

## THE MAN IN THE GLORY. \*

"The Man Christ Jesus."—(1 Tim. ii. 5.)

I wake in the morning with thoughts of His love  
Who is living for me in the glory above,  
In glad hope awaiting till He calls me away,  
And that keeps me bright as I go day by day;  
But the moments speed forward, and on comes  
the noon,

Yet still I am singing, "He'll come very soon;"  
And thus I am watching from morning to night,  
More than they who desire to see the daylight.  
(Ps. cxxx. 6.)

There's a Man in the glory I know very well,  
I have known Him for years, and His goodness  
can tell.

One day, in His mercy, He knocked at my door,  
And, seeking admission, knocked many times o'er;  
But when I went to Him, and stood face to face,  
And listened awhile to His story of grace,—  
How He suffered for sinners, and put away sin,—  
I heartily, thankfully, welcomed Him in.

We have lived on together a number of years,  
And that's why I have neither doubtings nor fears,  
For my sins are all hid in the depths of the sea;  
They were cast away there by the Man on the tree.  
I am often surprised why the lip should be curled,  
When I speak of my Lord to the man of the world,  
And notice with sorrow his look of disdain  
When I tell him that Jesus is coming again.

He seems so content with his houses and gold,  
While despising the Ark, like the people of old;  
And yet at His coming I'm sure he would flee,  
Like the man in the garden, who ate of the tree.

I cannot but think it is foolish of souls  
To put all their money in "bags that have holes."  
To find, in the day that is coming apace,  
How lightly they valued the "riches of grace."  
As fond as I am of His work in the field,  
I would let go the plow, I would lay down the  
shield,

The weapons of service I would put on the shelf,  
And the sword in its scabbard, to be with Himself;  
But I'll work on with pleasure, while keeping my  
eyes

On the end of the field, where standeth the prize.  
I would work for His glory, that when we shall  
meet,

I may have a large sheaf to lay at His feet,  
That He too with pleasure His fruit may review.  
Is the Man in the glory a stranger to you?

A stranger to Jesus? what! do you not know  
He is washing poor sinners much whiter than  
snow?

Have you lived in a land where the Bible's un-  
known

That you don't know the Man who is now on the  
throne?

Ah, did you but know of His beauty and power,  
You would not be a stranger another half hour.  
I have known Him so long that I am able to say,  
The very worst sinner He'll not turn away.

The question of sin, I adoringly see,  
The Man in the glory has settled for me!

And as to my footsteps, whatever the scene,  
The Man in the glory is keeping me clean;

And therefore I'm singing, from morning to night,  
The Man in the glory is all my delight.

## OUR LORD WILL COME AGAIN.

To this, we may say, all true Christians agree. A good reason for such a general belief is, He said so. But then the question with many, and about which most differ is, *how and when*, and as to this we might think He has not as plainly told us as of the fact itself. But an honest search for truth is good, and especially upon a subject so rich in interest and great in importance as this is, and thus assured, we will set out. May we find in it "excellent things both in counsel and knowledge, that we may know the certainty of the words of truth." Prov. 22: 20-21).

First, just previous to our Lord's going away, or being taken up (as it is expressed four times, in Acts 1: 2, 9, 11, 22), He told some, "It is not for you to know the times and seasons which the Father hath put in His own power." So for the present we will dismiss the question of the time of His coming again.

But as He was "taken up," "a cloud received Him out of their sight." That was as far as they could trace His way by sight and sense. All was to mere mortal ken shrouded by that suggestive cloud, as though it said, "Thus far shalt thou go, and no farther." But was it so to faith? Thank God, No, but as bright as day, for in His light they saw light. While yet awaiting the advent of the promised Comforter, who was to take our Lord's place in His absence, they were left in no uncertainty about either the fact or manner of His return. "As they stood gazing up into heaven," and well they might, for their beloved Lord had gone thence, and yet what avail was their gazing, for "the cloud" that received Him, put Him out of their sight? The angels of God, but seen as two men, (expressing terms of intimacy), stood by them to enquire, "Why stand ye gazing up into heaven?" Yes, Why? Had He not told them He would go, and also of His coming again? Had he not moreover given them a display of that latter fact on the mount of transfiguration (Matt. 17), and explained it also in two entire chapters (Matt. 24 and 25)? Then why gaze, when He had also "commanded that they should not depart from Jeru-

salem,, but wait for the promise of the Father" (Acts 1: 4)? The obedience of faith would at once take them back there, for who could tell that the descent of the Spirit might not immediately follow the ascent of their beloved Lord. Then why gaze up into that impenetrable cloud which closed Him out of their sight, of a purpose, and that in order that they might bethink themselves of the Scriptures, His closing gift ere He left them. For, be it noted, that not from the Church, nor even from the Apostles have we this wondrous gift, but from our Lord Himself (Luke 24: 44-45).

Yes, in this threefold way, and doubtless more, we may apply this angelic enquiry.

1.—Why, when He had told them He would both go and come again?

2.—Why, when He had said, "Wait for the promise of the Father?"

3.—Why, when He had both opened the Scriptures to their hearts, and their hearts to the Scriptures, so that even until the Spirit came they were not left "without chart or compass?"

But the angels' message is not only an enquiry, but a clear, concise, and full message about the matter which was before them, and now is before us—Our Lord's coming again. It is only a sermon of a verse, but it has its parts and points, and the marvellous power of simplicity. Let us note them well.

1.—"This same Jesus," the very one whom they had seen and known, and learned to love, and whose love to them had risen above all that it found in them, to the very end. How much this statement involved! He was already their personal Saviour, Lord, and Master, and how much more, and whatever the angels had further to say was about this same Jesus.

2.—"Which ye have seen taken up from you into heaven." Thus God had witnessed His delight in Him Who had here received but a cross of shame. This drew the line afresh between Him and the world, and also between them and it, for if He was sanctified on high, they were in consequence to be sanctified here below, where He was refused and cast out. This and much more it meant.

3.—"Shall so come in like manner as ye have seen Him go into heaven." A

treasury of knowledge this is as to our subject! First, we have had noted **who** it was who went away; then **where** He went and **how**; and now we have **where** He will come and **how**, to complete the view.

"Shall so come, &c.," in our judgment puts the matter beyond all question as to the manner of our Lord's return, for it is this very thing which the angels emphasize—"In like manner as ye have seen Him go." But not only is there this in it, but the nature of His coming as well, in at least the following ways:—

1.—He went up to heaven, from whence He had come in grace on heaven's business to save, and the work which both declares God righteous in counting sinners righteous, and declares sinners righteous because God counts them so, is done. But heaven's records read that He shall yet reign, the heavens shall rule, and that here where once rejected "His Kingdom shall be over all," and so He must come again."

2.—He went from His own and will come again to such—"His own which were in the world"—from the midst of a company of gathered out ones, "the men given Him out of the world." To such, His coming into the air will be "our gathering unto Him." (2 Thess. 1).

3.—He went up from Mount Olivet. His second coming as the King, in relation to the earth, will be to that very spot, as saith the prophet Zechariah, "His feet shall stand in that day upon the Mount of Olives." "The Lord shall be King over all the earth, in that day shall there be one Lord, and His name one." (Ch. 14: 4, 9).

4.—He was "taken up" by God, who had already sealed and witnessed of His delight in Him, and this act stamps the judgment of the world which He will come again to execute, "revealed from heaven in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. (2 Thess. 1: 7, 8).

Thus, the heavens will give Him forth again; He will descend into the air where His saints will meet Him; later He will come with them to Mount Olivet as King of Israel, and to judge the nations (the quick, or living on the earth.)

First, in John 14: 3, we have the distinct promise of our Lord given to His disciples that He will come again. What could be plainer than His words? He was then about to leave them, He had told them so, and sorrow filled their hearts. But now He comforts them with this blessed assurance—that as surely as He went away, so surely would He return. His comfort was threefold:—

1.—They were to believe in Him when absent from them as they believed in God, though unseen. (v. 1).

2.—He was going away on their behalf. (v. 2).

3.—He would come again, and receive them unto Himself. (v. 3).

4.—He would send the Holy Spirit to take care of them during His absence. (vv. 16, 17, 26).

Secondly, it will be a coming again in person—"This same Jesus" (Acts 1: 11). He will come again in like manner as the disciples saw Him go. This sets aside, once and for ever, any idea of a spiritual coming to the hearts of His people.

Thirdly, it is not for us to know when our Lord will return. (Acts 1: 6, 7). The disciples knew not, and yet our Lord had both opened the Scriptures to them, and opened their understandings to the Scriptures (Luke 24). This may be said to have been before the Spirit came. But we never read in their subsequent writings, that they knew the day or hour; and yet they did expect Him to come quickly, and were taught to do so by the Lord Himself (see last chapter of Revelation).

In the Old Testament prophecies, the two comings of our Lord are so linked together that it is difficult often to separate them. As a range of mountains viewed from a distance may appear as one, yet come nearer, and we see that they are divided by deep valleys and really stand a great distance apart. So with the first and second comings of Christ in Scripture: compare Isaiah 61: 1, 2, with Luke 4: 17-19. Why did not our Lord finish the last verse? Because the last clause was not, and is not yet fulfilled—"the acceptable year of the Lord" had come—"the day of vengeance" is yet future.

We have seen what the Lord says about His coming then (John 14: 3), and what angels say about it (Acts 1: 11).

Now may we see what the apostles say.

Acts 3: 19, 21. Peter here speaks of three things which the Lord's coming will bring to Israel—(1) Sins blotted out. (2) "The times of refreshing shall come from the presence of the Lord." (3) "The times of the restitution of all things of which the prophets have spoken."

In the Old Testament we read of but two divisions among men—the people or Jews, and nations, or Gentiles; cp. Deut. 32: 8, 9, Num. 23: 9.

In the New Testament we see three divisions of people—Jews, Gentiles, Church of God (1 Cor. 10: 33).

If we look at our Lord's coming in relation to the people of Israel, we find:—

1.—The pillar of cloud and of fire, symbols of the presence of Jehovah, will be upon every dwelling-place of Mount Zion, for the Lord shall reign gloriously. (Isa. 4: 4-6, 24: 23).

2.—There will be great longevity of life (Isa. 65: 20). This verse proves that no one will die except under the curse of God.

3.—Restoration of the animal creation (Isa. 65: 25).

4.—The whole structure of the land will be changed, as well as become abundantly fertile (Zech. 14: 10, Hosea 2: 21, 22).

5.—The Dead Sea will be healed (Ezek. 47: 8-12).

6.—Reclamation of the desert (Isa. 25: 1).

7.—Judgment will be speedily executed (Zeph. 3: 5). The carcasses of transgressors will be seen constantly, dust shall be the serpent's meat still, and the marshy places of the Dead Sea remain salt, a threefold witness that judgment must not be trifled with (Is. 65: 25, 66: 24; Ezek. 47: 11).

All this, of course, implies that the people of Israel are to be restored to their land, as the Lord has promised them (Ezek. 34: 23-31), be converted to God (36: 24-34), become one nation again (37: 11-22), and God's tabernacle shall be with them, with all the blessings attached to His blessed presence among them (37: 27, 28).

Such then we call the Millennium, meaning the thousand years of our Lord's personal reign, which Peter foretold would come in upon the repentance of Israel, for "God," said he, "will send Jesus Christ" back again to bring it all about.

Now "the heavens have received Him" (Acts 3: 21). Then His feet shall stand upon the Mount of Olives (Zech. 14: 4). Now He sits as Son of God upon His Father's throne until God sets His King upon His holy hill of Zion, as true Son of David. In this second sermon of Peter, the apostle to the circumcision, he thus furnishes the answer to his own enquiry with others "Lord, wilt thou at this time restore again the Kingdom to Israel?" (Acts 1: 6). When Israel turns unto the Lord the veil would be taken away (2 Cor. 3: 16); they should not see Him again until they said "Blessed is he that cometh in the name of the Lord" (Matt. 23: 39), and when they looked on Him whom they had pierced they would mourn for Him, and be in bitterness for Him as one that is in bitterness for his firstborn (Zech. 12: 10).

Not till then will the Lord restore again the kingdom to Israel, but how soon that "then" may be!

When that blessed yet solemn event happens, it will have a threefold effect upon mankind, in as much as it is divided into three dispensational classes, viz.—the Jew, the Gentile, and the Church of God—while morally there are but two—the lost and saved (1 Cor. 10: 32, 2 Cor. 4: 3-6).

1.—We will see Him and be like Him (1 John 3: 2).

2.—The Jews will see Him and mourn for Him (Zech. 12: 10).

3.—The Gentiles (nations) will see Him and "wail because of Him" (Rev. 1: 7).

He will come for His Bride as the Bridegroom (Rev. 19: 1-10).

He will come to Israel as the King (Zech. 14: 3-19; Ps. 2: and 72).

He will come to the Gentiles (nations) as the Judge (Joel 3: 12; 2 Tim. 4: 1; 1 Peter 4: 5; Acts 17: 30, 31).

Of course these are but general divisions, and each of them will bear dividing into two or more parts again. The professing Church is composed of the real and false, the bride and the harlot. Israel comprises

both "the elect remnant" to be saved, and those termed "the sinners of My people," to be purged out. The Gentiles comprise "the nations of them which are saved, and also the nations of them that are judged who reject the King's grace"—the sheep and goats of Matt. 25: 31-46—beside those who yield feigned obedience and either are cut off in "the reign of righteousness," or perish in the final rebellion at its close.

From the very outset in the Word of God, the hope of the Lord's coming is set forth as **The** hope, not only for a fallen race, for a groaning creation, and for a cursed earth, but later, as the hope that sustained "the faith of God's elect," amid the world of the ungodly, in the patriarchs. Later still, it was "the hope of Israel," when they broke down under the first covenant. And now for ourselves, with fuller light and greater privileges, the general bearings of this hope have not changed one whit. "**He** is our hope," and His coming is to all His own "that blessed hope." (1 Tim. 1:1; Tit. 2: 13).

The earliest prophecy in the book of God presents it in the words "It (the seed of the woman) shall bruise thy head,"—the serpent's head—symbol of Christ at His second coming, bruising Satan under His feet, and consigning him to judgment. The added words "thou shalt bruise His heel" shews what precedes it in order of time, that Messiah would come first to suffer, then to reign—that on the cross the serpent bruised His heel, and that when coming to sit on the throne—His own over the earth—He would in turn bruise his head, and vanquish all the power of the enemy. All hail the prospect! The final prophecies in both Testaments are of the same. "The sun of righteousness to arise with healing in His wings" for His earthly people, Israel, thus to usher in "the day of the Lord" on earth (Mal. 4: 2). The "morning star" the bright harbinger of day for His heavenly people, removing us to the Father's house and the marriage supper of the Lamb in heaven. Thus has God, the God of truth, witnessed as to what He intended to be before not only our own hearts, but those of His redeemed from the earliest time, and on closing both old and new testaments, He filled in the gaps with this unfailling hope. B. C. G.

## COMING. \*

"What I say unto you I say unto all, Watch."  
"For ye know not when the Master of the house  
cometh, at even, or at midnight, or at the  
cock-crowing or in the morning."

It may be in the evening,  
When the work of the day is done,  
And you have time to sit in the twilight,  
And to watch the sinking sun;  
While the long bright day dies slowly  
Over the sea,

And the hour grows quiet and holy  
With thoughts of Me;  
While you hear the village children  
Passing along the street,  
Among these thronging footsteps  
May come the sound of My feet:

Therefore I tell you, watch!  
By the light of the evening star,  
When the room is growing dusky  
As the clouds afar;  
Let the door be on the latch  
In your home,  
For it may be through the gloaming,  
I will come.

It may be in the midnight  
When 'tis heavy upon the land,  
And the black waves lying dumbly  
Along the sand;  
When the moonless night draws close  
And the lights are out in the house,  
When the fires burn low and red,  
And the watch is ticking loudly  
Beside the bed;

Though you sleep tired on your couch,  
Still your heart must wake and watch  
In the dark room:  
For it may be that at midnight  
I will come.

It may be at the cock-crow,  
When the night is dying slowly  
In the sky,  
And the sea looks calm and holy,  
Waiting for the dawn of the golden sun  
Which draweth nigh;

When the mists are on the valleys shading  
The river's chill,  
And the morning star is fading, fading  
Over the hill;

Behold, I say unto you, Watch!  
Let the door be on the latch  
In your home;

In the chill before the dawning,  
Between the night and morning,  
I may come.

It may be in the morning  
When the sun is bright and strong,  
And the dew is glittering sharply  
Over the little lawn,  
When the waves are laughing loudly  
Along the shore,  
And the little birds are singing sweetly  
About the door;

With the long day's work before you  
You are up with the sun,  
And the neighbors come to talk a little  
Of all that must be done:  
But, remember, that I may be the next  
To come in at the door,  
To call you from your busy work,  
For evermore.

As you work, your heart must watch,  
Let the door be on the latch  
In your room,  
And it may be in the morning  
I will come.

So I am watching quietly  
Every day.

Whenever the sun shines brightly  
I rise and say,

Surely it is the shining of His face,  
And look unto the gate of His high place  
Beyond the sea,  
For I know He is coming shortly  
To summon me.

And when a shadow falls across the window  
Of my room,  
Where I am working my appointed task,  
I lift my head to watch the door and ask,  
If He is come?

And the Spirit answers softly  
In my home,

"Only a few more shadows,  
And He will come."

B. M.

WHERE IS THE PROMISE OF HIS  
COMING? \*

1.—It was one of the last promises our  
Lord gave to His disciples on earth (John  
14: 1-3), "I will come again."

2.—It was His very last promise given

from heaven, and repeated thrice (Rev. 22: 2, 7, 12, 20), "I come quickly."

It is seven times repeated in Matthew's Gospel.

1.—When our Lord sent out His Apostles to preach the gospel of the Kingdom to the lost sheep of the house of Israel (broken off by His rejection, and to be taken up again ere His return), He said, "Ye shall not have gone over the cities of Israel till the Son of Man be come." (10: 23).

2.—When the Lord gave us the seven parables of His kingdom, He said, "In the end of the world (or age) the Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend. Then shall the righteous shine forth as the sun in the kingdom of their Father." (13: 40-43).

3.—When our Lord spake of His death, He also foretold of His "coming in His Kingdom." 16:28).

4.—When our Lord foretold of the judgment coming upon Israel for their rejection, He also foretold His coming again, consequent upon their repentance. (23: 39).

5.—He foretold, "All the tribes of the earth shall mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory. (24: 30).

6.—He foretold, "The Son of Man shall come in His glory, and all the holy angels with Him. Then shall He sit upon the throne of His glory, and before Him shall be gathered all nations." (25: 31).

7.—He foretold, "Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." (26: 64).

Mark records it three times:—

1.—"The Son of Man cometh in the glory of His Father, with the holy angles." (8: 38).

2.—"They shall see the Son of Man coming in the clouds, with great power and glory. I say unto all, Watch." (13: 26-37).

3.—Ye shall see the Son of Man sitting

on the right hand of power, and coming in the clouds of heaven." (14: 62).

1.—"The Son of Man shall come in His own glory, and in His Father's and of the holy angels." (9: 26).

2.—"The Son of Man cometh at an hour when ye think not." (12: 40).

3.—"They shall see the Son of Man coming in a cloud with power and great glory." (21: 27).

John gives it but twice.

1.—"I will come again and receive you unto Myself." (14: 3).

2.—"If I will that he tarry till I come, what is that to thee?" (21: 22).

## DAVID'S CRISIS, AND ITS LESSONS.

(I Sam. 25.)

David had just acted magnanimously to his enemy, Saul, and overcome, for the moment, Saul's insane hate by sparing his life, as we read: "David sware unto Saul, and Saul went home; but David and his men gat them up unto the hold." Then in swift sequence is recorded this sad event: "and Samuel died." All Israel gather, lament over him, and bury him, and it would seem as though David and his men were among them, for we next read: "And David arose, and went down to the wilderness of Paran."

The first mention of Paran in Scripture, Gen. 14: 6, is where "The Horites were smitten in their Mt. Seir unto El Paran, which is by the Wilderness" a no-man's land, where chasing a beaten enemy would be but wasted time; simply leave him to his fate, for the desert to bleach his bones. Next, we read in Gen. 21: 20, 21: "Ishmael dwelt in the wilderness and became an archer, and he dwelt in the wilderness of Paran." This double statement, in a book with no superfluous words is striking. First, is stated the fact that the lad whom God saved in a previous wilderness, Beer-sheba, by giving him water, now lived in a wilderness, as illustrating that he whom God saves, He can also keep, even in a wilderness. But next this fact is emphasized by stating what a wilderness it was—

even Paran! Its next mention, in Israel's journeyings, is "The cloud rested in the wilderness of Paran, they first took their journey according to the commandment of the Lord, by the hand of Moses," (Num. 10: 12, 13.) What a vivid contrast between a pursuing enemy after a beaten foe, and a patient God centred in the midst of a redeemed people, manifesting His care in the resting and guiding cloud: In the former, man's lustful heart, "killing, and desiring to have" another's portion. The occasion of the latter was Israel's need of a pathway, and of a safe Guide in the terrible wilderness, and God's grace supplying both. In Num. 12: 16, Israel are pitched there again, and from thence are "sent out spies by the commandment of the Lord," (13: 3), and thence again after forty days searching of the land, they return, to bring back word and to show the fruit of the land," (14: 26). Deut. 1: 1, Paran is one boundary of the wilderness in Moses' recital of God's ways with them—"the wilderness, in the plain over against the Red Sea, between Paran and Tophel," etc.

The fugitive King first is seen "in the hold," then lamenting the loss of Samuel, now "in the wilderness of Paran," in contrast to the man "in Maon who was very great, and had large flocks," of which he was now realizing the harvest, for he was shearing his sheep. His name Nabal, or folly, his wife's, Abigail (source of joy) are both given and also their respective characters. How plain that all God's endowments had been wasted on this man, his great possessions, his wise and beautiful wife, his good ancestry, the good services of David's men, the goodness of a patient God, all alike.

### I. David's Peaceable Message to Nabal.

"David heard that Nabal did shear his sheep," (v. 4) He uses this opportunity to remind him that blessings and responsibilities go hand in hand. He links the shearers of to-day with the shepherds of yesterday. The appeal is fitting, and the argument strong, and its sequel has two distinct parts to it. "David sent out ten young men and said," Get you up to Carmel and

go to Nabal, and greet him in my name. Thus shall ye say: "Peace be to thee . . . to thine house, and unto all that thou hast." The King marks out the place, Carmel (vineyard) and the party, Nabal (folly), which suggests to us, man at his best estate. This Carmel may not be the one we best know in Scripture, and yet its name being identical, the same lessons are to be learned from it. Here is a man, very great, richly endowed by God, with a wife to do him good and not evil, as wise as she was beautiful, and his interests have been well protected by David and his men, and yet David's most reasonable appeal, is flatly ignored by him. How suggestive the King's charge to his young men, in its varied bearings and results!

(1) "Greet him in my name," a message of authority.

(2) "Say, Peace be to thee and thine," a message of Peace.

(3) Shearers now, Shepherds in the past.

(4) "Ask thy young men" and regard the young men.

(5) "Give to thy servants and to thy son David."

(6) "They spake all those words,

(7) And ceased."

The chief point in every message is, Who sends it, or its source and authority. The hearers of our Lord recognized this fact, in asking Him "By what authority doest Thou these things?" He does not ignore it, but answers it by a prior question: "The baptism of John, is it from heaven or of men?" This put the question in its right relations—from Heaven or of men? It is no comparison of one earthly source of authority with another—whether higher or lower, ancient or modern, or in or out of the line of succession. The whole point is, whether Divine or Human? "Greet Him in My Name" was the first charge. Watch the result: Does Nabal own the claims of that name? Does it represent ought to him? Does he halt and consider? Has he learned that David and his men were (1) very good, (2) so that

they were not hurt, (3) nor missed anything, (4) and were a wall unto them?" All this his servants knew well, then why not he, whose interests were so well served?

(2) "Say peace be both to thee and thine." David's message was not of war, but peace; he was not a Demander, as he had not been a Plunderer—he was no Brigand nor Outlaw, while Saul's injustice made him appear so. His message is sincere and true. He wishes peace to the Great man, whom his warrior-band had helped to keep so, and also to his house, where as we learn later, it found a lodging, and also to all that he has.

(3) "Now I have heard that thou hast shearers, now thy shepherds were with us, we hurt them not." It was a time of bounty, the ground of David's appeal was sincere and true. They not only had not done any wrong to them, but were a wall of protection, night and day. Had not the shepherds and their flocks been protected how little use would be the shearers now?

(4) Nabal's young men could confirm the truth to their master, and so David entreats favour for his young men.

(5) "Give whatsoever cometh to thine hand."

The claim was Grace, the answer to it must be the same. Had Nabal reasoned: "I had better give them something, at least, or they may rob, instead of protect my flocks," it would have been but little accepted. At a time of feasting, giving is in due season.

(6) "They spake to Nabal according to all those words."

They neither added to, nor diminished their message. It was the King's message, to be delivered in his name. The King had planned it all, his was the greeting, the message of peace and the reminder of responsibility. They presented his claim, and on him rested all the burden, if their mission failed, which indeed it did. And so, in one sense, is every Heaven-sent Mission in this hostile and evil world. Its Nabals (fools) will not be won by Divine grace, nor recognize its claim upon them.

The only path thus for comfort of heart, and the restful confidence of faith is to do as David's young men, "speak according to all his words."

(7) "And ceased."

They kept their place as servants, neither amended nor supplemented their Master's message. They "spake all his words," "and ceased" from any of their own. This made them good listeners, which those who are ever eager to talk, never are, and so rarely represent things aright. There is "a time to speak," and "a time to refrain" from it, and happy is he who regards each in their season.

## II. Nabal's Insulting Answer to David.

"Who is David? And who is the son of Jesse? There be many servants now-a-days that break away every man from his master." His answer is like himself, folly. He asks two questions, but gives no time for any answer. He volunteers an answer that shows the hostility and selfishness of his heart—"a runaway from his master," as blaming David for being an exile, by his own act, instead of Saul's. "Who is David?" we too, enquire, and Scripture's answer shows Nabal's folly in its true light. He was (1) "God's King" (I Sam. 16: 1); (2) "the Lord's anointed" (16: 13); (3) "A cunning player;" (4) "a mighty, valiant man;" (5) "a man of war;" (6) "prudent in matters;" (7) "a comely person;" (8) "the Lord was with him" (16: 18); (9) "Saul's armour-bearer" (16: 21); (10) the doer of his father's will (17: 20); (11) "the messenger of the Lord of Hosts" (45 v); (12) the Saviour of Israel (45 v); (13) victor over the mighty oppressor (51 v); (14) Beloved of Jonathan (18: 3, 4); (15) Commander-in-Chief of Saul's army, (18: 5); (16) a very wise man (14, 15); (17) a righteous and good man, as Saul himself testified.

(To be continued.)



**"THE LORD IS MINDFUL OF HIS OWN."\***

"The Lord is mindful of His own,"  
I find this true from day to day  
In ways unthought of and unknown,  
His blessings light upon my way.  
A thousand things His love attest,  
And what is not so clearly shown  
I leave—in this my heart can rest,  
"The Lord is mindful of His own."

"The Lord is mindful of His own,"  
Of me and mine, of them and theirs,  
And His Almighty arm is thrown  
Around His children and their cares.  
The hearts I fain would heal and rest,  
To Him in fuller light are known,  
And He will do for them His best—  
"The Lord is mindful of His own."

"The Lord is mindful of His own,"  
And though a lonely path be trod,  
That soul can never be alone  
Whose life is hid with Christ in God.  
There may be many darkened days,  
The shadows may have longer grown,  
But there is ever cause for praise,  
"The Lord is mindful of His own."

"The Lord is mindful of His own,"  
His forethought never can forget  
In earth's dark ground the seed is sown;  
Silence and waiting follow, yet  
The sun shall shine, the birds shall sing,  
The resurrection power be shown;  
Up into life the seed shall spring,  
"The Lord is mindful of His own."

Then, when His hand my lot prepares,  
And all my life His mercy schools,  
Since mother-like He knows and cares,  
And father-like He over-rules.  
Let all my heart in rest abide,  
Faithless no more to fears be prone,  
Knowing, whatever shall betide,  
"The Lord is mindful of His own."

"The Lord hath His way in the whirlwind, and  
in the storm, and the clouds are the dust of His  
feet." The Lord is good, a stronghold in the day  
of trouble; and He knoweth them that trust in  
Him." Nah. i. 3, 7.

"He withdraweth not His eyes from the righte-  
ous; but with Kings are they on the throne; yea,  
He doth establish them forever, and they are  
exalted." Job xxxvi. 7.

**DAVID'S CRISIS, AND ITS LESSONS.***(Continued from last month.)*

How could Nabal possibly not know something of David's true character, when so much was in evidence? How could he not know of his afflictions, when "Saul pursued after David, in the wilderness of Maon," hard by where Nabal lived? How

could he not know of his watchful care over his interests, when one of his own servants could describe it so fully (vv 14-17). He, doubtless, knew it all, but there was one reason, "he is such a son of Belial, that a man cannot speak to him," as his servant, later, bare witness, that made him willingly ignorant. "Shall I, then, take my bread and my water, and my flesh that I have killed for my shearers and give it unto men, whom I know not from whence they be?" This he thinks is a very wise speech. He "earned all he got, and meant to keep all he had" is its purport, and how many speak like him, who forget others whose toil brings them prosperity, and His watchful care who had kept it all for them.

**III. The Results of the Message of Peace.**

"So David's young men turned their way, and went again and came and told him all those sayings." They had been faithful in delivering their message, now they tell all the result to the King. David's warlike command: "Gird ye on every man his sword," was a natural enough impulse. Nabal's insult was both bold and bad: "runaways and unknowns" were David's brave band (albeit with "faces like the faces of lions.") in his reckoning. Their blood was stirred, but not now to fight the battles of Jehovah, but to avenge their own wrongs. But while the resolute and fiery steps of David's four hundred men ring out on the rocky way to give Nabal his righteous due, God is perfecting a plan of His mercy, and thus it reads: "One of the young men told Abigail," etc. Simply and vividly he drew the picture of David's greeting, and Nabal's railing, of his men being very good to them, keeping them in safety, and then urges the present situation as very critical. His words are thrilling, "Now, therefore, know and consider what thou wilt do"—prompt and wise measures were called for—"for evil is determined against our master and against all his household." Judgment was at the door, and it would be severe; "for he is such a son of Belial, that a man cannot speak to him." Nabal was not only as

his name, a fool, but "a son of Belial," heeding no remonstrance nor regarding any appeal. None could approach him in grace, therefore he must be left to judgment. "Evil is determined against our master," etc. By a Divinely-given instinct the servant sees the coming storm, and thinks of a shelter from it. All he could possibly know of Nabal's judgment was that it was richly deserved, and of the way of escape he knew nothing, whatever, but where to turn in the day of distress, he knows, and in full confidence leaves all in Abigail's hands, with no word of advice, or even entreaty.

#### IV. Abigail's Intercession and Bounty.

"Then Abigail made haste." Now was the time, not for waiting, planning, nor even in one sense praying, but action. The armed host were already on their vengeful course, in imagination she sees their set faces and drawn swords, and knows that in the day of the sword, mercy has retreated. She is ready beforehand, for she "took loaves and wine, sheep and corn, and also raisins and figs." Meat and drink, and luxuries, all are in her store, lading the asses, she sends her servants on ahead, saying: "Behold, I come after you." Similar, at first sight it seems to Jacob's doves, when he said of Esau, his brother, "I will appease him with a present, and afterward I shall see his face, peradventure he will accept of me." But the cases are not parallel: Jacob owed Esau both a humble apology and confession of his past wrongs. He had bought, however meanly, his brother's birthright at the price which Esau accepted. He had stolen also his birthright, but a Divine hand had secured it, so that he could not give it back. All that he could rightly do was to cast himself on Esau's mercy, and hope in the mercy of his God. But Nabal has "added insult to injury." The day of feasting was befitting to remember past favors; he might forget, as all do, but he was reminded, and instead of being grateful that David's kind men were also honest men, he must now learn that they were "mighty men" as well. Abigail anticipates it all, and her plan, while it has God in it, alas, has not her husband, for

we read: "She told not her husband." This looks against her, but in reality was not, as the sequel plainly shows. Eager to save his life, and to restrain David's hand from putting the blot upon his, which since has made God's enemies to blaspheme, and both being the fruit of a living faith in God, it pictures beautifully the plan of Divine grace, turning back judgment from the sinner, to find favor for him instead. Her goodly stock, 512 various things, was a bounteous peace-offering, and her appeal, on the basis of it, was fine and irresistible. The place of their meeting, as all else, under the good hand of God was the very best, for "She came down by the covert of the hill," and "David and his men came down against her." She was neither too early nor too late, but just at the right time.

#### V. David's Threatened Judgment.

Now David had said: "Surely in vain have I kept all that this fellow hath," etc. He and his men had worked and watched, and waited, and believing that all labor should be recompensed, now felt that all had been mis-spent on such a man as Nabal. They had toiled, and to good purpose, and the result proved to be only evil for good. David's spirit is stirred, but not to pity, but revenge. "This fellow" is his only name for "the great man." "Evil" is his word for Nabal's doing what he liked with his own, and "the enemies of David," he sees about Nabal on every hand. His oath was not against himself, if he failed to carry out his vengeful threat, but against these. "And when Abigail saw David she hastened." She made haste in starting and in lading the asses, which meant toil and labor, and now she hastes to change David's attitude toward her poor foolish and perverse husband. Her action is sevenfold, as she burst forth: "Upon me, by lord:" She made a master stroke in this, and turns David from Nabal, "the man churlish and evil in his doings" to herself, "the woman of good understanding, and of a beautiful countenance." A greater contrast there could not well be, but note where the two are, Abigail, on her face, bowed to the ground, pleading with her lord, and Nabal, "holding a

feast, like that of a King, merry and very drunken." David loses sight of himself and his ways, and of Nabal's base ingratitude and insulting words. But while Abigail pleads "Upon me," and describes herself as "thine handmaid" six times, and confesses David as her "lord" twelve times, and takes her place at his feet, her pleas are both touching and powerful ones.

- (1) "Upon me let this iniquity be."
- (2) "Let thine handmaid speak."
- (3) "Let not my lord regard this man."
- (4) "Let thine enemies be as Nabal."
- (5) "Let this blessing be given unto the young men."

(6) "Forgive the trespass of thine handmaid."

(7) "Remember thine handmaid."

(1) The appeaser of wrath must first be a Substitute or Surety. Abigail realizes it, saying "Upon me let this iniquity be." She would bear the whole responsibility. As Nabal should have stood for her, as head of the woman, she now stands for him, pleading for his very life.

(2) **Intercession** comes next: "Let thine handmaid, I pray thee speak in thine audience." Her plea is that vengeance be left to God, and that Nabal be spared, despite his course of folly. She pleads well and successfully.

(3) "Let not my lord regard this man of Belial." She cannot plead his character to excuse him; he was both a man of Belial and a fool by name and character, and she knew that "wisdom resteth not in the bosom of fools."

(4) She cannot lose sight of it that judgment ought to be, for all who would not regard the fact that he had saved all Israel, overcame their enemies, and led them forth to victory. For all such there was but one thing, judgment.

(5) "This blessing, let it be given to thy followers." How wisely she presents herself as the Pleader, in contrast to Nabal, the Insulter, calling the laden asses a blessing for his young men, and then she urges further:

(6) "Forgive the trespass of thine handmaid." Who could resist such a plea?

a wise and beautiful woman at David's feet, confessing her iniquity and trespass, pleading that he look not on Nabal's folly, nor on David's enemies, but on the Lord's ways and doings.

(7) "Remember thine handmaid." This prayer was for the future, as she says: "When the Lord shall have dealt well with my lord, then remember thine handmaid." Like the prayer of the penitent thief, Luke 23, it has the vista of the King's coming glory in it. Many precious truths Abigail sets forth in her beautiful appeal, aside from her sevenfold prayer. They are briefly these:

(1) Substitution, or the just for the unjust (24v.)

(2) Intercession based on Propitiation (24v.)

(3) Righteousness puts the sinner out of God's sight (25v)

(4) Judgment is sure for the King's enemies (26v.)

(5) Reward is sure for the King's followers (27v.)

(6) Forgiveness is based on covenant, victory and righteousness (28v.)

(7) The day of the Lord is pay-day for all service (31v.)

Thrown in, as with a liberal hand, in these eight verses are the words, iniquity, and trespass, Nabal's folly and shame, the young men's fruitless mission, and the Lord's restraining hand.

(1) "The Lord hath withholden thee from avenging thyself," (26v.)

(2) "The Lord will certainly make my lord a sure house," (28v.)

(3) "The soul of my lord shall be in the bundle of life," (29v.)

(4) "The souls of thine enemies shall He sling out," (29v.)

(5) "The Lord shall do all the good He hath spoken," (30v.)

(6) "The Lord shall appoint thee ruler over Israel," (30v.)

(7) "The Lord shall deal well with my lord," (31v.)

David's answer was three fold:

(1) "Blessed be the Lord God of Israel which sent thee."

(2) "Blessed be thy advice."

(3) "Blessed be thou which hast kept me this day," etc.

His heart welled up in gratitude, first to God, who had sent this worthy Suppliant for Nabal's life, for all good comes from Him, and to Him it should return. Next, he blessed her advice, the unction of a heaven-sent message in it, it bore its own credentials of authority. Finally, he blessed her. God had originated her mission, had put in David's heart a response to it, but to Abigail belonged the pain and conflict of one who takes the place of another. Each, in their turn, were blessed—the Lord, her advice, and herself. So still, "God is worthy to be praised," His word, too is "exalted above all His name," and his messengers are to be "esteemed highly in love" and honored.

(1) "So David received of her hand that which she had brought him."

(2) "Said: Go up in peace to thine house."

(3) "See, I have hearkened to thy voice."

(4) "And have accepted thy person."

How strikingly all this illustrates the higher workings of Divine grace toward men, through His dear Son. In His sacred economy the order too is:

(1) God has received the sacrifice of His Son.

(2) On this basis, He says, Go up in peace.

(3) He has regarded His prayer: Father, forgive them.

(4) He has accepted Him, and all who come through Him.

But Abigail's mission was only half done as yet.

(1) "And Abigail came to Nabal."

(2) And, behold, he held a feast as of a King.

(3) And Nabal's heart was merry within him, for he was very drunken.

(4) She told him these things.

(5) His heart died within him.

(6) He became as a stone.

(7) About ten days after, the Lord smote Nabal that he died.

It was "the savour of death unto death." A short, sad history, but a beacon-light, it surely is.

(1) A man very great, in his day of prosperity.

(2) With a beautiful and wise wife.

(3) Churlish and evil in his doings.

(4) Insulting and ungrateful to David, who saved him.

(5) Merry and very drunken.

(6) Wine gone, heart dead, insensible as a stone.

(7) Smitten by God, he died, and "after death, the judgment."

David did not say "It served him right," or "The world is well rid of him," but "Blessed be the Lord," who (1) had interposed in his behalf; (2) saved him from evil; and (3) judged Nabal. Thus should each tried and wronged saint learn to first rejoice, (1) in His faithfulness that executeth judgment for all that are oppressed; (2) in God's restraining mercy that teaches the spirit patience; and (3) in His righteousness, that will by "no means clear the guilty."

Abigail's response to David's desire to wed her was fervent and unaffected, for we read:

(1) "She arose and bowed herself on her face, and said: "Behold let thine handmaid be a servant to wash the feet of the servants of my lord."

(2) "And Abigail hastened and arose and rode upon an ass with five damsels of hers that went after her."

(3) And she went after the messengers of David, and became his wife, (39-42).

David's action later, in taking other wives is only pardonable in the light of the early social customs of great men, and no excuse for polygamy in our day, for as our Lord says: "From the beginning it was not so."

B. C. G.

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### THE OLD SHEPHERD; OR, "I AM AFRAID NAE MAIR." \*

I was sitting in my study one Saturday evening, writes a Scotch minister, when a message came that one of the godliest among the shepherds on our Highlands, was dying, and wanted to see the minister. Without loss of time, I crossed the wide heath to his comfortable little cottage. When I entered the low room, I found him propped up with pillows and apparently near his end.

"Jean," he said to his good wife, "gie the minister a stool and leave us for a bit, for I wad see him alone."

As soon as the door closed, he turned the most pathetic pair of grey eyes upon me I ever looked into, and said, shaking with emotion, "Minister, I am dying, and—and I'm afraid!"

I began at once to repeat the strongest promises with which God's Word furnishes us; but in the midst of them he stopped me.

"Yes, I ken them a'," he said mournfully, "I ken them a'; but somehow they dinna gie me comfort."

"Do you not believe them?"

"Wi' a' my heart," he replied earnestly.

"Where, then, is there any room for fear with such a living faith?"

"For a' that, minister, I am sore afraid, —I am afraid."

I took up the well-worn Bible which lay on his bed, and turned to the twenty-third Psalm. "You remember the twenty-third Psalm?" I began.

"Remember it!" he said vehemently. "I kenned it lang afore ye were born; ye needna read it: I've conned it a thousand times on the hillside."

"But there is one verse which you have not taken in."

He turned upon me a half-reproachful and even stern look. "Did I na tell ye I kenned it every word lang afore ye were born?"

I slowly repeated the verse: "Though I walk through the valley of the shadow of death, I will fear no evil, for **Thou art with me.**"

"You have been a shepherd all your life,

and you have watched the heavy shadows over the valleys and the hills, hiding for a little while the light of the sun. Did these shadows ever frighten you?"

"Frighten me?" he said quickly. "Na, na! Davie Donaldson has Covenanters' bluid in his veins; neither shadow nor substance could weel frighten him."

"But did those shadows ever make you believe that the sun was gone forever?"

"Na, Na; I couldna be sic a simpleton as that."

"Nevertheless, that is just what you are doing now."

He looked at me with incredulous eyes.

"Yes," I continued, "the shadow of death is over you, and it hides for a little the Sun of Righteousness, who shines all the same behind it; but it's only a shadow, that's what the Psalmist calls it—a shadow that will pass; and when it has passed, you will see the everlasting hills in their unclouded glory."

The old shepherd covered his face for a few minutes in unbroken silence; then letting his hands fall straight on the coverlet, he said, as if musing to himself, "Aweel, aweel! I ha' conned that verse a thousand times among the heather, and I never understood so afore—**afraid of a shadow! Afraid of a shadow!**"

Then turning upon me a face now bright with an almost supernatural radiance, he exclaimed, lifting his hands reverently to heaven, "Ay, ay, I see it a' now. Death is only a shadow—a shadow with Christ behind it—a shadow that will pass. Na, na, I'm afraid nae mair."

### TRUST IN GOD. \*

We are in relationship with God; in all things He is our refuge; and events do not disturb Him.

He knows everything. He knows it beforehand: events shake neither His throne nor His heart; they always accomplish His purposes. But to us He is love; we are through grace the objects of His tender care.

He listens to us and bows down His ear to hear us. In all things, therefore, instead of disquieting ourselves and weigh-

ing everything in our own hearts, we ought to present our requests to God in prayer, with supplication, and with a heart that makes itself known, (for we are human beings), but with the knowledge of the heart of God, for He loves us perfectly; so that, even while making our petition to Him, we can already give thanks, because we are sure of the answer of His Grace, be it what it may; and it is our requests that we are to present to Him.

Nor is it a cold commandment to find out His will and then come; we are to go with our requests.

Hence it does not say, you will have what you ask; but God's peace will keep your hearts.

This is trust; and His peace, the peace of God Himself, shall keep our hearts. It does not say that our hearts shall keep the peace of God; but, having cast our burden on Him whose peace nothing can disturb, His peace keeps our hearts.

Our trouble is before Him, and the constant peace of the God of love, who takes charge of everything and knows all beforehand, quiets our disburdened hearts, and imparts to us the peace which is in Himself, and which is above all understanding (or at least keeps our hearts by it), even as He Himself is above all the circumstances that can disquiet us, and above the poor human heart that is troubled by them.

Oh, what grace! that even our anxieties are a means of our being filled with this marvellous peace, if we know how to bring them to God, and how true He is.

J. N. D.

## BE STRONG AND OF GOOD COURAGE

### I. Courage Based on God's Presence.

"Be strong and of good courage, fear not, nor be afraid of them, for the Lord thy God, He it is that doth go with thee; He will not fail thee nor forsake thee." (Deut. 31, 6).

### II. Courage Based on Assured Success.

"Be strong and of good courage, for thou must go with this people unto the land . . . and thou shalt cause them

to inherit it, and the Lord, He it is that doth go before thee, He will be with thee, He will not fail thee nor forsake thee: fear not, neither be dismayed. (Deut. 31; 7-8).

### III. Courage Based on God's Oath or Promise.

"Be strong and of good courage, for thou shalt bring the children of Israel into the land which I swear unto them, and I will be with thee." (Deut. 31; 23).

### IV. Courage Suited to a Leader of God's People.

"Be strong and of good courage, for unto this people shalt thou divide for an inheritance the land, etc." (Josh. 1-6).

### V. Courage Gives Watchfulness and Obedience.

"Only be thou strong and very courageous that thou mayest observe to do according to all the law, etc." (v. 7).

### VI. Courage Suited to One Approved of God.

"Be strong and of good courage, be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest." (v. 9)

### VII. Courage Marks the One Whom God Vindicates.

"Only be strong and of good courage." (V. 18).

### VIII. Courage Based on Realized Victory.

"Fear not, nor be dismayed, be strong and of good courage, for thus shall the Lord do to all your enemies, etc." (Josh. 10; 25.)

### IX. Courage the Right Spirit for Successful Labor. David to Solomon His Son.

"Be strong and of good courage; dread not, nor be dismayed. Arise, therefore, and be doing, and the Lord be with thee." (1 Chron. 22, 13-16).

### X. Courage, the Fellow of Patient Continuance.

"Be strong and of good courage and do it, fear not, nor be dismayed; for the

Lord God, even my God, will be with thee; He will not fail thee, nor forsake thee until thou hast finished all the work for the service of the house of the Lord." (I. Chron. 28; 20).

Ten times thus, in the sacred volume, does the Lord present to our minds this rallying word, and while the words are either the same, or very similar, the setting and subjects of the message vary, and to note the comparisons will seek to impress us with their perfections. "It is the glory of God to conceal a thing, but the honor of Kings is to search out a matter." (Prov. 25, 2).

(1.) The first occasion on which we find the Word spoken is in Moses' recital of God's ways to all Israel, and just as he closes the law, ere he gives his song and his blessing. The ground of so encouraging a word to them at this time is given thus:

"The Lord thy God, He will go over before thee; He will destroy these nations." (Deut. 31, 3).

God's oath to His servant, Abraham, now comes in view, and on the ground of His promise to him, He can bid Israel both "be strong and courageous." He would both go before and be with them, and neither fail them nor forsake them. So is it with ourselves. God, our Father, hath said: "I will never leave thee, nor forsake thee." Our Lord Jesus also said: "Lo, I am with you always," and the Holy Spirit is pledged also to "Abide with us forever," and seals us unto the day of redemption." "Faithful is he that calleth you, who also will do it," then is the solid ground of faith's confidence, so that we may boldly say: "I will not fear."

(2) The next instance, is on the same occasion, when Moses bids Joshua, in the sight of all Israel: "Be strong and of good courage" also. To him, the assurance is practically the same, only with this slight variation, instead of the Lord simply going with him, He is first said to "go before him" as well. Both in the initiation of his campaign of victory, as well as in the execution of it, Joshua has Jehovah's presence pledged for his good success. An instance of this not unimportant

difference, is given in Josh. 2, 11, where Rahab tells Joshua's spies: "As soon as we heard, our hearts did melt, neither did there remain any more courage in any man because of you." The Lord thus works in His people, "both to will, and to do of His good pleasure," and He also goes before them to clear their path of difficulties, or smite their enemies with fear, as well as goes with them to uphold and encourage them, and carry them through to the full issue of His purposes and promises in relation to them. "The counsel of the Lord, it shall stand" is the glorious ground of our going in to possess what the Lord has made our own through His grace.

(3) These first two cases, one from Moses to all Israel, and the second to his successor, Joshua, are followed by the words: "And Moses wrote this law" (Deut. 31: 9-21), and then by, "Moses therefore wrote this song the same day. And he gave Joshua, the son of Nun, a charge, and said: Be strong and of good courage, for thou shalt bring the children of Israel into the land which I swear unto them, and I will be with thee" (22, 23v.) The assurance of two things here is made the basis of good courage, the one, that Joshua's mission would be successful, and the other that the Lord's presence was pledged to him. Such must ever be the ground of our confidence, that what God sets before us to do, He will make successful, in the way that He counts such, and then, that He will grant His approval by His presence. Barring any failure on the part of Israel or their leader, God gave this unqualified assurance, and so Joshua's charge here, was not so much to lead Israel in, as to be of the suited spirit for one whom God appoints as leader of His hosts. To inspire others with courage to meet the hosts of the enemy, and the trials of the way, we must have the courage that is born, not of nature, nor of the pride that ensures failure, but of the assurance of a Divine call, and of an assured result by His grace.

(4) Moses is now called hence, both on the ground of his personal failure, and also because the law, dispensationally, is not the bestower of the inheritance, but Grace.

Hence, we have next in Josh. 1, "Moses, My servant is dead, now **therefore**, arise, go over this Jordan." The way was now clear in more ways than one, as Moses belonged to a previous stage. The fact that this exhortation is here given four times to Joshua, the militant leader of Israel's hosts into their God-given possession, should further impress our hearts. It is given, with but slight change of words, three times by the Lord Himself, to Joshua in one general exhortation, and then repeated to him by the people.

The four passages vary in some decided features. The first shows the basis of all true Christian courage, viz., a call from God to do a work for Him, and the assurance of this fact through the revelation He has given. Hence it reads: "For unto this people shalt thou divide the land, etc." (Josh. 1.6). This notes strength and courage as the requisites for a leader of Jehovah's host. Their enemies were great and mighty, the people, themselves, were stiffnecked and rebellious, and Moses, their meek and patient leader was dead. Hitherto also Joshua, as "Moses's minister," had been entrusted merely with the conquest of but one foe, and that early in his career, namely Amalek (Exodus 17; 9-13). The "Vexing of Midian," later, was entrusted to Eleazar, the priest, to whom God gave as the reward of his zeal for Him an everlasting priesthood. Num. 25; 17, 31; 1-12). Moses, also, had personally conducted the conquest both of Sihon, King of Hesbbon, and Og, King of Bashan, (Deut. 2, 26-33, 3, 1-10). But now to Joshua fell the lot of meeting the mighty array of Canaan's hosts, enumerated as the ten nations of Canaan in Gen. 15.

(5) "Only be thou very strong and courageous THAT thou mayest observe to do according to all the law, that thou mayest prosper whithersoever thou goest." (7 v). Here the connection is not with the ground of confidence, on which the warrior's strength and courage rests, but the obedience and prosperity which it produces. The right use of our endowments and privileges is that we be "willing and obedient and so eat the good of the land," for the grace which saves us next teaches

us how to live, so that we may "adorn the doctrine of God our Saviour in all things." The sense in the soul that we have been divinely commissioned, and that no purpose of God can fail necessarily leads to obedience, and love for the Word of God, which both claims and produces it in us.

(6) "Be strong, of a good courage, be not afraid neither be thou: for the Lord thy God is with thee whithersoever thou goest." (9v.) The pledged presence of the Lord with him is the ground of the exhortation in this faces it, and with Jehovah's commission as the basis of his action and the sustainment of the heart, he could well count on the Lord's presence in His approval of the obedience which did His will. "He that sent me is with me," said our Lord of His own path, and its sustaining, and that He vouchsafes the same to us is plain from His words of commission: "Lo, I am with you always, even to the end of the age," (Matt. 28, 20). "They went forth, the Lord working with them, etc." (Mark 16: 20.) Whatever mighty foes, or cities walled up to heaven and "straitly shut up" there were, the abiding presence of the Lord was pledged to answer each vicissitude of the way, and give triumph over all the hosts of evil.

(7) This time the rallying word comes from the people to their leader, in which they pledge themselves to faithfulness, and denounce all who rebel against him.

(8) The first stage of the conquest is past, and the combine of the five Kings broken up, and now Joshua bids his captains, as God has previously bidden him, "Be of good courage."

How many are the precious features presented, and all to inspire the soul with the spirit of Him, whom we call Master and Lord, of whom it is recorded: "He shall not fail nor be discouraged till He have set judgment in the earth and the isles shall wait for His law." May we, then, learn of Him. B. C. G.



## JUST TO PLEASE JESUS. \*

Paying a visit to sorrow's abode,  
Helping a burdened one o'er a rough  
road,

This the sweet thought making duty  
delight,

Turning the shadows of gloom into  
light,—

Just to please Jesus.

Staying at home with the children, per-  
chance,

Watching the sick one's oft-wandering  
glance,

Sweeping and dusting, and tidying home,  
Deeds not recorded neath Fame's painted  
dome,—

Just to please Jesus.

Turning the eye from the vanity show,  
Sparkling and flashing with glittering  
glow,

Turning away to the quiet and calm,  
Singing in metre or Thanksgiving  
Psalm,—

Just to please Jesus.

Swinging the hammer if duty demands,  
Plying the needle with quick, willing  
hands,

Using the pencil, the pick or the pen,  
Serving my Lord and my own fellow-  
men,—

Just to please Jesus.

Giving a smile or taking a hand,  
Leading lost feet to a fair better Land,  
Doing and thinking, and hearing and see-  
ing,

Eating and drinking, and working and  
being,—

Just to please Jesus.

## MR. PULLEYNE'S SERMON. \*

On the Eve of Martyrdom, Colchester,  
England, A.D. 1556.

Deut. 6: 23.

"He brought us out." Who? God, our  
Maker, God that loved the world. He  
brought us out. Who be we? Poor, vile,  
wicked sinners, worms of the earth, that

He could have easily crushed. From  
whence? From Egypt, the house of bond-  
age; from sin, self, Satan, the only three  
evil things there be, inwardly, utterly evil.  
Friends, we must come out of Egypt, out  
of these three ill things, sin and self and  
Satan. God will have us out. He will  
not suffer us to tarry in that land; and if  
we slack (hesitate, feel reluctant) He will  
drive us sharp thence. Let us come out  
quick and willingly. There is nothing we  
need sorrow to leave behind. Satan, the  
old task-master, the great monster sin, and  
the slime of the river wherein he hides,  
self. He will have at us with his ugly  
jaws, and bite our souls in twain, if we  
have not a care. Let us run fast from  
this land where we leave behind such evil  
things.

But there is more than this. God had  
and intent in thus driving us forth. He  
did not bring us out, and leave us there.  
Nay; He brought us out that He might  
bring us in! In where? Into the Holy  
Land, flowing with milk and honey; the  
fair land where nothing enters that de-  
fileth; the safe land where nothing shall  
hurt nor destroy; His own land where He  
is King and Father. Is it not a good land?  
Do not its clusters of grapes, its glories,  
make your mouth water? See the ex-  
change, for a cruel task-master, a loving  
Father; for a dread monster, an holy city,  
for the ugly river slime, the golden streets  
and the tree of life and the angel harps.  
This is a good barter. To exchange a dead  
rat for a new-struck royal (then their  
largest coin), men would count well  
traded. Lo, here is worse than a dead  
rat, and better than all the royals in the  
King's mint. Will ye not come and trade?

Now friends, ye must not misconceive  
me, as though I meant that men could buy  
Heaven by their own works. Nay, Heaven  
and Salvation be free gifts, the glorious  
gifts of a glorious God and worthy of the  
Giver. But where such gifts are set before  
you for the asking, is it too much that ye  
rise out of the mire and come?

"He brought them out that He might  
bring them in." He left them not in the  
desert, to find their own way in."

Should they ever have come in? I

trow not. Nay, no more than a babe of a month old, could find his way to the Moot hall. He left them not to find their own way. He brought them, He led them, He showed them where to plant their feet, first one step, then another, as mothers teach a child to walk! "As a mother comforteth her babe so will I comfort you." He bids the Prophet Esaias to teach them line upon line, precept upon precept, here a little and there a little. Look you, how careful God is of His nurse-children, "Feed My lambs," saith He, and lambs may not nibble so hard as sheep, nor take so full a mouthful. They love the short grass, sweet and easily cropped. We be all lambs afore we be sheep. Sheep lack much shepherding, but lambs yet more. Both be silly things, apt to stray and the wolf catcheth them with little trouble. If a dog be lost, he soon finds his way back, but a lamb or a babe, if they be lost, they are utterly lost, they can never find their way. The Lord likeneth His people to lambs and babes, silly things so easily lost, and with no wit to find their way. So, brethren, He finds the way. He goeth after the lost until He finds it. He 'brings us in' to the green pastures and by the still waters, where His feast is spread, and He holds out His hands of welcome. He stretcheth not forth the cold sceptre He giveth His own hand—once pierced for our sins. What say I? Nay, 'He shall gird Himself and come forth and serve them,' so great an honor shall they attain who serve the Lord, as to have Him serve them.

Now, brethren, is not this a fair lot that God appointeth His people? A King to their guide, and a throne to their bed, and angels to their servingmen; verily they be folks of much distinction. But, look you, there is one little point we may not miss—"If we suffer, we shall reign." There is the desert to be passed. There is the Jordan to be forded, the cross to bear for the Master who bore the cross for us. Yea, we shall best bear our cross by looking well and oft on His cross. Oh, brethren, He standeth close beside. He hath borne it all; He knoweth where the nails run, and in what manner they hurt. Yet a little patience, poor suffering soul "Yet a little courage, yet a little stumbling over the rough stones of the wilderness: and

then, the Golden City and the royal banquet-hall and the King that brought us out despite all the Egyptians, and brought us in despite all the dangers of the desert. The King, our Shield and Guide, our Lord shall come forth and serve us."

One aged hearer said to a younger one, "My maid, never mind the wilderness, the stones be sharp, the sun hot, and the thirst sore, but one sight of the King shall make up for all." [Of his little audience several soon suffered to death for their hearing and receiving the truth he preached.—B. C. G.]

### WHAT IS YOUR LIFE? \*

(Jas. 4: 14)

God here, asks each one of us a pointed and important question, on which hangs both our present and eternal happiness—"What is your life?"

Let us consider:

(1) Its duration.

How brief is the span of life, at most, "The days of our years are threescore years and ten . . . they are soon cut off and we fly away." (Ps. 90: 10) But while this is man's general limit, and some exceed it, yet many more, by far, do not reach it at all. The similes of human life in Scripture are very striking indeed, some of them are:

(1) "A flower of the field that fadeth away."

(2) "The dew" that passeth away before the sun.

(3) "A shadow that is gone," as a cloud fits past the sun.

(4) "A shuttle" that flies from the weaver's hand, which we but hear it, and it is gone.

(5) "A ship," seen upon the horizon, and at the next look it has passed.

(6) "An arrow" drawn from the well-strung bow; a twang and it is out of sight.

(7) "A bird" that soars above, and as we gaze on it, it vanishes from view.

Take a few examples from one of the earliest books of the Bible, Job. "My days are swifter than a weaver's shuttle." (Job 7: 6).

My life is wind (7:7) as a cloud is consumed and vanisheth away" (7:9).

"My days are swifter than a post" (9:25).

"They are passed away as the swift ships" (9:26).

"As an eagle that hasteth to the prey" (9:26).

The Apostle James adds to these his two most striking similes, "the grass" that withereth when the sun is risen, and a "vapor that appeareth for a little time and then vanishes away" (Jas. 1: 11, 4: 14).

#### Its design.

(1) As to ourselves—that we should "Consider our latter end and be wise," to prepare for eternity, for "If thou be wise thou shalt be wise for thyself; but if thou scornest, thou alone shalt bear it" (Prov. 9: 12).

(2) "All things were made for Him" as well as by Him." We are His by every possible right, He created us for Himself, and He gave His Son for our redemption.

(3) As to our fellows.

He who said "Thou shalt love thy neighbor as thyself" made no arbitrary nor unjust demand, but simply stated what we owe our fellow men.

#### Its character.

God, who "gave us life and breath and all things," has set "man in honor, above the beasts that perish." Our natural life has capabilities, far above the animal creation. But not only has He given us this creature-life, but "crowned that life with His lovingkindness, and tender mercies." And above all else, He offers us His gift of eternal life in His dear Son, and hath given us also in Him, "All things that pertain unto life and godliness." Can we, then, say truly: "To me to live is Christ," or are we spending our strength for nought and in vain?

#### Its destiny.

On the one side, our Lord drew aside the curtain, and showed us one, once a beggar, now comforted in Abraham's bosom, the picture of joy and rest and honor. On the other hand, He described another, once rich, as being "in hell, in torments," wishing for relief that never can reach him. Did He, who is the Truth, itself, overdraw the picture, which He gave? Nay, He came from Heaven, therefore,

alone can tell its glorious blessedness. He came also to save from hell, and therefore he can rightly and truly estimate its awful reality. Christ says to us, as He said to His disciples: "Whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it." And to-day the old order still holds good; those things which we retain are profitless, and those which we surrender to Him alone are lasting value. A poet has summed up the secret of true living in four lines which are a sermon in themselves:

"Measure thy life by loss instead of gain;

Not by the wine drunk, but the wine poured forth;

For love's strength standeth in love's sacrifice;

And whoso suffers most hath most to give."

Let us, then ask ourselves, Is Christ our life, and are we living for Him?

B.C.G.

#### "DON'T THROW ME INTO THE SCRAP-HEAP." \*

A Christian Blacksmith who had a great deal of affliction was challenged by an unbeliever to account for it.

His explanation was this: "I don't know that I can account for these things to your satisfaction, but I think I can to my own. I am a blacksmith. I often take a piece of iron and put it into the fire and bring it to a white heat. Then I put it on the anvil and strike it once or twice to see if it will take temper. If I think it will, I plunge it into the water, and suddenly change the temperature. Then I put it into the fire again, and again I put it into the water. This I repeat several times. Then I put it on the anvil and hammer it, and bend it, and rasp and file it, and make some useful article which will do service for twenty-five years. If, however, when I first strike it on the anvil I think it will not take temper, I throw it into the scrap-heap and sell it at a half-penny a pound. I believe my God and Father has been testing me to see if I will take temper. He has put me into the fire and into the water.

I have tried to bear it as patiently as I could, and my daily prayer has been, 'Lord, put me into the fire if you will; put me into the water if you think I need it; do anything you please, O Lord, only don't throw me into the scrap-heap!'—Selected.

The soul that on Jesus hath leaned for repose,  
He will not, He cannot give up to its foes:  
That soul, though all hell should endeavour to  
shake,  
He'll never! no, never! no never forsake.

### HAPPY DYING. \*

The pilgrim they laid in a large upper chamber, whose window opened toward the sun-rising. The name of the chamber was **Peace**; where he slept till break of day, and then he awoke and sang:

"Where am I now? Is this the love and care  
Of Jesus, for the men that pilgrims are,  
Thus to provide: That I should be forgiven,  
And dwell already the next door of  
heaven.

### KEY NOTES OF BIBLE BOOKS. \*

- Matthew—Christ as the King.  
Mark—Christ as the Servant Prophet.  
Luke—Christ as Son of Man—Saviour.  
John—Christ as Son of God, Priest.  
Acts—The Holy Spirit in this world.  
Romans—Righteousness in God and His people.  
1 Corinthians—The discipline of God's house.  
2 Corinthians—The power of the Spirit in the Christian.  
Galatians—Deliverance from the Law.  
Ephesians—The Church as the Body of Christ.  
Philippians—Christian experience in the power of the Spirit.  
Colossians—The fulness of the Head, and the Church complete in Him.  
1 Thess.—Christ coming for His saints.  
2 Thess.—Christ coming with His saints.  
1 Timothy—The order of the house of God on earth.  
2 Timothy—The house of God in disorder, and the path of Faith amidst it.

Titus—The truth which is after godliness.

Philemon—Divine order in our relationships.

Hebrews—The glories of Christianity versus the shadows of Judaism.

James—Justification by works before men.

1 Peter—The government of God over His people.

2 Peter—The government of God over the world.

1 John—Eternal life with the Father, in the Son, and in His children.

2 John—Anti-Christ, and how to treat them.

3 John—God's true servants and fellowship with them.

Jude—Apostasy of the last days and faith's outlook amidst it.

Revelation—Judgments upon the Church, Israel and the world, the Beast, Anti-Christ and Satan.

### "BE STILL." \*

(Psalm xlvi.)

A Word For To-day.

"The wrath of man shall praise Thee"

The rest "shall Thou restrain,"

And out of earth's disasters

Thou wilt bring eternal gain.

The purpose of man's evil heart,

Works out Thy sovereign will,

Our God is still upon the Throne,

Therefore beloved, "Be still."

"Be still, and know that I am God,"

This banishes our fears,

While passing through this scene of strife,

Of sorrow and of tears.

The One who rules the heavenly hosts,

Holds all within His hand,

And none can say, "What doest Thou?"

Or can His arm withstand.

We're covered by His banner,

We're shielded by His might,

He knows the way He taketh,

His way is always right.

The surgings of the nations,

Can but fulfil His will,

His own may dwell in "perfect peace,"

He's over all, "Be still."

Rom. xv. 4.

W. P.

## REJECTED OF MEN. \*

"And Jesus saith unto him, the foxes have their holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." (Matt. 8: 20).

Birds have their quiet nest,  
Foxes their holes, and man his peaceful bed;

All creatures have their rest,  
But Jesus had not where to lay His Head.

The wild deer hath its lair,  
The homeward flocks the shelter of their shed;

All have their rest from care,  
But Jesus had not where to lay His Head.

And yet He came to give  
The weary and the heavy-laden rest,  
To bid the sinner live,  
And soothe our griefs, to slumber on His breast.

What! then, am I, my God,  
Permitted thus the paths of peace to tread?

Peace—purchased by the blood  
Of Him who had not where to lay His head.

I—who once made Him grieve;  
I—who once bid His gentle spirit mourn—

Whose hand essayed to weave  
For His meek brow the cruel crown of thorns.

Yes, but for pardoning grace,  
I surely never should in glory see  
The brightness of that face,  
That once was pale and agonized for me.

Let the birds seek their nest,  
Foxes their holes, and man his peaceful bed;

Come, Saviour, on my breast  
Deign to repose Thine oft-rejected head.

Come! give me rest, and take  
The only rest on earth Thou lov'st,  
within—

A heart, that for Thy sake  
Lies bleeding, broken, penitent for sin.

## THE NATURE OF FAITH. \*

Some would have the sun set by their watch, and not the watch by the sun; some measure the truth of all doctrines by their own experience, and acknowledge them as true only if their experience attests them.

We seldom trust in God till a desolation comes upon the means. A widow that is desolate trusteth in God. So long as one who is learning to swim can touch the bottom with his foot, he does not trust himself to the steam; and so long as a man can stand upon the second cause, he does not commit himself to the stream of mercy. Thus the apostle says, "We had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead."

If you would believe, you must crucify that question, "Why?" God would not have us so full of "Wherefores."

Faith, having seated itself upon the high tower and mountain of God's omnipotence and all sufficiency, hath a great prospect; it can look over all the world and look into another world too. But reason gets upon some little mole-hill of creature ability, and, if it can see over two or three hedges, it is well. Therefore what pain is it to faith to be tied to reason! Faith can foot it over mountains of difficulties, and wade through wide rivers of affliction; but when reason comes to any affliction that must be waded through or to any difficulties that must be got over, it cries out, "O faith, good faith! go back again." "No," says faith, "But I will take thee upon my back, reason." But oh! what a luggage is reason to faith!

There is meaning in the word, when we are called to commit ourselves to God "as into the hand of a faithful Creator." When you are called to the exercise of faith, you are not to look on God as a potter that works out of clay or other materials, and then looks all around to see if there is a supply at hand; you are to look on Him as a Creator that works out of nothing, and as a faithful Creator who will be sure to do it.

It is with your affliction as with sea-

water; in the sea, it is salt and bitter; but drawn up by the sun into the clouds, it becomes sweet, and falls down in refreshing rain. So take affliction in itself, and it is grievous; but drawn up by divine love, it becomes joyous, and yields the peaceable fruits of righteousness. If a soul tastes the love of God in affliction, and sees what a loving end the Lord will make, he will find it very sweet, and will say, "I do not see how one twig of this rod could have been spared."

If you want assurance, you must turn your eye and your thoughts from those objections that invade your faith. It is said of Abraham that he considered not the weakness of his own body; it was imputed to him for believing that he considered "Him faithful who had promised."

#### THE VOICE OF THE LORD. \*

1. "The voice of the Lord is upon the waters."

2. "The voice of the Lord is powerful."

3. "The voice of the Lord is full of majesty."

4. "The voice of the Lord breaketh the cedars."

5. "The voice of the Lord divideth the flames of fire."

6. "The voice of the Lord shaketh the wilderness."

7. "The voice of the Lord maketh the hinds to calve and discovereth the forests." (Ps. 29: 3-9.)

Such are the inspired utterances of the Psalmist as to His voice, Who, he says, "sitteth upon the flood, yea sitteth King forever."

The varied character of these statements should arrest the devout and enquiring mind, and this is but the prelude to that reverence, which would lead the heart to say: "Speak Lord, for Thy servant heareth," and as we await His answer to be hushed in holy awe, lest we miss hearing it aright.

One well writes of this portion: "Jehovah's voice is heard approaching, the sound of an impending storm, but no mere storm. Jehovah's voice is heard above the watery canopy of the expanse, con-

trolling and directing the judgment in its path. It is the God of glory who thundereth; and the waters gathering are indeed "great waters." Then the crash comes, and the cedars of Lebanon, the type of loftiness, of creature stature, receives the force of the blow, and are shivered, and broken down before it. So the prophet announces the on-coming day of the Lord. (Is. 2:11-14) "The lofty looks of man shall be humbled and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of Hosts shall be on every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low; and upon all the cedars of Lebanon that are high and lifted up, and upon all the oaks of Bashan; and upon all the high mountains, and upon all the hills that are lifted up." This last the Psalm goes on to now: "He maketh them also to skip like a calf: Lebanon and Sirion like a young auroch."

A consideration of this subject seems fitting just now, when so many hearts are deeply touched with sorrow over the thrilling calamities that usher so many souls into eternity. What is the voice of God to us in such appalling events? It surely becomes all who believe that He is, to seriously enquire, and moreover to reflect on the answers which His Word affords us.

I. "The voice of the Lord is upon the waters."

Of these we read that "God divided the waters which were under the firmament from the waters which were above the firmament." (Gen. 1: 7), and also: "And God said let the waters under the heaven be gathered together unto one place and let the dry land appear, and it was so, and the gathering together of the waters called He seas." (1: 9).

Remembering, then, that part, at least, of "the waters" which the Lord's voice is upon, are above the firmament, stored up in the clouds," or "Bottles of heaven," and also that the greater portion of the world's surface beneath the firmament is covered by the waters, what a mighty range there is, what a sphere of operations for God to be heard in.

Whatever be the exact force of this

first statement, we are told that Jehovah's voice is to be heard upon these waters, and the fact that this heads seven statements as to it, gives it a special prominence. Let us, then, note some Scripture records as to these "waters."

This first one, it is plain, is to impress us with the fact that God, the Almighty Creator, placed His line of separation between the "waters above," fertilizing waters, and the "waters beneath," dividing or separating ones.

But the very next record of waters seems to be vividly in contrast, with this: "Behold, I even I, do bring a **flood of waters** upon the earth to destroy all flesh." (Gen. 6: 17). The next also is the fulfillment of this awful threat of judgment. "The same day were all the fountains of the **great deep** broken up, and the windows of **heaven** were opened, and the rain was upon the earth forty days and forty nights." Then follows as to that awful time of judgment as follows:

"The waters increased, prevailed—prevailed exceedingly—prevailed 15 cubits upward—and prevailed upon the earth 150 days." (Gen 7: 18, 19, 20, 24).

Then, when God remembered Noah, "the waters assuaged—returned—abated—decreased—were dried up." 8: 1, 3, 5, 13.

Taking, then, this first example of Scripture, what message does Jehovah's voice upon the waters convey to us?

"The firmament showeth His **handiwork**," states the Psalmist as to God's creation, and this very firmament that He placed between the waters above and those below, which He calls "Seas." God's "**invisible things**" are clearly seen, being understood by the things that are made, even His eternal power and Godhead." (Rom. 1: 20). This, then is one prime way in which God's voice is to be heard by us, on the waters, great and many, above and below. He tells us herein of His Eternity, and powers, His wisdom and skill. He placed the waters above man's head for his blessing, and asks us, as if to remind us of the fact: "Can any understand the spreading of the clouds." (Job. 26: 29). "Dost thou know the balancing of the clouds, the wondrous works of Him which is perfect in knowledge?" (Job 27; 15).

Of man's stupid disregard of either the inquiry or its answer, we read: "And now men see **not** the bright light which is in the clouds." And of man's creature littleness we read: "Canst thou lift up thy voice to the clouds, that **abundance of waters** may cover thee?" Who can number the clouds in wisdom? Or who can stay the bottles of heaven? (Job 38: 34, 37).

God's voice, then, upon the waters, being like "the sound of many waters" is "powerful and full majesty." He needs make no appeal to another to carry out His commands and purposes, His voice carries with it its own conviction, and produces the result which it sets before us as an object.

The second record of "waters" in the Scripture is, as it is given later, "the waters of **Noah**," and here again they are separated, as to the issue, at least, for the flood that came upon "the world of the ungodly," placed Noah and his family on the mountains of Ararat, where he heard God say: "Go forth of the ark, be fruitful and multiply, and replenish the earth, etc." (Gen. 8: 16, 9: 1).

The voice of God, then, truly was upon the waters, saying first: "I will **destroy man**," also "**Come** thou and all thy house into the ark." So fully did our adorable Lord and Master recognize Jehovah's voice on these waters, that He says "**As** the days of Noah were, so shall also the coming of the Son of Man be." And so little do men heed His gracious warning more now than of old, they did that of "the preacher of righteousness," that His apostle Peter records: "For this they **willingly are ignorant of**, that by the Word of God the heavens were of old, and the earth standing out of the water, and in the water: whereby the world that then was, being **over-flowed with water, perished**." (2 Pet. 3: 5, 6). God's voice, however, of majesty and power still speaks, let men hear or not. It is to be heard in mercy, even if but "eight souls were saved by water," it is to be heard in **judgment**, in "the world that then was" perishing, and also in gracious warning, in our Lord's faithful words: "So shall it be at the coming of the Son of man." He says He is coming just as the flood came and "Be ye ready also." B. C. G.

**THE BROKEN CURRENT. \*****A Word For God's People.**

Going to a meeting in the West, the cars suddenly stopped, the lights as quickly went out, and we were all in darkness. A few lessons came before me as to the state, often, of the Lord's people. Why were we in such a state? The current of electricity was broken, and so all power and lights were gone—no light, no power, no progress—all at a standstill!

How sad this is as applied to the Lord's people. In our case the power was there just the same, but could not be used because of the broken current; a power above and beneath, yet no connection, and hence no power. How often so with us! Why are the chariot wheels of our personal lives and of our assemblies not moving? Is it because there is no power? Surely not. Yet with us is it not often lacking?

(See Matt. 28: 18; Eph. 1: 17-23). In the person of our risen, ascended and glorified Head in heaven, set above all principality and power, is the whole power of an omnipotent God, and there for us. From that throne above He views His Church with what patience and tenderness, and each one of us also. He sees the declension, and none feels as Himself the lack of progress and of power and why we have not given a clear, distinct light during the dark night of His absence; and has He not pointed it all out? (Rev. 2: 3, etc.) Yet all His warnings and admonitions seem to have little weight upon us.

Again, have we not the power here below? Yes, surely; for it was given His Church before she took one step in her journey (Luke 24: 49; Eph. 3: 14-21; 2 Pet. 1:3). His Holy Spirit is the power for devotedness, for service; yet with such a power on the throne, and here also, do we not often lack it? and why? Is it not because the current of communion between our souls and Him is lacking often? Little foxes destroy the tender vines, and the freshness, brightness, spiritual energy and love of Christian life have given place to the energy of the flesh, so detrimental to spiritual growth, or else a sluggish, sleepy indifference. In either case, as to the honor of our Lord,

the cars are stopped and the lights gone out—no progress such as Paul desired in Timothy (1 Tim. 4: 15, R. V.)

Note the contrast between a child of God when out of communion (2 Cor. 12: 20), and the apostle's desire for them (13: 14). O beloved, God's remedy surely is found, as ever, in a return to Gilgal—the place of self-judgment—owning our grievous sins in departing from Him, the lack of heart for His beloved Son and His claims upon us, lack of power, of progress in the ways of God.

The cry as ever from a soul at Gilgal is, "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me; and lead me in the way everlasting." (Psa. 139: 23, 24). Then with purpose of heart it turns afresh to Him. Here communion is restored, the current connected, things which distress, and disturb, and do not glorify our Lord shunned, coldness and formality judged in His presence. Now the soul fills his right place, the car again moves, power is manifest, progress is seen, the light shines, God is honored, His Son exalted, His Holy Spirit ungrieved, our joy full, and the soul cries out to others as of old; "Come and hear, all ye that fear God, and I will declare what He hath done for my soul." (Psa. 66: 12-17).—A. E. B.

**GOD OUR SUFFICIENCY.**

God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work. (2 Cor. 9: 8.)

Are you in darkness?

God is the light!

He can illumine

The gloomiest night.

Are you in sorrow?

He'll be your stay!

Sharing your burden,

Smoothing the way!

Are you perplexed?

He is the Guide!

He will protect you

Whate'er betide!

Grace still aboundeth;

And you may plead

Some precious promise,

To suit every need. —Needham Phillips



## ABLE TO KEEP.

2 Timothy 1, 12.

I lift my eyes to see  
The hand that leadeth me,  
And lo! it is the hand which long ago  
Was wounded for me, and I know,  
Although I tread a strange, uneven way,  
It cannot lead astray.

A heart has planned  
My life for me;  
I only understand  
Its lessons now in part;  
I trust, for lo! it is the heart  
Which broke for me;  
It could not be

That He, Who with a love so strong and  
deep  
Has passed through death to save,  
should fail to keep  
This soul of mine; it could not be  
That He Who gave His life for me,  
Should any needful gift withhold,  
Or ever let His love grow cold.

## THE THREE STAGES OF PEACE. \*

Philippians iv.

By a comparison of this chapter with Romans v., it will become evident that there are three stages in the full enjoyment of divine peace.

Rom. v. 1, shows us that "peace with God" is the consequence of being justified by faith.

Phil. iv. 6, 7, shows us that the "peace of God" is the consequence of casting all our care upon God, and by prayer and supplication, with thanksgiving, making known our requests unto God. Then the peace of God, i. e., the very peace that God Himself has, and which passeth all understanding, shall guard our hearts and minds through Christ Jesus. No care nor anxiety will perturb us. We shall feel that He who loves us orders all things, and that noth-

ing can happen contrary to His blessed will; and if we know He sitteth upon the water-floods undisturbed, our confidence in Him will be simple and perfect.

But then Phil. iv. 8, 9, reveals that there is something beyond even all this peace with God and peace of God. This is the immediate presence of "the God of peace" Himself with the obedient Christian. What he has learned, and received, and heard, he is instructed to "do." Then the promise is: "The God of peace shall be with you."

It is essential carefully to distinguish between these three stages in this divine peace. The first is obtained by faith in Christ. The second is secured, and sustained in possession, by prayer to God. And the third is guaranteed as an encouragement to the one whose path is according to the word of God. Hence the expression, "God of peace," is found at the close of most of the Pauline epistles, but never at the beginning of a single one. If we desire His presence, and in this blessed character, we must heed His instructions.

If these three are at all confounded, grave error in doctrine will be the result; the inspired specific for distinct and special blessing will be ill apprehended, and much of what God loves to give, even His own blessed company, will fail to be enjoyed, because the way marked out by the Holy Ghost to obtain such and such a mercy is not pursued. On the other hand, if the instruction given by the Lord is seen in its precision, and heeded, what a state of happy fellowship with Him is the result.

It is singular to observe the close correspondence of thought here, with the words of our Lord in John xiv. 23. There the Lord Jesus states, that the abiding of the Father and of the Son, with a disciple of His, is connected with that individual's "keeping His words." This view does not at all contravene the fact, that the great manifestation of the love of God is in the gift of Christ, according to 1 John iv. But the manifestation here spoken of is something special and additional. Not unfrequently the order is inverted, and souls are found looking for a

"manifestation" in themselves, ere they have gazed with satisfaction and delight on that great proof of God's love in the mission of His Son. And hence they wait in vain. For God cannot grant the special favor which is dependent on holy walking, ere His grace is beheld; otherwise the eye would be turned away from Christ.

The marked difference between these stages in peace, the different methods by which each is obtained, and the advance being threefold, discloses how solicitous God is that we should be filled with peace: yea, how He wants our company. Ere the Lord came at all, ere the earth was made, He says His delights were with the sons of men. Now that He has made us so comely in His sight, no wonder that He loves to consort with us.

May we so know Him and His perfect ways as to enjoy Him, cling to Him, rejoice in Him, work for Him under His eye, and wait for His personal return to receive us forever to Himself, that where He is, there we may be also.

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#### TO LIVE CHRIST. \*

To walk in His life down here; eating His flesh and drinking His blood, acting as He acted though apparently atomic, as all life is; rears up a monument for all eternity—a great coral reef. One is so often trying to do some great thing, instead of the greatest of things, which is always at hand, namely, to live here as Christ did; and this act endures for all eternity. Were I simply set on living Christ here, it would abundantly occupy me as well as fit me for any service. Beginning each day with Christ, storing up the manna, and finding not a moment of my time uninteresting or unoccupied, because I have still another and a fresh step to learn. The same step is not set the second time. Act the step before you this moment like Christ, and if you do, it will be recalled and revived at the judgment seat; but if not, that particular brilliant is lost, and you will never wear it. You will have plenty to do all day, and the man who lives Christ most in his daily life and ways is always the most fit and prepared for special services; for leading a forlorn hope.

J. B. S.

#### FAITH. \*

Faith in the Lord, and in His grace, is a strong power; and the exercise of faith brings glory to God; yea, without it, it is impossible to please Him. And this faith which pleases God is not a faith that can be confined to one character of service, or to one particular action in the Christian's history, or to one gifted person in the assembly—by no means. The most gifted is not removed beyond the need of faith to make him eligible for godly service; and the least is not so low as to be beneath its power. The peculiar position of a believer may so expose him that there may be greater demands for faith in one than in another; but position does not supply faith, though it calls for its exercise.—There must be faith to produce acceptable fruits for the Lord. Doubtless these fruits differ widely in the children of God, as to their character and power, but still they come of faith.

Faith is power. We are told that it removes mountains, etc.; and surely, then, it can and will remove that which is less than a mountain. Let us ask ourselves if we do not often find things in our way that prevent the movement of faith, and hinder that obedience to the Lord which is better than sacrifice. Can we not find abundant cause for thankfulness to God for the gift of faith, as also for that which faith receives. All, all is from Him!

Let us rejoice in this, that all we have, of everything good, is from Him, who is the free, bountiful, gracious Giver, not only of one blessing but of all in full keeping with His own wondrous love.

J. T.

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#### SEPARATION FROM EVIL, GOD'S PRINCIPLE OF UNITY. \*

The word of God affords us the true nature, object and power of unity; and, in so doing, it gives us the measure of it, by which we judge of what pretends to it, and the manner of it; and moreover, the means of maintaining its fundamental principles according to the nature and power of God by the Holy Ghost in the conscience where it may not be realized

together in power. Its nature flows from God's; for of true unity He must be the centre, and He is holy; and He brings us into it by separating us from evil. Its object is Christ; He is the sole centre of the Church's unity, objectively as its Head. Its power is the presence of the Holy Ghost down here, sent as the Spirit of Truth withal from the Father by Jesus. Its measure is walking in the light, as God is in the light; fellowship with the Father and with His Son, Jesus, and, we may add, through the testimony of the written word—the apostolic and prophetic word of the New Testament especially. It is built on the foundation of the apostles and prophets (of the New Testament), Jesus Christ Himself being the corner stone. The means of maintaining it is putting away evil (judicially if needed), so as to maintain through the Spirit, fellowship with the Father and the Son. If evil be not put away, then separation from that which does not become a matter of conscience. I return, if alone, into the essential and infallible unity of the body, in its everlasting principles of union with the Head in a holy nature by the Spirit.—The path of the saints thus becomes clear. God will secure by eternal power the vindication, not here perhaps, but before His angels, of them who have rightly owned His nature and truth in Christ Jesus.

I believe these fundamental principles are deeply needed in this day, for the saint who seeks to walk truly and thoroughly with God. Latitudinarian unity it may be painful and trying to keep aloof from; it has an amiable form in general, is in a measure respectable in the religious world, tries nobody's conscience, and allows of everybody's will. It is the more difficult to be decided about, because it is often connected with a true desire of good, and is associated with amiable nature. And it seems rigid, and narrow, and sectarian to decline so to walk. But the saint, when he has the light of God, must walk clearly in that. God will vindicate His ways in due time. Love to every saint is a clear duty; walking in their ways is not. And he that gathers not with Christ scatters. There can be but one unity: confederacy, even for good, is not it, even if it have its

form. Unity, professed to be of the Church of God, while evil exists and is not put away, is a yet more serious matter. It will always be found to be connected with the clerical principle, because that is needed to maintain unity, when the Spirit is not its power, and, in fact, takes its place, guides, rules, governs in its place, under the plea of priesthood, or ministry, owned as a distinct body, a separate institution: it would not hold together without this.—J. N. D. Vol. 1, Collected Writings.

### BEING HUMBLE AND BEING HUMBLED.\*

Being humble before God is one thing; being humbled before God is altogether another thing. We are humbled before God because we have not been humble. We are humbled on account of sin; but had we been humble, we should have received grace to prevent it. For "God resisteth the proud, but giveth grace to the humble."

The only humble place is in the presence of God. It is only out of His presence that we are in danger of being lifted up. People indeed say that it is dangerous to be too often on the mount. But the danger is not in being on the mount, but in coming down from the mount. When we came down we begin to think that we have been there, and then pride comes in. Paul did not need a thorn when he was in the third heavens. But after his return, he was in danger of being exalted above measure by the thought that he had been where no one else had been.

True humility does not consist in thinking badly about ourselves, but in never thinking about ourselves at all. This is the place which is hard to reach—to get done with the constant repetition of I, I, I. People must be talking of themselves, and their pride is nourished by telling how evil they are, if this suits their theology; just as much as telling of their holiness and conquests, when that suits their theology. It is sadly curious to see some men change their tone as they change their views; just as in the world men make a boast of their vices or their virtues, as the one or the other may attract notice or

admiration. But in either case, it is I, I, I. Some one has said, "If you begin a sentence with I, there is nothing that a person will not put after it." It is wonderful to hear how men will indulge in the use of that letter, under the plea of relating their experience; perhaps the boasting Pharisee called it relating his experience to the praise of God. At any rate, he showed how self-exaltation may be prefaced by, "God, I thank thee;" as sometimes we find it in assemblies where Christ should be the theme.

However dark may be the outlook before us in our life course, the upward look is ever a bright one. "It is always daylight toward the Father's face." Why, then, should we doubt or fear, as we go forward, step by step, into the shadows which are as gloom to us, but are only shadows to Him who guides us on our way? The poet Sill pictures the tree-top as in hopeful peace, during the moon-lit night, seeing from afar the approach of dawn, while the lower branches are stirred with a tremulous dread of their own shadows and moanings:

"So Life stands, with a twilight world around;  
Faith turned serenely to the steadfast sky,  
Still answering the heart that sweeps the ground,  
Sobbing in fear, and tossing restlessly,—  
'Hush, hush! The dawn breaks o'er the Eastern  
sea,  
'Tis but thine own dim shadow troubling thee.'"

### THE BELIEVER'S STANDING IN CHRIST. \*

Christ having, in grace, become our substitute on the cross, we are now associated with Him in the place which He has as man in resurrection before God.

CHRIST.	THE BELIEVER.
Christ was crucified.	I am crucified with Christ. (Gal. ii. 20.) Knowing this that our old man is crucified with him. (Rom. vi. 6.)
He died.	We died with him. (Romans vi. 8.) Ye are dead. (Col. iii. 3.)
He was buried.	We are buried with him. (Rom. vi. 4; Col. ii. 12.)
He rose again.	We are risen with him. (Col. iii. 1; ii. 12.)
He was set at God's own right hand in the heavenly places.	We are seated in him there. (Eph. ii. 6.)
He will appear again in glory.	We shall appear with him. (Col. iii. 4; vi. 2.)

Thus we are completely identified with Christ. He took our place as sinners, on the cross, that we might have the place which He now occupies as man before God; so when He rose He sent that wondrous and blessed message to His disciples, language which He had never used before them. "I ascend to my Father and your Father, to my God and your God" (John. xx. 17)

This truth is clearly brought out in the Epistle to the Ephesians. In the first chapter, verse 17, &c., the apostle prays that they might know the exceeding greatness of God's power, which He put forth in raising Christ from the dead, and setting Him at His own right hand in the heavenly places, &c.

Here Christ is seen as a man amongst the dead, and God raises Him up, and sets Him at His own right hand in heavenly places, and in chapter ii. He says, And you who were dead in sins, &c., he has quickened together, raised together, and seated together in heavenly places in Christ Jesus. Thus believers can now say, as Christ is (as man, having passed through death and judgment), so are we in this world. 1 John iv. 17. But, although this is true of every believer, we still have in us, as long as we are in the world, an evil nature, which God calls the flesh, inherited from our first parents, Adam and Eve, which never improves.—Romans viii. 7; and to which we are told to reckon ourselves dead.—Romans vi. 11, because by faith we know that in God's sight it was crucified with Christ.—Rom. vi. 6.

Oh, what a debt I owe  
To Him who shed His blood,  
And cleansed my soul and gave me power  
To stand before His God!

Saviour and Lord! I own  
The riches of thy grace;  
For I can call Thy God my God—  
Can bow before His face.

Thy heavenly Father, too,  
I worship as my own;  
Who gave with Thee the Spirit's cry,  
To me a son foreknown.

## THE LORD'S SECOND COMING. \*

## I. What His Coming is.

The Hope and Comfort of the Believer.  
Titus 2: 13; I. John 3: 2; Rev. 22:  
20; I. Thess. 4: 18.

## II. What His Coming is Not.

- (1) Not death for death is an "enemy." I. Cor. 15: 26; John 21: 22, 23; Not our going to Him. John 14: 2, 3. (He comes for us.)
- (2) Not the Holy Spirit (Who is another) John 14: 16; John 15: 26.
- (3) Not a spiritual coming to each at conversion. Acts 1: 11.
- (4) Not the end of the world. (He is coming to reign on the throne of David, Luke 1: 32, 33, and will reign on the earth with His saints.) Rev. 20: 4-6; Rev. 5: 10.

## III. The Time of His Coming.

Before the world is converted. Matt. 24: 30, 37-39; Rev. 1:7; Luke 18:8. At any hour. "Watch." Matt. 24: 42-44; Mark 13: 33-35; I. Thess. 5: 2-6.

## IV. Who Will Meet the Coming Lord?

Dead saints raised and Living Saints changed to meet Him. I. Thess. 4: 14-17; I. Cor. 15: 51, 52.

## V. Christ as a Prophet of His Second Coming.

Luke 12: 36-46; John 14: 2, 3; Acts 1: 11.

## VI. Paul as a Prophet of the Second Coming.

I. Thess. 4: 13-17; (Paul's first epistle) II. Thess. 3: 5; I. Cor. 11: 26; Phil. 3: 20; Col. 3: 4; Titus 2: 12-14; Heb. 9: 28; 10: 37; II. Tim. 4: 8. (Paul's last epistle.)

## VII. All the other New Testament writers as Prophets of the Second Coming.

James 5: 7-9; I. Peter 4:7; 5: 4; II. Pet. 3: 1-12; I. John 2: 28; 3: 2-3; Jude 14 and throughout Revelation.

## VIII. Till He Come, His people are

- (1) To occupy. Luke 19: 13.
- (2) To keep the Lord's Supper. I. Cor. 11: 26.
- (3) To reserve judgment. I. Cor. 4: 5.
- (4) To watch and be sober. I. Thess. 5: 6.
- (5) To observe Christian fellowship. Heb. 10: 25.

(6) To be patient. James 5: 7.

(7) To keep themselves pure. I. John 3: 3.

(8) To abide in Christ. I. John 2: 28.

## IX. When He comes.

(1) Resurrection of the dead saints. I. Cor. 15: 23-52. (Not that of dead sinners. Rev. 20: 5.)

(2) Bodies of living saints changed. Phil. 3: 21.

(3) Meeting of dead and living saints. I. Cor. 15: 51, 52.

(4) We shall receive a crown of righteousness. II. Tim. 4: 8.

(5) We shall receive a crown of glory. I. Pet. 5: 4.

(6) We shall receive the place He has prepared for us. John 14: 2.

(7) We shall be like Him. I. John 3: 2.

(8) We shall "ever be with the Lord." I. Thess. 4: 17.

## X. While He Tarryes.

(1) The scoffers say, "Where is the promise of His Coming?" II. Pet. 3: 4.

(2) The unfaithful servant says, "My Lord delayeth His Coming." Luke 12: 45.

(3) The believer says, "Come, Lord Jesus." Rev. 22: 20.

## Note.

Notice the two phases of the Lord's return, viz: the coming for His saints and some time after, the coming with His saints. The coming for His saints is called the rapture, and the coming with His saints, the revelation. Nothing necessarily intervenes between the present moment and the rapture; the command is to "watch." But signs will precede His revelation or coming in glory, with His saints, to reign. The rapture may be secret. The revelation will be seen by all.

The "end of the world" should be translated, "the end of the age."

There are 153 New Testament references to Christ's literal personal second coming to this earth.

"Blessed are those servants, whom the Lord when He cometh shall find watching: verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them." (Luke 12: 37.)

#### HOW DO YOU WORSHIP. \*

(John xii. 1-11.)

She came not to hear a sermon, although the first of Teachers was there; but to sit at His feet and hear His word (Luke x. 39) was not her purpose now, blessed as that was in its proper place. She came not to make her requests known to Him. Time was, when, in deepest submission to His will, she had fallen at His feet, saying, "Lord, if Thou hadst been here, my brother had not died" (John xi. 32); but to pour out her supplications to Him, as her only resource, was not now her thought, for her brother was seated at the table. She came not to meet the saints, though precious saints were there, for it says, "Jesus loved Martha . . . and Lazarus" (John xi. 5). Fellowship with them was blessed likewise, and, doubtless, of frequent occurrence; but fellowship was not her object now. She came not after the weariness and toil of a week's battling with the world to be refreshed from Him, though, surely she, like every saint, had learned the trials of the wilderness; and none more than she, probably, knew the blessed springs of refreshment that were in Him. But she came, and that, too, at the moment when the world was expressing its deepest hatred of Him, to pour out what she long had treasured up (ver. 7), that which was most valuable to her, all she had upon earth, upon the Person of the One whose love had made her heart captive, and absorbed her affections. She thought not of Simon the leper—she passed the disciples by—her brother and her sister in the flesh and in the Lord engaged not her attention then—"Jesus only" filled her soul—her eye was on Him—her heart beat true to Him—her hands and feet were subservient to her eye and to her heart, as she "anointed the feet of Jesus, and wiped His feet with her hair."

Adoration, homage, worship, blessing, was her one thought, and that in honor of

the One who was "all in all" to her: and surely such worship was most refreshing to Him.

The unspiritual (ver. 4) might murmur, but He upheld her cause, and showed how He could appreciate and value the grateful tribute of a heart that knew His worth and preciousness, and could not be silent as to it. A lasting record is preserved of what worship really is by the One who accepted it, and of the one who rendered it.

And now, dear reader, is this your mode of worship, or do you on the Lord's day go to hear a sermon, say your prayers, meet the saints, or be refreshed after your six days' toil? Oh! if every eye were on the Lord alone; if every heart were true to Him; if we were each determined to see "no man . . . save Jesus only," what full praise there would be! Not with alabaster boxes now, but our bodies filled with the Holy Ghost—a stream of thanksgiving, of worship of the highest character, would ascend in honor of the blessed One that now adorns the glory as He once adorned the earth. Be it ours thus to worship Him in Spirit and in truth. Amen!

D. T. G.

#### FOUR LESSONS FOR US. \*

Truly each believer can say: "The lines have fallen unto me in pleasant places; yea, I have a goodly heritage." God, in His sovereign grace, has not only saved us and made us His children, but more, yea, much more. Forgiveness of sins, eternal life, salvation, etc., were all true of the people of God in the past dispensations also, however faint was their apprehension of it. But now in our Christian dispensation, since Christ has come, and redemption and atonement has been completed by His work on the cross, we are more favored still. Christ, as man is in the Heavens, and there He sits as Head of the Church; and the Church is the called-out witness for the absent, but glorified Lord and Saviour, and since His exaltation to the Father's right hand, another fact of weighty importance is manifest, the "Holy Spirit" is down here. In Acts 2: 4, He descended, and in that book we learn the very wonderful results, but we will note now but one feature of His work, (1 Cor. 6: 17, ch. 12:

13). "He that is joined to the Lord is one Spirit." Now God's people can say, we are one, (by the Spirit), with the glorified Head of the Church in Heaven. This never could be said before Acts 2: 1, the day of Pentecost; this gives our link of association with Him, but further, the inspired Word leads us,—“For by one Spirit are we all baptized into one body.” We are livingly associated by the Holy Spirit with each other, as members of the one body. This is our large and wealthy place, which sovereign grace has brought the feeblest of the people of God into now, in Christianity. What grace! we exclaim. We are, then, fellow-members of the body of Christ but in this

1. Each has their own peculiar place.

“God has set the members, every one of them, in the body, as it hath pleased Him.” Now we will note here, we get our responsibility as members of this body; each has a place, not according to our choice, but, “as it hath pleased Him.” All are not tongues, all are not eyes, hands, or feet; yet each have some place given them in grace by the Lord. This, then, is our first lesson,—each have a place in the body of Christ.

2. Each one has a gift from Christ.

“Having then gifts differing according to the grace that is given to us.” In this we proceed further with our lesson, each have some gift (1 Pet. 4: 10). Those gifts differ, they are all distributed by the Head, and thus the varied needs of men can be all fully met, as each gift is in exercise. Here there is no room left for jealousy and envy, because all are not apostles, nor evangelists, for each have a gift. Rom. 12, 1 Cor. 12, and Eph. 4, enumerates them fully. Some gifts were apostles and some were but helps; but the gift of “helps” was needful as well as that of apostles, and the exhortation is, “as every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.”

3. “He gave to every man his work” (Mark 13: 34).

Now we proceed a step further; there is a work for each to do. Eph. 2: 10 is a further important verse in this line; we

are each “accepted in the Beloved;” but this is our position, and as the grace of it lays hold of heart and conscience, our responsibility immediately is felt. “Lord, what wilt Thou have me to do.” The needy fields around us are open and already white. Oh, beloved, are we aware of this? The field of need is everywhere—cities, towns, villages, and the rural districts. The need of preaching the Word, as there is gift; the need of distributing the Gospel as supplied by the pen and press; the need of earnest Sunday School work; the need of visiting the homes of the poor and the sick, and reading to them the Scriptures. Might not the language of the Lord, in His parable, be addressed to many an old as well as young believer, and to many of our little assemblies, “Why stand ye here all the day idle?” The fields, open and white and the Lord of the harvest, seeking laborers, and yet many are idle. Let us, beloved reader, as we view the need that surrounds us, “Awake, awake! put on thy strength—put on thy beautiful garments” (Isa. 52: 11; Rom. 13: 11), and “to every man his work.”

4. “They stood every man in his place,” (Judges 7: 21).

Now we reach the battle-field, and there see the victory gained. Each have a place, each a gift, and each a work. Now we would ask, are we like Gideon's 300 men, tried and tested, endeavoring to fill our place?

The companies were divided and arranged by Gideon. He goes before as the Captain and says to each man, “Look on me, and as I do so shall ye do.” Our Gideon is in the front of the battle, and we are to look on Him, into His unveiled face, and to copy His life, His ways, tread also in His foot-steps. The Midianites surround us everywhere (men of strife); but we, as members of the one body, are to be united according to the Word, and follow our Head, Captain, and Leader. They respond, they obey, and it is recorded of them, “They stood every man in his place,” and victory was theirs. They defeat the enemy, they take possession while “faint, yet pursuing,” it is written of them (Judges 8: 4). May we imitate them in following our Gideon and each fill his place!

A. E. B.

## THE PRESENT OUTLOOK.

The popular theory concerning the present dispensation is that it will end in universal conversion, the world-wide establishment on earth of the Kingdom of God. This glorious consummation is to be brought about by the present set of agencies which are said to be working to that end. That is the Spirit and Word of God, assisted by civilisation, legislation, education, science, culture, refinement and the spread of moral teaching and influence. This theory is so flattering to human nature, and the power of tradition is so strong, that I freely forgive beforehand any of my readers who call me a crank when they read this. When some years ago I published my book "When Jesus Comes," I expressed my conviction that the above theory had no foundation whatever either in the Word of God or in the state of the world.

Though hard names were flung at both book and author, the arguments advanced were never replied to. To-day that double conviction is deeper in my mind and heart than it was then. The Scriptures of truth emphatically declare that this age will end in apostasy and judgment, 2 Thess. 2: 7-12; 2 Tim. 3: 1-4, etc.

We marvel at anyone being able to read the prophecy of the image of Daniel 2: 37-45, without seeing that we are now in the days of the feet of iron and clay, and that the next thing to expect is the stone that will shatter and end all human governments, and set up a kingdom that will stand for ever. God has given to us "a sure word of prophecy," yet not one of His words is more neglected by those who bear His name than this very word that is given to make us "wise."

Was it ever, for instance, so true as in these days, that "the seed of men . . . do not cleave to one another, even as iron doth not mingle with clay?"

Think of the strained relations between capital and labour, between rulers and those ruled, between governors and those

governed. Think of the terrible attitude towards each other among the nations at this time. In commerce the competition is so fierce, and "cutting down" has been carried so far that multitudes are being sent to the wall. Dishonesty and deceit are rife that it is often impossible for Christians to earn an honest living in business, while worldly men, by shady tricks and methods, are making fortunes. Unemployment and poverty are assuming awful proportions, and riots and threats of robbery and murder among the godless workless are the order of the day. Indeed, the spread of lawlessness among the masses and among individuals is one of the most marked characteristics of our times. And amid all this, wealth is growing arrogant and flauntingly extravagant; the lust and profligacy in high places gives increasing emphasis to our Lord's warnings, that the last days of this age would be like the "days of Noah" and the "Days of Sodom and Gomorrah."

Though inarticulate to itself, the deepest cry of the world's heart to-day is what it never yet has had—a competent ruler. Its cry will be answered when He takes the throne Who alone can fill it and takes the government on His shoulder. Isa. 9: 6-7.

And He is coming, thank God. He was down here to do a work whereby God could be satisfied and thus forgive sins. He is now exalted to be a Saviour and Prince, but He is soon coming back to reign as King. And when we think of the state of the churches and the state of the world, and remember what His coming will mean to His own, our whole being echoes the prayer, "Even so, come, Lord Jesus." Amen. Rev. 22: 20.

A Methodist Minister.

The book named can be had at our office, 15c. and 25c. paper; cloth 50c.

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## FAITH.

Faith is not a fiction,  
 Faith depends on facts,  
 Fears no contradiction,  
 Boldly, quickly acts:  
 God is never changing,  
 Faith on Him relies,  
 He, our all arranging,  
 Is entirely wise.

Faith expects much trouble,  
 Yet can praise each day,  
 Trials burn the stubble,  
 Faith abides alway:  
 Faith looks up admiring  
 God's unfolding plan,  
 Nothing more requiring,  
 Doubting sinful man.

Faith will never vanish  
 Till it turns to sight,  
 Then the Lord will banish  
 Darkness by His light:  
 In His presence ever,  
 We shall praise His Name,  
 Nought His own shall sever,  
 Nought defeat His aim.

Faith accepts God's statements,  
 Trusts the written Word,  
 Dreams of no abatements,  
 Will not be deterred:  
 God has plainly spoken,  
 Men may it upbraid,  
 He has never broken  
 Any promise made.

## THE ONLY STANDARD OF TRUTH.\*

The Scriptures are the only rule or standard of faith and practice; but the power that applies them to our minds is the Spirit, and the instruments may be many.

To make a rule or standard, we must have the whole thing fully out and expressed. A parent, a teacher, a friend, may communicate truth, but none is a standard.

My use of the standard may be ignorant or imperfect; still it is a perfect standard in itself. I, as a teacher, may have stated perfect truth, but it is no standard. The

whole truth having been communicated, no fresh revelation to an individual soul of part of the same truth is a standard.

The Bible may be the means of communicating truth; but its great value is, that it is the standard as well as the depository of all truth.

A truth may be most perfectly communicated to me, as a measure of corn may be most accurately weighed; but for the ascertainment that it is so, a standard is required. The Spirit of God may enable me to use the standard of the Word, but this does not make the Spirit of God the standard, any more than the perfect skill of the weighmaster or measurer makes his hand or mind the standard.

I may have spiritually learned truth, or may, as far as known, use this known truth as a test to all presented to me, and so far the intelligence of the Spirit may be a guide. But a standard may be a standard of everything, and for this it must be the whole record of truth, and the perfect record of truth. J. N. D.

## THE SONG OF HABAKKUK.\*

Habakkuk is just the word for us in the maelstrom of the day; everything topsy-turvy, upside down, and downside up; trees fruitless, folds empty, flocks cut off, desolation all round; yet faith rejoices in the Lord, takes its stand on the "watch tower;" and, whilst waiting for the vision, looks onward and sees something fine, beautiful, transporting—"the earth filled," not only with the glory of the Lord (as promised in Numbers 14), not only with the knowledge of the Lord (as in Isaiah 11), but with both of them, "the knowledge of the glory of the Lord!" Oh! happy Habakkuk! What a vision! Splendid! a mere visionary? Not at all! Why not? Because "the just shall live by his faith." "Live," not die, nor decline, nor droop. He shall live by a power as immortal as invisible.

A little bit of cork in the vortex would baffle its suction, and survive its awful law. Cork on the billow, faith in the Lord. "The just shall live by faith."

Hearken, ye Romans, ye Galatians, ye Hebrews, ye who live in 1915; thou soul of mine! List to the truth which holds the field in triumph till the vision bursts, and the eye sees, and the hands touch, and things become material, actual, permanent.

How is that? "The Lord is my strength. He . . . will make me walk on my high places." That is the secret of it all. "Because I live ye shall live also."

And the subscription? "To the Chief Musician on my stringed instruments."

Most becoming. Sing on, Habakkuk!

(From a letter, J. W. S.)

### MY FAVORITE TEXT. \*

Some one asked the late Robt. Burdette for his favorite text. His reply was: "When I think of a favorite text half a dozen dear ones leap to my lips. Stormy days I want a cloak; cold days I want the sunny side of the wall; hot days I want a shady path; now I want a shower of manna; now I want a drink of cool living water; now I want an arbour to rest in; now I want a pilgrim staff; now I want a sword, a right Jerusalem blade."

"My favorite text? I might as well try to tell which is my favorite eye. The one I might lose is the one I might want."

### WHAT GOD SAYS TO HIS SOLDIERS. \*

**Reveille.**—"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. 5: 14.

**The Roll Call.**—"I have called thee by name: thou art Mine." Isa. 43: 1.

"And He called His own sheep by name." Jno. 10: 3.

**Attention!**—"Look unto ME, and be ye saved." Isaiah 45: 22.

**Quick March!**—"I press towards the mark for the prize of the high calling of God in Christ Jesus." Phil. 3: 14.

**Halt!**—"Stand still, and see the salvation of the Lord." Exod. 14: 13.

**Stand-at-Ease.**—"I will give you rest." Matt. 11: 28.

**When on Guard.**—"Watch ye and pray lest ye enter into temptation." Mark 14: 38.

**When in Camp.**—"The angel of the Lord

encampeth round about them that fear Him, and delivereth them." Psalm 34: 7.

**When Fighting.**—"Fight the good fight of faith, lay hold on eternal life." 1 Tim. 6: 12.

**When Wounded.**—"They that wait upon the Lord shall renew their strength." Isa. 40: 31.

"In quietness and in confidence shall be your strength." Isa. 30: 15.

**When a Prisoner.**—"Fear thou not; for I am with thee: be not dismayed; for I am thy God." Isa. 41: 10.

**In the Hour of Death.**—"Let not your heart be troubled: ye believe in God, believe also in ME." John 14: 1.

"When thou passest through the waters I will be with thee. I WILL NEVER LEAVE THEE." Isaiah 43: 2.

**The Last Post.**—"Watchman! what of the night?" Isaiah 21: 11.

"I heard a voice from heaven, Blessed are the dead which die in the Lord; . . . that they may rest from their labors." Rev. 14: 13.

**In the Grand Review.**—"Well done, thou good and faithful servant . . . enter thou into the joy of thy Lord." Matt. 25: 21.

Dr. H. Wreford.

### WHAT THE SOLDIERS DID TO JESUS. \*

"These things therefore the soldiers did" (John 19: 24.)

About two thousand years ago, the Son of God was on this earth and in the hands of Roman soldiers, who were guarding Him while He was being judged and condemned to death.

#### What did the Soldiers Do?

A company of soldiers, with their captain and officers, took Jesus in Gethsemane and bound Him. John 18: 12.

An officer struck Jesus with the palm of his hand. John 18: 22.

The soldiers scourged Jesus at the command of Pilate. John 19: 1.

They crowned His sacred head with thorns. John 19: 2.

They put on Him a purple robe. John 19: 2. They mocked Jesus, saying, "Hail! King of the Jews." John 19: 2.

**They smote Jesus with their hands.** John 19: 2.

**The officers of the Roman Army, when they saw Jesus, cried out: "Crucify Him! Crucify Him!"** John 19: 6.

**Herod the King and his men of war set Jesus at naught, and mocked Him, and arrayed Him in a gorgeous robe.** Luke 23: 11.

**They took Jesus into the Governor's house and stripped him.** Matt. 27: 27.

**They spat upon Jesus; they mocked Jesus; they smote Jesus on the head with the reed.** Matt. 27: 31.

**They took Jesus and led Him away to be crucified.** John 19: 16.

**On the way to Calvary they made Simon the Cyrenean carry the cross for Jesus.** Matt. 27: 32.

**At the foot of the cross they offered Jesus vinegar to drink, mingled with gall.** Matt. 27: 24.

**They nailed Jesus to the cross on Calvary.** Luke 23: 33.

**They put the writing of Pilate on the cross: "Jesus of Nazareth, the King of the Jews."** John 19: 19.

**When they had crucified Jesus, they sat down around the cross to watch Him die.** Matt. 27: 36.

**As they watched Him they shouted out: "If Thou be the King of the Jews, save Thyself."** Luke 23: 37.

**They took the garments of Jesus and made four parts, and gave each soldier a part.** John 19: 23.

**For the seamless coat of Christ, they gambled.** John 19: 24.

**The officer in command at the cross, and the soldiers with them, terrified at the earthquake and the darkness, cried: "Truly this was the Son of God."** Mark 15: 39.

**When Jesus Christ was dead, it was a soldier who pierced His side with his spear.** John 19: 34.

**Soldiers!** this is how men of your calling treated the Saviour of the world two thousand years ago. **How are You treating Him to-day?** Do you believe in Him? Do you trust Him? Do you love Him? Listen to the grandest petition that ever rose from earth to heaven: the prayer of Jesus Christ for those who wronged Him, mocked Him, and crucified Him; a prayer that still

is heard in heaven to-day for ALL who are His enemies, for you, for me: "**Father, forgive them, for they know not what they do.**" Repeat this verse over and over again:—

**"In peace let me resign my breath,  
And Thy salvation see:  
My sins deserve eternal death—  
But Jesus died for me."** H. W.

## WHAT OUR LORD SAID TO MEN AND WOMEN. \*

**"Never Man Spake Like This Man"**  
(John 7: 46.)

What the Lord Jesus said to men and women when He was on earth He is saying to men and women to-day. The **same Jesus**, the same love, the same willingness and power to bless.

### Listen To what He Said.

To the **young man**.—"Dost thou believe in the Son of God?" (John 9: 35.) **Do you believe on Him?**

To **Martha**.—"I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live. . . . Believest thou this?" (John 11: 25, 26.) **Do you believe this?**

To **Nicodemus**.—"Ye must be born again" (John 3: 7.) **Have you the new birth?**

To the **Scribe**.—"Thou art not far from the Kingdom of God." (Mark 12: 34.) **How far are you?**

To the **leper**.—"I will: be thou clean." (Mark 1: 41.) **Are you cleansed from sin?**

To the **sick of the palsy**.—"Thy sins be forgiven thee." (Matt. 9: 2.) **Are your sins forgiven?**

To **Peter and Andrew**.—"Follow Me." (Matt. 4: 19.) **Are you following Jesus?**

To the **Jews**.—"He that believeth on Me hath everlasting life." (John 6: 4.) **Do you believe on Him?**

To **Thomas**.—"I am the way, the truth, and the life; no man cometh unto the Father but by Me." (John 14: 6.) **Have you come to Him?**

To **Simon Peter**.—"Lovest thou Me?" (John 21: 17.) **Do you love Jesus?**

To the **blind man**.—"What wilt thou that I should do unto you?" (Matt. 20: 32.) **Do you feel your need of Jesus?**

To the disciples.—“For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?” (Matt. 16: 26.) What of your immortal soul?

To the penitent thief.—“To-day shalt thou be with Me in Paradise.” (Luke 23: 43.) Where will you spend eternity?

To the sinner.—“Come unto Me, all ye that labor and are heavy laden, and I will give you rest.” (Matt. 11: 28.) Do you want rest?

To the Church on earth.—“Surely I come quickly.” (Rev. 22: 20.) Are you ready for His coming?

Take your Testament and read these texts. Remember God loves you and wants to save you. Christ is the only Saviour. “Believe on the Lord Jesus Christ and thou shalt be saved.”

“My sins deserve eternal death,  
But Jesus died for me.” H. W.

#### “THE MAN THAT DIED FOR ME.” \*

Some of the Last Words of J. G. Bellett.

My pilgrim days are waning—  
The voice of Him I love  
Has called me to His presence  
In my Father’s house above.  
Long, long by faith I’ve known Him,  
But now I’m going to see  
The One that lives in glory—  
“The Man that died for me.”

But ere I left the desert,  
I longed that I might know  
What joy His blessed presence  
Could give me here below.  
These few last fleeting moments  
I consciously would be  
With Thee, my loving Saviour—  
“The Man that died for me.”

He gave me all I asked for,  
And more than I can tell;  
He filled my heart with rapture,  
With joy unspeakable.  
The loving hand of Jesus  
Seemed gently laid on me;  
I had for my companion  
“The Man that died for me.”

The glories of the kingdom  
Are coming by and by,  
And I shall see the brethren—  
Be crowned with them on high.  
I know that I shall reign;  
But before it all for me  
There’s a time alone with Jesus—  
“The Man that died for me.”

To be at home with Jesus—  
’Tis Him I think of now;  
To be for ever with the Lord,  
Before Himself to bow.  
Oh yes! with Him who stayed  
To call Zaccheus from the tree,  
Who gave His life upon the cross—  
“The Man that died for me.”

To have a time with Jesus,  
Himself to gaze upon;  
To see the man we read about  
In chapter eight of John.  
To change this scene of sadness,  
Oh! it’s wonderful to me,  
For the sweetness of His presence—  
“The Man that died for me.”

I’m going to be with Jesus,  
Who in this world of pain  
Gave back the window’s only son  
Outside the gate of Nain.  
His heart was filled with pity,  
His word caused Death to flee;  
Oh! now to see Him as He is—  
“The Man that died for me.”

It is the Man Christ Jesus  
With whom I’m going to dwell,  
The very Man of Sychar,  
Who sat upon the well;  
Whose matchless love filled all that  
heart,  
And gave her eyes to see  
That He was God’s anointed—  
“The Man that died for me.”

To leave this world that cast Him out,  
And to be with Him there,  
Before the kingdom’s glories  
Or the many crowns appear.  
Oh! the very man of Sychar,  
It is Himself to see,  
The One that sits in heaven—  
“The Man that died for me.”

## HE BRINGETH US—\*

Yes, billow after billow—see they come,  
Faster and rougher as yon little boat  
Nears evermore the haven. Oftentimes  
It seems to sink and fall adown the wave,  
As if borne backward by the struggling  
tide;

Yet mounting billow after billow, wave  
On wave o'er riding, tempest-tossed and  
shattered.

Still, still it nears the haven evermore.  
Poor mariner! Art thou not sadly weary?  
Nay, brother, rest is sweeter after toil.  
Grows not thine eye confused and dim  
with sight

Of nothing but the wintry waters?" "True;  
But then my polestar, constant and serene,  
Above the changing waters, changes not."  
"But what if clouds as often veil the sky?"  
"O, then, an unseen Hand hath even ta'en  
The rudder from my feeble hands the  
while;

And I cling to it." "Answer me once  
more,  
Mariner; what thinks't thou when the  
waters beat

Thy frail boat backward from the longed  
for harbour?"

"O, brother, though innumerable waves  
Still seem to rise betwixt me and my home,  
I know that they are numbered; not one  
less

Should bear me homeward, if I had my will;  
For One who knows what tempests are to  
weather,

O'er whom there broke the wildest billows  
once,

He bids these waters swell. In His good  
time

The last rough wave shall bear me on its  
bosom,

Into the haven of eternal peace.

No billows after! They are numbered,  
brother."

"O gentle mariner, steer on, steer on;  
My tears shall flow for thee, but they are  
tears

In which faith strives with grief, and  
overcomes."

## THE "PRECIOUS BLOOD." \*

This is God's "Red Letter" in the Bible, and it is written there clearly and largely, so that none can mistake it, save those who go on their way of folly, either indifferent to their need of it, or in their pride, refusing to own the self-evident fact that "all have sinned, and come short of the glory of God."

In the first clear, typical presentation of the Blood in Scripture, Exodus 12, we have it as

## I. The Ground of Acceptance.

In this there are several distinct stages, viz. :—

## (1) The Blood Shed.

"Ye shall kill it (the lamb) in the evening." The lamb was taken, kept up, and then killed, so "the blood" was the result of these actions, and represented all that the lamb was, a pure and spotless substitute, and that its life was "taken from the earth."

This plainly emphasizes the truth, which Scripture everywhere teaches, that it was neither our Lord's works nor His teachings, neither His spotless character nor His holy example that are factors in our salvation, but the simple fact that He "laid down His life for us," "suffered for sins, the just for the unjust, to bring us to God." (1 Jno. 3: 16; 1 Pet. 3: 18).

The lamb then must die, but even this did not save Israel in their time of facing Divine Judgment, nor will it save us, so next we find:

## (2) "The Blood was in a Basin." (Ex. 12: 22.)

"Without shedding of blood is no remission." (Heb. 9: 22.) "This is my blood . . . which is shed for many for the remission of sins." (Matt. 26: 28.) This meant salvation provided for us, but even this did not accomplish it for any individual, unless he availed himself of this Divine provision. Hence the next thing in order with these Israelites was:

## (3) The Blood upon the Door.

"They shall take of the Blood, and strike it on the two side posts, and on the upper

door post of the houses, wherein they shall eat it." (Ex. 12: 7.)

The crimson stain upon their door was the plain witness of their faith in God's promise to "pass over" them, when He "passed through" to smite the Egyptians. The Blood of the Lamb slain, the blood in the basin must become "the Blood of Sprinkling," or all went for nothing. "The Blood shall be unto you for a token upon the houses where ye are: and when I see the Blood I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt." (v. 13).

The great dividing line between the houses in Egypt was this **Sprinkled Blood**, and its meaning was that faith had first shed that Blood, and then both caught it in the basin, and put it upon the lintel. The Lamb was first a Substitute, then became a Shelter and Security when the blow of Judgment was struck. So faith, "precious faith," now puts the Blood of God's Lamb between our souls and Divine judgment. In this we confess that:

"Our sins deserve eternal death"  
"But Jesus died for me."

"The Blood of the Lamb" thus: Separated, when God passed through. Sheltered, so that God passed over. Witnessed to all who passed by. Opened the way to pass out. Infinitely higher and more extended, are the results to us from its glorious antitype.

In the passage of the sea, the three days' journey in the wilderness, the bitter waters healed, the bread from heaven, the smitten rock, victory over Amalek, the giving of the law, in fact from Ex. 12 to 24 is no further mention of the Blood. But when God said to Moses, the priests and the 70 elders: "Come up unto the Lord" (Ex. 24: 1) we next hear of Blood as:

## II. The Ground of Worship.

True the worship was said to be "afar off, and Moses alone to come near," but even this much could not be without God emphasizing that "the way of approach to Him is by Blood."

The "words of the Lord" were recorded, an altar built, twelve pillars were erected,

young men sent to sacrifice, and then Moses

(1) "Took half the Blood and put it in Basins."

This betokened some future use for this part of it, not yet made plain.

Next, we read:

(2) "Half the Blood he Sprinkled on the Altar."

This great truth of Scripture must be affirmed, in type, that God's altar (Christ) is His only way of approach to Him, but it is Christ who died, or a **blood sprinkled altar**. "Through Him we have access unto the Father." (Eph. 2: 18.)

"Boldness to enter into the Holiest by the Blood of Jesus." (Heb. 10: 19.)

(3) Moses "Took the Book and Read It."

To this the Apostle Paul later adds that he **sprinkled** it. "He sprinkled both the book and all the people, saying: 'This is the Blood of the testament which God hath enjoined unto you.'" (Heb. 9: 19.) The Blood thus sprinkled on it made it "an everlasting covenant." Let us weigh these simple words: "Took the book, read it, sprinkled it." In this Moses plainly owned it as the basis of Israel's covenant relationship, and of the revelation of God's heart and mind to them as His people. Thus He could say unto them later: "Gather My saints together unto Me, those that have made a covenant with Me by sacrifice." (Ps. 50: 5.)

(4) "He Sprinkled the Blood on the People."

In doing so, He said: "Behold the Blood of the covenant, which the Lord hath made with you." This linked together the altar (Christ), the Book (the Bible), and the people (God's Redeemed), each and all alike being the subjects of "the Blood of sprinkling." Well, indeed, it is for us to be the exponents of such a holy trinity as God's Christ, His Revelation, and His Redeemed.

## III. The Ground of Priestly Consecration.

The priest, on the day of consecration, had the Blood not only put "upon the altar," but upon "himself and his garments," and also put upon his right ear, hand and foot, so that every part of his being was claimed for God, or our hear-

ing, doing, and walking all consecrated to Him whose we are by the Blood of sprinkling." (Ex. 29: 20, 21.) This is affirmed also in the law of the offering for "the priest that is anointed when sinning," in the words: "And the priest shall dip his finger in the Blood and sprinkle of the Blood seven times before the Lord before the veil of the sanctuary, and put some of the blood upon the horns of the altar of sweet incense." (Lev. 4: 6, 7.)

#### IV. The Ground of Assembly Separation.

On the great day of atonement we read: The Priest "shall take of the Blood of the bullock and sprinkle it upon the mercy seat eastward, and before the mercy seat shall he sprinkle of the Blood with his finger seven times." (Lev. 16: 14.) So Christ our High Priest "by His own Blood entered in once into the Holy Place, having obtained eternal redemption for us." Thus the Blood was not only put on the people for God, but on the very throne of God for them, and so was both their ground of confidence and of their obedience.

#### V. The Ground of Household Separation.

The Blood sprinkled upon the leprous house (Lev. 14: 51, 52), may well suggest the setting apart to God, not only of the individual believer, but of his household. The result is given as to Israel, to "make an atonement for the house: and it shall be clean."

In this was reaffirmed the principle taught to Noah: "Come thou and all thy house into the ark, for thee have I seen righteous before Me." (Gen. 7: 1.) As also to Abraham as to circumcision: "He that is born in thy house or bought with thy money must needs be circumcised." (Gen. 17: 13.) And to Israel leaving Egypt: "We will go with our young and with our old, with our sons and with our daughters," etc. Ex. 10: 9.)

Finally, we find the Blood also was sprinkled as

#### VI. The Ground of Restoring Grace.

In the ordinance of the Red Heifer, and of "the water of separation" for "purification for sin," in relation to defilement by death, we read in Num. 19: 4, "the priest shall sprinkle of her blood directly before the tabernacle seven times." The Blood was not applied to the defiled persons, but the ashes of the heifer mingled with

running water, or the memorial of our Lord's devotedness to death brought to the soul by the ministry of the Word and Spirit of God. Thus perfect are the types of Scripture.

Blood, then, was to be sprinkled of old in Israel:

- (1) On their doors (Ex. 12).
- (2) On the altar (Ex. 24).
- (3) On the Book (Ex. 24).
- (4) On the people (Ex. 24).
- (5) On the priests (Ex. 29).
- (6) On the floor (Lev. 16).
- (7) On the Mercy Seat (Lev. 16).
- (8) On the leprous house (Lev. 14).
- (9) Before the tabernacle (Num. 19).

"Almost all things are by the law purged by Blood." The exceptions are as follows:

- (1) The laver—Christ our Advocate.
- (2) The table and shew bread — the bread of God with no leaven in it.
- (3) The light and candlestick—God's light of the Holy Spirit.

God our Father is addressed by the Lord Jesus as "Holy Father," the Son, in turn, is called "His Holy One," and the Spirit of God is called "the Holy Spirit."

May we ever give the precious Blood of Christ, its proper place and honor it more. Of the sorrowful doom of those who disown it we read: "He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, that shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the Blood of the Covenant wherewith He was sanctified an unholy thing, and hath done despite unto the Spirit of Grace. (Heb. 10: 28, 29.)

"Thy Blood we sing: by this alone  
With boldness to the eternal throne  
Through Him we can draw nigh."

B. C. G.

#### THE MESSAGE OF THE RAIN.

"He causeth it to come, whether for correction (a rod) or for his land, or for mercy." (Job 37: 13). A newspaper tells

(1) of "raging floods in Illinois through a cloudburst, and much damage and loss of property and some lives." (2) "Great storm in Italy brings floods and landslides." (3) "Torrential rains still continue over the Island of Jamaica." Has God anything to do with these?

This may strike some readers as a very strange enquiry, but in it we simply ask what many others are asking, and in order to supply a Divine answer—He has.

Yes, reader, God "**causeth it to come.**"

I. God makes the rain.

His ways and means of working in the matter are given in the previous chapter and they express not only His Almighty power but wisdom: "He maketh **small** the drops of water: they pour down rain according to the vapor thereof." (Job 36: 27). What a mercy that God makes the rain, and makes small its drops! Were it not so, how men in their selfishness would water their own dry spots, and let their neighbors go uncared for. An occasional cloudburst or a torrential rain of the tropics, with their havoc may serve to raise with us the enquiry: Dost thou know the balancings of the clouds?" Why is not every rain a judgment instead of blessing?

II. God commands the rain.

"He saith: Be thou on the earth, to the **small** rain, and to the **great** rain of His strength." (Job 37: 6). Both the small rain upon the tender herb, and the showers upon the grass," as well as the downpours that swell the rivulets to torrents, He commands to do their work. Just what their limits are none can tell, but we can fully believe that if God bounds the waves of the sea He also sets the limits of "the bottles of heaven." Once there was a universal flood which destroyed men for their wickedness. There will **not** be another, for God has pledged this, in His mercy, but many now need the reminders of that fact, for God records: "This they **willingly are ignorant of,**" and their ignorance will be their undoing, if they persist in it for the flood was God's judgment upon sinners, and men are sinners still and glory in their shame.

III. God appoints the rain its **missions**. What these are He has let us know for

correction, fruitfulness and mercy. Sometimes it may be withheld, sometimes more than is needed, sometimes a plentiful rain, just in time, and rich in blessing, and sometimes when all hope seems gone and it comes as a forlorn hope. "Hath the rain a father?" is one of God's 49 questions of Job, and the answer is a plain one, Yes, for He "sendeth His rain upon the just and on the unjust."

Let us then hear and heed what He says to us in the rain, that the God who gives it has given us more and better, even His own Son for our salvation.

B. C. G.

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## TWO IMPRESSIVE WORDS — "BUT GOD."

So now it was not you that sent me hither, but God.—Gen. 45: 8.

When I was in Dublin, some few weeks ago, I remember seeing in the study of a brother in Christ a motto with only two words, which struck me very much. I had a motto made like it, and I put it in my study. A great many visitors have asked me: "What do you mean by those two words? I cannot understand them." The two words are these: "**But God.**" If you want a line of Bible study, just find out a half-score of places where you have the words, "**But God.**" I will tell you what they do: They always turn the scale from grief to hope, from defeat to victory, from sin to salvation. You get one, for example, in Eph. 2: 3. We "were by nature the children of wrath,"—there is despair, there is wrath,—"**but God**" stepped in and saved us. You get another instance in Psa. 73: 26, "My flesh and my heart faileth, **but God** is the strength of my heart, and my portion for ever." And then in 1 Cor. 10: 13, "There hath no temptation taken you but such as is common to man; **but God** is faithful." Find some more.

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Home Friend, 60c. year, in U. S. 70c., containing Our Homes for the Household, Friendly Words for the Young, Tidings of Mercy for the Unsaved, Tender Grass for the Lord's Flock, each separately, 16c. year, in U. S., 19c., Home Friend Office, 647 Yonge Street, Toronto, Can.



## RETROSPECTION\*

(Deuteronomy 8:12; Hebrews 10:25.)

He was better to me than all my hopes;  
 He was better than all my fears;  
 He made a road of my broken works,  
 And a rainbow of my tears.  
 The billows that guarded my sea-girt path,  
 But carried my Lord on their crest;  
 When I dwell on the days of my wilderness  
 march,  
 I can lean on His love for the rest.

He emptied my hands of my treasured  
 store,  
 And His covenant love revealed;  
 There was not a wound in my aching heart  
 But the balm of His breath had healed,  
 Oh, tender and true was the chastening  
 sore,  
 In wisdom that taught and tried,  
 Till the soul that He sought, was trusting  
 in Him,  
 And nothing on earth beside.

He guided by paths that I could not see,  
 By ways that I have not known;  
 The crooked was straight and the rough  
 made plain,  
 As I followed the Lord alone.  
 I praise Him still for the pleasant palms,  
 And the water-springs by the way;  
 For the glowing pillars of flame by night,  
 And the sheltering clouds by day.

There is light for me on the trackless wild,  
 As the wonders of old I trace—  
 When the God of the whole earth went be-  
 fore  
 To search me a resting place.  
 Has He changed for me? Nay! He chang-  
 eth not;  
 He will bring me by some new way,  
 Through fire and blood and each crafty  
 foe!  
 As safely as yesterday.

And if to warfare He calls me forth,  
 He buckles my armor on:  
 He greets me with smiles and a word of  
 cheer,  
 For battles His sword has won.  
 He wipes my brow as I droop and faint,  
 He blesses my hand to toil;  
 Faithful is He as He washes my feet  
 From the trace of each earthly soil.

Never a watch on the dreariest halt,  
 But some promise of love endears.  
 I read from the past that my future shall  
 be  
 Far better than all my fears.  
 Like the golden pot of the wilderness  
 bread,  
 Laid up with the blossoming rod,  
 All safe in the ark, with the law of the  
 Lord,  
 Is the covenant care of my God.  
 A. Shipton.

## FELLOWSHIP IN THE VALLEY\*

The fellowship of suffering—to share  
 the sorrows of the Son of God! Blessed  
 privilege, which angels cannot have, which  
 only those can know who follow Jesus  
 through the Valley of tears.

To do the will of God may be our ser-  
 vice and portion for all eternity, but only  
 here can we suffer it. Methinks, if our  
 Lord were to answer the cry which is  
 wrung at times from our stricken hearts,  
 "It is enough, O Lord, take away my life,"  
 by calling us suddenly to His presence, we  
 should fain wish we could return, even  
 from thence, to suffer a little longer for  
 Him, and to learn those lessons only to be  
 learnt below. If the choice were ours,  
 would we choose to have less of sorrow  
 now, and thus be less prepared for the  
 place He is preparing for us? Would we  
 stay His hand by our repining and unbe-  
 lief, and be less fitted to reflect His glory  
 for ever?

Fellowship in sorrow awakens the deep-  
 est chords of our hearts; and these are

needed for the full realization of the highest notes of joy. It is the sympathetic touch of the Master's hand that is tuning His instrument for the music of heaven, for the "new song" in which only His redeemed can join.

When we see the King in His beauty, and share His glory, shall we not rejoice to think we also shared His sufferings? Crowned with everlasting joy, shall we not exclaim, amid the alleluias of heaven, "Surely the sufferings of that past time were not worthy to be compared with the glory now revealed in us! Light affliction, for a moment—a far more exceeding and eternal weight of glory! Then we suffered with Him, now we reign!"

#### "FELLOWSHIP IN SUFFERING."

If we walk through the world with Christ's love filling the heart, there is not a single thing but what will awaken sorrow—the sorrow, not of irritability, but of love. Christ did ever the work of love, but with what a sense of the way in which death had come in! He was always sorrowing because He was always love.

The Son of Man was "acquainted with grief," not only trouble, but grief. It went to His heart. We hear Jesus groaning at the grave of Lazarus, though He knew what deliverance He could effect. If we had been going to do it, we should have gone gaily in, because going to bring comfort to the family.

#### "MORE PRECIOUS THAN GOLD."

(1 Peter 1:7.)

"Affliction," said Mr. Spurgeon, "is the best bit of furniture in my house. All the grace I got out of my comfortable easy times might almost lie on a penny. The good I have received from my trials, pains and griefs is incalculable. What do I not owe to the fire and the file—the crucible and the furnace and bellows, and the Hand that thrust me into the heat." Another declared he "could have done without many pleasures but could not have spared one sorrow." Christ Himself, though God's

well beloved and only begotten Son, "yet learned He obedience by the things which He suffered."

"Spices crushed their pungence yield,  
Trodden scents their sweets respire.  
Would you have its strength revealed?  
Cast the incense in the fire."

"Thus the crush'd and broken frame  
Oft doth sweetest graces yield.  
From the Martyr's keenest flame  
Heavenly incense is distilled."

#### STANDING AND STATE.

(Eph. 1: 14-23; 3: 14-21)

There are two great lines of truth running through Scripture, which we do well to keep distinct in our minds, viz.: "position" and "condition," or, to use a familiar phrase, "standing" and "state."

The two prayers of the Apostle given, are a striking instance of this, the first expressing the Apostle's desires in connection with "standing," and the second His expressed longing that their "state" might correspond with their position.

Before the Apostle unfolds to them the wonderful heavenly truths, he wishes to make known, his heart wells up in praise, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." (Eph. 1: 3). This verse gives us in a concise statement the character of blessing during this dispensation. Earthly blessing was what characterized the past dispensation. Deut. xxvii. gives the blessings promised, if Israel would hearken unto the voice of God—covenant blessings, so that, a person in adversity or diseased in body evidenced God's displeasure. This explains the Lord's words in Mark 2: 9, 10, where governmental forgiveness is clearly in question. All blessings for the Christian is bound up in the Person of the Lord Jesus, and therefore eternally secured "where neither moth or rust corrupt, or thieves break through and steal."

The Apostle especially mentions, in these early verses, what we may speak of

as foundation blessings, and I take them in the reverse order to which they are presented, as being the way we learn them, viz.:

- (1) 7 v. Forgiveness of sins.
- (2) 6 v. Acceptance.
- (3) 5 v. Relationship.

Here are heavenly blessings, for which the Apostle praises—not prays.

That we need forgiveness, no one surely would question, but there are many who would take the place of being Christians whose sins are not forgiven. They are Christians by profession, but there has never yet been a vital link formed between their souls and Christ. Mark forgiveness comes to us "according to the riches of His grace." Those only are Christians whose sins are forgiven (I. John 2: 12), and if unable to take this place you have not yet known the initial step to Christian blessing. But let those who are forgiven remember, this is **only the first blessing**. "There is much land yet to be possessed," and we must see that we take possession of all that the grace of God has brought to us in the Person of the Son. Sometimes one is asked: "Have you received the second blessing?" The second blessing in the order we are looking at them is "Acceptance," and here many Christians confound acceptance with acceptability, confusing what Scripture always carefully distinguishes, **standing** and **state**. We cannot improve the former, but the latter we may always improve.

"Accepted in the Beloved" (Eph. 1: 6). But why not "in Jesus," in "Christ" or "in the Lord"? Surely the word "beloved" conveys something distinctive and exceedingly precious. Many never seem to get beyond the prodigal "kissed," but surely nothing less than the "best robe," the "shoes," the "ring" and the "fatted calf" could suit the Father's heart. Forgiveness is a wonderful blessing, but to know your acceptance, as "in the Beloved" is infinitely more. The short epistle to Philemon beautifully illustrates this truth Onesimus sent back to Philemon, was to be received as the Apostle Paul would be received.

Who can tell what it was to heaven when the Beloved returned, having fully accomplished the work He came to do? Who can speak of the divine intimacy be-

tween the Father and the Son? Our acceptance is the measure of His acceptance.

The late C. Eversfield used often to say, as he lay helplessly crippled: "John's nine monosyllables all in a row, are my joy and delight while here below." Do you ask what he meant? Read I. John 4: 17. "As He is so are we in this world." How beautifully simple are those nine words, and yet who can tell the depth of their meaning? "As He is."

'beyond the reach of judgment  
'in the full unclouded favor of God,'

"So are we,"

though still in this world. How perfect our standing! God sees us graced in all the beauty and loveliness of His dear Son, so near we could not be nearer, so dear we could not be dearer, and this, mark! "To the praise and glory of His grace" (Eph. 1: 6).

But there is more, the "second blessing" is only one of the "all" of verse 3. In v. 5 God has marked us out to the adoption of children, sons! Have we entered into the blessedness of this? A relationship never known under the old covenant. But, you say, did not Old Testament saints know God as Father? Did not the Disciples know Him thus? Yes! but this was a position God took toward those who put their trust in His, as II. Cor. vi. 18, plainly illustrates. He would exercise the care an earthly parent would over his children. But this relationship is heavenly and was never known until the resurrection morning, when Mary was the favored messenger of the Lord, to His own, a relationship based upon the death and resurrection of the Lord Jesus Christ. Three times we have the expression, peculiar to Christianity, "Abba Father." Gal. iv. 6, Mark xiv. 36, Rom. viii. 15. Now let us revert to the Scriptures read, but first he mingles his thanksgiving with prayer, and mentions 15 v., their "faith in the Lord Jesus," and "love toward all saints." They were right, heavenward and earthward.

Now let us hear what is the desire of this beloved servant for the saints! It is that they might understand their position. He addresses his prayer somewhat differently to Chapter III. Here he says: "The God of our Lord Jesus Christ the Fa-

ther of glory; in Chapter III., the "Father of our Lord Jesus Christ." What does he pray for? That "the eyes of their hearts (not understanding) be enlightened that they may have (1) The knowledge of Him in the spirit of wisdom and revelation to understand. (2) The hope of His calling. (3) Riches of His glory. (4) Exceeding greatness of His power.

(1) The "full" knowledge of Him. Here we reach depths no human mind can fathom, the fathers of I. John 2 are spoken of as "knowing Him," nothing could be added, the soul basks in the light of the full revelation of God. (2) The hope of His calling seems to connect with v. 3, v. 5. (3) 19 v. connects more with 11th verse. The power that works in us is that which wrought in the resurrection of the Lord Jesus. He is pre-eminent, set above all principalities and powers. He is the centre of everything in heaven and on earth for God, but wonder of wonders! He who thus fills all things would not be complete apart from the Church, His body. He is Head over all things to the Church, His body, the complement of Him who fills all in all. Could we conceive a more wonderful manifestation of Divine grace? He has indeed "raised beggars from the dunghill and set them among princes to make them inherit the throne of glory." What dignity God has put upon us! What a standing is ours! All this leads the Apostle to labor in prayer that these Ephesians might evidence, that their state corresponded with their standing. His desire is (1) they might be strengthened by the Spirit in the inner man, this we need, to enter into and enjoy our heavenly blessings. (2) That Christ may dwell in the heart by faith (for the Blessor is greater than the blessing) that rooted and grounded in Divine love we may comprehend—not as isolated individuals—but with all saints, what is the breadth and length and depth and height, not as some say "of the love of Christ" but of the vast world of God's purposes, which find their centre in the One we love. Then he adds "And to know the love of Christ," but did they not know it? Yes! but its vastness surpassed all knowledge, and the more we know it the less we feel we do, and the more we realize its infinitude. Thus only are we "filled unto all the fulness of God." The Apostle

closes with the beautiful doxology "Now unto Him who is able to do exceeding abundantly above all we ask or think according to the power that worketh in us. Unto Him be glory in the Assembly by Christ Jesus, world without end. Amen.

J. W. H. Nichols.

### THE DEITY AND PERSONALITY OF THE HOLY GHOST. \*

- He is called the Lord. 2 Cor. 3: 17.  
 He is Eternal. Hebrews 9: 14.  
 He is Omniscient. 1 Cor. 2: 10-11.  
 He is Omnipresent. Psalm 139: 7-8.  
 He is Creator. Gen. 1: 2; Job. 33: 4; Psalm 104: 30.  
 Ananias lied to HIM. Acts 5: 3.  
 Baptism is in HIS name. Matt. 28: 19.  
 Benediction in HIS name. 2 Cor. 13: 14.  
 He spoke to Philip. Acts 8: 29.  
 He spoke to Peter. Acts 10: 19.  
 He spoke to the Seven Churches. Rev. 2 and 3; and 22: 17.  
 He brings Power. Acts 1: 8.  
 He may be resisted. Acts 7: 51.  
 He may be pleased. Acts 15: 28.  
 He may be grieved. Ephesians 4: 30.  
 He may be vexed. Isaiah 63: 10.  
 He may be quenched. 1 Thes. 5: 19.  
 He is Witness to the truth. 1 John 5: 6.  
 He guides into all truth. 1 John 2: 20.  
 He quickeneth. John 6: 63; Rom. 8: 11.  
 He regenerates in new birth. John 3: 6. Titus 3: 5.  
 He dwells in believers. 1 Cor. 6: 19.  
 He comforts believers. John 14: 16-17.  
 He witnesses that we are God's. Rom. 8: 16-17.  
 He justifies and sanctifies. 1 Cor. 6: 11.  
 He makes us fruitful. Gal. 5: 22-23.  
 He helps in prayer. Rom. 8: 26-27.  
 He intercedes for us. Rom. 8: 26-27.  
 He instructs us. Psalm 143: 10.  
 He inspired all Scripture. 2 Tim. 3: 16.  
 He raised Christ from the tomb. 1 Peter 3: 18.  
 He raises believers from death. Rom. 8: 11.  
 He is worshipped in heaven. Isaiah 6: 3.  
 He hears our prayers. Num. 6: 23-26.  
 Christ spoke of HIM as a person, HE. John 16: 13-14.  
 He blesses our ministry of the Word and makes it fruitful. 1 Cor. 3: 7.