

## Tender Grass for the Lambs of Christ's Flock

*"He maketh me to lie down in pastures of Tender Grass"*

### Day by Day\*

I heard a voice at evening softly say:  
Bear not thy yesterday into to-morrow,  
Nor load this week with last week's load of sorrow.  
Lift all thy burdens as they come, nor try  
To weight the present with the by and by;  
One step and then another, take thy way—  
Live day by day.

Live day by day.  
Though autumn leaves are withering round thy way,  
Walk in the sunshine—it is all for thee.  
Push straight ahead as long as thou can'st see;  
Dread not the winter whither thou may'st go,  
But when it comes, be thankful for the snow—  
Live day by day.

Live day by day.  
The path before Me doth not lead astray,  
That Christ is in the one that's close to thee.  
Do the next duty. It must surely be  
Onward, still onward, with a sunny smile,  
Till step by step shall end in mile by mile.  
"I'll do my best," unto my conscience say—  
Live day by day.

Live day by day.  
Why art thou bending toward the backward way?  
One summit and another thou shalt mount,  
Why stop at every round the space to count?  
The past mistakes, if thou must still remember,  
Watch not the ashes of the dying ember;  
Kindle thy hope, put all thy fears away—  
Live day by day.

### Some Fruits of Faith

It is well to observe how James, throughout his epistle, insists upon a practical proof of the faith that ought to be found in all those who profess to follow the Lord Jesus Christ, and how those very ways of faith found their perfect expression in the One who is set before us as our Example, "that we should follow His steps." There seem to be three ways especially set before us by James, by means of which he demonstrates true faith, and in each of these we have the perfect Pattern in Him of whom the epistle to the Hebrews speaks as the "Beginner and Finisher of faith," for in these things He displayed His entire dependence upon God.

First—In connection with temptations, or as we usually say, "trials," we are called upon in chap. 1 to count "it all joy when ye fall into divers temptations, knowing that the trial of your faith worketh (out) patience." We read of the Lord Jesus that "for the joy that was set before Him (He) endured the cross, despising the shame, and is set on the right hand of God." His faith in God, and the joy which His faith presented to His vision, enabled Him to endure even the cross, and how blessed to know that He has come through it all, and is now "crowned with glory and honor" at the Father's right hand. So we are told now that "Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life, which the Lord has promised to all them that love Him" (chap. 1).

Second—Our faith is to be manifested in connection with "wisdom," even that "wisdom which cometh from above." We are prone either to rely upon our own wisdom, or some other than God's for the needs met with by the way, and hence are taught that "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him: but let him ask in faith, nothing wavering, etc. Here, too, we behold the Lord Jesus in His lowly path through this world show His utter dependence upon His Father. While He was, of course, omniscient, as the Almighty, yet in the place of manhood He had taken, He relies upon the wisdom of God, being guided by His Word in all things. For instance, when tempted of the devil, He replies each time He is attacked by that which was written for man's guidance. "It is written," was, so to speak, the "sling and the stone" by which He defeated the foe. He thus shows us what is the only Source of wisdom for those who trust God. He depended, not on Himself, tho' He was surely all-sufficient, but upon His Father, and follows His directions given to all who will receive them upon the unerring page of truth. By this means Satan is foiled, for he can do nothing with one who cleaves to the written Word of God.

The Lord's constant habit of prayer, as recorded in the Gospels, shows how absolutely dependent He was upon His Father for wisdom as for all else. The prophet Isaiah says: "Behold (the) virgin shall be

with child, and shall bear a son, and shall call His name Immanuel: Butter and honey shall He eat, that He may know to refuse the evil and choose the good." Under the figures of "butter" and "honey" the Prophet (so it would seem) sets forth the manner in which this Child of the virgin should develop (spiritually). They may represent that which was His spiritual food, and that, we know, was the Word of God, even that in which He saw expressed His Father's will, which He said was His "meat" (see John 4). It was that by which He was strengthened and enriched (for He possessed nothing of this world's fatness) and it was also the Source whence He derived the perfect wisdom which He displayed in His walk through the world. As Jonathan, on an exploit of faith, had his eyes enlightened by the honey, so the Second Man, in His path of faith, found the written Word of God to give light to Him, and it was to Him "Sweeter also than honey and the honeycomb"

James says of this "Wisdom that cometh from above," that it "is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy" (chap. 3). What a blessed thing to obtain, and to display. It belongs only to faith.

Third—James speaks in connection with the proper display of faith, of "meekness." This is not the same as patience, though sometimes it is regarded so. But whereas "patience" is enduring under trial, "meekness" is the surrendering of one's rights. We are told that "the man Moses was very meek, above all the men which were upon the face of the earth" (Num. 12). This is said of him when he was reproached by his brother and sister for having married an Ethiopian woman. Now in the position in which Moses stood before God, he might have answered their reproach and pretentious claims, but he remains silent, so far as we know, and does not attempt to defend himself, and by quietly bearing their insult gives the Lord, so to speak, an opportunity to vindicate him, which He shortly did, giving them a sharp rebuke, while honoring Moses. How beautiful a type of that Greater One who said—"Come unto Me all ye that labor and are heavy laden, and I will give you rest: take My yoke upon you and learn of Me, for I am meek and lowly

in heart, and ye shall find rest to your souls, for My yoke is easy, and My burden is light" (Matt. 11). How blessed to have such a One to learn from, and let us remember, it is not merely precept that He sets before us, but He is our blessed Example. Throughout His life on earth He sought not His own rights, but rather the Father's glory and honor. Many and varied were His God-given rights as the Second Man; heir of all things; He was, yet, when denied and dishonored by men, He bore it all, and rejoiced that the Father was with Him. "When He was reviled, He reviled not again: when He suffered He threatened not, but committed His cause to Him that judgeth righteously" (1 Peter 2).

Thus we see again His faith shining out in that meek and lowly spirit which He showed all through His pathway through the world. What dependence upon the Father, waiting for His salvation, and finding joy in the meantime in communion with Him.

James, speaking to the rich oppressors of the poor of God's flock, says: "Ye have condemned and killed the just, and he doth not resist you." The faith of these suffering saints is beautifully manifested by their non-resistance of evil. What a word is this to-day amid the clamorings of the poorer classes for their rights. How blessed to suffer if thereby God be glorified, and He always is when His people suffer rather than take things into their own hands, waiting for God's time to vindicate them. God would not have His people bear the spirit of the anarchist or the socialist, but says "Let your moderation (or, your not insisting on rights) be known unto all men," and the encouragement held out is this: "The Lord is at hand" (Phil. 4:5). This is also what James says to the oppressed children of God: "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it until he receive the early and latter rain. Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh." (Patience and meekness are here combined, just as in chap. 3 meekness and wisdom are associated). Thus it is the high honor and privilege of the saint who is wronged, whether it be by the world or by his own brethren, as in the case of Moses, to show

that spirit of meekness, submitting to injury where it is a question of his own rights and waiting for the coming of the Lord if need be rather than acting as a judge, which can rightly be done only by Him who is the Judge, and this is the One who says to us: "I say unto you that ye resist not evil, but whosoever will smite thee on the right cheek, turn to him the other also, and if any man will sue thee at law, and take away thy coat, let him have thy cloak also, and whosoever will compel thee to go a mile, go with him twain. Give to him that asketh of thee, and from him that would borrow of thee, turn not thou away" (Matt. 5).

James seeks also to find the expression of genuine faith in other qualities, as goodness, purity, etc., but these three things are real marks which ought not to be lacking in us, and it is to our shame if they are. What he says in chap. 2 is the work of faith generally, not one or two acts of goodness, which might be merely human and not the fruit of faith at all, but "good works," which include not only "goodness," but all the fruits of the Spirit, and these alone are good in God's sight, and impossible apart from faith.

May these things of which we have spoken and all the precious fruits of faith be found in us to the praise and glory of God our Father, and the Lord Jesus Christ.

W.H.

### The Dying Engineer\*

"Don't lift my head so high—my back is broken—it pains my back."

"Send for my wife."

"No, I shan't get over it; I am dying."  
(They told him his mother was come.)

"Mother where are you? I can't see you now; but don't grieve for me, mother. It was not my fault. Thank God it was not my fault."

"I am going home to my blessed Lord Jesus. I found Him in life, and He is with me in death."

"Don't cry, mother. It is I who grieves for you. I only grieve for you, mother, for I am afraid you have not come to Jesus. Don't put it off, mother; you must come to Him. Oh! don't put it off. I—I am going

home to Him—going home." (And thus he "fell asleep."—Acts 7: 60.)

Reader have you come to Jesus? People come to everything else. They come to their law-keeping, their feelings, to the amount of their faith, to their morality, yea, to anything of theirs, but not to Christ. "You must come to Him" to get relief, to get salvation, to get life. Come to Jesus. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." (Matt. 11: 28.)

### White as Snow\*

(Is. 1: 18).

"*Though your sins be as scarlet they shall be white as snow.*"

White as snow! O what a promise  
For the heavy laden breast!  
When by faith the soul receives it  
Weariness is changed to rest.

Much forgiven! Quite forgiven,  
Once for all, yet daily, too,  
Let me live near Christ my Saviour;  
Let me keep the Cross in view.

Much forgiven! Then let boasting  
Be forever cast aside:  
Shall a freely pardoned sinner  
Dare to lift his head in pride?

Much forgiven! O my Saviour,  
If my present state be such,  
May these further words describe me:  
This poor sinner loveth much!

### A Prisoner of the Lord\*

For fifteen years she had been an invalid, and for eleven years, had been a prisoner between the sheets.

"Eleven years in bed," I said with a tone of pity.

"No," she replied, "eleven years in *His arms*," reminding me of the restful text, "Underneath are the everlasting arms." (Deut. 33: 27).

Often she had to be alone for many hours, with no companion but her Bible; which of late she could only read by laying her cheek upon the page.

One day her husband went out to his work, and forgot to leave the precious book near enough to be within easy reach. How could she live a whole day without a word from her

best friend! Impossible! She must get it; so reaching out her weak arm, she found she could just touch the covers. Unable to move, the difficulty of drawing it toward her was very great; but by continued efforts, she drew it nearer and nearer and nearer until it was close to her. Now a new trouble arose; the exertion had so exhausted her, that she was unable to use it.

Then came a little temptation to think it hard that she could not have this one pleasure of reading her Father's word. Again she tried to open the volume; but it grew larger and larger, and as she endeavoured to raise the covers, they seemed to turn into two iron gates, leading into a beautiful garden, where were grassy lawns, dripping fountains, roses, lilies and flowers she had never seen before.

"If I could but set my feet upon that cool grass; if I might but feel that water in my hot hands, and bathe my brow with its fresh drops; if only I were permitted to gather large bunches of those fair flowers."

But she could not open the heavy gates.

Then the Lord stood by her and with her, on the outside of the enclosure, and as He touched her, He said:

"It is all right, My child, that is My garden; but in thy weakness, thou could'st not bear the splash of those fountains; yet thou shalt have the dew. Thou could'st not walk in those grassy ways: so lean upon My bosom. Thou could'st not gather large bunches from those bushes and beds; be content to take the flowers I give thee, one by one."

A few snowdrops were upon her small table, and the vision seemed to change, as the Saviour stood beside her bed, and passed them to her flower by flower. At the same moment, sweet promises came into her mind, flowers from the book she could not open.

"I will never leave thee, nor forsake thee" (Heb. 13:5).

"My grace is sufficient for thee: for My strength is made perfect in weakness" (2 Cor. 12:9).

"He maketh me to lie down in green pastures: He leadeth me beside the still waters" (Ps. 23:2).

"Lo, I am with you alway, even unto the end of the world" (Matt. 28:20).

Then followed verses from Psalm 121.

"He that keepeth thee will not slumber."

"The Lord is thy keeper: the Lord is thy shade upon thy right hand."

"The Lord shall preserve thee from all evil: He shall preserve thy soul."

How wonderfully the Master can make up for any weakness in His servants! She could not walk in the garden and gather promises for herself; but she had, what was even better, she received them from the loving hands of Jesus.

This passing of love-words went on for an hour, the last one being, "Unto you that fear My name shall the Sun of Righteousness arise with healing in His wings" (Mal. 4:2).

The invalid remembered repeating the word "Healing" and went to sleep repeating it.

Not yet the golden dawning  
Of the Sun with healing wings:  
Not yet the happy morning—  
Sleep, child, till Love outflings  
The banners of the glory:  
Sleep through the lingering night:  
True healing is before thee  
In Heav'n's on-coming light.

### In Christ

In the sight of God there are only two classes of people in the world—those who are *in Christ*, and those who are *not in Christ*. To one of these classes you belong. There is no third class—no neutral class. If you are in Christ, then old things are passed away. *He* is the portion of your soul—the source of lasting joy. If out of Christ, you are *of the world*. You may have the world's smile and *its best wishes*. But tell us, what will the world's favour do for you in the solemn day when you shall stand before God? It will be only as the sound of sweet music to the crew of a foundering ship. Christ is the only sure and lasting portion for the soul. To have everything apart from Christ, is eternal loss. You must have a sure foundation for eternity. In other words, you must have *Christ*. There is *no condemnation* to them that are *in Christ Jesus*.

The salvation of God provides more than forgiveness of sins that are past. It spreads a present "table in the wilderness." It satisfies the heart. It provides a feast, which the worldling has never tasted and has never known.

**Tender Grass**for the Tombs  
of Christ's Block*"He maketh me to lie down in pastures of Tender Grass"*  
2/11**Restless Heart, Don't Worry So.**

Dear restless heart, be still; don't fret and worry so;

*God hath a thousand ways His love and help to show;*

Just trust, and trust, and trust, until His will you know.

Dear restless heart, be still, for peace is God's own smile,

His love can every wrong and sorrow reconcile;

Just love, and love, and love, and *calmly wait a while.*

Dear restless heart, be brave; don't moan and sorrow so;

*He hath a meaning kind in chilly winds that blow;*

Just hope, and hope, and hope, until you braver grow.

Dear restless heart, repose upon His heart an hour;

His heart is strength and life, His heart is bloom and flower;

*Just rest, and rest, and rest, within His tender power.*

Dear restless heart, be still; don't toil and hurry so;

God is the silent One, forever calm and slow;

Just wait, and wait, and wait, and work with Him below.

Dear restless heart, be still; don't struggle to be free;

God's life is in your life, from Him you may not flee;

Just pray, and pray, and pray, till you have faith to see.

—E. W. L.

**The Poetry of Plants.**

Every organ of a plant, in spite of all diversities of form and color, is only a transformed leaf.

Tennyson wrote truly of the philosophy of plant growth:

"So careful of the type she seems  
So careless of the single life."

For every plant, when in danger of its life, owing to unfavorable conditions, hastens to blossom, that is, to produce the part upon which the propagation of the species depends, so that whatever happens to the individual the race shall be saved. Owing to this law, in spring when the weather is often severe, Capricious, the Crocus, the Willow, the Blackthorn and many other spring plants and trees, develop flowers before foliage, and the Primrose sends its blossoms straight up from the roots, instead of producing them from side growths. What a beautiful symbol of self-sacrifice in the formation of a flower!

In this sacrifice of its own individual life for the sake of the life of the race, all the finest qualities of the plant come out and culminate, the grace of form, the brilliancy and harmony of color, the sweetness of perfume and the richness of fruit. And is it not so in human, self-sacrifice, when we give up for our own individual good or gain for the benefit of another? Does that unselfish action not develop or show forth the highest excellencies of our nature? Was not our Lord's face transfigured on the mount when He spoke of the decrease which He should accomplish at Jerusalem, and did not the countenance of Stephen shine like the face of an angel when he died a martyr for the great truths that bless the world?

H. McMillan.

**Varied Glories of the Son of God.**

(Jno. 1:29-51.)

In this wondrous chapter we have the holy Spirit giving us a complete sketch of our Lord Jesus from the Eternity of the past, ere worlds were made, right on to His coming Kingdom here on earth. The basis of all that He has done, is doing, and will yet do, is found in His adorable and glorious person, and this is revealed to be, the Eternal Word, the ONLY BEGOTTEN of the Father, and God, in absolute and unlimited Deity.

1. "The WORD," revealing God to men, because He was God and the Divine Creator of all things. (1-3).

2. "The LIFE," communicating life to others, because He was ever its source and fountain. (4 v.).

3. "The LIGHT," manifesting all things, and both revealing man to God, and God to man. (5:9).

4. "The ONLY BEGOTTEN of the Father," declaring His Father's name and giving to his own His Father's Word. (14 v.)

5. "JESUS CHRIST," the apostle of Christianity, "bringing grace and truth." (17 v.).

6. "The CHRIST," or God's anointed, which John confesses he was *not*," and whom Andrew later on confesses our Lord to be to his brother, Simon. (v. 20 and 42).

7. "The LAMB OF GOD," the Sin Bearer, who bears away the sin of the world. (29 v.).

8. "The BAPTIZER," with the Holy Ghost, who forms His Church on earth in contrast to His Kingdom. (33 v.).

9. "The SON OF GOD," His Divine character, which John confesses Him as, and later Nathanael does also. (34 and 49 v.)

10. "The KING OF ISRAEL," whom Philip confesses as being the burden of the prophets, and Nathanael owns Him as well as being the Son of God. What a cluster of glories surrounded Him on these sacred pages, as later they will also in the day of His glory, when many crowns shall be upon His head.

Our purpose, however, is to note especially the characters given from verse 29 onward. John the Baptist has been bearing witness to men of their sins, charging upon them the guilt of a broken law and of stoned prophets, and his witness brought some to repentance, and so they were baptized of him. But now he turns them from their sins to the Sin Bearer, the sacrifice for Sins, and cries as if triumphantly: "Behold the *Lamb of God*, which beareth away the sin of the world" (v. 29).

The old time enquiry, put by Isaac to Abraham, his father, on their ascent to Mt. Mariah, *Where is the Lamb?* is now being answered in the Baptist's declaration as to the Lord Jesus, whom he pointed men to, as the True and Only Sacrifice for sins.

Next, he gives assurance as to his knowledge of the fact, being from God, by saying, "I knew Him not, but that He should be made manifest to Israel." He had been set to watch for Him, and the heavenly sign given, of the Holy Spirit remaining upon Him, had been noted, and now John gave utterance to the wondrous fact. But He goes further and adds, "I saw and bear record that this is the

son of God. This, it was, that gave all its value to His offering; then, that He was the "Baptizer with the Holy Ghost," showed its blessed results for others. He who had received the Holy Spirit, because of His own personal perfection, would also give the same to those who rested on His sacrifice for sins. This presents a lovely *triplet* of truths, which as they are joined together in the Word, must also be in the soul that believes the truth of it.

1. Jesus, as the *Lamb* of God—His work upon the cross.

2. Jesus, as the *Son* of God—His personal glory and dignity.

3. Jesus, as the *Spirit-Giver*—His exaltation in glory, from whence He gave the Holy Spirit.

Then we have another day, the day of His glory, pictured for us. "Again, the next day after, John stood and two of his disciples and looking on Jesus, as he walked, he saith: Behold the Lamb of God" (v. 35). John contemplates Him with adoring faith. His heart wells up, and runs over in worship, and the overhearing of his words on the part of two of his disciples lead them after Christ. He challenges them as to what they sought. Their answer is precious and appealing, "Master, where dwellest *thou*?" He is before their hearts as He had been before their beloved Master's. Our Lord's reply is highly instructive. He does not name a place to come to or a road to take, but gives "the clue to the maze," for all the journey of life, for all of us, and to all time.

He gives no sign, works no miracle, and speaks no parable, but simply and lovingly invites their hearts' confidence to Himself, and also witnesses the means by which He is mostly to be known, He gives His Word, "Come and see."

Thus He educates their souls in the path of faith, and as He proves them, He leads them on into closer intimacy with Himself.

"They came and saw *where* He dwelt." The absence of any name here to the place is a lesson for our faith also. In Matthew our Lord is connected with Bethlehem, the city of His *royalty*. In Mark, with Capernaum, the city of His *power*. In Luke, with Nazareth, the city of His *reproach*. But here in John, "where He dwelt" is unnamed, and is presented as being only known to those whose hearts are touched by His grace, and who in

obedience to His "come and see" followed Him to His secret abode.

They "*abode with Him* that day, for it was about the tenth hour" (39 v.). Blessed result! By day and night they companied with Him. He had first invited them to *see*, but now it is extended beyond this limit, for they "*abode with Him.*" How suggestive of our Lord's later promise to His disciples, that He and the Father would "come and make *their abode* with them." So, also, in the Apostle's prayer, Eph. 3:17, we read: "That Christ may *dwell* in your hearts by faith," only in these passages it is the converse side, being *His* dwelling instead of ours.

The effects of so abiding with Christ are soon seen, for we read that one of them, Andrew, "first findeth his own brother Simon, and saith: We have found the Christ, and he *brought him to Jesus.*" Whatever difficulties were involved in the winning of such a resolute soul as Simon Peter, all were conquered as the result of their stay with Jesus, and only the blessed result is noted, "*he brought him to Jesus.*" Here, again, we have a lovely triplet of truths:

1. "They *abode with Him*"—the joy of communion with the Lord.
2. "He *brought him to Jesus*"—the power of communion in service.
3. "Thou shalt be called *Cephas*"—the new position of the saved one.

Simply and sweetly the Holy Spirit notes, but without any comment, these varied steps or stages in the history of our souls! First, the abiding with Him, then the bringing of others to Him, and finally the changing of the name, or our place in the church of God. All this connects with our Lord's present place on high, on the day after His sacrificial work upon the cross.

"The day following, Jesus would *go forth into Galilee*, and findeth Philip and saith unto him, *Follow Me*" (34 v.).

This presents an entirely new aspect, both in its dispensational and moral bearings. In the first view, it presents our Lord in His coming kingdom, first finding the remnant of Judah, or His witnesses with next dispensation, and then their being used to bring to Him the rest of their brethren as pictured in Philip and Nathanael. The moral view of it, however, is suited to our own and all other

ages. Our Lord would "*go forth into Galilee,*" instead of being hidden in the secret place, where faith must discover His retreat.

"*Going forth into Galilee,*" "the circuit, rolling around, or wheel, well illustrates the going out of His heart in grace into this world," seeking and "finding" souls, then in turn setting them to find others, which goes on to the end.

Here, again, is a third triplet of truths:

1. "Jesus *findeth* Philip and saith, *Follow Me*"—the call to His path and service.
2. "Jesus *seeing* Nathanael coming to Him"—His perfect knowledge of each soul and its exercises.

3. "Jesus *answering* him, Thou shalt see greater things than these"—His promised reward to the faith that comes to Him, confesses and follows Him.

The varied lessons of these three days are thus rich with instruction for our souls and just in the order of the Holy Spirit in the sacred word, so is it also in our moral history as led on by the hand of a good and gracious God.

The final picture, as presented to Nathanael, is of the holy angels "ascending and descending upon the Son of man." Heaven had come down to earth in His blessed Person, and so the Heavenly Hosts found their delight in seeing Him and serving Him, contemplating and worshipping Him. May it be our holy joy to keep their good company and thus show their blessed employ. B. C. G.

### Hoping or Knowing: Which?

Many in response to the enquiry of them as to their being **SAVED** say: "Well, *I hope so,*" and yet of these many have no right whatever to use these words?

First, if a person is still in their sins, has never yet repented of them before God, never seen nor confessed themselves as being lost sinners, what right have they to *hope* they are saved? If they have never come to Christ, as He is the only Saviour, what folly, then, for them to entertain so vain a hope, for a single moment? If such is the case with any of our readers, let us ask them, in all kindness, to consider one serious word of Scripture, in Job 8:11—

“Can the rush grow up without mire? Can the flag grow without water? Whilst it is yet in his greenness, and not cut down it withereth before any other herb. So are the paths of all that forget God and the hypocrite's hope shall perish. Whose hope shall be cut off, and whose trust shall be a spider's web.” “He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.”

Now, while we would be far from branding all who are in uncertainty as to their soul's salvation as being HYPOCRITES, yet there is no manner of question that this repulsive name means those who *profess to be what they are not*. In view of this fact, then, we put it to any reader who hopes he or she is saved, without knowing first that they have accepted the Saviour: Is this not dangerously near to being, in God's sight, a hypocrite, or one who assumes a position or character not rightly theirs.

But there are others also who *hope*, whom God would have give up their hope for certainty or knowing. “Hope” relates to the future, or what we do not possess, and salvation of the soul is a thing of the present, and is associated in the Word of God with simple faith in Him who saves, and then taking His Word about it, so that we can say: “We know. We believe and are SURE,” because God's Holy Spirit teaches us to rest implicitly on Him.

On enquiring of one such recently how he was brought to the Lord, his reply is as follows:

“In the first place it was surely the Holy Spirit's work. I had been a hotel-keeper for a number of years, but had got out of that business, and was keeping books for a lumber company, when all alone by myself was brought to see that I was a lost sinner, confessed it to God, and was forgiven. I made a public profession of the same, and, like everybody else, joined the church. That was in 1869, and I went on in that way until the meeting of those gathered to the name of the Lord at Laceyville, Pa., in 1877, where I first met you. Well do I remember your taking a seat by my side on a dry goods' box in front of the building where the meeting was being held, smoking my cigar, and you put the question direct to me: Was I saved? I recall

also my thought and indignation at such a question, but nevertheless I answered you by using the old stereotyped answer: ‘I HOPE SO.’ But I have cause to thank God for sending you to meet me with the Scriptures that led me to investigate the subject, and the result was that very soon I could say ‘Yes!’ and have been glad in my heart ever since.”—L. T. R.

In this brother's case it is plain that the “ASSURANCE OF SALVATION,” while it is a plain Scripture doctrine, and the heritage of all who trust our Lord Jesus, yet struck him as “the pain of a new idea,” and he was indignant at it being pressed upon him. In one thing he was wise, however, if not in this matter of assurance. This was, that he looked into it in the light of Holy Scripture. He became a “Berean in searching the Scriptures daily to see if these things were so.”

The result, as he here presents it, was: “That very soon I could say ‘Yes,’ and have been glad in my heart ever since.”

That “salvation” is of the LORD (Jonah 2:9) that He is its source and fountain, is our first lesson after learning our need of it. That He bestows it, that it is “By GRACE we are saved” (Eph. 2:8) is our next one. That it is also by FAITH or simple acceptance on our part comes next, as we read: “Receiving the end of your faith, even the salvation of your souls” (1 Pet. 1:9). That while it is “not of works,” it is nevertheless “unto good works” as a result, for salvation is both *from* the guilt and judgment of sin, and also from its power and reign over us. Then it is “eternal salvation” or all the way home to heaven—“the salvation which is in Christ Jesus with eternal glory.” B. C. G.

Mourner, wherso'er thou art,  
At the Cross there's room;  
Seek that consecrated spot,  
At the Cross there's room.  
Tell it in thy Saviour's ears,  
He will hush thy doubts and fears,  
He will wipe away thy tears;  
At the Cross there's room.



## Tender Grass

for the Lambs  
of Christ's flock*"He maketh me to lie down in pastures of Tender Grass"*  
3/11

## A Life's Lesson.

"THY WILL BE DONE."

My Father! Thou hast given to me a task I  
cannot learn  
And often in it I can *not* Thy usual love dis-  
cern;  
Sometimes so bright and easy 'tis, I love to  
read it through,  
But often 'tis so dark and hard, I hide it  
from my view.

I cannot understand the lines so full of mys-  
tery strange;  
I cannot comprehend the plans by which Thou  
dost arrange;  
I know not why it all should seem within my  
mind confused,  
Like some vast problem, which to solve, the  
light hath been refused.

I cannot see why, if Thou would'st this bitter  
lesson teach,  
That Thou dost not in simpler form deliver  
it to each;  
For some the lesson learn at once, and some  
take many years,  
And broken-hearted some have toiled, and  
learnt it through their tears.

My child! *thou* knowest not the way I work  
My great design,  
By daily discipline and care, to make thee  
*wholly Mine*,  
To purify thy sinful heart, and change thine  
earthly love,  
And twine thine heart's affections round thy  
home in heaven above.

I know thy nature well, My child! the secrets  
of thy heart,  
Thy longing to be near to Me, thy proneness  
to depart;  
Thine utter feebleness to learn the lessons  
that I give,  
The many changes that affect the little life  
you live.

I know the task is hard, My child, I love to see  
thee take  
The cup I send, and try to smile, awhile the  
hand doth shake;  
Fear not; for though thou canst not see My  
presence by thy side,  
The grace and strength thou needest then  
shall amply be supplied.

Thou knowest not how oft My heart doth  
gaze with tend'rest love,  
When I behold thee striving hard, and watch  
thee from above;  
And how I yearn until My child the blessing  
shall attain,  
Which she has asked of Me, yet knew not  
what it cost to gain.

I see each dark perplexity, I make the mys-  
tery clear,  
Know just how long to hold the storms, how  
swift thy bark to steer;  
And only want for thee, My child, to trust  
thy Father's care,  
And leave entirely to His will, the burdens  
thou must bear.

Not *one* too many or too great will I appoint  
for thee,  
The lesson I would have thee learn, is just to  
lean on Me;  
And that thou should'st, in My hands, thy  
little will resign,  
And take My mighty will, and learn, to make  
it wholly thine?

*Thus* shalt thou grow more like to Me, My  
likeness then will shine,  
And in thy character and life will burn a  
light Divine;  
Thus only thou wilt truly know the bliss of  
"perfect peace;"—  
That precious blessing that I give to those  
from self who cease.

My Father! teach me how Thou wilt—I lean  
on Thee for rest;  
Take what Thou wilt away, withhold just  
what Thou deemest best,  
Help me to trust Thee simply, when I may  
not see Thy face,  
And love Thee for the trials, where Thy hand  
I cannot trace.

So may I spend my life with Thee—whate'er  
 that life shall be,  
 Bring sweetness into every heart, by bringing  
 more of Thee;  
 Until thou wilt recall me home, and, saved by  
 Jesus' love,  
 I'll change my life of trial here, for one of  
 rest above.

### Two Sets of Tables.

"At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables which thou breakest, and thou shalt put them in the ark."—Deut. x. 1, 2.

How delightful and how good and needful for us to dwell upon the facts connected with the two sets of tables—the first set smashed to atoms at the foot of the mountain, and the second set enclosed in the ark.

#### THE BROKEN TABLES.

The law-giver holds up to the hearts of the people past scenes and circumstances in such a way as to rivet them upon the very tablets of the soul. He allows them to hear the conversation between Jehovah and himself; he tells them what took place during those mysterious forty days upon that cloud-capped mountain. He lets them hear Jehovah's reference to the broken tables—the apt and forcible expression of the utter worthlessness of man's covenant.

For why were those tables broken? Because the people had shamefully failed. Those shattered fragments told the humiliating tale of Israel's hopeless ruin on the ground of law. All was gone. Such was the obvious meaning of the fact. It was striking, impressive, un-mistakeable. Like a broken pillar over a grave, which tells, at a glance, that the prop and stay of the family lies mouldering beneath. There is no need of any inscription, for no human language could speak with such eloquence to the heart as that most expressive emblem. So the broken tables were calculated to convey to the heart of Israel the tremendous fact that, so far as their covenant was concerned, they were utterly ruined, hopelessly undone; they were complete bankrupts on the score of righteousness.

#### THE UNBROKEN TABLES.

But then that second set of tables! What of them? Thank God, they tell a different tale altogether. They were not broken. God took care of them. "I turned myself," says Moses, "and came down from the mount, and put the tables in the ark which I had made; and *there they be*, as the Lord commanded me."

Blessed fact! "There they be." Yes, covered up in that ark which spoke of Christ, that blessed One who magnified the law and made it honorable, who established every jot and tittle of it, to the glory of God and the everlasting blessing of His people. Yes, he could say: "Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt-offerings and sacrifices for sin thou hast no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God; yea, *thy law is within my heart*" (Heb. x.; Psa. xl.).

Thus, while the broken fragments of the first tables told the sad and humbling tale of Israel's utter failure and ruin, the second tables, shut up intact in the ark, set forth the glorious truth that "Christ is the end of the law for righteousness to every one that believeth, to the Jew first, and also to the Gentile." "When he said, sacrifice, and offering, and burnt-offerings, and offering for sin, thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." C. H. M.

### Discipline.

If a saint gets into trouble, still he is Christ's sheep, and I am bound, in whatsoever way I can, to seek to get him out of it. He may say, "What business have you to come?" and the like; but I ought to go and lay myself at his feet, in order to get him out of the net which he has got into, even though he dislike me for it. This needs the spirit of grace, and the seeking to bear up before God my brother's sin as though it were my own. . . . . Nine-tenths of the discipline which ought to go on is individual. If it comes to the question of the exercise of the

discipline of "the Son over his own house," the church ought never to take it up, but in self-identification, in confession of common sin and shame that it has come ever to this; so it would be no matter of court justice, but a disgrace to the Body. Spirituality in the church would purge out hypocrisy, defilement, and everything unworthy, without assuming a judicial aspect.

If it were in one of our houses that something dishonorable and disgraceful had happened, should we feel as though we were altogether unconcerned, or that we had nothing to do with it? It might be that some reprobate son must be put out for the sake of the others; he cannot be reclaimed, and he is corrupting the family—what can be done?

It may be necessary to say, "I cannot keep you here; you shall not corrupt the rest by your habits and manners."

Would it not, nevertheless, be for weeping and mourning, for sorrow of heart and shame and dishonor to the whole family? They would not like to talk on the subject, and others would refrain from it, to spare their feelings; his name would not be mentioned.

All discipline until the last act is restorative. The act of putting outside—of excommunication—is not, properly speaking, discipline, but the saying that discipline is ineffective, and there is an end of it; the church says, "I can do no more." J. N. D.

### Money—Its Uses and Abuses.

Many enjoy the very music of its name, its clear ring upon the counter, and the glitter of it as "yellow gold," or as bright silver, or as crisp bank notes. One that we knew, used to draw it out of the bank periodically, just to make sure it was there and quietly put it back again for safe keeping, and then "smoke his pipe in peace." But he left his hard earnings to a son, who spent them in a far shorter time than it took to make them, and thus helped to make his boy a fool, by inflicting on him a trust that he had no wits to take care of.

Another, we knew, who next door to starved his wife to death, and you could buy his entire household outfit for a few dollars, yet he had houses and lands and money aplenty, and over all a cloak of hypocrisy to cover

his sins. But he had no wisdom to direct and he died in filth and wretchedness, without the comforts of life or enjoyment of God's presence, a warning to all who knew him—a miserable old miser!

Another we knew, who became well off, but withheld more than was meet, and then in God's righteous government lost some thousands of dollars by a fake speculation, and holding the rest with a tight hand, left all to his wife, who, though it was hers alone, had her hands tied up by the same spirit, so that she could not carry out her heart's desire for fear of offence to her children.

Others, we know in happy contrast, thank God, who have invested for eternity in the spread of the Gospel, which had saved them and of the truth which had set them free, and these have "treasure laid up in heaven," as well as proving that in "the keeping of God's commandments is great (present) reward."

With this contrast in mind, we purpose considering this subject, in the light of Scripture, and to give frankly and fairly what we believe is taught therein, leaving all criticisms with Him who "tries the reins and the heart." If He approves, we may be well content. Two classes will not approve, we know,—those who hoard money to their loss, and those who do not honestly earn what they get. Others, however, we trust to serve and help.

Money is a subject which Scripture deals with largely but wisely. In contrast to this, many surfeit with their endless talk about it, as though it was "the chief end of life," and would fain persuade us that God thought as highly of it as they do themselves. Others affect a greater spirituality, and a brighter plane of Christian life by ignoring it, or never mentioning it at all, except indirectly.

The "King's highway," lies between these ditches, and we would fain direct our readers' feet to pursue their way upon it in holiness and in peace, in both present liberality and fulness of the bones, and also future "shareholding" and heaven's rich reward to the good and faithful servant.

The first mention of MONEY, though not using the identical word, is in Genesis 13:2, "Abraham was very rich, in cattle, in SILVER AND GOLD." The latter, as the Book of books as well as all other histories show, was the human means of commerce or business dealings with our fellowmen, "a creature of God

to be received with thanksgiving, sanctified by the Word of God and prayer," and to be used with discretion.

Will some say: "How sad a result of Abraham's going to Egypt?" He became rich, and "they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition, for the love of money is the root of all evil" (1 Tim. 6:9, 10).

Hold! Does the Sacred Historian so write up this story? On the contrary, it gives no hint of dishonorable ways, by which Abraham became rich, or that it was at the expense of communion with his God. True, in his going into Egypt, he leaves the place which God had called him to, the pilgrim path, and denies Sarah, his princess wife—two very real evils, for thus he "fell from grace." Governmentally, however, God "rebuked Pharaoh for his sake," and "gave him power to gain wealth" as He did Israel in Egypt later on (Deut. 8:18).

Now, what does Abraham do with his responsible trust, and is it his master or his servant? Let us see.

(1) He returns to Bethel, renews his TENT and ALTAR (Gen. 13:3, 4).

(2) GIVES Lot his choice, taking what he left (13:9).

(3) DELIVERS Lot from his captors, at his own personal cost (14:14-16).

(4) Gave Melchizedec TITHES of all that he gained (14:20).

(5) REFUSED the goods of the King of Sodom (14:22-24).

(6) Shows HOSPITALITY to strangers with a lavish hand (18:1-8).

(7) Buys a BURIAL ground of the Sons of Heth (23:16).

The first *actual mention* of money, however, is found in Gen. 18, in connection with the covenant of circumcision, in the words: "Bought with *money* of any stranger." "He that is bought with *thy money* must needs be circumcised." One thing, at least, that this teaches, leaving out for the present the slave-question, is that money, as regards this world and our relations in it means POWER. By it, not only can men buy what they may need of life's necessities or comforts, but also they gain power over their fellowmen. God does not here discuss the matter of slavery with His servant, and neither brands him as

"worse than a heathen" to have a slave, nor praises him if he freed them. He neither commends nor condemns it here, but simply owns its existence in the world, and teaches His servant what to do in view of it. The bought-slave as well as the born-son "must needs be circumcised," i. e., God's order must be maintained over all that are under his roof, in whatever relation—whether bought or born there.

This initial mention, then, should impress upon us the fact that MONEY is EARTHLY POWER.

On the one hand, it is both a GIFT and a TRUST from God, to be used as all others are, as both *from* Him and *for* Him. On the other hand, it may become a curse instead of a blessing, if it ceases to be held as a sacred trust or stewardship, and so instead of being a useful servant, it becomes a tyrannical master, and enslaves us to our present and eternal loss.

The first recorded *use* of money in Scripture, however, was for the purchase of a burial-plot (Gen. 23), which witnesses the true character of the world we are in, a scene where "sin reigns unto DEATH," and where "none can keep alive his own soul," and "the world passeth away and the lust of it." But this first record being that of "the father of the faithful," it is well to note *how* he spends his money as well as *what* it was spent for. (1) He refuses as a GIFT what he has the means to *pay for*, and also refuses to take on CREDIT what he can pay, as men say, SPOT-CASH for. He seeks no favors, risks no dangers, and makes no compromises!

Brethren, let us copy this fine example, it is sound and good, as some of us have learned, largely, perhaps, by the lack of it. The man who offers to give you what you can afford to buy, will later on have "an axe to grind," and you will be the poor Samson with your eyes out, who will have to turn the grind-stone!

Further, the fawning Hittite, who says: "Oh, take it, what is so trifling an affair. between good friends like us?" will to a dead certainty take vengeance on his impulsive generosity later on, and exact from you his "pound of flesh."

(To be continued.)

## Tender Grass for the Lambs of Christ's flock

"He maketh me to lie down in pastures of Tender Grass."

### \* The Daisies.

"Trust in the living God, who giveth us richly all things to enjoy." (1 Tim. 6:17.)

Fain would I live, my God, to sing Thy praises,

Tho' lowly be my skill, yet common daisies  
Perchance may cheer more hearts than flowers  
far fairer,

For those can cull them who may not the rarer;

God teacheth by the humble sparrow's fall,  
And His best gifts are given unto all.

His sunshine and His stars, His clouds and rain,

The purple hill slopes, and the gorse-clad plain,

The shady woodland and the soft hum of bee,  
The joyous notes of song birds' melody,  
The fragrant air, the health-restoring breeze,  
The radiant glories of the skies and seas.

O child of God, how rich thou art, and free,  
How royal is thy heritage of glee!

Boundless thy wealth—lift up thine eyes above  
Earth's narrow sphere to God's encircling  
love,

For the wide world is His, and love divine  
Redeemed this heritage, and made it thine.

Thou ownest not, maybe, a foot of land,  
Thou hast no gold or silver at command,  
But thou hast God, and whatso'er He wills,  
Who owns the cattle on a thousand hills!  
Rejoice, be glad, and sing each hour His  
praises,

Who gems the night with stars, the earth with  
daisies. —J. H. S.

### A Child of God.

There was a ripple of excitement all through the orphan asylum, for a great lady had come in her carriage to take little Jane home with her.

Jane herself was bewildered with the thought. The kind matron led her down

the wide stairway, and as she passed the hall door she saw the shining carriage, the fine horses, the liveried servants, and it seemed like a dream.

"I hope she is glad to go," said the great lady in her gentle tones. "Do you want to go home with me and be my child, my dear?"

"I don't know," said Jane, timidly.

"But I am going to give you beautiful clothes, and a gold ring, and a box of candy, and books and dolls, and blocks and a swing. Now do you want to go?"

"I don't know," said the child, timidly, still frightened.

"You can have a little room of your own with a beautiful bed and table and chair; you shall have a bird in a cage, and a little dog with a silver collar. Don't you want to go with me, Jane?"

There was a moment's silence, and then, the little one said anxiously: "But what am I to do for all this?"

The lady burst into tears. "Only to love me and be my child," she said, as she folded the little girl in her arms.

God finds us orphaned and desolate and defiled with sin and poor and naked and blind. He adopts us into his family, and gives us all that we need in this life, with care and protection, and His own name, and forgiveness, and the companionship of the Holy Spirit, and an inheritance in glory; and all that He asks in return is that we should love Him and be His children.

### \* Prophecies Concerning Our Lord fulfilled Literally.

1. He was to be born of a Virgin—Isaiah 7:14.
2. At Bethlehem—Micah 5:2.
3. Called out of Egypt—Hosea 11:1.
4. Anointed with the Spirit—Isaiah 11:2.
5. His entry into Jerusalem—Zechariah 9:9.
6. Betrayed by a friend—Psalm 41:9.
7. Hated without a cause—Psalm 69:4.
8. Forsaken by His Disciples (sheep scattered)—Zechariah 13:7.
9. Sold for thirty pieces of silver—Zechariah 11:12.

10. The Potter's field bought—Zechariah 11:13.
11. Spat upon and scourged—Isaiah 50:6.
12. Not a bone of Him broken—Exodus 12:46, Psalm 34:20.
13. Gall and Vinegar given to Him—Psalm 69:21.
14. His garments parted—Psalm 22:18.
15. Lots cast upon His vesture—Psalm 22:18.
16. Taunted with non-deliverance by God—Psalm 22:8.
17. Mocked at by wicked men—Psalm 22:7.
18. His feet pierced—Psalm 22:16.
19. Despised and rejected—Isaiah 53:3.
20. Wounded, struck, scourged—Isaiah 53:5.
21. Opened not His mouth (when before Pilate)—Isaiah 53:7.
22. Moved from court to court—Isaiah 53:8.
23. His grave made with the wicked (purposed)—Isaiah 53:9.
24. With the rich in His death (realized)—Isaiah 53:9.
25. Pronounced guiltless by all—Isaiah 53:9.
26. Bruised by God—Isaiah 53:10.

These all have been literally fulfilled, why not those which speak of—

- His Personal Advent?
- The Rapture of His Saints?
- The Judgment of the Saints?
- The Destruction of Anti-Christ?
- His Personal Reign?
- The Judgment of the Nations?
- The Judgment of the Dead, the casting of the Devil into the Lake of fire, and the Destruction of His Kingdom?

### PROPHECIES AS TO HIS SECOND COMING.

This does not mean Death, because His Coming again to receive us is not the same as our going to Him.

1. He will come "Himself," with a "Shout," the "Voice of Archangel," and the "Trump of God—1 Thess. 4:16.
2. The dead shall hear His voice—John 5:28.
3. Shall be raised and changed—1 Cor. 15:51, 52.

4. Caught up to meet Him in the air—1 Thess. 4:17.
5. Received unto Himself in glory—John 14:3.
6. Will come to earth again—Acts 1:11.
7. To the same Mount of Olives—Acts 1:12; Zech. 14:4.
8. In flaming fire to judge men—2 Thess. 1:8.
9. In clouds, with power and great glory—Matt. 24:30.
10. With His Saints—1 Thess. 3:13; Jude 14.
11. Every eye shall see Him—Rev. 1:7.
12. Will destroy Antichrist—2 Thess. 2:8.
13. Will sit on His Throne—Matt. 25:31; Rev. 3:21.
14. All Nations gathered together—Matt. 25:32.
15. Will sit upon the Throne of David—Isa. 9:6, 7; Luke 1:32.
16. On Earth—Jer. 23:5, 6.
17. "The Saints" shall reign—Daniel 7:18, 22, 27; Rev. 5:10.
18. All Kings and Nations shall serve Him—Psa. 72:11; Isa. 49:6, 7.
19. The "Sovereignty" of this world will be His—Zech. 9:10; Rev. 2:15.
20. The people shall gather unto Him—Gen. 49:10.
21. The Nations shall go up to Jerusalem to worship Him—Psa. 86:9; Zech. 14:10; Jer. 3:17.
22. To Him every knee shall bow—Isa. 45:23.
23. The Apostles on Twelve Thrones—Matt. 19:28.
24. A rule of judgment and justice—Isa. 9:7.
25. The Temple rebuilt in Jerusalem—Ezek. 43:2-5.
26. The Lord will enter it—Ezek. 44:2, 4.

S. D.

### Money—Its Uses and Abuses.

The day of Abraham's purchase was not one for either seeking, as men say, "a good bargain," nor for "driving a hard bargain," for his beloved Sarah lay dead in his Tent, and he is sore at heart, as he seeks to make the needful purchase, for holy

burial, of a plot that he "can call his own." But be this as it may, he is not to be ruled by mere sentiment on the one hand, nor by Hitite flatteries on the other. He must, if he walks by faith, be ruled by Divine principle, and at this juncture as all others, this meant to *pay* for all he got, even to a burial place, and then to "make it *sure* unto himself for a possession," and further, to "make a cash transaction," and finally, after a fair and square deal, to "bury his dead," as he "came to mourn for Sarah and to weep for her."

Money, in this initial use of it, was plainly, as Scripture shows us it is meant to be—"a *defence*." All his after life, it was a patent fact, that "Machpelah before Mamre" belonged to the man who had not so much as to set his foot upon, and even after his death we read of "the field which Abraham purchased of the sons of Heth."

It was a pathetic purchase, and also a significant first one, this purchase of a few feet of "our mother earth" wherein to put the beloved form of the wife he loved so well but could not keep. How much since that day in this poor world has been spent in objects akin to this, and yet with how many it fails to lead them to know the comfort of Moses' prayer: "Thou *turnest* man to destruction and sayest, *Return*, ye children of men." (Psa. 90:3.)

#### (2) *To be gained and spent aright.*

The third use of money in the Sacred Book is found in the sad plaint of Rachael and Leah as to their father: "He hath sold us, and hath quite *devoured* our money." Gen. 31:15.) Whether this is to be taken quite literally or not, in either case, or as the judgment of prejudice, may be a question, but thus early in the Holy Book it indicates how many uses other than good uses money may be put to, and also reminds that later, the reckoning time will come when all have to give an account of their stewardship as to what they did with their Lord's money. The plain lesson is that money may be abused as to the means of getting it, and if so it must certainly bring a curse instead of blessing. Let our money thus be "clean money" as to both its *gaining* and its *spending*, and thus be "sanctified unto the Lord."

#### (3) *Money versus Gift.*

The next mention of it, Gen. 42:25, is in Joseph's command "to restore every man's money" when his brethren bought corn of

him. This well emphasizes the difference between two things which men are endlessly confusing, and yet which are quite distinct, yea, very opposites, namely, *gift* and *reward*. While Joseph's brethren pay money for their corn, the restoring of it in their sacks' mouths surely meant that Joseph's corn was free to them, and so grace means "something for *nothing*." Long and painful was the process by which they, at least, learned it, but it was none the less true from the beginning of their exercises in the restored money.

#### (4) *Freedom without Money.*

The next case, Exodus 21:11, is that of the Hebrew slave set free, at the Jubilee: "She shall go out *free without money*." This further emphasizes the same truth that God's grace is *without cost*, except to Himself, as the Provider of it. Next, "He is his money" (v. 21) shows that money means more than the mere coin we call that, so that if some rob us of our time, property or otherwise (and, alas, their number is legion), it is in reality robbing us of our money.

(3) v. 30. "If there be laid on him a sum of money, then shall he give for the *ransom of his life* whatsoever is laid upon him," verifies the true word that even Satan once spake: "All that a man hath shall he give for his life." Money is but for our passage through this life, and is often willingly given to save a man's life, but none can by any means redeem his brother, or give to God a ransom for him for the redemption of their soul is precious."

(4) The words, "they shall divide the money" (v. 35) shows that enebanting as the love of money is and "a root of all evil," yet God ordains a fair division of it and that each shall have their proper share of it.

#### (5) *Restitution Money.* (Ex. 22.)

"If the thief be found he shall pay double," or if even a trustee misappropriate funds entrusted to him he shall "*pay double*." This betokens, surely, a law "holy and just and good," which ordains that the thief (whom we distrust), and the master of the house (whom we trust) shall pay alike when guilty.

If the father of a virgin refused his daughter in marriage to a man who had debased her then he was to pay to her "the dowry of virgins," for God would be no party to human wrongs, whether in theft of goods or of

virtue, and His law is that he who violates the rights of his fellows shall smart for it, and "there is no discharge in this war."

(6) *The Lending of Money.*

In loaning money to the poor, Israel were not to be usurers, for as their God was gracious, so were they to be. This, in no wise, however, teaches that one could lay claim to a loan of money from another, or that it was to be without any interest. "If thou loan" implies the raising of a question, and many have found it a very necessary question to raise, for too often loaning to others harms both parties for days without number. Those who expect money without interest rarely have any due sense of its value or how to use it aright. (c.f. Lev. 25:37; Deut. 23:19.)

(7) *Atonement Money.*

"The atonement money of the children of Israel, thou shalt appoint for the service of the tabernacle," etc. (Ex. 30:16.)

The claims of God on each man in Israel to pay half a shekel of silver, as atonement money, expresses the thought of responsibility met by atonement, one aspect of our Lord's work as a price paid to cover man's debt. The use of this money indicates that the redeemed are to be devoted to the Redeemer's interests and not their own.

In Num. 3:49 the same kind of money is called "*Redemption money*," which gives the other side, for as atonement is made to God, so redemption is brought to us by the same wondrous fact of the cross of Christ.

(8) *Money for Meat and Drink.*

"Ye shall buy water of them (Esau) for money," "Meat for money and water," etc. (Deut. 2:6, 28), shows that while God rightly gives freely, and delights in His mercy, yet independence of others is as integral a part of godliness as is dependence on God. While God, later, judged Esau for not "remembering the *brotherly covenant*," and showing his brother Israel a little favor, yet He taught Israel also to "pay their way" even through the desert, and not to be "currying favor," "pleading poverty" or bemoaning their hard circumstances to move their brother's heart to pity. They were to be the head of the nations, and not the tail, and so not to be in the role of paupers living on the charity of sympathizing friends. "God made man upright, but he has sought out many inventions;" even to excuses for living on others.

(9) *Money a Convenience and a Trust.*

"Thou shalt turn it into money, and shalt

bestow that money for whatsoever thy soul lusteth after, and thou shalt eat before the Lord thy God" (Deut. 14:25, 26) shows the gracious and beneficent character of God's law to Israel. He considered the length of their journeys, their toil and weariness, their wishes and desires. With Him temperance was to eat and drink in His holy presence. Outside of this the most innocent things would but prove a harm to them. How well for us all if our turning of things into money, and bestowing it for its various uses were all regulated by such a controlling power as this.

"Our guard the presence of the Lord;  
Our joy, His perfect, present love."

(11) *Restrictions as to Gaining Money.*

"Thou shalt not sell her at all for money" (Deut. 21:14), written in relation to a captive taken to wife, shows how sacredly God regards the marriage relation. If a man in impulse had lifted an inferior in position to the level of a wife he must not, later, debase her from it. In contrast, Joseph, even when believing he was deeply wronged by Mary, his espoused wife, "was minded to put her away privily" not to expose her to the reproach of a life-long stain, and this was because he was a *just man*. In this "law of the captive" God shows us that the sacredness of the human person is to be regarded above all money considerations, and so many another thing He sets high above these, to impress us that our money must be honestly earned, not basely gained.

(12) *Money Craved, but not Gained.*

"They fought and took no gain of money" (Judges 5:19). The Kings of Canaan came and they fought, but it was not merely against fate, but against the God, "who executeth judgment for all that are oppressed." The spoil they gloated in the prospect of, as the mother of Sisera and her wise ladies so exultingly show later, they neither gain nor divide. God was in the battle with His hosts, and while composed of the timid Barak with his undisciplined mountaineers, and Deborah, a woman, they had also among them "the stars in their courses," and "the ancient river, Kishon." One lesson is that the Canaanite oppressors cannot get our money, unless by God's permission, and under His wise and holy government.

(To be continued.)



## Tender Grass

for the Lamb  
of Christ's flock

"He maketh me to lie down in pastures of Tender Grass"  
5/11

### "Sealed Orders."

Out she swung from her moorings,  
And over the harbor bar,  
As the moon was slowly rising  
She faded from sight afar—  
And we traced her gleaming canvas  
By the twinkling evening star.

None knew the port she sailed for,  
Nor whither her cruise would be;  
Her future course was shrouded  
In silence and mystery;  
She was sailing beneath "sealed orders"—  
To be opened out at sea.

Some souls, cut off from moorings,  
Go drifting into the night,  
Darkness before and around them,  
With scarce a glimmer of light;  
They are acting beneath "sealed orders"—  
And sailing by faith, not sight.

Keeping the line of duty  
Through evil and good report,  
They shall ride the storms out safely,  
Be the voyage long or short;  
For the ship that carries God's orders  
Shall anchor at last in port!

### \* The Approbation of the Lord.

It should be joy to anyone who loves the Lord Jesus to think of having His individual peculiar approbation and love; to find He has approved of our conduct in such and such circumstances, though none know this but ourselves who receive the approval. But, beloved, are we really content to have an approval which Christ only knows? Let us try ourselves a little. Are we not too desirous of man's commendation of our conduct? or at least that he should know and give us credit for the motives which actuate it? Are we content, so long as good is done, that nobody should know anything about us—even in the church to be thought nothing of? that Christ alone should give us the "white

stone" of His approval, and the new name which no man knoweth save only he that receiveth it? Are we content, I say, to seek nothing else? Oh! think what the terrible evil and treachery of that heart must be that is not satisfied with Christ's special favor, but seeks honor (as we do) of one another instead! I ask you, beloved, which would be most precious to you, which would you prefer, the Lord's public owning of you as a good faithful servant, or the private individual love of Christ resting upon you—the secret knowledge of His love and approval? He whose heart is specially attached to Christ will respond, "The latter." Both will be ours, if faithful; but we shall value this most; and there is nothing that will carry us so straight on our course as the anticipation of it.

J. N. D.

### Attainment.

"THAT YE MIGHT WALK WORTHY." Is the measure of my growth and attainment in the things of God worthy of my high calling, according to the privileges that have been afforded me? is a question that might well be raised with us. Let us ponder this prayer of one moved by the Spirit of Christ, and deeply concerned as to your welfare and progress, in Col. 1: 9-11.

This surely is demonstrative of the fact that it is not the will of God that any should be content with a bare existence as children of His; but rather that there should be development in life, in a real and practical way. "As new-born babes, desire the sincere milk of the Word, that ye may grow thereby, if so be ye have tasted that the Lord is gracious." (1 Pet. 2: 2, 3.) Not failing to lay aside those things which characterize the flesh mentioned in verse 1.

There surely should be a steady drinking in of, and being filled with, the knowledge which God has given to us in His Word; but this calls for diligence which we are exhorted to give, and which, if we lack, we should be, and shall yet be, ashamed of.

"Meditate upon these things, give thyself wholly"—whole-heartedly, if you please—"to them, that thy profiting may appear to all." 1 Tim. 4: 15. This implies an assimilation of the truth of God so that the effect of it will

be seen. Col. 1: 9 speaks of gathering knowledge, but verse 10 goes farther, and speaks of the increase which should be in, or, rather, by the knowledge of God. This shows that Scripture knowledge is not for the head, but for our moral being as the food we partake of for our physical being, and to be assimilated for the nourishment of our souls that we become full, rounded-out Christians.

Let us be satisfied with nothing short of this. We may see our high calling of God in Christ Jesus, and know that when He shall be manifested we shall be like Him, the fruit of His death and resurrection; but it will be well if with the Apostle we say, "This one thing I do" (Phil. 3), and desire that as far as possible it be laid hold of now in living reality. Prayer and the supply of the Spirit of God will be needed for this; but this He will not fail to give.

Wm. M. H.

### Money—Its Uses and Abuses.

#### (13) *A Bad Use for Money and Its End.*

"The lords of the Philistines brought money to Delilah to betray Samson" (Judges 16:18).

The reward of treachery it was, and these unprincipled men are ready to pay well for the dastardly act of the siren inveigling from her dupe the secret of his strength, that they may bore his eyes out and "bind him in fetters of brass."

Delilah's end we are not told, but theirs we are, for we read "the house (of Dagon their god) fell upon the lords and slew them." Thus "the righteous Lord who loveth righteousness" settled the score with these base men, and Delilah's ill-gotten gain would be a sorry portion to enjoy as many beside her have realized.

#### STOLEN MONEY.

"He restored the money unto his mother" —(Judges 17: 4).

We hear of "good money" in quite different senses; one is that which is genuine, not counterfeit, while another, we fear, often means money that is not honestly earned. Some speak of getting "good money" when the work performed was not a fair exchange, and thus was robbery. To loiter or waste an employer's time over personal matters, and get paid for it all, is not good, but bad, money in His sight "who loveth righteousness."

How Micah's mother came by so large a sum as 1,100 shekels of silver we are not told. But we fear that it was ill gotten from her confession. "I had wholly dedicated the silver unto the Lord from my hand, my son, to make a graven and a molten image." A soul so perverted as to associate Jehovah's holy name with graven and molten images, which He so distinctly condemned, was not likely to have earned honest or pure money. Further, when it was stolen, she cursed about it, and kept on talking of it, as many do, as though a money loss were the worst of all losses. Then, later, when it was restored by her thieving and idolatrous son, Micah, she talks cant, saying: "Blessed be thou of the Lord, my son," when her whole course was a sinful one. And the finale was worse than all, for she "took two hundred shekels of silver, and gave them to the founder, who made thereof a graven image and a molten image." Thus early in Israel's history began "the abominable thing which he hated," idolatry, with a woman who salved her conscience by "a liberal donation to the good cause," which, in fact, it was but nominally to the Lord, and actually to Satan.

Little wonder is it that we read of her son: "The man, Micah, had a house of gods, and made an ephod and teraphim, and consecrated one of his sons, who became his priest." The Holy Spirit records: "In those days there was no King in Israel, but every man did that which was right in his own eyes." This perverted and idolatrous use of money is one of many that is right in men's eyes, but abhorrent to Him who desireth truth in the inward parts.

The sequel is a sad one for the man, Micah, so badly trained by his idolatrous mother, hires a Levite for his priest (a grandson of the law-giver, Moses, himself) and stolen by the tribe of Dan, he initiates idolatry among them, which lasts till the captivity.

How plain, then, that to be endowed with money as Micah's mother, has its dangers, and produced fatal results in her case, as, alas, in that of too many more, both ancient and modern.

Better a thousand times had this widowed mother lost these 1,100 shekels of silver for ever than to devote any part to such an unholy use as she did, and how plain that the widow with but 2 mites in the Gospels was

happier far than her richer sister here, with more of earthly gain.

Such a history reminds us of some comparisons of Scripture: "Better is a little with the righteousness than great revenues without right." (Prov. 16:8.) God's blessing to a man may be *money*, but without His blessing *upon* it, in keeping the heart from covetousness, and giving wisdom to use it aright, the blessing turns to a curse, and only separates the heart from its gracious Giver, and harms the receiver as well.

#### MONEY AND ITS WORTH.

Alab's offer to Naboth was to buy his vineyard, and give in exchange a better vineyard, or "the worth of it in money" (1 Kings 21:2) and has lessons for us.

Some things there are that have no money equivalent, and this was one. Naboth's vineyard was "the inheritance of his fathers." It was, thus, the gift of God in grace, and so was to be cherished in turn, as a sacred trust, to pass on to the succeeding generations as the same. Naboth's refusal to sell it cost him his life at the hands of the wicked Jezebel, but his blood was avenged by God, and in losing here he was doubtless a gainer above, where all final adjustments are made righteously.

#### THE TIME FOR MONEY.

The prophet Elisha's question: "Is it a time to receive money?" (2 Kings 5:26) shows that money has not only uses, but fitting *times*, and Gehazi's covetous spirit had led him to undo all that his faithful master had done, to represent Israel's God as "the God of all grace." Whenever God is displaying Himself in grace to men, how serious for any who profess to be His representatives, to belie that grace by "supposing that gain is godliness."

Right as it is that God's servants, as the Levites of old, should be righteously and liberally maintained, yet the going forth of the Gospel, or of help for the people of God, is never to be made an occasion of covetousness. So without any regard whatever for monetary results should service be rendered, as unto the Lord, and neither *to men*, nor *for men* merely. The early servants of God "ministered unto the Lord" as the basis of all, and their going out to others was but a part of the same (Acts 13:1). The Apostle Paul thus rejoices that where much service apparently was lost, "he was unto God a sweet savour

of Christ in them that are saved, and in them that perish" (2 Cor. 2:15).

The remembrance of this should maintain God's servants in a true sense of dignity and honor, and preserve them from the sad apostasy of Gehazi, who belied both his master and the God of Israel, by his evil covetousness.

#### THE LORD'S MONEY AND ITS USES.

"All the money of the *dedicated* (holy) things, even (1) the money of every one that passeth the account of God's poll tax (Ex. 30:13); (2) the money that every one is set at (in making vows, Lev. 27:2), and (3) all the money that cometh into any man's heart to bring, etc. (2 Kings 12:4).

The money gained from these three sources, taxation, vows and freewill offerings, was commanded of the King to be used for repairing the House of God, but in his 23rd year, the repairs were not yet made. The question is *why?* Was it a perversion of it from the Priests and Levites, to repairing breaches? It would seem so. In any case, Jehoiada adopts a new plan, and bores a hole in the lid of a chest and set it beside the altar and soon there was much money in it, which was laid out faithfully. This view is later confirmed by the statement: "The trespass money and sin money was not brought into the house of the Lord: it was the *priest's*" (2 Kings 12:16).

This may teach us not only that the Lord has claims on His people as to their persons, vows and gifts, but that money devoted to Him should have *definite* objects and not be diverted from these. How often persons count "paying the rent," and care of their meeting-place, *giving* unto the Lord, when it is no more such than that of their own homes. Spreading the truth, and supporting His work in the world, on the other hand, are distinctly of that character, and should be regarded so by all debtors to Divine grace.

#### *Unjust Exaction of Many.*

"And Menahan *eracted* the money of Israel" (2 Kings 15:20).

The King of Assyria besieged the land, and instead of putting the case before God, Menahan unjustly levied on all men of means to buy him off from his purpose. Relief thus came temporarily, but only two chapters later, and Israel is carried away, because the sins that God was dealing with were not re-

mented of. How much of a similar nature can be traced in many both in the church and in the world. Instead of "giving diligence," at the beginning of the Lord's controversy with them to be delivered, they go on from bad to worse until finally they are shut up under God's holy government from privileges they might be enjoying. (See Luke 12:58, 59.)

B. C. G.

### \* H Good Reference.

John was fifteen, and very anxious to get into an office of a well-known merchant, who had advertised for a boy. But he was doubtful of his success, because, being a stranger he had no reference to present.

"I'm afraid I shall stand a poor chance," he thought despondently. "However, I'll try and appear as well as I can, for that may help me a little."

So he was careful to have his dress and person neat, and when he took his turn to be interviewed, went in with his hat in his hand and a smile on his face.

The keen-eyed man of business glanced him over.

"Good face," he thought, "and pleasant ways."

He noted the neat suit—but other boys had appeared in new clothes—saw the well-brushed hair and clean-looking skin. Very well; but there had been others here quite as cleanly. Another glance, however, showed even the finger-nails clean.

"Ah, that looks like *thoroughness*," thought the merchant.

Then he asked a few direct, rapid questions, which John answered as directly.

"*Prompt*," was his mental comment. "Can speak up when necessary. Let's see your writing," he added aloud.

John took the pen and wrote his name.

"Very good, easy to read, and no flourishes. Now, what references have you?"

The dreaded question at last!

John's face fell. He had begun to feel some hope of success, but this dashed it again.

"I haven't any," he said, slowly; "I'm almost a stranger in the city."

"Can't take a boy without references," was the brusque rejoinder; and a sudden thought sent a flush to John's face.

"I haven't any references," he repeated, with hesitation; "but here's a letter from

mother I have just received. Would you mind reading it, sir?"

It was a short letter:

"My dear John,—I want to remind you—that, wherever you find work, you must consider that work your own. Don't go into it, as some boys do, with the feeling that you will do as little as you can, and get something better soon; but make up your mind you will do as much as possible and make yourself so necessary to your employer that he will never let you go. You have been a good son to me, and I can truly say I have never known you to shrink. Be as good in business, and I am sure God will bless your efforts."

"H'm!" said the merchant, reading it over the second time. "That's pretty good advice, John—excellent advice! I rather think I'll try you, even without the references."

John has been with him ten years, and now occupies a very responsible position.

"Is it a fact that you intend taking that young man into partnership?" asked a friend.

"Yes, it is, I couldn't get along without John; he is my right-hand man!" exclaimed the employer, heartily.

And John always says the best references he ever had was a mother's good advice and honest praise.

### Eyes and Ears.

It was a wonderful day for the blind man; when Jesus passed by *He* had compassion on him, anointed his eyes with clay, and sent him to the pool. He *washed* and came *seeing*. (John ix. 1, 6, 7, 35-38.)

It was a deeply interesting conversation Jesus had with His disciples as recorded in Matthew xvi. 13, 14, 15, a very nice reply Peter gave (ver. 16), and now *hear* what Jesus says in reply in verses 17 and 18.

It was an exceedingly sad and painful thing for Jesus to repeat verses 13, 14 and 15 of Matthew xiii. Read now verses 16 and 17 of the same chapter, and note with care the contrast.

It was indeed precious grace that turned to the Gentiles in Acts xxviii. 28, and oh! sad indeed for those who turned away from the grace of God in verses 26 and 27.

# Tender Grass

for the Lamb  
of Christ's flock

"He maketh me to lie down in pastures of Tender Grass"  
611

## \* Thou Knowest.

Thou knowest, Lord, the weariness and  
sorrow.

Of the sad heart that comes to Thee for  
rest;

Cares of to-day, and burdens of to-morrow,  
Blessings implored, and sins to be confest;  
We come before Thee at Thy gracious word,  
And lay them at Thy feet: Thou knowest,  
Lord: AMEN.

Thou knowest all the past; how long and  
blindly

On the dark mountains the lost, wanderer  
strayed;

How the Good Shepherd followed, and how  
kindly

He bore it home, upon His shoulders laid,  
And healed the bleeding wounds, and sooth-  
ed the pain,  
And brought back life, and hope and  
strength again.

Then knowest all the present; each tempta-  
tion,

Each toilsome duty, each foreboding fear;  
All to each one assigned, of tribulation,  
Or to beloved ones, than self more dear;  
All pensive mem'ries, as we journey on,  
Longings for vanished smiles, and voices  
gone.

Thou knowest all the future; and gleams of  
gladness

By stormy clouds too quickly overcast;  
Hours of sweet fellowship and parting sad-  
ness,

And the dark rivers may be crossed at last.  
What could hope and confidence afford

To tread that path, but this? Thou know-  
est, Lord.

Thou knowest, not alone as God, all knowing;  
As man, our mortal weakness Thou hast  
proved;

On earth, with purest sympathies o'erflowing,  
O Saviour, Thou hast wept, and Thou hast  
loved;

And love and sorrow still to Thee may come,  
And find a hiding place, a rest, a home.

Therefore we come, Thy gentle call obeying,  
And lay our sins and sorrows at Thy feet;  
On everlasting strength, our weakness staying,  
Clothed in Thy robe of righteousness com-  
plete:

Then rising and refreshed we leave Thy  
throne,

And follow on to know as we are known.

—J. Borthwick.

## Some Good Lessons.

Some good lessons in "*The Basket of Flowers*," the book with this title are: "A good conscience, health of body, and an honourable trade, are the best and surest riches that we can have on earth." "God designed that modesty should be the constant and faithful sister of innocence, in order that it may be the more easily preserved from danger. Remain modest, and you will also remain innocent."

"Innocence may for a time be under a cloud, but in the end it shines forth again in brightness and beauty."

"Whoever does right, and puts his trust in God, will not be deserted."

The VIOLET is an image of humility, and of the benevolence that does good in secret." It clothes itself in tender colors; it blooms in retired grots, fills the air with fragrance while hidden. It delights to grow among brambles. No situation in life is so thorny that some quiet joy cannot be discovered, hid among the thorns. Have a firm trust in God, and to whatever adversity you may be exposed, inward peace will never forsake you.

The LILY is an emblem of purity. How beautiful, how pure, how fair it is! But the purest is also the hardest to preserve pure. Touch the lily petal carelessly or roughly, and a stain is left behind. A pure heart is linked with heaven. The lily is straight as a finger that points to heaven, to teach us to aspire to something better than the best the earth can give.

The ROSE is an emblem of modesty. Cheeks that readily blush will remain a long time with their roseate hue on them.

The lily and the rose, sister flowers, belong the one to the other; they are still more lovely by being together. A child denounces the rose tree for having deceived him by its pretty flowers and scratched him.

It is sometimes thus with us bigger children. There is not a pleasure but has its thorns like the rose. We run to grasp them with both hands, and often are only made aware of our mistake when too late. Let us not act thoughtlessly, because a rose is beautiful, but rather enjoy it, as God intended. He has given us reason in order to use things in moderation, not yield blindly to every impulse, but act in everything with wise caution and foresight.

Patience produces roses.—

Every plant and blade of grass tends to grow upwards, and those that are too weak to rise by themselves such as the bean and the hop, entwine themselves about the first support, and so climb by the aid of another. It would be sad indeed if man, with his hopes, his aspirations and his knowledge of better things, should alone of all created things be satisfied to creep forever upon the earth."

The heart is a garden which God has given us to cultivate, and He says to "Keep it with all diligence, for out of it are the issues of life" (Prov. 4:23). (Sel.).

### \* Money—Its Uses and Abuses.

(Continued)

(19) MONEY, A MEANS OF GRACE. Josiah, King of Judah, was of tender years when he began to reign, only eight years old, but his mother evidently was one of those "Holy women," to whom both kings and their subjects owe so much. His record in one verse is full, though brief, and it is three fold in its bearing.

- (1) "He did that which was *right*."
- (2) "Walked in the way of *David*."
- (3) "*Turned not aside* to the right or left" (2 Kings 22:2).

The first illustrations of this in a practical way are that when about leaving his teens, he was concerned about two things:

- (1) The *House* of the Lord.
- (2) The *Book* of the Law.

He first sent to the High Priest to "*sum the silver*," and then to use it to "*repair the breaches* of the House." A highly suggestive thing comes in just here, which is, that when Shapham, the scribe, returns to bring the King word again, he has *more than money* to report about. Of that, first, he says:—

The MONEY of the House was (1) gathered, (2) delivered to the workmen. But in the doing of this service:

The BOOK of the Law was (1) *delivered* to the scribe, (2) *read before* the King.

The after events of Josiah's life, which were precious in the Lord's sight, brought in one of the most thorough revivals in all Israel's history, and all may be said to have had its origin in the use he made of God's MONEY and of His Book.

A brief enumeration of some suggestive points is all our space will allow:—

- (1) He sent to "*sum the Lord's money*."
- (2) To "*repair the breaches* of the Lord's House."
- (3) He "*heard the words* of the *Book*."
- (4) "*Rent his clothes*," in true humility.
- (5) Sent to "*enquire* of the Lord" as to it.
- (6) "*Gathered* all the elders of Judah."
- (7) "*Went up* into the house of the Lord."
- (8) "*Read* in their ears the *Book*."
- (9) "*Made a covenant* before the Lord."
- (10) "*Commanded*" to make clean riddance of idolatry."

Many might learn wisdom, by connecting the Lord's money, His House and His Book in their minds, as here they are presented. So also taught the Apostle, who in righting grave evils among the Corinthians, after giving a master treatise on the Resurrection, then adds: "Now concerning the *collection*" (1 Cor. 15:16:1).

The order of the truth which he presents is the *Word* of God (Ch. 2:7-16); the *House* of God (3:9-23), and the *Money* of God (9:1-19). All true effects of the *Word* of God upon the soul, must be to give His House its proper place, the sphere of His interests, and it is one part of His people's worship, to offer of their substance and means as "sacrifices, well pleasing to Him." Our many gifts, then, should not be viewed as an appendix to, but as part of our worship to Him (Phil. 4:18; Heb. 13:16).

(20) MONEY, A BADGE OF SLAVERY (2 Kings, 23:35.)

Jehoahorz has been enthroned by his people, in the place of his godly father, Josiah, and reigns but three months, and did that which was evil. Pharaoh-neeoh, king of Egypt, then deposes him and enthrones his brother, Jehoiakim instead, but put the land *under tribute*, which event introduces the next record of money. "Jehoiakim gave the silver and the gold to Pharaoh, but he taxed the land to give the *money* according to the commandment of Pharaoh, etc., and he did that which was evil in the sight of the Lord." How sad a story and yet how oft repeated! If we do "not serve the Lord our God with joyfulness," and use our means for Him, then we "serve our enemies instead, and what should be both for present enjoyment, and for treasure laid up in heaven, becomes only a burden grievous to be borne.

(21) MONEY FOR GOD TO BE USED IN HIS WAY. 2 Chron. 24:5-14, repeats the story of 2 Kings, 12, and being given thus twice emphasizes the lesson of it, of:

"Joash was minded to repair the House of the Lord," we read, and yet while he charged "the priests and Levites to gather of all Israel's money" for it, they "*hastened it not.*" In his zeal, he seems to have exceeded the limits of the law in using money from several sources for the work in hand, as seen in 2 Kings 12: 4. But our chapter gives another reason on the same line: "For the sons of Athaliah, that wicked woman, had broken up the house of God; and also the dedicated things of the house of the Lord *did they bestow upon Baalim.*" Nothing was being given, because the givers were afraid of it being devoted to an unholy use. Thus God writes large that His offerings should be devoted to His use and according to His will.

(22) MONEY TO BE GIVEN FOR LABOUR.

"They gave *money* also to the masons and to the carpenters, and meat and drink and oil to them of Zidon and Tyre," etc. (Ezra 3:17). The distinction between money and barter here, we cannot believe is without a meaning, but just why one class of temple workmen were paid in money and another in "meat and drink," we are not told. The fact that they were paid in either, impresses the truth that those who labour for God's

House are not to be regarded as objects of generosity or pity, but as "*labourers worthy of their hire.*" This, however, has *two* sides to it, and while all honest labour should be as honestly and amply rewarded, yet none are responsible to pay for labour that is not performed. If money be given carelessly, it wrongs, first of all, the Lord, whose it is, then the giver who misplaces his trust, and the receiver who is thus encouraged in a wrong path.

(23) MONEY TO BE SPENT UNDER GOD'S DIRECTION. "That thou mayest buy speedily with *this money* (of the King's grant), bullocks, rams, lambs, and whatsoever shall seem good to thee and to thy brethren to do with the *rest of the silver and the gold* that do after the will of your God" (Ezra 7:17, 18).

The King who granted this money *ordained* its use, illustrating that the Throne whence all our supplies come, alone has right to dictate as to their uses. But it *has*, and if means are not put to their heaven-appointed uses, they may be withheld to teach us that to us "there is one Lord Jesus Christ, by whom are *all* things, and *we* by Him" (1 Cor. 8:6). What to do with a surplus, "the rest, after the will of your God," shows that under *all* good government, there is the liberty of grace. "Buy speedily," and "what shall seem good," thus go hand in hand.

B. C. G.

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### Moral Corruption.

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Our moral corruption is very deep. It is complete. But at times it will betray itself in very repulsive shapes, from which, with all the knowledge of it which we have, we instinctively shrink, confounded at the thought that they belong to us. Privileges under God's own hand may only serve to develop instead of curing this corruption.

The love of distinction was inlaid in us at the very outset of our apostacy: "Ye shall be as God," was listened to; to this lust, this love of distinction, we will, in cold blood, sacrifice all that may stand in our way, without respect to where it leads us.

## Letter from A French Girl.

(5) I received your good letter. I feel very happy to receive your letters, especially now, when all my friends are leaving me, even some of my relations. But there remaineth a consolation to me, Jesus Christ Himself is taking the place of those who left me. Sure enough, I am meeting many difficulties, the clergy being against me, and they do all they can for me to return unto them. But I do not think I will go back, as I feel too happy to have found peace to my soul.

I am living here for the last five years; my parents live about 125 miles from here. I am employed in an English family. They have been good friends to me. They have helped me a great deal in my difficulties. I have a sister living here who is very sorry in regard to my new faith, and she gives me much trouble. I purpose to pay a visit to my dear parents during the summer. This gives me much to think of. I fancy I shall have to suffer much as my parents will not listen at all about my new faith. My mother wrote to me when I informed her of my conversion, that she would have preferred I had committed a murder rather than to give up the Church of Rome.

Well, my dear sir, could you help me a little? I would ask you to compose a few comforting lines I could copy for my beloved mother. The priest where my parents are living is working desperately against me; he has even persuaded them that I am lost for ever. In that country there are none who know the Lord as their personal Saviour. It is so sad.

I am taking a great deal of interest in the work you do, and I thank you very much for all you have done for me, and I will ask God in my prayers to pay you back for all you have done for me.

A. B.

Toronto, Ont., May 5.—A. B.'s letter was a real cheer to me in the midst of difficulties and sufferings. I suffer much at nights when setting type from my eyes. If the Lord tarry I shall have to give up something, and this work of La Bonne Neuville is the very last thing I am inclined to give up. I have been setting type and not able to see at all; the

use of Mecca helps me. However, what comfort, "He knows!"

I am writing from the top of the steps in the factory, waiting for the door to be opened at one o'clock, not caring to eat my lunch in what they call "the lunch room," which is not fit for human beings. There is room only for a few who are playing cards and cursing. May our Lord, the Omnipotent One, give you much success and much joy in His service!

I long to be sent to that place in Quebec. I presume that French girl may be used by the Lord to prepare the way. I may say I only pointed her to our blessed Saviour and Lord infallible and Holy Word.

I hope this case will stir up our dear brethren before it is too late as to their responsibility.

Last Sunday I spoke to some Italian men at the Western Hospital, who seemed to be interested.

I am trying to write to each one who is refusing the Lord, asking them to write to me and to show me where I may be wrong.

P. A. Grandjean.

Florence Nightingale once said: "If I could give you information of my life, it would be to show how one woman of ordinary ability has been led by God in strange and unaccustomed paths to do in His name what He has done in her. And, if I could tell you all, you would see how God has done all, and I nothing. I have worked hard, very hard, that is all; and I have never refused God anything." That last sentence gives us the keynote of her influential and useful life. There may be no Crimean War in which our gifts may shine out with such brilliancy as hers did. For it is not what we say or do, or where we go that makes our life a power for God, but what we may be if "*we never refuse Him anything.*"



# Tender Grass

for the Lambs  
of Christ's flock

"He maketh me to lie down in pastures of Tender Grass"  
7/11

## Jehovah.

"Jehovah-Jireh"—The Lord provides. The Lamb provided. (Gen. 22.)

Jehovah-Ropheca—"I am the Lord that healeth thee." (Ex. 15.)

Jehovah-Nissi—"The Lord is my Banner, He giveth the victory." (Ex. 17.)

Jehovah-Shalom—"The Lord is our Peace." He is our Peace. (Judges 6.)

Jehovah-Rohi—"The Lord is our Shepherd," I shall not want. (Ps. 23.)

Jehovah-Tsidkenu—"The Lord is our Righteousness." (Jer. 23.)

Jehovah-Shammah—"The Lord is there." (Ezek. 48.)

I AM—

"Before Abraham was, I am." (Jno. 8: 58.)

"I AM that speaks to thee." (Jno. 4: 26.)

"It is I—I am—be not afraid." (Jno. 6: 20.)

"When ye have lifted up the Son of man, then shall ye know that I am." (Jno. 8: 28.)

"I am the Bread of life." (Jno. 6: 35.)

"I am the Light of the world." (Jno. 9: 5.)

"I am the Door." (Jno. 10: 7.)

"I am the Good Shepherd." (Jno. 10: 11.)

"I am the Resurrection and the Life." (Jno. 11: 25.)

"I am the Way, the Truth and the Life." (Jno. 16: 6.)

"I am the True Vine." (Jno. 15: 1.)

## "Ye Are Come Unto Mount Zion."

This expression shows us where the grace of God has brought His people, viz: to the knowledge of Himself as revealed in Christ.

Moses brought Israel as far as Mount Sinai, and he could bring them no further. He might lead them to the brink of Jordan, but could not take them across into the inheritance of which he spoke in such glowing terms. In like manner the Old Testament, or as it is dispensationally called, the Law,

speaks to God's people of what awaits them on the other side of that, of which Jordan was the type, but cannot lead them into it.

Like Moses, surveying the whole of that "Good land and large," from the heights of "Pisgah," the Old Testament writers from Moses down to the last of the prophets, look on from afar, and speak of the sufferings of Christ, and the glories that should follow, and searched diligently their own prophecies to understand what these things signified, but like Moses, they could not cross over the boundary lines. The "Due time" of Christ's death, signified by the Jordan, had not arrived. They spoke and sang of what they "saw afar off," and had revealed to them, "that not unto themselves, but unto us they did minister the things which are now reported unto us by them that have preached the Gospel unto us with the Holy Spirit sent down from heaven." But while they, like Moses, (who is the representative of the old dispensation), must die in the wilderness (for the Law was then in force), the True Joshua has now come,—Jesus, "Jehovah the Saviour," and He has crossed that dark river of judgment and death, as the Ark of our Salvation, and has dried up its flood for His beloved people, and has brought us safely over to enjoy our God given inheritance, "Incorruptible, and undefiled, and that fadeth not away," and though we have not reached that Land in person, yet our fore-runner has, and He now by His Spirit leads us into the apprehension and enjoyment of what our portion is in Him. He has brought us, not to Mount Sinai,—that is forever past for those who have crossed the Jordan, even as the Lord Jesus says of all who having heard His Word, and believed the One that sent Him, that such have "passed\* from death unto life." We have been brought "unto Mount Zion, and unto the City of the living God, the Heavenly Jerusalem." The Spirit of Christ has brought us into the Kingdom of grace, of which Zion, or Sion speaks, and this, as we are told, is a "Kingdom which cannot be moved." When the Lord came down to Mount Sinai, it shook to its very foundations. The New Testament interprets this for us as meaning that its ministry was not abiding, for all that can be shaken is but temporary, as it is written, "Whose voice then shook the earth: but now He hath commanded, saying, Yet once more, and I shake not

the earth only, but heaven also: And this word, yet once more, signifieth the *removing of those things which are shaken*, as of things that are made, that the things which *cannot be shaken may remain.*"

Thus we see that the Law was not intended to remain as an abiding institution, but as it says again, "The law came in by the way": Mount Sinai must be passed on the way to the Inheritance, but Mount Sion is, so to speak, the Goal, the enduring *End* of the journey: "For the Law was given by Moses, *by grace and truth* came (or *subsists*) by *Jesus Christ*" (John 1:17). "Wherefore, we, receiving a Kingdom which *cannot be moved or shaken*, let us have (or, hold fast) grace, whereby we may serve God acceptably with reverence and godly fear, for our God is a consuming fire."

Judaism, with its ordinances, pertaining only to the flesh, was not intended for those whose consciences have been purged by the precious blood of Christ, but is distinctly said to have had but a "*shadow of good things to come, and not the very image of the things.*" (Heb. 10). It only reached in its furthest extent an earthly centre of worship, Jerusalem, whose temple displayed, not God, but the veil which was over His face, and hid Him from the view not only of the people, but also of the priests who ministered there. Typically considered, Jerusalem represented the "Heavenly City" to which believers are now brought, and whose "Builder and Maker is God." Its very name shows this, for it is the "foundation of peace." Here God and man meet in Him who had laid that eternal foundation in His atoning death on the cross, and as the risen and ascended One He is the true Mercy Seat, where "mercy and truth" meet together, and where "righteousness and peace kiss each other." *Here* is the throne of God and of the Lamb. *Here* God has found His resting place, and of which He says, "Here will I dwell, for I have desired it." (Psa. 132). Why is this? Because it was here that Christ died, and established His throne in righteousness, (for sin had laid its hand upon that Throne to defame it, and the cross has eternally vindicated its righteous character), and at the same time made it the throne of grace for the poor sinner to come to and find his sins covered by the blood of Christ. God is known here as "Light" and

as "Love," and here "grace reigns unto eternal life through Jesus Christ our Lord." The throne of the God of grace must find its resting place, so to speak, where the sacrifice was offered: Mount Moriah, where God provided Himself, the lamb which was the type of the true Isaac, became the site of the dwelling place of God on earth; so in the place where sin met its just due in the atoning sufferings and death of the Holy, spotless Lamb of God can God now dwell forever, and gather around Himself in His grace a vast company of redeemed sinners to enjoy His presence, to know Him as their Father, even as He is the God and Father of our Lord Jesus Christ. W. H.

\*The Old Testament saints had, as born of God, passed from death unto life too, but they did not enjoy, as children of God, the "sonship," for the spirit of adoption had not yet been given, hence, though accepted in virtue of the cross, they had not the consciousness of their acceptance, and were still in bondage to the legal covenant. (Gal. 4).

#### \* Money—Its Uses and Abuses.

##### (24) MONEY GAINED UNJUSTLY.

"There were also that said, We have borrowed money for the King's tribute. I likewise, and my brethren, and my servants, might exact of them money. I pray you, let us leave off this usury. Restore, I pray you to them, the hundredth part of the money, etc." (Ezra 5:4, 10, 11.)

Money, in this isolated mention of it, by Nehemiah, was used to meet an obligation with, the King's *tribute*, and this had to be provided even at the cost of mortgaging their lands and vineyards. Law is inexorable, and no pleading poverty or inability will meet its claims. But the principle of law possessed the souls of some of the people of God, who exacted usury of their poorer brethren. Their devoted and unselfish governor, Nehemiah, sets the example of himself and his brethren before them, and also set a great assembly against them, and bade them restore the hundredth part of their unjust exaction. This they promised to do, and Nehemiah seals it with an oath, in the presence of the priests, and then shakes out his lap, as indicating

what would befall those who kept not their promise. The cases are, alas, not few wherein "usury," or exaction of others, in various ways, is practised among the Lord's people, and the happy issue here, of Nehemiah's prompt, wise and thorough action is ground for like practice and confidence of hope. Where such evil exists, it is necessary, as here, to have the accusers and accused face to face, hear all that is to be said, and set the matter fairly out, and then, in the name of the Lord, claim that the right thing be done by all involved in it. It often involves much trouble, to awaken the conscience of the assembly, but this plainly must be done ere they can be set against the evildoers, so this is imperative, or else such matters simply are viewed as personal squabbles. Here "all the congregation said, Amen, and praised the Lord. And the people did according to this promise." So restoration was full and complete.

(25) MONEY, THE PRICE OF INNOCENT BLOOD.

"The sum of money that Haman had promised to pay to the King's treasuries for the Jews to destroy them." (Esther 4:7.)

This "price of blood," and as far as the wicked Haman was concerned, of "innocent blood," while never actually paid by the wicked promiser, brought about only his own untimely end by hanging on the very gallows he had built so insanely high, for another and faithful man, Mordecai, the Jew. The whole story is interesting and pathetic to a degree, and emphasizes in the strongest way the precious assurances of Scripture as to God's people. "I will never leave thee nor forsake thee."

Several Scriptures present it as spoken:

(1) To JACOB, exile and fugitive.

"I will be with thee" (Gen. 28).

As given first to Jacob, when fleeing from the face of Esau, his brother, how plainly is it the assurance of Divine Grace!

(2) To MOSES, God's leader.

"Certainly I will be with thee" (Ex. 3:12).

Here it meant not only Grace but *Furnishing* for all the path of service, into which God was calling His servant at this time.

(3) To JOSHUA, God's captain.

"I will be with thee," etc. (Josh. 1:5).

Here it meant *power* for victory over the enemy and conquest of the land.

(4) To us, God's people.

"I will never leave thee," etc. (Heb. 13:5).

Here it means *help* for the pilgrim way until we reach the rest that remaineth.

(26) MONEY, FAIR EXCHANGE FOR PROPERTY.

"If I have eaten the fruits thereof *without money*, let thistles grow instead of wheat and cockle instead of barley" (Job 31:39, 40).

Here it is the final protest of conscious integrity in Job against the false witness of his three friends against him. It is the last of 32 charges that might be preferred justly against many, and yet Job, knowing that these sins, at least, were not true of him, fell into the snare of saying: "I am clean without transgression. I am innocent; neither is there iniquity in me." Conscious that in these common and crying evils he had not erred, Job knew not that men in "measuring themselves by themselves, comparing themselves among themselves, they are *not wise*" (2 Cor. 10:12).

While, plainly from Job's indignant protest, neither labour nor its fruits should be taken without its fair equivalent, in money, yet a man who may be fully clear on these lines may yield to sin on others, and so be constrained later on, as Job, to exclaim: "Behold, I am vile" and "now mine eye seeth Thee, wherefore I abhor myself, and repent in dust and ashes" (Job 40:4, 42:5, 6). The happy issue of taking such a place was that "The Lord turned the captivity of Job, and his friends also comforted him, etc.," shewing their comfort in a practical and useful order.

(27) MONEY FOR TIMELY HELP AND SUPPORT.

"Every man also gave him a *piece of money* and everyone an earring of gold" (Job. 42:11).

The actors in this generous giving it is interesting to note: (1) all his *brethren*, (2) all his *sisters*, and (3) all they that had been his acquaintances before, and (4) did eat bread with him in his house."

Of all these Job's former description is given in most graphic words: "Far from me and estranged, failed and forgotten me, counted me a stranger and an alien, no answer and strange, despised and spoken against, abhorred and turned against" (Ch. 19:13-19).

Now each seem to vie with the others in lavishing on Job sympathy and comfort, first for present practical uses, "a piece of money," and then for treasure (as a bank credit), "an earring of gold." Such heartiness is rare enough, but here one case of it, at least, ex-

ists, as "the Lord giving Job *twice as much* as he had before." How happy to know that even among ourselves, the sordid sons of men, such generosity may still be found, and if so, at all, it comes first, midst, and last, from the good heart of God. "He loveth a cheerful giver" and "blesseth a liberal one," and if some would set out on such a ministry as here noted, it might put heart into many an one whom God has brought low, and lift up some who are sorely cast down.

(28) MONEY, A POWER, BUT NOT FOR OPPRESSION.

"He that putteth not out his *money to usury*" (Ps. 15:5).

This expression is the tenth out of eleven characteristics of the man who shall abide in God's tabernacle and never be moved. Five of them are *positive*, walking, working, speaking, contemning and honouring, and six are *negative*, "backbiting not," etc.

The strong connection in which this is found intimates that is not a question of a fair interest upon money loaned, but an unjust exaction because of the opportunity given by a money power. Israel were to "lend to many nations," but even then usury or unjust exaction was forbidden, for God said: "Ye know the heart of a stranger, for ye were strangers."

(29) PROVISION FOR A JOURNEY.

"He is gone on a long journey. He hath taken a bag of money with him" (Prov. 7:20).

Though these words are those of the siren tempter, in turning unwary souls into her unhallowed abode, they, nevertheless, indicate that "a long journey and a bag of money" are very naturally connected in human reckoning. To undertake the former without the latter would seem to be an act of folly, yet in the sending forth of the Lord's servants to "the uttermost parts of the earth," it was (1) "for His name's sake, taking nothing of the Gentiles"; (2) "as sheep among wolves"; (3) "freely ye have received, freely give," while ever "poor and needy." Better, then, by far, for the "long journey" through this world of need, is the Lord's Exchequer to draw upon by faith than "a bag of money," however large and well filled.

(30) MONEY AS A DEFENCE.

"Wisdom is a defence and *money is a defence*" (Prov. 7:12).

For this present life, "under the sun," how great a defence may both these factors in it be found; wisdom, as guidance from an All-wise and patient Teacher, and money from an All-gracious and beneficent Giver. Here in one verse of His Holy Book, God has placed this useful couplet, and happy is the heart that sets most store by the former, and thus gains ability to use the latter, whether his portion of it be great or small, to the best present as well as future advantage. How many things in this life, are both wisdom and money a defence against (1) to "honour the Lord with our substance"; (2) to "provide things honest in the sight of all men."

(31) MONEY FOR UNIVERSAL USE.

"A feast is made for laughter, and wine maketh merry: but money *answereth all things*" (Eccles. 10:19).

Herein we have an example of the character of the Scripture in which these expressions are found. "Under the sun" is its keynote, and "to everything there is a time and a purpose" there. A feast in its very object is to "make merry with one's friends," and for this wine was a chief requisite, and we read of a "wine that cheers the heart of God and men," and wine is ever in Scripture the symbol of cheer, for it maketh merry. "But money answereth all things," i.e., in relation to human wants beneath the sun. A feast, however, is but for an occasion, a time of festivity, wine, too, is for cheer, and the suitable thing for a feast, but money being the power needed to provide both the feast and the wine "answereth all things." Should any, however, attempt to stretch "the all things" beyond its due limits in the context, how soon are they made to feel the utter paucity of money for very many things even in this present life, in other relations than those spoken of here. How often in the day of sorrow and mourning does money give but small comfort to the stricken heart or fill the gap which Death has made.

(TO BE CONTINUED.)

## Tender Grass

for the Lamb  
of Christ's Flock*"He maketh me to lie down in pastures of Tender Grass"*  
8/15**"Praise is Comely."**

Lord, we would only seek Thee  
When our souls are dark and sad;  
We would come and sing before Thee,  
For the light that makes us glad.

Lord, we would not ever grieve Thee  
With our anguish and annoy;  
We would come and sing before Thee  
In the fulness of our joy.

Lord, we would not ever lift Thee  
Eyes all swimming with hot tears;  
We would, thankful, sing before Thee,  
For the hushing of our fears.

**"What Shall I Do Then With Jesus."**

A young Christian while visiting some friends, arrangements were also being made for a ball, and she was asked to assist the daughters of the house, which she did. In arranging one of the rooms as the ballroom, a discussion arose respecting a picture of the Lord Jesus, which hung on the wall. One girl said: "Let us cover the picture over." Another suggested, "We could turn the face of the picture to the wall." Another said, "Let us take it out of the room." But they came to no decision. The father of the girls was called in and asked about it, and he impatiently said: "Take it out of the room."

Realizing what this all meant, the Christian girl thought, "What! Take the picture of my Saviour out of the room, lest His pure eyes looking down on the enjoyment of the evening should spoil it? If that is what it means, I will never be found in a place where I shall be ashamed for the eyes of Jesus to see me."

J. T. S.

**\* The Meeting In The Air.**

"Our next meeting may be in the air," said a brother in the Lord to a sister, whose

mind was just opening to the truths of Scripture, and learning "the way of the Lord more perfectly."

A little uncertain as to his meaning, she replied: "Oh, yes, it may be next in Heaven."

"No," he followed, "*not in heaven*. The Lord Jesus is there now, and if we died, we would go to be with Him there, but when He comes again He will descend from heaven, and raise the dead in Christ, then change the living, and take us all up to meet Him—but where?"

Seeing that she was puzzled by the enquiry, and "struck with the pain of a new idea," he continued: "If He descends from Heaven, He will not then be in Heaven, and if we are caught up from the earth, we will not then be left on earth still. Where, then, is the meeting place? Not up in heaven where He now is, nor on earth where we are, but

**"IN THE AIR."**

This is the Divine Meeting Place, the place of His appointment, where the meeting without any parting shall be realized, for we read: "And so shall we EVER BE WITH THE LORD" (1 Thess. 4:17).

Reader! This great meeting lies ahead, it has been appointed centuries before, so that there is no lack of due notice. But *who* will be present at this meeting also is fully described. See the glorious Host, in their order and prominence.

(1) The Lord Himself, Jesus, our blessed Saviour.

(2) The Archangel, Michael—ruler of the angelic Hosts.

(3) "The *Dead* in Christ"—all who died in faith in Him, from Abel to the last one ere He comes.

(4) "We who are *alive* and remain unto the coming of the Lord"—all the people of God living at that time.

THE PLACE OF ESCORT, or where we go to, is also inferred, if not as plainly spoken of: "Forever WITH THE LORD."

Will you be there, dear reader? Does this glorious "meeting in the air" lie ahead for you?

This plain and important question can readily be decided. Let it then be decided now. "They that were ready went in with Him to the marriage, and the door was shut" (Matt. 25:10).

Ready! through "the GRACE of God, which bringeth salvation ~~unto~~ to all men," and hence to us.

Ready! through "the BLOOD of Christ, which brings us *nigh* to God" (Eph. 2:13).

Ready! by "the RENEWING of the Holy Ghost," who convicts and converts us as sinners and then leads and sanctifies us saints.

Ready to go in! If not ready for this, then, there is but *one* alternative. "The door was *shut*," and those that are not within it, are without, and unspeakably solemn, without forever! The door is *shut*, and those not ready are *shut out*.

But will none get in afterward of those who are not ready?

#### NOT ONE!

The proof of it is plain. The *way* to enter there has been disowned, the grace of God, the precious Blood of Christ, the strivings of the Holy Spirit have all been despised, and there is no way in but *one*. Then, when the door is shut, remember that it will never be reopened, for the Scripture is plain, "I know that *whatsoever* God doeth, it shall be *forever*, nothing can be added to it, nor anything taken from it, and God doeth it that men should fear before Him" (Ecc. 3:14).

"Be ye therefore *ready*, for at such an hour as ye think not, the Son of man cometh" (Matt. 25:13). Oh, reader, enter now.

B. C. G.

### Money—Its Uses and Abuses.

#### (32) MONEY UNSPENT FOR GOD.

"Thou hast bought Me no sweet cane with money" (Isaiah 43:24).

God may apprise us that if "He were hungry, He would not tell us, for the silver and gold are His," and so He has no need to seek the alms of His creatures, but none the less He feels all His people's slighting of Him, as He said of old: "Curse ye Meroz: for they came not to the help of the Lord against the mighty" (Jud. 5:23). Our Lord, too, reproached Simon, His host, in Luke 7, saying: "Ye gave Me no water for my feet, no oil for my head and no kiss for my cheek." May we honour, not neglect Him.

#### (33) MONEY OF NO AVAIL.

"Ye shall be redeemed *without money*" (Isaiah 52:3).

Redemption is both by purchase and by power, but inasmuch as the ransom price has already been paid in full, in the Redeemer's precious Blood, there remains, then, but the taking to Himself of the purchased possession in the coming day of glory. How sweet and comforting to hear our Lord's assuring words as to His poor, oppressed people in the day of their deepest distress: "Lift up your heads, for your redemption draweth nigh." "Weeping endureth but for a night and joy cometh in the morning," the joy of an eternal day, where He shall "joy over them with singing and rest or be silent in His love."

#### (34) THE MONEYLESS PURCHASER.

"He that hath *no money*, come ye buy and eat; yea, come, buy wine and milk *without money* and without price" (Is. 55:1).

Unlike all others, who desire purchasers, God invites His to come "without money." His wares are beyond all price, and yet it delights His heart to give them, and He makes them available to all by the very fact that they are *gifts*. Still He calls souls to earnest, personal dealings with Himself by the fact that He says: "Come, *buy*." Thus is both the fulness of His grace, and the serious responsibility of men to accept of what He offers, here presented in due proportions.

#### (35) MONEY SPENT IN VAIN.

"Wherefore do ye *spend money* for that which is not bread?" (Is. 55:2.)

Spending, spending men ever are, their time and strength and means, and yet all in vain, for their pursuit is of that which is not bread, and satisfieth not. How graciously does God make His appeal to men's natural hunger, and to their instinct of doing well to themselves, and to their reason, clouded as it is by sin, yet able still to speak on the side of God and truth. "Yea, why even of yourselves, judge ye not what is right?" was our Lord's appeal to men of old and so would He have us to-day, while it may and must awaken them to know they are paralyzed by sin.

#### (36) MONEY SPENT FOR THE FUTURE.

"I *weighed him the money*, even seventeen shekels of silver, and I subscribed the evidence and sealed it and took witnesses, and *weighed*

him the money in the balances." (Jer. 32: 9, 10.)

This statement, twice repeated, may well impress the heart also in a double way. First, that only simple faith in God's word, and obedience to His holy will could lead the prophet to buy a field in Anathoth, when the Chaldeans were already besieging Jerusalem. But God had bidden him do so, and told him it would be offered to him as the one having the right of redemption, so Jeremiah made the purchase at once, and paid down its price. Second, he saw that the seller got his full price and weighed it to him, and he records how much, "17 shekels of silver," and the manner of weighing it, "in balances." There was to be no uncertainty in the matter. The purchase was made, not as a mere investment, for thus it appeared to be the height of folly. On the coming of his cousin to him, to offer the land for sale, Jeremiah recognized at once the Lord's leading and records: "Then I knew that this was the word of the Lord."

How happy and assuring is it for the heart, when alternately counselled and criticized until all seems like chaos in the varied judgments of others, to rest in the assurance that having sought the right way we have next to "rest in the Lord, and wait patiently for Him." Such was Jeremiah's course, and the exercises attending it are recorded for our blessing. First, he knew the path in which he was called to walk, by the word of the Lord coming to him. The shaping of circumstances, on the one hand, was such as to confirm faith, for in his cousin's offer of the property, he had but to say, Yea or Nay. But there was another, and very testing side to it. The Chaldeans were marching through the land by a Divine decree, their success was secured by Divine appointment, and their conquest of the land meant that Jeremiah's purchase was, as far as sight and sense were concerned, an utter loss. But faith was being educated, and if ever to be strengthened, it must be tried. God was dealing with several at one time. With Nebuchadnezzar, in making him steward of power and might and a kingdom; with Israel, in humbling them for their sins, in giving them into the hand of the enemy, and with his sorrowing servant Jeremiah, setting him to invest in confiscated property, because it was His will. Jeremiah

went about all with the utmost care for "for-  
n hope" as the transaction was, it was the Lord's work, and his own prophetic witness had been: "Cursed be he that doeth the work of the Lord negligently."

Once Jeremiah knew that it was the word of the Lord," he went steadily forward, bought the field, weighed the silver, subscribed the evidence, sealed it and took witnesses, then gave both the sealed and open evidence unto Baruch in the presence of many witnesses, charging him to preserve them with all due care. In doing all this, he gave also his ground of action: "For thus saith the Lord of Hosts the God of Israel: Houses and fields and vineyards shall be possessed again in this land." Here was both the motive of his obedience, and the stable ground of his confidence of faith. "The mouth of the Lord had spoken it." But strong and stable as is this impregnable rock of Revelation, God has ordained that in linking His might with the weakness of the creature, this should be expressed in PRAYER. So we read: "Now when I had delivered the evidence of the purchase unto Baruch, the son of Neriah, I prayed unto the Lord saying: 'Ah, Lord God! behold Thou hast made the heaven and the earth by Thy great power, and stretchd out arm, and there is nothing too hard for Thee.'" (Jer. 32:16, 17.) He adds to this sublime statement at least thirteen others, closing with: "Behold Thou seest, and Thou hast said to me: Buy thee the field for money and take witnesses, for (rather though) the city is given into the hand of the Chaldeans."

His prayer is a marvel of reverence and intimacy, of the worship of a saint and the plaint of a feeble child. It rises in its start to the throne and character of God, then traces His ways of grace and government, ending with the burden of his heart, that he was unable to fit what God did with what He said. In the simplicity of a child, he states the case. "Behold Thou seest, and Thou hast said," etc. But here his heart found relief. But God's provision for His people's faith is no scant and meagre supply; He means us to have both assurance of faith, and of understanding also, so at once presents His view of the matter to His dear servant. He commences with Himself: "Behold I am the Lord, the God of all flesh: is there anything too hard for me?"

This seems to have a tinge of rebuke in it: it was at least the reminder that Jeremiah had spoken truth in saying there *was* nothing too hard for Him. Now, then, he must learn to stand by this, and know that whatever He did or allowed others to do, it could in nowise touch this basal truth. Jehovah was also Shaddir, or our God is the *Almighty* God, the Lord of Hosts.

Then God in tender and patient grace reveals His purposes as to the rebellious city, given over to the Chaldeans who would fight against fire and consume it, for Israel's sin was very great, of which He enumerates nine counts. But if this summary of Israel's trial and judgment occupy seven verses, His mercy that rejoices against it occupy eight more. Time fails to tell all that He, then, promised, commencing with: "I will *gather* them." and ending with: "I will cause their captivity to return, saith the Lord" (Ch. 32). But not content with this we read: "*Moreover*, the word of the Lord came unto Jeremiah the *second* time: Call unto me, and I will answer thee, and shew thee great and mighty things which thou knowest not" (Ch. 33). God's final word in His first message, after telling His servant that men would finally do just as he had done, "buy fields for money," etc., was "I will cause their captivity to return, saith the Lord." At the close of the next chapter of 26 verses the last of many promises is again "I will cause their captivity to return, and have mercy on them." (Jer. 33:26.)

How gracious are the ways of our God and how assuring to any whose investments in His sphere of interests, while only folly to men and even to carnal Christians, are approved of Him, who looketh upon the heart.

#### (37) MONEY SPENT FOR WATER.

"We have drunken our water for *money*; our wood is sold unto us." (Lam. 4:5.)

Such was Israel's sad plaint as to their lot, when they had "given the land to the Egyptians and to the Assyrians to be satisfied with bread."

Alas, their confidence in both was misplaced, and though they sought to be *satisfied* with bread by servitude to strangers, their confession is: "We got our bread *with the peril of our lives*." How hard and bitter is the yoke of slavery to sin and Satan, and also how sadly disappointing is it! Truly it is, as was previously put before us, "spending money for that which is not bread, and

labouring for that which satisfieth not." (Isaiah 55:2.)

#### (38) DIVINING FOR MONEY.

"The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for *money*, yet will they lean upon the Lord and say, Is not the Lord among us? None evil can come upon us." (Micah 3:11.)

Such was the awful corruption of Israel that we read of it: "They build up Zion with blood, and Jerusalem with iniquity," and the parallel of this was that their leaders, priests and prophets *made* gain to be godliness, and yet comforted themselves that the Lord was among them, and that no evil should befall them. Sins do not go singly, and so we find violence and corruption noted on the one hand, and on the other, covetousness and hypocrisy. Zion, the city of David, and of His sure mercies, where grace should reign, was built up with blood, the greatest revolt of the creature, and Jerusalem, the city of peace, with iniquity, all that God hated. Little wonder that in view of such general apostasy of the leaders and the led, we should read: "*Therefore* shall Zion for your sakes be plowed as a field and Jerusalem shall become heaps." (Ch. 3:12.) "God is not mocked" is the word that Zion's desolations and Jerusalem's heaps emphasize in the strongest way. But how many beside these have had to learn the same solemn truth, as to sowing and reaping, that as is the seed, so the harvest must be. This ends God's testimony as to "money, its uses and abuses" in the Old Testament as to the very word money, while there are many and varied mentions of the same under other terms, which we may profitably consider later. The only way to keep from having Satan put God's blessings in the wrong place, is for us, by God's grace, to put them in the right one. As the epitaph of a faithful man once expressed it:

What I hoarded I lost.

What I used for this life I had.

What I used for God I have yet.

So let us invest for eternity in time and so "lay up treasure in heaven." B. C. G.

(To be continued.)



## Tender Grass

for the Lamb  
of Christ's Flock

"He maketh me to lie down in pastures of Tender Grass"  
9/11

### "All Is Well."

In the centre of the circle  
Of the will of God we stand:  
There can come no second causes,  
All must come from His dear Hand.  
All is well! For 'tis *my Father*  
Who my life hath planned.

Shall we pass thro' waves of sorrow?  
Then we know it will be best;  
Though we cannot tell the reason,  
We can trust, and so be blest.  
God is love, and God is Faithful,  
So in perfect Peace we rest.

With the shade and with the sunshine,  
With the joy and with the pain,  
Lord, we trust Thee! *Both* are needed,  
Each Thy wayward child to train  
Earthly loss, did we but know it,  
Often means our heavenly gain.

J. G. W.

### A few Things About The Blood.

"Without shedding of blood is no remission" (Heb. 9:22). It is an accomplished fact that Christ died for our sins according to the Scriptures, and that He was buried, and that He arose again the third day according to the Scriptures; this is presented to us, not merely as some great historical event, in which we have no immediate concern. It is the death of this spotless Lamb of God that gives each individual sinner right and claim to an eternal inheritance. It is after death that we search out about property left behind, providing the deceased was wealthy. In like manner the last will and testament of the Great Testator came into effect after His decease, which was accomplished at Jerusalem, but the eternal benefits are only possessed by whosoever will trust Him, not the mere assent of intellect, but the bowing of the heart to Him. Those who know anything about this Person, the Son of God, know Him as one who was always faithful to His promise, and able

to perform it, and accomplish the will of His Father, that sinners should not perish but inherit eternal life. When God's Word is opened and His purpose declared in the simplest language all rests on the way it is received by the needy, bankrupt sinners. Have you accepted by faith the gift of God through Jesus Christ? Eternal Life is offered freely to you owing to what Christ endured in consequence of your guilt. Flesh and blood cannot inherit these eternal things. But there is redemption through His blood, the forgiveness of sins. This shows a previous condition of bondage as well as condemnation and guilt, and His blood has made atonement and cleanseth from all sin. 1 John 1:7. Are you, dear reader, washed in the blood of the Lamb, cleansed as well as sheltered by it? "Forasmuch as ye know that ye were not redeemed with corruptible things—silver and gold—from your vain conversation received by traditions from your fathers; but with the precious blood of Christ." God esteems it precious, sufficient to cleanse the guilty stains from your immortal soul. Trust the blood, the precious blood, that can make you whiter than snow. God says "when I see the blood I will pass over you."—Ex. 12:13. W. B.

### \* Prayer or Protest?

"O Thou, by whom we came to God,  
The Life, the Truth, the Way;  
The path of prayer Thyself hath trod,  
Lord, teach us how to pray."

"I will tell you my story," said a Christian nurse.

"The two children I had in the first three years of our married life died just as they began to make those pretty baby words so sweet to a mother's ear. It is hard to lose them, and harder when far away from friends and native land, and when the little ones seem to be all that makes the place home to their parents.

Six months later, however, I had a son, and wept for joy over him, calling him my little comforter and thought he would be spared to me. One night he was attacked by fever. My agony of love and fear startled

every one. My husband tried to pacify me, as I pulled him down to pray God to spare our boy!

"I cannot live without him. If he dies I shall, too," I said wildly.

"Pray that my boy may be spared," I said to the chaplain who came in.

He was silent. "You don't know a mother's feelings," I said. He went away, saying: "I will pray for, I cannot pray *with* you just now."

"In the morning the child was better, he lived, and I lived afresh in the renewed hopes it brought. The chaplain called, and I said: 'You see my prayer was heard.'

"'It was not a prayer,' he said, 'it was a protest.'

"How do you mean, sir?"

"He, who taught us all how to pray," he answered, "He who is the Way, the Truth, the Life, said to His Father, in His hour of extremity, 'Not My will, but *Thine* be done.'" When we pray, it becomes us to think, is it our own will or God's will that we want to realize?"

"I felt his words were true, and after he was gone I could not silence the echo of his words, 'Not a prayer, but a protest! My will, not God's will.'"

"My poor darling, his life was *spared*. But—but it is fourteen years ago and he is a child still. His mind never returned. He is in the *idiot* asylum, incurable."

"Lord, teach us *how* to pray, and *what* to pray for," for the true issuance of prayer is supplication and humility, and true prayer always means trust in Him who is "too wise to err and too good to be unkind."

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### \* The Present Path of faith.

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Peter in coming out of the ship to Jesus represents that faith which forsaking the earthly accommodation of the ship, goes out to meet Jesus who has revealed Himself to it, and walks upon the sea—a bold undertaking, but based on the word of Jesus, "Come." Yet, remark here that this walk has no other foundation than "If it be *Thou*," that is to say, Jesus Himself. There is no support, no possibility of walking, if Christ be lost sight of. All depends on Him. There is a known

means in the ship; there is nothing but faith, which looks to Jesus; for walking on the water. Man, as mere man, sinks by the very fact of being there. Nothing can sustain itself except that faith which draws from Jesus the strength that is in Him, and which therefore imitates Him. But it is sweet to imitate Him, and one is then nearer to Him, more like Him. This is the true position of the Church, in contrast with the remnant of Israel in their ordinary character. Jesus walks on the water as on the solid ground. He, who created the elements as they are could well dispose of their qualities at His pleasure. He permits storms to arise for the trial of our faith. He walks on the stormy wave as well as on the calm. Moreover, the storm makes no difference. He who sinks in the waters does so in the calm as well as in the storm, and He who can walk on them will do in the storm as well as in the calm—that is to say, unless circumstances are looked to and so faith fail, and the Lord is forgotten. For often circumstances make us forget Him, where faith ought to enable us to overcome circumstances through our walking by faith in Him, who is above them all nevertheless, blessed be God! He who walks in His own power upon the water is there to sustain the faith and the wavering steps of the poor disciples; and at any rate that faith had brought Peter so near to Jesus that His outstretched hand could sustain him. Peter's fault was that he looked at the waves, at the storm (which, after all, had nothing to do with it), instead of looking at Jesus, who was unchanged and who was walking on those very waves, as his faith should have observed. Still the cry of his distress brought the power of Jesus into action, as his faith ought to have done; only it was now to his shame, instead of being in the enjoyment of communion and walking like the Lord.

Jesus having entered the ship, the wind ceases. Even so it will be when Jesus returns to the remnant of His people in this world. Then also will He be worshipped as the Son of God by all that are in the ship with the remnant of Israel. In Gennesaret Jesus again exercises the power which shall hereafter drive out from the earth all the evil which Satan has brought in. For when He returns the world will recognize Him. It is a fine picture of the result of Christ's rejection which this Gospel has already made known

to us as taking place in the midst of the Jewish nation.

(J. N. D.)

### Perfect Peace.

"Cancer" it was pronounced, and the patient was almost stunned by it, nothing to be done or hoped for, only a few months to live, and more pain each day, and then the parting with her family! But then came the sweet acceptance of God's will, the owning of that will as best and right, and then peace, sweet peace. She said later: "*I cannot understand the peace I have.*" "No," said her friend, "*the peace of God passeth all understanding shall keep our hearts and minds through Christ Jesus.*"

"Thou wilt keep him in *perfect* peace whose mind is stayed on thee because he trusteth in thee" (Is. 26:3).

"*Great peace have they who love thy law and nothing shall offend them*" (Ps. 119:165).

When God writes opportunity on one side of an open door, he writes responsibility on the other side. Every one who invests time, service, money, life (not seeking gain, but for Christ's sake and the Gospel's) always gets *more than he gives*. Not always more of material good, but what is of far higher value, rest of heart, peace of mind, and the conscious approval of God. It makes life sweeter, *burdens lighter, and brings God nearer*. Who that has any regard for his personal welfare obedient to our Lord, whether it brings us profit or not. The profit is a sort of "by-product." The oil men and coal men have learned that it is very profitable to look care-but wants such blessings? But we should be *fully after the "by-product."*

### \* Money—Its Uses and Abuses.

Having gone over briefly the mentions in the Old Testament of the word *Money*, it may emphasize some of its lessons, to consider yet a little more widely its relation to God and to ourselves.

The first record of the money metals, in the Word, is that of the "good gold" of the land of Havilah, there is "bdellium and the onyx stone" (Gen. 2:11). This establishes

its true meaning, as the metal of *treasure*, it being linked with precious stones, and as noted already, the first mention of *Silver*, the metal of commerce, is when Abraham purchased a burial place. But, while the first is viewed as still hid in the earth, and the other as being in the hands of the buyer, and the seller, our great question is, Whose is it? Let its Creator tell us, and let our ears be attent, as He states the case to His saints:—

"The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof."

"Every *beast* of the field is Mine,  
And the *cattle* upon a thousand hills,  
The *wild beasts* of the field are Mine,  
The *world* is Mine, and  
The fullness thereof" (Ps. 51:10-12).

On this ground of Divine ownership then it is written further:—

"Offer unto God thanksgiving,  
Pay thy vows unto the Most High,  
Call upon Me in the day of trouble," etc.

This serious Truth is further taught us in the following Scriptures, as well as others, where the direct word for it is not used.

(1) "All the *first born* (man or beast) it is Mine" (Ex. 13:2).

(2) "All the *earth* is Mine" (Ex. 19:5).

(3) "The *land* (of Israel) is Mine" (Lev. 25:23).

(4) "All the *tithe* of the land is the Lord's" (Lev. 27:30).

(5) "The *Levites* shall be Mine" (Num. 3:12).

(6) "*Gilead* is Mine, *Manassch* is Mine" (Ps. 60:7; 108:8).

(7) "Behold *all souls* are Mine" (Ezek. 18:4).

(8) "There were two *women* and they were Mine" (Ezek. 23:4).

(9) "The *silver* is Mine and the *gold* is Mine" (Hag. 2:8).

(10) "They that *feared the Lord* shall be Mine" (Mal. 3:17).

Here are given us not "ten commandments," but ten serious *facts*, which as containing the Truth, present to us what thus become commandments to every loyal and obedient heart. What a range they cover for our profit!

(1) The *first born*, the beginning of our strength (Gen. 49:3).

(2) The *earth* made as man's habitation. (Job 15:19).

(3) The *land* of Canaan, given to Israel alone (Ex. 6:8).

(4) The *tithes* of their increase, of land or beast (Lev. 27:30, 32).

(5) The *Levites* taken in exchange for the first born (Num. 3:12, 13).

(6) *Manasseh's possession* on the other side of Jordan (Num. 32:40).

(7) *Man*, universally is God's, by creation right (Mal. 2:10; Acts 17:28).

(8) *Woman*, though created for man, is His also (Ezek. 23:4, 5).

(9) *Money and riches* and all treasures are His (Rev. 5:12).

(10) The *godly* and all the *righteous* are His (Ps. 4:3).

How, then, is this Divine proprietorship to be recognized by all men, and especially by His people? The answer broadly is in *Worship* and *Service* to Him, according to His revealed will and character. So we find in one of Scriptures earliest records: "Cain brought of the fruit of the ground an *offering* unto the Lord. And Abel, he also brought of the *firstlings* of his flock, and of the fat thereof" (Gen. 4:3).

Leaving aside, for our present purpose, the *Gospel* aspect of these two offerings (of which but one could be rightly termed a sacrifice), this first record fully establishes that God looks for worship and service from the hearts and lives of His creatures. They may, by reason of their sins, be incapable of rendering them to him, but yet our Lord Jesus said: "The Father *seeketh* worshippers," to a sinner of old, who could not possibly worship Him, as she then was, in her sins.

It is nevertheless implanted in the hearts of all men, and produced suitably to Him, in those of His redeemed people, to worship a Supreme Being, and clouded as it may be by sin, it is yet, none the less, existent in men universally, which man's proneness to idolatry, of all kinds, bears witness to undeniably.

Cain's offering then, was the recognition of the Divine rights, while Abel's, in contrast, was both this, and the fruit of a Divine Revelation, as well. His example of faith in more than coming to God upon the ground of sacrifice, is worthy of our note. He offered unto God, a more acceptable sacrifice than Cain "for it had stamped upon it, both the *first* and also the *best*." "The firstlings of the flock and the fat thereof."

Noah comes next in order, to add his share to this Divine lesson: *Chosen*, in grace (Gen. 6:8); *he walked with God* (9 v.); *was obedient* to Him (22 v.); *separated* (7:1); *tested* (24 v.); *remembered* (8:1); *delivered*. And note the result: "Noah builded an altar unto the Lord, and took of *every clean beast*, and of *every clean fowl*, and offered burnt offerings on the altar" (Gen. 8:20). Here, before the law, and yet surely as the fruit of a Divine Revelation, or else it could not be Faith, righteous Noah (Ezek. 14:14, 20) owned God's rights, and brought Him *one-seventh* of all clean beasts and birds—thus presumably, at least a tenth of all he had taken into the ark. Did God honour then or refuse his liberal giving? He engraved it in His Word as our example, in these words: "And the Lord *smelled a sweet savour*." But it was not only fragrant to Him, as the free will offering of His servant, but gave Him a righteous basis, on which to covenant with the earth and all that moved upon it: "I will not again curse the *ground*, nor smite every *living* thing as I have done" (Gen. 8:21). Our seasons thus have come to us, circumstantially on the ground of Noah's worship and "serving God acceptably with reverence and godly fear" (Heb. 12:28).

The next record of this fact is in Abraham and Melchizedec (Gen. 14:20) where we read: "He gave him *tithes of all*." The same apostle who enjoins that we "walk in the steps of that faith of our father, Abraham" (Rom. 4:12) reasons out of this event, that "Levi who received tithes paid tithes in Abraham." This also being in the days of the family of faith, Patriarchal days and ere the legal dispensation came in, the example remains in full force for us, for while Abraham, later became a Jew, by circumcision, he was at this time only a Gentile, being "in uncircumcision." There seems no escape, thus, from the obligation on the part of all Abraham's seed, by *faith*, of giving to God at least, "*tithes or a tenth of all*." If it is objected that our Dispensation is a higher one than either the Jewish or Patriarchal ones, then let us own this fact; practically, by *doubling our tithes*, and it may silence us, in the conclusion that "comparisons are odious."

(To be continued.)

## Tender Grass

for the Lambs  
of Christ's Flock*"He maketh me to lie down in pastures of Tender Grass"*  
10/11**"I Have Christ, What Want I More!"**

In the heart of London City,  
Midst the dwellings of the poor,  
These bright golden words were uttered,  
"I have Christ, what want I more?"

By a lonely dying widow,  
Stretched upon a garret floor,  
Having not one earthly comfort,  
"I have Christ, what want I more?"

He who heard them ran to fetch her  
Something from this world's great store;  
It was needless, died she saying,  
"I have Christ, what want I more?"

But her words will live forever,  
I repeat them o'er and o'er,  
God delights to hear me saying,  
"I have Christ, what want I more?"

**\* The Princes And The Blackman.**

In the history of the sorrowing prophet, Jeremiah, we have emphasized by the Spirit of God, a vivid contrast between the princes of Judah, and an Ethiopian eunuch, Ebed-melech (Jer. 36-38).

In the first case, Baruch the scribe, read Jeremiah's message in the ears of all the people. Then Michaiah reports the words of it to the princes, who then send for Baruch to read it to them, which he did. The first effect was they were all afraid, and said they would surely tell the King, and advised Baruch and Jeremiah to hide themselves. They reported it to the King, who then has the roll read to him, and after hearing several leaves read, he first cut it, then burnt it on the hearth. "Yet were they not afraid, nor rent their garments, neither the King, nor any of his servants that heard all these words. Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the King that he would not burn the roll, but he would not hear them" (23-25).

The King then commanded three of his servants to "take Baruch the scribe, and Jeremiah the prophet, but the Lord hid them." Then the Lord charged Jeremiah to reproduce the roll that the King had burnt, which he did, "adding many like words" (32).

Another King, Zedekiah, next reigns, who promises to do better than the wicked man who burnt the roll of the Lord, and sent to the prophet, saying: "Pray for us." In answer to this, Jeremiah returned the word of the Lord: "Deceive not yourselves," etc. (37: 3, 9).

Jeremiah, after delivering his message, was about to go into the land of Benjamin to separate himself when he is arrested, and brought to the princes, who "smote him, and put him in prison." After he has been there many days, the King took him out to ask him: "Is there any word from the Lord?" Jeremiah said: "There is, thou shalt be delivered into the hands of the King of Babylon." In addition to this, Jeremiah appeals to the King as to what his wrong-doing was, and that he should not be returned to his prison. The King then relieves his lot by committing him "to the court of the prison, with a daily piece of bread."

Four princes, by name, next hearing Jeremiah's words beseech the King to put him to death and the poor vacillating King says: "He is in your hand." With this liberty they took this beloved and faithful man, and cast him into the dungeon of Maechiah and let him down with cords. And the Holy Spirit's comment on it is: "And in the dungeon there was no water but mire: so Jeremiah sunk into the mire" (Ch. 38: 6).

Such is the dark background of a man's sad and brief history, whom God delighted in, so that he gives it a place in the sacred record, for our instruction and emulation, and also for our example of "suffering affliction and of patience." But He also sets out on it the loving service of another.

"Now when Ebedmelech, the Ethiopian, one of the eunuchs which was in the King's house, heard that they had put Jeremiah in the dungeon; the King then sitting in the gate of Benjamin; Ebedmelech went forth out of the King's house, and spake to the King saying, My lord the King, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dun-

geon, and he is like to die for hunger in the place where he is; for there is no more bread in the city" (Jer. 39: 7-9).

This bold and compassionate appeal for Jeremiah, touches the King's heart, who now, in turn, gives Ebedmelech *his* way with the prophet, as he had previously given to the princes, for we read: "Then the King commanded Ebedmelech, the Ethiopian, saying, Take from hence thirty men with thee and take up Jeremiah out of the dungeon before he die."

Promptly and gladly the King's decree is acted upon. "So Ebedmelech took the men with him, and went into the house of the King under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah. And Ebedmelech the Ethiopian said unto Jeremiah: "Put now these old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so. And they drew up Jeremiah with cords and took him out of the dungeon and Jeremiah remained in the court of the prison" (11 to 13).

This record of Ebedmelech is a simple but suggestive one as follows:—

(1) He heard of the evil of the princes against God's servant.

(2) He laid the matter before the King, denouncing the evil of it.

(3) He identified himself with God's testimony in his day.

(4) He ministered with compassion and faithfulness, grace and truth.

The statements as to this faithful and loving service are just *seven*, and each one is needed to make it a complete service such as the Lord loves.

(1) When he "heard" of the evil.

Reader, have we not also heard of much likewise—evil in the church and in the world, crying, uncontrolled and rampant evil? None can deny it exists, abounds and increases. But what are we doing about it? Are we either defiled by over-occupation with it, wearied with a hopeless fight against it, on settled down to a selfish indifference as to it? Here is a "more excellent way" seen in our black brother Ebedmelech.

2. "He went forth out of the the King's house."

He sought not his own ease and comfort, he busied not himself, at this moment, with other interests of his Royal master, inasmuch

as Israel's only help was sunk in the mire of a dungeon. Act he must, and promptly, too, so he

(3) Spoke to the King."

His appeal was with due reverence; but with burning words, and right to the point. One thing was on his mind, and he tells it out: "These men have done evil." By this fact he left their ranks, and puts himself on the prophet's side, on the side of God and His truth in that apostate day. He stops not there, however, for he pleads "he is like to die." Something must be done, and done at once—this evil must be undone for the prophet must not be left "sunk in the mire" of Malchiah's dungeon.

(4) "He took the men."

Furnished with the King's decree, the word of authority to act upon, and the King's hand of thirty men, the power to act on it, Ebedmelech goes forth, not as a mere dictator to others of work he would superintend, but as a loving and earnest worker himself. He said not "go" but "come," and sets the example also of all that was to be done, "heartily as unto the Lord."

(5) "Took thence (out from under the treasury) old cast clouts and old rotten rags."

His means of service stand vividly in contrast; on the one hand "thirty men from the King's presence" (whether for a bodyguard or what, we are not told) and "old cast clouts and rotten rags." The first may intimate how *much* we need from the King and the other, how *little* we need from anyone else—"thirty men and old cast clouts," are something to consider as to means of service.

(6) "He let them down by cords."

How carefully and considerably he performs this service, he did not throw these old rags down in the dark for Jeremiah to pick out of the mire, which would have been a gruesome task. No, but he passes them directly from his own hand to the prophet's hand. The fact that he does not use better goods for the purpose indicates the *economy* that God's work rightly calls for, for while the object of "the old cast clouts" was one of *mercy*, to save the dear, emaciated prophet some little suffering, they would fully serve the end desired, and be to the prophet's humble mind far more suitable to the occasion than "purple and fine linen" would have been had they been used instead. The double lesson, doubtless, is to draw upon what God

has put at our disposal, and also press into His service the basest of means, even to "old cast clouts" to make the work of deliverance both merciful in its manner as well as its matter or result.

(7) He instructs Jeremiah in their use.

He said to Jeremiah: Put now these old cast clouts and rotten rags under thine arm-holes under the cords." And *Jeremiah did so*" (12 v.).

Ebedmelech is master of the occasion, his loving heart planned the prophet's deliverance and here he gives, not only the word of command, but a plain interpretation of it. The prophet is in the mire, sunk in it, and there in the darkness and evil of a foul-smelling dungeon he needs some to undertake his cause. And in the very forefront of this delivering band from the Gate of Benjamin, the son of my right hand, stands the dear ebony eunuch, Ebedmelech, who did such a loving service to God, in saving His dear servant, and in such a wise, considerate way as to have His name written in the book of Faith's victories and God's deliverances.

But the end of the story is not yet, for at the very time that Jerusalem is "broken up," Zedekiah's son slain before his eyes, and all the nobles of Judah, and Zedekiah, blinded and bound in chains, we read also of Jeremiah liberated fully. But we read also of Ebedmelech receiving a message of peace and assurance from the Lord of Hosts, the God of Israel. Coming at such a time, the day of the Lord's visitation, in His judgment, how vividly it stands out in bright and bold relief against the clouds and darkness of that day. How truly the reward of the righteous is sure and better far than either deserved or thought of.

"Behold I will bring my words upon this city for evil and not for good, and they shall be accomplished in that day before thee." (Jer. 39 : 16.)

"But I will deliver thee in that day, saith the Lord: and thou shalt not be given into the hand of the men of whom thou art afraid." (17 v.)

"For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in me, saith the Lord." (18 v.)

What was the *special* import of this message that came to Jeremiah while he was shut up in the court of the prison?

This, that as God's word is sure and stable as to the warning of His judgment, so is it also as to His promises of grace. God's "I wills" are all judgment or deliverance. Here

there are *three* of them, and the last two are but *one*: "I will deliver, I will surely deliver thee," and added to these are two negatives: "Thou shalt not be given up to the enemy, not fall by the sword," but "thy life shall be a prey unto thee"—*a spoil of victory.* The Lord emphasizes the reason of this saying: "Because thou hast put thy trust in me, saith the Lord." Ebedmelech had fears, we are told, but he had the courage, born of faith in God, and all he had to serve with, save what the King supplied, were "old cast clouts and rotten rags," and these he found in the strangest place possible, in "the King's house" and "under the treasury."

Let us be emulated, brethren, by this thrilling narrative, to look around us and see if there be not some suffering ones, sunk in the mire of the enemy's dungeons, and also if there be not still some "old cast clouts and rotten rags" that we can put to better use than breeding pestilence in the King's house, or putting their ill savour upon "the treasury." Let this word-parable of "ancient history" thus become modern, and if our days be evil, and many be against all that is of God, let our hands and hearts be strong to do His will, who says: "He that doeth the will of God *abideth forever.*" B. C. G.

### An Example Of forgiveness.

Two men had been made a needed example of in Stanley's camp during his African journeys, and then desiring to spare others condemned to like fate, he held a council with the head man, Rashid. He arranged it thus: "Suppose we get the prisoner ready, put guards over him, then when you hear the trumpet, tell the other chiefs to come to me, and ask his pardon and I will give it you."

The prisoner was led out, and asked: "Now, my young man, have you anything to say before you join your brother who died yesterday?"

The man was silent, and I turned to the head man, saying: "Have you anything to say before I pass the word?"

Then Rashid nudged his brother chiefs, at which they all rushed up and threw themselves at my feet, pleading forgiveness, blaming in harsh terms the thieves and murderers, but

vowing their behaviour in the future would be better, if mercy was extended to them this one time.

During this scene, the Zanzubaris' faces were worth observing. How the eyes dilated, and the lips closed, and their cheeks became pallid, as with the speed of an electric flash, the same emotion moved them.

Then Stanley exclaimed: "Enough children; take your man, his life is yours. But see to it. There is only one law in future for him who robs us of a rifle, and that is *death by the cord.*"

Then such a manifestation of feeling occurred that I was amazed—real, big tears rolled down many a face, while every eye was suffered and enlarged with his passionate emotions. Caps and turbans were tossed into the air. Rifles were lifted and every right arm was up, as they exclaimed: "Until the white cap is buried, none shall leave him! Death to him who leaves Bula Matari! Show the way to the Nyansa! Lead us on now—now we will follow!"

The prisoner also wept, and after the noose was flung aside, knelt down, and vowed to die at my feet. We shook hands, and I said: "It is God's work, thank Him."

Merrily the trumpet blared once more, and at once rose every voice: "By the help of God! By the help of God!" The detail for the day sprang to their posts, received their heavy load for the day, and marched away rejoicing as to a feast. Even the officers smiled their approval. Never was there such a number of warmed hearts in the forest of the Congo as on that day.

Such was the result of that heavenly attribute, displayed by a man, whom we trust had learned a little of his own need of it—*mercy.* But he knew full well that it must not only have the fitting occasion for its display, but also a righteous basis. Thus, there was first the example given of what judgment desertion and robbery of their arms deserved, and then the full confession of this by the leading head men, and finally the threat of judgment to come for all that treated both the mercy and the judgment lightly. ✓

### \* Money—Its Uses and Abuses.

Tracing this subject further, of tithes, on into the Mosaic dispensation we read thus:—

(1) "All the *Tithe*, seed of land, or fruit is the Lord's" (Lev. 27:30).

(2) "If a man will *redeem* them, he shall offer a *fifth* thereto" (Lev. 27:31).

(3) "The tithe of the *herd* or *flock* shall be holy unto the Lord" (Lev. 27:32).

(4) "The tithes have I given to the *Levites*" (Num. 18:24).

(5) "They shall offer a *tenth part* of the tithe" (Num. 18:26).

(6) "To the Lord's place, *bring your tithes*" (Deut. 12:6).

(7) "Eat the tithes before the Lord, thy God, there" (Deut. 12:18; 14:23).

(8) "Thou shalt *truly tithe* all the increase of thy seed" (Deut. 14:28).

(9) "At the end of three years bring them forth and *lay it up*" (Deut. 14:22).

(10) "When thou hast made an *end of tithing* all" (Deut. 26:12).

#### I. The UNIVERSALITY of Tithes.

This principle of *tithing* one's increase, and devoting it to the service of the Lord, already noted, as a universal principle in Scripture is very definitely marked in Jacob's well-known vow: "Of all that Thou shalt give, I will surely give *the tenth* unto Thee" (Gen. 28:22). This, while a vow, and we know not if ever carried out by Jacob, or not, yet was the direct result of God's sovereign promise of *grace.* This was to give to Jacob.

(1) The land whereon he lay.

(2) To make his "*seed* as the dust of the earth."

(3) To *bless* all families of the earth" in them.

(4) To be "*with him.*"

(5) To "*keep him*" where he went.

(6) To "*bring him hither again.*"

(7) To *not leave him*" till all was fulfilled (Gen. 28:13-15).

Such grace, free and full and abiding, as it was, certainly deserved such a return at the hands of its receiver, so Jacob's vow was simply a fitting recognition of God's favor bestowed upon him.

But passing from these patriarchal days to those of Israel under the law, or schoolmaster, tithing is announced, without any hint of it being a new or unknown thing:

(To be continued.)



# Tender Grass

for the Lambs  
of Christ's Flock

"He maketh me to lie down in pastures of Tender Grass"

11/12

## "Hitherto."

When our souls are much discouraged  
By the roughness of the way,  
And the cross we have to carry  
Seemeth heavier every day;  
When some cloud that overshadows  
Hides our Father's face from view.  
Oh! it's well then to remember  
He has blessed us "Hitherto."

Looking back the long years over  
What a varied path! and yet,  
All the way His hand has led us,  
Placed each hindrance we have met,  
Given to us the "pleasant places,"  
Cheered us all the journey through,  
Passing through the deepest waters  
He has blessed us "Hitherto."

L. OAKLEY.

## \* The Lesson of the Leaves.

"Behold we all do fade as a leaf" (Isa. 64: 6)

What does the Lord intend us to learn by such a figure of speech as this?

"A leaf!" how insignificant! how comparatively worthless, but one of the myriads of leaves that exist, growing to-day and dying to-morrow; is it simply the emblem of a mortal race, of dying men passing from dust to ~~ashes~~ <sup>ashes</sup> travelers from time to an eternity, whence there is no return?

There are, doubtless, parallels in this view of it, but is there not far more than this in "the lesson of a leaf"? We believe there is, and to find it will now trace the subject throughout Scripture.

A leaf is part of a divine economy. It has its place to fill in the great, all-wise and beneficent scheme of the Almighty Creator as well as the archangel. Though but the frail creature of a passing season, yet it is under the eye of Him who notes the fall of a sparrow, and "numbers the very hairs of our heads." Yes, the tiny, rustling leaf is "the work of His hands" just as much as the starry hosts of heaven, whom He calls by their names, or the glorious orb that lights our pathway through this world, or the greatest

gift He ever gave to His creature, man, His holy and eternal Word. If any doubt it, let them astonish the world by doing what no man has ever yet been able to do, with all the boasted march of science—create a single leaf.

### I. An Emblem of RIGHTEOUSNESS.

The first mention of leaves in Holy Scripture is when "Adam and Eve sewed fig leaves together and made themselves aprons." This, in itself, was the tacit confession of "the fall," for God's record of them previously was: "And they were both naked, the man and his wife, and were not ashamed" (Gen. 2: 25). They were both, as come fresh from the Creator's hand, alike without clothing, without sin and without shame. They needed no clothing in their innocent estate, else God would have provided it for them. Contrary to the idea, that they lost their clothing, of effulgent glory by the fall, we are expressly told they had none, they were naked before the fall. Further, when Adam tells God that "he was afraid because he was naked," it was false, for God had created him naked, and also brought both the animals and Eve to him, all alike in the same condition of nakedness.

Adam's use of fig leaves for a covering was of the same character as Cain's offering. It ignored that a fallen creature needed both a Divine revelation and a sacrifice; he needed light from God, and a way into His holy presence.

Man's strange tale, then, at the fall was that he stole the fruit of one tree, robbed another of its leaves, hid behind the trunk of a third, and was shut out by God from the fourth, the tree of life. Later on, we find one of his descendants under a tree, another up in a tree, and the Son of man impaled upon the "accursed tree" for man's redemption. Mystery of sin and salvation, how great it is!

### II. Emblem of PEACE.

"And, lo, in her mouth was an olive leaf plucked off; so Noah knew that the waters were abated" (Gen. 8: 11).

Judgment had come upon the world of the ungodly, but while the waters rose higher and higher, they "bare up the ark," and it "went upon the face of them." Then, as these abated, and the ark rested, Noah sends out, first the raven, then the dove, to learn how near at hand might be the day of his deliverance. With what joy would he hail this messenger of peace, the returned dove,

with the olive leaf in her mouth. This tree, which above many, would seem not to be in evidence at such a time, yields its sweet message of the judgment passed, and of present peace and future blessing. Noah read the message aright, and when he later rears his altar it has that significance also.

### III. An emblem of JUDGMENT.

"The sound of a *shaken* leaf shall chase them" (Lev. 26:36).

Such was God's warning to His people, Israel, against departure from Him, that if they indulged such folly, He "would send a *faintness* into their hearts," and the most trivial sound should affright them. Thus God can use even the rustling of a leaf to carry out His sovereign will. The strong wind, the ferrible earthquake and the mighty waves of the sea no more than the the gentle rustling of a leaf can do His work.

Therefore rustle on, ye tiny leaves, and God can make even your feeble voice to strike terror into the hearts of His proud and rebellious creatures. We have not to be great or wise or wonderful, to be used of Him, but to be dependent, as the leaves can by no means rustle themselves, but are dependent on His wind. And of this it is said, "He holds it in His fists," and also that He "flies upon the wings of the wind" (Prov, 30:4), (Ps. 18:10). So it, too, serves His sovereign will.

### IV. An emblem of HUMAN FRAILTY.

"Wilt thou *break a leaf driven to and fro?*" (Job 13:25).

Such is Job's pathetic but impatient appeal to God. He imagined that as his friends had turned against him (which in every saint's history seems to come in due time, either in prosperity or adversity), that God, too, was aiming to break the poor leaf as it was driven to and fro. Think, on the one hand, of such a thought in the heart of a saint, and yet no saint is there but is in danger of cherishing it. Think, also, on the other hand, of the patience of God solving all the riddle of His ways, in the final rescue of this poor driven leaf, Job!

### V. An emblem of PROSPERITY.

"His leaf also shall *not wither.*"

Such is the blessing of the righteous, whose delight is in God's law; he is like a tree planted by the rivers, fruitful, ever-green and prosperous. It is a miracle to sustain in undying freshness in the midst of a dry and

thirsty land, as this world is to the Christian, a single leaf. And yet God not only can do it, but He does it, and still more, He reveals to us the ways and means of His grace, "the law of the Lord," and His people's "meditations therein day and night." Little leaves, take courage! for as long as God makes leaves, so long will He ordain that the heavens above, and the rivers below shall be put in charge of them, for He hath said: "His leaf shall not wither," and "the Scripture cannot be broken."

### VI. An emblem of DECAY.

"Ye shall be as an oak whose leaf *fadeth*" (Isa. 1:30).

Something wrong here! is one's involuntary comment. See yon mighty oak of Bashan, towering up in its pride far above all its fellows. It may bend its lofty head to the mighty blast of the storm, but only as though to raise its head again more haughtily a little later on. Where, first, then, is the decline of its strength to be seen? Not in the crashing of its giant trunk or limbs, but in the fading of its leaves! Yes, this is the first sign of its decay and death. These leaves, so to speak, set to confess its dependence upon its mighty Creator, may, alas, but profess a strength which is fast waning, in being but faded leaves.

### VII. An emblem of RESURRECTION.

But of even an oak tree, with its faded leaves, there is hope, for we read: "As a teel tree and as an oak, whose substance is in them, when they cast their leaves, so the holy seed shall be the substance thereof" (Isa. 6:13). Thus the casting of the leaves is a pledge of resurrection for "there is hope of a tree if it be cut down, that it will sprout again" (Job 14:7).

"All the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll, and all their host shall fall down, as the leaf falleth off from the vine" (Isa. 34:4).

Such is God's luminous and impressive warning of the judgment to come. Satan and all his hosts shall be cast out of the heavenlies. "The host of the high ones on high," and the beneficent and protective heavens shall be rolled together, and be no more, and, all this, as little with effort on the part of the Almighty Judge, as "the falling of a leaf." Sure, inevitable and eternal, and yet but the

turning of His hand, Who now stretcheth it out in mercy all day long to sinners who heed it not.

#### VIII. An emblem of MORTALITY.

"We all do fade as a leaf" (Isa. 64:6).

The connection here is most striking. We have set in contrast as follows:

1a. Thou art *wroth*, for

1b. We have *sinned*.

2a. In those is *continuance*

2b. And we shall be *saved*,

1. But we are all as an *unclean thing*,

2. And all our righteousnesses are as *filthy rags*.

3. We do all *fade as a leaf*,

4. And our iniquities, like the wind, have taken us away." (Isa. 64:6.)

How marvelous the story of this fading leaf, man in his sins! First, there is God's *wrath* against our sins, and then His *grace* for our salvation. Then there is the fourfold description of us as unclean and filthy, as fading and driven away. Then, the soul's pleading, "We are all the work of Thy hand. Be not wroth very sore, neither remember iniquity forever, etc." (Isa. 6:8, 9).

Poor dusty fading leaves, fear not thy being driven by the tempest, for He who "in wrath remembers mercy" has said of all His own: "Their sins and iniquities will I remember no more" (Heb. 10:17).

#### IX. An emblem of VICTORY.

"Her leaf shall be *green*" (Jer. 17:8).

Blessed promise to the trusting soul, found in a veritable cluster of the same "Blessed is the man that trusteth in the Lord,

And whose hope the Lord is,

(1) For he shall be as a *tree* planted by the waters,

(2) That spreadeth forth her *roots* by the river,

(3) And shall *not see* when heat cometh,

(4) But her leaf shall be green,

(5) And shall not be *careful* in the year of drought,

(6) Neither shall cease from yielding fruit" (Jer. 17:7, 8).

Heat and drought, and all else adverse to it, faith overcomes through the ever-flowing river, the Holy Spirit.

#### X. An emblem of DISAPPOINTMENT.

"It shall wither in all the leaves of her spring."

Such is God's warning of judgment against Israel, when plucked up by the great eagle of Babylon, and "planted beside great waters." With everything to make its growth favorable, yet God's declaration was, "It shall wither," and this, too, when it seemed the most unlikely, "in all the leaves of *her spring*." Just when the sap of life was coursing to its utmost branches, and there was every prospect of life and vigor and fruitfulness, then instead came its withering leaves, to witness the blast of the Almighty.

#### XI. An emblem of the KINGDOM.

"And by the river, upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade" (Ezek. 47:12).

Here is God's picture of the day of the King's return, when the river of God will make glad His city, heal the Dead Sea, and produce all trees for meat and that with leaves that *never fade*. Glorious prospect of unfading blessing, and of bounteous supply, because He is reigning, whose right it is, and when "men shall be blessed in Him and all nations shall call Him blessed" (Ps. 72:17).

#### XII. An emblem of ISRAEL IN THE PAST.

"When He saw a fig tree in the way, He came to it, and found nothing thereon, *but leaves only*, and said unto it: Let no fruit grow on thee henceforward forever. And presently the fig tree withered away" (Matt. 21:19).

"And seeing a fig tree afar off, *having leaves*, he came, if haply he might find anything thereon, and when he came to it, he found *nothing but leaves*, for the time of figs was not yet." This strange *historic* parable presents, at a glance, Israel as being restored to their land, while yet on the ground of the first covenant, shewing that "as many as are of the works of the *law are under the curse*" (Gal. 3). But that this is only one phase of God's dealing with Israel, that of teaching them His lessons by the law, we have another *prophetic* parable to prove to us.

#### XIII. An emblem of ISRAEL (future).

"Now learn a parable of the fig tree: When his branch is yet tender and *putteth forth leaves*, ye know that summer is nigh" (Matt. 24:32; Mark 13:28).

The budding forth of Israel, in these latter days of her history, indicates that the time of God's deliverance is drawing near, and that

He whose righteous hand scattered them to the utmost corners of the earth, will yet gather them in His mercy, no more to be removed.

#### XIV. An emblem of HEALING.

"And the leaves of the tree were for the healing of the nations" (Rev. 22:2).

This verse, picturing, as it does, the day of God's Redeemed, when righteousness shall reign, and peace and blessing fill all the earth, shews that leaves are not mere ornaments, but a "means of grace" as well. There will be "nations" in that day, as well as "The nation," in which "None shall say: I am sick," and some of these shall need healing. And while it will be distinctly an age of miracles, yet with the same common sense that now would lead us to avail ourselves of what God has provided, they will find healing in the LEAVES of the tree, which others may enjoy the fruit of.

This, in its simple dignity, is sufficient to rebuke both the ravings of "Christian Science" that sin and disease exist not, and on the other hand that "healing" when it comes aright is apart from such means. "Leaves" now have great medicinal value, and the God who, in His mercy and wisdom, put it there, has endowed both His creature, man, with wisdom to apply it, as also even His lower ones with instinct to use it also. LEAVES FOR HEALING! then, is Scripture's last witness of the leaves, therefore despise them not.

B. C. G.

#### \* Money—Its Uses and Abuses.

(Continued.)

"All the *tithe* of the land, whether of the seed of the land, or of the fruit, of the tree is the Lord's: *it is holy unto the Lord.* The tenth of herd and flock shall be *holy unto the Lord*" (Lev. 27:30-32).

#### II. REDEMPTION of the Tithes.

So absolutely was this regarded as a settled question, that if any desired to redeem ought of his tithes, he must add thereto the fifth part thereof" (Lev. 27:31).

#### III. The USES of the Tithes.

The uses to which these tithes were to be put were as clearly expressed by God, in the words:

"The tithes for the Levites" (Neh. 10:37).  
 "I have given the children of LEVI all the *tenth* in Israel, for an inheritance for their service (Num. 18:21-24-31)." "It is your reward for your service." "At the end of three years, thou shalt bring forth all the tithes,

- (1) and the *Levite*,
- (2) and the *stranger*,
- (3) and the *fatherless*,
- (4) and the *widow*

shall come, and eat, and be satisfied that the Lord thy God *may bless thee*" (Duct. 14:28-29).

- (5) To be given to the *Levites*,
- (6) *Singers*,
- (6) *Porters* (Neh. 10:37, 13:5).
- (7) "Thou and thy household" (Deut. 14:26).

The first use was the maintenance of God's servants, the next, the relief of need in various ways, and the offerer and his household in doing so enjoyed a share with them.

#### IV. The TITHING of the Tithes.

The Levites, who were God's beneficiaries, in receiving the tithes for their support, were also to recognize His favor, in themselves paying tithes, for we read:

"Then ye shall offer up an heave offering of it for the Lord, even a *tenth part of the tithe*" (Num. 18:26-28).

"And the Levites shall bring up the *tithe* of the tithes unto the house of our God" (Neh. 10:37-38).

Thus the servants of the Lord were to practice what they preached, and offer tithes as they taught their brethren to do.

#### V. The EXTENT of the Tithes.

"All the tithes of the land.

- (1) Of the *seed* of the land.
- (2) Of the *fruit* of the tree is the Lord's.
- (3) "The *tithe* of the *herd*."
- (4) Of the *flock*' (Lev. 27:30-32).
- (5) The *tithe* of thy *corn*.
- (6) Of thy *wine*.
- (7) Or of thine *oil* (Deut. 12:17, 14:22-23; Neh. 13:5).
- (8) The *tithe* of *all things* (2 Chron. 31:5).
- (9) The tithes of *holy things*, consecrated to the Lord" (31:6).

# Tender Grass

for the Lambs  
of Christ's Flock

"He maketh me to lie down in pastures of Tender Grass"  
11/11

## His Will, Ours.

From the German.

Observe, my soul, thy blessed Lord:

Whither He beckons—Go.

Does He lead on? Then hasten forth:

Does he hold back? Stand thou.

When He commends thee, stoop thou low;

Whilst absent, in Him rest;

When He chastises, then say thou—

"I need it, Lord, 'tis best."

When He, His truth, in blessed grace,

Now here, now there displays,

Rejoice in this, that others learn

His mercy and His ways.

If He thy services demands,

Spring up with glad delight;

Or, if He give thee not a word,

Be still as in His sight.

In short, O Lord, with my whole heart,

From this day to the end,

In scorn, or want, or sorrow deep,

On Thee I would attend!

## \* Money, Its Uses and Abuses.

(Continued).

### VI. The EATING of the Tithes.

"And thou shalt *eat* before the Lord thy God in the place which He shall choose to place His name there, the *tithe* of thy *corn*, of thy *wine*, and of thine *oil*, and the *firstlings* of thy *herds*, and of thy *flocks*: that thou mayest learn to fear the Lord thy God always" (Deut. 14: 23).

Thus were the givers of the tithes to enjoy a portion of what they devoted to the Lord's interests. "Thou shalt rejoice thou and thy household, and the Levite," beautifully expressing the fellowship between those who give and those who receive, and both with the Lord, as the Giver of all good.

### VII. The AFFIRMATION of the Tithes.

"When thou has made an end of tithing all the tithes of thine increase the *third year*, and

hast given it unto the Levite, etc. Thou shalt say before the Lord thy God:

(1) "I have brought away the Hallowed things out of mine house.

(2) And also have given them unto the Levite, etc.

(3) I have not transgressed Thy commandments.

(4) Neither have I forgotten them.

(5) I have not eaten thereof in my mourning.

(6) Neither have I taken away ought thereof for any unclean use.

(7) Nor given ought thereof for the dead.

But I have hearkened to the voice, and have done according to all that Thou hast commanded me" (Deut. 26: 13-14).

The first part of this chapter sets forth Israel's *worship* as saying before the Lord: "A Syrian ready to perish was my father," and in presenting a basket of *first fruits*, as the pledge of tithing their increase later on. The latter part of the chapter shows that upon faithful distribution of the tithes, they were to invoke the Divine blessing thus: "Look down from Thy holy habitation, from heaven, and bless Thy people Israel and the land which Thou hast given us, etc." (15 v.)

Thus can all who faithfully devote their substance to the Lord count on His present, as well as future, reward.

(1) This *tithe* or *tenth*, a decimal proportion, was a simple, practicable and recognized division of measures in Israel, is plain from the simple comment as to the omer of manna, "Now an omer is the *tenth* part of an ephah" (Ex. 16: 36).

But this being a recognized, every day fact, it would seem to be only necessary to mention the tenth in all cases following as an *omer*. But instead of this, in the cases of the poor man's sin offering, the priest's consecration offering, the jealousy offering, and the daily meat offering, we read: "The tenth part of an ephah" (see Lev. 5: 11, 6: 20; Num. 5: 15, 28: 5).

And that this same decimal ratio of measurements will be in vogue in the Millennial day of the Kingdom, is seen in Ezek 45: 10-11).

"Ye shall have just balances, and a just ephah, and a just bath, the ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer."

(2) Beside these mentions we have The HEAVE-offering, as "a tenth part of the tithe" (Num. 18:26).

(3) In the consecration of the priests, and the atonement for the leper, we have also

"One tenth deal of fine flour" (Ex. 29:40, Lev. 14:21).

(4) That Israel's king, as representing Divine authority over the people, would regard this ratio as the fitting one for himself, we read also,

"He will take the tenth of your seed, and of your vineyards, and of your sheep" (1 Sam. 8:15-17).

(5) God's reserve, in the day of the "great forsaking in the midst of the land" is marked also by the same ratio, of "a remnant according to the election of grace."

"But yet in it shall be a tenth, and it shall return, etc." (Is. 6:13).

(6) Further, that "proportionate giving" unto the Lord, is a principle as old as the Book of God, and one outliving all dispensations, we have intimated in the Spirit's word as to Melchizedek, "To whom also Abraham gave a tenth part of all" (Heb. 7:2).

(7) Finally, that God will yet assert His rights in judgment on this world, ere He claims all the kingdoms for His Son, may be seen in relation to the ascension of His witnesses in Rev. 12, "And the same hour was there a great earthquake, and the tenth part of the city fell, and of men seven thousand and the remnant were affrighted, and gave glory to the God of heaven."

It is easy to be seen, by this brief summary, that of old God's share was primarily a tenth, to begin with, to be added to as the willing heart prompted, in its recognition of Jehovah's favors and claims. These found expression in their free-will offerings, oblations and vows on the one side, and in poll-tax, first-fruits of man and beast and all increase, and sacrifices for sins upon the other. Their obligations were first to pay the half shekel atonement money, their first-fruits, the tithes, and atonement sacrifices. Their privileges, beyond this, were to bring burnt and peace and meat offerings, and as they did it could be said of them: "Happy art thou, O Israel." Shall we, who have a higher portion, yet be found behind them in this practical matter?

(1) Money, first for WORSHIP.

The first mention of money in the New Testament is in connection with the worship

of our Lord Jesus by the wise men, who, "when they had opened their treasures, presented unto Him gold and frankincense and myrrh" (Matt. 2:11). This should at once stamp for us plainly that in the proper use of it, He should "have the pre-eminence." He, as God, needed nothing, for "the silver and the gold are His," but He became poor in order to give His people the opportunity to tell out their hearts toward Him, by offering Him the gifts of grateful love. Thus, He charged His disciples, "Lay up for yourselves treasures in heaven," which must be in the proper use of money and other earthly possessions for His work. So He also bade His disciples: "Seek first the Kingdom of God and His righteousness," which does not mean simply attending to the soul's salvation, in the initial act of faith, but the devoting of ourselves, and what we possess to His interests in the world. In illustration, He called Matthew from "the receipt of custom," the counting of cash for the Romans, and he promptly used his house and means for the Lord, making "Him a great feast in his own house."

(2) Money forbidden as A CONFIDENCE.

Among the charges which our Lord Jesus gave the twelve, in sending them out were:

1. "Freely give."

2. "Provide neither gold, nor silver, nor brass in your purses."

The reason He gives is, not that they would not need such, but that HE would provide it as they went, by the hands of His own, for He said: "The workman is worthy of his meat" (Matt. 10:8-9, Mark 6:7-9, Luke 9:3). He sent them out as *Givers*, with nothing in their purses, and also as "sheep in the midst of wolves," and without means of defence, and yet they were always able to give, and never suffered harm during this present mission among the cities of Israel.

Later on, when He is about to leave them, He asked them if they lacked anything, and they answered: "Nothing." "But now," He added, "he that hath a purse let him take it, intimating that "the order of march" was altered, for He was leaving them in a hostile world, and He would have them realize the import of it. This, on the one hand, did not mean that they were now to rely on literal purses, scrips and swords, but on their Father's love and care, to whom He had commended them. When they answer Him that

they have two swords, He says, "It is enough;" not that these are enough to arm twelve men, but that they have missed His meaning. (Comp. Matt. 9:9-11 with Luke 22:35-36.)

(3) Money for MEETING OBLIGATIONS.

Next is the piece of money, the didrachma or stater, to pay the tribute for our Lord and Peter. This, by our Lord's questioning of Peter, plainly they as the children were exempt from, but our Lord graciously met the difficulty, in order not to put His disciple in a bad light toward those who gathered the temple tribute, as it was. How full of grace are His words: "That take and give unto them for *Me and thee*" (Matt. 17:27).

(4) Money figure of MAN'S INDEBTEDNESS.

In the parable of the unmerciful servant (Matt. 18:23-35), we see the great debt of Israel to God in the 10,000 talents, and the exceedingly less one of the Gentiles to them in the 500 pence. Forgiven by God, governmentally, in our Lord's mission, their guilt is fixed upon them in the Holy Spirit's mission. (Comp. 2 Cor. 5:19, Luke 23:34 and Acts 7:51-60.)

(5) Money, in either LAW OR GRACE.

The parable of the Laborers impresses the fact that where we bargain for a penny, we get what we bargain for, and need look for no more, for that is *law*, not *grace*. But those who leave it to their Master's grace, get more than they ever expected and far more than they deserve.

(6) Money-CHANGERS legitimate.

The purging of the temple of the money-changers (Matt. 21:12, Jno. 2:14-17) is not intended to show that the mere matter of it was evil, for the law had provided for this very thing, but rather that covetousness forgets all fitness of things, and changes prayer to thievery in God's own House (Deut. 14:24, Matt. 22:15-22, Mark 12:13-17, Luke 20:19-26.)

(7) Money to recognize DEPUTED and SUPREME authority.

The Lord asking: "Shew me the tribute money," proves He was without a penny, and also that their question was plain wickedness, for if Caesar's head was on the coin, it plainly meant that his it was. They mildly ask: "Is it lawful to *give* tribute?" He strongly answers: "*Render*," or pay both to Caesar and

God their own, and so they received more teaching than they sought from Him.

(8) Money to be SANCTIFIED (Matt. 23:16).

Our Lord's question, "Whether is greater the gold, or the temple that sanctifieth the gold?" shews that what gives value to money is the use to which it is put. If gold is held as a servant, to be used aright and for God, well: if not it becomes the veriest tryant and enslaves us.

(9) Money to be USED not buried.

The Talents (Matt. 25:14-30, Luke 19:23). Here, how plainly are we taught that as we use aright what God entrusts us with, we receive more, as the reward of faith and obedience, so the two and five talents are both doubled by their use, but the one buried, while not actually lost, is so to the man who did it.

(10) Money for Christ AND the poor.

"This ointment might have been sold for *much* and given to the poor." (Matt. 26:9, Mark 14:5, John 12:5.) This statement shews, how in the very presence of our Lord, who came to serve the poor, the flesh would divert from Him what was rightly devoted to His burying, and as He terms it, "a good work," which He would not have condemned, but commended throughout the whole world.

(11) Money, the reward of the TRAITOR.

"They covenanted with him for 30 pieces of *silver*. . . . When he saw that he was condemned, he repented himself and brought again the 30 pieces of silver." (Matt. 26:15, 27:3; Mark 14:11, Luke 22:5.)

This mention of money is an awful one, and yet how sadly illustrative of the choice of many human hearts, who weight Christ up against something or somebody else. It may not be gone about in the same cold-blooded, heartless manner, but it is nevertheless true that Christ is still bargained away for something of the world, which we cannot retain when even in our hands, for "the world passeth away and the lust thereof" (1 Jno. 2:17).

(12) Money the reward of LYING.

"They gave *large money* unto the soldiers" (Matt. 28:12). To hush up the facts of our Lord's Resurrection, the chief priests made a heavy investment, and "the soldiers took the money and did as they were taught." How often since alas, has wickedness been practised by priests whose "lips should keep knowledge," and soldiers with power in their hands.

(13) Money to be given **WHOLE HEARTEDLY.**

"Jesus sat over against the treasury and beheld *how* the people cast money into the treasury, etc." (Mark 12:41-44, Luke 21:1-4). There were many who cast in much, but there was but one poor widow who cast in "all her living." In our Lord's commendation of her, He is not teaching that we should give all our substance to His work, but lays down the principle that what we give that costs us self-denial is what He values, and the fact that the widow had *two* mites, and cast in both, shews that she was entirely devoted to His interests, and He would certainly look after hers, in turn.

(14) Money to be gained **HONESTLY.**

John's answer to the publicans and soldiers: "Exact no more than that which is appointed you," and "Be content with your *wages*," was a plain lesson on honesty and content, and is much needed still, far and near, for few seem to be strictly honest or truly content.

(15) Money-debts illustrative of **SINS.**

"A certain creditor which had two debtors: the one owed five hundred pence and the other fifty" (Luke 7:41). This shews that sins are regarded by God as a debt, and may be many or fewer, but must either be forgiven or else punished, as all alike have "*nothing to pay*" with.

(16) Money, **PROVISION** for daily need.

"And he took out *two pence* and gave them to the host" (Luke 10:35). The generous Samaritan, not only met the wounded man's present need, but future also, shewing how Divine grace charges itself with all our need from first to last.

(17) Money, illustrative of **SINNERS.**

"What woman having ten pieces of silver, if she lose one piece," etc. (Luke 15:8). This part of our Lord's threefold parable (any more than the rest) does not put in contrast sinners and saints, but repentant sinners and unrepentant ones. The one sheep, one piece of silver, and younger son are each, in turn, the repentant soul. The ninety and nine sheep, the nine pieces of silver, and the elder son also alike shew the Pharisees "who murmured at Him."

(18) Money used for God is ours **FOREVER.**

"Make to yourselves friends of the mammon of unrighteousness that when ye fail,

they may receive you into everlasting habitations" (Luke 16:9-13). This strange parable of the unjust steward puzzles many, yet this comment of our Lord upon it should "turn on the light," which is this. This man used his present means and position in *view of the future*, and such was the *wisdom* which his lord commended. For "wasting his master's goods," he was about to be turned out. In his wise use (for himself) of them later he expected to be received in by others. Our Lord bids us act with the same foresight and reward then will be granted us in the heavenly habitations. "Use the present for the future" is its one loud voice to us.

(19) Money illustrative of our **TRUST** from God.

"He commanded His servants to be called unto Him, to whom he had given the *money*, etc." (Luke 19:15).

This statement shews how in the day of the coming Kingdom our Lord will reckon with us in order to give rewards to all who have traded for Him, because His grace has won their hearts, but to consign to judgment those who both refused to trust Him, and to serve Him as well.

(20) Money insufficient for man's **GREAT** need.

"Two hundred penny worth of bread is not sufficient that every one of them may take a little" (Jno. 6:7).

Philip's word of astonishment to our Lord, about the immensity of the multitude's need, shews that he failed to realize that if the need was great, there was the Master, "full of grace and truth," and all need vanished in His presence for the Scripture said: "He shall satisfy her poor with bread."

(21) Money **NOT** an absolute necessity.

"Peter said, Silver and gold have I none" (Acts 3:6).

This plainly proves that money is not the *prime* consideration as to the work of God in this world, for even the apostle, with the keys of the Kingdom in his hand, confesses the fact of worldly poverty. He gave what he had, the power of the Name of Jesus, and it wrought more for God, by far, than if he had had an alms for the lame man, who asked it of him.

(To be continued)