love.

"Pray accept my sincere thanks for introducing me to one whom I feel sure will prove herself a missionary of the first class.

"Yours faithfully,

"(Signed) HENRY M. STANLEY.

"Mr. C. Russell Hurditch,
"164, Alexandra Road, London, N.W."

* We had thought not to publish this generous testimony of the great explorer to the character and work of our beloved daughter, Ruth Hurditch (now Mrs. A. B. Fisher), but we have been urged to do so as affording proof of the deep interest he took in the furtherance of Christian mission work in the regions he traversed, with so much peril to himself and those with him, as described in "Darkest Africa"—a good set-off against criticisms of the methods adopted in his difficult mission of another kind. Indeed, the establishment of the C.M.S. Mission in Uganda and Toro was entirely due to his call and initiative—he himself telling the gospel message to its earliest enquiring kings and chiefs. Sir Henry did not, when he wrote the foregoing letter, know how some of the first of that remarkable and very ancient tribe of the Pigmies, dwelling chiefly in the trees of the dense forest, so graphically told in his book, were then under Christian instruction. The whole story of the Uganda-Toro Mission has well been described as the "Romance of foreign missions," so wonderful has been its inception and marvellous advance, for which the Lord's holy name be praised!

MR. PHILIP RUSSELL HURDITCH.

Recent letters received from our son (whose safe arrival in Adelaide was reported in the last number of *Footsteps of Truth*) speak of how he found hearty welcomes awaiting him in Sydney from many to whom his name was familiar in connection with *Word and Work*, *Footsteps of Truth*, and other publications issued by his father, and which have had a considerable circulation in the colonies from their earliest numbers. He was soon introduced to Christian friends in that flourishing town and district, being invited to a Conference of the ministers held about that time, and from whom he received invitations to preach in their respective churches and chapels. He found an equally warm welcome at the Y.M.C.A., where he addressed important meetings of young men—about 600 on the first Sunday, and about 800 on the following week, after which latter meeting a number of enquirers (about fifty) went into the side rooms to be further personally helped in the great matter of their personal salvation, and which not a few appeared to accept, through faith in the risen Christ, ere they left the building. He has also been preaching in the Burton Street Tabernacle, Berwood Baptist Church, and other places in Sydney to full audiences, and with encouraging results.

In his last letter, dated April 11th, he says: "Yesterday I had a grand time, preaching both morning and afternoon in the Baptist Church, and in the evening at the principal Episcopal Church" (to which he was invited by the Archdeacon). "Next Sunday (D.V.) I am to preach in the Baptist Church six miles out from here; and on Monday I leave for Wellington, from 200 to 250 miles from Sydney, and one of the healthiest parts of Australia, where I shall (D.V.) be taking the services for some time at the Baptist Church, to which many of those resident in the Bush and others assemble on the Lord's Day. I am invited to stay as long as I like. This will, doubtless, further develop my health, which, however, is wonderfully re-established, as you will judge when I tell you that I weigh thirteen stone." *

Truly God's ways are inscrutable, and we think we now see clearly that a part of His great design was to bring him through this dangerous illness, in order subsequently to raise him up and send him to Australia, to win to Christ very many of those who otherwise he would never have even seen.

He adds: "I think this must be the most lovely country in the world. All the friends are very kind. It is probable that I shall remain out here for another year at least. I have thought it wise not to take any special missions yet, especially as this is not the right season for them, but in the conduct of the ordinary services I find

* For months, when at his lowest, after five perilous operations, he was reduced to six stone in weight—a mere skeleton; so that we may now indeed exclaim, "What hath God wrought!" Truly He wrought a miracle in answer to the fervent prayers of many; God's blessing on the skilful treatment of the physicians and surgeons, and the incessant care of nurses day and night.—C. R. H.

abundant scope. Letters may be addressed to me for some months yet, c/o Y.M.C.A., Sydney, N.S.W."

The latest letter, in June, written from an immense sheep farm, where he is now staying, at Bodangora, Wellington (which is considered one of the healthiest parts of N.S.W.), our son gives very cheering accounts of his increasing health and usefulness with the blessing of God upon his evangelistic labours in the chapel, which is invariably crowded with the farmers and other residents of the outlying districts, hundreds being sometimes unable to find room inside the building, but gladly sit around the open windows listening with great interest to the words of life preached within. On the Lord's Day he generally preaches in three different places, from six to ten miles apart, in the Bush, to the great delight of the farmers and their families, who ride in from far-off homesteads to hear the Evangelist from England. He speaks in the highest praise of the abounding kindness and hospitality of the people, and fully purposes (D.V.) to remain as long as his two years' return ticket will allow, being in the best of health, spirits, and hope for increasing usefulness there and on his return to England.

Finally, he sends greeting to all friends at home, and would be grateful for continued prayerful remembrance while he remains 12,000 miles away, that his labours may be abundantly blessed in the ingathering of many souls in that part of the same great harvest field of the world.

* * *

THE REV. AND MRS. A. B. FISHER, OF TORO (C.M.S.)

On other pages of this number will be found an address given by the latter to the large and important meeting of ladies at the Queen's Hall, which will doubtless be read with a measure of the interest which attended its delivery, though most of our readers have already been acquainted with many of its particulars, which appeared in her letters in this journal from month to month.

Mrs. Fisher also addressed the important assembly of the committee and subscribers of the Religious Tract Society at their annual breakfast in the King's Hall, Holborn, and the Mildmay Conference Missionary meeting, at both of which Mrs. Howard Taylor (*née* Geraldine Guinness) also spoke on the work in China.

Mr. Fisher had the honour of delivering a lecture on Eastern Central Africa before the Fellows of the Royal Geographical Society (of which he had previously been made a member) to the evident gratification of those assembled, the president expressing this in a cordial vote of thanks to both Mr. and Mrs. Fisher for a most enjoyable and profitable evening.

These devoted missionaries have visited many towns in the United Kingdom, addressing large and enthusiastic meetings. They are at present in Scotland, intending to visit Keswick for the Convention, and then again on to Ireland. They are due to start on their return journey to Africa in October, though in view of the large amount of deputation work already undertaken by them (with more in prospect) that departure may possibly be postponed. But little time has thus far been devoted to rest, and "a good spell" of this is really needed, though their health, and that of their bonny bright son of ten months—George Pilkington Fisher—has been remarkably preserved.

We afresh commend all three to our readers' continued prayerful fellowship in relation to the great work in Toro, in which they have been so signally blessed of God.

* * *

The work at

MAYES HALL, WOOD GREEN,

goes forward well under the charge of Mr. Main. The following are the Trustees now appointed, who will be responsible for the buildings and the work carried on therein. We still need £850 to complete the cost of the former.

Mr. C. RUSSELL HURDITCH, St. John's Wood.

Mr. ARTHUR CANDLER, Crouch End Hill.

Mr. JAMES CHANDLER, Wood Green.

Mr. GEORGE E. MORGAN, Paternoster Buildings.

Mr. EDGAR S. PLUMMER, Lewisham.

Mr. RICHARD STARKEY, Palmer's Green.

Mr. SAMUEL WILLMOTT, Hornsey.

* * *

WILLESDEN HALL SUNDAY SCHOOL.

Anniversary Services were held on the last Sunday in June. The children were present in goodly numbers, and very sweetly sang special hymns at each service. Dr. Hibberd gave a very interesting and instructive address to a large congregation in the morning, and Mr. P. Mallinson (who is a great favourite with our people) spoke attractively to the children in the afternoon, and Mr. Horace Holmes addressed both the young people and subsequently the older folks very acceptably in the evening, when the hall was very full. It was a glad, good day, for which we praise the Lord, and are encouraged to go forward in the good work amongst the little ones.

WILLESDEN HALL ANNUAL EXCURSION.

We took a large party of the children (in many cases accompanied by their parents and friends) on the 28th June to Bushey Park, where, in brilliant sunshine, tempered by a refreshing breeze, they spent a very happy day. Several of the elder ones went rowing on the Thames, while others went for walks or drives, and explored Hampton Court Palace, &c.

The Bible Classes, teachers, and friends sat down to luncheon in the middle of the day. Then later on followed the children's tea, which was done full justice to by the juveniles. Kilburn was again reached by about 8.45, and all returned home with grateful and happy hearts.

The members of the Mothers' Meeting are to be taken (D.V.) for their annual treat next week.

* * *

FREE DISTRIBUTION OF OUR GOSPEL LITERATURE.

From the Librarian, British and Foreign Sailors' Society :

"I have great pleasure in acknowledging the safe arrival of your good Christian publications, and of thanking you very heartily for the gift. The help thus given us of Modern Gospel Literature is great. We shall, all of us, take pleasure in sending it forth far and wide amongst our sailors."

From the Secretary of the "Royal National Mission to Deep Sea Fishermen :"

"I beg to assure you of my warm thanks for the welcome gift you sent me of 1,300 copies of magazine *Footsteps of Truth*. They will be very useful to us in connection with our work for distribution amongst the fishermen."

From the Chaplain of the "Mariners' Friend Society :"

"Please accept our best thanks for the splendid parcel of *Footsteps of Truth* and *Christian Ambassador* safely to hand. They will be carefully distributed, and, I am sure, greatly appreciated.—Wishing you all blessing," &c.

Again another writes :

"Please accept, on behalf of our Society and our book work amongst sailors, very hearty thanks for your good parcel of Christian literature, which it will be to us a pleasure to distribute carefully to our various stations. Urgent requests for such are always coming.—With Christian regards," &c.

These are but a few of such letters from Societies and others to whom we have lately made large grants, including 10,000 copies of *The Christian Ambassador* to the London City Mission.

Will our readers help us by their contributions, large or small, to increase the free distribution of these gospel papers on board ships and in many lands. Such donations, by Cheque or Postal Orders, crossed L. and S.W. Bank, to be addressed to the Editor, 164, Alexandra Road, N.W.

NOTES.

TENT MEETINGS

are being conducted by Mr. Edward Hurditch, Mr. Andrews, and others at Hanwell, to be followed (D.V.) by others at Hounslow, Eltham, and other places, but we are sadly crippled this year for want of funds to extend this most useful branch of the E.M. work, though the weather is most suitable for it, and many of our villages are in much need of such gospel testimony. Will not our readers prayerfully consider this, and, if possible, help us, and that right early, to go forward in this effort which we have found so fruitful during the past forty years.

This reminds us of the real need we have for the help of the Lord's stewards in the matter of the current expenses of the general work of the E.M., for which we recently appealed for £500; but thus far only about one-fifth of the amount has come to hand. This greatly hinders us, and proves a severe trial of faith and patience, and we bespeak from our friends a careful reading of the statement given on the third page of the cover of this number. We do not and cannot appeal to the world, but to all those who have proved the power of the gospel in their own hearts we earnestly cry "Come over and help us." We also suggest to friends who may be allotting legacies for Christian work not to forget the Evangelistic Mission, for which the following form is added:

Form of Bequest to the Evangelistic Mission.

"I give and bequeath unto Charles Russell Hurditch, or the Treasurer, or other proper Officer for the time being, of the EVANGELISTIC MISSION, the sum of pounds, upon trust, to be applied towards the general purposes of the said Mission: and I direct that the receipt of the said Charles Russell Hurditch, or the Treasurer, or other proper Officer for the time being, of the said Mission, shall be a sufficient discharge for the said legacy."

If the Testator should wish the Legacy to be paid free of duty, he will add the following words to the above form:—

"And I direct that the Legacy duty upon the said Legacy be paid by my Executors out of my estate."

The Will or Codicil giving the Bequest must be signed by the Testator in the presence of two witnesses, who must subscribe their names in his presence, and in the presence of each other.

THE EDITOR'S EVANGELISTIC WORK.

The following further contributions have been gratefully received by the Editor from March, 18th, 1904, to June 18th, 1904, 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. | Day in C'try and General Relief Fund. | Colportage, Mission, Publications and Tracts. | | | | |
|---------|--------------------|--|---------------------|----|----|------------------------------------|----|----|---|---|---|---------------------------------------|---|----|----|----|--------|
| | | | £ | s. | d. | £ | s. | d. | | | | | | £ | s. | d. | £ |
| 1904. | T | | £ | s. | d. | £ | s. | d. | £ | s. | d. | £ | s. | d. | £ | s. | d. |
| Mar. 19 | 104 | Donation | 0 | 10 | 0 | 0 | 10 | 0 | | | | | | | | | |
| " 22 | 105 | " " " " " " " " | 5 | 0 | 0 | 3 | 0 | 0 | 2 | 0 | 0 | | | | | | |
| " 24 | 106 | "A Member of Willesden Hall" | 1 | 0 | 0 | 1 | 0 | 0 | | | | | | | | | |
| " 25 | 107 | Readers of <i>The Christian</i> , per Morgan & Scott ... | 1 | 0 | 0 | | | | | | | 1 | 0 | 0 | | | |
| " 28 | 108 | Donation | 5 | 0 | 0 | 3 | 0 | 0 | | | | | | | 2 | 0 | 0 |
| " 28 | 108 ¹ | Rent of Rooms and Gas ... | 6 | 19 | 11 | 6 | 19 | 11 | | | | | | | | | |
| " 28 | 109 | Donation | 2 | 0 | 0 | 2 | 0 | 0 | | | | | | | | | |
| " 28 | 110 | Offerings at Malden Hall (three months) | 20 | 0 | 0 | 20 | 0 | 0 | | | | | | | | | |
| " 29 | 111 | Donation... .. | 0 | 10 | 0 | 0 | 10 | 0 | | | | | | | | | |
| " 30 | 111 ¹ * | Offerings at Willesden Hall during March | 7 | 15 | 4 | 7 | 15 | 4 | | | | | | | | | |
| " 30 | 111 ¹ | Offerings at Stretham Hall during March | 1 | 5 | 3 | | | | 1 | 5 | 3 | | | | | | |
| " 30 | 111 ¹ | Offerings at Mayes Hall during Mar. (includ'g Rent "R," 2/6; and don., Mrs. B., 4/-) | 14 | 5 | 9 | | | | | | | | | | | | |
| | | Building Fund, March 2nd | 0 | 12 | 9 | | | | | | | | | | | | |
| | | | 14 | 18 | 6 | | | | 14 | 5 | 9 | 0 | 12 | 9 | | | |
| 30 | 112 | Donation | 1 | 0 | 0 | 1 | 0 | 0 | | | | | | | | | |
| April 4 | 112 ¹ * | Offerings at Malden Hall, Bank Holiday Conference | 2 | 13 | 0 | | | | | | | | | | | | |
| | | Tea Tickets | 2 | 8 | 0 | | | | | | | | | | | | |
| | | Sale of Surplus Provisions | 1 | 10 | 0 | | | | | | | | | | | | |
| | | | 6 | 11 | 0 | 6 | 11 | 0 | | | | | | | | | |
| " 6 | 113 | Donation... .. | 1 | 0 | 0 | 0 | 10 | 0 | 0 | 5 | 0 | | | | | | 0 5 0 |
| " 8 | 114 | Readers of <i>Life of Faith</i> , per Editors | 5 | 3 | 6 | 3 | 3 | 6 | | | | 1 | 0 | 0 | 1 | 0 | 0 |
| " 9 | 114 ¹ * | Anon. | 0 | 10 | 0 | 0 | 10 | 0 | | | | | | | | | |
| " 18 | 115 | Subscription | 2 | 0 | 0 | 1 | 0 | 0 | 0 | 10 | 0 | | | | | | 0 10 0 |
| " 19 | 116 | Donation | 1 | 1 | 0 | 0 | 11 | 0 | | | | | | 0 | 5 | 0 | 0 5 0 |
| " 22 | 117 | " " " " " " " " | 2 | 2 | 0 | 1 | 1 | 0 | 1 | 1 | 0 | | | | | | |
| " 25 | 118 | " " " " " " " " | 0 | 3 | 0 | 0 | 3 | 0 | | | | | | | | | |
| " 26 | 119 | Bignold Hall (Interest on Mortgage) | 20 | 5 | 6 | 20 | 5 | 6 | | | | | | | | | |
| " 28 | 120 | Part of Legacy of £200 by Will of the late Madame Heidenheim | 100 | 0 | 0 | 100 | 0 | 0 | | | | | | | | | |
| 30 | 121 | Donation... .. | 1 | 0 | 0 | 1 | 0 | 0 | | | | | | | | | |
| 30 | 121 ¹ * | Offerings at Willesden Hall during April | 7 | 19 | 4 | 7 | 19 | 4 | | | | | | | | | |
| 30 | 121 ¹ † | Offerings at Stretham Hall during April | 1 | 7 | 0 | | | | 1 | 7 | 0 | | | | | | |
| 30 | 121 ¹ ‡ | Offerings at Mayes Hall during April (including Rent, "R.," 5/-; and don., Mrs. B., 5/-)... .. | 13 | 8 | 3 | | | | | | | | | | | | |
| | | Ditto, Build'g Fund (13th) | 0 | 19 | 8 | | | | | | | | | | | | |
| | | Miss O. A. (Box) | 1 | 4 | 6 | | | | | | | | | | | | |
| | | Miss R. | 1 | 0 | 0 | | | | | | | | | | | | |
| | | Goods sold | 0 | 18 | 5 | | | | | | | | | | | | |
| | | | 4 | 2 | 7 | | | | | | | | | | | | |
| 30 | 121 ¹ § | Sunday Morning Offerings at Wilton House, from 1st Jan. to 31st December, 1903 ... | 12 | 10 | 0 | 6 | 10 | 0 | 6 | 0 | 0 | | | | | | |
| | | | 246 | 2 | 2 | 194 | 19 | 7 | 40 | 2 | 3 | 4 | 15 | 4 | | | |
| | | Previously acknowledged | 1086 | 14 | 5½ | 558 | 7 | 9 | 166 | 3 | 5½ | 172 | 12 | 4 | 0 | 5 | 0 |
| | | | 1332 | 16 | 7½ | 753 | 7 | 4 | 206 | 5 | 8½ | 177 | 7 | 8 | 0 | 5 | 0 |
| | | | | | | | | | | | | 2 | 5 | 0 | 4 | 0 | 0 |
| | | | | | | | | | | | | 138 | 12 | 9 | 50 | 13 | 2 |
| | | | | | | | | | | | | 140 | 17 | 9 | 54 | 13 | 2 |

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. | Day in Cntry and General Relief Fund. | Colportage Mission, Publications |
|-------|--------------|--------------|---|-------------------------------------|---|---|---|---------------------------------------|----------------------------------|
| | | | £ s. d. | £ s. d. | £ s. d. | £ s. d. | £ s. d. | £ s. d. | £ s. d. |
| 1904. | T | | | | | | | | |
| May | 6 | 122 | 0 2 6 | 0 2 6 | | | | | |
| " | 11 | 123 | 1 0 0 | 1 0 0 | | | | | |
| " | 14 | 124 | 2 0 0 | 1 0 0 | 0 10 0 | | | | 0 10 |
| " | 27 | 125 | 0 7 6 | 0 7 6 | | | | | |
| " | 31 | 126 | Remainder of Legacy of £200 by Will of the late Madame Heidenheim—"In Memory of the great interest taken by the late Lady Neville" | | 100 0 0 | 100 0 0 | | | |
| " | 31 | 126* | 9 15 8 | 9 15 8 | | | | | |
| " | 31 | 126† | 1 17 0 | | 1 17 0 | | | | |
| " | 31 | 126‡ | Offerings at Mayes Hall during May (includ'g Rent, "R," 2/6 ... 15 11 2) | | | | | | |
| | | | Donations— | | | | | | |
| | | | Mrs. B., 4/-; Mr. D., 2/-; Mr. B., 2/-; Mr. and Mrs. B., 5/-; Mr. H., 5/-; Mr. and Mrs. C., 5/6; Mr. and Mrs. D., 10/-; Mrs. W., 2/-; Miss O., 1/6; Mrs. T., 2/-; Mr. J., 1/-; Mr. and Mrs. S., 2/-; Miss T., 2/6; Mr. & Mrs. P., 2/-, 1/-; Mrs. C., 1/-; Mrs. L., 2/-; Mrs. S., 5/-; Mr. P., 1/-; Mr. S., 1/6; Mr. L., 10/-; Mrs. B., 2/-; Mr. S., 2/6; Miss L. C., 1/-; Mrs. P., 4d.; Mr. V. S., 9d.; Miss W., 10/-; J. S., 1/-; Mrs. S., 1/-; Mr. A., 1/2; Skipper C., 2/-; Mr. R., 1/- ... 4 10 9 | | | | | | |
| | | | Ditto, Build'g Fund, B., 1/7; Mr. and Mrs. D., 4/- ... 0 5 7 | | | | | | |
| June | 2 | 127 | 20 7 6 | | 20 1 11 | 0 5 7 | | | |
| " | 2 | 128 | 0 10 0 | | 0 10 0 | | | | |
| " | 2 | 129 | 2 2 0 | 2 2 0 | | | | | |
| " | 2 | 130 | 0 10 0 | 0 10 0 | | | | | |
| " | 2 | 131 | 0 5 0 | 0 5 0 | | | | | |
| " | 2 | 132 | 0 5 0 | 0 5 0 | | | | | |
| " | 2 | 133 | 2 2 0 | 1 1 0 | | | | 0 10 6 | 0 10 6 |
| " | 2 | 134 | 1 1 0 | 1 1 0 | | | | | |
| " | 2 | 134 | 0 5 0 | 0 5 0 | | | | | |
| " | 2 | 135 | 1 0 0 | 1 0 0 | | | | | |
| " | 3 | 136 | 2 2 0 | 1 1 0 | 0 10 6 | | | | 0 10 6 |
| " | 3 | 137 | 0 10 0 | 0 10 0 | | | | | |
| " | 3 | 138 | 0 10 0 | 0 5 0 | | | | | 0 5 0 |
| " | 3 | 139 | 0 10 0 | 0 10 0 | | | | | |
| " | 3 | 140 | 1 1 0 | 1 1 0 | | | | | |
| " | 3 | 140* | 0 5 0 | | | | | 0 5 0 | |
| " | 6 | 141 | 0 5 0 | 0 5 0 | | | | | |
| " | 6 | 142 | 0 5 0 | 0 5 0 | | | | | |
| " | 6 | 143 | 2 0 0 | 0 10 0 | 0 10 0 | | | 0 10 0 | 0 10 0 |
| " | 6 | 144 | 1 0 0 | 0 10 0 | | | | | 0 10 0 |
| " | 6 | 145 | 1 0 0 | 0 10 0 | | | | | |
| " | 7 | 145† | 0 15 0 | | | | | 0 15 0 | |
| " | 7 | 146 | 0 5 0 | 0 5 0 | | | | | |
| " | 7 | 147 | 2 0 0 | 1 0 0 | 0 5 0 | | | 0 5 0 | 0 10 0 |

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, Freshford 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. |
| 1904. | T | | | | | | | | |
| June | 7 148 | Donation... | 1 0 0 | 1 0 0 | | | | | |
| " | 7 149 | " | 0 3 6 | 0 3 6 | | | | | |
| " | 7 150 | " | 1 1 0 | 0 11 0 | | | 0 5 0 | 0 5 0 | |
| " | 7 151 | " | 0 14 0 | 0 10 0 | | | 0 4 0 | | |
| " | 7 152 | Subscription | 2 2 0 | 0 10 6 | 0 10 6 | | 0 10 6 | 0 10 6 | |
| " | 7 153 | Donation... | 1 0 0 | | | | 1 0 0 | | |
| " | 7 154 | " "E. T." | 10 0 0 | 10 0 0 | | | | | |
| " | 7 154* | " (Tents) | 0 10 0 | 0 10 0 | | | | | |
| " | 9 155 | " | 10 0 0 | 10 0 0 | | | | | |
| " | 9 156 | " | 2 0 0 | 1 0 0 | 0 10 0 | | | 0 10 0 | |
| " | 9 157 | " | 1 1 0 | 0 10 6 | | | | 0 10 6 | |
| " | 9 158 | " | 0 2 0 | 0 2 0 | | | | | |
| " | 9 159 | " | 0 10 0 | 0 10 0 | | | | | |
| " | 9 160 | " | 0 10 0 | 0 10 0 | | | | | |
| " | 9 161 | " | 0 2 6 | 0 2 6 | | | | | |
| " | 9 162 | " | 0 10 6 | | | | 0 10 6 | | |
| " | 9 163 | " | 0 10 0 | 0 5 0 | 0 5 0 | | | | |
| " | 11 164 | " | 20 0 0 | 20 0 0 | | | | | |
| " | 11 165 | " | 1 1 0 | | 1 1 0 | | | | |
| " | 11 166 | " (Loan of Tent) | 0 15 0 | 0 15 0 | | | | | |
| " | 13 167 | " | 2 0 0 | 1 0 0 | | | 0 10 0 | 0 10 0 | |
| " | 14 168 | " | 1 0 0 | 0 10 0 | | | | 0 10 0 | |
| " | 14 169 | " | 0 5 0 | 0 5 0 | | | | | |
| " | 14 170 | " | 0 10 0 | 0 10 0 | | | | | |
| " | 15 171 | " | 1 0 0 | | | | 1 0 0 | | |
| " | 15 172 | " | 0 10 0 | 0 5 0 | | | | 0 5 0 | |
| " | 16 173 | " | 0 7 0 | 0 4 0 | | | | 0 3 0 | |
| " | 16 174 | " | 2 2 0 | 1 1 0 | 0 10 6 | | | 0 10 6 | |
| " | 16 175 | " | 0 2 6 | 0 2 6 | | | | | |
| " | 16 176 | " | 1 0 0 | 1 0 0 | | | | | |
| " | 16 176* | Anon. (P.O., "Dorking") | 0 5 0 | 0 5 0 | | | | | |
| " | 17 177 | Donation... | 0 10 0 | 0 10 0 | | | | | |
| " | 17 178 | " | 0 5 0 | 0 5 0 | | | | | |
| " | 17 179 | Subscription | 2 0 0 | 2 0 0 | | | | | |
| | | | 221 7 2 | 180 4 2 | 27 1 5 | 0 5 7 | ... | 6 15 6 | 7 0 6 |

Also gratefully received from Mrs. C., a Box of Useful Left-off Clothing.

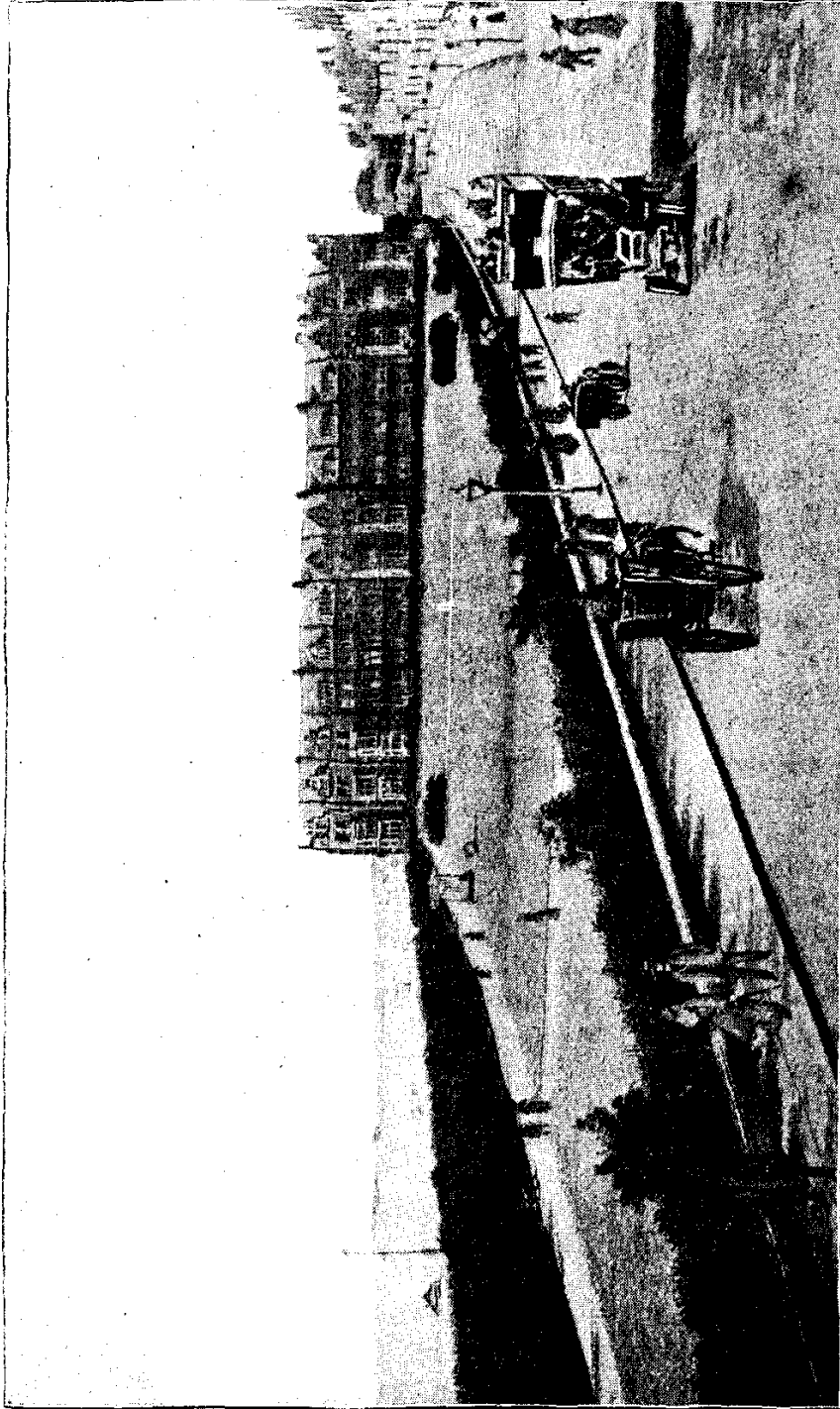
We shall be grateful to receive further parcels of Left-off Clothing, or Articles of any kind, for use amongst the many poor members of our various Halls.

Also New Materials for making-up at our Dorcas Meeting.

Also Sundries for the two Annual "Sales of Work" (NOT "Bazaars") for the General Funds.

Also Hospital Letters and Letters for Convalescent Homes (these latter very welcome just now).

We should be glad to receive one or two good Field Glasses for the use of friends staying at the Wilton House of Rest, St. Leonards; also a Microscope for instruction and entertainment on wet or wintry evenings.



WILTON HOUSE OF REST, FOR CHRISTIAN WORKERS,

NOS. 1 AND 2, GROSVENOR GARDENS (THE END NEAREST THE SEA), OCCUPIES THE FINEST SITE ON THE SOUTH COAST, AND HAS RECEIVED VISITS, FOR WEEKS OR MONTHS, OF THOUSANDS OF MINISTERS AND OTHER CHRISTIANS OF ALL DENOMINATIONS, BOTH LADIES AND GENTLEMEN (*see announcement on another page*).

The First Three Revivals.*

IN three chapters in the Book of Acts—the second, the eighth, and the eleventh—we have three statements relating to the very similar events: “The Lord added to the Church daily such as should be saved”; “And there was great joy in that city”; “The hand of the Lord was with them, and a great number believed and turned to the Lord.” The passages refer to three different places in which, after the ascension of our Lord, there occurred in succession three very remarkable religious awakenings. The first was in *Jerusalem*, where the subjects of the revival were Jews, followers of Moses, either because they were literally of the seed of Abraham, or because they had been brought to see that the Hebrew was then the only true Church. The second place was *Samaria*, a city inhabited by a mixed race of people, with whom, on account of their impurity of blood and heresies of doctrine, the Jews would have no dealings. And the third place was *Antioch*, a town of Syria, where the great number who believed and turned to the Lord were Gentiles, heathens, representatives of that great outlying world which up to that moment had appeared, even to the Christians, a hopeless and irreclaimable waste. The order of succession observed here is very noticeable. The ascended Saviour, in His first dealings with His Church, acted in the spirit of the charge which, ere leaving the world, He had given to His disciples. In pouring out those gracious influences which He had purchased by His death, He “began at Jerusalem”; but the limitation which had characterised His own personal ministry was not to be the rule for the ministry of His apostles. “Go ye into all the world, and preach the Gospel to every creature,” was the commission granted to them; and it was not long before the circle of His mercy was seen visibly expanding. First, the despised and excommunicated Samaritans were embraced within its sweep; and then, all barriers whatever being broken down, the catholic-minded among the Hebrews were able to say with joyful satisfaction, “Then hath God also to the Gentiles granted repentance unto life.”

The course of a revival movement in a country—as all Church history, inspired and uninspired, tells us—is not like that of an evenly-flowing river, which, rising visibly from one spring, holds on its way unbroken to the sea. It is rather like a stream which has one definite fountain-head, but which, as it proceeds, is ever receiving fresh accessions to its volume from other springs which are opened by the way. The awakenings which took place at Samaria and Antioch were not merely the old waters from Jerusalem arriving in those cities. They were, in an important sense, the out-

* This paper was in type, and intended to be reprinted in this Magazine of an earlier date before the gracious work of the Holy Spirit in the present Revival in Wales was witnessed. It will therefore be read with a special interest in connection therewith. May God mercifully grant that the “waves of blessing” may again flow over all our land—yea, and throughout the world.

breaking of fresh streams, resulting from new outpourings of the Spirit. Still, while this is the case—while those men mistake entirely the character of these movements who think they are extended in virtue of a merely natural excitement spreading from place to place (else why should not every district be affected alike?)—still, we say, it will generally be found that one spot may be singled out as the cradle of the revival, and that one particular awakening may be spoken of as the first, and, in a sense, as the source of the series. Thus it was, very evidently, with the period to which we are now referring. No one doubts that the great awakening of religious earnestness throughout the whole Roman empire in the days of the apostles was due, in the first instance, to that free and abundant effusion of the Holy Ghost which was given on the day of Pentecost, and which (it is well ever to remember) fell, to begin with, not on the world, but on the Church. From that ever-memorable upper chamber, where the 120 believers were assembled praying, we trace the outgoing, as from a centre, of all the blessed influences which, in the course of a generation or two, were to change the face of the Roman world. The new vital force with which the followers of the Crucified One were then and there endued was revealed first in the streets of Jerusalem, where three thousand souls were converted. The fire spread to Samaria, where Philip found such unexpected acceptance for his message. And by-and-bye it broke out in Antioch, where a great multitude of the Grecians became obedient to the faith.

In trying, however, to discover the laws which determine the movements of the Spirit, we cannot but feel that we venture into a field in which mystery meets us on every side. The Spirit is like the wind, which “bloweth where it listeth”; and it is not for us to speak with confidence or assurance of the course which He may choose to take. But there is another side of the subject, of which we can speak without any hesitation; and that is, the question of the human means whereby a revival work is to be extended. In this connection it is very instructive to mark the history of the three awakenings, now under notice. Of course, prayer preceded and pervaded the whole movement. No one is likely to overlook or forget the all-importance of that agency to begin with, who reads and realises the history of the ten days which elapsed between the ascension and the morning of the Pentecostal Sabbath. But following up that grand essential means there was in every case—in Jerusalem, in Samaria, in Antioch—preaching: “Peter, standing up with the eleven, lifted up his voice and said unto them,” &c. “Then Philip went down to the city of Samaria, and preached to them.” “They which were scattered abroad travelled as far as Antioch, and spake unto the Grecians, preaching.” But what was it they preached? Not themselves! not dead doctrine! They set forth a living Christ. We all know what Peter said, for his sermon is reported, and he who runs may read and see that it is full of Jesus. Respecting Philip, it is expressly said, that he “preached Christ” to the Samaritans. And as for the emigrants for conscience sake,

it is said of them also, in so many words, that "they spake unto the Grecians, preaching the Lord Jesus."

But further, who were the preachers? Why, evidently the men who had themselves, in the first instance, drunk deeply of the revival spirit. It is possible that not only Peter, but Philip and those who were scattered abroad after the death of Stephen, were among the hundred and twenty on whom the Pentecostal shower fell in the upper chamber. It is at least certain that they all were partakers of the spiritual blessings which were dispensed so liberally afterwards. The fire was in their hearts. Wherever they went they carried it along with them; and the words they spoke were not words made forcible simply by the power of reasoning or natural eloquence, but by the burning fervour with which they were sent forth from their very souls.

There are four delusions, in one or other of which some men professing to be Christians have been able all their lifetime to live. The first is, that the world may be converted without much and earnest *prayer*. The second, that *preaching*, in the great business of establishing the kingdom, is of secondary importance. The third, that it is comparatively of very little moment whether or not in the pulpits of the Christian Church CHRIST is visibly set forth. And the fourth, that it is of little or no consequence that we have a converted and earnest ministry. That these are delusions, no believing reader of the Bible can possibly doubt. And it is only when we have been thoroughly wakened out of them, and have all begun to act under a different inspiration, that we shall see the truth spreading like a prairie fire, and promising to invest it soon as with a mantle of living light.—N. L. W.



"Destructive Heresies."

BY REV. J. H. JOWETT, M.A.

"Destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction" (II. Peter ii. 1).

[Although this "sermon, preached at Westminster Chapel, on the occasion of the 'recognition' services of Dr. Campbell Morgan and Rev. Albert Swift," has appeared in some weekly journals, we think it well to give our readers these timely utterances. It is cause for thankfulness that Dr. Jowett bears such a clear and needed testimony to these fundamentals of our "most holy faith, once for all delivered to the saints." It was also pleasing to hear his letter read to the meeting recently held at the King's Hall, Holborn, where a vigorous protest was made against much of the modern teachings of the day, both in Episcopalian and Nonconformist pulpits. This, and a multitude of other "signs of the times," however, only shows more clearly the Divinely-foretold

nearing of the end of this dispensation concerning which every reader should diligently study in the Second Epistles of the Apostle Paul.]

THIS is a dark and appalling chapter. The misery and desolation of it are unrelieved. It is like some wide and soddened moor in a night of cold and drizzling rain, made lurid now and again by lightning-flash, and weird with the growl of rolling thunder. Everywhere is the black and treacherous bog. The moral pollution is overwhelming. The descriptive language is intense, violent, terrific. There is no softening of the shade from end to end. It is an awful chapter, borrowing its symbolism from "springs without water," and from "mists driven by a storm," and recalling the ashes of Sodom and Gomorrah to enforce the urgency and terror of its judgments.

Has the bog a secret? Is there any road across this dark and swampy moor? To drop the figure—has this wide-spreading pollution an explanation? Amid all the cold mystery and darkness of the chapter, one thing becomes increasingly clear as we gaze upon it—that the depraved life is the creation of perverse thought, that in "destructive heresies" is to be found the explanation of this immoral conduct. A man's thought determines the moral climate of his life, and will settle the question whether his conduct is to be poisonous marsh or fertile meadow, fragrant garden or barren sand.

All the corruption of this chapter is traced up to unworthy conceptions of Christ, to the partial (if not entire) dethronement of "the Lord of life and glory." The immorality has its explanation in "destructive heresy."

THE HOLINESS OF GOD.

In what was their thought defective? The secret is here—they had no adequate sense of His holiness. All true and efficient thinking about God begins in the conception of His holiness. If you begin with His love, you deoxygenate the very affection you proclaim. If you begin with His mercy, you deprive it of the very salt which makes it a minister of healing and defence. If you begin with His condescension, it is a condescension emasculated, because you have not gazed upon His lofty and sublime abode.

You cannot get a glimpse of the unspeakable humility of Calvary until your eyes are filled with the glory of the Great White Throne. If you would know the depth, you must begin with the height! When the man Isaiah was refashioned for the prophetic life, it was not some softened glimpse of a wistful family circle in glory which absorbed his gaze. It was the vision of a throne, "high and lifted up." And those who stood about the throne were not moving in light and familiar liberty. "Each one had six wings; with twain he covered his face, and with twain he covered his feet." And the voices which he heard were not the jaunty songs and liltings which are sung at the fireside. It was in circumstances like these, and upon heights like these, that the prophet's thinking began.

Some months ago I stood by a Swiss ch  let, on the lower slopes of a lovely vale; and by the house there flowed a river, full and

forceful, laughing and dancing in its liberty. And instinctively I prayed that my life might be as the river, full of power and full of song, clearing obstacles with a nimble leap, and hastening on to the great and eternal sea. And to my voiceless prayer there came the reply, "Follow up the stream to its birth!" And I tracked the buoyant river until I reached the snow-line, where I found that in the spreading wastes of virgin snow the singing minister had its birth. And then I knew that full and forceful Christian lives must have their source in sovereign holiness; that only above the snow-line, near the Great White Throne, could they find an adequate birth. To begin elsewhere is to be sure of impoverishment, and to have a life-river which will lose itself in unwholesome swamp and bog, and become the parent of moral corruption and contagion.

But let me still further analyse this "destructive heresy." If we do not begin with the Lord's holiness, we can have no discernment of the Lord's Redemption. Dwell below the snow-line, and you want no Atonement! And for this reason the man who does not begin his thinking in Divine holiness will have no keen and poignant perception of human sin. What you see in a thing depends very much upon its background. John Ruskin has shown us how the whitest notepaper, exposed before the tribunal of bright sunshine, reveals its inherent grey. It all depends upon the background. If your background be gaslight, your notepaper will appear superlatively white; but if the background be the all-revealing flame of God's resplendent sun, the apparent white will darken into grey. I have seen a seagull in flight, with a black cloud for a background, and the bird seemed white as driven snow; I have seen the same bird upon the water, with a background of snowy foam, and the wings were grey. Yes, what is your background? If you do not begin with the holiness of God, you will never see the blackness of sin. If your background be some indifferent human standard, some halting expediency, some easy policy, human life (and your own included) will appear passably clear. And if sin do not appear sin, but passes muster as imperfect virtue, wherein comes the need of Atonement? No holiness, no sin; no sin, no Saviour! Redemption is a superfluity, the ministry of Jesus a wasteful toil, His passion a fruitless death.

Look at the consequences of these things. If these cardinal conceptions are dull or eclipsed, other precious things will be destroyed. Cast your eyes over this widespread corruption. There are

SOME COSPICUOUS ABSENCES.

I miss the instinct of reverence.

It is an ill thing in a life when a man has no sovereignty before which he bows in reverent awe. Take out the august, and life is reduced to flippancy, and levity is the master of the feast both day and night. If we have no sense of the august to worship, we shall have little sense of sin to expel. And so in this chapter I miss the feeling of sin. The unclean revel is unbroken by any haunting fear. No ghost intrudes into the feast!

And, amid all the movements, I miss another treasure, the sense of a large and noble freedom. How can a man be free, even though the song of freedom be ever on his lips, if all the powers in grace and nature are pledged to overthrow him? A man who is in sin, and assumes he is in liberty, and is satisfied with his position, has not risen to the contentment and liberty which are the glory of human-kind, but has sunk to the animal bondage of the sow, which gloats and wallows in the mire.

May I mention another missing treasure? When the great heights go out of life, when the sublime is exiled, when reverence dies and the days decline on triviality, men lose their sense of history, and yesterday has no voice. "And I heard a voice behind me, saying!" That is the voice of yesterday, and it is the privilege of those who are in the fellowship of God to know its interpretation. Sodom and Gomorrah shout through the centuries, and so do Nineveh and Babylon, and Greece and Rome! Theirs is the voice of history, the shoutings of experience, and by the people in this chapter the voice is unheeded, because unheard.

All these "conspicuous absences"—the instinct of reverence, the feeling of sin, the sense of a noble freedom, and the recognition of historical witness—are accounted for by perverse thinking, by "destructive heresies," by the degradation of the Godhead, by the eclipse of the Great White Throne. The lack of lofty summit explains the corrupt and stagnant plain.

But many in the congregation may be saying that this particular heresy is not prevalent to-day. I do not know that we could find its precise lineaments in our own time. But we may give the teaching wide dominion. Our primary conception of the Lord will determine the trend and quality of our own life, and depth or shallowness of its ministry. Whatever dethrones or disparages Christ will impair and impoverish man. Anything that cheapens the Saviour will make us worthless. Any teaching which puts Him out of account, which removes Him from the front place, which "denies" Him, is a "destructive heresy," and is fraught with peril and destruction. Is there any modern peril?

There is a prevalent teaching to-day which is usually known as

"THE NEW THOUGHT."

I do not speak as its antagonist, but as one who wishes to preserve it from becoming a minister of weakness and destruction. I welcome much of its teaching. I believe that in the discovering and clarifying of psychological laws it may render unspeakable help to the living of a Christian life. I believe that we are now standing upon the borderland of a marvellous country, and that mystic forces are to be revealed to us of which hitherto we have only dimly dreamed. I believe that the marvellous phenomena of telepathy and hypnotism, and all the discoveries we are making in this dim and impalpable world, may mightily help us in the fortification of pure and resolute habit.

But I see a danger, an ominous danger, a danger real and

immediate. I know the literature of this new teaching, the literature both of this country and of the United States. I speak from first-hand knowledge; and I say that the teaching gives no adequate place and sovereignty to Jesus Christ our Lord. He is of little or no account; He is occasionally mentioned, but only as one of a crowd, and He is not accorded that unique and solitary pre-eminence which He claims. In one of the latest, and in some respects the ablest of these books, I have looked in vain, from end to end, for even the bare mention of the Saviour's name. He does not count! He is a negligible, and therefore neglected, factor, and is left entirely out of the reckoning! And because He is absent, other things are missing too. I find no mention of guilt. Rarely do I stumble upon the fact of sin. In the "New Thought" there is no confession of sin, no sob of penitence, no plea for forgiveness, no leaning upon mercy.

And in the "New Thought" the Atonement is an obsolete device—the pardonable expedient of a primitive day. "A man must acquire," says one of the best of these teachers, "the art of allowing the past, with whatever errors, sins, faults, follies, or ignorances entangled, to slip out of sight." How easy the suggestion! How tremendous the achievement! For the most of us, that burden slips away only where the Pilgrim lost his burden, at the foot of the Saviour's Cross, where it rolls into the Saviour's grave. My brethren, I care not what veins of helpful ministry these men and women may strike; if they ignore the Saviour and the ministry of redeeming grace, they are dealing with essentially surface forces, as compared with the mighty powers born of personal communion with Him. It is a teaching which practically "denies the Lord that bought us:" and, so far, it is a "destructive heresy," which offers no adequate ministry for the liberation of sinful man and for the attainment of a full and matured life. All thinking is initially wrong which does not begin with the unique holiness of the Lord, and which does not reserve for Him a supreme and sovereign place in man's redemption.

And that, too, is the severest indictment of Spiritualism. It has little or nothing to do with the Lord. It concerns itself with meaner folk, with smaller themes, and with trivial communion. Who ever heard of a spiritualistic campaign for the reclamation of the lost? Lost! That's where its sense is dull. "Saviour!" That's where the vision is dim. We must bring all teachings, and all ministries, to the touchstone of our exalted Lord and Saviour. What do they do with *Him!* What think they of *Christ!* We must suspect anything and everything which lays Him under eclipse. Do they deny the Lord that bought us? Do they dim His glory, and rank Him in the indiscriminate crowd? Then we must label them as "destructive heresies," whose forces can never achieve the redemption of human-kind.



TIME can never hang heavy on hands that are filled for God.

“The King of the Jews”; “King of kings and Lord of lords.”

MATTHEW ii. 2, xxvii. 11-37; REVELATION xix. 16.

BY WALTER J. MILLER, F.R.S.L.

KINGS, O how great! Emperors, how august! Princes, how exalted! Rulers, how mighty! Lords, how noble! Where can a place—His place—be found among these for “The King of the Jews?” Where, upon the ecclesiastical cross of the nations, is this superscription written—“The King of the Jews?” Will the Autocrat of Russia give Him such honour? or the Kings of the Continent? or the world-rulers anywhere? Will they? Do they? Shall they? They do not; but—they shall! “All kings shall fall down before Him; all nations shall serve Him” (Psalm lxxii. 11).

Let us for the moment say with the great Roman, “Behold the Man”; and with “the wise men” from the East, “Where is He that is born King of the Jews, for we have seen His star in the East, and are come to worship Him?” (Matthew ii. 2).

Is this any other than Jesus of Nazareth? Any other than the Saviour of the world? Any other than “The Lion of the tribe of Judah,” Messiah, and “King of the Jews?” Any other than the Son of Man and Son of God?—therefore, *we* worship Him!

It is not because His earthly and Jewish Kingship is in abeyance that He is less the King—while King of Heaven and King of saints. Usurpers are often on the throne of lawful kings; and interregnums are sometimes Divine appointments, and long continue; for “With the Lord one day is as a thousand years, and a thousand years as one day”—so with the Kingship of the Jews. Blessed are the kings and rulers of the world that understand this, and honour and serve Him; and blessed the nations and people that honour the Jews for their King’s sake. But—what of their oppressors?

This race and nation—a witness to God and His Word, once the most honoured on the face of the earth, *and yet again to be*—is seen before the world to-day, living in the very conditions, retributively, in which, through their hatred, their King lived and suffered among them near 2,000 years ago—“despised and rejected of men, a *nation* of sorrows, and acquainted, indeed, with grief.” What have they not suffered from infatuated Russia? What from Continental governments? What, at one time, from our own country? And what, too, from many “who profess and call themselves Christians?”—their very name an epithet of scorn. What, then, will not, and do not, these nations and people suffer, in their turn, for such intolerance and scorn? What already does not Russia? Surely their cry has now entered into “the ears of the Lord God of Sabaoth”; and He comes down to deliver them. “Vengeance is Mine; I will repay, saith the Lord.” Yes, He *will* repay! Let all the oppressed everywhere—Jews, Stundists, Armenians, Macedonians—and, their Rulers—remember this: HE will repay!

Polycarp: "Eighty and six years have I served Him, and He never did me any wrong; how then can I blaspheme my King, my Saviour? Since thou pretendest not to know who and what I am, hear me declare with boldness: I am a Christian. And if thou wishest to learn what the doctrines of Christianity are, appoint me a day, and thou shalt hear them."

The Proconsul: "Satisfy the people."

Polycarp: "To thee I have thought it right to proffer an account, for we are taught to show all honour to the powers and authorities which are ordained of God; but as for these, I do not deem them worthy to hear any defence from me."

The Proconsul: "I have wild beasts at hand; to them I will cast thee except thou repent."

Polycarp: "Call them; to repent from things better to things worse is impossible."

The Proconsul: "Seeing thou despiseth the wild beasts, I will have thee consumed with fire, if thou wilt not repent."

Polycarp: "Thou threatenest me with that force which burns for an hour, and then is extinguished, but art ignorant of the fire of the judgment to come, and of the eternal punishment reserved for the ungodly. But why dost thou tarry? Bring forth what thou wilt."

The Proconsul, seeing that nothing he could say was of any avail, ordered the herald to proclaim three times in the midst of the circus: "Polycarp has confessed himself a Christian." Then the whole multitude raised a shout of uncontrollable fury, and called upon the President of the games to let loose a lion on Polycarp. But the games, being already over, the President refused, and the people with one accord cried out, "Let him be burned."

Immediately they dispersed themselves to the shops to gather wood and faggots, the Jews being foremost. The pile was soon ready. Polycarp laid aside his outer garments, and loosed his girdle; and when he was about to be fastened to the stake with nails, said, "Leave me as I am; He Who gives me strength to endure the fire will enable me to remain at the pile without moving." His request was granted, and he was bound simply with cords. Looking up to heaven, he said, "O Lord God Almighty, the Father of Thy beloved and blessed Son Jesus Christ, by Whom we have received the knowledge of Thee, I give Thee thanks that Thou hast counted me worthy of this day, and this hour, that I should have a part in the number of Thy martyrs, unto the resurrection of eternal life. Wherefore I praise Thee for all things; I glorify Thee with Jesus Christ, Thy beloved Son, to Whom with Thee and the Holy Ghost be glory for ever. Amen."

When the fire was kindled, the flame blazed forth with fury, but instead of consuming the body of the martyr, it "formed an arch resembling the tail of a ship around him, so that he appeared in the midst of it like gold or silver glowing in a furnace, whilst a sweet odour arose from the pile, as if frankincense, or some other precious spice were being consumed."

At length, seeing that he was not touched by the flames, one of the executioners plunged a dagger into his body, upon which such a stream of blood gushed forth that the fire was extinguished. The disciples attempted to take up the corpse; but the Jews, who were on the watch, prevented them, and besought the Governor not to deliver it up to them for burial.

Polycarp's long life stretches as a connecting link from the apostolic age to the commencement of the third century; for one of his disciples was Irenæus, Bishop of Lyons, a native of Asia Minor, who, in a letter written in his old age, recalling his boyhood, says, "I could point out the very place where the blessed Polycarp was accustomed to sit and discourse; his gait, his form, his manner of life, his conversations, and what he was accustomed to relate of his familiar intercourse with John and others who had seen the Lord; how he used to repeat their discourses, and speak of the miracles of Christ, and of His doctrine, agreeably to the Holy Scriptures, as he had received them from eye witnesses. To these things, by the mercy of God, I listened attentively, noting them down, not on paper, but in my heart; and, by the grace of God, I habitually recall them to my mind."



Seven "One Another's."

1. "Receive ye *one another*" (Romans xv. 7).
2. "Serve *one another*" (Galatians v. 13).
3. "Forbearing *one another*" (Ephesians iv. 2).
4. "Forgiving *one another*" (Ephesians iv. 32).
5. "Exhort *one another*" (Hebrews iii. 13).
6. "Consider *one another*" (Hebrews x. 24).
7. "Love *one another*" (1. John iv. 7).

Yet, alas! how little the above Divine counsels are remembered by the majority of the present-day Christians, whose considerations are (1) self, (2) local Church, (3) denomination! Thank God for every bright exception to the general run. How miserably small are some Christian's outlook and sympathies, who see nothing of "Truth" or noble Christian work outside their own little Church, sect, or party; and that in spite of the fact that a multitude of "God-taught men" are found in denominations quite outside their own little coterie of believers, and more mighty in the Scriptures, and marvellously used of God in His work—especially in these closing days of the Gospel dispensation. Can we hope for any nearer answer to our Lord's prayer in John xvii. till He Himself returns? Sometimes the heart grows pessimistic about it. Yet individual souls will heed the lessons—the "signs of the times"—and act accordingly.

Jesus Only.

BY WILLIAM LUFF, Author of *Royal Records*.

“And when they had lifted up their eyes, they saw no man, save Jesus only” (Matthew xvii. 8).

THERE had been six men: three from heaven and three from earth; but after the vision was over, the disciples “saw no man, save Jesus only.”

There was a tendency to put Moses and Elias on an equal footing; but a seventh person spake, saying, “This is My beloved Son, in whom I am well pleased; hear ye Him.”

What a high position is here given to Moses, proving him no myth, but the Divinely-acknowledged Law-giver, the man who himself broke the law, and was forbidden an entrance to the Promised Land: but here he stands, where law could never place him (Rom. viii. 3).

Elias, the prophet, is also thus honoured, and here may stand as the representative of all the prophets. Was he ashamed of his prophecy? He appeared the honoured of heaven, centuries after his prophécies had been spoken. No self-made prophet could do this.

Moses and Elias, representing the law and the prophets, appearing thus side by side with Jesus, prove the oneness of the Old and New Testament. Luke tells us they “spake of His decease:” not His life, His miracles, or His teaching; but His death, as if to show His blood-shedding was the most important matter of all.

This appearing of Moses and Elias throws light upon another subject. Though both had been long dead, they still existed in a conscious existence: they had not gone into a long sleep, nor does any believer, or unbeliever either.

With these remarks concerning Moses and Elias, we will now content ourselves with considering “Jesus only.”

JESUS ONLY IN RELATION TO SIN. 1. *Jesus is the only Sinless one.* He who would remove the sins of others must be without sin himself. Such a person is not to be found, save Jesus only. 2. *Jesus is the only Sin-bearer.* Some one was wanted who could, and would, bear the sin-burden of the world. Who could do it, save “Jesus only?”

“There was no other good enough
To pay the price of sin;
He only could unlock the gate
Of heaven, and let us in.”

3. *Jesus is the only Sin-atonement.* He who would bear the sin must also bear its punishment; and His bearing the punishment must be equivalent to the guilt, so putting it away. Who could do this, save “Jesus only?” 4. *Jesus is the only Sin-forgiver.* The Law broken is God’s law: the penalty is God’s penalty: the atonement is God’s atonement: the forgiveness is God’s forgiveness.

Who can forgive sins, but God only? This excluded all priests, save "Jesus only." 5. *Jesus is the only Sin-cleanser*, who not only forgives the guilt, but removes the stain from the conscience. Only Jesus can do this. 6. *Jesus is the only Sin-deliverer*, giving us power to overcome sins which have long overcome us. Our dearest friends cannot do this: none, save "Jesus only."

II. JESUS ONLY IN RELATION TO SERVICE. It would save much trouble and much failure if Jesus only were the motive and object of all we do. 1. He is the only Master to *acknowledge*. "One is your Master, even Christ; and all ye are brethren" (Matthew xxiii. 8). 2. Jesus is the only Master to *give knowledge*. "Lord, what wilt Thou have me to do?" (Acts ix. 6). 3. Jesus is the only one to *take knowledge*.

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

If we work for man, man will soon offend us, and we shall give up. Those who work for "Jesus only," nothing shall offend them.

III. JESUS ONLY IN RELATION TO SUFFERING. There are trials and sorrows in which no human sympathy is available. Clouds overshadow us in which Moses and Elias disappear, and we see "Jesus only."

"Only Jesus feels and knows
All the weight of human woes."

IV. JESUS ONLY IN RELATION TO SOVEREIGNTY. God has purposed, "That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him" (Eph. i. 10).

Some one wrote in Mr. Moody's Bible:

"The light of heaven is the face of Jesus.
The joy of heaven is the presence of Jesus.
The melody of heaven is the name of Jesus.
The harmony of heaven is the praise of Jesus.
The theme of heaven is the work of Jesus.
The employment of heaven is the service of Jesus.
The fulness of heaven is Jesus Himself.
The duration of heaven is the eternity of Jesus."*

We may add:

In salvation, Jesus is the only Mediator.
In service, Jesus is the only Master.
In suffering, Jesus is the only Minister.
In sovereignty, Jesus is the only Monarch.

* This was by W. H. and C. R. H.

“New Sayings of Jesus.”

BY JAMES SPRUNT.

THE Bible stands alone. It is *the* Book among books. It is the Book that can claim to have the greatest circulation in the world: and this in spite of having, perhaps, the greatest number of enemies. Its custodians were never its friends in early ages. It attacked and blamed no nation as it attacked the Jews, and yet they were its custodians. It placed itself in the hands of those it attacked, and yet obliged them to keep it as a monument *against* themselves. At a later date, practically the whole Bible and its best manuscripts were often, and for long, in the power of the Roman Catholic clergy; and certainly they had no interest in keeping the Books as they stand, and were greatly interested in changing the doctrine, and altering passages that are fatal to their ecclesiastical system, but they dared not do it. They burned Bibles, and put to death those who had circulated them; but the early manuscripts they did not dare to destroy. The great Library of Alexandria took fire and thousands of precious works of history were lost, but the Scripture manuscripts were saved. How are we to account for these things? We can only account for them by believing that it is

THE BOOK OF GOD.

And believing this, we believe that it is complete. God has not withheld from us anything that is necessary for salvation and godliness. Nothing must be taken away from it, and nothing can be added to it.

We have been led to say these things because there has just been published a pamphlet entitled *New Sayings of Jesus*.* It is published for the Egypt Exploration Fund, and is exceedingly interesting and instructive.

Some of our readers may remember the excitement occasioned a few years ago, when it was announced that Drs. B. P. Grenfell, and A. S. Hunt, had discovered, among a collection of Greek papyri belonging to the early centuries of the Christian era, a single page of Greek manuscript containing “Sayings of Jesus.” This discovery was made in 1897 on the site of Oxyrhynchus, one of the chief cities of ancient Egypt, situated on the edge of the western desert, 120 miles south of Cairo. Since that time these two Oxford scholars have been searching for documents in other parts of Egypt; but on returning to Oxyrhynchus last year, “by a curious stroke of good fortune,” they were rewarded by the discovery of another “fragment of a collection of Sayings of Jesus.”

This fragment consists of forty-two incomplete lines on the back of a survey-list of various pieces of land. The manuscript has been torn away on one side, so that it became necessary for Messrs.

* Henry Frowde, Amen Corner, E.C.

Grenfell and Hunt to suggest words here and there to complete the sentences.

Now, remembering the closing words of John's Gospel, "And there are many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written," we may fairly say that the Bible

DOES NOT CONTAIN

all the words that Jesus uttered. Therefore, it is possible that there may be writings, apart from Holy Scripture, which speak of the things which He did, or the words that He spake. We venture to say, however, that none of these writings were given by inspiration of God.

Perhaps one reason why these scholars have been allowed to discover these "New Sayings of Jesus" is that greater attention may be drawn to the Word of God itself. Many of the "Sayings" might almost have been copied from our own New Testament, so alike are they in *words*, as well as sense.

Let us briefly look at these "Sayings" as translated and reconstructed by Messrs. Grenfell and Hunt, whose suggestions are enclosed in brackets, and compare them with a few striking Scriptures:—

FIRST SAYING.

"Jesus saith, Let not him who seeks . . . cease until he finds, and when he finds he shall be astonished; astonished he shall reach the kingdom, and having reached the kingdom he shall rest."

There are three main thoughts in this "Saying":—(1) Seeking and finding. (2) Astonishment at finding, which probably means joy. (3) Rest. Now, we are not certain that these "Sayings" are the words of our Lord, but we do know that the Scripture of Truth speak of the three things noted above. So with glad hearts we turn to His own precious words:—"Seek ye first the kingdom of God" (Matt. vi. 33); "But rather seek ye the kingdom of God" (Luke xii. 31); "Seek, and ye shall find" (Matthew vii. 7); "And he that seeketh findeth" (Luke xi. 9, 10). Here are words from the lips of our Divine Lord, and we shall all do well to heed them, for "they that seek the Lord shall not want any good thing."

Next we have the *joy* that comes of finding:—"When he finds he shall be astonished," *i.e.*, experience joyful astonishment. This reminds us of Luke xv. with its lost sheep, lost silver, and lost son. In each case we have *seeking*, *finding* and *rejoicing*:—"Rejoice with me, I have found my sheep" (verse 6); "Rejoice with me, I have found the piece" (verse 9); "Let us eat and be merry . . . he was lost and is found" (verses 23, 24).

The words, "having reached the kingdom he shall rest," very naturally lead us to Matthew xi. 28-30. There is a sense in which those who came to Christ when He was here upon earth came to the kingdom; for He said concerning His own presence, "The kingdom of God is come nigh to you" (Luke x. 9-11). Where there was response there was rest, "Come unto Me . . . I will give you rest

. . . ye shall find rest." The "Sayings" may be "new" and may not be true, but this is true, "Stand ye in the ways, and see, and ask for *the old paths*, where is the good way, and walk therein, and ye shall find rest for your souls" (Jeremiah vi. 16).

SECOND SAYING.

"Jesus saith, (Ye ask? who are those) that draw us (to the kingdom, if) the kingdom is in Heaven? . . . the fowls of the air, and all beasts that are under the earth or upon the earth, and the fishes of the sea, (these are they which draw) you, and the kingdom of Heaven is within you; and whoever shall know himself shall find it. (Strive therefore?) to know yourselves, and ye shall be aware that ye are the sons of the (almighty?) Father; (and?) ye shall know that ye are in (the city of God?), and ye are (the city?)."

The editors say, "The reconstruction of this, the longest and most important of the 'Sayings,' is extremely difficult," whilst the number of round brackets indicate a large amount of guessing. This "Saying," however, speaks of two things, *viz.*: Assurance of sonship, and a kingdom within; and seems to suggest that this was consequent upon a certain drawing power. Now, the Word of God is most emphatic upon each of these points in relation to the believer. When the Pharisees demanded of our Lord, when the kingdom of God should come, He said, "The kingdom of God cometh not with observation: neither shall they say, lo here! or, lo there! for, behold, the kingdom of God is within you" (Luke xvii. 20, 21). And this is explained by the Holy Spirit, in the words, "The kingdom of God is not meat and drink: but righteousness, and peace, and joy in the Holy Ghost" (Romans xiv. 17). The statement of sonship—"ye are the sons of the Father"—is in perfect agreement with the teaching of the New Testament Epistles, but is, of course, stronger than the general teaching of the Gospels, if we except the word in John i. 12, "As many as received Him, to them gave He power (the right or privilege) to become the sons of God." But the idea of a city—"Ye are (the city?)" is in harmony with the word of our Lord in Matthew v. 14. "A city that is set on an hill cannot be hid," and with many Scriptures in the Epistles and the Revelation. We may put the matter thus:—In relation to God we are *sons*: to the world we are as a *city*. Now this nearness to God, and testimony for God, is not the result of our own goodness, or our own seeking, apart from the Spirit and Word of God. *We have been drawn*. "No man can come to Me, except the Father which hath sent Me draw him" (John vi. 44): "And I, if I be lifted up from the earth, will draw all men unto Me" (John xii. 32).

THIRD SAYING.

"Jesus saith, A man shall not hesitate. . . . to ask concerning his place (in the kingdom. Ye shall know) that many that are first shall be last and the last first and (they shall have eternal life?)."

If we pass the first part of this "Saying," we have practically the summing up of two or three well-known passages of Scripture:—"Many that are first shall be last: and the last shall be first"

(Matthew xix. 30); "Behold, there are last which shall be first, and there are first which shall be last" (Luke xiii. 30). The editors are not certain that the last line should read, "they shall have eternal life," but, thank God, there is no ? at the end of John iii. 16! The "New Saying" may not give us assurance of eternal life, *the old does*.

FOURTH SAYING.

"Jesus saith, Everything that is not before thy face and that which is hidden from thee shall be revealed to thee. For there is nothing hidden which shall not be made manifest, nor buried which shall not be raised."

The sense of this "Saying" is clear, and it looks very much like a re-statement of the words of our Lord as recorded in the Gospels:—Matthew x. 26, "There is nothing covered that shall not be revealed; and hid, that shall not be known"; Mark iv. 22, "For there is nothing hid, which shall not be manifested; neither was anything kept secret, but that it should come abroad"; Luke xii. 2, "For there is nothing covered, that shall not be revealed; neither hid, that shall not be known." One need not add anything to these Scriptural testimonies, beyond saying that in spite of all the "trickeries" of man, God will discover deep things out of darkness, for He will bring every work into judgment, with every secret thing. "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart: and then shall every man have praise of God" (I. Corinthians iv. 5).

FIFTH SAYING.

"His disciples question Him and say, How shall we fast and how shall we (pray?) . . . and what (commandment) shall we keep . . . Jesus saith, . . . do not . . . of truth . . . blessed is he . . ."

The editors remark, "Though this 'Saying' is broken beyond the hope of recovery, its general drift may be caught. It clearly differed from the other 'Sayings,' in having a preliminary paragraph giving the occasion, which seems to be a question, put by the disciples. This question consisted of a number of short sentences, each beginning with 'how' or 'what,' and so far as can be judged, they were concerned with the outward forms of religion, fasting, prayer, and almsgiving. How far, it was probably asked, are existing Jewish ordinances to be kept? The answer of Jesus appears to have been a series of short commandments, insisting on the inner side of religion, as the pursuit of virtue and truth, and very likely concluding with the promise 'Blessed is he who doeth these things.' If this explanation is on the right lines, there is a general parallelism between this 'Saying' and Matthew xix. 16-22 and Luke xviii. 18-22 (the answer to the question 'What shall I do to inherit eternal life?')."

Taking the "Saying" as it is presented to us, we have three questions, and perhaps we cannot conclude this paper better than by giving Scripture, in answer to them.

1st. HOW SHALL WE FAST? We turn to Matthew vi. Here the

Lord teaches His disciples both how to pray, and how to fast. We know, from Luke xi. 1, that the disciples were taught to pray, in answer to their request, "Lord, teach us to pray, as John taught his disciples." Probably they asked a similar question about fasting. Anyway we have the Lord's instructions—"When ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly." And to have honour from God is, as good old Dr. Gill says, infinitely more than to have the applause of men; for as God delights in, so will He reward His own grace with glory.

2nd. HOW SHALL WE PRAY? We cannot have a better answer than the words of our Lord, again recorded in Matthew vi.:—"When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward. But thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." It is blessed to know that if we really get into God's presence, His eyes are upon us, and His ears are open unto our cry. And so it often comes to pass that before we call He answers: and while we are yet speaking He hears.

3rd. WHAT COMMANDMENT SHALL WE KEEP? The answer to this question is found in John xv. 12: "This is My commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do whatsoever I command you."

And now we must close. It may be proved, or it may not be proved, that these "New Sayings" are the actual words of our Lord Jesus Christ. It does not matter very much which way the scholars may decide the matter. We know that the quotations given in this paper from Holy Scripture—we know they are the very words of our Lord, and we should therefore seek to be obedient to them.



Longings !

"WHILE here, alas! I know but half His love:
 But half discern Him, and but half adore:
 But when I meet Him in the realms above,
 I hope to love Him better, praise Him more,
 And tell amid the choir Divine
 How fully I am His, and He is mine!"

Christianity in India.

BY LORD RADSTOCK

(*who at present is paying his sixth visit to India*).

THE following important letter, which appeared a little while ago in *The Times*, shows the marvellous progress that Christianity is making in India, and the way in which the minds of the educated natives are being prepared for its more general reception and redemptive power. The facts stated will astonish most readers, and encourage efforts for its further development. Such a letter appearing in *The Times* will, doubtless, remove erroneous impressions as to the alleged non-success of Missionary enterprise in that vastly populated country. Let us all more earnestly pray that millions more in that great and wonderful Empire may be speedily brought to know and acknowledge Christ as the Saviour of the world and the King of glory.

"SIR,—So many of your readers are interested in the condition of this wonderful Empire that I believe you will be glad to hear the impression of one who visits India for the fifth time. In each visit I heard reports which indicated a growing softening of hostility against Christian teaching. But this time I am amazed at the great changes which are silently but surely going on. Ill-informed people are in the habit of saying that Mission work has been a failure. The last census, which showed a growth in the number of Christians to the extent of twenty-five to thirty per cent., and in some places of fifty per cent. in the decade, would be an answer to this. But any thoughtful observer will see movements on a gigantic scale, which are clearly to be traced to the indirect effect of Christian teaching.

Let me give examples from what has taken place here in the last few weeks. A boys' refuge, to be conducted on thoroughly Christian lines, was opened by the Lieutenant-Governor. His audience consisted of 200 Europeans, Eurasians, and some 500 to 600 Hindus, yet when he spoke of his own faith in Christ, and of the blessing he had had from early Christian training, he was warmly applauded by Hindus as well as Christians. A few days later a testimonial was being given to Mr. K. C. Banerji, a Brahmin of high birth, but who forty years ago became a Christian, and has been one of the most able and foremost leaders of Christian work. He had been recently appointed Registrar of the University by the Senate, of whom the very large majority are Hindus, and the testimonial was subscribed for largely by Hindu members of the University. A most orthodox Hindu ex-Judge Banerji was in the chair, and presented the testimonial. In acknowledging the presentation, Mr. K. C. Banerji said that whatever success he had in life he owed it all to Christianity. This speech was loudly applauded by the highly-respected Hindu chairman. A week ago a lecture was given on the Bible to some 150 native gentlemen (non-Christians). At the close of the meeting a Brahmo Professor of the Presidency College gave a most beautiful tribute to the Bible as the source, not merely of enlightenment, but of peace and comfort, more especially as it revealed the character of Jesus. He was followed by an orthodox Hindu editor, who spoke of the benefits conferred by British rule, but said the greatest benefit was the introduction of the Bible.

“In the first fortnight of my time in India, I had the opportunity of speaking to about 3,000 students, who listened with an interest which I think would not have been found in an equal number of English undergraduates. At a recent conference of missionaries from all parts of Bengal, there were reports indicating not only a dying out of prejudice, and a growing appreciation of the reality of the Gospel Message, but a marked increase of the number of baptisms. There is a general and growing feeling that there are multitudes who are convinced of the truth of the gospel, but who are waiting for a leader, in order to break the family traditions which have held them in bondage for so many centuries.

“Nor is this remarkable movement interesting merely from a religious point of view, it is closely connected with the underlying spirit which alone will make our rule of India, which can only be at the bottom a moral one, acceptable to the masses whom we are, rightly or wrongly, instructing in political history, and in whom we are inculcating the desirability of representative institutions. Race hatreds are ever ready to be evoked by any small accident, while religious fervour can arouse the wildest fanaticism among the scores of millions whose life is moulded by their conceptions, alas! so terribly distorted, of the infinite.

“But when the Spirit of Jesus, the Lamb of God, reveals Him to them, and forms the Christ-life in them, the spirit of love and peace reigns—instead of a struggle for personal advantage and political power. The enmity fades away. I have just seen a striking proof of this. Yesterday the town-hall was filled with a stormy meeting discussing some administrative changes in Bengal. To-day we had 1,800 Christians—English, Eurasians, Bengalis—from the Lieutenant-Governor to the humblest native Christian, all united in a praise meeting, where the same hymns were sung in English and Bengali, and all joined in the Lord’s Prayer and silent worship, closing with the hymn, ‘All hail the power of Jesus’ name.’ Race distinctions and denominational diversity of method were all forgotten, and merged, as they sat under the banner, ‘Ye are all one in Christ.’

“If our Empire is to remain, Christian ideals must be the fundamental principle of our policy and administration. All educated natives recognise our Lord as the ideal Man, and those who are known to be followers of Him command their respect and confidence.

“But those who bear the name of Christ, yet live in a way unworthy of that name, not only bring reproach on their professed faith, but are looked on with critical if not suspicious eyes.

“It cannot be too often enforced on those who rule at home that, as our rule can only be a moral one, it is of unspeakable importance that not only our legislation should be governed by Christian ethics—which all educated India accepts as the standard of conduct—but that those who administer government even in subordinate positions, should be seen in their administration and lives to be guided by the loftiest ideal. Wherever they fail, the natives instinctively see the failure as a weakness; and consequently, instead of being willingly led by a superior intelligence, only yield to a superior force, which at heart they do not venerate, which they will resist, and from which, when occasion arises, if possible, they will liberate themselves. It need hardly be pointed out that the growth of non-Christian education creates a craving for increased political power, while it utterly fails to give either the power or even the ideal of subordinating private interests to the great principle that the good of the masses should be the first care of all governors or legislators, and paramount to any considerations of personal profit. If, therefore, they see in Government officials a low ideal, they will be the more encouraged to

think that they themselves are fit to exercise a political power for which our Government education tends to create aspirations.

“Meanwhile, the lack of governing Christian principles in character makes it utterly impossible to entrust power but to a very small percentage of the educated natives, who, because they have seen political power exercised by others, who in the main have been taught to act uprightly, imagine that they too are fit to exercise it, and regard any hindrance to its exercise as deprivation of just rights to which they are entitled, and for which they will contend.

“Calcutta, March 19th.

“April 20th.

“Since writing the above, I have visited Peshawar, and have had remarkable confirmation of the importance of Mission work. As most of your readers are aware, Peshawar is only nine miles from the mouth of the Khaibar Pass; there the tribes are so wild that, though two or three generations have elapsed since they came under our influence, caravans can only pass twice a week, when the hills are specially guarded, and a strong escort protects front, flank, and rear of column, while any one straying from off the road would be in great peril from the villagers, who live in villages like small fortresses, where blood feuds are continually being avenged by death—yet every day in Peshawar city, in the Medical Mission, may be seen about 100 men, many of them from these very villages, or from Kabul, or from Central Asia, listening to the story of the love of God to man.

“Probably about 25,000 wild men come there annually as out-patients, and find they are cared for by Christian men. At Bunnu, another very wild place beyond the Kohat, there are probably as many who get their first idea of Christian care from the servant of God, who conducts the Medical Mission with such devotion and success that he has a far-reaching influence among the lawless tribes who continually raid our frontier. The Mullahs are the principal agitators, and their religious influence makes them the most formidable factor in the whole frontier, but when once the teachings of the gospel begin to influence these tribes, the greatest element of danger among the wild men who live across our frontier—1,200 miles long—will be eliminated.

“Hitherto the policy of the Government has been to forbid any Mission work across the frontier, and the result is that no approximation to security of life has taken place. Yet within our frontier, where the same kind of races are subjected even to the indirect influence of Christianity, Christian ladies are as secure as in Paris. In Peshawar city, with its streets crowded by wild men, the Gospel of Christ, daily proclaimed, finds many thoughtful listeners. The Cross of Christ, which has changed European nations from ignorant barbarians and given them the Christian ideal as their ideal, will have the same power over these sons of Asia when they come under its influence.

“People in England have not the faintest idea of the state of things in a centre where Mahomedanism, unchecked by British rule, is paramount. Speaking lately with one of the ablest of our frontier officers, he gave examples from the history of the last three months to show what ‘holy men’ among them are capable of. Some time ago a noted holy man died, leaving four sons. Three of these ‘holy men’ murdered their elder brother in order to get his property. Not many weeks ago another ‘holy man’ had a great following, but a third ‘holy man’ wanted to oust him, and raised a force and besieged him; after some time he surrendered, on the promise that his life should be spared. For a time he was kept as a prisoner, but within a week or so was murdered by the ‘holy men.’ Meanwhile, every man claims the right to sell his wife and

daughters, and the 'holy men,' including Mullahs, are often looked upon as amongst the worst criminals. A leading native gentleman lately said to the frontier officer, to whom I have referred, 'You speak of Sodom and Gomorrah, but they were pure compared to Peshawar,' a verdict confirmed by the hospitals, and this a city where Mahomedanism reigns supreme; and yet we hear in England too often the superficial chatter of ignorant people, who say 'one religion is as good as another!'

"Meanwhile, from many quarters, we hear that leaders of Hindu thought are wishing that the Bible should be introduced into the educational system as the highest standard of moral teaching, while people who call themselves Christians oppose the propagation of those Holy Scriptures on which their professed faith is based, who, moreover, contribute to the formation of lawless principles in the rising generation, which would lead to the abyss in which France was plunged by the great Revolution, 'ni Dieu ni maitre.'

"In conclusion, I am aware that many will say that relations of theirs who have been to India have never seen real Christianity in the natives, and, therefore, argue there can be no result of Christian Missions. The answer is exceedingly simple. The population of India is nearly 300,000,000. Supposing we take the number of real Christians as distinguished from those who are only Christians in name at 250,000, it is perfectly intelligible that people may have met thousands of natives and yet never met a real Christian, especially if they did not take any pains to find them out. Meanwhile, let them remember the difference between seed-time and harvest. A cockney, going into a cornfield where wheat had been sown, and where only little green blades were to be seen, would possibly call them weeds, and say that farming was no good, but those who had tilled the land, and sown the seed, would be quietly waiting for the great harvest-home, when 'he that soweth and he that reapeth will rejoice together.'

"Yours, RADSTOCK.

"P.S.—I thought it well to submit this to others who know India, and I have, therefore, read it to over twenty, who are in different parts of India; they have all thought it a fair representation of the state of things."



Go! Where?

IN the Gospels and in the Acts it is so put—

1. "Go, call thy husband"—"Ye shall be witnesses unto Me first in Jerusalem."
2. "Go home to your friends"—"Judea."
3. "Go, tell My brethren"—"Samaria."
4. "Go ye into all the world"—"The uttermost parts of the earth."

Yet the Church of God has never adequately risen to its high privileges and responsibilities during the long centuries of the Christian era: though, thanks be to God! some *few* thousands—yet all to few, alas!—now toiling in distant lands, who have truly left all to follow HIM, amidst perils of many kinds, isolation from the abounding privileges of more favoured lands, have "left all to follow Him" who came from heaven to *seek* and to *save* that that was lost; and with what result only eternity will reveal, though recent facts from far-away mission fields already disclose marvellous results.

Mr. and Mrs. Fisher at Uganda.

READERS of this Journal will remember that we recorded the fact that these beloved Missionaries were then home on furlough, and were both busily engaged in addressing Missionary Meetings in London, and the principal cities in the United Kingdom; including Dublin, Keswick, Edinburgh, Liverpool, Manchester, Norwich, Bristol, Clevedon, Eastbourne, and many other places: in all of which their testimonies appear to have been graciously used by the Lord in intensifying interest in the spread of the gospel abroad, especially in Africa. Indeed, they appear to have had very little real rest before leaving on their return voyage to Africa in November, on a German boat to Mombasa, in which their experiences were far from pleasant; both with regard to the ship, the food, and the weather. But through the Lord's mercy it will be seen that they arrived at the latter port "safe and sound," including their little son—George Pilkington—who proved himself a universal favourite on board the ship. From this point the following letters, to which many are looking forward with interest, will speak for themselves. We trust that there are not a few who will continue to pray that these devoted Missionaries may be blessed in the work which lies before them in the new Station Hoima, to which they have gone, and which lies at a point higher up in Africa.

"MOMBASA, December 4th, 1904.

"You will doubtless have seen by the newspapers that our boat reached Mombasa on Friday, the 2nd, two days before it was due. We were all jubilant at striking land again, for we only went ashore once in the whole month, and that was at Genoa. Port Said was reached at midnight, and as we left again at 5 a.m. we had no chance of stretching our limbs on shore. Aden, we all hoped to land at, was under the bane of being quarantined, on account of plague, so once more we had to toss to-and-fro till Mombasa was reached.

"I cannot say we had an enjoyable trip; in fact, my love for sea voyages, I am afraid, has run down below the zero of excitement. First-class cabins were all round the machinery on the *Kanzler*, and being a small boat, it tossed about like a shuttlecock. It was terribly hot, and I simply had to let baby sleep without a stitch of clothing or covering; while during the daytime, he went about in his little silk pinafore! I managed thus to ward off prickly heat, but the past two days, in spite of similar precautions, it has troubled him a great deal. December is one of the very hottest months in Mombasa; nearly every child has prickly heat. We can scarcely breathe. . . . Unfortunately, our boat got in just six hours after the weekly train had left for the lake steamboat connection, so it was a case of waiting here one week. A. and I have, with Bishop Peel's permission, decided to leave to-morrow, and go

up as far as Nairobi to await our train and the remainder of the party. It is a nice, healthy spot, and very cool, so we are fleeing from here the first thing to-morrow. A. and baby have scarcely slept at all since we have been here, and the poor little lad has been fearfully fretty. He is just the queerest mite, and he simply careers about everywhere absolutely nude, and runs into the other visitors' bedrooms whenever my back is turned. Everybody spoils him. I have managed to get in the Swahili nurse who we had on our home journey, but the little laddie will not go near her when we are at all in hearing distance. He does not mind the blacks at all; in fact, he seems fascinated by them.

"We have been simply delighted to meet so many old friends here; if only the weather had been more endurable, we could have spent a most enjoyable week visiting them all. One always does meet with so much kindness in travelling, and with those who, having travelled, indulge in all kinds of fresh ideas on things and people in general. . . ."

"NAIROBI, December 6th, 1904.

"What a glorious change this is from the intolerable heat of Mombasa!!! We made arrangements with Bishop Peel to leave on Monday; he assured us that Mr. Innes, who came from London with us, could see the ladies off in the train on Friday, so we decided to come on here for the four days intervening between the lake steamer connecting-train and now. We were given a reserved carriage to ourselves, and quite enjoyed the twenty-six hours' run. In a short time we had left the heat of Mombasa behind, and passed through hurricanes of wind that blew the white and red dust into the carriages in drifts. Then pouring rain swept down upon us, which we hailed with delight!! Food was provided as usual at the duk bungalows at long-distant stations, so we had everything we wanted. The morning after our night ride dawned clear and cool, with an exquisite sunrise. Kilimangaro, with its hoary head, stood out above the cloud like the great Snow King that it is. The game country stretched out between us and Nairobi, so we took baby on the roof of the carriage, and sat there spinning through the great Athi and Stoney Athi Plains like birds on the wing. It was like a motor drive without the shaking and the kerosene. Being a straight line, extending for miles ahead, the engine-driver put on full speed, and we fled on through herds of antelopes, gazelles, zebras, and ostriches. I cannot describe to you the wild buoyancy of spirits that we all felt in that delicious air and with such surroundings.

"We are charmed with Nairobi. As the American said, 'there are acres of Europeans,' and houses of stone, wood, and corrugated iron have been erected like mushrooms for wide distances around. Avenues of eucalyptus trees have been planted down the roads, and flowering shrubs of every describable tropical variety bloom in the gardens and grounds. This is a decent little hotel, kept by New Zealanders. They are quite full of visitors, and are almost always

in that state; of course, things are decidedly *un*English. There are no dressed waiters, but a few draped Masai and Swahilis. A place like this is a curious compound of the savage and civilisation; there is still the raw native in his 'war paint' of beads and twisted wire; he does not look a whit the more enlightened for all this stir and commotion, and I could not help feeling desperately sorry for one poor old man yesterday, who passed along with five Swahilis in the chain gang. The prisoners are dressed in an atrocious blue and white check coat and trousers, and work together chained. I pictured the old man a few years ago being as free as the zebras we passed in the plain, knowing no want, and having no ambition—a law unto themselves. But now *we* come in, take over their land, make work obligatory, and then put them into bondage if their minds are too corrupt or incapable of being adjusted to civilised law. I suppose this is essential to progress—but problematic.

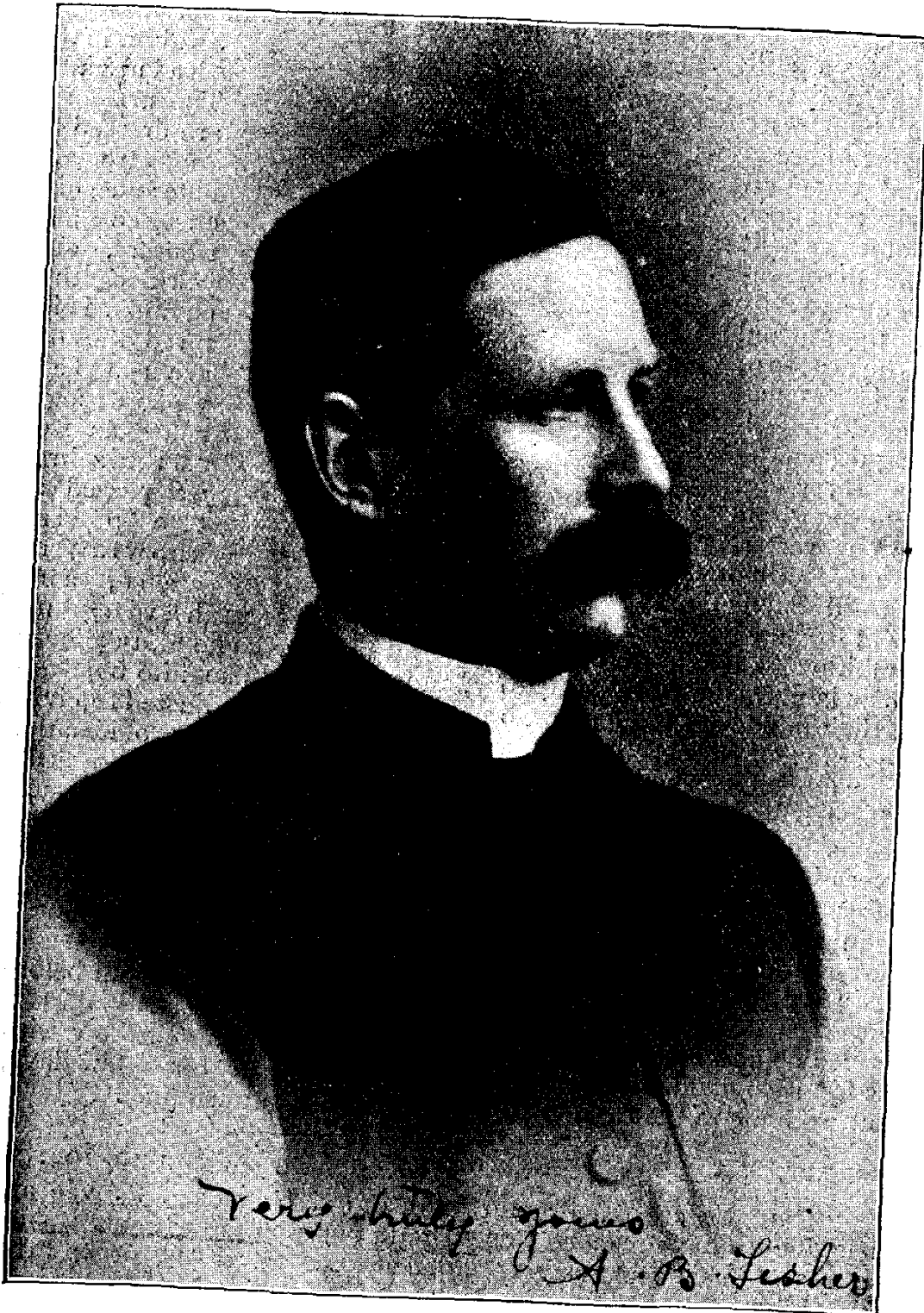
"Our little son has now a new nurse for the four days—a little Masai boy, clothed and clean, but inconceivably ugly. His face seems to quite disappear when he grins, for his teeth monopolise every inch of space. He fascinates our baby, who gazes at him in utter bewilderment, and shakes with laughter when his nurse indulges in his weird methods of entertaining him. He is not a scrap afraid of the black faces, and will go to anybody.

"We had our bikes fixed up and went for our first spin before breakfast this morning, while baby went out in his cart.

"The new chaplain of Nairobi, with his wife, travelled out with us from England. They are staying in Mombasa for a few days, but we hope to see them arrive before we again push off. . ."

"MENGO, December 15th, 1904.

"Here we are once again in dear old Uganda. . . . We are delighted to have reached this stage in our journey without a suggestion of malaria having troubled us, or any of the other little 'tiresomes' that might have happened. . . . We have had a very touching letter from King Kasagama, who has just heard we are not returning to Toro. He says 'his heart is filled with trouble, and all joy died when he and his people heard the news. God has chastened them in body and spirit by taking their friends from them; but wherever you shall go, my heart will be one with you.' We



REV. ARTHUR B. FISHER, F.R.G.S., OF UGANDA.



MRS. A. B. FISHER (*née Ruth Hurditch*), OF UGANDA.
*From a Photograph taken just previous to her return to Equatorial Africa, by Messrs.
Russell & Sons, Baker Street, W.*

are both so sorry not to be going back to our friends there, but we know that 'He leadeth.' . . ."

"HOIMA, UGANDA PROTECTORATE,

"December 31st, 1904.

"This is New Year's Eve, and I am thankful indeed to be able to once more write you from 'home.' I think we both feel we have had enough knocking about for a very long time to come, although there has been a continual influx of enjoyment. Our travelling was in every way all right, with one exception result was most catastrophic, the front wheel was twisted almost completely in two, the front brake smashed to shreds, and I was pitched bodily over the handle bar, and landed some distance off on to a sand heap; and so, with the exception of being literally smothered with dust and most effective bruises, I escaped any real harm. . . .

I had on my bicycle. We were free-wheeling down a long hill, and in my eagerness to bell-ringing, in order to clear the road of the awe-struck natives, I simply dashed with full force into a tree stump close to the path; the re-

"After heaps and heaps of doctoring, Arthur remedied the breakages wonderfully, and I was able to ride into Hoima with only a slightly 'wobbly' wheel. . . We met with a most enthusiastic reception, the dear people streamed out for miles to meet us. Three sheep and about 100 bundles of food have been brought to us as presents, and still they come. . . The King Andareya is an exceedingly nice young fellow, and so are his ministers. The king is an old friend of A.'s. He was the first European he saw and spoke to, and A. also taught him the alphabet. He heard the gospel first from him, and later on he was baptised by him, so you will understand he seems quite a warm friend. . . ."

Their bright little boy, "G. P. F.," now fourteen months old, is growing wonderfully, and is "idolized" by the natives, toward whom his bearing is both "autocratic" and amusing. It is wonderful how he has stood all his "knocking about" during his 20,000 miles of "travel" since he was three weeks old. Certainly he is "a gem of the first water," and his grandfather is not the only one who thinks so, though perhaps he ought not to say so in public, but we take readers of *Footsteps of Truth* into our confidence!

Christ opening the Scriptures to the disciples by the way.

A SHUT Bible does not save. In the Revelation, when John saw a sealed book which no man could open, he began to weep, because its secret could not be unfolded; but one of the elders said unto him, "Weep not, for the Lion of the tribe of Judah hath prevailed to open the book." He who will at last open the book of judgment, opens now the book of grace. The same Jesus breaks the seals of both. If He open to us the first book, the second will contain nothing which we shall have cause to dread. He who is "the way unto the Father," is also the way into the Scriptures which make known the Father's will. If Christ had not come, and suffered, and risen, the Bible would have been a sealed book. Its shadows would have been spectres, if He, the substance, had not appeared. His incarnation, and ministry, and sacrifice, gave a meaning to them all.

Sometimes when a door is barred, the people who congregate on the outside cannot open it, either by skill or power; but one within can open it easily. It is thus that Christ is the opener of the Scriptures. He is in them; not that He has been placed in the Scriptures, but that He was first, and they have been woven round Him. From within He opens; and through the opening we behold Himself: "They are they which testify of Me."

He not only opened the Scriptures, He opened them *to us*. The book may be plain and intelligible in its own nature, and yet remain a mystery to me. It is not only that Christ, by His own life and death, gave meaning to the Bible; it is He who, by His Spirit, makes the Bible true and transparent in the experience of each. He who has not been born again cannot see the kingdom of God, although it lies before his eyes in the evangelic histories. To the natural mind the gospel is a sealed book. As long as you look on the outside of it you are ignorant of its meaning; it is when Christ becomes its light, that the Bible becomes transparent, and the reader sees into its heart.

When He opens the Scriptures to me, He shows me that the blood of the Lamb takes my sin away; He gives me the promise in my hand, and closes my hand around it, and I feel that it bears my weight. It is in Christ crucified that I can see myself lost, and in Christ crucified that I can see myself saved.



THE mine of Scripture is so full of interest to the mind, as well as the heart, that we need never flag in either individual or united study of its blessed contents, always remembering that on our knees we plead for the light of the Spirit, to reveal to us Him Who is the golden centre of the rich storehouse.

The Loveliness of Jesus.

BY THE LATE C. H. SPURGEON.

LOOK, O disciples of Jesus, to your Master's lips, and say, "Are they not most sweet? Do not His words cause your hearts to burn within you as He talks with you by the way?"

Ye worshippers of Immanuel, look up to His head of much fine gold, and tell me, is it not precious to you? And is not your adoration sweetened with affection as ye humbly bow before that countenance which is as Lebanon, excellent as the cedars? O daughters of Jerusalem—to you I speak, for ye have seen Him in His chariot paved with love—tell me, ye favoured souls, is there not a charm in His every feature, and is not His whole person full of such a savour of His good ointments that therefore the virgins love Him? Is there one member of His glorious body which is not attractive? one portion of His person which is not a fresh loadstone to our souls? Nay, He is altogether lovely. We anoint not His head only, but His feet also, with the sweet spikenard of our fervent love. His whole life we would imitate, His whole character we would transcribe, to His whole person we would be united. In all other beings we see some lack, but in Him there is all perfection. The best, even of His favoured saints, have had the spot upon their garment, and the visible defect upon their brow, but He is nothing but loveliness. We admire Abraham in his faith, but not in his distrust; Noah is admirable in the ark, but shameful in the vineyard; Moses is noble at the Red Sea, but not at the waters of Meribah; and Solomon is sublime upon his throne, but sensual in his bed-chamber. All earthly suns have their spots; the fair world itself hath its howling wildernesses and its putrid swamps; we cannot love the whole of the most lovely thing; but Christ Jesus is gold without alloy, light without darkness, and glory without cloud. The Church could desire nothing beyond what she found in her beloved; the insatiable hunger of covetousness itself might find satiety here. All her longings found an end in Him, nor had she one wish which was not folded and feasted in Him. As Rutherford says: "I know not a thing worth the buying but heaven; and my own mind is, that if comparison were made betwixt Christ and heaven, I would sell heaven and buy Christ."



Only Trust Him.

TRUST Him when dark doubts assail thee,
Trust Him when thy strength is small;
Trust Him when to simply trust Him
Seems the hardest thing of all.

"I will trust, and not be afraid: for the Lord Jehovah is my strength and my song" (Isaiah xii. 2).

Dr. and Mrs. H. Grattan Guinness.

WE continue to receive encouraging accounts of the missionary tour being undertaken during the past year by Dr. and Mrs. Guinness. After going through California, and visiting San Francisco and other large towns, they proceeded to Vancouver; then back to Victoria, Oregon, across the Rocky Mountains, and were recently at Minneapolis and Toronto. In every town they have taken meetings in many of the largest churches, which have frequently been crowded and of an enthusiastic character, the Doctor also addressing the students in the various colleges, Mrs. Guinness speaking to large assemblies of ladies and others. They intended (D.V.) later on returning to Philadelphia. We ask an interest in the prayers of our readers, that the great blessing that has attended their testimony may be increased a thousand-fold.



Riches of Grace.

GRACE triumphing over sin

(Ephesians i. 7; Romans v. 6; Hebrews i. 2).

Grace meeting for us all the claims of the law (Galatians iii.)

Grace providing for us Divine righteousness (Rom. v. 15-21).



“His Banner over me was Love.”

HE brought me to His Kingly house,
 The palace of His rest;
 He set me at His festal board,
 A stranger yet a guest;
 Love was His banner o'er my soul,
 The banner of the blest.

I gazed upon its floating folds,
 The purple and the blue,
 The beauty of its rare device,
 The meaning of its hue;
 Love was His banner o'er my soul,
 'Twas this, 'twas this, I knew.

No longer will I roam afar,
 His arms are round me cast;
 The friend that I have found is Love,
 Forgotten is the past;
 Love is His banner o'er my soul,
 Love is my home at last.

San Francisco.

H. Grattan Guinness.

MR. PHILIP RUSSELL HURDITCH IN AUSTRALIA.

OUR readers will be interested in hearing further tidings of our son. From a local paper we read:—

“On the Lord’s Day Mr. Hurditch has been preaching in three different places from six to ten miles apart. On a recent occasion he and his host drove out forty-eight miles on a Thursday, visiting every homestead on the way, and arriving in time for the Sunday services held in a church erected by a prosperous farmer. The news had spread, and although the building is right in the midst of the bush, without a house for miles round, at half-past two



the procession began, buggies, traps, saddle-horses, bicycles, and every other kind of vehicle arrived, bringing bushmen and their families eager to hear the evangelist from ‘home.’

“The church was crowded, and the power of the Lord was present in a remarkable degree. Strong men and women were seen in tears as the Word of Life was being preached, and many cases of blessing followed. All felt it was a time of visitation and decision for eternity; and many were the entreaties to the preacher to ‘come again soon.’ At Bodangora, at night, the congregation crowded out the building.” Here Mr. Hurditch continued to preach with unabated interest week after week, and blessing followed every service in the salvation of souls.

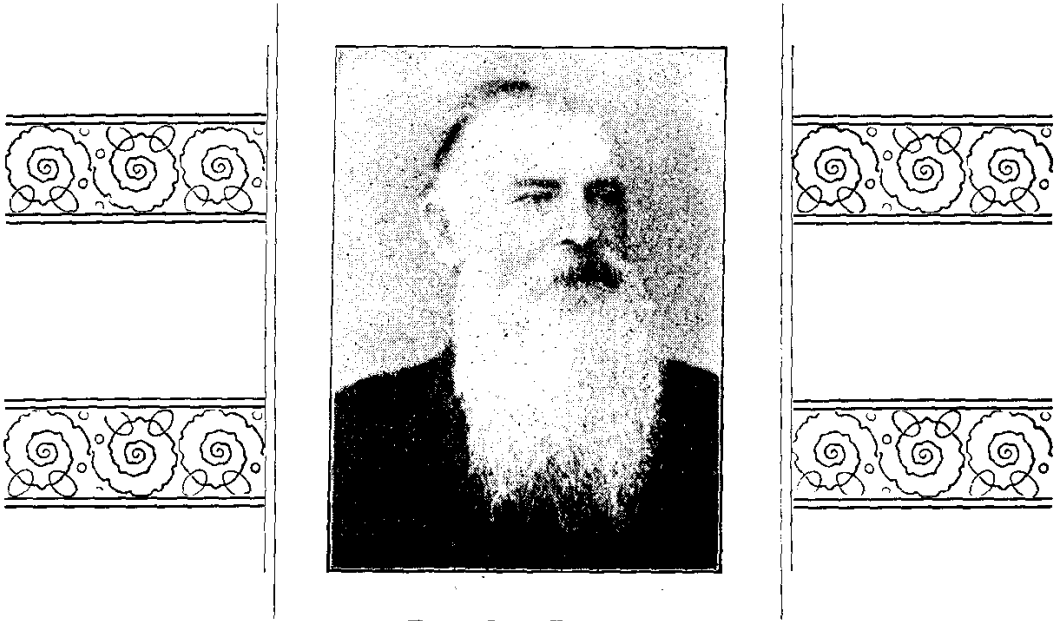
In a letter dated August 1st, he writes: “The work goes on just splendidly. Yesterday I took three services at the outstations, driving seventy miles in a buggy and four horses. Some of the people, living right in the heart of the bush, have never seen an Englishman from the old country before, so they drive in for miles; and I tell you it is a grand thing to preach the gospel to those who, in some cases, have never heard it before.”

September 6th: “Here I am again in Sydney. . . I shall never forget my farewell meeting at Bodangora; it was just like the New

Testament times over again, when they all 'fell on Paul's neck and wept that they should see his face no more . . .' However, I may go up again before I return home. . .

"I am taking the services this month at the Burwood Baptist Church, a few miles out of Sydney; in October, I will (D.V.) be holding a mission in the largest Baptist Church here, the Rev. Dr. Porter's, and have other engagements for several months ahead. . .

"We are having lovely spring weather, and I am as strong as a



REV. DR. PORTER.

lion, and as brown as a berry; in fact, I look a regular bushman. Pray much for me, and ask friends to do the same."

November 21st: "I am leaving Goulburn on Monday next for Sydney, where I shall be for the next two months, preaching at Balmain in December, and at Stanmore in January; then, for February, I go up to Newcastle, then to Dr. Porter's Church again for two Sundays in March, and after that for a series of missions up the Western district. I have had splendid times here this month all round; crowded meetings, and numbers coming out for Christ. To Him be all the glory!!!"

Later: "The missions in Sydney proved very successful and fruitful in results."



Seven things ministered by the Gospel which the law could not give (II. Corinthians iii.)

- I. Life (verse 6).
- II. The Holy Spirit (verse 8).
- III. Righteousness (verse 9).
- IV. That which remaineth which lasts for ever (verse 11).
- V. Liberty (verse 17).
- VI. An Object for our heart (verse 18) beholding the glory of the Lord.
- VII. Transformation into His image (verse 18).

Notes.

WE have to crave the indulgence of our subscribers to this Magazine for the delay in issuing this number, but continued broken health, and a necessity for keeping down every possible expense in the Mission under the Editor's care, both as to the Evangelistic Work and the publications, left it impossible for us to fulfil our desires as to regularity of publication; indeed, we are almost decided, on the completion of our 20th volume, to cease the publication of this journal altogether; as, after thirty-six years of editorial work, first in the *Latter Rain*, then *Word and Work*, with *Footsteps of Truth* following on—forming, in all, quite a small library of thirty-two volumes—we felt unequal to the task of continuing it without engaging helpers for this; as, with the departure to Africa of our daughter Ruth (now Mrs. Fisher), and the illness and departure for Australia of our son Philip, the labour pressed heavily on us. So very many have, however, written testifying to the pleasure and profit derived from reading *Footsteps of Truth*, we have felt it needful to continue its publication quarterly (D.V.), specially with a view of keeping in touch with, and supplying information of, the progress of our Mission Work at home and abroad to those who generously contribute to the funds of the Evangelistic Mission, and giving periodically the lists of contributions received on its behalf.

It will be observed that the present number is constituted a *double one*, so as to include the overdue number which we were unable to issue earlier, thus covering six months (October, 1904, to April, 1905). We shall still endeavour to make the contents profitable to the spiritual edification of its readers, including, "Notes for Bible Readings," "Hints to Preachers, Sunday School Teachers, and Others," which ever formed a helpful feature throughout its course.

We should be glad if friends would aid us in this by contributing to a *Free Distribution Fund*, so that we may not have unduly to reduce the quantities issued, which would mean increased cost of each copy. We never aimed at pecuniary gain in connection therewith, but should be glad to be secured against any deficit.

We have had all remaining sheets of previous VOLUMES bound up with a view to assisting students and others, and, therefore, offer *sets* of these at one-third the published price, or *single volumes* at half-price; on application to the Manager

of the Book Department, E.M., 186, Alexandra Road, St. John's Wood, London, N.W.

* * *

THE REVIVAL, now happily extending through Wales and in some parts of England, cannot but fill every earnest Christian heart with deep gratitude to God, and call forth constant fervent prayers for its extension throughout the United Kingdom, which should affect the *regions beyond*. The spontaneity of the movement in Wales, with but little human instrumentality, forms its most gratifying and encouraging feature, for God is seen and felt to be asserting His almighty power and sovereign grace in a way little expected in the Churches of the land, and thus giving the answer to all the quibbles of sceptics and critics at a time when there is a deep and widespread need for such a Revival. Those who have recently visited Wales have declared it would be impossible for one sceptic to live there a week without believing in God; but we have not space here for particulars, but strongly recommend everyone to read the thrilling particulars and testimonies which appear every week in the *Christian, Life of Faith, British Weekly*, and other religious journals, and not to heed the unworthy criticisms passed by some on the mighty movement that is filling the hearts of tens of thousands with gladness for revived spiritual life, and the conversion of a multitude of souls in the ordinary Churches and Chapels, without the enormous expense generally involved by the hiring of huge buildings and other large structures for particular Missions, thus carrying renewed life *right into the Churches themselves*.

At the same time we may well rejoice in the great blessing that has accompanied the labours of Messrs. Torrey and Alexander in their great Missions in the North, and now commenced in London, for which there has been every possible preparation and organization. For the great movement, centring in the Albert Hall, clouds of prayer are ascending that God may use this great Mission (estimated to cost about £17,000) in the ingathering of thousands of souls. In whatever way God may be pleased to bring about a great Revival in London, such a realised hope will fill all Christian hearts with joy and praise, and annihilate criticism on secondary points as to men, methods, and places.

* * *

VERY IMPORTANT.

For the EVANGELISTIC MISSION under our own care we have to plead earnestly with friends to help us to wipe off the gradually accumulating arrears for current working expenses, which have *tried us much*, and hampered its operations in

almost every branch. It would be indeed a great relief to have these arrears, amounting to about £300, entirely cleared off, and so leave head, heart, and hand freer for the blessed work of evangelization, in which we are, through mercy, seeing not a few droppings of the coming showers. In addition to those testimonies recorded on other pages, several exceedingly pleasant instances of conversion have been witnessed in our Halls lately of those who are likely to prove, in their turn, earnest witnesses for Christ and in winning other souls.

Will not each reader of this Magazine, before laying it aside, resolve immediately to send something out of the "Lord's portion" they may have by them to the Director for this purpose—of clearing arrears and providing the sinews of war for the further pressing of the battle to the Gate. Both amongst young and old, in halls, tents, and in the open-air (for though tents cannot just now be used, they require to be placed in repair and be got ready for the early summer); whilst in the Halls there obtains an earnest spirit of prayer, and readiness for active work; and the attendances are good, the people coming in goodly numbers to all our gospel meetings. Who then will help us in a special way just now? Whilst supporting new movements, old and tried Missions still doing good work should not be forgotten. Special Missions are in the course of preparation at Bignold, Malden, and Willesden Halls, for which we ask the earnest prayers of our readers.

* * *

We are glad to say that our brother, Mr. Edward Hurditch, has entered upon an important Mission in connection with the Baptist Church in country towns and villages; the movement which Pastor H. E. Stone has inaugurated, and which has already been crowned with abundant success, numbers of souls having been brought to God at every place thus visited, and the expectation is cherished that this will prove a means of great help to the scattered Churches, especially in rural districts, where it is impossible to raise funds sufficient for the carrying out of such Missions. Our good brother will be at home in this work, in which in previous years he was so much blessed in lengthened tours with Mr. F. C. Spurr and others through towns and villages from Middlesex to Cornwall, and other counties. May God increasingly bless him in this most important series of special Missions.

* * *

The work at Mayes Hall, Wood Green, which, as intimated in our last, we have handed over to seven Trustees, including the Editor, and a local Committee, to carry on, under the continued superintendence of Mr. W. T. Main, thus relieving us

from responsibility. We were glad to be free, however, in order to lighten our work. They would be glad to receive help toward the extinction of the mortgage which was found necessary to raise after the completion of the new and excellent building, with its class rooms and other conveniences.

The freehold of the land has been purchased, bringing the total amount required to free the entire property to £1,160. Such contributions might be sent to either of the seven Trustees, whose names appear in our previous issue, or to Mr. W. T. Main, 33, Gathorne Road, Wood Green.

A fair number has been added to the Church there since the opening, and there is every prospect of a good work being carried on there amongst the increasing population of that district.

* * *

In our village work, too, we are encouraged. Mr. Routledge, superintendent at Stretham, Cambs., writes cheering accounts of its progress, particularly amongst the young people, and in the Sunday School, while in the villages he is also able to sound out the Word of Life. There has been much need among the poor through this trying Winter, which we have been happy in relieving to some extent, though not to the full measure we could desire; but what has been furnished in food, coals, &c., both there and other places, have helped to cheer many distressed families in time of real need. We should be glad if this fund also were replenished.

* * *

SOME OF OUR TENT MEETINGS.

Our gospel work under canvas for the past Summer and Autumn months has proved fruitful service in soul-winning. Two weeks out of the six we pitched our tent in Hanwell, where, notwithstanding many drawbacks, the Master blessed His Word in the conversion of souls, and many of the professed Christians were built up "on their most holy faith." From thence we went to Hounslow Heath, where during August and September we witnessed the power of God to save. Night after night for four weeks the meetings grew in numbers, and on Sundays many were unable to obtain seats; we, therefore, took our walling down and preached to more people outside the tent than we had inside. I have heard folks say that "the simple gospel in the present day has lost its attractiveness," but it only needed such to have seen the tent work in Hounslow to have been persuaded to the contrary. One out of many others writes us saying:

"I was convicted of sin the very first night I entered your tent, and I felt so miserable that I came out before the meeting was over, thinking perhaps I should forget all about it, but I found no peace outside, nor could I forget it; still I continued to go, longing to find rest to my soul, until Thursday last, when you preached from that text, 'Other foundation can no man lay than that is laid, which is Jesus Christ.' I took Jesus that very

night for my Saviour, and, thank God! He saved me. I have now peace and joy in Him."

One night three drunken men came for the purpose of disturbing the meeting, but the Word preached stopped them; two left the tent, but the third could not go. They tried to get him to join them, but he said, "No, I shan't come;" he stayed to the after-meeting, and I went over to have a word with him, and he said: "Governor, you have hit me hard to-night; I came in drunk, but you have hit me sober;" and then, with tears flowing down his cheeks, said: "Ah! He knows, and I know I am wrong." Our friends were with him until a late hour pointing him to the Saviour, and we believe he will be, if he is not already, saved.

Many other instances might be recorded of sinners saved during the preaching. Children's meetings have been held each Saturday afternoon, and we have had blessing amongst them, for which we praise God.

The closing meeting on Monday, will not soon be forgotten by those present. When an opportunity was given for short testimonies, a number got up to say what the Lord had done for their souls. An old cab-driver, of over forty years in London, blessed God for the joy he had, and thanked the Lord that ever our tent was pitched in Hounslow.

One labouring man gave his testimony as to how God met with him in the following simple words: "Friends, He has made a good job of me; glory! He saved me; I can dance now with joy. I have got a lot to say about my past life, but I shall take up too much time." Then a man, sitting behind him, cried out: "Yes, Jack, sit down, for I am boiling to speak!" And so it seemed, for when he began everyone seemed to be weeping and laughing alternately, and shouting, "Glory to God for salvation!" Personally, I can say, "Thank God!" and take courage for future service. I think the work in Hounslow, with all the past blessing, seemed to have only just begun, when our tent had to be taken down for removal to Beddington. The work reminded me of the revival we were permitted to see, in connection with the Evangelistic Mission, so many years ago in Swindon. God is still the same, and the gospel has still its ancient power to save men at home and abroad. The following are a few extracts of letters received:—

The Pastor of the Hanwell Union Church wrote:

"*The Tent Mission* just closed, although the week-night services have not been attended by large numbers, very many Christians have been awakened from their apathy, and wonderfully blessed through the Word preached by Mr. Edward Hurditch. The Bible readings in the afternoon will, I am told, never be forgotten; and on last Sunday evening many tarried outside the wall, where the tent was hidden, until a late hour, talking to one another over the new revival and inspiration they had received. The Sunday evening services have been large—very solemn and impressive addresses have been delivered. I know of several who have been converted, in a good position of life, and I believe fully we shall hear of more.

"(Signed) G. ROUSE LOWDEN."

A Christian writes:

"I write to thank you for the blessing I have received through the tent meetings during the past month. It has been a real good time from beginning

to end, and I do thank God for sending you amongst us with the good old gospel. I pray that the unsaved who were at the meetings (for there were many such) may be among the saved to-morrow. We are very thankful for having the gospel thus sent to us, and that sinners have had it preached to them.

"G. E."

Another :

"I have been blessed at the meetings, and thank the Lord for them. I am a poor man, and some time since lost a shilling and prayed to God that I might find it; and that if I did I would give it to Him. On the Monday following, I walked just to it, and gave it to the Tent Mission as a thank-offering for answered prayer.

"G. G."

One who had attended the recent mission at Hounslow writes from Kew Gardens :

"I thank God from my heart that I came to 'that old tent,' as I termed it then; but since then it seems to become to me a *precious* 'old tent.' I shall always think happy the day when I saw it, for I am indeed so *very* happy. What a great thing *salvation* is, and it is so much easier to be trusting in Jesus than to go on my own way. I have indeed found a friend in Jesus, and I do earnestly pray for strength and wisdom, and trust I may never be ashamed to own Jesus as my Saviour. Thanking you very much for the kind interest you have taken in me.

"E. S."

Another wrote :

"I feel I am greatly under conviction of sin, and ask you to kindly pray for me, I feel so miserable.

"M. G. C."

And subsequently wrote again :

"Thank God, I can truly say, 'Jesus is mine.' I was convicted of sin the first time I entered the tent, and continued attending the meetings, but did not find Christ until Friday evening, when I sent in a request for prayer, which, thank God! was answered during the singing of a solo, 'He is abundantly able to save.' I have received the Crucified One, and I have peace and joy in Him. I never felt so happy before. I have told you a little of what Christ has done for me, but I have not told half. I do not think I could put it into words.

"M. G. C."

Another writes :

"Bless His Holy Name! We have been blessed in listening to His voice (in the tent). He has filled me with joy and gladness. The Word preached has been sweet to my taste. He is my all in all, 'all to Him I owe.' We have shouted for joy, and have been strengthened. May my love to my dear Redeemer grow stronger.

"W. B."

WILLESDEN HALL, BRONDESBURY.

It is with thankfulness and gratitude to God, that we review the work at the above Hall during the past few months. Usually the services are not so well attended in the autumn, many friends being away on their holidays, while the bands in the parks, cycles on the road, and cheap excursions to country and seaside places, all tend to reduce the numbers attending the places of worship. But our meetings have been very well sustained—the morning services most encouraging. We have for years carried on open-air services at one of the corners of the High Road, Kilburn, after the meeting in the

hall, and never have we had such large attendances as this year, the fine weather and calm bright evenings being specially conducive to this end. Some features of this work during the past months have been to us a great joy. First, the quiet spirit of hearing manifest amongst the people, many standing throughout the whole meeting, and lingering behind to be spoken with; and secondly, the absence of all interruptions. The preacher is permitted, unmolested, to tell the story of the infinite grace and boundless mercy of an ever-loving God, who bends in tenderest pity over poor sinful man. For this we praise His Holy Name.

The Sunday School has gone on with pleasing results, the increased attendance and limited room have greatly taxed the powers and patience of both superintendent and teachers. Many of the children have joined the Junior Branch of the Christian Endeavour, and a large percentage of these profess conversion to God, between eighty and a hundred coming together every Tuesday evening to listen to a stirring gospel address, by some friend specially invited. God has greatly blessed the untiring efforts of the lady workers in this department of His service.

Then, later, the senior branch of the Christian Endeavour held its fourth annual meeting, when the Hall was quite full. Mr. Horace G. Holmes took the chair, and, after singing and prayer, the Secretary read a somewhat lengthy, but interesting report, which was followed by an address by the Chairman full of stirring lessons, drawn from the lives of Mr. Quintin Hogg and Miss Florence Nightingale. The Rev. T. Nicholson (Paddington Chapel) gave a helpful address on the word, "Forward," which he enforced by reference to experiments he had recently witnessed on wireless telegraphy, showing that for successful service we must receive the needed fire of the Holy Spirit.

The meeting closed with singing and prayer. Many expressed the opinion that it was the best meeting we have had.

On the following Sunday, after the evening service, two young women stood up in the prayer meeting, and confessed their newly-found faith in the Lord Jesus. All are praying that His abundant blessing may rest on the gospel preached in this Hall during this winter.

In looking *back*, we also look *up*, praising God and taking courage, praying that the winter season may prove to be God's harvest time; and being still more determined to know nothing among men, save Christ and Him Crucified.

We are thankful to record, to the glory of God, that the seal of His blessing has been set upon the work in the above hall. On January 11th, while having our fellowship tea, a young woman came in (not knowing the character of the meeting) and was spoken to by one of the workers, who finding that she was not a Christian, pointed out from God's Word the way of peace, through the redemptive work of Christ. She accepted Him as her Saviour; and in the meeting afterwards, stood up to declare her faith in the Lord Jesus.

On Sunday evening, January 15th, we had a remarkable meeting. At the close of the service the preacher asked if there were any present who would like to respond to the gospel invitation to yield their hearts to Christ; if so, the friends would pray for them if they would raise their hands; altogether, six hands were lifted. A young man and wife, who were very much broken down, came out most clearly, and boldly declared their faith in Christ, and are most hopeful cases; they asked the preacher to go home with them for a little prayer. On reaching the house, a touching scene was witnessed; the young man threw his arms round his Christian mother's neck, saying as he did so, "Thank God, I am saved, mother; I have found Christ." Then came tears, sweet tears of joy, music in heaven, and joy on earth, for Christ is glorified, and souls are saved. After prayer, and a few words of encouragement, we left them rejoicing in their newly-found Saviour. We earnestly ask an interest in the prayers of the Lord's people that a great wave of blessing may roll over this neighbourhood.

On Tuesday evening, 24th inst., the Sunday School held their winter treat. After the tea, a lantern address was given by one of the agents of the Sunday School Union. The pictures were excellent, and the addresses all that could be desired. The children enjoyed it thoroughly; and some solemn words were spoken to the parents and friends. The Hall was crowded, and everybody appeared happy and grateful.

G. Andrews, Superintendent.

* * *

WILTON HOUSE OF REST,

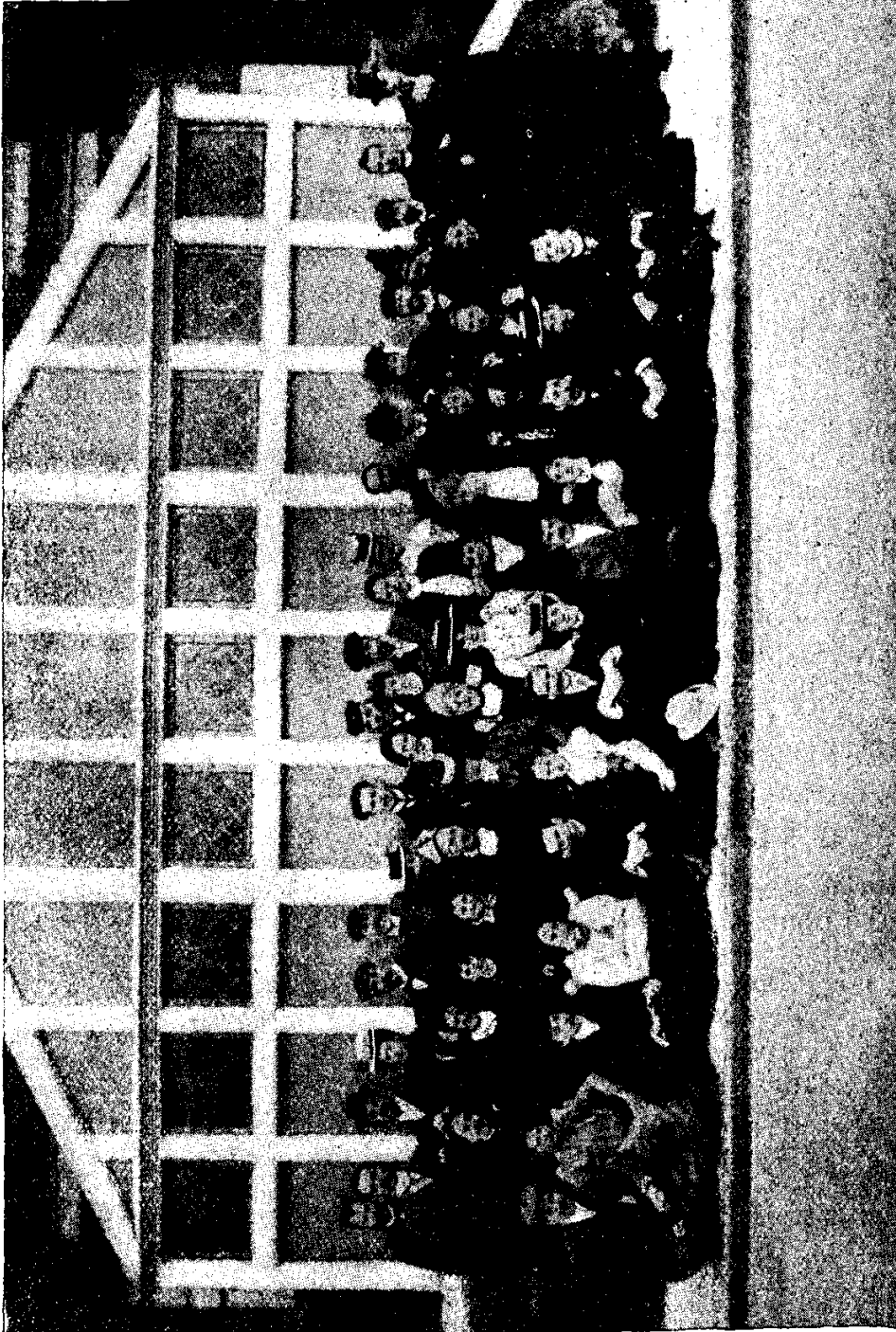
12, Grosvenor Gardens, West Marina, St. Leonards.

Christians of all denominations continue to visit this beautifully situated house, and express their joy and gratitude for both spiritual and physical help received.

A large number of friends were there at Christmas, and on the Monday we spent a most enjoyable and profitable evening. A Missionary Conversazione was arranged; Ministers and others, who were staying in the house, represented in costume and by brief addresses the different countries in which they were interested. The Rev. Nachim, a converted Jew, was dressed as a Rabbi, another Minister as a Chinese, the Rev. Mr. Moseley represented Madagascar, Miss Beatrice Hurditch spoke on the work in India and other countries; Uganda, East Africa, was referred to by Mr. Russell Hurditch. A large number of curios were on view; also maps and pictures, kindly lent by the C.M.S., hung on the walls.

On January 20th, a Social Tea was given to the Policemen, Tram Drivers and Conductors, and the Porters of the L.B. and S.C. Railway, an excellent gospel address being given in the drawing-room afterwards by Arthur Habershon, Esq.

The following are specimens of many such grateful letters to hand from Ministers lately visiting Wilton House:



AN EASTER MONDAY COMPANY AT WILTON HOUSE.

"DEAR MRS. HURDITCH,—We reached home on Friday evening safely, and found all well here, and my good wife has suggested sending a few roses from the garden as a small token of our united appreciation of all your kindness to us both during our very happy visit at Wilton House. The roses are very poor at this season, but such as we have we send with pleasure. We both missed the happy fellowship of all the kind friends at Wilton House very much, but we must now settle down to real work, and shall always look back with great pleasure to our recent visit to Wilton House. We were so glad to meet Mr. and Mrs. K——, and family, their hearty and genial fellowship was like a splendid tonic to us, and did us so much good. 'Peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee.'

"Yours very sincerely, GEORGE H."

"The memories of Wilton House, and of those I have met there in Christian fellowship, are very sweet; may many more be privileged to share in them,

"I remain, yours very truly, G. J. H. F."

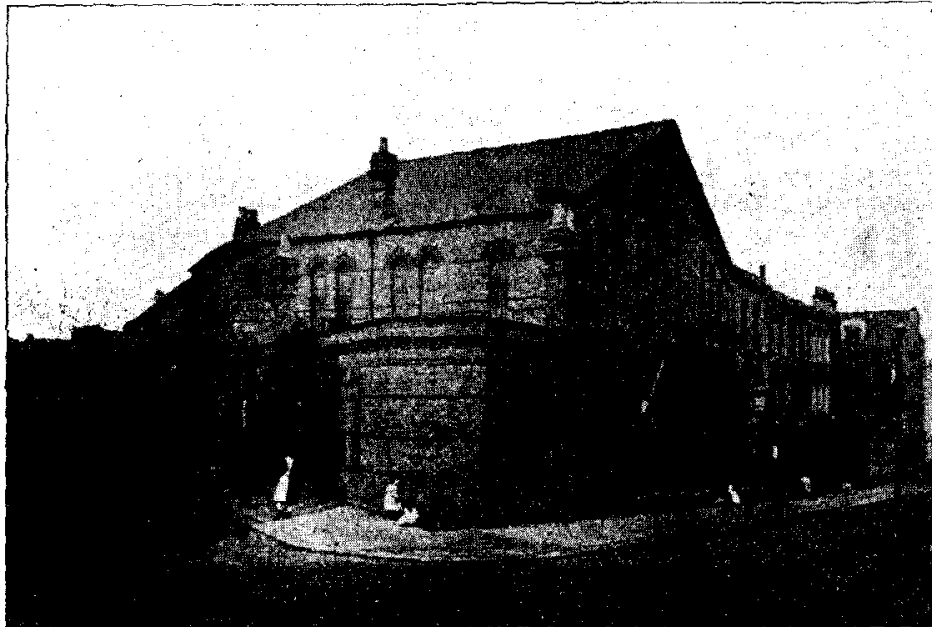
Rev. James Stephens, of Highgate, writes on Feb. 2nd, 1905:

"DEAR MR. HURDITCH,—It is always a pleasure to me to have a few days at Wilton House, and the change is really beneficial. Our comfort on this visit was as great as on any previous visit, if not greater. My wife and her friend completed a three weeks' stay. Both appreciated and enjoyed this. Mrs. Stephens expresses her regard for your dear daughter very warmly, and recognizes both her ability in her position, and her kindness and amiability."

Intending visitors to Wilton House for Easter (especially Ministers) should book rooms or beds early as possible, as many more have hitherto applied for accommodation than could be provided for.

MALDEN HALL.

Most of our readers know of the interesting work at Malden Hall, which was opened on December 26th, 1874, where there has



been a steady work of grace ever since, much blessing having been given on special Missions from time to time.

The meetings continue to be marked with a spirit of interest and of expectancy of greater blessing to follow, both amongst the young in the Sunday School, and adults in the evangelistic meetings. During January large audiences assembled, and the Word was preached with encouraging results by Messrs. C. Russell Hurditch, W. T. Main, Horace G. Holmes, and Sydney Collett.

There is a good programme for the next few months, but God is above "programmes," and all our arrangements are made with a very emphatic "D.V.," as we earnestly desire to be subject to His leading, either through these arrangements or otherwise.

Meanwhile we are praying very much that God may bless the ministry of the Word by those who are announced.

At present, fixtures are as follows:

For the month of February—Mr. P. Garrioch, on Sundays and Thursdays.

For the month of March—Mr. C. Dennison, on Sundays and Thursdays.

For the month of April—Special Mission, by Mr. Monro Collings.

For the month of May—Mr. John Brunton, on Sundays and Thursdays.

For the month of June—Dr. McKilliam, Thursdays, on "The Coming of the Lord."

But we specially ask our friends to note the Conference on Easter Monday, April 24th, and ask their Christian friends to join them, should the "Coming One" still tarry.

* * *

BIGNOLD HALL, FOREST GATE.

We have been having good times here, both in the Evangelistic Meetings, the Sunday School, and also the Medical Mission Work, generously carried on by Dr. Nichols.

Amongst the evangelists who have been labouring, there are Messrs. Brunning, W. T. Munn, and W. T. Main, who have reported several instances of blessing, several having come out, who are giving good evidence of their conversion.

It is felt that the time is ripe for a special Mission in that district; and, after prayerful consideration, it has been decided to have one from March 19th to 26th inclusive, conducted by Mr. W. T. Munn. Will our readers pray for abundant blessing thereon, and, if near, come and help?

* * *

MILDMAY AND COLONEL MORTON.

Many will have heard, with deep regret, that another important change is about to be made in respect to the superintendence of the Mildmay Institution, founded by the ever-beloved William Pennefather. Colonel Morton, whose directorate of this important work has extended over fifteen years, and has proved so great a blessing to all connected with that great work, has felt led to relinquish his charge, and the trustees have the satisfaction of feeling that this step has

not been taken till another servant of Christ, Captain Tottenham, has been found willing to fill the important position thus about to be vacated; in this he will be ably assisted by his gifted and devoted wife, who has already taken over the charge of the women's work since the retirement of Mrs. Hogg, and in which she has been very warmly welcomed. What memories this awakens of bygone years, and of those early associated especially with the *Conferences* at Mildmay, many of whom have gone in to see, and to abide with, the King. But amidst all the changes of time the Lord abideth "the same yesterday, and to-day, and for ever."

We have just heard a pleasing incident connected with the present gracious Revival in Wales. A friend of ours—a pastor of a neighbouring Church—journeyed thither to observe for himself the evidences of the awakening now filling millions of hearts with joy and gratitude the whole world over. On arriving at one of the centres of the movement, our friend observed the chapels were being rapidly filled with people. Observing a man trundling a wheelbarrow along the road, he enquired of him whether Mr. Evan Roberts was likely to preach in a certain chapel. Dropping his barrow, the good man replied, "I don't know whether Mr. Roberts will be there, but I know HE will be there!" and the emphasis laid on the great pronoun left no manner of doubt as to Whom he referred, since it was the presence and power of the Divine Spirit that had wrought such wonders of pentecostal grace throughout Wales, till *man*—however honoured amongst men—seemed "out of the reckoning."

So with Mildmay, the "servants may come and go," but "HE will be there" all the same; however much we may miss the cheery smile, the hearty hand grip, the warm, brotherly words of welcome, and the generous hospitality of such beloved successive leaders as William Pennefather, Reynolds Moreton, James E. Mathieson, Arthur Stephenson Blackwood, and now, alas! J. T. Morton—God's true noblemen and valiant soldiers of the Cross. Thank God, some of these are still with us in the enforced quiet of their shortening days and lengthening shadows, waiting for "the blessed hope" so constantly kept before Mildmay audiences, which also is the great incentive in all the multifarious works embraced in the Mildmay Institution.

We have no doubt that the prayers of our readers will ascend often for the beloved retiring superintendent, and for Captain Tottenham and his devoted wife, who have been led of God to sacrifice the quiet and comfort of their home at Wimbledon to undertake the heavy, yet happy, charge of this great work, with which so many gracious and glorious memories are interwoven.

NOTE.—We had thought to give here extracts from the interesting letters which passed between Colonel Morton and the Mildmay Trustees, but think it better to refer our readers to the excellent monthly issued from Mildmay, entitled *Service for the King* (rd.), in the January and February numbers of which these appear in full.

MOUNT HERMON ORPHANAGE BEING REMOVED.

This institution of many years standing, and in which we have had a deep and practical interest from its commencement, is about to be removed. The Mount Hermon Girls' Orphan Homes, Cambridge Avenue, Kilburn, were founded by the late Miss Mary Ann Cole, and on her death she was succeeded by the late Mrs. Parry, a cousin and a colleague of the deceased lady. On Mrs. Parry's death the Homes were in due course committed to the superintendence of Mrs. and Miss Thomson. Now the houses are to be sold, and the children will be removed to Sevenoaks, Kent, and housed in a large building, which was once a hospital for crippled children—a very wise step, on which we trust the blessing of God will abundantly rest.

**Recent Books for the Season.**

As our magazine is now only published quarterly, we have not much space to devote to "Book Reviews." We acknowledge the receipt of the following, with many thanks :

During the past year we have supplied for gratuitous distribution by the "London City Mission," "Mariners' Friend Society," "R. N. Mission to Deep Sea Fishermen," "British and Foreign Bible Society," and sundry other Missions, 22,175 *Christian Ambassador*, 6,062 *Footsteps of Truth*, 6,000 *Annual Message*, 3,200 Prayer Cards, 100 Roll Text Almanacs, 57 various bound volumes, 36 *The Christian*, and 50 packets of Tracts; and should have been glad to have distributed very much more had funds been available for so doing.

The Annual Volume of the *Quiver* (CASSELL AND CO., LTD.) Full of the best of good things. In fact, we doubt whether it can be excelled. Undoubtedly many of our readers see the monthly parts; if not, be persuaded to commence them forthwith. The volume is a useful addition to any library.

We have received from the RELIGIOUS TRACT SOCIETY their Annual Volumes of *Sunday at Home* and the *Leisure Hour*. They both contain articles on Christian word and work, also on Israel, Literature, Art, and Science. They will be found most useful and instructive in the family circle, for there is more than enough in them to interest both old and young. Both volumes are most profusely illustrated.

FROM THE SAME SOCIETY (4, BOUVERIE STREET, E.C.)

THE PILGRIM'S PROGRESS. *From this world to that which is to come.*

Price 1/- Delivered under the similitude of a dream. By JOHN BUNYAN.

We are very glad to see the new edition of this book, which cannot be dispensed with. The attractive feature being the eight coloured pictures, which are from a set of specially drawn illustrations, by HAROLD COPPING. It is a marvellously cheap book. This Society has prepared editions of this allegory in no fewer than 104 languages and dialects.

GAMBLING: An Analysis. Price 6d. By G. ESTWICK FORD, B.A.

OUR MARCHING ORDERS. Price 3d. By Dr. HORTON.

HIDDEN HEROES OF THE BIBLE. 1/- net. By ANNA W. PIERSON.

Dedicated by the author "To all Boys and Girls who love the Bible Stories."

FROM PICKERING AND INGLIS, 73, BOTHWELL STREET, GLASGOW.

THE BRETHERN. By the late WM. COLLINGWOOD. Price 3d.

CHURCH THEORIES, OR EDIFICATION.

By J. H. BURRIDGE, 1, Cotham Grove, Bristol.

STRONG TO SAVE. Price 1/- By ALEX. MARSHALL.

A choice selection of remarkable records of rescue from ruin.

FROM MARSHALL BROTHERS, 10, PATERNOSTER ROW, LONDON, E.C.

THE CREDENTIALS OF THE PENTATEUCH. By J. S. TOWNSEND
(Barrister). Price 5/-

A very useful work, and well calculated to counteract the mischief of the so-called higher criticism, as it presents the overwhelming Pagan and Jewish credentials of the Pentateuch. We fully agree with the editor that this competent summary and cumulative argument cannot fail to impress the candid reader, and aid in restoring full confidence in the Mosaic writings.

NINA CASTLE. By Miss E. SYMONS. With Preface by the BISHOP OF SIERRA LEONE. Price 1/-

A short sketch of the life of a missionary in West Africa, with extracts from her letters and journals. Will be read with thrilling interest by all in sympathy with the work of the Lord in darkest Africa.

THE BEAUTIES OF THE SAVIOUR. By F. S. WEBSTER.

IS NOT THIS THE CHRIST? By "MUSTAFIR." Price 6/-

THE MAN OF GALILEE. By WILLIAM EDGAR GEIL. Price 2/6

THE SPIRIT OF LIFE. By Rev. J. STUART HOLDEN. Price 1/-

PEARLS FROM THE PSALTER. By F. M. WADE. Price 6d.

INTO ALL THE WORLD. By Rev. C. S. MACALPINE. Price 1/-

RABBONI ; or, Personal Consecration. By the late Rev. G. H. C. MACGREGOR. 1/-

A small book containing selections from Mr. Macgregor's sermons, published at the request of many to whom the "All-sufficient Saviour" was so helpful.

HIS FULNESS. By Rev. A. T. PIERSON, D.D.

Bible Readings, given at the last Keswick Convention, on Christ as our Wisdom, Righteousness, Sanctification and Redemption.

GOD'S PLAN IN THE BIBLE. By H. W. FRY. Price 2/6.

Specially written for those who wish to begin the study of prophecy, and who have but little leisure at their disposal. Many diagrams in the volume will intensify the interest of the subject.

OUR BIBLE HOUR. 1/-

Volumes I. and II. have already been published, and now III. and IV. are given us on the prophecies of Joel and Obadiah by Dr. WALLER, and the Gospel of Matthew as the Gospel of the Kingdom by Dr. ELDER CUMMING. Much truth is condensed in these small volumes.

JOINED TO THE LORD. By Miss A. W. MARSTON. Price 2/6.

We welcome this little volume as a helpful contribution to the all too small literature on this most precious portion of God's Word, which writers on the sacred volume have largely overlooked. It is written in a chaste and delicate spirit, and cannot be devoutly read without one being drawn nearer Him who is the "altogether lovely," and the fairest among ten thousand. We wish it a wide circulation.

FROM MORGAN AND SCOTT, 12, PATERNOSTER BUILDINGS, E.C.

INSULATED BOB; The Herald of Mercy Annual, 1905. Cloth back 1/-

SWORD AND TROWEL. Monthly, 1904. Price 3d.

METROPOLITAN TABERNACLE PULPIT. Four Sermons by C. H. SPURGEON. Issued monthly. Price 5d.

SILVER TONGUES FOR THE YOUNG. By the Rev. JOHN MITCHELL.

Is a very interesting book, attractively bound, its illustrations being both good and numerous. It would prove a seasonable gift for the young people.

CHINA'S PAST AND FUTURE. By the Hon. CHESTER HOLCOMBE.

BRITAIN'S SIN AND FOLLY. By B. BROOMHALL. 1/- net.

These books are written by those who have had long experience and contact with the Chinese, so are well able to speak of the virtues as well as the vices of this people, especially in connection with the opium question.

THE DIRECTORY OF THE DEVOUT LIFE. By Rev. F. B. MEYER. 2/6.

Specially appropriate for the present season, being a commentary upon the Sermon on the Mount, written in the usual facile style of the well-known author.

SEVEN HEROIC CHILDREN. A Great Sorrow, and a Great Victory. By ADA LEE.

This is a thrilling story, graphically recording a terrible landslip on the Himalayas, and the gracious sustaining help given by our Heavenly Father under bereavement and loss of dear ones. It is a book that will be read many times over, and always with profit.

THE OUTPOURED SPIRIT AND PENTECOST. 1/- By R. C. MORGAN.
A most helpful little book.

SACRED SONGS AND SOLOS: Revised and Enlarged, with Standard Hymns (1,200 pieces). Arranged in Subject-Sections. Compiled under the direction of IRA D. SANKEY. Various Editions. Words only, from 4½d.; Music and Words, from 5/-

We cordially welcome this new edition, in very clear type and good paper, which has many points of advantage over its predecessors, as although larger it is very compact, and comprises the old favourite "Songs and Solos," with the familiar "New Hymns and Solos" and "The Christian Choir," which will be greatly appreciated. The excellent grouping of *subjects* and system of *numbering* make it possible for this edition to be used simultaneously with the older ones.

FROM S. W. PARTRIDGE AND CO., 8 AND 9, PATERNOSTER ROW, E.C.

DR. BARNARDO; THE FOSTER-FATHER OF NOBODY'S CHILDREN.
By Rev. J. H. BATT.

This excellent sketch of the great life of the "father of many thousands of reclaimed waifs" should be in every home. It will be an inspiration to many other lives.

FROM JAMES NISBET AND CO., LTD., 21, BERNERS STREET, W.

THE PROMISED REST, Here and Hereafter. By the Rev. E. W. MOORE, M.A.
Cloth boards, 2/6; leather, 3/6.

We have been greatly refreshed by a dip into this helpful treatise by a well-instructed scribe, and heartily commend it to our readers.

TALKS TO MEN. By Dr. TORREY. 1/6.

A series of addresses delivered all over the world on the Bible and the Christ of the Bible. These have been very helpful, and we pray that in the printed form they may be the means of leading many from their former erroneous views to confess faith in the Word of God and its teachings.

THOUGHTS FOR YOUNG CHRISTIANS. By F. B.

This book contains several carefully-selected texts of Scripture, and two pages of most helpful and instructive reading for every day in the month. A useful prize or birthday gift.

THE GIST OF THE LESSONS. By R. A. TORREY. Price 1/- leather; 9d. cloth, net.

A concise exposition of the International Sunday School Lessons for 1905. A valuable compendium which Sunday School teachers would do well to possess.

FROM THE IMPERIAL PROTESTANT FEDERATION.

GOD'S MERCIFUL DELIVERANCES. By R. J. N. Price 3d.

FROM ARTHUR H. STOCKWELL, LONDON.

SHOT AND SHELL FOR THE PREACHER'S GUN.

By REV. JOHN MITCHELL.

In this book Mr. Mitchell has added another to his little library for preachers and teachers; and it is one which well deserves a place beside the others. The ammunition is good, and ready to hand; it "carries" far, and covers a wide range, including brief and suggestive talks on a variety of subjects, *e.g.*, "Demons are not Infidels," "Holden with the Cords," "Paul's thorn," "Windows," &c.

Poaching with this "Shot and Shell" is not prohibited; indeed, the book is intended for practical use, and we commend it to the Christian worker.

FROM SAMUEL BAGSTER AND SONS, 15, PATERNOSTER ROW.

DAILY LIGHT. Price 4/-

It scarcely needs any word of commendation to bring this book before our readers, for we believe that few, if any, do not possess a copy. Who does not realise the bond of union that seems to exist with loved ones far away, when we remember that *they*, with *us*, are reading the *same* portions of Scripture on the same morning and evening? This, however, is a large type edition, so all the more suitable for Christians of riper years. Very useful as a Birthday gift.

NEW TESTAMENT CHRONOLOGY. Price 4d.

Being the principal events recorded in the Gospels and Acts, arranged under their probable dates. Three small maps are also included. Very useful for young Bible students.

FROM MESSRS. SHAW AND CO., 48, PATERNOSTER ROW, E.C.; OR FROM THE
MANAGER OF THE E. M. BOOK STORE, 186, ALEXANDRA ROAD, N.W.*HISTORY AND PROPHECY; or, Jehovah's Dealings with the Jew, the
Gentile, and the Church of God.* By F. NEWTH. Price 6d. each. Post-free.

We still have just a few copies of this most valuable booklet left, and we advise the readers of this magazine to secure one at once. The subject is illustrated by a beautiful *prophetic chart in gold and colours*, measuring, when open, three feet long. *Every student of prophecy* would do well to possess himself of a copy. Though published at 6d., it is well worth 1/4

FROM ELLIOT STOCK, PATERNOSTER ROW.

A TERRIBLE PRESENTIMENT. By EURIQUE DE MEXICO. 1/-

A thrilling account of experience before and after conversion.

RECENT BOOKS FOR THE SEASON.

OUR OWN MAGAZINE, Annual Volume. Issued by the CHILDREN'S SPECIAL SERVICE MISSION. Full of pictures and stories that will captivate our young folks.

FROM CHARLES J. THYNNE, GREAT QUEEN STREET, W.C.

SHALL WE TOLERATE THE JESUITS? 2d.

A tractate for the "man in the street," containing facts which cannot be too widely scattered, or too widely known at the present time.

FROM PASSMORE AND ALABASTER, 4, PATERNOSTER BUILDINGS, E.C.

MRS. C. H. SPURGEON. Price 1/- By CHARLES RAY.

Good—all will be interested in reading it.

SMOOTH STONES TAKEN FROM ANCIENT BROOKS. Price 2/6.
By C. H. SPURGEON. Being a collection of sentences, illustrations, and quaint sayings from the works of that renowned Puritan, Thomas Brooks.

THE SWORD AND TROWEL, Monthly. Price 3d.

C. H. Spurgeon's Sermon, "Comfort for Tried Believers." Price 1d.

Spurgeon's Illustrated Almanack, 1905. Price 1d.

John Ploughman's Almanack, 1905. Price 1d.

FROM DRUMMOND'S TRACT DEPOT, STIRLING.

GOSPEL GEMS. Illustrated. Cloth, 1/6.

This book contains papers by various authors of well-known repute. It is just the thing for the times—short, bright, and to the point. The Gospel is set forth and illustrated with remarkable clearness. No one can read this book and remain ignorant of God's way of peace. It would make an excellent present for young people.

FROM MACLUNE, MACDONALD AND CO., GLASGOW.

THE GOSPEL OF JESUS, with Object and Blackboard Illustrations. By ALEX. MACKETH, Author of *Moses' Bible* and *The Story of Jesus* (over 100,000 of each of the latter have been issued). Price 1/- With the Author's Portrait and Original Blackboard Drawings by various members of the Pratt family.

Very helpful for Sunday School teachers, and for those interested in work amongst children. Well printed on good paper, and strongly recommended by us as admirably adapted for the help of all engaged in the religious instruction of the young.

On the subject of *Christian Giving*, the Rev. Dr. Lansdell, of Blackheath, London, S.E., has written an important and exhaustive series of papers, proofs of which he has kindly sent us, but which we cannot possibly find room for in our limited space; nor, indeed, have we been able to read all those issued to the present time, but stewards of God's bounty, whether of much or little, would do well to obtain the book containing the series entitled "The Sacred Tenth," or "Studies in Christian Giving," with illustrations, from the author, at the above address, for it is most important that every Christian should clearly understand and act upon the Divine will, in relation thereto, as clearly taught in the inspired Word of God.

THE EDITOR'S EVANGELISTIC WORK.

The following further contributions have been gratefully received by the Editor from June 18th, 1904, to December 18th, 1904, 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. | | | Day in C'ntry and General Relief Fund. | | | Colportage Mission. | | | |
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| " 25 | 186 | Donation... .. | 0 | 10 | 6 | 0 | 10 | 6 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| " 25 | 187 | " | 2 | 2 | 0 | 2 | 2 | 0 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| " 25 | 187* | Anon. ("For the Lord's work in connection with the E.M.") | 1 | 10 | 0 | 1 | 10 | 0 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| " 27 | 187† | Rent of Rooms and Gas ... | 7 | 13 | 1 | 7 | 13 | 1 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| " 28 | 188 | Donation | 0 | 5 | 0 | ... | ... | ... | ... | ... | ... | ... | ... | ... | 0 | 5 | 0 | ... | ... | ... | ... | ... | ... | |
| " 30 | 188* | Offerings at Stretham Hall during June | 1 | 2 | 3 | ... | ... | ... | 1 | 2 | 3 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| " 30 | 188† | Offerings at Mayes Hall during June (includ'g Rent "R." 2/6; and do. Mrs. B., 4/-) 16 6 2 Do. for new Hymn Books 2 6 0 | 18 | 12 | 2 | ... | ... | ... | 16 | 6 | 2 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 2 | 6 | 0 |
| " 30 | 188‡ | Offerings at Willesden Hall during June 5 17 1 Do. 26th Sunday-sch'l Anniversary 4 12 0 | 10 | 9 | 1 | 5 | 17 | 1 | ... | ... | ... | ... | ... | ... | 4 | 12 | 0 | ... | ... | ... | ... | ... | ... | ... |
| July 1 | 189 | Donation... .. | 0 | 10 | 0 | 0 | 10 | 0 | ... | ... | ... | ... | ... | 0 | 10 | 0 | ... | ... | ... | ... | ... | ... | ... | |
| " 1 | 190 | " | 0 | 10 | 0 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| " 1 | 191 | Offerings at Malden Hall (three months) | 20 | 0 | 0 | 20 | 0 | 0 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| " 1 | 192 | Donation... .. | 2 | 0 | 0 | 1 | 0 | 0 | 1 | 0 | 0 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| " 2 | 193 | " | 0 | 5 | 0 | ... | ... | ... | ... | ... | ... | ... | ... | 0 | 5 | 0 | ... | ... | ... | ... | ... | ... | ... | |
| " 2 | 193* | " Winifred" | 0 | 4 | 0 | ... | ... | ... | ... | ... | ... | ... | ... | 0 | 4 | 0 | ... | ... | ... | ... | ... | ... | ... | |
| " 2 | 194 | Subscription | 0 | 10 | 6 | 0 | 3 | 0 | 0 | 2 | 6 | ... | ... | 0 | 2 | 6 | 0 | 2 | 6 | 0 | 2 | 6 | 0 | 2 |
| " 2 | 195 | " | 0 | 10 | 6 | 0 | 3 | 0 | 0 | 2 | 6 | ... | ... | 0 | 2 | 6 | 0 | 2 | 6 | 0 | 2 | 6 | 0 | 2 |
| " 2 | 196 | Donation... .. | 20 | 0 | 0 | ... | ... | ... | ... | ... | ... | ... | ... | 20 | 0 | 0 | ... | ... | ... | ... | ... | ... | ... | |
| " 7 | 196* | Anon., per Miss A. (Relief Fund) | 0 | 2 | 6 | ... | ... | ... | ... | ... | ... | ... | ... | 0 | 2 | 6 | ... | ... | ... | ... | ... | ... | ... | |
| " 7 | 197 | Donation | 0 | 2 | 6 | 0 | 2 | 6 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| " 7 | 198 | Sale of Seats | 4 | 5 | 0 | ... | ... | ... | ... | ... | ... | ... | ... | 4 | 5 | 0 | ... | ... | ... | ... | ... | ... | ... | |
| " 9 | 199 | Donation... .. | 0 | 3 | 6 | ... | ... | ... | ... | ... | ... | ... | ... | ... | 0 | 3 | 6 | ... | ... | ... | ... | ... | ... | |
| " 13 | 200 | " | 0 | 10 | 0 | 0 | 5 | 0 | ... | ... | ... | ... | ... | 0 | 2 | 6 | 0 | 2 | 6 | 0 | 2 | 6 | 0 | 2 |
| " 13 | 201 | " (Tent Mission) | 10 | 0 | 0 | ... | ... | ... | 10 | 0 | 0 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| " 14 | 202 | " | 0 | 2 | 6 | 0 | 2 | 6 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| " 14 | 203 | " | 0 | 10 | 0 | 0 | 10 | 0 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| " 14 | 204 | Subscription | 5 | 0 | 0 | 5 | 0 | 0 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| " 16 | 205 | Donation... .. | 3 | 0 | 0 | 1 | 0 | 0 | 1 | 0 | 0 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 1 | 0 | |
| " 16 | 206 | " | 0 | 10 | 0 | 0 | 10 | 0 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| " 16 | 207 | " | 1 | 0 | 0 | 0 | 10 | 0 | 0 | 10 | 0 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| " 21 | 208 | " | 0 | 1 | 6 | ... | ... | ... | ... | ... | ... | ... | ... | 0 | 1 | 6 | ... | ... | ... | ... | ... | ... | ... | |
| " 21 | 209 | " | 0 | 3 | 0 | ... | ... | ... | ... | ... | ... | ... | ... | 0 | 3 | 0 | ... | ... | ... | ... | ... | ... | ... | |
| " 21 | 209* | " Winifred" (Tent Mission) | 0 | 5 | 0 | ... | ... | ... | 0 | 5 | 0 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| " 23 | 210 | Donation... .. | 1 | 0 | 0 | 0 | 10 | 0 | 0 | 10 | 0 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| " 23 | 211 | " | 1 | 0 | 0 | 0 | 10 | 0 | 0 | 10 | 0 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| " 27 | 212 | " | 2 | 0 | 0 | 1 | 0 | 0 | 0 | 10 | 0 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 0 | 10 | |
| " 28 | 213 | " | 25 | 0 | 0 | ... | ... | ... | ... | ... | ... | ... | ... | 25 | 0 | 0 | ... | ... | ... | ... | ... | ... | ... | |
| " 28 | 214 | " | 4 | 0 | 0 | 3 | 0 | 0 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 1 | 0 | |
| " 29 | 215 | " | 2 | 2 | 0 | 1 | 1 | 0 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 1 | 1 | |
| " 29 | 216 | Sale of Jewellery | 1 | 3 | 0 | 1 | 3 | 0 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| " 30 | 217 | Donation... .. | 1 | 0 | 0 | 0 | 10 | 0 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 0 | 10 | |
| " 31 | 217* | Offerings at Willesden Hall during July | 7 | 11 | 8 | 7 | 11 | 8 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| " 31 | 217† | Offerings at Stretham Hall during July 1 4 3 Ditto Sunday-school Treat (10th)... .. 5 2 5 | 6 | 6 | 8 | ... | ... | ... | 1 | 4 | 3 | ... | ... | ... | 5 | 2 | 5 | ... | ... | ... | ... | ... | ... | |
| August 4 | 223‡ | " Winifred" (Tent Meetings) | 0 | 3 | 0 | ... | ... | ... | 0 | 3 | 0 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |

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. | | | Day in C'ntry and General Relief Fund. | | | Colportage Mission, Publications and Tracts. | | | |
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| 1904. | T | | | | | | | | | | | | | | | | | | | | | | | |
| Aug. | 11 | 218 | Readers of <i>The Sunday Strand</i> | 1 | 5 | 0 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| " | 15 | 219 | Donation... | 5 | 0 | 0 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| " | 16 | 220 | " | 0 | 5 | 0 | 0 | 5 | 0 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| " | 18 | 220* | " | 0 | 10 | 0 | 0 | 10 | 0 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| " | 20 | 221 | " | 3 | 0 | 0 | 2 | 0 | 0 | 1 | 0 | 0 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| " | 24 | 222 | Readers of <i>The Christian</i> , per Morgan & Scott | 2 | 10 | 0 | 0 | 10 | 0 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| " | 30 | 223 | Donation | 0 | 10 | 0 | 0 | 10 | 0 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| " | 31 | 223† | Offerings at Willesden Hall during August | 6 | 2 | 6 | 6 | 2 | 6 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| " | 31 | 223† | Offerings at Stretham Hall during August | 1 | 5 | 6 | ... | ... | ... | 1 | 5 | 6 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| " | 31 | 223‡ | Collected per Mrs. Holmes for Willesden Sunday-sch'l Excursion | | | | | | | | | | | | | | | | | | | | | |
| | | | From Bible Class | 0 | 5 | 0 | | | | | | | | | | | | | | | | | | |
| | | | Collecting Cards, per Mr. G. Andrews— Miss N., 15/-; Miss H., 7/6; Mrs. A., 2/6; Mr. C. A., 5/6 | 2 | 0 | 6 | | | | | | | | | | | | | | | | | | |
| | | | Sale of Tickets, per Miss Andrews | 3 | 1 | 0 | | | | | | | | | | | | | | | | | | |
| | | | Per Visitors | 0 | 10 | 1½ | | | | | | | | | | | | | | | | | | |
| | | | ————— | | | | 5 | 11 | 7½ | | | | | | | | | | | | | | | |
| | | | Collecting Cards, per Mr. P. Horsburgh— Miss A. B. A., 19/-; Miss S. A., 5/3; J. B., 1/6; Miss A. C., 24/0½; E. C., 3/0½; E. C., 1/3; K. C., 2/-; A. C., 6d.; G. C., 2/8; E. C., 1d.; A. C., 2/8; F. D., 5d.; F. G., 1/1; M. H., 9d.; G. H., 6/11; R. H., 5/-; P. H., 1/-; S. H., 4/-; M. J., 2/6; W. J., 3/-; C. J., 3/6; C. J., 1/4; R. L., 2/9; Miss M., 11/6; D. M., 1/6; W. M., 1/10; S. M., 11d.; H. P., 2/2; E. R., 1/6; G. R., 1/2; H. R., 1/4; V. R., 4/7; C. R., 1/8; R., 10d.; E. S., 3/-; E. S., 3/10; Miss T., 6/-; Mrs. T., 8/-; Mr. R. T., 3/6; P. T., 4/-; A. W., 1/1; G. W., 1/8; B. W., 6d.; M. W., 1/-; A. W., 2d.; Mr. R., 1/6; Miss E. D., 6/3; F. H., 1/3; 3/1, 1/7, 1/3—8 | 11 | 4 | | | | | | | | | | | | | | | | | | | |
| | | | Sale of Tickets | 1 | 2 | 2½ | | | | | | | | | | | | | | | | | | |
| | | | ————— | | | | 9 | 13 | 6½ | | | | | | | | | | | | | | | |
| Sept. | 2 | 224 | Donation | 15 | 10 | 2 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| " | 3 | 224* | Sale of Old Canvas | 0 | 10 | 0 | 0 | 10 | 0 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| " | 6 | 225 | Donation | 0 | 15 | 0 | 0 | 15 | 0 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| " | 15 | 225* | Special Offering at Malden Hall for "African Industr'l" | 1 | 5 | 3 | ... | ... | ... | 1 | 5 | 3 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| " | 20 | 226 | Offerings at Malden Hall (three months) | 20 | 0 | 0 | 20 | 0 | 0 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| " | 23 | 227 | Donation | 10 | 0 | 0 | 5 | 0 | 0 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| " | 26 | 227* | Rent of Rooms and Gas | 7 | 13 | 1 | 7 | 13 | 1 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| " | 28 | 228 | Donation | 0 | 10 | 0 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| " | 30 | 228* | Offerings at Willesden Hall during September | 7 | 11 | 2 | 7 | 11 | 2 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| " | 30 | 228† | Offerings at Stretham Hall during September | 2 | 4 | 2 | ... | ... | ... | 2 | 4 | 2 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| Oct. | 8 | 229 | Donation | 5 | 0 | 0 | 5 | 0 | 0 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| " | 11 | 230 | Offerings at Bignold Hall | 20 | 3 | 9 | 20 | 3 | 9 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |

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. | | | Day in Cntry and General Relief Fund. | | | Colportage Mission, Publications and Tracts. | | | | |
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| 1904- | T | | | | | | | | | | | | | | | | | | | | | | | | |
| Oct. | 20 | 231 | 5 | 5 | 0 | ... | ... | 5 | 5 | 0 | | | | | | | | | | | | | | | |
| " | 28 | 232 | 2 | 0 | 0 | 2 | 0 | 0 | | | | | | | | | | | | | | | | | |
| " | 28 | 233 | 1 | 0 | 0 | 1 | 0 | 0 | | | | | | | | | | | | | | | | | |
| " | 29 | 234 | 1 | 1 | 0 | 1 | 1 | 0 | | | | | | | | | | | | | | | | | |
| " | 29 | 235 | 5 | 0 | 0 | 5 | 0 | 0 | | | | | | | | | | | | | | | | | |
| " | 31 | 236 | 2 | 2 | 0 | 2 | 2 | 0 | | | | | | | | | | | | | | | | | |
| " | 31 | 236* | | | | (Stamps) | | | 0 | 1 | 0 | 0 | 1 | 0 | | | | | | | | | | | |
| " | 31 | 237 | "A mite towards the Lord's work" (Brookeboro') | 0 | 2 | 6 | 0 | 2 | 6 | | | | | | | | | | | | | | | | |
| " | 31 | 238 | Donation... | 0 | 5 | 0 | ... | ... | 0 | 5 | 0 | | | | | | | | | | | | | | |
| " | 31 | 238* | Offerings at Willesden Hall during October | 9 | 0 | 3 | 9 | 0 | 3 | | | | | | | | | | | | | | | | |
| " | 31 | 238† | Offerings at Stretham Hall during October | 1 | 9 | 2 | ... | ... | 1 | 9 | 2 | | | | | | | | | | | | | | |
| Nov. | 1 | 239 | Donation... | 3 | 3 | 0 | 3 | 3 | 0 | | | | | | | | | | | | | | | | |
| " | 1 | 240 | " | 0 | 10 | 0 | 0 | 10 | 0 | | | | | | | | | | | | | | | | |
| " | 1 | 241 | " | 1 | 0 | 0 | 1 | 0 | 0 | | | | | | | | | | | | | | | | |
| " | 2 | 242 | Willesden Hall "Christian Endeavour" | 1 | 0 | 0 | 1 | 0 | 0 | | | | | | | | | | | | | | | | |
| " | 2 | 243 | Donation... | 0 | 5 | 0 | 0 | 5 | 0 | | | | | | | | | | | | | | | | |
| " | 3 | 244 | " | 0 | 10 | 0 | 0 | 10 | 0 | | | | | | | | | | | | | | | | |
| " | 3 | 245 | " | 0 | 7 | 6 | 0 | 7 | 6 | | | | | | | | | | | | | | | | |
| " | 3 | 246 | " | 1 | 0 | 0 | ... | ... | 1 | 0 | 0 | | | | | | | | | | | | | | |
| " | 3 | 247 | " | 20 | 0 | 0 | ... | ... | 20 | 0 | 0 | | | | | | | | | | | | | | |
| " | 5 | 248 | " | 5 | 0 | 0 | 3 | 0 | 0 | | | | | | | | | | | 1 | 0 | 0 | 1 | 0 | 0 |
| " | 5 | 249 | " | 1 | 0 | 0 | 1 | 0 | 0 | | | | | | | | | | | | | | | | |
| " | 5 | 250 | " | 1 | 0 | 0 | ... | ... | 1 | 0 | 0 | | | | | | | | | | | | | | |
| " | 5 | 251 | " | 1 | 0 | 0 | 1 | 0 | 0 | | | | | | | | | | | | | | | | |
| " | 5 | 252 | " | 2 | 2 | 0 | 2 | 2 | 0 | | | | | | | | | | | | | | | | |
| " | 5 | 253 | " | 1 | 0 | 0 | 1 | 0 | 0 | | | | | | | | | | | | | | | | |
| " | 5 | 254 | " | 1 | 0 | 0 | 1 | 0 | 0 | | | | | | | | | | | | | | | | |
| " | 8 | 255 | " | 1 | 0 | 0 | 0 | 10 | 0 | 0 | 10 | 0 | | | | | | | | | | | | | |
| " | 8 | 256 | " | 2 | 0 | 0 | 1 | 10 | 0 | | | | | | | | | | | | | | | | |
| " | 9 | 257 | " | 10 | 0 | 0 | 4 | 0 | 0 | 2 | 0 | 0 | | | | | | | | | | | | | |
| " | 10 | 258 | "In memoriam of a beloved daughter" | 0 | 5 | 0 | 0 | 5 | 0 | | | | | | | | | | | | | | | | |
| " | 11 | 259 | Donation... | 2 | 10 | 0 | 1 | 10 | 0 | 1 | 0 | 0 | | | | | | | | | | | | | |
| " | 11 | 260 | " | 2 | 10 | 0 | 1 | 10 | 0 | 1 | 0 | 0 | | | | | | | | | | | | | |
| " | 11 | 261 | " | 3 | 0 | 0 | 2 | 0 | 0 | | | | | | | | | | | | | | | | |
| " | 11 | 261* | "Winifred" (Tent Meetings) | 0 | 5 | 0 | ... | ... | 0 | 5 | 0 | | | | | | | | | | | | | | |
| " | 14 | 262 | Donation... | 3 | 0 | 0 | 2 | 0 | 0 | | | | | | | | | | | | | | | | |
| " | 15 | 263 | "A Friend" (Nottingham) | 5 | 0 | 0 | 3 | 0 | 0 | 1 | 0 | 0 | | | | | | | | | | | | | |
| " | 15 | 264 | Donation... | 0 | 5 | 0 | 0 | 5 | 0 | | | | | | | | | | | | | | | | |
| " | 16 | 265 | " | 1 | 0 | 0 | 0 | 10 | 0 | | | | | | | | | | | | | | | | |
| " | 16 | 266 | " | 0 | 5 | 0 | 0 | 2 | 6 | 0 | 2 | 6 | | | | | | | | | | | | | |
| " | 16 | 267 | " | 1 | 0 | 0 | 0 | 10 | 0 | | | | | | | | | | | | | | | | |
| " | 17 | 268 | " | 0 | 2 | 6 | 0 | 2 | 6 | | | | | | | | | | | | | | | | |
| " | 17 | 269 | " | 0 | 5 | 0 | 0 | 5 | 0 | | | | | | | | | | | | | | | | |
| " | 18 | 270 | " | 1 | 0 | 0 | 0 | 10 | 0 | 0 | 10 | 0 | | | | | | | | | | | | | |
| " | 21 | 271 | Willesden Hall Sunday-sch'l | 1 | 10 | 0 | 1 | 10 | 0 | | | | | | | | | | | | | | | | |
| " | 21 | 272 | Donation... | 2 | 0 | 0 | 1 | 0 | 0 | 0 | 10 | 0 | | | | | | | | | | | | | |
| " | 22 | 273 | " | 0 | 10 | 0 | ... | ... | | | | | | | | | | | | | | | | | |
| " | 22 | 274 | Offerings at Malden Hall | 20 | 0 | 0 | 20 | 0 | 0 | | | | | | | | | | | | | | | | |
| " | 26 | 275 | Donation... | 1 | 0 | 0 | 1 | 0 | 0 | | | | | | | | | | | | | | | | |
| " | 28 | 275* | Sale of jewellery | 0 | 2 | 0 | 0 | 2 | 0 | | | | | | | | | | | | | | | | |
| " | 28 | 276 | Donation... | 0 | 5 | 0 | 0 | 2 | 6 | 0 | 2 | 6 | | | | | | | | | | | | | |
| " | 28 | 277 | "A Friend | 5 | 0 | 0 | 5 | 0 | 0 | | | | | | | | | | | | | | | | |
| " | 30 | 277* | Offerings at Willesden Hall during November | 7 | 5 | 0 | 7 | 5 | 0 | | | | | | | | | | | | | | | | |
| " | 30 | 277† | Offerings at Stretham Hall during November | 1 | 4 | 0 | ... | ... | 1 | 4 | 0 | | | | | | | | | | | | | | |
| Dec. | 1 | 278 | Donation... | 1 | 0 | 0 | 1 | 0 | 0 | | | | | | | | | | | | | | | | |
| " | 2 | 279 | Readers of <i>The Christian</i> , per Morgan & Scott | 5 | 0 | 0 | 3 | 0 | 0 | | | | | | | | | | | | | | | | |
| " | 3 | 280 | Donation... | 1 | 1 | 0 | 0 | 10 | 0 | 0 | 5 | 0 | | | | | | | | | | | | | |
| " | 3 | 281 | " | 6 | 6 | 0 | 3 | 3 | 0 | 1 | 1 | 0 | | | | | | | | | | | | | |
| " | 6 | 282 | " | 2 | 2 | 0 | 1 | 1 | 0 | | | | | | | | | | | | | | | | |
| " | 6 | 283 | Subscription | 10 | 10 | 0 | 5 | 5 | 0 | 2 | 2 | 0 | | | | | | | | | | | | | |
| " | 6 | 284 | Donation... | 3 | 0 | 0 | 3 | 0 | 0 | | | | | | | | | | | | | | | | |
| " | 7 | 285 | " | 1 | 1 | 0 | 0 | 10 | 6 | | | | | | | | | | | | | | | | |
| " | 8 | 286 | " | 0 | 10 | 0 | 0 | 5 | 0 | | | | | | | | | | | | | | | | |
| " | 8 | 287 | " | 4 | 0 | 0 | 1 | 0 | 0 | 1 | 0 | 0 | | | | | | | | | | | | | |
| " | 8 | 288 | " | 0 | 10 | 6 | 0 | 10 | 6 | | | | | | | | | | | | | | | | |
| " | 8 | 289 | " | 1 | 0 | 0 | ... | ... | | | | | | | | | | | | | | | | | |
| " | 9 | 290 | " | 2 | 0 | 0 | 1 | 0 | 0 | | | | | | | | | | | | | | | | |

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. | | | Day in Cntry and General Relief Fund. | | | Colportage Mission, Publications. | | |
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| 1904. | T | | | | | | | | | | | | | | | | | | | | | | |
| Dec. 13 | 291 | Donation... | 0 | 10 | 0 | 0 | 5 | 0 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 0 | 5 | |
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| " 13 | 293 | " ... | 1 | 1 | 0 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| " 13 | 294 | " ... | 2 | 0 | 0 | 1 | 0 | 0 | 0 | 10 | 0 | ... | ... | ... | ... | ... | ... | ... | ... | ... | 0 | 10 | |
| " 13 | 295 | " ... | 1 | 0 | 0 | 0 | 10 | 0 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 0 | 10 | |
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| " 14 | 297 | Subscription ... | 1 | 0 | 0 | 1 | 0 | 0 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| " 14 | 298 | " ... | 2 | 2 | 0 | 0 | 10 | 6 | 0 | 10 | 6 | ... | ... | ... | ... | ... | ... | ... | ... | 0 | 10 | 6 | |
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| " 17 | 304 | " In memoriam of Daisy " | 0 | 10 | 0 | 0 | 5 | 0 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 0 | 5 | |
| " 31 | 355 | " Sale of Work," Willesden Hall ... 23 8 0 Donation (Mrs. R.) ... 2 0 0 " (" Willesden Hall Choir") ... 0 10 0 | 25 | 18 | 0 | 25 | 18 | 0 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| Previously acknowledged | | | 504 | 5 | 5 | 291 | 2 | 1 | 84 | 4 | 9 | 4 | 5 | 0 | 57 | 0 | 0 | 43 | 0 | 1 | 24 | 13 | |
| | | | 221 | 7 | 2 | 180 | 4 | 2 | 27 | 1 | 5 | 0 | 5 | 7 | ... | ... | ... | 6 | 15 | 6 | 7 | 0 | |
| | | | 725 | 12 | 7 | 471 | 6 | 3 | 111 | 6 | 2 | 4 | 10 | 7 | 57 | 0 | 0 | 49 | 15 | 7 | 31 | 14 | |

Also gratefully received from T. B., Esq., 18 Bread and 18 Coal Tickets; and from Miss W., a useful Parcel of Clothing for poor. Also kindly sent for "Sale of Work," from Messrs. M. & S. and J. F. S. & Co., Parcels of Books and Magazines; from Mrs. B., Mrs. D., Mrs. B. S., and Miss R., useful Parcels of Work; from Messrs. G. & Sons, J. K. & Sons, M. & Co., and Mr. R. T., Parcels of Goods; from Mr. B., Mr. M., and W. L. D. C. supplies of Butter and Milk; from Mr. W. H. C. and Mr. F. L., Joints of Beer; from Messrs. L. & Son a Messrs. W., Parcels of Pastry; and from Mr. T., a Parcel of Tea.

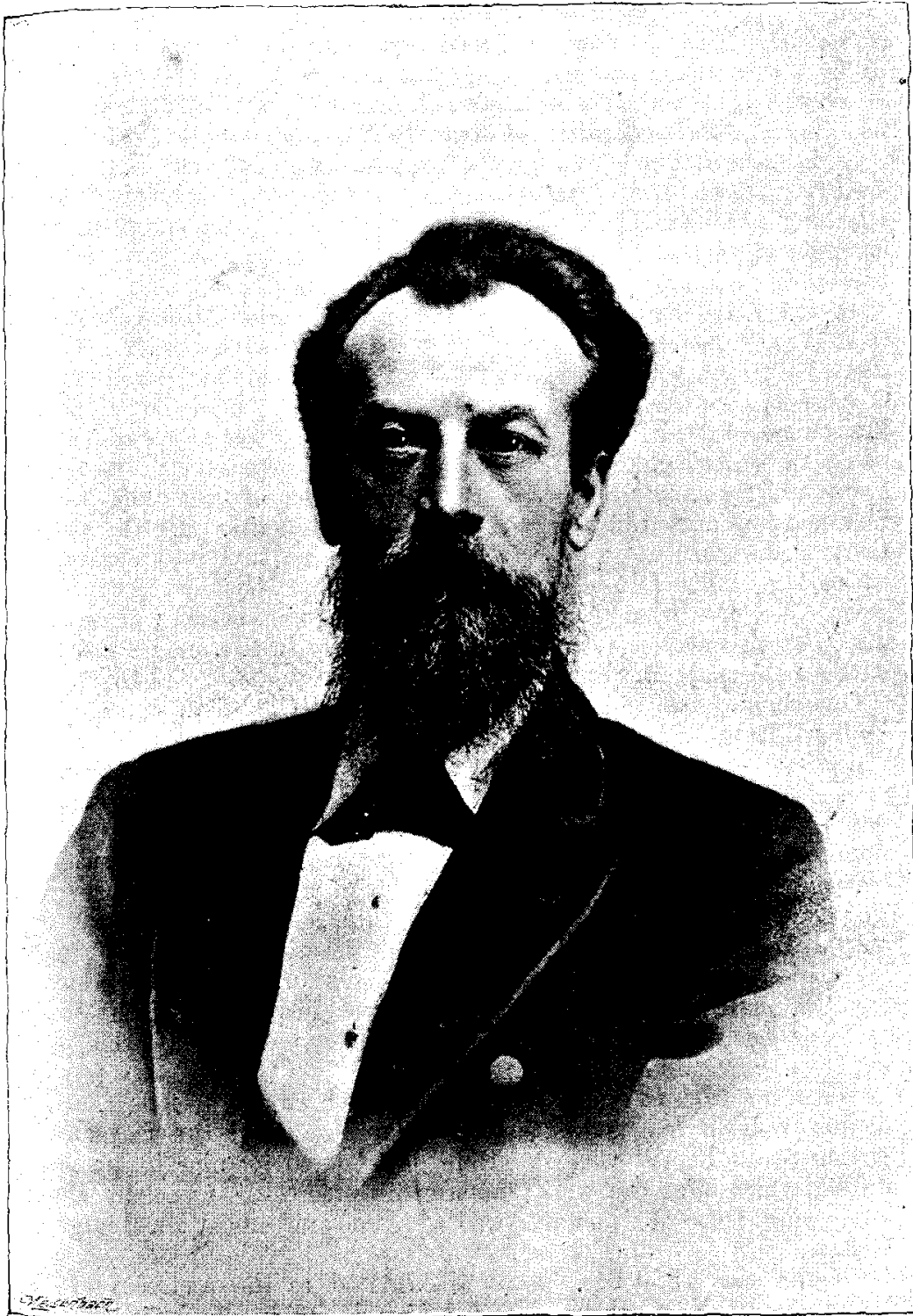
Form of Bequest to the Evangelistic Mission.

"I give and bequeath unto Charles Russell Hurditch, or the Treasurer, or other proper Officer for the time being, of the EVANGELISTIC MISSION, the sum of _____ pounds, upon trust, to be applied to the general purposes of the said Mission: and I direct that the receipt of the said Charles Russell Hurditch, or the Treasurer, or other proper Officer for the time being, of the said Mission, shall be a sufficient discharge for the said legacy."

If the Testator should wish the Legacy to be paid free of duty he will add the following words to the above form:—

"And I direct that the Legacy duty upon the said Legacy be paid by my Executors out of my estate."

The Will or Codicil giving the Bequest must be signed by the Testator in the presence of two witnesses, who must subscribe their names in his presence, and in the presence of each other.



PASTOR H. E. STONE, ABBEY ROAD CHAPEL.

[See next page.]

From a photograph by A. W. Dron, Brondesbury.

PASTOR H. E. STONE.

AMONGST the most energetic and enthusiastic servants of the gospel at the present day, not the least is the one whose portrait we give in this number of our magazine. Possessing a fervent zeal for the salvation of souls, he has, undaunted by difficulties, gone forward unflinchingly in the Christian warfare, with a firm and steady grip on the attacking the citadel many to enrol under banner of the cross.

Pastor H. E. Stone in 1847. He had the tian training, both Grammar School the master of which tian man, who sought hearts and the minds high and holy aim in fourteen, he came up engaged in commercial

years after, the whole course of his life became altered; instead of directing his energies to mere transient success in life, he became fired with a nobler and higher ambition.

One Sunday morning he entered the Baptist Chapel in John Street, Bedford Row, and heard the Rev. Baptist Noel deliver an earnest and direct appeal from the text, "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." This proved the turning-point in his life; and surrendering himself to Christ, he determined henceforth to devote his life to the service of his newly-found Saviour. The very next Sunday he attended a Bible class at the chapel, and only a week later preached at an open-air meeting. He then engaged in mission work connected with the church of which he became a member, and while thus employed, he was inspired with the desire to leave business and devote himself to the work of the Christian ministry.

With this end in view, he entered Mr. Spurgeon's College, where he did well in his studies, and afterwards accepted the pastorate of Arthur Street Baptist Chapel. Here he laboured for nine happy years, during which time the work undoubtedly progressed, especially among young men, some of whom afterwards became students at Mr. Spurgeon's College.

In the year 1880 Mr. Stone was invited to the pastorate of the Tabernacle at Nottingham. He felt the call to be of God's ordering, and accepted it. Here his ministry was blessed to the ingathering of many souls during the eleven years he was there. The Tabernacle had in this time become a busy centre of gospel work, as no less than five mission stations and twenty-seven local preachers had germinated therefrom.

"sword of the Spirit,"
of sin, and persuading
the blood-stained

was born at Colchester
privilege of a Chris-
at home and at the
where he attended,
was an earnest Chris-
to instil into the
of his scholars a
life. At the age of
to London, where he
business. About three

In 1891 Mr. Stone accepted the call from Abbey Road Baptist Chapel, which work had been commenced, and for many years carried on, by Pastor William Stott. In addressing a letter to the church, he said: "I have come to work, not to entertain; but to preach Jesus, and Him crucified and risen. Let me be your friend. Remember me always at the throne of grace; cheer me with your presence and your co-operation. Covet—as men of the world covet treasure—so, and more eagerly, covet souls for Christ. And oh! pray for me, that in lowliness of mind I may be found a good minister of Jesus Christ. Pray that I may speak boldly—the grace Paul so frequently sought—for my Master."

When work is entered upon, and responded to, in this spirit, we may expect to see glorious results. During the first year of his ministry here, nearly 200 were added to the church, and the work still continues to thrive in each department. A large young women's Bible class, young men's class, Sunday-school, open-air band, are among the most pleasing features of the work. In concluding, we would reiterate Mr. Stone's own words, that "in all lowliness of mind he may be found a good minister of Jesus Christ," till his work on earth shall culminate in the victor's crown.

THE GLORY OF CHRIST.

"O RIVER of my peace,
 Rock of my rest! shelter from every storm!
 Light of my darkness! joy of my distress!
 Balm of my wounded spirit! Morning star
 Of all my future! haven of my hopes;
 O Dayspring from on high, whose cloudless light
 Has beamed upon me—banishing my night
 With dawn of heaven. Sun of righteousness,
 Rise, oh, for ever rise! and ever shine
 Brighter and brighter! From all weeping eyes
 Remove all tears; and over all Thy saints,
 And over earth and heaven, and o'er the bounds
 Of Time's dark night, and far into the depths
 Of all eternity, pour out the light,
 Pour out the sea of glory, the full sea
 Of all Thy glory—inexhaustible.
 Pour out for ever and for evermore,
 And o'er the earth renewed, and azure heaven
 Unshadowed, and the realms of endless peace,
 Spread the sweet noontide of the hallowed day
 Of God—the Sabbath of Eternity.

H. G. GUINNESS, D.D.

THE ALTAR OF BRASS.

HAVING endeavoured in two former articles to point out the special features of the "ALTAR OF EARTH" and the special features of the ALTAR OF GOLD, we now turn to the ALTAR OF BRASS; but we request the reader to remember the two former altars. In this ALTAR OF EARTH* of small stones, we see Christ's *Adamite* character and His *earthly* connection—His humanity and humility: we are there warned also against high altars, and against the idea that we can ascend a *STEP* in order to meet Him.

THE ALTAR OF GOLD

prefigures Christ in union with His people, He being IN them, and they laid upon Him. This idea is not brought out in the other altars; it is specially taught in the golden altar: *trial* and *trouble* all gone—sweet incense, as praise and prayer, continually ascending; but the sprinkled blood is still upon the golden altar, speaking "PEACE" always in the holiest.

THE ALTAR OF BRASS

represents the work of Christ FOR US; the independent work Christ performs, apart altogether from His people; the SIN suffering FOR us is there continually brought out, yea, exhibited day by day to the Israelites. The incorruptive wood is in the inside, but it is ALL overlaid with brass. His perfect humanity, His coming in the flesh, is set forth in this incorruptible wood; but FIERY brass, not fine gold, covers Him all round.

THE BRAZEN SERPENT

is the completed work of the brazen altar. Let us for a few minutes consider the fiery serpent lifted up by Moses. The New Testament expounds the brazen serpent as Christ, lifted up to SUFFER and DIE for us: all the other serpents gave poisonous, deadly wounds. Christ only, as the brazen serpent, gave LIFE; healing, power, salvation. Why is Christ exhibited as a serpent, seeing that He thus is made to resemble the wicked? It was needful that He should appear as an Adam, although He had not one of the sins of Adam IN His own nature; He must be made "in the LIKENESS of sinful FLESH,† although without sin." The

* Exodus xx. 24, 25, 26. Observe the connection in chapter xx.: The altar comes immediately after the holy law (v. 2, &c.); thunder and lightning had expressed the fact, that the law is HOLY and must be rigidly maintained; v. 20 rises like a bright gleam of sunshine in the corner of the scene—it draws lovingly any terror-stricken heart, any troubled one, to the place of comfort; saying as it were, "Behold the altar and the blood," and uttering the following words actually: "I will come unto thee, and I will BLESS THEE" (v. 24).

† We were astonished and very pleased to find in one of General Booth's books of advice and counsel to his young soldiers the expression, "We do NOT contend for sinlessness, owing to the body," but we question whether many of his young men attend to the distinction here drawn between "flesh" and "Spirit"; and we would be glad to see such truth urged by Methodist churches: "the flesh against the Spirit, and the Spirit against the flesh." Young converts, well taught in this respect, are WATCHFUL and PRAYERFUL—they know that an *enemy* is at *their* side: but the flesh is a *secret* and UNKNOWN FOE to those who are unwarned. My impression is that there are more backsliders found among Methodists than among other denominations, and I am disposed to attribute it in a great measure to lack of teaching about "FLESH" and "SPIRIT."

fiery serpents represented, we may infer, man's spiritual nature, giving death to the SOULS of men.* All die that see not the ONE lifted up. How powerfully this fact is urged in John viii. 42: "If GOD were your FATHER, ye WOULD LOVE ME." He who is

"WILLINGLY IGNORANT"

of the ONE lifted up, or of the SIN OFFERING on the brazen altar; or willingly ignorant about Jesus Christ, is committing spiritual SUICIDE: he is committing positive sin. He, on the other hand, who is ignorant but not willingly, is still by Jewish law and New Testament law held guilty. God says, "He hath CERTAINLY sinned," "although he *knew it not*" (Leviticus v. 17-19). All national laws maintain the same principle; the old classical term thus expresses it: "Ignorance of law excuses no one"; ignorance is a crime in all cases, and IGNORANCE is a GREAT CRIME in God's sight, seeing He has in all ages given knowledge, and it can be proven that both Greeks and Romans knew the "law" and lessons issued by MOSES. (See Rollin's *Ancient History*, speaking of Plato; see also extracts relative to Orpheus, the greatest of *early* classical poets); but, although this branch is important, we must not wander from the subject on hand.

IGNORANCE AS TO THE BRAZEN ALTAR

would be fatal ignorance on the part of the Jew; he who refused to offer burnt offerings, refused atonement, refused pardon; he who refused to lift up his eyes to the brazen serpent, and looked to other "ways and means," refused a spiritual cure. One may probably approve of the golden altar, but refuse the brazen burnt offering. Such a refusal is fatal; it is as if we believed in other good serpents, or in other results, but refused the suffering One held up and giving life. Unbelievers are reckoned by the one great preacher who "prepared the way" for Christ, as a "generation of vipers." Our *amour propre*, our vanity, fiercely opposes such a fact; but the thoughtful man who has studied human nature will confess that some deistical guides of great authority have even contended that "selfishness" is the ruling principle among worldlings, and that, as a matter of fact, the strong do prey upon the weak in this world, and do circulate *poisonous* ideas both privately and publicly. Our Lord impresses the terrible fact that the moral, strict Pharisees were spiritually born of Satan, not of God: "Ye are of your father the DEVIL."

AT THE BRAZEN ALTAR

the sinner presents his sin offering: or he looks upon the atonement for sin and becomes a child of God, a cleansed, purified worshipper; he sees the holiness of God and the justice of God, he claims upon that offering the mercy of God, and REJOICES in full, complete pardon as a child of God. I say "REJOICES" even on the MOUNT of CURSE (Deut. xxvii. 7).

BRASS

is connected with fire, judgment, suffering, and wrath. The brazen serpent, called also the "fiery" serpent, is our first clear proof, and we

* It is possible that the fiery serpents are a figure of the spirits (the unclean spirits of unconverted persons), and the dying ones represent only the SOULS of men poisoned by their OWN evil natures or evil spirits (in Mark v. 6 the man prays, but HIS own evil spirits rule him). This expression, "In the likeness of sinful flesh," condemns all flesh.

append other proofs at the foot of this page ; * always remembering that when our Lord comes with a "two-edged sword," and His countenance "like the sun shining in his power," He will come as a CONQUEROR, His FEET like FINE BRASS, "as if in a furnace," having the keys of hell and death.

THE GOD-MAN

was the only one who could have borne our sins ; no Gabriel, no principality or power, could have been our SIN BEARER. In the first place, no being except a God-man could have BEEN a perfectly INDEPENDENT and PERFECTLY HOLY ALTAR ; no being except the God-man could receive a curse and not be burdened with it for ever. "It was NOT possible," says the Holy Ghost, that He, Christ, should *even* "see CORRUPTION" ; His *inherent* holiness and power could carry *even a curse*, and rise up under it. As our brazen altar He was ALL-SUFFICIENT ; that is one translation of our English word, "almighty." He was all-sufficient as our brazen altar and as our High Priest, and as our Lamb of God for sin. Let us glory in this, and PRAISE HIM continually.

Our minds must embrace the whole THREE altars if we desire to comprehend Christ's character and Christ's full work ; and at the Lord's Supper we especially remember the brazen altar—not the sweet incense of the golden altar, but the fiery furnace seen in the burning brazen altar—the AGONY and bloody sweat, the cross and its terrible curse, shining like the brazen serpent in the distance, or like the brazen altar burning fiercely, with the victim bound by His own love for us to the horns of the brazen altar. "Blessed is He that cometh in the name of Jehovah . . . which hath shewed to us LIGHT : bind the sacrifice with CORDS [or literally, wreaths, explained as same Hebrew in Hosea xi. 4, as bands of love], even unto the horns of the altar. Thou art my God, and I will praise. . . . O give thanks unto Jehovah ; for HE is good : for His mercy endureth for ever (Psalm cxviii. 26-29).

Dickinson has well expressed the Lord's agony and the Lord's love :

"They know Thee not, they know Thee not,
Thou Lord of life and glory,
Or ne'er on this accursed spot
Hadst Thou hung pale and gory.
They know Thee not, but they shall know,
When, at that voice of thunder,
Earth's resurrection hosts shall bow,
And angels prostrate wonder.

"'T was Love that sought Gethsemane,
Or Judas ne'er had found Thee ;
'T was Love that nailed Thee to the tree,
Or iron ne'er had bound Thee ;
'T was Love that lived, 't was Love that died,
With endless life to bless us.
Well hast Thou won Thy blood-bought Bride :
All hail ! Thou glorious Jesus !" GORDON FORLONG.

* The Hebrew word "Esh-sheh," meaning "an offering made by fire," is mentioned about sixty times, and always more or less in connection with the brazen altar. Refer also to Deuteronomy xxviii. 23 : there "BRASS," as fiery wrath over their heads, illustrates *judgment* (read also Judges xvi. 21). Brass is connected with fetters and chains (consider also Revelation i. 15). Feet like fine brass, as if THEY (the feet) burned in a furnace ; and the same truth urged in Revelation ii. 18.

GATHERINGS FROM THE HEBREWS.

By HARRY ROSE.

THE key verse.—“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in *these last days* spoken unto us by His SON” (chap. i. 1, 2).

Then note seven contrasts follow in successive chapters, to show how the Lord Jesus Christ transcended in beauty and majesty *all* that had preceded Him.

1. In the first two chapters He *is compared to the angels*:—“Being made so much better than the angels, as He hath by inheritance obtained a *more excellent name than they*” (i. 4). *But Christ is higher than ALL.*

2. In the third chapter He *is compared to Moses*:—“But Christ as a Son over His own house; whose house are *we*” (chap. iii. 6).—Moses only “as a servant” (v. 3-5).

3. In the fourth chapter He *is compared to Joshua*, having procured a better “rest” (chap. iv. 8). “I will give you rest” (Matt. xi. 28). “I go to prepare a place (of rest) for you” (John xiv. 2).

4. In the sixth, seventh, and eighth chapters, He *is compared to Aaron*, because a perpetual “Priest” after the order of Melchisedec (Heb. v. 10; vi. 20; also in vii. and viii. chapters). Let it be clearly understood that by Christ’s living, unchangeable, and eternal priesthood, the Levitical priesthood of Aaron is entirely abolished (chap. vii. 16, 24-27).

5. In the eighth chapter Christ *is compared to the old covenant*, but, “being MEDIATOR of a *better covenant*” (chap. viii. 6).

6. In the ninth chapter He *is compared to the first tabernacle*, because He was of “a *greater and more perfect tabernacle*” (chap. ix. 11).

7. In the tenth chapter He *is compared to the Levitical sacrifices*, which could *never* “make the comers thereunto perfect”; being in themselves *inferior* to the *one great and accepted sacrifice*, Christ Jesus Himself (chap. x. 1). “But this MAN, after He had offered one sacrifice (Himself) *for sins for ever*, sat down at the right hand of God” (chap. x. 12).

Note.—To those who are troubled with doubts and fears, I would say—that the glorious gospel of God *gives us assurance*, in the fact that the Crucified One, Jesus Christ, paid the *full* penalty demanded by the law of sin, Himself died for *us*. And in the Person of His own Son Jesus, God *accounts us to have died*, and the death He suffered and died is *put by God to our account*. And by Christ’s taking our sin upon Himself, He took it *right away* from us. And as the believer *hath been one with Him in His death*, so too He *is one with Him in His resurrection*. Blessed be His name!

8. Then look into this wonderful eleventh chapter: on Faith,
or, the

(1) Biblical Portrait Gallery.

“Ye are come unto

Mount Zion,

The City of the Living God,

The Heavenly Jerusalem,

to

An innumerable company of angels,

to
 The General Assembly and Church of the Firstborn,
 Which are enrolled (Gk.) in Heaven,
 to
 God the Judge of All,
 to
 The Spirits of just men made perfect,
 to
 JESUS
 The Mediator of the New Covenant,
 to
 The 'BLOOD OF SPRINKLING'"
 (chap. xii. 22, 23, 24).

(2) A New Testament Epitaph
 to
 Pilgrims and Strangers.

"THESE ALL DIED IN FAITH,
 Not having RECEIVED the promises,
 But having SEEN them afar off,
 And were PERSUADED of them,
 And EMBRACED them,
 And CONFESSED that
 they were
 STRANGERS and PILGRIMS
 on the earth"—(chap. xi. 13).

Note.—The word "*Pilgrim*" expresses the Christian's attitude in relation to heaven.

The word "*Stranger*" expresses the Christian's attitude in relation to the world.

They were "*Strangers*," for their portion was not here.

They were "*Pilgrims*," for they *saw* their portion, and embraced and followed after, *by faith*.

Is this *your* wish?

9. We have in the twelfth chapter earnest exhortations given us to Godly—(1) *Piety* (*vv.* 2, 3).
 (2) *Patience* (*vv.* 5–11).
 (3) *Perseverance* (*vv.* 13, 14).

God does not mean us to be kneeling always before a mercy-seat, but we can be *in His fear* all the day long. And if fellowship with God be cultivated, it will mean *death* to sin, and a letting go of the *woe* of it—*known or unknown*.

10. *Note*, too, the four striking "U's" in the thirteenth chapter:

- (1) The *Unity* of believers *in Christ* (*vv.* 1–5).
 (2) „ *Unchangeableness* of "Jesus Christ" (*v.* 8).
 (3) „ *Usefulness* of the believer *in Christ* (*vv.* 15, 16, 17).
 (4) „ *Unselfishness* of the believer *in prayer* (*vv.* 18–22).

A beautiful conclusion to so grand a book, which clearly proves the mediatorial *dignity*, *priesthood*, and *triumphs* of the Messiah's reign.



"THE SOUL'S AWAKENING."

(Suggested by Mr. Jas. Sant's Picture having that title.)

TRUTH sublime ! there is a world unseen,
And earth's attractions shall not intervene
To hide its glories from my ravished sight,
Nor check my spirit in its heavenward flight.
A voice I hear that speaks of love divine,
That can for aye sustain this heart of mine ;
It bids me from the world's enchantments turn,
And glorious news of glad redemption learn.
The Saviour's voice at early dawn I hear ;
With cords of love He seeks to draw me near ;
Nor wealth nor pleasure can such rapture give
As brings His whispered, "Look to Me, and live!"
Himself He gave my spirit to redeem :
The world's salvation His perpetual theme.
A crown He wears upon His radiant brow :
Once pierced with thorns, it shines with glory now.
In robes of white His children will He dress,
And make them sharers in His holiness ;
Each in his hand a shining lamp shall hold,
Inviting wand'ers to the heavenly fold.
O joy of joys ! His messenger to be,
Who won my love, and set my spirit free !
No more shall on life's path dark shadows fall,
For everlasting love broods over all !
On heaven above I'll fix my steadfast gaze,
And through life's journey utter songs of praise ;
Where Jesus is, my spirit fain would be,
And gaze upon His spotless purity !
O blessed consummation ! Hope divine,
With radiant beams, upon my heart doth shine.
On wings of faith my spirit longs to soar
To yon bright world, redeemed for evermore.

Walton Park, Clevedon.

*

W. KITCHING.

BAPTISM: ITS FORM AND COMMISSION.

By the late Mr. JOHN CODE.

We have inserted this paper, by our late dear friend Mr. Code, who was deeply instructed in the Scriptures, without endorsing the view he takes of the formula in Baptism; but as the subject has been considerably discussed in some quarters, we were desirous of having it clearly stated from this point of view — We shall be glad to insert any carefully written paper giving the opposite view.

“**A**LL power [*εξουσια*] is given unto Me in heaven and in earth. Go ye therefore, make disciples of all nations [or disciple all nations], baptizing them into [*εις*] the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always [or all days], even unto the end of the world [or the accomplishment or consummation of the age].”

1st. This commission was given to the eleven apostles by Christ in His Messiah character, as on earth *risen*, not as in heaven *ascended*. It is the assertion of His claim over all nations as His kingdom, being the risen Son of David, according to the word, “I will give Thee the heathen for Thine inheritance,” etc., which also is the expectation of those in Revelation xi. 15. The world kingdom of our Lord and of His Christ is come, or “the kingdom over the world is become our Lord’s and of His Christ.” This kingdom shall be taken and established by power in judgment, being previously refused when presented in grace.

2nd. They were to disciple *all nations*, not *taken out* of the nations. This discipling was baptizing them *as nations* into or unto the name of the Father, and of the Son, and of the Holy Ghost.

3rd. As being disciples by baptism, they were to be taught to observe all things that Christ had commanded these eleven.

4th. Christ would be with them, as thus discipling, till the end of age.

Now what was actually done in fulfilment of this commission? Did they disciple all nations? Did they disciple even one nation, and that the first of the nations (Israel), on whose blessing the blessing of all nations depended? No. Jerusalem, first preached to, was the first to reject this gospel of the kingdom. They blasphemously said that the apostles were drunk when they were filled with the Holy Ghost. They sent a message after Christ, according to His prophecy in the parable, “His citizens hated Him, and sent a message after Him, saying, We will not have this man to reign over us.” Thus instead of the cup of national blessing being first received by Jerusalem, the metropolis of the world, and then passed on to the nations, its course was interrupted by Jewish unbelief and blasphemy. The gospel of the kingdom never went further than that city.

Thenceforth the intention of the gospel message was not to enlist the Gentiles into Messiah’s kingdom, *as nations* retaining their national Gentilism distinct from Jews, but to evangelize them *electively* and separately from the rest. Indeed, this separating action was commenced even on the day of Pentecost, doubtless according to the dictation of the Spirit, because of Jerusalem’s rejection of the message. When the three thousand—a remnant according to the election of grace—believed that He whom they had crucified was the Messiah, Peter, after baptizing them, exhorted them, saying, “Save yourselves from this untoward

generation." Thus also with the Gentiles it was declared by the council or conference, at Jerusalem, that "God at the first," or first before, pursuing the order of the prophets, which gave Israel the leading place among nations, "had visited the Gentiles, *to take out of them* a people for His Name" (Acts xv. 14). But that after this elective visitation, He would "return and build again the tabernacle of David, which was fallen down, and raise up the ruins thereof, that the residue of men might seek after God, and *all* the Gentiles, upon whom my Name is called" (Acts xv. 16, 17). Then, when the house or tabernacle of David, or his earthly throne, was re-established, the order which made Israel the first of the nations should be resumed.

This election being the present action of the Spirit among the Gentiles, the form and meaning of baptism, as traced in the Acts and Epistles of the apostles, will be found to differ from that of Matthew xxviii. In Matthew they were to baptize *all nations*. Now it is *to take out* of the nations those who believe. In Matthew they were to baptize the nations into the name of the Father, and of the Son, and of the Holy Ghost. But in Acts and the epistles we plainly see that they baptized into "the name of Jesus Christ," "into Jesus Christ," "into Christ," "into the name of the Lord." In Matthew there is not a word or idea of "baptizing into Christ's *death*," or of being "*buried* with Him by baptism into His death." But in the Acts and Epistles this is the only form known, or practised, or alluded to; for there is not a word of the form of Matthew to be found therein, not a single proof that the form of Matthew was *ever used*.

I judge that the evangelization of nations, as contemplated in Matthew, will yet be carried out at the end of the age, after the work at present in hand shall have been finished. In "this present time"—by which is meant the interval between the non-recognition of Israel nationally and the Gentiles as such, and their recognition at the end of the age—Christ is in heaven, hid in God. He is there as the Head of a body. Those who believe in Him are "in Him," know where He is, and are, by the grace of God and the perfection of His love, "as Christ is," even while they are here in *this world* (1 John iv. 17).

Now to be in Him where He is, we must participate with Him in death, and burial, and resurrection; for thus did He, our Head, attain unto His present heavenly separation unto God as the Man Christ Jesus the Lord. He entered not into the glory before He suffered. In baptism, therefore, believers, as being dead with Christ, are "buried with Him by baptism into death, in which baptism they are also risen with Him, through faith in the operation of God, who raised Him from the dead." They go down into the water as into the grave of Christ, and are submerged in token of burial with Him; but burial with Christ must of necessity result in resurrection with Him. In token of which, and as a figure of the same, they emerge from under the water, and walk out, as risen with Him.

This death, burial, and resurrection with Him shows the complete cancelling of our old man state, which old man has been crucified with Him, which also is now true to faith. From henceforth death and resurrection become the rule of our walk, living no longer to ourselves,

but unto Him who died for us and rose again. If we look at our individual baptism in this way, it is ineffably comforting and assuring, for it is God's act and declaration by which He buries His dead out of His sight. Having executed His judgment upon us through Christ our Substitute once and for ever, and having in this ordinance buried us as *having done with us as a Judge*, He will not have to do with us again in that capacity. He will never exhume us in the condition in which He there and then buried us, but He will raise us up in incorruption, in power, and glory! Amen.

Nothing of this beautiful figure of doctrine is taught in Matthew xxviii., nor indeed could it be true according to that form—at least, so I judge. With deepest reverence and godly fear, and yet with confidence, I ask, How could we say that we were buried and risen with the Father, Son, and Holy Ghost? I ask, Could we be baptized into the death of the Father? Could we be buried with the Father? Could we be risen with the Father?

Let us now trace in the New Testament the one idea of death, and burial, and resurrection which governed the acts and teaching of the apostles in this ordinance, "Repent and be baptized every one of you in the name of Jesus Christ" (Acts ii. 38). Why did not Peter say be baptized "in the name of the Father, and of the Son, and of the Holy Ghost"? If this was the form he used, this was the time and place for it to come out *par excellence*. "They were baptized in ($\epsilon\iota\varsigma$) into the name of the Lord Jesus" (Acts viii. 16). "And he commanded them to be baptized in the name of the Lord" (Acts x. 48). "When they heard this, they were baptized in ($\epsilon\iota\varsigma$) into the name of the Lord Jesus" (Acts xix. 5). "And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord" (Jesus) (Acts xxii. 16). "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, we also should walk in newness of life" (Roman vi. 34). "Was Paul crucified for you? or were you baptized in (into) the name of Paul? Thank God that I baptized none of you, save only Crispus and Gaius, lest any man should say that I baptized into mine own name. For Christ sent me not (or, did not send me) to baptize, but to preach the gospel" (1 Cor. i. 13). Here the evident inference is that the name of Him who was crucified for us is the name to be baptized into. If Paul was crucified for you, then you were baptized into his name. I ask how Paul's thanking God that he baptized so few can be reconciled with the idea of his acting on the commission of Matthew, where it is baptizing rather than preaching? At least, so it appears. "For as many of you as have been baptized into Christ have put on Christ" (Gal. iii. 27). "Buried with Him by (or in) baptism into death" (Col. ii. 12).

It appears therefore in my judgment that the form as used in Acts, and taught in the Epistles, and not that in Matthew, is the form for "this present time." Let us mark the importance of this difference, and see in this type of doctrine much instruction as to our identification with Christ, and guidance for our walk on earth, as indicated therein.

The stages to glory which Christ has travelled—death, burial, and resurrection—are the landmarks to the believer, for through these steps to glory the baptized have passed by faith, and by the figure of baptism. They have been baptized into a glorified Christ, who is in heaven. "In Him dwelleth the whole fulness of the Godhead bodily." "It pleased the Father that in Him all the fulness should dwell." "He is God blessed for ever." "He that confesseth the Son hath the Father also" (1 John ii. 2, 3). Thus we see that if we have the Son, we have the Father, and the Holy Ghost also, though not baptized according to Matt. xxviii.

Some who have been baptized *as believers* according to the form in Matthew need not object to this "new form," as they call it, for so it seems to them. The difference does not invalidate their baptism. They saw the type of entering with Christ into His death, and burial, and resurrection. They did so intelligently. For my part, if one may speak for others, without seeming to be dogmatic, it makes no *essential* difference as to the reality or validity of their baptism; for I was baptized according to the form in Matthew, but when I went down into the water, I intelligently entered into death, and resurrection *with Christ*, and it was the doctrine as taught in Rom. vi. which governed my judgment in being baptized.

THE SONG OF GLAD WELCOME.

PSALM xcvi.

JOHN GRITTON, D.D.

PAST, Present, Future, are embraced in this glad ninety-eighth psalm. The believing nation recounts Jehovah's marvels in the ancient days, welcomes with glad acclaim the coming King, and, while waiting the royal advent, sings for very joy of heart.

Three verses of memorial, one of prediction, and five of exhortation constitute the ode.

I. The writer forgets none of the Lord's benefits. The faithfulness of Jehovah, displayed in marvellous power and conquering salvation, excites his admiring adoration. What a plenitude of divine attributes it is which inspires his song! Power, holiness, righteousness, mercy, truth! What unstinted mercy! What boundless might! What unblemished holiness! What absolute righteousness! What undimmed truth!

Notice that this magnificent work of Jehovah is for salvation. He has "made known His salvation." "All the ends of the earth have seen the salvation of our God."

Judgment, righteousness, equity, are all of Him, and worthy of Him. His right hand may exercise discipline, may go up in solemn oath that the unbelieving "shall not enter into His rest," may go forth in kingly punishment on His foes, may crush rebels, and scatter opposing armies; but judgment is His strange work, destruction His necessary and imperative work. He does not delight in vengeance. "He does not afflict willingly," nor "from His heart" grieve the children of men. "Though He cause grief, yet will He have compassion, according to the multitude of His tender mercies."

Salvation is His aim ; salvation is His end ; salvation is His crown of rejoicing. Israel had seen salvation from Egypt, from Moab, from Ammon, from Philistia, from Syria, from Babylon ; and, more wonderful than all, had many times experienced salvation from her own sin and rebellion.

In the psalmist's review of the past, all things work salvation, and all else drops out of sight, that grace may shine forth gloriously, and be exhibited in the victory of salvation.

II. This review of the past is followed by anticipation of the advent of Jehovah in the future. "Jehovah cometh to judge the earth : with righteousness shall He judge the world, and the people with equity." The psalm is a spirit-indited prophecy of Israel's final glory. When the writer lived, the purpose of God had been seen in part, and enjoyed in part. There remained salvation far more full, and victory far more complete. Jehovah would again appear. His mighty arm, in the past, had dealt with Israel and her neighbours. In His anticipated coming, the "world," as well as the land ; the nations, as well as the "people," should tremble and worship as they beheld His glory. In the past, indeed, the heathen—the Gentiles—had beheld His righteousness and His salvation. "I will make mention of Rahab (Egypt) and Babylon to them that know me : behold ! Philistia, and Tyre with Ethiopia !" This was done there ! This was born there ! (Ps. lxxxvii). In the coming glory, the nations afar off, who had not known His name, nor seen His glory, would come into judgment : so that the whole world, as well as the one land, and all nations, as well as those bordering on Israel, would come before Jehovah for righteous judgment, and for eventual salvation to His people.

As in the psalmist's day, so now, also, the believer waits to see the salvation of God. The past adumbrates the future. The Lord will judge and rule still more marvellously in His appointed time. "He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained" (Acts xvii. 31). A deliverance far more wonderful than the exodus from Egypt, and a home-coming far more glorious than that from Babylon, will distinguish that coming time. The salvation of the past will not be mentioned, nor come into mind, in that day of final restoration and salvation. "Behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, who brought up the children of Israel out of the land of Egypt ; but, The Lord liveth, who brought up the children of Israel from all the lands whither He had driven them : and I will bring them again into their land that I gave unto their fathers (Jer. xvi. 14, 15).

III. Connecting the three verses of memorial and the one verse of prediction, let us notice the five verses of exhortation which complete the psalm. "Make a joyful noise unto the Lord, all the earth : make a loud noise, and rejoice, and sing praise. Sing unto the Lord with the harp ; with the harp, and the voice of a psalm : with trumpets and sound of cornet make a joyful noise before the Lord, the King. Let the sea roar, and the fulness thereof ; the world, and they who dwell therein. Let the floods clap their hands : let the hills be joyful together before the Lord."

Did ever such gladness make earth resonant? Did ever such universal songs echo from hill to hill, and from shore to shore? When have all things—moral and material—joined in such joy of ecstasy? Who has yet heard a noise so loud, so joyful? Who of all the sons of men has yet seen earth and world, hill and ocean, roaring and clapping hands, and shouting, when, at length, the inventions of “Jubal, father of all such as handle the harp and the organ” (Gen. iv. 21), shall be crowned, as harp, and cornet, and trumpet are sanctified unto Jehovah, and shall aid the mighty joy of grateful souls, so that they shall utter worthily their song of praise before the coming King? “Lo, this is our God! We have waited for Him. Lo, this is our God! He will come and save us. We will be glad and rejoice in His salvation.”

IV. Surely this psalm has its voices for us who look for the morning, and, with lamps burning, await our King!

1. “It becometh well the saints to be thankful.” We can never sufficiently recount the loving-kindness of the Lord, or adequately make mention of His goodness. “Bless the Lord, O my soul, and forget none of His benefits!” What marvels of grace must we recount! All the love of the Father; all the grace of the Son; all the applying work of the Holy Spirit; the counsel and purpose of salvation, wrought out for us by the incarnation, life, death, resurrection, ascension, and mediation of Jesus our Lord; the election, calling, justification, and sanctification, by which we are what we are; the exceeding great and precious promises, which must be fulfilled for us because they are made yea and amen to us in Jesus Christ; the glory which is ready to be revealed; the crown which has to be placed on our head that it may find its worthy place at the feet of our reigning King.

2. It becomes us to anticipate the day of judgment and salvation for the Church of God—a day no less certain, and no less glorious, than the day of redemption for the elect nation of Israel. We wait for the Son of God from heaven; we expect to be in the presence of our Lord Jesus Christ at His coming; we look to be stablished unblamable in holiness before God our Father, at the coming of our Lord Jesus Christ with all His saints; we believe that “as Jesus died and rose again, even so them which sleep in Jesus will God bring with Him”; we know that we who remain unto the coming of the Lord shall be caught up together with sleeping saints into the clouds, and so be “for ever with the Lord.” Blessed hope! Let it be kept warm in our hearts.

3. Let us lead off, even now, the song of triumph, soon to culminate in the Alleluias which will greet the King at His coming. Let us call on our own heart and voice to raise the song; let us “sing one to another in psalms and hymns, and spiritual songs, singing and making melody in our hearts to the Lord.” Let us tell to others the glory of Jesus at His appearing and His kingdom. Let us sing of the day of creation when our Lord will make all things new; when a new earth shall be the dwelling-place of restored Israel, and new heavens shall smile down on the new earth, wherein dwelleth righteousness. Let us call on all things, animate and inanimate, to join us in praising Him. “O sing unto the Lord a new song, for He hath done wonderful things: His right hand and His holy arm hath gotten Him the victory!”

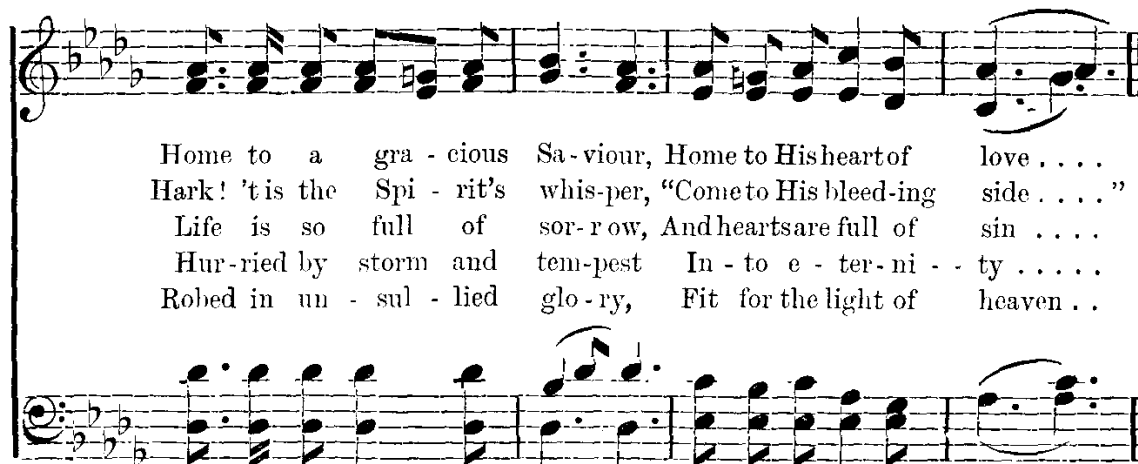
Call the Weary Home.

S. TREVOR FRANCIS.

FLORENCE M. TAYLOR.

Lento con espressione.


1. Call the wea - ry home . . . Home to the rest a - - bove ;
 2. Call the wea - ry home . . . Je - sus, the Ran-somed, died ;
 3. Call the wea - ry home . . . Dark-ness of night sets in ;
 4. Call the wea - ry home . . . Lost on life's sur - ing sea ;
 5. Call the wea - ry home . . . Now they may be for - - given ;



Home to a gra - cious Sa - viour, Home to His heart of love . . .
 Hark! 't is the Spi - rit's whis - per, "Come to His bleed - ing side . . ."
 Life is so full of sor - row, And hearts are full of sin . . .
 Hur - ried by storm and tem - pest In - to e - ter - ni - - ty . . .
 Robed in un - sul - lied glo - ry, Fit for the light of heaven . .

CHORUS.



Call the wea - - ry home, . . . Home to the rest a -

Call the Weary Home—*continued.*

bove, Home to a gra-cious Sa - viour, Home to His heart of

rit.

love . . . Call . . . the wea - - ry home . . .

 THE GLORIES OF CHRIST.

BECAUSE Thou hast, though throned in highest bliss,
 Equal to God, and equally enjoying
 God-like fruition, quitted all to save
 A world from utter loss, and hast been found
 By merit more than birthright, Son of God,
 Found worthiest to be so by being good!
 Far more than great or high, because in Thee
 Love hath abounded more than glory abounds;
 Therefore, thine humiliation shall exalt
 With Thee Thy manhood also to this throne;
 There shalt Thou sit, incarnate here shalt reign,
 Both God and Man, Son both of God and Man.
 Anointed universal King; all Power
 I give Thee under Thee as Head Supreme,
 Thrones, Princedoms, Powers, Dominions, I reduce;
 All knees to Thee shall bow of them that bide
 In heaven, or earth, or under earth in hell. MILTON.

THE BOW IN THE CLOUD.

“And the bow shall be in the cloud.”—GEN. ix. 16.

By EDWARD HURDITCH, *Brighton.*

GOD made man in His own image, and placed him in a garden. *Sin* had no place there, and no dark cloud was seen in the moral firmament which would hide the created from the Creator God.

But, as time rolled on, desires to transgress arose in the mind of man; and, yielding to those desires, he fell. That was the first indication of that poison spot which tainted the whole race, and stamped *death* upon what would otherwise have been incorruptible.

As the people increased, *sin* extended, until we read it “repented God that He had made man.” Then it was that the heavens grew dark, and the floodgates opened, and rain fell, and the fountains of the deep were broken up, and the waters rose higher and higher, until the mountain-tops were hid from view; and Noah with his family, sheltered in the ark, are left to tell the tale of woe.

Yet God’s love is as great, and its manifestation is as wondrous in this nineteenth century, as in the days of the world’s infancy. So in the darkest cloud that may arise on the moral or spiritual horizon, we may see the bow of promise, which is a pledge that, though cast down, we shall not be destroyed; though fainting, we shall not die.

There are clouds to-day; but, with them all, the bow of promise, reminding us ever of the “Unchangeable,” for His bow “shall be in the cloud.”

I. *There is the Cloud of Speculative Doubt.*

What Christian is there that has not experienced the almost utter darkness arising from the conflicting evidences produced by intellectual research? The old doctrines, which for years have been cherished as household words, seem to disappear like shifting sandbanks. It is the tendency of the present age to worship intellect, and to trust intellect rather than “What saith the Scripture?” Let us never forget that there are some truths which the intellect cannot understand, and which can only be understood by the exercise of a strong and living faith, taught by the Spirit of the living God. Let us not wonder at the signs of the times, for they were foretold in 2 Timothy iii. 1-5; though we wonder not that the simple have been and are still *troubled, perplexed*, and baffled by such clouds which threaten to blight all future hope.

Yet the bow is God’s sign of covenant promise. We are struck with such words as “*I establish*,” “*It shall come to pass*,” “*I will*,” “*It shall*,” etc.

May David’s testimony be ours, namely:

“Thy word have I hid in *my heart*” (Ps. cxix. 11). (Not head.)

“Thy word is *settled in heaven*” (Ps. cxix. 89).

"Thy word is a *lamp unto my feet*" (Ps. cxix. 105). (Not head.)

The bow of promise is always found in every cloud, and "What thou knowest not now thou shalt know hereafter." For the word of God (or the foundation of God) standeth sure, etc.

II. *There is the Cloud of Social Distress.*

It has been said, "Every heart knoweth its own bitterness." We are in a world of sighs and tears. "Men are born to trouble, as the sparks fly upwards." Yet if our sighs and tears but only bring us to the Father, it is well. We shall surely behold, through our falling tears, the bow in the cloud.

"Fear not, thou worm Jacob; I will help thee, saith the Lord, thy Redeemer, the Holy One of Israel" (Isa. xli. 14). "Fear not; it is your Father's good pleasure to give you the kingdom." Oh, glorious bow of promise in the clouds that distress us here in our social life.

III. *There is the Cloud caused by Spiritual Depression.*

This may be termed soul trouble, and is worse than mental or physical affliction. If Satan cannot rob us of life, he can of enjoying it. He has robbed many of rest, light, and power. If this be the cloud passing over you, what is the cause?

The Lord said of Israel, "I will go and return to My place, until they acknowledge their sin" (Hosea v. 15).

1. *Here it was Rebellion.*

The Lord said of Ephraim, "Ephraim is joined to idols: let him alone" (Hosea iv. 17).

2. *Here Idolatry.*

Jonah cried, "The waters compassed me about, even to the soul; the weeds were wrapped about my head" (Jonah ii. 5).

3. *Here Disobedience.*

Let us find out the cause. Is it any of these: *Is it doubting God? Is it secret sin? Is it love of pleasure? Is it flesh, world, and devil combined?* If so, clouds must arise between the soul and God.

But see, the bow in the cloud is to be seen; here it is: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (1 John i. 7).

It may be the cloud of temptation, and want of perfect trust and confidence in the word of God. If so, the bow is to be seen.

David passed under it when he said, "I shall one day perish by the hand of Saul," and many others may be recorded, such as

Moses, the meekest man;

Samson, the strongest man;

Solomon, the wisest man;

Peter, the boldest man;

but behold the bow in the cloud.

"You that are troubled rest with us" (2 Thess. i. 7).

"Say to them that are of a fearful heart, Be strong, fear not" (Isa. xxxv. 4).

So shall thy bow be seen in all thy clouds home to God.

THE VAIL.

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

EXODUS xxvi. 31-33.

"And thou shalt make a vail of blue, and purple, and scarlet [worm scarlet], and fine twined linen of cunning work; with cherubim shall it be made."—v. 31.

THE spiritual signification of the vail is given us by the apostle in the following words: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new [newly-slain] and living way, which He hath consecrated for us, through the vail, that is *to say*, His flesh" (Heb. x. 19, 20). This vail represents the flesh of Jesus, and, in connection with His atoning sacrifice, it shows Him as the way of entrance, through the Spirit, by faith, into the holiest of all. Before the death of Jesus, "the priests went always into the first tabernacle, accomplishing the service of God. But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: the Holy Ghost this signifying, that the way into the holiest *of all* was not yet made manifest, *while as* the first tabernacle *was* yet standing" (Heb. ix. 6-8). But when Jesus expired on the cross at Calvary, "The vail of the temple was rent in twain, from the top to the bottom" (Matt. xxvii. 51). God by this act distinctly intimating that the way of access was clear—the glory could shine out, and the believer in Jesus could enter in. God could be just, while He justified—and manifest Himself as glorious in holiness, whilst the pardoned sinner was accepted and brought nigh by the blood of Jesus. The Lord Jesus told His disciples, "If I go not away, the Comforter will not come; but if I depart, I will send Him unto you" (John xvi. 7). The way was thus opened for the Comforter to come down from the ascended Christ, at Pentecost; and it is through Him, upborne by His eagle wings, we enter the Holiest, and draw near to God.

The word "new" in Heb. x. 20, is literally in the Greek "newly-slain," a beautiful illustration of which we get in the north gate of the temple of Ezekiel (ch. xl. 35-43), where there were eight stone tables on which the victims were slain, and the instruments were laid, and the flesh hung up on hooks on either side, so that the priests on entering passed through the flesh of the slaughtered victim, which was also the Eastern mode of ratifying a covenant (Gen. xv.).

THE MATERIALS OF THE VAIL.

We may trace in the materials the various excellencies combined in the person of Christ.

The "BLUE," His perfection as man, and the heavenly beauty of His character, "the Son of man which is in heaven."

"And PURPLE." The combination of the heavenly and earthly dignities in Him who was at once Son of David and Son of God.

"And SCARLET." He was born "King of the Jews," and, though rejected of His own, He yet shall reign.

"And FINE TWINED LINEN." He was "that holy thing" born of the

virgin, and "separate from sinners" during His whole life and conversation here.

"Of CUNNING" or skilful "WORK." What beauteous blendings, what exquisite harmonies may be discovered in the character of Jesus! How each grace tempers the others, and enhances the glory of the whole.

The "CHERUBIM" on the vail represent the various kinds of service to God, which were seen in perfection in Jesus, who came down from heaven to do the will of the Father, and in whom the apostle and prophet, the evangelist, the pastor, and the teacher were combined and manifested in all their excellency.

THE PILLARS OF THE VAIL.

"And thou shalt hang IT upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver."—v. 32.

This beautiful and significant vail, representing the Incarnate Saviour, Immanuel, God with us, was to be suspended on four pillars of shittim wood, overlaid with gold. Can we be at a loss to ascertain the fact which answers to this foreshadowing?

Did not God employ FOUR individuals, men of like passions with ourselves, but divinely qualified by the inspiration of the Holy Ghost, to hold up to view the great mystery of godliness—God manifest in the flesh? In the four inspired records of the life and death of Jesus as given by the FOUR evangelists, the whole truth of His person is exhibited as the Incarnate One.

Their HOOKS were to be of GOLD. The capacity to take hold of, to select, and to arrange, the various incidents in the life and death of the Man of sorrows, His words and teachings, so as to bring out the truth of His Person in all its fulness, was of God. So that those apparent discrepancies between the narratives of the four inspired historians which so puzzle the natural mind, and so often render futile the attempt to form a harmony of the FOUR GOSPELS—these seeming blemishes are, in fact, the marks and proofs of the handiwork of a Divine Editor.

Under His all-wise guidance and control—

MATTHEW selects and arranges those materials which present the Lord Jesus especially as Son of David and of Abraham, in connection with the kingdom, and with the promises made of God unto the fathers. This corresponds with the SCARLET.

MARK presents Him especially as the Son of God and Son of man, in His untiring service. The PURPLE.

LUKE shows Him as the sociable Son of man, in connection with mankind at large. The FINE TWINED LINEN.

And JOHN testifies to Him as the Divine and heavenly stranger, in all the perfection of His character and ways. Answering to the BLUE.

The full-length portrait—the perfection of the truth of the Person of our precious Immanuel, is the result of the whole combined.

These pillars stood on four SOCKETS OF SILVER.

For while the four inspired historians were employed and capacitated of God to exhibit the truth of the Person of Jesus, they themselves reposed on His redeeming work, and on His precious and atoning blood.

THE POSITION OF THE VAIL.

“And thou shall hang up the vail under the taches [hooks], that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy.”—v. 33.

These taches connected together the two larger curtains, composed of five smaller ones each, thus forming one Tabernacle (ch. xxvi. 3-6).

The vail was to be hung immediately beneath these taches, dividing the Tabernacle into two parts: twenty cubits for the holy place, and ten cubits for the most holy.

Into the first tabernacle, or the holy place, the priests went continually, accomplishing the service of God; setting forth the ordinary privilege of believers in their priestly service and worship.

But into the second, or most holy place, the high priest alone entered once every year. For while the first tabernacle was yet standing, the Holy Ghost signified that the way into the holiest was not made manifest.

The vail DIVIDED UNTO ISRAEL between the holy and most holy place. But the true light now shineth; the vail has been rent; the glory of God's grace has shone out; and the believer has boldness to enter in through faith in the blood of Jesus (Heb. x. 19-23).

The vail now no longer DIVIDES between the holy and the most holy place; but He whom the rent vail typifies rather UNITES. He is Himself the WAY OF ACCESS through the Spirit by faith into the very presence of God. Our true place of worship and communion is in the holiest of all. How far is this realized by the majority of Christians?

The heart must be sprinkled from an evil conscience, in order to the enjoyment of this privilege in reality.

The body must be washed in pure water; that is, the believer must apprehend, through the teaching of the Spirit, his interest in the death, burial, and resurrection of Jesus, which this washing or baptism in water signifies, or access into the holiest is not enjoyed. It is a practical, personal, experimental thing. The presence of sin, in the license and love of it, in the holiest of all, is as impossible as the existence of darkness in the brilliance of the noonday sunshine.

A firm standing in grace, and separation from evil, are indispensable to entrance, abiding, and worshipping in the holiest of all.

WALKS AND TALKS WITH MR. INTERPRETER RENEWED.

By WILLIAM LUFF, Author of "Wave Whispers," &c.

No. 9. IN THE FIELDS.

WHEN the disciples walked through the fields with their Lord, they gathered ears of corn, and did eat. If in our field-walks we have the same companion, our souls will find spiritual food.

The first field Mr. Interpreter would take us in is the field of farmer Isaac, "And Isaac went out to meditate in the field at the eventide" (Gen. xxiv. 63). Could he have found a better place, done a

better thing, at a better time? He was about to start his establishment under entirely new management: if there were more *meditation* at such times, there would be less *lamentation* afterwards. Christ is always with us when we go into the fields to meditate, for said He not, "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?" (Matt. vi. 28-30.)

"As we have thus reached farmer Matthew's land, let us go into one of his fields," says Mr. Interpreter.

"The same day went Jesus out of the house, and sat by the sea side. And great multitudes were gathered together unto him, so that he went into a ship and sat; and the whole multitude stood on the shore. And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns: and the thorns sprung up, and choked them; but other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear" (Matt. xiii. 1-9).

Here is a sown field. Please note there is no blame to the sower or the seed, the fault was in the soil: "by the wayside," "upon stony places," "among thorns," "into good ground." The first was "devoured," the second was "scorched," the third "choked," the fourth "brought forth fruit."

Over the stile, and we are in another field. In the last we had a difference in the soil; here we have a difference in the sowers and the seeds, which Christ explained thus:—"He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one: the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world" (Matt. xiii. 37-40).

"So there are only two 'classes in the world,'" says Mr. Interpreter, "'the children of the kingdom,' and 'the children of the wicked one': these are in one field, but belong to two parties, and go to two destinations. In the first parable the devil stole the seed; in the second he mixes the seed; but in both he is 'the wicked one'" (vv. 19 and 38).

Over another stile, and we find a ploughed field. "Again, the kingdom of heaven is like unto treasure hid in a field: the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field" (Matt. xiii. 44).

The man was apparently at plough; suddenly he struck this treasure, and discovered there was something of which he had previously had no

idea. He must have it for his own, so went home, and parted with everything to get this one thing. No doubt many thought him mad, but they thought differently afterward. So if God reveals the treasure of salvation, the heart gets new desires, and counts all else as nothing to get this all-important wealth, a never-failing mine, out of which the owner can bring forth daily treasures new and old. Such an one was Paul, who said, "What things were gain to me, those I counted loss for Christ" (Phil. iii. 7).

As farmer John's property is close by, let us look over into one of his wheat-fields. As we lean upon the gate, the Master says, "Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours" (John iv. 35-38).

"Christ wants reapers," continues Mr. Interpreter, "those who will get among the people, put their arms around them, and not be afraid of using the sharp, wounding sickle of truth. Men must be severed from sin before they can be bound in the bundle of life. The wages of such labourers are sure."

Now for a dirty field, belonging to farmer Luke; we will not enter it, for it does not lie in our path. See, yonder is the prodigal son, for we read, "He went and joined himself to a citizen of that country, and he sent him into his fields to feed swine" (Luke xv. 15).

By way of contrast, Mr. Interpreter suggests two texts:—

"He would fain have filled his belly with the husks that the swine did eat" (Luke xv. 16).

"He [God] filleth thee with the finest of the wheat" (Ps. cxlvii. 14).

In the same chapter of Luke we read of another field. "Now his elder son was in the field," a hard-working, industrious man, who could say to his father, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment."

"A portrait of many boastful professors, who toil so hard, they have no time to enjoy true fellowship with the Father," is Mr. Interpreter's comment.

Before making our way back to the domain of farmer Matthew, we must look at the field of blood; the money of Judas bought it. "Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out" (Acts i. 18). What a warning to all money-loving professors! God keep us from the reward of iniquity, and the fields and houses purchased therewith. Surely rich brewers and publicans are possessors of such blood-money.

Now, by a short cut, we will return to our starting-place, crossing Matt. xxiv. 40 on our way: "Then shall two be in the field; the one shall be taken, and the other left." "It is an awful thing to be left behind in any good undertaking," says our friend. "Fancy a school

excursion, and through oversleeping a child is left behind. But that is nothing compared to being left behind in the last great excursion, when Christ takes His own, not for a day at the seaside, but for an eternity beside the sea of glass. Awful fate! Mother taken, and the son left; wife taken, and husband left; brother taken, and sister left; the babe taken, and the parent left. May we never know that sorrow."

Summing it all up, Mr. Interpreter puts it thus:—

Isaac's field—Meditation.

The sown field—Spoliation and fructification.

The tares field—Separation.

The treasure field—Concentration.

The harvest field—Consecration.

The swine field—Dissipation.

The cursed field—Exaltation and degradation.

Two in the field—Isolation.

"IT PLEASSED THE FATHER THAT IN HIM SHOULD
ALL FULNESS DWELL."

COLOSSIANS i. 19.

A TRULY glorious testimony is this concerning the Lord Jesus Christ as God's salvation for all in Him. (1) There is the fulness of His essential Deity, for "in Him dwelleth all the fulness of the Godhead." (2) There is also a fulness of perfect manhood, for in Him, bodily, that Godhead was revealed. (3) There is a fulness of atoning efficacy in His blood, for "the blood of Jesus Christ His Son cleanseth us from all sin." (4) There is a fulness of justifying righteousness in His life, for "there is therefore now no condemnation to them that are in Christ Jesus." (5) There is a fulness of Divine prevalence in His plea as Priest, for "He is able to save to the uttermost them that come to God by Him," seeing "He ever liveth to make intercession for them." (6) There is a fulness of victory in His death, for "through His death He destroyed him that had the power of death, that is the devil." (7) There is a fulness of efficacy in His resurrection from the dead, for by it we are "begotten again unto a living hope." (8) There is a fulness of triumph in His ascension, for "when He ascended up on high, He led captivity captive, and received gifts for men." And there is now for us a fulness of blessings of every sort and shape; a fulness of grace to pardon, of grace to regenerate, of grace to sanctify, of grace to preserve, and of grace to perfect us. There is a fulness for us at all times: a fulness of comfort in affliction; a fulness for guidance in every step we take; a fulness of every Divine attribute of wisdom, of power, and of love; a fulness which it was impossible to survey, much less to explore. Oh what a fulness there must be in our beloved Lord, when the stream is always flowing, and yet the well springs up as free, as rich, as full as ever. Come then, believer, and get all thy need supplied; ask largely, and thou shalt receive largely, for "His fulness" is inexhaustible, and is treasured up for you in all your needs, even in Jesus, Immanuel—God with us.

C. H. SPURGEON.

PERFECTION.

"Not as though I . . . were already perfect."—PHIL. iii. 12.*

THE pattern of all perfection set before us by God is Christ. He was perfect; His life, and all His ways, were absolute perfection in everything. Who shall dare to lay down his own living from day to day beside the matchless life of the Holy Jesus, and say his life is as worthy of the Son of God as His own? Yet this, and THIS ALONE, is perfect holiness. . . . It is sometimes said that we are commanded to be perfect, and that this implies we may be so. I admit the command, but do not admit the inference. God never lowers His own standard; He meets our great need—not by assigning us a lower standard—but by graciously forgiving our failure. The flesh, the old nature, cannot be made holy. *Cannot* is God's word when He speaks about it (Rom. viii. 7, 8). He does not mean to make it holy; He means to destroy it, after it has served its useful purposes in our education. Now this incurable flesh remains in us till death, and how any man with this unalterably sinful flesh in him can be said to be perfectly holy is beyond my comprehension. It is often said that to speak in this way discourages the pursuit of true holiness, and it has been asked, "How can a man earnestly seek what he knows he cannot attain to?" Well, I grant that it is likely to discourage mere *professors*, who are not possessors of Christ; but God has taken care that truly living souls shall be constrained to seek holiness under all hindrances. The new nature in them hungers and thirsts after holiness, with a vehemence of desire which has no parallel among human desires. They do not become discouraged by the knowledge that they will never be perfect while in the flesh, but find that the present is infinitely better for them now than the blessing aimed at. They learn what a wretched creature sin has made them, what infinities of all that is horrible exist in every sin; but they learn also many precious lessons about the infinite holiness and love of God, which are of higher value than an attainment in which the soul rests self-satisfied.

* Extracts from *Unsearchable Riches*, by John Dickie, published by John Ritchie, Kilmarnock (see "Book Notices," page 318).

THE holiness in heart and life many are so earnestly seeking to teach for God's glory does not *lower* the standard of His Truth; rather would we say that it raises it before us in a sense unknown to us before.

In God's Truth we see our Lord as the One who ALONE could perfectly fulfil the requirements of God's Law. He stands before us as our REPRESENTATIVE, and in the truest sense as our EXAMPLE. "Christ's death in the flesh for sin is made our example: we too must also, yea therefore, die with Him. So it follows: 'Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin' (1 Peter iv. 1, with Galatians vi. 14). . . . So may we also, as one with Christ in the power and energy of the same Spirit, mortify our members which are upon the earth, and yield our flesh to death, to be crucified with Him." The always Sinless One, made in the likeness of sinful flesh, condemned *sin* in the flesh, that we may be "free indeed" (John viii. 34-36, with 1 John iii. 4).

BIBLE READINGS.

573.—“CLOUDS.”

| | |
|---|--------------------|
| 1. Cloud of promise | Gen. ix. 13. |
| 2. „ guidance | Ps. lxxviii. 14. |
| 3. „ covering | Ps. cv. 39. |
| 4. „ favour | Pro. xvi. 15. |
| 5. „ worship | Ez. x. 4. |
| 6. „ forgiveness | Is. xlv. 22. |
| 1. Little cloud | 1 Kings xviii. 44. |
| 2. Swift „ | Is. xix. 1. |
| 3. Thick „ | Ex. xix. 9. |
| 4. Great „ | Ez. i. 4. |
| 5. White „ | Rev. xiv. 14. |
| 6. Morning „ | Hosea xiii. 3. |
| 7. Bright „ | Zach. x. 1. |
| God's faithfulness reacheth to the <i>clouds</i> | Ps. xxxvi. 5. |
| God's truth reacheth to the <i>clouds</i> | Ps. cviii. 4. |
| His strength is in the <i>clouds</i> | Ps. lxviii. 34. |
| A <i>cloud</i> received the Son of man | Acts i. 9. |
| A <i>cloud</i> will take up the saints | 1 Thess. iv. 17. |
| A <i>cloud</i> will bring the Son of man “with power and great glory” | Luke xxi. 27. |
| A <i>cloud</i> will bring Heaven's judgment | Rev. i. 7. |
| God looked through a <i>cloud</i> to trouble | Ex. xiv. 24. |
| God came down in a <i>cloud</i> to speak | Num. xi. 25. |
| God descended in a <i>cloud</i> to proclaim His name | Ex. xxxiv. 5. |
| God appeared in a <i>cloud</i> on the mercy-seat | Lev. xvi. 2. |
| God rideth upon the swift <i>cloud</i> | Is. xix. 1. |
| God spake out of a <i>cloud</i> to bless | Lu. ix. 35. |
| Hypocrisy likened to the <i>cloud</i> of the morning | Hosea vi. 4. |
| <i>Clouds</i> without water | Jude 12. |
| <i>Clouds</i> carried with a tempest | 2 Peter ii. 17. |

M. CHENEVIX-TRENCH.

574.—GOD'S PURPOSES OF HIS LOVE AND GRACE TO HIS REDEEMED CHILDREN AS “PARTAKERS.”

1. We are all “Partakers of the Grace of God” to us as sinners (Phil. i. 7).
2. We are “Partakers of the heavenly calling,” and we are holy brethren (Heb. iii. 1).
3. We are “Partakers of the Divine Nature” (2 Peter i. 4).
4. We are soon to be “Partakers of the inheritance of the saints in light” (Coloss. i. 12).
5. We are “Partakers of His holiness” now (Heb. xii. 10).
6. We are made “Partakers of Christ” (Heb. iii. 14).
7. We are “Partakers of the one loaf” (1 Cor. x. 17).
8. We are now “Partakers of Christ's sufferings, and so are we also of His consolation” (2 Cor. i. 7).

9. Jesus as a Man was a "Partaker of flesh and blood like ourselves" (Heb. ii. 14).
10. We are soon to be "Partakers of the glory to be revealed to us," when we shall be with and like our beloved Lord and Saviour for ever. Hallelujah!

575.—JOHN XVII.

- | | | |
|------------------------------|------------------|---------------------|
| 6. Given to Jesus out of the | } World { | 3. Salvation. |
| 11. They are left in the | | 15. Separation. |
| 14. They are not of the | | 19. Sanctification. |
| 18. They are sent into the | | |
| 14. They are hated by the | | |
| 15. They are kept from the | | |

N. JONES.

576.—HOW WE ARE TO WALK.

ROMANS vi.

1. We are no longer to live in sin or serve sin (v. 6).
2. We are to walk in newness of life (v. 4).
3. Sin is not to reign in our bodies, &c. (vv. 12, 13).
4. We are to yield ourselves to God, &c. (v. 13). [(v. 19).
5. We are to yield our members as servants unto righteousness, &c.
6. Our walk is to be fruit unto holiness (v. 22).
7. The glory before us is "everlasting life" (v. 22). W. H.

577.—THE POWER OF LITTLE THINGS.

1. *A little oil* (1 Kings xvii. 12).
The trial of faith (1 Peter i. 7).
The promise fulfilled (v. 14).
The blessed results (v. 15).
2. *There is little Benjamin* (Psalm lxxviii. 27).
Five times as much (see Gen. xliii. 34).
 1. With the rulers (1 Cor. vi. 3).
 2. Princes of Judah—Praise (Psalm xxxiv. 1).
 3. Their counsellors (Isaiah ix. 6).
 4. Princes of Zebulun—Habitation (Deut. xxxiii. 12).
 5. Princes of Naphtali—Fighting (2 Cor. x. 4).
3. *Little foxes* (Cant. ii. 5).
Active, crafty, destructive (Neh. iv. 3).
Spoil not his resting-place (Pro. xxiv. 15).
Spoiled by philosophy (Col. ii. 8).
4. *Little sleep* (Prov. vi. 9, 10).
Sweet to the worker (Ecc. v. 12).
Dangerous to the disobedient (Jonah i. 6).
A glorious awakening (Daniel xii. 2).
5. *A little while* (Heb. x. 37).
The glorious appearing (Titus ii. 13).
The glorious change (1 Cor. xv. 51).
The glorious song (Rev. v. 9). H. R. FRANCIS.

NOTICES OF BOOKS.

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

THE CAPTAIN ON THE BRIDGE. By NEWTON JONES. Grapho Press
77, Leadenhall Street, E.C. 2s. 6d.

Seventeen pictorial addresses in outline, for old and young, illustrating gospel truths and holy living, with 250 original and selected anecdotes for the use of preachers, teachers, parents, and all Christian workers. Mr. Newton Jones has for some years past been travelling town and country, holding mission services for young and old, employing, in most instances, objective teaching in the form of charts, most of which are here reproduced. The gospel is thus presented in an impressive and simple manner; and with so much admirable framework the Christian worker will be able to form many an interesting and stirring address. The author's experience has taught him how to reach the heart of his hearers through "eye gate," and we trust that many will afford themselves of the valuable suggestions thus offered them.

A BOX OF NAILS, for busy Christian workers. Bible Readings and Outline Addresses. By C. EDWARDS. The Soldiers' Home, Winchester.

"For years, those privileged to listen to the marvellous scriptural addresses of Mr. Edwards have been wont to sigh, and to say, 'If only we could have taken notes'; now at last a few notes do appear—and in print." One cannot fail to be struck by the rare originality and freshness that stamp each page. When once possessed, we feel confident that every "nail" will be utilised for laying the Sure Foundation—Christ Jesus—in the hearts of men, and for building thereon a temple for the habitation of our God.

The following lines, written by Mr. William Luff, rightly describe the useful character of the book:

"Ye workers with the Carpenter, within this box behold
The nails ye need: sharp-pointed nails, and nails with heads of gold;
The Truth that points their golden heads, the brightness of His grace,
Who is the one true Shining Nail fixed in God's holy place.
Would ye have pictures on the walls of human heart and mind?
Take hence your choice; God-guided, ye the needed nails will find.
Would ye secure some cedar beam, or train some vagrant vine,
Or fasten down some secret thing, some chest of wealth divine?
Would ye slay Sisera again, the modern foe of Truth?
For lowly work, or highest dome; for manhood, age, or youth,
The nails are here—and blood-stained nails, that tell the old, old tale.
Go work with these; drive these well home; such work shall never fail."

THROUGH FIRE AND FLOOD. By F. B. MEYER, B.A. (2s. 6d.) Marshall Brothers, Keswick House, Paternoster Row.

Mr. Meyer endeavours in these pages to point out the key to the spiritual perplexities and various difficulties which almost every child of God encounters during the experiences of life. How often we find the soul vaguely accepting these as being sent from God for the purpose of drawing us nearer to Him, without trying to understand from Him how this can be practically brought about. To teach this seems the purport of the book, and is explained thus: "There is a purpose running through our lives. We may not always see it, but it is never absent. . . . This purpose threads all the incidents of life: its temptations, its common round and daily task, its crushing sorrows, its anxiety and care. It is for us to follow on, believing in the Divine purpose, as the explorer of subterranean passages holds to the thread which reaches from entrance to outlet." Mr. Meyer shows that one cause of our failure to grow in spiritual strength is *our resolute energy*, which necessitates our being brought very low before we can discover that "God has shut up every door in order to drive us to FAITH." We might predict that this will stand as one of the foremost among the author's writings, as it *speaks* so audibly to the heart, and answers to the need felt by so many.

UNSEARCHABLE RICHES. By the late JOHN DICKIE. John Ritchie, Kilmarnock. 1s.

In these "Meditations and Letters" we have the secret of the life of a suffering saint who could say "My little world is my Bible," and during a time of the most intense bodily pain wrote: "We must not think of heaven as being now inaccessible. It is, if we choose to have it so, as close to us as earth, nay, it is closer. For what is heaven? It is simply the dwelling-place of God, and that condition of a soul by which God is known, and loved, and enjoyed. And this heaven can be entered, can be dwelt in, can be enjoyed now, in every place, and under every set of circumstances. We can even now dwell *in* God (1 John iv. 16), and that is heaven." These pages teach us how to rejoice in suffering, to mould our lives after the Divine Pattern, and to enter into a fuller and truer knowledge of the "unsearchable riches of Christ." We give some extracts from one of the twenty-four chapters on page 314 of the present number.

PRAYING IN THE HOLY GHOST. By Rev. G. H. C. MACGREGOR, M.A. Marshall Brothers, Keswick House, Paternoster Row.

In a very small volume we have here some of the most beautiful thoughts on this "most essential exercise of religion." If Christians rightly valued the privilege, importance, and power of prayer, the Church of God would not be in its present lukewarm condition. The object of this manual is to present its intrinsic value to the heart of the reader, and to bring the soul into that close and constant touch with God which alone makes the Christian's life one of powerful influence.

We have received the ANNUAL REPORT of the London Female Preventive and Reformatory Institution, known as the SOCIETY FOR FRIENDLESS AND FALLEN. It contains much that will sadden the heart of each reader, as it portrays in a vivid and true manner the temptations, sin, and degradation into which those fall who have yielded up their wills to the "prince of this world." With its Preventive Homes, Reformatory Homes, Open-all-night Refuges, and other agencies, this Society is doing a noble work in rescuing these unfortunate fellow-creatures from a life of shame and demoralization, showing them how Christ is "able to save to the uttermost," and placing many in a path of purity and righteousness. Such an Institution calls for and deserves the liberal support and prayerful interest of every Christian.

The following magazines have been received: *Our Darlings*, price 3d., edited by Dr. Barnardo; *The Reaper*, *The Sunday Friend*, *David's Sling*, *Niger and Yoruba Notes*, and *The South African Pioneer* (1d.), published by Messrs. Marshall Bros.; *China's Millions* (1d.), Morgan and Scott; *North Africa* (1d.), S. W. Partridge and Co.; *Rest and Reaping* (1d.), Morgan and Scott; *All the World* (4d.), Salvation Army Headquarters; *News from the Front*, Soldier's Christian Association; *The Young Men's Magazine*, organ of the Camden Road Y.M.C.A.; *The Christian Scotsman* (1d.), and *Strange Fire among the Primitive Methodists* (2d.), edited by Rev. John Robertson; *War or Brotherhood* (1d.), Headley Brothers; *Toilers of the Deep*, edited by G. Andrew Hutchison; *The London City Mission Magazine* (1d.); *Service for the King*, Conference Hall, Mildmay Park; *Travel* (3d.), Horace Marshall and Son; *The Protestant Girl*, Marshall Brothers; *Missionary Advance*, Metropolitan Tabernacle Sunday-school Branch; *Chimes*, edited by Pastor F. E. Marsh.

NOTES FOR THE MONTH.

TENT SERVICES.

It has been our privilege once again to send forth our large marquee, seating nearly 1000 persons, for gospel work amongst the masses of the great Metropolis. Two summers back it was pitched at Forest Gate, and was worked by Mr. J. J. Sims, in connection with the Bignold Hall Branch of the EVANGELISTIC MISSION, and so great was the interest, and so marked was the blessing that accompanied the services on that occasion, that we were specially glad when Mr. Abraham Wallis (who has charge of the work at Bignold Hall) secured the same site for the tent as

before, and amidst the hearty co-operation of a large body of Christian workers, our nephew Mr. Herbert Hurditch, commenced the meetings with every token of God's blessing. Mr. William Grove followed him; and for the last week Mr. J. J. Sims (of Canada) came over from Weston-super-Mare to assist. Throughout the mission, which has continued for nearly two months, the interest has been well sustained, and the meetings well attended. One of the workers has sent us on the following account:—

“Our tent services closed on Sunday last. The Lord has greatly crowned the work done for Him, and the souls which have been blessed are very many. I think I may say that scarcely a single service has been held without some one or more precious soul receiving distinctly a blessing; on many occasions quite a number have come boldly out. One very interesting instance was that of a young Roman Catholic woman, whose conversion seems very decided. One of the workers visited and gave her a copy of the Bible and *Grace and Truth*. These she values so much that she is learning them off by heart, evidently fearing the priests may get it away from her, as they are set upon recapture. She begged our friends to all unite in prayer at a given time, when she was to receive a visit from the priests. Another interesting case is that of a young lady, a sad backslider, who used to be a Sunday-school teacher. She appeared under deep conviction of sin after one of the meetings, and has now entered into full light, and desires baptism. We could enumerate many instances of how wonderfully the Lord has been working in our midst, subduing the stubborn wills and hearts of atheists, backsliders, and far-off wanderers, and bringing them into the glorious liberty of the sons of God.

“Mrs. Sims conducted Bible readings in the afternoons, which have proved most instructive and fruitful in their results.

“It is encouraging to hear through Mr. Sims that, whilst visiting Aldershot some time ago, he came across three young soldiers, who testified to having been converted in his meetings, held in this tent two years ago.”

We thus praise the Lord that, through the kind help of friends and our weak instrumentality, souls have been eternally saved, and shall hereafter join in the Great Redemption Song—“Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever. Amen.”

* * * * *

In connection with the Mayes Hall branch of the Mission we have been enabled to erect a tent in Turnpike Lane, Wood Green, N., under the charge of Mr. W. T. Main, and most encouraging reports reach us of the progress of the work there. The Christians of many denominations are united in their endeavour to further the blessed work of winning souls, and many striking conversions have been witnessed, and backsliders restored.

The Tent Meetings close on September 28th, but various services will be held almost nightly in Mayes Hall, under Mr. Main's superintendence.

One of the workers has sent on the following report for insertion in these pages:—

Under the auspices of the Evangelistic Mission, Mr. W. T. Main has been for the last six weeks conducting tent services in Turnpike Lane, Hornsey. Widespread interest has been aroused; the churches of the neighbourhood have announced the meetings from their pulpits, and friends recognising the supreme aim—which has been to bring souls to Christ—have come together, and by speaking, singing, and personal dealing have materially helped the good work, which has been much owned of God in arousing God's children, inspiring them to more whole-hearted service, and in bringing many souls to the Saviour's feet. The nightly services at eight o'clock, preceded by children's meetings, have been on the whole well attended, many nights the tent being crowded. On Wednesday afternoons, at three o'clock, a Bible-reading is given, at which Messrs. R. C. Morgan, J. Sprunt, and others have rendered valuable help. The Saturday evening testimony meetings have been times of rejoicing, as many have been heard to declare how the Lord had met with them, and brought them to Himself. Although the exceedingly wet weather has often thinned the congregation, it has been no uncommon sight in the midst of a storm to find men and women on their knees seeking God. Old and young, rich and poor, alike have reason to thank God for the message so lovingly and faithfully delivered night by night. The prayers of all God's children are affectionately invited.

E. J. HERMAN.

WILTON HOUSE, ST. LEONARDS.

In a previous number of this magazine we asked our readers to specially remember in prayer this branch of the Evangelistic Mission, that much blessing might be realized after it was re-opened in July, after being closed for one month for re-decorating and necessary repairs. We now ask our friends to unite with us in thanksgiving for the direct answer to these prayers. Not only has the house been full for most of the past three months (several, indeed, having to be refused), but real spiritual power has prevailed among the visitors. The numerous letters we have received from those who have visited here, speak of the physical benefit derived, and the help received through intercourse with well-known and well-taught ministers and Christian workers of all denominations.

Bible-readings have been held on Sunday afternoons, and on some week evenings when rain prevented outdoor recreation. These have proved particularly helpful, especially those devoted to the answering of questions and difficulties asked by one and another.

We were glad to number among those who called at the house Canon Taylor Smith, who has recently returned from Africa, and been entertained by the Queen for some little time. For three weeks he was working at one of the "Universities' Camps" stationed between Bexhill and St. Leonards, and he, with several fellow-workers who came now and again, gave interesting accounts of the work thus being done among the young fellows of our colleges and universities.

As space will not permit, we can only add a few extracts from the many letters now before us, all of which testify to the enjoyment, rest, and benefits received from a visit to our "House of Rest."

"Let me thank you for all your considerate care of me in every way during my sojourn at Wilton House. The memories of the last fortnight will ever be fragrant in my mind, never before having enjoyed such fellowship with so God-loving an assembly of Christians.—M. A. F., West Dulwich."

"I feel I must write and thank you once more for all your kindness to us during our stay at Wilton House. We have never spent such a pleasant time away from home before, and my sister and I are just longing to come again.—Redhill."

"We spent two of the happiest weeks of our lives at Wilton House.—Anerley."

"You and your surroundings will always have a mark on memory's chart, and I hope some day it may be re-stamped. . . . I shall certainly do all I can to send others to the happy home by the sea.—West Norwood."

"My brother and I desire to express our warmest appreciation of, and thanks for, your kindness and attention during our stay at Wilton House. It was one of the most restful and enjoyable holidays ever experienced, the memory of which will always be recalled with unmixed pleasure.—Stockwell."

"My stay at Wilton House will remain for many years a most delightful memory. I have been benefited in many ways, and have enjoyed myself as well as I ever have done at any time or place. I shall hold your kindness and consideration to me, during my stay at pleasant and delightful Wilton House, in affectionate remembrance.—Shoreditch."

* * * * *

WE are now arranging a series of Evangelistic Services for the autumn and winter, to be conducted by our son Philip, and Mr. F. H. Hutchins, whose labours in singing and preaching the gospel have been accompanied with such manifest blessing in the conversion of souls. Friends desirous of arranging special missions are invited to communicate with us without delay.

* * * * *

KILBURN HALL.

WE call the attention of our readers to the announcement, on p. 3 of the cover, of the interesting special mission in the above Hall, from the 11th to the 25th inst. inclusive, to be conducted (D.V.) by Mrs. Balyertz, the converted Jewess, whose labours in the gospel have been so marvellously blessed in every place visited by her. A week of special prayer will precede the services, and we ask that every-reader will unite with us in the earnest request for a greater revival than has ever been known at Kilburn Hall. In our next issue we hope to give a full account of the services, together with many instances of conversion calling for praise to God.



MRS. W. RIERSON ARBUTHNOT.

From a photograph by Walery, London.

[See next page

WOMEN'S PROTESTANT UNION.

A SKETCH OF ITS PURPOSE, PLANS, AND PROGRESS.

"So, dauntlessly, will we unfurl
Our banner bright and broad ;
The cause of His dear Word of Life
Our cause, the cause of God."—F. R. H.

THE new activities of women are a distinguishing feature of nineteenth-century progress. Never before was woman in such a position of freedom and power. In a sense un- dreamt of hitherto, "The hand that rocks the cradle widens the world." For the widening of her influence is co-extensive with her sphere ; and the future of our own and other nations, it is important to recognise, is being moulded by our sisters, individually and collectively.

If in the Church of Christ the women who publish the tidings of truth at home and abroad are becoming a great host, the sorrowful fact must not be overlooked that there is also a daily growing multitude of those who are publishing error by voice and pen. There are women in Christian England who are employing their brilliant literary powers to aim polished shafts of ridicule and sarcasm at Divine Truth ; or, on the other hand, are using their persuasive influence to attract those around them down the Romeward path, by the by-ways of high ritual and ascetic devotion. And it is not too much to assert that our English Protestant children to-day, in total ignorance of cardinal Reformation truths, are being taught to scorn the worthy name they bear.

It was under a deep sense of the peril to which the spiritual, moral, and social liberties of our country are being exposed by the encroachments of Ritualism and Romanism, and a recognition of the fact that the spread of these errors is largely due to the influence of women, that in May, 1891, the WOMEN'S PROTESTANT UNION was originated. Women of every condition and denomination were invited to make a prayerful, determined, and systematic effort to stem the torrent of false teaching, by banding together in fealty to the Lord Jesus Christ, and in defence of Protestant truth.

MRS. W. RIBERSON ARBUTHNOT, the founder and Hon. Secretary of the Union, to whose unwearied activity, liberality, and gifted zeal the movement owes so much of the success God has vouchsafed to it, gave the first deputation address in June, 1891, at an annual meeting of the Association of Female Workers at Mildmay, by kind permission of the late beloved Mrs. Pennefather. The first members were then enrolled, and at the close of the year, 941 Christian Protestant women had received a "Union Jack" card of membership—a badge entirely without political signification, chosen simply as the national emblem. Each succeeding year some 2000 names have been registered, until to-day no fewer than 9000 women, from almost every part of the world, have joined the ranks, each of whom has agreed by signature to an important "Basis of Union," which concludes thus :

“From the acceptance of the foregoing truths it follows :

- I. That we reject any definition of ‘The Church’ which limits the term to its ordained Ministers or rulers.
- II. That we repudiate the priestly assumption of those who profess to confer absolution on ‘auricular confession’; to have the exclusive right of the interpretation of Scripture, or in any way to relieve the individual soul of its responsibility towards God.
- III. That we reject as unscriptural, and therefore false, the doctrine of a sacrificing priesthood, the sacrificial character of the Lord’s Supper, the ‘Real Presence,’ and the efficacy of either Sacrament to impart or to ensure eternal life.”

Rigidly excluding the political side of Protestantism from their sphere of action, as being already dealt with by other associations having the cause of Protestantism at heart, endeavouring to eschew all party spirit, and abstaining from wielding weapons of abuse, since they recognise that God’s warfare is not against *persons* in error, but *principles* of error, a band of consecrated women has come out boldly on the Lord’s side. Jealous for their Master’s honour, name, and Word, and eager to save some at least from a bondage from which, by God’s grace, they themselves are free, they stand linked together: their motto, “The weapons of our warfare are not carnal, but mighty through God.” For His sake they are content to be called “narrow,” “uncharitable,” “bigoted,” or, indeed, by any other epithet which this enlightened (?) century, alas! applies to the once honoured name of Protestant. Personally, it has been our privilege to watch the growth of the movement from its earliest beginning, and to-day we can thankfully testify that the methods as well as the aims of the Women’s Protestant Union are distinctly spiritual. This characteristic must ensure success and blessing, and should enlist the hearty sympathy and co-operation of all God’s faithful people.

Plaw-hatch, the residence of the President, is the home of the Union. There the Office Staff reside free of all cost to the Union. And we would here remark that the nominal fee of one shilling per annum—which makes membership feasible to the poorest woman—does not bring in sufficient revenue to cover working expenses, unless increased by donations. As correspondence began to flow in, evidence accumulated as to the insidious and rapid growth of Romish influence, percolating to the remotest hamlets of our once Protestant Empire; and to the need of combined, prayerful and energetic action among Christian women to counteract the evil in their own neighbourhoods. A connecting link between the members soon became necessary. Commencing with a privately-circulated “Monthly Letter,” the organ of the Union has developed, by various stages, into an admirably-written magazine, *The Protestant Woman*, free to members, but to be obtained also of any bookseller. Each number opens with a letter from the President, in which current topics stirring the hearts of members often with sorrow, and sometimes with indignation, are dealt with in conversational style and on spiritual lines. This forms, in addition to an ever-increasing

private correspondence with members (now amounting to some 10,000 communications in the year), a happy and greatly-valued method of keeping in touch with every individual in the Union. One important feature of the magazine, "Echoes from the Press," is a collection of facts illustrating the rapid and bold advances of Romish doctrine and practices throughout the country. A second magazine, representing the junior section (*i.e.* the GIRLS' PROTESTANT UNION), entitled *The Protestant Girl*, is a bright little penny monthly, which, we believe, is the only distinctively *Protestant* paper well suited to a wide circulation among children of all ages and classes. A page of the parent magazine is devoted to the further important divisions of the Union, the "Young Women's and the Boys' Protestant Union."

Want of space forbids enlarging upon various departments of the W.P.U. at the centre: such as the valuable reference library, and free distribution of Protestant literature in grants to members. But mention must be made of the 113 branches now at work in the United Kingdom, the Colonies, and other countries.

At the head of each of these, a member willing to act as Hon. Local Secretary, is appointed by the President and Central Council to receive subscriptions, distribute magazines, and to organise prayer and general Protestant meetings. Recently one of the most successful of these co-workers undertook the post of Hon. Deputation Secretary; and under her presidency the Hon. Local Secretaries from time to time meet in council. From the first of its inception, prayer and the study of God's Word have been the two pillars of the work. A Central Monthly Prayer Meeting in the drawing-room, Exeter Hall, on the last Thursday afternoon in every month, is largely attended: while annually in September, the members meet for an All Day of Prayer, in view of the perils of these last days.

Since May, 1892, an Annual Conference of Christian workers amongst Roman Catholics at home and in other lands, has been convened by the W.P.U. in Exeter Hall; and certainly even at "May Meeting" time few gatherings are of more thrilling interest. The testimony that Rome is the enemy of Christ and His people, and is everywhere the same in her bitter hatred of the Word of God, is never more strikingly set forth than by the assembly of *persecuted* missionary witnesses fresh from Papal lands.

We close our brief and imperfect sketch of the W.P.U. with an outline of one of its most practical activities, the Free Convalescent Home and Special Aid Fund, which in November, 1894, took shape in a sale of work in Exeter Hall, an event that has since become annual. Amongst the mass of information received at Plaw-hatch came proof after proof that the dangers threatening our English sisters are not imaginary, and that the aid of Protestant women must assume a very practical character. Destitute and convalescent women and girls were discovered, placed by unsuspecting friends in Ritualistic Homes, where those who would not submit to the rule of the house—auricular confession—were at once turned adrift. Children were found about to be placed in the care of "Sisters" to be brought up ostensibly for God, in reality for Rome. Young people were discovered, unable to extricate

themselves from Romish influence, since they must thereby forego their livelihood. It was decided that instead of maintaining a separate institution for these cases, the Union should support existing Homes, where it was fully satisfied those benefiting by the fund would not only be shielded from false doctrine and practice, but have the gospel invitation pressed upon them. During the present summer (1896) twenty-seven patients have thus been kept from erroneous influence while gaining health and strength under the loving care of godly women; whilst many others are receiving temporary or permanent assistance from the Special Aid Fund throughout the year.

Working side by side with every association, having Protestant truth at heart, the W.P.U. has been invited yearly to take part in the proceedings of the National Protestant Congress, and on these occasions it is found that many, who had hitherto held aloof from Protestant effort, lose their prejudice as they listen to the spiritually-minded and evangelistic addresses of W.P.U. delegates, and enrol themselves as warm supporters of the movement.

Earnestly we commend the Women's Protestant Union to the Lord's people everywhere. Neutrality is very dishonouring to Him (see Judges v.). Let us band together in calm, strong unity of witness for the truth, and so much the more as we see the day approaching. We may be called "peculiar" people; we may alienate worldly friends. But of how little significance will all this be at that day when we meet Him who said: "Whosoever shall confess Me before men, him will I also confess before My Father which is in heaven" (Matt. x. 32).

IRENE H. BARNES.

All further information regarding the Union will gladly be supplied by Mrs. W. R. Arbuthnot, Plaw-hatch, East Grinstead, Sussex, to whom applications for Forms of Membership, &c., should be addressed.

THE PILGRIM'S PATH.

"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye."—PSALM xxxii. 8.

"**I**S this the way, my Father?" " 'Tis, My child:
Thou must pass through the tangled dreary wild,
If thou would'st reach the city undefiled—
Thy peaceful home above."

"My Father, it is dark!" "Child, take My hand,
Keep close to Me; I'll lead thee through the land;
Trust My all-seeing care; for thou shalt stand
'Mid glory bright above."

"My footsteps seem to slide" "Child, only raise
Thine eyes to Mine; so in these slippery ways
I'll hold thy goings up, and thou shalt praise
Me for each step above."

"Oh, Father, I am weary!" "Child, lay thy head
Upon My breast; 'tis I that spread
Thy rugged path; hope on till I have said—
Rest, rest for aye above."

" E.

"I MUST," *

"I must work the works of Him that sent Me, while it is day : the night cometh."



E recognise in these words:—

I. DIVINE COMPULSION. "I must work. . . ."
 II. HUMBLE CONSECRATION. ". . . the works of Him that sent Me."

III. INTENSE COMPRESSION. ". . . while it is day."

IV. APPROACHING COMPLETION. ". . . the night cometh."

I. *Divine Compulsion*. "I must work." Would that we had a little more of that "must" in our service for GOD! Some people seem to confound *must* with *musty*; but he who feels the MUST of Divine compulsion in his life will never be musty in mind, life, or work.

Note that this is not the "must" of weakness. There is a sense in which we say, "I must," because we cannot help ourselves. A ship without a rudder, driven of the wind, might say, "I must go, for I cannot help myself." There is, drifting about in the Atlantic somewhere, the remains of a disabled ship. Sometimes seen in one latitude and sometimes in another, it is driven hither and thither at the mercy of the currents and the winds. How different is the condition of the noble Cunarder, which, ploughing her way through the waters in spite of all the opposition of winds and waves, might say, "I MUST go, because I am impelled by 6000 horse-power within." We may say in all reverence that CHRIST was the captive of a holy necessity. Compare the account in John iv., where the disciples, having brought Him food, prayed Him, saying, "Master, eat." And JESUS answered them saying, "I have meat to eat that ye know not of. . . . My meat is to do the will of Him that sent Me, and to finish His work." He was swept along by an impetuous torrent of devotion to His Father's will. That first recorded utterance of His, when He was but twelve years old, was the keynote of His whole life: "I MUST be about My FATHER'S business." What a contrast to the tone of much of our service! We need a baptism of this Divine compulsion. Real heaven-born service has absolute monarchy over a man. There are not two parties in that house—the Governmental party and the Opposition, with constant and violent debates, and all business done by slender majorities.

It was also the "I must" of a sensitive soul, for as He looked round upon the sin and misery on every side, the mighty compulsion of com-

* What did JESUS CHRIST think the necessities of life? Seven times over He speaks of the compelling "must" that constrained Him. How deeply suggestive, both in what they include and what they omit, are those brief sentences! Service to GOD, the widest service to the world, suffering, testimony to Israel, abiding with the repentant soul, and seeking His "other sheep"—these were the things that were to JESUS CHRIST essentials.

1. Luke ii. 49, "I must be about My Father's business."
2. " iv. 43, "I must preach . . . to other cities also."
3. " ix. 22, "The Son of man must suffer" (Mark viii. 31; Luke xvii. 25, xxiv. 7; John xii. 34, iii. 14).
4. Luke xiii. 33, "I must go on My way" (R.V.).
5. " xix. 5, "To-day I must abide at thy house."
6. John ix. 4, "I must work the works of Him that sent Me."
7. " x. 16, "Other sheep I have : them also I must bring."

passion moved within Him, and He exclaimed, "I MUST work." This beautiful trait of compassion for the sufferings of others still lingers in even the fallen soul. We have only to see the hearty efforts voluntarily made for the rescue of those in distress, to man the lifeboat that is to go to the ship on the rocks, to be sure of this. And in the life of JESUS we see that human pity, in infinite greatness, working for the saving of the perishing. The saint has fellowship in this.

II. *Humble Consecration.* This is a point that some of us do not like. There is no grace in saying, "I *must* work," if we put a full-stop there. "I must work for my living; I must work if I would realize my ambition; I must work for my advancement." These decisions involve no spirituality. But CHRIST says, "I must work the works"—not that I think best, but—"the works of *Him that sent Me.*" He was willing to work as a servant—not to pick and choose His work, but to do just whatever His Father willed. A great many things in the social world of CHRIST'S day needed putting straight. Jerusalem had no county council; we may be sure that the sanitation was defective, and we know that the local government was a system of petty and crushing tyrannies, and a Cæsar was on the Imperial throne. But JESUS did not go up and down the country as a political agitator or a democratic lecturer. He could have made Himself popular had He done so. Why did He not steer clear of shame and death? He had faced and decided that question. "I MUST work," He says, "the works of Him that sent Me." The beauty of real service is obedience; it is being willing to do what God tells me—anything, anyhow, anywhere.

III. *Intense Compression.* "While it is day." Even JESUS felt the pressure of time. We talk of the years which lie before us; CHRIST spoke of life as a day. One might have said, "There is surely no need for Thee to hurry, LORD JESUS. Before Abraham was, Thou art. Thou hast all Eternity before Thee, and what Thou dost not accomplish here, Thou canst surely finish in Eternity!" But CHRIST says, "My life is only a day; I must work the works of Him that sent Me while it is day."

It was a very brief period of time—only a day.

It was a diminishing period—a day soon passes.

It was a fixed period. When once the sun has risen, it begins to decline; when once it has begun to enter the west, no power on earth can stop it. How we need the Spirit's teaching to make a right use, the best use, of life's little day! We know how differently the packing of loose articles in a trunk is done by unskilled hands and by an experienced packer. Do you know how to pack a day with service for God? Ask God to teach you how to pack.

This brings us to another thought. A day is short, but each day is long enough for the work that God has planned for it. "What a pity So-and-so died so young," we sometimes say, "when his work was only begun, when he was needed so much!" It is a mistake. Nobody dies "so young." God works out in each lifetime all that He has planned for it. I love to think how the little life of an hour, that has smiled and then died, has fulfilled in that smile all the purpose of God.

IV. *Approaching Completion.* "The night cometh." The gloom of Gethsemane was not far off. Already the sun of CHRIST'S life was

beginning to decline, and as He looked forward to His coming death, and the time when He should be received up into glory, He said, "The night cometh." The day of earthly service, the day of opportunity, is fast dying. You mothers may kiss the little lips of the children to-day, but the night cometh. You may fill their ears with the story of CHRIST'S love to-day, so that the very tones of your voice will remind them of JESUS; but the night—your night—cometh, and it may be that in their day they will have nothing to recall the thought of God to their minds but the stories you have told them. Teacher, the night cometh! In the bright hereafter, for aught I know, you may flash from star to star as a courier from the governmental court of heaven; but as far as that class of yours is concerned, the night cometh.

The last service is drawing near. The final opportunity is passing. If you who are business men make an utter failure of your commercial life, so that you are written down bankrupt, you may yet start again and do better, and even at last pay twenty shillings in the pound; but if you make a bankruptcy of your work for God, there is no opportunity to start afresh. Don't play with it! Don't trifle with God's work! Cry unto the LORD to put His mighty "MUST" into your life, to fill you with His Divine compulsion, to teach you that the night cometh.

When by His grace we have done the work God gave us, and done it with all our soul and all our strength, we shall not fear to say, "The night cometh." Look at that man who has toiled all the day: each hour has had its appointed work; and as someone says to him, "The night cometh," he looks up and says, "Thank God, for sleep is sweet!" May we so thank God for a good day's work when our life's day is done!

Harley House Booklet.

THE LIVING SPRING.

NO among the mountains, and you will see that it is the living spring that flows away. And where it flows the grass is green, and the flowers bloom, and the cattle drink, and the children linger to dip the foot and hear the sweet song of the little rill. Yet the spring itself is in no way exhausted by all this. It is fed by the drawing sun, by the condensing mountains, by the bountiful clouds, by the great and wide sea. When the sea is empty and the heavens are dry, the little fountains of the earth will yield no more. Well up without stint, ye springs sent into the valleys, which run among the hills! Give drink to every beast of the field; let even the wild asses quench their thirst! Go murmuring into rills of laughter, and rolling into rivers of song, and never be afraid or give one backward look. You have the sun above you, and the hills around you, and the great oceans of earth behind you, all holding themselves bound and ready to serve you if you continue to serve others by your flow. Christians, let your inner life, fed and nourished by the indwelling word of CHRIST, have—not ostentatious or self-confident or noisy, but yet—natural, continuous outflow and expression. So, light will come to you from the land of lights. So, you will draw from the infinite ocean of divine love.

ALEX RALEIGH.

VOICES OF THE PSALMS.

NUMBER 33.

BY JOHN GRITTON, D.D.

THE PSALM OF THE OMNISCIENT ONE.

PSALM CXXXIX.

DAVID suffered greatly from the tongue of slanderous men. Not in this psalm only does he make his appeal to God against "wicked men," "blood-thirsty men," men who "took God's name in vain" in attestation of their calumnies, and were intentionally and equally enemies of the heart-searching Lord and of His anointed king. Other instances we find in Psalm xviii. 16-24, Psalm xxvi., Psalm vii. Sometimes it was Cush the Benjamite, sometimes Saul the king, sometimes Shimei, and sometimes Ahithophel.

However deep was David's sense of his sins, and his abhorrence of them, he did not hesitate to appeal to his God against accusations which were untrue, accusations of sins which, were he guilty of them, would have been not less a dishonour done to God than a disgrace to his own name and character.

A deep sense of sinfulness in the believer is quite consistent with an indignant denial of sins which are imputed by slanderers without reason and truth. Happy is the man who, to the glory of the grace of God, can turn to Him with the appeal, "Thou knowest my innocency and the cleanness of my hands." Holiness, far more than sin in the believer, brings glory to God. His people are a holy people.

There are various seasons in David's life to which our psalm has been attached by commentators; but internal evidence is not sufficiently distinct to settle the question. It is enough to know that the psalm is David's reply to falsehoods uttered against him at some period or other of his history.

He turns away to the heart-searching and omniscient One, to whom words and ways, thoughts and actions, are equally and perfectly known. As he utters his appeal, he is led out to expatiate on the marvels of the omniscience which he invokes, and the omnipresence which is essential to the omniscience.

Neither his accusers nor himself can be transported beyond the view of God; neither he nor they can find a place where God is not present. His mind returns from its flight through all space, to dwell on the mystery of the human body in its formation and growth; and at this point it seems evident that his mind is carried out to the use of words which are indeed, in degree, true of himself and his own body—fearfully and wonderfully made; but which are more fully true of another Sufferer and another Body.

Our Lord Jesus Christ suffered more than David from slanderous tongues. His motives were misjudged, His words twisted, and His conduct misrepresented. If any accusation of sin, of blasphemy, of gluttony, of drunkenness, of Sabbath-breaking, could be proved, He would no longer be the Lamb of God without blemish; there would be no power in His blood to cleanse, no efficacy in His death to atone.

*

How tremendous, then, was the necessity laid on Him to repudiate accusations, and to make His appeal to the heart-searcher. He could well plead His own cause even with His foes, "Which of you convinceth Me of sin?" (John viii. 46). But it was before the throne of His Father that He must be justified and accepted as the spotless Lamb; and, accordingly, it is to His Father that He makes appeal. The first twelve verses of our psalm is this cry of the slandered Jesus to the Omniscient and Omnipresent.

"Thou art my beloved Son, in whom I am well pleased," is the reiterated reply from heaven. The Lord has searched Him and known Him. All His purposes, thoughts, words, and doings have endured the Divine scrutiny. Tempted, accused, slandered, made partaker of every trial and temptation which should ever sift and test His followers, He passes through it all, endures its fire, experiences its bitterness, and is proved to be "without sin" in it all.

It is well for us that David was slandered, and that he made his appeal to God. It is pre-eminently well for us that *our Redeemer* endured "the contradiction of sinners" against Himself, and made *His* appeal to the Lord Jehovah. With David, we confess sin and repudiate slander; but for our comfort, and for assurance of salvation, we turn to the spotless Son of God, who also repudiated slander, but had no personal transgressions to confess.

He is pleased in grace to reckon to the believer His own absolute innocency, and to impute to him His own perfect righteousness. Thus the believer stands before God, not in his own righteousness, but in Christ's; and to him come the words of comfort, "Thy sins, which are many, are forgiven thee."

But we proceed with our psalm. Verses 13 to 16 contain David's adoring contemplation of the might, wisdom, and knowledge of God in connection with the formation of the body, in which he afterwards sinned and suffered, to which contemplation he is led by his general consideration of the all-knowledge of his Lord; but in his contemplations he was led out of himself to be the mouthpiece of One who could alone use with absolute propriety the strange words, "My substance was not hid from Thee, when I was made in secret, and curiously wrought *in the lower parts of the earth.*" David's frame was wrought in the earth, but the earth to him was not a lower plane than his proper place. The Word of God in incarnation had prepared for Him in the earth a body, to which He descended from the heavens—from that heaven of heavens in which He was *with* God and where He *was* God.

Without a body David could not sin. Without a body Jesus Christ could not atone. David's body was a vehicle of sin. Christ's body was a receptacle of death. David in his body sinned and suffered. Jesus in His body suffered without sinning, and, thus suffering, and by truly bearing our sins in His own body on the tree, rescued, for all believers, both body and soul from sin and death.

David was born in the order of nature. Our Lord Jesus had a body prepared for Him in a way above nature. In preparing that body, the grace of God was manifested for the redemption and resurrection of the

body in which David and we sin, and which—for the sin of it—must perish for ever, unless a body could be found on which sin could be visited unto death; and which dying, could live again; and living, could impart life and health to the body condemned to death for sin.

Is it not, then, easy to see why not David only, but David's Lord and Son also, should burst forth into the gladness of verse 17? "How precious also are Thy thoughts unto me, O God! How great is the sum of them!" Divine counsel and covenant were illustrated and magnified in that Holy One of whom it was predicted to Mary by the angel, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that Holy Thing which shall be born of thee shall be called the Son of God." Marvellous was that body of which David said, "I am fearfully and wonderfully made"; but more fearfully, more wonderfully, was made the body of the Son of God, which was begotten of the Virgin Mary by the Holy Ghost! In this marvel all wonder was distanced. By this body was atonement to be made for sin, and in this body, resuscitated in resurrection, was life eternal to be assured to man.

From verse 19 to verse 22 we find David's declaration touching his enemies, wherein he speaks as Jehovah's anointed king. He knew well his mission from God, and he will rid himself and his kingdom from those who, because they hate God, hate also His people and His chosen one; and who, because they are enemies of the Lord, must be reckoned also as meriting and provoking the wrath of the Lord's faithful shepherd.

Is there not Another who can utter these words of reprehension and condemnation? When our true David—the one anointed King—shall come again, will it not be to take vengeance and to execute judgment on His foes, those who are His foes very chiefly in this, that they have hated His people? Has He not warned His foes when He says, "I have graven thee on the palms of My hands. He that toucheth thee toucheth the apple of Mine eye"? (Isa. xlix. 16). Oh that the wicked, the slanderer of the saints, the enemies of godliness, would consider this! They worry and devour the sheep without mercy; they burden the saints, and make their cup bitter with oppression and scorn; they consult how to cast them down. Let be. Their day is coming, and the Lord Jesus Himself will be their judge as He will be the helper of His own.

Let us not be surprised at this. Either the King or His foes must give way. Disorder must be corrected in God's world, or the throne of the King must be overturned. When it comes to this, no question as to the result is possible.

The psalm closes with David's final appeal, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

Let us gather up some lessons of the psalm:

1. It is very blessed to walk so among men that, when accused of evil, our unhesitating appeal may be to Him who trieth the heart, and who knows all.

2. Let us not be moved from our steadfastness if we are hated, maligned, and persecuted for the Lord's sake.

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3. It is well to lay everything open before God—our sin, our innocency, our cleanness of hands.

4. Our Lord Jesus—the Eternal Word—has assumed a human body, and therein has intimate sympathy with our sorrows, our sufferings, and our shame. He knoweth our frame. He remembereth that we are dust.

5. In His body—so fearfully, wonderfully, and curiously wrought down here on earth—He not only has learned to sympathize with us, and to know our sorrows, but He has become the sacrifice for our sin—dying, that by His death we might be delivered from sin; and thus we can take to Him the sins we have committed, as well as appeal to His omniscience as to sins of which we are falsely accused.

6. As pardoned and justified believers, we should walk in holiness before our God. He sees all, knows all, and notices all. To Him our darkest night is as the day. There is no hiding from His presence, no escaping His knowledge, no flight from His observation.

7. The day hastens on when all His enemies shall perish. In that day may we find refuge in Him as His friends; and let us remember His words, “Ye are My friends, if ye do whatsoever I command you” (John xv. 14).

THE ARRANGEMENT OF THE VESSELS OF THE SANCTUARY.

By THOMAS NEWBERRY, *Editor of the “Englishman’s Bible.”*

EXODUS xxvi. 33-37.

Verses 33-35. “That thou mayest bring in thither within the veil the ark of the testimony . . . And thou shalt put the mercy seat upon the ark of the testimony in the most holy place. And thou shalt set the table without the veil, and the lampstand over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.”

THE ARK and the MERCY SEAT were to be placed within the veil in the holiest of all. Typical of the holy place above, whereinto Jesus, the High Priest of our profession, has for us entered: and there it is, from off the mercy seat, that God delights to hold communion with His people. The TABLE and the LAMPSTAND had each their appointed position in the holy place without the veil; for they typify communion and testimony in the Church on earth assembled.

The TABLE has its place on the NORTH side, or side of judgment; for it is in connection with the table that discipline is to be maintained.

The LAMPSTAND was to be set over against the table. For the ministry of the truth of Christ is designed to throw its light on the communion of saints. And it was to be on the SOUTH side; for it is to be a testimony of grace.

Neither is communion to set aside ministry, nor ministry to supersede communion; but each is to occupy its proper place, the place assigned to it by God in His word.

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The ALTAR OF INCENSE, afterward described, had also its place before the vail and mercy seat; for worship comes in beautifully and blessedly in combination with communion and testimony.

THE HANGING FOR THE DOOR OF THE TENT.

Verse 36. "And thou shalt make a hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework."

This hanging for the door of the tent is precisely similar to the vail, with this exception, that there are no cherubim on it. It presents to us Christ, the incarnate Son of God. The BLUE, intimating His heavenly perfectness; the SCARLET, His earthly dignity and glory; the PURPLE, the combination of the two; the FINE TWINED LINEN, His pure humanity; and the NEEDLEWORK, His exquisitely beautiful character, in which every grace and virtue were combined and blended.

The VAIL represented Him as the way into the HOLIEST; the HANGINGS FOR THE DOOR, as the way into the real spiritual Church of God—the Church, which is the witness for Jesus in the earth, and the dwelling-place of God through the Spirit. It is not a ceremony, a creed, a set of opinions, or an agreement in a certain course, that is the door of entrance; it is Christ, and Christ alone—the Christ of the Scriptures, and the Christ of God—"He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth."

THE PILLARS OF THE DOOR.

Verse 37. "And thou shalt make for the hanging five pillars of shittim wood, and overlay THEM with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them." And chapter xxxv. 38, "And the five pillars of it with their hooks: and he overlaid their chapiters and their fillets [suspending rods] with gold; but their five sockets were of brass."

As the four pillars of the vail represent the fourfold provision made by God in the divinely-inspired histories of the life and death of the Lord Jesus, so the five pillars by which the hanging for the door was suspended, we may consider to represent to us those gifts of the Spirit from a risen and ascended Christ, by which He is made known as the Way, the Truth, and the Life; the gifts of the apostle and prophet the evangelist, the pastor, and the teacher, corresponding with the five bars of the tabernacle.

THE MATERIALS OF THE PILLARS.

The pillars are of shittim wood, as pointing to the human agency employed. But they are overlaid with gold; for it is by the grace of God that this ministry is fulfilled.

Their hooks are of gold; for those employed are divinely capacitated to lay hold on and to exhibit the truth of Christ.

Their chapiters also, and their fillets or suspending rods, are of gold, significant of the divine glory which crowns, and the divine grace which accompanies, this service.

But their five sockets are of brass; for decision, strength, and firm standing are requisite in this presentation of Jesus.

JOSEPH'S TEARS.

By W. COLLINGWOOD.

WELL did Pharaoh describe Joseph as "a man in whom the Spirit of God is." This was said in reference to his prophetic gift. But we see it further in his God-likeness; so representing God in his ways as to be full of instruction for us.

Few persons in Scripture are so often seen weeping. Exceeding tenderness was consistent with the firmest purpose, and the greatest power of rule. It was needful for him to withhold from his brethren the joy—and his own in it also—of receiving them into favour, until they had passed through the trial which was to bring about, or to manifest, a state of feeling toward their father and his favourite son, totally changed since they sold their brother into Egypt. From that purpose he never allowed his affection to turn him aside. But how much it cost him is seen from the time of their first coming down. "He turned himself about, and wept." Simeon must be bound before their eyes, while, at the same time, their sacks are filled with corn, their money given back, and provision supplied for the way. All he could do for them he did. When they return with Benjamin, though it was not yet time to reveal himself, how he yearned to do so! "He sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and went out, and refrained himself." The state of his brethren had yet to be proved by a harder trial. Benjamin had to be convicted and condemned to bondage in Egypt, so as to bring out whether they were what they were twenty years ago, in their heartless jealousy, and their cruel disregard of their father's happiness. But it was with a bursting heart all the time; refrained indeed till the work was done, and then the pent-up feelings break out in sobs that make themselves heard by those he had sent away that they might not witness what was passing. Now he can weep, no longer in secret, but on the necks of his brethren one and all.

How blessedly the Spirit of God is shown forth in all this. How often He has to deal thus with His children. He does not willingly afflict, but for their profit. Nay, in all their affliction He is afflicted. There is so much that He has to work in us to bring us into a state fit to receive His favours, or, what is far better, as in Abraham's case (Genesis xxii.), to manifest such state of heart that He may pour out these upon us. But, oh, the tenderness of His own heart! the pain it costs Him to inflict the stroke! How it should lead us, for His sake as well as for our own, to be quick to learn His lessons, and to show ourselves fit for His gifts, instead of prolonging our affliction, and His, by our waywardness.

But our God not only in secret feels the stroke He lays on us. Often, if we have eyes to see it, He lets out the secret of His love by evident tokens, in the midst of deepest trial, "staying His rough wind in the day of the east wind." And there are strokes that must fall, apart from special discipline. Of this sort are sore bereavements sometimes. Many of God's children can testify how, while with one hand He is laying on the needful blow, with the other He is embracing,

and by the most manifest signs showing Himself near to help and sustain, and that only in love He is thus putting us to pain. To think God is dealing hardly with us, is our deepest folly and shame, robbing Him of His honour, and ourselves of our blessing.

Again we read in Genesis 1. 17, "Joseph wept." It was because, after all he had been to them, and had done for them, they still doubted his abiding affection. Do we think, as we ought, that our distrustful thoughts of God thus grieve Him? We excuse ourselves. Their excuse was that perhaps, now their father was dead, Joseph would change. But it grieved him no less. Nothing can excuse us in doubting God's faithfulness. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Yet how often we do so! Only let us not excuse it; but think how it wounds Him; confess it; be ashamed of it; and learn to give Him His due of confidence, and of obedience, since He has so proved Himself worthy of all, now and for ever.

Twice "JESUS *wept.*" Once it was over the sorrow He had, in so much love, brought on His friends at Bethany. The other was over the doom He pronounced on those who were rejecting His mercy.

LIFE'S PRAISE.

FILL Thou my life, O LORD my God,
 In every part with praise,
 That my whole being may proclaim
 Thy Being and Thy ways.
 Not for the lip of praise alone,
 Or e'en the praising heart,
 I ask, but for a life made up
 Of praise in every part—
 Praise in the common things of life,
 Its goings out and in;
 Praise in each duty and each deed,
 However small and mean;
 Praise in the common words I speak,
 Life's common looks and tones;
 In intercourse at hearth or board
 With my beloved ones.
 Not in the temple crowd alone,
 Where holy voices chime;
 But in the silent paths of earth,
 The quiet rooms of time.
 So that each fear, each fret, each care,
 Will change into a song,
 And every winding of the way
 The echo sweet prolong.
 So will no part of day or night
 From sacredness be free;
 But all my life, in every step,
 Be fellowship with Thee.

HORATIUS BONAR.

REVEALED BY DARKNESS.

ALL day long the sky over our heads is studded with stars, and yet no one sees them, and not one person in a million even once thinks of them as there in the three hundred and sixty-five days. The blazing sun, by his nearer and brighter glory, dazzles our eyes and shuts out all these heavenly hosts. When he sinks to rest, and the curtain of night is drawn around the earth, the darkness reveals a new glory above us. The poet, describing such a scene, says—

“The stars on noiseless pinions came,
And soft their stations took ;
Each from its lap an infant flame
On night’s dark mantle shook.”

From the faintest to the brightest of these, all are revealed by the darkness.

By night we may study the stars in all their wonders ; in the daytime they are hidden from our eyes. What would we do without the night ? The blessings of night, with its glorious revelations as well as its rest, stir our gladness and call for our thanksgiving. What an outlook we get into the infinity of space ! What a group of His glories in far-off worlds God gives us at night ! How the psalmist sang of “the moon and the stars” !

“The heavens declare the glory of God,” but we see more of this glory by night than by day. So is it true that we obtain the fullest views of God’s glory in the night of our trials. There are revelations of God and of heavenly things which are only possible to us when we “sit in darkness.” So one of our sweetest singers of spiritual songs felt when she wrote the words—

“I would not ask for greater ease,
Lest I should love Thee less ;
O ’t is a blessed thing for me
To need Thy tenderness.”

We ought to thank God for the sunshine of prosperity ; but we should also thank Him for the revelations of the darkness.

A blind man is in a sorrowful plight when darkness settles around him. To him there is no compensation for the disappearance of the sun from the earth. So a man spiritually blind cannot look up and see God’s glories when the darkness is over him. The child of God, whose eyes are anointed by the Spirit, has a glorious outlook. The very darkness bridges the gap between him and the far-off worlds, and he can learn of them, through the glass of faith, that which he must otherwise remain a stranger to. The darkness into which God leads His people is for their instruction and comfort, and not for their distress and harm. “His song is with me in the night,” says His servant. We obtain revelations of God’s greatness and loving-kindness, and wisdom and tenderness, under the cover of darkness, such as never can be enjoyed in the daytime. Let none be afraid of the night. When God sends it, let us welcome it ; and let us improve it as diligently and as devoutly as the godly astronomer would—almost mourning when the shadows pass away.

THE PERSON, PRAISE, AND PROPERTY OF THE BELIEVER.

By JAMES SPRUNT.

“I beseech you, brethren, by the mercies of God, that ye present YOUR BODIES a living sacrifice, holy, acceptable unto God, which is your reasonable service.”

ROMANS xii. 1.

“By Him let us offer the sacrifice of PRAISE to God continually, that is, the fruit of our lips giving thanks to His name.”—HEBREWS xiii. 15.

“To do good and to COMMUNICATE forget not: for with such sacrifices God is well pleased.”—HEBREWS xiii. 16.

THE above scriptures speak of the three sacrifices which every believer has the privilege of presenting to God. The first is in connection with his *person*; the second with his *praise*; and the third with his *property*. Let us notice each of these sacrifices.

1. “PRESENT YOUR BODIES.”—The ground of the exhortation is “the mercies of God,” or, as some translate it, “the compassions of God.” Almost at the close of the previous chapter it was shown that man’s part in the past, and at the present time, was unfaithfulness to Him through unbelief; but God in His mercy to Gentiles now, and to the Jew in days to come, “concluded all in unbelief, that He might have mercy upon all.” Well might the apostle exclaim, “O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!”

Upon the ground of these “tender mercies of God,” then, we are exhorted to present our bodies as a sacrifice to God. It is to be—

A SACRIFICE { LIVING. HOLY. ACCEPTABLE. INTELLIGENT.

(a) A *living* sacrifice, in contrast with the sacrifices under the old dispensation, which were *dead* when offered.—We have died with Christ, and now live in Him. We are new creatures—alive from the dead. We are His. An appeal is therefore made to the heart of each believer to present Himself as this new and living creature to God. What does it mean? It means subjection to His will—a placing of ourselves at *His disposal entirely*.

(b) A *holy* sacrifice.—The Levitical sacrifices, when offered to God “whole” and “without blemish,” were regarded as holy. Every believer, as to his standing in Christ Jesus, is, in God’s sight, holy—not ritually, but *really*. Knowing this, we should give up our bodies to be used in holy separation to Him, for Him, and by Him. What a blessed privilege!

(c) An *acceptable* sacrifice.—The Levitical offerings, when appointed by God, were pleasing to God, inasmuch as they were “types of good things to come”; but when they were offered by a people whose back was turned upon Him, and whose heart was far from Him, then the very things that He had appointed became hateful to Him (Isaiah i. 13-15; lxvi. 3). The believer, however, is “acceptable”; that is to say, he is “well pleasing” unto God, as one who has been purchased

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by the precious blood of His own Son. This knowledge is enjoyed according as we give God His true place, and as we take ours. We are not acceptable because of what *we* are, but because of what our Lord Jesus Christ is. We are "accepted in the Beloved."

(d) An *intelligent* sacrifice.—The Greek words *logikeen latreian* are translated in the R. V. (margin) "spiritual worship"; by Dean Alford, "rational service"; and by Mr. Rotherham as "rational divine service." The latter seems to our mind the most correct. The sacrifice of ourselves to God should be an intelligent sacrifice. Of course this does not mean that we are to offer ourselves according to *human* reasonings, for according to those we shall, most probably, be led right away from God. But we must serve God intelligently, by knowing and subjecting ourselves to His word and His Spirit.

2. "OFFER THE SACRIFICE OF PRAISE."—The Christian has been called outside the camp to have fellowship with God Himself. His "place of worship" is the "holiest of all," where Christ, the great High Priest, is. All who gather in *that* place of worship know of a surety that the Lord is "in the midst," according to His word; and it is *there*, and by *that Person*, that the "sacrifice of praise" is offered unto God. This is accepted of God as "the fruit of our lips," which make confession to His name; *i.e.* the name of our Lord Jesus Christ. This ever delights the ear of God.

Now this sacrifice of praise should be a continual sacrifice. There will be, undoubtedly, with every child of God, special seasons for worship; but does not the God whom we worship look for, or rather *listen* for, the song of His people *continually*? In all our joys, yea, and in our sorrows too, we should be continually praising Him; for, as it has been said, "Christ, who is the song of the believer, is the same yesterday, to-day, and for ever."

We sometimes sing—

"I feel like singing all the time,
My tears are wiped away;
For Jesus is a Friend of mine,
I'll serve Him every day.

I'll praise Him! praise Him! praise Him all the time!"

Of course it is not always convenient or expedient for us to be singing audibly, but we can, we should, always be "singing and making melody in our hearts to the Lord." In Psalm lxxi. we get the expression, "All the day," used three times—

Verse 8.—"Let my mouth be filled with Thy praise and with Thy honour *all the day*."

Verse 15.—"My mouth shall shew forth Thy righteousness and Thy salvation *all the day*."

Verse 24.—"My tongue shall talk of Thy righteousness *all the day long*."

Beloved saints of God, are we able to sing truthfully that hymn sung so often and so heartily by us?—

"Blessed assurance—Jesus is mine!
Oh, what a foretaste of glory divine!
Heir of salvation, purchase of God,
Born of His Spirit, washed in His blood."

Is it true? Thank God, it is true. Then we should be able to sing the refrain—

“This is my story, this is my song,
Praising my Saviour all the day long.”

3. “Do GOOD AND COMMUNICATE.”—Someone has said that whilst the sacrifice in verse 15 was “thanksgiving,” this sacrifice in verse 16 is “thanksgiving,” and the two are joined together. The will of God is not only that we should be “praising Him,” but that we should be “doing good” to others. “Freely ye have received, freely give.” But let it be as unto the Lord. “With such sacrifices God is well pleased.” With *what* is God pleased? “Such sacrifices.” Ah! how much of our Christian beneficence has been a sacrifice? Do we not often give grudgingly, even to the Lord’s poor, to say nothing about the Lord’s work? We feel that it is a hard duty that we are bound to perform because we profess to be Christians. *Such gifts can give no pleasure to the Lord.* “The Lord loveth a cheerful giver,” but even then He cannot delight in the gift unless it has been given in love to Himself. We need to remember that we have nothing that we can call our own apart from Him. In Him we have everything. To some the Lord has given great blessing in temporal things, and He holds them responsible as His stewards. Let it not be forgotten, however, that all of us, according to the measure in which He has blessed us, are responsible also. All are, therefore, according to their means, to heed the exhortation, “Distributing to the necessity of saints; given to hospitality.”

WALKS AND TALKS WITH MR. INTERPRETER RENEWED.

By WILLIAM LUFF, Author of “Wave Whispers,” &c.

No. 10. ROUND THE SHOPS.

WITH Prov. xxiii. 23 in his mind, Mr. Interpreter has been doing the round of the shops, and the result of his notes proves that, at every shop, it is possible to “Buy the truth, and sell it not; also wisdom, and instruction, and understanding.”

If any excuse for his going marketing be desired, he pleads the divine call of Isa. lv. 1-2. “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.”

“What is Rom. v. 8, ‘God commendeth His love toward us, &c.’ but the Great Merchant’s window in which He displays or commends His best goods?” So argues Mr. Interpreter.

Let us turn out of the basket the result of this visit to the shops.

THE NEWSAGENTS’.—For once the papers taught the truth, thus:—

The Daily News.—“Day unto day uttereth speech, and night unto night sheweth knowledge” (Ps. xix. 2).

The Daily Chronicle.—“Forget not all His benefits” (Ps. ciii. 2).

The Standard.—“When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him” (Isa. lix. 19).

The Times.—"My times are in Thy hand" (Ps. xxxi. 15).

The Echo.—"When thou saidst, Seek ye My face; my heart said unto thee, Thy face, LORD, will I seek" (Ps. xxvii. 8).

The Review of Reviews.—"Thou shalt remember all the way" (Deut. viii. 2).

And at *The Review*, Mr. Interpreter burst into song:—

"Whene'er we meet, you always say,
What's the news?
Pray, what's the order of the day?
What's the news?
Oh, I have got good news to tell!
My Saviour hath done all things well,
And triumphed over death and hell:
That's the news!"

FURNITURE.—"Did you ever notice," asked Mr. Interpreter, "that when Jesus sent His disciples to take apartments, He specified that they were to be furnished"? (Luke xxii. 12).

"In His house we have:

| | |
|---------------------|-----------------------------|
| Tables representing | Divine provision. |
| Chairs | " " rest. |
| Pianos | " " gladness. |
| Mirrors | " " revelations. |
| Baths | " " cleansing. |
| A bed | " our last sleep in Jesus." |

THE BAKER.—Turning to John vi., Mr. Interpreter read verses 32-35 and 48-50. "Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven, and giveth life unto the world. Then said they unto Him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst. . . . I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die."

"Bread is only obtained through suffering," said our teacher; "the corn of wheat not only dies; but in its death it is cut off, bruised by threshing, ground, kneaded, baked: all of which Christ endured in order to become the bread of life."

THE GREENGROCER.—"What have we here, Mr. Interpreter?"

"Well," said he, "the potatoes teach us that good fruit may be produced out of sight, but it will be manifested at the proper time. White celery grown in black soil suggests that holiness can be cultivated even in our old natures: a divine root in human soil. But the leading thought in this line is that the produce sold here is not of man's manufacturing: it is the outcome of growth. Let us be heavenly fruiterers. 'The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law' (Gal. v. 22). No licence is needed for this business."

GROCER.—"The lesson here," said our Interpreting friend, "is that

here imported goods are sold; tea, coffee, cocoa, plums, currants, sugar and spice, and all that is nice; but chiefly foreign. Such are the Christian's goods—all imported. 'For who maketh thee to differ from another? and what hast thou that thou didst not receive; now if thou didst receive it, why dost thou glory, as if thou hadst not received it?' (1 Cor. iv. 7).

THE BOOTMAKER.—This person suggested Eph. vi. 15. "Your feet shod with the preparation of the gospel of peace," and "Thy shoes shall be iron and brass" (Deut. xxxiii. 25). Here is "standing," ability to "run and not be weary," to "walk and not faint." The prodigal had "shoes on his feet," a restored footing in the Father's house.

"What is this?" exclaimed our friend, beginning to use his nostrils:

A PERFUMERY STORE.—"They have no need to advertise their goods; all scent the scent. It should be so with every child of God. If His love is shed abroad in our hearts, we shall perfume our neighbourhood. It is so with the King of all fragrance. 'All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad'" (Ps. xlv. 8).

THE BOOKSELLER.—"Food for thought is abundant here," remarked our teacher; though Solomon said, "Of making many books there is no end" (Eccl. xii. 12). Even Daniel was not above using books: "In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem" (Dan. ix. 2). Nor was Paul: "The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments" (2 Tim. iv. 13). What a marvellous expression is that in John xxi. 25: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen." His was a full life, though a short one. How grandly God's word displaced other books in Acts xix. 19: "Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed." But perhaps the most important text about books is Rev. xx. 12: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

Next door to the book shop is a ham-and-beef shop. A reminder that we are still in the body is the first lesson here. But the gilded ham over the front has caught the eye of Mr. Interpreter.

"A golden ham is a gilded sham," he whispers; "yet how many are content therewith! Reason and ritualism, compliment and culture, rather than the good old gospel command: 'Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage'" (Matt. xxii. 4).

"But," he continued, "if the appetite of the people were as real as mine, gilded ham would not satisfy: so let us stop talking and take dinner."

"THE STEPS OF THAT FAITH OF OUR FATHER ABRAHAM."

ROMANS iv. 12.

By REV. C. RUMFITT, B.A., LL.D.

A BRAHAM is the father of a "multitude of nations" (Gen. xvii.), and he will ultimately be "heir of the world" (Rom. iv.). God's own nation, according to the flesh, was created from him; he is the one "as good as dead," from whom it will be seen, when the promises shall have been fulfilled, there have sprung "as many as the stars in the sky in multitude, and as the sand which is by the sea-shore innumerable" (Heb. xi.). He is the father of all who believe. In him and his "Seed all the families of the earth are to be blessed." All "Israelites indeed," are his children. Judaism is from him, and Christianity is the outgrowth of Judaism; therefore all who are "Jews inwardly," and all true Christians, copying the faith which he had at the first, are his children. For "the blessing of Abraham is come upon the Gentiles." He is therefore the father of all who believe in the Lord Jesus Christ. He stands forth in every age as the parent believer—the model man of justification by faith—after whose type, as a public example of it, all are to imitate, whether Jew or Gentile, who hereafter believe to everlasting life. He is the father, not only in that his blessing comes upon all, but also because his faith is that which all are to copy. We are to "walk in the steps of that faith of our father Abraham."

The life of Abraham was graduated. It was marked by stages of faith, of character, and of promise, each step being higher than the one before it, and, when he reached the top step, he also arrived at the full stature of spiritual life, of promise, and of God's purpose as the example of all believers; for "he died in a good old age, an old man and full" (Gen. xxv. 8). It will be for our "learning" to consider the principal "steps" in his upward course, so that we may follow him, and ultimately "sit down with him in the kingdom of God."

FIRST STEP.

At the call of God he went out from the world, separating himself from its idolatrous and evil life, and alone publicly confessed and worshipped the true and living God (Gen. xii).

"By faith Abraham, when he was called of God to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." He had doubtless, some time before this, been brought to the knowledge and worship of the true God. This call was, in the end, clear and urgent: "Get thee out from thy country, and from thy kindred, and from thy father's house, unto a land ~~that~~ I will shew thee." We know now the reason of this: that God intended to create a nation for Himself, to fulfil His eternal purposes in the redemption of the world, a nation to whom He would reveal Himself, and with whom He would dwell, and who should repeat that revelation to all the nations of the world. He elected that Abraham should be the father of this new

nation that was to be a Divine nation, a Separated nation, and an Everlasting nation. He must therefore be and become in himself that which the nation was to be; he must separate himself from the world, and be known as God's man, a witness for God in the midst of a dark and wicked world. This he did. Separation is the key-word of his entire life. Every step he took was one in which this separation became more and more marked. Consider what was included in this.

(a) *What this step was.* He gave up for God all that the world esteems good, and all that it holds dear. He "gave up." It was necessary that he should give up the world before he could receive anything from God. Faith in God implies casting off trust in the world. The first step that he must take, therefore, is that of leaving the world. 1. He left his country; patriotism, property, prospects, position—all went at the call of God. 2. He left his kindred and his friends. He was a man of deep feeling and great affection, and to leave his friends must have been a great trial to him. 3. He went out not knowing whither, trusting to the mere word of God, and living among strangers by whom his presence would be considered an intrusion. 4. He lived the life of a pilgrim, going from place to place, and having no position in the land, "not so much as to set his foot on" (Acts vii. 5). 5. He proclaimed his faith in the one true and living God of all the earth, when such faith was unknown to the world, or would be ridiculed by it. But he had the courage of this faith, and publicly called on the name of the Lord. Thus he gave up everything, and lived alone, having his life and happiness and future only in God.

(b) *The grounds of Abraham's faith.* By faith he did all this. But faith must have an object. Faith is the hand that grasps the promise. He was moved by the hope of a great and glorious future for himself, his seed, and the world—a hope world-wide and eternal, such as had never before been given to any man. This hope was the result of his faith in the promises of God. He saw what the world does not and cannot see. God, with the command, gave him "great and precious promises," and it was his faith in God, with respect to these promises, that sustained him in his pilgrimage. God promised (1) to make his name most celebrated in the history of mankind; (2) to make of him a great nation; (3) to make him the means of blessing to all the world; (4) to make him such a "friend of God" as to make his enemies His enemies and his friends His friends; (5) to give to him an eternal inheritance of which that land was but a faint shadow: "for he looked for a city that hath foundations, whose builder and maker is God." Such promises as these had never before been given to any man. He was to be the greatest man, the father of the greatest nation, the greatest friend of God, and the greatest blessing to the world. He therefore went out at God's command, "not knowing whither," but fully believing that God would show which way to go and where to settle.

(c) *He had his reward.* He had the assurance that the promises which referred chiefly to the future would be fulfilled. But he had also present reward. God guided him into the land, and, according to the promise, showed him it, and said, "Unto thy seed will I give this land."

He consecrated it to God, and by faith took possession of it, erecting an altar, and "calling upon the name of the Lord."

(d) In this step Abraham is intended to be a pattern to all believers in the Lord Jesus Christ. All Christians must "forsake" the world and all in it for Christ's sake and the gospel's. This is not an arbitrary command of the Lord, but "reasonable." Abraham would have been obliged to separate himself from the world if the command had not come to him. His faith in the one true God, his renunciation of idolatry, and the great promises given to him, lifted him out of the world, and would have made him separate. So the faith that all Christians have in Christ, the love they have for Him, the hope they have by Him, tend to separate them from the world, with which they can have no communion. Thus the command to Abraham "to go out," and that to Christians to "be separate from the world," is but reasonable, and arises out of the nature of their calling, and the character of their lives and hopes.

THE LAW OF LOVE.

WE are to have love *like* that of Christ. In one sense this is impossible. "Measure the waters in the hollow of Thine hand; mete out heaven with a span; comprehend the dust of the earth in a measure: weigh the mountains in scales; and the hills in a balance"; these are measurable things, but the love of Christ is measureless. There is nothing in His nature which is not infinite. The depths of *God* are depths of love, for God is love, and Christ is God. His perfections are His glory, but His love is the glory of His glory, the boundless glory of the boundless essence. Till the less can include the greater, and the human the divine, we may not fathom the depths or grasp the dimensions of Christ's love. Then how can we keep this law? To love like Paul—to love like John—would be a lofty aim, but who can love like Christ? Let us not mistake His meaning. He asks not that our love should equal His, but *resemble* His; not that it should be of the same strength, but of the *same kind*.

A pearl of dew will not hold the sun, but it may hold a spark of its light. A child by the sea, trying to catch the waves as they dash in clouds of crystal spray upon the sand, cannot hold the ocean in a tiny shell, but he may hold a drop of the ocean water.

"There is an ocean of love in My heart," says Christ, "but a drop of that ocean can be received in yours. Your love to one another must not be a mere earthly element. It must have a different form from the love you were born with. It must be something higher than love of kindred—or love of home—or love of country; it must be of the same kind as that which I have for you."—*An Extract.*

BIBLE READINGS.

578.—ON THE EPISTLE "TO THE HEBREWS."

EIGHTH READING.

WORDS OF WHOLESOME WARNING AND WONDROUS WORTH (chap. iii. 7-19).

I. *Beware of Procrastination* (v. 7).—Two kinds of mottoes from two kinds of masters—God and Satan. One is, "To-day," the other is, "To-morrow"; one says, "Come now," the other tempts with either "Plenty of time yet," or "Too late."

II. *Beware of hardening your hearts* (v. 8).—(a) *Its root* (vv. 12, 19).—Unbelief; no other cause mentioned, though many were seen, as the calf, Baal-peor, murmuring, &c.—for this was the secret source of all.

(b) *Its revelation*.—This hardening of heart is shown in countless little ways, such as doubts on God's word, less distress at sin, less delight in prayer, more desire to excuse sin, despising God's word, and joking about it—and it is all so easily hidden under the specious euphuism of "growing more liberal-minded." Let us take heed we are not more broad-minded than our Master.

(c) *Its result* (v. 12).—"Drifting from the living God." It assuredly cuts us off from the only source of life, as the stream separated from its fountain, or a branch from its parent stock.

(d) *Its remedy* (v. 13).—"Exhort one another daily" (cf. Lev. xix. 17; Eccles. iv. 11; Proverbs xxvii. 17). How? By love (chap. x. 24) and with long-suffering (2 Timothy iv. 2).

III. *Beware of the deceitfulness of sin* (v. 13). Watch for all that is false in thought, word, or deed, and remember that God knows all. (Ezekiel xl. 4, 5).

IV. *Believe we are partakers with Christ* (v. 14, R.V.).—Partakers of what? His divine nature, and all that that entails. Oh, wondrous message! Can it be true? See (a) *the promise* (2 Peter i. 4), and remember He is faithful who calleth you, *who also will do it* (1 Thess. v. 24). He does the work; our part is to receive. See (b) *the process*—belief and knowledge of Him (2 Peter i. 2, 3): according to our faith it will be unto us (Matt. ix. 29); and it is only as we know Him (not about Him) that we can get victory (Daniel xi. 32). See (c) *the privilege*—complete in Him (Col. ii. 9, 10): we receive of His fulness (John i. 16); remember what He is made unto us (1 Cor. i. 30). See (d) *the power* of it: ours may be a Christ-bereft life. What a marvellous word is that in 1 John v. 18, R.V.: "He that is begotten of God (Jesus) keepeth him, and that wicked one toucheth him not." See (e) *lastly, the proof* of it: patient continuance in holding on to Christ,—who is the beginning of our confidence—firm to the end. He is the Author and Finisher; the Gate, the Guide, and the Goal of life's heavenward journey.

NINTH READING.

THE CHRISTIAN'S REST (chap. iv. 1-11).

I. *His deliverance*.—(a) *Foretold rest* (Jer. vi. 16; Isaiah xxx. 15; Psalm xcv. 11).

(b) *Forfeited rest* (Numbers xiv. 23; Psalm xcv. 11): the causes are fear and faithlessness.

(c) *Found rest* (Joshua xxiii. 1; Matt xi. 28), in the land of promise and forgiven sin.

(d) *Failing rest* (Micah ii. 6-10), caused by unfaithful walking.

(e) *Fuller rest* (Matt. xi. 29) comes through learning of Jesus (2 Thess. iii. 5 (marg.)); communion with Him (Exodus xxxiii. 14) and satisfaction in Him (Psalm xxxvii. 7; Hab. iii. 17, 18).

(f) *Final rest* (Rev. xiv. 13; 2 Thess. i. 7).

II. *His danger* (v. 1).—Lest any of you should seem to come short. Reasons for coming short: (a) Disbelief (v. 3); distrust of God's power in and purpose for us; (b) disobedience (vv. 6, 11), *i.e.* sin, and that brings all unrest and loss of joy.

III. *His duty*.—"Let us therefore fear" (v. 1); *i.e.* filial fear (chap. xii. 12, 15) feareth always (Proverbs xxviii. 14).

"Let us therefore labour" (v. 11), *i.e.* watch for the least openings of sin, and beginnings of coldness, short prayers, or careless reading.

E. J. BELLERBY.

579.—CHRIST—KING, AND LORD.

"King of kings, and Lord of lords."—REV. xix. 16.

1. *Christ was a Rejected King.*
 1. Christ was born King of the Jews.
 2. " " rejected by the Jews as a nation.
 3. " " not only crucified under that *title*, but also anointed and crowned.
2. *Christ is the Risen King.*
 1. Christ has risen to show the sinner that in His death He has taken the sinner's death upon Himself, having purchased a free pardon; and, on condition that we receive it *as a gift*, it is ours.
 2. Christ has risen to assure His people of a present salvation, sure and everlasting.
 3. Christ has risen to take His people completely out of one condition—death; and set them in a new position—life, absolute and eternal.
3. *Christ is a Reigning King.*
 1. Christ reigns as King on His mediatorial throne.
 2. Christ reigns as King in the hearts of His people.
 3. Christ will ever reign as the living, omnipotent and glorious Head over all His Church.

4. *Christ is a Rest-giving King.*

1. Christ will come to give rest to the struggling.
2. Christ will come to be glorified in His saints, by giving them perfect rest.
3. Christ gives rest of soul *now*, through faith in Him!

H. ROSE.

580.—LUCRE.

Love of Lucre—is “a root of all kinds of evil” (1 Tim. vi. 10, R.V.).

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| <i>e.g.</i> Apostasy | . | . | . | 1 Timothy vi. 10. |
| Falsehood | . | . | . | Acts v. 4. |
| Oppression | . | . | . | James v. 4. |
| Poverty | . | . | . | Proverbs xi. 24. |
| Domestic Troubles | . | . | . | Proverbs xv. 27. |

Uselessness of Lucre—“Man’s life consisteth not in the abundance of the things which he possesseth” (Luke xii. 15).*e.g.* Money cannot buy—

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| Bodily Health | . | . | . | Eccles. vi. 2; Luke viii. 43. |
| Satisfaction | . | . | . | Eccles. v. 10, 11. |
| The Holy Spirit | . | . | . | Acts viii. 20. |
| Redemption | . | . | . | Psalm xlix. 6–8; Prov. xi. 4. |
| Heaven | . | . | . | Mark x. 23–25. |

Cares of Lucre—“Will not suffer him to sleep” (Eccles. v. 12).

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| Cares in making it | . | . | . | Eccles. ii. 26. |
| „ possessing it | . | . | . | Luke xii. 17. |
| „ losing it | . | . | . | 2 Chron. xxv. 9. |
| „ leaving it | . | . | . | Eccles. ii. 18, 19. |

Record of Lucre—“Drowns men in destruction and perdition” (1 Timothy vi. 10).

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| Brought Lot | . | . | . | to backsliding. |
| „ Balaam | . | . | . | to enmity with God. |
| „ Achan | . | . | . | to capital punishment. |
| „ Gehazi | . | . | . | to leprosy. |
| „ Judas | . | . | . | to suicide. |
| „ Ananias and Sapphira | . | . | . | to God’s judgments. |

End of Lucre—“Ye rich men, weep and howl” (James v. 1).

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| “Riches certainly make themselves wings” | . | . | . | Proverbs xxiii. 5. |
| “Moth and rust consume” | . | . | . | Matt. vi. 19. |
| “Thieves break through and steal” | . | . | . | „ |
| “Shall be burned up” | . | . | . | 2 Peter iii. 10. |
| “Shall be for a testimony against you” | . | . | . | James v. 3. |
| “Shall eat your flesh as fire” | . | . | . | „ |

W. D. FISHER.



MRS. E. L. BAEYERTZ (THE CONVERTED JEWESS)
AT KILBURN HALL.

THOSE of our readers who responded to our request for special prayer on the meetings to be conducted by Mrs. Baeyertz at the above Hall, from October 11th to 26th, will rejoice with us for an abundant answer to those prayers.

From the outset the meetings have been marked by wonderful blessing, and at every service the power of the Holy Spirit has been manifested in the conversion of souls, the restoration of backsliders, and the deepening of the spiritual life of believers from several churches in the district.

At the time of our going to press the meetings are still growing in interest and results. Night after night the enquiry rooms have been filled with anxious souls, earnestly seeking the way of salvation; and over one hundred persons, from near and far, have already given in their names as having received Christ as their newly-found Saviour. We praise God for these tokens of divine favour, and for the "showers of blessing" that have fallen; but we are looking for greater things still in the closing meetings.

The Mission began with a good audience in the afternoon (Lord's Day, October 11th), and Mrs. Baeyertz delivered at the evening service (when the Hall was filled) an intensely-impressive address on "The

unpardonable sin," which was followed with breathless interest by the large congregation, and was very fruitful in the ingathering of souls.

On the following night (October 12th) Mrs. Baeyertz gave the story of her conversion, under the title

"FROM DARKNESS TO LIGHT,"

and many were then brought to the Lord. We have not space to report the whole address, but briefly append an outline of it, which will interest many of our readers. After speaking of her early life and training, and of her devotion to the Jewish religion, she described her journey to Australia, and her subsequent engagement with Mr. Baeyertz, a Christian gentleman; concerning which she said:

"Before we were married I exacted a promise from my husband that he would never use any arguments to make me believe, as I was determined to live and die a Jewess. I will not dwell upon my married life; my husband was all in all to me—I wanted nothing more. God blessed us with two dear little children, and He who gave them me only knows the agony of mind I endured in the thought, 'How shall I teach these little ones what I do not believe myself?' for I had made up my mind, simply out of love to my husband, that they should be brought up in their father's faith.

"Although I attended church regularly, my heart was in no way changed, and I never thought of Jesus as my Saviour. After my second child was born I became earnestly impressed with a desire to become a Christian. My prayer at that time always was, 'O God! if it be right, let me believe.' I could not see that it was honouring the Father to honour the Son; and although I really wanted to become a Christian, I did not seek God with my whole heart; my husband and my children were all that I desired.

"And now there came a time of trial that I must pass over as quickly as possible. By an accident my beloved husband was taken from me in a few days. So terribly sudden was the blow that I could hardly realize that he had gone for ever; and, oh, what a gulf separated us!—it seemed to me impassable. I knew he had died in the faith of Jesus, and I—I was as far off being a Christian as the first day I met him. I was very bitter and hard in my grief, and felt that God had dealt cruelly in crushing me so, taking all the youth and brightness out of my life. It seemed impossible to live, and I felt nothing but the desire to be with my loved one again. Many a day I have lain on his grave in the damp, and prayed that God would take me; but God, 'while I was yet a long way off,' took compassion, and raised up dear friends who showed me that only *in one way* could I ever hope to see my husband again. The desire to be a Christian now became so intense as to become a part of my life. No half-heartedness about it. I began to seek the Lord with all my might. 'When ye seek Me with your whole heart, ye shall find Me,' is a promise I have proved.

"One day I was reading the old, old story, in the Gospel of John, when the truth was revealed to me by the Holy Spirit through the Word. 'Christ is God, and He died for me.' It burst upon me like a flash of lightning.

I HAD FOUND THE SAVIOUR—'MY' SAVIOUR,
and such a flood of love as came into my heart for Him I cannot describe. I went into my room, and on my knees I sobbed aloud: not for sorrow this time, but for joy. Words fail me in attempting to tell you half my Saviour is to me. He is indeed my all; and I can say, 'The life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me.' It is now some years since I found my precious Saviour, and although my trials have seemed sometimes as though they would overwhelm me, I have never doubted from the moment that I first believed in Jesus, but have thanked God on my dear husband's grave for taking him (oh! it is only for a short time), and giving me the rich gift of His Son. My Jesus is no far-away God to me, but

A VERY NEAR AND PRESENT HELP.

I trust Him for all things, and He never fails me. Should there be some who hear this who have not as yet known the precious Saviour, I do most earnestly and prayerfully implore you to seek Him with your whole heart. In looking back I see

I never knew what real happiness was ; there was always a want the Saviour alone can fill. And, dear unsaved hearer, down deep in your heart there is the same aching want. Oh ! I beseech you, receive that One who is able to satisfy and fill up your life. He, the 'I am,' who heard the groanings and knew the sorrows of the Israelites, has come and died upon Calvary's cross for *you*. He offers to save you ; then pause and think *what* must be the eternity that awaits you if you reject Him. You will be lost—*lost*—*LOST* ! not because of your sins, but because you deliberately put from you God's Christ (John iii. 19). You *cannot* be saved, you cannot be made fit for the presence of God, in any other way than by taking Jesus as your *Substitute*. By reason of sin you are '*condemned already*.' As you enter on the duties of the day ; as you go to your worldly amusements ; as you lay your head on your pillow to rest ; as you hear this, remember you are

'CONDEMNED ALREADY.'

God has so said. Oh ! that He may awaken you to a knowledge of this. Oh ! listen to God's word—'The blood of Jesus Christ His Son cleanseth us from all sin.' Do not then harden your heart against such love as His ; take this precious Saviour, and the moment you do so His glorious, beautiful life is yours, and He will be henceforth the strength of your life, and your heart will be tuned to sing—

"I found the Pearl of Greatest Price ;
My heart doth sing for joy—
And sing I must, for Christ is mine :
Christ shall my song employ."

Few will ever forget the remarkable address on Friday night on "The Jewish Passover," when many Jews were induced to attend the meeting. With wonderful power and pathos Mrs. Baeyertz described the institution of this great ordinance, in the course of which, speaking to "tight-rope" Christians, she used the following

STRIKING ILLUSTRATION.

"I would like to take you for a moment into two houses on that memorable night in Egypt. In one, the mother of the house is looking sad and miserable. They are just about to take the supper. We say to the mother, 'Why are you so sad to-night?' And perhaps she will say, 'Are you a stranger here? Don't you know that Jehovah is going to pass over Egypt, and that the first-born are to be slain?' 'Yes,' we say, 'we heard that ; but we heard Moses tell the Israelites that the lamb was to be slain instead of the first-born, and that Jehovah, when He saw the blood, would pass over the house.' 'Yes,' says the mother, 'that is all very true ; but you know we cannot be *certain*. Nobody can *know* they are safe until after twelve o'clock. I cannot tell whether my boy is safe until it is all over.'

"In the other house there is a grand contrast. The mother is smiling and happy, because the Lord is going to deliver them from being slaves in Egypt. We say, 'Why do you look so bright and happy? Don't you know that Jehovah is going to pass over the land to-night?' 'Yes,' says the mother, 'but did you not see the blood on the door-posts and lintel?' 'Oh, yes,' we say, 'but you know you cannot be sure.' 'Sure !' she says with indignation. 'We believe in the word of Jehovah, and we are under shelter of the blood. How can we be more sure than that?'

"In which of those houses do you think the first-born is the safer? Some will say, 'Inside the house in which is trust.' No such thing. He will be just as safe in one as in the other. Because it was not their estimate of the blood, or their feelings or thoughts about Jehovah ; but it was *the blood* that was sprinkled that made them safe.

"So with you, dear Christians. Why are you doubting? Some people say to me, 'Well, I think, Mrs. Baeyertz, it is great presumption to say you know you are safe'; but I think it would be terrible presumption in me to say I am not safe, when God says I am safe. God says, if we trust in Jesus Christ, and receive Him, we are safe. Do not you believe the word of God?"

Thus from day to day the gospel has been presented scripturally, simply, and with soul-saving power, while the afternoon Bible readings

were also very largely attended, and proved helpful to the many hundreds of Christians who were privileged to listen to them.

Many earnest prayers will follow Mrs. Baeyertz in her missions throughout this and other countries. God has written her name in many, very many, hearts in the North-West of London during this fortnight, and there are few churches or chapels that are not the richer for her visit.

In all this we ask our readers to rejoice with us, and to pray that the work may be still further deepened in the hearts of believers and those recently converted to the Lord Jesus Christ.

NOTES FOR THE MONTH.

WE desire to commend our son Philip and co-worker, Mr. F. H. Hutchins, to the prayerful interest of our readers, as they commence a series of Special Missions at Great Staughton, St. Neots, on October 31st, following on at Beckenham, Newton Abbot, and other parts of the country. Last winter, as many of our readers will remember, they were manifestly used of God in the conversion of souls, especially amongst the young, and we are looking for greater things still through their labours in preaching and singing the gospel throughout the forthcoming months.

WE would call our readers' attention to the special offer, made on page 2 of advertisements, for back numbers of *Christian Ambassador*, with blank spaces for localising. Specimen copies will be forwarded free on receipt of post card.

PERSONAL.

THE Editor desires to thank the many friends who have written expressing sympathy with and assuring him of prayerful interest during his recent severe illness, from which he is not yet fully recovered. It was his constant prayerful desire to be sufficiently strengthened to be enabled to attend and help in some humble measure in the Special Mission by Mrs. Baeyertz at Kilburn, and this the Lord has granted. He will probably have to spend most of the winter out of London; and whilst asking friends to join him in giving thanks to God for thus far answering prayer, he asks continued prayer that it may please the Lord to completely restore his health for further service "for His Name" in the winning of souls, but above all that more glory may be brought to God, in a closer walk with God, and consequently more meetness for the Master's use.

MAYES HALL.

SINCE the closing of our Summer Mission in the tent, new classes and other meetings have been commenced at the hall. With every token of the divine blessing, meetings are held every night, and on Sundays we are crowded out—in fact we need more room at once. A Mothers' Meeting has been commenced; Young People's Christian Band; a Music Class; a Bible reading on Wednesday afternoons, conducted by the ministers of the various denominations in the neighbourhood; and on Saturdays a Praise and Testimony Meeting is held, when everyone is able to take part, which they readily do. Some of the recent converts have joined their own places of worship, others turn up very well at the hall. We have several candidates for the ordinance of baptism, and having no baptistry at the hall, we accepted the kind loan, on October 21, of the Hornsey Tabernacle. Our dear brother, Mr. W. T. Main, preached and baptised six of our number, and others are waiting to be baptised.

NOTICES OF BOOKS.

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

BEHIND THE GREAT WALL. By Miss IRENE BARNES. Preface by Rev. HANDLEY MOULE, D.D. Marshall Brothers, Paternoster Row. 2s. 6d.

This book furnishes us with a graphic account of the "Church of England Zenana Missionary Society's work in China." It is written so as to supply also useful and interesting information on the customs of the Chinese, and the aspects of the country. So much piquancy and naïveness stamp its pages, as well as an intelligent knowledge of the subject treated, that we have every confidence in saying that the little book will not fail in creating in the heart of each reader a fervent desire to help forward the spread of gospel truth in China, and to pray for the many hundreds of missionaries who go forth valiantly heralding the good news of the gospel, in spite of opposition and difficulties, culminating frequently in martyrdom.

Messrs. Marshall Brothers, of Paternoster Row, have just published four new booklets by the Rev. ANDREW MURRAY, price 1d. each, entitled, *Three Things the Christian Needs to Know*; *The Cleansed Heart*; *Love Delights to Give*; *Faith that Stands in the Power of God*. These will prove helpful as incentives to progress in the Christian life, and will be found useful for enclosing in letters. We are sure our readers will be glad to obtain this powerful author's writings in a small and cheap form.

THE WONDERFUL LAW. By H. L. HASTINGS, Editor of *The Christian*, Boston. Boston, Mass., H. L. Hastings, 47 & 49, Cornhill. 25 cents. London, Marshall Bros., 5a, Paternoster Row. 9d.

A truly valuable and important work. The writer has evidently grasped his responsibility in dealing with Holy Writ, and handles his subject with masterly intellect and sacred awe. Insisting on the absolute inerrancy of its origin, he carefully analyses it in its moral, judicial, and spiritual aspects, and finally explains its connection and position in regard to the New Testament. The book is profusely illustrated; several of the wood-cuts, however, are by no means recent productions.

LAYS OF LIFE AND HOPE. By WILLIAM BLANE, South Africa. Pickering and Inglis, Glasgow. 1s. 6d.

These poems are visibly marked with true love and devotion to the One they extol and hold forth. We do not hesitate to say they are also not lacking real poetical merit. The glories of Christ stand out very prominently in each poem, pointing to "the atonement, advocacy, and appearing of Him in relation to the salvation, pilgrimage, and blessed hope of the Christian."

"Love never seeks the furnace to escape:
Its dreaded heat the crown of life doth shape."

Also of the same series, "The Believer's Library," is **HYMNS AND MEDITATIONS.** By ROBERT C. CHAPMAN. (1s. 6d.) Pickering and Inglis, Glasgow.

We are glad to find that these writings of so aged and honoured an author have now reached their third edition. The book is divided into two parts, the first of which contains one hundred and sixty-five hymns, the theme throughout being the work and character of our Redeemer, whilst the latter portion consists of meditations in prose on the Song of Solomon. Here indeed we find fruit sweet to the taste, and such that will call forth from the soul of the reader true adoration and worship of Him who is presented as "the chiefest among ten thousand, the altogether lovely."

IN BONDS: AN ARMENIAN'S EXPERIENCES. By REV. KRIKOR BEHESNILIAN. Morgan and Scott.

This book cannot fail to interest all true Christians at the present time, who we know are crying to God to deliver His tried people from the hand of the oppressor. It deals with the history of Armenia from the Minni of the Scriptures to the terrible persecutions of the present time. The book is very readable, and well illustrated with views, also a map of the district in which massacres have been perpetrated.