

LOVING 

 **WORDS**

With Many Illustrations



19

Edited by L. LAURENSEN

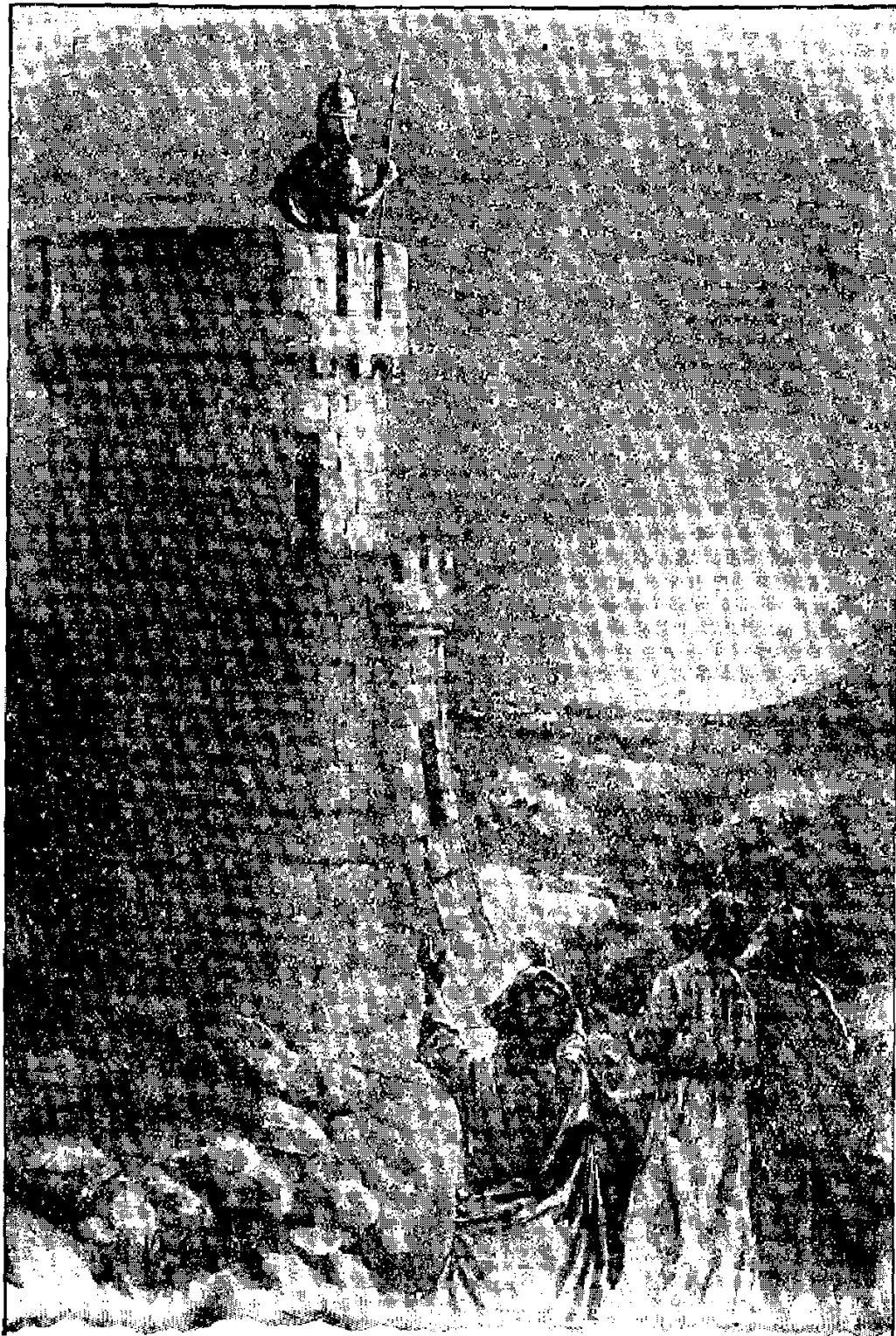
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Index.



| | PAGE | | PAGE |
|---|------|---|------|
| A Bottle and the Well | 50 | Latin Bible, The | 25 |
| A Christmas Stocking | 93 | Little Things | 40 |
| A Day of Good Tidings | 2 | Louie's Confession | 62 |
| Among the Eskimos | 19 | Martin Luther's Refuge | 16 |
| A New Year Letter | 13 | My Conversion | 23 |
| Bible Study - | | My Conversion | 39 |
| Romans | 8 | My Conversion | 53 |
| 1 Corinthians | 14 | Mary's Decision | 57 |
| 2 Corinthians | 23 | Mother's Bible | 61 |
| Galatians | 38 | Nothing to Pay | 31 |
| Ephesians | 46 | Outlines of Bible Study (Matt. xiii. xx.) | |
| Philippians | 54 | 8, 16, 24, 32, 48, 56, 64, 80, 96 | |
| Colossians | 69 | One Thing Lacking | 82 |
| 1 Thessalonians | 78 | Power of the Word | 66 |
| 1 Thessalonians (Second Paper) | 86 | Reasons for Studying the Bible | 40 |
| 2 Thessalonians | 95 | Seventeen! Thirteen! Ten! | 15 |
| Brave Deeds | 75 | Sheep | 18 |
| Blessed Hope, The | 11 | Soldiers at Madagascar | 63 |
| Black and White | 86 | The Tabernacle and its Lessons | |
| Christ for Me | 67 | 5, 12, 20, 29, 38, 44, 52, 60, 70, 76, 84, 92 | |
| Christ the Food of the Soul | 78 | The Shut Door | 7 |
| Count Oxenstein | 79 | Two Acts of Self Denial | 22 |
| Constant Supply | 49 | They are Covered | 28 |
| Can we Know? | 4 | The Bass Rock | 42 |
| Christ Rejecter's End | 87 | Tried and True | 15 |
| Do You Hide your Bible? | 55 | Three Longest Reigns | 47 |
| Earthly Condition and Heavenly Position | 72 | Twins in the Bag | 55 |
| For Young Disciples | 21 | Too Bad for Jesus | 90 |
| Happiness | 31 | World, The | 37 |
| If I had Time | 39 | Ye are not Your Own | 43 |
| | | Your Rope is Not Long Enough | 74 |



"Watchman Good Tidings!"

A

A Day of Good Tidings.



WONDER if you ever thought why *Loving Words* should be placed in your hands so regularly. Why are the articles written and the paper printed and circulated month by month and year by year, and put into the hands of its many readers? Surely there is a reason, and I am going to tell you the reason by telling you a story.

Long, long ago the City of Samaria was besieged by its bitterest foes, the Syrians. The army of Israel, defeated in the field, had been forced backwards till they had to take refuge behind the walls of the Capital.

Soon the stern northern foes make their appearance in hot pursuit, and the watcher on the walls sees the iron lines of the siege forming all around the devoted city.

The gates are closed, the guards are posted, and every man of Israel determines to fight to the last against the national enemy. But soon a foe, more terrible than even the dreaded host of Syria, makes his presence felt in their midst. It is whispered that the food of Samaria is *exhausted*, and gaunt famine stalks abroad.

From the palace of the great, from the cottage of the poor now rises one universal cry—*Bread, bread, bread!* Strong men deny themselves; children cry pitifully amid their suffering; mothers weep in despair. No help! no hope! Death inside and death outside!

But just when things are at their worst, a rumour thrills through the city. "Did you hear it?" says one. "What is it?" says another. "Is it true?" cries a third. "Yes, yes!" says a soldier; "I was on duty last night when four lepers called out to us on the wall that the Syrians *had fled* and left their tents, provisions, and gold. They said further, to tell the king that this was

A Day of Good Tidings,

for to-day there would be plenty of bread for all the starving inhabitants of Samaria."

* * * * *

Now let us see what is passing outside the wall. Between the army of Syria and the city were four lepers. They too felt the famine,

A DAY OF GOOD TIDINGS.

for no food could now be brought to them from friends inside. "Come," said the four men, "if we stay here we die; if we go into the city we die." What a true picture of men in their sins!—death before and death behind. What a prospect for the unconverted!

Then the men thought again. "Let us fall to the Syrians," said they; "if they save us alive, we shall live." So taking their lives in their hands, to the Syrians they went, found the Syrians *fled*, and everything left behind them in their tents. It was God's provision for Israel's need.

No wonder the starving lepers rejoiced. It was the best day of their lives. Then they carried away all they could: there was more than enough for all. No wonder they said one to another, "This is a day of good tidings, come

Let us Tell it."

Back to the city they went, and in the grey dawn of the morning they called out to the watchman on the walls, "Watchman! good tidings! good tidings! the Syrians have fled!"

* * * * *

Now I have answered the question at the beginning of this paper by telling you a story. The reason why this Magazine is printed and placed in your hands is, because this is a day of "good tidings." Our "good tidings" are, that, though men are lost and dying, yet

Jesus Died for Sinners,

and in His full salvation there is enough and to spare for every perishing one on the face of the earth.

The world cannot satisfy. Works cannot save. Time comes to an end. Death is before you.

Jesus can meet your Great Need,

and Jesus only. So this first day of January 1914 we want to ring out the message—it is a *day* of good tidings. Mark well we cannot speak of a *year* of good tidings, for

"Ere Night that Gate may Close,

and seal thy doom." Therefore don't delay. Every blessing God can give is for you. Begin the year with Jesus, and you will get all.

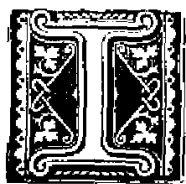
One man in Samaria missed the blessing. Do you know why? It

was not that food was denied him. It was not that there was not enough. He *shut himself out* by his own unbelief. Oh! don't be like him. Don't shut yourself outside of salvation. God's promises are true. His *warnings* will also come true. The One who is now saying, "Come," will soon rise up and "shut the door." Then those who stand without and knock will hear that dread word, "Depart from Me, I never knew you."

L. L.



"Can We Know?"



RECEIVED a letter all the way from India, written by a young Christian, who wished me to give some help on this very important question, viz.—"Can we know that we are saved; and, if so, is that salvation everlasting?"

I am sure you will agree with me in calling this question "very important." You would perhaps like to know what I wrote in reply. Well, I will give my answer briefly. The first statement I made was that those who say they know that they are saved should be true Christians; that is, they should be quite sure that they believe on and trust in the blessed Saviour, our Lord Jesus Christ, and that their only plea before the throne of God is His precious blood. If that is settled, then they are saved; for we read (Eph. ii. 10), "By grace are ye saved through faith," that is plain and conclusive, but it adds, "And that

not of yourselves, it is the gift of God." Nor do I know a more clear or strong statement in the whole Bible to give us absolute certainty on that point. In fact, the more you think it over, and weigh its words, the more persuaded you must be that God regards the believer as saved now. That salvation is the fruit of His infinite grace—His gift.

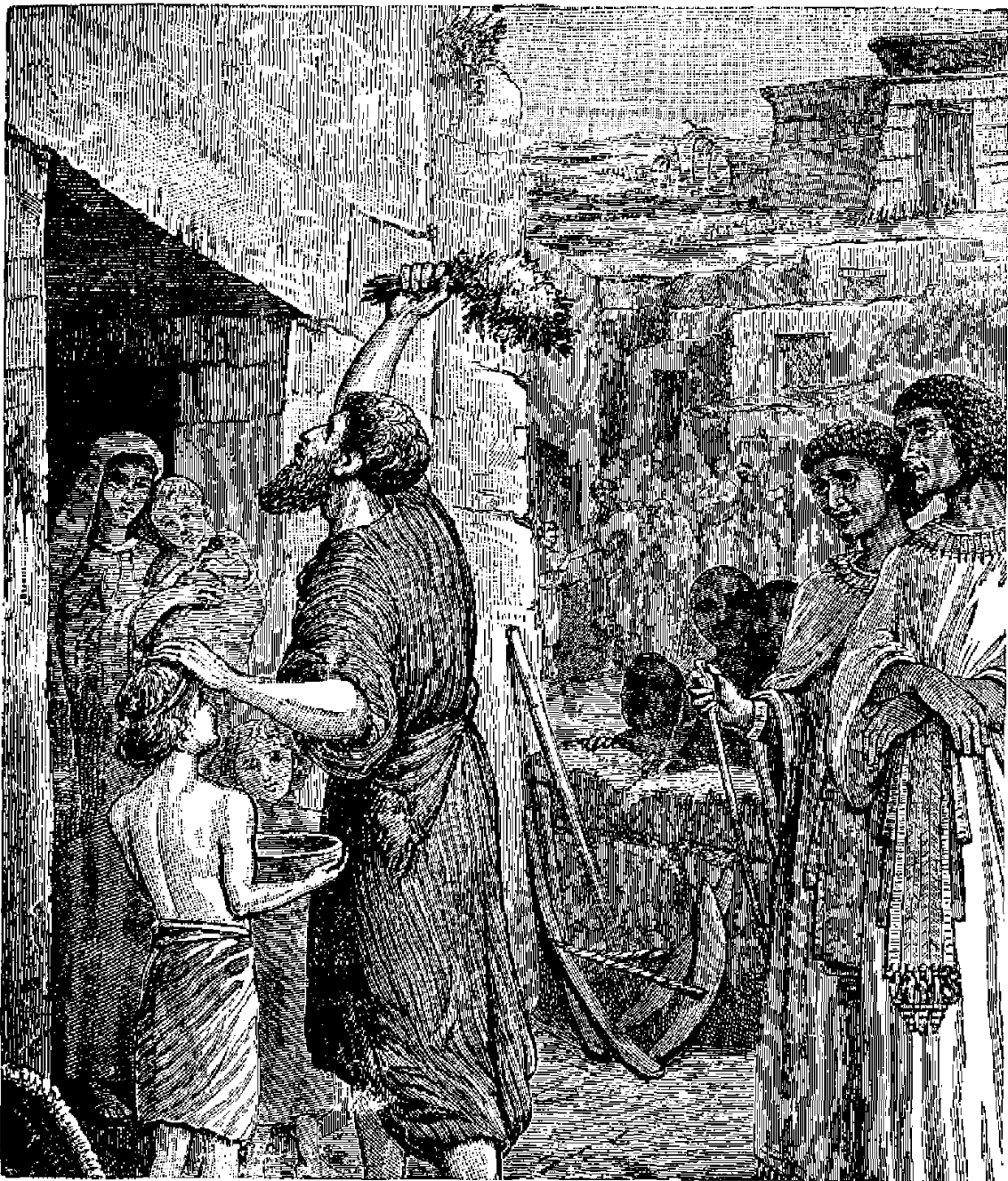
God does not repent of His gifts or calling; and we may rest assured that His salvation is, in every way, perfect. It is quite true that our bodies are not yet saved, for they have to suffer pain and hunger and thirst. We "wait for the adoption, the redemption of our body" (Rom. viii. 23). Nevertheless, the believer is already saved. He has been "delivered from wrath to come" (1 Thess. i. 10), and is both forgiven and justified (Rom. iv. 5). He is a child of God, and he "knows the Father" (1 John ii. 13). He has eternal life (John v. 24). All this is settled for him, and he can thank God for such boundless grace; but meanwhile he must "work out his own salvation with fear and trembling, because God works in him" (Phil. ii. 12, 13). He must seek grace daily, earnestly, to glorify God in all his ways, so that his salvation should be a testimony to the grace that has sought him. It is thus that he makes his "calling and election sure," and it is thus he shall "never fall" (2 Pet. i. 10).

It is the fixed purpose of God to bring His people safely through to His rest on high. May it be our fixed purpose, by His grace, to obey Him while here below; and thus to give proof of the blessedness of His salvation.

Such was, in brief, my reply to the letter from India, but what is true in India is true everywhere. Is it not?

J. W. S.

THE TABERNACLE AND ITS LESSONS.



The Tabernacle and Its Lessons.—No. 1.

WE will begin this series of short lessons at the early chapters of Exodus, where commences what I may call the new history of that remarkable people by

whom and in whose midst the Tabernacle was erected.

I have said their *new* history, because on the last day of their sojourn in Egypt, before the memorable passover night,

Jehovah announced to Moses and Aaron, "This month shall be unto you the beginning of months: it shall be the first month in the year unto you" (Exod. xii. 2). Previously that month of Abib (which corresponds to parts of our March and April) had been the seventh month of the year: henceforth it was to be the first. The reason for this we shall soon see.

When the children of Israel first went down into Egypt in the days of Joseph, that land presents a type of this world as belonging to God, and the Pharaoh who exalted Joseph is a type of God as the supreme ruler of the world. Joseph is a lovely type of the Lord Jesus, who will yet rule this world for God, and bring everything into subjection to His will.

But, as we read, a new king had arisen who knew not Joseph and who oppressed the Israelites. This "new king," therefore, is a type of Satan. Under Pharaoh's harsh rule and that of his successor, Israel sighed and cried, and their cry came up unto God (Exod. ii. 23), so that at the burning bush God told Moses, "I am come down to deliver."

These Hebrew slaves are a picture of sinners now. Sinners are under the yoke of Satan—a more cruel master than Pharaoh—but how blessed to know that the sigh of all who are under this galling yoke goes up to the ear of a pitying God! In the person of His Son, the Lord Jesus, He has indeed "come down to deliver."

Let my reader now think of those Hebrews on the last night of their stay in Egypt. If we could have looked inside their dwellings we should have seen them feasting on the lamb roast with fire. The sprinkled blood on lintel and door-post outside made them safe

from the destroying angel, and they could feast in peace.

Our picture represents the sprinkling of the blood, and we see the half-amused sneer of the onlooking Egyptians.

But at midnight all mocking ceased, and instead a cry of anguish went up to Heaven from every home whose door was bloodless. Here was the difference God had told Moses He would put between Israelite and Egyptian. Alike by nature, the sole difference was the blood.

**"When I see the blood I will pass
over you,**

and the plague shall not be upon you to destroy you when I smite the land of Egypt." The token of the death of an innocent victim was between them and the eye of a holy God, who, looking forward to what that blood spoke of, even the precious blood of Christ, could righteously pronounce their perfect safety and claim them as His own redeemed people. This began their *new history*. Typically redeemed by the blood of the lamb they were now to tread a new path with God.

And now, dear reader, let me ask, Where are you? Under the shelter of the blood of Christ, or still exposed to judgment? If outside, haste to its shelter, and you will know the truth of that grand proclamation: "When I see the blood I will pass over you," and salvation present and eternal will be yours. F. H.



THE great design of the Scriptures is to lay open the heart of God. Happy the reader who falls in with that design and learns what that heart of love is.

THE SHUT DOOR.



DEAR YOUNG FRIENDS, I want to ask you if you have ever seriously thought over the solemn words given us in Luke xiii. 25—"When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and He shall answer and say unto you, I know you not whence ye are." Have you?

The Master of the house is our Lord Jesus Christ. The door of the house is the way to Him, and the "you" are the people, old or young, who have been invited, perhaps very many times, to enter and be saved. It is, indeed, the precious Gospel of His grace which appeals to all and bids them welcome.

At present the Master is seated. He has not risen up to shut the door, nor to close the proclamation of the Gospel. He still waits to be gracious; but this kindly attitude cannot last for ever, nor is the Gospel to be preached always. One day, and perhaps soon, the Master will change His attitude. He will rise up and shut to the door—that is, the present state of things will give place to another. Grace will make way for judgment on the sins and unbelief of those who so proudly refused the truth. Just as night follows day, so shall the wrath of God succeed on His mercy despised; and, just as people close their hearts to the open door, so shall they find, to their eternal sorrow, the door shut, and themselves outside. How terrible!

But is that all? Nay, they shall also begin to knock; and notice the word "begin." When shall their knocking end? Further, they shall say, "Lord, Lord, open to us!"

Too late! too late! The door is closed on them. They should have entered while they could. It is too late now! "I know you not whence ye are" is the only, but well merited reply to the knocking on that door.

"If you knew that the gate of the 'Zoo' was to be closed at five o'clock, would you ever dream of going at six?"

"Of course not!"

"If you knew it was to be closed early, and you were anxious to get in, what would you do?"

"I would go at once!"

"That is right—go at once. And if you knew that the door of salvation is going to be shut one day, what should you do?"

"I should enter it now!"

"That is right, and the only thing right; for delay is awfully dangerous."

How appalling the thought that "many will seek to enter in and shall not be able." Why not? Because the door is closed. They should have sought before. Hence we read—"Seek ye the Lord while He may be found; call upon Him while He is near" (Isa. lv. 6). Oh! the importance of that "while." How striking the word itself! Look in the dictionary for the meaning of "while." It may be a "moment."

You have perhaps only a moment to cross the threshold. Take the step. Act like a man of whom I have just been reading who said, "I must be saved now, or damned for ever." He threw Himself on the saving mercy of God and was saved. God makes you welcome to-day, but remember, dear young friends, the

door may be closed to-morrow. The Lord may have come, and all hope taken away. "Behold, now is the day of salvation."

J. W. S.



BIBLE STUDY.

ROMANS.

In this Epistle man's moral history is traced, and he is shown to have turned his back upon God by wilful choice. Jew and Gentile are proved to be *guilty before God*, no matter what they might assume to be, or whatever boast they might make of their privileges.

Then God's sovereign remedy in grace for all who will avail themselves of it is brought in (chap. iii.). Propitiation is through the blood of Christ.

God can be just and the *Justifier* of him who believes in Jesus.

Up to chap. iv. *what we have done* is the subject, and the blessed results of faith are summed up in chap. v. 1-12.

From thence in chaps. v., vi., and vii. it is *what we are* that is dealt with, and the results are traced in chap. viii. of the effect of being united with Christ in a new life. In other words, these sections deal with the two sides of the Gospel and the grand results of its reception, namely—Christ died *for me*, and, I have died *with* Christ.

The ways of God in His present dealings with the Gentile in grace are thus justified, and the Roman Christians are exhorted in accordance with the truths unfolded, and directions for their walk amid surrounding idolatry, and salutations close the Epistle.

F. H.

OUTLINES OF BIBLE STUDY.

For S.S. Teachers and Senior Scholars.

MATTHEW xiii.

This chapter begins a new section. It is an outline of the form the Kingdom will assume in the absence of the King. It extends from Christ's ascension to God's right hand, until He returns again.

No longer "a husbandman seeking fruit," Christ becomes a sower. He sows the seed of the Kingdom (its testimony) in the souls of men. When received truly, Christ becomes the sovereign of the soul; He reigns there; all true Christians are ruled by Him. But there are those within the sphere of the Kingdom who are so only in profession, not in reality.

The seven parables in our chapter give the moral rise, history, and destiny of all the subjects in the Kingdom, true or false.

Parable 1.—In the moral waste of this world, where nothing grew for God, Christ sows the Word. 1, 2, and 3 are worthless. The seed is either destroyed by Satan, withered by fiery persecution or choked by care and lust. The fourth class (true Christians) bring forth real fruit, 30, 60, and 100 fold. This parable explains what helps and hinders souls.

Parable 2.—It is very simple. We get the reason of good and evil in the Kingdom. Satan sows *tares* wherever Christ sows wheat. Christ explains this parable. Read that carefully. Note.—"The harvest is the end of the *age*."

Parable 3.—Is the Kingdom great in its littleness; true Christianity little in its greatness; false Christianity where Satan's agents find rest and cover?

Parable 4.—The whole mass of Christians' doctrine is wholly leavened with evil, so that in Babylon (the completion of these two parables) all is only wholly abominable and Satanic.

Parable 5.—The world bought by Christ, that in righteousness He might have His people, His valued treasure.

Parable 6.—His people or true Church bought by Christ's surrender of all glory to gain and possess it. His saints in their beauty.

Parable 7.—The final results. Gathered into vessels or cast away.

The Lord help us to understand these wonderful revealings.

J. M'C.



B

"SPLENDID FUN."



Among the Eskimos.



THE young folks in our picture are having a fine time of it. Skidding down swiftly over the frozen snow is splendid fun; the crisp air is so exhilarating, bringing the healthy blush to the cheek and lighting up the eye as the game is keenly enjoyed in spite of the cold.

Looking at this pleasant picture recalls to my mind regions where ice and snow are all around nearly all the year, and where, of course, the cold is intense. You enjoy the visits of Jack Frost because they are only *visits*, but how different if he came to *live* here! Yet some have gone from this land to live amongst those icy solitudes, because, over those snow-covered plains and ice-covered seas, there roam a people whom we call Eskimos—a short, thick-set race of men with broad faces and flat noses, not at all pretty to look at, but who have souls, immortal souls, and who are (or were) in darkness as to all that the Bible reveals to us.

What dread experiences the missionary often has on those dreary wastes! Here is an extract from the journal of one of them:—"During the night the storm increased and our little dwelling seemed almost to rock with the violence of the wind. Fortunately the snow-house is situated on the lee-side of a large boulder of ice, some eight or ten feet high, and this acts as a break to the wind. What would become of us should the ice—the frozen sea on which we are encamped—break up, I hardly know. For the season is advancing, and there can hardly be more than three feet of ice between us and the sea beneath, a thought which

THE BLESSED HOPE.

ii

does not add to one's comfort when trying to sleep in a snow-house, four miles from the land, and with a gale of wind raging without."

What could take anyone away from the comfort of home, the joys of the family circle, and the companionship of many friends, to live in such surroundings? Just the same as moved Paul of old when he said, "The love of Christ constraineth us." Love to Christ too, and to precious souls, led them forth in this true service of love.

I remember that before I was converted I used to wonder how anyone could stand at a street corner and speak for the Lord Jesus; but when I came to the Lord I soon found I wanted to do so myself.

How is it with you, dear young friend? Has the love of Christ laid hold of you yet, or are you a stranger still to its constraining power?

The love of Jesus is a wonderful love. All unsought and undesired as it was by us, He yet loved us and told out His love in the agony of Gethsemane, and the shame, the suffering, and the darkness of Cavalry. I would that you knew His love and could say, "He loved *me* and gave Himself for *me*," and then you could add, "I love Him because He first loved *me*," and it would be your joy to tell others of Him.

F. H.



THE BLESSED HOPE.

THAT morning's dawning ray
Our spirits faint would see,
First glimpse of everlasting day
And glorious liberty.

When Thou, O Lord, shalt come
In heavenly glory bright,
And take Thy longing people home
To dwell with Thee in light.

The joy Thine own shall know,
Joy that no tongue can tell,
A sweet perennial tide shall flow
In never-ending swell.

To meet Thy kindly eye,
Thy radiant face to see,
Glad recompense for toil gone by
And service here for Thee.

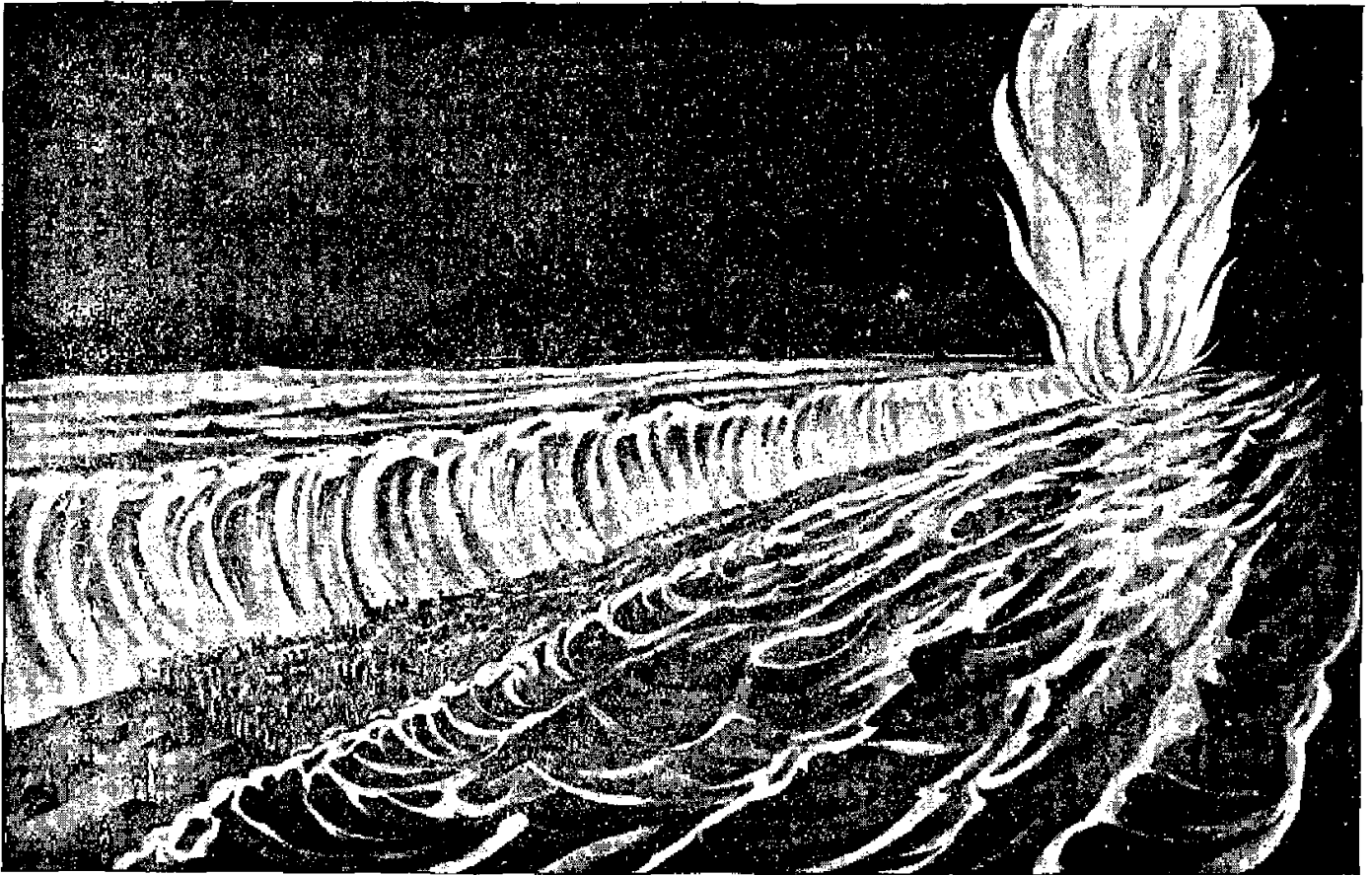
To view in rapture, Lord,
That glory all Thine own,
Which shone in Thee—the living Word,
When time was yet unknown.

Our gladdened hearts shall raise,
Our lips, with one accord,
That rich supernal note of praise,
To Thee, our peerless Lord.

And to the Father's home
Thou'lt guide our willing feet,
Present us there before the throne,
And bliss will be complete.

Amid that mighty throng,
Where all Thy beauties shine,
Shall rise the great unending song
In harmony divine!

P. D.



The Tabernacle and Its Lessons.—No. 2.

IN our last chapter we saw the people of Israel *safe*, sheltered by the blood on the lintel and door-post, and feasting on the lamb "roast with fire": sweet picture of the believer resting on the finished work of Jesus, and rejoicing in Him as the gracious Saviour who endured the judgment of God on his behalf.

Now let us consider Israel's next step. That very night they left Egypt.

Not only does the blood of Christ save us from the penalty of guilt, but we read of Him that He "gave Himself for our sins, that He might deliver us from this *present evil world*."

Behold the redeemed people of God, then, on the shores of the Red Sea; on either side of them the mountains, in front, the sea; and behind, the hosts of Pharaoh coming to destroy or take them back to the land of bondage. But when their fears made them cry out to Moses, God had a wonderful word for them: "Fear ye not, stand still and see the salvation of the Lord."

Another morning, and they were singing salvation's song on the other side of the sea. Our picture shows them passing through the midst of it, by the path opened up for them by an omnipotent Saviour—God; and when they looked

back from the other side, it was to see all their enemies dead upon the sea-shore.

The Red Sea then teaches us that the death of Jesus delivers us from Satan's kingdom and Satan's power, and brings us to God, just as Israel found themselves delivered from Egypt and from Pharaoh. The sea rolled between them and the land of their bondage. It was their deliverance.

Our sins, too, no longer hold us in bondage; their power is gone also; we see them swallowed up in the death of Jesus.

Listen to Israel's song: "I will sing unto Jehovah, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea." It is the song of salvation's triumph, the first song ever recorded, just as the song of the triumph of Jesus, which this one foreshadowed, will be the everlasting chorus of Heaven and earth. By going into death and rising out of it Jesus has defeated Satan in his own stronghold, snatched the sceptre out of his hand, and destroyed his power. Jesus had triumphed gloriously, and all His foes and ours are beneath His feet.

We love to look within the tomb,
Robbed by His death of all its gloom:
The stone for ever rolled away,
His death the power of death did slay.

We joy to see our Lord arise
Triumphant through the opening skies,
And hear all Heaven united own
Him worthy to ascend the throne."

This, then, is the lesson of the Red Sea for us. In our next lesson we shall find Israel—God's redeemed and delivered people—at Sinai, there to hear His Word, and to learn the conduct that suits His presence among them.

F. H.

A New Year's Letter.



IT was a New Year's morning. In the quiet parlour of a snug country cottage Mrs. B—— and her young daughter Ellen were seated at work, when the postman's sharp knock was heard at the outer door. Ellen ran to open it, and returned saying with a merry voice, "Here is a letter; a New Year's letter. I am glad somebody has thought of us!" And she handed it to her mother.

Mrs. B—— opened the letter, and taking out a smaller one enclosed, said, "Here, Ellen, this is for you."

Ellen began to read, but before she had finished, tears dimmed her eyes, and she quietly left the parlour for her own room, to finish her letter alone. It was the breathings of a fond sister's heart; one who felt the value of a precious soul, and yearned over a beloved sister, that Christ might be her portion.

With touching earnestness she wrote: "Now, my beloved Ellen, while your heart is tender, while your cares are few, come to Jesus; think of His dying love for you, His gracious invitation to you, and see that you refuse not Him that speaketh. I am sure, if you would only seriously consider WHO that blessed Saviour is, and WHAT He has done, you could not hesitate. You will never have a more favourable time for decision than this. Now is the accepted time; delay may prove your ruin, as it has proved the ruin of many. Oh! cast yourself this very hour, just as you are, at the feet of Jesus, pleading His precious blood. Oh, how He loves you! With

BIBLE STUDY.

all the love of my heart, I beseech you, Ellen, slight not this precious Saviour."

Tears rained down Ellen's cheek, and getting down on her knees she invited the blessed Saviour into her heart. Ellen knew well that she had often turned a deaf ear to the loving Saviour's gracious call. Now, through His grace, she told Him all, and joy unspeakable flooded her heart.

This same joy may be yours now, dear young friend. Jesus, who gave Himself for you is waiting still to bless you.



BIBLE STUDY.

1 CORINTHIANS.

ROMANS sets forth the ground on which the believer is justified, delivered, and indwelt by the Holy Spirit as an *individual*.

1 Cor. instructs us as to our relationships and responsibilities as "members one of another" and of "the assembly of God."

The state of the Corinthian assembly called for apostolic correction and instruction, and thus we are furnished with divine guidance for all the time the Church is to be on earth.

Chaps. i. and ii.—The "power of the Spirit" is contrasted with the "wisdom of the flesh." Believers "*have the Spirit*." The "things of God" are *revealed* by the Spirit, *communicated* by the Spirit, and *received* through the Spirit.

Chaps. iii. and iv.—The responsibilities of "the builders" and a defence of the Apostle's ministry.

Definite instructions as to dealing with evil within the assembly occupy chap. v.

Personal relationship in righteousness,

personal holiness, for "our bodies are temples of the Holy Ghost"; practical, every-day separations *from* the world systems around us, and sanctification to God are dealt with in chaps. vi., vii., and viii.

He establishes his claim as "an Apostle" in chap. ix., and enjoins holy separation from idolatry; also (in grace) from what might stumble others.

In chap. x. the ways of God with Israel are referred to for our instruction—a subject we do well to study (see page 12). In every trial "God is faithful" and will open a "way of escape"—precious assurance in every "dark day."

In chap. xi. he announces the revelation to him of the "Supper of the Lord," and enjoins its due observance. The Precious Remembrance—"till He come"—speaks to the heart of the *love* that suffered, the *grace* that waits, and also of the day of *glad meeting* when we shall be like Him and see Him as He is.

In chaps. xii., xiii., and xiv., spiritual gifts, which are *of the Spirit*, and of their exercise in the assembly, are dealt with, together with the spirit in which they should be used. (Commit chap. xiii. to memory and practise it daily.)

Chap. xv. begins with the foundation of the Gospel—the *death* and *resurrection* of Christ (verses 1-4), then proceeds to instruct as to the resurrection of believers.

Chap. xvi. gives the *measure of our liberality* (which increases with *use*), and the four-fold trumpet call—(1) *Watch*; (2) *Stand Fast*; (3) *Be Men*; (4) *Be Strong*—closes the epistle.

L. L.

A CARELESS reader of the Bible never makes a close walker with God.

SEVENTEEN! THIRTEEN! TEN!

SEVENTEEN! THIRTEEN! TEN!



MY DEAR YOUNG FRIENDS,—
Will you allow me to tell you something very happy which occurred to myself a great many years ago? This day is, in fact, its anniversary—it is my spiritual birthday.

Do you say: "Please tell us *when* and *how* it took place"?

Very well; first as to "when." Suppose that I place you in three classes: first, those who are seventeen years old; second, those who are thirteen; and third, those who are ten. If those in class 1 kindly multiply their age by three and add one year; if those in class 2 multiply theirs by four; and if those in class 3 multiply theirs by five and add two, then each class will have discovered *when* I was spiritually born. That is not a difficult sum, I am sure. This day is the 4th of January. Now who can tell the exact date of my spiritual birth? I take for granted that you are all right in your answer.

Then as to the "how." This is much more important than the "when." When I was a boy, just two years older than my friends in class 1, I began to think very seriously of my future. I felt that I had lived nearly one-third of my life, and that if each of the remaining thirds fled away as quickly as the first had fled, I should very soon be dead and buried. But then, I thought that, if my body were dead, my soul should still live, and that I (for the body is not *all*) had to give an account of myself to God.

There was the judgment-seat and the wrath of a sin-hating God, and the lake that burneth with fire and brimstone, and "everlasting punishment." I had

to face all this. I knew that I was guilty of many a sin, and I knew that God was holy and could not look on sin. What hope was there for me?

My soul! What could I give in exchange for it? Nothing! Nothing! The pleasures of sin for say the next forty years at longest, then death and the grave, the resurrection, the judgment bar, and only Hell beyond! Awful indeed! My prospect was black as night. Mine, yes! but it is the prospect of every unpardoned child of Adam.

Oh, the value of the soul! It is infinite! How can this doom be escaped? was my cry. Forty years of the world and then damnation was a thought too terrible to endure. Was there no door of escape? Had I never heard of a Saviour? Had not the Lord Jesus Christ died to save? Had He not declared that "him that cometh unto Me I will in no wise cast out"? Would He not welcome even me? That was, and still is, the door. By simple faith I crossed its blood-stained threshold, and was blessed.

The prospect was changed at once. All was bright. Forty years of discipleship in the school of God, and then Heaven for evermore. Such was the truth that flashed over my spirit on that memorable evening. All glory to God! Well, but far more than forty years have fled as I write to-day, and all I can say to His praise is that, with the discipline, they have been passing sweet.

Depend upon it, dear young friends, it makes a tremendous difference in life when, instead of having the prospect of the "lake of fire" for ever, you carry a blood-bought title to the Father's house in Heaven.

" 'Tis done, the great transaction's done:
I am my Lord's, and He is mine;
He drew me, and I followed on,
Glad to confess that voice divine."

See to it, whether ten, or thirteen, or seventeen, or any other age, that you are quite sure on this point—that you have truly come to the blessed Saviour, and are seeking faithfully to serve and follow Him. He is so well worth knowing.—I am, your old Friend, J. W. S.



MARTIN LUTHER'S REFUGE.



“**H**E that can with a firm and constant faith say these words with Paul, ‘I live by the faith of the Son of God, who loved me, and gave Himself for me,’ is happy indeed. Paul saith here that Christ first began to love, and not we. ‘He, even He,’ saith Paul, ‘loved me, and gave Himself for me.’ As if He said: He found in me no good-will or right understanding; but this good Lord had mercy on me. He saw me to be nothing else but wicked, going astray, contemning God, and flying from Him more and more; yea, rebelling against God, taken, led, and carried away captive of the devil. Thus of His pure mercy preventing my reason, my will, and my understanding, He loved me, and so loved me that He gave Himself for me, to the end that I might be freed from the law, sin, the devil, and death.”



OUTLINES OF BIBLE STUDY.

For S.S. Teachers and Senior Scholars.

MATTHEW XIV.

In chapter xiii. we have seen the Lord as the Head of the Kingdom, as Sower, Buyer, Seeker, and Gatherer; and before we get the further pre-

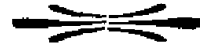
sentation of His services, we have the story of Herod, a wicked father's yet more wicked son. He was an adulterer, a thief, a boaster, and a murderer, yet *the King*, showing how the moral foundations of virtue were gone, and utter spiritual and political corruption ruled in the kingdom of men. The ambassador of *the King of Glory* was put into prison! and the gory head of the greatest of women born presented to the eyes of the woman who hated the fearless rebuker of her sin, and her more guilty consort in public immorality. The *last public political link* with Israel was thus broken. Nothing but judgment lay before her, and no further word of testimony to her apostate King. He became in the word of Christ “*the Fox*” (Luke xiii. 32), and the mocker of Christ, in the hour of the Son of Man's direst woe (Luke xxiii. 11, 12). Verse 13 opens to us the bright picture of Israel's true Shepherd and King. He hears of the death of John. (Beloved John, that great vessel of testimony to the Lord's work and glory—see John i. 29, 34.) He retires into the desert. Just at this time His disciples come back from their *mission of success* (Matt. xxix. 30), and John's disciples come to tell Him of their *mission of sorrow* (verse 12)—the successful and the sorrowful seek Jesus and *tell Him* in the desert, alone with Him. Blessed picture! blessed lesson for us all, until success in service and sorrow in life shall find their end in the eternal bliss of His presence (Rev. xxii. 3, 5).

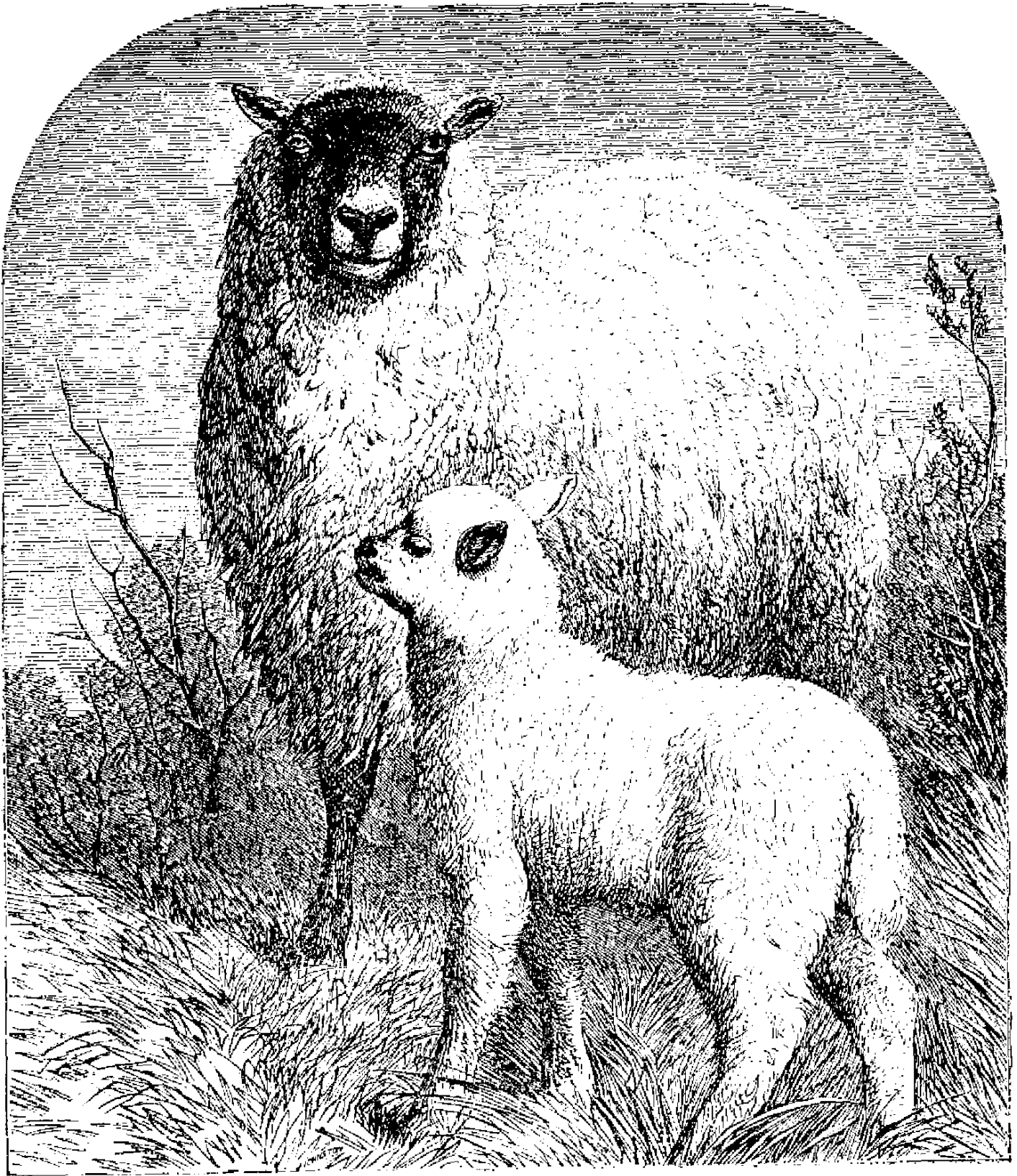
From that spot of isolation He comes forth to be “*the Man of Compassion*,” *the Healer*, the Feeder, and the true Shepherd—great contrast to Herod as pointed out already.

He forces His disciples to go into the ship that they might learn His power on all and over the sea. There Jehovah sat King for ever, and He was Jehovah according to Psalm xxix.

Peter and each of us are to learn that He not only rules the sea, but He walks upon it; and He gives *the same power* to His disciples, for Peter “walked on the water to go to Jesus.” When the eye of the disciple looked *from* the Master *to* the stormy sea, he sank, not in its depths, for the cry of need and the Hand of power met. Peter is pulled into the boat with Jesus and reach the shore. They in the boat worshipped, saying, “Of truth Thou art the Son of God.” In this chapter, viewed morally, we get “the preparation for the assembly” as we shall see when we study chapter xv.

J. M'G.





"The mother and her lamb,"

C

SHEEP==Accepted in Sacrifice.

A Lesson for Elder Scholars.



SHEEP are very timid and peaceable looking animals, and the mother with her lamb in this picture forms a very pleasing sight. The aspect of many of the sheep in the East is, however, somewhat different—they having large, fat, broad tails trailing upon the ground. The rumps are considered a great delicacy as food, and if you turn up about the peace-offering in Leviticus iii. you will read, “The whole rump shall he take off, hard by the backbone, and the priest shall burn it upon the altar, it is the *food* of the offering made by fire unto the Lord.” So also in the trespass-offering (chap. v.); the consecration of the Levites (chap. vii.); and the national peace-offering in chap. ix.

The choice portions belonged to the Lord, all the fat was His.

Now take your Bible and look up the very oldest reference to sheep in the world (Gen. iv. 2): “Abel was a keeper of sheep”; more, he brought a gift-offering to the Lord. He was a wise man, and God had respect to him and his sacrifice. In Hebrews xi. we learn that he had *faith*, and brought a more excellent sacrifice than Cain—blood and fat—and the Lord testified to it, both by fire and by recording it in the everlasting Word. Abel was the first prophet (Luke xi. 51), and the first martyr for the testimony he bore (Matt. xxiii. 35). I have no doubt that the fire of the Lord devoured the lamb Abel offered, for we read of “the flame” which was placed eastward in Eden, marking the presence of the Lord, to which the sacrifices were brought at the end of the days (see margin, Gen. iv. 3).

Cain is said to have gone “out of the presence of the Lord” in his anger. What a solemn history of every sinner! You too, if still unsaved. He *dislikes the presence of the Lord*, and turns, like Jonah, to flee from it. All the patriarchs offered lambs upon the altars they built, but we will now turn to Exodus xii., when the passover was enjoined. Mark well how carefully “the Lord’s passover” was described. “A male” (vigorous) “of the first year” (youthful), “without blemish”

SHEEP—ACCEPTED IN SACRIFICE.

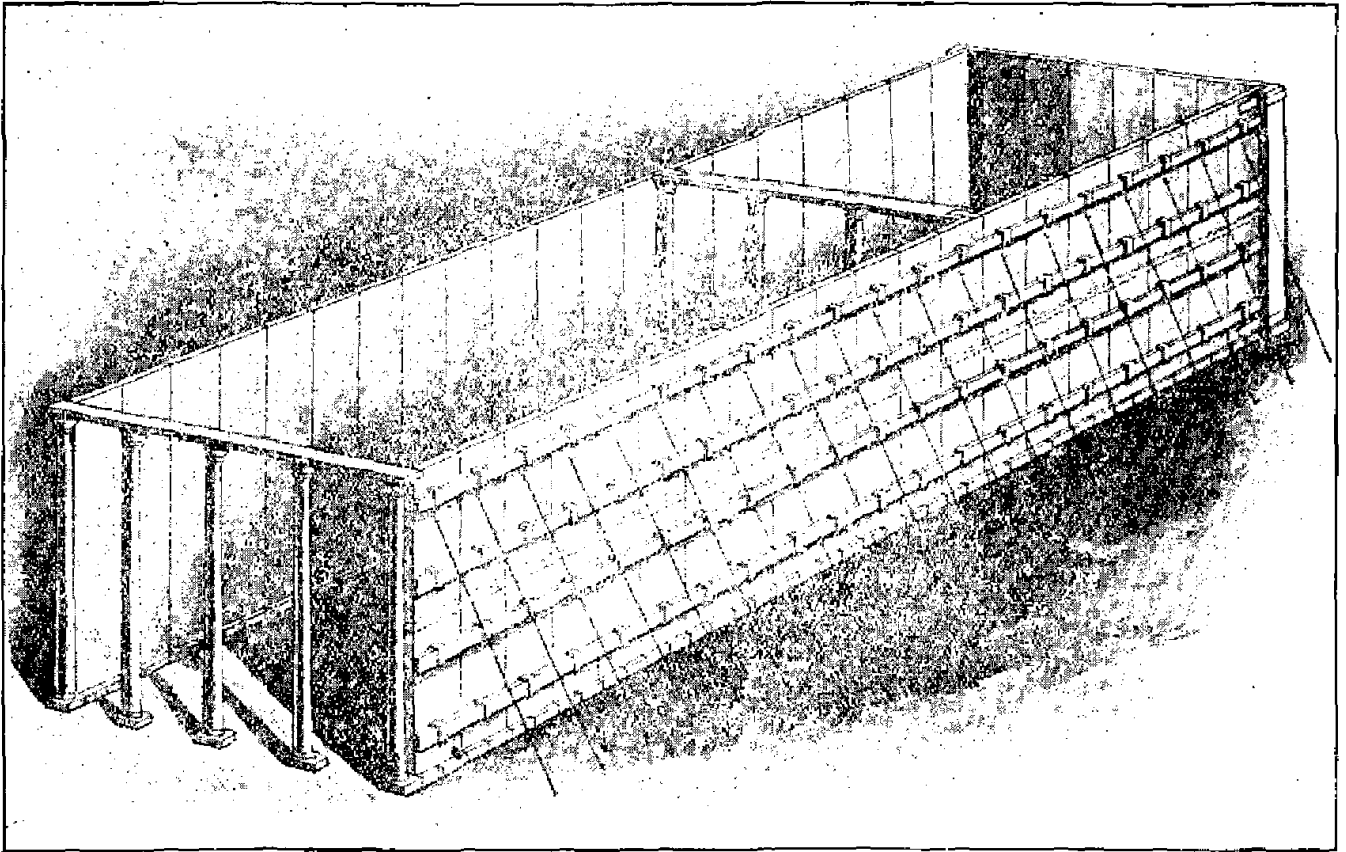
(beautiful and perfect), penned up for four days, so that all could see that it answered to all God's requirements. So with Jesus; all could witness to His power for God, His beauty, His holiness, His perfection. "Behold the Lamb of God!" Its blood was struck by the hyssop-bunch upon the lintel and doorposts where the Israelites dwelt. The avenging angel swept past each blood-smearred door, for Jehovah had said, "When I see the blood I will pass over you." The blood met His omniscient eye; He was satisfied. Oh! dear reader, God grant your heart-confession may be—

*"God is satisfied with Jesus,
I am satisfied as well."*

While Jehovah claimed every first-born (Numb. xviii.) of man and beast, He would not allow a sheep to be redeemed, it *must bleed upon His altar*. Christ was indispensable to God. Of the sheep it was written, "They are holy, thou shalt sprinkle their blood upon the altar, and shalt burn their *fat* for an offering made by fire for a *sweet savour* unto the Lord." All spoke of the *value* of Christ to God, none but He and His blood would avail. "He was led as a sheep to the slaughter, and as a sheep before her shearers is dumb, so opened He not His mouth." He could not be redeemed by five silver shekels, nor by another dying for Him. He died *for* all, blessed be His name!

The very foremost of all offerings for the congregation of Israel (Exod. xxix. 28, and Numb. xxviii.) was the daily burnt-offering, composed of two lambs. They were reckoned *one sacrifice*; one offered as the sun rose, the other when it set. These are specially termed "My offering, My bread (or food) made by fire." Every Sabbath day four were offered, a testimony to the "savour of rest" of the millennial Kingdom, when all shall be subjected to Christ; "for the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

Under shelter of the fragrance of the daily offering, the Lord could see His people without perversity and without iniquity, "goodly and beautiful." The wicked Balaam might try to curse, but the Lord would only bless "and not reverse it." Satan may accuse, but it is God who justifieth. Every time you see a sheep, be sure to remember some of these precious truths I have told you, and let Jesus Himself be your only Redeemer and Guide.



The Tabernacle and Its Lessons.—No. 3.



THE Israelites now came to Sinai, and Moses was called up into the Mount to hear the words of God. The Tabernacle and its connected services had a large and prominent place in those divine communications and Moses was strictly enjoined to make everything after the pattern shown him in the Mount.

In first mentioning the Tabernacle (chap. xxv. 8) Jehovah invited His redeemed people to make Him a Sanctuary (or holy place) that He might dwell among them.

Here God's gracious desire is first

announced. He did indeed come down in the cool of the day to talk with Adam in Eden, till sin put an end to that happy communion; but not till redemption had, in type and figure, been accomplished did He speak of *dwelling* with men. It was on the ground of redemption that the Tabernacle, which was the pattern of things in the Heavens, was reared, and we find its great antitype in Rev. xxi. 3—"Behold the Tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself, shall be with them, their God."

Let us look first at the framework of

FOR YOUNG DISCIPLES.

21

the structure. In the accompanying illustration we see "his boards, his bars, his pillars, and his sockets" (Exod. xxv. 11).

The boards were 48 in number: 20 on each side, and 6 at the back, with 2 corner boards. Each was 10 cubits high, and $1\frac{1}{2}$ cubits broad, so that the Tabernacle was 30 cubits long, 10 high, and 10 broad. The cubit being equal to about 18 inches, we would call it 45 feet long, 15 high, and 15 broad.

The boards were overlaid with gold, so were the bars which held them together. Nothing was seen but the gold outside or in.

The boards typify God's people who now form His House. Overlaid with gold they show that God's people are clothed with divine righteousness, and so fitted for His presence. The boards were formed of the same material as the Ark, showing that Christ and His people are one; and the whole building is spoken of in Eph. ii. 21—"In whom all the building, fitly framed together, groweth unto an holy temple in the Lord, in whom ye also are builded together for an habitation of God through the Spirit."

The silver sockets point out another very precious truth. They were made of the redemption money which each Israelite above twenty years old had to pay. "The rich shall not give more, and the poor shall not give less than half a shekel" (Exod. xxx. 13), and this amounted to 100 talents and 1775 shekels.

Each socket weighed a talent (about 93 pounds), and each board had 2 sockets. This required 96 sockets, and 1 each for the 4 inside pillars completed the 100.

God's House is thus built on the basis of redemption. Each individual Chris-

tian has an interest therein, and stands upon the solid base of the redemption that is in Christ Jesus.

Does my reader so stand? All other ground is sinking sand.



FOR YOUNG DISCIPLES.

SOUL WINNING.

"He that winneth souls is wise."—PROV. xi. 30.



In a large manufacturing town, there was erected a canvas tent for Gospel Services, and an earnest evangelist laboured there for his Master for many

days.

Two young girls who wrought in a mill, both earnest Christians, decided that they would make it a matter of united prayer and effort that many of their companions and fellow-workers should be brought to the Lord. As some who read these lines may know, it is by no means easy to testify for Christ among a crowd of careless and sometimes scoffing mill workers. Nevertheless, the two Christian girls resolved in the strength of the Lord to make an effort to reach them with the Gospel, or at least to get some of them to come and hear it.

They fixed a night for united prayer, and when that night came, the two girls were found on their knees, side by side before the throne, pleading with God for the salvation of certain of their fellow-workers by name. This was beginning at the right place. Effort must begin with God to be successful; without Him our most earnest efforts are in vain. "We will take some tracts with us to-

morrow," said one of the girls to the other, "and will ask guidance from God as to which of them we should first invite. I believe God will save some of them, but we must honour Him by enquiring at His throne at every stage." Next day the girls began operations by asking one who was well known as a ring-leader in fun and merriment. Strange that they should have first thought of her; but then they had sought "guidance," and this girl had been clearly brought before them. So they "gathered assuredly" that the Lord had need of her.

They invited "Susie" to the tent, and offered to "call" for her at a quarter to eight. "Susie" at once consented—*they expected she would*, in answer to their prayer—and that night "Susie" was converted to God. Cheered and encouraged by this "first fruits" of their labour, they asked that God would give them *two* the following night, and at eight prompt the two workers, with their invited ones, with "Susie" following—her face beaming with a new-found joy—entered the tent. That night God saved the two they had brought.

The following day they resolved to ask for *three*, but in order that "Susie" might share the service, and be encouraged to "go and do likewise," they left her to invite the third one, which she did; and that night three more sang the song of redeeming love.

It was really a grand sight to look upon that "front" seat, on which there sat *six* new-born souls, all led to hear the Gospel instrumentally, by the earnest, prayerful efforts of these two young Christian girls.

Young believer, you may do a great work for God, but do not forget to begin with Himself.

J. R.

TWO ACTS OF SELF-DENIAL.



D OUBTLESS all boys are familiar with the story of the battle of Zutphen which has been rendered memorable as being the closing scene of the life of one of England's greatest scholars.

It was one chilly October morning, in the year 1586, that Sir Philip Sidney, when riding to the fatal field, met an old general too lightly equipped for battle, and generously gave him all his armour except the breast-plate. That act of self-denial cost him his life; for in the last charge a musket ball smashed his left thigh bone to pieces, three inches above the knee. But perhaps it is with still greater admiration that we remember, how, when thus mortally wounded, bleeding to death and parched with thirst, he turned the cooling draught from his own blackened lips to slake the thirst of a bleeding soldier past whom he was carried. Such unselfishness is rare and worthy of remembrance, but oh! how it fades into insignificance as we turn to the Word of God and read of One who not risked, but gave His life, and that for sinners; One who bore the mocking, the scourging, the thirsting; One who endured the wrath of a Holy God against sin; as we sometimes sing—

"On that Cross, alone, forsaken,
Where no pitying eye was found."

Why was He there? do you ask. Ah, dear little reader! it was for the joy of having poor sinners, such as you and me, with Himself for ever.

There was no other way apart from His death, for, "Except a corn of wheat fall into the ground and die, it abideth *alone*, but if it die, it bringeth forth

BIBLE STUDY.

23

much fruit," or "many grains." Are you one of the "many grains"? Are you one of the "many sons" on your way to glory? or are you going on, still unsaved, in your sins, among the "many" on the broad road which leadeth to destruction?

L. E.



BIBLE STUDY.

2 CORINTHIANS.

THIS Epistle develops the affections of the true servant of God towards those whom he serves for God.

It was written after Titus had returned from Corinth with the good news that the 1st Epistle had been used of God for the spiritual restoration of the believers in that city.

In general, therefore, the Apostle speaks of the affectionate outflow of his labours towards those to whom he writes, of the effects of his ministry, and of the consolations ministered to him in the midst of dangers and trials he had experienced in Asia.

In chaps. i. and ii. he refers to his 1st Epistle, and brings them back to the groundwork of Christianity, the Son of God preached, and the Spirit of God received as the "Earnest"—here is certainty and establishment.

In the third he contrasts the ministry of law and grace; in the fourth, of his ministry and the sufferings it brought; in the fifth, the confidence of his faith in view of the Judgment-seat of Christ and its present sanctifying effect on the life—we should live "not henceforth unto ourselves" but "unto Him who died." Then, urged by love, we seek the souls of others.

Chap. vi. is of the deepest importance. The Christian is of Heaven. His portion is the glory of Christ. Hence "Beware

of the unequal yoke." The "world" in all its thousand forms must be overcome. Its interests, its motives, its benefits, its associations—every weight must be dropped, every link must be snapped to know the fulness of the Father's care and love. Christians—solemn thought!—are "the temple of the living God."

The motive for, and the principle of giving, is developed in chaps. viii. and ix., enforced by the greatest example—"the grace of our Lord Jesus Christ"; and in the remainder of the Epistle he establishes his apostleship in a way which might well both melt and win the hearts of those to whom he wrote, and who had been seeking a proof of his apostleship. The threefold wish and prayer—the highest to which the heart can rise—closes the Epistle.

F. H.



MY CONVERSION.



WHEN I was a boy at school I always realised that the Christian life was the best, that those who believed in Christ were happy; but yet I always put off the day of decision.

I remember making up my mind to become a Christian when I was older but I never got any further than this, until one Sunday night in July 1908, a Christian friend spoke to me regarding my soul's salvation. After an hour's talk he suddenly asked me the straight question—"Will you accept Christ for your Saviour now?"

Ah, what a question! Have you, my young friend, ever been asked that question, and have you answered it yet?

Well I knew I ought to be on the Lord's side, and I realised perhaps no more opportunities would come for me, so I accepted the Lord Jesus Christ as

my Saviour, and from that day, when a lad of thirteen, I have been kept by Himself.

You know, boys and girls, when at school, life is very pleasant. You have few or no worries to contend with, and you are looking forward to the end of your school days. Now to those who will soon be leaving school, I would say, "Take Christ for your Saviour now." When you leave school you enter into a new experience altogether. You will meet with many temptations and difficulties, but if you have Christ for your Saviour, He will never leave you, nor forsake you. He will ever be at your side, shielding and guarding you every hour of the day. Oh, what a blessed Refuge we have! Will you not take Him to-day? and your young life will be made a blessing to others if you surrender wholly to Him.

Some of you may perhaps think you are too young to be converted. I was thirteen when I was saved, and I often wish I had come earlier. You never can get back past years: they are gone. Samuel, the prophet, was *only a child* when the Lord called him. Josiah, a king, *at eight years* "did that which was right in the sight of the Lord" (2 Chron. xxxiv. 2). Paul records of Timothy in 2 Tim. iii. 15 that *from a child* he knew the Holy Scriptures. So you are not too young to be on the Lord's side. Then if you read that beautiful verse in Eccles. xii. 1, which says, "Remember *now* thy Creator *in the days of thy youth*," you will see that God wants you *while you are young*.

If you place your soul into God's keeping, He will keep you and use you for His glory. "Behold, *now* is the accepted time; behold, *now* is the day of salvation."

M. B.

OUTLINES OF BIBLE STUDY.

For S.S. Teachers and Senior Scholars.

MATTHEW xv.

Verses 1-9—The opposition to the Lord continued. He exposes their sinful hypocrisy, and from their greatest prophet (Isa. xxix. 13), He proves their guilt—terrible indictment!

Calling the multitude to Him He exposes to them the state and doctrine of the blind guides of a blinded race. Like Ephraim of old they were "joined to their idols" and to be "let alone" God had no further testimony for them, and would root them up (verse 13).

Verses 15-20—Peter desires the parable explained, and the Lord shows that the question is not one of outward defilement. Man's moral centre is *the heart*. Out from it proceed eight streams of *inward spiritual defilement* (awful list!), and *these* defile the man.

The world's history says "Yes" to the Master's revelation of humanity's corruption.

If this is man's state, and that of Israel's leaders as well, could the woman of Canaan be refused if she came as a claimer of mercy? She had to learn to take the low place, but the trial of her faith was its triumph in her daughter being made whole the same hour.

Blessed picture of all those who come now on the ground of sovereign mercy!

Verses 29-31 show us another picture of saving mercy to those oppressed by Satan, and the result is, as should ever be, they glorify God.

Verses 32-38 show the hungry fed by the loving Shepherd in the place of solitude with Himself.

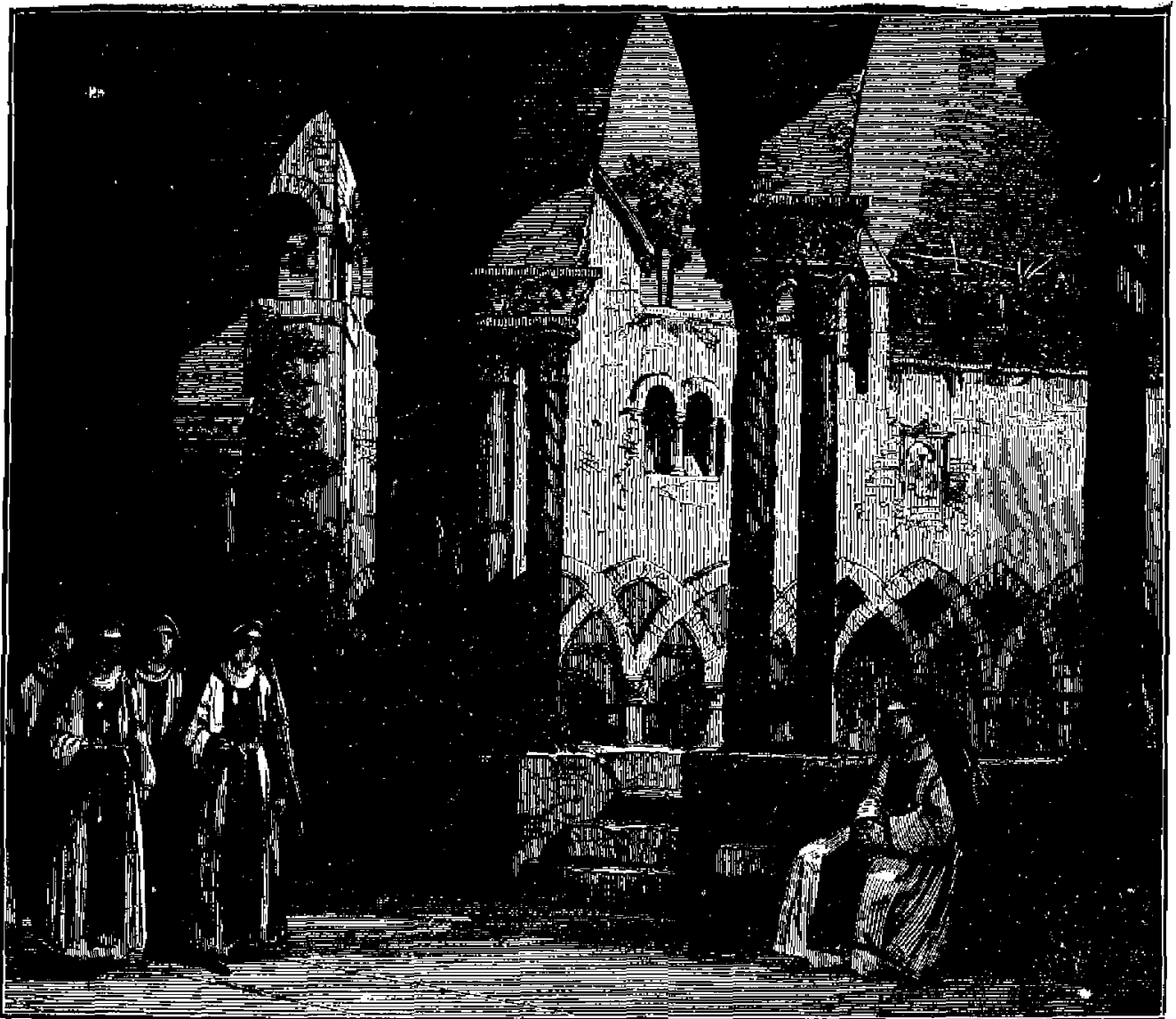
What holy lessons we have in this chapter! Man's utter ruin in sin, and God's perfect grace meeting man's deepest need. It is complete salvation—a full Christ for empty sinners.

It is in this way souls are prepared to be "built up" in God's assembly which is disclosed to us in chap. xvi.

With the *clearest* revelation of *sin* comes out the *richest* display of absolute *grace*, not merely to Israel, but to the very race under the curse, viz.—the Canaanite.

The Cross and Atonement were needed to show this historically and judicially, but the moral process by which it is set forth in the *history* of souls, and the ways of Jesus with them, should fill our minds with heartfelt worship and adoration.

J. M'C.



THE LATIN BIBLE.

“**I** SHALL never, never forget it,” said Elizabeth. “I shall think of it all day, and dream of it by night; how could they be so cruel?”

“Nay, my dear young lady,” said the old nurse, stroking the beautiful long silken hair of Elizabeth, as she arranged it for the night. “It is not for little ladies such as you to call that cruel which the law commands. The law did it, child; and the law must not be questioned.” . . .

D

The old woman was a Roman Catholic, and as cruel as her creed; the girl, though trained in the way of Romanism, hated all its cruelties with all the hatred of which her young heart was capable. That day several Protestants had been burnt alive in the market. It had been a busy day in that old German city. Everybody talked about the execution, and how the victims had praised God in the fire; and from one and from another Elizabeth had heard all about it, and now poured out her complaint to the old servant who waited on her.

"It must be wrong, Maud; I'm sure it must be wrong. The good Jesus, who shed His blood for us, would never want the blood of His creatures shed so wantonly."

"Little ladies," interrupted Maud, "must not talk about such things as these; all they have to do is to learn catechism, and always do just exactly as their priest tells them."

"But suppose that the priest should make a mistake?" asked Lizzy.

"Priests cannot make a mistake, child; they are always right."

"How are they always sure to be right?"

"They get their knowledge from the pope."

"And suppose the pope makes a mistake?"

"The pope make a mistake, child! Little rebel, how dare you say that word? We shall have some great dragon flying away with you one of these nights, and then we shall see who's made a mistake."

"But, Maud," said the child in a softer voice, for her nurse's wrath alarmed her, "is there not a book called the Bible?"

"The Bible, child, aye, that there is; and a bad book it is."

"A bad book! is it not God's book?"

"Never mind that," said Maud; "it is the book that the heretics read, and no good people ever look into it;—but enough of this; light your taper and sing your evening hymn—*Ave Maria*."

The exercise was gone through rapidly enough; then the child was put to bed, the lamp taken away, and in darkness the little one thought over the dreadful scenes in the market; the flames seemed burning before her, she seemed to hear the yells of the crowds and the prayers of the victims; her pillow was wetted with tears, and, trembling and afraid, she fell asleep.

* * * * *

When Elizabeth grew older, she was sent by her parents to a convent near Sear, in East Friesland—now a province of the kingdom of Hanover—there to learn various arts, and likewise the Latin language. She was

THE LATIN BIBLE.

not a favourite with the sisters—her manners, they said, were so reserved. However this might be, Elizabeth was always kind and gentle, and never neglected any duty that devolved upon her. Her great delight was to steal away into the old library, and turn over the pages of many an antique book. One day thus employed, she perceived in a dusty corner, a book that she had never noticed before. She took it, opened it, and found it to be a Latin Bible. She read it very carefully, till the twilight deepened into night, and hastily placed it under her robe as she heard a step approaching.

“Why, still at work, Elizabeth!” said sister Ursula; “you are a very model to us all.”

The vesper bell rang out its note of summons, and the nuns sang, and the monks prayed, and the host was lifted amid a shower of incense, and so the service ended.

Next day, Elizabeth begged of the lady abbess that she might be allowed to read the book she had found. The permission was given, and she was told that if she pleased she might have the book, but to read it with great caution for fear of heresy.

So Elizabeth read the Bible; prayed to the great God for light upon its sacred page; saw that Jesus Christ had died for the ungodly, and that without masses, without works, without the intercession of the saints, without the authority of Rome, without fastings and vigils, Heaven might be gained. Forthwith she cast herself upon the Saviour.

But now she felt the full difficulty of her position. She was a mere child—“a tender damsel,” an old chronicler calls her—and she knew not what to do. She could no longer join the service of the chapel, she could no longer enter the confessional, and pour out her heart before any human being—what was she to do? She resolved to escape.

Among the servants was a milk-girl, in whom she thought that she could trust. She told her all the truth. The girl resolved to help her. They exchanged clothes, and in the grey morning the Lady Elizabeth escaped in the garb of the milk-woman, her preserver afterwards accomplishing her own flight from the house. “Elizabeth confided,” says her historian, “in the fatherly providence of God Almighty.”

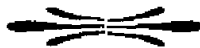
A weary, weary way she travelled—homeless, friendless, knowing not which way to turn, avoiding the public roads for fear of being followed. By the fourth or fifth day she was completely exhausted, and sank down by the hedge to die. In this condition she was found by two good-natured people, who carried her to their own home and took great care of her.

Search, however, had been made for her, and she was discovered with the Latin Bible in her possession. The tender maiden was carried to the council-house, and the next day two Capuchin friars took her to the block-house, and placed her before the council.

The examination need not be detailed here. They questioned her as to her opinions, and she boldly maintained the Christian faith. They led her away to the torture tower, and Hans, the sworn tormentor, applied the thumb-screws, so that the blood gushed out from under her nails; but she cried to the Lord, "Help, O my God, Thy poor handmaiden, for Thou art a helper in the time of need." Then they applied screws to her ankles, and she fainted, and they said, "She is dead!" but after a little, she recovered again, and they loosened the iron screws, and spoke to her with entreaties. It was in vain—God was her helper in the time of need, and gave her strength to bear her testimony to the Gospel of His Son.

"After this," goes on the record, "the sentence was pronounced upon Elizabeth in the year 1549, on the 27th of March, and she was condemned to death by being drowned in a sack, and thus she offered up her body a sacrifice to God."

Adapted.



"THEY ARE COVERED."



HE young often have a clearer understanding of the truth of the Gospel than those of riper years. "Out of the mouths of babes and sucklings Thou hast perfected praise."

At the close of a Gospel meeting a young girl, C— B—, was asked, "Are your sins forgiven?"

"Yes," was the quick reply.

"What has God done with your sins?" was asked.

"They are covered," was the bright answer.

"How has God covered them?" was the next question put.

"With the blood," was the happy response.

Yes; with this dear young soul the blood, the precious blood of Jesus, was everything. God had covered her sins with the blood, and who could find them?

She had accepted the blessed truth of Ps. xxxii. 1, 2: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."

What blessedness there is in the possession of Divine forgiveness!

It does not say, "Blessed is he who possesses millions of dollars, or has much real estate, or wide possessions, or that rules an empire," but, "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin" (Rom. iv. 7, 8).

And who is that one? The sinner who has put his whole trust in Jesus and His blood. He is proclaimed blessed by God, because "his iniquities are forgiven, and his sins covered."

They are covered.

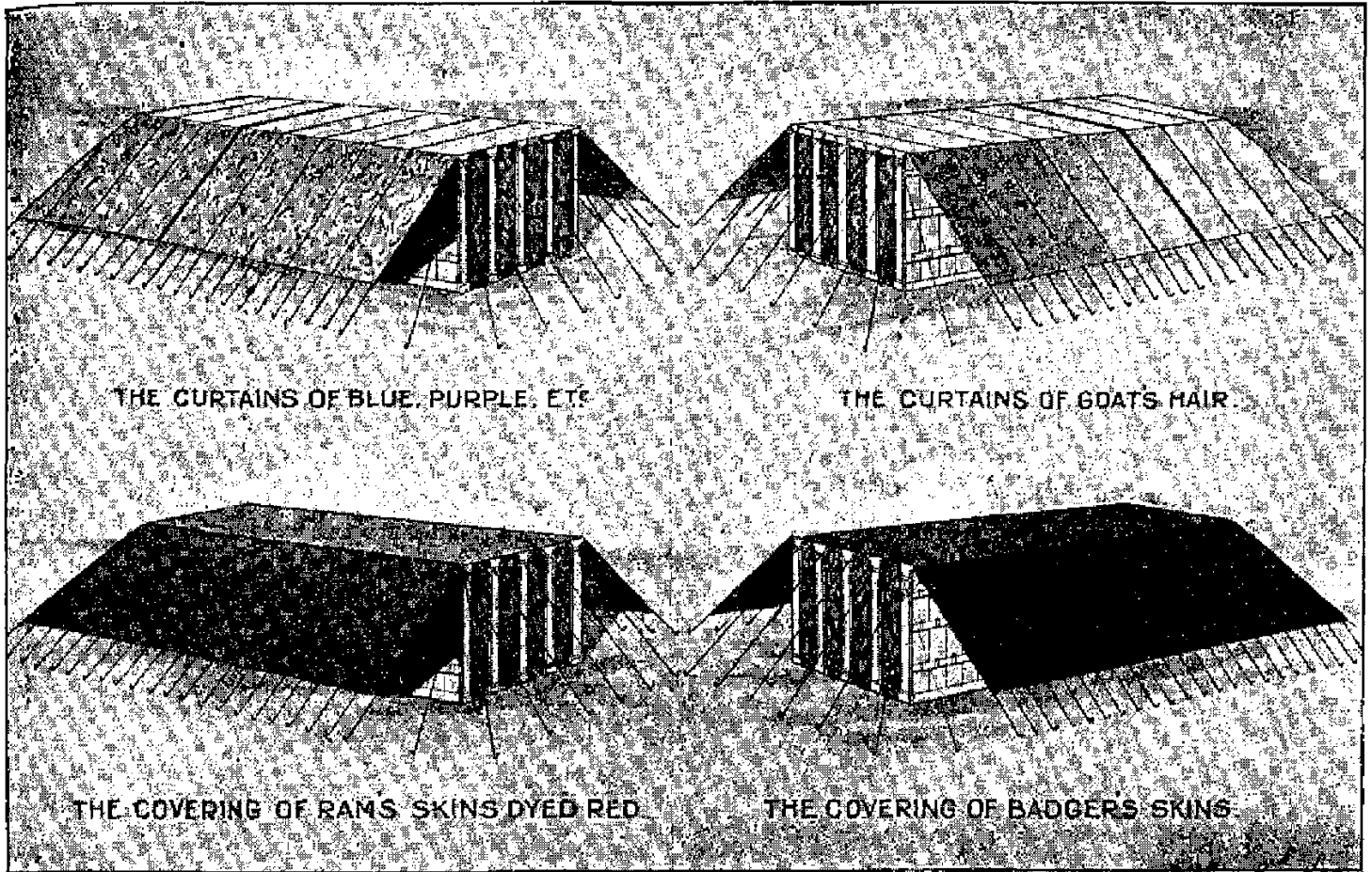
By what?

"The blood"—remember that.

Oh, look to it, dear friend! that your sins are covered with the blood of Christ, and that God will remember them no more.

E. A.

THE TABERNACLE AND ITS LESSONS.



The Tabernacle and Its Lessons.—No. 4.

IT is very precious to remember that though we find much instruction as to believers in the Tabernacle and its services, it is always in connection with the Lord Jesus, and in relation to some of His glories and beauties.

Thus we know that if the Tabernacle rested on the silver of redemption, the latter pictured forth the precious blood of Christ, the true Redeemer: the ransom money of the Israelite spoke of Him of whom it is written, "The Son of Man came . . . to give His life a ransom for many."

It is from this foundation that the Christian views all God's manifested glories; from this standpoint he sees not

only all his sins gone, all his needs met, but God's glories revealed, and revealed in Jesus, the Son of His love. This is what makes the Tabernacle study so important, so full of blessing to us as Christians, and this is the reason why everything had to be made so carefully, according to the divine directions and pattern.

If we are to know God's glories He alone can instruct us as to them; He alone could give them in prophetic pictures.

In the curtains and vail of the Tabernacle we enter upon a very blessed study. They all speak to us of the Lord Jesus.

You would notice last month in the picture of the framework that one-third of the whole was divided off by four

pillars. This smaller space formed the Holy of Holies, the larger one the Holy Place. On the four pillars was hung the veil which thus screened off the Holy Place from the Most Holy.

The first covering was of fine twined linen—blue, purple, and scarlet—with cherubims inwrought, and the veil was of the same material and pattern. There were ten of these cherubim curtains, each 4 cubits wide, by 28 long; they were joined so as to form two (of five each), and these two were linked together with fifty loops of blue and fifty taches, or fastenings of gold, which secured loop to loop (Exod. xxvi. 4-6). The join was just above the pillars, and the veil hung beneath the taches. Heb. x. 20 tells us the veil represented the flesh of Jesus. The fine twined linen in the curtains tells of His spotless and perfect humanity; the blue declares Him as the Heavenly Man; the Royal colours—purple and scarlet—proclaim Him Lord of All and Israel's King; and the cherubims tell that all judgment is committed to Him.

When this wonderful Person died on the Cross the veil was rent from top to bottom—not from bottom to top. God rent it to show that through His death you and I can go right into God's presence. Instead of being kept out, we are now invited to draw near. Such is the infinite value of the blood of Jesus.

Then the goats' hair curtains were spread over the cherubim curtains. Of these there were eleven, each 4 cubits wide, and 30 long. Half of the extra curtain was doubled up at the front, probably so as to completely hide the under curtain from the outside view. They were joined, five and six together, and linked with taches of brass.

These curtains depict the holy separation of Jesus from all evil. He was

holy, harmless, undefiled, separate from sinners. Elijah and John the Baptist were both very separate men, and both were clothed in raiment made of hair.

Above these curtains were the coverings of rams' skins, dyed red, and those of badgers' skins, which seem to figure forth the deep devotedness of Jesus to God, even unto death; and His holy vigilance in keeping Himself as a Man, undefiled by temptation, whether it was Satan or Peter or any other that tempted Him from the path of obedience.

The hanging at the door of the Tabernacle and also that at the gate of the Court was like the veil, but no cherubims were on them. Jesus said, "I am the Door," "I am the Way."

These hangings declare the same precious truth. Has my reader come to God through Him?

When His glories are manifested to the world, when He comes forth as King of Kings, crowned with His many crowns, the cherubim glories will be seen, for then He will be the Judge of all, but meantime He is seen only as the gracious Saviour. May my reader know Him as the Door, then you will never stand before Him as your Judge.



A MAN WITH A CHARACTER.

"**H**AVE you a character?" is one of the first questions asked by an employer, and it would be well if every worker in the Gospel field had such a character as that given in three words by the Apostle Paul of his co-worker Epaphroditus—"my brother—my companion—my fellow-soldier." "Brother" denotes *relationship*—and very often we

NOTHING TO PAY.

31

are apt to lose sight of the fact that as children of God, through faith in Christ Jesus, we are brought into this nearness to one another, and should therefore manifest affection and love, denying ourselves, if thereby we can help each other. The apostle seeks to stimulate this grace; when writing to the Hebrews he says, "Let brotherly love continue." This is a thing to which all can contribute. One has said, "If you notice a lack of love in others, *make it up with loving more yourself.*"

Brothers are not always *companions*, but Paul could say of Epaphroditus he was his companion in labour. What is wanted in a companion is *like-mindedness*. How the heart of the great apostle must have warmed to this friend, who, in his untiring devotion, sought to supply the lack of service on the part of others, not regarding even his own life for the work of Christ. Where this spirit is present no opportunities of helping each other or serving Christ will be allowed to slip past unimproved.

But not only was Epaphroditus brother and companion to the apostle, he was also a *fellow-soldier*; one who was ready to stand by him when in danger, and if need be, die either with him or for him. The qualifications of a good soldier are obedience and courage. One of old said, "Whatsoever *He* saith unto you, do it." He was the perfectly "obedient One," and it is for us to follow in His footsteps. Let us take our orders from "head-quarters," go forth in the path of unquestioning obedience, and we shall receive grace and strength to go on in the midst of both indifference and opposition.

Epaphroditus was a man you could recommend, because he was a man with a character.

L. L.

NOTHING TO PAY.



SUPPOSE there are few stories in our English history more interesting than the story of the brave "Maid of Orleans." Most of our young readers will doubtless remember the strange way in which she felt herself called upon to come forward in defence of her country and her king, and how, after a brilliant victory, she returned to her home. The king being anxious to reward her for her services asked her what he could do for her. Her only request was that the poor people in her neighbourhood should be freed from all taxes. You may be sure her petition was readily granted, and we are told that year by year, when the tax collector came round *that way*, he always made this entry in his book:—

"*Nothing to pay for the Maid's sake.*"

They were free through the work of another.

Just turn for a few moments to Luke vii. There we find two debtors; one owed five hundred pence and the other fifty, and when they had "*Nothing to pay*" he frankly forgave them both." Ah! dear children, this exactly describes your condition and mine. We have "*Nothing to pay,*" but blessed be God, He sent His only Son to die in our stead, and now He can offer salvation "*without money and without price.*" But let me just remind you that the only way in which you and I can be free from the debt we never could pay is *through the work of Another.* Jesus, by dying on the Cross, has met the claims of a holy God about sin, and now by simple faith in Him we

can have salvation, and "Nothing to pay." It is God's free gift.

This little story is a very poor illustration, as only the people living in Orleans benefited by the bravery of Joan of Arc. But the salvation which God offers is *world wide*, for "God so loved the world that He gave His only begotten Son that *whosoever* believeth in Him should not perish but have everlasting life" (John iii. 16). It takes in *all*. God grant that we may see our lost condition, own our helplessness, and accept His free salvation, that it may be true of each one of us that our sins, "which are many, are forgiven, for His Name's sake."

L. E.



OUTLINES OF BIBLE STUDY.

For S.S. Teachers and Senior Scholars.

MATTHEW xvi.

In the last chapter we have man disobedient, sinful, away from God, and in need. Here we have the wickedness and infidelity to God of the Pharisees and Sadducees and the danger of the disciples being infected with their pernicious doctrines of tradition and intellectual reasonings, both equally setting aside God's Word, substituting the authority of man for God's truth over the conscience. Never was the warning more needed than now (verses 1-4).

The Lord came into the region of Gentile influence and glory, Caesarea Philippi. There He puts to His disciples the crucial question: "Whom do men say that I, the Son of Man, am?"

In putting the question He asserts He was "*the Son of Man*." That unique Man who was to come to the ancient of days with the clouds of Heaven (read Dan. vii. 13, 14).

The disciples replied (not Peter alone)—(1) John the Baptist, risen from the dead; (2) Elijah, faithful restorer of Israel, borne in the clouds of ascension triumph to glory, and coming again to prepare Israel for her accepted Lord; (3) Jeremiah, the suffering prophet of

tears come back to minister among God's oppressed people; (4) One of the prophets. Ah! now the silence of 400 years is broken. God is speaking, and He was God's mouth-piece. All these were the varied ideas and thoughts of men concerning Christ then and now. We seem to be listening to modern philosophy, so utterly devoid of any perception of the true Christ of God.

Our Lord demands, "*But* whom do ye say that I am?" the *But* of contrastiveness. I want now *your estimate of My person and glory*. Peter, now voicing his own personal perception and faith, replies, "Thou art the Christ, the Son of the living God." As that question was and is the question of the ages the answer was faith's everlasting reply to this eternal question. This answer may be divided into two parts.

(1) *By the Christ*. In that glorious title—the Messiah (Heb.), the Anointed (Eng.)—is declared the official glory of His person. In office He is the woman's Seed, Bruiser of Satan; Abraham's Seed, Blessor of all nations; Shiloh, Uniter of Adam's divided sons; the Prophet, revealing all things; the Star of Jacob, shining in victory; the Son of David, suffering then reigning; the true Priest, first atoning then interceding; the Truest of Blessings; the Branch; the Sun of Righteousness, &c.

(2) *The Son of the living God*. Here we have the profound depths of the person, nature, being, and relationship with God the Father—the living God, who had given life to all. Jesus, the Son of Man, the Christ, was as to His sacred person Wisdom, Immanuel, God over all, blessed for ever, Lord and God, the Almighty, the Word, in eternity, personality, and deity (John i. 1); but in the *intra* relations of the Holy Trinity He was the only begotten Son in the bosom of the Father; in connection with this read Phil. ii., Col. i., Heb. i., and 1 John i., and under the light of these Scriptures we will perceive, we will understand, as the disciples latterly understood the *moral, official, and personal* stones of *the Church's one foundation*, and not a man, but a Divine Person, could be the Rock of Ages. That Rock which is Christ (1 Cor. iii. 11; Isa. xxvi. 4, margin; 1 Cor. x. 4). The Church built on this Rock will be our next lesson (D.V.)

"The Church's one foundation is Jesus Christ the Lord:
She is His new creation by Spirit and the Word;
From Heaven He came and sought her to be His Holy Bride;
With His own blood He bought her, and for her life He died."

J. M'C.



E

THREE HAPPY MAIDENS.



Happiness.



THE children in our illustration look the very picture of happiness. Three rosy-cheeked little maidens up early to greet the rosy dawn. A long summer day lies before them which they fondly hope will be full of unalloyed happiness. But earthly happiness, however bright, soon gets overclouded, and the reason is that there is something in the world called **Sin**.

Sin is rebellion against God, and leads the sinner *away from* God, and to be away from God is to be unhappy. But God is not willing that we should remain in the distance; He wants us to be brought back into His own presence where alone true joy can be found.

Do you remember the beautiful text in Ps. xvi. 11, "In Thy presence is fulness of **Joy**, and at Thy right hand there are pleasures for evermore"? And again, in Ps. xxxii. 1, David says, "Blessed (or happy) is the man whose transgression is forgiven, whose sin is covered." So you see there can be no real happiness *until the question of sin is settled*.

Now just because we could never settle this great question, God Himself has undertaken to do so, and He has done it in the Cross of our Lord Jesus Christ. We read of the Lord Jesus that in wondrous grace "He died, the Just for the unjust, that He might bring us to God," and now through virtue of His precious blood the sins of the believer are covered; they have been borne by the Lord Jesus and are put away from under God's sight for ever. Well may every saved one sing—

"Happy day! when Jesus washed my sins away."

A school inspector once asked the question in the Scripture class, "Is there anything God cannot see?" This was a "poser" for the class, and everybody was silent. At last up went little Teddy's hand. Teddy was only six years of age, and the class mistress said, "Don't mind him, sir; he is a backward scholar, I fear."

But little Teddy's hand kept bravely up. "Well!" said the inspector. "Please, sir, my sins," said Teddy, "for don't you know God's own dear Son has died to cover them?" A good answer for a little boy of six! I would that all my readers could say the same.

A young lad in his teens, when converted, said, "I was never so happy in my life before." Of course not—up till that moment he had been going the downward road with DEATH and JUDGMENT right before him, but when God, in His grace, laid hold of him and pardoned his sins, and turned him from darkness to light, then before him lay LIFE and HEAVEN and HOME, and he had right good reason to be happy.

I knew of another lad, who, when he was converted, wrote the very next day to tell his uncle.

Here is a bit of the letter :—

"Dear Uncle,—The best news that I have got to tell you is that I have been converted. Last night I passed from death unto life. . . . Mother is glad, and so is David, but there is nobody so glad as I am myself."

A wicked young miner stood at an open-air meeting listening to the hymn :—

"What can wash away my sins?
Nothing but the blood of Jesus."

He felt that he had been a great sinner, and the solemn warning, "Prepare to meet thy God," had often rung in his ears. That night he believed the preacher's message, and received the forgiveness of sins. Next morning, he says, "I went to my work with the joy of Heaven in my heart."

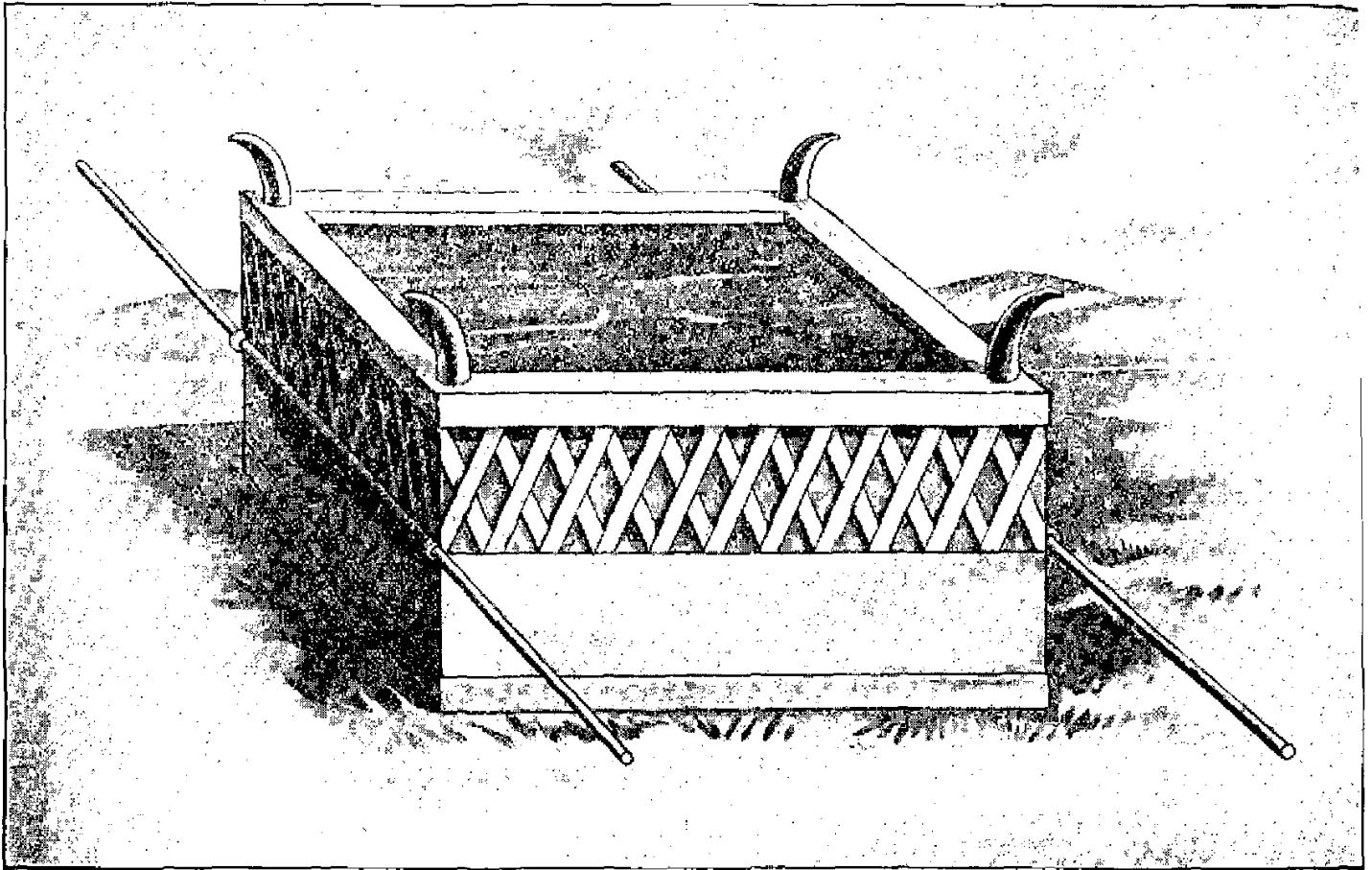
I could tell you a great many more stories about boys and girls and men and women, who have been converted and got the

JOY OF SALVATION

in their hearts, but space forbids. But one thing I want to make quite clear is, that you will never know real HAPPINESS until you know Jesus as your own Saviour. That is the beginning of all true joy, and when you know that you may go on daily rejoicing in the Lord always.

Then will be true of you what was said of Israel of old, "HAPPY art thou, O Israel : who is like unto thee, O people SAVED BY THE LORD?"

L. L.



The Tabernacle and Its Lessons.—No. 5.



OUR subject this month is the Court and its Vessels, and here we shall find some most important truths typified, which deeply concern every reader.

The court was 100 cubits long by 50 wide, enclosed by curtains of fine linen, hung upon fifty-six pillars, and 5 cubits high.

A hanging of blue, purple, scarlet, and fine twined linen, supported upon four pillars, formed the gate, or door, which was always at the east end.

There was but one door, and by it all who drew nigh to God must enter. We have already noticed that here the Lord Jesus is set before us as the one Way to God.

Then just inside the gate stood the brazen altar, or altar of burnt-offering.

The altar is another type of Jesus who voluntarily rendered to God all that righteousness could possibly claim. He ever yielded implicit obedience at all costs to Himself; the will of God was His delight. But for God's glory and our salvation He also yielded Himself as the willing Victim for man's unrighteousness. The soul that would draw near to God must come by the way of the altar.

There he finds the just and holy claims of God meet him, and he has no righteousness to satisfy them with. But, see! the claims of the altar are met by the Victim upon it, and in the

sweet savour of the sacrifice, the one who comes to God through it is accepted. With Christ as his righteousness, he can draw nigh to God without fear.

Between the altar and the Tabernacle stood the laver. It was made of the brazen mirrors, which the women of Israel gave, and its use was to hold water for the priests to wash their hands and feet at, when they went inside the Tabernacle, that so they might be fit to serve aright.

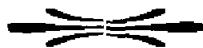
To enable you to serve and worship acceptably, dear young Christian, you must have clean hands and feet. In other words, there must be practical holiness in all your actions and ways.

Now note the wonderful perfection of the Scriptures.

The laver was made of mirrors as we have said, because it typifies the Word of God in its power to reveal to all what they are. The Apostle James likens the Word of God to a mirror. Oh! how it shows us our faults and the ugliness of our ways. Even the thoughts and intentions of the heart are brought to view.

Then like the water, the Word of God cleanses, so that the believer may serve and worship, as a holy priest. (Ps. cix. 9; John xv. 3; Eph. v. 26).

The altar and the laver tell us then of the precious blood of Christ that makes clean, and the Holy Word of God that keeps clean.



The World.

WHATEVER passes as a cloud between
The mental eye of faith, and things unseen,
Causing that brighter world to disappear,
Or seem less lovely, or its hope less dear—
That is our world—our idol, though it bear
Affection's impress, or devotion's air.

A Rich Man's Will.



SOME time ago there passed away a very rich man, one who had accumulated a vast fortune, who was in fact perhaps the second richest man in the world. When his will was read it was found to begin with the following remarkable words:—
“I commit my soul into the hands of my Saviour, full of confidence that having redeemed it and washed it with His most precious blood, He will present it faultless before the throne of my Heavenly Father. I entreat my children to maintain and defend at all hazards, and at any cost of personal sacrifice, the blessed doctrine of complete atonement of sin through the blood of Jesus Christ once offered, and through that alone.”

When Mr. J. Pierpont Morgan had learned that blessed truth, we are not told, but evidently he had at length learned, that what he had long devoted his time and talents to possess himself of was, after all, of but little account, and in view of eternity, of no account whatever.

ONE PERSON and ONE THING alone stood out then as of value: that Person, the Lord Jesus Christ; that thing, His precious blood.

How largely do material things—possessions, enjoyments, the good opinion of others—bulk in the eyes and hearts of most people! The young man wants to get on in the world, also he must have his sports; while the idea of being laughed at as a Christian is more than he can dream of bearing. The allurements that appeal to young girls may vary a little in their form, but are similar

in nature, and in the vain quest for satisfaction in these things the energies of mind and body are absorbed to the shutting out of *eternal* realities.

But why not value these things in the light of eternity? Wealth cannot soothe a dying pillow, and it must all be left behind. Pleasure flies before even the shadow of the death-bed and leaves a sting in the conscience that makes the death-bed restless and fearful.

Fame will give no peace to the soul, will hold out nothing for the forward glance from which to draw one ray of hope for eternity. The life spent without God is gone, and the soul is on the brink of eternity, with everything in which it delighted slipping away into the condemning past.

How different when Christ Jesus and His precious blood are known, valued, and rested upon. Here indeed is the Rock of Ages; here that which gives title to eternal possessions, and joys, and a name of everlasting fame.

Well may the Lord expostulate with those who seek Him not: "Wherefore do ye spend your money for that which is not bread, and your labour for that which satisfieth not?" (Isa. lv.).

Reader, Heavenly wisdom claims your attention. She cries aloud to you: "Receive my instruction and not silver; and knowledge rather than choice gold. For wisdom is better than riches; and all things that may be desired are not to be compared to it. I love them that love me, and they that seek me early shall find me" (Prov. viii.). May you hear wisdom's voice and make eternal riches your portion through faith in Jesus.

F. H.



BIBLE STUDY.

GALATIANS.

IN this Epistle the two great principles of Law and Faith are treated of—Law which ministers death, condemnation, and bondage; and Faith which brings life, righteousness, and liberty.

False teachers had insinuated themselves amongst the Galatian assemblies, insisting upon the necessity of circumcision and keeping the law. Such have been the constant scourge of the Church, and the value of this Epistle is therefore great.

In chap. i. the Apostle establishes his apostleship as being directly from the Lord Jesus Christ and God the Father. Also the Gospel he preached he received by revelation. So, if he, or even an angel from Heaven, preached any other, let him be accursed. When Peter acted contrary to it (chap. ii.), Paul withstood him to the face. Men are justified by faith, and not by works of law. Nor can righteousness possibly come by law. If it could, Christ's death was all in vain. Moreover (chap. iii.), they had received the Spirit by the hearing of faith. What could going back to law add to them therefore? Were they to resume their old standing of condemnation under law in order to be perfected?

The law could only curse those under it, because they could not keep it. Therefore God had made the promises to Abraham 400 years before the law came. Abraham was justified by faith, and those who are of faith are Abraham's children and are blessed with him. Faith lays hold of Christ who redeems from the curse of law by being made a curse. The law, then, served to shut up all to Christ, to demonstrate the impossi-

bility of receiving life otherwise than in Christ.

Faith in Him gives us a new standing (chap. iv.), not of slaves but of sons; and the Holy Ghost, received as the seal of faith, leads us into the knowledge of sonship, and inspires the cry of this new and wonderful relationship—"Abba, Father." If sons, then heirs. Thus they were the children of Jerusalem above, not of the bond-woman, but of the free, and heirs according to promise.

Moreover (chap. v.) the Spirit is the seal and power of righteousness, and in the fruit which He produces in the soul the law is fulfilled. His presence is antagonistic to the flesh. He is the Spirit of life in believers, and walking in the Spirit they will not fulfil the desires of the flesh, but bring forth the fruit of the Spirit, a lovely cluster indeed.

God forbid that we should glory save in the Cross of Christ which has severed every tie with the world for the Christian—its religion, its politics, its whole course and system. Not outward ceremonies, but a new creature alone availed anything for God; and this by faith in Christ Jesus the believer is.

As for the Apostle he bore in his body the marks of the Lord Jesus—marks of the sufferings he endured for his testimony to Him, and for the truth of which the Galatians were being robbed by the false teachers they had listened to.

F. H.



| | | |
|----------------------|-------|-----------------------|
| PLENTEUS PRAYER. | } = { | PLENTEUS BLESSING. |
| PLENTEUS PRAISING. | | |
| PLENTEUS PREACHING. | | |
| PLENTEUS PRACTISING. | | |

MY CONVERSION.



WHEN I was quite young I used to think that I would like to be a Christian, and although I went to the Sunday School, I really did not see my need of being saved. I thought that to be a Christian was just to live a fairly good life, and that it would be all right in the end. But God let me see that I was a lost sinner and needed salvation.

God spoke to me through a serious illness, and as I lay in bed the thought of death crossed my mind. But, as I thought on those things, Satan whispered, "You are not very bad, if you die you are sure to get to Heaven." No one sought to point me to the Saviour, so I listened to the voice of Satan and he succeeded in driving away serious thoughts that had been awakened in my mind. But as it is not the will of God that any should perish, He raised me up again and restored me to my usual health, but I did not turn to Him.

Soon after this, however, I became quite conscious that I was a lost sinner on my way to destruction. I wanted to be saved, but did not know how. I prayed and prayed, but still got no peace; then the thought came to me that I was not good enough, and that I would have to make myself fit for God, but soon found out that this was of no use. By this time I was quite miserable, I did not know what to do, or what was hindering me, I seemed to be quite blind, although I knew and believed that Jesus could save me. After having gone on in this way for some time I went one evening to a Gospel Meeting.

I do not know one word that the preacher said, but at the close of the meeting he asked all who had trusted Jesus that night to stand, and I rose to my feet, and came away rejoicing in the knowledge of sins forgiven. The load that had been weighing me down for so long was completely removed, and I became a new creature in Christ Jesus.

It seems quite impossible for me to fully tell how God in wonderful love and mercy dealt with me, until I yielded myself unto Him. But my prayer to God is, that should this fall into the hands of any one anxious about their soul's salvation that they will not put off as I did, but that they will trust in the finished work of the Lord Jesus Christ, and get peace through believing on His name.

B. W. V.



Constant Supply.

To those who wait upon the Lord there is always given strength adequate to the trials of the day, and there ought to be no anxiety as to the trials of the morrow. Oh! the peace which a true Christian might possess if he would take God at His word, and trust Him to make good His promises. Day by day his duties might be more arduous, his temptations stronger, his trials more severe; but he would ascertain that the imparted strength grew at the same rate, so that he was always equal to the duties, victorious over the temptations, and sustained under the trials.



SPREAD the Bible before the Lord. Ask Him to teach you both your own ignorance and His wisdom.

Little Things.

WATCH for and meditate on the little ways of God with you. If you do not, you will never accumulate enough ground for praise, nor learn the lessons His love would teach. The manna was small as hoar frost; what if any had neglected to collect the atoms—they were so small—and waited to find a large piece? All the most precious things come to us in atoms—*e.g.*, heat, light, &c.

Do not despise the chastening, thinking you will brave it out, and get over it; but learn from the little things, the little crosses, the little trials, the little sorrows, and at the same time treasure up and accumulate the least tokens of love daily showered on you, showing the constant sustained interest of Him who loves you enough to count each hair; then you will know how to be at once praying always, and in everything giving thanks.



Reasons for Studying the Bible

IT is a *mirror*, to show me myself. Jas. i. 23, 24.

It is a *hammer*, to break my hard heart. Jer. xxiii. 29.

It is a *fire*, to purify me from evil. Jer. xxiii. 29.

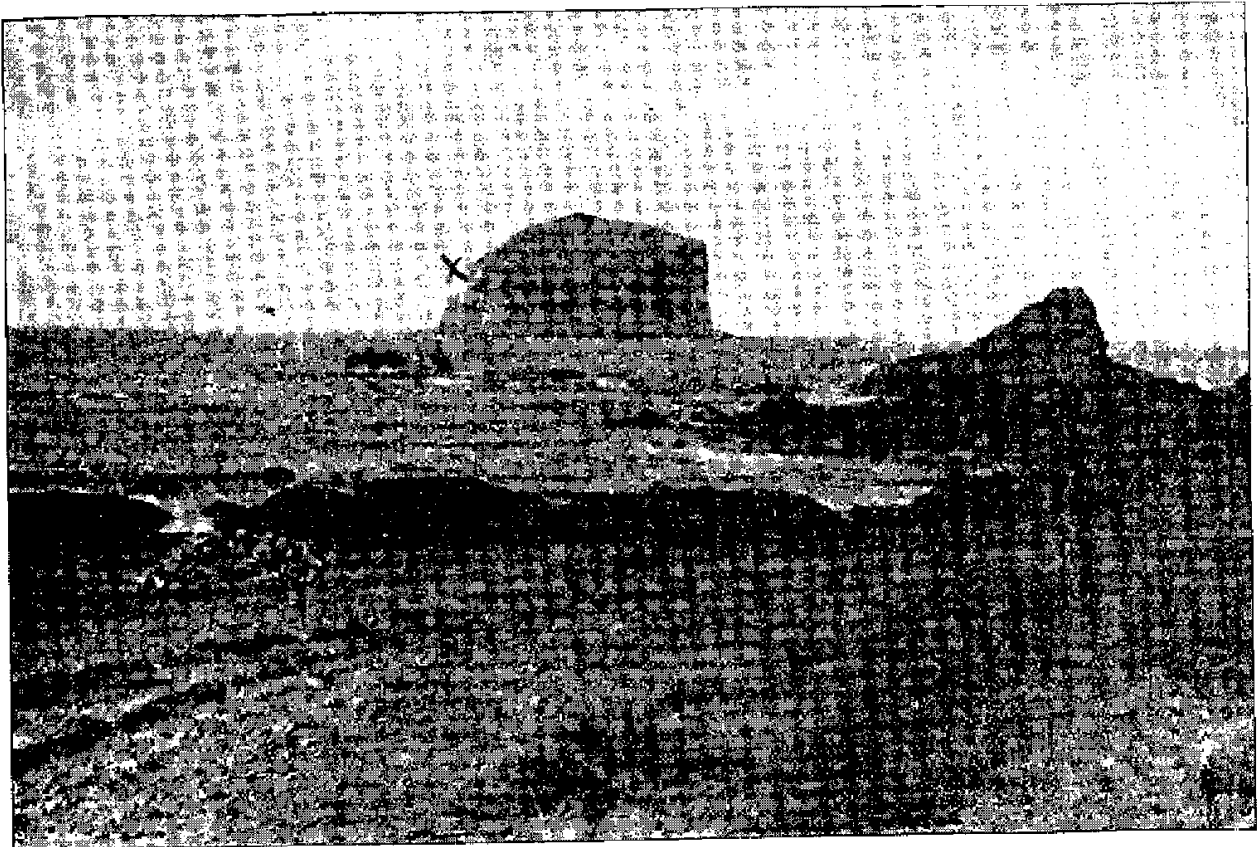
It is *food*, to nourish and sustain my soul. Jer. xv. 16.

It is a *lamp* and a *light*, to guide my feet aright. Ps. cxix. 105.

It is *good seed*, to produce a harvest for God's glory. Matt. xiii. 37.

It is a *discerner*, to keep my motive always pure. Heb. iv. 12.

It is a *sword*, to enable me to fight for my King. Eph. vi. 17.



THE BASS ROCK.



THE Bass Rock is situated in the Firth of Forth, where it widens out to the sea—two miles from the shore of East Lothian, and three miles east of the town of North Berwick. A sail of about twenty miles further up the Forth brings us to Leith, the port of Edinburgh. The Rock rises majestically out of the sea to a height of over 300 feet, and slopes down towards the south-west, where alone it is possible to land.

F

THE BASS ROCK.

It is about a mile in circumference; its perpendicular cliffs are of basalt, and on its sloping surface the scanty herbage pastures a few sheep.

Many lessons may be learned from the past history and present features of this lonely islet. In the times of the Covenanters many of them were imprisoned for years in the Castle (now a ruin), which was erected near the only landing-place. This Castle was used as a prison in the time of Charles II. and James II., and records of this time describe the sufferings of the prisoners for conscience sake in its damp and dark dungeons, with the waves sometimes washing over into the cells, some of which were caverns below the sea level. The cell of one Nonconformist minister named John Blackadder (whose tomb is in North Berwick churchyard), is about seven feet by eight, and is still pointed out to the few visitors who land. He and others suffered here because they refused to recognise the king as the head of the Church, and also denied his right to appoint bishops and clergy over them at his own pleasure. Another offence was holding Gospel Meetings (called "conventicles") without licence from the Government, and some Christians were even hanged for taking part in these field preachings. We who live in these days, where liberty to worship and preach according to our conscience and knowledge of the truth is enjoyed by all, only feebly realise how great our privileges are compared with the martyrs of old. Nevertheless, though severe persecution has ceased in this land, this fact may serve as a snare unless we are watchful, leading us into friendliness with a world which is, as much as ever, hostile to God (James iv. 4).

From A.D. 1691 to 1694 the Rock was held with great courage by twenty Jacobites (followers of King James II.), who, being imprisoned here, surprised and overpowered the small garrison, and held out against the ships of King William by the aid of the few cannons on the isle. They were supplied by friends on shore with provisions, but the punishment of death was awarded to any who were detected in this act. One gentleman, being convicted of such an attempt, was condemned to die on a gallows erected on the shore opposite the Rock, that its defenders might witness his fate. However, a shot from a cannon on the Rock alighted amongst the executioners, and scattered them in dismay. Eventually, after being reduced to two ounces of rusk each day, the brave defenders surrendered on highly honourable terms, having the testimony borne to them by their conquerors that they had done their duty like brave men.

Dear boys and girls, are we standing for Jesus against great odds, the rightful King, who is now absent, as these men held out for him

"YE ARE NOT YOUR OWN."

whom they acknowledged as their king, then in absence and rejection? If so, we shall not need to surrender through lack of provisions or help, for Jesus is ever ready to succour and sustain, and greater is He that is in you, than he that is in the world" (1 John iv. 4).

At the present time, a lighthouse recently built on the Rock sheds a light which can be seen at night at a distance of eighteen miles. So Jesus, when here, was the light of the world, and now that He is absent we are to shine as lights in the world (Phil. ii. 15).

But what makes the Bass Rock an interesting sight is the vast number of sea-birds that make its rugged ledges and crevices a shelter and a home. As one passes by on a steamer, the sides are seen to be covered by thousands of white gannets—"solan geese" as they are called—a species of sea-fowl that finds in this inaccessible spot a free and secure abode. Passing steamers blow the shrillest blasts from their top horns, in order to alarm the birds, but they may be seen nesting calmly on the shelving sides, or circling round in airy flights as if no enemy existed.

How these birds teach us the lesson of finding in Christ shelter, safety, and indeed all we need! David could say, "The Lord is my Rock, my Refuge, my Saviour" (2 Sam. xxii. 3). How many of the young readers of this magazine can say, "MY"? It is a personal possession which is spoken of by David. May each of our young readers learn from the birds, which, like the conies, are but a feeble folk, yet make their houses in the rock. Jesus, in resurrection power—Conqueror over death—is typified by the rock rising firmly and steadily above the angry waves which dash at its sides.

Delay not, then, dear young reader; but, trusting in Him who is the Rock of Ages, find in Him shelter from judgment, rest—yea, all you need for time and eternity.

E. R.

"YE ARE NOT YOUR OWN."

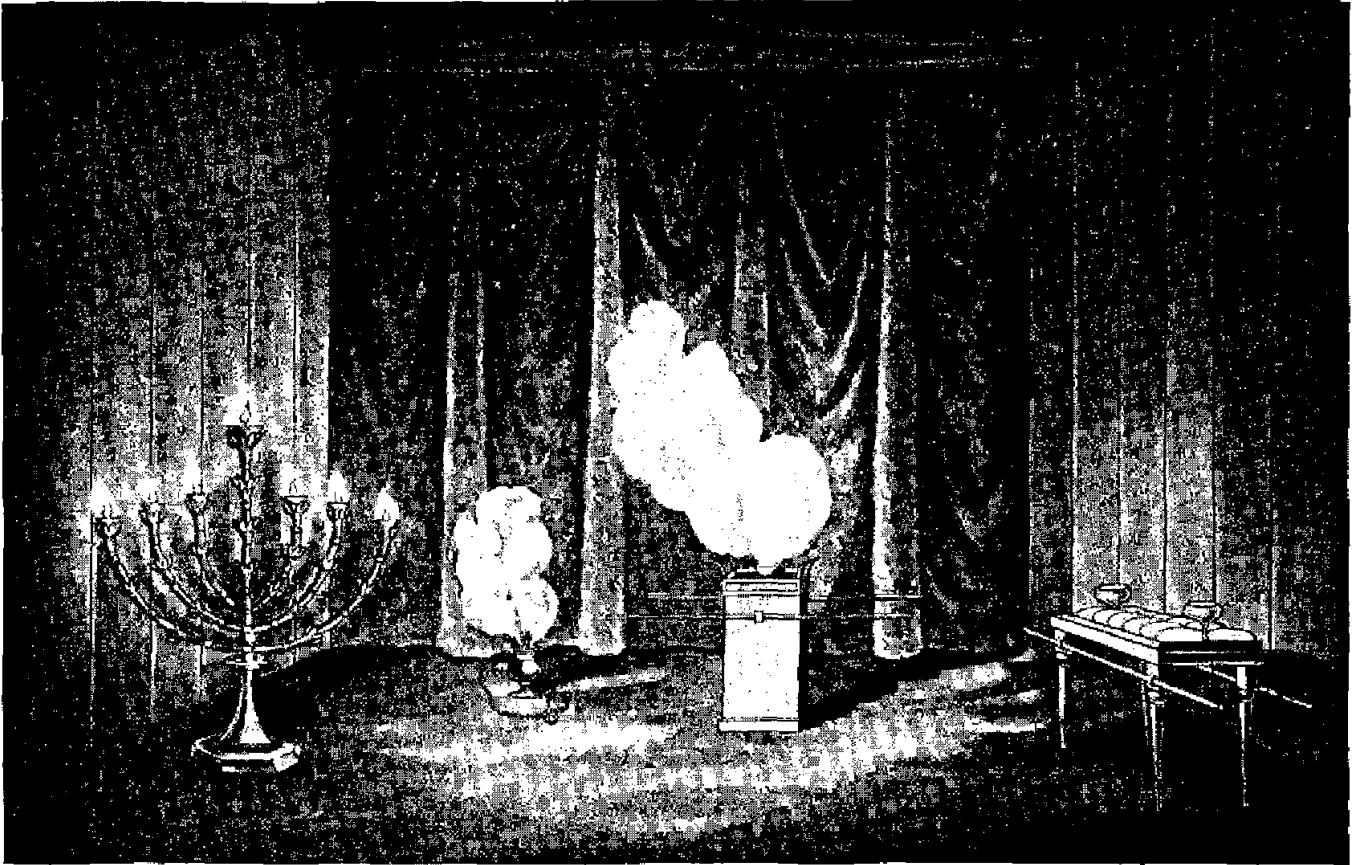
1 COR. VI. 19.

Now I belong to Jesus,
I'm not my own at all;
He holds me in His loving arms,
And will not let me fall.

He bought me with His precious blood,
He died to set me free;

Yes, I belong to Jesus,
And He belongs to me.
For Jesus is my All in All,
There's nothing can us sever;
For I am His, and He is mine,
For ever and for ever.

JANE ANDERSON.



The Tabernacle and Its Lessons.—No. 6.



VE now come to the Holy Place. It was 30 feet long by 15 feet wide and 15 feet high, forming thus a double square. We have already noticed that the door was a hanging or curtain, the same as the gate of the court. These and the veil each contained 100 square cubits. They all spoke of the person and perfections of the Lord Jesus Christ.

Inside the Holy Place, on the left hand (Exod. xxv.), stood the golden candlestick or lamp-stand. It consisted of one central shaft, with three branching arms on each side, forming seven separate shafts. Each was beautifully wrought

with knops, flowers, and almonds, three times repeated—in the central shaft four times—representing buds, flowers, and fruit. It was all of gold, and weighed a talent, which is reckoned to have equalled £6000 of our money. We have seen that gold represents what is according to the divine nature, and seven is the number for perfection.

We have here set before us in figure, then, Jesus as the One in whom and through whom the light of God shines in its perfection. While on earth He could say, "I am the Light of the world," and it is said of Him in the Heavenly city of Rev. xxi. 23, "The Lamb is the Light hereof." Then you will remember

TRIED AND TRUE.

that the Lord said to His disciples, "Ye are the light of the world" and "Let *your light* so shine before men."

The world crucified Jesus, and thus put out for the time the light they could not bear, but God took care that His Word should remain here. And then the Holy Ghost came down to turn poor dark sinners into lights: first shining into their hearts, so that from them light might shine out in their life and testimony (2 Cor. iv. 6; Rev. i. 20). Jesus is the Source of light: His people give light as they reflect Him.

On the right hand side stood the table of shewbread. It was made of wood, overlaid with gold, and all its vessels, *i.e.*, cups or bowls for the wine of the drink-offering and the frankincense, were of gold. Its height was 2 feet, 3 inches; its length 3 feet; its breadth 18 inches. On it were laid every week twelve loaves, or flat round cakes. This was the shewbread or bread of presence.

You remember, no doubt, that Jesus spoke of Himself as "the Bread of God" (John vi. 33). The shewbread presents Him thus—the Object in whom God found infinite delight, the very food of His heart; for, you know, our hearts (that is our affections) need food, and everybody has some object in which he or she delights. What is yours, young reader? Is it the Lord Jesus Christ? If not, you will have disappointment and sorrow; yea, eternal loss.

The wine of the drink-offering showed the joy God has in Jesus, and the frankincense tells of the infinite fragrance of His name to God.

Just as God's people are like Christ, will they too be something like the shewbread, the wine, and the frankincense to God.

The only other furniture in the Holy

Place was the golden altar or altar of incense. It was made of wood, overlaid with gold, and was 18 inches square and 3 feet high. It stood outside the veil (Exod. xxx.). On it the priest laid fire taken from off the brazen altar, and on the fire placed sweet incense twice daily. This caused the sweet odour of the incense to ascend before God in connection with the sacrifice of the brazen altar.

Only thus can worship or intercession ascend acceptably to God. Only by the sacrifice of Calvary and the incense of the name of Jesus can any worship or pray acceptably.

Nadab and Abihu put other fire—not the fire of the altar—in their censers, and they died for their presumption. There are many Nadabs and Abihus now who think that mere music or singing is worship.

Let my reader learn from our lesson the worship that God can receive; and, through personal interest in the work of Jesus, gladly render it. F. H.



TRIED AND TRUE.



WILL have none of that sort of thing here. You will go with me on Wednesday to the Picture Palace, or leave the house."

Such was the greeting that met Jeannie's confession that that night she had been converted to God.

She had been to the meeting and learned that she was a sinner and that Jesus was the Saviour she needed. In simple faith Jeannie trusted Him, and,

arrived at home, she did what every one who trusts Christ should do, she *confessed* Him.

Alas! that we should have to pen words like the above from a mother's lips in reply, and she meant them, sad to say.

Wednesday came, and with it the mother's renewed attempt to get the young disciple to go to the Picture House, and so to choke the Word in her soul and lure her back into the world: but grace was given Jeannie to quietly say she could not go. "Well, you will leave the house on Saturday then," said the angry mother.

Saturday came, and meantime Jeannie had arranged with some Christian friends to come to them to lodge, if she must leave her home.

The mother held to her purpose and the young woman packed her few belongings and was ready to go when her father should come home. He came, asked her where she was going to stay, and then bade her go.

Thus even now, in the capital of privileged Scotland, does the confession of Christ's name involve for some the leaving of all for His sake.

Oh! the terrible remorse of that mother in Heil. Already had the same means proved successful in turning back the feet of two younger sisters who had confessed Christ. "Better a millstone round the neck and drowned in the depths of the sea," says the Lord Jesus Christ Himself. May God give her repentance. Long years ago, a similar case occurred.

I fear the mother repented not, but in his old age the daughter who was turned out of home when she told of having been converted, took the father into her house, poor as she was, and

had the blessed recompense of being the means of his salvation. She nursed him through his last illness and had the joy of witnessing his simple trust and heavenly peace, and not long since, of laying his body to rest till Jesus comes.

Young reader, do not be ashamed to confess Christ! Cowards (the fearful) head the dread list of the lost in Rev. xxi. 8.

Trust Him, confess Him, live for Him, then when the day of glory dawns *He will confess you* before an assembled Universe.



EPHESIANS.



THIS Epistle along with that to the Romans has been styled "great." It presents the truth to us from the standpoint of God's counsels; tells how He has planned from eternity the blessings that believers have been brought into; describes these blessings, and then exhorts upon the basis of them. But it brings these blessings before us as that which God has counselled and brought about for His own good pleasure, for the gratification of His own heart. Nothing, therefore, can exceed the unfoldings therein given, either of the grace that makes them ours, or of the glory that attaches to them.

In the opening verses the spiritual blessings are detailed. Who can estimate their wealth? Then the apostle prays that those he writes to might have spiritual capacity and power to know them. The power that raised up Christ

THE THREE LONGEST REIGNS.

47

from among the dead and settled Him at God's right hand is *for us*. Christ glorified as man at God's right hand is the measure of God's thoughts for us.

In the second chapter the work of God in quickening us when we were dead in sins is spoken of, and the wonderful motives in God's heart for so doing are given us, as well as the blessed and glorious results of this action of sovereign grace.

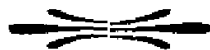
In the third chapter the apostle unfolds the great mystery of the Church, hitherto "hid in God," and prays that they might be able to enter into the immeasurable immensity of the great thoughts of God, and to know the love of Christ, although it passes knowledge. A blessed paradox for the heart!

The rest of the epistle is taken up with exhortations, of which verse 1 of the fourth chapter gives the key.

Oh! what a walk should follow upon the possession of such Heavenly dignities and relationships, upon the exhibition towards such as us of such measureless love and grace.

This love and grace are indeed to be to us the spirit and pattern of our dealings with fellow-saints, and in general. The various relationships of life are to be taken up and exercised in the power of Heavenly grace. It will be the constant endeavour of the powers of evil to cast us down from the practical enjoyment of the Heavenly heights in which divine counsels and grace have set us, but if clad in "the whole armour of God" we shall be able to maintain our ground, even in the evil day, and having done all, to be found standing when the Lord comes.

F. H.



The Three Longest Reigns.



NO doubt most of our young readers know which are the three longest reigns recorded in our English history. With the exception of Queen Victoria, we are told that Henry III., Edward III., and George III. reigned longer than any other sovereigns.

I want just for a few moments to draw your attention to *three long reigns* we find spoken of in the Word of God. The first we find in Rom. v. 21.

The Reign of Sin.

What a long sad reign that has been! It began with Adam, and sin has been reigning ever since. You and I are living in this reign which, terrible as it is, will come to an end one day. "Sin reigned unto death," for "the wages of sin is death." Perhaps you think this is a very gloomy subject. Ah! dear children, it need not be so; Jesus has been into death and taken away its sting. I once heard of a gentleman who went to a certain town to purchase a house. It was a fine one, and pleasantly situated on a hill, and suited him exactly. He was on the verge of decision, but happening to go to the window saw a funeral pass by, and was told that the cemetery was near. "Ah!" said he, "that will decide it, I could not live here to be constantly reminded of death." Death was evidently a terror to him. It was clear he knew nothing of a Saviour's love. He could not take up the language of St. Paul, and say, "Having a desire to depart, and be with Christ, which is *far better*." How does it stand with *you*, dear young reader?

Now look at the second long reign.

The Reign of Grace,

which reigns unto Eternal Life (what a blessed contrast!) by Jesus Christ. You have lived in the first reign, do you know anything of the second? Has the saving grace of the Lord Jesus reached you, dear child? If not, fly to Him at once, own your lost condition, and claim the pardon He is waiting to bestow. My father once told me he lived in two reigns. He was a little boy when King William IV. died, and can easily remember the Coronation of our Queen. Thank God, he lived in these two reigns of which we are speaking. "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich" (2 Cor. viii. 9). But let me remind you that this long reign will end—when? We know not: but very soon Jesus will come and take away those who are His own. The day of grace will be over, the door of mercy shut, and where, oh! where will you be?

"Then parents, sisters, brothers come;
Don't delay,
For Jesus all the work has done;
Don't delay.
Oh! come, for time is fleeting fast,
The day of grace is hastening past,
And Jesus He will come at last;
Don't delay."

The third is

The Reign of Righteousness.

You will find it in 1 Cor. xv., "Then cometh the end, when He shall have delivered up the Kingdom to God, even the Father, when He shall have put down all rule and all authority and power, for He must reign till He hath put all enemies under His feet." L. E.

OUTLINES OF BIBLE STUDY.

For S.S. Teachers and Senior Scholars.

MATTHEW xvi.

Verse 18.—The confession of the Lord by Peter gives occasion for Jesus to reveal the secret of eternity, viz.—the Church: *His Building, Body, Temple, Bride, and City*, who is also God's *priests* and *co-heirs with Christ in regal dignity*.

Here our Lord shows He will build His assembly. The secret is first disclosed here to Peter; such a thing was never known to prophets in Old Testament Scriptures. Ephes. iii. 4, 5, and Col. i. 26 make this plain. The Lord shows it was *His work alone*, however much He might use evangelists, apostles, teachers, and pastors as His spiritual agents. "*I will build My assembly, and the gates of Hell (Hades) shall not prevail against it.*" Being the work of the Son of God, we do not wonder at its *incorruptibility and invincibility*.

The rolling centuries, after sixty generations, find the true Church of God (*composed of all true Christians*) steadily pointing a *dying* world to her *living* glorified Head with whom she is one by the Holy Spirit. The greatest of earth's monarchs spent the force of their empires in vain to destroy her—they lie in their tombs—she lives.

The world's intellectual giants spent their mental powers to show she was a thing of folly. She holds to-day the *torch of wisdom* in a morally witless generation, while she stands firm on the Rock of Truth. The great heretics have sought to leaven her testimony and doctrines. The Holy Ghost raised up men of God to defend the faith of God's elect. The faith is believed and the *Book of the Faith* has been translated into 450 languages, the heretics are forgotten, and their books are wastepaper, while they wait the judgment seat of God for their damnable errors. The scoffing infidel pours forth his daring blasphemies—a decade passes, and these affect the Church of God no more than a cup of water on a mighty furnace. Why? The living Lord *builds*, the Holy Spirit *works*, the Eternal Father *calls*, and neither man, angel, nor devil can touch or mar the constructive work of Christ, the Son of the living God, in building and maintaining the Church of the living God, which is the pillar and ground of the truth.

Errata in last paper.—Substitute "names" for "stones" under No. 2, last paragraph.



"Rebecca drew sparkling water from an unfailing well."

A Bottle and the Well.



HERE is a great difference between a *bottle* and a *well*. This difference is very marked in Gen. xxi. 14, 19. In verse 14 Hagar is sent away with a bottle of water on her shoulder, but in verse 15 the water is all spent, and Hagar and her son Ishmael are in great need, and she weeps. Then God hears the voice of the lad, for he must have been weeping also. Thirsty and with no water to drink, what can they do in such a wild wilderness? They can do nothing, and know it. But now read verse 19: "And God opened her eyes, and she saw a *well* of water, and she went and filled the bottle with water"; not a bottle but a *well*. In contrast to Hagar's spent water-bottle, Rebecca drew sparkling water from an unfailing well. God does not give bottles full of good things, He puts us in touch with the Fountain of all blessing, the Lord Jesus Christ. Now, if we apply this little picture to ourselves, we will see how this is so. We, like Hagar, have our bottles of (I will say) pleasure, and we know how soon they get empty, and then we crave for more, and go to the world for it—to a party, picnic, concert, and the thousand and one other things Satan has on the way like so many taps from which to draw something for the moment, for we know it is only for the moment; the most exciting time is soon past, and then has it satisfied us? Far from it. We are more eager for something else. So time goes on, and eternity draws nearer and nearer. But the Spirit of God does bring in a time in our history when we find our bottles empty, and the broken cisterns of this poor world can no longer supply us with the pleasures it used to. I do not say there are no pleasures in the world, but Scripture calls them the "pleasures of sin for a season." For some it is a long season, for others short; but both reap the wages of it. "The wages of sin is death"; "after death judgment"; "the great white throne"; and "the lake of fire."

Let us look now at one or two instances in the New Testament of those whose bottles were empty, and they knew it. The prodigal (Luke xv.) is a good sample. "He spent his substance in riotous living, and began to be in want; and he fain would have filled his belly with the husks the swine did eat," and we read, "No man gave unto him." What then? He turns his eyes homeward; he thinks of his father's

A BOTTLE AND THE WELL.

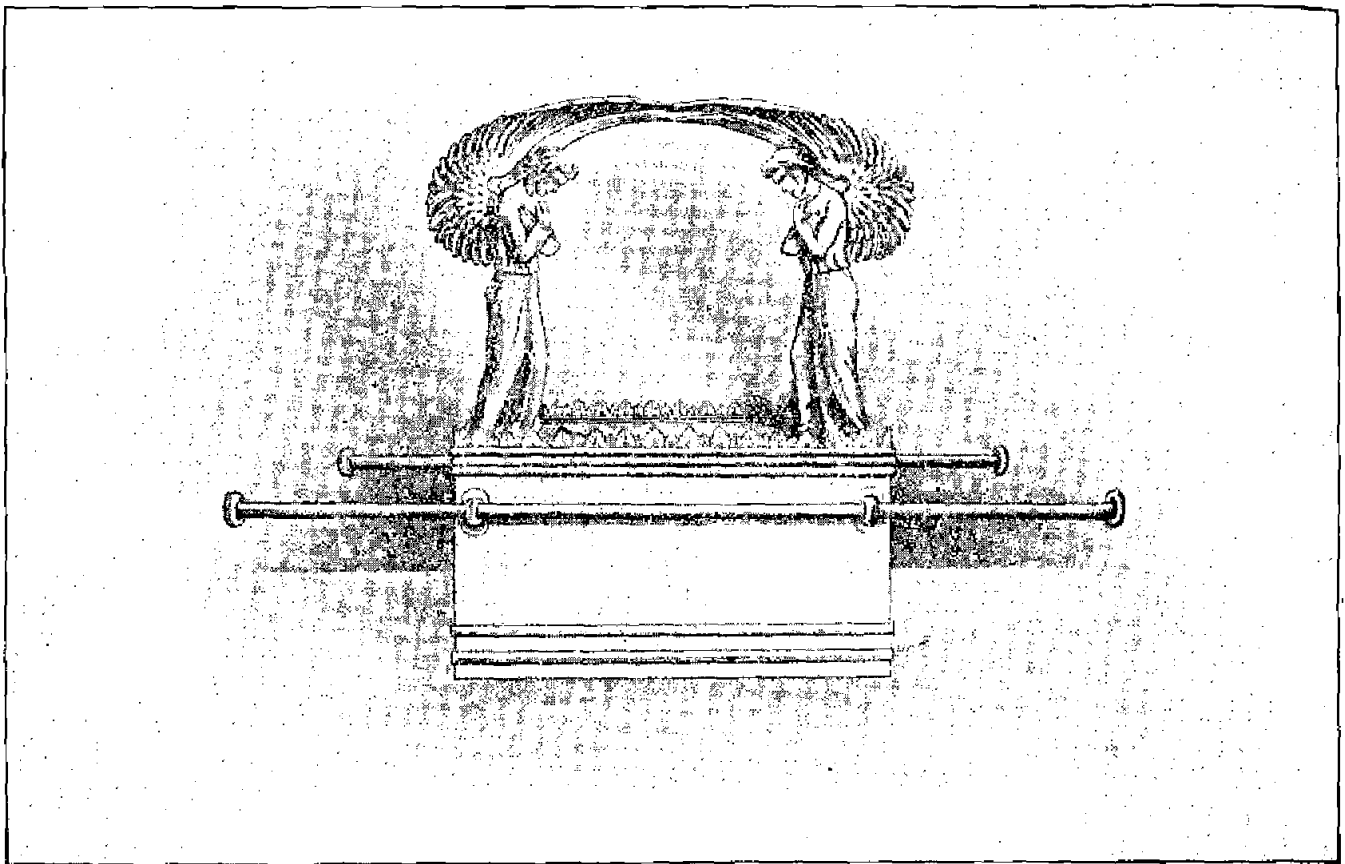
house and the plenty; his eyes are opened to see the *well* there. Soon his feet are there, and his bottle, so to speak, is more than filled. There are true pleasures there. "They began to be merry." "The pleasures for evermore."

The poor woman in Luke viii. is another sample. She had spent all her living upon physicians, and could not be healed of any. Her need was great, her case was hopeless, and she was helpless. Her bottle indeed was empty, but the well was there, and her eyes were opened to see Him (the true Well of Life), and she stretches forth her hand of faith, and touches, and is healed immediately. She is more than satisfied, and He (the Saviour) is glorified. The word is, "Daughter, be of good comfort; . . . go in peace."

Where are you, dear young reader? Has your bottle run dry? Have you a deep-felt need that this poor world cannot meet? Jesus can, and only He. Come to Him. He says, "If any man thirst, let him come unto Me, . . . as the Scripture hath said, Out of his belly shall flow rivers of living water." And in John iv. 14—"But whosoever drinketh of the water I shall give him shall never thirst; but the water I shall give him shall be a *well* of water springing up into everlasting life." The last Gospel invitation is to "the thirsty to come, and whosoever will, let him take of the water of life freely" (Rev. xxii. 17). Only Christ can give true pleasure, lasting joy, peace, and satisfaction. They grow not on earth, but come from Heaven, from the risen, glorified Saviour. He only can fill the heart with all that we can desire. This was once pointed out to me this way. "Now, the heart is triangular, is it not?" "Yes." "And the world round?" "Yes." "Now, if you drop the round thing into the triangular, will it fill it?" "Why, no; there are the corners empty." That is so, and if you could get all the world into your poor heart, small as it is, it would not fill it; nor was it intended to. Christ only can do that, and He will, just now, if you will let Him. My prayer for you, dear young reader, is that you let Him.

R. L.





The Tabernacle and Its Lessons.—No. 7.

THIS month the subject before us is the Most Holy Place. The presence of God there made it so. There was only one piece of furniture there—the Ark (see illustration). It was made of wood, overlaid within and without with gold. It was about 3 feet 9 inches long, 2 feet 3 inches high and broad. The top, or lid, was formed by the mercy-seat, with cherubim at the ends, beaten out of pure gold. It was called the Ark of the Covenant, and here was God's earthly throne. He dwelt "between the cherubim."

The Ark typified Jesus. The wood told of His manhood; the gold, of His divine nature and being.

The tables of the law (or covenant, or testimony, hence its names) were put in the Ark, thus shadowing forth Him who could say so truly, "I delight to do Thy will, O My God; yea, Thy law is within My heart" (Ps. xl. 8). The doing of that will led Him to the Cross.

The pot of manna was laid up in the Ark. Christ Jesus is the hidden Manna of Rev. ii. 17. Then, in Aaron's rod that budded, also preserved in the Ark, we have the setting forth of God's chosen High Priest, according to the power of resurrection life, so blessedly known now in Jesus as He appears in the presence of God for His people on high.

The mercy-seat was God's throne. What a precious truth for us in our need!

The cherubim represent God's power in judgment. But how significant the fact that their faces looked *towards the mercy-seat!* There on the great day of atonement the blood of the sin-offering was sprinkled. That blood showed that death had already passed upon a victim, and it met the gaze (typically) of those who, but for it, must have inflicted the punishment of the sin upon the sinner. Here was the setting forth, in figure, of the great reality which God is now setting forth. Speaking of Jesus, Romans iii. 25 says, "Whom God hath set forth, a mercy-seat, through faith in His blood, . . . that He might be just, and the Justifier of him which believeth in Jesus." "The blood of Jesus Christ, His Son, cleanseth us from all sin."

Can you say, "Cleanseth *me*," dear reader? Have you met God at the mercy-seat? To meet Him there is to be justified by Him from all things.

All in the Holiest spoke of Jesus—the gold, the curtains above, the vail, the Ark, the silver sockets. All told of Him—His wonderful person and His finished work with its glorious and blessed results. "In Him dwelleth all the fulness of the Godhead bodily." He is the Ark of God's covenant. That is, in Him all God's promises centre, and by Him they will all be fulfilled. As Man He shall wield the sceptre, and execute judgment on the wicked. He will establish the throne of God universally and destroy the last trace of the work of the devil in Heaven and earth, while He will gather God's redeemed to eternal glory in the new heavens and the new earth, when "God shall be all in all."

"How wondrous the glories that meet
In Jesus, and from His face shine."

What sayest thou of Him? F. H.

MY CONVERSION.



HAVE ever had cause to be thankful that I was converted at the age of fourteen. My story will not be so interesting as that of some prodigal son who goes out into the world and samples its pleasures and its punishments, and is then converted, but I have no desire to change places with such a one. How interesting it would be if I could tell of being saved from a burning vessel! but who would willingly face the risks and the suffering of such an experience? The lad who would put off the day of decision till, like the prodigal son, he has seen a bit of the world, is gambling with his eternity, and is by the very act despising the Lord Jesus Christ.

At the Sunday School which I attended I was faithfully taught about the holiness and love of God, about my own sinfulness, and about Him who was made sin for us. Feeling in some measure the burden of sin, I tried to be better, but with little success. I stumbled, like many others, at the simplicity of the Gospel. I remember reading a simple illustration which helped me greatly. It was to the effect that a passenger entering a ship had nothing to do in order to arrive at his destination. He had simply to trust the ship and the captain, step on board, and sit still. Thus grasping the great truth that we are saved not by *trying*, but by *trusting*; not by *toiling*, but by *taking*; not by *feeling*, but by *faith*, there still remained some other problems. Would I be able to stand? What about my companions? But my burden weighed upon me, and these and other objections,

PHILIPPIANS.

which at one time seemed so great, grew gradually less and less in contrast with the love of God and my great need. So the decision was made, and Christ has kept me these many years. "The Lord is my Shepherd." I did not know how I could have the courage to break with my companions, but I was saved the trouble, for when they knew I was a Christian they left me alone.

For the benefit of other young lads and girls who are anxious, I may say that I had an idea that conversion would mean some strange internal experience. I suppose this was through hearing people speak of being filled with the Spirit. I found, however, that the first step was to trust in the Lord Jesus Christ to save me in the same way that I trusted my father and mother to provide me with food and clothes. I hope my story may be helpful to some who are anxious as I was then, and that they may enter into peace even as they read this.

J. N. T.



PHILIPPIANS.



IN this epistle we have set before us true Christian experience as exemplified in the pattern man of Christianity. He longs earnestly that the Philippians might be "sincere and without offence till the day of Christ." As for himself, even his imprisonment had furthered the Gospel, and he rejoiced that Christ was preached the more on account of his bonds. He would fain depart and be with Christ,

which was far better, but as to abide in the flesh was the more needful for them, he believed he would so abide.

As to humility (chap. ii.) Christ Jesus is the great example: "He emptied Himself." Only a divine person could do that, but we are exhorted to have the *same mind*. The divine way *up* is to go *down*. He that humbleth himself shall be exalted.

The beautiful way in which Timothy and Epaphroditus are spoken of is very instructive, and in these servants of Christ also we see pattern men—men of purpose of heart, in whom the power of divine love was clearly seen. The mutual affections of fellow-labourers for the Lord are beautifully portrayed here.

Next we have the man of purpose exemplified in chap. iii. Everything that might have exalted him as a natural man he counted as so much refuse. Christ in glory was the goal of his aspirations and strivings, and everything which contributed to the realisation of the power of this object in his soul was welcomed. He would realise in practical power the pathway of his Lord, as he struggled after the same goal. He had not yet attained, he was conscious of imperfections, but he had the *one thing* before him, and exhorted all to like-mindedness with him.

The believer should always be without anxious care (chap. iv.), and be occupied only with what is good. Christian giving and receiving are pictured in lovely colours. Its fruit that abounds to the account of the giver, is to God a sacrifice of a sweet savour, and awakens thanksgiving to God in the receiver.

Thank God, there were saints in Caesar's household: a Greater than Caesar was obeyed there by many.

F. H.

THE TWINS IN THE BAG.

"To proclaim liberty to the captives, and the opening of the prison to them that are bound."—Isaiah lxi. 1.



ANY years ago I had a very large carpet bag made to carry my hymn sheets and picture books in. It will hold about 12,000. I want to tell you something that happened the first time I used it.

I had to take a mission in a country town, and a lady kindly invited me to stay at her house. When I reached it, her little twin boys, who were five years old, were astonished to see such a big bag, and asked what was in it.

So I opened it and showed them the picture leaflets and other papers, asking them to help in taking them out, which they enjoyed doing very much.

When the bag was empty, I asked the boys if they would like to get inside.

"Oh, yes! that would be fine fun," they said.

"Very well, get in then."

So one little fellow got in, and soon the other followed, but found it rather a tight fit.

Then I shut the bag, and carried them about the room in it, while they laughed and shouted.

But when I put the bag down and told them to get out, a difficulty arose. The boys had got *into* the bag, but could not get *out* again.

After a little struggle, one boy managed to pull his arm out, but he was still a *prisoner* and could not get *free*.

"Come, get out of the bag," said I; "you must not stay in, get out, it will soon be dinner time, and you cannot eat your dinner in a bag."

"Can't get out," was the pitiful reply.

So I turned the bag upside down and gently shook the two little fellows out on the floor, when they ran off to tell their mother all about it.

Now the lesson is very plain. Easy to get in, hard to get out! Easy to get into bad ways, but hard to get out!

But more than that, the boys found it *impossible* to get themselves out. They once got in of themselves, but needed some one stronger than they were to get them out.

They were in a sort of a prison, and wanted a deliverer.

Oh, my dear children! do you not see a little picture of yourselves in this true story of the boys in the bag?

Have you not got into sin, and are you not little prisoners of Satan?

You cannot get out by yourselves. If you try ever so hard, you will fail.

But the Lord Jesus was sent by the Father on purpose to "proclaim liberty to the captives, and the opening of the prison to them that are bound."

Jesus is the great Deliverer. He can set you free. Confess your sins to Him, tell Him that you cannot help yourselves, and trust Him to save you. J. S.



DO YOU HIDE YOUR BIBLE?



STRANGE question surely to ask of any one, and especially of boys and girls. It is, indeed, a strange question, and yet this question was put to a little boy who had professed to love Jesus, by a lady who knew the little boy very well, but who never heard him speak of Jesus, or saw him read his Bible. The question went deep down into that boy's heart, and he remembered how Jesus had said:

“For whosoever shall be ashamed of Me, and of My words, of him shall the Son of Man be ashamed, when He shall come in His own glory, and in His Father’s, and of the holy angels”; and that night he cried to God for strength never to be ashamed of his Saviour again, nor to be ashamed to be seen reading his Bible. God heard the prayer of that boy, and to-day he lives for that Jesus of whom he was once ashamed, and has been the means of leading many boys and girls to follow Jesus also.

I will tell you a true story of a little Irish boy who hid his Bible, and yet was not ashamed of his Saviour. This boy’s parents were Roman Catholics, and they did not know Jesus, nor did they love His Word, so they decided that they would make their boy give up his book, but the little fellow would not give up his Bible; instead, he tried to win his father and mother for Christ also. As a last resource they decided to get the priest to speak to their son, so they went to him, and told him what they had already done, and asked his advice how to act. He called at the house unexpectedly, and found the boy diligently reading his Bible by the fire. He tore the book from the boy’s grasp, and thrust it into the flames, where it was quickly consumed. The boy, with tears of bitter sorrow at his loss, turned to the priest, and said, “May God forgive your reverence; you have burned my Bible, but you cannot burn the chapters which I have hid in my heart.”



OUTLINES OF BIBLE STUDY.

For S.S. Teachers and Senior Scholars.

MATTHEW xvii.

In chap. xvi. we have the Lord Jesus—(1) rejected as Messiah, (2) confessed as Son of the living

God, and then (3) about to return in glory as the Son of Man.

Chap. xvii. gives us a glimpse of that Kingdom glory—“the King in His beauty.” . . .

Verses 1-4.—“Sun”—image of supreme glory and power in government, so *power* and *light* associated with the glory of the Lord’s person (see Rev. i.).

“Moses and Elias”—Moses the law-giver, Elias the restorer—to these two the mind of the Jew naturally reverted. But the law, being broken, could only condemn. The appeals of the Restorer had, as to the mass of the nation, been *fruitless*.

Verse 5.—Peter’s thoughts, bound up in the old economy, would put the Lord on the same level with these honoured servants of old. But another—“My beloved Son”—was now to take the supreme place. The shekinah glory and the Father’s voice announce, “Hear ye HIM.”

Verse 9.—“Tell the vision to no man.” The Messiah having been rejected testimony to the nation, for the time, withdrawn. But the vision strengthens the faith of His own.

Verse 10.—The Messiah had come in meekness and been refused. The forerunner, John, had been put to death. Elias will come before “the great and dreadful day,” when the Lord will return in power and judgment. Note that John never applied Malachi’s prophecies to himself, only Isaiah’s, which he fulfilled.

Verses 14-21.—Satan’s power manifested, and disciples helpless in the face of it, *because of unbelief*. They were *out of touch with the power* on the mountain top. Solemn lesson for every believer walking through this world “lying in wickedness.” Faith in the Son of God, though small as a grain of mustard seed, can put us above the difficulties.

Verses 22, 23.—The disciples again reminded that the Son of Man must suffer. The shadow of the Cross was deepening across *His* pathway, but *they* were not prepared for it. Yet true affection comes out in verse 23: “They were exceeding sorry.”

Verses 24-27.—The temple tribute, and He was the Son, the King, the Messiah, claims not the place which was His by right, but in lowly grace even associates Himself with Peter, one of “the children.” The piece of money, when found, was to be given “for Me and for thee.” Note how in this incident the Lord proves Himself God the Creator—His omnipotence who brought the fish—His omniscience who knew what was in its mouth. Yet HE stooped to be the servant, and walked in grace. Give unto us, blessed Lord, grace ever to *follow Thee*.

L. L.



A peaceful scene in the country.

Mary's Discovery.



WHAT a peaceful scene our picture presents! Why need the subject of our narrative have any concern as she moves about feeding the fowls and doing other simple duties entrusted to her by her kind parents? Her surroundings are most tranquil: far removed from the "madding crowd" of the surging city, nothing but the singing of the birds and general hum of simple nature falls upon her ear.

H

But she is not happy; every now and then her face clouds, and a sigh escapes her lips, and the fond parents wonder what is the matter with Mary, as they notice she gets paler and more full of thought every day.

It is the harvest-time, however, and all the working hours must be filled in by busy hands in this rural district. Both father and mother are up early and working late, getting in the harvest; the former reaping the corn, and the latter binding the sheaves. The children must be cared for at home, and Mary, being the eldest, must take this charge.

Often when the house had been tidied and baby was fast asleep, Mary could be seen poring over the Family Bible as though she belonged to the "Scripture Searchers' Guild." But it is no formal task she is setting herself to perform. Her clouded brow and pale thoughtfulness are to be accounted for by a heavy load which presses upon her heart and conscience. In short, Mary is under the conviction of sin, and day by day she searches the Scriptures for that word which is yet to speak peace to her troubled soul.

Has my dear reader ever had a similar experience? If not, it is time you began to think of what lies ahead. No matter where our lot is cast—whether in the thronging city with its many temptations and follies, or in the simple country village—there is one question which all must face sooner or later: the burning question of our sins, for "all have sinned, and come short of the glory of God." Suddenly one morning, as Mary was reading, her face became radiant from inward joy, as when the sun dispels the dark clouds and illumines the countryside with his splendour. Just one upturned look and a short word of thanksgiving uttered to God who had now spoken peace to her soul by His Word, and Mary could have been seen speeding down the road in the direction of the reapers. Almost breathless she arrives within earshot of the parents, now in a state of anxiety as to what her haste can mean.

"No more, mother! No more, father!" she excitedly exclaimed.

"Is the baby no more?" asked the alarmed mother.

"He is fast asleep in his crib, mother; but my sins are remembered 'no more,'" said Mary, now calming herself. In a few words she explained how, for a long time, she had been troubled about her sins, and how God had just directed her to Hebrews x. 12-17. There she had seen how the Lord Jesus had died in her stead; and that, in virtue of the work He had accomplished, God could now say of all who believe, "Their sins and iniquities will I remember *no more.*"

"IF I HAD TIME."

"Forgiven, forgotten, and cleansed and gone,
My sins are remembered no more;
Atoned for and covered by God's dear Son,
My sins are remembered no more.

No more, no more, no more, no more,
My sins are remembered no more;
For Jesus has taken them all away,
My sins are remembered no more."

How similar was Mary's experience to King Hezekiah's, who afterwards wrote—"Upon my peace came great bitterness; but Thou hast in love to my soul delivered it from the pit of corruption: for Thou hast cast all my sins behind Thy back" (Isa. xxxviii. 17). The simplest maid and the greatest king equally need this grace and mercy, and they are available for you, my dear reader, young or old. Cast yourself then in repentance upon Him to whom Micah could say—"Who is a God like unto Thee, that pardoneth iniquity? . . . and Thou wilt cast all their sins into the depths of the sea" (chap. vii. 18, 19)—and from that moment you will be able to sing with us—

"You may search the depths of the deep, deep sea,
My sins are remembered no more;
Forgotten in time and eternity,
My sins are remembered no more."

E. E. C.



❁ "If I Had Time." ❁

AN excellent man, writing to a friend, very shortly before his death, says, "Were I to enjoy Hezekiah's grant, and have fifteen years added to my life, I would be much more frequent in my applications to the throne of grace; we sustain a mighty loss by reading so much, and praying so little. Were I to renew my studies, I would take my leave of those accomplished triflers, the historians,

the orators, the poets of antiquity; and devote my attention to the Scriptures of truth. I would sit with much greater assiduity at my divine Master's feet, and desire to know nothing but Jesus Christ, and Him crucified. This wisdom, whose fruits are everlasting salvation after death, I would explore through the spacious and delightful fields of the Old and New Testament."

The Tabernacle and Its Lessons.

No. 8.

THE HIGH PRIEST IN THE HOLIEST.



OUR picture brings before us that most important event in the Israelitish year, when the High Priest went into the Holy of Holies on the Day of Atonement, with the cloud of sweet incense and the blood of the bullock and the goat.

Here we have the Lord Jesus Christ brought before us—His person and His work. The High Priest, ere he could enter the Holiest, must be washed and dressed in the holy linen garments, to make him, in type, what Jesus was in reality—*i.e.*, pure and holy. The blood was sprinkled on the mercy-seat, so that the eyes of the cherubim always looked



upon it. These representatives of God as the Judge thus saw, not Israel's sins, but the blood that atoned for them. Then it was sprinkled seven times before the mercy-seat, giving a perfect testimony to its efficacy.

How sweetly these types speak of Jesus! He has gone, not into holy places made with hands, which were but the figures of the true, but into Heaven itself; and not by the blood of bulls or of goats, but by His own blood; not once every year, but once for all, having obtained *eternal* redemption.

As to testimony, Romans iii. 25 tells us that God is now setting Jesus forth as a mercy-seat through faith in His blood. Believers "have redemption by His blood," are "justified by His blood," are "made nigh by the blood."

Do you enquire as to the Incense? This unique compound of spices spoken of as "sweet incense beaten small" was to be put into the golden censer wherein were coals taken from off the altar of burnt-offering, and the cloud therefrom was to ascend and enshroud the mercy-seat, while Aaron sprinkled the blood.

Here we have in figure Christ's preciousness to God in connection with His atoning work—all Christ *was* to God, giving efficacy to what He *did*. Nowhere was the perfect devotedness, love, and obedience of Jesus so displayed as when He gave Himself up to death to accomplish the Father's will. Here indeed was the "sweet incense," and precious fragrance it was to God. And now, "accepted in the Beloved" is written of all who come to God through Christ. Not only are our sins gone by the shedding of His precious blood, but we stand before God in the fragrance of the name of His Beloved. As the hymn says—

So near, so very near to God,
I cannot nearer be;
For in the person of His Son,
I am as near as He.

So dear, so very dear to God,
I cannot dearer be;
The love wherewith He loves His Son,
Such is His love to me.

Does my reader know this nearness? this dearness? If not, let me entreat you now, just as you are, to come to God through Christ, and appropriate the blessed meaning of our lesson to yourself. May you be found henceforth trusting the blood of Christ, and rejoicing in your acceptance in Him.

F. H.



Mother's Bible.



It is wise never to censure people until you fully understand just what you are talking about. Here is a story to the point—

"What is the meaning of this?" said a minister, coming into the house and taking up a tattered copy of part of the Scriptures. "I don't like to see God's Word used so;" for indeed the book had been torn right in two.

"Oh, sir!" said the owner of the half Bible, "do not scold until you hear how it came to be thus. That was my mother's Bible. When she died I could not part with it, and my brother could not part with it, and we just cut it in two; and his half has been the power of God unto salvation to his soul, and my half has been the power of God unto salvation to mine."

What a change came over the good man's countenance after this more than satisfactory explanation! And he left more than ever convinced that there is a mighty transforming power in God's Word.

The Confession of Louie C—;
 or,
 HOW A LITTLE CHILD MAY SERVE JESUS.



LOUIE was a little girl of about eight years of age when I first met her at my night school. I had a class of about fourteen girls and boys, and I used to get them together on Tuesday evenings to teach them of Jesus. I took a great interest in Louie, and I often wondered if she knew Jesus as her own personal Saviour. At one of the meetings I asked the girls and boys to hold up their hands those who were now converted, and among the number was dear Louie.

After the meeting was over, I spoke to Louie, and found that she had told God what a SINNER she was, and that she had put her trust in the precious blood of Jesus. Ah! it was a wonderful time now for dear Louie. I wonder if any of my young readers can say, "I have repented, and I have put my trust in the precious blood of Jesus!"

Time wore on, I could see how bright and happy Louie looked; she was always longing for the time to come when she would be able to come to the class. She loved to hear of Jesus and His love; and, above all, she loved to tell others of His love, and what He had done for her.

One day I went to see her mother, and she told me how very different Louie was now. She said one day to her mother—"Mother, I am going upstairs, please do not interrupt me, I want to be quiet." When alone, she got her Bible and read a chapter, and then prayed to God. Louie had a little spare time, and

this was how she used it. She continued to come to the school, and was the brightest scholar I had.

Now, you know, Louie was always wanting to do something for Jesus, so I told the girls and boys what a wonderful privilege it would be to use their pence for the Lord, and how they would be laying up treasure in Heaven. Here again, dear Louie wanted to use her pence for the Lord; she would buy little books and give them to her friends, so that they may hear of Jesus and His love. You see, dear girls and boys, there are many ways of serving Jesus. Satan has always something for idle hands to do, so let us not be idle, but always seeking to serve the One who has done so much for us.

Another way in which she would show her love to Jesus was in writing little verses and texts of Scripture on paper, and giving them to her friends at school.

The following is one of the verses:—

"Little deeds of kindness,
 Little words of love,
 Help to make earth happy
 Like the Heaven above."

Louie is now nine years of age, she still comes on to the class, and is seeking to serve Jesus in many ways.

Oh! my dear young readers, come to Jesus now, come, while it is the day of salvation; but, if you have already come, may these few lines be used to create a desire in your young soul to live more for Jesus, to seek more and more to serve Him, and thus may you be laying up treasure in Heaven.

"Jesus bids us shine, with a pure clear light,
 Like a little candle burning in the night,
 While we are waiting for Him, so let us shine,
 You in your small corner, and I in mine."

E. W.

Soldiers at Madagascar ;

or,

True to Their Colours.



A MISSIONARY from Madagascar says that when he first arrived there, out of a population of four millions, there were only two persons acquainted with the alphabet. A school was commenced; but so reluctant were the people to avail themselves of its benefits, that only three boys attended. Its advantages, however, began at last to be prized; and 20,000 persons became able to read the Scriptures. The Scriptures were translated, and the Bible Society engaged to supply paper, so that every inhabitant might have the Word of God.

An insurrection broke out in one part of the island, and the army were ordered to march and quell it; but, before they engaged in the expedition, the national idol was to pass out to bless the people, and they were to be sprinkled with holy water in which the idol had been dipped. Three hundred of the soldiers had cast off idolatry; and when they heard that the idol was to pass in procession before the ranks, they were in a state of consternation as to what course they should pursue. The leader of the Christian band requested his brethren to assemble in the evening, in order to consult as to what measures should be taken. The whole of the 300 could read, and each had a portion of the Scriptures. It was the unanimous opinion, that, if they did not worship the idol, they would be con-

sidered as confederate with the rebels. Some of the men remarked that they were poor feeble creatures, and hoped God would forgive them, though they did worship the idol: others alleged that they were married men; that if they refused to pay homage to the idol, they might be put to death, their wives would be left widows, and their children fatherless. The leader of the party took his New Testament from his pocket, and having heard the opinions of his comrades, he began to put his school instruction into exercise, and read, "He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me: and he that loseth his life for My sake shall find it" (Matt. x. 37, 39). They then all knelt down, to ask God to strengthen them for the day of trial; and afterwards pledged one another to stand to their resolution. One of them was a traitor, and went and gave information to the commanding officer, saying that the 300 believers (for so they were called) had resolved not to worship the national god. The leader was sent for, and he determined rather to die than to deny his Master. On being questioned, he acknowledged the fact; the commanding officer ordered the 300 not to attend when the idol was brought out, but told them that the god would be avenged on them. The army arrived near the spot where the rebels resided: it was almost impregnable, and they had to pass through a ravine between two lofty mountains: the 300 Christian soldiers were ordered to proceed in the front ranks; but it was so ordered by Providence, that in the position in which they stood, the arrows of the enemy could not touch them. When the sun set, they were ordered to retreat: the roll was

called, and not one of the 300 Christian soldiers was missing, though there had been great destruction among their heathen comrades. The other soldiers inquired by what means they had been preserved, and what paper it was which they had in their pockets: they replied, the New Testament, which they had learned to read in the schools; but it was not that which secured them, but the God whom they served. The others requested to be taught to read; and, before the army returned, upwards of a hundred more professed the Christian faith.



OUTLINES OF BIBLE STUDY.

For S.S. Teachers and Senior Scholars.

MATTHEW xviii.

If chapter xvii. gives us a glimpse of the Kingdom, we may call chapter xviii. the moral atmosphere of the Kingdom. *Grace and forgiveness* characterise the chapter in a peculiar way.

The broad outlines are—(1) the way into the Kingdom; (2) the importance of getting in; (3) the spirit of the Kingdom; (4) the centre of gathering; (5) the great lesson of forgiveness enforced by example and warning.

Verses 1-5.—Conversion the first step. Not only a change, but a new life essential as the first step in Christianity. The child (infant) illustrates its characteristics. The child is simple, loving, forgiving, truthful, trustful. All this should come out in everyone who has been converted—turned from sin and Satan to God and holiness.

David's mighty men were promoted in the earthly kingdom according to their great deeds, but the Lord instructs that the spirit of true Christianity is self-effacement, lowliness, meekness, dependence, and trust. This is the spirit He loves to see manifested in His own, and in proportion as we do, so shall we be "great in the Kingdom of Heaven."

Verses 8-11.—As to self there must be ruthless cutting out of everything that would prove a hindrance to the little ones. Stumbling blocks would be found in the world, and woe unto the world on that account. The things most precious in the eyes of men are to be considered of no value if they become a hindrance to entering into life.

Verses 15-17 show the distance to which pride and self-will can carry "a brother." How much the Church has suffered from these two "roots of bitterness"! May each of us have grace to judge them in ourselves, also the grace and long-suffering to be exercised by the one who would in love seek to win the erring ones. Nothing is to be left untried. It is the activity of love with self out of sight.

Peter's "seven times" was, in his own mind, much; but the Lord teaches that it is to be without end. The proportion in which we practise the spirit of forgiveness will be the test as to how far we have entered into the spirit of the Kingdom. This is a most important point. We are to be "kind one to another, tender-hearted, forgiving one another, **EVEN AS** God for Christ sake hath forgiven us." We are to be "*imitators of God* and walk in love **AS** Christ also hath loved us" (Eph. v. 2).

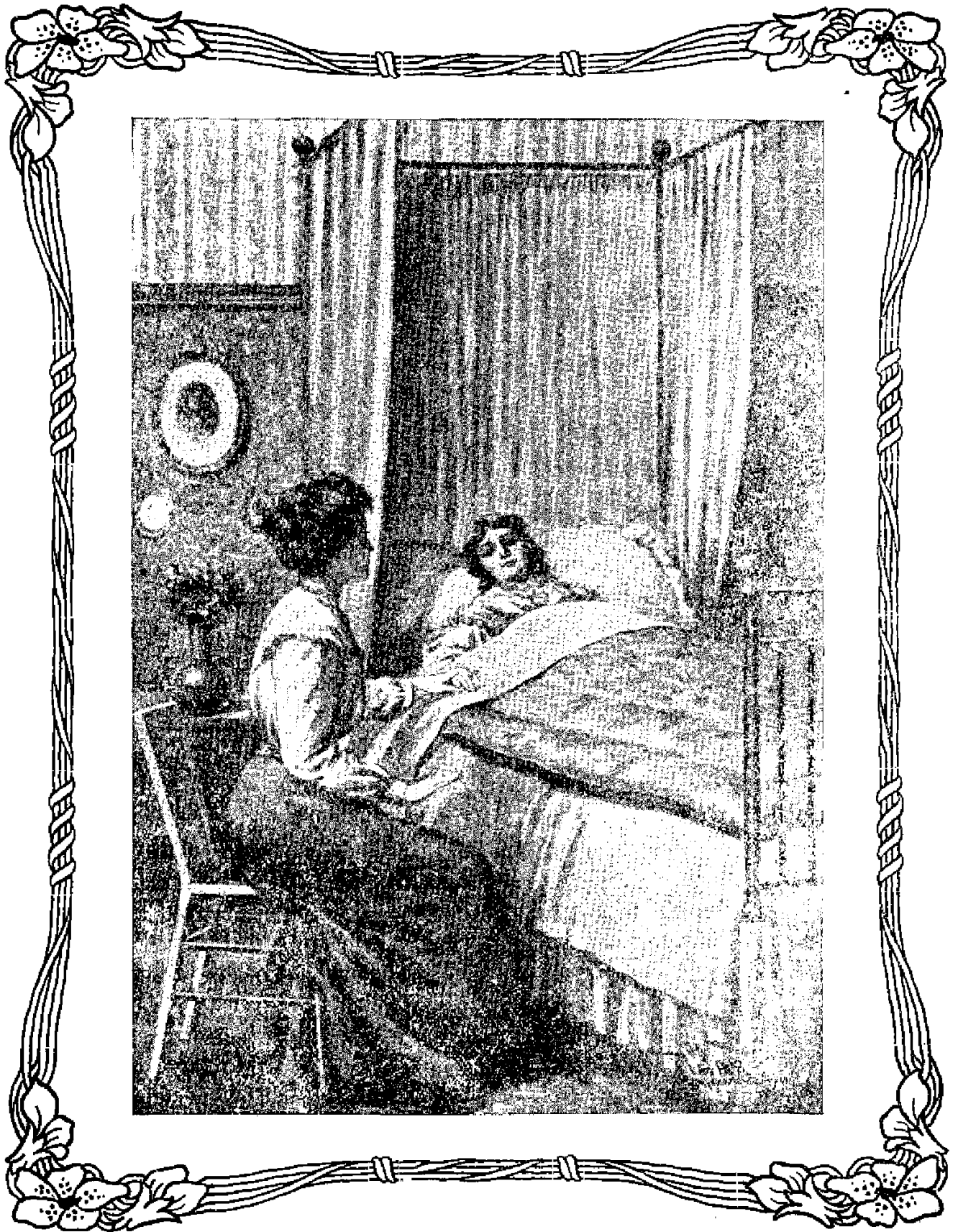
Verses 18-20 connects with chap. xvi. 19. Administration in the Lord's absence is committed first to Peter, then to the Church, with the promise that Heaven will ratify its actions either in receiving into the circle of those who confess the name of Christ on earth, or in putting away therefrom.

It is not a question of eternal forgiveness which has never been committed to men, however much the false system of Rome has endeavoured to usurp it. And this applies to the closing parable as well.

Here also we find the true centre of gathering and the principles which will remain as long as the Church is left on earth. Christ's presence is only promised on the condition that believers gather in His name. Mark the grace that condescends to meet and be "in the midst" of even "two or three." Encouragement in prayer is in the same connection, for he it remarked that all *answered prayer* is *conditioned prayer*. Read carefully Mark xi. 24; John xiv. 13, xv. 7, xvi. 23, 24; 1 John iii. 22, &c.

L. L.







The Power of the Word of God.



ON her couch in her cottage home lay a dear Christian. She was blind, and paralysis had rendered her spine helpless. But, happy in the sense of the love of God, her one great desire was to be used of Him to the blessing of others, and God granted her desire very largely.

On this particular afternoon a lady had been driven to the railway station, but something having gone wrong with her luggage, she had to wait nearly an hour for the next train. To pass the time of waiting she thought she might as well visit this blind invalid, as her cottage was quite near.

Never was a visitor let go away without some word suited to their condition of soul from the blind girl, but not a word presented itself to her mind for this lady, till, just as she was saying good-bye, she took the lady's hand, saying, "Thine eyes shall see the King in His beauty." No sooner had the lady gone than she began to think herself quite foolish for saying such a thing to one whom she did not know to be a Christian at all. So troubled was she that she told her mother about it, expressing the fear that she had said quite the wrong thing. Her mother comforted her by saying it was God's word, and as nothing else was given her to say, she must just leave it with God.

Four years passed away, and then one day the postman brought her a beautiful hand-painted card. On one corner were written the words—"Mine eyes have seen Thy salvation"; and in another—"Thine eyes shall see the King in His beauty." Accompanying the card was a letter of explanation from her visitor of four years ago, in words something like the following:—

"I had just dressed for a ball last night, and was admiring myself before the mirror before starting, when your words—'Thine eyes shall see the King in His beauty'—flashed vividly across my mind, as if spoken in my ear. My carriage was waiting at the door, and I turned to go down to it, but every step I took seemed to announce a word of your text—'Thine-eyes-shall-see-the-King-in-His-beauty. Thine-eyes,' and so on.

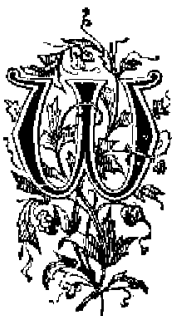
"I stopped, for the words *would* force themselves upon me. I could not go to the ball thus. At length I dismissed the coachman and returned to my room. Getting a concordance I found out where those words were written in Isa. xxxiii. 17. The 14th verse arrested me—'The sinners in Zion are afraid: fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?' I was deeply moved. Here was I, a 'sinner in Zion,' indeed; outwardly religious, but in reality a woman of the world, a hypocrite.

"It was two o'clock in the morning. All night had I been alone with God in all the terrors of an awakened conscience and my lost condition. Then that saying of old Simeon came before me—'Mine eyes have seen Thy salvation.' I appropriated them. Christ was mine—*MY salvation*, the Saviour I needed, and gladly I accepted Him."

Dear reader, is the Lord Jesus Christ *your* salvation? Or are you like this lady, religious, *but lost*?

F. H.

"CHRIST FOR ME."



WE had had an exceptionally good open-air meeting one Lord's Day evening, and at the close had given expression to the joy that filled our hearts by singing the old-fashioned but ever-welcome hymn—

"Oh! happy day that fixed my choice";

with its charming refrain—

"Happy day! Happy day!
When Jesus washed my sins away."

We noticed that a young man, a stranger to us, joined very heartily in the singing. After the meeting had concluded with prayer, we went over to him, remarked on his having sung these all-important words, and asked him if he was a Christian. He gave us such a hearty answer in the affirmative, and his happy face so impressed us, that we felt somehow that he had an interesting story to tell, nor were we disappointed. Walking along with him, we asked him when and how he was converted, and we now give his story, as nearly as we can remember, in his own words.

"I belong," said he, "to the north of

Ireland, where my father is a well-to-do farmer. We all attended the Presbyterian Church, lived honestly and uprightly, and sincerely believed that as we were doing our best, our chances of getting to Heaven were good. One day there was handed in a notice of an evangelistic mission to be conducted some miles distant; and as my father read it, he recognised in the name of the preacher that of the son of an old friend of his. Being interested by this fact, I said I would go to hear him, and so the first night of the mission I was there. I was impressed first with the singing; there was no instrument, no choir, but as that congregation sang of the love of God they seemed to be thoroughly enjoying it, and as it came from their hearts it made a distinct impression on mine. Then as I listened to the preaching—I had never heard the like before—I saw myself, for the first time, to be a lost, undone sinner, only fit for the lake of fire, and, ere the meeting closed, my misery was complete. An after meeting was announced, to which I remained, and someone spoke to me, but I went away unsaved. I attended every night during the mission, and each night went away feeling nearer to, and more deserving of, a lost eternity. At last the closing meeting was held, but so miserable was I that I heard nothing the preacher said; in the enquiry room several spoke to me and prayed with me, but I left still unsaved.

"I was trudging wearily over the hills at a somewhat advanced hour, when I came to a dead stop. I said to myself, 'I will not go another step till this matter is settled.' Then and there I knelt down, not an eye upon me but the eye of God, no ear to hear but God's ear, and I prayed, 'O God! if Thou canst save

such a sinner as I am, save me now.' I rose feeling that a great load had rolled off; what had taken place I could not just explain, but I knew that God had heard and had answered me, and that I was saved.

"I now rushed home full speed, found father and mother sitting by the fire. 'Father! mother!' I exclaimed, 'I am saved,' and I told them of my hillside conversion; they received the news with chilling silence. I had supper and went off to bed. Next morning after breakfast my father called me into his room. 'Look here,' said he, 'I want to speak to you about what happened last night, and to tell you that I am not going to have any of that nonsense here. You know that we have always been religious, that we have lived all right, that we have done our best, but as to this talk about being saved, well, I am not going to have it. Now you know you are dependent upon me for carrying on your studies—"I should have told you," he interjected, "that I was a student at Dublin University"—you know also that in ordinary course you will come into possession of all that belongs to me, but you must make your choice: give up this nonsense, go on as before, and all will be well; but if you persist in this talk about being saved, then you must leave the house, fish for yourself, and forfeit all claim to my estate.'

"To that I replied, 'Father, you know that I love you, I love mother, and I love my home, but if I have to choose between my home and Christ, then Christ for me!'

"I went upstairs, packed my box, left my home, had, of course, to give up my studies, got an appointment in an office, and there I am now."

"Have you ever regretted your decision?" we asked.

COLOSSIANS.

"NO!" he answered very decidedly, "I have Christ, and it is well worth while giving up everything here for the joy of knowing Him."

We have endeavoured to give his narrative just as we received it; and we pass it on that you, dear reader, whether young or old, may be encouraged to do now that which most likely you have long thought about, namely, decide for Christ. You know you are a sinner, the Word of God tells you so, and your own conscience confirms that testimony; you know that you need a Saviour, and that the only One who can save you is the Lord Jesus Christ.

W. B. D.



COLOSSIANS.



IT is most important for every Christian to learn to bring everything to the touchstone of the Person of Christ. Nothing withers up error like bringing it to the light of His glory.

In this epistle, without saying much about it, a great error which was even then being introduced amongst Christians, and which is asserting itself loudly of late years, is exposed in its root principles. The error is the mixing up of Christianity with the systems of human religion. The apostle speaks of and to the Colossians in this epistle as men risen from the dead, and in association with Christ above; but as still in the world, and Christ in them the hope of glory.

Everything for believers, then, is measured by what Christ is, so His

glories are dwelt upon at length. He is spoken of as the Son of God's love. He is the Creator. All things were made by Him and for Him, and He upholds all things. But He is also the firstborn from among the dead, and thus as the Risen Man, He is head of the body, the Church, as well as Head of all creation. In all things He is pre-eminent, and in Him all the fulness of the Godhead dwells. His people are complete in Him. He is the Head of all principality and power.

His Cross and blood-shedding are the basis upon which He will reconcile all things. We who know Him are already reconciled. He will bring all creation into harmony with the will of God.

Where then can human wisdom have any place? It is merely "vain deceit," and is opposed to Christ. What can it minister to His saints? They are dead and risen with Him. He is their life and the source of the sustenance of the body, the Head.

Far from contributing anything to Christianity, all earthly religions can only degrade it if in any way allowed. Let Christians beware then of any admixture. Buddhism contribute something to Christianity!! What a fallacy! All such are as the cloud that hides the bright rays of the glorious sun.

A walk on earth is then exhorted to, in consistence with our position. "Seek those things which are above where Christ sitteth." "Put to death your members which are upon the earth." Be Christlike. The various earthly relationships are named, and conduct suitable to each insisted on. Epaphras receives a high commendation for his service of prayer, while the exhortation to Archippus should appeal to every servant of Christ.

F. H.

The Tabernacle and Its Lessons.

No. 9.



IN this beautiful type we have the Lord Jesus richly brought before us. I hope my reader will ponder it deeply.

Are you a Christian? Do you belong to Christ? If so, you may learn here how He now appears in the presence of God for you. If not, may you learn your great need of Him, and feel that you cannot do without Him any longer.

In our last lesson we saw that the Lord Jesus has gone into Heaven itself, with the tokens of accomplished redemption.

We have now to consider Him as He appears for His people there, in the character which the garments of glory and beauty typify.

Aaron never went into the holiest in these garments. His priesthood broke



down on the first day of its exercise; but, as we may say, Jesus wears them now in all their glorious meaning in Heaven itself.

First there was the holy garment, or brodered robe of fine linen. This

THE TABERNACLE AND ITS LESSONS.

speaks of the personal holiness of Jesus—holy, harmless, undefiled, separate from sinners. Every beautiful grace, too, was, as it were, embroidered on Him, wrought into His life here. Above this was the robe of the ephod. It was all of blue, and typified the heavenly origin and being of Jesus. He came from Heaven, and went to Heaven, and even here He was "the Son of Man who is in Heaven." On the border of this robe bells of gold and pomegranates of blue, purple, and scarlet were to be put alternately, referring to the divine testimony that Jesus ever rendered here, and the fruit, heavenly and royal, which He bore for God. His going into Heaven itself was accompanied by these. That is, all that Jesus was for God here is connected with His appearing in the presence of God for His people.

Above the robe of blue was the priestly garment—the ephod. In this all the glories of Jesus are typically united. It consisted of gold, blue, purple, scarlet, and fine twined linen. That is, it represents what is divine and heavenly, universal lordship, Jewish royalty, and holy manhood. Such is our Great High Priest, as girded to serve us above.

To the ephod was fixed the breastplate of judgment, on which, set in gold, were twelve precious stones, and on these were engraved the names of the twelve tribes of Israel. Also an onyx stone, set in gold, with the names of six tribes, was attached to each shoulder, and connected to the breastplate with chains of gold. The High Priest, therefore, could never go into the Holy Place in his garments of glory and beauty without bearing on his shoulders and breast the names of all Israel.

Beautifully does this portray the present priestly ministry of Jesus. He

is before God for His people, bearing them up on His shoulders of power, and upon His loving heart. His power and His love are engaged on behalf of the weakest of His saints. And as in the breastplate were the Urim and Thummim—lights and perfections—so are believers represented by God's High Priest, according to the perfections of God and the light of His holiness.

"Having, therefore, . . . boldness to enter into the holiest by the blood of Jesus, . . . and having an High Priest over the house of God, let us draw near."

This is the grand result for us.



"Christ is entered . . . into . . . Heaven itself, now to appear in the presence of God for us" (Heb. ix. 24).

SING without ceasing, sing
The Saviour's present grace,
How all things shine in light divine
For those who've seen His face.

He's gone within the veil,
For us that place has won ;
In Him we stand, a heavenly band,
Where He Himself is gone.

There all's unsullied light,
Our hearts let in its rays ;
And heavenly light makes all things bright,
Seen in that blissful gaze.

Such here on earth we are,
Though we in weakness roam ;
Our place on high, God's self so nigh,
His presence is our home.

The Earthly Condition and the Heavenly Position.



Nation shall rise against **Nation**,
and
Kingdom against **Kingdom**;
and there shall be
Famines and **Pestilences**.

All these are
The Beginnings of Sorrows.

Men's Hearts
Failing them for Fear,
and for

LOOKING AFTER
these things which are
COMING on the **EARTH.**

BEHOLD THE LORD
cometh out of His place
TO PUNISH
the inhabitants of the earth
for their iniquity.

God judgeth among the nations of
Christendom, guilty of despising alike

The Son of God,
The Gospel of God, and
The Word of God.

LOOK UP
for your
REDEMPTION
draweth nigh (Luke xxii. 28).

We, according to His promise,

LOOK FOR
NEW HEAVENS
and a
NEW EARTH
wherein dwelleth
RIGHTEOUSNESS (2 Pet. iii. 13).

For
THE LORD HIMSELF
shall descend from Heaven with a shout,
with the voice of the archangel, and with
the trump of God; and the
dead in Christ shall rise first:

THEN WE which are
alive and remain shall be caught up
together with them in the clouds to meet
the Lord in the air, and so shall we ever be

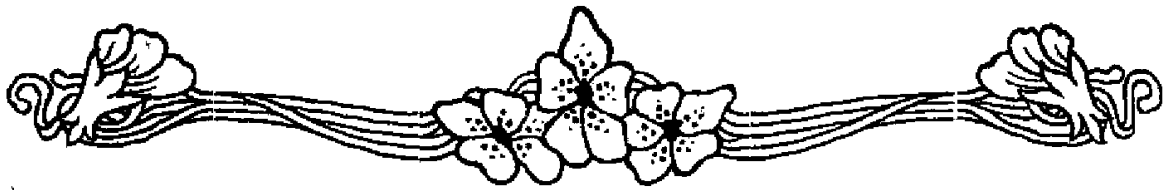
WITH THE LORD.
Wherefore
COMFORT ONE ANOTHER
with these words (1 Thess. iv. 16-18).

**“HEAVEN AND EARTH SHALL PASS AWAY, BUT MY WORDS SHALL NOT
PASS AWAY”** (Luke xxi. 33).



"Self-sacrificing devotion to his comrade." See p. 75.

K



Your Rope's Not Long Enough.



PREACHER was holding an open-air meeting, in the course of which he exhorted his hearers to do good and be good; he spoke of Jesus as a pattern, and advised them to follow in His steps if they would be saved. A poor woman bearing unmistakably upon her features the marks of sin, listened attentively for some time, and then suddenly interrupted the preacher by crying, "Nay, mister, your rope's not long enough for the likes of us."

Here was a case that the preacher's doctrine would not help; his rope would not reach her, and she felt it. Well, better throw no rope at all to a drowning man than mock him by throwing one that is too short, and the rope of salvation by works is far too short to save sinners. Nay! it is no rope at all.

But this woman may have been much worse than others? Outwardly no doubt she was; but do not forget that God has said, "There is no difference, for all have sinned and come short of the glory of God" (Rom. iii. 22, 23). And all being sinners, all need salvation. Oh! that each unconverted reader might discover that he or she is sinking in a sea of sin, and must be overwhelmed by the waves of judgment for ever, unless salvation comes to them.

How eagerly would they then cry out for a rope both long enough and strong enough to save them. And can such be found? Yes; verily God Himself has provided such an One. He gave His own Son to die not as a martyr or an example to men, but as the Substitute for sinners. His death was sacrificial, meeting God's righteous claims, and enabling Him to be just, and yet the Justifier of all who believe in Jesus.

Here is perfect salvation for all—all need it; none are too bad for it. God proclaims the blessing world-wide—it is for whosoever will take it. "To him that worketh not, but believeth on Him that justifieth the ungodly,

his faith is counted for righteousness" (Rom. iv. 5). "[He] was delivered for our offences, and raised again for our justification. Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. iv. 25; v. 1). Cease from your own merits; "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31). Then you will rejoice in the wondrous words of the Saviour, "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Believe now.

J. T. M.

BRAVE DEEDS.



WHAT deeds of bravery and heroism spring up and stand out afresh in our minds as we look upon such pictures as the one before us. The British soldier has not been wanting in self-sacrificing devotion to his country and comrades, whatever he may lack in other respects. But, alas! those most ready for acts of daring are often most reckless in regard to their own soul's salvation.

We must not conclude, however, that our army is devoid of Christian soldiers. Thank God! many are converted while serving in the army; others are like the young sergeant who, with beaming face, told me after the meeting a fortnight ago he was converted just three weeks before he enlisted. The Lord had preserved him from many evils, and this had furthered his promotion in the army.

It was during the Boer War that at the dreadful battle of Spion Cop, all the commissioned officers being killed, the command of the "A" Company of the Black Watch fell to Corporal P——, who was a bright Christian. Calling a halt, his voice rang out distinct and clear,

"Men, one minute to prepare for death!" "Forward!" was his *next* command—and his *last*, for the next moment he fell, a shot having pierced his heart. What a mercy that he had not left preparation for death until that moment! How we wish that other companies had such officers!

Oliver Cromwell was preparing for one of his big battles; a private in his army was noticed to be very depressed: a presentiment had come to him that morning, and before the rally sounded, he was seen to take something from his knapsack and put it inside his tunic. Many a soldier fell to rise no more, among the ranks of earth, during that dreadful battle; the young soldier, above alluded to, felt himself hit by something, but sustained no injury. While undressing that night, and taking from his tunic the Bible his mother had given him—put there in the early morning—and which had covered his heart, he noticed a tell-tale hole through its cover. Quickly turning over the leaves, he discovered that the bullet had stopped at the very verse marked by his mother for him: "Rejoice, O young man, in thy

youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment" (Eccles. xi. 9). He was thereby awakened to a sense of his guilt and danger, and trusted Jesus as his Saviour.

Our picture shows what took place after another of those dreadful battles with the Boers, when our men were shot down by the Boers, firing from behind their protecting rocks. Many a brave soldier in kilt or khaki could be seen lying dead on the veldt while the wounded were being sought out. Hearing a moan from one lying in a pool of blood, the sergeant raised him up and sought to carry him to a place where his wounds could be dressed. As he did so, the wounded man asked, "Have you been to me before, sir? Someone came to me, and beckoned me, and said, 'Follow me.' I believe it was Jesus. Lay me down again, please. Don't you hear them in Heaven calling the roll call? My name will come soon." The sergeant saw him listening intently, and then with a glad expression illuminating his pale face, he replied, "Here, sir!" and fell back dead.

In the battle of life you may soon fall, my reader, and your death be very inglorious, for—

"Dangers stand thick on every side,
To hurl us to the tomb;
While fierce diseases lurk around,
To hurry mortals home."

Whether soldier or civilian, peasant or peer, "the wages of sin is death." But how blessed to be found here! "cleansed by the blood of Jesus," and "saved for glory," singing along the road, like the man at Hanley, under whose feet the pavement suddenly departed, dropping him into an old pitshaft—

"When all of life is over,
And my work on earth is done,
And the roll is called up yonder,
I'll be there."

E. E. C.



The Tabernacle and Its Lessons.

No. 10.



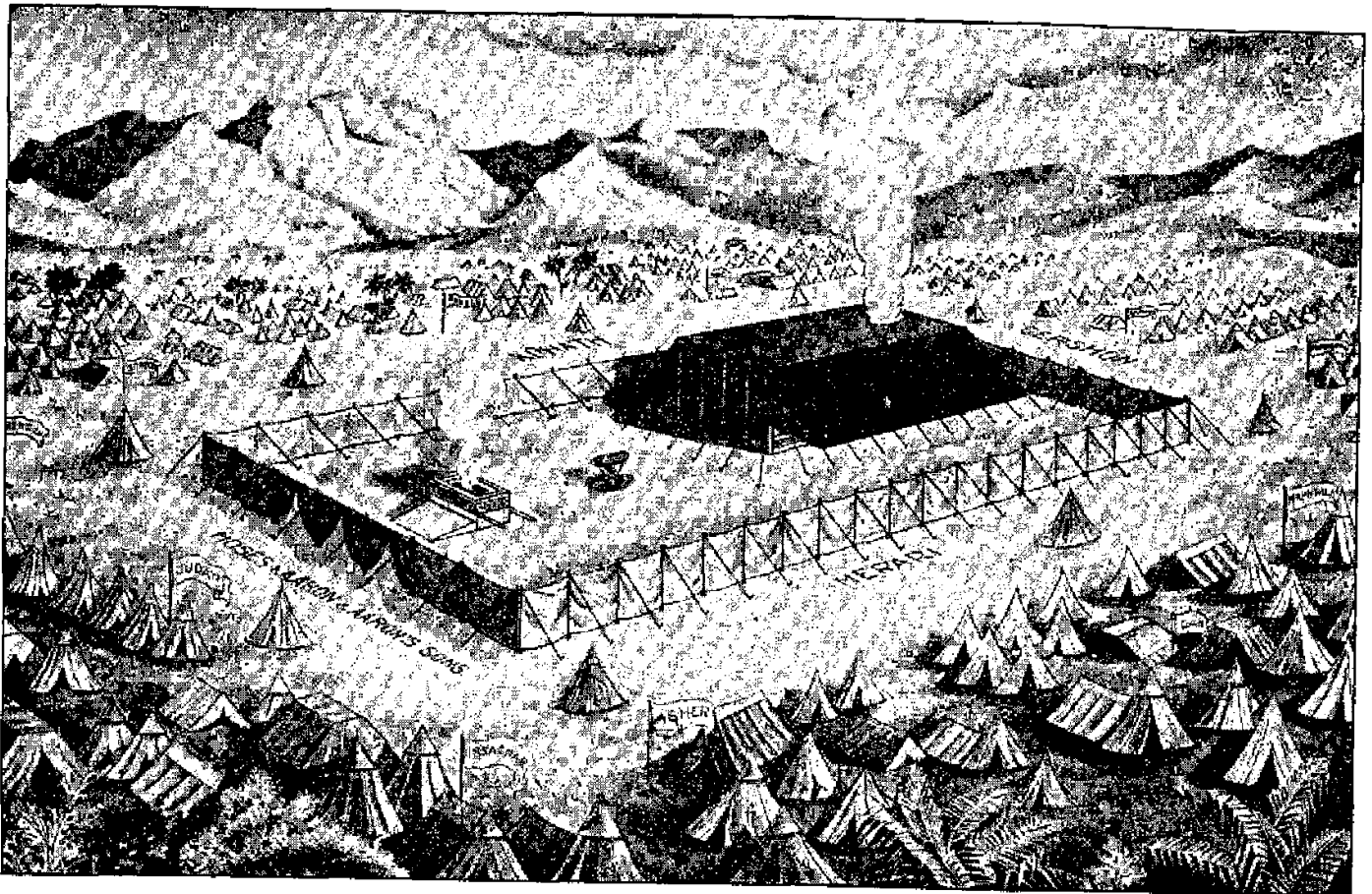
HAVING considered, though necessarily very briefly, the Tabernacle itself, we will take a look at its surroundings.

The cloud of glory rising up from above the mercy-seat and over-shadowing all the camp, was the visible sign of God's presence, and it regulated all the movements of the host of Israel, as the Tabernacle regulated their positions. In the day-time it shaded them from the heat of the desert sun; at night it was luminous and gave them light.

When the cloud was lifted off the Tabernacle it was the signal to strike the tents and move onward. First, Judah's camp moved off, following the direction of the cloudy pillar. This camp consisted of the tribes of Judah, Issachar, and Zebulun, and always pitched to the east of the Tabernacle. Then followed the sons of Gershon and Merari with their six waggons.

The Merarites had charge of the solid parts of the Tabernacle—the boards, bars, pillars, and sockets, the pins and the cords. For these they had four waggons. Their tents were always on the north of the Tabernacle. The Gershonites had charge of the coverings and

THE TABERNACLE AND ITS LESSONS.



hangings, also the cords of the court which they conveyed in two waggons. They always pitched to the west. Behind these came the camp of Reuben (Reuben, Simeon, Gad) which occupied the side south of the Tabernacle. Next came the Kohathites, bearing all the holy vessels and the vail. When they arrived at their destination they found the Tabernacle set up ready for the vessels. They pitched on the south. The camp of Ephraim followed (Ephraim, Manasseh, and Benjamin), and took up their station on the west. The standard of the camp of Dan (Dan, Asher, and Naphtali) brought up the rear, and pitched on the north. Moses and Aaron and his sons occupied the space in front of the Tabernacle eastward.

Thus you see the Tabernacle formed

the centre of the camp. The priests and Levites formed the next circle round it, and outside these the hosts of Israel, according to their tribes. It is computed that in that vast camp there must have been over three million souls, all fed day by day, and sustained by God for forty years in a wilderness waste. Their raiment did not get old, nor did their feet swell all that time.

God is leading a vaster host now through the wilderness of this world to the heavenly Canaan. Are you one of the Lord's host, dear reader? If so, victory is sure. But while here in the wilderness, be sure that all your ways are regulated by the sanctuary—that is, by giving God the central place in all your thoughts, plans, and desires, and that you walk according to the directions

of the pillar of cloud, for Jesus has said, "He that followeth Me shall not walk in darkness, but shall have the light of life."



CHRIST THE FOOD OF THE SOUL.

THERE was a man of great appetite who lived many years ago. His name was Solomon, and he fed his soul with all the arts and sciences, and with all the poetries and luxuries of the age, nor did he refrain from laughter and wantonness. There was not a cup he did not drain, nor a dainty from any land, nor a fruit from any tree, of which he did not eat. Yet when he rose up from that abundant banquet, all he had to say was, "Vanity of vanities; all is vanity."

I have seen a poor soul feed on Christ in a very humble cottage, upon a bed in a little room, where she had lain alone almost all day and all night long, year after year, with many aches and pains, and scarcely able to lift her hand to her head, with little but dry bread and a cup of water; and yet I have seen in that bed-ridden woman's pain-worn face a fulness of satisfaction. I have known her speak like one that had not a wish ungratified, nor a grief worth mentioning. I have beheld her when in her sufferings she could scarcely speak, and yet her every word was essential poetry when she spoke of *Him* her best Beloved, who had filled her soul even to overflowing. There is no food *indeed*, no drink *indeed*, for soul and spirit, but that which you find in the Christ. He and He only could say,

"I am the Bread of Life,
I am the Water of Life."

I THESSALONIANS.



HIS is the first of the epistles of Paul, and those addressed were young converts in the joy and freshness of their first love. The object of it seems to have been the correction of their thoughts regarding the coming of the Lord Jesus. But while this is true, the whole epistle is one of encouragement, and views believers as those who have turned to God, to *serve* the living and true God, and to wait for His Son from Heaven, even Jesus. This, indeed, gives us the simple attitude of every saint on earth—serving God and waiting for Jesus. Our position is thus one of hope, and this characterises the epistle. Meantime, faith and love are the accompaniments of hope. As to each of these, the apostle was able to turn them to the example of them he and those with him had given them, as he exhorts them to their continued exercise.

The faithful love of the apostle to these dear children of his in the faith is beautiful and touching—a delightful pattern for all to whom God has given spiritual children.

He then unfolds to them the manner of the Lord's coming. Those who had died would be raised, and the living changed, and together "caught up" to meet the Lord in the air, and so be forever with Him. Strange, that with this clear statement on the page of inspiration, and that of 1 Cor. xv., the coming of the Lord for His people should have been lost sight of for some sixteen centuries. This is one result of the Church becoming worldly-minded. Believers are children of light, they belong to the day. For

the moment treading amid the darkness of this world; in it, but not of it. Jesus died for us, that, whether we watch or sleep, we should *live together with Him*. The line of conduct suited to us while we watch for Him here is then sketched out in a few trenchant sentences, and the apostle prays that in their tripartite being they (and we) may be preserved blameless till the coming of Jesus.

F. H.



COUNT OXENSTEIN.



IT is stated by the celebrated William Penn that Count Oxenstein, Chancellor of Sweden, being visited, in his retreat from public business, by commissioner Whitlock, ambassador from England to Queen Christiana, in the conclusion of their discourse, said to the ambassador, "I have seen much and enjoyed much of this world; but I never knew how to live till now. I thank my good God, who has given me time to know Him, and likewise myself. All the comfort I have, and all the comfort I take, and which is more than the world can give, is the knowledge of God's love in my heart, and in the reading of this blessed Book," laying his hand on the Bible. "You are now," he continued, "in the prime of your age and vigour, but this will all leave you, and then you will find that there is wisdom, truth, and comfort in the Word of God, and nowhere else."



A SHEPHERD BOY.

A TRAVELLER, from a commercial house in London, crossing the extensive plains in Wiltshire, was joined by a gentleman passing the same road. The traveller, a pious man, observed, with regret, that the conversation of the stranger was of a light and trifling cast, often bordering on profanity; and resolved to take the first opportunity of slipping away from so unprofitable a companion. Before, however, such an opportunity occurred, they reached a part of the down where the road separated. Uncertain which way to take, they proposed to inquire of a shepherd boy, who was reclining near the spot with a book in his hand. The stranger, disposed to exercise his profligate wit on the simple peasant, thus addressed him:—

"Halloo, my lad! what book are you reading?"

"The Bible, sir," was the reply.

"The Bible! So you read that in hopes to find out the way to Heaven?"

"Yes, sir."

"Very well; that road I neither know nor care anything about: tell me, if you can, the road to Salisbury; and I will leave you to dream about the other at your leisure."

"That, sir," pointing with his crook, "is the road to Salisbury; and the road to Heaven, blessed be God, is so plain, that 'wayfaring men, though fools, shall not err therein.'"

Well said, simple shepherd, thought the pious traveller; and raised his heart in gratitude to the Lord of Heaven and earth, "who hath hid these things from the wise and prudent, and revealed them to babes;" and thus out of the mouth of the weak and mean, in other respects, "hath ordained strength, to still the enemy and the avenger."

OUTLINES OF BIBLE STUDY.

For S.S. Teachers and Senior Scholars.

MATTHEW xviii.—Continued.



Verses 23-35.—The great lesson of forgiveness. I add a short note on this important parable which has been much misunderstood by many. These verses contain a similitude of the Kingdom of Heaven, and deal with the great principles of governmental or temporal forgiveness and temporal punishment.

“The King” is God; “The great debtor,” Israel; “the debt,” all the privileges and blessings they had received from God ever since they became a nation. For the “taking account” compare chap. iii. 10: “The axe at the root of the tree.” The “patience” following on the Lord’s Prayer at the Cross, “Father, forgive them,” was extended down to Acts vii.

The “hundred pence debtor” represents the Gentiles. The attitude of the Jews towards the Gentiles and towards God is shown in many passages in Acts (see vii. 51, xiii. 45, xiv. 2, xvii. 5, xxi. 27, xxii. 21, xxviii. 28), and summed up in 1 Thess. ii. 15. (1) They killed the Lord Jesus; (2) and their own prophets; (3) they persecuted the apostles; (4) they please not God; (5) they were contrary to all men; (6) forbade to preach to the Gentiles, and thus filled up their sins: so wrath has come upon them to the uttermost. In the words of the parable they have been “sold”—cast into the prison of the nations, as they are to this day, and will be “till the debt is paid.” That time is spoken of in Isa. xl. Then the punishment of the guilty nation will be completed, her warfare accomplished, and her iniquity pardoned.

While we believe this to be the broad outline, there is a solemn warning to all the Lord’s servants, as such, in every dispensation to walk in love, humility, and lowliness, forgiving from the heart everyone his brother their trespasses.

There are three aspects of forgiveness in Scripture:—

I. *Forgiveness of sinners*, or eternal forgiveness,

received by, and should be enjoyed by every believer. But many do not enter into it. Some hope for it. Some think they were once forgiven, others again suppose that they are partly forgiven. God says, “I write unto you children because your sins are forgiven you for His name’s sake” (1 John ii. 12). Grace provides it. The blood procures it. The Spirit proclaims it. Faith appropriates it. Because God has spoken I am sure. Three things follow—(1) It produces happiness: Ps. xxxii. 1, “Happy is he whose transgression is forgiven, whose sin is covered.” (2) It produces love: Luke vii. 47, “Much forgiven, the same loveth much.” (3) It produces holy and reverent fear: Ps. cxxx. 4, “There is forgiveness with Thee, that Thou mayest be feared.”

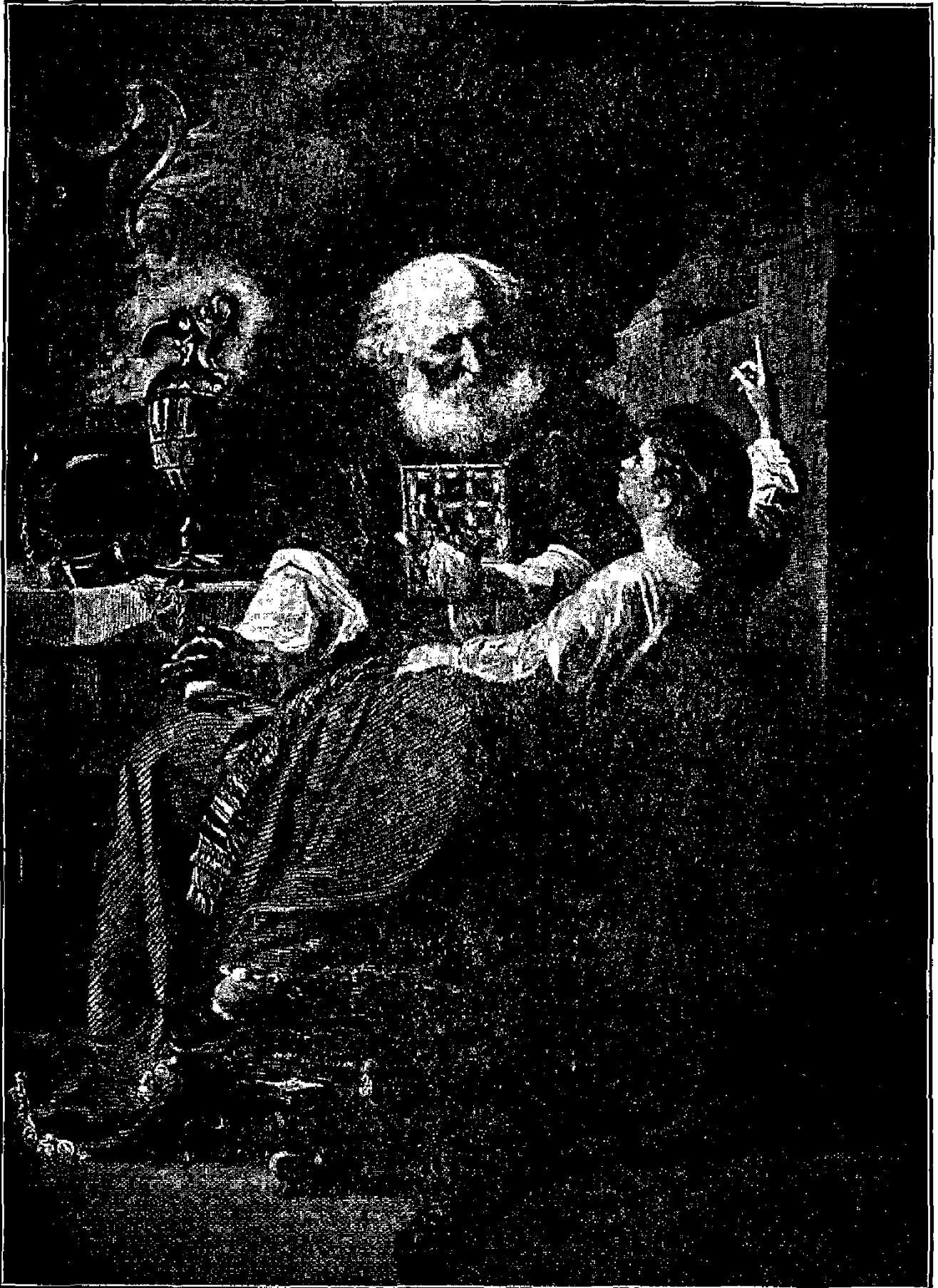
II. *Forgiveness for believers*, or restorative forgiveness. Our first confession brought us eternal forgiveness, and we became children. Confession of our (alas!) many breakdowns restores us to the joy of forgiveness, and keeps us happy children. Instructions to railway men are that “when a train breaks down, report to headquarters.” So must we. “If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness” (1 John i. 9).

III. *Governmental forgiveness*, with which the parable in this chapter deals. Closely connected with it is, as I have said, the supreme importance and necessity of forgiveness by believers of each other. Any other attitude is contrary to the whole spirit of Christianity, and there is no evidence that the man who cherishes an unforgiving spirit is a Christian at all.

Having been forgiven our great debt by God, we ought to forgive each other without end. To do otherwise is to grieve the Holy Spirit of God.

Two words give the secret of the unmerciful servant’s failure. He “went out” from the presence of his master. In a spiritual sense this will always mean failure. To abide in the light is to abide in communion with the Father and the Son. May this ever be our happy experience, and so shall our “joy be full.”

L. L.



L

Eli and Samuel.

One Thing Lacking.



“PLEASE, mother, tell us again about little Samuel!” This has often been the pleading request of many a little child when in the quiet evening hour, and the children are tired with their play, the Christian mother gathers her little ones round her knees and seeks to engage their latest thoughts with divine things.

Why should this story be so interesting to children, and so often form the theme for the Sunday School lesson and the Children’s Service? I expect it is because Samuel was but a little boy when he came so publicly under notice.

Hannah—Samuel’s mother—had dedicated her little boy to the Lord for His service from his very birth, and very early in his life he was taken to the House of God to live with the priests of God. It must have been a strange sight to have seen this little fellow, dressed something like one of God’s priests, going about the temple and busying himself with some little service there under the direction of Eli (1 Sam. ii. 11).

Many interesting things could be told about this little boy no doubt, much the same as could be said of many a little reader of these pages; but those I would here refer to are specially worthy of notice. He was born of pious parents, and his mother was a remarkable woman of prayer. He had been brought up in the midst of great privileges, and when he was old enough, he took some little part in the service of the Lord. Still—in spite of all these things—there was one *sad* lack with little Samuel—“*He did not yet know the Lord*” (1 Sam. iii. 7).

I wonder how many of these features in the life of Samuel are to be found in your own life, my little friend.

Let us here notice a few of them. Firstly—**He was born of Godly parents.** Is that true of you? What a wonderful favour it is to have a Christian father and mother—parents that not only *point* you the way to Heaven, but in the fear of God they walk that way themselves and seek to lead you with them. Happy child if such is your lot!

Then again—**Samuel had a praying mother.** Have you? I daresay these lines may fall under the notice of some whose mother has often prayed for them in secret. When she tucked you up in bed at night, when she nursed you in your illness, when she taught you to lisp a little prayer, how her heart went up to God in prayer for *you*!

ONE THING LACKING.

Samuel had also been brought up in a place of great privilege—the greatest privilege then known.

He was reared in the House of God where he could hear of the Lord every day of his life; and when he was old enough he was permitted even to take a little part in the service of God—if it were only opening and closing the doors.

You, too, have been reared amidst the bright privileges of what is called a Christian land—a land of Sunday Schools and Bibles. You have often and often heard of Jesus, and that, perhaps, in a Christian home. You have read books about Him, and sung hymns about Him, and perhaps more than that, you may, like Samuel, sometimes have engaged in a little service for the Lord. Perhaps you have invited boys and girls to the Children's Service, or distributed hymns to those gatherings, or perhaps you have tried to make the Gospel Meetings known and endeavoured to get some in to hear. Besides this, you may even have given some of your pocket money to send the Gospel to the heathen.

Now we come to a very important and serious lack in Samuel's life. Listen to what God has to say of this boy in spite of all that was so true and happy about him. **"Now Samuel did not yet know the Lord."** Think of that! Oh, how very sad and solemn this is! Here was a boy who had Godly parents, a praying mother, and was brought up amid the greatest privileges, and even took part in religious service, and yet he "*did not yet know the Lord*" for himself. Do you know anyone like that? I wonder if my little reader might be described in that way.

You may say, "What matter does that make? I am better than those who don't go to Sunday School or Children's Services. I have got prizes for Scripture Searching, and I know a good deal about Jesus." Yes, my dear, all that may be quite true. You may know very much *about* Jesus, and yet you may *not know Him*. I know a great deal *about* King George V., but *I don't know him*.

A little girl, when passing a gentleman one day, said, "Good morning, sir!" He politely and cheerily returned the salutation. She then turned to her little friend and proudly said, "*I know that gentleman!*" The other little girl, not wishing her friend to think that her circle of acquaintance was wider than her own, replied, "So do I." "Who is he, then?" "Well," she replied, "I don't know his name, but I



know him by sight." "Ah!" said the other proudly, "but *you don't know him to speak to!*"

I wonder if my little reader knows the Lord in that intimate and blessed way—that you are on speaking terms with Him, or do you only know something *about Him?*

It is one of the very marks by which we may know the sheep and lambs of Christ—*i.e.*, "*They know the Shepherd.*"

Listen to what Jesus says, "*I know My sheep, and am known of Mine.*" That means, He knows them and *they know Him.*

The Lord Jesus once said to some very religious people who used to go regularly to their place of worship, and say their prayers every day—"Ye **believe not** because ye are **not of My sheep**" (John x. 26). The Good Shepherd says, "My sheep have all got one mark about them, and that is they all know and believe in Me."

You must not make the mistake and think that because you are *little children* that you are therefore *little lambs in Christ's flock*. You may sing, "Jesus is *our Shepherd*," and yet you may not be able to truthfully say, "The Lord is *my Shepherd*, and *I know Him* and *He knows me.*"

Presently the Lord Jesus is coming again to call *all who know Him* to meet Him in the air, and then go to His own eternal home with Him for ever. When that takes place, He tells us in Luke xiii. 25-27, then He is going to shut the door of salvation and mercy. When that is done, He tells us that a very large number who once enjoyed privileges, such as you enjoy, will come knocking at the door and asking to be let in. They plead that they *know* a good deal about the Lord, but the only

answer they will get will be—"I know you not. . . Depart from Me!" He knows *His sheep*, but He does not know *them*, because they have never known Him. Oh, how exceedingly solemn!

If you do not *yet* know the Lord, be sure you make haste and come to Him as a poor sinner, and put your simple trust in Him—the sinner's Saviour—and be saved, and find in Him eternal life. "This is life eternal *that they might know Thee*, the only true God, and Jesus Christ whom Thou hast sent" (John xvii. 3).

'Tis eternal life to know Him,

Oh! how He loves.

Think, oh! think, how much we owe Him,

Oh! how He loves.

With His precious Blood He bought us,

In the wilderness He sought us,

To His fold He safely brought us,

Oh! how He loves.



The Tabernacle and Its Lessons.

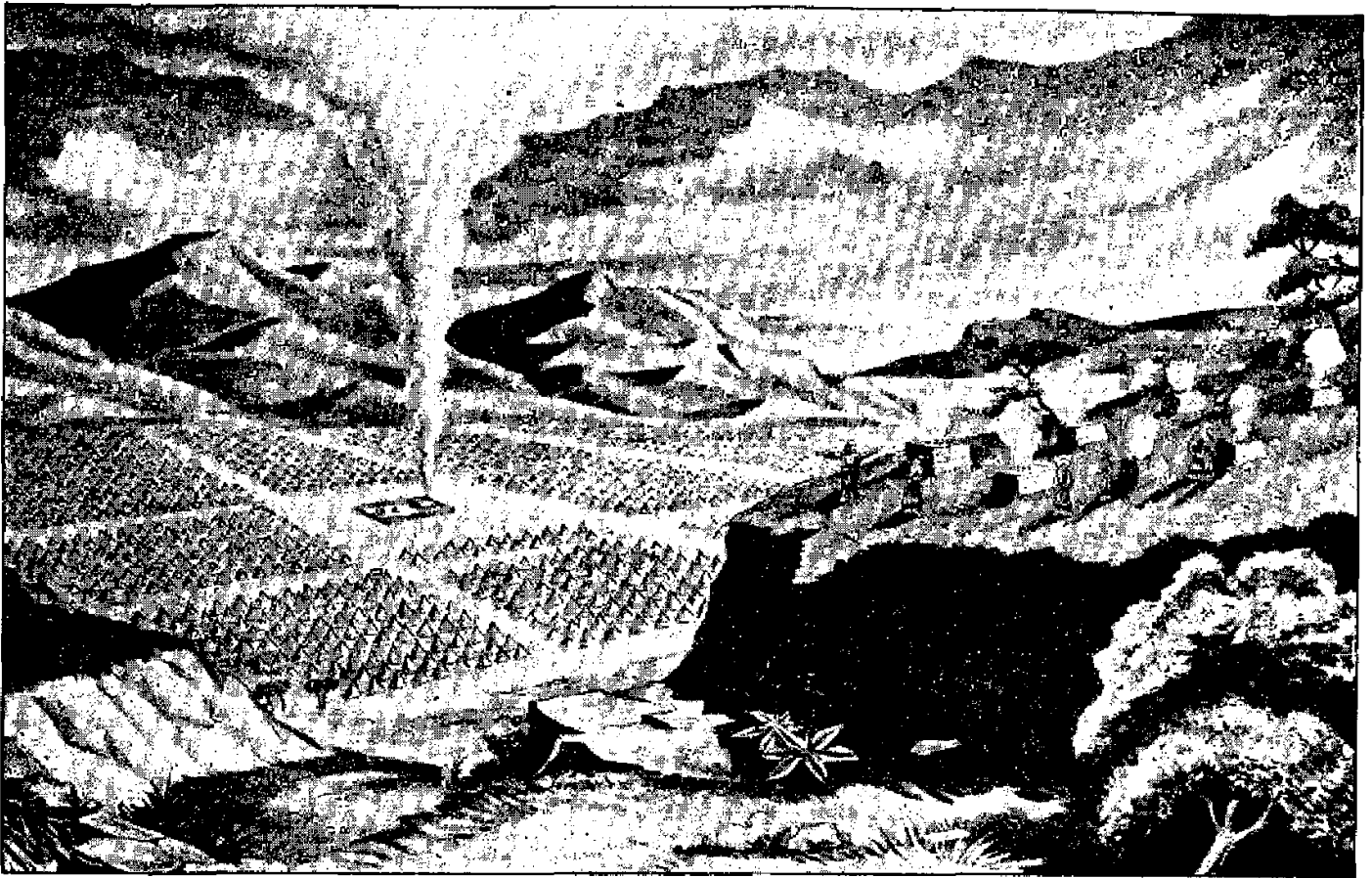
No. 11.



WE have seen the camp of Israel pitched in God's ordered way around the Tabernacle, and in the lesson before us now we may learn something of the blessedness of being God's people. Balak, King of Moab, was afraid of this great host, and he bethought himself that if only he could get Balaam, the soothsayer, to curse Israel, he would be able to overcome them. There have been many Balaks in the world: men who have thought it would be to their interest to crush God's people.

Well, Balaam came, but instead of

THE TABERNACLE AND ITS LESSONS.



allowing him to curse them, God made him bless the people three times, and each time more largely. Indeed, some of the most beautiful language ever spoken fell from Balaam's unwilling lips:—"How goodly are thy tents, O Jacob! and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters."

God sees His people in the loveliness and beauty of Christ His Beloved, even as David could remind Him—"Behold, O God our Shield, and look upon the face of Thine Anointed." When the beauty of Jesus is reckoned to His redeemed ones, what enemy can find a flaw in them? Borne on the breast and

shoulders of their Great High Priest, and before God in Him, in all the value of His atoning work, who can lay anything to their charge? "It is God that justifieth, who is he that condemneth?"

As to what they are in themselves, God may have to chasten them as a stiff-necked people; but let the enemy accuse, God answers him and turns his curse into a blessing.

The priests of Rome cursed the martyrs, but, like poor Balaam, they will have to do with God, the Justifier of His people. Balaam prayed, "Let me die the death of the righteous, and let my last end be like his." But Scripture tells us that he loved the wages of unrighteousness, and he fell by the sword of judgment.

Oh! my dear reader, flee to the Lord

Jesus Christ. It is thus you may become one of God's people, and share their present blessedness and their eternal salvation and glory.



I THESSALONIANS.

[SECOND PAPER.]

THEY were young converts at Thessalonica in all the freshness and fervour of their first love. The apostle had been amongst them only about three weeks, but his labours had been greatly owned of God. We have in them a model company of Christians, young in the faith, but full of fervour and zeal, and abounding in works of faith, labours of love, and patience of hope; and so exhibiting practically, and probably unconsciously, the three governing principles of the Christian life. It is essentially the epistle of hope.

1. We have the *attitude* of hope (chap. i. 10).
2. The *joy* of hope (as to the servant) (chap. ii. 19).
3. The *characteristic* of hope (holiness) (chap. iii. 13; compare 1 John iii. 3).
4. The *object* of hope, and how hope will be realised (chap. iy. 16).
5. The *present effects* of hope on our walk and ways (chap. v. 1-11).

Hope connects the soul with its object and its goal. Faith takes hold on God in present circumstances, and love is the true motive power of the Christian life. Happy the soul when these three are in exercise, as in the Thessalonians. The apostle points to his own behaviour and that of his companions in labour as an example to them, and thus also to us,

and specially to all who minister the Word. He then asks for their prayers for him (dependence on God always marks a true servant of the Lord), and charges that the epistle be read to all the "holy brethren"—wonderful description of those so lately corrupt heathen, and wonderful in the case of every child of God, for we all "were by nature children of wrath, even as others."

F. H.



BLACK AND WHITE.

Compare Isa. i. 5, 6, and Eph. ii. 1, 2 with 1st Epistle of John iv. 17.

WHAT is the foulest thing on earth?
Bethink thee now and tell.
It is a soul by sin defiled,
'Tis only fit for Hell!
It is the loathsome earthly den
Where evil spirits dwell.

And what's the purest thing on earth?
Come, tell me if thou know.
'Tis that same soul by Jesus cleansed,
Washed whiter far than snow!
There's naught more pure above the sky,
Naught else so pure below.

God's eye of flame that searches all,
And finds the heavens unclean,
Rests on that soul in full delight,
For not a spot is seen.
"Clean every whit" in Jesus' blood—
Whate'er its guilt has been.

He sees no sin! but sees the blood
That cleanses all the sin!
'Tis Christ upon the soul without,
'Tis Christ He sees within;
To judge it foul were just to judge
God's Christ Himself unclean!

Thou Lamb of God, whose wondrous grace
This great redemption wrought,
Not only snatched from yawning Hell,
But to God's bosom brought,
And raised the ruined wreck of sin
Beyond created thought. D. R. F.

The . . . Christ-Rejecter's End.



MANY persons intend to become Christians at a future day, but invent excuses for present delay. They imagine that a "more convenient season" will come; but, oh, how terrible the danger of delay! How very often does it end in utter despair, as in the following narrative:—Residing for a time in a village on the west coast of Scotland, during my morning walks I often stopped to speak a word to Mary M——, a remarkably fine, healthy young woman, the mother of a little family. But my visits never seemed very welcome, and her dislike to God's Word, and especially the Cross of Jesus, she would show by constantly fidgetting as soon as I entered upon it. She would begin to sweep up her floor, remove her kettle from the fire, or turn to anything rather than sit and listen for five minutes, though I tried as kindly as possible to win her attention.

Thus months passed away, and the enmity of her mind evidently increased, for she would occasionally shut and lock her door when she saw me coming. Little did she think, poor woman! how soon she would in very despair send for me. One morning early I was surprised by a message from Mary, begging me to come to her immediately. I did so, and was shocked to find her not only ill, but fast approaching her end. Severe inflammation had attacked her, and to the agonies of the body were added the far worse agonies of the mind. Conscience was fully at work, and she was tossing

to and fro in all the horrors of a speedy removal into a world for which she felt herself wholly unprepared. I prayerfully sought to set before her the fulness and freeness of salvation, even at the eleventh hour; but she looked wildly in my face, and said,

"It's too late! I cannot understand you now!" Then raising her hands to hide her face, with a tone and manner I even now shudder to think of, and as if to her eye the awful realities of the unseen world were already revealed, she exclaimed,

"Oh, hide me from the Almighty! I will not, I cannot meet God!"

These were her last words. In a few minutes her spirit was called.

Such a scene speaks for itself.

Let it be a solemn warning to you, dear reader, who care for none of these things, who have no time to heed God's call. Think for one moment of the love and mercy you are slighting. Oh! remember God will not be mocked. Oh! then seek God in earnest and in His time, which is **Now**, lest delay makes your heart harder, and Satan lands you in eternal anguish.



FIVE POINTS for PRACTICE.

First Chapter of St. John.

36. Looking on the Lamb brings life.
Salvation.
38. Following Jesus ends the strife.
Separation.
39. Abiding with Him *all* the day.
Fellowship.
41. Finding a brother by the way.
Testimony.
42. Bringing him to Jesus too.
Soul-Winning.

This is what His saints should do.

E. M. U. H.

OUTLINES OF BIBLE STUDY.

For S.S. Teachers and Senior Scholars.

MATTHEW xix.

This chapter may be divided into four parts, and shows us our Lord's teaching in the following order:—

- I. Marriage (1-12).
- II. The Little Children (13-15).
- III. Human Goodness (16-26).
- IV. Discipleship (27-30).

- I. Verses 1-12.—As to the first, the Lord lays down the principles of God's order as to natural relationships, restating and maintaining that order. Man, through the hardness of his heart, had ignored the divine principles and broken the link which God had declared to be indissoluble, unless sin break it. The subject is of great importance, especially at the moment when Christendom is making every effort to relax the bands of morality on this very point.
- II. Verses 13-15.—As to the little children, we find the Lord using these to illustrate the Spirit suitable to the Kingdom of Heaven. Self-seeking, self-importance, self-exaltation were as yet undeveloped in the little one. It was a model of what ought to obtain in the Kingdom. They were creatures of God, and belonged by right of redemption to that Kingdom. He laid his hands on them, sanctioning the state of simple lowliness and confiding trust which they set forth. Note three things in this section—(1) The invitation of love; (2) the condition of entrance; (3) the reception of grace.
- III. Verses 16-26.—Here we have a delightful character. No hypocrite, but a young man perfectly sincere, thinking by law to inherit eternal life. Thinking that eternal life was only *living long* in God's favour, outside the *curse* and *death* which blight the life of every man since Adam fell. He spoke of *eternal* life. Note that in His reply the Lord speaks only of *life*.

The young man came with the thought that there is goodness in man suitable to give him a standing before God; but while the Lord recognises all that is good in nature, He also shows that the best of nature will not do for God. However irreproachable conduct might be in the eyes of men, the *state of the heart* was a different matter. To that point the Lord conducts him. He was not "*far from*," but he was not "*in*" the Kingdom.

When He who "searcheth the heart" brought the law in its true "inwardness" to bear, it was shown that, even in his duty to his neighbour, the demands of law were unfulfilled. The light revealed the *idol of riches* in his heart, and he turned away "very sorrowful." So will it be with everyone who shuns the narrow pathway of following Christ. To own and follow Him here is to reign with Him in Kingdom glory hereafter.

Verse 25.—"Who then can be saved?" Well might the apostles so exclaim! Their thought was that riches was a sign of God's favour—that they at least supplied the means of doing good. If none were good, and the means of doing good valueless, who could be saved? The Lord's answer is emphatic. If a question of man—no one. But with God all things are possible. Grace makes no account of what man is, either at "his best" or "his worst." Salvation is *of the Lord*.

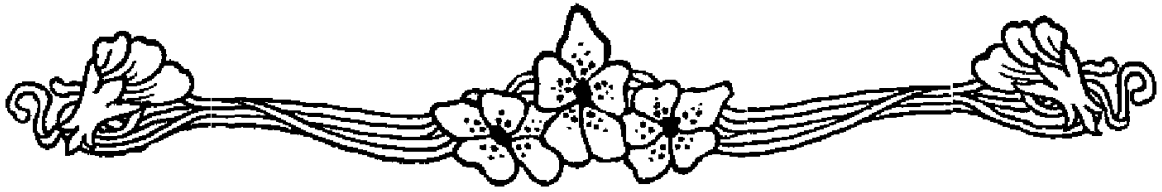
- IV. Verse 27.—Peter, doubtless seeing the young man going away, preferring his possessions to Christ, ventures the question, "We have left all. . . . What shall we have?" It gives occasion for the Lord to announce some precious encouragement as to discipleship. The apostles *had done* what the Lord invited the young man to do. What would they receive? The answer is two-fold. First, as to His immediate followers, they should be princes in the day of the Kingdom; and, second, *everyone* at all times, and in all places, who prefer the name of Christ above all that is dear to nature, shall receive an hundred-fold here, and shall inherit *everlasting* life. This was much beyond what law could promise. Christ was that eternal life, and after His death and resurrection it was fully manifested. May He have an increasing place in our heart's affections day by day, while we wait for His coming.

In verse 30 the Lord adds a warning both to the apostles and all others. Peter had forsaken his boat and nets, and we are ever in danger of allowing the flesh to put a value on the "boat and nets," which they never possessed, and so strike a bargain with God. If so, though we may appear to be "first," yet before Him who "seeth not as man seeth," we shall be "last of all."

May we have grace to walk in the narrow pathway of discipleship, neither allured by the smiles of the world, nor hindered by its frowns.

L. L.





M

"I came to Jesus when I was young."

“Too Bad for Jesus.”



ONE Sunday evening as we reached the foot of a stair where we had been inviting the people to a Gospel Meeting, we were met by a group of children, one of whom told us that there was a woman ill in the house near by. Taking the child as a guide, we went to the house, thinking that maybe there would be a willing ear for that old, old story, from one who was laid on a bed of sickness. On reaching the door we knocked, and a faint voice said, “Come in.” We opened the door, and there on a bed in a corner of the room lay a comparatively young and good-looking woman. She welcomed us, and readily told us of her troubles: how ill she had been, but thought that now she had got a turn for the better. A fit of coughing just then, however, did not suggest much improvement to our mind.

For a while she lay exhausted, and we feared the exertion of talking had been too much for her, and said so, promising to come back again.

“Oh, please do not go away!” she said. “I am very glad you came; the nights are so long, and I cannot sleep, and I have no one to speak to.”

Over her bed were hung three pictures of the Lord in different attitudes, so we said, “Surely you must think a great deal about the Lord Jesus Christ, seeing you have so many pictures representing Him”; and, pointing to the one with Jesus on the Cross, said, “You know what that means, don't you? The One who hung there—despised and cast out by the world—was none other than the Son of God who died, the Just for the unjust, that He might bring us to God.”

Never will we forget her words, nor the tone in which they were said. They were—“So they say, miss; so they say; but it's no for the likes of me, I've been too bad!”

Too bad for Jesus! Many a one we have met who thought themselves too good for Jesus, but never one was turned away because they were too bad. How glad we were to be able to tell her that “He came not to call the righteous, but *sinner*s to repentance,” and 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.”

Nominally a Roman Catholic, she was as ignorant of the Scriptures

"TOO BAD FOR JESUS."

as you might expect any one brought up in Central Africa to be. As we read verse after verse out of God's Word, it seemed like pouring water on thirsty ground, so eagerly did she listen.

The hour was late, and we had to leave, but visited her many times afterwards. Each time she was weaker, until at last even she gave up hope of getting better. The last time we saw her she was scarcely able to speak, and bending over her we said, "On what are you resting, Mrs. F——? Are you afraid?" Then repeated those precious words—"The blood of Jesus Christ, God's Son, cleanseth us from all sin." She opened her eyes, and with a great effort said, "Yes, that's it"; and repeated all the verse, "The blood—of—Jesus—Christ,—God's—Son,—cleanseth us—from—all—sin." That was all. Next morning she passed quietly away. "Was she saved?" do you say? If those words came from her heart, then she was. Her soul saved, thank God! But oh! her life all spent in the service of sin and Satan.

* * * *

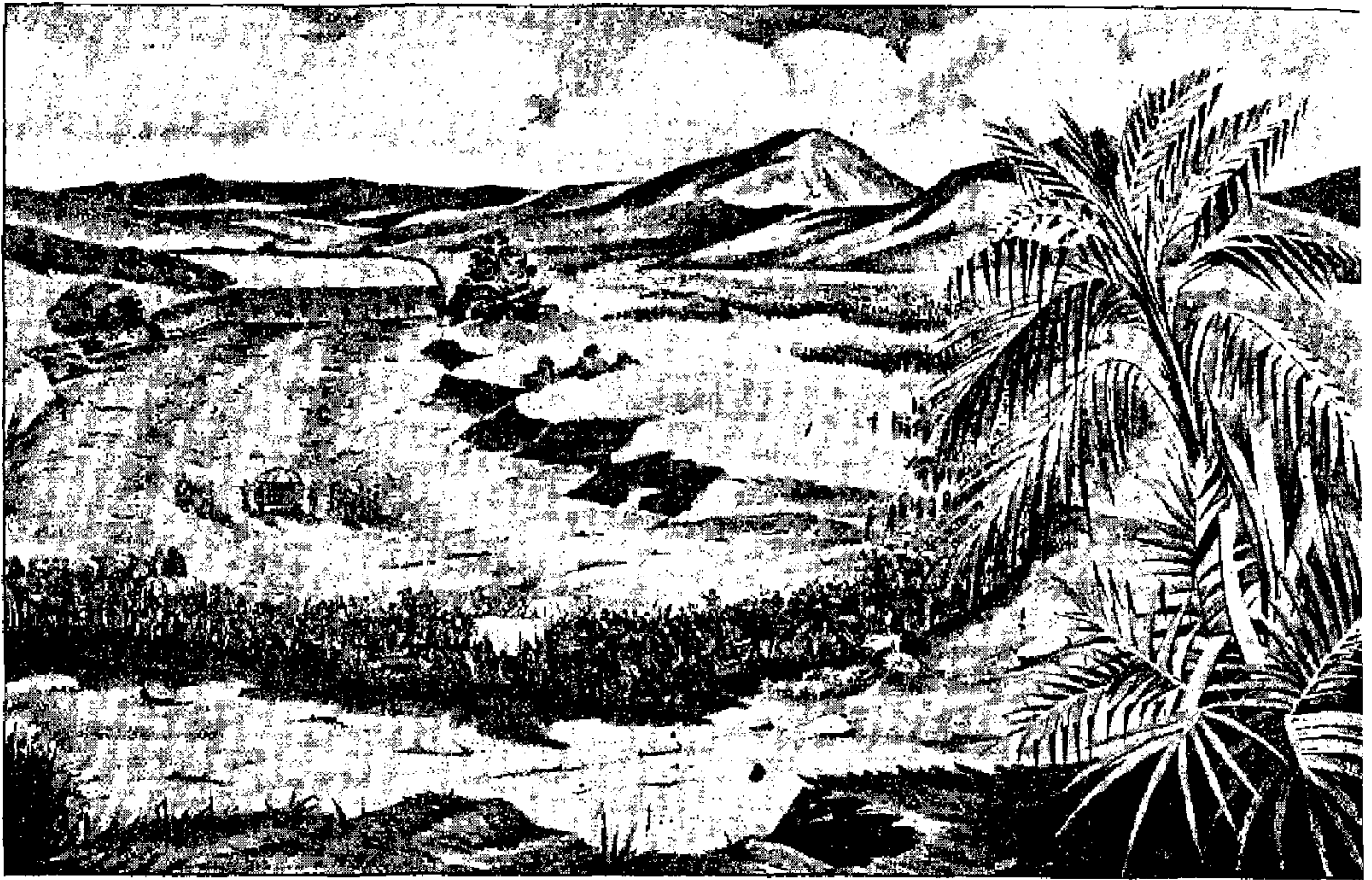
Come with us to another house in the same square. It is just a few months later, but we have known Mrs. G—— for a long time. Converted while young, she was respected by her neighbours, and loved by the children. Now she too was dying, and knew it. Is she afraid? Nay; listen to her own words—

"I have a peace: it is calm as a river—
A peace that the friends of this world never knew;
My Saviour alone is its Author and Giver:
And oh, could I know it was given to you!"

One day when some one was writing letters for her with farewell messages, she said, "Tell them to meet me in Heaven, and that I am not afraid to die, for Jesus is with me now."

She suffered much, and one day she said, "How glad I am that I came to Jesus while I was young. He has been very good to me, and I could not do without Him now."

Towards the close of a particularly weary day, she motioned to one standing near her bedside to pray. They just asked the Lord to smooth her pillow, and to grant that the end might be peace, then whispered to her that Jesus had said, "I will never leave thee, nor forsake thee." Faintly came the reply, "No, never!" It seemed as if the answer to the prayer came direct, for the restless tossing ceased, and in less than half an hour she quietly passed to be for ever with the Lord. J. O.



The Tabernacle and Its Lessons.

No. 12.



U close these short lessons with a glance at the last steps of Israel's wilderness journey. The journeyings of the tabernacle were now almost over. Only one barrier lay between

Israel's hosts and the long-promised land of Canaan. This was the river Jordan.

But now the host moves, and preceding it about a thousand paces, comes the ark, borne by the priests; and, lo! as these step into the overflowing brink of

Jordan, the waters retreat and fail. Away far up the river they stand on a heap. The priests bearing the ark descend into the middle of the river's bed, and there they stand till all the people have passed over.

Now Jordan is a type or figure of death. That is, death as God's just judgment of sin, which must for ever effectually bar the way of every sinner, and keep him out of blessing if he has to meet it himself.

"What wilt thou do in the swellings of Jordan?" asks the prophet; and I ask you the same solemn question, dear reader. There is but one way of safety. See that ark before which Jordan fled. What does it teach? Of whom does it speak? Of Jesus.

When the ark went into Jordan, we

A CHRISTMAS STOCKING.

93

read, "Jordan overflowed all his banks." When Jesus went down into the deep, dark waters of judgment and death, the floods of God's wrath against sin flowed in all their force over His soul. "I sink in deep mire where there is no standing. I come into deep waters where the floods overflow me." "All Thy waves and Thy billows are gone over me."

Happy is my reader if he or she can sing faith's beautiful song—

"Death and judgment are behind me,
Grace and glory on before;
All the billows passed o'er Jesus,
There they spent their utmost power."

Or again—

"The floods will burst, the thunders roll,
God's judgments ne'er shall reach my soul;
The tempest broke on Jesus' head,
The billows passed o'er Him instead;
On Christ, the solid Rock, I stand,
All other ground is sinking sand."

Twelve memorial stones were set up in the midst of Jordan where the priests' feet stood, and twelve taken from the same spot were carried over and set up at Gilgal.

The believer will ever look back to Calvary and gaze with adoring heart on the place where the true ark stood. Amid the bliss of Heaven and an eternity of glory, he will never forget that sacred spot called Calvary, where Jesus braved the billows of wrath in order that that bliss and glory might be his.

The twelve stones carried over to Gilgal told every tribe that they owed their being in Canaan to the ark; and that most precious memorial, the Lord's Supper, reminds believers now of where Jesus stood for them, and tells each of their individual interest in His death and resurrection.

The writer entreats each dear reader to see to it, above all else, that he or she has a personal interest in Him whom the

types we have been considering foreshadowed, and is one of the Lord's host journeying on to the heavenly land of which Canaan is but a feeble type. If, through grace, you already belong to Jesus, may you in these types see what your privileges and responsibilities are. May you worship as a priest, serve as a Levite, and be a good soldier of Jesus Christ till you see Him above.



A CHRISTMAS STOCKING.



COME, children, I have a story to tell you. I suppose as Christmas comes round again many of you will be hoping to have some happy times together, and I am sure I hope you will; in fact I would like it to be the very *happiest* Christmastide you ever had. If you know Jesus as *your* Saviour it will indeed be a happy one for you, though sometimes even at this season of the year there are sad hearts, for death comes into homes now as much as at any other time; but, if you have Jesus as your Friend, He will help you to bear the sorrow, and if you will only let Him He can fill your heart with peace, "Peace that passeth *all* understanding." Why, even we grown-up ones cannot explain what a wonderful peace this is that Jesus gives us.

I am very sorry to tell you I have not a father now, and sometimes it makes me feel so sad, but I have a Father in Heaven who looks after me and cares for me; One who can never, never die.

But I must tell you my story. I expect some of you boys and girls have Christmas stockings: I remember I used to. One Christmas Eve I went to bed and tried to lie awake until very late to

see if I could see father or mother filling up my stocking, but presently I went sound off to sleep. Perhaps if I had seen the stocking being filled I should not have enjoyed it so much the next morning. Of course, when I did wake up on Christmas morning, you can pretty well guess my first thoughts were as to whether my stocking was filled. I was not disappointed, for sure enough at the end of my bed there lay a well-filled stocking. Now the first thing was to undo it, for I must tell you it was tied up; so after quickly untying it I began to look to see what was inside, when out fell a small piece of paper. Whatever could it be? I unfolded it, and read these words which were in my father's handwriting:—

“Whether you rise early or go to bed late,
Remember Christ Jesus who died for your sake.”

I expect he wanted me to remember, whilst enjoying all the good things, that Jesus had died for *me*, and although father and mother had put the things in my stocking, yet God had really given them the health and strength to provide the money to buy the things with, for we are all, everyone of us, dependent on God for *everything*. Did you ever think of it?

I have often thought of these lines written on that piece of paper when I have gone up to bed late in the evening, although at the time I did not pay much heed to them. No, I just put the paper on one side and began to draw out from my stocking an orange, an apple, some chocolates, and all sorts of nice things; but after I had got pretty well to the bottom I had another look to make quite sure I had not missed anything, and, strange to say, there was another very small piece of paper, carefully folded up.

So I unfolded this paper, opened it out, and this time I found a text written on the paper; it was this:—

“Remember *now* thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.”

If you look in your Bible you will find this verse in the book of Ecclesiastes, chapter xii., verse 1. This book is the next one after the book of Proverbs which follows Psalms, so you will easily be able to find it. You can quite well understand now if ever I hear anyone repeat that text it reminds me of my Christmas stocking. I have still got one of the pieces of paper in a pocket-book of mine.

I want you to carefully notice how the text says, “Remember *now*.” There is no time like the present time, for you know things that are put off and not done at the right time are often *not done at all*. If you live to grow up you will find out that the older persons get, if they have not come to Jesus, their hearts get harder, and Satan, who is our enemy, tries to make us forget all that we once knew about Jesus, and that is why God's Word tells us to “Remember *now*.”

Jesus had to die in our stead if our sins were to be forgiven, because we have sinned against God; but then if we take no *notice* of what Jesus has done, and do not even thank Him for it, God cannot pardon us, for He has said, “There is *none other name* under Heaven given among men, whereby we must be saved” (Acts iv. 12). Jesus wants to be your Friend. I am always glad I came to Him when I, was young. I wonder who is going to trust in Jesus *now*.

L. A. A.

2 THESSALONIANS.



IN this epistle the hope of the saints is again in question. False teachers had written to believers at Thessalonica (and had dared to use the apostle's name as authority for what they wrote), telling them that they were in the Day of the Lord.

They had been told it would be a time of great suffering, and as they were suffering severe persecution, some room was made in their minds for this error. The apostle shows them in the first chapter that when the Lord comes it will be to give *rest* to His tried saints, and to *judge* those who persecute them—just the reverse of their present experiences. Then, in the second chapter, he proceeds to speak of what must necessarily precede the Day of the Lord. Man's boasted civilisation, pride, and self-will were to come to a head; for, though God is a God of judgment, yet judgment is His strange work, and He lingers to the uttermost. It is when "the transgressors are come to the full" (Dan. viii. 23) that His judgment will fall on this guilty world. The man of sin must take his predicted place as the object of universal worship, and before then there must come a "falling away" from the truth—an apostacy, a giving up of all that had been held as divine.

Even then the mystery of iniquity was working, and the Lord was ready to judge the living and the dead, but there was, and is, a restraining power holding back the forces of evil till God's purposes of grace are fully accomplished—till the heavenly saints, the Body and

Bride of Christ are gathered out from the world.

The mystery of iniquity (or lawlessness) is not difficult to trace in these days, pointing to the speedy accomplishment of this prophecy. The Holy Ghost is on earth, and the government of God is directed in view of His presence here, for He is here to glorify Christ and to lead His Bride home to Him, as Eliezer led Rebecca to Isaac.

But when the Lord Jesus calls His Bride away, He who hindereth will be taken out of the way, and lawlessness energised by Satan will rise to a head under the rule of the Anti-Christ. Then those who would not receive the love of the *truth* will believe the *lie* of the devil. *They had pleasure in unrighteousness.*

In view of all this the apostle exhorts the Thessalonians to stand fast in the truth, and meantime he prays that their hearts might be directed into the love of God and the patience of Christ.

God's love has prepared for us what Christ is also waiting for—our being with Him in the Father's House, and His reigning in glory over the world; a joy we shall share with Him. Meantime that love is our grand resource day by day. Some at Thessalonica seemed to think that as the Lord's coming was so near, they need not work, but the apostle sharply tells such that "if any man does not like to work, neither let him eat," and that they were "disorderly." How truly are the Holy Scriptures given "that the man of God may be perfect, thoroughly furnished unto all *good works.*"

F. H.



OUTLINES OF BIBLE STUDY.

For S.S. Teachers and Senior Scholars.

MATTHEW xx.



Chapters xix. and xx. continue the moral principles introduced in chapter xviii.

The close of last chapter shows that recompense will follow every sacrifice for Christ's sake, but the Lord immediately goes on to teach (chap. xx. 1-16) that this reward will be in accordance with both sovereignty and grace.

There are four groups of labourers, but the first stand out in contrast to the other three. They work on the legal principle of a due equivalent. So much labour, so much reward. In short, they depend on their bargain. The others depend on the goodness of the householder. The first work for *money*, the others work for the *Master*. The first received "a penny"; so did the others. But the point of the parable is that *all were rewarded*, not that all were rewarded *alike*. There is a great difference between a penny an hour and a penny a day. But the grace of the householder is seen in making the last equal to the first. God will maintain His right to give according as He sees fit. Many who *thought themselves* "first" may be seen to be last, and some who came in late, as it were, may, through grace, get a "first" place. The dying thief came in at the eleventh hour, but his one short hour of witness to Christ came in at a time when *all* had forsaken Him. Paul called himself the "last of the apostles," but he was in "labours more abundant." On the other hand, Demas was among the first who went out with the Gospel, but the love of the world diverted him from the path of service.

Verse 20.—The two disciples unable to profit by the Lord's solemn announcement of His death at Jerusalem, and thinking only of earthly greatness, and that immediately, prefer their request to be first in His Kingdom. This carnal and selfish appeal only gives the Lord the opportunity to bring to light the things of the spirit. He had come as the Messiah, and had been rejected. Then He had announced Himself as "Son of Man"—a wider title, which spoke of His rights world-wide, and therefore of blessing for *all*. But before there could be blessing for *any*, the Lord must die

in order to lay the foundation for everything in righteousness. All this the disciples were as yet ignorant of.

Verses 22-24.—But before that day of earthly blessing came, the Lord had something to give to His followers. It was suffering. They were slow to learn that this was the highest honour they could have in this world during the time of His rejection. So are we. Knowing neither what they asked, nor what they said, they replied to His question, "We are able." Both passed through suffering afterwards. James, the first of the apostles to seal his testimony with his blood (see Acts xii.); John, the last to "fall asleep."

Verses 24-28.—If the sons of Zebedee were full of themselves, the ten were full of indignation. They wanted to put the two down, perhaps only to put themselves up; but the Lord in patient grace calls them all around Him, and puts all right, instructing them as to the marvellous condescension of the Son of Man, who came "not to be ministered unto, but to minister, and to give His life a ransom for many."

Using this argument, He teaches them what their relation to each other should ever be through all the ages. Not the world spirit which seeketh its own, but the Christ spirit which seeketh not its own, is ever ready indeed, not merely to die, but to lay down life itself for the brethren.

L. L.



"BEHOLD,

I COME QUICKLY: HOLD
THAT FAST WHICH THOU
HAST, THAT NO MAN TAKE
THY CROWN"

(Rev. iii. 11).

