Footsteps of Truth.

EDITED BY

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PREFACE.

WITH unfeigned gratitude to the God of all grace, we send forth another volume of FOOTSTEPS OF TRUTH, the monthly parts of which we rejoice to know, from multiplied testimonies to hand, have proved a source of increased spiritual light and life to not a few of the redeemed of the Lord into whose hands they have fallen. It becomes us well to acknowledge that this is through the tender grace of the Chief Shepherd who has placed in our hands the food, with the injunction, "Feed *My* sheep, feed *My* lambs," for we have nothing we have not received, and what has been ministered, so far as we are concerned, has been too imperfect and fragmentary to allow of the slightest ground for boasting or self-congratulation. Deeply indebted are we, however, to many other more instructed servants of Christ, whose excellent papers, notes for Bible Readings, &c., have contributed so largely to the spiritual instruction and edification of the numerous readers of this magazine, in directions and to an extent we scarcely anticipated at its commencement.

The preparation of its monthly numbers forms a pleasant and spiritually profitable task, supplementary to and varying the form of our principal service in the preaching of the Gospel, and directing evangelistic operations in many places; but it is one that calls for the prayerful fellowship of all who value this humble means of spreading the knowledge of the truth in Jesus, and for the continuance of this we herewith make earnest request.

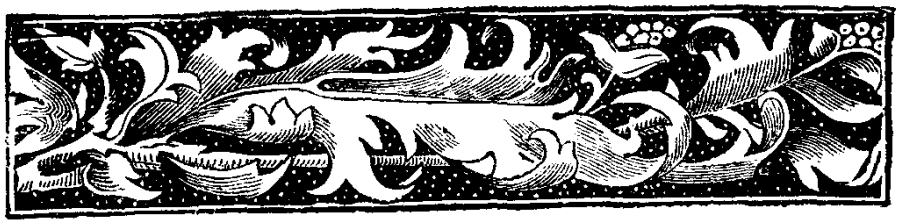
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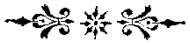
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A HAPPY NEW YEAR.

"My presence shall go with thee."—Ex. xxxiii. 14.

"MY presence shall go with thee" still,
By day, by night.
The presence of My *love* shall fill
Thy soul with light;
The presence of My *grace* shall tend
To give thee rest;
The presence of My *peace* I send
To calm thy breast;
The presence of My *mercy* here
Shines o'er thee now;
The presence of My *joy* is clear—
What more wouldst thou?
The presence of My *truth* is right,
Guiding thee where
The presence of My *glory*-light
Is thine to share.
"My presence shall go with thee" aye—
Onward, above—
And blend these seven in one ray
Of ceaseless love.

SELINA A. BOWER.

NEW NOTES IN THE NEW SONG.

"O SING UNTO THE LORD A NEW SONG."

THE old song, and yet ever new—the song begun in years gone by, when first we knew the blessedness of those whose transgression is forgiven and whose sin is covered. But, as year after year rolls on, surely there are new notes in that song, new depths of tone, new heights of rapture, new tenderness of expression, and more fulness in its joy notes. Let us look a little closer at it. First, as

A SONG OF *GRATEFUL* LOVE.

That was the first note of the song. In the words of Ps. cxvi. 1, &c., we loved the Lord because He heard the voice of our supplication, because He heard our cry from the pit, because He delivered us from the pains of hell. The sense of relief was intense in proportion to our knowledge of the danger. How is it with us now? Has the song of gratitude become poor and feeble? Has the first love and devotedness faded away? Oh, if so, listen to the Lord's words in Rev. ii. 5: "Repent, and do the first works." The first work was to come to Him as a poor, needy one, was it not? Just so now, if in any measure we have lost our first love: how needy we are, how utterly unable to warm our own hearts, to work ourselves up to love! Oh, gaze afresh upon that sacrifice. Ponder what its cost was. Consider the value of Him who there suffered for you; think of His broken heart; think of the awful anguish of His soul—"Did e'er such love and sorrow meet?"—ponder it well, and then cast yourself at His feet, confessing your ingratitude and your forgetfulness, and from the depths of your heart will arise a richer, deeper song as you believe in, and rejoice in His faithful, forgiving love.

Secondly, may we learn

THE SONG OF *CLINGING* LOVE.

If we stop short at grateful love, we shall soon lose it. We are in an enemy's land; a subtle foe, with legions of his servants, is seeking to chill our hearts to the Lord, and make us a grief and a disgrace to Him who has bought us at such a price; and a wily traitor lurks within us. There is only one way to overcome—by continual clinging. This song is put into our lips in the inspired words of Ps. xviii. 1, 2. We then rejoice not only in what He has done *for* us, but in what He is *to* us. As we learn out our own emptiness, changeableness, and utter insufficiency to think or speak or do anything as of ourselves, we are either cast down and overcome, or else we *prove* that He is our strength, our rock, our fortress, our all; and the joyful song arises from our hearts:

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"I will love Thee, O Lord, my strength," &c. We learn our weakness increasingly, and thus ever increasingly may prove what He is and what He can be, in the hour of temptation and sorrow. Surely this song also will get deeper and fuller as the years go by. But this is not all. We shall never stop at grateful, clinging love if we really go on to know *Him;* we shall also learn

THE SONG OF *ADORING* LOVE

in Cant. v. 16: "Yea, He is altogether lovely. This is my Beloved, and this is my Friend." Nothing short of this can satisfy His heart. How poor a love we should think it which is only called forth by gratitude; and He longs for us to know Him—what He is in Himself—His intrinsic worth—the beauty of His character, the yearnings of His heart, His tenderness, His faithfulness, His gentleness, His holiness. If we know Him as the Spirit reveals Him in the Word, we *must* crave for His company; we *must* long with hushed spirits to catch every whisper of His love, to live in the full sunshine of His countenance. This knowledge is gradual, and every fresh beauty we discover and enjoy in Him will wake fresh melody in our hearts, which will be sweet to Him. Sometimes, however, unbelief will creep in here, and a knowledge of our own unworthiness will mar the joy of this song. He would then teach us

THE SONG OF *SATISFIED* LOVE

(Cant. vii. 10): "I am my Beloved's, and His desire is towards me." We are His loved and chosen ones, whom He has set His heart upon, to make us all that will satisfy Him for ever. He sees our faults; He knew them all before, and yet He chose us, and He will make us all that He wishes us to be. He is carefully training us for this end. Meanwhile He delights in every effort we make to please Him, in every lesson we try to learn, in each longing desire which His own Spirit has kindled within us, in every thought or upward look to Him, and in every loving surrender of our will to His. Each one is noticed, valued, cherished; and we may rest in the assurance that He will perfect that which concerneth us.

"Making melody in your heart to the Lord." There were those (1 Chron. vi. 31-32) "whom David set over the service of song . . . and they ministered . . . with singing, until Solomon had built the house of the Lord in Jerusalem: and then they waited on their office according to their order." This is our privilege now; and those who learn most of the new song now, will sing then with a depth and gladness which others cannot know. Not one note will be unnoticed by His ear amidst all the harmony of heaven; not one will be lost; and He, and He alone, will know the history of how we learned to sing each note down here—each sorrow, each temptation, each failure, which taught us His faithful love. He will remember the secret hours of fellowship with Him down here. Shall we not also know then the meaning of much that perplexes us now? Shall we not be glad of sorrows and difficulties which have taught us to know Him better, and rejoice that amidst the jarring discords of earth we have tried to learn our song and better praise Him throughout all eternity? T.

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4

THE BOOK OF REVELATION.

By Thomas Newberry, Editor of "The Englishman's Bible."

(Continued from previous volume.)

Chapter X.

Verse 1. "And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon *his* head, and his face *was* as it were the sun, and his feet as pillars of fire."

The angel is the emblem of providential agency, inasmuch as God's providential rule over the earth is carried on under the ministration of angels. See especially the Book of Daniel.

The cloud may be regarded as symbolic of mystery and majesty; the rainbow reminds us that in God's providential actings He has ever regard to His covenant with Noah (Gen. ix. 12-17). God's ways are bright with heavenly glory; they are also stable and holy.

The tenth, and part of the eleventh chapter, comes in between the sixth and seventh trumpets, just as the seventh chapter comes in between the sixth and seventh seals.

Verses 2, 3. "And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* on the earth, and cried with a loud voice, as *when* a lion roareth: and when he *had* cried, seven thunders uttered their voices."

The truth which God makes known by His providence speaks with a voice of majesty and power, but at the same time there is in that truth a sevenfold depth of profound wisdom and mystery. God in His providence claims possession and authority over sea and earth.

Verse 4. "And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, 'Seal up those things which the seven thunders uttered, and write them not.'"

There are things revealed by God in His providence, making known, it may be, to angels the manifold wisdom of God, but not interpreted to men. So also there is more communicated to the minister of God's Word than it is proper or possible to communicate to others, necessary, it may be, to his own soul's establishment, and profitable for his general ministry; and yet others may not be prepared to receive it. Paul, when caught up to the third heavens, "heard unspeakable words, which it is not lawful for a man to utter" (2 Cor. xii. 4).

Verses 5-7. "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by Him that liveth for ever and ever, who created heaven, and the things that therein *are*, and the earth, and the things that therein *are*, and the sea, and the things which *are* therein, that there should be time [delay] no longer: but in the days of the voice of the seventh angel, when he shall

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begin to sound, the mystery of God should be finished, as He *hath* declared to His servants the prophets."

Compare Dan. xii. 6, 7: "And *one* said to the man clothed in linen, which *was* upon *the* waters of the river, 'How long *shall it be to the* end of these wonders?' And I heard the man clothed in linen, which *was* upon *the* waters of the river, when he held up his right hand and his left hand unto heaven, and sware by Him that liveth for ever that *it shall be* for a time, times, and a half; and when he shall have accomplished to scatter *the* power of *the* holy people, all these *things* shall be finished." These two visions are very similar, with this distinction: the vision in Revelation refers to the commencement of the three years and a half, that in Daniel to their close. During this latter time the daily sacrifice is taken away, and the abomination of desolation set up. This is the time of the great tribulation.

This period of three and a half years is variously described as half of the week, commencing from "the midst" (Dan. ix. 27); "time, times, and a half" (Dan. xii. 7; Rev. xii. 14); "time, times, and *the* dividing of a time" (Dan. vii. 25); "forty and two months" (Rev. xiii. 5); "one thousand two hundred *and* threescore days" (Rev. xii. 6)—thus given in every variety of form, in order that it might not be twisted to mean anything else.

The truth which the angel so solemnly affirms is, that from the days of the sounding of the seventh angel there should be no longer any delay in the fulfilment of the prophecies of God. Compare with this Ezek. xii. 21-28.

The seventh angel brings in the crisis when Satan is expelled from the heavenlies. (See Rev. xii. 7-9.) The mystery of God is then finished; Satan's usurpation of the seat of royal power over the earth, as the god of this world, is then at an end. The kingdom of God of which all the prophets witness then commences; it dates from that moment, although much takes place on earth during the three and a half years yet remaining before its full manifestation, at the appearing of the Son of Man.

Verses 8-11. "And the voice which I heard from heaven spake unto me again, and said, 'Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.' And I went unto the angel, *and* said unto him, 'Give me the little book.' And he said unto me, 'Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.' And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me, 'Thou must prophesy again before *many* peoples, and nations, and tongues, and kings.'"

The study of unfulfilled prophecy may be interesting, yet the result of realising these realities of appalling judgment is bitter. Prophetic truth is sweet (Ps. cxix. 103) in the reception of it, yet the solemn truths are bitter to the serious and reflecting soul, and testimony to it is a weighty responsibility (Ezek. iii. 14).

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POWER FROM ON HIGH.

IS there not a cry everywhere for greater power for holiness, for active service, and for patient suffering? And all the time in our midst, within the reach of every one, *is the source-power, even the Holy Spirit of God*, of whom Christ promised, "He dwelleth with you, and shall be in you." And how can the power which He gives be made ours?

1. We need a firmer grasp of this truth, that God the Holy Ghost dwells with the Church and in every true member of the Church. Here lay the strength of the early Christians. His Person and presence and work were realities to them. "They were filled with the Holy Ghost." "They witnessed with the Holy Ghost." "They walked in the comfort of the Holy Ghost." "They were sent forth and guided by the Holy Ghost." "They prayed in the Holy Ghost." "They tasted the joy of the Holy Ghost." The Acts of the Apostles has well been called the Acts of God the Holy Ghost, for the men whose deeds it records were His channels. Hence their saintly lives, their prevailing prayers, their heart-searching words, their fruitful labours. But we of to-day, while we declare our faith in the Holy Ghost as "the Lord and Giver of Life," —while we praise Him in the Gloria and Ascription, and commemorate every year His descent at Pentecost,—while we pray that He "may in all things direct and rule our hearts," yet know practically little of His power, and live far below our privileges. If we but realised that we are His temples—that He, Christ's Vicegerent, dwells in us—should we lead the joyless lives that so many of us are content to live, dwelling down in the fog and mist of the valley, instead of rising to the sunlit heights where the peace of God rests? If we realised the meaning of the promise, "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh," should we have so much cause to mourn over half-slain sins, and so often despair because worsted in the struggle with evil? If we realised that we were His channels and His instruments, chosen and fitted by Him to help forward the triumph of righteousness, and that in His hand the peculiar gift which each one possesses would multiply like the bread in the wilderness in the hand of the Lord, and prove sufficient to accomplish and work far beyond our highest hopes, should we not go out with stronger, braver, and calmer hearts to live, to speak, to suffer, and to work, confident of the final victory and careless about present appearances? We do not honour God the Holy Ghost by giving Him His due place in our hearts and in our works, and He cannot honour us by transfiguring our lives and by quickening our service.

2. We need to cultivate those

CONDITIONS UNDER WHICH ALONE THE HOLY GHOST CAN MANIFEST HIS POWER,

notably *submission* and *love*. It has been said that a separate will is the cause of half the troubles in the world. It is certainly the secret of half the weakness in the Church. In grace, as in nature, forces work along the line of least resistance. And the Holy Spirit can be resisted, grieved, and quenched. The proud and

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self-willed heart, impatient of guidance, bent on choosing for itself, enthusiastic in the service it likes, neglectful of what it dislikes, is no fit sphere for the Holy Spirit. "He can do there no mighty work." The heart which, like the fallen prophet, wants, as Fenelon says, "God to will what it wishes, so that accepting His will it may have its own way," is no true conductor of the power of the Holy Spirit. But when, like Saul of Tarsus, we are ready to submit our wills to His, and to commit ourselves into His hands, and ask, "What shall I do, Lord?" it will be told to us, as it was to him, what we must do, and, like him, we shall be filled with the Holy Ghost. "God will work in us both to will and to do according to His good pleasure." And we must have love. The Spirit of love, who is love, and who gives love, can only live where love is. Do we wonder at our lack of saintliness and of power, at the vast chasm that separates us from the heroes of the early Church? Do we ask why the Church now creeps, when once she advanced by leaps and bounds? I think one reason lies in our want of love. Look at the bitterness of party spirit, its intolerance, its injustice, its prejudices; mark how it blinds and severs and dispiritualises, how it exalts man and hides God, how the fire and fierceness of controversy, like some scorching wind, wither and blacken and deface the fairest flowers in the garden of God. How can the Holy Spirit work in spirits heated and angered by strife and clouded with passion, knowing but little of that Divine charity "that suffereth long and is kind, that envieth not, that is not puffed up, that seeketh not her own, and is not easily provoked"? He cannot. We limit the Holy One of Israel. We grieve Him. . . . . In full view of God's great love to man, in the realisation of the forgiveness of sins, which stands at the very threshold of the spiritual life, we shall best learn to love God, because He first loved us. And he who loves God will love his brother also. And where love reigns, there the Holy Spirit works.

3. We must use

THE MEANS BY WHICH THIS STRENGTH IS APPROPRIATED—

solitary prayer for the individual, *united prayer* for the Church. Who of us has not felt the weakness, the unreality, the cowardice, that spring from the want of solitude with God? Solitude has been the nurse of all the strongest spirits the Church has seen. In solitary prayer our Lord Himself drew strength to meet every crisis of His life on earth. The wilderness, the mountain, and the garden witnessed His lonely wrestlings with His Father. In this restless and busy age most of us live too much in public. We spend our spiritual strength and forget to renew it. We multiply engagements and curtail our prayers. We silence misgivings by the assurance that all true work is prayer. So it is, and God is able to bless those who, in the midst of their busy lives, can but give Him ten minutes a day for worship, as much as those who can give their hours. But God demands our best, and often we fail to give it. By an error of judgment, or perhaps by the subtle force of inclination, which we mistake for necessity, we work when we ought to pray, because to an active mind work is far easier than prayer. And then God cannot bless. We lose in calmness, in depth, and in strength.

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We grow feeble, and shallow, and distracted; the work is done but superficially, and will not stand; the ring has gone out of the message, and the lip has lost its power. The servant whom the Holy Spirit is to use must resist the tyranny of overwork. He must resolve to be alone with God even if the hours spent with Him appear to rob his fellow-men of his services. It is said of that mighty spirit of the middle ages, Bernard of Clairvaux, that he found "on the days when he spent most time in prayer and in study of the Bible, his letters were most rapidly written and persuasive, his active work the most quickly and successfully accomplished, and his own schemes were widened or lost in the greater purposes of God; anxiety was allayed, and the power of the Holy Ghost to which he had opened his heart was felt in every word he spoke, and in his very presence and look." "A gift," says Goethe, "shapes itself in stillness, but a character in the tumult of the world." And the gift of spiritual power is the child of solitude. And to solitary communion with God we must add *united prayer*. We need more life, fervour, and expectation in our Church services and our prayer meetings. We need to wait upon God together as did the first disciples. "They were all with one accord in one place . . . and they were all filled with the Holy Ghost." "They lifted up their voices to God with one accord. . . . . And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost . . . and with great power gave the apostles witness of the resurrection: and great grace was upon them all." The united prayers of a company of men of one mind pleading with faith, and fervour, and perseverance for one object, have power with God.

If, to-day, there went up to God a like earnest and faithful cry for power—power for holiness, for service, and for suffering—and with it the sincere and steadfast purpose to cultivate the needful condition of submission to God's will and love for our fellow-men, a current of spiritual life would run through the parishes of our land, which would be felt in its effects at the very ends of the earth.

FRANCIS CHAVASSE.

[*From the Quarterly Paper of the Daily Prayer Union.*]

THE REASON WHY.

AN agnostic, on learning that a distinguished and intelligent lady was a believer in the Holy Scriptures, professed to be surprised, and asked her, "Do you believe the Bible?" "Most certainly I do," was the reply. "Why do you believe it?" he inquired again. "Because *I am acquainted with the Author.*" This was her testimony, and all his talk about the unknown and the unknowable went for nothing in view of the calm confidence born of her personal acquaintance with God, which millions of others have similarly enjoyed, though not always—when challenged by professed doubters—ready with so unanswerable an argument.

BEWARE OF ONE FALSE STEP!

By the late Samuel Martin, of Westminster Chapel.

MANY years ago a man of business in the city of London received by the post the following lines:—

> "Oh, mortal man! in EVERY *act* beware!
> For ONE *false step* may cause an age of care;
> Ever thy credit keep, 'tis quickly gone;
> Though gain'd by many actions—*lost by one.*"

This communication produced intense excitement in the heart of the man to whom it was sent. "What have I done," said he, "or what am I likely to do, that any friend or acquaintance of mine should send such lines to me—what application have they to my conduct?" And under the influence of his agitation he showed the verse above quoted to his friends. One of these friends was the father of a gentleman who, in the course of some conversation on the importance of trifles, showed the lines to the writer; and, as they contain a warning of permanent importance and of universal application, we shall in this little paper discuss the subject which they introduce to our notice, namely—"The danger of one false step."

Looking into the Bible for a sanction to this sentiment, we find the following texts:—Prov. xvii. 14: "The *beginning* of strife is as when one letteth out water: therefore leave off contention, before it be meddled with." Eccles. x. 1: "*Dead flies* cause the ointment of the apothecary to send forth a stinking savour: so doth a *little* folly him that is in reputation for wisdom and honour." Mark ix. 50: "Salt is good: but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another." James iii. 5: "Behold, how great a matter a *little fire* kindleth." These words of God are in harmony with the line—

> "For one false step may cause an age of care;"

and they seem to say—

> "Oh, mortal man, in every act beware!"

The case to which we particularly address ourselves is somewhat thus:—Take a man who has never been guilty of what is commonly recognised as *vice.* He has never been dishonest in any money transaction; he has never been intoxicated with drink, or committed any of the sins of the flesh. A temptation to commit sins of this class arises, and a voice whispers, "*Only* this—ONLY this once." Now, what we wish to do is to

protest against this use of the words "*only*," and "*only* this once." *Only!* the dropping water may become a stream! *Only!* the dead flies may absorb the fragrance of the unguent! *Only!* if the savour of the salt be destroyed, nothing worthy of preservation is left! *Only!* if but a little fire be thrown among dry stubble, who shall circumscribe the course of the conflagration? *Only!* if the dam be broken down, and the water suffered to run over it, will not the stream soon sweep the dam away? "*Only*" is a word which finds no proper application in the sphere of evil-doing. We lift up our voice in solemn protest against its use. One false step—only one—may be ruinous.

I.—ONE FALSE STEP IS LIKELY TO BE FOLLOWED BY OTHER FALSE STEPS.

We say *likely*. A second false step is not inevitable. There are instances of men committing particular sins but once. They have lied but once—stolen but once—committed fornication but once—been intoxicated but once; and by that single act have been so disgusted or frightened, or both, that the sin has never been repeated, and the one deed stands out in strong relief from all the other actions of their lives. But this is not a common case. The rule is, for the *act* to be followed by the *habit*, and for one false step to be succeeded by many. And we say that the tendency of single acts is to form *kindred habits*. The man who has uttered one falsehood—who has embezzled one sum of money—who has yielded once to the lusts of the flesh—is a thousand times more likely to commit the same sin than before that first act. He may be either allured or driven onward. See how he may be *allured!* The man has taken one false step. He now knows that he *can* move in that direction. He feels that he has the power. He may also have the opportunity. The remorse which followed the one act is not what he expected. He thought that his conscience would sting as an adder, but the self-inflicted smart was quite bearable—it was not sharp when first felt, and it speedily subsided. Moreover, no external injury has resulted from the one act. It is believed that no eye saw it, and that no ear has heard of it. And the transgressor now begins to ask, "Is this as wrong as some would represent? I follow but my constitutional desires. I do only what others do!" And thus, because sentence against his evil work is not executed speedily, the man saith in his heart, "I will do it again." And he is thus allured to a second false step—the consequences of which may be most serious. This position reminds us of the African traveller, who saw growing on the margin of a bull-pit the pretty annual which we call "nemophylæ." Cautiously descending he found a firm footing, and was within a few feet of the

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flower. He became excited, and, relaxing his caution, he took one step forward without first trying the ground. He trod on mere herbage and loose soil, and was precipitated into the pit wherein a bull had been snared, but not as yet taken. The maddened animal gored and trampled the traveller to death; so that his many cautious steps at the first were rendered useless by one false step, to which he was allured by the apparent nearness of his prize.

But we have said that the man who has taken one false step may be either allured or DRIVEN to take others. We have looked at the bait; let us now examine the goad. After one false step the consciences of some men will give but little pain, but the consciences of others will smart intensely. This is the case we are now contemplating. The memory carries a leaden weight. Fear blows a hurricane within the heart. Remorse gnaws as a worm and burns like a fire. One false step has made the man miserable. He would have been miserable had it been unknown; but it has been seen, and he is ruined in reputation, injured in his social position, and damaged in his temporal circumstances. In a state of desperation he asks, "Of what use is it for me to refrain in future? I shall always be suspected; there is no hope of repairing my broken character and of renewing my damaged reputation. I have begun, and I will go on. I will brave opinion—I will defy consequences. I am ruined, and may as well spare myself the pain of striving against sin." And thus, before the whirlwind of despair, the man is like chaff which the wind driveth away; or he is like a mariner who, suddenly finding his vessel in the midst of breakers, makes no effort to back her into deep water, but, yielding to despair, suffers his ship to rush upon the rocks and there to meet certain destruction.

Allurement into greater transgression, or impulsion into further crimes, is one of the dangers of a single false step.

II.—ONE FALSE STEP WILL OFTEN DESTROY THE GOOD SOCIAL INFLUENCE OF MANY RIGHT STEPS.

Turning back to the illustrations we employed at the beginning, we may observe, that the unguent has been sending forth its delicious fragrance, refreshing and making glad by its perfume all who have approached it. Some flies fall into it, and now the stench of their corruption overcomes the scent of the ointment, and the former fragrance is forgotten in the existing ill odour. And thus a little folly will mar a well-established reputation for wisdom and righteousness. Or the salt has been valued by the agriculturist as an agent fer quickening and nourishing the land; it has, however, been deprived of its pungency, and now is useless matter. And thus one openly inconsistent act will often

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deprive a good character of its stimulating and salutary influence. Put one false step against a thousand right steps, and, so far as influence is concerned, the one will often destroy or greatly counteract the power of the thousand. The mode of its operation can scarcely need explanation. The one act will attract attention and engross it, so that the multitude of good actions will be lost sight of. The understanding, and reason, and imagination of men will all be occupied with the one false step, so that the man and that step—not that one false step, but that kind of step—will seem identical. Then memory will retain the recollection of the one step, and will lose its hold of many steps in an opposite direction, and doubt will be cast upon the whole of the man's past life. "Is this one wrong deed," men will say, "the only act of the kind of which he has been guilty?—how unlikely!" And ever after the man will be suspected wherever the one false step is known. Say that the man has acted dishonestly—although but once—he has destroyed his influence as an honest man wherever that one act is known. Say that he has indulged at the table to excess—he has destroyed his influence as a temperate man; or say that he has lied—he has destroyed his influence as a man of truth. We admit that the effect will be different upon different men. There are, we are aware, very different temperaments, and these influence the judgment of men in the matter of the faults and defects of others. Some persons—they are but few—never will believe that an evil deed has been committed unless they see it, or are themselves the objects of it. Others are ever ready to believe an evil report concerning anybody, and delight to adopt it and to spread it. Others—the slaves of envy, jealousy, and kindred evil feeling—are delighted to believe an evil report of those whom they dislike. Beside such persons, there are those who are utterly careless about the conduct of those around them; and there are a few who in all things would judge righteous judgment. Thus the influence of the evil conduct of our fellow-men will doubtless be very different upon different persons; but still, to a large extent, the influence of one false step will be as described. As "one sinner destroyeth much good," so will one false step destroy the influence of many right steps.

III.—ONE FALSE STEP MAY PRODUCE A LARGE AMOUNT OF INWARD TORMENT.

This point has already been touched incidentally, but it requires distinct treatment. Suppose, then, that the one false step is not repeated by the individual, and that it is not known to others. Even in this case it may be ever present with the transgressor himself. The scene of that one false step he constantly sees. The voices which he

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heard when he took that one step he constantly hears. He is almost always thinking about that one false step. His imagination is always busy upon that one false step. Fear grows strong on that one false step. Remorse finds bread of life on that one false step. Hope, and peace, and joy, self-respect and social confidence, all wither under the blight of that one false step. And if the one false step has been followed by others, and has been attended by the damage of character and the loss of reputation, then how fearfully is the misery of the heart augmented! Dr. Layard records a tradition concerning the old and grand Nimrod, which will illustrate this point. As the story goes, the patriarch Abram destroyed the idols of Nimrod, and Nimrod waged war against Abram. Now Abram asked God for protection; and God inquired of Abram what punishment He should inflict upon Nimrod. The patriarch replied: "To Thee armies are as nothing, and the strength and power of men likewise. Before the smallest of Thy creatures will they perish." And God, being pleased with the faith of the prophet, sent a *gnat*, which tormented Nimrod night and day. Then Nimrod built himself a room of glass, and dwelt therein, that he might shut out the insect. But the gnat entered the room, flew to Nimrod's ear, and passed into his brain. Upon the brain the gnat fed; grew larger and larger, and put Nimrod to such torment that his servants beat his head with a hammer to relieve his pain. After being tormented four hundred years by this gnat, Nimrod died. What a perfect parable is this on the torment which is often produced by sin! A man has stood up against heavy and numerous afflictions, but he takes one false step, the recollection of which, like Nimrod's gnat, besets and stings him continually. To get rid of it he takes up new and exciting occupations; he goes into fresh and stirring scenes; and he tries novel pleasures, in hope of getting far from his misery; but he carries the recollection of his sin with him continually, and, unless that "remembrance of sin" be removed, it will, perhaps, destroy the health, the reason, or even the life of the man. We know of but one specific—"the blood of Jesus Christ, God's Son, which cleanseth from all sin."

IV.—ONE FALSE STEP IS FREQUENTLY AN OCCASION OF GREAT MISCHIEF TO OTHERS.

Illustrations of this abound in every law court and at every assize. How common are such cases as the following:—A lad in a house of business is guilty of embezzlement. This is his first dishonest act. He is detected, and his employer prosecutes. The culprit is found guilty and imprisoned. Now this punishment falls more heavily, perhaps, upon others than upon himself. His mother's heart—strong to bear

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any other trial for her children—is by this affliction broken. His father's head—once upright as the palm—bends beneath this sorrow as the bulrush. His brothers and sisters—hitherto respected and honoured—now go through the world as though their name were a synonym for dishonesty. And thus a large family is heart-broken and disgraced by one false step in one of its members.

A husband and a father is guilty of a breach of trust. The law takes its course upon him; and what is the consequence? A wife is worse than widowed, and children are made worse than fatherless. By one false step disease of the most fearful kind may be taken and propagated; and by one false step poverty and social degradation may be imposed on others. And is this nothing? We say that a mother's heart may be broken by one false step—a father's spirit may be crushed by one false step—wives may be made widows, and children fatherless by one false step! Behold, then, how great a matter a little fire kindleth! The embers left by a traveller in the wood may be fanned by a rising wind into flame, and may destroy acres of trees. So one evil act may consume the peace, the joy, and the prosperity of many persons. A home which has been happy during many years may be desolated by one false step. A family, honoured for many generations, may be disgraced irrecoverably by one false step.

V.—THE FAR-REACHING RESULTS.

The danger of one false step is such that, while some of the mischief may be calculated, no limit can be put to the injury by any finite mind. So far as the transgressor is concerned, it is impossible to say when the mischievous results of one evil act will be obliterated. He may, as we have said, be disgusted and alarmed, and may avoid the repetition of the act for the present, but the temptation may reappear when he is least expecting it, and may come with added power through the one past sin; or one evil act may lead to a repetition, and this multiplication may advance to thirty, sixty, or a hundred-fold. Moreover, sins of another kind may be originated from one sin—as the lowest sins of the flesh from drunkenness, or as murder from theft or false witness. But no evil of this kind may arise, and the one false step may never have been repeated, and may have been sincerely repented of. The grief it awakened may long since have subsided; but in some day—made quiet by affliction—or in the very hour of death—sorrow for one false step may reappear like the waters of a stream which runs underground through a considerable distance, and pierces the earth at irregular intervals. Yes! one false step may be a spectre in the chamber of affliction, and a thorn in the pillow of the dying, although years may

have passed since that one step was taken! And one false step may stand out prominently amid the numerous and appalling recollections of a man suffering for his sins in the future state. Reviewing life from childhood to the grave, and repeating this review—as the horse in a mill describes again and again the same circle—the condemned sinner in hell may stop in the course of his remembrances at *one false step*, and there take in a fresh supply of sorrow and remorse. The results cannot be estimated, either so far as the sinner himself is concerned, or so far as his acts affect others. His example may have led others to take a similar false step, and their example may supply the same evil enticement to their acquaintance; so that when his body is slumbering in the grave—and for many years after his removal from the earth, even until the last evil man has been swept from this world—one false step may be producing inexpressible sorrow and immeasurable moral mischief. Nor does the evil stop with time. The guilt and the punishment—traceable to one false step—will be found to exist after this world has been destroyed, and time itself is no longer. How true it is that

"One false step may cause an age of care!"

VI.—COUNSEL TO THE ERRING.

Is our reader in the position of a man who has just taken "one false step"? Will he suffer the word of faithful exhortation? Your first duty is to stop and to think. Look the evil honestly in the face. See what the one false step which you have taken really is; mark what it has already done, and observe to what it is now leading. When you see and feel your guilt and folly, your next duty will be *confession.* Tell your sin to God. Speak of it audibly, although in the secrecy of the closet. Listen to your own voice while you describe your sin to God. If the "one false step" has manifestly injured others, try to make *restitution.* Perhaps confession to some earthly friend may be desirable, but on this head be cautious. *Commence a course of earnest movement in an opposite direction to that in which the false step has been taken.* Be doubly careful as to the future; and against two evils allow us most solemnly to warn you: these are—*Delay* and *Despair.* Never despair, and do not delay. Stop at once—ponder your position at once—confess your sin at once—make restitution at once—turn from your evil way at once. By delay you will give time for all the mischief of your iniquity to grow and to spread. And do not despair. There is forgiveness in heaven for you. So far as God's favour is concerned, if you seek and obtain pardon, and forsake your evil way, it may be as though this sin had not been committed. The cloud it has brought into your firmament God will blot out; the stain it has put on your character God will remove. The transgression of His law with which you are chargeable God will cast behind His back. There is pardon and help in heaven for you! Have you many steps to retrace, and do you feel helpless in returning? The resources of Jesus Christ, God's Son, are more than sufficient for you. Are you unable distinctly to discern the right course? Apply to Jesus Christ, and He will open the blind eye. Is your mind dull toward counsel? Come to Jesus, and He will unstop the deaf ear. Are you feeble in action? Look to Jesus, and He will

revive the withered arm, and will make the paralysed frame glow and thrill in the consciousness of health and strength. Do you feel like the Hebrew leper—an outcast from home and from kindred, from acquaintance and from friends? Christ came to seek you, and to save you; and him that cometh He will in no wise cast out.

None of our readers are guiltless before God. All have sinned and come short of the glory of God. There is none righteous; no, not one.

But some may have never taken what all our readers will have understood by "one false step." To such we say, Despise not those who have. We do not advise you to make companions of evil men; but this we say, Do not turn away in contempt from a man, or put your foot upon a man, because of one false step—"considering thyself, lest thou also be tempted. And let him that thinketh he standeth take heed lest he fall." The Indian hunter, who in the jungle protects himself from the tiger, may fall a prey to the jungle fever, taken unsuspectingly from the infected air; and thus temptations may come unawares upon those who account themselves most secure. Let the reader beware of indirect and insidious evil influences. Let him *keep his heart with all diligence.* Let him especially watch over his thoughts—

"An egg before an eagle—a thought before a thing."

A volition to take a false step must precede the step itself; the desire to take a false step must go before the volition; and the thought must exist before the desire. Let the thought of acting wickedly and foolishly be cast out so soon as it is injected, that the evil desire, and the unholy purpose, may be thus prevented; but, if they spring up, let them be immediately quenched. With the aid of the Father of Spirits—with the interposition of God's Son, our Saviour—by the ministration of the Holy Ghost—under the guidance of the Holy Scriptures—by watchfulness and prayer—this may be effected. And, as a motive to such keeping of the heart, let us remember that a trifle in conduct does not exist—that

"One false step may cause an age of care!"

A step taken in culpable ignorance, or an injudicious step—a step made under vain or wicked imaginations—a step taken in hatred or in anger, in jealousy or in envy—a step made in despair or desperation—a hasty or a premature step—any false step—any step in a wrong direction—"may cause an age of care." Then let our daily prayer be, "Almighty God, unto whom all hearts be open and all desires known, and from whom no secrets are hid, cleanse the thoughts of our heart by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy name, through Christ our Lord." Let us say with David, "Hold Thou me up, and I shall be safe, and I will have respect unto Thy statutes continually." "Hold up my goings in Thy paths, that my footsteps slip not." "Make Thy way straight before my face."

In the hour of the reader's danger, may he hear a voice saying,

BEWARE OF ONE FALSE STEP!

OUR FRIENDS IN HEAVEN.

No. XVIII.—DR. MULOCK.

"THERE is no detective like a mother's prayers: they followed me all round the world till they brought me to Christ."

Such was the explanation often given of the first link in the chain of blessing to his soul by the subject of this memoir, who always spoke of his mother as a true Christian, though one never separated from the world.

John Berry Mulock was the eldest son of Mr. Mulock, of Bellair, County Westmeath, and was born in 1833. At an early age he and a younger brother went to Australia, on the voyage whither an incident occurred of which he spoke as the voice of God first heard in his soul. The mate of the vessel, a notoriously wicked man, having become deranged from *delirium tremens*, was put in irons, and died with fearful blasphemy on his lips. When the burial service was being read before committing the poor body to the deep, as the words were uttered, "We commit this body to the deep, in the sure and certain hope of a glorious resurrection," he turned to a man standing by, and said, "That's a lie;" and from that moment he realised the hollowness of a form that could thus deliberately sanction such an untruthful statement, as well as delude souls with the assurance that for the unsaved sinner as well as for the child of God there was one common glorious resurrection to be looked for.

After some years spent amid the excitements of Australian life he returned to England, and began to prepare for the medical profession. With his keen intellect and splendid talent he soon took all the highest degrees in medicine and surgery, *receiving no less than thirty-three marks of distinction.* "His essay," wrote one of the leading Dublin physicians, "on the 'Diseases of the Larynx,' for which he obtained the silver medal of the Pathological Society, is, in my opinion, one of the best and most complete monographs in any language."

In 1863 he took up a practice in London, and while there received a telegram which hurried him off to the death-bed of his eldest sister's husband—a fine young man, in the full flush of prosperity and health. This he looked upon as God's second distinct voice to him, as he had but recently parted from him in his lovely home at Nice, when he had laughingly boasted, "Well, I am at the top of the tree now, John." He arrived only in time to get one glance of recognition and a pressure of the hand, and he was gone. "Never shall I forget," he often said,

"the effect produced on my soul as I went out that night to walk on that lonely road skirting the Mediterranean, on my left hand the moonlight quivering on the still waters, while the dark orange groves on the right loaded the air with their perfume. At last I came to a small auberge, and, so late was the hour, I turned in, feeling I must have a rest. I got a room overlooking the sea, and while lying watching the flickering shadows of the vine leaves on the ceiling, I heard, through the thin partition, a woman coughing, coughing, coughing in the next room, and presently, between the paroxysms, she began to sing, and I recognised the old hymn often heard at home—

'My God, my Father, while I stray
Far from my home on life's rough way,
O teach me from my heart to say,
"Thy will be done."'

She sang it through, and I lay and listened till the early dawn, when I got up, and was off again back to Nice."

It was the last night of the old year, 1863, that he was at last broken down before the Lord. For some months before he had been attending Craven Street Chapel, where the ministry of the late John Graham was being much blessed to souls. That night the Lord apprehended him by the scripture, "Be still, and know that I am God." This caused the Doctor to tremble; the pulsations of his heart seemed to cease; he scarcely breathed, as his past life came up like a dark panorama—sins, companions, ways, and doings, all passing like ghastly phantoms of horror before him. In the deepest recesses of his heart he felt that God *is* God—a thought which men seek to drive away. At three minutes to midnight they had silent prayer, and as the clock struck the hour it seemed a death-knell at his heart, as he felt himself

"In rags and in ruin; without and within
A terrible mass of corruption and sin."

So would anyone feel who subsequently heard his address on "The Great Gulf," which made even God's people tremble. He never moved until someone came and led him into peace; and he said that he never after doubted his salvation. There was a reality about his conversion, because he was a man of purpose to do what he believed to be strictly right in God's sight; and from that day, to use his own words in writing to a friend, he had "only one subject to talk, write, or preach about now. All is subservient to Christ; all begins, centres, and terminates in Him. How insipid is the praise of men compared to the exalted pleasure of glorifying God, and being blessed to an immortal soul!"

From this time he began to work amongst the poorest in the East End, and his first efforts at preaching the Gospel were to the holiday pleasure-seekers on Hampstead Heath. Such blessing followed these efforts that he felt he must give himself wholly to this glorious work of seeking to save perishing souls; and the Lord confirmed the desire of his heart by laying him down with a severe illness for some months, from which he recovered only to come forth decided to live solely for Christ's interests on earth. And though that involved the surrender of much in social position and circumstances naturally dear to the heart, he could say, in the words of the apostle, "What things were gain to me, those I counted loss for Christ. . . . I have suffered the loss of all things, and do count them but dung, that I may win Christ." From that time forward *self* seems to have disappeared, lost in the all-subduing energy of spirit in which he cast aside all that reminded him of the things behind, pressing ever onwards towards his one and only object.

From this he went to Jersey, where he held services for children, attended by seven or eight hundred. Then he preached to adults, and he was greatly used of God. Bills were got out announcing him to speak at St. Aubin's, four miles out, on "The Great White Throne." A conjuror put his bills immediately under, announcing "The Dark Séance." Numbers were thus attracted, 900 persons being present. An Irish architect—a man of wonderful intellect, a musician, artist, architect, engineer, one who seemed six men in one—came in contact with the Doctor, who discovered he was living in sin, and warned him that his years were declining. Not long after, the man was struck with paralysis, and sent for the Doctor, who, however, had left Jersey. Mr. Angel was sent for, and the man said that the truths of "The Great Gulf Fixed" and "The Great White Throne" had haunted him ever since he heard them. At the man's request the hymn, "Just as I am," was sung to him, and he, seventy-two years of age, cried like a child as he not only thought of his state, but accepted the offer of free and full salvation. The Doctor once brought a backslider into Mr. Angel's shop for prayer, and after getting the man upstairs Dr. Mulock asked Mr. Angel to sing, and he (Dr. Mulock) would help. The man trembled at that singing more than from the *delirium tremens*, from which he had recovered seven times. Best of all, his soul was restored. After preaching at St. Aubin's one night on "The Great White Throne," Dr. Mulock was returning by train, and on looking at a woman sitting before him she burst into tears, and, when asked the reason, said, "Oh, that great white throne!" Then an old lady testified that she had known the Lord for seventy-five

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years, but had never known Him so precious as that night. While Dr. Mulock was presenting the Gospel to the weeping woman, her husband, too, broke down; but by the end of the journey they were all uniting in singing—

"Happy day, happy day,
When Jesus washed my sins away."

These few examples of the way in which God used His servant must suffice.

He visited Hastings, where he became intimately attached to, as he was also loved by, Dr. Penhall and other well-known Christians. Thence he went to Egypt for his health; after each successive illness being raised up increasingly chastened, sobered, and separated to the Lord, so that one writing of him could say, "I always beheld in him a holiness which was from above, and which, while it charmed, ever acted as a silent rebuke, and left impressions which I shall never forget. He appeared ever to be living in view of eternity, and to be looking 'above the side lights of time to the glory beyond.'" Or another: "To myself personally his kindness and love were great indeed. His solicitude about the state of my health was very touching, and also his loving sympathy for the members of my young family: his prayers that they might be converted in their youth, and become the Lord's servants, I believe will be abundantly answered. I remember he used to say, 'The Lord loves to give his people surprises.' He was indeed a man of strong faith, and while bold as a lion when contending for the truth, I have never met a more gentle or guileless spirit. Even the very young children dearly loved him, and his visits were most welcome to all in the house."

In 1881 he became acquainted with a sister in Christ, with whose writings he was already familiar, and, judging her to be fitted to be a true "help-meet" to him in his work for the Lord, and of one mind with him in desiring to live for His glory, they became engaged, though at the time there was no apparent prospect of their being married, owing to insufficiency of means (in their relatives' estimation) to provide things for necessary uses, as well as be a "helper of the saints," and in a position to minister, as he had ever done, freely to them. Meanwhile they waited on the Lord, and in December, 1882, He acted for them in a remarkable manner, through the death, intestate, of a distant relative, whereby, as heirs-at-law, he and a first cousin became entitled to all his landed property. This news he communicated by telegram, with the addition, "'It is the Lord's doing, and marvellous in our eyes.' Blessed be the name of the Lord."

Faith and patience were still tried, however, and it was not until November, 1883, that his marriage took place in Dublin, a few brethren

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and sisters having met the evening before to commend them to the Lord.

Their first move was to Hereford, where he judged he was directed by the Lord, and for six months he laboured there in the Word and doctrine, the spiritual growth and blessing of the saints being his constant thought, and subject of earnest private prayer. Truly it might be said he "travailed in birth till Christ was formed in them;" or, as he himself expressed it, "If the Church of God was worth the blood of the Son of God, it is worth my tears and toil."

He and his wife then went over to Dublin, at the time of the Believers' Meetings. The succeeding autumn and winter his ministry was confined to a series of addresses on "The Work and Office of the Holy Spirit," at Grosvenor Hall, and later on at Oriel Street, where, amongst the poor and feeble saints there, he laboured in the Gospel for two months.

Of the result of his ministry in the former place a leading brother writes:—"Most in this place can never forget his most valuable and faithful ministry. Truly he was much used of the Lord in the edification and instruction of His saints. And by his prayers, his teaching, and his example, he sought, 'so much as in him lay,' the good of God's chosen ones; and whilst his ministry was the most searching I have ever known, it was at the same time the most comforting and encouraging to those whose desire was to be obedient to the Word and to walk in the fear of the Lord. Some of the sweet and precious expressions he made use of are indelibly fixed in my memory: for instance, in prayer, 'We thank Thee, O Lord, not only for Thy grace, but for Thy graciousness; not only for Thy love, but for Thy loveliness;' and many others."

In the spring they again returned to England, where a month was spent at Chester, going in and out amongst the poor of the flock there, lecturing twice in the week, as well as preaching on Lord's Day evening, seeking to feed the sheep and lambs so precious to Christ.

A friend in that city writes:—"The Doctor will be missed by many. I am sure some in Chester will hold dearly the memory of a saint of God who walked at such a distance from the world, and whose very presence almost lifted us to the realities of the unseen and eternal things. We thank God for ever directing the steps of His faithful servant into our midst, and we pray that the fruits of such earnest ministry may increase, to the glory of our Lord, with whom our dear brother is now 'at home.' I have a letter of his by me, addressed to Mr. E., which he concludes thus: 'Oh for the first glance of that Blessed Face in glory!' Has not his wish been soon gratified? . . ."

Another writes:—"We in Chester praise the Lord for ever having had the privilege of seeing his face and hearing his voice. His looks of calmness and peace, and his words of love and cheer, will never be forgotten by us. He has been in our eyes and thoughts one whose life and ways approached more nearly to the Divine Pattern than any we have yet known. . . ."

The time came for moving, and, after much waiting on the Lord, a letter from a friend at Leamington, expressive of a need and desire for ministry of the Word there, seemed to open up the path to that place,

and he often thanked God for the fellowship of the little assembly from the first day. His ministry there was characterised by much freshness and spirituality, the subject of his last addresses being "The Hope of the Church, the Near Coming of our Lord for His Saints." Many will remember the deep solemnity with which he spoke the last night. "What are we waiting for?" he said; "only to hear the 'shout' fall upon our ears, and then the last sigh shall be cut in twain, and we shall be caught up in the 'twinkling of an eye,' to see and be like our beloved Lord. 'Whom He justified, them He also glorified.' In the counsels of God there is nothing between. The wilderness is left out. As in Heb. xi., 'By faith they passed through the Red Sea . . . by faith the walls of Jericho fell down,' all the desert journey is omitted. 'He brought them out that He might bring them in.'" Also the succeeding Lord's Day evening, when with a few brethren and sisters he went to the market place after indoor service was over, where he preached from the words, "Thou shalt call His name Jesus: for He shall save His people from their sins," and with bare head, apparently unconscious of the cold, his voice rang out warnings and entreaties to the unsaved standing around, his desire indeed fulfilled—

> "To speak as one who ne'er might speak again,
> And as a dying man to dying men."

Of this time a brother writes:—"Words fail me to express all I feel in the loss you have sustained, and the Church, in such an one's removal. What a solemn responsibility for us all to have heard his last ministrations! One present afterwards remarked: 'We shall not soon forget him; as he stood with uncovered head, offering up a prayer, or, rather, speaking to his God and Father as if face to face, with eyes open and face upturned, as was his wont in public prayer; reminding one of Stephen, who, "being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus."' Earth has seldom seen such a loving embodiment of separation from the world and devoted living to Christ. We pray his faithful example and teaching may have a lasting effect upon our lives and consciences, and, though gone from us, that he may 'yet speak.'" And another: "When we think of him as present with the Lord, and of the 'Well done, good and faithful servant,' we feel the joy in heaven is great, and the welcome warm. Our Lord had need of him Himself, or he would have been left here to comfort you and help us heavenward."

Some nights subsequent, being attacked with internal pain, he decided to undergo a course of water treatment at Matlock. On being examined by the physician there, however, he was informed that he should at once undergo an operation (not anticipated to be of a serious nature). With the child-like faith and repose in God's love which so markedly characterised him, he at once assented, and came to London for this purpose.

During the few days before the close of his earthly career his confidence and joy in the Lord remained unshaken, and he continued to testify to the end, of the preciousness and power of Christ. One of his sisters called to see him on his last Sunday on earth, and on coming out of the room she said to his wife, "Really, his face appeared as if

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glorified as he prayed;" and on subsequently referring to that interview she said, "I remember him saying, 'What are temporal goods; what are worldly possessions, in comparison to what God can give you? I would DIE, dear N——, to bring you to see the blessedness of what I feel in knowing the Lord.'" Again, "Ah! N——, my sufferings are nothing compared with the blessed happiness I feel from belonging to Christ."

He said to a sister in the Lord, "Pray that this operation may be for the glory of God."

Not having rallying power after it was performed, after a week of suffering, during which his soul was ever turned Christward, he departed to be "with Christ" on the 23rd of August, "the first day of the week . . . early, while it was yet dark."

The funeral took place in Kensal Green Cemetery, and notwithstanding its being arranged for an early hour in the morning, a large number of Christians assembled from various parts of London to show their respect for the memory of the deceased. Dr. Penhall, of Hastings, Messrs. McVicker, Chas. Underwood, and C. Russell Hurditch, took part in the service, which was of an impressive character. One of the bereaved relatives stated how many then present were struck with the remarkably appropriate scripture spoken from by one of the brethren: "He that overcometh shall inherit all things;" for, indeed, he was to a remarkable extent, through grace, an overcomer of the world, the flesh, and the Devil, and cheerfully gave up all earthly inheritance for Christ's sake, to whose blessed presence he has now gone, and so shall he be "for ever with the Lord."

The following lines, which form the fourth verse of Hymn No. 612 in the "Enlarged London Hymn Book," were constantly referred to and sung by him:—

"Ah! seeing *Thee*, Lord Jesus,
Who suffered, bled, and died,
My utmost, utmost yearning
Will then be satisfied.

And, 'midst that sea of glory
That then shall sweep o'er me,
This shall be all my heaven—
That I am *there with Thee*."

Mr. Henry Perry, a friend of the deceased, writes of our departed brother:—"I can say I never knew a man who seemed so closely to follow Paul in his motto, 'To me to live is Christ.' The following lines were among his favourite gleanings:—

'Oh! may the glory shine
Brightly through me,
Drawing poor weary souls
To rest in Thee.

The time, the place, the way,
He knows it all.
Do well thy work to-day,
And wait His call.'"

"Remember them which had the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation: Jesus Christ, the same yesterday, and to-day, and for ever" (Heb. xiii. 7, 8).

In subsequent numbers we purpose to give some of the many brief, but beautiful, thoughts that are found on the the margins of four or five of our departed friend's Bibles, together with extracts from some of his spiritual letters.

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No. XIX.—MISS LUCY HADFIELD.

MISS HADFIELD was the eldest daughter of the late George Hadfield, Esq., who was for many years M.P. for Sheffield. She was early brought, by the influence of the Holy Spirit, under the ministry of the late Rev. James Sherman, to decision for Christ, and, like all true-hearted and earnest servants of the Lord Jesus, she was most anxious to be a winner of souls for Him.

For the last twenty-five years of her life she resided at Ryde, in the Isle of Wight, for the benefit of her health; and seeing the great need of a Bible class for young women on Sunday afternoons, with much prayer and waiting on the Lord, she resolved to establish one. Having secured a suitable room, she invited the young women to attend; but her faith was to be somewhat tried, for she had not one single response on the first Sunday. On the second only five came; and on the third, seven; but after a few weeks the number reached to twelve. The work was the Master's: it was begun in His name, and in simple dependence upon Himself; it was carried to Him, in believing prayer, that He would own and bless it to the conversion of souls. The results exceeded her most sanguine expectations, and the attendance rapidly increased. Her teaching was accompanied with the power and demonstration of the Holy Spirit. Many sad and weary ones were greatly refreshed in soul as she pointed them to the ever tender, loving, and sympathising Saviour; whilst the unsaved were aroused to a sense of their danger, and many were led to go to her house and be more fully instructed in the Word, and then to rest in simple faith on the finished work of Christ for salvation. In three years the class had increased to 72, and she had to seek a larger place for meeting, which again became too small for all that were accustomed to attend.

The secret of her successful service was just this: she laid herself and all the Lord had given her on His altar, that He might consecrate the whole to His glory. By means of much personal self-denial she was able to sustain a Bible-woman and colporteur, in whose work she took a deep and prayerful interest; and when her means were enlarged at her father's death, she supplied the means for the employment of two additional colporteurs, in order that each little village and hamlet in the island might have a visit from one who would tell them of Christ and a full salvation.

The mid-day prayer meetings that were started at the rooms of the Young Men's Christian Association about sixteen years ago found in Miss Hadfield one of the strongest advocates and most regular attendants. At the preliminary assembly to arrange for the meetings, she stated that the felt want was not so much to increase the number of services, nor to multiply meetings, but that the teachers might be

anointed with the unction from the Holy One, and that the word preached might be in the power of the Holy Ghost.

Many things contributed to her great success. She most carefully and prayerfully prepared for her work; she husbanded the little strength the Lord gave her, that she might devote it to the special work He had given her to do. She was not simply contented to give the lesson, but she remained afterwards with those who were willing to wait with her at the throne of grace, that God would fasten home the word spoken by the Divine Spirit. She also met them for prayer one evening in the week, and reserved another for the purpose of seeing any member at her own house seeking her counsel or advice. Besides this, she spent very much of her time in her visits to their homes, more especially to the sick ones, and her purse was always open to assist the needy and suffering. They all knew that they would find in her a true and loving friend.

As the year 1884 advanced, it was but too evident that Miss Hadfield's strength was decreasing. She sought change and repose, and came back to her work full of hope that the Lord would continue to permit her to be a soul-gatherer for Him; but her weakness increased, writing became a burden, and teaching impossible, and for the last time she was found in her class in October. Much earnest, fervent prayer was offered to the Lord to restore her to health, if consistent with His will, but her weakness still increased. Many indulged the hope that she would at least have the joy of being present at her annual tea for the class in November, but she was too ill to be there. The attendance on that occasion of present and past members of the class and friends, to the number of more than five hundred, showed in a most striking manner the love, esteem, and great affection they had for her. The numbers on the books were greater than at any previous period, the blessing more strikingly marked, and the work apparently in its zenith of usefulness. Just then the Master bade His servant to come aside and rest awhile from her much-loved service, that she might prove—which she fully did—that He was just as able to afford joy and consolation in suffering as to cheer, strengthen, and guide in the hour of conflict and service. She sweetly rested upon the everlasting arms. The precious name of Jesus was to her like "ointment poured forth." She delighted to receive the visits of those friends who had the privilege of going in the Master's name, to bring again to her remembrance some of the precious truths on which the Lord had called her to rest with the loving confidence of a child on the bosom of her heavenly Father. After a few weeks' suffering, some improvement was seen, and her many friends indulged the hope that she would be sufficiently restored to give some direction in promoting her much-loved work; but the Master had said, "I will that she be with Me where I am," and very unexpectedly He came and called for her, and most peacefully she fell asleep in Jesus on Thursday, February 5, 1885. Her remains were laid in Ryde Cemetery, the grave being surrounded by about 1,000 of her friends, and 200 of her class in mourning, their many tears testifying to their sense of the loss they had sustained.

[An interesting series of Miss Hadfield's New Year's letters to her Bible class, with a preface by J. B. Figgis, M.A., of Brighton, has been published by Gabell and Son, Ryde].

THE WOUNDED HANDS.*

"And one shall say unto Him, What are these wounds in Thine hands?"—Zech. xiii. 6.

THESE wounds have a retrospective glance. They tell of the death of Christ. The death has long since passed; but the wounds will remain for ever. They will surpass all else as seen in His person, because they will tell of the greatest event the universe ever knew. Probably the Mount of Olives will be the scene of this inquiry. A manifestation, it may be, more calm and intimate than that to the world, will be given by our Lord to Israel. His renewed intercourse will give rise to the full development of all that had previously happened to Him as a suffering Messiah, which development may be brought on by the sight of His hands. Who can read the story of Joseph and his brethren without seeing a greater than Joseph here? Joseph was in his earthly power; they, his brethren, in misery and want; he, the once slain one; they, the transgressors. How he reached their dead conscience after twenty years showed his wisdom; how he felt at intervals, especially when he heard their confession, showed his compassion; how he wept on their necks showed his love. What enmity was slain at sight of those tears! Who has ever fully told the height and depth of this wonderful story? But the picture is a prophecy, as when he says, "*Come near to me.*" This the Lord will do; it is His special word to the guilty, "*Come unto Me.*" The ruler of Egypt said, "I am Joseph," as the Lord may say, "I am Jesus," which, under similar circumstances, He said to Saul. Joseph added, "I am Joseph your brother, whom ye sold into Egypt." What a remembrance! "Now therefore be not grieved [this is the wonderful part], nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life . . . to preserve you a posterity in the earth, and to save your lives by a great deliverance. . . . Say to my father"—poor sorrowing Jacob!—"Thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds [the Millennium pre-shadowed], and all that thou hast: and there will I nourish thee." Oh, my soul, what a glass in which to see the once humiliated One! For the joy set before Him, He endured the cross and despised the shame. It may be in some such scene as this the question will arise, "What are these wounds in Thine hands?" What a marvel it will all be! Their Saviour and Deliverer, descended from heaven for their deliverance, yet with the scars of suffering in His hands! With such a

*From "The Prophet of Glory; or, Zechariah's Visions of the Coming and Kingdom of Christ," by J. Denham Smith. Just published.

Teacher, and such evidences of sacrificial work, what an unveiling of the whole plan and purpose of God in redemption! But what grief, which will not cease till, resting in His love, they can say, "He was wounded for *our* transgressions, He was bruised for *our* iniquities, the chastisement of our peace was upon Him." These wounds tell of

CHRIST'S OUTWARD SUFFERINGS.

He was wounded by *the thorns*. The agony they gave as He helplessly hung on the tree none can tell. He was wounded by *the nails*. This has been called "the crucifixion wound." He was the only one in our world that ever lived after crucifixion. He was wounded *by the spear;* barbed with our sin, it met the blood which washed it away.

Rent and torn was that holy shrine in which dwelt all the fulness of the Godhead bodily. How can we ever sufficiently think of those bleeding wounds, that wasted form and broken heart!

"Oh, groundless deeps! oh, love beyond degree!
The offended died to set the offenders free."

I would suggest a word here on the exact form of the crucifixion. "The word 'cross,'" remarks another, "does not once occur in the Old Testament Scriptures. In the original language of the New Testament there is no such word. In twenty-eight texts the word *stauros* occurs, which signifies 'a stake.' In Dr. W. Smith's "Dictionary of the Bible" ample proof is given that 'stake' is the meaning of the word," answering to, "Cursed is every one that hangeth on a tree." The form of death thus would be the hands folded one over the other, high up over the head, nailed through with one nail to the tree; the same with the feet, folded one over the other. Nailed thus by two nails at both extremities, the body itself was poised, or made to sit, on a kind of rest in the middle of the stake, so that life might be prolonged in its torture as long as possible. Hence Pilate wondered He was dead *already*, not knowing how the Lord *yielded up the ghost. He "gave Himself a ransom for all."* He waited not the intended time of man, as He said, "I have power to lay down My life, and I have power to take it again." It is well to have an exact idea of the death of Him whom we so love, and to whom we owe our all, especially when we meet to remember His death. History and Scripture, and not superstition, must be our guide here. Scripture says, "Cursed is every one that hangeth *on a tree*," and history tells us that the bare stake was a special instrument of capital punishment under the Roman law.

The Lord Himself showed how His wounds were associated. They were evidence of His death; they enabled His disciples to identify Him as the One who had died, but was alive again; they told of that atoning

blood which was shed for many, and which was made to flow through them for our salvation. How sweetly did He associate them with the peace He had procured when He said, "Peace be unto you"—the peace of conscience, peace for the soul; for it was in connection with such utterance that He showed to His disciples His hands and His side. No marvel it is said, "Then were the disciples glad when they saw the Lord." They were associated with the peace of testimony. He saith to them again, "Peace be unto you; as My father hath sent Me, even so send I you." They were confirmatory of His resurrection. Thomas had said, "Except I shall see in His hands the print of the nails" (those nails, doubtless, which he had seen driven at the cross, and which he could never forget), "and put my finger into the print of the nails, and thrust my hand into His side, I will not believe." He had heard what man had said, and what the disciples told him the Lord had said; but what He wanted was evidence direct from the Lord Himself, and who shall say this was not the way to the very strongest faith? He saith to Thomas, "Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side; and be not faithless, but believing." This was enough; we do not read that Thomas did put his finger into the print of the nails, or his hand into His side. No; full of faith and full of worship, he exclaimed, "My Lord and my God!" Sweet the love that invited it! It shows that by faith we *may* put our hand down, as it were, into that side of His, the blessed Lord Jesus, and enjoy closest communion with Him. It is not for assurance, but for communion, that we sing—

"Fain would I, Jesus, know Thy love,
Which yet no measure knows;
Would search the depths of all Thy wounds,
The secret of Thy woes."

Happy disciple to be favoured as was Thomas! Happy testimony did he give to the Godhead of his blessed Lord! Thomas was no Socinian, no humanitarian. Sweet to our own soul is the word "my." He felt as if he appropriated the Lord all to himself. The Lord, however, said, "Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed." What is this but a looking on to our own blessedness in this age, in which we have no outward or visible sight, but, as the apostle writes, "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory"?

To the question, "What are these wounds?" He answers, "I was wounded in the house of My friends." It was the Jews who demanded that He should be crucified. Not even Pilate; certainly not His own friends, who looked sorrowfully on; not Mary, His mother; not John; not even Peter, though he did wound Him. No; it was the house of

Abraham, His friend, that wounded Him; the house of David, the man after God's own heart. Hence Israel, when before Him, "will look on Him whom they have pierced." This was the *manward* side, if one may so speak, of the sufferings—the outward and visible. Deeper than these were

CHRIST'S INWARD SUFFERINGS.

We are told, "It pleased the Lord to bruise Him." It was this more especially that led Him to say, "Now is My *soul* troubled," and, "I have a baptism to be baptised with; and how am I straitened till it be accomplished!" What it was we may judge from the awful cry, "My God, My God, why hast Thou forsaken Me?"

No outward wounds could tell the inward. "Jehovah lifted up His rod." He said, "Awake, O sword, against My Shepherd, and against the Man that is My fellow"—a name truly denoting equality and Divinity, as He Himself declared, "*I and My Father are one.*" God calls Him "My Shepherd." He is *His* Shepherd and *our* Shepherd. "Shepherd" is a name which has been a banqueting house to God's children in all ages. A shepherd is responsible for his sheep. Christ became responsible for His own sheep and for all their punishment. He "bare our sins in His own body on the tree." He could say, "The waters of a full cup are wrung out to Me." In His official character, as responsible for His people, was this cup put into His hands. They were *wrung* out to Him as from the law; all its curses and its terrible doom fell upon Him. They were wrung out by Divine justice; all its vengeance against sin, which He bore on our behalf. The Lord made to meet on Him the punishment of us all. He endured the awful load. Did you ever think of what it is to feel the weight of only one sin? Think of Peter, how, over that one sin of denying the Lord, he went out and wept *bitterly*. Think of David—what one sin cost him, what misery of soul, what a world of suffering, what remorse! He said, "*It is ever before me.*" And Judas—his sin was a burden unendurable, a load of abject woe, making his life intolerable; *he* went out and hanged himself. If such the fruit of but one sin, think of *my* sins, *your* sins, the sins of *all the redeemed*, laid down upon the Lord's spotless soul, with no screen between that soul and them. It was for this that Jehovah's awful sword awoke against Him.

And He who endured it was Jehovah's "fellow." What an assurance of Divine right to do the work! What a word for His absolute Divinity! What a power to save! How unlimited and eternal! He was before all sin, or death, or hell; and since they came on the scene He has trodden them down by dying.

"By weakness and defeat
He won the meed and crown,
Trod all our foes beneath His feet
By being trodden down.

"He hell in hell laid low;
Made sin, He sin o'erthrew;
Bowed to the grave, destroyed it so,
And death, by dying, slew."

But what next in our prophet? "The sheep shall be scattered: and I will turn Mine hand upon the little ones." They were scattered. "They all forsook Him, and fled;" but He put His hand upon them (the little ones) to provide for them, to shelter them, to help them. For three centuries after His ascension there was little else for them

but martyrdom. They had

FELLOWSHIP WITH HIS SUFFERINGS.

He had said, "If they have persecuted Me, they will also persecute you." They had fellowship with Him in His trials, as He said, "Ye are they which have continued with Me in My temptations." Note that word "*with Me*." They forsook all, and followed Him. They were "*with* Him," and had fellowship in His sufferings. We cannot explain it; but where love's object suffers our love cannot but suffer with it.

We have heard of one remaining at the foot of the gibbet on which hung the dead body of her beloved till she was found there herself a corpse. She preferred dying, watching his remains, to living apart from the fellowship which the melancholy sight gave her. Oh for a feeling more akin to this! Were we to contemplate the Cross more we should have less sin, less levity of spirit, more sobriety, more obedience, and more service. This was Paul's prayer: "That I may know Him . . . and the fellowship of His sufferings, being made conformable unto His death." "I ought," said the godly McCheyne, "to see the stripe that was made on the back of Jesus by each of my sins." Do you ask,

"WHAT OF THE CRUCIFIX?"

Alas! many know the crucifix who are ignorant of Christ. This is what casts such a shade of sadness over Christendom. Where will you not meet with the crucifix? The sign is on dome and spire; it is worn as an ornament; it is put on books; it is engraven on the person; it is lifted before the eyes of the dying, and placed on the coffins and tombs of the dead. Many through this means *may* get a glimpse of Jesus dying for them. God acts as a sovereign; but we know how, for the most part, it is the symbol of superstition, the mere decoration of art or ornament; and singular, as a rule, it is only the mere professed symbol of *death* we see. In all Continental lands what meets the gaze on the highway and on the altar is a *dead Christ*. Resurrection does not seem to come to mind. Christ is always still dead. Oh! "if Christ be not raised, we are yet in our sins." Blessed be God, He is raised, and to faith we are not in our sins. Would that this were known by the millions who, alas! know it not.

And now, blessed Saviour, one thing we would never forget: it is with *Thy* sorrows we learn to bear our own. It is by *Thy* wounds, *Thy* death, we are healed. Tears we have, but *Thy* tears can wash them away. Soul-sufferings we have, but it is by Thee we are healed.

We shall never have done with this history! In heaven Christ is seen "as a Lamb that had been slain;" the glory rays will shine for ever on His once thorn-clad brow. They will be seen through His hands and feet when millions of ages upon ages have rolled away.

Sweet, with no death or ought between,
By sight, undimmed, to see Thee near;
To see Thee as Thou now art seen—
No earth-born cloud, no sinful fear.

. . . . . .

How glorious, Lord, 'twill ever be,
With harp of gold and tongues of joy,
Thy very inmost love to see,
And all for Thee our love employ!

NADAB AND ABIHU.

By the late Mr. Henry Craik, of Bristol.*

Lev. x. 1-3.

I. The sin of Nadab and Abihu.
II. The judgment.
III. The reason of it.
IV. The submission of the bereaved father.

I.—THE SIN.

Everything had just been set in order. The sin offering had been offered and accepted, and Moses had blessed the people. It was a high day in the history of Israel. It was also a time of great dignity and honour for the family of Aaron.

They had been chosen out of all the tribes of Israel to be especially typical of God's High Priest, and well might they congratulate themselves on their high dignity. Israel stood pre-eminent among the nations as the only one to whom God had revealed Himself, and in this highly favoured nation the family of Aaron stood first as the priests of the most high God.

A time of prosperity is a time of special temptation. High-mindedness is often its result; and these young men were probably lifted up by their great honour. There is also some reason to infer from verse 9 that they had been guilty of intoxication. It appears, too, to have been a sin of presumption, not of ignorance, but exactly in defiance of the command of God as given in Exod. xxx. 9.

Their sin was also aggravated by the eminent station they filled, and by its being so especially calculated to bring the worship of Jehovah into contempt. The priesthood had only just been set up, yet here we see a complete break-down at once. How different was our High Priest! He, through the whole course of His life, was "holy, harmless, and undefiled." This, too, was a way of their own choosing—it was not the Lord's way—and this is an abomination in His sight.

Those who bring their own works to God, or set up any way of their own in worship or approach to Him, or lay any other foundation than that of Christ, commit the same crime: they bring "strange fire."

II.—THE JUDGMENT.

"There went out a fire from the Lord," &c. We find two fires—the fire in chap. ix., symbolical of acceptance; and here the fire of vengeance.

* Notes of a sermon preached the day after the death of his only daughter, taken down at the time, November 12th, 1843, by A. Evans.

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We also see a similarity between the crime and the punishment of it. They offered fire, and they suffered by fire. Just so is it with the sinner. He brings his own righteousness, and God suffers him to stand and fall by it. "Whatsoever a man soweth, that shall he also reap." Besides the similarity between the crime and the punishment, we see the terrible suddenness of it. How little these young men thought when they put on their priestly garments that they should bring down on themselves such fearful judgment! and we see in it an example of the certainty and reality of God's threatenings against sin.

III.—THE REASON OF IT.

"This is it that the Lord spake" (verse 3). It is, we see, the absolute necessity that God should be had in reverence, in accordance with that word, "Sanctify the Lord God in your hearts." Who, then, can come nigh to God? Is there any son of Adam that can venture nigh into such a holy presence? How precious—unspeakably precious—is that way of access we have through our Lord Jesus Christ! All carnal excitement, all fleshly zeal, all frivolity, are unfit for Jehovah's presence.

IV.—THE SUBMISSION OF AARON.

It was not an ordinary trial. It had been no gradual, wasting sickness. It was at once from perfect health to overwhelming destruction that he gave up his two sons. There is always an especial trial in sudden bereavement; and these were his two eldest sons. Just after he had seen them invested with the priestly dignity, and with the expectation that the first-born would inherit his own high position, and more, far more, than this, they were cut down in an act of rebellion against that God whom he served. This must have been most grievous to the heart of a godly parent, and Aaron was a "saint of the most high God." It was an aggravated trial. But "Aaron held his peace." Page after page might have been written, but they would not have conveyed so much as these few expressive words. Why was he silent? He saw the vast importance of this signal judgment. He knew, too, his own place. He knew what he was and what God was. "I was dumb with silence, I opened not my mouth, because Thou didst it." "Be still, and know that I am God." He knew it was right, because God did it. Think you Aaron's heart was not oppressed by the stroke? Think you there were no tender recollections? Yes, undoubtedly there were; but he knew who did it, and was silent.

Besides, the same God who afflicts upholds. "God is love," and all He does must be in accordance with that character. He may cause His children to pass through trial, but while they trust in Him there is always comfort for them.

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WHAT TO PREACH.

A Word to Preachers of the Gospel.

PREACH Substitution. God has no power for salvation outside the Cross. The Gospel of heaven is the slain Lamb. The blood-washing is the eternal song of the redeemed. We may multiply invitations to the unsaved; but we want other foundation than God's mercy. We want to see His justice magnified in salvation. We want to see our right to forgiveness in the Cross—our title to sonship in the resurrection—our new birth—our meetness for the inheritance in the Holy Ghost sent down from heaven—that we may be at home, even now, in the Father's house, not as servants, but as sons. Oh, let us lay the foundation in the Cross. We may warn, and entreat, and long after the souls of the perishing; but if we would take hold of God's power, we must lift up a crucified Christ. We must show the marks of the nails and the spear, that tell of the debt paid to the uttermost in the person of Jesus; that tell of a judgment on sin poured out and spent on Him, and passed away for ever. The Gospel of God is concerning His Son Jesus Christ. Its foundation is in the blood; its glory in the Cross. Oh, let us, then, have a Christ-exalting Gospel.

Perhaps much of the failure in this is because we set before us first the need of the perishing. God forgive us that we think so little about it; that we can feast so contentedly in the Father's house on the bread enough and to spare, while they perish with hunger. But is there not one thing more precious to our hearts than the salvation of a thousand worlds?—even the glory of Christ—a glory yet to be revealed, and revealed in us. Oh, we shall not know ourselves by-and-by; but we shall know God, even as we are known. It is but a little while to work and wait. Oh, let us exalt Him who redeemed us to God by His blood in this day of His rejection, seeking to be labourers *together* in the great harvest-field of salvation, working in His way, lifting up His Christ.

We may tell thirsty souls of their wretchedness in this most empty world; we may testify of God's readiness to supply their need, and entreat them to take of the water of life freely; and perhaps they know not how. Oh, show them *Jesus*. Heaven itself were empty without *Him*. Speak to them in His words: "I am the Way." Not faith, not doctrines; but a living Christ. The heart wants an object. God, who formed it, knows that, and He gave Him in whom His own soul delighted, to save and to satisfy—to redeem our lives from destruction, and to fill our hearts with *Himself*. See that you break the bread *God* has given you to the multitude—a whole Christ, crucified for sin, risen for justification, coming in glory.

A. E. W.

THE CHRISTIAN SOLDIER.*

"Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."—2 Tim. ii. 3, 4.

THE character, aim, duties, and relations of the Christian are presented in God's Word under many striking similitudes. His new birth, growth in grace, sonship, heirship, pilgrimage, service, and hope are all clearly pictured in symbol and type. The Christian believer is a servant, an ambassador, a disciple, a husbandman, a builder, and a pilgrim; in his inner life "the salt of the earth," in his outward character "the light of the world."

The "soldier" was one of Paul's favourite figures. He frequently alludes to the duties, discipline, and services of the Roman and Greek military to illustrate the privileges, responsibilities, and warfare of Christ's disciples. The Divine Teacher Himself taught by parable and object. Paul, the wise scholar in the Holy Spirit's school, instructed his hearers in the things of God by allusions to customs, habits, and practices in the social and civil life belonging to his age.

It was very natural that he should use the figure of soldier life. He was brought into close contact with soldiers as a prisoner, guarded by them, and also bound to them. When writing to the Ephesians from Rome, he speaks of himself as "an ambassador in bonds." Thus he had opportunity to understand the use of every part of Roman equipment. In reading his letters we note the frequent admonitions to "fight the good fight of faith;" to "endure hardness, as good soldiers of Jesus Christ;" to "put on the armour of righteousness on the right hand and on the left;" to cast off "the works of darkness, and put on the armour of light;" to refrain from the entanglement with the affairs of life, "that we may please Him who hath called us to be a soldier." The various parts of the armour which Paul enumerates, and the uses of which he explains, refer to the offensive and defensive weapons of an ancient Roman or Greek soldier. Their history is very interesting, and the Christian soldier cannot fail to draw profitable lessons and spiritual instruction from such study. Weapons of war are of a very early date. They may have been first contrived for the chase when man's physical necessities depended upon animal food; but human nature—fallen, brutalised, unholy, filled with passion and envy—soon led the aboriginal to use his weapons against his fellow. Whether Cain smote righteous

* From "Smooth Stones from Scripture Streams," a new book by Mr. and Mrs. Geo. C. Needham.

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Abel to the earth with his fist or bludgeon we cannot surmise; nor if Tubal-Cain, the father of every artificer of brass and iron, employed his time in forging swords and spears. No doubt Tubal-Cain is the Vulcan of the Greeks, from whose smithy is supposed to have come their weapons.

In all probability the animals hunted by men for food furnished the original designs for arms. The tortoise with its coat of mail, the fish with its scales, the birds with their closely-fitting plumage, the tusks of the boar, the hide of the rhinoceros, the claw of the lion, and head of the ram, may have suggested the coat of mail, the scale armour, the padded breastplate, shields, spears, swords, and the battering-ram. Plumes and crests were gradually added to make the wearers appear more imposing and majestic.

The Bible refers to weapons of defence and attack in its earliest books. Slings, helmets, spears, shields, and swords are frequently mentioned throughout its pages. God said to Abraham, "Fear not: for I am thy *shield*." David speaks of "girding on the *sword*," denoting preparedness for battle. When, therefore, the apostle illustrates Christian warfare, he employs figures which are both forcible in their application and familiar to the subjects of all governments. We may with profit consider—

WHO ARE SOLDIERS OF JESUS CHRIST?

1. Under human governments *babes are not found enrolled on the pages of military records;* nor are those scions of royalty fit for the battle who wear titles of command while yet pets of the nursery. In the "clash of arms" youth and age are alike disqualified. But under the Divine government *every child of God, from the date of his second birth*, has become a soldier in the elect army. As with the priesthood under the law *birth*, and not *attainment*, was the proper qualification for office, so soldiership in the Christian army is not the *reward* of faithful services, but the *birthright privilege* of all the redeemed. From this army matured saints are not superannuated because of age, nor "babes in Christ" rejected because of infancy. Grand old Caleb, when eighty-five years old, said to Joshua, "As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out and to come in." Though beyond the threescore years and ten, Caleb's life was still vigorous; his strength was unabated. And so the Christian, whose strength is in the Lord, continues good for service until the end of his days. Girded with the power of God, the moment he steps into the arena, through conversion, it is his privilege to utilise that power till the last blow is struck and the warrior called home.

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2. *The chief duty of a soldier is to serve his country or government.* The calling implies warfare. There are foes to fight, dangers to face, and possessions to be won, both for the natural and spiritual soldier. In the twelfth verse of the passage quoted above our spiritual foes are described—principalities, powers, world rulers, and wicked spirits; therefore "the weapons of our warfare are not carnal, but spiritual, mighty through God to the pulling down of strongholds." Nor do we "war after the flesh," but against lusts of the mind, and every high thing within us which exalteth itself against the knowledge of God. We must wage war against science, falsely so called, which deceives the unwary; against presumptuous philosophy which blinds the eye of the mind; against every false tradition which teaches for doctrine the commandments of men; against the rudiments of the world, which are as the undertow pulling back unto death; against pretended humility, which will kiss a relic and worship a statue, but will not renounce self-righteousness; against "fables" which substitute ceremonies for commandments, reformation for salvation, and character for Christ; against iniquity glossed over with the silver mask of æstheticism, as well as the naked sin which stirs the conscience to cry out for atonement. We must *fight* against Satan, the chief prince of darkness, and sworn foe of Prince Emmanuel. The Psalmist cried out in the battle, "Many, O Lord, are they who fight against me." Our enemies are legion—within us, beneath us, and around us; but having enlisted under a banner which shall never trail in the dust, and being led by a Captain who has never known defeat, let us grasp anew the sword, cry for the spirit of holy courage, and with renewed energy press into the thick of the fight, anticipating *victory by faith* as the pledged certainty given us by our Divine Lord. But let us first use the keen blade on *self*, and, although wincing under the smart, remember it is the Gospel order of warfare. "He that ruleth his own spirit is greater than he that taketh a city."

3. *The chief discipline of a soldier is obedience.* Laying aside the civilian's dress, he submits to the laws of state. All personal and private considerations must be abandoned; ambitious speculations and selfish interests must not be entertained; and all independence be swallowed up in obedience to his general. Where the virtue of obedience is found wanting, though the soldier possess herculean strength, display consummate skill in fighting, and be valiant in courage, yet does he lack the prime element of soldiership. Obedience is the first, last, and truest characteristic of a soldier. And surely the Christian soldier should specially excel in this grace! Renouncing the expediency which disregards Divine wisdom, which poises every action on its result, which

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practises evil that good may come, the good soldier of Jesus Christ will only attend to his Captain's word of command. He must live above the fear of man, which bringeth a snare, and turn a deaf ear to the fleshly promptings of an unholy nature. He must overcome every temptation to insubordination, and dismiss every thought which would substitute personal impressions for a "Thus saith the Lord." With child-like submission the faithful soldier will ever inquire, "Lord, what wilt THOU have me to do?" The single-eyed Paul was ever a determined follower of his Master. Hear his grand utterance: "Bringing every thought into captivity unto the obedience of Christ." He ever acted out the true soldier's principle, "Behold, to obey is better than sacrifice" (1 Sam. xv. 22).

4. *The Christian soldier must endure hardness.* Hardship and sorrow are bitter herbs to be eaten with the roast Lamb, yet the pilgrim soldier must become acquainted with such fare. But when the trial presses upon him like a storm from above, it will surely drive him to his sheltering place; when crushed under some heavy affliction, then will he cry for help, and learn that the Divine hand removes every load. He who has been in the school of grief, and is taught to say with Job, "The Lord gave, and the Lord hath taken away," or with the Divine Master, "Father, Thy will be done," has learned the secret of endurance more than the cynic or the sage. The bereaved parent and the lonely orphan will find the valley dark, but beside them walks the Living One, saying, "Fear not: it is I;" and instinctively will they immediately sing, "I will fear no evil: for THOU art with me." How enduring, how patient, how calm, how joyful, the soul having this experience! how strong the soldier in this confidence!

Patient endurance is a good trait in a soldier. To move onward or stand still, according to order, marks as genuine him who obeys. In the excitement of battle the impulse is to rush ahead; but to stand firm when so commanded is the proof of a discipline which will ensure victory. Patient endurance is a fruit which grows upon the tree of faith; consequently, where there is no reliance upon our Leader, and no trust in His Word, the soul becomes impatient, and is open to attack. The "Stand still" of faith is as essential as the "Go forward." To have a circumcised ear to hear, and an obedient heart to respond, should be our chief concern.

5. *The Christian warrior must be a good soldier fully equipped.* Ever ready at the call of duty, his heart should thrill in the service of the great Commander. To serve the Lord with *gladness* will be his aim; to live for Christ his ambition. Alas! there are recreants in the ranks—traitors like Judas, who sold his master for gain; deserters as Demas,

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over whom Paul bewailed, "Demas hath forsaken me, having loved this present evil world;" cowards as Jonah, who loved his reputation more than his Captain, and fled from the face of God; deniers as Peter, who stained with a foul blot the royal escutcheon; idlers as David, who, remaining at home during the battle, was wounded on the house-top by a poisoned arrow from Beelzebub. Oh, how closely should we follow Jesus, in order to be saved from dishonouring Him! There are pits and gins laid for our feet: to avoid them we need to press behind our Lord. The saints of all ages who had gained victories and escaped with a whole skin were they who walked with God and dwelt beneath His banner of love. The *armour* with which the soldier of Jesus Christ is equipped prepares him for the day of battle. It is "the armour of God;" not of human invention or human material. Human devices in the battle of faith are as worthless as a paper shield and dagger of lath on the field of war. The weapons of our warfare are not carnal, but spiritual. It is a Divine panoply, called "the armour of light," and "the armour of righteousness" (Rom. xiii. 12; 2 Cor. vi. 7). Human governments have their arsenals; the Tower of London holds its stacks of rifles and its stock of swords; nevertheless, weapons are found wanting when nation wars with nation. But better equipped than national barracks is heaven's armoury. No weapon is missing, and all are found without a flaw. Each piece is devised by the wisdom of God, purchased by the obedience and sufferings of the Divine Son, and adjusted to the Christian soldier by the grace of the Holy Spirit. As in Solomon's Temple the shields of ivory hung upon their fastenings ready for use, so in the Lord's house the armour stands prepared for the wearer. Here are shoes for the feet, a helmet for the head, a breastplate for the heart, a girdle for the loins, a shield for the arm, a sword for the hand, besides spears and javelins many. "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand" (Eph. vi. 13).

THE SECRET OF GORDON'S GREATNESS.

THE Bishop of Newcastle, preaching at the funeral service for General Gordon, gave this very beautiful and inspiring statement of that good man's faithfulness to his times of daily communion with God:—

"There was each morning, during his journey in the Soudan, one half-hour during which there lay outside Charles George Gordon's tent a handkerchief, and the whole camp knew the full significance of that small token, and most religiously was it respected by all there, whatever was their colour, creed, or business. No foot dared to enter the tent so guarded. No message, however pressing, was carried in; whatever it was, of life or of death, it had to wait until the guardian signal was removed. Every one knew that God and Gordon were alone in there together; that the servant prayed and communed, and the Master heard and answered. Into the heart so opened the presence of God came down; into the life so offered the strength of God was poured. So that strange power was given to Gordon, because his heart became the dwelling-place of God."

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MADAGASCAR IN 1858 AND 1883.*

THE Rev. W. Ellis thus describes the condition of the Malagasy at the first of the above-named dates:—

"Those from whom alone they had received instruction on the subject of religion had been removed almost as soon as their lessons had begun to take effect; and thus, deprived of their teachers, but few means were left to them of supplying the deficiency, which must have been severely felt.

"They had been required by the authorities under whom they lived to surrender all their books, and the few retained were forbidden to be used. The chief means of preserving their faith were small portions of God's Word. As in our physical organisation the loss of one faculty is often attended with the augmented efficiency of those that remain, so, with regard to their means of spiritual improvement, deprived of all other advantages, and possessing that which remained on in a very limited degree, they seemed to have acquired a familiarity with those portions of Divine truth to which they had access, and to have studied them with an avidity, affection, and perseverance truly wonderful. From all the accounts that were given, the truth seems to have been sought as a priceless treasure, and hoarded in their hearts as something more precious than gold and dearer than life. Their faith in its entireness and solidity was based simply on the Scriptures. They seem neither to have known nor thought of any system or creed as such, but to have regarded the truth of the Bible as that which was able to make them wise for both worlds. . . . In these men, as well as elsewhere, Divine truth had produced those astonishing transformations of character which render them witnesses for God, living evidences, the unequivocal, unmistakable subjects of a wonderful moral change. The standard of moral excellence which, so far as I could learn, the Christians had selected was simply that which is presented by the Scriptures; and to attain this standard, and practically, but most unobtrusively, to exhibit it to others, appears to have been their constant aim, at the same time that it proved one undeniable source of their sufferings; for the introduction and exemplification of the morality of the Bible were said to be changing the customs of the country.

"Still it was even acknowledged by some whose office it was to try, condemn, and punish the professors of this faith, that their conduct was indeed different from that of others. We do not wonder at the

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* From "Bible Conquests in many Lands," a new volume just issued by Messrs. Hodder & Stoughton.

observation of one of these judges, who, when remarking on the scrupulous exactness with which property committed to their trust had been returned, observed, 'These people would be good servants indeed if it were not for their praying.'"

Some years later the condition of the country is thus described:—

"The year 1883 will be remembered in the history of Madagascar as the year in which Ranavalona II. died. It was with intense interest that it was noted at the coronation of her successor, Ranavalona III., that a large Bible was a conspicuous object on the table placed beside her throne, while on the canopy over her head were texts from the sacred page. In her speech on the occasion, the new queen repeated the words of her predecessor, 'I rest my kingdom upon God.' She also showed that she was familiar with the contents of the Holy Scriptures by quotations from them: 'Righteousness exalteth a nation;' 'The fear of the Lord is the beginning of wisdom.' Friends and supporters of the Bible Society at home and abroad will join their prayers that God will richly bless the new Queen of Madagascar; that He will, if He sees fit, remove from the island all war and rumours of war; that the ocean may be the bounds of her kingdom, north, east, south, and west; and that over all God Himself may be acknowledged as the one true God."

AN EFFICIENT SUBSTITUTE.

A Touching Incident.

"When we were yet without strength, in due time Christ died for the ungodly."—Rom. v. 6.

A soldier worn out in his country's service took to the violin for earning his living. He was found in the streets of Vienna playing, but after a while his hand became feeble and tremulous, and he could make no more music. One day, while he sat there weeping, a man passed along, and said, "My friend, you are too old and feeble; give me your violin;" and began to discourse most exquisite music, and the coin poured in and in until the hat was full. "Now," said the player, "put that coin in your pockets," which the old man did; and then he held his hat again, and the violinist played more sweetly than ever, until some of the people wept and some shouted. And again the hat was filled with coin. Then the violinist dropped the instrument, and passed off. Soon the whisper went round, "Who is it? who is it?" and some one just entering the crowd said, "Why, that is Bucher, the great violinist, known all through the realm. Yes, that is the great violinist." The fact was, he had just taken that man's place, and assumed his poverty, and borne his burden, and played his music, and earned his livelihood, and made sacrifice for the poor old man. So the Lord Jesus comes down and finds us in our spiritual penury, and across the broken strings of His own broken heart He strikes a strain of infinite music, which wins the attention of earth and heaven. He takes our poverty, He plays our music, He weeps our sorrow, He dies our death—a sacrifice for you, a sacrifice for you! Talmage.

BIBLE LANDS, BIBLE READINGS, AND BIBLE WOMEN.

By Canon Fleming and Miss von Finkelstein.

THE members of Mrs. Allison's Bible class, which is held in the lecture hall of Mr. Spurgeon's Tabernacle every Sunday afternoon, celebrated their eighth anniversary on Friday evening, 4th December.* The chair should have been taken by Mr. Spurgeon, but owing to that gentleman's unfortunate illness his place was very kindly filled by his friend Canon Fleming, Vicar of St. Michael's, Chester Square, S.W., and Chaplain to the Queen.

The meeting having been opened with prayer by Mr. William Olney, who is carrying on a most blessed mission in Bermondsey for the Lord, the annual report was read by Mr. Allison, which was of a most stimulating character, stating that the Bible class was increasing in numbers so fast that it was hoped that Mrs. Allison would soon have to ask Mr. Spurgeon for permission to hold the same in the large Tabernacle itself.

Mrs. Allison, the conductor of the Bible class, expressed her gratitude to Canon Fleming for having so kindly consented to come among them that evening, and also for having, with Christian large-heartedness, lent her his own mission hall for the Gospel services she held in Pimlico. She regretted the absence of their pastor, Mr. Spurgeon, as it would have refreshed his spirit to have been present on this occasion to help forward this good work. Mrs. Allison touchingly referred to a Genevan red cross which she held in her hand as illustrative of the Cross of our Lord Jesus Christ. They were both the signal to cease firing, and a protection to the wounded and dying. Mrs. Allison, speaking to the Christians in her Bible class, said her desire at all times was to impart unto them some spiritual gift, to the end that they might be comforted by the mutual faith of one another.

Miss von Finkelstein, at present a co-worker with Mrs. Allison, imparted much interest to the meeting by speaking of the customs of the Jews in Jerusalem, where she had been born and educated. Miss von Finkelstein's father had fled from Russia to that city in consequence of his desire to find political and religious freedom. She stated that Jerusalem, like other cities, afforded an additional proof that no city could rise in

* It is only on occasions of exceptional interest we give details of meetings and anniversaries amongst our Notes; but this gathering was one of such striking interest that we give it this place, in large type, in the body of *Footsteps of Truth*.—Ed.

the scale of progress higher than the condition of its women. Miss von Finkelstein said she had recently returned from America, where she had heard the infidel lecturer, Ingersoll, ridicule our Lord's beautiful parable of the lost piece of silver. But the lost piece was not a threepenny coin, as Mr. Ingersoll termed it. It consisted of a portion of the necklace of a Jewish wife, which she wore as constantly as Englishwomen wear their wedding rings, and without which she was liable to be despised and stigmatised as not being a respectable woman. The joy she felt, therefore, on finding the lost piece of silver was true to the life, and so were all the accessories of this beautiful parable.

Canon Fleming said he had now to call upon himself to speak; and he was only too pleased to advocate this good work which God was honouring Mrs. Allison to do for Him. In his (Canon Fleming's) own parish there was a good Bible reading mission, conducted by Mrs. Flight, who had been placed there by Sir Charles Locock, the Queen's Physician, many years ago, and who supported her as long as he lived. She had been called *old* Mrs. Flight, but we never grow old in serving the Lord; rather do we renew our strength like the eagles. It was not until he was past seventy years of age that the venerable Dr. Guthrie discovered that he was growing old. He had been preaching in Queen Street Chapel, London, and, whilst walking along, he heard two ladies say in a most pathetic and kindly way, "Here is the old gentleman!" Yes, if people desired to become young, there was nothing like giving their hearts and hands to the work of the Lord, until they lay down that Christ-like work at their Master's feet, and hear Him say, "Good and faithful servant, well done." He could not help feeling sorry not to have the pleasure of seeing their pastor, Mr. Spurgeon, on this occasion. He met Mr. Spurgeon in Bath more than twenty years ago, and had frequently enjoyed Christian fellowship with him in helping forward the Lord's work. He had also enjoyed the privilege of reading at a service of song in Mr. Spurgeon's Tabernacle, and of speaking in his lecture hall, and also of being present two years ago at the anniversary meeting in connection with the Stockwell Orphanage, at which good Earl Cairns presided. This should remind them how short their time was for serving Christ, inasmuch as these noble servants of the Lord, Earl Cairns and Lord Shaftesbury, had been taken from their blessed work in the Church below to their honoured rest above. He (the chairman) remembered that at that anniversary meeting Mr. Spurgeon's son had just returned from New Zealand. His mother had been ill, and he spoke of those telegrams his father had sent asking him to come home, and of his reply, "I am coming;" also of his father's last telegram, "Welcome," which he had intended to carry with him to look at all the way home, and which, though he lost it, he could never forget. This incident Mr. Spurgeon's son used in illustration of our heavenly Father's loving call to His lost sons, and of their joyful response to His welcome home. The chairman said he should never forget that Mr. Spurgeon's son turned round to his father, while the tears rained down his cheeks, saying, "Why, my dear father, there was no need for you to tell me I was welcome home."

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Mrs. Allison, in that touching illustration of the Genevan Cross, had set the Gospel of Christ beautifully before them, showing them that they all needed shelter under the droppings of His precious blood. Foes might fire upon the Genevan Cross, and even wound the bleeding soldiers or the noble women who were ministering to them and binding up their wounds; but it was impossible to do harm to the all-conquering Cross of our Lord Jesus Christ. They had heard that evening of three things—Bible readings, Bible lands, and Bible women. He had been thinking of the time when there were no Bible readings at all, not only in this country, but in any country whatsoever. It was very interesting to trace back the the history of the Bible, and it should make them thank God they had His Word now in their hearts and homes. What a mercy it was that God had endowed man not only with the faculty of speech, but also with the power of putting that speech into writing of some kind or other, whether alphabetical or hieroglyphic! Even when, by God's power, Moses led the Israelites out of the land of bondage through the Red Sea, they had not books or Bible, or a single scrap of alphabetical writing. Moses appears to have been the first person upon whom God conferred the power of committing to writing the Pentateuch, containing those great truths which are the beginning and foundation of the Bible. After the death of Moses the Lord graciously spoke to Joshua in these precious words: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." This sword of the Spirit was better than human weapons with which to fight the battles for the Lord. Joshua was distinctly told to *meditate* upon God's Word; and, however busy we may be, we must find time for prayer and meditation therein, otherwise we shall not make our way prosperous in our work for Him. The Word of God should be taken into the heart and inwardly digested, so that we live upon it and it becomes a part of ourselves. What a glorious work Robert Moffat achieved for God when he went out to Africa and translated into the language of the Bechuanas the Word of the Lord! That being the Central African tongue, Moffat did very much towards spreading the truth of God, which is to be preached as a witness to all nations until, when His kingdom is prepared, the Lord shall come again in the fulness of time without a sin offering unto salvation.

Then, with regard to Bible women, the Word of God is full of good women from beginning to end. There are histories of bad women, too, therein set before us as beacons and warnings. Good women were also referred to in the revised version of the 11th verse of the 68th Psalm, which now runs: "The Lord gave the word; and mighty was the host of the *women*, as well as the men, that published it." We are all books ourselves, and we cannot speak or act without being read even by little children, who are capital readers of us; indeed, they read us through and through.

"Oh, wad some power the giftie gi'e us
To see oursel's as others see us!"

We must, however, all be books for the Lord, and should be "living

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epistles, known and read of all men." One of the most beautiful epitaphs he had ever read was that written of one who was

> "A living, breathing Bible:
> Columns whereon both Testaments engraven were,
> His head the index; and what next?
> His life a commentary on the text.
> Oh, what a monument of glorious worth
> When he comes forth without errata!
> Then he will be in leaves and covers of eternity."

They also should go forth like lights of the world, holding forth the Word of truth.

Many good women are named in the Bible, from Hannah down to Martha and Dorcas. At the same time there is one woman in the very heart of the Bible whose name is not given. Her character is beautifully described in the 31st of Proverbs, which chapter had been said to contain a verse for everyone's birthday. His (the chairman's) own birthday happened to be on the 26th of the month, and his verse was a most appropriate one for every Christian minister: "He openeth his mouth with wisdom; and in his tongue is the law of kindness." This chapter contains a grander description of a good woman than is to be found in any literature in the world. There is, in the first place, a description of her piety, which always comes first in every character. It says, "Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, *she* shall be praised." Piety puts the crown on woman's head. And all who are the Lord's to-night He will send forth on their way rejoicing. This woman's great activity is also described: "She riseth while it is yet night, and giveth meat to her maidens." He (the chairman) always rose at six o'clock in the morning. He had been taught to do so by his mother, to whom, with his sister and wife, he owed so much in life. This woman was industrious not only for her household, but also for the good of the poor: "She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy." This is the character of a truly godly woman; of one who loves the Lord Jesus Christ, serves Him, glorifies Him, and lives for Him. He wished he were right in supposing that all the members of that Bible class—yea, every one in that room—were workers for the Lord. God had not placed us here to please ourselves, but to glorify Him who loved us and gave Himself for us. Any kind of work was ennobling. Even Adam in his state of innocence was told to dress and keep the garden of Eden. It is good for the young to bear the yoke in their youth; and the poet was right when he said—

> "Work for some end, be it ever so slowly;
> Work for some good, be it ever so lowly;
> Work! for all labour is noble and holy."

Now there might be some hearts there to-night not yet given to the Lord—hearts which are not happy. It was not possible for any heart to be blessed without Christ; and if empty of Him, sin would continue to creep into it. Christ made their hearts for Himself, and He came down from heaven to redeem and win their souls; therefore, having been bought with the price of Jesu's precious blood, they should listen to Christ's entreaty, "My son, My daughter, give Me thine heart."

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And as for the many present who had already given themselves to the Saviour, should they not go home "singing and making melody in their hearts to the Lord"? and serving Him by His constraining love, He would honour and own their consecrated endeavours. Let them go forth from that annual gathering every one of them to win souls for Christ: it could be done by prayer and effort. He remembered hearing Mr. Gough, the temperance lecturer, speak in Mr. Spurgeon's Tabernacle. Mr. Gough said when he desired to rescue a soul—whether it were a brother who had fallen into the bondage of strong drink, or a sister who had marred the beauty of her womanhood by intemperate habits—he fixed his eye on that soul, and never rested until he had done his utmost to rescue it back to the fold. Then if only one of them should be blessed of God to win some gem for Jesu's crown,—some prodigal son or daughter back to the heavenly Father's bosom, and bring them to the Shepherd and Bishop of their souls,—what a joyful result of this Bible meeting it would be! If that were to be the case, Mrs. Allison would have to ask Mr. Spurgeon to allow her to have the big Tabernacle upstairs in which to hold her Bible readings. In conclusion, Canon Fleming said he prayed that this good work for God might grow more and more, and might be blessed and honoured of Him for the good of souls; and desired his hearers to pray—

"Grant, O Lord, that I may know Thee more clearly,
Love Thee more dearly,
And follow Thee more nearly."

THE HEART AND THE HAND.

2 KINGS x. 15.

THERE is a good lesson for practical purposes to be drawn from Jehu's *question* and his *request* here. Not that we set Jehu as a *model* for Christian service—not a bit—but he had a commission from the Lord, and with great zeal he executed it. On his way he lighted upon one Jehonadab with the question, "Is thine *heart* right? if it be, give me thine hand." The saying, "Unity is strength," is true enough: single-handed men are of necessity much crippled in the King's service. We fear there are many *hands* given without the *heart* being touched at all. Such help is a hindrance, and had better be struck off the calendar. Some give the *heart* (so they say), and not the *hand*. This is as bad as the other way about. *The heart and the hand together* is the great want just now. The forces of evil are strong enough, and the Devil's minions leave no stone unturned to accomplish their deeds of wickedness. This is no time for Christians to rest, or to quarrel. If we wait until all minor differences are settled, the judgment will be here before we know where we are. *One thing* ALL Christians are agreed upon, namely, salvation, redemption, life, and joy, through "JESUS ONLY." Brother, help to tell *that* to the perishing; let both hand and heart be active and united with every other brother's hand and heart, and so present JESUS to the world. F. C. SPURR.

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NINE VISIONS IN ONE NIGHT.

NOTES OF AN ADDRESS AT THE MANCHESTER CONFERENCE.*

BY R. COPE MORGAN.

THERE is no condition of Christian life which has not its parallel in the Bible. Coming, as it were, out of a long captivity, we are called to build the temple of the Lord. We are here to present ourselves before Him, that He may use us in evangelising the world; that through us the nations of the earth may be blessed. Zechariah prophesied to the remnant returned to Jerusalem, and God gave him a series of visions in a single night, which were specially designed to strengthen their hearts, and to fit them for their work. From these we may gather counsel, warning, and encouragement.

(1) He saw a Man, who was the Angel of the Lord, and the Lord of Hosts Himself (Zech. i. 8, 10, 11, 13), riding upon a red horse, and who stood among the myrtle-trees which were in the bottom; in other words, Jehovah-Jesus among the meek and lowly, who are, like myrtle trees, a sweet savour to God. For "the meek will He guide in judgment, and the meek will He teach His way." This is our first lesson. "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart."

(2) We have the world-powers against us—four horns. But God has four carpenters who can fray them away. Think of a Nebuchadnezzar frayed away by a carpenter; Xerxes by another; Alexander by another; Cæsar by another! Above all, Satan frayed away by the Carpenter who died upon the cross!

(3) There is a man with a measuring line to measure Jerusalem, and to mark it out into sections. But "Jerusalem shall be inhabited as towns without walls, for the multitude of men and cattle therein. For I, Jehovah, will be a wall of fire round about her, and the glory in the midst of her." Don't measure our Jerusalem, the Church, and mark it out into sects. Let the glory of God be the power in the midst of her, and let Him be the only boundary wall round about her.

(4) But when the light of God's glory comes into the midst of us it makes us conscious of our sin, and our need of the blood of Jesus Christ His Son, which cleanses us from all sin (1 John i. 7). Therefore a vision is vouchsafed to Israel through Zechariah, in which he sees Joshua the high priest clothed in filthy garments, and Satan accusing him.

* NOTE.—The proceedings at this important gathering of Christian workers to consider and pray about the evangelisation of the world are well reported in a double number of the *Christian* for December 17th.

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But it is God that justifieth, for it is Christ that died. Clothe him in change of raiment, for by the blood of Calvary "I will remove the iniquity of that land in one day."

(5) But we may be pardoned and justified, and yet lack power. This Gospel prophet must shadow forth the Holy Spirit as the needed power of God's people. A candlestick and a golden bowl of oil, and seven lamps and seven pipes to each of the seven lamps, and two olive trees on the right and left sides of the bowl, who are the two sons of oil that stand by the Lord of the whole earth. And this the lesson of it all: "Not by an army, nor by power, but by My Spirit, saith the Lord of Hosts." In the language of the new covenant, "I will endow My two witnesses, and they shall prophesy. . . . These are the two olive trees and the two candlesticks standing before the Lord of the earth." "Ye are My witnesses" (Rev. xi. 3, 4; Acts i. 8).

(6) The nearer a nation or a man is brought to God, the stricter the judgment of evil. Nadab and Abihu, Ananias and Sapphira, are proofs of this. The prophet, therefore, sees a flying roll, and the thief on the one hand, and the perjurer on the other, is cut off according to it. The thief sins against his neighbour, the perjurer against God. These two men represent all breakers of the two tables of the law. "The curse of the Lord is in the house of the wicked." We have every one possibilities of every sin within us. "Unite my heart to fear Thy name."

(7) Jacob was a bargainer, a trafficker; and one of the crying sins of Israel was "making the ephah small and the shekel great, and falsifying the balances by deceit." The prophet sees an ephah, and a woman sitting in it, as at the receipt of custom (compare walking, standing, *sitting*, Ps. i.). This is Wickedness. It must be carried away out of the Lord's land, the Holy Land, and set on her own base in the land of Shinar, *i.e.*, Babylon. Rev. xviii. tells the doom of commercial Babylon. "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues."

(8) A second vision of chariots—God's messengers of judgment, who quiet His Spirit in the north country (Assyria) by executing vengeance on Israel's foes. For "the Lord will avenge His people." He will judge us Himself, but He will not let the enemy wantonly help forward the affliction.

(9) Joshua, the high priest, now is crowned, a priest upon his throne. Jesus has made His people kings and priests, and, inasmuch as it is with gold and silver brought from Babylon that the crowns are made with which Joshua is crowned, it is foreshown that in the coming time the nations shall own Jesus Lord. He shall be crowned with many crowns. "I will bring forth my Servant the BRANCH. . . . . And they that are far off shall come and build in the temple of the Lord."

Truly, the encouragements to His witnesses are great and manifold. Now, if need be, we are in heaviness through manifold temptations. We are brethren and companions in the tribulation and kingdom and patience in Jesus; but

"The crowning day is coming
By and by."

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BIBLE READINGS.

No. 160.—SEVEN MANIFESTATIONS.

1. God's purpose is now *made manifest* to and in the Church which was hid to Old Testament saints	Rom. xvi. 26. Col. i. 26.
2. Our work to be *made manifest* at the judgment seat of Christ	1 Cor. iii. 13.
3. The life of Jesus to be *made manifest* in our body	2 Cor. iv. 10, 11.
4. All things reproved (discovered) are *made manifest* by the light	Eph. v. 13.
5. God's purpose in Christ *made manifest* by His appearing..	2 Tim. i. 10.
6. The way into the holiest is now *made manifest* ..	Heb. ix. 8.
7. God's judgments yet to be *made manifest* upon all His enemies	Rev. xv. 4.

No. 161.—SUFFERINGS OF CHRIST IN 1 PETER.

1. Foretold	i. 11.
2. Our example	ii. 21.
3. His patience in	ii. 23.
4. His endurance	iii. 18.
5. Our aim	iv. 1.
6. Partakers of	iv. 13.
7. Our testimony of	v. i.

No. 162.—SUFFERINGS OF CHRISTIANS IN 1 PETER.

1. Suffer for Christ's sake	ii. 19.
2. Suffer like Him	ii. 20.
3. Suffer for righteousness' sake	iii. 14.
4. Suffer for well doing	iii. 17.
5. Suffer for His name	iv. 14.
6. According to the will of God	iv. 19.
7. Reward of suffering	v. 10.

No. 163.—"FAINT NOT."

1 In prayer	Luke xviii. 1.	Prayer.
2. In confidence ..	2 Cor. iv. 1.	Perseverance.
3. In hope	2 Cor. iv. 16.	Preservation.
4. In work	Gal. vi. 9.	Preparation.
5. In trusting	Eph. iii. 13.	Power.
6. In well doing (margin)	2 Thess. iii. 13.	Practice.
7. Under chastening ..	Heb. xii. 5.	Patience.

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No. 164.—SAFEGUARDS.

1. Take heed to the things we have heard, *lest* at any time we should let them slip .. .. Heb. ii. 1.
2. Take heed *lest* there be in any of you an evil heart of unbelief .. .. .. Heb. iii. 12.
3. Exhort one another daily, *lest* any of you be hardened through the deceitfulness of sin .. Heb. iii. 13.
4. Labour to enter into His rest, *lest* you fall by disobedience .. .. Heb. iv. 11 (marg.).
5. Consider Christ, *lest* you be wearied and faint Heb. xii. 3.
6. Be straight in your life, *lest* you turn aside the weak .. .. Heb. xii. 13.
7. Look and see that you are holy, *lest* you fail of the grace of God; *lest* any root of bitterness spring up, and you are thereby defiled .. Heb. xii. 15.

F. E. M.

No. 165.—GOD'S "FEAR NOTS."

ISAIAH xli. 10-14.

FEAR not, Abram	Gen. xv. 1.
Fear not, Hagar	Gen. xxi. 17.
Fear not, Isaac	Gen. xxvi. 24.
Fear not, Jacob	Gen. xlvi. 3.
Fear not, Moses	Num. xxi. 34.
Fear not, Joshua	Josh. viii. 1.
Fear not, Gideon	Judges vi. 23.
Fear not, Israel	Isa. xliii. 5.
Fear not, Ezekiel	Ezek. iii. 9.
Fear not, Daniel	Dan. x. 12.
Fear not, Zerubbabel	Hag. ii. 5.
Fear not, Zecharias	Luke i. 13.
Fear not, Mary	Luke i. 30.
Fear not, Simon	Luke v. 10.
Fear not, Jairus	Luke viii. 50.
Fear not, Paul	Acts xxvii. 24.
Fear not, John	Rev. i. 17.
Fear not, Christian	Matt. x. 26, 28; Luke xii. 32; Ps. xxiii. 4; Ps. xxvii. 1-3; 1 John iv. 18; Heb. viii. 5, 6.

"God is our refuge and strength . . . therefore will not we fear, though the earth be removed."

GEO. E. WILLIAMS (*Watchword*).

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SEARCH SERIES.

I.—THE SECOND COMING.

Jesus is coming again.

Our God shall come	Ps. l. 3.
The Lord Himself shall descend from heaven ..	1 Thess. iv. 16.
This same Jesus . . . shall so come	Acts i. 11.
The Son of Man shall come in the glory of His Father	Matt. xvi. 27.
They shall see the Son of Man coming in the clouds of heaven	Matt. xxiv. 30.
Behold, He cometh with clouds; and every eye shall see Him	Rev. i. 7.
The voice of my Beloved! behold, He cometh ..	Cant. ii. 8.

And that soon and unexpectedly.

Yet a little while, and He that shall come will come, and will not tarry	Heb. x. 37.
Behold, I come quickly; and My reward is with Me	Rev. xxii. 12.
Surely I come quickly	Rev. xxii. 20.
Ye know not what hour your Lord doth come ..	Matt. xxiv. 42.
Ye know not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning	Mark xiii. 35.

To receive His own children.

He shall gather together His own elect	Matt. xxiv. 31.
Ye shall be caught up . . . to meet the Lord in the air	1 Thess. iv. 17.
Thou shalt receive me to glory	Ps. lxxiii. 24.
I will come again, and receive you unto Myself ..	John xiv. 3.

That they may be with Him.

That where I am, there ye may be also	John xiv. 3.
Where I am, there shall also My servant be ..	John xii. 26.
Father, I will that they also, whom Thou hast given Me, be with Me where I am	John xvii. 24.
Thou shalt be with Me in Paradise	Luke xxiii. 43.
With Christ, which is far better	Phil. i. 23.

In a place prepared for them.

Come, ye blessed of My Father, inherit the kingdom prepared for you	Matt. xxv. 34.
Eye hath not seen . . . the things which God hath prepared for them that love Him	1 Cor. ii. 9.
Men have not heard . . . O God, beside Thee, what He hath prepared for him that waiteth for Him	Isa. lxiv. 4.
An inheritance incorruptible, and undefiled . . . reserved in heaven for you	1 Pet. i. 4.
I go to prepare a place for you	John xiv. 2.

Friends are invited to send in Texts for the SEARCH SERIES *of Readings to Christian Dundas, Deaconesses' Institution, Tottenham, by the 12th of each month.*

Subject for February—*Dead to Sin, and Risen with Christ.*

NOTICES OF BOOKS.

Books and other Publications intended for Review in these pages should be sent (as early in the month as possible), addressed to the Editor, 164, Alexandra Road, St John's Wood, N.W., or may be left in care of Messrs. J. F. SHAW & Co., *the Publishers, 48, Paternoster Row, marked, "For* FOOTSTEPS OF TRUTH."

A MESSAGE FOR 1886. By C. RUSSELL HURDITCH. J. F. Shaw & Co.
Our fifteenth annual Message appears to meet with the same favourable reception as its predecessors, so that we hope to have to issue a second edition. It is an eight-page illustrated sheet, with Gospel articles for the unsaved, suitable for distribution throughout the year, but particularly at its commencement. It is largely used as a gift to those attending New Year's services.

THE LONDON BOOK AND SHEET ALMANACKS. John F Shaw & Co.
Of all the seventeen years' Almanacks we have been enabled to issue, we think these will be found the best. The sheet contains a large central illustration of John iii. 14, with four medium size portraits of the late Lord Shaftesbury, General Gordon, Dr. Mackay, and Mr. J. E. Howard (the introducer of quinine), and various matters of interest. Price one penny. The Book Almanack may be had in cloth and interleaved at 4d.

WE recommend those accustomed to distribute small books of spiritual truth to send for specimen copies of "DONT'S," by John Wood, and "A CLUSTER OF CANAAN'S GRAPES," by Lord Mayor Tichbourn (1657), just reprinted, from *Footsteps of Truth*, in small attractively bound books. Price sixpence each; published by J. F. Shaw & Co., 48, Paternoster Row.

FAITH AND UNFAITH: Their Claims and Conflicts. By H. SINCLAIR PATERSON, M.D. John F. Shaw & Co.
Half a dozen lectures delivered in connection with the London Banks Prayer Union, to confirm faith and discredit unbelief. The author is such a champion for God as must win the confidence of hearers and readers. Here is further evidence that he is a man of intellect as well as of heart. His treatment of the sophistries of science is masterly. Surely, with abundance of discourses such as these, really inquiring minds are left with no alternative but the acceptance of Bible facts; though it must not be overlooked that the most logical presentation of truth will be ineffectual to save and sanctify, unless the heart be opened to receive it by the power of God's Spirit.

IN THE SHADOW OF HIS HAND. By ROSE PORTER.

THY MORNING WORD. John F. Shaw & Co.
More choice shilling volumes for spare moments, from the "Parchment Library." The first consists of thoughts for lonely hours, and deals with topics of special interest to invalids. The other book has some single striking word for each day of the year, and, under each word, several scriptures are quoted. It is a helpful selection from the Word of life.

A CHILD OF THE MORNING. John F. Shaw & Co.
In the words of the preface, this is "a brief record of the heavenly thoughts and words of a little child." The father "long shrank from and refused publicity," but has "lately felt that I ought not to keep back what may, by God's blessing, do good to others, and bring honour to Him."

SUNDAY READINGS FOR A YEAR ON TWO HUNDRED AND EIGHTY SCRIPTURE TITLES AND SYMBOLS OF CHRIST. By JAMES LARGE. Hodder & Stoughton. (5s.)
We are exceedingly glad to see a reprint of this most excellent work, which we knew the publishers were urged to re-issue. It is a casket of gems of the first water, a basket of choicest flowers gathered from the garden of the Lord. Every page is full of suggestive thought. Were the price of the book four times what it is, we should urge every Christian, and especially every Christian *parent*, to possess a copy. A thousand such volumes, however, might be written, and even then would the fringe only be touched of the beauteous robe of Christ, and not a millionth part of

His many glories described, seeing that He is "the chiefest among ten thousand, and the altogether lovely."

GENERAL GORDON. By the Rev. S. A. SWAINE. Cassell & Co.

One of a series of excellent shilling volumes on "The World's Workers." A stirring *resumé* of the history of the Martyr of Khartoum, who lived and died for others. Englishmen in ages to come will be the richer and nobler for his pure, high-toned, unselfish, heroic, and Christian life; and, in that sense, he will not have lived and died in vain, though he was a man of whom the present age is unworthy. The writer has done his work well; but it is a pity the good portrait attached to the volume is so blurred.

THE PEOPLE'S BIBLE. By JOSEPH PARKER, D.D. Vol. III. Leviticus to Numbers XXVI. (8s.) Hazell, Watson, & Viney.

A continuation of the Doctor's teachings, of the same original order as intimated in our notices of the previous volumes of this series. The author thoroughly believes in winnowing corn from all fields, however much chaff might be found in the original gleanings; and he still holds on to certain teachers, however heterodox they may have become. Thus it comes to pass that we find quotations from the writings of such men as Henry Ward Beecher, whose apostacy from Biblical and evangelical Christianity is a matter of notoriety.

SMOOTH STONES FROM SCRIPTURE STREAMS. By Mr. and Mrs. GEO. C. NEEDHAM. Boston: J. A. Whipple, 9, Hamilton Place.

The names of the authors of this book would be sufficient guarantee for the *soundness* of the contents; but there is much more than soundness to commend the volume: there is truth presented in a terse, instructive, and interesting manner on some of the most important themes that could occupy the mind and engage the heart. Our readers are familiar with the writings of Mr. and Mrs. Needham in the pages of *Footsteps of Truth*, but here also we have contributions from the pen of both husband and wife, so happily joined in the Lord, and abundant in labours for the furtherance of the Gospel. In our present number will be found one of these "Smooth Stones" taken from the store of these spiritual lapidaries, which is full of suggestive thought, and a fair specimen of others in the same repository.

HOW TO BE HAPPY. By Rev. E. PAYSON HAMMOND, M.A. Drummond's Tract Depôt, Stirling.

Of how thoroughly Mr. Hammond is at home among the children this little illustrated book is another proof. Many of the little ones who have attended our friend's services in London and elsewhere will be glad to get this little souvenir of his excellent and successful labours amongst them.

"THE MOTHER'S FRIEND" VOLUME, 1885. Hodder & Stoughton.

Contains helpful papers for parents, and several full-page illustrations. Will doubtless be appreciated as a gift for cottagers and others.

"MY STRENGTH." "GIVE ME FIVE MINUTES." "BE READY." London: Partridge & Co. Stirling: Drummond.

Two New Year addresses, by Lady Beaujolois Dent and Rev. Geo. Everard, M.A., respectively; and an address to the young by J. Forbes Moncrieff. The titles indicate the subjects.

GOOD NEWS. GOSPEL TRUMPET. Partridge & Co.; Drummond.

Cheap yearly parts of excellent illustrated Gospel monthly papers.

MORE "MESSAGES." By CHARLOTTE MURRAY. Partridge & Co.; Drummond.

Poetry, by this well-known authoress, on varied topics, in large type, and attractively bound.

THE GOSPEL TREASURY, and Expository Harmony of the Four Evangelists. Compiled by R. MIMPRISS. (16s.) London: The Systematic Bible Teaching Mission.

This is a re-issue of an important standard work of reference. The small type of the *old* edition was somewhat of a drawback, and we are therefore glad to see this handsome quarto volume issued. The excellent matter deserves the good "get-up" which this book presents. The plan of the book will be invaluable to all Bible students, teachers, and preachers. First, there is a "Harmony of the Four Gospels," wherein the readings of the four Evangelists are given on one page. There is an undoubted advantage in such an arrangement as this, for at a glance the whole history is before the eye. The text is also arranged, as far as

possible, in the order of time, thus presenting a continuity of events. Following this are "Scripture Illustrations" *in extenso*, which throw a flood of light upon the text. These illustrations are very valuable, and form an extended concordance. Then come critical and explanatory notes, with addenda. Orientalisms are put into modern language, and peculiarities of ancient dress and custom are made clear. Sunday school teachers will especially appreciate these features. A map is inserted, entitled "The Path of Jesus." This is a new thing, and marks the places visited by our blessed Lord in His sojourn on earth, traced also in the order of time. Indeed, the whole mass of matter in this volume well elucidates the teachings of the four Gospels. At the end of the book are copious indexes to the addenda, chapters and verses, with analytical and historical tables. There is also a very clever index to all the subjects in the Gospel history, enabling the student to turn immediately to almost any subject. The comprehensive character of the book will scarcely allow us to quote from it, but we unhesitatingly and heartily recommend every student to forthwith procure a copy. For such a book the price is very reasonable, and the investment will more than repay.

BIBLE CONQUESTS IN MANY LANDS. Hodder & Stoughton.

This is a most interesting volume, consisting of a great number of facts respecting the introduction and spread of the Word of God in many countries, together with striking instances of the great spiritual results flowing therefrom. Every lover of the Bible and of Bible societies will rejoice in the mass of information here presented, from the graphic pen of that well-known scribe, G. H. P. The book is calculated to prove most helpful in deepening reverence for the Word of God, and carrying conviction to unsettled minds in this doubting age. We note, however, an incident respecting Dhuleep Sing, which, we judge, the author would somewhat revise, had he heard of the Maharajah's recent practical return to Brahminism.

NONE BUT CHRIST; or, The Sinner's only Hope. By ROBERT BOYD, D.D. Thos. C. Jack, Edinburgh and London.

Full of clear evangelical teaching on the most important subjects which make for salvation and eternal life. Just the kind of book we should desire to see largely circulated among our middle and upper classes. It is a book that might well stand side by side with Mackay's "Grace and Truth."

AN EXPOSITION OF THE NEW TESTAMENT. By MATTHEW HENRY. Volume I. Matthew, Chapters I. to XVII. London and Edinburgh: Thomas C. Jack.

Matthew Henry's Commentary is too well known now to need lengthened remark from any reviewer. It stands far ahead of all other similar commentaries for general usefulness. Mr. Spurgeon well says of this work in his "Commenting and Commentaries," which is reprinted as a preface to the present volume, "For general usefulness Matthew Henry's exposition of the Bible stands first. It is most pious and pithy, sound and sensible, suggestive and sober, terse and trustworthy. It is glittering with metaphors, rich in analogies, overflowing with illustrations, superabundant in reflections. The author delights in apposition and alliteration, is usually plain, quaint, and full of pith. He sees right through a text directly, and quietly gives the result of an accurate critical knowledge of the original, fully up to the best critics of his time." What else need be said in praise of the work, which is issued in a convenient size, with clear type, largely illustrated with steel engravings, and is neatly and strongly bound?

THE MINISTER'S DIARY AND VISITING BOOK, 1886. Hodder & Stoughton.

After having ourselves used this diary for years, we give it as our judgment, that this is "out and away" the best pocket diary we have seen for ministers, containing as it does pages for entries of all kinds brought within a small compass.

MY FRIENDS' BIRTHDAYS. James E. Hawkins.

This is a small companion book to the autograph album "My Friends," published by the same firm, and already commended in these pages, the coloured designs of which are both pretty and well executed.

LIVING WATERS

is a Bible text-book of the same character, half the size, containing a

displayed text in a pretty coloured design for thirty-one days.

THE COTTAGER AND ARTIZAN. Religious Tract Society.

The annual volume, bound in cloth, containing the numbers for the past year, gives evidence of improvement over previous issues. The articles are good and the illustrations excellent. We wish God-speed to this interesting Gospel monthly among the cottagers of our land.

BIBLE LIGHT FOR TRUTH-SEEKERS AND CHRISTIAN WORKERS. Volume V. John F. Shaw & Co.

The annual volume of a spiritual monthly journal. Fairly good, but with plenty of room for improvement.

STORM SIGNALS. By C. H. SPURGEON. Passmore & Alabaster.

One of the special series of acceptable volumes selected from sermons preached on Sunday and Thursday evenings at the Metropolitan Tabernacle. Beacons and warnings suitable for souls in danger or distress. The subjects are varied, and treated in the author's well-known spiritual, original, and stirring style. Such faithful and intelligent testimony cannot fail of God's blessing. The editor, however, has been in too much haste in preparing this important volume, having repeated the sermon on the text, "Without Christ" (Eph. ii. 12), under the two titles, "A Soul-winning Meditation" and "To the Rescue," for which the "Governor," as he is familiarly called at the Tabernacle, will certainly not thank him.

POINTED PAPERS FOR THE CHRISTIAN LIFE. By THEODORE L. CUYLER, D.D. Hodder & Stoughton.

A series of brief, practical, and readable papers by an American author whose name and writings are deservedly familiar to English readers. The treatment of the extensive range of topics is likely, with the Spirit's blessing, to impart guidance, strength, comfort, and joy. We are glad to see that the book is in its third thousand.

THE YOUNG PEOPLE'S HYMN SHEET.

This is an excellent series of four-page hymn sheets for children's services, containing about sixteen favourite hymns in each, issued by Mr. George Bennett, of Penley's Grove, York. It is to be regretted that the publisher's name is omitted from the leaflets, as it is a very useful series. We find the eight leaflets can be stitched together so as to form a cheap book of 128 hymns, or may be had separately at 10d. per 100 sheets.

THE SILENT COMFORTER DAILY TEXT-BOOK. W. B. Horner & Son.

Good matter, and plenty of it for a penny, but necessarily printed on inferior paper.

THE LITTLE CAPTAIN. By Mrs. GEORGE CUPPLES. Gall & Inglis, Paternoster Square, London.

A story for boys, with good moral teaching. It tells us of a little captain whose life was in the keeping of a greater Captain than he, and into whose loving care he was taken, to sail no longer on life's stormy ocean. It is told in true sailor fashion.

GRACE AND TRUTH FOR OLD AND YOUNG. W. B. Horner & Son.

The annual volume of an attractive illustrated Gospel monthly, which is commendable in all respects except the illustration on page 1—too suggestive of a very different class of periodical.

NOTES.

AMONG those of the Lord's workmen who have recently departed is our good brother William Allan, who for some years laboured for the Lord at Highgate and the district in connection with Malden Hall, and subsequently at Wimbledon in happy association with Mr. John Churchill and the friends at Central Hall. He fell asleep in Jesus, after a few weeks' illness, on the 20th of November, at Belfast, at the age of 71, after preaching the Gospel for nineteen years, during which time he was much used, especially among the aged and comparatively illiterate. He was buried at Glenarm, County Antrim, on November 23. Brethren from Belfast,

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Glasgow, Dalmellington (Ayrshire), and London, were present at the grave.

* * *

It is only lately we heard of the decease of another devoted worker in the Lord's vineyard—Miss Hadfield, of Ryde—which took place in January last. She was much used of God amongst young women, who gathered in large numbers to her weekly Bible class, and for whom she cherished the deepest affection and earnest solicitude for their eternal interests. For years her letters to us have given evidence of the interest she felt for the welfare of the many young women committed to her trust. She invariably solicited earnest prayer for her own meetness for the Master's service, and for the souls of these young women. In her decease the Mission under our own care has lost a liberal supporter, but the loss involved to the young women who have been brought under her influence seems irreparable. May the Lord raise up many like her to watch for the souls of others as those who must give account. Mr. Jacobs, who was intimately acquainted with her for many years in Christian work in Ryde, sends an interesting little sketch of her life, which will be found in another part of this magazine.

* * *

Malden Hall, Kentish Town.—The annual meetings connected with this important branch of the Evangelistic Mission will be held on Thursday, January 14—in the afternoon at 4, in the evening at 7, with tea at 5.30—for prayer, praise, and addresses, in which Mr. Finlay Gibson, Dr. McKilliam, Mr. J. G. McVicker, Mr. C. V. T. Onslow, Mr. Robert Paton, Dr. Popham, Mr. J. Denham Smith, and others, will take part.

* * *

Evangelistic Work in Dorset.—Our excellent brother, Mr. Geo. Hawes, writing from Poole, says: "I intended to have sent you an account of the work done here in the tent in connection with the Evangelistic Mission, in August last. There were nearly one hundred who professed conversion; many Christians connected with the Established Church and various dissenting denominations were much helped, which they are not slow to acknowledge now; and many are hoping to have another visit from the evangelist early in the year, as there is still great need for special effort in this town. I am thankful to state I know many of the professed conversions were the work of God, and the converts are walking consistently. Not a few who discovered they were resting on a sandy foundation were enabled to take their stand on the Rock of Ages, and testified openly to that effect; indeed, the town was greatly stirred. This, doubtless, was in response to the much prayer that ascended before the tent was expected, that the Lord would send someone who would prove a blessing; and it was a joy to see Christians from the various churches co-operating for the furtherance of the good work."

* * *

FRIENDLESS AND FALLEN.

It is interesting to note, in tracing the history of the mission of the Lord Jesus Christ, that the first discovery He made of His Messiahship was to a poor erring woman at Jacob's well when on his way through Samaria. He proclaimed to her the glad tidings, and she welcomed them, and in turn declared Jesus to her fellow-townspeople with blessed results. What a beautiful and suggestive example is set before us by this incident! Surely Christ's professed followers are safe in copying the Master? The Gospel is still the remedy for all sin—even the sins of erring women—and Christians everywhere should pray for the extension of the glad tidings of salvation to the outcast; and, when possible, they should do even more—preach Christ to them, and be ever ready to give practical help to the penitent.—Edward W. Thomas, 200, Euston Road, London, N.W.

* * *

THE GOSPEL IN SPAIN.

Mrs. Fenn, whose interesting letter, written after her return to Madrid in November, we gave in our last number of *Footsteps of Truth*, also writes:—

"I find, too, that for the present distress, consequent upon cholera and other national calamities, there have been held in the hall two sewing classes a week for three hours each time, where the women are paid 2½d. an hour for their work, and are then allowed to buy the articles at the cost of the material. In this Miss Gieser

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and Miss Furness, who are at present our only fellow-workers, have worked in co-operation with two other English ladies. These latter, however, now I have returned, are about to render the same service in another part of the town. Another English sister still continues to help to the extent of her ability. More than forty have not been admitted till the present, but now there is need for enlarging as the winter comes on. There are also classes for teaching women to read four times a week, and a weekly mothers' meeting. All these are blessed occasions for evangelising, and several of the women appear to have their hearts opening to the truth. How much visiting all this entails may be imagined. Miss Gieser told me that there was a list of sixty who ought to be visited this week; but how is this possible for two sisters who have all the above work, with regular evening meetings? Do our Christian friends need convincing that there are open doors in Spain?

"About three years ago a Spanish Christian among us, not long converted, was used in leading to Christ an aged, intelligent, but poor woman, and he had hoped also her daughter and son-in-law. The man, however, returned to his drinking habits, and the poor wife became absorbed in her trouble. Soon they all left Madrid, and have not reappeared until quite recently. Last week the man accosted Mr. Fenn in the street, and asked him to go with him and see his mother-in-law. She was lying in a sort of cupboard under the stairs, for he is doorkeeper of the house, and the poor wife goes out sewing to earn bread for them all. The old woman wondered why, at her age (for she is more than eighty), she should be still on earth. Mr. Fenn suggested that even lying there she might speak a word for Jesus. She said she did, and recommended her neighbours to attend the preaching of His Word, and that she had specially engaged the interest in Divine things of a girl nearly thirteen years of age, daughter of a tenant in the house. The child was fetched, and in conversation showed herself much interested in the truth, and desirous of being taken to the meetings, to which her mother happily does not object. She was delighted with the present of a small New Testament.

"The old lady's story of her life, with its many vicissitudes and striking providences, is very thrilling. We were specially struck by the following:—When twelve years of age, before the Inquisition was quite done away with, she lived in Malaga. Her mother purchased a house, and she, child-like, went curiously into every corner, and discovered in the large bell-shaped kitchen chimney a niche containing two dirty smoky volumes with parchment binding, and read the title, 'El Nuevo Testamento.' She recognised them as the prohibited books, and, without saying anything, even to her mother, took opportunities for reading them and examining the pictures, replacing them each time. She read them through. The books ultimately were destroyed by rats, and during her long life she had never seen such books again, and often wondered whether she should. About three years ago she saw on a neighbour's table in Madrid 'La Sante Biblia,' and, on opening it, found it contained her old friend the New Testament. She then again diligently read the Old and New Testaments. Just then the Spanish brother above referred to visited the family, and found her prepared of God for a full reception of Christ. She seems to be cognisant with the history of her own country, and, though very weak and nearly blind, retains her intellect, and expresses herself in good language and well-formed sentences.

"There is little doubt there are many, many such cases scattered over this land ready for the truth, and not a few now possess the Scriptures, and are only waiting for the living voice—the preacher. Truly it is a privilege to be used of God in discovering His jewels, and in all Spain there must be not a few; for, had there been no spiritual life, would there have been such bitter persecution of the Christians? Surely, too, there is a seed. It may be chiefly among the poor, the poverty of whose ancestors rendered them less exposed to the avarice and cruel persecutions of the Inquisition.

"P.S.—The expenses connected with the sewing classes above referred to have been met by money collected for relief of sufferers through cholera, &c., by S. Southall, Esq., Leeds, and Rev. E. R. Palmer, agent of the Bible Society, Madrid."

THE HOPE OF THE CHRISTIAN.

AN ADDRESS BY MR. J. DENHAM SMITH, AT MALDEN HALL, THURSDAY, JANUARY 14TH, 1886.

"Be not moved away from the hope of the Gospel."—Col. i. 23.

THIS shows that a child of God can move—more and more into Christ, into Divine blessing, into the realised enjoyment of the fulness there is for him in Christ; or away from what he has in Christ. The apostle is very jealous about the hope, and he told the Colossians not to be moved away from it. We cannot be moved out of a thing without being first in it; and I can but believe most of those here assembled are in this hope. But I have chosen this one little line—not little as to its contents, but as to its compass—because, among the many things from which God's children, in the present day, are moving is this blessed hope. Some are so far moving that they are bringing a great deal between the hope and the present moment. A number who once did realise that the Lord may come at any moment are now looking for Antichrist, and to go through the tribulation. In this case, I need not tell you that their hope is not a near one. It is an utter impossibility that they can be alive or remain at the nearing the hope; for it necessitates the Jews being in their own land, that Jerusalem be rebuilt, and that the Lord has gathered Israel from the four quarters of the earth, that Antichrist and all the great world powers be in league against that city, that there has been an awful tribulation, and that then, these things accomplished, the Lord will come down and deliver them—all this before ever they can see with their eyes the One whom many of you—I believe all of you—have been expecting to see at any moment.

But it is very sweet to contemplate the character of the true hope. Man, naturally, has no hope. We are told in Ephesians that he is *atheoi*—without God—and therefore without hope. The whole world

may be leaning on this or that; but when the dying hour comes it is all taken from under the feet, and they go down into eternity hopeless —without God, and without heaven or any fellowship or blessedness in connection with the living God. We are told the hypocrite has a hope —"The hope of the hypocrite shall perish;" a most awful statement. Let us take the candle of Divine truth and go down into the inner chambers of our own souls, and be satisfied with nothing but the Divine reality, which truth has lodged within us, of a hope that never can make ashamed, so that we may be enabled to certify, as did Paul when he said, "I *know* whom I have believed." He could say it to demonstration—having no more doubt of it than that he saw the Lord on his way to Damascus, or that he had an existence. But there is nothing within the compass of human conception more awful than a man having the name of a child of God, a teacher, a preacher, one in Christian fellowship, going on and on until he passes into eternity leaning upon—what? "The hope of the hypocrite shall perish." Nothing in earth or hell can compare with the awful revulsion felt by a man who has had a name to live relying upon that name, deceiving his own soul, living upon circumstances, and then dying without Christ. God grant we may take it to heart, and, as we pass on in the earthly journey, oftentimes take account of ourselves, and renew our confidence in God through the revealed Word (for anything else would be fanaticism), being rooted and grounded, built upon the Rock of eternal ages, so that, as we journey on, we may feel more and more the blessedness of having that which will never make ashamed.

The child of God has no proper hope down here. We have a great deal—peace with God, reconciliation, justification; we are sanctified in Christ Jesus; we are already made meet for the inheritance; we have now a Divine title; we are partakers of a Divine nature; yea, many other blessings we have. But the child of God has nothing that answers in full to the longings, the aspirations, which have been planted in him by the Holy Spirit of God. *Here* he sees a wide wilderness, a godless world, a lame, impotent Church, failure on every hand. Alexander the coppersmith did Paul much harm. Demas had forsaken him, also all they of Asia. I often hear a wish that we could get back to primitive Christianity, but Paul did not find it a very glorious thing. John shows the candlestick removed out of its place; Diotrephes loved to have the pre-eminence; and when John wished to write concerning deceivers in doctrine, he had to address the "elect lady," for there was apparently no man to communicate with. Christianity in itself is Divine; but Christians have proved themselves failures. I mean the professing Church, from the earliest to the present. I am not astonished

at anything. Could we say anything more than Paul did? "Among yourselves there are men who are wolves in sheep's clothing. When I am gone," said the apostle, "and the power the Lord has used through me taken out of the way, they will devour the flock." One said to me, "All that which you admired is a failure." I replied, "Ah! no; *men* are the failure." *Man* was the unstable thing. *Christianity* will live; *Christians* are the failure. We love and cherish the memory of the men who fifty and sixty years ago brought out precious truths from God's book. It was our joy to know many of them intimately, and, when in heaven, we shall say there were none to whom we owe more than to those heavenly-minded men. They would meet over the Word, searching out the truth of the Lord's coming, the return of the Jews, and other truths that then had revival in a remarkable way. They forgot where they were until the sun shone through the windows, darkening the lamps. Not one of these men who sat thus until the morning over the Word were dependent on commentaries. Blessed doctrines were revived—the return of Israel, the reign of the Lord Jesus Christ—as clear as His first coming. But these are not our hope. They are all grand truths for our souls where we are. The manna was not Canaan, nor drinking of those waters that came from the rock. Those were refreshments by the way—supplies. "All our fresh springs are in Thee." They are all in Christ, God having made Him the repository of all His mighty fulness, that we might take whatever we need; but we cannot take out that of which I speak—it is not a wilderness thing. When we have the hope accomplished, we shall have lifted our feet from the wilderness. It will be something beyond all we have ever had.

I would refer to some salient points in the context of the passage I have selected. The apostle says Christ was "before all things," and glances at His eternal nature, as in John i.: "In the beginning was the Word, and the Word was with God, and the Word was God." Then he says He is the Head of the Body, the Church; the Firstborn from the dead; that it was pleasant for the Godhead to dwell in Him; that by the blood of the Cross we have been reconciled; and that by the same blood He will reconcile all things in heaven and earth. In a specious book a non-eternity writer says all things are to be reconciled to God, including the Devil and evil, and he founds it upon this text, as if it read that God will reconcile all things in heaven, earth, and hell; but hell is not in the text. We read the enemy is to be cast into the second death. That solemn doctrine of Divine revelation concerning the Evil One and evil ones, the more infidelity tries to shake its truth, the stronger do its roots hold, and the more do I feel the awfulness of the truth that there is not only an eternal heaven, but an eternal hell.

May God grant that we who do see it may live realising the value of every soul around us who may be still without salvation.

How easy it is to get away from the hope of the Gospel. The very beginning of backsliding is when a Christian can be content with Divine truth, service, Christian activities, fellowship with others, losing the sense which once he had of the enjoyment of the presence of Christ. When the Lord Jesus Christ rose from the dead, He was forty days and forty nights on earth. In that intermediate position between resurrection and ascension, Peter, Mary of Bethany, Mary His mother, with others who loved Him, did not know where He was. He was now here, now there. So is it now—He is about among us though we see Him not. He is here this afternoon in this hallowed spot, where ofttimes He has been revealed in the preaching of the Gospel, and seen in the breaking of bread; and He is elsewhere, in all the various assemblies, as He said: "Where two or three are gathered together in My name, there am I in the midst of them."

But the believer has no hope down here. He has his hope in Him who is in heaven. The mariner will for long carry the anchor in the hold of his ship, but by-and-by it will be cast inside harbour. Strange to say, we carry the anchor within us, yet it is in heaven—Christ formed in us the hope of glory, and Christ in heaven. But I have not Christ yet. Paul, when in gaol for probably about four years, lost his employment, but substituted the Lord Himself for his work. He writes: "That I may be found in *Him*;" "That I may win *Him*;" and "That I may know *Him*, and the power of His resurrection." He wanted that new power, or a power freshly felt, by which, as Christ left sin, death, hell, judgment, and the world under Him by His death, so Paul wanted the freshening power of it. We all need that—a heavenly freshening of the power of the resurrection of the Lord Jesus in us. The longer I live the more I feel the need of a heart detached from this world. For long I looked forward to labours. I can hardly do that now. I long more for what Paul saw in prison, when, put aside from his labours, he looked up and said, "Whether I live, or die a martyr, it will be Christ. Not His work, not His people, not service, nothing but that I may be found in Him; and that I may have fellowship with His sufferings; being conformable to His death; if by any means I might attain unto the *out*-resurrection [as it is literally] *from among* the dead." He believed there were those who would have a resurrection peculiar to themselves, according to John vi., where the Lord four times says, as a special promise, "I will raise him up at the last day," meaning that He would bestow the unique privilege of our having a resurrection distinct from the resurrection of the lost, arising out of the purpose of Christ

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that all the members of His mystical body, and all who have fallen asleep in Jesus and died in faith from the time of Adam, should be raised from corruption and changed into His own image, to be for ever with the Lord. *That* was the apostle's hope, ever before his mind. He had seen the Lord at his conversion; his eye had conveyed to his soul such a sense of what the Lord was that he never lost sight of Him; but his aim through life was that he might again see what he had once seen.

The thought is growing around us that we have been wrong in saying that the Lord may come at any moment. It is monstrous. Many, too, whose Christianity we did not doubt, tell us that the resurrection of those with the Lord is past; that they have their bodies now: monstrous are the errors of doctrine. Well, all the owls get out in the dark. It is because the night is deepening around us that birds of evil omen flap their wings in our very faces. Here is a scripture for coming *with* Christ (1 Thess. iv. 14): "Them also which sleep in Jesus will God bring with Him." Everybody knew, through prophecy, that God would come to the world; but how could He come from heaven bringing His saints with Him, unless they were first taken to Him? I like scripture under my feet when dealing with birds of darkness. There is another text which bears upon this. When the great army, the warrior saints, in the close of the Book of Revelation, comes, they come not from earth, but *out of heaven*. If we are to remain here through the tribulation until the Son of God comes down, we shall not come out of heaven, but out of earth. There are horses of magnificent power with Him when He comes, and the nations are broken as potters' vessels are broken. We are to come with Him in glorified bodies. Who ever heard of being on horses without bodies! In Zech. xiv., we see all the saints are with Him; and in Jude, "Behold, the Lord cometh with ten thousand of His saints." All through prophecy, the Lord, when He comes, is represented as coming with all His risen, glorified, or changed saints. How simple! even a child may understand that none could come with Him unless they have been taken to Him. Paul might have supposed some of the Thessalonians saying, "Our departed friends lie in the charnel ground; and here are we left behind; the Lord is in heaven: how do we stand respecting His coming?" Paul answers—I have received it from the Lord. The Lord Himself shall descend from heaven *to the air* when the dead in Christ shall rise first. Then we which are alive and remain shall be *caught up* together with them in the clouds, to meet the Lord in the air. In the long, chief, broad line of prophecy running through Scripture, the Lord's coming is always represented as

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a coming down to this world; but this was quite a new thought, the root of which Christ had already given (John xiv.): "Let not your heart be troubled. . . . In My Father's house are many mansions. . . . I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto Myself; *that where I am, there ye may be also.*" Not a word about keeping them down on earth until He comes in judgment to the earth; but "I will receive you unto Myself." Not down here, or at Jerusalem surrounded by armies, but "in My Father's house." Dear child of God, thou wilt be at home in that house ere one storm of wrath or day of judgment breaks upon this guilty world. But ere we reach the Father's house there may be the tribunal of Christ, that the Lord may settle everything. I like to think of my worst under the eye of Jesus, and all gone as the issue of that tribunal, through His grace, so that I may never think of it except to glory in that precious blood by which all my sins were put away. It is not enough that I have peace about sins. I long to know the last thing that can ever happen about my poor self and my sins—the eternal clearance of all against me. At that tribunal there will be enough to think of oneself, and for you to think of yourself—we need not be troubled about one another. The Lord will see all, from infancy to the grave. I know enough of myself to sink me to hell, but then the blood of Christ. What *He* must know I cannot tell; but at that tribunal all will be manifested, as the word is, forgiven and forgotten—not only sins, but failures in work, in obedience, in life. We cannot say that, at the meeting of Joseph and his brethren, Joseph did not remember the pit; but we can say that, when his arms were round them and they were crying their hearts out with love, he had not much to say as to rebels and murderers. It was like a miniature tribunal or judgment seat of Christ. That is what I am expecting—such love as I have seen on the Cross, which I know only in part, because we are told of that love that it "*passeth knowledge.*" When we have been a million million ages in heaven, that love will pass knowledge, you will never be able to compass it—it is infinite.

In the last chapter of Revelation there is what may be called a sweet dialogue between Christ and His Church. Christ says (verse 12): "*Behold, I come quickly; and My reward is with Me, to give to every man according as his work shall be.*" Beloved Christians, there is our hope. The Lord says, "I am not coming as an abstract person; *but My reward is with Me.*" I do not know how our views may change in heaven; but I can say before you that, when in that scene, it would cause little surprise if we have forfeited many a reward, and the Lord

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gave simply Himself—an infinite gift! a wondrous gift, that will go beyond all crowns, kingdoms, and rewards.

"Not on the crown He giveth,
But on His pierced hands;
The Lamb is all the glory
Of Immanuel's land."

We shall be for ever and together with the Lord. I can understand Whitfield's reply when a bigot in his own circle said, "Do you think Mr. Wesley will be in heaven, holding the doctrines he does?" "Ah!" said George Whitfield, "if I can be only near enough to see him, I know I shall be near Christ. Will there be any one nearer Christ in heaven," he added, "than Mr. Wesley?" If I am near the humblest and weakest saint here, I shall feel not far off Christ. All will see Him and be with Him. Yet He comes with rewards. You know how much rewards do. When the children and grandchildren are together, and the little odds and ends are to be given to them on birthdays and other days, and all the families meet, chastened by the feeling that mother is gone or father is gone, what a time it is! But in *that* scene of Christ and the rewards, we shall not miss one; the whole redeemed will be there—"Not a hoof left behind." The rewards will hang about Him, as the nail held the grand vessels of the sanctuary of old, and He will not only appear in His glory, but "He will bear the glory."

Scripture shows there will be a tribulation. But the whole drift of prophecy is to the effect that it will be in connection with Israel.

Some see the tribulation coming, like an awful embankment, between them and this their hope. When our Lord describes it in Matt. xxiv., He says that those who are in *Judea* are to flee. Is the Church to be in Judea? They were to pray God that there flight be not on *the Sabbath*. What have we to do with avoidance of flight on the *Sabbath?* The first verse of Daniel's last chapter speaks of the tribulation of *Daniel's people;* as Jacob's trouble it is spoken of in Jer. xxx. 7. In Rev. vii., after the hundred and forty and four thousands of Israel are sealed, it is said, "These are they which came out of *the* great tribulation. . . . Therefore are they *before* the throne." Those thus saved will be *before* the throne. All the members of Christ's body are to be with Him *in* His throne. The whole scope of Scripture is, as I understand, confirmatory of this, and suited to the very moment we are passing through, when men are being removed from this hope. "It makes a difference," said one lately bereaved; "we have been looking for the Lord, and thinking of all the reunions we should have when He comes; but now we are taught that the tribulation must

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be first." We need truth for the present time. Christians always need it suited to some ever-recurring epoch. All over America, the Continent, Great Britain, and Ireland, seeds are being sown broadcast to invalidate Divine truth, and to bring into discredit the Word of God.

As a practical word, Paul said, "Not as though I had already attained." He was for passing on. That is what we must do. There was nothing of finality with him. He did not believe in any absolute perfection here; nor did he think he had arrived at all there was for him here. "I press toward the mark for the prize of the high calling of God in Christ Jesus." What was that? Why, I am to see Him, to be with Him, to be like Him, to rule, to reign, to spend my eternity with Him, to be everywise like Him except His Godhead. The Father has given all things into His hands, and He has given all things into our hands. There is nothing He shall possess but we shall possess with Him. There is THE HOPE—nothing between but Christ to come and we to be caught up. Oh, what an uprising! Our mothers, our fathers, our sainted teachers who led us to the Christ; the babe taken away from the bend of a mother's arm and laid down, like a little thing of velvet, in death; all whom we have known and loved in worship and service; the blessed teachers who have lived and died among us: when one thinks of them, how sanctifying to the soul! And so many others we have known and loved—the John Codes of a former day, the Soltaus, the Harrises. Then, too, some who fought against one another, how blended and blessed now in yon scene with the Saviour! And, by-and-by, the patriarchs, prophets, and apostles, the Luthers, the Latimers, the Knoxs—the small, the great, as you have it in Revelations—we shall all form a mound of magnificence, a mountain of glory, but the glory all from God, through His Son. May our God help us and bless us, as we now worship Him and praise Him for such a goal, such a hope of the Gospel, from which in these days we are not to move.

THE DAY OF SMALL THINGS.

GOD never blames us for our slow progress and small attainments in holiness, but for our sluggish, cold-hearted submitting to evil, and allowing it dominion over us. Even our purposes to do right are made much of by our gracious and pitiful God; therefore let us not despise the desires of our hearts to please Him.

If we watch against pride; if we struggle and pray against it; if we are pained at its inward workings—then that which we feel to be only a struggle after humility, God accounts humility true and deep. He accepts us in His dear Son; He accepts our offerings also; and the sighs of the contrite He calls incense.—*From "Choice Sayings," by* R. C. CHAPMAN.

THE DIVIDED WATERS;

OR,

FAITH'S TRIUMPH OVER DIFFICULTIES.*

"I am the Lord thy God, that divided the sea, whose waves roared."—Isa. li. 15.

WHO among us, that is seeking to follow the Lord fully, knows not of deep trial and difficulty in the onward path—trial sometimes so great that our hearts sink within us, and we are at our wit's end for fear (Psalm cvii. 27)? At such times let us think of the divided waters. Moses, before his death, told the people that they were to go over Jordan; commanding them to "fear not, nor be dismayed," for the Lord would go before, and be with them. Joshua (3rd chapter) gives an account of their crossing the river. "I will go before thee," the Lord had said. And yet there were great difficulties staring them in the face. No sign that He had gone before. The difficulties, naturally speaking insurmountable, remained. But directly the step forward in obedience was taken, the difficulties disappeared, and even to sight the way was easy and plain. What a lesson not to be frightened by appearances, and not to judge of the Lord having gone before us by sight! What a word for the soul, "I will go before thee," clearing the difficulties away! Unbelief says, "Let me see them moved away, Lord, before I stir." "Nay," says the Lord, "you must trust My word; take but a step in the waters, and then you shall see."

The Israelites were commanded to follow the ark (type of the presence of Christ); and at His presence the waters rolled back. But it was needful that the step of faith and obedience should be first taken. The feet of the priests must be dipped in the river before the way was made for them to cross over. They had to go against reason, and step, as it were, into death. Then all difficulties disappeared, and the path which had looked unreasonable and impossible became, in a moment, delightfully easy: "And all the Israelites passed over on dry ground, until all the people were clean over Jordan." Thus, impending death and ruin were overruled for life and victory. This throws light, by the Spirit's teaching, upon the way of the Lord, and should raise us above fear, even in the most trying positions, because, at the presence of Christ, difficulties will surely be overcome, and will frequently disappear altogether on our moving forward in simple faith and obedience.

* From a little book now out of print.

The pilgrim path becomes easier when we discern the Lord's dealings with our souls; it is important to see clearly that trials and afflictions are of two characters. There are some in which we are required to take the passive position, and wait; in others the active, and go forward. The lesson of crossing the Jordan is applicable in the latter case; and this in comparatively small and everyday trials as well as in great and occasional ones. We have, perhaps, dreaded speaking to some relative or friend on eternal truths; we have shrunk from paying a visit, or engaging before others in prayer—even when the inward call from God was unmistakable; yet how often, while pressing on in the path of duty and opposition, while putting our feet in the waters, have they rolled back and divided. Thus the adaptation of Old Testament teaching for the varied states of the Christian is unspeakably precious, and we lose much by not listening more attentively to the voice of the Lord in that precious portion of His Word, which is designed to meet the experience of every believer whatever may be his path in life.

Let us, in the next place, observe that it was the priests, or the sanctified ones, that carried the ark—a distance being maintained between them and the people. But now, in Christ Jesus, we are all brought nigh, and are all priests, and are all sanctified; yet those who respond to their high position and privilege, and sanctify themselves, peculiarly carry the Lord's presence with them.

No doubt, however, the primary lesson in connection with the crossing of the Jordan is typical of the Christian by faith laying hold of his spiritual inheritance, reckoning himself dead to law and to sin, and finding full rest in Christ, "raised up together in heavenly places in Christ Jesus." Still, at the same time, water is a type of affliction, death, and judgment; and we can gather comfort from the fact of the children of Israel passing through Jordan so easily and victoriously, assured that in like manner it will ever be with the believer in seasons of sorrow, unless there be a needs be for a more protracted trial of faith. We may rest quite satisfied on this point, remembering that the Lord twice worked a miracle, dividing first the Red Sea and afterwards the river Jordan, in order to make a way for the people whom He had redeemed to pass over; and He will not now keep them standing long in the water, unless the lengthened trial be specially ordained "unto praise and honour and glory at the appearing of Jesus Christ" (1 Peter i. 7).

The way of God is not according to our natural thoughts; for "His" way is in the sea, and His path in the great waters, and His footsteps are not known (Psalm lxxvii. 19). But in so far as His ways are revealed, it becomes us to take heed. The constant teaching

of Scripture is life and blessing though death. We must die to live; not a literal death of the body, but a dying to our own righteousness, to our own strength, our own reason, our own wisdom—in a word, to our own selves; and in such a death life is found; and the teaching conveyed in the passage of the Jordan is confirmed by the words of the Lord Jesus: "Whosoever will save his life shall lose it: but whosoever will lose his life for My sake, the same shall save it" (Matthew xvi. 25). And just in the same way that crossing the river appeared to the Israelites like stepping into death, so does it appear to ourselves, when called upon to brave difficulties and dangers, as though we, too, shall be drowned in the sea. But this is only Satan's lie to frighten us; and, not being ignorant of his devices, we should go forward, remembering that there is One who at the last moment can divide the waters; and by realising this we shall be enabled to say, "What time I am afraid, I will trust in Thee" (Ps. lvi. 3). It is of importance to bear in mind that the Lord Jehovah purposely brought the Israelites to the river Jordan for the trial of their faith. He did not tell them how they were to cross until the time came; indeed, so precious was the testing process in His sight that the feet of the priests were required to rest in the waters, to stand still in Jordan, before those waters parted and deliverance was wrought out. Thus the Lord taught his poor trembling children their own weakness and insufficiency, contrasted with His own Almighty power and all-sufficiency. Standing by the brink of the river, they learned that difficulties insurmountable to them were as nothing to Him. And this is what He would have us learn. He would not have us look at circumstances, but at Himself. It is His will that we should remember His power, and expect His deliverance. Thus He reproves our faint-heartedness, reminding us of what He has done in the past. "Who art thou, that thou shouldest be afraid? I am the Lord thy God, that divided the sea, whose waves roared." He says, "'Thy God,' and this is what I can do for thee." He has also given us exceeding great and precious promises; and on claiming them for our own, we shall find His power put forth on our behalf. Thus even death itself may be much easier than we imagine; for, encompassed by the Saviour's presence, and cheered by His promise, the waters will divide as soon as we begin to cross the river. Has He not said, "I will be with thee"? We must not, then, look forward to a wading-through process, as it is so often pictured, and from which the heart naturally shrinks, but to the waters dividing by the power of Christ on the first step being placed in them; we may go over on dry ground, as the Israelites crossed the Jordan, so soon as our feet but touch the stream. The natural man cannot comprehend how simple

faith can bring about such practical results; but this is God's way, and child-like trust binds Him to appear for us and stretch out His hand for our deliverance.

If there be one thing more fully revealed in Scripture than another, it is this, that He cannot fail the soul that trusts Him. May we grasp this truth: then shall we be enabled, by blessed personal experience, to say, "Out of weakness made strong."

My brother or sister, how is it with you? Is your heart failing you at the sight of what are apparently insuperable difficulties in the heavenward path? Are you dreading to cross the river of death, or to wade through the waters of affliction? "Be not afraid, neither be dismayed:" the waters may yet divide, so soon as your feet are planted in them; but even if a large endurance of trial be needful, "be of good courage!" you can never sink so low as to be underneath the "everlasting arms." Cling, then, to the promise: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee;" and let it suffice that the Lord will go before, and be with you. Go, then, calmly forward, in faith. Honour Him by trusting to the uttermost, and you will find that that which *looks* so hard will become easy to faith.

"Forward let the people go—
Israel's God will have it so;
Though the path be through the sea,
What is that to thee and me?
He who bids us pass the waters
Will be with His sons and daughters."

A LOST LOCOMOTIVE.

A LOCOMOTIVE ran through a broken bridge on the Kansas Pacific Railway, across Kiowa Creek, several years ago, sinking into the mud at the bottom, and has never since been heard of, though repeated efforts have been made by digging and boring to recover so valuable a piece of property. The bottom is quicksand, but even quicksands have limits, and it seems very singular that the longest boring-rod has failed to find any trace of the sunken engine.

By-and-by the silent, mysterious operation may drain the quicksand and harden it into rock, and then, long after the Kansas Pacific Road has been forgotten, and the Kiowa Creek has vanished from the map, some future scientist will discover a curious piece of mechanism, undoubtedly the work of human hands, lying under so many hundred feet of sandstone, and will use the fact as a basis for calculating how many million years old the human race must be.—*Boston Transcript.*

A CITY ON A HILL.

"A city that is set on an hill cannot be hid."—Matt. v. 14.

"He maketh my feet like hinds' feet, and setteth me upon my high places."—Ps. xviii. 33.

HOW strange, then, that so many of the Lord's people should live down amongst the fogs of the valleys and plains, where they can bear little or no testimony for Him! We may see a little where the hindrance lies if we consider some of the high places where we are privileged to dwell.

1st. There is the hill of Calvary. We may often sing,

"To Calvary, Lord, in spirit now
Our weary souls repair,"

and yet know very, very little of what it is practically to take our stand by the cross of Christ,—to "go forth unto Him without the camp," bearing His rejection and reproach. Oh, if we really dwell upon Mount Calvary, what a deepened sense of His love there will be! what true humility! what hatred of sin! what separation from all that grieves Him! How ready we shall be to take up the cross for Him, and follow Him at all costs! The apostle Paul was taking his stand there when he was able to write by the Spirit, "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus may be manifest in our body" (2 Cor. iv. 10). It was only while dwelling there that he could truly say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. vi. 14). Let us pause and ask ourselves, Is this true of me? Does my *life* bear witness to it? If not, why is it not so?

2nd. We may live on the Mount of Transfiguration, "with open face beholding as in a glass the glory of the Lord," and "changed into the same image from glory to glory, as by the Spirit of the Lord." The Holy Spirit there leads us to gaze on the beauties of Christ—on the perfection of His ways and thoughts and feelings. He also quickens within us deep desires after conformity to Him, and these desires will be granted. It may be through much tribulation, but the end will be to the praise of His glory. If set on this hill we shall not be hid: others will see in us an increasing likeness to the Lord Jesus Christ.

3rd. Another hill is that of intercession (Ex. xvii.). Moses knew what weary, and yet unwearied, intercession meant. "Ye that are the Lord's remembrancers, keep not silence, and give Him no rest" (Isa.

lxii. 6, 7, marg.). "The effectual fervent prayer of a righteous man availeth much," and we can pray for many whom we can reach in no other way. These priestly intercessors with God will be marked down here by loving readiness to help all those for whom they pray, whenever the opportunity is given. Oh that there were many more in the Church of God who have "largeness of heart" to care for others, and who have learned to hang upon God, and so to have power with Him and to prevail!

4th. There is the top of Carmel, where Elijah shows an example of *expectant* prayer (1 Kings xviii. 42). How often we fail in this, and therefore how little hopefulness is seen in us! "Hope maketh not ashamed," for our God in whom we trust will more than fulfil our highest and largest expectations. Only let us put Him to the test—let our expectations be from *Him*, and not from any earthly resources; and may the "God of hope" fill us with all joy and peace in believing, that we may abound in hope by the power of the Holy Ghost.

5th. The hill of Hermon—the place of brotherly union and love—is emphatically a place of testimony. "By this shall all men know that ye are My disciples, if ye have love one to another" (John xiii. 35)—love which will show itself, which is not "in word or in tongue, but in deed and in truth." "Love suffereth long, and is kind; love envieth not, is not easily provoked, *thinketh*"—and *therefore speaketh*—"*no evil*." Alas, how poor a testimony is seen in the family of God! May each of us put up the earnest cry, "Search *me*, O God, and know *my* heart; try *me*, and know *my* thoughts, and see if there be any way of pain or grief in *me*" (Ps. cxxxix. 23, 24, marg.). It is "good and pleasant" to our God when brethren "dwell together in unity."

6th. "Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense" (Song of Sol. iv. 6)—our lives "a sweet savour of Christ," an "odour of a sweet smell . . . acceptable, well-pleasing to God." It was a solemn word which the Lord said to Peter: "Thou art an offence unto Me, for thou savourest not the things that be of God, but those that be of men." He is the same now, and cannot delight in and have fellowship with those who carry with them an *earthly* savour. The atmosphere we live in we shall carry about with us. Is it the atmosphere of heavenly hopes and aims and aspirations? Is it the fragrance received by fellowship with Christ, pervading everything we say and do? A sweet savour cannot be hid—its unconscious influence is felt by those around, whether we will or no—and if we dwell on the mountain of myrrh, others will "take knowledge" of us that we have "been with Jesus."

Lastly, we have a 7th hill—the top of Pisgah. Do you want to

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enlarge your spiritual powers of vision, your narrow horizon of earth-bound hopes and expectations? "Get thee up into the top of Pisgah." Do you want to behold your present portion in Christ, the earnest of your future inheritance? "Get thee up into the top of Pisgah." Is your soul faint and weary because of the trials of the way, there is no other spot where you can take a just estimate of the "light affliction which is but for a moment," and the "exceeding and eternal weight of glory." "For which cause we faint not," while we look from thence. There, gazing on eternal realities, things seen and temporal have no power either to move or charm us. There we may truly sing—

"I stand upon the mount of God,
With sunlight in my soul:
I hear the storms in vales beneath;
I hear the thunders roll.
But I am calm with Thee, my God,
Beneath these glorious skies;
And to the height on which I stand
Nor storms nor clouds can rise."

Though "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him," yet "God hath revealed them unto us by His Spirit;" and He delights to bring them before our gaze, that, "reaching forth unto the things which are before," we may "press toward the mark for the prize of the high calling of God in Christ Jesus."

T.

OH FOR MORE POWER TO PRAISE HIM!

AN EXTRACT.

I HAVE sometimes heard of spells and charms to excite love, and have wished for them as a boy, that I might cause others to love me. But how much do I now wish for some charm that would lead men to love the Saviour more! Could I but paint a true likeness of Him, methinks I would rejoice to hold it up to the view and admiration of all creation, and be hid behind it for ever. It would be heaven enough to hear Him praised and adored. But I cannot paint Him; I cannot describe Him; I cannot make others love Him; nay, I cannot love Him a thousandth part so much as I ought myself. Oh for an angel's tongue! Oh for the tongue of ten thousand angels to sound His praises! Ever blessed be God, this will be our eternal delight.

EDWARD PAYSON.

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STRAY THOUGHTS ON ROMANS VII.—VIII.

WE find in chapters vii. and viii. Paul's experience of the inward working of three laws—the law of sin, the law of righteousness, and the law of life. The reign of sin is a reign of peace because it is a reign of death. Satan holds undisputed and undisturbed possession. There comes no whisper to the conscience of the claims of a Divine law, naturally and habitually broken; no glimmering of heavenly light to the soul to show how deep and hopeless the darkness. It is the existence of one who in the Divine account is "dead in trespasses and sins"—bringing forth fruit unto death, and soon to pass into the eternal condition in which there can be no awakening save to the endless anguish of the lost.

But a change comes. The dawning of the law of righteousness breaks in upon his awful sleep: he responds after the inward man to the drawings of a power mightier than sin, without strength to break the fetters of a slavery which else he had not known. And now the conflict begins which never can be yielded up until either law asserts itself the conqueror; and the awakened heart is but the theatre of the struggle in which the new and old nature wage an undying war. He was not conscious of lust until the law said, "Thou shalt not covet;" but what can a bond-slave do, sold under sin? He knows the commandment is holy, and just, and good; but it only works death in him, because he is fast bound in the bonds of corruption, and the good that he would he does not. What wonder, then, the anguished cry, "Who shall deliver me?"

But now another law, more powerful than the iron bands that bind him, bursts upon his view—the law of the Spirit of life in Christ Jesus. He sees before him, not deliverance only, but a Deliverer. The ONE who from the cross of Calvary led captivity captive is beside him, and he knew it not. Fresh from the eternal victory which He wrought for us over all the powers of darkness, it is JESUS Himself who draws near, not again to conquer, but to make the vanquished one more than conqueror in Him; not to give a law only, but to give HIMSELF in the fulness of his grace and power to be the life and strength of His helpless servant. And now everything is changed: the struggle ceases; the burden is gone; the groan breaks forth into a song of praise. He has yielded himself in his weakness to the strong One, and Christ Himself has taken up the cause and become responsible for the victory. "Ah, but," say some, "where is the law in the members? Is it gone?" No, truly; but it is no longer the feebleness of Paul that strives

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against its fetters, but the might, in him, of the risen Christ. It is no longer the law of righteousness, weak through the flesh, but the Spirit of life in the conqueror over death andhell. "Not I, but Christ," is ever the secret of settled peace and victory. God has stored up for us all the treasures of grace and strength in Him whom He has given to lead us to the promised rest.

If we look closely, we shall see the first thing the soul gets as it emerges out of the mists of Romans vii. into the light of Romans viii. is liberty: "Hath made me free." And from this flows the full consciousness of "no condemnation." This is the centre ground of the "liberty of the glory" of verse 21. Here on earth we see in measure the value of the redemption work by which we have boldness to enter into the holiest; but there, in the inner circle of His presence whose eyes are as a flame of fire, under the scathing light of the uncreated glory—there as nowhere else is the perfectness of the work of our Surety acknowledged; and therefore in this innermost circle is our fullest sense of liberty, because of the infinitely precious blood, as there revealed. The liberty itself is perfect as God can make it, only our apprehension of it varies as we see in fuller or feebler vision what God ever sees in its completeness. This, then, is our portion in the heavenly places; but answering to this there is in our hearts here the liberty of sonship—"the liberty wherewith Christ hath made us free." Not freedom to struggle, but the freedom of rest; the sense of the shackles gone; the bliss of being yielded to another to plan every step of our way, and to lead us in His victory safely and triumphantly on—not as victorious over temptation only, but over the pressure of earthly care, because Christ careth for us. "Bringing into captivity every thought to the obedience of Christ"—letting Him take thought for to-morrow's burdens, as well as bear to-day's; weary, yet finding in Him such blissful rest; helpless, yet having ever in Him the assurance of being more than conquerors; poor, but sharing His riches of grace and power. What would we more than God has given to us in Christ?

Then the next thing we get is life. Not here the vitality of existence as in Romans vii., when the struggle first began, but the life "more abundantly" which Christ died to give—the quickening of verse 11, when the spark bursts into a flame, and the law of the Spirit of life reigns in the whole being, presented as a living sacrifice to God; when the Holy Ghost fills His temple, not as the earnest of redemption only, but as the power to energise every member for His own purposes of grace. It is the same Paul who groaned and struggled in chapter vii., only the ruling law is different. He has yielded up every natural power, as one dead, and has left himself in his helplessness at

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the disposal of another, to will and to do in him of His good pleasure. It is the blessed reign of the Spirit of life, quickening the earthen vessel into energy for Christ; by-and-by to be changed and glorified, but even now in its weakness to be used by grace, "by reason of His Spirit" that dwelleth in us (Alford's trans.).

Then another thing we get in this chapter is debtorship. "We are debtors." Not debtors to the flesh: we have known nothing by it but dying and defeat. "If ye live after the flesh, ye shall die." Here the word is used in contrast to life in the Spirit, as we read in John xv. of the branches cast forth and withered—in a state of dying as to fruit-bearing, or communion with the source of supply—of whom Peter tells us that they have forgotten that they were purged from their old sins. But "we *are* debtors"—how deeply we shall never know until as eternity rolls on we learn how great our deliverance, how rich the inheritance of glory and blessing to which we are called. Scripture breaks off here as to the debtorship, until, in chapter xii., after summing up some of the debt, the Holy Ghost tells us it is our reasonable service to present our bodies a living sacrifice to God.

We gather, then, from the fulness of truth in these precious chapters three distinct things. First, the law of sin reigning unto death—having no bands, because free from righteousness—when the soul is lulled by the prince of this world into the peace that flows from unconsciousness of danger, to end in the dread awakening in the eternity of the lost.

Then the commandment comes, bringing the conscience of sin—just life enough to feel the fetters, and strength enough to struggle against them, and to learn that only one mighty arm can break down the overmastering power of corruption, and set the captive free. Blessed be God, we cannot do it. We had never got so near our Deliverer if we had in ourselves the hope of victory. God gave it to Christ for us, that we might be ever coming, resting, and trusting, only in Him.

And next, in Rom. viii., we get the reign of the Deliverer; not yet His kingdom on the earth, but His spiritual kingdom in the hearts He has won for Himself. Shall it be an unbroken reign? Shall we yield ourselves without one reserve to Him who gave Himself for us? This is our reasonable service. Then, if we are His, our poverty and helplessness, our cares and infirmities, must all be yielded up, that He may give us in exchange the riches and strength, the rest and the victory, which are only ours in Him.

A. E. W.

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WHAT IS A CASTAWAY?

THERE is, perhaps, no scripture which has been so misunderstood, and brought so much exercise of mind as the one of Paul in 1 Cor. ix. 27: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be *a castaway*." Many have argued thus, while pondering the above: "If such an one as Paul was uncertain as to the issue of his course, who, then, can be sure? But was he thus uncertain? Certainly not. The verse preceding teaches us the opposite: "I therefore so run, *not as uncertainly;* so fight I, not as *one that beateth the air*." Paul knew full well his eternal safety. He most triumphantly said, "I know *whom* [not merely what] I have believed, and *am persuaded* that He is able to keep that which I have committed unto Him against that day" (2 Tim. i. 12). And again: "*I am persuaded*, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii. 38, 39). These scriptures are amply sufficient to prove that Paul had not so much as a shadow of a doubt as to his eternal security in Christ. "*I know*"—"*I am persuaded:*" blessed words truly, not only for him, but the common property, and should be the testimony of all God's dear children in all ages. There is nothing like doubt or uncertainty in such utterances. Ah! no; Paul knew better. His foundation was as stable as the Word of God. Whatever of certainty Christ could give him, that Paul possessed. He surely had not abandoned all that the world could give him for a doubtful salvation, a doubtful prospect, a doubtful future. No one who has ever come as a lost sinner to Christ, and has really cast himself on Christ, will ever be *cast away* from Him. This is a Divine axiom, a fundamental and glorious truth, an eternal reality. Christ Himself is responsible for every lamb in His flock. The counsels of God have made Him so; the love of His own heart has made Him so; the Holy Scriptures declare Him to be so. Not one, however weak and, it may be, wandering, of Christ's blood-bought lambs can ever be lost; not one can ever be cast away. They are all as safe as He can make them—as safe as Himself.

But now, what does Paul mean when he says, "Lest I myself should be a castaway?" If he does not mean to convey the idea of uncertainty as to his personal and perfect and abiding security in Christ, what does he mean? A most important question truly to us all, and no

doubt the expression applies not to his future prospects as a son of God, and to the divine certainty of his being a member of Christ's body, and to his being soon with his beloved Lord and like Him for ever, but it speaks of and only refers to him as Christ's servant and witness for Him. God had put on him the honour of being a servant as well as a son; and, conscious of the honour, he exercised himself (full knowing the power of the flesh within) and kept his body in subjection, "lest that by any means he might be disapproved of;" for this is really the word that the original implies. And most deeply do all the Lord's servants need thus to be walking, for Satan, our great enemy, is ever on the watch for us, and would gladly see us falling into open sin, and thus bringing dishonour on our Divine Lord and His work in our hands: we should thus become "disapproved" and laid aside by Him. It has been our deep sorrow to see such cases, and we have thus learned how needful it is for us all "to keep under our bodies and bring them under subjection." The Spirit has graciously given us this word to keep us humble, and to teach us how much grace we daily need. The body is a good servant, but a bad master. To be an efficient servant of Christ involves self-denial, self-judgment, self-emptiness, self-control. I do not become a child by these exercises, but I shall never be a successful servant of Christ without them. This distinction is very plain and important. We are too prone to think that the question of our personal security is the only one of moment to us. This is a mistake. God, in His infinite love and grace to us, has secured that; and He tells us so, in order that, with free and happy hearts, we may run the race, carry on the warfare, and fulfil His service. We do not run, fight, or work *for life.* We have gotten life: His Divine gift to us in His beloved Son, eternal life, is ours in Him. A dead man could not run a race; but a living one can; but he must run "lawfully," else he cannot be crowned. So also is it with the servant of Christ: he must deny himself; he must keep nature down; he must keep his body in subjection. This is God's Divine order for all, else he will be disapproved of and set aside as a servant unfit for his Master's work—a "vessel not meet for his Master's use." A true believer can never by any possibility lose his relationship to Christ, or all the eternal dignities and privileges connected therewith, but he can lose his present meetness for service. He may so act as to be *disapproved* of as a workman. Solemn thought; and may this paper lead us all to "watch unto prayer," and so "abide in Christ," that we may be enabled "to finish our course with joy, and the ministry the Lord has given to us, to testify the Gospel of the grace of God" (Acts xx. 24).

GOD'S "FEAR NOTS."

I.—GEN. xv. 1.

THE first of the precious "Fear nots" of the Bible is a very rich one. It was given to Abraham, the "father of the faithful," the "friend of God." They which be of faith, the same are the children of Abraham, and to Abraham and to his seed were the promises made. If we, like him, have believed God, we may take this with the other promises to ourselves; and if "when we were enemies we were reconciled to God by the death of His Son," we have the further claim to them that we too are the friends of God.

It is instructive to see the immediate reason of this word of encouragement. It had a very special meaning to Abraham at that time. By faithfulness to God in refusing to share the spoil with these "sinners before the Lord," Abraham must have forfeited the friendship of the king of Sodom. We cannot read his answer without feeling sure that the spirit of independence it manifested was anything but pleasing to his neighbour. He would not be unequally yoked together with unbelievers, and most plainly declared his separateness from them. He had gone to rescue Lot, not to assist the king of Sodom. Now the confederation might be turned against him: his very success might excite their jealousy and envy now that he refused to be one with them. Such thoughts as these may have been in his mind as he turned away from Salem to go back to Hebron, as Jacob afterwards feared when his sons had made him to stink among the inhabitants of the land. But that night the word of the Lord came to reassure him: "Fear not, Abram: I am thy shield." "You need not be afraid of them, Abram; I am between you and the foe." As was said of little Benjamin: "The Lord shall cover him all the day long" (Deut. xxxiii. 12). If they attempted to touch Abram they must reach God first.

God's people to-day need this encouragement. *Faithfulness to God* often involves separation which produces enmity; but not the weakest need fear. God's express command is that we should not fear, and lest we should think it unreasonable He gives us the sufficient explanation, "I am thy shield." Is not this sufficient to make one as "bold as a lion," and able to say, "'I will not fear what flesh can do unto me;' if God is a shield about me, 'I will not fear though ten thousands of people set themselves against me round about,' because my God between us is a wall of fire, which all their weapons are powerless to pierce"? When next we are brought into danger for righteousness' sake, may God help us to remember, "Thou, Lord, art a shield about me."

Yet it is true that the Lord's people are sometimes allowed to feel the enmity: does the Lord fail them at such times, or have the enemies prevailed against Him? Nay; He is just making the wrath of man to praise Him. The shield allows the weapon to pass through, but in the passage it is robbed of its sting, and not only becomes harmless, but a channel of blessing.

"Enemies may strive to injure,
Satan all his arts employ;
God will turn what seems to harm me
Into everlasting joy."

Joseph suffered in prison and irons for a false charge, but had it not been for the prison he would not have become a father to Pharaoh; and may we not also be sure that the prison training was found useful in the court? We may implicitly trust our Shield to keep out all but the blessings. The Devil as a roaring lion goeth about seeking whom he may devour, but those with the Shield about them are out of his power. He can only stand without and complain to the Lord, "Hast Thou not made a hedge about him, and about his house, and about all that he hath on every side?"

"I am thy exceeding great reward." Abram had not only incurred the displeasure of those round about him, but had suffered actual loss. The spoil was his right as the reward of his service; but he, the friend of the Possessor of heaven and earth, thought it beneath him to share with such as the king of Sodom. The young men who went with him might take their portion, but he looked higher for his reward. He expected something better, and could afford to let this go. The Lord soon assured him that he had made no mistake in his reckoning. The Lord is sure to recompense for all that has been given up for Him. We do not know if he gave Abram immediate temporal recompense, as He gave Job; but we are sure that He gave him, as He gives us, spiritual blessings which far outweighed all that had been lost. He did not mention in this promise anything but Himself, and this is most like His dealings with us in this dispensation. Often the child of God is put in such a position that he cannot do the thing which promises most temporal advantage without some degree of compromise. Then the matter must be studied to see which will be the greater advantage. A Christian with any experience of God will know that possession of all the treasures of Egypt or the riches of Canaan is as nothing compared with one smile of the Father, one word of His approval. Weighing these only it will be seen that the earthly reward is not worth the sacrifice.

Abram had not only the smile of God in present enjoyment, but also the prospect of possessing the whole land. We know that the time

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of the saint's poverty is limited. Ere long he will be in enjoyment of such plenty that the desire for more can have no place. The Possessor of heaven and earth will gratify Himself by heaping upon His beloved ones all the fatness of His house. But without these bright visions of the future, the light of His countenance is ample recompense for any little self-denial. To have His light shining upon our ways, and the secret of God upon our tabernacle, is worth more than thousands of gold and silver. We can count all things but loss for the excellency of the knowledge of Christ Jesus our Lord. If refusal of compromising arrangements threatens utter ruin, fear not. The Possessor of heaven and earth will not fail to supply the needs of His children. We are in our Father's hands, not in the hands of men.

It may also have another meaning for us. We hear nothing of Lot's gratitude for all that had been done for him. Abram perhaps hoped that Lot would now give up his association with the men of Sodom, who were "sinners before the Lord exceedingly." But from Lot he had no reward for his trouble—perhaps like some we have known. We may have failed to find gratitude to us or anything for the Lord. Perhaps we see no use in going on any longer: we see no fruit to our labour. But the Spirit tells us our labour is not in vain in the Lord. We are a sweet savour of Christ unto God in them that are saved and in them that perish. We have given joy to His heart, and He will be our exceeding great reward.

Or, if we are looking for gratitude, the word of Paul comes to us, not to serve men, but the Lord. This is the secret most essential to a happy life. There will be no need then to complain of inadequate recompense: we shall always find our reward exceeding great.

We have this great advantage over Abram, that we have the promise beforehand, while he had to trust to the character of his God without a direct word.

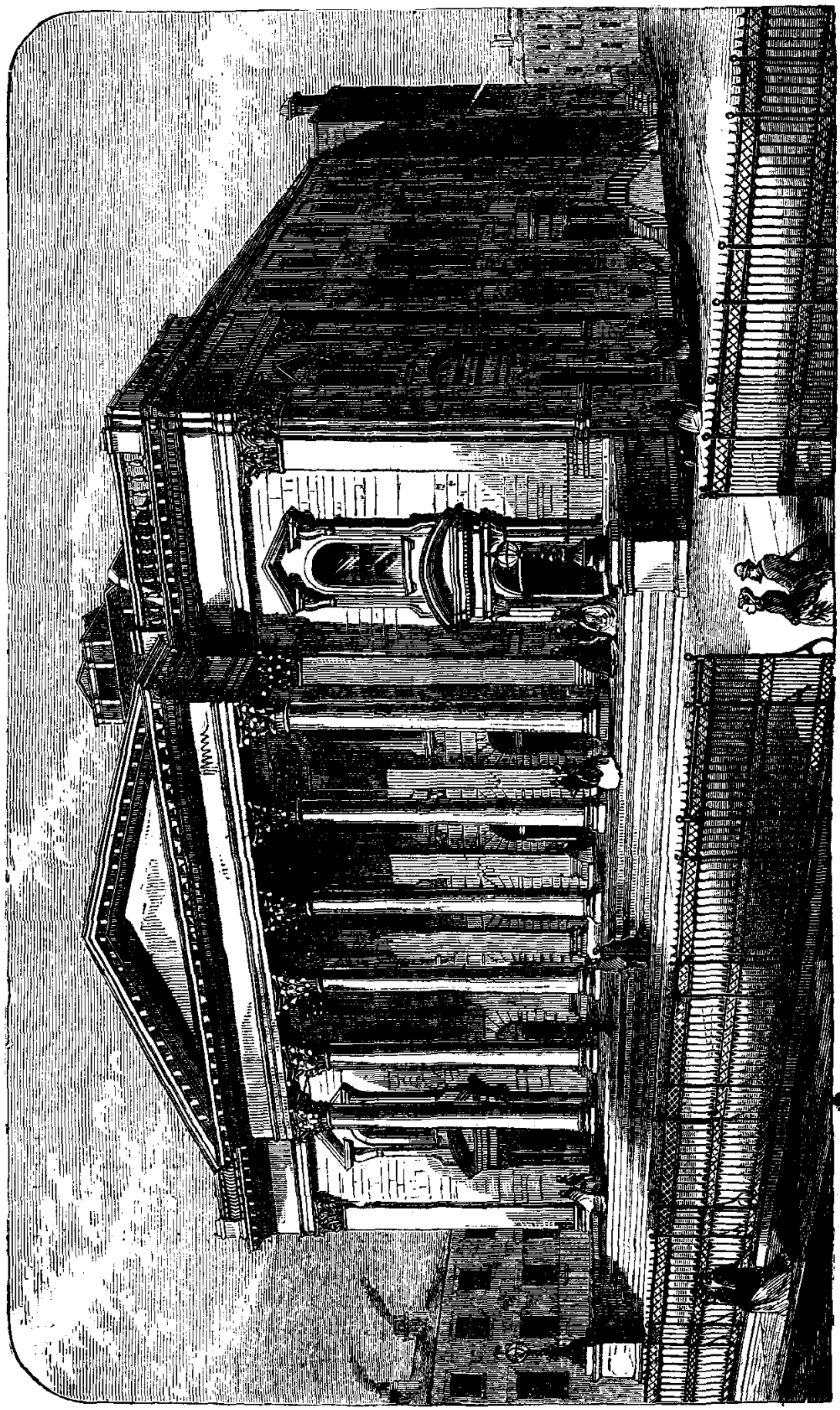
M. M. A.

PRAISE.

PRAISING God should be to us our chiefest, happiest employ. It is the "service of song" of the sanctuary. God preserve us from ingratitude, that abominable thing, that viper that creeps forth when the sun is up; for when signal mercies demand special thankfulness, how often have we resembled Hezekiah, who rendered not again according to the benefit (2 Chron. xxxii. 25).

To hang my harp upon the willows is to say, "Christ is not ruling well." So long as our hearts are cleaving to earthly things, we shall not be able to sing the pilgrim's song; but if we are thorough pilgrims, and apprehend our great High Priest ever living for us at the right hand of God, we shall be perpetually giving thanks.—*From "Choice Sayings," by* R. C. CHAPMAN.

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THE METROPOLITAN TABERNACLE, NEWINGTON, S.

C. H. SPURGEON AND THE METROPOLITAN TABERNACLE.

IN December, 1853, Charles Haddon Spurgeon, being then nineteen years of age, preached in New Park Street Chapel, in response to an invitation which, very much to his surprise, called him away from a loving people in Waterbeach, near Cambridge. The chapel seemed very large to the preacher, and very gloomy. Being earnestly requested, he consented to preach there again on the first, third, and fifth Sundays in January, 1854; but before the last of these he was invited to occupy the pulpit for six months. The place was filling, the prayer meetings were full of power, and conversion was going on. According to the church book, it was, on April 19, unanimously resolved—

"That we tender our brother, C. H. Spurgeon, a most cordial and affectionate invitation forthwith to become pastor of this church; and we pray that the result of his services may be owned of God with an outpouring of the Holy Spirit and a revival of religion in our midst; that it may be fruitful in the conversion of sinners, and in the edification of those that believe."

To this there was but one reply. In a very short time the congregation so multiplied as to make the chapel in the evening, when the gas was burning, like the Black Hole of Calcutta. One evening, in 1854, the preacher exclaimed, "By faith the walls of Jericho fell down, and by faith this wall at the back shall come down too." A fund was commenced, and, in due course, the vestries and schools were thrown into the chapel, and a new schoolroom was erected alongside, with windows which could be let down, to allow those who were seated in the school to hear the preacher. While this was being done, the services were carried on at Exeter Hall, from Feb. 11 to May 27, 1855. Paragraphs began to appear in the papers announcing that the Strand was blocked up by crowds who gathered to hear a young man in Exeter Hall. Remarks of no very flattering character appeared in various journals, caricatures adorned the printsellers' windows, the most ridiculous stories were circulated, and the most cruel falsehoods invented, but the great Lord blessed the Word more and more to the conversion of hearers, and Exeter Hall was thronged throughout the whole time of the sojourn.

To return to New Park Street, enlarged though it was, it resembled an attempt to put the sea into a teapot. Penny pamphlets, letters in the papers, and more caricatures, all tended to swell the crowd.

In June, 1856, Mr. Spurgeon was again at Exeter Hall on Sunday

evenings, and at the chapel in the mornings. This was inconvenient, and, in August, a fund was started for a larger house of prayer. Meanwhile, as the Exeter Hall proprietors said they were unable to let their hall continuously to one congregation, a large hall in the Royal Surrey Gardens, just completed for the monster concerts of M. Jullien, was secured for Sunday evenings, with some trembling at the magnitude of the enterprise.

Here is an extract from the church book:—

"Lord's Day, Oct. 19, 1856.—In the evening the church and congregation assembled in the music hall of the Royal Surrey Gardens. About 7,000 persons were assembled. Just after our pastor had commenced prayer, a disturbance was caused (as it is supposed by some evil-disposed, persons acting in concert), the whole congregation was seized with panic, which caused a fearful rush to the doors, particularly from the galleries. Several persons, from heedless haste or extreme pressure behind, were thrown down on the stone steps of the north-west staircase, and were trampled by the crowd. The lamentable result was that seven persons lost their lives, and twenty-eight were removed to hospitals seriously injured. Our pastor, not being aware that any loss of life had occurred, continued in the pulpit, endeavouring by every means in his power to alleviate the fear of the people, and was successful to a very considerable extent. In attempting to renew the service it was found that the people were too excited to listen; the service was closed, and the remaining people dispersed quietly. Our pastor was entirely prostrated for several days through the effect on his nervous system, and compelled to relinquish engagements. Through mercy he was, however, restored to the occupation of the pulpit in our own chapel on Sunday, October 31, and gradually recovered his wonted health and vigour.

"The church desire to record their devout thankfulness to God that the lives of their beloved pastor, the deacons, and members were all preserved; and hope that our heavenly Father, from this seeming evil, may produce the greatest amount of real lasting good."

Mr. Spurgeon had, in addition to the unutterable pain of the catastrophe, to bear the wicked accusations of the public press. We will give only one specimen:—"Mr. Spurgeon is a preacher who hurls damnation at the heads of his sinful hearers. Some men there are who, taking their precepts from Holy Writ, would beckon erring souls to a rightful path with fair words and gentle admonition; Mr. Spurgeon would take them by the nose and bully them into religion. Let us set up a barrier to the encroachments and blasphemies of men like Spurgeon, saying to them, 'Thus far shalt thou come, and no further;" let us devise some powerful means which shall tell to the thousands who now stand in need of enlightenment: This man, in his own opinion, is a righteous Christian, but in ours nothing more than a ranting charlatan. We are neither straight-laced nor Sabbatarian in our sentiments; but we would keep apart, widely apart, the theatre and

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the church; above all would we place in the hand of every right-thinking man a whip to scourge from society the authors of such vile blasphemies as on Sunday night—above the cries of the dead and the dying, and louder than the wails of misery from the maimed and suffering—resounded from the mouth of Mr. Spurgeon in the music hall of the Surrey Gardens."*

A fund was raised to help the sufferers by the Surrey Gardens panic, and, to avoid all fear of its recurrence, the service was held on Sunday mornings. All classes came. Mr. Spurgeon has a list of the nobility who attended, but he never felt any great elation at their presence, or cared to have the fact blazoned abroad. It was a far greater joy to him that hundreds came, sought the Lord, and found eternal life in Christ.

Here is an extract from a famous letter, signed "Habitans in Sicco," dated from Broad Phylactery, Westminster, and inserted in the *Times*:—

"I want to hear Spurgeon; let us go." Now, I am supposed to be a High Churchman, so I answered, "What! go and hear a Calvinist!—a Baptist!—a man who ought to be ashamed of himself for being so near the Church, and yet not within its pale?" "Never mind, come and

* Turning aside from our subject for a moment to the present moral condition of journalism. As might be expected, it is the same as in the days here referred to. Where real earnest religious work has to be done, let the workers know once for all that the help of the press must not be reckoned upon, even if they thought it right to seek it. Rather let there be an expectation of neglect, or, at best, of cold indifference, but far oftener of scorn and opposition. Newspaper treatment of the agitation for the removal of the foulest curse which can befall a civilised community, has again shown the moral weakness of the press in general; and a large portion of the community, including a multitude of the worthiest of England's sons and daughters, have broken away from the tutelage of infallible (?) editors, and have obeyed a higher call than is to be found in the ethics of leading articles, in which the dearest and most cherished convictions of the mass of religious men and women are set at naught and misrepresented by the professed exponents of public opinion, while they load their columns with trash in which the gay and frivolous may find pleasure; the tastes and wishes of those who seek for better things being utterly disregarded. A great moral victory, *achieved* in the teeth of contumely and neglect on the part of the leading newspapers, is a serious blow to the supremacy of present-day journalism. "Woe to them that go down to Egypt for help!"

It is, however, curious to note the altered tone of this same press towards the subject of this sketch. The immense and sustained popularity of Mr. Spurgeon rendered it impossible for editors and reporters to long continue their invectives against the man whom God has marked out as the foremost preacher of any country—we had almost said, or of any age—and to-day the great preacher's ways and words are watched and reported as diligently as the ways and words of princes or prime ministers. Such is *Man!*

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hear him." Well, we went yesterday morning to the music hall in the Surrey Gardens. . . . Fancy a congregation, consisting of 10,000 souls, streaming into the hall, mounting the galleries, humming, buzzing, and swarming—a mighty hive of bees—eager to secure at first the best places, and at last any place at all. After waiting more than half-an-hour—for if you want to have a seat you must be there at least that time in advance—Mr. Spurgeon ascended his tribune. To the hum, and rush, and trampling of men, succeeded a low, concentrated thrill and murmur of devotion, which seemed to run at once, like an electric current, through the breast of every one present; and by this magnetic chain the preacher held us fast bound for about two hours. It is not my purpose to give a summary of his discourse. It is enough to say of his voice that its power and volume are sufficient to reach every one in that vast assembly; of his language, that it is neither high-flown nor homely; of his style, that it is at times familiar, at times declamatory, but always happy and often eloquent; of his doctrine, that neither the Calvinist nor the Baptist appears in the forefront of the battle which is waged by Mr. Spurgeon with relentless animosity, and with Gospel weapons, against irreligion, cant, hypocrisy, pride, and those secret bosom sins which so easily beset a man in daily life; and, to sum up all in a word, it is enough to say of the man himself that he impresses you with a perfect conviction of his sincerity.

"But I have not written so much about my children's want of spiritual food when they listened to the mumbling of the Archbishop of ——, and my own banquet at the Surrey Gardens, without a desire to draw a practical conclusion from these two stories, and to point them by a moral. Here is a man not more Calvinistic than many an incumbent of the Established Church who 'humbles and mumbles,' as old Latimer says, over his liturgy and text—here is a man who says the complete immersion, or something of the kind, of adults is necessary to baptism. These are his faults of doctrine; but if I were the examining chaplain of the Archbishop of ——, I would say, 'May it please your Grace, here is a man able to preach eloquently, able to fill the largest church in England with his voice, and—what is more to the purpose—with people. And may it please your Grace, here are two churches in the metropolis—St. Paul's and Westminster Abbey. What does your Grace think of inviting Mr. Spurgeon, this heretical Calvinist and Baptist, who is able to draw 10,000 souls after him, just to try his voice, some Sunday morning, in the nave of either of those churches?'"

On October 7, 1857—the day of national humiliation for the Indian Mutiny—Mr. Spurgeon preached, in the centre transept of the Crystal

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Palace, to over 23,000 people; and the sum of £686 was paid over to the National Fund.

Meanwhile the collection of funds for a new building went on, and in January, 1858, the money in hand was £6,100; by January, 1859, it was £9,639, and £5,000 of it was set aside to pay for the ground near the "Elephant and Castle." The church went plodding on, the pastor collecting personally, or by his sermons, very much of the money, travelling far and wide to do so—Scotch friends especially helping—till, in January, 1860, after the first stone had been laid, £16,868 was in hand, or more than half of the sum required, so that the land had been paid for and instalments paid to the builder as required. The first stone was laid with great rejoicing, August 16, 1859, by Sir Morton Peto. A gentleman in Bristol, who had never heard the pastor, gave £5,000 towards the building. Eternity alone can reveal all the generous feeling and self-denying liberality evinced by Christian people in connection with what appeared, at the time, to those concerned so gigantic an enterprise that, apart from Divine aid, they could never have carried it through.

In December, 1859, the Surrey Music Hall was left in consequence of the company's ultimate decision to open the gardens for Sunday pleasuring. The company received a large sum for the morning service, and this was the only amount out of which a dividend was paid. From December 18, 1859, to March 1, 1861, Exeter Hall was occupied, and, on quitting, Mr. Spurgeon remarked:—"That frightful calamity (Surrey Gardens panic) turned out, in the providence of God, to be one of the most wonderful means of turning public attention to special services, and I do not doubt that—fearful catastrophe though it was—it has been the mother of multitudes of blessings. Others noted the example, and saw its after-success; they followed it, and to this day, in the theatre and in the cathedral, the Word of Christ is preached where it was never preached before. Here, also, God's grace has broken hard hearts; here have souls been renewed and wanderers reclaimed. 'Give unto the Lord, O ye mighty, give unto the Lord glory and strength; give unto the Lord the glory due unto His name.'"

After about a month of opening services, regular work was begun at the Tabernacle in May, 1861, the whole building being *free of debt*, and the accounts showing that £31,332 4s. 10d. had been received, and the same amount expended. "Truly we serve a gracious God."

The Tabernacle is 146 feet long, 81 feet broad, and 62 feet high. There are some 5,500 sittings of all kinds. There is room for 6,000 persons without excessive crowding; also a lecture-hall holding about 900; schoolroom for 1,000 children; six class-rooms, kitchen, lavatory,

and retiring-rooms below stairs; a ladies' room for working meetings, young men's class-room, and secretary's room on the ground floor; three vestries—for pastor, deacons, and elders—on first floor; and three store-rooms on the second floor. The accommodation is all too little for the work to be carried on, and use is made of the rooms at the almshouses and the college.

After many interesting events, the Agricultural Hall was, in May, 1867, occupied for five Sundays, while the Tabernacle was repaired. Each of these mornings it was crowded with not less than 20,000 persons, and, what is better, the Holy Spirit put life and power into the Word.

In October, 1867, Mr. Spurgeon having for several years been laid aside at intervals by painful illness, due to the over-straining of his mental powers, his brother, Mr. J. A. Spurgeon, became co-pastor on January 9, 1868, he being also pastor of a large and growing church in Croydon, where he is able to exercise his ministry on the Lord's Day, his help being mainly required at the Tabernacle upon week days and in the general oversight of the church.

Addition to the membership of the church has gone on steadily, even in those years in which the *clear* increase has been small. Emigrations and removals take away so large a number that it has in some years needed three persons to be added in the gross to secure a permanent increase of one. Mr. Spurgeon says that it is well that it should be so. If the converts all remained in the church, the Tabernacle would not hold them, and there would certainly be no room for the unconverted to come and hear; but they are passed on to other churches with pleasure, in the belief that they will be as salt in the earth, and with rejoicing that others are being drawn by the Spirit to fill their places. An increase beyond 5,000 can hardly be expected, as there is not sufficient seat-room for more than that number.

Out of these converts a very large number have become ministers, colporteurs, and city missionaries, and the missionary spirit has also been developed, so that quite a number of friends have gone forth among the heathen, to the Church's great joy and rejoicing.

Mr. Spurgeon's Jubilee in June, 1884, passed off with all the *éclât* and success which could be hoped or desired. It has rarely fallen to the lot of any man to have a career of such continuous prosperity, or to exert so world-wide an influence both by voice and pen. So earnestly and fully does the Tabernacle Pastor recognise in it all the grace and power of God, and without any trace of self-congratulation lay all the glory at the feet of the Lord, that with heartiest affection do we join the general spirit of thankfulness and joy with which he is

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regarded and spoken of. In his case, it is to the glory of the Master as well as to the honour of the servant to specially acknowledge and record what God has done by means of the special instrument He has been pleased to raise up. Long may the voice of the great preacher be heard ringing out with undiminished fervour and clearness the glorious Gospel of the blessed God.

The enthusiastic meetings held at the Tabernacle were representative, not only of Tabernacle associations, but of all classes and denominations, and of various nationalities. Telegrams from all parts of the world were handed in, conveying the congratulations of far-away friends and admirers. The late Lord Shaftesbury, who presided at one meeting, was at his best, and spoke powerfully on the fidelity to Gospel truth which he regarded as lying at the root of Mr. Spurgeon's success. The speakers comprised leading men of different denominations, all of whom claimed that their friend and brother was not the property of any one party, but of the whole Church. In responding to the gift of £4,500, which was presented to him in the names of the donors by Mr. T. W. Olney, Mr. Spurgeon generously said he always enjoyed money most when he could use it for the work of the Lord. Accordingly, he proceeded to distribute the greater part of the amount among the various objects connected with the Tabernacle.

Mr. Spurgeon's colossal work is well set forth in the handsome Jubilee Album published by Messrs. Passmore & Alabaster. It contains portraits of Mr. and Mrs. Spurgeon, and photo sketches of the Tabernacle, the Pastors' College, the Colportage Association, the Almshouses, the two Orphanages at Stockwell, and the Mission Hall at Bermondsey, interspersed with descriptive articles of a racy character.

We wish Mr. Spurgeon could be regarded as old only in regard to work done, but young in vital power and unexhausted energy. That is far from being the case. From time to time he has had to seek absolute rest, and the medical reports seem to show that henceforth he will have to struggle with the maladies and infirmities specially incident to those who speak much, feel much, and do much. He is evidently not a strong man in the purely physical sense of the word. For the best part of his short life he has drawn on his powers to any extent demanded of him, and he has now to pay the cost of his unsparing generosity.

Mr. Spurgeon has been one of the most voluminous authors of the day. Nearly all his sermons, we believe, have been published—a severe trial, indeed, to extemporaneous eloquence, and compelling a continual recurrence to the fountain-head. His standard works on the Psalms are well known, besides other writings in separate volumes. Yet Mr. Spurgeon is always fresh, and what he says or writes retains its freshness long.

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The man who has done this work, and attained this position at a comparatively early age, went to no university or college. He prepared for no examination. He was a preacher at sixteen, and, in a year or two more, the restorer, under God, of a metropolitan congregation that had begun to find itself tending to the desolation of a city church. He has now for more than thirty years been one of the chief preachers of the age. With the same talents and assiduity, but *without* his earnest, simple, unchanging faith in the Gospel, he never could have done the work he has accomplished. He himself would measure his success wholly by spiritual results. Had he preached either the cross without Christ, or Christ without the cross, as many around him have been doing, the story of his ministry would have been very different from what it is. His success has been throughout a series of fresh evidences confirming the old saying, "The Gospel of Christ is the power of God unto salvation to every one that believeth." We challenge the production of another case in which similar results have been reached by any of the thousand and one substitutes for the Gospel which seem now to be popular in proportion to their worthlessness.

[The view of the Tabernacle at the head of this article is given by the kind permission of Messrs. Passmore & Alabaster.]

"THE SECRET LIFE AND THE DAILY PATH."

THE soul that aims high, in point of obedience to God, will account that a transgression which may not seem to be a fault to the eyes of others.

So soon as we behave and quiet ourselves, and become as a weaned child, our troubles vanish. Take away self-will, and the sorrows that remain in our cup are made sweet.

Be much with God in secret, so will you bring profit unto the saints' assemblies, and bring profit away from them.

God makes more of the dedication of the heart than of any outward service we can render.

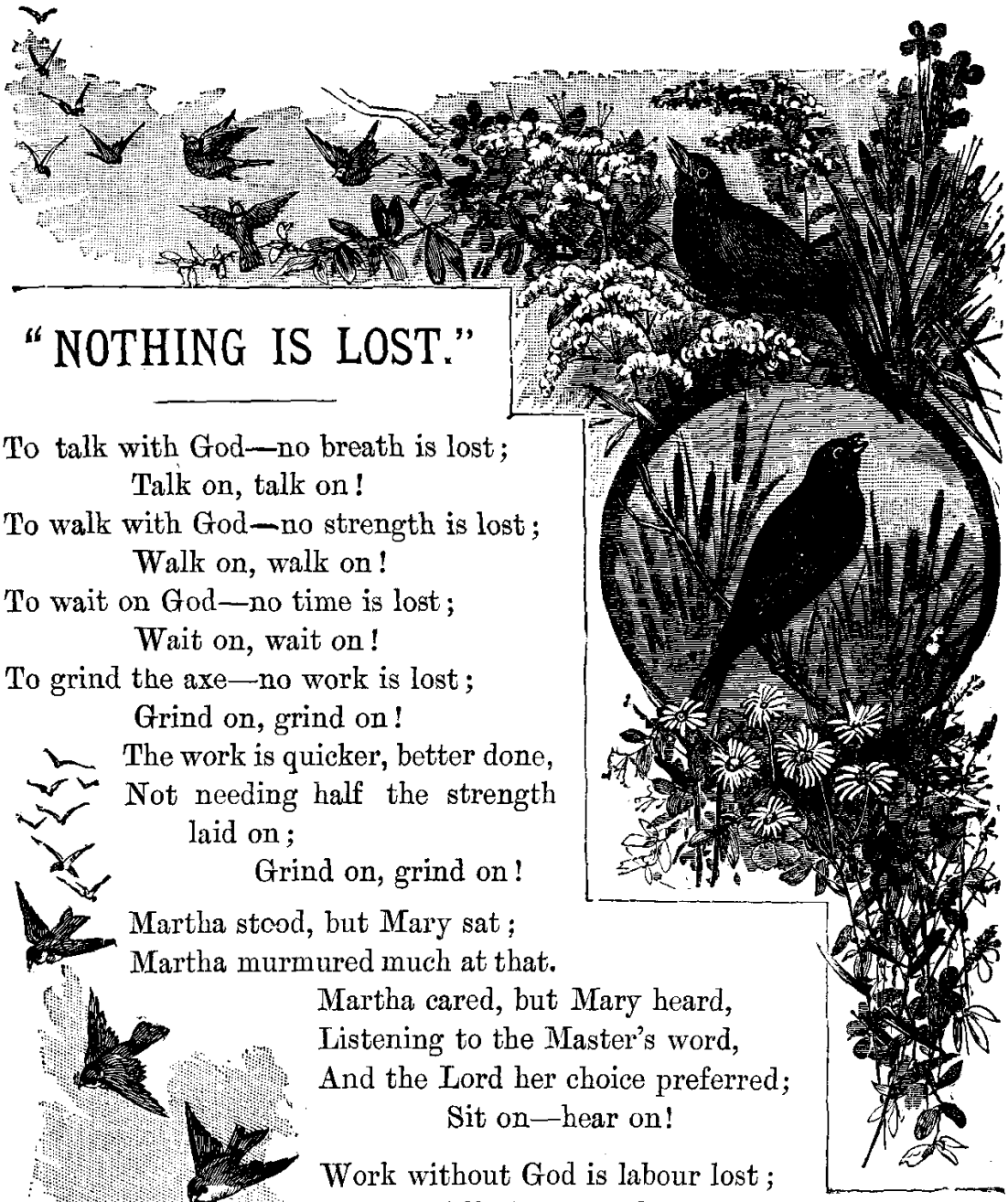
Would you grow up into Christ, make a conscience of obedience to Him in the smallest matters.

Believers should so live and commune with Christ in secret that all around may see Christ in them.

If we would deal wisely with our daily matters, we must bring God's eternal counsels into them, and consider their eternal issues; holding ourselves God's servants, doing each his part in preparing the way for the Lord's appearing in glory.

The path for a believer to walk in without stumbling is that of God's precepts, in treading which he keeps his conscience purged by the blood of Christ, takes up his cross daily, and denies himself. This path, alas! is not much trodden by the saints—to the unregenerate utterly unknown.

Do you dread to grieve the heart of Christ, as you once dreaded wrath and condemnation?—*From "Choice Sayings," by* R. C. CHAPMAN.



"NOTHING IS LOST."

To talk with God—no breath is lost;
Talk on, talk on!
To walk with God—no strength is lost;
Walk on, walk on!
To wait on God—no time is lost;
Wait on, wait on!
To grind the axe—no work is lost;
Grind on, grind on!
The work is quicker, better done,
Not needing half the strength laid on;
Grind on, grind on!

Martha stood, but Mary sat;
Martha murmured much at that.
Martha cared, but Mary heard,
Listening to the Master's word,
And the Lord her choice preferred;
Sit on—hear on!

Work without God is labour lost;
Work on, work on!
Full soon you'll learn it to your cost;
Toil on, toil on!
Little is much when God is in it—
Man's busiest day's not worth God's minute.
Much is little everywhere
If God the labour do not share;
So work with God, and nothing's lost:
Who works with Him does best and most;
Work on, work on!

7 A. A. Rees.

THE BOOK OF REVELATION.

By Thomas Newberry, Editor of "The Englishman's Bible."

(*Continued from page 5.*)

Chapter XI.

Verse 1. "And there was given me a reed like unto a rod: and the angel stood, saying, 'Rise, and measure the temple of God, and the altar, and them that worship therein.'"

The Book of Revelation, from the fourth chapter to the nineteenth, is occupied with the last week of Daniel's seventy weeks of years.

In this eleventh chapter we have another emblematic vision of the first half of this last week.

In Dan. ix. 26, 27, we read that after the cutting off of Messiah the people of the prince that shall come (that is, the Roman people, to which empire the prince—that is, Antichrist—belongs) should destroy the city and the sanctuary; which prophecy was fulfilled in the destruction of Jerusalem under Titus.

Antichrist, when he comes, confirms a covenant with the mass of the people for one week, or seven years—the seventieth week of this prophecy; and in the midst of the week he breaks the covenant and takes away the daily sacrifice, which by his covenant he had permitted to be offered.

It is at this time he sets up the abomination of desolation in the holy place (Matt. xxiv. 15), and sits as God in the temple of God (2 Thess. ii. 4). From these prophecies we learn that the temple at Jerusalem, the Holy City, will again be regarded as the temple of God, and the sacrifices offered upon the altar be owned by Him.

What is thus foretold in prophecy is in this eleventh chapter of Revelation presented in symbolic vision.

A reed like a rod is given to John to measure the temple of God, and the altar, and the worshippers, signifying that these things are taken account of and recognised by God. (Compare Ezek. xl. 3-5, and Rev. xxi. 15-17.) It is possible that the Mosque of Omar, or Dome of the Rock, with its sacred enclosure, may be appropriated for this purpose.

Verse 2. "But the court which *is* without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months."

It appears that this temple, like the temple of Herod, will have its

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court of the Gentiles, which God disowns; indeed, the presence of the Gentiles in Jerusalem during this period, when it is styled the holy city, is regarded as a profanation and as a trampling under foot. It will be observed that the term "holy city" occurs in Dan. ix. 24: "Seventy weeks are determined [cut out, *or* divided] upon thy people and upon thy holy city." Again, Matt. xxvii. 53, after the death of Christ, or cutting off of Messiah; and also here in Rev. xi. 2; whereas in verse 8, after the slaughter of the two witnesses, it is spoken of as "the great city," and "spiritually is called Sodom and Egypt, where also our Lord was crucified."

Verses 3-6. "And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth. These are the two olive trees, and *the* two lampstands standing before the God of the earth. And if any *man* will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any *man* will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in *the* days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will."

When there is that on the earth that God can own, He raises up a testimony against all that is connected with it of which He disapproves.

When there is a temple at Jerusalem recognized as the temple of God, and offerings presented on the altar owned as the "daily sacrifice," God raises up His two faithful witnesses to stand before Him, and to bear their testimony for Him as "the God of the earth"—men filled with spiritual power, as foreshadowed by the two olive trees seen in Zechariah's vision, and shining with clear and steady light, like the two lampstands in the prophecy (chap. iv. 2, 3); men acting in the spirit and power of Moses and Elijah: like Moses, having authority to smite the earth with all plagues (Ex. vii. to xi.); like Elijah, calling fire from heaven to devour their adversaries (2 Kings i. 10-12); and also, like Elijah, having power to shut heaven (1 Kings xvii. 1; James v. 17) during the days of their prophecy, one thousand two hundred *and* threescore days—that is, three years and six months—testifying for God, like Moses in Egypt in the midst of the Gentile nations, and like Elijah amongst the people of Israel.

The combined period of the testimony of John the Baptist and the public testimony of Christ was seven years—from A.D. 26 till A.D. 33—the first three years and a half being occupied by the testimony of John the Baptist in the spirit and power of Elijah, and the latter three years

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and a half with the active service and testimony of the true Christ Himself; for it was after John was cast into prison that "from that time Jesus began to preach" (Matt. iv. 12, 17; Mark i. 14). Similarly, the last week of Daniel's seventy, which is the subject of the Book of Revelation from the fourth chapter till the nineteenth, is divided into two halves, the first one thousand two hundred and threescore days being occupied with the prophecy of the two witnesses, and the latter three years and a half by the active persecutions of the Antichrist.

Verses 7–10. "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And *they* of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth."

From the time that Antichrist breaks his covenant with Israel, and sets himself up as God in the temple of God, he who had previously wielded the authority of the Roman empire in its last form—an authority originally given to Nebuchadnezzar from the God of heaven—from henceforth receives his commission from the bottomless pit; the dragon gives "him his power, and his throne, and great authority" (chap. xiii. 2). From this time, he who before patronised now persecutes; and these two faithful witnesses for God are the firstfruits of that fearful persecution which marks the time of the tribulation such as never had been, or shall be; their enemies exult over them, but the triumph of the wicked is but short.

Verses 11–13. "And after three days and a half *the* Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, 'Come up hither.' And they ascended up to heaven in *a* cloud; and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven."

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As in their slaughter the two witnesses are the firstfruits of those afterwards slain for the word of God and the testimony of Jesus Christ, so in their resurrection they are the firstfruits of the slain ones who are afterwards raised, according to Rev. xx. 4: "I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God" (the first slain remnant), and also those "which had not worshipped the beast, neither his image, neither *had* received *his* mark upon their foreheads, or in their hands" (those subsequently martyred); these, together with the dead in Christ which rise first, and those caught up "to meet the Lord in the air" (1 Thess. iv. 16, 17), together share in the first resurrection.

This manifestation of the power of God in resurrection, together with the earthquake which accompanied it, strike temporary terror into the hearts of men, who give glory to the God of heaven.

Verse 14. "The second woe is past; *and*, behold, the third woe cometh quickly."

The first woe was under the fifth trumpet (chap. ix. 12); the second woe was under the sixth trumpet; the third woe follows in the seventh.

Verse 15. "And the seventh angel sounded; and there were great voices in heaven, saying, 'The kingdoms of *this* world are become *the kingdoms* of our Lord, and of His Christ; and He shall reign for ever and ever.'"

The seventh trumpet introduces the war in heaven, described in chap. xii. 7-9, when Satan and his angels are cast out of the heavenlies—the centre fact of the Book of Revelation, and the great crisis in this world's history; for "now is *the* judgment of this world: now shall the prince of this world be cast out" (John xii. 31). From this period, when the usurper is cast down, is dated the commencement of the kingdom of God and His Christ over the earth.

Verses 16-18. "And the four-and-twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, 'We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken *to Thee* Thy great power, and hast reigned. And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth.'"

The redeemed in heavenly glory share in the triumph, and recognize

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that the fulfilment of the Divine purposes and plans will follow in due course.

Verse 19. "And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

All these things are in fulfilment of the determinate counsels of God, whereby He makes manifest His faithfulness, and righteousness, and power; this is symbolized by the temple opened in heaven, the ark of the covenant seen, and the accompanying signs. How different the opening and closing of this chapter! In the first verse we have the temple of God ON EARTH, with its altar and its worship taken account of by God, during the first three years and a half; when that time is ended another period begins, when the Antichrist having set himself up as God in this temple of God, the abomination of desolation is seen standing in the holy place (Matt. xxiv. 15). In the closing verse of this chapter it is the temple of God IN HEAVEN which is opened, and in it is seen the ark of His covenant with its propitiatory or mercy-seat, and the cherubim of glory overshadowing it. Beautiful and expressive type of the incarnate Word, whom God hath set forth as a propitiation through faith in His blood, endued with the plentitude of spiritual power and glory!

When again the nations of the earth and their rulers take counsel against Jehovah, and against His Messiah, saying, "'Let us break their bands as sunder . . .' He that sitteth in the heavens shall laugh: the Sovereign Lord shall have them in derision;" for He will yet set His King upon His holy hill of Zion (Ps. ii.). For though the nations rage and the people imagine a vain thing, Jehovah is in His holy temple—Jehovah's throne is in the heavens. When the God of glory thundereth, well may all the earth keep silence before Him.

SOPHISMS OF THEOLOGIANS.

GOBAT, when seeking in vain amongst the Abyssinian Christians for one whom he could own as a living, loving brother in Christ, was continually assailed on every hand with metaphysical questions about the person of Christ, such as no European could easily invent.

Hebeta Selasse said of Gobat: "This Christian man entirely gained my confidence and affection; for whensoever I put questions to him on points which are not contained in the Bible, it was his saying, 'I do not know.'"

Men will dispute upon "the three births," "the two natures," "the glory on the Mount, whether given or essential:" these are questions which they will divide and excommunicate upon, and they will leave the more simple verities of the Word of God, such as the love of God, the cross of Christ, the sinner's sin, as subjects for the unlearned. The speculative starve, while the practical feed.

COUGHING.

AS the season has arrived when "coughing drowns the parson's saw," it is an appropriate time to say something on the art of listening in public. That something shall be—Do not cough the preacher down. Some people seem to go to church for the express purpose of preventing anything being heard. It is impossible that they themselves or others should hear what is said, for the noise of their coughing kills every other sound. It would be wise that, pending their indisposition, they should confine themselves to private devotion, or at least should endeavour as much as possible to restrain their coughing. It is true that sitting in a warmed building, after being exposed to the cold air, is almost sure to produce that tickling in the throat which is always painful, and often painful to overcome. At the same time a great deal might be done in the way of moderating the evil, and especially at particular moments; for it is observable that, during the prevalence of colds, there is generally a most determined combination of noises when attention is more than ordinarily desirable. The preceding silence is followed, as people settle themselves for the sermon, by a perverse outbreak, which for some time prevents a syllable from being heard. The late Lord Ellenborough, in his peculiar phraseology, observed, on a similar exhibition in his own court, "Some slight interruption one might tolerate, but there seems to be an industry of coughing." Though coughing is an annoyance which is experienced at certain seasons in all public places, it is nowhere so unrestrainedly given way to as in places of worship; the reason probably being that there is no fear of its there obtaining those marks of disapprobation which it would assuredly meet with if indulged in to an equal extent anywhere else. Surely this should be the strongest reason for imposing self-control upon those who have a proper sense of decorum.

A preacher some time ago said, "It is a very remarkable thing———" Here he stopped, and then said, "It is an amazing and surprising thing———" Pausing suddenly, he stood still, amid a silence most intense and striking, made all the more so by the carnival of coughing which had preceded it. Then the preacher gently added, "Yes, it is indeed remarkable that you can stop coughing when you have a mind to do so." It was a personal argument, and perhaps a little cruel; but it proved that there might be less coughing if people would think. In a sweet-stuff shop near the "Elephant and Castle" we noticed a hand-bill headed, "Cough-no-more in Spurgeon's Tabernacle." The advice is good, whatever the sweetmeat may be. The preacher in that building is tolerably hardened by this time, and probably takes as little notice of the uproar as any man; yet even he feels sometimes that he is nearly barked down by the thousands who respond to his appeals of love by peals of coughing. The fogs shall bear the blame of it all; yet we must try to do as little of the noise-making as we can. If each one abates his own sound one half, what a gain there will be all round! "Let us cough."—*"The Sword and Trowel" for January.*

THE HOLY SPIRIT THE COMFORTER.

IS it not to be feared that the many glories of the Third Person in the Trinity are not so fully spoken of and apprehended by God's children as He is revealed to us in His holy Word? In the "Eden Family," reviewed by us, the author gives a very profitable paper, and we gladly give it a place. He speaks of *His glorious Person —His wondrous advent—His benevolent object—His merciful ministrations —His delightful ordinances—His gracious operations*—and *His Divine influences,* and concludes his paper by God's own testimony in Romans xiv. 17: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost;" showing us how divinely appropriate His name is as "*The Comforter.*" He comforts us by removing our guilt and saving us from sin and all its dreadful issues—the one and only cause of all our misery; for it brought death into our world, and all man's woes. It was only by the Spirit's power that the enemy was dislodged in our corrupt and polluted hearts, and that we yielded ourselves to the possession of sovereign grace. He comforts us by creating within us the fruits of holiness; "for the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." He comforts us by His Presence, and He is not an occasional, but a constant guest. He abides with us for ever. He dwells with us and in us. He dwelt in man before the fall, and only left the human heart when sin entered in; and He has now come back to His own temple, which, restored by grace from its ruin, is become now an habitation of God through the Spirit—"For the temple of God is holy, which temple ye are."

He comforts us by His assistance: He led us to begin in the way to heaven; He has helped us all the way; and He will never leave us or forsake us, but will help us to the end. Yes, He helped us to understand our danger, He convinced and enlightened us, and led us to flee for refuge to Christ, and secured our eternal shelter in the Rock of Ages. He took of the things of Christ and showed them to us. "Mother," said a seeking sinner when he found a Saviour, "don't you see that *open* side! that *wounded* side!! that *bleeding* side!!! what Jesus is pleading for me. I see myself a sinner, that Jesus died for me." The Holy Spirit was showing to him God's salvation. He helps us to believe by showing us how fully and for ever the Father is reconciled to us by the death of His Son. He helps us to know and to rejoice in our sins forgiven, and inspires us with the blessed hope of eternal life, and of our soon being with and like Christ. He sheds abroad in our hearts the pardoning love of God, and fills us with joy

and peace in believing. He helps us to resist the temptations of the world, the flesh, and the Devil; as it is written: "When the enemy would come in like a flood, the Spirit of the Lord shall lift up a standard against him."

He also comforts us by His Divine assurances. He testifies to us that we are accepted in the Beloved; so that by His teaching we know the things that are freely given to us of God. From Him we have the full assurance of hope unto the end, and by Him are we sealed unto the day of redemption. He comforts us by His guidance. We are strangers in a strange land, and sojourners, as all our fathers were, and often know not the way we should go; but He leads and guides us into all truth, and tenderly tells us, "This is the way, walk ye in it."

He also comforts us by His glorious revelations of all we now are as the children of God, as heirs of God, and joint heirs with Christ, as members of His body, as having eternal life, as being made meet for God's holy presence. He feeds our souls by unveiling to us the many glories of Christ and all God's wondrous purposes to be yet fulfilled to His beloved Son in His future kingly reign, and our reigning with Him. He shows to us how that Christ is coming to take us to Himself, to share His glory, and we to be with Him and like Him for ever. He fills our hearts with praise and worship as we gather to His name, and show forth the Lord's death till He come. Divine and glorious Comforter and Teacher He is to us, our beloved Lord and Saviour's gift to us as His redeemed, washed, justified, and sanctified saints. Having begun His work of grace in our hearts, He is now carrying it on until glory crowns His work of grace, and we, with all the redeemed of the Lord, shall unite in the eternally glorious anthem, "*Worthy is the Lamb that was slain!*"

What accumulating evidences of the love of God to the Eden family we meet with at every step of our survey of the grand scheme of His redemption and salvation! How glorious and Divine is our gracious Comforter! How opportune His advent! How benevolent was His object! How merciful and suitable to our condition are His varied ministrations! How delightful and numerous are the means and ordinances employed by Him to accomplish our salvation! How generous and mighty, and yet how gentle and effectual, are the operations of His regenerating grace! And how gracious and plenteous are His comforting influences! What light He communicates to us! What instruction He imparts! What help He vouchsafes! What blessings He bestows! What present peace He gives! What future prospects He reveals! What bright hopes He inspires! and what holy joy and happiness result from His sanctifying grace! Oh, may our earnest desires be not to quench the Spirit! to resist not the Spirit! be grateful for the Spirit! to walk in the Spirit! to be led by the Spirit! to seek the help of the Spirit! to ask the guidance of the Spirit! enjoy the comforts of the Spirit! hold communion with the Spirit! yea, be filled with the Spirit!!! Amen.

A PLEA FOR SPAIN.

"Whom shall I send, and who will go for us? . . . Here am I, send me."—Isaiah vi. 8.

WHO will bear the Master's message?
Who will scatter golden grain?
Who will blow the Gospel trumpet
'Neath the glowing skies of Spain?
Who will visit her poor captives,
Bound by priestly tyranny,
Telling of the Great Deliverer
Who alone can set them free?

Once, we know, she scorned the message,
And in cruel, vengeful ire
Dragged her noblest sons and daughters
To the torture and the fire.
Wrote she not her condemnation,
Sealed she not her doom of woe,
When she cast God's Word behind her,
Full three centuries ago?

God of patience and compassion,
Turning oft Thy wrath away,
Thou whose thoughts are not as our thoughts,
Thou dost clearly answer "Nay!"
By Thy providential goodness,
Making the rough places plain,
Thou dost tell us mercy lingers—
Lingers yet o'er guilty Spain.

Just a handful there are toiling,
And they bring us tidings true
Of the harvest fields that whiten,
While the labourers are few;
Of the perishing and needy
Groping still in error's night,
Waiting for some friend to lead them
To the source of life and light.

None to cheer them, none to guide them,
None to bid them look above;
None to bear the joyful tidings,
Far and wide, that "God is Love!"
None to hear the anxious questions
Asked in solitude and gloom;
None to brighten up the pathway
Leading thousands to the tomb.

Brothers! crave ye not the honour
Those dark hearts for Christ to win?
Now His hand has ope'd the portal,
Are there none to enter in?
Sisters! held by ties most precious,
Or with lives unclaimed and free,
Hear ye not the gentle whisper,
"Come! the Lord hath need of thee"?

Master! whom Thou wilt Thou callest—
Master! tell us who shall go!
Empty vessels take, then fill them;
Fill them till they overflow!

Give deep earnestness of purpose,
  Faith that will not be denied;
Meekness that has learned the lesson
  Of abiding near Thy side.

Give the Holy Spirit's unction—
  Hearts that glow and lips that burn;
Ears that hear Thy gracious mandate,
  "Occupy till I return."
Then heaven's harvest anthem, pealing,
  Shall ring out from shore to shore,
When the last bright sheaf is garnered
  Safe with Christ for evermore.

Nov. 2nd, 1885. M. J. H.

SAMBO'S BLANKET AND THE BEST ROBE;

OR,

CHRIST OUR ONLY RIGHTEOUSNESS.

[*We cull the following from "None but Christ," by Robert Boyd, D.D., a new work just published by J. Jack, Edinburgh and London.*]

"Nevertheless I live; yet not I, but Christ liveth in me."

I LATELY saw an anecdote illustrative of the above truth. A poor negro slave in the West Indies was led, under the preaching of the Gospel, to feel himself a lost, undone sinner. He had been a very wicked man, drinking and swearing, and giving full vent to his vile passions; yet the same night in which he was convicted of sin he believed in Jesus, and at once found peace.

His master was awakened under the same sermon, but, as he had lived outwardly what men regard as a very good moral life, his proud heart rejected the finished work of Christ, and set about trying to save himself. This went on for about a month, and the poor Pharisee was becoming more wretched, when he resolved to have a conversation with the happy negro, and the following accordingly took place:—

"Sam, are you happy?"

"Yes, massa, I be," he said, with a face beaming with joy.

"Well, Sam," said the master, "I have come here this morning to find out what it is that makes you happy. You know, Sam, you and I first began to think about God the same night, more than a month ago; and you, though you were such a bad fellow before, seemed to find peace at once, while I, who have always been what the world calls a *good* man, have been going on in darkness and sorrow ever since, and it seems to me I only grow worse. It is a great mystery, Sam, and I don't understand it."

"Oh! massa," cried the poor slave, "it ain't no mystery at all to me, 'cause you see dat's de berry reason. Sam was such a bad fellow, and hab on such a dirty, ragged blanket, dat when God called him he knew it wasn't fit to go 'fore God in, so he threw it right away, and den God put on him de robe of Christ's righteousness; and den, ob course, when Sam had dat on, he couldn't help being glad and full ob peace. But massa hab on a real good coat, and he did not like to throw dat away, for he thought if it was fixed up a little it would do to go 'fore God. So when he sees a dirty spot he says, 'Oh, I'll was' dat!' and when he sees a hole he says, 'Oh, I'll patch dat!' and so he goes on, trying to make his old coat do; but it nebber will, for God won't receive massa in dat coat, no matter how much he fix it up. But if massa will only throw dat coat away, and let God put de robe ob Christ's righteousness on him, den massa can go in 'fore God, and not be 'fraid, but be happy like poor, bad Sam."

The slave paused, and looked at his master, as if to see the effect of this bold language. A smile broke over the master.

"You are right, Sam!" he exclaimed, as he grasped the rough black hand held out to him; "I *have* been trying to fix up my old coat, but, thank God, I am done with it now. I'll have on the robe of Christ's righteousness as well as you, and I see that will bring me peace and joy. God bless you, Sam; you have taught me a precious truth."

The experimental knowledge of Christ which this simple faith imparts enables the believer to say, "For me to live is Christ." As the body will die without food, so will the soul die without the knowledge of Jesus. He is the true Bread of Life; for "this is eternal life: to know Thee the only true God, and Jesus Christ, whom Thou hast sent." To know Jesus as a personal Saviour to me; to love Him; to hold personal communion with Him every day and hour of my life; to meditate upon His loving words, His holy works, His tender and affectionate ways, His spotless life; and to keep up a perpetual intercourse with Him as with the dearest friend—this is to have spiritual life, and to have it more abundantly.

A SCRAP.

GEN. iii.

THAT glorious promise, sounding amid the wreck of Paradise, was the first footfall of the Son of God coming after the lost sheep. Those prophecies spread through two thousand years,—those calls, remonstrances, and warnings lifted up in the successive centuries of the past,—were the voices of the Good Shepherd sounding in the wilderness after the lost sheep. Those types and symbols, and sacrifices and shadows,—those ceremonies and institutions of the Mosaic dispensation,—were the footprints upon the sands of time of the Great, the Good Shepherd, in His compassionate march from the throne of Heaven to the cross of Calvary, in order to retrieve and recover the lost sheep.

DR. CUMMING.

PROVIDENCE AND GRACE.

A SHORT time ago, a sailor, after a long voyage, was paid off at M——, a seaport on the West Coast of England, and immediately engaged to join a ship at London belonging to the same owner. Having received his pay—a considerable sum—he took a third-class ticket for the metropolis, and departed. But, having taken too much drink, and having fallen fast asleep, he neglected to change carriages at the proper station, and was conveyed right across the country to S——, a seaport on the East Coast. When he reached this town he was still under the influence of liquor, and not knowing how or why he had come thither, he was questioned by the stationmaster, who, seeing that he was incompetent to take care of himself, and ascertaining that he had a sum of money about his person, induced him to surrender it to his keeping, and gave him in charge of a fellow-traveller who was willing to look after him. This disinterested friend conducted him to a wayfarers' board and lodging house, where he slept that night. Next day, the landlady, a Christian woman, seeing him in tears, asked him why he wept. "Was it for his sins, or from some worldly cause?" "Oh," said he, "Mrs., I have been concerned about my soul for two years, but have sinned against my conscience. Can you tell me where there is a prayer meeting to-night?" "No," she replied, "but I can tell you where you will hear a sermon that will do you good." "Well, I'll go," said he. "Glad to hear it," rejoined the good woman, and, pointing to a portrait on the wall, said, "There is the man that will preach." The sailor looked up, and, fastening his eyes on the picture, exclaimed, "Why, that's the very man that I heard preach in Mr. Spurgeon's Tabernacle two years ago, and that convinced me of my sins." The landlady was astonished.

That evening, an elder of the church of which the said preacher is pastor discovered a sailor, during the sermon, weeping bitterly, and at the close of the service tried to get at him, but he was gone—not, however, without being followed by two brethren who had watched his tears, and who followed him to his lodgings, where they took out their Bible, and read suitable passages about the way of salvation. On parting, one of them drew a tract from his pocket, and said, "Read that." It was a paper with several paragraphs, each beginning with the invitation, "COME UNTO ME." The sailor did not read the paragraphs, but fixed his eye on the invitation, and said, "Why, that's just what I want; and I *will* come to Him, I *do* come to Him." His face was illumined with joy, the big tears rolled down his cheeks, and he walked up and down the room rejoicing, and speaking of Christ to every one who came in his way.

"Only think," said he, "that God should carry me, in spite of myself, to the wrong place, which was the right one, in order to save my soul."

Having recovered his money, like the Ethiopian eunuch, "he went on his way rejoicing." Verily,

> "There's a divinity that shapes our ends,
> Rough hew them how we will."

THE DIVINE COMMISSION.

IN connection with this most important subject I would notice the closing words of the four Gospels. In Matt. xxviii. 18-20 we read: "Go ye and make disciples of all nations . . . and, lo, I am with you alway, even unto the end of the world. Amen." Here we have

THE DIVINE COMMISSION

to the disciples. Jehovah's Servant had accomplished the mighty work which had met heaven's highest demand, and which meets the sinner's deepest need. Through the eternal Spirit Christ had offered Himself without spot to God, and now God could, without any violation of His character, justify the sinner who believes in Christ. The momentous work at Calvary had bridged the gulf and spanned the fearful chasm which sin had made between a holy God and a guilty sinner, and opened up a way back to God. The Cross had satisfied eternal justice and silenced hell, and the boundless grace of God had thrown the kingdom of heaven open to all believers. The One who had come down in love was about to go back to heaven's glory in righteousness, and He who had stooped to take the lowest place on earth was about to fill the highest seat in heaven. But ere He departed from this world to go unto the Father He uttered these weighty words, "Go ye," &c. In marvellous grace He deigns to make them His own ambassadors, sending them forth as representatives of the court of heaven, that He might through them accomplish the eternal purposes of God, and by the preaching of the Gospel through their lips save them that believe. Hence we hear Paul exclaiming, when contemplating this wondrous commission, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

But before sending them forth the Lord reminded them that "all power in heaven and in earth" had been given to Him as the risen Son of Man; and then, to encourage them in their blessed work, He gave them that gracious word of assurance, "Lo, I am with you alway." Omnipotence was on their side, and He in whom dwelleth all the fulness of the Godhead bodily was with them in all their work of faith and labour of love.

Such was the honour He conferred upon His people then; such is the privilege He still entrusts to His saints. This mighty work has not been committed to angels, but to sinners saved by grace. This dignity has not been conferred upon those bright seraphic beings who

attend His throne of glory, but upon those who have been raised by that wondrous Cross from the deepest depths, and placed with Christ in the highest heights. Delivered from the wrath to come, and separated from this evil world, we have been sent back into it with this ministry of reconciliation. We have been left here to be the light of the world, the salt of the earth, and to witness a good confession for our absent Lord. A dying world is on every hand, and souls ready to perish are on every side: may we be up and doing, for "the night cometh, when no man can work." What we do must be done quickly, or not at all.

Then, in Mark xvi. 20, we read: "And they went forth, and preached everywhere, *the Lord working with them*, and confirming the word with signs following." Here we have

THE DIVINE PRESENCE

with them in their service. In obedience to the King's command they went forth, and the glorious result was the manifest presence of the Lord with them, fulfilling His promise to stand by them, and to make His word mighty through them. Our God is a covenant-keeping God, and His word is imperishable and unchanging. He who assured His servant Moses that He would be with Him kept His word. When Joshua was about to engage in battle with the seven nations of Canaan, the Lord pledged His word to be with him, and every jot and tittle of that word came to pass. To a trembling Jeremiah God said, "I am with thee;" and, although Israel might refuse to listen to his words, and the king burn his writings, the presence of the God of Israel sustained His tried and persecuted servant in the darkest hour. So we rejoice to know that this God is our God for ever and ever. Wherever our lot is cast, in whatever part of the great harvest-field we are called to labour, if we are going at His bidding, and seeking His glory, we, too, can count upon His Divine presence. All else must end in failure and disappointment, and will be seen as such when every one's work shall be tried with fire. Israel presumed to go against the Canaanites *without* the ark of God: the result was defeat and discomfiture before the enemy. "Without Me," said Christ, "ye can do nothing;" but with Christ we can do all things.

In Luke xxiv. 49 we have the Lord's word to "tarry in Jerusalem, until ye be endued with power from on high." Here we have

DIVINE POWER

for our service. The work we have to do is an important work, and cannot be done by mere fleshly excitement or the energy of nature. Real work for God, which will have His smile now, and meet with His

approval by-and-by, must be the outcome of an indwelling Spirit, the unhindered power of the Holy Ghost. It is nothing short of this which God has given unto us. The prophet Ezekiel had first to view attentively the visions of God in chapter i., beholding the Spirit of life energising the living creatures, and moving the wheels within wheels, the sight of which humbled him unto the very dust, and caused him to fall upon his face; then, in chapter ii., came the command to "stand upon his feet;" then the Spirit of life entered into him. So with the early disciples. After ten days of real waiting upon God, the Holy Ghost came down and filled each one of them in the upper room; in Acts iv. they were again gathered for united prayer, and the very building was convulsed in which they were assembled, and men's hearts were made to tremble outside; and in Acts xii. prison chains, bars, and keepers are all in vain before this mighty irresistible power.

Lastly, in John xxi. 22, we have

THE DIVINE PATTERN

for all true service. "Follow thou Me," were the words of that blessed One of whom the Father said, "This is My beloved Son, in whom I am well pleased;" "Behold My Servant, in whom My soul delighteth;" and as we follow in His steps we, too, shall have this testimony, that we are "well-pleasing to God." God gave to Moses a pattern of the Tabernacle, and when the building was faithfully carried out "the glory of Jehovah filled the Tabernacle." Solomon had but to follow the inspired plan he had received for the Temple, and when completed the Divine seal of approval was stamped upon the structure. So Christ has left us an example to follow in His steps. May our souls be ever found following hard after Him along that path of unreserved surrender and whole-hearted consecration to God, so shall we find our thoughts in the current of His thoughts, both about a needy Church and a dying world. The sight of a perishing multitude touched His tender heart, and the dark pall of condemnation hanging over a doomed city filled His eyes with tears. In His love to souls He went all those weary miles to Sychar's well to give a life-draught of the living water to one thirsty sinner, and in His condescension He could stoop and put His arms around tender babes and press them to His heart of love. His meat was to do the will of Him who sent Him, and to finish His work.

In closing, we might also notice the words, "Till I come," in this same 22nd verse of John xxi., as they bring before us

THE BLESSED HOPE

which He has placed before us to cheer our hearts and to brighten our

path while going forth in obedience to the Divine command. His return will be the consummation of all our joy, the crowning delight of all our bliss. His coronation day is to be ours. All the glory which the Father has given to Him is to be shared by us, but it is His own blessed Person which will fill our vision and ravish our hearts to all eternity.

"Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." The kind word spoken, the loving act performed, will not be forgotten by Him then. He will bring to light the cup of cold water given to His people, and the two mites given to His work; and, then before heavenly hosts and a gazing universe, He will publicly praise and eternally reward our service here below.

May we, meanwhile, learn to stand in His council chamber and hear His voice saying, "Go ye into all the world, and preach the Gospel to every creature;" and then to say, "Lord, what wilt Thou have me to do?" "Here am I, send me." Thus presenting our bodies a living sacrifice, and laying at His pierced feet our ransomed powers and redeemed faculties, we shall be found spending our time and utilising our talents in the light of the Cross behind us and in view of the unutterable glory that lies before us; then an abundant entrance shall be ministered unto us into the everlasting kingdom of our Lord and Saviour Jesus Christ.

GEO. HUCKLESBY.

THE GOSPEL OF THE GLORY.

BY CHEYNE BRADY.

ONE of the most beautiful emendations in the Revised Version is in Titus ii. 13—"Looking for the blessed hope and *appearing of the glory* of our great God and Saviour Jesus Christ."

Some say that the "glorious appearing" and the "appearance of the glory" are synonymous, but is there not a vast difference? The glorious appearing merely implies that His appearing will be glorious, splendid; but the appearance of the glory means that the same Jesus who came once in humiliation will come again in *glory*, and be revealed as the Lord of *glory*.

There are many glorious kingdoms, but only one kingdom of glory; many a king may be glorious, there is but one King of Glory. "Who is this King of Glory? The Lord of Hosts, he is the King of Glory" (Psalm xxiv. 10).

The Gospel comes to us in glory. The god of this world had

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blinded our minds lest the light of the *Gospel of the glory* of Christ, who is the image of God, should dawn upon us; but God—who in the beginning said, "Let there be light, and there was light"—has shined in our hearts, giving "the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iv. 4-6, R.V.).

The Lord of glory appeared to Saul on the road to Damascus, and committed to him the "*Gospel of the glory* of the blessed God" (1 Tim. i. 11); and he endured "all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory" (2 Tim. ii. 10).

It is glorious news to hear that we are saved from condemnation, punishment, and eternal doom; but it is far higher to learn that "the God of all grace hath called us unto His eternal glory by Christ Jesus (1 Pet. v. 10).

Our sure trust is in Him who is "able to present us faultless before *the presence of His glory* with exceeding joy" (Jude 24).

Even now God supplies all our need "according to His riches in glory in Christ Jesus" (Phil. iv. 19); and we are "strengthened with all power according *to the might of His glory*" (Col. i. 11, R.V.).

We should reflect His glory. "We all, with open face beholding as in a glass *the glory of the Lord*, are changed into the same image, even as by the Lord the Spirit" (2 Cor. iii. 18).

Even our bodies shall share in the glory. "We look for the Saviour, the Lord Jesus Christ, who shall change our bodies of humiliation, that they may be fashioned like unto *the body of His glory*" (Phil. iii. 21, R.V.).

The glory is the last link in the chain of redemption. "Whom He fore-ordained, them He also called; and whom He called, them He also justified; and whom He justified, them He also *glorified*" (Rom. viii. 30).

The chain would not be complete if one link were wanting, and every link is of equal strength. As surely as you are called, so surely will you be glorified. We are called by the Gospel to "the obtaining of *the glory of our Lord Jesus Christ*" (2 Thess. ii. 14).

In John xvii. 22 and 24 we find this sublime prayer of our blessed Lord: "And the glory which Thou gavest Me I have given them; that they may be one, as We are One. Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me."

Such is our blessed hope. We wait for and expect *the appearing of the glory* of our Saviour, the Lord Jesus Christ, when "we shall be like Him; for we shall see Him as He is" (1 John iii. 2); when we shall appear with Him *in glory* (Col. iii. 4), and reign with Him for ever.

Well may all true believers "rejoice in hope of the glory of God" (Rom. v. 2).

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SNOWED UP.

MANY invalids or delicately constituted folk are now confined to their homes, where they can only hear the sermon of the snow without, accompanied, in some instances, with the music of the juveniles within.

While there is some inconvenience in being "snowed up," there are, nevertheless, some points in which this enforced home-imprisonment might be turned to the best possible account.

1st. It affords opportunity for more patient study of the "WORD OF GOD," with which none of us are half enough acquainted, and also for meditating on the grace that has saved us, and on the preciousness of the blood that has washed us "whiter than snow."

2nd. It will surely draw out the soul in more earnest sympathy and prayer for the thousands of the poor and needy, as well as for those who are labouring in word and doctrine. As vegetation becomes crisped and sharpened by the action of frost, so some Christians, at times, seem to need the sharpness of a nipping frost and heavy snow-fall to quicken their sympathies with the multitude of suffering poor whom we "have always" with us. But "better late than never."

3rd. It will give time to sign the cheque and write the line of practical sympathy, which many a home and foreign labourer is needing for the sustenance and extension of the work of God, amidst the perishing millions of souls by whom they are surrounded; and, judging from the testimonies we are receiving from many such workers engaged in a variety of missions, this practical fellowship was never more needed than now.

Blessed are all they who—according to the word of the Lord—"redeem the time"—"lay up treasure in heaven"—and learn to "slay a lion in a pit, on a snowy day." C. R. H.

TRUE "HOME RULE."

THE WORLD COMPARED TO AN IDOL.

Mortifying the deeds of the body through the Spirit.—(See Rom. viii.)

EYES have they, but they see no beauty in Christ; ears have they, but they hear no melody in His voice; noses have they, but they smell no fragrance in His name; lips have they, but they praise Him not; hands have they, but for Him they toil not; and feet have they, but they walk not in the way of His commandments. W. C.

BIBLE READINGS.

No. 166.—THE DEEP THINGS OF GOD.

His unspeakable Gift .. .. 2 Cor. ix. 15.
Joy unspeakable .. .. 1 Peter i. 8.
The *unsearchable riches* of Christ .. .. .. Eph. iii. 8.
How *unsearchable* are His *judgments!* .. .. .. Rom. xi. 33.
His *ways past finding out* .. .. Rom. xi. 33.
The *love* of Christ, which *passeth knowledge* .. .. Eph. iii. 19.
The *peace* of God, which *passeth all understanding.*
Thoughts which are to us-ward *more than can be numbered.*
Unspeakable words, which it is *not lawful* (possible) for a man to utter .. .. 2 Cor. xii. 4.
Intercession for us *with groanings which cannot be uttered* Rom. viii. 26.
Him that is able to do exceeding abundantly *above all that we ask or think* .. .. Eph. iii. 20.
The Spirit searcheth all things; yea, the deep things of God .. .. 1 Cor. ii. 19.

No. 167.—THREE LOOKS.

"Jesus Christ the same yesterday, and to-day, and for ever."—Heb. xiii. 8.

1. *A Look Back.*—The Cross—Heb. ix. 26.
He appeared to put away sin by the sacrifice of Himself.
He was once offered to bear the sins of many .. Verse 28.
All their sins .. .. Lev. xvi. 21.
By one man sin entered, and death by sin .. Rom. v. 12.
Behold the Lamb of God, which taketh away the sin of the world .. .. John i. 29.
2. *A Look Up.*—The Living Saviour—Our Priest .. Heb. ix. 24.
He appears in the presence of God for us.
He ever liveth .. .. Heb. vii. 25.
Because I live, ye shall live also.—I am alive for evermore .. .. Rev. i. 18.
Ye see Me .. .. John xiv. 19.
We see Jesus .. .. Heb. ii. 9.
Consider the Apostle and High Priest .. .. Heb. iii. 1.
Consider Him .. .. Heb. xii. 3.
Looking unto Jesus .. .. Heb. xii. 2.
3. *A Look Forward.*—The Coming One—Heb. ix. 28.
He shall appear the second time without sin unto salvation.
I will come again, and receive you unto Myself John xiv. 3.
He shall come again in like manner .. .. Acts i. 10.
Looking for that blessed hope .. .. .. Titus ii. 13.
We look for the Saviour, the Lord Jesus Christ Phil. iii. 20.

"Thine eyes shall see the King in His beauty: they shall behold the land that is far extended."—Isa. xxxiii. 17.

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No. 168.—BEHOLD.

1. *Self and Sin.*
   - I. *Behold*, I am vile; what shall I answer Thee? — Job xl. 4.
   - II. *Behold*, He putteth no trust in His saints .. — Job xv. 15.
   - III. *Behold*, I was shapen in iniquity .. .. — Ps. li. 5.

2. *The Saviour.*
   - I. *Behold* the Man! .. .. — John xix. 5.
   - II. *Behold* the Lamb of God! .. .. .. — John i. 29.
   - III. *Behold*, and see if there be any sorrow like unto my sorrow .. .. — Lam. i. 12.
   - IV. *Behold* I and the children .. .. .. — Heb. ii. 13.

3. *Salvation.*
   - *Behold*, God is my salvation; I will trust, and not be afraid .. .. — Isa. xii. 2.

4. *Sonship.*
   - *Behold*, what manner of love the Father hath bestowed upon us! .. .. .. — 1 John iii. 1. Comp. Phil. ii. 15.

5. *Brotherly Unity.*
   - *Behold*, how good and how pleasant for brethren to dwell together in unity! .. — Ps. cxxxiii. 1.

6. *Security—The Perpetual Presence.*
   - *Behold*, I am with thee .. .. .. — Gen. xxviii. 15

7. *Responsibility.*
   - 1. *Behold*, now is the accepted time .. .. — 2 Cor. vi. 2.
   - 2. *Behold*, ye despisers, and wonder, and perish — Acts xiii. 41.
   - 3. *Behold*, He cometh with clouds; and every eye shall see Him .. .. — Rev. i. 7.
   - 4. *Behold*, I stand at the door, and knock .. — Rev. iii. 21.
   - I. *Behold, I come quickly.* Blessed he that keepeth—(1) *obedience* .. .. .. — Rev. xxii. 7.
   - II. *Behold, I come quickly.* My reward is with Me—(2) *working* .. .. — Rev. xxii. 12.
   - III. *Behold, I come quickly.* Even so, come, Lord Jesus—(3) *waiting* .. .. — Rev. xxii. 20.

S. TINSLEY.

No. 169.—SEVEN THINGS CHRIST *WAS* "MADE."

1. He was *made* flesh .. .. — John i. 14.
2. He was *made* of the seed of David .. .. .. — Rom. i. 3.
3. He was *made* under the law .. .. — Gal. iv. 4.
4. He was *made* a curse .. .. — Gal. iii. 13.
5. He was *made* sin .. .. — 2 Cor. v. 21.
6. He was *made* better than the angels .. .. — Heb. i. 4.
7. He was *made* Surety .. .. — Heb. vii. 22.

F. E. M.

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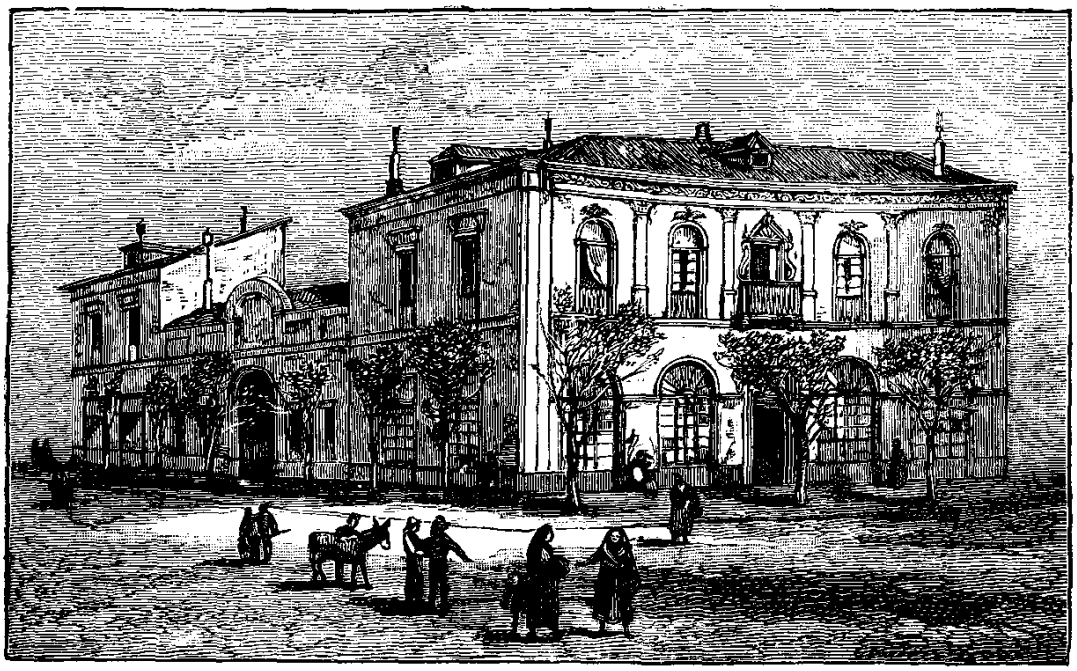
SEARCH SERIES.

II.—DEAD TO SELF AND SIN, RISEN WITH CHRIST.

ONE died for all, therefore all died; and He died that they which live should live unto Him ..	2 Cor. v. 14 (R.V.).
Ye died with Christ	Col. ii. 20 (R.V.).
Ye died, and your life is hid with Christ in God ..	Col. iii. 3 (R.V.).
Having died to that wherein we were holden, so that we serve in newness of the Spirit ..	Rom. vii. 6 (R.V.).
Baptised into His death	Rom. vi. 3.
We were buried with Him through baptism into death, that so also we might walk in newness of life	Rom. vi. 4 (R.V.).
Having been buried with Him in baptism, wherein ye were also raised with Him	Col. ii. 12 (R.V.).
If we have become united with Him by the likeness of His death, we shall be also by the likeness of His resurrection	Rom. vi. 5 (R.V.).
If we died with Christ, we believe we shall also live with Him	Rom. vi. 8 (R.V.).
He died that we should live together with Him ..	1 Thess. v. 10.
Knowing this, that our old man was crucified with Him, that the body of sin might be done away	Rom. vi. 6 (R.V.).
I have been crucified with Christ: it is no longer I that live, but Christ liveth in me ..	Gal. ii. 20 (R.V., marg.).
The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death	Rom. viii. 2.
He that is dead is freed from sin	Rom. vi. 7.
That we, having died to sins, might live unto righteousness	1 Pet. ii. 24 (R.V.).
The body is dead because of sin, but the Spirit is life because of righteousness	Rom. viii. 10.
As dying, and behold we live	2 Cor. vi. 9.
Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body	2 Cor. iv. 10, 11.
That I may know Him, and the power of His resurrection, being made conformable unto His death	Phil. iii. 10.
Quickened together with Christ, and raised up together	Eph. ii. 6.
If ye then be risen with Christ, seek those things which are above	Col. iii. 1.
Reckon yourselves to be dead indeed unto sin, but alive unto God. . . Yield yourselves unto God, as those that are alive from the dead ..	Rom. vi. 11, 13.
How shall we who died to sin live any longer therein?	Rom. vi. 2 (R.V.).

Friends are invited to send in Texts for the SEARCH SERIES *of Readings to Christian Dundas, Deaconesses' Institution, Tottenham, by the 12th of each month.*

Subject for March—*Faith the Doorway of Blessedness; God's Complaint of Unbelief.*



CHAMBERÍ MISSION, MADRID.

FOLLOWING the long street running due north from the centre of Madrid, formerly the high road to France, after passing what was once the Bilboa Gate when Madrid was a walled town "with gates and bars," and leaving to the left the old *Quemadero*, or burning ground of the Inquisition, we come to the *Glorieta de Quevedo*, *i.e.*, Quevedo's Circus, with streets going out at the cardinal points, and a fifth going down-to a large western district of the city. Here, at No. 5, corner of the street leading to the cemeteries, we have our head-quarters.

In the summer of 1874 the front part of the ground floor was to let; the landlord, a Frenchman, lived upstairs, and had carried on business below as a marble mason. Mr. Faithfull and I became his tenants, using the premises for chapel and schools. Those were days of republican liberty, and good use we made of it, putting up in large letters over the left-hand arches "*Capilla Evangélica*," *i.e.*, Evangelical Chapel, and on the other side "Evangelical Schools." Then on the side we put immense boards full of texts from the Roman Catholic Bible declaring the way of salvation. It is not too much to say that they were read by tens of thousands of persons of all classes. On one occasion they met the eyes of the king; but soon after the "restoration" we were compelled to remove all signs, and everything that could be considered a "public manifestation." As other parts of the premises became vacant the widow of the landlord let me have them, so that now we have all the lower floor seen in the cut; but there are extensive buildings on the other side, and a largish garden in the centre, let to other tenants.

The side range of building we dedicate to the boys' school; the corner is the chapel. For the meetings it has become necessary to throw both into one; in the daytime they are separated by a curtain. The infant school occupies the other side of the circus front. Long ago the girls with their mistress had to swarm off to another house very near.

In the chapel we have seven or eight Gospel meetings weekly, including preaching, prayer meetings, the Lord's Supper, Bible classes; besides classes for

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women to learn to read, mothers' meetings, and the sewing meetings, at which about fifty women are relieved by payment for their work. For more than a year the chapel has been too small for the preaching and prayer meetings, and we are obliged to throw the boys' school into it; but even so of late it has been difficult to accommodate the attendance at some meetings.

From this brief outline it will be seen that we could not possibly be in a better or more public situation—quite in the midst of the 50,000 inhabitants of Chamberí, and of easy access from all the northern half of Madrid. The whole of the premises occupy 15,000 square feet, and could be made a most complete mission station. Again and again our enemies have endeavoured to buy or rent the place in order to get rid of us, but the landlady tells us that as long as she lives we shall not be turned out; but she is aged and very feeble, and more than once she has said, "Why do you not buy the whole?" Some of her family are very fanatical, and little disposed to be kind to us after her death.

In the interests of the Gospel in Spain the place should be bought, and a good Gospel hall opened in the capital of poor wicked Spain. True, it would cost some thousands of pounds, but to many of the Lord's stewards that would not be too much to lay out for Him. How glad we should be if any were led to visit us, and see the work and its needs—the overflowing schools, interesting meetings, and goodly little company of saved men and women, saved from among ignorant, fanatical, or indifferent Spaniards. They would surely come to the help of the Lord, to the help of the Lord against the mighty.

In the Gospel of Christ, yours ever,

Cardenal Cisneros 55, *Madrid, Spain,*
January, 1886.

ALBERT R. FENN.

HANDFULS OF PURPOSE FOR EVERY DAY.

FEBRUARY.—THE "WE HAVE'S" OF SCRIPTURE.

1. *The "We have" of sinnership.*—"WE HAVE turned every one to his own way" (Isa. liii. 6). Some have gone one way, and some another, but each has been away from God; its path is hard, bitter, rough, troublesome, and ends in death.

2. *The "We have" of redemption.*—"WE HAVE redemption" (Eph. i. 7). Redeemed *by* the blood of Christ, *from* sin, the world, hell, Satan and death, *to* the Lord.

3. *The "We have" of peace.*—"WE HAVE peace with God" (Rom. v. 1). Its *price* is the blood; its *power* is Christ; its *enjoyment* is by faith; and its *outcome* is holiness.

4. *The "We have" of eternal life.*—"WE HAVE eternal life" (1 John v. 13). Its *source* is God; its *channel* is our risen Lord; its *power* is the Holy Spirit; its *sphere* is heaven; glory its *manifestation;* and eternity its *duration.* God has *given* us eternal life, *in* Christ—who is our Life—and we *know* it, because He tells us so in the Word.

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5. *The "We have" of hearing.*—"That which WE HAVE heard" (1 John i. 1). *Who* to hear—Christ. *What* to hear—The Word. *How* to hear—In faith. *When* to hear—Now.

6. *The "We have" of seeing.*—"Which WE HAVE seen" (1 John i. 1). We *look back*, and see Him as our Saviour. We *look up*, and see Him as our Priest; and we *look forward* to see Him as He is—our Hope.

7. *The "We have" of fellowship.*—"WE HAVE fellowship with Him" (1 John i. 6). We are called into this fellowship by the Father, and sustained in it by the Holy Spirit.

8. *The "We have" of sin.*—"If we say WE HAVE no sin," or "that WE HAVE not sinned" (1 John i. 8, 10), there is a threefold result—(1) We deceive ourselves; (2) we make God a liar; (3) His word is not in us.

9. *The "We have" of advocacy.*—"WE HAVE an Advocate with the Father" (1 John ii. 1). Christ looks after our interests, although Satan accuses us to God.

10. *The "We have" of stability.*—"WE HAVE an anchor" (Heb. vi. 19). We are moored to the throne of God by the Son of God.

11. *The "We have" of provision.*—"WE HAVE an altar" (Heb. xiii. 10). We have a place to come to—Christ—and something to feed upon. As the priests of old fed upon the parts of the peace offerings, which were theirs, so we have communion with God, by reason of the death of Christ, through the Word.

12. *The "We have" of assurance.*—"We know WE HAVE a building of God" (2 Cor. v. 1). For this we wait, groan, and pray; for we know that when He shall appear we shall be like Him, for we shall see Him as He is.

13. *The "We have" of prophecy.*—"WE HAVE a sure word of prophecy" (2 Peter i. 19). There is no subject shirked so much as this, and yet they who search into it are blessed indeed, for the Day Star arises in their hearts as they are looking for the Bright and Morning Star to appear.

14. *The "We have" of enabling.*—"WE HAVE access by the Spirit" (Eph. ii. 18). The Holy Spirit is the power for *worship*, *walk*, *work*, and *warfare*.

15. *The "We have" of access.*—"WE HAVE access by faith into this grace wherein we stand" (Rom. v. 2). *Saved* by grace; *standing* in grace; and *strengthened* by grace as we continually come to the Lord.

16. *The "We have" of priesthood.*—"WE HAVE such an High Priest" (Heb. viii. 1). Never was one like Him before—*succouring*, *sympathising*, *sustaining*, and *sure*.

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17. *The "We have" of union in death.*—"WE HAVE been planted together in the likeness of His death" (Rom. vi. 5).

> "'Buried with Christ,' and 'raised with Him' too,
> What is there left for me to do?
> Simply to cease from struggling and strife,
> Simply to 'walk in newness of life.'"

18. *The "We have" of oneness.*—"WE HAVE many members in one body" (Rom. xii. 4). Baptised by the Spirit into Christ; made one with Him, and all believers; and yet all have not the same work to do.

19. *The "We have" of confidence.*—"WE HAVE the mind of Christ" (1 Cor. ii. 16). As we are instructed by the Spirit, through the Word, we have spiritual discernment.

20. *The "We have" of failure.*—"WE HAVE toiled all night" (Luke v. 5). God teaches us a good deal by our failures. Peter got a sight of himself, and the Lord's power.

21. *The "We have" of ministry.*—"WE HAVE this ministry" (2 Cor. iv. 1). Not the law, but the Gospel; not death, but life; not wrath, but mercy.

22. *The "We have" of mercy.*—"WE HAVE received mercy" (2 Cor. iv. 1). And because we have received mercy, it gives us boldness in telling others there is mercy for them.

23. *The "We have" of indwelling.*—"WE HAVE this treasure in earthen vessels," &c. (2 Cor. iv. 7). Christ, the Light, Life, Liberty, Love, and Lord, has shone into our hearts, and abides there by His Spirit and Word.

24. *The "We have" of liberty.*—"Liberty which WE HAVE in Christ Jesus" (Gal. ii. 4). Free from sin, the law, the world, and Satan, to be the Lord's bond-slaves.

25. *The "We have" of doing good.*—"AS WE HAVE opportunity, do good to all" (Gal. vi. 10). Don't let a day pass, but be like the Master, who "went about doing good."

26. *The "We have" of consecration.*—"WE HAVE forsaken all" (Matt. xix. 27). Our all is little in comparison to what He gave up for us. What have you given up for Him? He wants *all*.

27. *The "We have" of security.*—"WE HAVE a strong city" (Isa. xxvi. 1). Satan cannot touch our life, but our joy he can and will if we do not abide in our fortress.

28. *The "We have" of a good conscience.*—"WE HAVE a good conscience" (Heb. xiii. 18). If we have a conscience void of offence towards God and man, it gives us confidence in God, and power with men.

F. E. MARSH.

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NOTICES OF BOOKS.

Books and other Publications intended for Review in these pages should be sent (as early in the month as possible), addressed to the Editor, 164, Alexandra Road, St John's Wood, N.W., or may be left in care of Messrs. J. F. SHAW & Co., *the Publishers, 48, Paternoster Row, marked, "For* FOOTSTEPS OF TRUTH."

MY BIBLE STUDY. By FRANCES RIDLEY HAVERGAL. *Home Words* Publishing Office.

The origin of this little volume is most interesting. While on a visit to a friend's house, the authoress made it a point that each one at the breakfast table should select a text from the Bible Union chapter. After her departure, all were anxious to know her weekly text; and the request that it might be regularly sent on a post-card was more than granted, for the card was generally filled with references and leading thoughts, evidently worked out with much prayerful study. The cards were carefully preserved, but the authoress received her home call before she could accomplish her promise to revise and publish. An edition of the notes in fac-simile can be had; but the one under review is in cheap form for wider circulation.

COMMUNION AND CONFLICT. By Capt. DAWSON. John F. Shaw & Co.

A helpful extended exposition of both sides of the Christian life as found in Mark ix.—communion as sons, before conflict as soldiers and servants. The little book is attractively bound in vellum, and is likely to be widely useful.

TOILERS OF THE DEEP

is a new twopenny monthly issued by the Mission to Deep Sea Fishermen, 181, Queen Victoria Street, E.C. It is graphically illustrated and very readable.

THE PREACHER'S ANALYST. Edited by the Rev. J. J. S. BIRD, M.A. Vol. IX. (6s. 6d.) F. E. Longley.

A book full of valuable expositions of Scripture, outlines of addresses, and striking illustrations. Its hints and helps to young preachers are very valuable. We notice that this monthly magazine, formerly published at sixpence, is henceforth to appear in reduced form at twopence, and will have incorporated with it *The Lay Preacher.*

FIVE MINUTES TOO LATE; or, Leslie Harcourt's Resolve. By EMILY BRODIE. John F. Shaw & Co.

We can heartily recommend this pretty and attractively-bound book for schoolboys. The characters are well brought out—full of lessons—showing the earnest spirit of the lads, and the really ardent manner in which some of them went about their various duties.

FAITHFUL SERVICE: Sketches of Christian Women. By MARY PRYOR HACK. Hodder & Co.

We have here the interesting and instructive lives of eight worthies consecrated to Christ and His happy service. A well-written book suitable for girls, and calculated to be of the greatest use in assisting to form the character of future womanhood. The gifted authoress has before given three similar works, all of which have had a large sale.

THE SEEKING SAVIOUR, AND OTHER BIBLE THEMES. By Dr. W. P. MACKAY. Hodder & Co. (1s. 6d. and 2s. 6d.)

These addresses are collated from the MSS. of our late beloved brother, the well-known author of "Grace and Truth." They are full of Scripture truth, and are aglow with the Gospel he so delighted to preach. An interesting preface is given by the widow of the deceased, who thus helps to perpetuate her lamented husband's ministry. We trust they will be widely circulated.

ABUNDANT GRACE. S. R. Briggs, Toronto, Canada.

Also a volume of selected addresses by the late Dr. W. P. Mackay, chiefly those that had been delivered at conferences in this country and the United States, several of which were personally revised by our departed brother while on a visit to Canada. It has also prefatory notes by Dr. Brookes, of St. Louis, and Miss Macpherson, together with a short biographical sketch of the author. Both books

present a rich collection of soul-saving and sanctifying truth.

RELIGION IN HISTORY. By Dr. FAIRBAIRN. Hodder & Co.

A series of addresses given before the working men at Bradford, seeking to clear their minds from the scepticism and infidelity of the day, and presenting to them God'sDivine provision in His beloved Son. The book may be given to any who may be unsettled in all that concerns their soul's salvation. We are thankful to the author for his sympathy to this class, whilst it will be equally useful to all.

THE BRITISH EVANGELIST. Edited by Mrs. W. P. MACKAY. Hodder & Stoughton.

The January number maintains the old Gospel tone, and there are several pieces of poetry and prose by the late Dr. Mackay. May the little paper's good influence be abundantly extended. The yearly parts, in cloth, may also be had of the same publishers.

SEVEN TRUE STORIES. By FRANCIS BEVAN. Alfred Holness.

Some words in the preface so well express our feelings, in reading one of the stories, that we cannot do better than quote them. "These true stories are written down just as they have been told to children on Sunday afternoons. They are only a few little specimens of the way in which the hand of God may be seen from day to day in the common lives of the men, women, and children around us. Some of these stories unfold to us the wonderful and unexpected means by which the knowledge of the Lord Jesus is brought to lost sinners who seemed to be out of reach of the sound of the Gospel. There are few of God's people who could not add many more such stories to the list, if they would but write simply and truthfully the things that have happened before their eyes." The book is every way worthy of a large sale.

Mr. JAMES RENNIE, of Hitchin, Herts, issues a very interesting series of little *CARDS AND LEAFLETS*, for enclosing in letters, entitled "*Little Pilgrim Series*," Nos. 1 to 12, including "Seven Hints," "The Dutchman's Family," "Nothing to Pay," and the excellent leaflet entitled "As for God, His way is perfect;" also a small booklet, "Who shall separate us?" *A Sketch of Mr. Rennie's Life* is also issued in penny book form, 35,000 having been published.

THE BETTER LAND. By J. DODSWORTH. New Edition. T. C. Jack, Ludgate Hill.

A truly pleasant and profitable book, containing a series of papers on The Present World—The Future State—The Better Country—The Gracious Sovereign—The Generous Natives—The Happy Settlers—The Emigrant's Guide—The Necessary Preparation—The Pleasant Journey—The Final Departure—The Abundant Entrance, and The Perpetual Possession. The author presents to us man in his unrenewed state before God, and the Divine provision He has made for us—leading us on here in the wilderness—and the final glory to be revealed to us; his object being to direct the attention of the restless millions of earth to the "GLORY REGIONS OF THE BETTER LAND," and how to get there.

THE EDEN FAMILY. By J. DODSWORTH. 21st thousand. T. C. Jack.

An equally instructive and interesting work as the above. The subjects treated on are God's gracious and beneficent dealings with man, from his fall in Eden and its truly sad effects to all, and the glorious provision He has made for us in His unspeakable Gift to us, bringing all His redeemed and saved ones to the home He has prepared for them. We cannot doubt the Lord will bless its perusal to many.

ON THE CLIFF; or, Alick's Neighbours. By CATHERINE SHAW. Shaw & Co.

A very good story-book—very helpful to young Christians and others who desire to follow Christ fully. Some of the thoughts are really beautiful.

SONGS OF THE PILGRIM LAND. By C. PENNEFATHER. Shaw & Co.

This book will require little recommendation, as the author is well known and valued by so many. Some of the hymns are already known, such as "Jesus, the Sinner's Friend," and "Not now, my child." Others amongst the "Thoughts for Workers" and "Thoughts for Watchers" are of great value. The whole collection is good both as to poetry and thoughts, and we recommend it as a choice gift book.

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FIVE LITTLE PARTRIDGES; or, The Pilot's House.. By BRENDA, author of "Froggy's Little Brother." Shaw & Co.

An amusing story for children, by one who understands child life. An account of five little children, and their adventures by the seaside.

OLDHAM; or, Beside all Waters. By L. E. GUERNSEY. Shaw & Co.

A good American story; the interest well sustained, and the Gospel way of salvation repeatedly and clearly brought out.

THE TRUE WOMAN: Elements of Character drawn from the Life of Mary Lyon. By WILLIAM M. THAYER, author of "From Log Cabin to White House," &c. Hodder and Stoughton. (5s.)

The writer of Garfield's life has brought out another book of no common interest. Mary Lyon was the founder of Mount Holyoke Female Seminary, and a teacher there for thirty-five years, during which time more than 3,000 pupils were under her influence. It is a capital book, and most practical, showing how every girl should have a fixed purpose in life, &c.

A CHRISTIAN MOTHER. Memoirs of Mrs. Thornley Smith. By Her Husband. Hodder & Stoughton.

The title speaks for itself. Mrs. Smith was a pattern wife and mother, and also an earnest worker for the Lord. We think, however, many of the details are more of family and local interest than suited to the general reader.

IN addition to their many books of a purely religious and educational character, THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE issue a number of very entertaining books for the children, without the objectionable features too often found in such works. Amongst these are the following, which are very well got up and full of illustrations. The young people are sure to make a noise in the nursery when they see them. "The Child's Pictorial," 1885; "The Luck of Lingborough;" "Gordon: A Life of Faith and Duty;" "Grandmother's Ring;" "The Butterfly and the Toad;" and "The Dawn of Day." Some of the older children will be interested in the last-named book.

NOTES.

EVANGELISTIC MISSION.

MALDEN HALL.

THE Twelfth Anniversary of the above branch was held there, on January 14th, in meetings afternoon and evening. There were, as usual, large attendances, and the anticipations of spiritual blessing were abundantly realised, much of the time being devoted to praise and prayer. Mr. J. Denham Smith's address will be found on another page.

A brief abstract of the many other words of comfort and counsel must suffice, as space is limited.

Mr. RUSSELL HURDITCH said that, as men are yielding up the old foundation truths of the Gospel, and embracing a bloodless and powerless theology, a necessity arises for going over the ground trodden 25 and 50 years ago, in the strength, courage, and grace of God.

Mr. W. R. LANE said three classes are easily turned away from the truth—simple ones (Rom. xvi. 18), lacking heavenly wisdom and discrimination; those whom want of growth leaves apt to go astray (Eph. iv. 14); and unstable souls beguiled by the subtle work of Satan, and without an anchor-hold upon the truth.

Mr. J. G. MCVICKER said security against the evils pointed out is found in 1 John ii. 18-24. We know what brought us to God and gave us power over sin—the same is to abide in us; for the power of the Church of God is not summed up in its members, but in the Son of God as its Head.

Mr. DENHAM SMITH expressed deep sympathy with Mr. Hurditch in an amount of work marked by great endurance and wonderful triumphs. He counselled friends to be their own executors, in contrast to a wealthy American who expressed an intention to renew the lease of a certain large

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building used for Christian work, but died before accomplishing his promise.

After an interval for tea,

Mr. SWAN—who was introduced as a brother about to leave for Africa—gave an account of the Lord's leadings, resulting in Mr. Swan's purpose to go to the help of Mr. Arnott, who is doing so noble a work in the interior of Africa; and the former young brother was affectionately commended to the Lord in prayer.

Mr. SCHOLES, a native of the West Indies, who is preaching at Kilburn Hall this month (January), contrasted the hostility of the heathen 50 years ago with the open doors and open hearts of to-day, added to the advantage of having no ecclesiastical system to contend against. The story of Livingstone decided the speaker to give his life to the work on the Congo; and, after some time spent in preparation, he shortly goes forth in sole dependence on God. This address led to prayer on behalf of Bishop Hannington, who has been arrested by one of the African kings.

Mr. F. TWINCH quoted Bishop Selwin's saying—"If you want blessing at home, have sympathy with the heathen abroad." The speaker had personal reasons for sympathy with foreign work; and Malden Hall is certainly a scene of continuous blessing. The coming of the Lord is on the forefront of the teaching; and the cardinal doctrines of the Gospel are strongly insisted on, earnestly preached, and here found as powerful in salvation from the depths of iniquity in the nineteenth as in the first century.

Mr. WM. ALLWRIGHT, a platelayer, gave an earnest and a vigorous account of his conversion at Malden Hall, under the preaching of the three gipsies, some years ago.

Mr. EDWARD HURDITCH spoke of stones of remembrance—of defeat and sorrow, personally and in the Church; but, beyond and above this, the stone of Ebenezer and renewed covenant. If, like Samuel, we offer up the Lamb, God will thunder upon our enemies.

Mr. J. G. MCVICKER showed that in Acts xxvii. 25 Paul knew *God* had *spoken* to *him*, *what* He had said, and *believed* Him. A man brightened by a word from God is able to encourage others; and they who keep God's company take "good cheer" with them. The principle of this scripture was applied by the speaker to John i. 12; Matt. vi. 33; Rom. xiv. 4; 2 Cor. xii. 9; Psalm xxiii. All the promises may be appropriated by believers on this principle; and "I will come again and receive you unto Myself" shall certainly be fulfilled, notwithstanding the mockers, and (as Bunyan reminds us) the "Passions" of these last days; for "Patience" believes the present state of things will be interrupted for the return of our Lord, that we may be with Him and like Him.

Dr. POPHAM rejoiced that the marks of Christ's coming surround us. In view of this, what have *we* in the house? (2 Kings iv. 2.) It may be we have a little unused oil in our hearts; but the secret of abundance thereof, in a dark day, is the shut door inwardly, that we may be used outwardly. We shall always find plenty of empty vessels outside. A visit to the closet with a pot of oil will enable us, not to propitiate God, but to pay the debt of service.

Mr. R. PATON said a general conviction that we are dealing with the living God who giveth would give the world a different aspect. There is encouragement for those labouring out of England, in that "the earth is the Lord's, and the fulness thereof," and "the eyes of the Lord are in every place." A higher conception of the living God, and the right use of His Word, will leave less difficulty in Gospel labourers going to the ends of the earth. After an appeal to unconverted ones who might be present,

Mr. HUCKLESBY closed the meeting in prayer, and so ended another not-to-be-forgotten day at Malden Hall.

On the following night, a free tea was given to 350 unemployed working men and their wives, together with a loaf of bread for the morrow. Others came in and filled up the large hall for a Gospel service afterwards. Several appeared deeply impressed, and some are believed to have been led to the Saviour.

* * *

FROM our Cambridgeshire Branch of the E. M., Mr. Newell, the Superintendent, writes:—"We have been having good times lately at the Mission Hall, Stretham. The many converts of previous years are standing well, and friends are co-operating to increase the interest of the work here and in the surrounding villages.

Specially during the recent severe weather have special efforts been made to bring cheer and gladness to the hearts of old and young, and encourage them to find, in the gatherings of Christians and earnest Gospel meetings, joy which the world cannot give. Among the practical efforts of this kind was a good supper given on Christmas night to about sixty widows and aged poor over sixty years of age, which was provided at the suggestion and cost of Mr. and Mrs. G. P. Sennett, Mrs. J. Westly, Mr. and Miss Wright, and other friends, who combined to make the occasion one of much interest, preparing and then serving the Christmas fare, which was of a very substantial kind—including beef, ham, plum-pudding, &c.—with their own hands. Following this was the treat for the children, when each child in the Sunday school was presented with a nice book, purchased by the free-will offerings at a Gospel service. During the present week (January 18 to 25) a special mission is being conducted by Mr. and Mrs. Wm. Grove, of London; and we ask the prayers of readers of *Footsteps of Truth*, that great blessing may result from this; while thanksgiving to God is desired for many souls brought to the Lord through the two years' existence of this branch of the Mission."

* * *

The following arrangements are made for preachers at the halls of the C. M., in London and the provinces, during February:—

Kilburn Hall—Mr. Chas. Inglis, Sundays and Wednesdays. A series of special services for children will also be held here by Mr. Thos. Eyres, of the Children's Evangelistic Mission, on Sunday afternoon, Jan. 31, at 3, and the following Monday to Friday evenings, at 7 o'clock.

Malden Hall—Mr. Geo. Hucklesby, Sundays, Feb. 7 and 14, and Thursdays, Feb. 4 and 11; Mr. W. Grove, nightly, Feb. 15 to 28.

Bignold Hall—Mr. C. V. T. Onslow, Sundays and Wednesdays.

Dalston—Mr. Geo. Hucklesby, Sundays and Thursdays.

Hammersmith, Upper Mission Room, 130, King Street—Service for the young on Sundays; Dr. Popham on Thursdays.

West Kensington Hall (late Cadby's), Broadway, near Addison Road Station—Dr. Popham and Mr. Ransome Wallis, Sunday afternoons and evenings.

Mortlake Mission Hall—Mr. J. A. Hughes, Sundays.

Bushey Hall, Bushey—Mr. R. J. Bicknell, Sundays and Thursdays.

Swindon Central Hall—Mr. Edward Hurditch, Sundays and Wednesdays.

Stretham (Cambs.) Mission Hall—Mr. Richard Hall.

Mr. D. Newell being at Ware, Wareham, and Poole.

For the above services, and our own engagements elsewhere during the month, we ask the fervent prayers of our readers, that many souls may be thereby brought to God.

* * *

In other places, not connected with the C. M., we rejoice to hear of decided progress in Gospel testimony, amongst which is the following:—

Clapton Hall, Upper Clapton.—The good work here goes steadily and vigorously forward. There is much cause for praise for blessing continued to be given on this work from its commencement. We would ask the prayers of readers of *Footsteps of Truth* for our own ministry of the Gospel there through the present month, which is to be again followed (the Lord willing) by that of Mr. J. G. McVicker in March, Mr. T. Shuldham Henry in April, and Mr. J. Denham Smith in May.

* * *

The work of the Association for the Free Distribution of the Scriptures is an important one, and is ably superintended by the Hon. Secretary, Mrs. A. E. Robertson, of 1, Oak Hill Park, Hampstead; and we would recommend all our readers to write to this lady for a copy of the exceedingly interesting little report recently issued, which records pleasing and encouraging facts concerning the circulation of the Scriptures in our land and in many parts of the world. We take the following paragraph from the concluding chapter:—

"As the work is constantly in progress, it is not possible, at any given time, to give the number of Scriptures distributed, but those registered are—

Bibles	35,899
Testaments	186,421
Gospels	204,069

"We do long to scatter the bright beams from the Sun of Righteousness across the path of those who are

sitting in darkness and have no light. There is practically no limit to our power of doing this, if the means were at hand for procuring the books, for the whole of the work is done by *free* agencies, consequently the funds of the Association are employed entirely in purchasing the Bibles and Testaments which are given. May we beg for the earnest prayers of all who read this account, that special blessing may accompany the message of pardon and salvation thus freely given; and let us have faith to receive the answer, that multitudes may by this means be brought to a knowledge of the truth as it is in Jesus."

* * *

FROM *La Coruña*, Spain, Mr. Chesterman writes:—"Lately we have been rejoiced at seeing the Lord's work in two or three mountain villages, where the simple believers are a bright light for God. The priests are blind to Scripture and deaf to arguments, while the people are too dull to understand much of anything; but all have to own the power of the godly life of the Christians. God willing, I start on a tour next Monday, and should value your prayers, and hope to visit Santiago, Lugo, and many smaller places. The field is wide, and the labourers few."

* * *

IT is pleasant to receive, as we often do, from those busily engaged in the harvest field, testimonies to the spiritual help they receive through this magazine; but it is specially so to receive messages to this effect from those just entering the gates of glory, such as the following:—Mrs. Kendall writes from Nova Scotia: "My dear husband, on his dying bed, asked me to tell you he had derived much pleasure and profit from the perusal of your valuable magazine *Footsteps of Truth*, and to thank you for your kindness in sending it to him." This should cheer friends who help us in the expense of this fellowship with isolated Gospel labourers, and should increase the number of contributors to the fund for free distribution.

* * *

THE Great Assembly Hall, Mile End Road (Hon. Sup., F. N. Charrington), is to be opened on Thursday, Feb. 4. John Cory, Esq., J.P., of Cardiff, will preside. It is the largest mission hall in the world, having seating accommodation for 5,000 persons.

LIEUT.-COLONEL BURTON.—It was with very deep regret we received the intelligence of the decease of this beloved brother, who fell asleep in Jesus on Dec. 20. This was sudden and unexpected, he being at the breakfast table in the morning, and held family worship, and a few hours afterward was with the Lord he loved. His loss to the church at Redhill is deeply felt. We had hoped to have given a little sketch of his life and testimony for Christ in this number, but have not been able to gather all the materials in time; it is therefore postponed until the next number.

* * *

SINGAPORE.—Mr. P. J. Hocquard's excellent mission work here is, like that in so many other places, in financial need just now. He is not left without encouragement. The work in the prisons is especially cheering. Some twenty Chinese, believed to be all converted, meet every Saturday afternoon to read the Word of God and pray. They desire to be taught the way of God more perfectly. For the past three months from forty to sixty of the European prisoners have gathered every Saturday afternoon to listen to the Gospel. A Papist, who has since left for Australia, was led to give up his superstition. Some, saved, but unwilling to follow the Lord fully, are coming forward to obey His commands. Mr. Moore has rejoined Mr. Hocquard, but there is much need of helpers, for there are hundreds of thousands hereabouts who have never heard of Christ. In the British Settlements there is full liberty to preach, with but few workers—in some places none; for example, Malacca, with a Chinese population of 50,000, has no one holding forth the light. There is much need for one or two Christian women to work among the 1,000 unfortunate Chinese women in this small island. Among some of the officials and rich Chinamen there is a movement to provide a refuge for the repentant among these women, and the Protector of Chinese promises cordial co-operation to any who will come and work among them. Our brother earnestly begs the prayers of the Lord's people for these needy, very needy, dark places of the earth. Mr. Hocquard's address is—The Mission House, Singapore.

CLEARER THAN THE NOONDAY.

"Thine age shall be clearer than the noonday."—Job xi. 17.

CLEARER than the noonday!
Ring out the welcome cry;
Clearer than the noonday,
When summer still is nigh.
No dark autumnal shadows,
No withering yellow leaf;
But clearer than the noonday—
A mellow, ripened sheaf.

Clearer than the noonday!
Yea, far above* its height:
Meridian splendour glowing,
And visions fair and bright.
Doth it not make us hasten
With panting, eager breath,
To gain this mighty summit
Ere lying down in death?

Clearer than the noonday!
Like ruby's perfect sheen,
With God's full love upon us,
And ne'er a cloud between.
O God, if *now* Thy glory
Is seen at times so near,
What must the noonday splendour
To mortal eyes appear?

S. E. H.

* See margin.

OUR FRIENDS IN HEAVEN.

No. XX.—COLONEL CHARLES BURTON.

COLONEL CHARLES BURTON, who, at the age of 74 years, suddenly departed to be with Christ on December 26th last, was for many years a truly consecrated servant of God.

He often regretted that his youth was spent for the world. He was married in 1844, and it is believed he and his wife were drawn together because both were beginning to long for a better life. Both were in the Church of England, and he was especially prejudiced against "Dissenters." In 1848 he was in Masulipatam, where he became acquainted with a Mr. Noble, who was a great help to him spiritually. He was previously converted, but it is not known exactly how or when that all-important change took place, though in after years the reality and depth of his spiritual life became very manifest, and all who knew him were struck with his earnest desire to win souls for Christ.

His professional career in the army was passed in the 42nd Regiment of the Madras Native Infantry, though he never saw active service. In 1857 he was Judge-Advocate of the Division, on General Bell's * staff in Burmah, and thus escaped the Indian Mutiny. He was then disposed strongly to condemn all those who had broken loose from the Establishment. His walk and conversation were widely different from what they became afterwards, when he and General Bell formed a friendship which strengthened and deepened year by year.

In 1859 his wife came to England, and he followed next year, retiring from the army on account of bad health. After living in the Isle of Man for some months, and then in Clifton, he went to Teignmouth on account of his wife's illness. There he became acquainted with the late Mr. W. H. Soltau, who was then holding meetings. which he attended with much spiritual profit. From that time he continued to worship and work with Christians there and elsewhere assembling in the name of the Lord Jesus, while refusing to be called by any denominational name.

To Mr. Soltau's teaching and example he was always ready to own he owed much; and on meeting with him in England, many years afterwards, friends could not but be struck with his growth in all

* It is a joy to many to find this beloved veteran saint and servant of God still preserved to us and enjoying good health, while testifying, as opportunity offers, of the preciousness and all-sufficiency of Christ, whom he has for over sixty years known, loved, and served.

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spiritual things, his close walk with God in separation from the world and its ways, and his intense longing and looking for his Lord's return.

In 1866—that year of general financial difficulty—he suffered heavy losses, and had to leave Teignmouth for France, but often thanked God for the trial. The entries made in his journal at this time are at first full of agony and anxiety, but gradually grow calmer and increasingly full of trust in God. The previous year his youngest son had caries of the bone of the leg, and the father said he never before realised God's love to sinners in giving His only Son to die such a death of agony, as he did when watching the sufferings of his darling boy. He soon left France, and went to live in Jersey, where he ministered the Word in the meeting.

It was here that his deepest affliction and sorrow took place in the death of his beloved wife after a long and protracted illness, in which she manifested the meekness and patience of the Lord Jesus, as well as the Lord's sustaining grace. It was her wish that her funeral should be simple and quiet, and that feather and other ornaments should not be used. Her death took place after a long and trying illness of ten years, borne with much patience and "longsuffering with *joyfulness.*" Her sick-room was regarded as the brightest room in the house. This deep trial took place before Dr. Mulock visited Jersey. The decease of the latter was recently recorded in this magazine, together with an outline of his interesting history; so that Col. Burton did not long survive that honoured servant of God, with whom he was, from the time of the Doctor's visit, very intimate, and was one of the first to stand by him in Gospel services among children in the Lyric Hall, St. Helier's, Jersey, where many were brought to the Lord. When Dr. Mulock left Jersey, Col. Burton took the shepherding of the young converts, continuing weekly meetings for the boys, his daughter having care of the girls. The Colonel also took the lead in opening a Sunday school in the Acquila Road meeting-room, and it is not too much to say that much blessing has been the result of this work, with many souls saved. He was always very fond of children. The last Sunday evening he attended the hall two little ones ran up to him, on his way, saying, "Gran'pa." He had never seen them before, but they seemed instinctively to know that he loved little ones.

From Jersey he soon after removed to Switzerland, where he established a Bible class on Sunday afternoons for the young ladies of a neighbouring "pension." Several Christians, English and others, joined. One who was usually present writes: "Like Enoch, he walked with God, in England, India, Switzerland, and America, leaving everywhere a perfume of Jesus, and a luminous track of light behind

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him. . . . . His Bible readings on the Epistle to the Hebrews are still engraven on my heart." After two happy years in Switzerland, he and his went to Virginia, U.S.A., where he bought a farm. The spiritual darkness was very depressing, and he and a friend took it in turns to preach on Sundays in a small school-room about two miles from his house. At least one person became a bright Christian through his ministry, and always spoke of the Colonel as the means of her conversion. After three years of "roughing it" in Virginia, he removed to Canada, and settled in Toronto, where he soon threw himself into efforts, for the good of young men, in connection with the Y.M.C.A. He conducted a Bible class for men only on Sunday afternoons, and on leaving for England in 1878 they presented him with a handsome Bagster's Bible in token of Christian love and esteem.

On his return to England our brother remained in London two years, and much enjoyed the many spiritual advantages in the great city. He was always longing for a closer walk with God. Often when walking along the streets he would repeat the name of Jesus to himself, saying, "I want Him to be ever consciously present with me." He was very humble, and thoughtful for his children. At this time he suffered much from his head, which sometimes made him irritable, but when conscious of it he would beg them to forgive him. He was a very loving, tender parent. He removed to Redhill in 1880, and on the marriage of the youngest daughter, and departure of his son for New Zealand, he was left with but one daughter, to whom he tried to be everything. He was very self-forgetful, and always ready to help anyone. The tramps and beggars found a true friend in him, and one day twelve were counted within his gates in the course of one hour. He always spoke to such individually about their souls before giving temporal relief. On Sundays he often went to one of the common lodging-houses, and spoke to the inmates of Jesus. Latterly his mind was much occupied about the Lord's coming, and he had the text, "SURELY I COME QUICKLY," printed in large letters, and hung in the hall, where everyone could see it on opening the door; also in the dining room. The same text was printed on small cards to send round to friends at the New Year, and only an hour before he passed away his hands directed some of these. A few weeks before his death he was conversing about moving from one house to another, and suddenly said, "No; I believe the Lord is coming *soon*. I really believe it." Surely the Lord did in one sense come for him, and took him in "the twinkling of an eye."

He was in London on the Monday before he went "home," and Mr. Henry Soltau writes as follows of an interview he had with him that day:—"I was sitting in Mr. Morgan's shop, when an elderly gentleman came in and transacted some business across the counter. As he was going away I overheard him say to the shop assistant, 'He'll be coming soon, won't He?' 'Beg pardon, sir,' said the man, not at first understanding. 'He'll be coming soon,' said the old gentleman, looking upwards; 'you understand, don't you?' and, so saying, walked away. It struck me that I knew the face and voice, though I had not seen him for years, and, finding it was Colonel Burton, I ran after him,

when he took me into another shop and gave me a copy of the tract, 'The Swallows are Gone.'" An old lady in Redhill says: "The last time the dear Colonel came to see me was with General Bell, and we had the Lord's Supper together in this little room. When going away he paused at the door, and, turning round, said, 'He is coming soon, Mrs. ——.'"

The half cannot be told of his beautiful home life, his unselfishness, his interest in the spiritual and temporal welfare of his servants. Every day he would get them to repeat a text of Scripture to him, and would talk to them about it, and encourage them to study their Bibles.

Concerning his last days, we learn that he had been complaining for some time of soreness of the chest when out in the cold, but nothing serious was apprehended, and he went about much as usual, fully occupied in the Master's happy service.

Many of those cards already referred to were addressed by him on Christmas Day, when he also commenced a letter to his eldest daughter, the last sentence of which contains these words: "I will only now say, God bless you all, and give us a speedy meeting in His presence." The next morning he got up in his usual health, and led the family worship, reading Job xxxvi., and commenting specially on verse 10, comparing it with verse 15—"And openeth their ears *by suffering*." After a good breakfast, he was reading a book that had been sent to him that morning, called "The Two Babylons," which, after a while, he put aside for his Testament, and seemed studying Acts xviii. About 11.30 his daughter was writing by his side, when she noticed he seemed panting for breath, and he complained of his chest. He grew rapidly worse, and at last allowed her to send for a doctor. While in great pain he said, "We must thank God I have known so little of this." In a few minutes he fell back in his daughter's arms unconscious, and before help could arrive a smile stole over his face, and he was *with the Lord* for whom he had so long watched and waited.

His diligent searching out and care for the poor was a striking trait in his character. He was ready to supply their temporal or spiritual needs, at all costs; ready also with a word of exhortation, warning, or loving reproof, or a Bible, tract, or book, as circumstances might favour. For every tradesman with whom he had dealings he had a true pastor's spirit, and spared neither time nor trouble if he felt he could in any way minister to the need of the sick or sorrowful. "No doubt as to where *he* has gone," has been the ready tribute of praise amongst many to whom he was well known. Truly he did his Master's work and sought his Master's honour, not in the more public way to which others are called, but under the shadow of His wing who will never forget the smallest service done in His name; and he is now reaping his blessed reward, in the sunshine of the presence of the "Beloved," to go no more out for ever. Blessed thought for survivors, working for the same blessed hope, when we shall all be gathered, and every tear of sorrow shall be dried from its source!

It is a high tribute to bear, but we do not hesitate to say that in our departed brother the spirit of the following lines was fulfilled as much as in any follower of Christ we have ever known:—

"Father! I know that all my life
Is portioned out for me,
And the changes that are sure to come
I do not fear to see;
But I ask Thee for a present mind
Intent on pleasing Thee.

"I ask Thee for a thoughtful love,
Through constant watching, wise
To meet the glad with joyful smiles,
And to wipe the weeping eyes;
And a heart at leisure from itself,
To soothe and sympathise.

"I would not have the restless will
That hurries to and fro,
Seeking for some great thing to do,
Or secret thing to know;
I would be treated as a child,
And guided where I go.

"Wherever in the world I am,
In whatsoe'er estate,
I have a fellowship with hearts
To keep and cultivate,
And a work of lowly love to do
For the Lord on whom I wait.

"So I ask Thee for the daily strength
To none that ask denied,
And a mind to blend with outward life,
While keeping at Thy side;
Content to fill a little space,
If Thou be glorified."

The funeral took place in Reigate Cemetery on December 30th, attended by many who loved him well.

* * *

THE TESTIMONIES OF OTHERS.

General Bell writes concerning our departed brother: "I had a great affection for him, which became more solid and established as our intimacy increased. His sudden call to rest has caused all our little gathering much sorrow of heart, though we all know that it has been his unspeakable gain. For some time past he seemed to be greatly impressed that the coming of the Lord for His Church was near at hand, and his lively interest in giving testimony to this was manifest to all around us. He was very zealous in taking the Gospel to the poor of Redhill, and he must be greatly missed by them for some time to come. You may suppose how greatly he is missed by us. Scarcely a day passed without our seeing him. The day before his death I was with him, and we then talked over the subject that was uppermost in his mind. Of course these little incidents are mentioned not to exalt the creature, but to magnify the riches of God's grace as displayed in His faithful servant."

* * *

Dr. Von Someren writes: "I think it was early in 1881 I first became acquainted with our beloved brother Burton, but saw little of him till I came to reside in Redhill, in May, 1882. Since then we have been on intimate terms of Christian friendship, and I have been drawn closer and closer to him in Christian love. In our small assembly he proved himself qualified by gifts and graces for pastoral work, which he performed constantly and most profitably. The happy facility with which he spoke to everyone he met, about sacred things, was a very striking endowment from above. He will long be missed, not only by the brethren more closely associated with him, but by the whole community of Redhill, to hundreds of whom he has faithfully, and in terms of loving concern, spoken of the sinner's need of Jesus, and of Jesus as the Saviour whom he needs."

* * *

One who was chief steward on board a steamship running between

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London and New York writes that on a voyage from the latter place he was informed by some Christian steerage passengers who came into his cabin to read God's Word and pray each evening, as the weather permitted, that there was a gentleman in the saloon who *must* be a Christian, as he went amongst the passengers asking if they were saved, and speaking of the love of God to sinners. "The next day," he says, "I made inquiries, and learned this gentleman's name was Colonel Burton, and had him pointed out to me. Later in the day I despatched a steward with a note to him, telling Colonel Burton there were two or three, sometimes more, Christians who came together in the evening in the chief steward's room to read God's Word, and we should be delighted to enjoy his fellowship, if he loved the Lord Jesus in sincerity and truth. He came in the evening, and each evening during the voyage, as his health and the requirements of his family allowed, he was with us, greatly comforting and strengthening us in the truth; and though by no means appearing to take the place of a teacher, yet from the sweet savour of the Holy Spirit within, and his appreciation of God the Father's love for him and all His children, he edified and led us on to know God better and trust in Him more unreservedly. When first pointed out to me he was on the upper deck, bending over some steerage passengers who were sitting and lying under one of the life-boats—a little elderly gentleman, with a black sealskin skull-cap on his head, some pamphlets and tracts in one hand, and the other hand on the shoulder of a man reclining on the deck. This was his ordinary practice *daily* while on board the 'Canada.' He also went down into the steerage in the evenings of the two Lord's Days he was on board the ship, speaking to the people on the first occasion from Psalm liii. The acquaintance thus begun at sea, and in the Lord's name, with dear Colonel Burton continued and increased. He came all the way from his dwelling in the West End to Stratford, to see my wife and sister, more than once, and was evidently used in very much blessing to their souls, my wife even now recalling the very words used by him, and commended to her heart and impressed there by the power of the Comforter, the Holy Ghost, by whom dear Colonel Burton spoke and ministered. The many kindnesses I and my house have received from him, and owing to him, as I mainly do, my present post of manager of the Y. M. C. A. restaurant, have drawn out our hearts towards him, and caused us to feel the most unfeigned sorrow when we heard of his departure to be with his Saviour and Lord whom he loved so well. I could mention other and special times when he has come along in the Lord's time and way to comfort and sustain; as, for instance, when my wife was sick with smallpox, and I not allowed to go into the house on account of my official position, Colonel Burton came, spake, and prayed, using such words, and with such unction of the Holy Spirit, that his coming was *real balm.*" * * *

Another friend writes: "The memory of our departed brother is precious to me. I have had the privilege of participating in a large share in his happy ministry in word and prayer to afflicted ones. His glad face and voice always brought cheer, as well as being a faithful testimony to his own joy and strength in the Lord alone. His natural

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quickness of sympathy with all sufferers was singularly subjected to direct pointing and leading to the Lord Himself for consolation and every needed help, with the blessed freedom and confidence of his own experience of the all-sufficiency of the Lord, for all things, to His children. The ever-present hope and longing for the Lord's coming again, was mingled in all our brother said and did. Let us seek to follow more this example, to the glory of our one Lord and Master. On the last occasion, a few days before his departure, when Colonel Burton was speaking on the words of Scripture (to one very weak at the time), he read a few verses from John xiv., then added, 'Oh! those mansions! I love to remember they are *homes*, and there are many of them.' At verse 3 he repeated, 'I will come again,' adding, 'How plain, how simple, He tells us so,' all spoken with beaming delight and rapt adoration of Him of whom he spoke, and thus seemed, even then, very near the glory which he was so quickly to enter. One who was permitted to see our departed brother after he had just passed away, sitting in his arm-chair, with the open Testament before him, says his face was slightly uplifted, a smile of rest on every feature, the arms hanging down, and the whole attitude seemed to say, 'And now, Lord, I come to Thee.' Shall we not, with him and for him, praise our God and Father for this last mercy in his earthly pilgrimage—that he was spared the pang of conscious parting from the one dear child beside him?"

* * *

A lady writes: "I remember the dear Colonel saying Christians ought to be like birds poised on the wing, ready for flight should the Lord Jesus appear. At a friend's house where a number were assembled, one remarked how true the scripture was about one's days at three-score years and ten, their strength being labour and sorrow. Colonel Burton instantly said, 'Well, I am an exception to that rule, for I can say I am on the *sunny* side of seventy.' This happy remark of this living, bright Christian struck me much, and I wrote to several dear ones who were nearing or past the allotted span, telling them of the 'sunny side.' The last Lord's Day morning of his life, and the last time I talked with him, I told the dear Colonel I had done so, and he said he was glad to have given any cheer, adding, 'It is very true, because I am so near home. Is not that a bright prospect, and the sunny side of life?'"

* * *

Another writes: "A friend remarked the other day, 'I have only known Colonel Burton a short time, but in that short time I have noticed three things—he greatly loved his Lord and Master; he greatly loved the Word; he greatly loved the saints.' This, indeed, was blessedly true. We shall miss him in the church, the sick and afflicted will miss him, and the children will miss him. When putting up some texts in the hall a short time ago he remarked, 'But you have not got *my* text,' and when asked what it was he replied, 'Surely I come quickly.'"

* * *

A friend writes: "He longed for Christ's coming more than any brother I ever knew, and now he is with Him. . . . Can we not truly say of him, 'He walked with God, and he was not, for God took him'?"

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THE SUPPERS OF SCRIPTURE.

IN looking at the suppers of Scripture there are three points we will keep before us—first, *the host;* second, *the guests;* third, *the supper.*

1. *The Sinner's Supper of Pleasure.*—"And when a convenient day was come, that Herod on his birthday made a *supper* to his lords, and the high captains, and the chief men of Galilee" (R.V., Mark vi. 21). *The host* at this supper was Herod, but the host at the sinner's supper is Satan. *The guests* were all the nobility that he could gather, but the guests at the Devil's supper are all those who are living for this present evil world. *The supper* that Satan provides is "*the lust of the flesh,*" with all its side dishes, which are "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like;" "*the pleasures of sin,*" which last but for a season, is another dish; "*the pride of life*" and "*the lust of the eyes*" are others; but at the best it is poor, and at the longest it is short, and the end is bitter, even as Belshazzar found it.

2. *The Gospel Supper.*—"A certain man made a *great supper*, and bade many" (Luke xiv. 16). *The host* is the *Father*, who has in love provided in Christ all that the sinner needs to satisfy his soul. *The guests were* the Jews, but they refused to come; so now there are "the poor, and the maimed, and the halt, and the blind"—that is, those who are really in need of Christ, and know it. *The supper* is what is provided for the sinner in Christ—salvation for the lost, liberty for the bound, deliverance for the captive, comfort for the cheerless, peace for the troubled, sight for the blind, joy for the sorrowing, satisfaction for the discontented, rest for the weary, justification for the guilty, forgiveness for the debtor, raiment for the naked, holiness for the polluted, medicine for the sick, teaching for the ignorant, food for the hungry, victory for the defeated, shelter for the exposed, grace for the sinner, guidance for the perplexed, cleansing for the filthy, beauty for the ugly, and glory for the redeemed. Let us feast upon Him.

3. *The Supper of Communion.*—"There they made Him a *supper;* and Martha served: but Lazarus was one of them that sat at table with Him" (John xii. 2). *The host* and *hostesses* were Lazarus, Martha, and Mary; and in these three we get what a Christian is, should do, and be. Lazarus was the resurrected one; and we who are believers in Christ in a spiritual sense were once dead in sin, and are now quickened together with Christ. Martha was serving: that is what we should be doing. And Mary was worshipping. *The guest* was Christ; and as

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they entertained Christ so we may minister joy to Christ by letting Him sup with us, and we with Him, or, in other words, to have nothing between our souls and Himself, and be walking in unbroken fellowship with Him. *The supper* was food ministered to the body of Christ, but the food now that He delights in is the fruit of the Spirit in the life of the believer. Can we say to Him, as the bride to the Bridegroom in the Song of Songs, "Let my Beloved come into His garden, and eat His precious fruits"? And as He does so the response will be, "I am come into My garden, My sister, My bride: I have gathered My myrrh with My spice; I have eaten My honey; I have drunk My wine, with My milk. Eat, O friends; drink, yea, drink abundantly, O beloved" (R.V., S. S. iv. 16, v. 1).

"Make all the spices flow abroad,
As graces active here,
To entertain my Lord and God;
Faith, love, and joy appear.

"Let my Belov'd His presence sweet
Now to His garden grant,
To taste His pleasant fruits, and eat
What He Himself did plant.

"My love, in answer to thy pray'r,
I'm here at thy request;
And ready both to give and share
The pleasure of the feast.

"My graces relish like a feast
Of honey, milk, and wine:
I make Myself a welcome guest;
The fruits are Mine and thine."

4. *The Supper of Remembrance.*—"The Lord's Supper" (1 Cor. xi. 20). *The host* is the Lord Jesus, who has bid us to remember Him. *The guests* are believers in Christ, and *only* such: till a soul is born again, he has no right or invitation to partake of this feast. *The supper* is bread and wine. The broken bread reminds us of His broken body, and the wine of His poured-out life; and there are three things this supper speaks of—first, what Christ *has done*: "For as often as ye eat this bread, and drink this cup, ye do show *the Lord's death;*" second, *what He is*: "This do in [*or* for a] remembrance of *Me*," thus to remind us of Himself; third, it reminds us of His coming: "*Till He come.*"

"He knows what wandering hearts we have,
Forgetful of His face;
And, to refresh our minds, He gave
Memorials of His grace.

"He oft the Gospel table spreads
With His own flesh and blood:
Faith on the rich provision feeds,
And tastes the love of God."

5. *The Supper of Love.*—"When thou makest a dinner or a supper,

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call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed" (Luke xiv. 12-14). *The hosts* are believers: it is our privilege to minister to the bodily wants of the unsaved, as well as tell the good news of salvation to them. *The guests* are the poor, &c.—the utterly destitute. One of the most pleasing and heartrending sights we ever saw, was about 2,000 poor people at the Glasgow Free Breakfast. There is a good deal of truth in what the little fellow said who had been left at home with his brother while their mother was out, and they had to get their dinner by themselves, and they resolved to ask the Lord Jesus to dinner, and as they were doing so there was a knock at the door. "There He is," exclaimed one of the boys; but when they got to the door, to their disappointment they found no one there but an old beggar. And then the other boy said, "The Lord Jesus could not come Himself, but sent this old man instead; and if we give him the dinner, He will accept it as if we had given it to Him."

6. *The Marriage Supper of the Lamb.*—"Blessed are they which are called unto the marriage *supper* of the Lamb" (Rev. xix. 9). There are four names given to the Church, and each expresses a different relationship. We are the "temple" for God, the "body" for the Holy Spirit, the "city" towards creation, and the "bride" for Christ. And this supper is at the espousal of Christ and the Church. *The host* is the Father; *the guests* are the Old Testament saints, those who are martyred for their witnessing during the great tribulation, and the angels; *the supper* is eternal bliss.

7. *The Supper of the Great God.*—"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the *supper* of the great God" (Rev. xix. 17). *The host* is the angel of judgment; *the guests* are the devils—said to be "the fowls of the air" (see Matt. xiii. 19, 32); *the supper* is the flesh of captains and the mighty ones of earth, that had come to make war with the Lamb.

F. E. MARSH.

WORDS OF GRACE AND TRUTH.

REDEMPTION.

THE death and resurrection of Christ are the two great buttresses on which the glorious arch of redemption rests.

SELF.

SELF is so subtle a thing that it will even build itself a shrine at the foot of the Cross.

W. COMFIELD.

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GOD'S "FEAR NOTS."

No. II.—Gen. xxvi. 24.

THIS time the encouraging words were given to Isaac. He had left Canaan because of the famine there, and was sojourning in Gerar. The Lord appeared to him there to renew the promise made to Abraham: in his seed all nations should be blessed because Abraham obeyed the Lord. Isaac is the passive character throughout his history. He was blessed, not for merit in him, but in his father. The distinction must be noticed between conditional and unconditional promises. Many promises to the children of Jacob were conditional on their obedience, but with Abraham and Isaac the Lord made no condition; it is as if Jacob set the example by his words at Bethel.

When Isaac returned to Beersheba after exciting the envy of the Philistines by his riches, the Lord appeared to him again, and again the blessing was to come for "Abraham's sake." There is no hint of worthiness in Isaac.

What a picture to us of the source of our blessing! Is there one child of God who merits anything but wrath? Even had we served God we should but have done our duty, and have had no claim upon Him. Even faith in Him in itself gives no right to any favour. It is no more than duty to believe Him, but He has been pleased to link a blessing with it, deserved, not by us, but by our Head. As the seed of Abraham was blessed for his sake, so are we blessed only for Christ's sake. All that we do or have done is less than our duty; every blessing He bestows is of His free grace and favour.

Well is it for us that it is so. How long could we keep His presence with us if it depended upon our merit? What faith gained one hour would often be lost the next by unbelief; but now, "if we are faithless, He abideth faithful." The merit of our glorious Head is as great as ever, and that deserved by Him descends from Him to us, like the precious ointment on Aaron's beard running down to the skirts of his garment. He receives gifts for men. In association with Him we share them. For His sake we are daily loaded with benefits. That life in which He glorified the Father, and did always those things which pleased Him, has brought us the good-will of God and enabled Him to bless those who were reconciled to Him by the death of His Son, less than the least of His mercies though they are in themselves. He is well pleased for His righteousness' sake, and can now say, "I am with thee." As the obedience of Abraham brought the blessing on his son, so the obedience of Christ, even unto death, procured the favour of God for us. He gave Himself for us, an offering and a sacrifice to God of a sweet-smelling savour; and the Lord, smelling the sweet savour, says in His heart, "I will not again curse any more those so represented.

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Instead of being corrupt and filthy, they are an odour of a sweet smell, and I will have My delight among them." He is with us always, and never leaves us. We may grieve Him and refuse to walk in His way, but He does not leave us alone in ours. Have we made Him to serve with our sins, and wearied Him with ways which were not according to His counsel? Well is it for us that faithfulness to His Son kept Him by our side; for had He left us we could never have found our way back. Nothing can make of none effect a promise of God given for Christ's sake. There are some which depend upon us, and it is necessary for us to look well that we fulfil the condition, otherwise we can lay no claim to them.

The *faith* of Abraham was a special means of blessing to his seed, as well as his obedience. So are we rewarded for the faith of Him who put His trust in the Lord through a path of trial and sorrow—the Author and Finisher of faith. Without faith it is impossible to please God. Jesus so perfectly pleased Him in this way that He can bless us. Blessing is supplying need and adding favours. Our Father does both. He supplies all our need, and bestows additional privileges scarcely thought of. And as the trial of His faith was rewarded by exaltation on the Father's right hand in the Father's throne, we expect to share this glory also with Him. The glory the Father gives Him He will share with us. As the seed of Abraham were co-heirs with him, so are those linked under the headship of Christ joint heirs with Him. For His sake they will be exalted to enjoy the better name and dignity which are His.

How marvellous is the manner of God's love to us! He might have gratified His mercy by saving us, leaving us in the low estate naturally ours as His creatures; but He has so linked us with His Son that the infinite merit of our Surety leaves all such far behind, and wins for us blessings greater than our hearts can conceive.

Not only was Isaac blessed for Abraham's merit, but also for Abraham's glory. The prosperity of their children was part of the reward of good men. So also for our Lord's glory we shall be multiplied and increased. This gives us additional confidence in seeking progress, for if His glory is involved we cannot doubt that the Father will carry to completion the work He has begun. We know the love He bears the Son, if we cannot realise the Son's word, "Thou hast loved them, as Thou hast loved Me."

Then, if our union with Christ is an accomplished fact, there is ample reason for our Father's "Fear not." Though fellow-men may not welcome us; though we are envied and robbed; even though we ourselves are very unsatisfactory in spite of our best endeavours—"Fear not." He is with us, not despising our company; He will bless us, supplying all our needs; He will multiply us, leading us from strength to strength till we stand perfect and complete in all the will of God. And this not because our faithfulness has deserved it, but because of the merit of Him in whom the Father is well pleased, for whose honour we are led on that we may be to the praise of His glory when He shall come to be glorified in His saints and admired in all them that believe.

M. M. A.

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TENDER THINGS—THE SUFFERER.

GEN. xxi. 17.

"O THOU afflicted, tossed with tempest, and not comforted, behold, *I will* lay thy stones with fair colours . . . and *I will* make thy windows of agates" (Isa. liv. 11, 12)—windows through which we see our light affliction worketh for us the exceeding weight of glory (2 Cor. iv. 17).

"Foundations of sapphires"—when we stand rooted in the love that is unfathomable.

"Gates of carbuncles"—through which, having been shut in with Him alone, we can pass in and out with the sweetness of His presence ringing in our hearts and lives. "And all our borders pleasant stones."

"Comforted of God," is the golden seal to every sorrow, and "God hath caused me to be fruitful in the land of my affliction" (Gen. xli. 52)—the blessed sequel to every trial.

How tenderly He dealt with Hagar, the cast-out one!

"The water was spent in the bottle," and the mother's breaking heart refused to watch the face of her only treasure stiffen in death. Had she forgotten a day gone by when the angel of the Lord found her by a fountain of water in the wilderness? Had she forgotten the name of her child—Ishmael, *i.e.*, "God shall hear"—and the well of Beer-lahai-roi? Perhaps. But He still lived and saw, and, though He "heard the voice of the *lad*," He answered the desolate, perhaps rebellious, cry of agony that went out from the mother's heart. "What aileth thee, Hagar? Fear not" (Gen. xxi. 17)

She was only an Egyptian slave, but He knew her by name; and let us ever remember as we wander in the vast wilderness of sorrow that, though only one among a million, He knows us by name, and that we are in the wilderness of Beersheba, *i.e.*, "the well of the oath;" for *He* has said, "When thou passest through the waters, *I will* be with thee" (Isa. xliii. 2); and the well is there, though, like Hagar, we may not see it—the well of Jer. xxxi. 25. He *satisfies* the longing soul; but He *satiates* the weary, sorrow-stricken one.

In every hour of suffering He is able to succour (run to the cry of—Heb.) those in need. But if sometimes He does not *run*;—if the "Lord, he whom Thou lovest is sick," has written after it, "He abode two days still in the same place where He was" (John xi. 3-6), shall we not rest in the verse between—"Jesus loved Martha, and her sister, and Lazarus"—and "sit still in the house" of sorrow when every room

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tells of His presence, letting His love take its own time and way, knowing that though a mother *may* forget, *yet* will not He (Isa. xlix. 15), for "in *all* their afflictions He was afflicted," and His love and pity are inseparable?

When forsaken the Lord gathers up (see margin, Ps. xxvii. 10).

When laid low in sickness He turns all our bed (Ps. xli. 3)—a servant's work, and if done by others we think it a condescension; but, "having loved His own, He loved them unto the end" (John xiii. 1), and He will not leave His suffering one to others, but pillows the head upon His everlasting arm, and whispers just what the heart can bear and rest in.

He stands with and strengthens His deserted one" (2 Tim. iv. 17).

He upholds the falling one, lest he be utterly cast down (Ps. xxxvii. 24).

"He stayeth His rough wind in the day of the east wind" (Isa. xxvii. 8), for He knows we *need* the north wind to blow, that spices may flow out of *His* garden; but He knows, too, when we are ready for it. "Ye cannot bear them *now*" (John xvi. 12), is still for us.

"Hezekiah wept sore," and God said, "I have seen thy tears" (Isa. xxxviii. 3); and He is "the same *to-day*," bearing our griefs and carrying our sorrows, and our peace may be as a river in resting in the love and tenderness of the heart so surely touched with our infirmities.

A. S.

THE LOVE OF CHRIST AND THE CHURCH.

THE Song of Solomon has its own unique place in God's Word, and becomes increasingly precious to His people as their beloved Lord and Saviour is more known and delighted in. We have in it a most precious interweaving of *Christ's joy in us*, His redeemed saints, and of *our joy in Christ;* His love resting in what He has made His Church, and her soul occupied with what He is to her; His loveliness filling all her vision and absorbing all her affections, and, again, the heart of Christ ravished with the reflection of the glory of His own grace in His beloved spouse (iv. 9).

There is no self-occupation from the time she is brought into the King's chambers, and discovers her blackness in the light there (i. 5). She forgets herself entirely in the banqueting house (ii. 4); and on from one depth to another, in the increasing appreciation of her Beloved, we find her but once looking inward (v. 5, 6), and so losing sight of Him. Slothfulness of soul, as in iii. 1, comes upon her, just testing the

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faithfulness of Him who waits in the night dew until she rises, though, alas! it is to look at that which He has wrought in her, and not at Himself. But her Beloved had withdrawn Himself, and had gone. The watchmen handle her roughly; and she finds no rest until her soul is again filled with the joy of His presence, bursting forth into a higher song of praise: "He is altogether lovely."

It is very remarkable how much broader and higher all through the book is HIS joy in her than HER joy in Him. While we gaze as through a glass darkly on Him in whom our souls delight, do we enter into the riches of the glory of *His* inheritance in us, His saints? Do we remember that the very joy that flows into our waiting souls flows from Him who said, "That My joy might remain in you, and that your joy might be full"? The heart of Jesus is gladdened as He sees in us of the fruit of His travail, and our hearts are glad in fellowship with Him; yet let us always remember that what He is, He is *for us*, and what He has made us, is *for Him*, and *for Him only*. His love for us must ever outstep our love to Him; His joy in us be ever the greater, bearing its proportion to the depths to which He descended—a mystery which it will be our eternal delight and wonder to fathom—that "He might present us faultless before the presence of His glory with exceeding joy"—the joy of the Shepherd who laid down His life for the sheep. *Then* we shall perfectly reflect His image, for "we shall see Him as He is." Then, and then only, shall the deep longings of HIS heart for us find rest, and, blessed be God, rest for ever.

Service we find further on in the book, when the soul has found the full experience of the love that is to be the power for it (vii. 10-12): the fruitful bough first spreading forth its roots by the rivers of water, and then the branches shooting over the wall.

Lastly, we have *the hasting*. "Make haste, my Beloved" (viii. 14). If our affections have passed within the veil, where Christ is, we cannot linger here in spirit. There must be the reaching forth (Phil. iii. 13), the straining of every energy of our souls toward where He is, the Divine life we have received from Him panting for its native atmosphere in His unveiled presence. What can quicken us to this like apprehending the fact that Christ waits for us there—that even on the Father's throne His heart is still unsatisfied without us? Once, in His wondrous love and grace, He came down from the glory into our deep need, misery, and sin, to redeem us with His own blood. Yet again He will come to take us, who are so precious, to Himself, His purchased bride, His own now in the world. Who can say how precious and longed for we are to Him? But our home is there where He is. May God help us in the little while that remains to give more joy to the heart of Jesus by dwelling continually in His presence, and abiding ever in His love.

A. E. W.

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THE BOOK OF REVELATION.

By Thomas Newberry, Editor of "The Englishman's Bible."

(*Continued from page* 94.)

Chapter XII.

Verse 1. "And there appeared a great wonder [*or* sign] in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown [victor's crown] of twelve stars."

There are various styles in which the Spirit of God has communicated the Divine mind to us in the sacred Word, such as, plain statement, type, figurative language, parable, and emblem or symbol. Figurative language abounds in the Psalms and prophecies. The Book of Revelation is truth made known by signs or symbols (chap. i. 1), and these signs or symbols are interpreted in plain or simple language.

The truth which is expressed in Isa. xxvi. in the figurative language of prophecy, is presented to us in emblematic form in Rev. xii. When these two chapters are placed side by side, they mutually explain each other.

"A great wonder [*or* sign] in heaven." The facts here presented are not looked at as seen on earth, but as shown by the light of heaven.

"A woman clothed with the sun." We have here an emblem of Israel under the new covenant. The figures representing Israel under the former covenant are Hagar the bondwoman, Sinai, in Arabia, and Jerusalem as it now is (Gal. iv. 24-26); the figures of Israel under the new covenant are Sarah, Mount Zion, and Jerusalem above.

Israel under the new covenant is here represented as clothed with the sun, for "this is the name wherewith she shall be called, 'Jehovah-Tsidkeenu'"—"Jehovah our righteousness" (Jer. xxxiii. 16). Jehovah shall be unto her, her everlasting light, and her God her glory (Isa. lx. 19).

"The moon under her feet." Just as the moon reflects the light of the sun, so the types and ordinances of the law reflect the glory of Christ; but Israel under the covenant of grace will be no longer subject to ordinances, or in bondage to the letter of the law; yet these ordinances, put in their proper place, will be employed for benefit and blessing.

"Upon her head a crown [victor's crown] of twelve stars." The twelve tribes of Israel, as overcomers by faith, will be associated with the Messiah in His Millennial reign as a royal nation, as well as a holy people.

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Verse 2. "And she being with child cried, travailing in birth, and pained to be delivered."

What is here presented in symbol is in Isa. xxvi. expressed in figurative language as the utterance of those godly ones in Israel who, during the first three years and a half of the reign of Antichrist, have passed through deep exercises of soul. These experiences are more fully developed in the Psalms, especially in the first book from Ps. i. to xli., while the remnant are in the land. Their language, according to Isa. xxvi. 17, is "like as a woman with child, *that* draweth near *the* time of her delivery, is in pain, *and* crieth out in her pangs; so have we been in Thy sight, O Jehovah."

Verse 3. "And there appeared another wonder [*or* sign] in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads."

Here the empire of Antichrist—the wild beast of Rev. xiii. and Dan. vii.—is shown in the light of heaven, as seen at this crisis of the world's history, when the old dragon—the Devil, or Satan—energises it.

"Having seven heads and ten horns." It is the combination of every form of governmental power, the result of the experience of former ages in the art of government, and it is the empire in its last form when divided into ten kingdoms.

Verse 4. "And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born."

The dragon, or Satan, who energises the kingdom of Antichrist in its last and fully developed form, and with its tenfold confederacy of kingdoms, aided by the principalities and powers of darkness—the wicked spirits in heavenly places—stands ready to crush the first open manifestation of resistance to his authority.

Verse 5. "And she brought forth a man child [male son], who was to rule all nations with a rod of iron."

The remnant of Israel in these last days is in this chapter presented in that threefold division which so frequently occurs in the Scriptures: first, the man child—that is, the remnant slain at the beginning of Antichrist's persecution, for their positive resistance to him; second, the remnant of the woman's seed—those afterwards slaughtered for their passive refusal to receive his mark; third, those who are preserved through all the trials, and brought into the Millennial kingdom.

The man child here spoken of is the representation in symbol of

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those who, as the result of deep exercises of soul, in the full vigour of their zeal, claim the kingdom for God, for Messiah, and for His people, and who at the very onset resist the assumptions of Antichrist.

"And her child was caught up unto God, and *to* His throne."

The godly in Israel had for some time suspected the real character of Antichrist; their estimate of him is expressed in Isa. xxvi. 10: "Let favour be showed to *the* wicked [the lawless one], *yet* will he not learn righteousness: in *the* land of uprightness will he deal unjustly, and will not behold *the* majesty of Jehovah." They know also that, according to Dan. vii. 27, "*the* kingdom and dominion, and *the* greatness of *the* kingdom under *the* whole heaven, shall be given to *the* people of *the* saints of *the* Most High." When at length the lawless one throws off the mask, they resist him, but in vain. This is shown in vision in Dan. vii. 21: "I beheld, and *the* same horn made war with *the* saints, and prevailed against them." So also Ps. lxxix. 1-3:

"O God, the heathen are come into Thine inheritance;
Thy holy temple *have* they defiled;
They *have* laid Jerusalem on heaps.
The dead bodies of Thy servants have they given *to be* meat unto *the* fowls of the heaven,
The flesh of Thy saints unto *the* beasts of *the* earth.
Their blood *have* they shed like water round about Jerusalem;
And *there was* none to bury *them.*"

This is also figuratively foretold in Isa. xxvi. 18:

"We have been with child,
We have been in pain,
We *have* as it were brought forth wind;
We have not wrought any deliverance in *the* earth;
Neither have *the* inhabitants of *the* world fallen."

This is the first slain remnant, as shown in symbol under the fifth seal in Rev. vi. 9: "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held." These falling short, through their death, of taking their part in the Millennial reign of the Messiah on earth, have, instead, their portion in the heavenly kingdom.

Moreover, they share in the first resurrection. Chap. xx. 4: "*I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God . . . and they lived and reigned with Christ *a* thousand years." So also Isa. xxvi. 19:

"Thy dead *men* shall live,
Together with my dead body shall they arise.
Awake and sing, ye that dwell in dust:
For thy dew *is as the* dew of herbs,
And the earth shall cast out *the* dead."

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Verse 6. "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days."

The other godly ones of the nation represented by "the woman"—as many as are able—make their escape, thus obeying the command of the Lord Jesus in Matt. xxiv. 15, 16: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in *the* holy place (whoso readeth, let him understand), then let them which be in Judæa flee into the mountains," &c. They also accept the invitation of Jehovah in Isa. xxvi. 20:

"Come, My people, enter thou into thy chambers,
And shut thy doors about thee:
Hide thyself as it were for a little moment,
Until *the* indignation be overpast."

God will preserve the nation of Israel as a whole from the persecuting power of Antichrist during the time of his continuance, or actings, which lasts three years and a half. (See Rev. xiii. 5: "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue [to act] forty *and* two months." Also Dan. vii. 25: "And he shall speak *great* words against *the* Most High, and shall wear out the saints of *the* Most High, and think to change times and laws: and they shall be given into his hand until a time and times and *the* dividing of time.") This is the time of the great tribulation.

The twelve hundred and sixty days of Rev. xii. 6, forty and two months of xiii. 5, time and times and *the* dividing of time (Dan. vii. 25, and Rev. xii. 14), all relate to the same period of three and a half years, the last half week of Daniel's seventy weeks of years.

Verses 7, 8. "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven."

This scene was presented in vision to the apostle John, as symbolic of a future event, to take place at the great crisis of this world's history.

For long there has been a conflict going on in the heavenly places between the principalities and powers of light, and the principalities and powers of darkness. The Book of Daniel has lifted the curtain and given us an insight into these transactions. Chap. x. 13: "But *the* prince of *the* kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with *the* kings of Persia." Verses 20, 21: "Then said

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he, 'Knowest thou wherefore I come unto thee? and now will I return to fight with *the* prince of Persia: and when I am gone forth, lo, *the* prince of Grecia shall come. But I will show thee that which is noted in the scripture of truth: and *there is* none that holdeth with me in these things, but Michael your prince." At the beginning of Daniel's supplication the angel was sent to him, but was hindered three whole weeks in his coming by these conflicts in the heavenlies. These princes of Persia and Grecia are not earthly potentates, but heavenly powers. In Eph. vi. 12 we read: "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*." The Church's conflict is not with the Canaanites on earth, but with these selfsame spirits of wickedness in heavenly places; but the time is coming when the great and decisive conflict will take place; this is the subject of this vision: there is war in heaven.

There is, at the same crisis, war on earth. The beast, energised by the dragon, makes war against the saints of God, and apparently overcomes them; but though he sheds their blood and kills their bodies, in reality they overcome him by the blood of the Lamb and the word of their testimony, and exchange an earthly kingdom for a heavenly. They had stood up for God and His Christ, and on earth had wrought no deliverance. Michael the archangel, and the angels under him, stand up for God and Christ in heaven, and obtain the victory. Satan and his hosts lose for ever their authority in the heavens, and their power for a season is transferred to the earth.

> *Verse* 9. "And the great dragon was cast out, *that* old serpent, called *the* Devil, and Satan, which deceiveth the whole world: he was cast *out* into the earth, and his angels were cast *out* with him."

The titles given to the "great dragon" are significant. As the "old serpent" he deceives the whole world from Paradise to the commencement of the Millennial period, and then again at the close for a little season; as "the Devil"—that is, "Diabolus," the false accuser—he accuses the saints before God day and night (Job i., ii.); and as "Satan"—that is, the adversary—he persecutes them. From this time his influence in heaven is over; on earth he deludes, accuses, and persecutes with greater malignity than ever for a limited period. His angels share his overthrow.

> *Verses* 10, 11. "And I heard a loud voice saying in heaven, 'Now is come salvation, and strength, and the kingdom of our God and the power of His Christ: for the accuser of our brethren

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is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto *the* death.'"

This outburst of triumph is similar to that in chap. xi. 15, on the sounding of the seventh trumpet. From this period when Satan and his angels are expelled from the heavenlies, the kingdom of God and His Christ over this earth is dated, and from this time the accuser of the brethren is cast down.

Verse 12. "'Therefore rejoice, *ye* heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the Devil is come down unto you, having great wrath, because he knoweth that he hath *but* a short time.'"

While there is joy in heaven, there is woe on earth, for though the citadel is taken the outposts have yet to be captured; from henceforth the battle-field is the world. This introduces the great tribulation of three years and a half, when the enemy, no longer opposing from a distance, comes down to wrestle hand to hand with the inhabiters of the earth.

Verse 13. "And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child."

Though the man child has been destroyed—that is, the first faithful witnesses for God and Christ have been slain—persecution still continues.

In like manner, when Herod had killed James the brother of John with the sword, he proceeded further to take Peter also (Acts xii. 1-3).

James, Peter, and John are three striking representatives of the three remnants of Israel—James, of the first slain remnant; Peter, of those afterwards put to death, or persecuted, because they would not worship the beast and his image; John, of those preserved through all the scenes of trial for the Millennial kingdom.

Also, the souls under the altar (Rev. vi. 9-11) are told to wait "until their fellow-servants also and their brethren, that should be killed as they *were*, should be fulfilled."

The same Herod who killed James and imprisoned Peter, subsequently came under the retributive judgment of God for accepting, like Antichrist, divine honours from man (Acts xii. 21-23).

Verse 14. "And to the woman were given two wings of *a* great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent."

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Spiritual strength will be imparted to the people of Israel under the new covenant, that they may be able to flee to some place of security and shelter from the storm of persecution, which will rage for three years and a half. (See verse 6; Isa. xxvi. 20.)

Verses 15-17. "And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

"When *the* enemy shall come in like *a* flood, *the* Spirit of Jehovah shall lift up a standard against him" (Isa. lix. 19). Though the enemy may "cast out of his mouth"—that is, raise up at his commandment—a flood of persecution, God will not only give spiritual strength and sustainment, but He knows how to employ earthly agencies to frustrate the designs of the adversary.

These godly ones against whom the fury of Satan is directed combine the strictest observance of the commandments of God—for their delight is in the law of Jehovah—with the testimony for Jesus Christ; they will be, in a word, believing Israelites.

CHRIST THE SURE ANCHOR OF THE SOUL.

THERE lived at Carthage, two hundred years after the crucifixion of our Lord, a Christian lady named Perpetua. She loved the Lord Jesus, and, not being ashamed to own Him, she was seized, and, together with her dear little infant, cast into prison. Her father, who loved her tenderly, knowing that there was nothing but a dreadful death before her if she did not recant, went to see her in the prison, and tried to persuade her to deny Christ. First he sought to move her by tears and entreaties, and then he tried reproaches, and then he set before her the grief of her mother and the helplessness of her babes. But all in vain; she would not deny Christ. The judge also urged her to consider her own life and her father's tears; but she loved her Saviour better than all, and would not forsake Him. At last the day of execution came, and this lovely and innocent woman suffered herself to be thrown to the beasts in the amphitheatre rather than deny Christ. Her faith had taken a fast hold on her unseen Saviour as the ANCHOR of her soul, and this hold on Him kept her unmoved amidst the fierceness of the storm. She was faithful unto death, and received a crown of life. So also "let us hold fast the beginning of our confidence steadfast to the end;" for Jesus is "as an ANCHOR of the soul, both sure and steadfast, which entereth into that within the veil," where He appears as our "ADVOCATE WITH THE FATHER."—*An Extract.*

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BE IN EARNEST.

THERE is a story told of Demosthenes, that, when once an acquaintance came to him with a complaint that he had been beaten and abused, he told the incident to the great orator in such a dreamy sort of way that, instead of expressing sympathy, as the narrator expected, Demosthenes said, "Beaten thee? *Hath* anybody beaten thee? I do not believe it."

"No? Why? Not believe it?" said the man, aroused and indignant, and growing almost vehement in gesture and passion, showing by his action, word, modulation, and countenance the fact, as he repeated, "I am sure. See! He did this to me. See these marks. Do you not call this a beating?"

"Aye, now I believe that he hath beaten thee," said Demosthenes, "for thou speakest as if thou felt the truth of what thou sayest."

When a preacher delivers his message in a cold and feelingless manner, standing in the pulpit as if he were saying his lesson or speaking a piece, though his words be ponderous and proper, the people will not believe him. If he pronounce the truest of sentiments, and apply the timeliest of exhortations, unless he utter his language in a wake-up rather than a make-up tone, his sermon will be no more than so much wasted sound. A monotonous voice will soothe a sinner to repose, although it syllable the very thunders of the law. Any professionality in the pulpit, any put-on mode, or imitation, or habit of speech, or sanctimonious stiffness of knee or tongue, is just so much chloroform saved to Satan.

Let a minister of the Gospel feel what he says, enjoy the life he recommends, breathe the spirit he advocates, rely upon the promises he announces, and represent the Christ he holds before the people in all simplicity and open-facedness, and let him speak as one having authority, and not as a mendicant or an imbecile, and then the people's hearts will burn and turn, and the word will be sharper than any two-edged sword, dividing asunder the joints and the marrow. Then the truth will cut and penetrate and cleave and thrill, and accomplish that whereunto it is sent.

Whenever preachers talk right out and right on in their usual tones, and without any thought of sermon-making, or sermon-selling, or sermon-showing, and put their heart into their words, and press the plain truths of the Gospel square down upon the people's consciences, without any reference to either filling or killing time, but rather of saving men to all eternity, then will the common people listen gladly and believe, and take up their cross and follow the Master.

Just now this rough world needs plain talk. The Gospel is a simple story, and those who proclaim it must be simple in word, earnest, persistent, direct, in season and out of season, and get down into the "foolishness of preaching" by direct appeal, experience, parable, tears, and cries, and thereby the stubborn world shall be saved.

ALEXANDER CLARK.

TRUE NOBILITY.

A Rhyme for Young Men of To-day.

"Keep thyself pure."—1 Tim. v. 22.

YOUNG men, arise! O watch and pray;
Yield not to lust or passion's sway:
Would you be truly strong and free,
Steep all your thoughts in purity.

O trifle not with any sin,
But seek for grace to reign within;
This only breaks the tempter's power,
Preserves in every trying hour.

All in and to the flesh will live
Apart from grace which God doth give;
This only—His own living breath—
Can sever from eternal death.

'Tis not in human power or skill
To shape and mould the human will;
True holiness dwells in that love
Which shapes and moulds us from above.

Seek, then, this love—the fruit of faith—
Which credits what the Saviour saith:
This saves from sin, and this alone—
The heart Christ's temple and His throne.

O has this love now made thee free?
Watch to preserve thy purity;
Live looking to your Lord and King:
His presence all you need will bring—

To crucify the flesh and sin,
Make holiness supreme within;
Conquer the world, and Satan too,
And keep eternal life in view.

O use this grace which saves from sin
Others for Christ your Lord to win;
O point them to the Lamb of God,
And peace through His atoning blood.

And as all men were of one blood
Created by the living God,
O strive before them so to live
That they to Him their hearts may give;

Reach that true love which casts out fear,
Reveals Christ's presence ever near;
That they, too, through the Spirit's breath,
May rise and conquer sin and death.

From those who live but to betray,
Your sisters, too, guard in life's way;
Their purity and faith defend,
And be to them a Christ-like friend.

Thus living, God thy work will crown,
And rain His richest blessings down;
And thus, by faith made strong and free,
Impart a true nobility.

W. Poole Balfern.

THE KINGDOM OF THE HEAVENS AND JOHN THE BAPTIST.

MATTHEW xi. 11, 12.

"VERILY I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven [*literally*, of the heavens] suffereth violence, and *the* violent take it by force."

The kingdom of God and the kingdom of the heavens are one, but looked at in two different aspects.

As the kingdom of God, God is supreme in distinction from man.

As the kingdom of the heavens, the rule is heavenly, and not earthly, and God associates others with Him in the kingdom.

Again, the kingdom is threefold.

First, it is the kingdom of the Father, and the language of the subjects is, "Our Father which art in the heavens, Thy kingdom come, Thy will be done."

Secondly, it is the kingdom of God's dear Son, where the kingly authority and lordly rule of the Son of God is recognised.

Thirdly, it is, moreover, a spiritual kingdom, and "except a man be born of the Spirit" he cannot see or enter it.

There are obstacles to entering the kingdom which must be overcome.

1. Human will must be subordinate to the will of God, but man naturally has a will of his own.

2. God's King must be received and owned, but to the carnal mind He is a root out of a dry ground.

3. The carnal mind is enmity against God: it is not subject to the law of God, neither, indeed, can be; and the Spirit of God is resisted.

There are also obstacles from without—the world, its riches, its pleasures, its friendship, and the fear of its frown. All these must be overcome; hence "the kingdom of heaven suffereth violence, and the violent take it by force."

First, the sole kingly authority of God was rejected when Israel required a king; and when both by king and people the authority of God was set at nought, God transferred the delegated authority of both Israel and Judah into the hands of the Gentiles.

Secondly, in the fulness of time God sent forth His Son, who was born King of the Jews; but Israel refused Him, saying, "We will not have this man to reign over us." John foretold His coming, and Jesus preached the kingdom, yet they crucified their King. Hence the kingdom of the Son of Man is postponed to His Millennial reign.

Thirdly, from the earth rejected, and the heaven received Christ at the right hand of God, at Pentecost the Holy Ghost was given. In the present dispensation the kingdom of God assumes this form: it is a spiritual kingdom; it is established within; it is righteousness, peace, and joy in the Holy Ghost. It is in this sense that he that is least in the kingdom of the heavens in the present dispensation is greater than

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John the Baptist. John has his place of pre-eminence as a prophet and forerunner of Christ, but he was beheaded before the Holy Ghost baptised into living union the earthly members with the heavenly Head. This John himself recognised. His language is: "He that hath the bride is *the* bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled." The bridegroom is the Lord Jesus; the bride is the Church, who, as one Spirit with the Lord, are members of His body, of His flesh, and of His bones. To be the least member in this mystic body is a greater privilege and blessing than any human or earthly distinction.

THOMAS NEWBERRY.

A WORD TO WORKERS.

BY LORD RADSTOCK. 272

"THEN fled Moses at that saying, and was a stranger in the land of Midian forty years" (Acts vii. 29). Moses made the mistake so common to us poor human creatures—went on his mission without waiting for God to send him, and for God to show him the way. He failed, and no wonder; then was sent into the wilderness for forty years, as it were to school, just to be much alone with God and learn of Him. Then he came forward again, filled with wisdom and power from on high, given to him by God, when Moses stood with Him on covenant ground and God revealed Himself unto him—went boldly into Pharaoh's presence, saying, "Thus saith the Lord;" and God worked through him, and wrought a mighty deliverance for His people. Let us take a lesson from Moses in our work for God.

First.—We must be *sent* of God. It must be His voice that we hear calling us to work. Let us be sure that we are in the place where God would have us.

Second.—We must be *taught* of God. If God has not revealed Himself to us, and given us our message, our words will have *no* power. But, if we are willing to be led by the Spirit of God, then we may go boldly forward, knowing that it is God's work we are doing; and let us not be discouraged though many years may pass without our seeing any apparent result. The Holy Spirit will just prompt us to speak a word here, to be silent there, to give a tract to one, to teach, or guide, or advise another; and these little seeds, sown in the power of the Holy Ghost, may be made by Him fruitful and successful above all we may know or expect.

Third.—We must be in direct *communion with God.* A little girl asked why a lamp in a certain lighthouse burned always, and she was told there was a cistern of oil above and a pipe to convey it to the little lamp. Nothing could put the lamp out except the keeper stop the supply by turning the stop-cock the wrong way. This illustrates our spiritual life. The Holy Spirit may be had abundantly. Nothing hinders it unless we interpose something between. Let us see to it, then, that we are much with God, near to Him, and taking of His fulness minute by minute. If He is keeping our light burning, then we *must* shine *through* Him and *for* Him.—*An "Echo from Paris."*

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AN ANALOGY BETWEEN GOD'S WORK IN CREATION AND THE WORK OF DIVINE GRACE IN THE HEART OF THE REGENERATE.

1ST DAY.

"God said, Let there be light, and there was light" (Gen. i. 3).

SPIRITUAL APPLICATION.	PERSONAL APPREHENSION.
"God, who commanded the light to shine out of darkness, hath shined in our hearts" (2 Cor. iv. 6).	"One thing I know, that, whereas I was blind, now I see" (John ix. 25).
"For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light" (Eph. v. 8).	"The Lord is my light and my salvation . . . the Lord is the strength of my life" (Ps. xxvii. 1).

2ND DAY.

"God said, Let there be a firmament. . . . And God called the firmament Heaven" (Gen. i. 6-8).

"God, who is rich in mercy . . . hath quickened us together with Christ . . . and hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. ii. 4-7).	"The King hath brought me into His chambers" (Cant. i. 4).
"Partakers of the heavenly calling" (Heb. iii. 1).	

"Firmament" in the margin is rendered "expansion."

"In Christ all the building, fitly framed together, *groweth* unto an holy temple in the Lord" (Eph. ii. 21).	"He brought me forth also into a large place" (2 Sam. xxii. 20).

3RD DAY.

"God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit" (Gen. i. 11, 12).

"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit" (John xii. 24).	"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. ii. 20).
"From Me is thy fruit found" (Hos. xiv. 8).	"Let my Beloved come into His garden, and eat His pleasant fruits" (Cant. iv. 16).
"I have chosen you, and ordained you, that ye should go and bring forth fruit" (John xv. 16).	

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4TH DAY.

"God said, Let there be lights in the firmament . . . to *give light upon the earth*" (Gen i. 14, 15).

SPIRITUAL APPLICATION.	PERSONAL APPREHENSION.
"Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light to all that are in the house" (Matt. v. 14, 15).	"Ye are our epistle . . . known and read of all men" (2 Cor. iii. 2).
"Let your light so shine before men" (Matt. v. 16).	"They took knowledge of them, that they had been with Jesus" (Acts iv. 13).
"That ye may be blameless . . . in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Phil. ii. 15).	

5TH DAY.

"God said, Let the waters bring forth abundantly the moving creature *that hath life*" (Gen. i. 20).

"I am come that they might have life, and that they might have it more abundantly" (John x. 10).	"All my fresh springs are in Thee" (Ps. lxxxvii. 7, P.B. Version).
"Whosoever hath, to him shall be given, and he shall have more abundance" (Matt. xiii. 12).	

"God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply in the earth" (Gen. i. 22).

"If any man thirst, let him come unto Me, and drink. He that believeth on Me . . . out of his belly shall flow rivers of living water" (John vii. 37, 38).	"By the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me" (1 Cor. xv. 10).
"Add to your faith virtue . . . for if these things be in you, and abound . . . for so shall an entrance be ministered unto you abundantly," &c. (2 Pet. i. 5-11).	

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6TH DAY.

"God said, Let us make man in Our image, after Our likeness" (Gen. i. 26).

SPIRITUAL APPLICATION.	PERSONAL APPREHENSION.
Predestinated "to be conformed to the image of His Son" (Rom. viii. 29).	"We all . . . beholding . . . are being [Gr.] changed into the same image from glory to glory" (2 Cor. iii. 18).
"As we have borne the image of the earthy, we shall also bear the image of the heavenly" (1 Cor. xv. 49).	Christ "shall change our vile body, that it may be fashioned like unto His glorious body" (Phil. iii. 21).

"God saw everything that He had made, and, behold, it was *very* good" (Gen. i. 31).

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. iv. 13).	"Not as though I had already attained, either were already perfect; but *I am following after*" (Gr.). "I shall be satisfied, when I awake, with Thy likeness" (Ps. xvii. 15).

7TH DAY.

"On the seventh day God ended His work which He had made, and He rested" (Gen. ii. 2).

"He which hath begun a good work in you will 'finish' it until the day of Jesus Christ" (Phil. i. 6). "In the days of the voice of the seventh angel . . . the mystery of God should be finished" (Rev. x. 7). "There remaineth therefore a rest to the people of God" (Heb. iv. 9).	"I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (2 Tim. i. 12). "I have fought a good fight. I have finished my course," &c. (2 Tim. iv. 7, 8). "Blessed are the dead which die in the Lord . . . that they may rest from their labours" (Rev. xiv. 13).
"I saw a new heaven and a new earth; for the first heaven and the first earth were passed away. . . Behold, I make all things new" (Rev. xxi. 1-5).	"There shall be no more death . . . for the former things are passed away" (Rev. xxi. 4).

M. ANDREWS.

OUR FITNESS.

MY unfitness for heaven is my fitness for Jesus. Christ receives me as a sinner, and, through His cleansing blood, presents me to His Father as a saint.

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"THE LORD IS MY SHEPHERD."

HOW blessed to be able to say that! How much is involved in these sweet and precious words! If they are a true and faithful echo of our heart's experience, then "flesh and blood hath not revealed this unto us, but our Father who is in heaven," through the Holy Ghost.

The Hebrew Jehovah is the Father, Son, and Holy Ghost of the new covenant, and every child of faith and hope can use these words with the same assurance as David.

Jesus, however, in John vi., has declared Himself "the Good Shepherd," and has declared that we "are His sheep," if believers.

This chapter teaches us that He will provide for us, keep us, and bring us to His eternal fold—"for ever with the Lord."

1. He will provide! He is still Jehovah-jireh, and Mount Moriah has a wide range in the experience of our life. How many can testify to the veracity of His presence and the gracious fidelity of His character! "*He leadeth me*," is our daily experience, and should be our daily testimony to "the praise of the glory of His grace." Yes, "He *abideth faithful!*" Praise His name.

2. He keeps us! "He keepeth the feet of His saints!" And how much we need keeping! For "the way of man is *not in himself;* it is not in man that walketh to direct his own steps." Jesus says, "I know My sheep, and they follow Me;" "A stranger will they not follow!" How sweet and blessed to realise the attractive power of His abiding presence! Is not the daily prayer of our hearts, "Draw me, we will run after thee"? Oh to hear the Shepherd's voice, and to hear the Shepherd's call, "Follow Me"! May we daily realise that we are "kept by the power of God"—"the Good Shepherd"—till He come to call us home to "the paradise of God."

WILLIAM FRITH.

Kensington.

WORDS OF GRACE AND TRUTH.

TIME.

WHAT is time but a few drops borrowed from the ocean of eternity?

PERSECUTION.

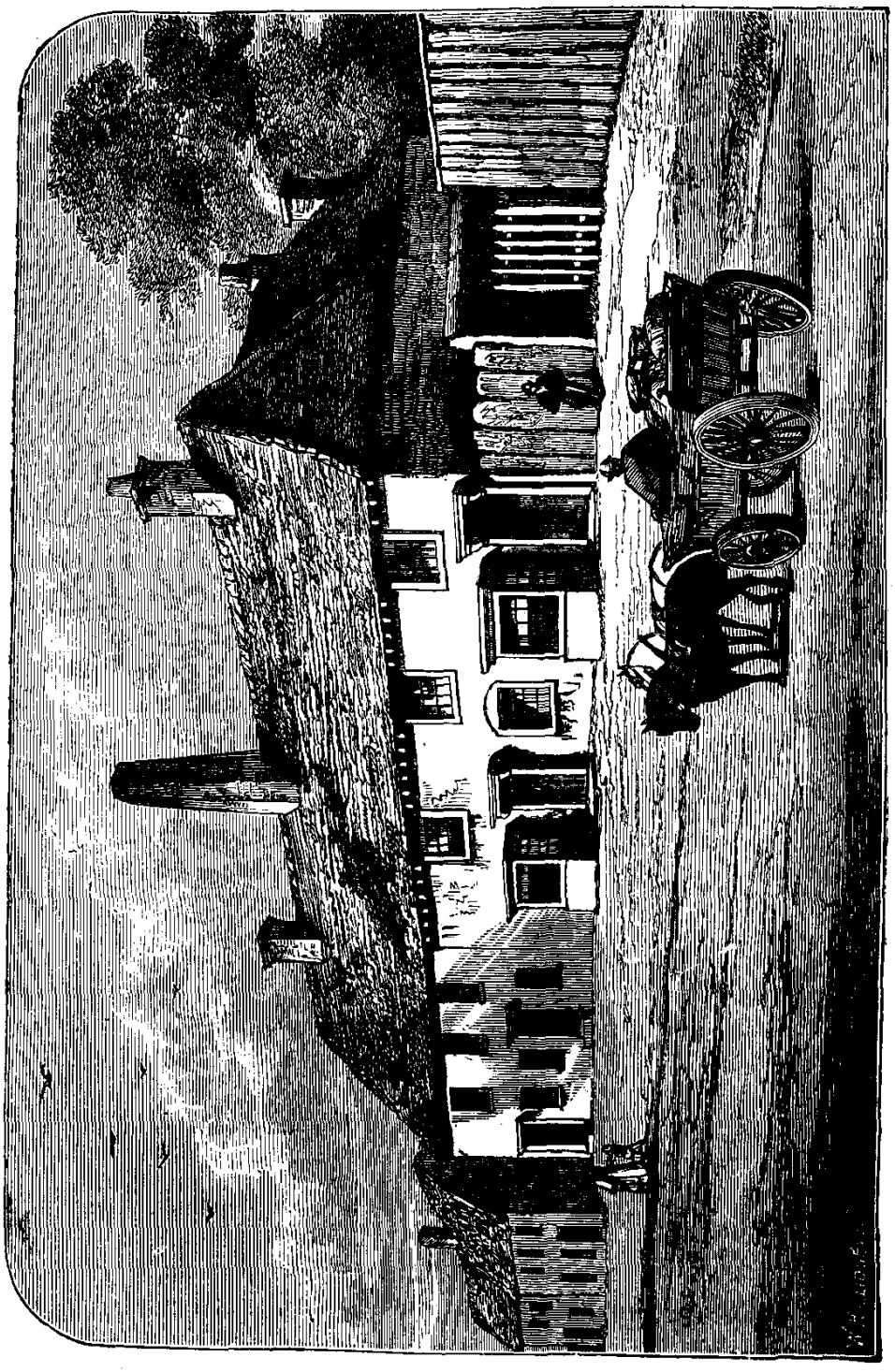
PERSECUTION is the wind which scatters the good seed of the Kingdom.

THE TWO BIBLES.

THE world's Bible—the newspaper. The Christian's newspaper—the Bible.

GOD AND MAN.

THERE are two facts of stupendous importance which the world, in its folly and ignorance, passes lightly by. One is that God "drove out" the first man because he was a sinner; and the other is that the descendants of the first man "cast out" the second Man, the Lord from heaven, because He was holy. W. COMFIELD.



MR. C. H. SPURGEON'S BIRTHPLACE.

We had intended giving this illustration with the outline of the history of the Metropolitan Tabernacle, which appeared in our last number, but it did not reach us in time.

EVENTIDE.*

"At evening time it shall be light."—Zech. xiv. 7.

NEVER was evening hour like the one here mentioned. Not at first easily understood are these words: "It shall come to pass in that day that the light shall not be clear nor dark. But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that *at evening time it shall be light.*" "The Hebrew," remarks one learned scholar, "is acknowledged to be obscure." "The passage," remarks another, "is somewhat difficult; but its true meaning has been given as to its general sense by Matthew in his French translation, where we read, 'There shall not be a precious light withdrawn.'" We know *His* light will have come. Hence it shall not be a day of mingled light and darkness, but a day appointed by the Lord, *a day characterised by His intervention and His mighty presence*, and that could not be characterised by the ordinary vicissitudes of day and night; but at the moment when total darkness of night might be expected "it shall be light." How else could it when the Lord Himself will have come? Only admit His presence, and all is plain. Wonderful it will be, in the midst of such awe-inspiring woes as we have seen which shall befall the spared remnant, to find their Deliverer come, and at the moment, instead of the dreaded night, the night lost in unsullied day.

Such is this "eventide," as I believe, spoken of here. Taken *literally*, it is easy to be understood. But speaking of it *symbolically*, another has eloquently said: "In nature after evening time cometh night. The sun hath had its hours of journeying, and the fiery steeds are weary; they must rest. Lo! they descend the azure steeps, and plunge their burning fetlocks in the western sea, while night in her ebony chariot follows at their heels. God, however, oversteps the rule of nature. He is pleased to send to His people times when the eye of reason expects to see no more day, and fears that the glorious landscape of God's mercies will be shrouded in the darkness of His forgetfulness; but instead thereof God overleapeth nature, and declares that at evening time, instead of darkness, it shall be light."

Thus the doubting child of God finds the Lord better than his fears, giving him through His truth by the Spirit some sweet surprise of certainty of salvation and corresponding joy and triumph in the darkest hour. That there will be light at the close none can doubt.

* From "The Prophet of Glory; or, Zechariah's Visions of the Coming and Kingdom of Christ," by J. Denham Smith. Recently published.

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Besides the promise, "I will be with thee," death itself disappears. "*Present with the Lord.*"

None can deny that there is with some a depression of soul that all means and all ordinances fail to remove. It may be physical or spiritual. Psalm cxix. 136 shows how the soul's longings after God may be great while comfort may be low. The Psalmist says, "I opened my mouth and *panted.*" Those panting *after* God must know something *of* God. The invalid, throwing his window open, panting for the pure, invigorating air, knows well what it is; so a soul, longing for the enjoyment of God, knows who and what God is. Psalm lxxxviii. is without any brightness. "The only comfort I have," said a desponding servant of God, "is that psalm, in which there is not one word of comfort." It told him how there might be life without one ray of sensible enjoyment. The psalm, taken as the language of a believer, is wonderful as showing into what depths he might sink. But if it be, as doubtless it is, the language of the blessed Lord, as are Psalms xxii. and lxix., what fearful depths they were to which He had sunk, and how He looked to Him to whom the psalm is one unbroken cry for relief! Blessed it is to know that we need not be without comfort! One look at Christ would suffice. *He* had to look at sin without hope of its being removed except by drinking the dreaded cup. We see it as put away from before God, and in its stead Christ has placed His own blood.

We would we were more like the offerer under Aaron. He may not have known all about the sacrifice; but he brought it —in simple obedience. So the sinner knows not the infinite value of Christ; but he is obedient in bringing Him, as his once offered sacrifice for his sins, and is accepted. Grand is the gospel which wells up from those Old Testament offerings, representing the Lord Jesus Christ! bright the caskets containing such unsearchable riches! Many fail in not exercising confidence in the written word of God. They have got away from God into fear and doubt. It has ever been so. We remember Abram, who, though he was told God would make him the father of many nations, feared that he would die at the hand of Pharaoh; and David also, who, though God had told him he should sit upon the throne, said, "I shall now perish one day by the hand of Saul." But what a revulsion of feeling will the first sight of heaven bring to such as have given way to their fears! It has been said of one who laboured under ten years' darkness of sight, that his joy on its returning could not be described. It is a fit type of the wonderful change which will transpire when the old things of doubt and sorrow shall have passed away, and night shall be no more.

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Why should we doubt? Of the early Christians it was said, "*Their faith grew exceedingly.*" Luther's little daughter was a charming illustration of simple faith. Luther said, "Children do not doubt; they believe. Happy are those who die young. With them all is trust; they fall asleep." This he said concerning his dear little Magdeline, a child of fourteen years, who died in the Lord. Luther had said to her, "My daughter, enter into thy resting-place." She turned her loving eyes towards him, and with touching simplicity responded, "Yes, father;" adding, while a sweet smile irradiated her countenance, "I go to my Father in heaven." Melancthon, impressed with the love of Luther to his child, said, "Parental love is an image of Divine love. God does not love us less than a father loves his children." Lovely picture of Luther! Looking at her, with his heart breaking with tenderness, well might his soul have sighed—

"See, her lips are sweetly parted
As she welcomes the divine
Realms, where none are broken-hearted
With the anguish that is mine."

But it is love that makes perfect—the perfect love of God—which in Christ has met all our need, annihilates our fear, enabling us "to smile in anguish and rejoice in death."

"MAKE ALL SURE."

By C. H. SPURGEON.

A HOUSE had been rapidly run up. It was six stories high, and built of stone, with thick walls. All had proceeded without hindrance, and the roof was being placed upon the structure. It was, however, wretchedly put together, and the foundation was bad. What mattered? It looked substantial. Plastered over it would make an attractive hotel, for it was admirably situated; and if it did not stand for ages, yet it would serve for immediate use and bring in a good return, and then it could be sold, and the new comer would have to look to repairs. So thought the builder—and he was no more of a rogue than others who think only of themselves and the immediate present. Had all gone smoothly so might it have been; but things did *not* go smoothly, for there came a waterspout upon the town itself. A flood rushed into the streets and swept by the wall of this new fabric with tremendous force. It lasted scarce half an hour, but it was a torrent, four feet deep, of mud and water, driven with great velocity, and it did a vast amount of mischief in that space, even to the drowning of six or

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more human beings. When we saw the fine new hotel that was to have been, it was shored up with immense timbers, for the foundations were giving way, and the walls were ready to come down in a heap. Everybody said, "It must be taken down."

This is after the fashion of many a man's religion. It is a fine pile, and promises great usefulness to the man himself, and possibly to others. True, it is somewhat of the kind known as "contract job;" yet it is fairly well put together. Not much cement of GRACE; no solid foundation upon eternal verities. Such things are rather old-fashioned; but in lieu of these substantial matters a good deal of stucco and plaster of Paris has been used, composed of charity to all denominations and broad views on spiritual subjects. The lofty edifice might have stood a lifetime at least, if the weather had been propitious; but alas, an unusual temptation happened, and in a few minutes the structure would have gone to the ground if it had not been propped up with extra hypocrisy and cunning deceit. As it is, it will have to be taken down sooner or later—and it will be better sooner than later.

The hotel is a wretched object now, and hardly safe for those who pass by; it must come down. But what a waste of labour! What ruinous expense in putting up, taking down, and putting up again! The like is the case of the badly built professor; his condition after his late temptation by no means commands self-respect. To what purpose has been his waste of professional zeal? What cost yet awaits him! Getting up the name of a Christian man, repenting of the deceit, and clearing one's self of falsehood, and then going to God in sincerity so as to get upon the true foundation: all these make up the lengthened process. How much better for the professing man to have taken heed to his building at the first! Solidity turns out to be economy. Truth pays best. Wood, hay, and stubble may be cheap at the moment, but before long they prove to be more costly than gold or precious stones.

When the fire comes see how they are whirled away in clouds of smoke, while the poor builder loses all. Mark how, in another case, the flood saps and mines the lower tiers of stone, and makes the wall heave and shift and bulge, till great is the fall thereof. Let us learn from the follies of others. Fires and floods will come to us also, and we shall be doubly blamed if they find us unprepared; for as we are forewarned we ought to be forearmed. God grant we may be. Take heed to thyself, good master, and do thy work for eternity, for anything less lasting will bring thee misery. Dig deep, build firmly, and be prepared for the unexpected. The motto of the Armourers' Company in the olden time is a wise counsel for every man among us. Leave nothing uncertain in thy soul's affairs, but—"Make all sure."

"WHAT IS THAT IN THINE HAND?"

EXODUS iv 2.

SERVE God in common things of everyday life, not in a sphere above and beyond that of your daily lot. The work is nigh us which we ought to do for Jesus. Where there is one man who has ten talents, and uses them for God, there are a hundred who have but one each, *and bury it* (Matt. xxv. 14-18). The Gospel could be given to every soul in the whole country weekly, *if all the wasted single talents were employed to do it.*

All great works are done by serving God with what we have in hand. Moses was keeping sheep in Midian. God sent him to save Israel, but he shrank from the undertaking. We sympathise with Jethro's herdsman, alone, a stranger, owning not a lamb that he watched. He had nothing but his shepherd's rod cut out of a thicket, the mere crab-stick with which he guided his sheep. Any day he might throw it away and cut a better one. And God said, "*What is that in thine hand?* With this rod, with this stick, thou shalt save Israel." And so it proved. With this rod, when God had blessed it, Moses silenced the magicians; smote the waters into blood; covered the land with frogs; changed the dust into lice; filled the air with flies; brought upon Egypt the doom of thunder, hail, fire, locusts, and thick darkness. And when the people were sent forth free, with the same staff the Red Sea was divided. Pharaoh's army was overwhelmed, the rock was smitten, and the waters gushed out. That wonder-working rod was nothing but the common implement of daily toil, *consecrated and used for God.* This lesson does not stand alone.

What is in thine hand, Shamgar? An ox-goad, with which I urge my lazy beasts. Use it for God, and Shamgar's ox-goad defeats the Philistines. What is that in thine hand, David? My sling, with which I keep the wolves from my sheep. Yet with that sling he slew Goliath, whom an army dare not meet. What is that in thine hand, disciple? Nothing, but five barley loaves and two little fishes. Bring them to me, give them to God, and the multitude is fed. What is that in thine hand, poor widow? Only two mites. Give them to God, and behold, the fame of your riches fills the world. What hast thou, weeping woman? An alabaster box of ointment. Give it to God. Break it, and pour it on thy Saviour's head, and its sweet perfume is a fragrance to the Church till now. What hast thou, Dorcas? My needle. Use it for God, and those coats and garments kept multiplying, and are clothing the naked still.

This is God's way of working. He chooses to use the least things—even things that amount to nothing—to accomplish His ends and humble us. God is no hard taskmaster. He never asks us to serve Him with what we have not. He asks us to do simple and easy things, and to do them for Him. He does not say, leave your honest business, but use it for Him. What is your lot in life? What is your calling? What is that in thy hand?

You are a manufacturer, or a merchant, or a mechanic, or a man of

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leisure, or a clerk, or a student, or a serving-woman. God wants each of you to serve Him *where you are.* You have your business, use it for God. Order it in a godly manner. Do not allow any wickedness in it. Give godly wages; preach Jesus to your clerks, not by a long face, but by being like Him, doing good. Use your profits for God, feeding the hungry, clothing the naked, visiting the sick, comforting the wretched, spreading the Gospel far and wide. If you have nothing else, use your tools for Him; He can glorify Himself with them as easily as He could with a shepherd's stick, an ox-goad, a sling, or two mites.

A poor girl who had nothing but a sewing machine used it to aid a feeble church; all her earnings above her needs were given towards building a house of worship, and in a year she paid more than a hundred others richer than she. So you can do if you will. Think of the widow with her two mites; the woman with the alabaster box; and Dorcas and her garments: you can do as much, and have as great a reward. If you but knew it, you have Moses' rod in your hands—the simple instrumentality of doing good.

"Grant me, heavenly Lord, to feel
In Thy cause a servant's zeal:
More than all to self most near,
May I hold Thine honour dear;
Willing to forego my pride,
So my Lord be glorified."

R. W. J. BUCKLAND, D.D.

[*A Reprint.*]

THE SCEPTIC ANSWERED.

"I WILL give you an apple," said a farmer to a young disciple of Christ, "if you will show me where God is." "I will give you two," was the reply, "if you will show me where He is not."

THE BEST OBJECT FOR THE HEART.

AN EXTRACT FROM A LETTER.

"WE may well '*look off* unto Jesus,' till the radiance falls back on our uplifted brow, and others see it. How mighty is unconscious testimony! Would it not be beautiful to have all our appreciation transferred to heavenly things—our love for the *beautiful* gratified in looking at the 'Altogether Lovely'—love for the *sublime* satisfied with the dignity, and glory, and power, and victory, and majesty in Him (1 Chron. xxix.)—love of *order*, in God's arrangements—love of *punctuality*, in God's ways (Acts xi. 12)—love of *melody*, in the praise drawn from worshippers—and so on? Miss ——— said to-day that she thought creation was made *in order to show out God*; and not merely that it *happened* to do so: the ocean, the air, the sky, the sun, &c.—all so expressive of Him. Oh to get into the presence of His greatness and love; and then to know what *we* are!"

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BIBLE READINGS.

No. 170.—SEVEN THINGS THAT CHRIST *IS NOW* "MADE."

1. Author of eternal salvation	Heb. v. 9.
2. Lord and Christ	Acts ii. 36.
3. High Priest	Heb. v. 5.
4. Head of the corner	1 Pet. ii. 7.
5. Blessed for ever	Ps. xxi. 6.
6. Quickening Spirit	1 Cor. xv. 45.
7. Head of the heathen	Ps. xviii. 43.

No. 171.—CONTRASTS.

Two Masters	Matt. vi. 24.
Two Debtors	Luke vii. 41.
Two Men	Luke xviii. 10.
Two Treasures	Matt. vii. 19, 20.
Two Ways	Matt. vii. 13, 14.
Two Opinions	1 Kings 18, 21.
Betwixt Two	Phil. i. 23.

No. 172.—"THE LORD IS THY KEEPER."

Ps. cxxi. 5.

1. *The Prayer.*
   "Holy Father, *keep* through Thine own name those whom Thou hast given Me" .. John xvii. 11.
2. *The Promise.*
   "I will be with thee, and *keep* thee" .. .. Gen. xxviii. 15.
   "I will hold thine hand, and will *keep* thee" .. Isa. xlii. 6.
3. *The Persuasion.*
   "I know whom I have trusted, and am persuaded He is able to *keep* that which I have committed unto Him against that day" .. 2 Tim. i. 12.
4. *The Power.*
   "*Kept* by the power of God through faith unto salvation" .. .. 1 Peter i. 5.
5. *The Praise.*
   "Now unto Him that is able to *keep* you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." .. .. Jude 24, 25.

T. S. H.

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No. 173.—WELL KEPT.

Who keeps—

The Lord shall keep	Ps. cxxi. 7.
He shall keep	1 Sam. ii. 9.
I will keep	Gen. xxviii. 15.
An Angel	Ex. xxiii. 20.
His angels	Ps. xci. 11.

Whom He keeps—

Israel	Ps. cxxi. 4.
His saints	1 Sam. ii. 10.
Those who trust in Him	Isa. xxvi. 3.
Who make Him their refuge	Ps. xci. 9.
Those who fear Him, and hope in His mercy	Ps. xxxiii. 18.
Those who keep His word	Rev. iii. 10.
Who consider the poor	Ps. xli. 2.

What He keeps—

His covenant and oath	Deut. vii. 9.
His mercy	Ex. xxxiv. 7.
That which I have committed unto Him	2 Tim. i. 12.
Thy soul	Ps. cxxi. 7.
The doors of thy lips	Ps. cxli. 3.
Thy heart and mind	Phil. iv. 7.
Hands and feet	Isa. xlii. 6; 1 Sam. ii. 9.

Where He keeps—

In all places	Gen. xxviii. 15.
In all the way	Ex. xxiii. 20.
In all thy ways	Ps. cxi. 11.

When He keeps—

Every moment	Isa. xxvii. 3.
Night and day	Isa. xxvii. 3.
From this time forth, and even for evermore	Ps. cxxi. 8.
In famine	Ps. xxxiii. 19.

How He keeps—

As the apple of His eye	Deut. xxxii. 10.
In perfect peace	Isa. xxvi. 3.
As a shepherd doth his flock	Jer. xxxi. 10.
In His own name	John xvii. 11.
By His own power	1 Peter i. 5.

What He keeps from—

From all evil	Ps. cxxi. 7; 2 Thess. iii. 3.
From falling	Jude 24.
From the hour of temptation	Rev. iii. 10.

What He keeps to—

Unto His heavenly kingdom	2 Tim. iv. 18.
Unto salvation—"An inheritance incorruptible, undefiled, and that fadeth not away"	1 Peter i. 4, 5.

Prayer—

"Oh that Thou wouldest keep me from evil" (Jabez)	1 Chron. iv. 10.
"Keep me as the apple of the eye" (David)	Ps. xvii. 8.

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No. 174.—THE COMPASSION OF JESUS.

1. As "the good Samaritan" .. .. Luke x. 30.
2. The man with an unclean spirit .. .. .. Mark v. 19.
3. The leper .. .. Mark i. 41.
4. All that were sick .. .. Matt. xiv. 14.
5. The blind men .. .. Matt. xx. 30.
6. Feeding the multitudes .. .. Matt. xv. 32.
7. In caring for His people .. .. Matt. ix. 36.
8. To backsliders .. .. Luke xv. 20.

W. H.

No. 175.—PORTRAIT OF "THE WISE MAN."

(Taken from the Books of Proverbs, Ecclesiastes, and Daniel.)

HIS EYES are in his head .. .. Eccl. ii. 14.

HIS LIPS disperse knowledge, and preserve him .. Prov. xv. 7. / Prov. xiv. 3.

HIS EAR seeketh knowledge, and .. .. .. Prov. xviii. 15.

HIS TONGUE useth it aright .. .. Prov. xv. 2.

HIS WORDS, which are gracious, are as goads, and we are to hear them .. .. Eccl. x. 12. / Eccl. xii. 11. / Prov. xxii. 17.

HIS HEART teacheth his mouth, and is at his right hand .. .. Prov. xvi. 23. / Eccl. x. 2.

It is in the house of mourning, and discerneth both time and judgment .. .. .. Eccl. vii. 4. / Eccl. viii. 5.

HIS LAW is a fountain of life .. .. .. Prov. xiii. 14.

He is in the hand of God, and is strong .. .. Eccl. ix. 1. / Prov. xxiv. 5.

He will hear, and will increase learning .. .. Prov. i. 5.

Will receive commandments, and lay up knowledge Prov. x. 8. / Prov. x. 14.

Will turn away wrath, pacify the king's wrath .. Prov. xxix. 8. / Prov. xvi. 14.

And will scale the city of the mighty .. .. Prov. xxi. 22.

He feareth, and departeth from evil .. .. .. Prov. xiv. 16.

Keepeth his mind till afterwards .. .. .. Prov. xxix. 11.

And shall be called prudent .. .. Prov. xvi. 21.

When he is instructed, he receiveth knowledge .. Prov. xxi. 11.

And will be yet wiser .. .. Prov. ix. 9.

He shall understand, for God giveth him wisdom .. Dan. xii. 10. / Dan. ii. 21.

But a scorner will not go to him .. .. .. Prov. xv. 12.

The way of life is above to him .. .. .. Prov. xv. 24.

The king's favour is towards him .. .. .. Prov. xiv. 35.

In his dwelling there is treasure to be desired, and oil, and the fool shall be his servant .. .. Prov. xxi. 20. / Prov. xi. 29.

His promise for the future is that he shall inherit glory, and shall shine as the brightness of the firmament .... for ever and ever .. .. Prov. iii. 35. / Dan. xii. 3.

M. WARDROP.

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SEARCH SERIES.

III.—FAITH THE DOORWAY OF BLESSEDNESS.

By grace ye are *saved*, through faith..	Eph. ii. 8.
He that believeth on the Son hath *everlasting life* ..	John iii. 36.
Whosoever believeth in Me *shall never die*	John xi. 26.
Whosoever believeth in Him shall receive *remission*	Acts x. 43.
All that believe are *justified* from all things ..	Acts xiii. 39.
Whosoever believeth on Him shall *not be ashamed* ..	Rom. ix. 33.
Having the *righteousness* which is of God by faith ..	Phil. iii. 9.
Ye are all the *children of God* by faith in Christ Jesus	Gal. iii. 26.
By faith we have *peace with God*	Rom. v. 1.
By whom also we have *access* by faith	Rom. v. 2.
The just shall *live* by faith	Hab. ii. 4; Gal. ii. 20.
Thou *standest* by faith	Rom. xi. 20; 2 Cor i. 24.
We *walk* by faith	2 Cor. v. 7.
Believe in the Lord, so shall ye be *established* ..	2 Chron. xx 20.
We which have believed do enter into *rest*	Heb. iv. 3.
He that believeth on Me shall *never thirst*	John vi. 35.
That *Christ may dwell in your hearts* by faith ..	Eph. iii. 17.
In whom . . . believing, ye rejoice with *joy unspeakable*	1 Pet. i. 8.
Unto you therefore which believe *He is precious* ..	1 Pet. ii. 7.
Ye are *risen with Him* through the faith of the operation of God..	Col. ii. 12.
Sanctified by faith that is in Me	Acts xxvi. 18.
Purifying their hearts by faith	Acts xv. 9.
We *receive* the promise of *the Spirit* through faith ..	Gal. iii. 14.
This is the *victory* that overcometh the world, even our faith	1 John v. 4.
Taking the shield of faith, which is able to *quench all the fiery darts* of the wicked	Eph. vi. 16.
If ye have faith as a grain of mustard seed . . . *nothing shall be impossible* unto you	Matt. xvii. 20.
He that believeth on Me, *the works* that I do *shall he do* also	John xiv. 12.
Whatsoever ye shall ask . . . believing, *ye shall receive*	Matt. xxi. 22.
According to your faith, *be it unto you*	Matt. ix. 29.
God's Complaint of His People's Unbelief.	
O thou of little faith, wherefore didst thou doubt?	Matt. xiv. 31.
Why are ye so fearful? how is it that ye have no faith?	Mark iv. 40.
O ye of little faith, why reason ye among yourselves?	Matt. xvi. 8.
O fools, and slow of heart to believe!	Luke xxiv. 25.
Shall He not much more clothe you, O ye of little faith?	Matt. vi. 30.
How long will it be ere they believe Me?	Numb. xiv. 11.
Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?	John xi. 40.

Friends are invited to send in Texts for the SEARCH SERIES *of Readings to Christian Dundas, Deaconesses' Institution, Tottenham, by the 12th of each month.*

Subject for April—*Christ the Light of the World; Christians as Lights.*

HANDFULS OF PURPOSE FOR EVERY DAY.

MARCH.—THREEFOLD CORDS.

1. *Threefold finding.*
   1. Found *by* Him a Sinner .. .. .. Luke xv. 5.
   2. Found *in* Him a Saint .. .. .. Phil. iii. 9.
   3. Found *of* Him a Servant .. .. .. 2 Pet. iii. 14.

2. *Threefold salvation.*
   1. Saved from the Punishment due to sin Eph. ii. 8.
   2. Being saved from Power of sin .. .. Rom. v. 10.
   3. Shall be saved from Presence of sin .. 1 Pet. i. 5.

3. *Threefold appearing.*
   1. Atonement by His past appearing .. Heb. ix. 26.
   2. Advocacy by His present appearing .. Heb. ix. 24.
   3. Appearing the second time .. .. Heb. ix. 28.

4. *Threefold gain.*
   1. Gain of Grace .. .. Phil. iii. 7.
   2. Gain of Godliness .. .. .. 1 Tim. vi. 6.
   3. Gain of Glory .. .. .. Phil. i. 21.

5. *Three "Yet not I's" of Paul.*
   1. "Yet not I" of Walk .. .. Gal. ii. 20.
   2. "Yet not I" of Word .. .. 1 Cor. vii. 10.
   3. "Yet not I" of Work .. .. 1 Cor. xv. 10.

6. *Three "No differences."*
   1. "No difference" of Salvation and sinnership Rom. iii. 22.
   2. "No difference" of Standing as to place .. Rom. x. 12.
   3. "No difference" of Sanctification as to mode Acts xv. 9.

7. *Three handwritings of Scripture.*
   1. On stone (Ex. xxxii. 15, 16). Justness of the law.
   2. On the wall (Dan. v. 5). Judgment on a sinner.
   3. On the Cross (John xix. 19, 20). Judgment of man.

8. *Three feasts.*
   1. Feast provided (Luke xiv. 16). Finished work of Christ.
   2. Feast enjoyed (Luke xv. 23). Faith in Christ.
   3. Feast lost (Luke xvi. 19). Folly of sinner.

9. *Three aspects of death and sin.*
   1. Dead *in* sin (Eph. ii. 1). Sinner.
   2. Death *for* sin (1 Pet. iii. 18). Saviour.
   3. Dead *to* sin (Rom. vi. 2). Saint.

10. *Threefold power against our threefold enemy.*
    1. The Father is Opposed to the world .. 1 John ii. 15-17.
    2. The Son is Opposed to the Devil .. 1 John iii. 8.
    3. The Spirit is Opposed to the flesh .. Gal. v. 16.

11. *Threefold power for us.*
    1. The Father as our Protector .. .. Rom. viii. 31, 32.
    2. The Son as our Leader .. .. Rom. viii. 34.
    3. The Spirit as our Power .. .. Rom. viii. 26.

12. *Threefold name—Lord, Jesus, Christ.*
    1. Jesus. Saviour *for* me .. .. .. Matt. i. 21.
    2. Christ. Sanctifier *in* me .. .. .. Gal. ii. 20.
    3. Lord. Sovereign *over* me .. .. John xiii. 13.

13. *Threefold service of Christ.*
    1. Past—"He came to minister" .. .. Mark x. 45.
    2. Present—"He girded Himself" (illustration) John xiii. 4.
    3. Future—"He shall come forth" .. .. Luke xii. 37.

14. *Three spiritual things of Ephesians.*
    1. Spiritual blessings (i. 3). Christ the Depository.
    2. Spiritual songs (v. 19). Christ the Delight.
    3. Spiritual enemies (vi. 12). Christ the Defender.

15. *Three persons with their mouth stopped.*
    1. The sinner .. .. Rom. iii. 19.
    2. The Lord Jesus .. .. Isa. liii. 7.
    3. The man without the wedding garment .. Matt. xxii. 12.

16. *Thrice threefold contrast.*—Ps. xxii., xxiii., xxiv.

Ps. xxii.	1. Cross.	1. Grace.	1. Wrath.
Ps. xxiii.	2. Crook.	2. Guidance.	2. Wealth.
Ps. xxiv.	3. Crown.	3. Glory.	3. Welcome.

17. *Three perfect things.*
    1. God's Work is perfect .. .. .. Deut. xxxii. 4.
    2. God's Way is perfect .. .. .. Ps. xviii. 30.
    3. God's Will is perfect .. .. .. Rom. xii. 2.

18. *Threefold manifest union between the Father and Christ as illustrating what our union is and should manifestly be.*
    1. Union of Will .. .. .. Luke xxii. 42.
    2. Union in Work .. .. .. John ix. 4.
    3. Union of Walk .. .. .. John viii. 29.

19. *Three aspects of eternal life.*
    1. Present possession (1 John v. 13). Gift.
    2. Present aim (1 Tim. vi. 12). Growth.
    3. Future manifestation (Col. iii. 4). Glory.

20. *Three aspects of grace.*
    1. Saved by grace (Eph. ii. 8). Salvation.
    2. Standing in grace (Rom. v. 2). Standing.
    3. Growth in grace (2 Pet. iii. 18). Strength.

21. *Three times Christ took Peter, James, and John with Him.*
    1. Saviour and Death (Mark v. 37). Sympathy.
    2. Saviour and Disciples (Mark ix. 2). Suffering.
    3. Saviour and Divine glory (Mark xiv. 33). Splendour.

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22. *Three times the words, "Be it known unto you," occur in Acts.*

1. Wholeness (Acts iv. 10). Power of His name.
2. Forgiveness (Acts xiii. 38). Power of His blood.
3. Salvation (Acts xxviii. 28). Power of His grace.

23. *Threefold singing of the angels.*

1. At Creation .. .. Job xxxviii. 7.
2. At Coming of Christ .. .. .. Luke ii. 13.
3. At Coming of the sinner to Christ .. Luke xv. 7.

24. *Threefold rest.*

1. Rest of Salvation .. .. Matt. xi. 28.
2. Rest of Service .. .. Matt. xi. 29.
3. Rest in Suffering .. .. 2 Thess. i. 7.

25. *Three aspects of faith.*

1. Believing the Word of God .. .. .. 1 John v. 9.
2. Accepts the person of Christ .. .. John i. 12.
3. Committing the soul to the Lord .. .. 2 Tim. i. 12.

26. *Three precious facts in Col.* iii. 3.

1. A Treasure—"Life in Christ."
2. The Treasurer—"Christ."
3. The Treasury—"Hid with Christ in God."

27. *Threefold choosing.*

1. Chosen to salvation (2 Thess. ii. 13). Salvation.
2. Chosen to holiness (Eph. i. 4). Separation.
3. Chosen to service (Eph. ii. 10). Service.

28. *Threefold cleansing.*

1. Our conscience by the blood (1 John i. 7). Redemption.
2. Our ways by the Word and Spirit (Eph. v. 26). Renewing.
3. Ourselves (2 Cor. vii. 1). Responsibility.

29. *Threefold aspect of God's mercy in Ps.* ciii.

1. Plenteous in Supply .. .. .. Verse 8.
2. Great in Saving .. .. .. Verse 11.
3. Everlasting in Securing .. .. .. Verse 17.

30. *Threefold deliverance in 2 Cor.* i. 10.

1. Who *hath* delivered. Death .. .. 2 Cor. i. 10.
2. Who *doth* deliver. Danger .. .. 2 Pet. ii. 9.
3. Who *will yet* deliver. Destruction .. 1 Thess. i. 10.

31. *Twice threefold contrast in Ps.* i.

UNSAVED.	SAVED.
1. Separated from God.	1. Separated to God.
2. Sinning against God.	2. Serving only God.
3. Scorning at the truth of God.	3. Searching the truth.

F. E. MARSH.

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NOTICES OF BOOKS.

Books and other Publications intended for Review in these pages should be sent (as early in the month as possible), addressed to the Editor, 164, Alexandra Road, St John's Wood, N.W., or may be left in care of Messrs. J. F. SHAW & Co., *the Publishers, 48, Paternoster Row, marked, "For* FOOTSTEPS OF TRUTH."

MEMORIALS OF R. HAROLD A. SCHOFIELD, M.A., M.B (Oxon.) (late of the China Inland Mission), First Medical Missionary to Shan-si, China. Hodder & Stoughton. (3s. 6d.)

This interesting memoir is chiefly compiled from the letters and diaries of this well-known and greatly-beloved medical missionary, by his brother, Dr. A. T. Schofield, which show, indeed, what a heavy loss that vast mission field has sustained in the removal of so able and devoted a labourer. Would that there were many more ready to as freely consecrate themselves to God's service as was this beloved brother who has now gone to his reward. Very cordially do we commend the book to all our readers.

CLASSIFIED GEMS OF THOUGHT FROM THE GREAT WRITERS AND PREACHERS OF ALL AGES. By the Rev. F. B. PROCTOR, M.A.; with Preface by the Rev. HENRY WACE, D.D. Hodder & Stoughton. (10s. 6d.)

Of making many books there is no end; indeed, "so innumerable," as Dr. Wace well says in the excellent preface to the present volume, "are the writings now poured upon the world, that it is beyond the power of anyone to keep pace with them." Hence the immense practical value of a work such as this—which is framed after the same pattern as "Polyanthea Novissima," by Joseph Lange, in the seventeenth century—in which a very large number of the choicest thoughts and utterances of leading preachers and authors are classified for easy reference, though a vast number of others might be added with advantage. As to the work itself, we cannot do better than quote the following from the preface:—"Apart from the great achievements of theological learning and thought in the present generation, represented by such names as those of the Bishop of Durham, Dr. Westcott, and Dr. Salmon, innumerable contributions such as Lord Bacon had in view have been made in the daily work of practical instruction and pastoral duty. The pressure of such work is apt to evoke thoughts and expressions of peculiar vitality and force, even where there is no opportunity or capacity for sustained argument or exhortation. Experience is like a diamond with numberless facets, from which rays of light are incessantly reflected in ever-varying directions; and flashes of truth, and deep apprehensions of spiritual realities, may be found scattered widely through many books and sermons which, in other respects, obtain but a passing attention. There is thus a wealth of observation dispersed through the countless volumes of modern, no less than of ancient, literature on religious subjects, which it must be of the highest advantage to garner for general reference and reflection. It is, from this point of view, even lamentable to think of the real gems of thoughtful experience which are buried year by year in forgotten or superseded volumes. A book may be properly replaced by another on the whole, and yet there may be thoughts and sayings in it which well deserve preservation. It is, indeed, strange to think of the mass of living experience which passes away with each generation, and is lost to successors; and there is the more reason for gleaning from time to time in the printed records of that experience, partial as they must needs be, and storing some of its treasures. No slight acknowledgment, then, is due to anyone who, like the editor of the present work, has not only read widely in both old and modern books, but who has selected the thoughts which seem to him the choicest gems in each, and has stored them up for the use of others." The book is one that will prove most valuable to every student.

ABOUT OUR FATHER. By Wm. Luff. S. W. Partridge & Co. (1s. 6d. and 1s.)

A choice volume of one hundred and five poems in large type. Our friend seems to be made of poetry, judging from the quantity he furnishes. The aim is ever the exaltation of Christ and help to saint and sinner, though, as may be expected, it is not all of equal merit.

THE NEW GODIVA, and other Studies in Social Questions. Second Edition. T. Fisher Unwin.

The object of this work is to supplement legislative changes by such a sensible modification of *general* public opinion as shall place vice in the same category, morally, with murder and theft, and save men from an ignoble acquiescence in unrighteous but common opinions, usages, and laws which condone wrong-doing in the strong, but have no forgiveness for the weak and yielding. Of course among *Christians* there can be no doubt on such points. If men recognise that it is dishonourable to "strike a man when he is down," the attitude of some women towards their erring sisters surely requires alteration. The fact that prudery is not purity, and the necessity that men be pure and women brave, is clearly pointed out; and every Christian will endorse the condemnation of that law which does not say to the wife, "You *may* forgive," but says, "You *must* forgive a husband's greatest offence." There is also a chapter dealing with the shameful attitude of some of the "Devil's advocates" in the English newspaper press with respect to certain translated literature.

THE THREE F's: Fret Not, Fear Not, Faint Not. By Louisa Clayton. James E. Hawkins.

If heed be really given to the teaching of this little book, the reader will experience the truth of its first paragraph: "God's Word fits into our hearts and into our daily life just as the key fits into the lock. How many heartaches we might be spared if we used God's Word, asking the Holy Ghost to apply it to every thought that passes through our minds!"

OUR INDIAN SISTERS. Elliot Stock. We are glad to see that friends are issuing this quarterly magazine (2d.) of the Ladies' Association for Zenana Work and Bible Women in India, in connection with the Baptist Missionary Society. The information thus periodically furnished will be interesting and welcome.

HIS GRANDFATHER'S BIBLE: A tale of Furness Fells. By Rev. C. W. Bardsley. *Home Words* Publishing Office, 7, Paternoster Square, E.C.

The well-known author has here given us a deeply interesting story, in attractive setting, which will form an excellent presentation volume.

THE WAY HOME: An Earthly Story with an Heavenly Meaning. By Rev. Chas. Bullock, B.D. *Home Words* Publishing Office, 7, Paternoster Square, E.C.

The matter is good, as the author's name would sufficiently guarantee. The illustrations, designed by S. C. Pennefather, are well executed, and the volume is attractively bound.

ELIAS POWER; or, Ease in Zion. By John M. Bamford. Fifth thousand. T. Woolmer.

This is a deeply interesting book which all should read. The author has most ably shown, in the person and character of his hero, the powerful testimony of a whole-hearted consecrated life in the service of the Master, by which is clearly set forth the various evils that too often sap the spiritual life in the Church of God. The story is told in graphic form, somewhat after the order of "Daniel Quorm," by Mark Guy Pearse.

LOYALLY LOVED and *LOST AND FOUND.* Two Tales. By Mrs. Charles Garnett. *Home Words* Office, 7, Paternoster Square, E.C.

Some incidents of the first tale are, alas! too common, but the whole is very graphic in style. Would that such self-sacrificing Christian friendship as that of Miles Mickledene, in his efforts for the reclamation of his favoured rival in earthly love, were as general as the costly sacrifices ignobly made to *drink* by John Landelles, who puts aside his wife's love, ruins her health, is alarmed thereat and reclaimed, but is driven to desperation and relapse by her death, leaving his faithful friend sorrowing, but prayerful and hopeful. The other story is one that seems made for the present times of distress among working people. The wife and children of a navvy who had gone on tramp in search of work are found by his

brother (unknown as such to them) perishing in the snow. They are housed and fed by him and his wife through a long time of much hardship, until his practical Christianity finds ample reward when his long-missing brother finds and claims the little family on Christmas Day.

US THREE. By E. A. B. D. Shaw and Co.

A very good story for boys, with a manly, Christian ring about it. Clear Gospel truth brought out.

BIBLE PROMISES: Sermons to Children. By RICHARD NEWTON, D.D. Oliphant, Anderson, & Ferrier.

Written in the usual attractive style of this well-known writer for children, and abounding in apt illustrations. Suitable for adults as well as children. Parents, Sunday school teachers, and others engaged among the young, may find some help here.

EVERYDAY LIFE; or, The Uneventful Journey. By C. H. WALLER, M.A., author of "Names on the Gates of Pearl." Shaw & Co.

The author handles the deep things of God in a thoughtful, reverent spirit. He treats of them chiefly as they bear upon the everyday life of the Christian. An interesting and very helpful book. We specially would draw attention to the chapters on "Natural Religion" and "Daily Contrarieties," which are very valuable.

ECHOES OF SERVICE: A Record of Labour for the Lord in many Lands. Hawkins, Paternoster Row.

This is a small monthly missionary magazine, of non-sectarian character, which we cordially commend; and in order to increase its circulation and usefulness, it is issued at the low price of one halfpenny.

OUR OWN GAZETTE. Edited by Mrs. STEPHEN MENZIES. 18, Paternoster Square, E.C.

The annual volume of this excellent monthly has a cheery appearance, and reflects the very highest credit upon the gifted editor, whose manifold labours for the spiritual, moral, and physical welfare of young women have endeared her to the hearts of tens of thousands. Like the good work that is under Mrs. Menzies' direction in the Liverpool suburb, her literary work is of the most excellent kind, and it is with great pleasure we find this spirited monthly has been so richly prospered of God. We trust we are divulging no secret when we state that the circulation has now reached 80,000 per month, but it is worthy the circulation of a million. The young women, in their journal, are far ahead of the young men. We had hoped that the friends at Exeter Hall would have been provoked to godly emulation by this journal. The Y.M.C.A. *Monthly Review* is a hundred miles behind this well-conducted journal, which should be a welcome visitor in every family and house of business where young women are found. May God prosper it more and more.

LESSON STUDIES FROM THE BOOK OF GENESIS. By EUGENE STOCK. Religious Tract Society.

A small section of lesson studies—those on the book of Genesis only—originally written in 1880 for an American Sunday school periodical, and based upon passages chosen by the International Lessons Committee. After being reprinted in an English magazine they are now issued in separate form, in response to several requests. These twenty-two studies are designed neither as expositions nor outlines, but rather as hints and suggestions to stimulate independent study. Repeated issues indicate the appreciation accorded to these papers, which appear to be clear, sound, and evangelical.

BIBLE TALES FOR INFANT MINDS. Religious Tract Society.

A very attractive book for little children, made up of forty full-page pictures of Bible events, with two pages of simply-worded story about each illustration, so that boys and girls from six to ten years of age may read for themselves, while to younger ones the woodcuts will tell their own tale. May the Good Shepherd draw youthful possessors of the book to Himself, cause them to love His Word, and lead them to learn and do His will.

TWELVE HALFPENNY STORY BOOKS. Religious Tract Society.

Bright covers, good pictures, readable contents, will make these welcome gifts to the young. The excellent moral and spiritual lessons drawn from the various simple incidents, being *briefly* presented, will doubtless be taken to heart.

EXPECTATION CORNER. By E. S. ELLIOTT. Partridge & Co.
A happy little book on expecting prayer, well fitted to encourage timid, doubting souls. It is written in allegorical form, which gives to the truths set forth a very real and living appearance. May it help many hearts.

"OUGHTS" AND "CROSSES." By JENNIE CHAPPELL. Shaw & Co.
A capital book for boys, on the things we "ought" to do, and the "crosses" we should be willing to bear; showing, too, how, if we attend to our "*oughts*," we may ease other people's "*crosses*."

THAT BOY TOM. By M. SEYMOUR. Shaw & Co.
Another good book for boys, of a sound evangelical tone.

DAWNING and *DAYSPRING.* By Mrs. VALENTINE. Warne & Co.
Beware! There is mischief here. These *two* books are in style and form like "Peep of Day" and "Line upon Line," and we can scarcely see the need of a fresh attempt on the same lines, as these last-named have done the work so well. We suppose, however, that these are "modern thought" versions. Baptismal regeneration will be found plainly set forth in "Dayspring," page 169. Why is it that the summary of Old Testament teaching omits all notice of the sacrifices? And why is it that the New Testament story, which is *very* comprehensive, omits all notice of the story of Nicodemus, and the plain words, "Ye must be born again"? Do not these things indicate a certain bias of mind? We don't hail this "Dawning," nor crave a visit from this "Dayspring."

ELEMENTS OF SUCCESS. Gall & Inglis.
Plenty of good advice if there were no God to take into account, and no future life to prepare for. The principles of success are mainly worldly. We think the Great Teacher laid the *first* principle of success in the words, "Seek ye *first* the kingdom of God, and His righteousness," &c., but this book appears to have no room for it.

ENGLISH PICTURES, drawn with Pen and Pencil. Religious Tract Society.
This volume forms one of a series of beautifully got up works, and illustrated with woodcuts, presenting some of the charming scenes in our favoured land, and the many and varied beauties therein to be seen and admired. The authors have a real love for the beautiful, and have given many happy sketches. It forms a handsome volume suitable for a gift book.

OLD-FASHIONED TRUTHS FOR NEW-FASHIONED TIMES. By J. C. CROXFORD, author of "Wine of Cana," &c. S. W. Partridge, London.
Just the book for the times. Keeps closely to the lines of God's precious gift of the living Word. No laboured, unreadable tome this, but a short, pithy, interesting hand-book on vital truths, which may be taken up at any time and read with profit.

A HAND-BOOK OF BIBLICAL DIFFICULTIES. Edited by Rev. ROBT. TUCK. Elliot Stock. Parts I. & II.
A book we can in no wise recommend. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." We believe this inspired statement to the fullest extent, which this editor appears not to do. Except to suggest absurd difficulties, and perplex Bible lovers by a feeble and unsuccessful attempt to explain them away, this hand-book is of no use whatever. We feel obliged to say this much of the book, although it has been got up with the laudable object of defending certain parts of Scripture.

BIBLE NARRATIVES IN VERSE. By Mrs. MARSHMAN. John F. Shaw & Co.
The authoress writes in the hope that many young minds may be drawn through perusal of these lines to a more prayerful and diligent study of the Bible. Verse is certainly a valuable aid to the memory of the young, and it is well to take advantage of this fact in imparting spiritual as well as secular knowledge. The verse is smooth, and appears to keep close to Old Testament facts and New Testament teaching.

NOTES.

"THE HOPE OF THE CHRISTIAN."

MR. DENHAM SMITH writes, under date Feb. 5:—"I observe in an address of mine in the last issue of *Footsteps of Truth* that I have said: 'It is monstrous. Many, too, whose Christianity we did not doubt, tell us the resurrection of the departed saints is past; that they have their bodies now: monstrous, too, are the errors of doctrine. Well, all the owls get out in the dark. It is because the night is deepening around us that birds of evil omen flap their wings in our face;' and again: 'I like Scripture under my feet when dealing with birds of darkness.' I wish to say these expressions had reference in my mind to those specific errors, and not to the opposite views taken by many of God's servants on the taking up of the saints as a special work of Christ ere He comes with them in judgment, or to those who hold that they will go through the coming tribulation. Men who do not see eye to eye on these are among the most revered and godly in the land, and certainly not 'birds of evil.' I pen this not only to assure of this, but to relieve my own mind, and to guard against any misapprehension on the part of readers of *Footsteps of Truth*."

* * *

ON February 20th we received the following from the editor of *The Christian*:—

"An undergraduate at Oxford University, in sending to us a request for praise, writes as follows:—'I thought I never should get rid of this besetting sin, which led on to another worse one. I rolled it as a sweet morsel under my tongue, but, thank God, He made me willing to forsake it, and to trust entirely to Him. I could not have believed the peace and joy it would bring, being willing to forsake every sin. It was brought about by asking God's blessing on A Cluster of Canaan's Grapes, which I saw announced in your valuable paper *The Christian*. I at once ordered one, and it was so helpful I ordered seven more for giving away to my friends.'"

We need not say that the foregoing letter from the editor of *The Christian* called forth again our joyous thanksgiving to God for this, another instance of the blessing He is giving with our humble efforts through the press, which is constantly sought in prayer at our weekly workers' prayer meetings, as well as in private. The little book referred to is a sixpenny reprint, in pleasing form, of the chapters which appeared in this journal, which Christians would do well to freely circulate, believing as we do that it will be as much, or more, used of God as our little book "The Secret of Peace," which has been instrumental in leading so many souls into peace, and of which over 150,000 have been issued.

* * *

GOSPEL WORK IN CAMBRIDGESHIRE.

SPECIAL Gospel Missions have recently been held here with most encouraging results. It was in connection with the Evangelistic Mission that Mr. William Grove and his wife came and commenced, by a series of nightly meetings for a fortnight, in the large and excellent Mission Hall,

STRETHAM,

where there were good attendances—many persons coming two, three, and four miles every night from surrounding villages—which shows how eager the people are to hear the Gospel. Many were impressed, and some were led to Christ, while believers were quickened and stirred up to more activity in Christian life and work.

After this it was determined to take the Corn Exchange in the old cathedral city of

ELY,

where there is much need for special evangelistic work. Meetings were held on Sunday afternoons and evenings, at 3 and 8. From the first, the meetings here were also very largely attended. On the Sunday nights the Exchange was crowded; hundreds, for the most part men, stood during the whole service. The word was with Divine power. Mrs. Grove's solo, "How can I but love Him?" went home to many hearts, and workers were dealing with anxious souls until a late hour. Here also it was cheering to see the great numbers (farm labourers) coming from the surround-

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ing places; and the cry all around was, "Come over and help us." There can be no part of England in so much need of evangelisation as these villages of Cambridgeshire, and it is with heavy hearts that the evangelists leave the work at the call of the Director, who finds his hands tied for want of sufficient pecuniary support for the continuance of services where God's blessing is so manifestly indicated, and where there have been so many tokens of His saving grace, with abundant evidence that these are likely to increase if the work were extended. Of course the ordinary work continues in the permanent hall at Stretham. In addition to this, Mr. and Mrs. Grove preached in the Methodist chapels at Ely and Soham, a large village six miles from Ely. On both occasions the chapels were crowded to the doors, and the influence of the Spirit was experienced. As we go to press, Mr. and Mrs. Grove are in London for nightly meetings at the Malden Hall branch of the Evangelistic Mission.

* * *

In connection with the Mildmay Mission to the Jews, our excellent brother John Wilkinson has just issued a summary of its operations, of a very interesting character. It is published at sixpence, and may be obtained either of Mr. Wilkinson or at their printing office in connection with the Mission, 49, Newington Green Road. Rather than give any brief extracts from it here, we strongly urge our readers to obtain this little summary for themselves, which cannot fail to interest all those who "pray for the peace of Jerusalem."

* * *

IN MEMORIAM.

PHILIP ROBINSON.

We regret to have to add to the list of departed friends the name of Mr. Philip Robinson, of Stamford Hill, who resided many years in Singapore, where he has so often shown hospitality to missionaries *en route* for their various fields of foreign missions.

He was converted to God at the early age of fourteen years, while at school at Oxford, and soon after commenced to work for the Lord in a Sunday school at Tewkesbury. At about the age of nineteen he went to Australia, where he found time to engage in various kinds of Christian work in spare hours after his ordinary business avocations. In 1857 our brother went to Singapore, where he was instrumental in gathering a company of believers for worship and edification. A meeting room was built in 1866 (called "Bethesda") for the preaching of the Gospel, which is still used for this purpose. He, in 1882, with the assistance of friends in England, built a house for the accommodation of missionaries as above stated. For some time he resided with his family at Kilburn, and was a welcome helper in Kilburn Hall, but for several years past has been connected with the church at Clapton Hall. After a comparatively short illness, he departed to be with Christ on Lord's Day morning, February 14th, at eleven o'clock, having proved to the close the faithfulness and sufficiency of Christ, rejoicing in the power of His blood to cleanse and His grace to sustain the soul he had long ago committed to His trust. "I am going to be with Jesus," "I will trust, and not be afraid," "Going in to see the King," were things he often said, and left us all in his Father's hands. So patient through all the constant battle for breath, his *was* indeed a peaceful close. When the loving watchers by his side asked if he would like them to sing, he would say "*I* feel like singing all the time." He was able to join in singing "All, all, is well," during the night, but became unconscious about five o'clock of the morning of Lord's Day, 14th February, and at about eleven o'clock was "absent from the body, and present with the Lord," he being 55 years of age.

The interment took place on Wednesday, February 17th, at Abney Park Cemetery, where the body rests until the resurrection, immediately behind the grave of the late Thomas Binney, who, singularly enough, partook of the Lord's Supper for the last time in company with the believers now meeting in Clapton Hall, but at that time assembling in the Iron Room, Hill Street. We commend the sorrowing widow and family to the prayerful sympathy of the Lord's people.

Mr. A. Grant, the devoted missionary, now home from Singapore, adds the following testimony concerning our departed brother:—

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"Our departed brother Robinson was early brought to the Lord. I remember him in 1862, during a pleasant stay on Penang Hill, telling how the mists rolled away in his soul as he came to the Lord with such words as these—

'Nothing in my hands I bring,
Simply to Thy cross I cling.'

Desiring to gather others, he took a leading share in obtaining a room in Singapore, where he and others preached the Word. Blessing followed, and some were saved—of country-born Europeans not a few—of whom some remain to this present. This place became a point of attraction for some Christian persons in the place, one or two officers in the army and navy, and seafaring men who passed through Singapore, some of whom preached the Word in that hired room. His house had long been, and continued to be, a place of attraction to missionary and other brethren, presided over as it was by his like-minded helpmeet, now a widow. To whatever nation, or to whichever of the sects which divide believers from one another they belonged, all seemed equally welcome to him, if only he thought they belonged to Christ.

"As the numbers increased of those who received the Word, it was found desirable to purchase a piece of ground and erect a small room, which had soon to be enlarged. This place, which still stands, with the motto our dear brother hung up in it, 'JESUS ONLY,' has been the scene of much happy fellowship over the Word, of Gospel preaching to those without, and of worship for those who came together simply as Christians. Having been constructed of wood it is now quite out of repair, and needs to be replaced by a more permanent structure. Perhaps this may be the time for doing this.

"He had no small share of the reproach of Christ in a world that watched for something to take hold of in his ways. He would doubtless tell us that but for His mercy holding him up his feet would have slipped; but to those who knew him his walk seemed one of unbroken consistency.

"He was ever thirsting for more of God. I remember him many years ago pressing the example of some saints who, desisting for the time from all other service, sought first the qualification of being themselves in a right position towards God. Even in those paths where some of his brethren could not fully follow him it was his earnest breathing after God that swayed him; for he did not shrink from differing even from those whose opinion he valued, if he thought he could follow the Lord more fully.

"For many years now he has not been residing constantly in Singapore; but whether at home or abroad his aim has been one, and his eye single. Wherever he thought the Lord was working, wherever he believed fuller blessing was to be had, there he would be."

* * *

JOTTINGS FROM ABROAD.

MR. A. C. DORWOOD, writing from Sha-shi, Hupeh Province, China, says:—"Last Lord's Day I had the pleasure of baptising a converted Buddhist priest—the firstfruits of our work here. Pray for him, and also for an old farmer who is near the Kingdom. I will be glad also if you will ask prayer on behalf of Hunan Province, that God may give us a footing amongst the people. I have been working in that province for five years, but the people are so bitter in their hatred that we have not yet been able to settle down amongst them."

Mr. J. E. Greiff writes from Gya:—'Gya is a large and famous place for pilgrimages. Thousands of Hindoos are resorting here throughout the year, to bring their offerings for their forefathers, and so we have much work in preaching the blessed Gospel; but it is carried away by the pilgrims, so that we see little of the results of our work. Other missionaries who took up the work here left, not seeing the success they expected; but our work is by faith, and even the most difficult and obstinate places should not be abandoned by the soldiers of the Cross. Our God, King, and Saviour, sitting at the right hand of power, is ruling until all His enemies are made His footstool, and in His good appointed time He will show that He is Conqueror. We have here a small number of native Christians; and others, convinced of the truth, have gone to other places and embraced Christianity, which is a great comfort to us. So the Lord showeth us, in many ways and by tokens of His mercy, that our work in Him is not in vain."

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ON LOVING THE BROTHERHOOD.

By Henry Thorne,

Travelling Secretary for the National Council of the Young Men's Christian Association.

"Love the brotherhood."—1 Peter ii. 17.

THE true idea of brotherhood is suggested by the German word for brother (*bruder*), which signifies "one of the same brood." The Lord Jesus, in gathering together His people, does so "as a hen gathereth her brood under her wings" (Luke xiii. 34). They are thus brought into a position of safety as to their personal salvation (Ps. xxxvi. 7), of the closest relationship to Himself, and of happy union with each other. The reality of the union of all true believers is a blessed fact, but the manifestation of it is often hindered by pride and selfishness. This is a cause of much weakness, and of great hindrance to the work of the Lord. The remedy is to be found in the due observance of the exhortation to "love the brotherhood." A great variety of persons are included in the brotherhood of God's family. Our purpose in this paper is to glance at a few representative brethren who are named in the New Testament.

1. There is, first of all, *the young brother.* Paul speaks of Timothy as a brother (2 Cor. i. 1); and in his exhortation to him to let no man despise his youth (1 Tim. iv. 12), and to "flee youthful lusts" (2 Tim. ii. 22), he makes it clear that he was a young brother. Yet, in reading the epistles to Timothy, we cannot fail to see that the aged apostle had for the young disciple a feeling of the deepest and tenderest love (see 2 Tim. i. 2). So should it ever be. In a meeting of young converts a grave and somewhat stereotyped Christian once said to the writer, "We make too much of these young converts." Our danger lies, perhaps, rather in the opposite direction. Young believers are too often regarded with suspicion and cold indifference, and left to fare as best they may without a helping hand or a sympathetic word. Surely

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there can be little of brotherly love where this apathy exists. Such love would lead to careful and prayerful oversight, to the utterance of kindly counsels, or of words of encouragement, or of warning, or of reproof. Our Lord is represented as carrying the lambs in His bosom (Isa. xl. 11), and we may be sure that if He keeps them so near His own heart it will be His desire that we should keep them near to ours. When Peter said, "Lord, Thou knowest that I love Thee," Jesus replied, "Feed My lambs" (John xxi. 15), as though He would intimate that He regards attention paid to the lambs of His flock as the truest expression of love for Himself.

2. Another class included in the Christian brotherhood is represented by *the aged brother*. It was in the decline of life, and probably after he had passed his hundredth birthday, that the beloved disciple wrote in his letter to the seven churches the words, "I, John, who also am your brother" (Rev. i. 9). When he could no longer preach as in the earlier days, tradition tells us, this beloved and loving disciple used to go in and out amongst the Lord's people, saying, "Little children, love one another." For such a man there would doubtless be the deepest affection in many hearts, and there should surely be a similar feeling for every aged follower of the Lord. There should be manifest the deference due to their age, and the readiness to give assistance which is demanded by their infirmity.

3. Another class is represented by the brother called by James "*the brother of low degree.*" Class distinctions have no place in the relation of God's children to each other and to the Lord, and should not be recognised in Christian work. "If ye have respect to persons," says James, "ye commit sin" (Jas. ii. 9). How many are guilty in the light of this scripture! When Paul sent Onesimus back to Philemon he spoke of him as "a brother beloved" (Phil. 16). Slave though he was, he was regarded as a brother, and was to be treated accordingly. Surely this was according to the mind of Christ. A Christian nobleman, who was wont to stop in the streets to converse with a poor working man, asked by a worldly brother why he talked with such a person, replied, "I talk with him because he is the son of a King." The lowliest of men who are believers in Jesus have attained to this dignity, and should therefore be beloved.

4. Then, again, we must include in the brotherhood of God's children *the brother possessed of special gifts*. Paul speaks of Apollos as "our brother Apollos" (1 Cor. xvi. 12). Some members of the church in Corinth had attached themselves to Apollos (1 Cor. iii. 4), probably because of his power as a bold and eloquent speaker (Acts xviii. 24-26), and for this reason the apostle might have been jealous of him; and he

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had not done as Paul had wished (1 Cor. xvi. 12), and therefore he might have been displeased with him. But there is no mark of jealousy or of displeasure in the way Paul spoke of him. In such conduct we may well mark and magnify the grace of God. To be jealous of the gifts of another is to reflect upon the wisdom of the Giver, and all such reflections must grieve the Holy Spirit. The worst effect of such jealousy is in the injury it must do to the spirit of brotherly love. Envy led Cain to murder Abel, and it has often done damage to the reputation of earnest servants of the Lord. Gifts are not graces, but if they are used in a gracious way we ought to see in this circumstance a reason for loving the one upon whom they have been bestowed.

5. *Brethren who differ in opinion* form a large portion of the brotherhood. Perhaps it would be more correct to say it includes all classes, and every one of all. Perfect accord upon all subjects can scarcely be expected in this imperfect state. Theories of perfect agreement have often been propounded, but practical illustrations of the theories have not been supplied. Paul disagreed with Peter (Gal. ii. 11), yet Peter had grace enough to write of him as "our beloved brother Paul" (2 Peter iii. 15). Difference often causes distance. The Calvinistic controversy separated Wesley and Whitfield for years, and there are questions of less importance which have been made the ground of the intensest bitterness of feeling. We should guard against this error. The mists of theological discussion have a tendency to quench the fires of love. Let us beware of this. Those who hold the doctrines most commonly believed amongst us will do well, in their intercourse with each other, to dwell more upon those doctrines than upon party distinctions, and to seek to realise the experience of a clergyman who, having entered with a spirit of trembling upon some deputation work in company with a Baptist minister, fearing their differences would be a barrier to fellowship, was able to say after he returned, "We found so many things about which we were agreed that we never got to the differences." True servants of Christ may hold different opinions, but if they follow in the wake of apostolic precedent they will "let brotherly love continue."

6. *The sick brother* must not be forgotten. Such an one was Epaphroditus. Paul tells us "he was sick nigh unto death" (Phil. ii. 27), and he speaks of him as a brother (verse 25). A grand brother he must have been! Six good things are said of him in one verse. He is spoken of (verse 25) as—

(1) A brother,
(2) A companion,
(3) A worker,

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(4) A soldier,
(5) A messenger, and
(6) A minister.

There is, perhaps, no other verse in the Bible containing so much that is good about any one person. No wonder such a man was sent to Philippi as the minister of joy! There are some sick brethren it is more difficult to love. They are hard to please and crotchety. Pain and weakness have soured their tempers because they have failed to lean fully upon Divine strength. The writer can remember such a brother. Though he gave evidence of being a child of God, he was peevish and irritable. There were traits in his character which only the grace of God could have created, but the old Adam was often very prominent. Having endured a good deal of suffering, which was much blessed to him, he went to be with the Lord. After death his head was opened, and it was found that he had suffered from a tumour on the brain. Here was the secret of all his unpleasantness. That tumour threw a flood of light upon much that had been disagreeable, and taught a lesson to more than one person, which has led them since to say, when they have met with a brother of the same order, "Perhaps he has a tumour on the brain." We must make many and great allowances if we would really and truly "love the brotherhood."

GOOD FRUIT IN OLD AGE.

AN EXTRACT FROM AN ELDER'S LETTER.

"WE, your elder brethren, have hearts of love for all our younger fellow-servants. Old age is not, with us, a frozen thing. Our God renews our inner man day by day; and, as to the outer man, is dealing very tenderly with us. Will you ask brother and sister ——— to share this welcome with you. Both have their due place in our hearts. The time is short, the night is far spent, the day is at hand."

How happy it is to find disciples far advanced in years thus renewing their spiritual strength and their love for their younger fellow-servants! It is not always the case. Old age frequently brings with it, on the part of not a few, a disposition to retire into quiet corners; and their practical sympathy with those bearing the burden and heat of the day gets somewhat lessened, with a disposition to be less hospitable than formerly toward their brethren and sisters from a distance. Not so, however, with the aged saint who wrote the above sentences. And the reason is not far to seek—"Our God renews our inner man day by day." The renewal of real spiritual strength will keep alive in the hearts of both young and old love to the Lord and to all His people, and a readiness to show its practical character in a variety of ways, even to the end. A happy, unselfish old age is one of the loveliest things on earth.

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GOD'S DEALINGS WITH JACOB.

GENESIS XXXII. to XXXV.

BY THE LATE J. M. CODE. (FROM NOTES.)

THE angels of God meeting with Jacob was a fresh assurance to him that God was with him according to His promise, yet, instead of receiving it as such and placing his trust in Him, we still see him acting for himself, and, in the spirit of worldly wisdom, making his own plans, full of doubts and fears, and endeavouring to get out of trouble by cringing behaviour, and doing what he thought would obtain favour for him in Esau's sight. But God did deliver him out of it all. Jacob was at this period of his life a type of the condition of Israel hereafter—it was the time of his trouble, previous to his being brought back by God to the land (Jer. xxx., Daniel xii., and Matt. xxiv.). All refer to one and the same period of time with regard to Israel, and all speak of a time of trouble such as never has been and never again will be, but the end of it will be that they will be saved out of it.

The meaning of the circumstance narrated in chap. xxxii. 24-32 is misunderstood by many; it is often taken to mean wrestling with God in prayer. Now, remark, it does not say that Jacob wrestled at all, but that a man wrestled with Jacob, and all through the night: it signifies God, who has a controversy with Israel (and not with Israel only, but with every sinner), of whom it is said in Romans x.: "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." This was exactly Jacob's condition as their type: he had not submitted to God's righteousness, his whole course of action had been that of managing for himself, a lack of trust in God and independence of Him; and God would now teach him to submit to Him and receive blessing from Him.

The man who wrestled with Jacob would represent Christ rather than the Father or the Holy Spirit, because Christ became *man*. After a long struggle, lasting until daybreak, the man touched the hollow of Jacob's thigh, the most effectual mode of putting a stop to his continuing to wrestle, and he was made lame, and then felt his weakness. Why did the man say to Jacob, "Let me go"? Because Jacob was now desirous of detaining him; because he felt his need of leaning upon a strength greater than his own. A little while before he would no doubt have been very glad to have been left, but now he clings to the man, and refuses to let him go, "except thou bless me." Very different language, and very different condition he was in now! And from this time he had a

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new name given him; instead of "supplanter"—the subtle man, full of his own devices and schemes—he was now called the Prince of God. We can see this manner of God's dealing by turning to Hannah's song, the whole strain of which is God's bringing down and raising up, Himself the only place of strength:—"Neither is there any rock like our God. —The bows of the mighty men are broken, and they that stumbled are girded with strength.—The Lord killeth and maketh alive.—He will keep the feet of His saints,—for by strength shall no man prevail."

It is a wonderful thing to see God face to face, and life to be preserved. The reason was, that God was dealing with Jacob in grace: and so, when Christ, the God Man, was upon earth, men saw and conversed with Him, for He was come in grace and mercy. In verse 31 we read: "And as he passed over Penuel the sun rose upon him, and he halted upon his thigh"—the outburst of the sunshine of God's countenance. The sun shone upon him when he was a halting, lame man: "When I am weak, then am I strong." This was the time of full blessing for Jacob.

In chap. xxxiii. we see, that notwithstanding the occurrence stated in the end of the previous chapter, which should have had the effect upon Jacob of teaching him implicitly to trust God, we still find him, as before, planning and arranging for himself just as he thought would be the best for his advantage and safety. His journey is one continued scene of troubles and failure, and all arose from his want of confidence in God, who had promised *unconditionally* to be with him, and prosper him, and bring him back again into the land. Even at the very time God made him this promise (chap. xxviii.), Jacob replied, "*If* God will be with me." God made no *if*. He said, "*I will*," and want of faith made Jacob say, "If God will." These failures in Jacob strongly prove that he was not chosen by God because there was anything in him, but it was grace that chose him; it was before his birth that God set him first, before Esau. So it is with those who are chosen of God to believe in His Son, Jesus Christ, and they are looked upon by God as in Christ, and as one with Him: "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." This is our position, not our character or walk; we are in God's sight—"before Him"—holy and without blame, and this is the standard set before us; this position is the consequence and not the cause of our election; we are not chosen because we are holy, but we are holy and blameless before God because He has chosen us *in love*.

In verse 17 we read: "And Jacob journeyed to Succoth, and built him an house." Jacob acted wrongly in this, and the history of the next

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chapter was the result of his actions here; he built a house, he bought ground, he sought to find a place for himself, where he should have *peace* (Shalem), and he called the name of the altar he built, El-elohe-Israel. He stopped short in his journey, for he should have gone on to Bethel; he made a house for himself, which was inconsistent with his position as a stranger and a pilgrim (see Heb. xi. 9, 10)—he should have gone to the house of God. He called the altar El-elohe-*Israel;* God called Himself the God of *Bethel*—that was the place in *His* mind, and he could not bless Jacob in stopping short at Shalem; and in chapter xxxv. we see that He bids him go on. The consequence of this residence at Shalem was dishonour and shame to himself and his family, and of course we could not expect to find him using the language of faith in these circumstances into which he had put himself. He says to his sons, "Ye have troubled me;" and why? Because he feared the inhabitants of the land would gather themselves together against him, and destroy him and his house. This was the essence of unbelief, and all arising from his settling for himself, doing what he liked, and not what was right before God; he entirely forgot God's word to him when he first came to Bethel, the place where he ought now to have been, when he would have been saved from all this affliction (see chap. xxviii. 13-15). If God had promised to give the land to his seed, and that his seed should be as the dust of the earth, could he and all his house be destroyed? No! but when a person puts himself into a wrong position, in which God cannot bless him, distrust of God and forgetfulness of His free promises follow and arise in the heart when difficulties and troubles come.

But we see, in chap. xxxv. 1, God did not give Jacob up in the time of his trouble, and just when he was openly showing his fear and unbelief; God spoke to him, and, showing him where he was wrong, He set him in the right path and bid him arise and go to Bethel, and *there* to make an altar to God. The moral effect upon Jacob was a good one, for he at once put away the idols that his family had, and he cleansed himself and them, telling them that they would now go to Bethel: "And I will make there an altar unto God, who answered me in the day of my distress." And when he came to Bethel, and built the altar, he called the name of the place El Bethel, *i.e.*, the God of Bethel; he was now in the right place, and the contrast to chap. xxxiii. 17 and chap. xxxiv. 30 was a good one.

What a God of grace God showed himself to be! He took Jacob and all belonging to him under His protection, and placed *His* terror upon the cities round about them, so that they did not pursue after his sons; speaking and appearing to him also, to reassure and cheer him. The title of "God Almighty" was appropriate, because of the promise in connection with it, which He would declare Himself mighty and able to perform—the promise that He would multiply his seed, that He would give them the land, and that kings should come from him.

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THE FOURTH WATCH OF THE NIGHT.

BRIGHT with abiding beauty breaks the dawn
Of life from death's dark bosom. Far away,
Over the moaning surge, a crimson ray
Flushes the earth and sky with kiss of morn,
And light leaps up, and, lo, the day is born!

O! weary travellers through the solemn night,
Press on, with kindling courage, to the light:
The sea of death, its strength and terror o'er,
Breaks in red glory on the distant shore;
The ruddy track across its shining breast
Reveals a conquered path to home and rest.

Then tread with foot of faith the captive sea,
The climax of night's solemn mystery,
To heaven's triumphant song, "Jesus and Victory!"

E. STACY-WATSON.



THE CROSS AND THE RESURRECTION.

WE are creatures of extremes. Christian teachers, like others, are apt to be one-sided in their views of truth, and, consequently, in their ministry of the Word, to unduly press one aspect of truth, to the depreciation of its correlative, which frequently leads to erroneous and mischievous results. Thus has it been with the great doctrine of the Christian's life in relation to the Cross and the resurrection. Having observed certain recent teachings on this subject, we are induced to reprint the following paper on this subject, which we published many years ago, and which proved useful at the time :—

While every child of God believes in the resurrection of the Lord Jesus from among the dead, perhaps little (comparatively) is apprehended of the glory to Him, and the present and eternal blessing to His people, which flow from this wondrous fact. In His death, Christ met judgment in our stead, and "put away sin by the sacrifice of Himself." His Cross laid the foundation on which, as poor lost, guilty sinners, we can be cleared; but His resurrection puts us into the cleared place; for in Christ's resurrection, and exaltation to God's right hand, the believer is quickened with His life, and given a place, or standing, *with* and *in* Him, in heavenly places; and as the practical result of this is to reckon himself dead, to walk through this scene as crucified to the world, and the world to him, and as "risen with Christ," to "seek those things which are above," with affections set on heavenly things, "putting off the old man, and putting on the new, which is renewed in knowledge, after the image of Him that created him." (See Rom. vi.; Gal. vi. 14; Eph. ii.; Col. iii.)

Now, while deeply valuing whatever helps to unfold to our hearts this blessed truth of resurrection, we cannot but deeply regret that it should ever be taught in contrast to, or at the expense of, the truth of the Cross, as is often the case in certain writings on this subject.

All truth is in harmony and proportion, and where, in any measure, that proportion is destroyed, truth suffers, and the soul is unedified. It is not that too great weight or prominence can ever be given to the doctrine of the resurrection; but when we are told that "it is a *risen*, not a *crucified* Christ, that is to be preached to poor lost sinners"—that "Christ in the glory is all that we need as saints or sinners"—this is disconnecting "the glory" from the Cross—of which it was the blessed result—and is not "*rightly* dividing the word of truth."

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A WRONG VIEW OF THE CROSS.

For instance, how lamentably the Cross is cast into the shade by such statements as the following (which are used by a gifted teacher as arguments against the present prevailing fashion of cross-wearing):—

"The Cross on which our Saviour hung represented the curse of God; and Jesus, while hanging there, was the accursed One; for it is written, 'Cursed is every one that hangeth on a tree' (Gal. iii. 13). The Cross, therefore, represented sin, wrath, suffering, and death then. It cannot represent anything else now; and therefore it signifies the triumph of Satan, rather than the triumph of Christ. Christ's triumph was accomplished at His *resurrection*, and the triumph of all His believing people in Him.

* * * * * * * * *

"Why should I, a living resurrection member of God's family, go back to the Cross for comfort or inspiration? It speaks to me only of my shame and ruin. At the best, it represents only the death of the Lord Jesus Christ. Now the apostle Paul tells us that faith in a dead Christ is no faith at all. It is a risen Christ—a Christ victorious over death, and therefore the champion that dying sinners need—who is the Scriptural foundation of the believer's hope; but of such a champion there is not the faintest representation in the Cross, as such. *That* is the emblem of defeat, not of victory; of wrath, not of pardon; of judgment, not of acquittal. I mean, of course, the Cross regarded in itself. I know that, followed by resurrection, ascension, and glory at the Father's right hand, it speaks of Divine love, mercy, grace, righteousness, and power to save; but, of *itself*, what is it? *Nehushtan!*—a bit of brass, wood, anything; worse than that—A CURSE!

* * * * * * * * *

"The crucifixion of Jesus is ascribed by St. Peter to human malice; but His resurrection to the power of God. 'Whom ye crucified,' he said, addressing the Jews; 'whom God raised from the dead' (Acts iv. 10). By making the Cross, therefore, an emblem of my religion, I represent Satan's work and man's work; but I do not represent that which is peculiarly God's work—victory over the Cross and the tomb."

It is surely a serious evil thus to depreciate the doctrine of the Cross for any purpose, whether with the idea of giving greater weight and prominence to the resurrection, or of exposing the folly and profanity of cross-wearing, either as the badge of a party or as a mere matter of ornament and fashion.

When arguing against the Popish tendencies of the day, in attaching sacredness to the literal cross of wood on which the blessed Lord was crucified, and its modern imitations, it would be serious indeed to run into the other and more awful extreme of explaining away, or lowering, the *doctrine* of the Cross.

THE TRUTH OF THE CROSS.

The death, resurrection, and ascension of Christ are blessedly connected by the Holy Ghost in Scripture, where the balance of truth is

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always divinely perfect; but when man attempts to separate and subdivide, he often (unconsciously, as in the present case) detracts from one portion in order to give greater weight to another. In the above quotations, for instance, the writer, in speaking of the Cross of Christ, as though it were in character like any other cross, seems to forget WHO it was that was crucified, and for *what;* the PERSON and the *object* giving a distinct character to that Cross from every other cross that was ever erected in the wide universe; for it was the SON OF GOD who died there, and "*He died for our sins* according to the Scriptures"—suffered and expired there in substitution, "the just for the unjust, that He might bring us to God."

True, "*the Cross represented sin, the curse, wrath, and judgment;*" but all have by that very Cross been fully met and set aside, and God's righteousness has been perfectly answered; hence, instead of being "defeated," Christ was victorious in His death. He yielded Himself to death that He might overcome. He "finished the work that was given Him to do;" glorified God in His life and death, from first to last; and God has raised Him up *in witness of this*, and set Him in the highest glory at His right hand.

As having life in Himself, the Lord Jesus raised HIMSELF from the dead; as having perfectly glorified God on the earth (in His life and *death*), GOD raised Him. It was the act of both—HIS OWN, as showing His person ("declared to be *the Son of God* with power, *by resurrection* from among the dead;" "Destroy this temple, and in three days *I* will raise it up again, for He spake of the temple of His body;" "*I* lay it down, and *I* have power to take it again"); HIS FATHER'S, as showing His perfect acceptance of the person and work of His well-beloved Son.

"He humbled Himself, and became obedient unto death, even the death of the cross; *wherefore* [mark, *because* of this very thing], God also hath highly exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii. 8-11). Was this the result of "defeat"? At what point, and how, was God's purpose frustrated by *His* being defeated who undertook to execute it? With reverence be it spoken: if at one single point, or for one moment, Satan triumphed, and proved too strong for Him, He was not the Son of God, and the cause which He undertook is hopelessly lost.

It is as profane as it is false to assert that "*the Cross signifies the triumph of Satan, rather than the triumph of Christ;*" it cannot signify what was not the case. An ignominious death, sin, shame, God's wrath,

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the curse, man's hatred, and Satan's malice, it indeed signified; but *not* their triumph—not His defeat.

When in Gethsemane He uttered those words, "Now is your hour, and the power of darkness," we know that concentrated human hatred and Satanic power were put forth to the uttermost to overthrow Him. But did they succeed? Nay. As to the one He could say, "Ye could have no power against Me, except it were given you from above;" and as to the other, "Satan cometh, and hath nothing in Me." It was on the Cross the Serpent bruised His heel; but there and then He bruised the Serpent's head. Was this the Serpent's triumph? That scene of Satan's fiercest onslaught, of man's bitterest enmity, of God's wrath and forsaking, was the scene of His victory over sin, death, and Satan; for "*He put away sin by the sacrifice of Himself.*" "He took flesh and blood, that *through death* [the Cross] He might *destroy* him that had the power of death, that is, *the Devil;* and deliver them who through fear of death were all their lifetime subject to bondage." "Our Saviour Jesus Christ hath *abolished death*, and brought life and incorruptibility to light through the Gospel" (1 Tim. i. 10). Thus He triumphed in His death; His resurrection was the *result and proof* of this. Death could not hold Him; single-handed He grappled with him "who had the power of death," and vanquished him.

THE CROSS CHRIST'S TRIUMPH OVER SIN, DEATH, AND THE DEVIL.

All the claims of Divine justice were met on the Cross; everything antagonistic to God was encountered, spoilt, and triumphed over there. It was in His *death* (the Cross) He "spoilt principalities and powers;" in His resurrection and ascension "He made a show of them openly, triumphing over them in it." In His death (the Cross) He "took captivity captive;" in His resurrection and ascension "He led them up on high."

Now the writer of the extracts which we have given, and others with him, say they know that, "*followed* by resurrection, ascension, and glory at the Father's right hand, the Cross speaks of Divine love, mercy, grace, righteousness, and power to save; but, of *itself*, what is it? *Nehushtan!*—a bit of brass, wood, anything; worse than that—*a curse!*" We grieve that such language could ever be used in reference to the Cross of Christ; and we assert that that Cross was the most perfect expression of Divine love, mercy, grace, and righteousness; and that, instead of owing its value and efficacy to *what followed* (as this writer implies), it was just *because* of its priceless preciousness, and the victory wrought there, it was "followed by resurrection, ascension, and glory, at the Father's right hand."

The warrior's real victory is on the *battle-field*, where he conquers his foe. He returns with his trophies, and is crowned; but the crowning is not the victory; it is the meed, or public acknowledgment, of what has already been done. *He won his laurels on the field;* and think you the bride of such an one would exult most in the fact of the applause, the honours, and the laurels (in themselves), or in the personal worthiness of him who had won them *where* and *as* he did? Could she ever forget, in the freedom and exaltation secured to herself, the cost at

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which he had secured them? Were she to go back and live on the battle-field which had been the scene of the conflict, it might *seem* like appreciation of what had been wrought there; but the truest apprehension of it all would lead her to accept her right place, near the person of the conqueror, where he is; and her deepest joy and highest exultation would be, not her own position, but that the glory which surrounded her lord was the rightful reward of what he wrought there.

Thus, spiritually, the resurrection glory is the result of the Cross; the two cannot be separated. "*Worthy* is the Lamb *who was slain* to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. v. 12). Alas for those who forget, in their occupation with "the glory," that of which the glory is the result; who, while rejoicing as sharers of the "power, riches, honour, and blessing" which He has received, fail to remember that it is *as* "the Lamb *that was slain*" He is worthy to *receive* them; and that it is just *because* He was slain, and God in His nature and righteous claims had been thus perfectly glorified in His blessed life and death, that He had a new *right* and *title* to this glory. He was in it, as having *personal* right to it as Son of God, before the worlds were; but this further *official* claim was on the ground of what He had wrought. John xvii. 4, 5: "I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." The sweetest thought connected with "*the glory*" is that He who is in it is the One who hung on *the Cross*. That *glory* is the answer, in Divine righteousness, to His having "glorified God on the earth" by His perfect fulfilment of all righteousness in His life and death. He who stooped so low has been raised to the highest heavens. He who emptied Himself is now the object and centre of all praise and glory. What is our joy (as believers) in looking up into the opened heavens? Is it that *we* have a place or dignity there? Nay, surely (though through His infinite grace this is true); but it is that we see Jesus, "who was made a little lower than the angels, for the suffering of *death* [the Cross] *crowned with glory and honour*." It is that we see "a Lamb as it were slain, in the midst of the throne."

GOD'S ESTIMATE OF THE CROSS.

The exaltation, the throne, the crowns, the honour and glory, are God's expression of how He estimated the life and death ("even the death of *the cross*") of His well-beloved Son. How solemn, then, for any to think or speak slightingly of that Cross!

It is true that "faith has not to do with a dead Christ;" but faith *has* to do with a Christ "who *was* dead, but who is alive for evermore." True, also, that the believer is not associated with a *dead* Christ; but is associated with Him in resurrection, as the fruit of His death. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

St. Paul, in 1 Cor. xv., does not, as it were, set the doctrine of resurrection against that of the Cross. The two are *inseparably connected*. The Lord Jesus could not have risen from the dead unless He had first died; and if He had not risen it would have proved He

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had been vanquished, hence not the Son of God, and no Saviour. The object of this chapter is to prove the truth of resurrection to some who denied it; not so much to teach the Cross, which they professed to accept.

The apostle did not preach the death, resurrection, and glorification of Christ as separate gospels; nor the latter in contrast to, or at the expense of, the former. Where do we in Scripture meet with the expression so frequently used by some of our modern writers, "The gospel of *the glory*"? We read, indeed, of "the *glorious* gospel of the *blessed* God," and this is inclusive; but nowhere do we find two gospels mentioned. The apostle Paul preached the death and resurrection of the Lord Jesus in their connection, and nowhere more fully than in the Epistle to the Corinthians. In the fifteenth chapter he briefly reiterates "the gospel which he preached unto them;" and mark well what it was. Verse 3: "For I delivered to you first of all *that which I also received* [it was the gospel which was committed to him of God], how that *Christ died for our sins* according to the Scriptures; and that He was buried; and that *He rose again* the third day according to the Scriptures." This was a *whole* gospel. So again, in 2 Cor. v. 18-21, he speaks of God having given to him "the ministry of reconciliation," and clearly states what this was: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. *For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him.*" Thus the gospel of the grace of God, as fully manifested in the death of His well-beloved Son, and which met its answer in the bright resurrection glory to which God exalted Him, at His right hand, was the gospel which St. Paul preached, and in which he gloried.

In closing, we would just refer such teachers to 1 Cor. i. 18-31, and ask them to compare God's thoughts with theirs—God's estimate of the Cross with their own. Men's reasonings now are the same as they were when the apostle wrote; and that Cross which they esteemed "foolishness," "weak," "despised," and "base," hath God chosen to "*confound* the things which are mighty;" for "*Christ crucified* is the *power* of God, and the *wisdom* of God." "For the preaching of *the Cross* is to them who perish foolishness; but unto us who are saved it is the *power* of God."

"God forbid that I should glory, save in *the Cross* of our Lord Jesus Christ."

"His be the Victor's name
Who fought the fight alone;
Triumphant saints no honour claim—
His conquest was their own.

He hell in hell laid low;
Made sin, He sin o'erthrew;
Stooped to the grave, destroyed it so,
And death, by dying, slew.

Bless, bless the Conqueror slain—
Slain in His victory—
Who lived, who died, who lives again,
For thee, His Church, for thee."

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EASTER.

SEND the rolling anthem
Up the starry steep,
Thundering like the ocean
From the mighty deep!

Dash the spray of praises
Through the open door;
Wave and wave of gladness
On the golden floor!

Chant the Alleluia!
Full the chorus fling!
Heighten yet the joyance
Of our glorious King!

All light-hearted freemen,
All true children born,
Sing with loving service
This fair Easter morn!

Blood-bought, sealed, and destined
Heir of God to be,
Who should live rejoicing,
Sinner saved, but thee?

A. A. MILLER.

HOPING AND WAITING.

LAM. iii. 26.

WHEN the Lord brings one into trial and difficulty, Satan generally takes the opportunity of suggesting that all is over and there is nothing to do but to sit down in despair. The only thing left is for us to cast ourselves down under the juniper tree, and to request for ourselves that we may die. No reason can be seen for the trouble as a chastisement: the Lord seems, in this case as in that of Job, to have done it "without cause" (Job ii. 3). There is no consciousness of a turning aside from the Lord's way; it looks like His leading throughout. "He hath led me and brought me into darkness, but not into light," cries the soul, sitting down in the darkness, not seeing the "bright light that is in the cloud."

The Lord never intends this to be the result of any trial. He would have us trust Him more than to suppose that His purpose toward us in

any providence is anything but good. "Though He cause grief, yet will He have compassion according to the the multitude of His mercies" (Lam. iii. 32). His salvation, in some form or other, is meant to be the end of every trial of His children. Binding up and making whole is always part of His purpose, even while He is wounding and making sore (Job v. 18). But it is possible for us to resist this part of His work and tear off the bandages and cast away the balm with which He would heal.

He would have His children not blindly suffer, but intelligently look to the end He has in view; or, if the darkness be too great for them to see that, patiently trust Him to deliver them in His own time. "It is good that a man hope for the salvation of the Lord."

When one sees there is hope of escape, he is most likely to begin to make great efforts to reach it. One plan after another will be tried only to plunge him deeper in despair by failure. This, again, is not the Lord's way. "It is good that a man both hope and quietly wait for the salvation of the Lord." We are not told to strive after it. To patiently or quietly wait is to go on with the daily task as if there were nothing amiss. The Lord does not expect us to be insensible—He knoweth our frame. He knows when body or mind have to give way before the unwonted strain. But when indulged, it is wrong. It should not be allowed to interfere with our doing with our might what He puts into our hands to do. This is possible while quietly waiting for the fulfilment of hope, knowing the Lord's way to be best even when it appears difficult. "Quietly"—without murmur, complaint, or impatience.

"Some people seem to imagine that they have no other object in life than to be happy, and that, when misfortune has once fallen upon them, they have nothing left but tears and useless regrets. God forbids us to give way too much to a misfortune which can be borne, or to throw away at the outset the intelligence and strength He has given us to labour for Him."

Thus following that which the Lord declares to be good will deliver from the terrible fret of body and mind inseparable from despair or plans for escape from the burden, and will make us more useful while waiting and more fit to enjoy the salvation when it comes. It is the salvation of the Lord for which His tried ones must wait—that which He Himself has planned and is preparing for them. When it comes it will be the sweeter for the marks of His own hand it bears; and they will be made ready for it by the lessons learned while waiting for Him.

David proved the Lord to be the lifter up of his head, both in hope under the trial and in deliverance out of it (Ps. iii. 3). It is at such times that the value of His Word is discovered; for that alone is sure ground for hope. "Unless Thy law had been my delight, I should then have perished in mine affliction."

M. M. A.

THE GROANS OF SCRIPTURE.

"THE Groans of Scripture," I fancy I hear some one say; "Not a very inviting subject that." This world is full of groans; and even the believer in Christ cannot help *groaning*, although he must not *grumble*.

1. *The Groan of the Captive.*—The children of Israel were in Egypt, in cruel bondage, in the power of Pharaoh, and in bitterness of soul—therefore they had good cause to groan. There are three passages where the groaning of Israel is referred to, and in each there is a distinct thought. "And God heard their *groaning*, and God remembered His *covenant*" (Ex. ii. 24). "I have also heard the *groaning* of the children of Israel, *whom the Egyptians keep in bondage*" (Ex. vi. 5). "I have heard their *groaning, and am come down to deliver them*" (Acts vii. 34). In these passages we have three points—(1) God's *covenant remembered;* (2) the *condition* of the children of Israel *regarded;* (3) God's *compassion recorded.* What was the condition of Israel literally is the sinner's spiritually. As they were under the power of Pharaoh, so is every soul out of Christ in the power of Satan; as they were in bondage, so the sinner is in the bondage of sin; as they were serving divers lusts and worshipping idols, so every unconverted soul is serving himself, the world, the flesh, and the devil, and making earthly objects his idols; as they were in bitterness of soul, so the worldling is in misery, for amidst all his sins and pleasures there is no true and lasting pleasure; as they were helpless to deliver themselves, so the sinner is as helpless as he is sinful. But, unlike them, we have no covenant: "we are strangers to the covenants of promise, having no hope, and without God in the world." But, like them, we have a compassionate God, who has regarded our condition and given us His Son, "the Lamb of God, who taketh away the sin of the world;" and upon believing in Him the penalty due to our individual sin is taken away.

2. *The Groan of Christ on the Cross.*—"My *groaning* is not hid from Thee" (Ps. xxxviii. 9). When the Lord Jesus was walking to Emmaus with the two disciples, who knew Him not, He expounded unto them, in all the Scriptures, concerning Himself; and again, when He was with all His disciples, He said: "All things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the *Psalms*, concerning Me. Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead." From the

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above we see that the Psalms foretold the sufferings of Christ, and in the twenty-second and the thirty-eighth they are especially portrayed. How intense were His sufferings! *His head* crowned with thorns, that ours might be crowned with glory; *His eyes*, at the glance of which angels fled, closed in death, that we might behold the King in His beauty; *His hands* nailed to the cross, that we might wave the palm of victory; *His feet* nailed to the accursed tree, that we might walk through the streets of the new Jerusalem; *His mouth* parched with thirst, that we might never cry for a drop of cold water in hell to cool our parched tongue; *His tongue* cleaving to His jaws, that we might sing His praises. Why was all this? To meet the righteous claims of an holy God on the one hand, and our deep need as sinners on the other. His groans, death, and shame are the procuring cause of the believer's gladness, life, and salvation.

3. *The Groan of the Sympathising Friend.*—"He *groaned* in His spirit" (John xi. 33, 38). The word "groaned" in this passage is a peculiar one; it means *to snort*, or *be deeply moved*. The word occurs in three other places—Matt. ix. 30: "He straitly *charged* [*embrimaomai*] them;" Mark i. 43: "He straitly *charged* [*embrimaomai*] him;" Mark xiv. 5: "And they *murmured* [*embrimaomai*] against her." From these scriptures we see how intense was the anguish He felt as He saw the consequence of sin, and also how pressed He was in spirit for the sorrowing sisters.

4. *The Groan of the Believer.*—"For we that are in this tabernacle do *groan*, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life" (2 Cor. v. 2, 4). "We *groan* . . . waiting for . . . the redemption of our body" (Rom. viii. 23). In these passages the word "groan" means to sigh (*stenazo*), and is thus translated in Mark vii. 34: "And looking up to heaven He sighed" (*stenazo*). As the Lord Jesus sighed that the man's tongue might be loosed and his ears opened, so the believer now sighs for his resurrection body, longing to be loosed from the body humiliated by sin, and to have all his faculties opened to worship, work, and waiting upon Christ.

5. *The Groan of the Spirit in the Believer.*—"The Spirit also helpeth [jointly helpeth] our infirmities: for we know not what we should pray for as we ought: but the Spirit itself [Himself] maketh intercession with groanings which cannot be uttered" (Rom. viii. 26). We have two Advocates, one praying *for us* at the right hand of God, and one pleading *in us* down here. We have often watched a barrister putting words, as it were, into the lips of his client, and that is what the Spirit does for us. We know not what to pray for, but He does, and our

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unspoken prayers, the heart's longings, and the spirit's groans are inspired and interpreted for us by the Spirit to Christ, who pleads our cause; and, because of His all-prevailing intercession, we are answered.

6. *The Groan of the Afflicted Soul.*—"I am weary with my *groaning*" (Ps. vi. 6). The Lord has to chasten His children at times, but if He does He has some lesson to teach us. As one has said, "*If Love find fault, it is that there may be no fault to be found. God, on this ground, finds fault with His people that His people may be without fault.*" And when He afflicts the unsaved He does so that they may come to Himself. The *prodigal* never thought of returning to his father's house until he was humbled by adversity. *Manasseh* lived a libertine at Jerusalem and practised enormous evils, but when in bonds in Babylon his heart was turned to the Lord. And the *Psalmist* tells us of the need and the result of affliction—"Before I was afflicted I went astray: but now have I kept Thy Word."

7. *The Groan of Creation.*—"The whole creation *groaneth* and travaileth in pain together until now" (Rom. viii. 22). How true this is! What a cry there is going up from man and beast (Job xxiv. 12)! And it will yet be worse (Joel i. 18; Jer. li. 52; Ezek. xxx. 24); but the Lord hears (Ps. cii. 5), and, as of old, will deliver the oppressed (Jud. ii. 18). But before this can be the Lord must come and take *all* His own to be with Himself, and when He comes with His people He will deliver the groaning creation, and *then* Isaiah xi. will be *literally* fulfilled; and for this the groaning creation is waiting, even for "the manifestation of the sons of God." F. E. MARSH.

THE TRIUMPH OF FAITH.

A WORD TO PARENTS PRAYING FOR THEIR UNCONVERTED SONS.

A FAITHFUL preacher of the Gospel—who is now with the Lord—once comforted his mother, who was sore distressed for the welfare of her prodigal son, who had long been absent in a foreign land, and of whom no tidings could be heard, by saying, "I know the prayer of faith has many times been offered for him, and I am sure we shall see him a saved one on earth or a glorified one in heaven." Yes, this is the faith that triumphs; for God can be trusted indeed to fulfil His own promises to His praying people; and when He says, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thine house," He means it for all who will take Him at His word; so that, wherever there is a wandering son of godly parents who lay hold of the Divine promise in prayer and faith, it surely will be true—they will either see him "a saved one on earth or a glorified one in heaven;" for true faith is not limited either to time or sphere, as the day will make manifest. Praying parents, hold on to the promise; believe only; for, in trusting, you shall yet triumph.

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THE BOOK OF REVELATION.

By Thomas Newberry, Editor of "The Englishman's Bible."

(*Continued from page* 142.)

Chapter XIII.

Verse 1. "And I stood upon the sand of the sea, and saw a beast [wild beast] rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns [diadems], and upon his heads *the* name of blasphemy."

In this chapter we have the New Testament aspect of the prophecy in Dan. vii. To Daniel, when that vision was given, the scenes were future, with the exception of that part which refers to the Babylonian empire; but to us, the first, second, third, and fourth empires have become matters of history, up to the development of the last form of the fourth or Roman empire, which is the subject of Rev. xiii. Daniel beholds, in vision, the four winds of heaven striving upon the great sea (the Mediterranean Sea), and saw four great beasts coming up from the sea.

John stood upon the sand of the sea, and beheld a beast rise up out of the sea. Daniel records the commencement of these empires, and John the close.

The word rendered "beast" here is a different word to that used in Rev. iv. 7, which there signifies a living being; here it means a beast of the desert, a wild, ravenous beast. This is the fourth beast of Daniel's vision, and in its last form, as it will arise from the tumult of the nations. The first was the Babylonian, the second the Medeo-Persian, the third the Grecian, and the fourth the Roman empire, which has been in existence for upwards of 2,000 years.

"Having seven heads and ten horns, and upon his horns ten crowns" (*or* diadems). The seven heads may be regarded as representing seven different forms of government, and the ten horns, with the ten crowns or diadems, the ten-fold division of the Roman empire in its final form, with the reigning sovereigns, a confederacy of kingdoms, composing the empire of the beast or Antichrist.

"And upon his head *the* name of blasphemy." It is government in its various forms, not exercised for the glory of God and the maintenance of righteousness, peace, and order upon the earth, but in blasphemous rejection of Divine sovereignty, in contrast to Rom. xiii. 1–5.

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Verse 2. "And the [wild] beast which I saw was like unto a leopard, and his feet *were* as *the feet* of a bear, and his mouth as *the* mouth of a lion: and the dragon gave him his power, and his seat [throne], and great authority."

"Like unto a LEOPARD." This wild beast or kingdom of Antichrist will have the outward refinement, cultivation, and taste of the GRECIAN combined with the rapacity and encroachment of the MEDEO-PERSIAN empire—symbolised by the "feet of a BEAR," "his mouth as *the* mouth of a LION:" that is, speaking with the imperial authority of the BABYLONIAN empire, thus uniting the characteristics of the three first universal kingdoms.

"And the dragon gave him his power, and his seat [throne], and great authority." Kingly power among the Gentiles, as it was first given by God to Nebuchadnezzar, the head of the Babylonish empire, is thus described in Dan. ii. 37, 38: "Thou, O king, *art* a king of kings: for *the* God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever *the* children of men dwell, *the* beasts of *the* field and *the* fowls of *the* heaven hath he given into thine hand, and *hath* made thee ruler over them all. Thou *art* this head of GOLD." Corresponding with Rom. xiii. 2: "*The* powers that be are ordained of God." Kingly authority in its first and purest form is represented by the head of GOLD (Dan. ii. 32, 38). It is that which is exercised in the presence and fear of God, as maintaining His authority in the earth, for the punishment of evildoers and the reward of them that do well. "He that ruleth over men *must be* just, ruling in *the* fear of God" (2 Sam. xxiii. 3).

The laws of the Medes and Persians restrained the power of the sovereign, even when he would act for God (Dan. vi.)—this is represented by the breast and arms of SILVER (Dan. ii. 32, 39). Military power is represented by the belly and thighs of BRASS (Dan. ii. 32, 39).

In the feet and toes of the image IRON is mingled with the MIRY CLAY (Dan. ii. 33, 41-43). This is the lowest form of kingly rule, and is based on the theory that authority originates with the people. When this principle is universally recognised then is the opportunity for Satan to come in and to seize the reins of government, for he is the god of this world—"the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. ii. 2). This leads to the inversion of the entire order; instead of authority coming down from the God of heaven, for righteousness and good, it is authority, from the bottomless pit and from Satan, for iniquity and evil (Rev. xi. 7; xiii. 2).

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For the first three years and a half of his reign, Antichrist is the people's king—the people give him his authority and his crown (Rev. vi. 2); for the last three years and a half he is Satan's representative—the dragon gives him his throne.

Verse 3. "And I saw one of his heads as it were wounded to [unto] death; and his deadly wound was healed: and all the world wondered after the beast."

He that is at the head of one of these forms of government, the beast or Antichrist—who is the eighth, and is of the seventh (see chap. xvii. 9-11)—receives a deadly wound by a sword (see chap. xiii. 14)—a wound which, under ordinary circumstances, would be certainly mortal or unto death, and yet by some extraordinary means he recovers. This is Satan's counterfeit of the death and resurrection of Christ! For, as the Lord Jesus Christ was God manifest in flesh, so Antichrist will be Satan manifested in the flesh. The resurrection of the Lord Jesus Christ had comparatively little effect upon the nations of the earth; but when Antichrist is mortally wounded and healed there will be great wonder—it will be a miracle of Satan, known far and wide.

Verse 4. "And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, 'Who *is* like unto the beast? who is able to make war with him?'"

The worship of the world will be transferred from God, who raised up Christ from the dead, and gave Him glory (1 Pet. i. 21), and offered to the dragon, who gives his power unto the beast, and also to the beast or Antichrist, who exercises this power.

Verses 5-8. "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue [to act] forty *and* two months. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written from *the* foundation of *the* world in the Book of Life of the Lamb slain."

As the Lord Jesus spake not His own words, but the words which were given Him of His Father, whom He glorified (John vii. 16; Rev. i. 1), so, on the other hand, the words spoken by Antichrist are inspired by Satanic subtilty of wondrous depth but of blasphemous tendency, and this continues during the forty and two months, or three

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years and a half, during which time he persecutes and puts to death all who will not worship him. His authority is world-wide, and so is his worship, except by those whose names were written from the foundation of the world in the Lamb's Book of Life. The tabernacle or citizenship of these saints is in heaven, in contrast with those who are styled dwellers upon the earth.

Compare these verses with Dan. vii. 8: "And, behold, in this horn *were* eyes like *the* eyes of man, and a mouth speaking great things." Verses 20-22: "Even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows. I beheld, and *the* same horn made war with *the* saints, and prevailed against them: until *the* Ancient of Days came, and judgment was given to *the* saints of *the* Most High." Verse 25: "And he shall speak *great* words against *the* Most High, and shall wear out the saints of *the* Most High, and think to change times and laws: and they shall be given into his hand until a time and times and *the* dividing of time." Chap. xi. 36: "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against *the* God of gods, and shall prosper till the indignation be accomplished." See also 2 Thess. ii. 4: "Who opposeth and exalteth himself above all *that is* called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."

> *Verses* 9, 10. "If any *man* have an ear, let him hear. He that leadeth *into* captivity shall go into captivity: he that killeth with *the* sword must be killed with *the* sword. Here is the patience and the faith of the saints."

This is the word for the spiritually minded.

During this period of the kingdom of the beast, open resistance is in vain. Steadfast refusal to worship the beast or to receive his mark, faith in God, and patient endurance, is that which alone remains to God's servants until the coming of the Son of Man and the execution of judgment, and the time when the saints possess the kingdom.

> *Verse* 11. "And I beheld another [wild] beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon."

The first beast ariseth out of the sea, for his kingdom is the result of the tumultuous agitation of the masses; the second beast comes up out of the earth—it is the outcome of earthly wisdom, earthly science, and human progress; and, just as the lawlessness which began to work in the apostle's times will be headed up in the Lawless One, even so, scepticism, infidelity, science falsely so called, and the wisdom of the

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human mind which has cast off the fear of God, will be fully developed in the second beast. Professedly its strength consists in the lowliness of its pretension and the gentleness of its persuasion, but in reality it is loud, dogmatic, and overbearing—its horns are the horns of a lamb, but it speaks as a dragon.

Verses 12-17. "And he exerciseth all the power of the first [wild] beast before him [in his presence], and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders [signs], so that he maketh fire come down from heaven on the earth in *the* sight of men, and deceiveth them that dwell on the earth by *the* means of *those* miracles which he had power to do in *the* sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by *a* sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and [to] cause that as many as would not worship the image of the beast should be killed. And he causeth all, *both* small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

This is the false prophet (chap. xix. 20) whose lying wonders are performed in the interests of the first beast, causing the inhabitants of the earth to worship him whose deadly wound was healed.

He also imitates the miracles performed by Elijah, in causing fire to come down from heaven in the sight of men—probably as the outcome of scientific discovery connected with electricity—deceiving the people of the earth by his signs and lying wonders (Matt. xxiv. 24; 2 Thess. ii. 8-12). He persuades men to make an image to the beast that had the wound by a sword, and did live, thus inducing them to return to idolatry in its grossest form; he also has power by some means, either supernatural or in appearance, to give life to the image of the beast, and to cause it to speak. He, moreover, enforces the worship of the beast, and the receiving of his mark, by the severest penalties, so that those who resist will be subjected either to death, or to the suffering of hunger, thirst, nakedness, imprisonment, banishment, and prevented from either buying or selling. Hence the words of the Lord Jesus to those who have befriended these persecuted ones, in Matt. xxv. 34-40.

Verse 18. "Here is wisdom. Let him that hath understanding

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count the number of the beast: for it is *the* number of a man; and his number *is* six hundred threescore and six."

Six is the number of earthly and human perfectness, but short of Divine perfection, which is symbolised by the number seven.

The earth was made in six days; and on the sixth day man was created, the most perfect of earthly beings.

The Lawless One, or Antichrist, will probably be an example of humanity in its fullest earthly perfection, at the same time denying the God who made him.

In body, like Absalom, "from the sole of his foot even to the crown of his head" without blemish; and, like Saul, pre-eminent among his fellows, but it is fallen humanity—man without God. [6.]

In soul, a philanthropist of the first order. In human affection, sympathy, and large-heartedness attracting universal admiration, but without the love of God. [60.]

In spirit, of gigantic intellect, stupendous genius, and intelligence, having the appearance of spirituality, but destitute of the Spirit of God. [600.]

There is deep wisdom here. The above is given as a suggestion; let those who have understanding examine into its truth.

GOD'S "FEAR NOTS."

No. III.—Gen. xlvi. 3.

THE command given to Abraham and Isaac was also repeated to Jacob. Jacob seems to have had neither the strong faith of Abraham nor the quiet confidence of Isaac, but with a clinging, trembling, faltering faith he followed the Lord. Just now he has received orders for a fresh change; after all the weary, changeful pilgrimage he is not at rest yet. He must leave Canaan and go down into Egypt. There is a gleam of brightness in the prospect; but memory recalls so many disappointments that Jacob is afraid to indulge the hopes suggested, and with many doubts and misgivings he sets out. As they cross the border-line of the promised land, at Beersheba, the procession stops, and Jacob offers sacrifices to the God of his father Isaac. Jacob has learned that nothing can go well unless he takes the Lord with him, and is in right relation with Him, so he acknowledges his unworthiness and dependence, and craves the Divine favour and protection. With faith which is half doubt he casts himself upon God.

The Lord does not spurn the most weak and trembling of His people. He never casts away the faith which is but as a grain of

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mustard seed because it is not as a mountain. Whatever we are we may come to the Lord, and He will accept us as we are. "Not according to what he hath not," is the rule of the Lord's dealings with us.

God announces Himself as the God of Isaac, so bringing him as a witness to the faithfulness of the One whom he followed all his life. The Lord would have us enjoy the encouragement afforded by the lives of other saints. Many a downcast one has risen cheered from the perusal of the Lord's dealings with another. "If the Lord proved so sufficient for him, why not for me?" is the question naturally suggested. "If I am such as I proved to be to Isaac, you need not fear to go to Egypt if I go with you, Jacob."

One meaning of the name "Egypt" is very suggestive: "That which troubles or oppresses." To the children of Jacob it proved indeed a land of trouble—the iron furnace. Yet, when the Lord sent Jacob there, it was with a "Fear not;" and He never speaks in vain. So it must mean that when the Lord leads us into trouble we have no need to fear. We may get there by our own folly or disobedience—then we are sure to suffer, though the Lord may in grace deliver us; but sometimes the Lord has a purpose for us which can only be accomplished by our passing down into some kind of Egypt. Then, if we have ears open to His voice—pausing on the very threshold to inquire of Him—we shall hear the gracious word, "Fear not," with its sweet reason: "I will go down with thee, and will surely bring thee up again."

The Lord says, "Be not afraid." In whatever circumstances we may be, He would not that we felt the least anxiety. He would have us as the little child whose heart does not beat one whit faster for the greatest danger, because its hand is fast clasped in that of the father in whose strength it has such confidence.

"I am weak, but Thou art mighty:
Hold me with Thy powerful hand."

If our confidence in our heavenly Father is such as this we shall find the fulfilment of the inspired words: "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." "He shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord." Though we may be sent down to that which binds, or troubles, or oppresses, we shall go down in perfect peace, because with One who will be with us through it all, and when the purpose is accomplished will surely bring us up again.

And while in Egypt we shall make an acquaintance with our Lord which we never had before. We find there has been One down in the land of trouble before us. We find the Man of Sorrows—our Joseph—who has been in its darkest corners, and is now ready to help us. We

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never knew Him in that way before. Nothing so binds us to Him as the sympathy we experience in our time of trial, when we pour out to Him the burden, and find He can so perfectly understand. He tells us that, though now on the throne, He has been in the prison, and the iron entered into His soul until it was exceeding sorrowful. Thenceforth there is between us that mysterious link, that secret understanding, which admits no third. "Thou hast known my soul in adversity." The God who has "fed us all our life long" we can trust and rely on; but He who was "tempted in all points like as we are" comes even nearer. If the furnace of affliction is the place to learn the blessedness of the companionship of the Son of God, who is also Son of Man, gladly will we go down into it. We shall find strength to uphold and protect us, and sympathy to comfort us. "I will be with him in trouble" (Ps. xci. 15), says our Lord. And our testimony, when we are brought up again, will be that He did not leave us till He had done what He spake to us of—yea, that He never left us at all; for it was He who brought us up and led us out of it as before He led us into it. And all the way through He found for us a place by Him, where He nourished us so tenderly that sometimes we forgot everything but the joy of being so cared for.

"He will deliver thee in six troubles; yea, in seven there shall no evil touch thee." The trouble may touch us, but the evil in it cannot. It will be with us as with the children of Jacob—the more they were afflicted the more they multiplied. The Lord designed it for our advancement, and we shall find the result good if we have submitted to be exercised by it. The soul often expands under the influence of trial: its capacity for grace is larger, its views of God and His dealings more extensive and correct; the spiritual senses have been developed by use; closer contact with God has produced more intimate acquaintance with Him, and therefore stronger desires after Him. The followers of Him who was perfected through suffering often find their trials to have a similar effect; and, as they come out of them leaning on their Beloved, they are saying, "It is good for me that I have been afflicted."

"He that toucheth you toucheth the apple of His eye." "It is a righteous thing with God to recompense tribulation to them that trouble you; but to you who are troubled, rest." In spite of conscious weakness, "Fear not to go down into Egypt."

M. M. A.

THE GOD OF ALL GRACE.

HE is the God and Father of our Lord Jesus Christ, and is ever showing Himself, in dealings and discipline, the only wise God and Father of His new-created sons and daughters; so that, having His Word and Spirit, we are to be lovers of His law, and understand more than the ancients. (See Ps. cxix. 95-103.)

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THE VOICES OF THE NIGHT.

"There are so many kinds of voices in the world, and none of them is without signification."—1 Cor. xiv. 10.

I.—THE VOICE IN SODOM.

IT was the eve of judgment; the sun had set for the last time over the Vale of Siddim, and Sodom was veiled in darkness. Lot had some time previously pitched his tent toward Sodom, and then afterwards settled down in the city devoted to destruction. How sad! What a comment on the *tendency* of the way of evil! There is a sadly centrifugal current along the line of every devious course (see Ps. i.). He who stands in the way of sinners, afterwards sits down in the seat of the scornful; he who *first* followed Jesus afar off, *presently* stands at the other end of Gabbatha; Demas *first* loves this present evil world, and *then* forsakes Paul. So it ever is—as much a law in morals as gravitation is in nature, and as uniform!

1. Let us learn here the marvellous forbearance of God. Lot was sadly out of his place, though he had had good culture under his uncle Abraham. Carnal cupidity, which mars many a Christian's life, led Lot to choose "the well-watered plains of Sodom." Here was the first false step. What wonderful grace! How marvellous the ways of God! How truly paternal toward those who are children of faith, even though they walk by sight! God does not forsake His wandering child, but follows him; first the voice of remonstrance in his conscience, and then exhibits the rod. Yet He is still acting in grace, though *through discipline;* for the children of faith are "chastened of the Lord, that they should not be condemned with the world."

2. Angelic ministry! Before the canon of revelation was complete, this was often God's method; and perhaps is so still, to some extent (Heb. i.). And during this dispensation this is God's method, in contrast to His method in "the world to come." "For unto the angels hath He not put into subjection the world [age] to come," *i.e., the Millennial age* (Heb. ii. 5, i. 14); because the saints will then take their place in relation to the earth (Matt. xix. 28). But all through these former ages the angels are the Divine envoys, and have to discharge important missions to this world in the interests of the Church of God. How delightful is the thought! What care and lovingkindness it exhibits on the part of the Great Father above! Here they come to the poor wandering child of faith—Lot! And they come right into Sodom to

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fetch him out. There are now only a few dark hours before impending judgment falls. The shadows have begun to fall; eventide has set in, and men are retiring to rest, or busy in their wild carousals, as usual, when, lo! the angels come to rescue the wandering child, who had "loved this present world," and its "well-watered plains" of promise and plenitude. Now the voice and the touch—the *call* and the *hand*—co-operate. What rich grace! How instructive! Here is the Old Testament prodigal son! And the Great and Good Father sending His messengers after the wayward and wilful child! How suggestive and instructive to every docile mind! What long and marvellous forbearance is here exhibited! And what tender gentleness, but inflexible firmness, these angels present! They are envoys; the voice is therefore "*Vox Dei*," and cannot be trifled with. They break the silence of the night with their voice of mercy. Obedience is safety, delay is danger and and death. We are now approaching a still darker night coming on this guilty world, and the angels of God are on their way. A little while and *every Lot* will be taken, and then, oh! then, the judicial hour will have come!

W. FRITH.

Kensington.

TENDER THINGS—THE SOLDIER.

JOSH. v. 13, 14.

THE Israelites were numbered for war from twenty years old and upward; the Levites for service from thirty years old (Num. i. 3; iv. 3). And we see Christ, the devoted Servant, began His ministry at that age. Now, the redeemed soul soon enters into warfare, although the Lord in His tenderness does not permit it until the babe is something of the man. Perhaps that is why the young Christian is such a bright messenger, eager and able to tell of peace and joy in Christ, for there are no scars to frighten those who know not that in fighting there is the Presence that gives joy and strength in conflict deeper than any gladness of the new-born soul. But let none hinder the young zealous spirit, for the redeemed must *sing* (Exodus xv. 1) where the warrior must *shout* (Josh. vi.). Warfare is very real, very sharp, and the farther we get into the soldier-life the more subtle becomes the enemy.

When the world has almost ceased to be a fighting foe—when in the resurrection-life the flesh has lost much of its power—the spiritual wickedness in heavenly places still rages against us, and only the great Captain knows the strength and subtilty of such foes.

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The position of a soldier is to *stand*—stand in the whole armour (Eph. vi. 13). First to stand *still* and *see* (Ex. xiv. 13) salvation *for* us. When He fought for us we held our peace, for we had no part nor lot in the stupendous fight of Calvary. Stand still and see *Him*, the Conqueror (Isa. lix. 16, 17); then "go forward" as *more* than conquerors through Him (Rom. viii. 37). To stand and see salvation *with* us (2 Chron. xx. 17); to stand up to praise (verse 19-22), although the foe surrounds us on every hand, with faith to march into the wilderness, and faith to sing before the enemy; to stand *before* the Lord for orders (Deut. xxix. 10); to stand in faith, in strength—watching (1 Cor. xvi. 13); to stand in liberty (Gal. v. 1), letting none and nothing entangle us; to stand in one spirit (Phil. i. 27), striving *together*, keeping rank —that was the badge of Zebulun's tribe (1 Chron. xii. 33), God grant it may be the uniform of many who are "expert in war;" to stand in grace (Rom. v. 2); in separation "from" (2 Cor. vi. 17), and "unto" (Rom. xiv. 8), for the separated ones were those who could handle shield and buckler, whose faces were the faces of lions, and whose feet were swift as the roe's (1 Chron. xii. 8). Only in separation are we taught so that "a bow of steel is broken by our arms;" only then He girds with strength, and makes our feet like hinds' feet (Ps. xviii.).

To stand fast *in* the Lord (1 Thess. iii. 8) is the communion-life of training, and that life may be alone with Jesus, with only the precious "Notwithstanding" of 2 Tim. iv. 17; for the Lord stands *with* His deserted soldier, thus he is strengthened and "prepared to the war" (1 Chron. xii. 24, marginal reading). The desert is often the servant's resting-place; and the lonely mountain life, where the earthly father's sheep are kept and the first foes slain (1 Sam. xvii. 34), is for the soldier who has many a Goliath before him. "In mountain, valley, plain, and spring, in wilderness and south country," there are kings to be slain (Josh. xii. 8). But the tender thing of the soldier-life is the presence of the Lord—not only the promise of His presence (Josh. i. 5, 6, 9), but He shows *Himself* to us as our Captain and Prince (Josh. v. 13, 14), to be an adversary to those against us (Ex. xxiii. 22, 23), to lead us to the foe and then to cut them off *Himself;* for every battle is the Lord's, though weak faith may reverse "the sword of the Lord and of Gideon."

A soldier must endure hardness (2 Tim. ii. 3), "strong in the Lord and in the power of His might" (Eph. vi. 10). Paul endured all things, for "if we endure [*hupomenō*, not suffer, though it includes suffering] we shall reign." "He endured [*hupomenō*] the cross" (Heb. xii. 3). He must endure persecution. "What persecutions I endured," Paul writes. "Yea, and *all* that will live godly in Christ *shall* suffer perse-

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cution" (2 Tim. iii. 11, 12). Afflictions (2 Tim. iv. 5)—they line the inside of the shield of faith; they fit us not only to march unhindered wherever He may lead, but to answer the home-call with joy—with Paul's "henceforth" to "I have finished," "I have fought." So we endure as seeing Him "who is invisible;" but we walk by faith, and "faith is the eye as well as the ear of the soul," as someone says (Heb. xi. 27).

A soldier must watch. The word means not only wakefulness but vigilance—is doubly armed. "Watch and pray" (Mark xiv. 38). A prayerful soul. "Watch and remember" (Acts xx. 31). Israel forgat their Saviour (Ps. cvi. 21), and then, and therefore, "they murmured" and "believed not" (verse 25). "Watch and stand" (1 Cor. xvi. 13), for the standing one cannot easily sleep. "Watch, with thanksgiving" (Col. iv. 2), for the thankful heart is the loving heart. "Watch and be sober" (1 Thess. v. 6)—[*nepto*, to abstain]—keeping "unspotted from the world;" "laying aside every weight;" "not careful or anxious;" having only a knapsack for the soul to carry, and that with the garments of praise and clothing of humility inside it.

The Lord showed Joshua Himself (Josh. vi. 27), and He shows Himself to us. He knows the strength of Satan and the weakness of the unarmed soldier, the poison of the fiery darts, and the ignorance and foolishness of those at whom they are hurled (Eph. vi. 16). So *He* arms the soldier, and the armour is Himself—He, the truth (John xiv. 6; Eph. vi. 14).

If Satan can only get the soul on to the rash battle-field of *truths*—away from the Truth—he finds a foe he can wound, if not overcome. "The Lord our righteousness" (Jer. xxxiii. 16). The Devil would blot out "the Lord," and leave us poring over "our righteousness." When finding the "filthy rags" are all our own we shall soon slink away ashamed and wretched before him. "He is our peace" (Eph. ii. 14). When the host of hell can change Him, "the same for *ever*," our feet can become hushed, our shoes wear out, and the "hinds' feet" change to the stumbling, bleeding feet of those who know not at what they stumble" (Prov. iv. 19).

"He is the shield and hiding-place" (Ps. xci. 4). Every dart must pierce through Him if it is to reach us when the shield of faith is up; and He is the helmet, the Saviour, the sword of the Spirit, the Word of God. A. S.

THE HEART AND THE PURSE.

If the heart does not open the purse, the purse will be sure to close the heart. W. C.

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"THE LORD, THE RIGHTEOUS JUDGE."

2 TIMOTHY iv. 8.

THIS was one character of his Divine Master with which Paul, as a servant of Christ, strengthened himself. With it he also sought to strengthen Timothy; and not Timothy only, but also ALL humble, patient, suffering labourers for Christ. All such, as the apostle says, "love His appearing." They not only, in common with all saints, "look for Him" (Heb. ix. 28), but they "LOVE His appearing" as the day that will give them a "good reward for their labour"—first of all, in the approving smile and voice of "the Lord, the righteous Judge;" and second, in the "crown of rejoicing" which He will make those who shall have been blessed through their toil to be unto them (see 1 Thess. ii. 19, 20).

That day of "His appearing" will indeed exhibit our Lord Jesus Christ before all beholders as "the righteous Judge," when He shall award the "crown of righteousness" to each servant of His according to his labour.

In truth, Divine righteousness may be seen in the New Testament in at least three ways:—

1st. In Christ Himself as our justifying righteousness before God—as in 1 Cor. i. 30: "Who of God is made unto us . . . righteousness."

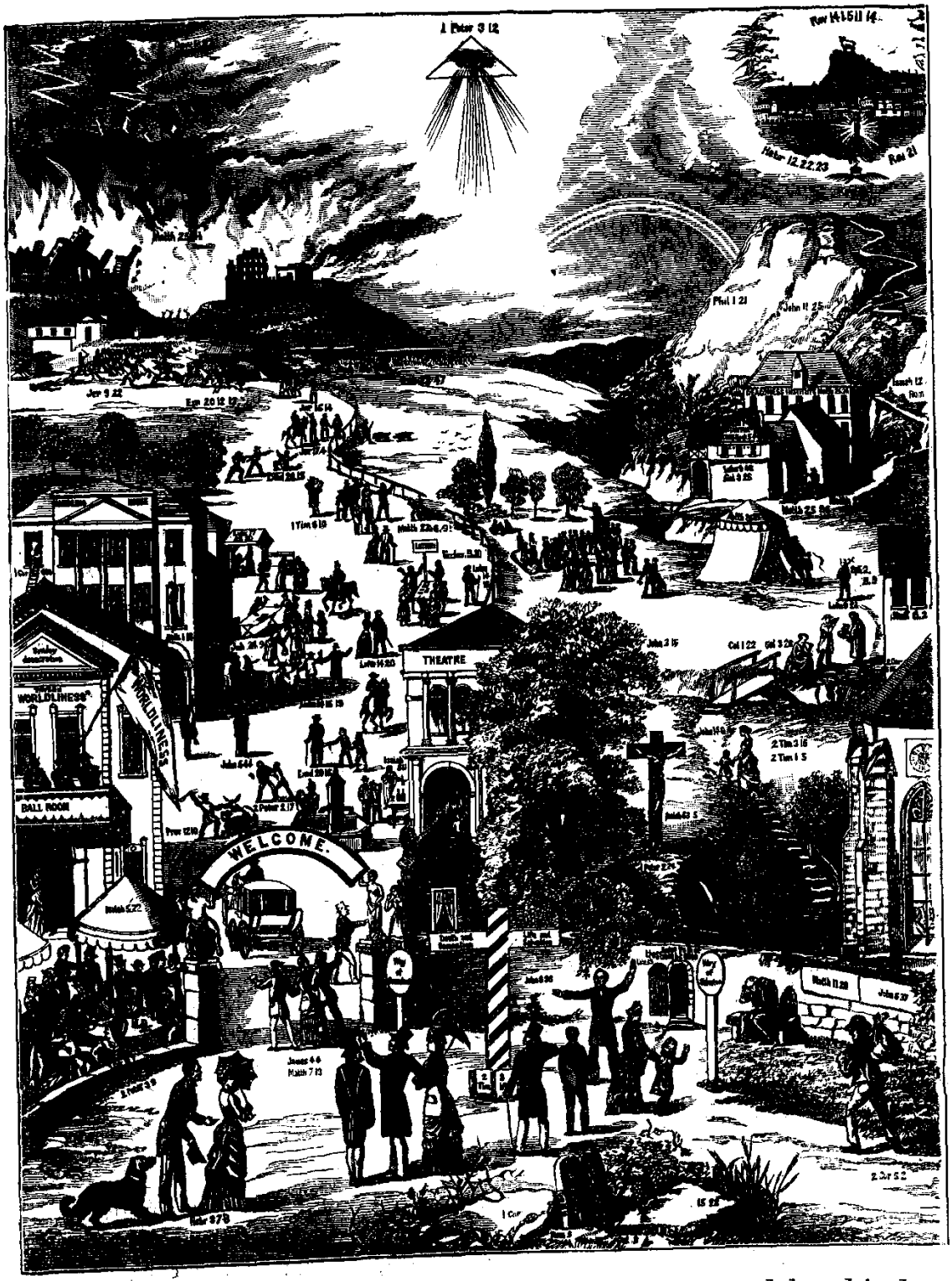
2nd. In the righteousness of the law as "fulfilled IN US" in proportion as we are "led by the Spirit," and "walk not after the flesh, but after the Spirit" (see Rom. viii. 4). This practical, inwrought righteousness of the New Testament is LOVE; for "love is the fulfilling of the law" (see Rom. xiii. 10). Compare xiv. 17: "The kingdom of God is not meat and drink; but *righteousness*, and peace, and joy in the Holy Ghost."

3rd. Divine righteousness is set forth in the New Testament in the yet *future dealings* of God and of Christ with us His saints as to our fruit-bearing and our service. This aspect of Divine righteousness is seen in such passages as, "God is not *unrighteous* to forget your work and labour of love, which ye have showed toward His name, in that ye have ministered to the saints, and do minister" (Heb. vi. 10). Also, "It is a *righteous* thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus . . . shall come to be glorified in His saints" (2 Thess. i. 6-10); and, as above, "I have kept the faith: henceforth there is laid up for me a crown of *righteousness*, which the Lord, the *righteous* Judge, shall give me at that day" (2 Tim. iv. 7, 8).

No wonder it is said of the bride and wife of the Lamb in the day of His marriage, "To her was granted that she should be arrayed in fine linen, clean and bright [see margin]; for the fine linen is the righteousnesses [see Greek] of the saints;" that is, not only that righteousness which was wrought FOR her in the Lamb, but that also Divinely wrought IN her, both in inward graces and in outward works. And amongst these bright and "glistering" ones will be found those labouring for the Lord in our own time, both in British Isles and in other lands. Amen.

H. D.

THE STORY OF A PICTURE.



"*Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.*"—Matt. vii. 13, 14.

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THE STORY OF MY DUTCH PICTURE.

By Gawin Kirkham.

IN August, 1867, I visited Holland, to attend the General Conference of the Evangelical Alliance, held at Amsterdam. This led to other visits during the two following years. Altogether, on these three occasions, I spent ten weeks in that country. The time was chiefly occupied in preaching by interpretation; and the Lord graciously confirmed the Word with signs following, for I have no doubt of the conversion of sinners by the preaching of the Word.

Though at first told by the Public Prosecutor that I should be put in prison if I preached in the streets, afterwards I had the joy of thus proclaiming the Gospel in The Hague and other places. This joy was shared by my fellow-labourer, Robert Craig. Mr. Isaac Esser, one of my interpreters, and himself the most diligent of Dutch open-air preachers, wrote some years afterwards that in a low street in The Hague, which I very distinctly remember, the effects of the preaching were so striking that "the police have almost nothing more to do;" and so remarkable was the change that the burgomaster declared that "One good street preacher is worth ten policemen"—a verdict, by the way, which I should like to see generally adopted by English and other mayors.

But the most interesting reminder of these visits is an allegorical picture, entitled "The Broad and the Narrow Way." My kind host in Amsterdam, Mr. de Hoogh, was a bookseller. In his shop window was a chromo-lithograph of this picture, about twenty-four inches by nineteen. Day after day I looked at it, and on returning to England brought two copies with me. But, as the "Explanation" was still in Dutch, I made but slow progress in unfolding its meaning. By-and-by I induced my young Dutch friend, Frederick Emmighausen, to translate this into good English, and thus I obtained the key of the position. Then I attempted to describe it, and my hearers were evidently so deeply interested that I decided to have an enlarged copy painted. This proved too small to be of any practical value, so I had a larger one made, and then another; and finally, rather more than two years ago, Henry Bevis, the scene painter, of Pentonville Hill, prepared me a copy, nine feet by twelve, which, with a "new quintuple dual illuminator," the invention of a friend who is an engineer, enables me to show it with comfort while I am expounding it.

The picture may be described as a kind of Continental "Pilgrim's Progress," and is based on a passage in the Sermon on the Mount, beginning, "Enter ye in at the strait gate," &c. (Matt. vii. 13, 14). In the general foreground are a number of persons, rich and poor, making their choice of two gates, one very wide, and the other very narrow; the one with a fine "Welcome" over it, and the other with a plain inscription, "Enter ye in at the strait gate." Venus and Bacchus invite to the unsatisfactory pleasures of the one way, while the preacher tries to induce the people to enter the other. In the centre of the foreground are the Tables of the Law—the Ten Commandments—with grapes and corn on the right-hand side, to signify blessing and

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fruitfulness; while on the other side are thorns and briars, and the crawling serpent, signifying barrenness and the curse.

The "Broad Way" contains the house of the strange woman, under the shadow of the theatre; a worldly inn, presided over by Bacchus; a ball-room; a band of music; a gambling house; a house of such as take a pledge of the poor; a market-place; a lottery-table; cruelty to animals; children disobeying their parents; a Sunday train; and a battle-field; while a second preacher stands far up the road warning the travellers to turn from their evil ways. The end of the road shows the unerring balances of justice and the awful doom of the wicked, who are sent into "everlasting punishment."

On entering the "Narrow Way" there is a fountain with Rev. xxii. 17 over it. Then a cross is seen, on which is a representation of the crucified Redeemer; near which is a friendly church, with the minister giving the cup of communion to a new convert. Then a series of steps are climbed and a Sunday school is seen, opposite which is a man carrying his cross. A little farther on is a hospital, deaconess house, and an open-air preaching crowd, representing the place for good works. Here a prodigal is restored, and soon after a lion is met and conquered. Then a steep hill is climbed, and soon the New Jerusalem is reached. As the pilgrims approach the city they see a rainbow, and over all is the eye of the Triune Jehovah. Suitable texts are given, so that, with an open Bible, the picture is self-interpreting to a considerable extent.

I knew from the first that the original was a German production; but only last year did I see a German copy, and receive information of its origin. It appears that it was designed more than thirty years ago by a pious lady, the wife of a wealthy merchant in Stuttgart, named Reihlen, and that she induced a gentleman of the name of Walker, an amateur artist, also of Stuttgart, to paint it. This gentleman died about a year ago. It was then circulated as a wall-print throughout Germany; and the Dutch, struck with its suitableness to convey moral and religious truth, made a Dutch edition.

Such is a brief description of the picture and account of its origin. I am afraid to say how many times I have expounded it during the last eight or ten years; but I know it is exactly ninety-five times in the eight months ending May 31st.

It has a mission in this country. God has blessed it to the turning of sinners from the broad to the narrow way, as is proved by a number of testimonies I gratefully treasure. This account is written at the request of friends, who wish its existence to be more widely known. Copies may be had and particulars obtained at the Open-Air Mission Office, 14, Duke Street, Adelphi, London, W.C.

NOTE.—Since the foregoing was written an English edition of the picture has been produced, a chromo-lithograph, 24 inches by 19. Copies may be obtained, one shilling each, and the explanation in English, illustrated, one penny. A picture and explanation, post free for 1s. 3d. When quantities are ordered, a reduction is made. Friends wishing to arrange for the exhibition and explanation of the picture, or to have copies of the picture, should apply to Gawin Kirkham, 14, Duke Street, Adelphi, London, W.C. The picture and explanation may also be had of the publishers, Morgan & Scott, 12, Paternoster Buildings, London, E.C.

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SONGS OF THE CHRISTIAN LIFE.

"Though I be nothing."—2 Cor. xii. 11.
"For me to live is Christ."—Phil. i. 21.
"Because I live, ye shall live also."—John xiv. 19.
"I in them, and Thou in Me."—John xvii. 23.

TRUE FAME; OR, HOW TO LIVE FOR EVER.

IN *words*, which live, because Christ lives,
In truth, which never dies;
Such words as Christ's own Spirit gives
Before which darkness flies.

In *thoughts*, of which Christ is the life,
Through which His beauty shines—
The birth of peace, the end of strife,
Truth's own unerring lines.

In *songs*, which lift the soul to God
And cheer the broken heart,
Which guide it to that precious blood
Which joy and peace impart.

In *souls*, bright temples of God's praise,
That live to Him alone,
Destined a song of joy to raise
For ever round His throne.

In *work*, which blossoms in the light,
And seeks the worst to raise—
To God Himself a sweet delight,
A song of endless praise.

In Him, who ever lives the same
Through all the changeful years,
Revealing still His wondrous Name
Through all our cries and tears.

In Him, upon His face to gaze,
Transfigured by His love,
For ever to reflect His praise
In His bright home above.

This life is open to us all,
All can for ever live;
Surrender self and make Christ all,
He all to thee will give.

W. POOLE BALFERN.

BIBLE READINGS.

No. 176.—THE ARKS OF SCRIPTURE.

GEN. vi. 14; Ex. ii. 3—*Tēbath*, a chest, a vessel, or receptacle. Compare Luke x. 34, "inn," lit., "a receive-all." (In Luke ii. 7, xxii. 11; Mark xiv. 14—"inn" and "guest-chamber"—the word means "a place for ungirding.")

Gen. vii., viii.—The ark bearing the redeemed family, shut in by Jehovah, safe through the judgment, until landed as in resurrection in the new world, is a vivid type of Jesus, Jehovah the Saviour.

Noah's ark was made of gopher-wood, probably cypress or pine, computed to have been 547 ft. long, 91 ft. broad, 54 ft. high, 81,062 tons burden—larger than the "Great Eastern," which was 679 ft. by 82 ft. 8 in. by 60 ft., 22,927 tons, builder's measurement.

Ex. xxv. 10-22—Ark, *arōn*, a chest. Christ as Emmanuel—God with us.

Verse 10—Shittim. The black acacia, the common thorn tree of the Arabian desert. The humanity of the Lord—Heb. ii. 14; Luke i. 35. The wood hard and almost incorruptible—Acts xiii. 35.

The Tabernacle and everything in it stood on the desert sand.

Verse 11—Gold, the Divine nature. 1 Tim. iii. 16—God manifested in flesh. Heb. x. 5—"Within and without," all Divine.

Crown—Heb. ii. 9; Rev. xix. 12; Isa. xxviii. 5; John xvii. 1, 4, 5.

Verses 12-15—Rings and staves. Provision for the wilderness journeyings. Twofold rings of gold holding staves of wood. The patience and perfections of God encircling human sympathies.

2 Chron. v. 9—Staves drawn out and placed behind. In glory; no more wilderness wanderings, but the memory of them. The *ends seen inside* the holy of holies.

Verse 16—The ark empty. *Nothing* there but God's will—Ps. cxix. 11; Heb. x. 7. Not only the law within His heart, but also the unbroken tables deposited in Christ, the Head, in fulness; in His members in the Holy Spirit's power—Rom. viii. 1-4, 9-15; 2 Cor. iii., iv.

Verse 17—Mercy-seat or propitiatory. *Capporeth*, from *cahphar*, to cover. The Person—1 John ii. 2, iv. 10. The propitiatory or propitiation made—Rom. iii. 25. Himself the propitiation—Heb. i. 3.

Verse 18—The cherubim of gold, beaten out of the mercy-seat, coextensive with it. Heb. ix. 14—"Who through the eternal Spirit offered Himself without spot to God." 1 Cor. vi. 17-20—He that is joined to the Lord is one spirit; his body the dwelling-place of the Holy Spirit (verse 19); bought with a price.

Verse 20—"On high." Luke xxiv. 49—"Till ye be clothed with power from on high." Acts ii.; John i. 33, 34.

The Holy Spirit is from the Father (John xiv. 16, 26)
Sent by the risen Christ (John xv. 26, xvi. 7) .. } 1 Cor. xii. 4-6.

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"Covering the mercy-seat," looking towards it—(John xiv. 26, xv. 26, 27, xvi. 8-15; 1 Cor. ii. 9-16; Eph. iii.). The Holy Spirit unfolds in the Scriptures of truth the whole scope of God's purpose through the atoning death and resurrection of His Son; always magnifies Him as the crucified One, and His precious blood as the only ground of forgiveness, peace with God and access to Him.

Verse 21—"Above, upon the ark." John xix. 30—"It is finished." The crowning point of the Lord's life, and God's foundation for eternity, is His death on the cross. Apart from that there is no justification, no reconciliation to God, and nothing but eternal judgment from God. Verse 16 is here repeated. Apart from Christ's death for us, His holy life, fulfilling the letter and the spirit of God's Word, only condemns us the more. In resurrection He becomes for us the Mediator of the new covenant (Heb. ix. 15-18).

The unbroken tables were hidden in the ark, covered over by the propitiatory and the emblems of that Holy Spirit, through whose power alone the living Word can be written on a living heart.

Verse 22—The central point for Israel, the only place and means for God to dwell amongst them. To us it speaks of 1 John i.—the fellowship now, carried on to the day of Rev. xxi. 3; the final obtainment by our God, the God of redemption, of His full purpose towards us.

We have thus in the ark of the covenant four stages—

I. Emmanuel—God with us, in human flesh and blood, on the desert ground of this earth. II. Tables inside—living obedience. III. The Propitiatory—atoning death. IV. The Cherubim—fulness of the Holy Spirit, life and communion. Fruit of His death, in resurrection.

[The old distinctions between the three Arks of Scripture might here be noted:—1. God's ark through Noah—a type of Christ as the Welcomer, and the Saviour of ALL the saved *collectively*. 2. The ark of bulrushes—a type of Christ as Himself the *preserved* and *drawn-up* One through all life's perils, and in this light an *individual* Example and a cheering *example* for us. 3. *Arōn*, quite a different word, God's Ark for worship and for a journeying testimony, borne on redeemed ones' shoulders—a type of Christ in resurrection as known and used by us here below, both for nearness to God and for power against all God's enemies.]

No. 177.—THE CHERUBIM.

MR. T. NEWBERRY defines the Cherubim as God's various agencies for the performance of His will, for the manifestation of His glory.

In Genesis—Angelic (chap. iii, 24).

In Exodus xxv.—Emblematic of the fulness of the Spirit received by the ascended Christ, fruit of His cross, "*beaten out of the mercy-seat*," who gives gifts now, and reserves for rebellious Israel hereafter (Ps. lxviii. 18; Acts ii. 33; Eph. iv.).

In Ezekiel—Prophetic.

In Revelation iv., v.—The Church in glory. 1 Cor. vi. 1-3, &c.—Partakers of the attributes of Christ for service as represented in the four living creatures (Rev. iv. 7).

1. LION.—The Lion of the tribe of Judah (Rev. v. 5; Gen. xlix. 8-12; Col. ii. 15—Ex. xiv. 27; Heb. ii. 14, 15). He that overcometh, whose right is the crown—Ezek. xxi. 26, 27. Characteristic of the Gospel of Matthew. Born "King of the Jews." The Bethlehemite, Son of David,

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Son of Abraham, of Judah. (Note the potter's field (Zech. xi.); the sepulchre sealed and guarded; Jewish enmity from His birth to the grave, and (xxviii. 11-15) *after* His resurrection "to this day;" resurrection, but no ascension (xxviii. 18-20), pointing to the Millennial time —all peculiar to this Gospel.)

2. CALF or young bullock, signifying patient endurance in labour. Gospel of Mark—the *girded* Servant. Note the frequency of the words "forthwith," "immediately," "straightway," and "again." (Comp. Prov. xiv. 4.)

3. MAN.—The Son of Man. Gospel of Luke—Descent through Mary from Adam. The heavenly Man amongst the human family.

4. EAGLE.—The only begotten Son (John i. 1-18). Gospel of John—Sonship with the Father. The eagle flight, the highest of the four Gospels, as seen in such passages as John xvii. 21-24.

T. A.

No. 178.—"THE GOD OF GLORY" AND "HIS DIVINE PURPOSES TO HIS CHILDREN" ARE SEEN.

1. As His sons, Christ is engaged to bring us to *glory*	Heb. ii. 10.
2. We are to appear with Him in *glory*	Col. iii. 4.
3. We are called to His kingdom and *glory* ..	1 Thess. ii. 12.
4. God is going to make known the riches of *His glory* in us, the vessels of His mercy, which He hath before prepared unto *glory*	Rom. ix. 23.
5. Our present sufferings are not worthy to be compared with the *glory* that shall be revealed to us	Rom. viii. 18.
6. Our bodies are to be raised in *glory*	1 Cor. xv. 43.
7. The salvation which is in Christ Jesus is with eternal *glory*	2 Tim. ii. 10.
8. We are called to His eternal *glory*	1 Pet. v. 10.
9. We are called to be partakers of the *glory* that shall be revealed	1 Pet. v. 1.
10. We now rejoice with joy unspeakable and full of *glory*	1 Pet. i. 8.
11. It is to be the eternal weight of *glory*	2 Cor. iv. 17.
12. Our bodies are to be fashioned like unto His body of *glory*	Phil. iii. 21.
13. God has called us to *glory* and virtue	2 Pet. i. 3.
14. If we suffer with Him, we shall be *glorified* together	Rom. viii. 17.
15. Christ is coming to be *glorified* in His saints ..	2 Thess. i. 10.
16. Christ will present us to Himself—a Church *glorious*	Eph. v. 27.
17. God's purpose to us is: Whom He justified, them He also *glorified*	Rom. viii. 30.
18. We are called to the obtaining of the *glory* of our Lord Jesus Christ	2 Thess. ii. 14.

W. H.

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No. 179.—FAITHFUL SERVANTS OF GOD.

1. ABRAHAM—*Faithful* Abraham .. .. .. Gal. iii. 9.
2. MOSES—My servant, who is *faithful* in all My house .. .. Num. xii. 7. Heb. iii. 5.
3. PAUL—Christ Jesus counted me *faithful* .. 1 Tim. i. 12.
4. TYCHICUS—A *faithful* minister and fellow-servant; a *faithful* minister in the Lord .. Col. iv. 7. Eph. vi. 21.
5. ONESIMUS—A *faithful* and beloved brother .. Col. iv. 9.
6. EPAPHRAS—A *faithful* minister of Christ .. Col. i. 7, iv. 12.
7. TIMOTHY—*Faithful* in the Lord.. .. .. 1 Cor. iv. 17.
8. SILVANUS—A *faithful* brother .. .. .. 1 Pet. v. 12.
9. DANIEL—He was *faithful* .. .. .. Dan. vi. 4.
10. ANTIPAS—Was My *faithful* martyr .. .. Rev. ii. 13.

* * * * * * *

I. Mine eyes shall be upon *the faithful* of the land, that they may dwell with Me: he that walketh in a perfect way, he shall serve Me .. .. Ps. ci. 6.

II. It is required in stewards that a man be found *faithful* .. .. 1 Cor. iv. 2.

III. The Lord preserveth the *faithful* .. .. Ps. xxxi. 23.

IV. I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: for *he was a faithful man*, and feared God above many .. .. Nehem. vii. 2.

V. *A faithful man* who can find?.. .. .. Prov. xx. 6.

VI. And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and next to them was Hanan the son of Zaccur, the son of Mattaniah: for *they were counted faithful*, and their office was to distribute unto their brethren Nehem. xiii. 13.

VII. *Be thou faithful unto death, and I will give thee a crown of life* .. .. Rev. ii. 10.

S. TINSLEY.

No. 180.—THE PRAYERS OF JESUS IN LUKE.

1. At His baptism (iii. 21).
2. After curing the leper (v. 16), He withdrew into the wilderness, in waiting upon His Father for more power.
3. All night before sending out His disciples (vi. 12), praying for them and their work.
4. Alone praying (ix. 18, 22). Notice what He says about His death.
5. In the transfiguration (ix. 28). Still about His death.

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6. In a certain place with His disciples (xi. 1). The prayer given to us.
7. Praying for Peter (xxii. 32). His Divine interest in him.
8. For Himself (xxii. 41, 44): "Father, if Thou be willing, remove this cup from Me."
9. His dying prayer (xxiii. 34): "Father, forgive them; for they know not what they do."
10. "Father, into Thy hands I commend My spirit" (xxiii. 46).

W. H.

No. 181.—THE FULNESS OF JESUS.

THE offices of the Lord Jesus are so numerous, and His beauties so varied, that they cannot be reckoned up in order; but the more we know of *Him* the fuller our joy and the richer our peace, and no joy or peace can we have apart from Him.

1. We receive Him as our SAVIOUR, and all fear of death and judgment is at once removed.
2. We then need Him as our SHEPHERD, to lead, and feed, and care for us; and this He does (Eph. v. 29).
3. We ought to take and make Him as our EXAMPLE.
4. Our oft-repeated and grievous failures make us need Him as our PRIEST, and we delight to know Him as such.
5. His patient priestly service constrains us to serve and worship Him as our LORD.
6. When we own Him, and live in communion with Him as our Lord, He becomes our bosom COMPANION.
7. Companionship with Him empowers us to learn and love Him as our DIVINE BRIDEGROOM, and to find in Him an ever-increasing and deepening delight.

Oh! what a golden chain of His many glories! What Divine riches are ours IN HIM!

Y.

No. 182.—THE TWELVE STONES IN AARON'S BREASTPLATE.

EXODUS xxviii.

1.	Sardius or Ruby	Judah, or praise.
2.	Topaz	Issachar, or reward.
3.	Carbuncle	Zebulun, or dwelleth.
4.	Emerald	Reuben, or seeing.
5.	Sapphire	Simeon, or hearing.
6.	Diamond	Gad, or a troop or multitude.
7.	Ligure	Ephraim, or fruitfulness.
8.	Agate	Manasseh, or forgetfulness.

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9. Amethyst	.. .. ..	Benjamin, or son of my right hand.
10. Beryl	.. .. ..	Dan, or judging.
11. Onyx	.. .. ..	Asher, or blessedness.
12. Jasper	.. .. ..	Naphtali, or victory.

Various aspects of the Divine life in us, beginning with praise and ending in victory. Oh, the glories of God's salvation for us in His beloved Son!

W. H.

No. 183.—ALLITERATIVE SEVENS FOR THE YOUNG AND TEACHERS.

I.—MOSES.

EXODUS iii.

MET by God	Verse 2.
MYSTERY of burning bush	Verse 3.
MISERY of Israel	Verse 7.
MISSION of Moses	Verse 10.
MIGHT of Moses	Verse 12.
MESSAGE of Moses	Verse 14 to end.
MISTAKE of Moses	Verses 11 & 13.

II.—BEWARE—BEWARE.

"*Beware lest thou forget the Lord.*"—*Deut. vi. 12.*

We often see such notices as these—"Beware of the Dog," or "Beware of Pickpockets," but there is one we never see—that is, "Beware of Self." "Let him that thinketh he standeth, take heed lest he fall." We read recently of the author of a book on the "Dangers of Alpine Climbing," with "practical advices to tourists," having himself lost his life while ascending a mountain. Beware, worker, lest you should fall into the things that you warn others against.

BEWARE of the	WORD of the Lord to do it (Deut. vi. 12, viii. 11).
BEWARE of the	WINE — the symbol of earthly pleasure (Jud. xiii. 4-13).
BEWARE of the	WILES of self-righteousness (Matt. xvi. 6).
BEWARE of the	WORLD of covetousness (Luke xii. 15).
BEWARE of the	WICKEDNESS of wicked men (Phil. iii. 2).
BEWARE of the	WISDOM of man (Col. ii. 8; Matt. vii. 15; x. 17).
BEWARE of the	WRESTING of the Scriptures (2 Pet. iii. 16, 17).

F. E. M.

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SEARCH SERIES.

IV.—CHRIST THE LIGHT OF THE WORLD.

THE Lord shall be unto thee an everlasting Light ..	Isa. lx. 19.
The Sun of Righteousness shall arise	Mal. iv. 2.
The Dayspring from on high hath visited us ..	Luke i. 78.
Arise, shine; for thy Light is come	Isa. lx. 1.
The darkness is past, and the true Light now shineth	1 John ii. 8.
In Him was life: and the life was the light of men	John i. 4.
That was the true Light, which lighteth every man	John i. 9.
A Light to lighten the Gentiles, and the glory of Thy people Israel	Luke ii. 32.
The people that walked in darkness have seen a great Light; they that dwell in the land of the shadow of death, on them hath the Light shined ..	Isa. ix. 2.
If any say, I have sinned . . . his life shall see the Light . . . his soul shall be enlightened with the Light of the living	Jobxxxiii. 27-30.
I am the Light of the world	John ix. 5.
I am *come a Light into the world, that* whosoever believeth on Me should not abide in darkness ..	John xii. 46.
He that followeth Me shall not walk in darkness, but shall have the Light of life..	John viii. 12.
Believe in the Light, that ye may be the children of light	John xii. 36.
The eyes of your understanding being enlightened..	Eph. i. 18.
God . . . hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ	2 Cor. iv. 6.
The Lord is my Light and my salvation	Ps. xxvii. 1.
Thou wilt light my candle: the Lord my God will enlighten my darkness	Ps. xviii. 28.
When I sit in darkness, the Lord shall be a Light unto me	Micah vii. 8.
In Thy light shall we see light	Ps. xxxvi. 9.
Lord, lift Thou up the light of Thy countenance upon us	Ps. iv. 6.
Christians are to shine as lights.	
Ye are the light of the world	Matt. v. 14.
Who is she . . . fair as the moon, clear as the sun?	Cant. vi. 10.
Let them that love Thee be as the sun	Judges v. 31.
Arise, shine; for thy Light is come	Isa. lx. 1.
Shine ye as lights in the world	Phil. ii. 15(marg.)
Let your light shine before men	Matt. v. 16.
Let your loins be girded about, and lamps burning..	Luke xii. 35.
Now are ye light in the Lord; walk as children of light	Eph. v. 8.

Subject for May—*Salvation and Fulness of Blessing compared to Water.*

Friends are invited to send in Texts for the SEARCH SERIES *of Readings to Christian Dundas, Deaconesses' Institution, Tottenham, by the 12th of each month.*

HANDFULS OF PURPOSE FOR EVERY DAY.

APRIL.—GEMS FROM OLD AUTHORS.

1. *Love to Christ.*—"They that love Christ love to *think* of Him, love to *hear* of Him, love to *read* of Him, love to *speak of* Him, *for* Him, *to* Him. They love His *presence*, His *yoke*, His name."—MASON.

2. *Humility.*—"The casting down of our Spirit in true humility is but like throwing a ball on the ground, which makes it rebound the higher to heaven. None was ever so high and glorious as Christ, yet none so meek and lowly."—MASON.

3. *Confession.*—"I would never wish to be in a company in which there is not room for my Master as well as myself."—HERVEY.

4. *Consideration.*—"*Consideration* is the first step towards *conversion*. The prodigal son came to himself first, and then to his father."—M. HENRY.

5. *Affliction.*—"If a man will make his nest below, God will put a thorn in it; and if that will not do, He will set it on fire."—JOHN NEWTON.

6. *Degeneration.*—"The prodigal was brought from the keeping of *harlots* to the keeping of *hogs*."—T. FULLER.

7. *Shadow* v. *Substance.*—"Get Christ, and get all; want Him, and want all. A man that catches at the *shadow* loses the *substance;* but get the *substance*, and you get the *shadow* with it."—WALTON.

8. *Pride.*—"Pride is the common forerunner of a fall. It was the Devil's sin and the Devil's ruin, and has been ever since the Devil's stratagem, who, like an expert wrestler, usually gives a man a lift before he gives him a throw."—DR. SOUTH.

9. *Guarded.*—"Give me to *guard* myself; but, Lord, *guard* the *guarding* of myself."—T. FULLER.

10. *Prosperity.*—"Prosperity too often has the same effect on a Christian that a calm sea has on a Dutch mariner, who frequently, it is said, in those circumstances, ties up the rudder, gets drunk, and goes to sleep."—BISHOP HORNE.

11. *Anger.*—"He that keeps anger in his bosom giveth place to the Devil. And why should we make room for him, who will crowd in too fast of himself? Heat of passion makes our souls to *chap*, and the Devil creeps in at the *crannies*."—FULLER.

12. *Perseverance.*—"Believers, go on; your last step will be on the head of the old serpent, but crush it, and spring from it into glory."—MASON.

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13. *Fitness.*—"Never are men more unfit than when they think themselves most fit and best prepared for their duty; never more fit than when most humbled and ashamed under a sense of their own unfitness."—LUTHER.

14. *Following.*—"A dog follows two men while they both walk one way, and you know not which of the two is his master; stay but a little, till their path separates, and then you will quickly see who is the master."—FLAVEL.

15. *Persecution.*—"If I should love the world for loving me, God would hate me for loving it. If I loathe it for hating me, it cannot hurt me for loathing it. Let it then hate me, and I will forgive it; but if it love me, I will never requite it. For, since its love is *hurtful* and its hate *harmless*, I will condemn its hate, and hate its love."—WARWICK.

16. *Pruning.*—"If it be painful to bleed, it is worse to wither. Let me be pruned, that I may grow, rather than cut up to burn."—BISHOP HALL.

17. *Lying.*—"One lie must be thatched with another, or it will soon rain through."—OWEN.

18. *Growth.*—"The branches ingrafted in Christ, growing aright, do grow in all the several ways of growth at once. They grow *inward* into Christ, uniting more closely with Him, and cleaving more firmly to Him. They grow *outward* in good works, in their life and conversation; and they not only, with Naphtali, give goodly words, but, like Joseph, they are fruitful boughs. They grow *upward* in heavenly-mindedness and contempt of the world. And, finally, they grow *downward* in humility and self-loathing."—BOSTON.

19. *Infidelity.*—"There are no infidels in hell. There all believe without a doubt, while they tremble without a hope."—NEWTON.

20. *Grace.*—"All is of grace, of free grace, that the promise might be *sure*, and that our salvation might be *safe*."—BOSTON.

21. *Contentment.*—"Nature is content with little, grace with less, but lust with nothing."—HENRY.

22. *Humility.*—"A Christian should look with one eye upon grace to keep him thankful, and with the other eye upon himself to keep him mournful. The only way of keeping our crowns on our heads is the casting them down at His feet."—DYER.

23. *Passions.*—"The passions, like heavy *bodies* down steep hills, once in motion, move themselves, and know no ground but the *bottom*."—FULLER.

24.—*Infidelity.*—"When once infidelity can persuade men that they shall *die like beasts*, they will soon be brought to live like beasts also."—SOUTH.

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25. *Atheism.*—"Men are atheistical, because they are first *vicious;* and question the *truth* of Christianity, because they hate the *practice* of it."—SOUTH.

26. *Idleness.*—"Idleness travels very leisurely, and poverty soon overtakes her."—HUNTER.

27. *Company.*—"No man can be *provident* of his time who is not *prudent* in the choice of his company."—HUNTER.

28. *Sin.*—"Sin is the knife that stabbed Christ to the heart—this shed His blood. Surely you can never make light of that which lay so heavy upon the soul and body of Jesus Christ."—FLAVEL.

29. *God's Dwellings.*—"God hath two dwelling places: the highest *heavens*, and the lowest *hearts—that* is the habitation of His *glory*, *this* of His *grace*."

30. *Strife.*—"When worthy men *fall* out, only one of them may be *faulty* at the first; but, if strife continue long, commonly both become guilty."—FULLER.

F. E. MARSH.

NOTICES OF BOOKS.

Books and other Publications intended for Review in these pages should be sent (as early in the month as possible), addressed to the Editor, 164, Alexandra Road, St John's Wood, N.W., or may be left in care of Messrs. J. F. SHAW & Co., *the Publishers, 48, Paternoster Row, marked, "For* FOOTSTEPS OF TRUTH."

ABUNDANT GRACE. By the late W. P. MACKAY. J. E. Hawkins, 17, Paternoster Row. (1s.; cloth, 2s.)

The English edition of an American publication which we reviewed on page 115 of the February number.

OF all the weekly religious papers, we doubt whether there are any more appreciated by evangelical Christians of all denominations than *The Christian*, which thoroughly sustains its character as a channel for communication between earnest workers in the Master's vineyard at home and abroad. From its first issue, under the title of *The Revival*, many, like ourselves, have looked for it week by week; and as, through its pages, we have watched the progress of the work of God, under the care of these happy toilers for Christ, we have thanked God for the grace given to them and, through them, to many; while the notes of addresses by many preachers, and other papers, have added to its general usefulness. There is a great diversity of opinion as to the wisdom of publishing the portraits which have recently appeared in this journal, with biographical sketches of living men; but we are inclined to think the majority would prefer to see their old friend without these latter, as these have become so multiplied in religious journals of late, and the highly laudatory notices of those whose portraits are given, may have other than good effect. Possibly it would be better to give the portraits without the biographical sketches of living men. In any case, every reader of *The Christian* will have appreciated the appearance in the number for March 4, of the portrait of our brother Mr. R. C. Morgan, who, from its commencement, has so ably edited this truly CHRISTIAN weekly. We should re-

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joice to find this journal taking the place of certain other journals that give a less certain sound on the great fundamentals of our most holy faith.

SONGS OF REST. First and Second Series. Edited by Rev. W. Robertson Nicoll, M.A. Hodder & Stoughton.

Two little books of poems gathered from a variety of sources. They are not hymns such as have occurred in many other collections, but poems, less known, that deserve not to be lost. They are not all strictly of a religious character, and some are written by authors the general soundness of whose theology we may well stand in doubt of; but it is believed that nothing has been admitted to this collection that is inconsistent with evangelical truth, the selection having been made on the principle of gathering the good and the true from various sources, independent of what has been left behind. There are certainly some choice pieces, while the subjects are very varied. We give the following specimen poem, which comes home to us just now, after a long and dreary winter:—

THE SUNRISE NEVER FAILED US YET.

Upon the sadness of the sea
The sunset broods regretfully;
From the far lonely spaces slow
Withdraws the wistful after-glow.

So out of life the splendour dies,
So darken all the happy skies,
So gathers twilight, cold and stern,
But overhead the planets burn.

And up the east another day
Shall chase the bitter dawn away;
What though our eyes be wet with tears
The sunrise never failed us yet.

The blush of dawn may yet restore
Our light, and hope, and joy once more:
Sad soul, take comfort, nor forget
That sunrise never failed us yet.

Celia Thaxter.

The following lines on a higher theme, though quaint, are sweetly suggestive:—

COMPLETE IN HIM.

Dear Lord, it is better that I
Should go through the world with one eye,
If Thou, Light and Guide, be but nigh.

It is better, O Saviour Divine,
To lose this right hand of mine,
If Thou hold but the other in Thine.

Thou only canst make me complete;
And to limp by Thy side were more sweet
Than walking alone on both feet.

Joseph A. Torrey.

ONE HUNDRED SONNETS BY ONE HUNDRED AUTHORS. Edited by Hy. J. Nicoll. Hodder & Stoughton. This is a similar work, uniform, in size and appearance, with the above, a page being devoted to each of the hundred sonnets. Tastefully bound, these three little books form three gems worthy of a place on any table.

Mr. W. Waters, of the Bible and Tract Depôt, Cambridge Arcade, Southport, has issued a nice little series of Gospel Leaflets, entitled "The Fellow-Traveller Series," containing 100 assorted, in twelve different kinds, at 6d.; also packets of small Verse Cards, giving the well-known poem, "Lean Hard," and others, printed in gold and blue, eighteen cards in a packet, for 6d. The latter are also printed on a large size card, with gilt and coloured borders, which are suitable for framing or otherwise, fourteen kinds, published at 3d. each, 3s. a dozen. All the above are worthy of commendation, which we gladly give.

PAROUSIA. By F. Newth. J. E. Hawkins, 17, Paternoster Row. This is not another attempt to fix a date for the Lord's return, but an inquiry into the order of past and future dispensations and their relative bearings. The following paragraph embodies the author's view; it is for individual readers to form their own judgment on his argument as presented in the entire pamphlet:—"The conviction is forced upon us that the day of Gospel light nears its end. What startling event will mark its close? I believe the translation of dead and living saints will be that event. God will draw the line, and then begin and carry on another course of action with the world, the day of power or vengeance corresponding to the times of the Acts of the Apostles, from the persecution about Stephen down to the overthrow of the nation by Titus—a period of thirty-three years to the making of the covenant. Then follows the suspended week of Daniel—viz., seven years—the two periods making forty years. This, then, may be the space of time between the two events. If this is so, it will remove many difficulties and allow sufficient time for mighty political events to complete themselves, which otherwise it seems impossible could be consummated in the short period of seven years."

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A CLUSTER OF CANAAN'S GRAPES, &c. By the Right Honourable Sir ROBT. TICHBOURN. J. F. Shaw & Co.

This excellent little book has received gratifying commendation in many journals, from which we take the following:—"This little book, 'A Cluster of Canaan's Grapes,' is charming."—Mrs. Stephen Menzies. "I have just read 'A Cluster of Canaan's Grapes' quite through. It is a precious little book."—J. Denham Smith. "This little book is full of the sap of the true vine, and will stimulate and refresh many thirsty souls, as only the undiluted strength of the royal vintage of Canaan can do. Sir Robert was a Christian of a rare and beautiful type." — *The Christian.* "It breathes a precious fragrance of Christ, so characteristic of many of the old Puritan writings."—*Word and Work.* "This book is full of precious counsels and cautions. A very useful little book for all Christians, and especially for all members of the Daily Prayer Union." — *The Silver Morn.*

1. *THE CONVERSION OF CHILDREN.* (2s.) 2. *JESUS, THE LAMB OF GOD.* (1s. 6d.) 3. *JESUS' LAMBS.* (1s.) By Rev. E. P. HAMMOND. Morgan & Scott.

1. This book should be earnestly studied by parents, superintendents, teachers, and all who come in contact with children, for it will be found useful, suggestive, and stimulating. The author's long and unique experience in ministering to the little ones entitles him to speak with authority on his subject, but his style s very simple. The book is full of verified instances of, and varied testimonies to, conversion among the young, with respect to which there has hitherto been so much unreasonable doubt on the part of many, which, however, is fast giving way before the undeniable results attending the labours of this eminent child's evangelist, whose portrait and autograph are inserted. 2 and 3 are illustrated books full of attractive stories with the earnest and successful purpose of making great truths plain to children. No wonder that the author is welcomed wherever he goes, for the spirit of Him who supremely loves little children breathes on every page. Such books should be found in every home and Sunday school in the land.

SOME IMPORTANT DON'TS: A Word to Everybody. By JOHN WOOD. Shaw & Co.

Mr. C. H. Spurgeon, in *The Sword and Trowel*, writes of this little book: "Capital. Many of these pithy sentences, beginning with 'Don't,' awaken troops of thoughts. The book is very small, but 'Don't' despise it, and 'Don't' grudge sixpence for it." "I am charmed with your 'Some Important Don'ts,' and heartily congratulate you."—J. Bennett, D.D., Park Chapel, Chelsea. "Some very sound advice on many too often untouched subjects. The 'Don'ts' on 'Gossip' are excellent."—*The Christian.* "Mr. Wood deals in a pointed and pithy manner with matters concerning the Christian life and walk. The book is well worth general attention."—*Word and Work.* "This little book is full of wise counsel, and certainly barricades the negative side of life at all the most important approaches of evil. It ought to be very useful to the young, and may also be studied with advantage by 'children of a large growth.'"—*Christian Commonwealth.*

THE GIFTS OF HEALING. By Rev. J. G. GREGORY, M.A. London: S. W. Partridge & Co. Brighton: D. B. Friend.

A clear, temperate, and Scriptural little book on a subject which has lately attracted much attention. The author proves that the gifts of healing are now used effectually where God gives the afflicted faith in accordance with His will that they shall be healed; that the occasional exercise of special gifts does not exclude the use of God-provided means for ordinary relief; and that the Lord's servants are to take heed to the right use of all gifts, despising none. The book deserves to be read, and we wish it a large circulation, especially as the profits go to the fund for erecting a new mission hall at Hove.

TRADITIONS OF THE COVENANTERS. Dr. SIMPSON. Gall & Inglis.

No better value for a half-crown anywhere—472 pages closely printed, and packed with interesting matter. With Popish mummeries and encroachments all round us, it is good and inspiring to read how these sturdy old soldiers of the Cross resisted unto blood, striving against sin. Oh that

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the young men and maidens of our land would lay aside the trashy books and read one like this! Interesting as any romance, the book is radiant with Christian virtues. May it have a wide circulation, and be the means of fostering manly graces.

FAVOURITE CHRISTIAN BIOGRAPHIES. Gall & Inglis.

Short memoirs of seventeen Christian worthies. Fact is always better than fiction; so we recommend this book with special confidence for entertainment, instruction, and improvement.

LIFE AND ITS PURPOSES. A Book for Young Ladies. Gall & Inglis.

And a very good book indeed; one we can heartily recommend. The pattern chosen is Mary Lyon, and those who know her life will approve the choice. Young ladies, get it and read it.

NOTES.

THE number of the redeemed in glory has been largely augmented by the removal of many of the saints of God from earth during the past winter. Amongst those who have thus departed since our last issue, being friends and helpers of the Evangelistic Mission, are Sir W. De Capel Brooke, Bart., and Miss Colman, the sister of Mr. George A. Colman, a brief memoir of whom appeared in *Footsteps of Truth* for July and October, 1884 (vol. ii.), under the title of "Our Friends in Heaven." This esteemed sister was a devoted worker in the Lord's vineyard, and a helper of many of His poor. Almost to the time she was confined to her bed lately, she continued to hold a Bible class for young women, in her house, which was largely attended and marked with the deepest interest, and her loss will be sorely felt by the members of that class, as well as very many at Malden Hall, where she was so true a helper. It was our privilege to see her on Saturday, March 13, when, though almost unable to utter a word, she testified to the realised presence and preciousness of Christ, she rejoicing in prospect of our soon meeting in the Father's house above. Later on, the 23rd Psalm was repeated to her by a relative, when she said, "How happy! We shall all be there—in heaven—for ever and ever." This was her last utterance, and in the early Lord's Day morning, March 14, she peacefully fell asleep in Jesus. The remains were interred beside those of her late brother, in Highgate Cemetery, on Saturday, March 20, in the presence of a goodly number of friends from Malden Hall and elsewhere, including the sorrowing members of her Bible class. The hymns, "Lord Jesus, are we one with Thee?" and "A little while, our Lord shall come," were sung, and short testimonies were given to the power of Divine grace exemplified in the life of the departed, and entreaty to those present who were unconverted to yield themselves to God, and receive the grace of God in the salvation of their souls.

* * *

DR. CASPARIN is about to leave England to found a medical mission in his own country, at the city of Van, in Armenia, and other brethren are about to leave for missionary work in North Africa and elsewhere, a farewell meeting in connection with which is to be held at Harley House, Bow, on Tuesday, April 6—afternoon at 3, evening at 7—to commend these brethren to the Lord in prayer for their important service in these distant parts.

* * *

PITCAIRN ISLANDERS.—The interesting history of the Pitcairn Islanders which appeared from time to time, from officers of Her Majesty's ships occasionally calling at these out-of-the-way islands, will be remembered by many of our readers. In May, 1881, we sent a large case of Gospel literature for circulation amongst these interesting inhabitants, many of whom are Christians. The story of the McCoy family was specially interesting. We have recently received a letter from Mrs. McCoy, in which she tells of how they frequently unite in praising God for blessing on the work of the Evangelistic Mission, of which they get occasional information; and she speaks of how much the books,

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papers, and tracts we sent them have been appreciated. Our sister is in affliction through the sudden death of her second daughter, who, however, has finished her course with joy, and left comforting messages for the bereaved. The mother praises God for the fact that in health her departed daughter had a heart to love and serve Him, and for grace to bow to His will in her removal. The letter also contains words of exhortation to sinners and encouragement to praying parents, reminds the young of the special promise attached to early seeking of God, and concludes with a request for prayer on behalf of these godly islanders, who do not forget to remember us at the throne. It is probable that her husband, Mr. McCoy, will be visiting England in the course of the present year, when some of our friends may have the pleasure of hearing him at Kilburn Hall.

* * *

We would remind our friends of the approaching Bank Holiday, namely, Easter Monday, April 26th, when we cordially invite our friends to join the workers from the various branches of the Evangelistic Mission at Kilburn Hall, afternoon at 4, evening at 6.30, with tea in the interval.

* * *

The Unemployed.—The extent of the destitution witnessed by visitors of the Evangelistic Mission is utterly beyond all our power to cope with, even with the assistance of the Lord Mayor's Fund, for there are so many cases where relief from that cannot be applied. We are doing what we can in the matter of distribution of food of various kinds, and employing men on urgently-needed repairs, on reduced scale of pay, so as to find employment for some of those very needy ones. We could well employ many more if the means were but placed at our disposal. Notwithstanding the continued exhausted state of the exchequer, we cannot resist straining a point to continue the relief, and shall be glad if friends will help us all they can.

* * *

It is a cause for gratitude to God for us to have witnessed during the past month, at the large Conference Hall at Stratford, the sustained interest in the excellent evangelistic work there, where, for many months past, such large audiences have been drawn together each Sunday to hear the simple proclamation of the Gospel, and where hundreds have been brought to a knowledge of Christ. The large building, seating over 2,000, is completely filled on Sunday evenings, while it has been our joy to direct many inquirers to Christ. We bespeak for this important work the prayerful interest of God's people everywhere. We would also ask our friends to remember us at the throne of grace for our ministry of the Gospel during the present month—April—at the Great Assembly Hall (Mr. Charrington's), Mile End Road, as well as for our various brethren who will be preaching at the halls of the Evangelistic Mission.

* * *

MR. AND MRS. FENN'S WORK IN SPAIN.

The following letters from Mrs. Fenn will be read with interest:—

"Calle Doctor 4, Linares,
"Pro. Jaen, Feb. 13th, 1886.

"Dear Mr. Hurditch,—Soon after sending off our last communication, kindly inserted by you in *Footsteps of Truth*, our school children's Christmas gatherings became due. There are five schools, and our largest 'local' will only hold the children of one and their parents, so that most of the week was occupied with them. The number of quotations from Scripture, the recitations in prose and verse, and the singing, accompanied by the tambourine, castanets, &c., render these occasions very interesting; and had we room for the public, many hundreds would attend, and hear from the lips of boys, girls, and infants, truths from God's Word whereby they might be saved.

"A man who managed to press inside the door was so struck with what he heard that he has attended the meetings ever since, and the other day made public confession of his sins and his faith in Christ.

"The week of prayer soon followed, and the night the united meeting was due at Chamberí some were assembled round the door nearly an hour before the time, to get seats, and afterwards we found that some had to go away for want of room. We earnestly asked God that before future similar

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occasions we might be able to enlarge our borders.

"Later on in the month Mr. Fenn and I visited A———, a town of more than 14,000 inhabitants, twenty miles from Madrid, taking with us suitable tracts for distribution. Conversations with those with whom we came in contact—hotel-keepers, officers of the army, shopkeepers, persons by the waysides—convinced us that there is considerable freedom of thought in the town. Several had possessed the Scriptures, and none refused what we offered. We met a colporteur who had come to spend two or three days in the sale of Scriptures, and had obtained permission and protection from the town mayor. We had somewhat prepared his way by distributing a popular tract on 'Inspiration.' We judged that the town would be open for Gospel work were there a servant of God ready to occupy the ground.

"After nearly another month's labour in Madrid, with evident tokens of God's blessing, Mr. Fenn thought the time had come to accept our friends' invitation to revisit this town of Linares, in Andalusia. A ten days' visit a year ago, when there had been no regular preaching for years, convinced us that it was more than ordinarily prepared for the Gospel; and through our report Mr. and Mrs. Wigstone were confirmed in their thought of coming to labour permanently, and during the nine months of their residence the attendance at the preaching has been good, and several have opened their houses for cottage meetings.

"During our short stay it was proposed to hold a meeting in the 'local' every night, and the deep attention to the preaching encouraged Mr. Fenn and and Mr. Wigstone to hold after meetings, and I think we never saw in Spain so much manifest earnestness as we now see here. The sound of weeping, and of 'Lord, save me,' from one after another, does the heart good, and the confessions of sin and the willingness to put themselves right with their neighbours whom they had offended indicate sincerity. It is not well in this country to speak much of numbers till persons are proved; but we may just say that to a meeting last night, to which only converts or earnest seekers were invited, over sixty came. A very few of these were converted months or even years ago.

"There are many English families in the town and neighbourhood connected with the lead mines. Mr. and Mrs. Wigstone find scope for service among them also. 'The harvest truly is plenteous, but the labourers are few.'—I am, dear Mr. Hurditch, yours very truly,

"CHARLOTTE FENN."

"*March 9th.*—Since our return to Madrid we have heard that the work at Linares is progressing favourably. Here we receive seven converts into fellowship next Sunday, and several more are under instruction hoping to enter shortly. The Lord be praised! *But we are earnestly seeking greater* things." "C. F."

Address—

Sr. Dn. ALBERTO R. FENN,
Cardenal Cisneros 55, Madrid, Spain.

* * *

JOTTINGS FROM ABROAD.

MR. W. A. REDWOOD writes from Kolar, Mysore Territory, India:—"A few days ago I had the joy of baptising two dear brethren who have just been brought to a saving knowledge of Christ. They were converted at Bangalore, but as one of them was a Mohammedan, of a highly respectable family, he had to escape as soon as he made known his belief, and the other went with him. They fled to Madras, but were brought back to Kolar, as they say, by the Lord. It is a very rare thing to see a Mohammedan come out on the Lord's side. They are far more bigoted than the heathen, as their religion—Islamism—is far more rational than the absurdities of idolatry. They look down upon the heathen with pity for worshipping idols. It is considered a calamity to the family for

A MOHAMMEDAN

to forsake their 'Prophet' Mahomet to become

A FOLLOWER OF JESUS

of Nazareth, especially if he is of a good family. They would far rather murder one who did so than to let him come out, and it's only to save their own necks that they do not do it. I want particularly to commend these two young men to the prayers and sympathy of readers of *Footsteps*

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of Truth. These are two remarkable cases, especially that of the Mohammedan. He is of a good family, and well-educated. He has left home, friends, money, and position (as to this world) for Christ's sake. He is

AN OUTCAST TO HIS FAMILY FOR LIFE,

and an object of their bitterest hatred; and, what is more remarkable, he does not *desire* earthly position or riches. For a long time before he confessed Christ openly, he was grieved to see that so many of the servants of Christ settle down in good houses on good salaries, and thus bring upon all the taunt so often heard in India, that they preached the Gospel for money. He purposed in his heart to go forth, like Paul, in entire dependence upon the Lord for all he needed, though he had not met anyone who was doing that at that time. He might have joined *any* society with no difficulty, but he refused all offers.

THE PATH HE HAS CHOSEN

is no doubt the most blessed, but, from a worldly point of view, a harder and humbler one. This I know from experience. At Kolar his eyes were opened to *believers' baptism*, his friend having *seen* it before, and, as I said, they were immersed by me. They had been attracted by the *devotion* of the 'soldiers' of the 'Salvation Army,' and went to Madras with some notion of joining them; but they could not do it happily, as their mode of begging food from door to door did not appear Scriptural, and they

DID NOT WANT TO JOIN ANY PARTY.

They both felt the need of some more teaching before going out fully into the Lord's work. We felt that the dear brethren at Mirzapore would be just the ones to help them in the study of the Word in its simplicity. One shrinks at the thought of these two going into the notions and theories of man for which this part is so famous. While they were here, we had to conceal them. We had them at the Lord's table on Sunday last—the first time for them—and in the afternoon they told what the Lord had done for them; and we hoped to have had an English meeting with them in the evening, but we were too much disturbed. It was reported that three Mohammedans had been sent by our young brother's father, and they were

COMMISSIONED TO KILL HIM

wherever they found him. They were disguised in old clothes and sent off, while some of us were commending them to the care of Him for whom they suffered. They were taken out some distance, and that night they slept in a jungle, and the next morning we sent them off to Mirzapore. If these two are kept lowly and faithful, and steadfast in their purpose to serve the Lord as they desire, they will be

POWERFUL WITNESSES FOR THE TRUTH.

Will the readers of your magazine join us in earnest prayer on their behalf, and seek to encourage them in this path? The Lord enabled us at the right time to help them on their way, but they will have no society to draw from. May the Lord encourage them in this path. Should anyone wish to communicate with them I shall be most happy to be a medium. Their intention is, if the Lord will, to remain at Mirzapore for a time and

STUDY THE WORD,

and when the tumult has subsided to return to these parts and preach among those to whom they are known. The Mohammedan brother wishes to work exclusively among the Mussulmans of India. I do not know one single worker who is devoted to this important field. There are millions of Mohammedans in India, but a very, very few converted, and scarcely any workers to preach among them. The other brother mentioned was brought up in different surroundings. He is the

SON OF A NATIVE EVANGELIST

in the L.M.S., and has passed as a Christian for years, but has only recently been born again. His family are believers in infant baptism, but he, though sprinkled as an infant, desired to be baptised as a believer. Hence he is, in a way, separated from his friends. These two young brethren are very much of one mind, and they desire to go forth together according to the word, 'Two and two.' I and my dear wife, who have been carrying on the work in the absence of Miss Anstey, leave this mission on her return in November next (D.V.). We contemplate opening up a new sphere of labour. Please remember us in prayer, that His glory may be our aim in all things."

REVIVAL THE PRESENT URGENT NEED OF THE CHURCH.

The substance of an address delivered to a gathering of Christian workers of various denominations at the Strangers' Rest, Ratcliff Highway, on April 2nd,

By C. Russell Hurditch.

"*It is time for the Lord to work; for they have made void Thy law.*"—Psalm cxix. 126 (R.V.).

"*After two days will He revive us, and we shall live before Him. And let us know, let us follow on to know the Lord, His going forth is sure as the morning: and He shall come unto us as the rain, as the latter rain that watereth the earth.*"—Hosea vi. 2, 3.

"*I am anointed with fresh oil.*"—Psalm xcii. 10.



E have just emerged from a particularly severe winter. Rain, hail, snow, frost, and fog, alternately or together, have combined to produce a six months' total of social and physical misery beyond anything experienced during the past decade. The reader, who has more or less paid the penalty for this in rheumatic, asthmatic, or other pains, barely escaping, may be, with life, will judge how thoroughly the writer appreciated, during a few hours in the country yesterday, THE SIGNS OF THE OPENING SPRING, in the sight of the lilac and hawthorn buds, the beautiful blossom of the almond tree, the pure white of the lowly snowdrop, the bright tints of the crocus, combined with the delicious scent of the lily and the violet, with surrounding woods almost carpeted with the primrose and the daffodil; while, overhead, the thrush, the blackbird, and the lark—king of English songsters—raised their united evensong of praise to their beneficent Creator, whose goodness is over all His works, in winter winds as well as in summer zephyrs, in raging storms as in gentle dew, in sealing frost as in opening sunshine.

A little while ago, to judge by appearances, one might have thought that death had triumphed over most of the botanical world, and that

the feathered songsters had been annihilated by frost and snow; but a million evidences surround us to-day that nature, like the damsel of Gospel story, was not dead, but only slept. The Omnipotent voice has once more uttered the oft-repeated *Talitha cumi*, and the virgin spring arises to symphonize forth its million-tongued notes of praise, and to minister brightness, beauty, and fragrance even to those who know but little of her beneficent Lord.

THE PRESENT OUTLOOK.

Now, as in the physical, so in the spiritual and moral world around us. We are, for the most part, just now in the very midst of a kind of SIBERIAN AND LONDON WINTER COMBINED. The cold blasts of scepticism have arisen with the power of a tornado upon the minds of men. The combined forces of disbelief, misbelief, and unbelief, have wrought terrible mischief amongst all classes of society, leaving multitudes of souls like men benighted or befogged on a journey, not knowing their path to safety and home. "The oppositions of science," falsely so called, have shaken the convictions of many of the unstable, and overthrown the faith of some. Pulpits from which, a few years ago, the glorious soul-liberating doctrines of the Gospel were proclaimed, now give forth a very uncertain sound, and a doubting minister soon makes a sceptical congregation. No wonder that in very many of the churches of the land, conversions are almost unknown, for in too many instances, the necessity for such is denied or ignored by a spiritually-attenuated ministry, often more ready to preside over the lighter pleasures of the concert-room or the frivolities of the bazaar, than to diligently lead the flock into the green pastures of the Word, the spiritual exercises of the prayer meeting, or in aggressive efforts for the salvation of their fellow men.

Worldliness, like a flood, has come in upon the professing Church, and the present passion for *entertainment* of all kinds threatens to bring the mass of so-called Christians under the sad designation of "lovers of pleasure more than lovers of God." The race for riches has induced many disciples—forgetful of the infinite cost at which they have been redeemed—to "trim," and give "the halt, the lame, and the blind," the comparative fag-ends of their time, talents, and means, to God and His great work of the world's Gospelization; not to speak of "*the lusts of other things*" which, to a frightful extent are indulged, to the destruction of the soul's peace and prosperity.

I am not unmindful of the fact that there are some, yea, *many*, blessed exceptions to this state of things, in the case of certain churches and centres of evangelistic and philanthropic work, where a scriptural

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and fervid ministry is surrounded and sustained by a devoted and increasing band of praying and equally zealous working Christians, whose aim appears to be to know more of Christ, grow more like Christ, and do more for Christ, giving to Him their brightest and their best. But I speak of things as they are *in general*, even in this favoured land, whilst they are much worse on the Continent and in other English-speaking countries.

And as to the greater world outside, it needs not the eye of a pessimist to see what a sign of the times we have in the great political unsettlement and social upheavings that are gathering such fearful force and producing so much havoc in nearly all parts of the civilised world, so that men's hearts everywhere fail them with fear for what is coming next.

In short, *the winter of moral and spiritual death is upon us*, and many are trembling lest it should prove fatal to all that they have counted divine and hopeful for eternity! "If the foundations be destroyed, what shall the righteous do?"

But to all such, GOD SPEAKS IN WORDS OF GOOD CHEER. The times are dark, and they may still be darker. Nevertheless, the clouds have a silver lining, and yonder, on the eastern horizon, there are resplendent rays that harbinger the coming dawn of brightest DAY. It is midnight, a *wintry midnight*, if you will; but the cry is heard, as never before, "*Behold, the Bridegroom cometh.*" Yea, and even ere He appear, may He not have purposes of wondrous grace towards many thousands, yea, millions of those who now surround us, when we, His redeemed ones, are in a right attitude and condition to receive the needed grace to qualify for His service, making us "vessels meet for the Master's use"? As saved men and women, are we not *debtors* both to God and to the world? To God for the matchless grace we have received—to the world to carry to it, daily and diligently, that message of grace which the Lord has commissioned us to convey to "every creature."

THE PRESENT URGENT NEED OF REVIVAL.

IT IS THE OUT-BURSTING SPRING OF A HEAVEN-GIVEN REVIVAL THE CHURCH EVERYWHERE MOST URGENTLY NEEDS, and it is just this, which the God of all grace is ready and willing to bestow, as His Word over and over again affirms. Then, why have we not received it? We are not straitened in God, there is no hindrance on His part, we are straitened in ourselves, and in ourselves alone. We are *not ready* for the unspeakable blessing. In order to our receiving the needed "times of refreshing," there are conditions to be fulfilled, *sine qua non*, apart from which the spiritual

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winter will continue, and fellowship with God and joy in the Holy Ghost be more doctrine than realized *fact* in the experience of tens of thousands in our professing churches, and but little deliverance will be wrought for God on the heathenism around.

Now, what are the conditions necessary to secure the needed revival of spiritual life and power? May we not clearly discern the answer in the conditions hitherto fulfilled, on the part of the people of God, in all the revivals given to the Church, whether previous or subsequent to Pentecost? Do we not see in the history of *individuals*, as of Abraham, of Jacob, of Moses, of Joshua, of Gideon, of David, of Solomon, of Asa, of Josiah, of Daniel, and of Job, or of *peoples*, as in the days of Hezekiah (1 Chron. xxix.) and of Nehemiah (ch. viii. and ix.), at Pentecost (Acts ii.), and the persecution (Acts iv. 23-37, and xiii.), or in the history of the great spiritual movements since then to the present century, those great revivals which brought wondrous blessing to countless thousands in the times of the Reformation, and of the Puritans, of Whitefield and the Wesleys, of McCheyne and the Haldanes, and yet more recently, in the memorable years of 1859-60, when waves of spiritual awakening flowed over America, and reached Ireland, and subsequently England and Scotland, the lasting effects of which are still traceable in work and workers for God, then brought into life, and now found in almost every part of the mission field at home and abroad—in one and all of these do we not see clearly marked, as with a sunbeam, the conditions which, on the human side, were fulfilled ere the enlargement and revival came, and may they not briefly be summarized as follows?

1. A deeply felt need of the quickening power of the Holy Spirit in the individual and collective life of the Church.

2. The heart laid thoroughly open to the action of the Word of God, in its reproofs and calls to a higher and holier life.

3. A true spirit of self-judgment and contrition for personal and collective sins and shortcomings, with humiliation and confession, and persevering prayer for renewed anointing and power from on high.

4. The resolute putting away of every known sin and besetment, with whatever may be thought grieving to the Holy Spirit, by whom we have been sealed unto the day of redemption.

5. The more complete surrender of self, with all it has, to the Lord—which just means more entire consecration—to be filled and used by Him and for His glory.

Such are the characteristics that have marked the men to whom great spiritual revivals have been vouchsafed in all ages of the Church; and never have "times of refreshing" been given where these have been

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lacking, for God must ever be true to Himself and His Word, and it is amazing how much of that Word bears directly upon the subject now under consideration, if we will only patiently and prayerfully search out the portions.

When these conditions are seen, what

GLORIOUS RESULTS FOLLOW.

The spiritual barometer, which stood so long at zero, rises to summer heat, barrenness gives place to fruitfulness, and death to life; "streams break forth in the desert," and "the wilderness blossoms as the rose;" perpetual praise and sanctified song are heard where aforetime murmuring and mournful notes were generally the order of the day. The life runs on in parallel lines with the Divine Will, so that light shines on all the path, and there is enjoyed fellowship one with another. Joyous activity for the salvation of others takes the place of moroseness and indolence, brotherly love that of sectarian jealousy and party prejudices, spirituality of life that of carnal-mindedness, and abounding liberality that of niggardly gifts to the Treasury of the Lord. A firmer grip is taken upon the inspired Word, men "*lay hold* on eternal life" with increased tenacity. The sea of divine truth becomes like the ocean when the light-obscuring clouds roll away, and the glad sunshine streams forth in all its bright effulgence, as if scattering millions of sparkling gems over the heaving bosom of the mighty deep. Passages long familiar to the casual or cursory reader seem to become radiant with new light and aglow with new life, and the whole Bible, with its divine principles, precepts, and promises, becomes more precious to the soul than ever.

Preachers are found preaching with a new "authority," power, and pathos, for the powers of the world to come are realised in a fuller and deeper sense, while they experience, as never before, the luxury of ministering the bread of life to the truly *hungry*, and the living water to *thirsty* souls, who are now quick to discern whether they are offered bread or stone, fish or scorpion! The fleeting and often unsubstantial things of this vain and passing world take—in the minds of multitudes—their secondary and subordinate place, to the greater matters, the realities of eternity. What new and abounding joy, moreover, is experienced in the social circle, as the treasured up prayers of years are answered in the spiritual enlightenment and conversion of husbands and wives, sons and daughters, brothers and sisters, friends and neighbours; and then again, as, one after another is found to be used of God in leading others to the Saviour, and thus winning start for their crown of rejoicing in

"The crowning day that's coming
By and by!"

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Nor is this all, for the post and the telegraph convey the news to lonely labourers, toiling for God and watching for souls in foreign lands; and pastors, evangelists, and native converts thankfully hear of the Grace of God and are glad, and anon, taking fresh courage, with new faith and energy plead for like showers upon the thirsty land around them.

In short, "DAYS OF HEAVEN UPON EARTH" are experienced by tens of thousands, who have only previously realised the very *beginnings* of the "pleasures that are for evermore." Yea, the blessing of a heaven-given revival abounds and rebounds from shore to shore, from heaven to earth, and from earth to heaven. God, angels, and men rejoice, albeit devils and impenitent souls tremble and rage, when saints are revived and sinners saved; for while "multitudes, both of men and women," are daily added to the number of the redeemed, the long looked-for DAY is being hastened, even "the appearing of the Glory of our Great God and Saviour Jesus Christ."

This is no overdrawn picture of a sentimental imagination, nor the idle dream of a visionary enthusiast, but SOBER FACT, such as may be found illustrated and confirmed in the many bright historical epochs in the Church's history, and such as may be seen *again* whenever the people of God are found in the proper attitude and condition to receive the unspeakable blessing.

Brethren, in view of the present deep and widespread need of the Church and the world, shall we not, *individually and collectively*—in private and whenever we meet—in twos and threes, or in our larger gatherings for prayer, "*stir ourselves up to take hold of God*" (Isa. lxiv. 7), and, before all else, lift our fervent and persevering cry to Him, that the conditions on the human side may be fulfilled in us, so that He may come to us as in "showers upon the mown grass," in the REVIVAL OF SPIRITUAL LIFE, LOVE, AND POWER THROUGHOUT THE WHOLE CHURCH OF GOD ON EARTH!

SPIRITUAL DEATH.

ON visiting a certain cathedral lately, the writer asked the verger how many conversions had been witnessed there lately. "Conversions!" replied the verger, "We don't believe in such things here!" It is to be feared this state of things may be found in many other places than in the cathedrals of our land just now; but how a Heaven-given revival would change all this!

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A FEW OF THE MANY SCRIPTURES BEARING UPON THE REVIVAL OF THE INDIVIDUAL AND COLLECTIVE LIFE OF GOD'S PEOPLE.

PRAYER FOR REVIVAL.

"It is time for the Lord to work; for they have made void Thy law."—Psalms cxix. 126.

"Wilt Thou not revive us again, that Thy people may rejoice in Thee?"—Psalms lxxxv. 6.

"The crown is fallen from our head. Woe unto us! for we have sinned. . . . Turn Thou us unto Thee, O Lord, and we shall be turned; renew our days as of old."—Lamentations v. 16, 21.

"O Lord revive Thy work in the midst of the years."—Hab. iii. 2.

"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. . . . And when they were come in, they went up into an upper room. . . . These all continued, with one accord, in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren."—Acts ii. 8, 13, 14 (see also chapter iv. 23-30).

HUMILIATION AND CONFESSION ACCOMPANYING PRAYER

Read Nehemiah ix. 1-3 (also chapter viii. verses 1, 3, 6, 8, 9, 10, 17, chapter xii. 43, 44); Esther iv. 16 (compare chapter viii. 11-17); Job xlii. 1-6; Psalm xxxii. 5; Isaiah lix. 2, 12-16; Lamentations iii. 19-26; Daniel ix. (compare chapter x. 7-19); Hosea v. 15, vi. 1-3 (compare chapter xiv.); Haggai i. & ii.; 1 Corinthians xi. 31, 32; 1 John i. 9; James i. 5, 6, v. 16-18.

SIN TO BE PUT AWAY.

Genesis xxxv. 1-3; 1 Samuel xv. 22; Psalm lxvi. 18; Proverbs xxviii. 13, 14; Isaiah xvi. 19; 1 Corinthians vi. 14-18, vii. 1; Jude 20-25; Revelations ii. & iii.

GRACIOUS PROMISES AND ENCOURAGEMENTS.

"I will yet for this be enquired of by the House of Israel to do it for them."—Ezekiel xxxvi. 37.

"Put me in remembrance."—Isaiah xliii. 25 (read also verses 18-26).

"I will pour water upon him that is thirsty, and floods upon the dry ground."—Isaiah xliv. 3.

"I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the Lord speak righteousness, I declare things that are right."—Isaiah xliii. 19.

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"Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy that it cannot hear."—Isaiah lix. 1.

"He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."—Isaiah xl. 29-31.

"Salvation is of the Lord."—Jonah ii. 7-9.

"In Me is thine help." "From Me is thy fruit found."—Hosea xiii. 9—xiv. 8.

"O thou that art named the House of Jacob, is the spirit of the Lord straitened? are these His doings? do not My words do good to him that walketh uprightly?"—Micah ii. 7.

"Behold, is it not of the Lord of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity? For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea. .... But the Lord is in His holy temple; let all the earth keep silence before Him."—Habakkuk ii. 13, 14, 20.

"Not by might, nor by power, but by My Spirit, saith the Lord of Hosts."—Zechariah iv. 6.

"Yet had He the residue of the Spirit."—Malachi ii. 15.

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Malachi iii. 10.

. . . . . .

Observe how it was in answer to prayer the Jews were restored after the 70 years' captivity, concerning which the Lord said, "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the Lord."—Jeremiah xxix. 10-14.

And it is thus that Israel will finally be revived and restored. (See Ezekiel xxxiv. to xxxvi., noting particularly chap. xxxvi. and xxxvii).

. . . . . .

In connection with PENTECOST, read Acts i. 8, 13, 14, 15, and chap. ii., with Joel ii. 28-32.

Read Christ's ENCOURAGEMENTS TO PRAYER in Matthew vii. 7-11, and John xiv. 13, 14; xv. 7; xvi. 23, 24.

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See, in addition to the foregoing, the result of prayer for increased power in many other passages, such as Acts iv. 31-33. "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all."

And God is still the same now: "I The Lord change not;" and "Jesus Christ (is) the same yesterday, and to-day, and for ever."

PRAYER FOR REVIVAL.

LORD JESUS, Saviour of our race,
To Thee we lift our cry;
For those *renewings of Thy Grace*
Thou canst alone supply!

We ask Thee to increase our *faith*
In all Thy written Word;
To know whate'er Thy Spirit saith
Of deeper things of God.

We ask that *hope* may clearer shine
In our oft-drooping heart;
Till we behold Thy face divine.
And be e'en as Thou art.

We ask that *love* to Thee may grow
Into a living flame;
Delighting evermore to show
The glories of Thy Name.

We ask for God-directed *zeal*,
To tell salvation's worth;
With courage—firm as bow of steel,—
To do Thy work on earth.

We ask that "*power from on high*"
May with Thy Word be given;
That multitudes to Thee may fly
For life, and peace, and heaven.

We ask that o'er our thirsty land
"*Showers*" *of Grace* may fall,
Till millions join the ransomed band,
And crown Thee LORD OF ALL.

April 14th, 1886. C. R. H.

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JESUS IN THE CLOSING CHAPTERS OF THE FOUR GOSPELS.

IN the last chapters of the four Gospels especially, we have distinct and beautiful pictures of the Lord Jesus in four different aspects, such as have often been noticed in connection with the general character of the four Gospels, but in divine harmony also.

I. In Matthew, we see Him as

"THE REJECTED KING."

His kingly glory in relation to Israel is seen in this Gospel; and the more closely it is compared with the three others, the more does this appear. In chap. xxviii. He is seen as the "Risen One." He meets the two Marys with, "All hail," a royal greeting (only here). They worship Him; then, with the eleven disciples, "they see Him and worship Him" (not in Mark). He then speaks as the King: "All power is given to Me in heaven and in earth. Go ye, therefore, and make disciples of all nations," &c. "And, lo, I am with you alway, to the end of the age. Amen." And here the Gospel closes. No mention is made of His ascension. Why is this? Surely the Lord has something to teach us why this special glory of Him is omitted. May it not be in the sad fact of His being then rejected by Israel as their long-promised King and Messiah? And so He silently passes off the scene—He whom they crucified, and who is risen, but *not* yet reigning over them. His kingly glory has yet to be manifested and entered upon.

II. In Mark, we see Him as

"THE PERFECT SERVANT OF GOD."

And this Divine picture of Him is seen all through the Gospel. The same events given us in both Matthew and Mark are stated in very different language. His kingly glory is not here seen (a most interesting study it is to notice this), but each of them are in perfect harmony. In resurrection (Mark xvi.) He meets Mary (only); then the two, and afterwards the eleven, giving them His own place as God's servant and as His ministers, and the Gospel they were to preach; and then the scene closes: "He was received up into heaven, and SAT on the right hand of God." He is here seen as "*the Ascended and Resting Servant.*"

III. In Luke, He is presented to us as

"THE SON OF MAN."

Not in relation to Israel only as their King and Messiah, or as the Perfect Servant of God, but the One Perfect Man come amongst imperfect men —one with them in all their needs, full of sympathy and compassion—"a Saviour to *all* people" (ii. 10). "God's salvation prepared before the face of *all* people;" also "a Light to lighten the Gentiles as well as the glory of His people Israel" (ii. 30-32). In resurrection He is seen as a *real man.* "Behold My hands and My feet, that it is I Myself. Handle

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Me and see, for a spirit hath not flesh and bones as ye see Me have." And then we have the picture of Him in His present service for His Father as our Prophet and High Priest, unceasingly blessing us; and it was in this act of blessing them He was parted from them and carried into heaven. But before He thus left them He is seen as a Prophet more fully opening to their minds the things concerning Himself hitherto hidden from them (these are not named in Matthew and Mark), and closes by His giving them their future service for Him as His witnesses. Thus this Gospel leaves Him before us as the *exalted and glorified* "*Son of Man*"—God's unspeakable gift to the world.

IV. In John, He is seen as

"THE SON OF GOD."

The whole Gospel unfolds to us His many glories as such. These we do not now name, but only look at Him in resurrection. He appears more often to them here, and His words are more tender and sublime, whether to Mary, Thomas, or his eleven disciples. His last visit is only to seven of them, and there we see Him "*seeking their companionship.*" "Come and dine," having Himself provided the meal; and then, singling out Peter, He asks him a simple but most important question, "Lovest thou Me more than these?" and then shows His Divine interest in all His sheep and lambs, that they should be fed, and the life in them nourished. The present happy service we have for our Divine Lord. We then see, in Peter and John, His own picture of the sleeping saints, and those who will be alive at His coming. *No mention is made to us of His Ascension*, but we here see Him as He himself said in John iii. 13, "the Son of God which is in heaven." And He leaves Himself before us as such, to look on, admire, love, serve, worship, and follow as "THE COMING ONE." W. H.

THE ENTHRONED SAVIOUR.

How near is the Lord Jesus to us, although He is so high above us! This is the very reason why God has exalted Him—this is the reason why He is so high above everything, above all powers and dominions; that He, who has all power and love, may be visible and accessible to us; that everyone may see Him, and draw near to Him; that out of the lowest depths as sinners we may behold Him, and also from the utmost corner of the land we may cry unto Him and be saved. Jesus is exalted for the very purpose of being a Prince and Saviour—to give repentance and remission of sins. If Jesus was not so high, would He be so nigh? He who is omniscient, omnipresent, all-wise, all-loving—whose sympathy is full of human tenderness—is in the holy of holies for the very purpose that He may succour, comfort, and uphold us during the day of our trial and sorrow; that He may be to us a very present help in time of trouble. Jesus is above all that He may fill us with His power and love. He is high above us, that looking unto Him, the author and finisher of faith—unto Him who through the Cross entered into glory—seeing Him constantly above us, the Lamb in the midst of the throne—we may run with patience the race set before us. With all the holy angels and saints of God we look unto Him. We receive of Him, we rejoice and glory in Him, and sing, as an old father in the German Church says: "Jesus is in heaven, therefore it is easy for a poor sinner to have his heart in heaven. Let Jesus dwell in our hearts and then heaven will be in the heart. Amen."—ADOLPH SAPHIR.

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THE BELIEVER'S WALK;

OR,

A SEVENFOLD ASPECT OF OUR CONDUCT TOWARDS GOD IN THE WORLD.

A Word to Young Christians.

WE read in Prov. vi. 13, that "the wicked man speaketh with his feet." From this we gather the meaning of the subject before us, for, as the wicked man speaks by his life and tells us which way he is going, so the Christian should by his. What we mean by walk, and what God means, is the whole tenor of our daily life. Looking back in the *past* we are reminded how we did walk: "After the course of this world" (Eph. ii. 2).

I. *Walking with God.*—This implies companionship or fellowship; for, "how can two walk together except they are agreed" (Amos iii. 3)? Sin thrust man out of the presence of God. Christ came to reconcile man to God—not to reconcile God to man, but to reconcile man to God. It was man that went away from God, not God from man. Now, God is beseeching man to be reconciled to Himself, and the moment a sinner is reconciled by believing in Christ the difference — unbelief — is removed, his sins are forgiven on the ground of the blood of Christ, he is made a child of God through faith in Christ, born again by the Word and Spirit, and all the value of the Person and Work of Christ is reckoned to his faith in Him, God is well pleased with the believer, because he sees not him, but His Son. In Eden God walked and talked with Adam, but sin cut the communion off. But grace restores us to the companionship of God, and we are called to have fellowship with Him and His Son. We have three examples in the Word of God of walking with God: Enoch, Noah, and Levi. "Enoch walked with God: and he was not; for God took him" (Gen. v. 24). A little boy was once very curious to know how it was Enoch took such a long walk with God that he never came back again, and his father explained it to him in this way:—"You know, my boy, how that I and Mr. Thompson sometimes when we come home from business together, and we are talking about something that interests us very much, that when Mr. Thompson gets to our house I have walked back to his house with him, and, when we get to his house, he walks back with me, and then I have asked him into supper. So it must have been with Enoch. He was so interested with God and listening to His voice that God asked him to stay with Him altogether; and he was not to be found, for God took him." In the meaning of Enoch's name we see one of the results of walking with God. It means "*initiated*" or "*dedicated.*" As we walk with Him we shall be

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initiated, *i.e.*, He will instruct us, and we shall be able to enter into His mind respecting His people, His purpose, His love, His will, also Israel and the world; and, while it has not entered into our heart naturally to conceive the things of God, walking with Him, listening to His voice in His written Word, He will reveal them to us by His Spirit. We have an illustration of this in the two disciples and Christ on the way to Emmaus. And not only shall we know His mind, but we shall be *dedicated* to Him—that is, we shall daily delight to yield ourselves into His hands. Again, "Noah walked *with* God" (Gen. vi. 9). The meaning of the name of Noah is *rest* or *comfort;* and is not this another result of walking with God? We "find rest to our souls" (Matt. xi. 29). *How* are we to walk with God? We are told, in Hebrews xi., how Enoch and Noah walked with God. It was *by faith.* Again, "Levi walked with God" (Mal. ii. 6). Reference is here undoubtedly made to Phinehas, son of Eleazar, who was zealous and jealous for the honour of God when he slew the Israelite and the Midianitish woman (Num. xxv. 6-14). Here we have another result of walking with God, quickness to discern evil and zealousness for the honour of God. And as we are walking with Him, and our mind set on Him, we shall find that in His presence there is fulness of joy, perfect peace, the comfort of His precious promises, full assurance for our hearts, and Almighty strength for our weakness.

II. *Walking before God.*—"Walk *before* Me, and be thou perfect" (Gen. xvii. 1). Such were the words of God to Abram. The thought of walking before God is the *consciousness of the presence of God.* That the eye of God is on us, watching, guiding, defending, and instructing us. That is God's part. Ours is to see to it, that we say and do as the Psalmist: "I will walk *before* the Lord in the land of the living" (Ps. cxvi. 9). Conscious that His eye is upon us, and thus living in the light of His presence and walking so as to please Him. *Walking* before the Lord seems also to imply service. Again and again do we find the words, "before the Lord," occurring:—The blood of the sin offering was sprinkled seven times *before the Lord* (Lev. iv. 16, 17). Aaron ordered the lamps *before the Lord* (Ex. xxvii. 21). The names of the children of Israel, engraven on the onyx stones and in the breastplate, were borne *before the Lord* (Ex. xxviii. 12, 29). The leper was cleansed *before the Lord* (Lev. xiv. 11). So Abram was to "walk before the Lord and be perfect [margin., upright or sincere]. It seems as if we hear God saying to Abram: "I have called you out of Ur to be a witness for Me to the nations around; now see to it, that you walk so as to bear testimony to My name." Now, as believers, we are so to walk, in the midst of this crooked and perverse generation, that they may acknowledge that

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we are His, and so uprightly and sincerely before God that we may please Him.

III. *Walking after God* (Deut. xiii. 4).—*This is obedience.* We have this truth expressed in the New Testament by the Master's words: "If any man follow Me," &c.; "My sheep hear My voice, and they follow Me;" "Be followers of God, as dear children." He *whom* we are to follow is Christ (John i. 37; 1 Pet. ii. 21). *Where* are we to follow Him? In the light (John viii. 12). *How* are we to follow Him? As believers fully—Caleb an illustration (Num. xiv. 24). As children, affectionately (Eph. v. 1); Paul, an example (1 Cor. iv. 16). As servants, obediently (John xii. 26). As sheep, attentively (John x. 27). As soldiers, bravely; David's mighty men an illustration (1 Chron. xi., xii.). As workers, closely—Ruth an illustration (Ruth ii. 8). As cross-bearers, determinedly (Matt. xvi. 24); Christ an example. As worshippers, rejoicingly (Mark xi. 9). As saved ones—Jesus only; illustration: Bartimæus (Mark x. 52). As His friends, willingly (Mark xv. 41). As suffering ones, consistently (1 Pet. ii. 21). As loved ones, lovingly (1 Cor. xiv. 1). As apprehended ones, to apprehend Him, who has apprehended us (Phil. iii. 12). As righteous ones, righteously (1 Tim. vi. 11).

IV. *Walking in Christ.*—"As ye have therefore received Christ Jesus the Lord, so walk ye in Him" (Col. ii. 6). This is our *responsibility.* Ye received Him as the *Saviour*, so walk in Him, letting Him who has saved you from the punishment of sin save you from its power. Ye received Him as your *Lord*, so walk in Him, being obedient to Him. Ye received Him as the *Risen One*, so walk in Him in newness of life (Rom. vi. 4). Ye received Him as the *Light*, so walk in Him in the light (1 John i. 7). Ye received Him as your *Deliverer*, so walk in Him, and He shall deliver you from the world, flesh, and devil. Ye received Him as the *Truth*, so walk in Him, in the Truth (3 John iii.). Ye received Him as your *Peace*, so walk in Him, in peace. Ye received Him as your *Strength*, so walk in Him. Ye received Him in the *power of the Spirit*, so walk in the Spirit (Gal. v. 25). Ye received Him as the *wisdom* of God, so walk in Him in wisdom (Col. iv. 5). Ye received Him by *faith*, so walk in Him (2 Cor. v. 7). Ye received Him *honestly*, so walk in Him (1 Thes. iv. 12). Ye received Him *humbly*, so walk in Him (Mich. vi. 8). Ye received Him *lovingly*, so walk in Him (Eph. v. 2). Ye received Him *meekly*, so walk in Him. Ye received Him *gratefully*, so walk in Him (Acts iii. 9). Ye received Him *sincerely*, so walk in Him (Prov. ii. 7). Ye received Him *joyfully*, so walk in Him (Ps. i. 1, 2). Ye received Him *prayerfully*, so walk in Him (Dan. vi. 10). Ye received Him *earnestly*, so walk in Him (2 Chron. vi. 14). Yea, to walk even as He walked, for He has bidden us so to do (1 John ii. 6).

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V. *God walking in us.*—"I will dwell in them, and *walk in* them" (2 Cor. vi. 16). We being *in Christ* is our standing and security, Christ being in us is our *power*. As Christ Himself said: "Ye in Me, I in you" (John xiv. 20). To illustrate this point we give seven instances: Christ dwelling in us is our *power for communion* (Eph. iii. 17). The Spirit working in us is our *power in service* (Col. i. 29). Christ living in us is our *power for life* (John xv. 4). Christ abiding in us is our *power for fruit-bearing* (John xv. 5). His joy in us is our *power for rejoicing* (John xv. 11). His peace ruling in our hearts is our *power to overcome anxiety* (Col. iii. 15). God *walking in us* is *our power in our daily life.* Hence the thought here is, *submission* to the Lord. We talk of power and grace as if they were blessings apart from Christ. We have all things in Christ, and as we are submissive to the Spirit of God, yielding ourselves entirely to God, we shall experience the power of God walking in us, for God's grace IS; and, as we are submissive to Him and trust in Him, we shall find we shall have power to overcome *every* difficulty, temptation, and sin. Because we shall then find with Paul, that it is I, yet not I, but Christ that liveth in me.

VI. *God walking among us.*—As *Lord* to whom we are to be subject (Lev. xxvi. 12). As *Deliverer* from our enemies (Deut. xxiii. 14). As the *Centre*, the *Attraction*, and the *Object* of worship (Matt. xviii. 20; Luke xxiv. 36). As our great *High Priest*, judging evil in the Church (Rev. ii. 1), and succouring the persecuted, tried, and tempted ones (Dan. iii. 25).

VII. *Believers walking through the wilderness.*—Here the thought is pilgrimage and progress (Deut. ii. 7). "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me" (Ps. xxiii. 4). This world is the valley of the shadow of death, and believers are not to stay *in* it—for they are not *of* the world, although *in* it—but to walk through it.

To briefly sum up this subject. Walking with God is the *secret* of power. Walking before God is *sincerity* of purpose. Walking after God is *singleness* of heart. Walking in Christ is *submission* to Him. God walking in us we realise, as we are *separated* from all that is evil. God walking among us, as the *source* of all blessing. Walking through the world is *steadfastness* amidst all the temptations around.

"O, let me walk with Thee, thou mighty God!
Lean on Thine arm, and trust Thy love alone;
With Thee hold converse sweet where'er I go;
Thy smile of love my highest bliss below!
With Thee transact life's business—doing all
With single aim for Thee—as Thou dost call:
My every comfort at Thy hand receive,
My every talent to Thy glory give!
Thy counsel seek in every trying hour,
In all my weakness trust Thy mighty power.
O may this high companionship be mine,
And all my life by its reflection shine!
My great, my wise, my never-failing Friend,
Whose love no change can know, no turn, no end!
My Saviour God! who gav'st Thy life for me,
Let nothing come between my heart and Thee."

F. E. MARSH.

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NOTES ON BIBLE NUMBERS.

By Henry Thorne,

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THIS paper is intended to bring before the reader some interesting references to numerals, which are scattered over the pages of God's Word, with such practical observations as they have suggested to the mind of the writer.

1. It is significant that amongst the titles given by Satan to our Lord, one of the first was "The Holy One of God" (Mark i. 24). Satan has a wide acquaintance with the human family, but he knows that of those born of woman, only one is holy. He had found nothing in Jesus, during the temptation in the wilderness, which savoured of sympathy with evil, and when he left Him, he did so with a deep conviction as to His spotless and incorruptible purity. The Lord Jesus had Himself rejoiced in the blessed spotlessness and endearing relationship to His Father, to which, the enemy of souls so emphatically testified. "Thou wilt not," He had said, "leave My soul in hell, neither wilt thou suffer *Thine Holy One* to see corruption" (Ps. xvi. 10). "The Holy One of God" is also "the Holy One of Israel" (Ps. lxxxix. 18.), and, therefore, the portion of all who are of Israel. If I am His, He is mine, and all that He hath is mine—mine, blessed be God, are the merits of His atoning death (Isaiah liii. 5)—mine the beauty of His spotless character (1 John iv. 17). He is "my Saviour" (Luke i. 47); "my Shepherd" (Ps. xxiii. 1); "my Beloved" (Cant. ii. 16); "my Lord and my God" (John xx. 28).

In 2 Chron. xxx. 12, we read that "in Judah the hand of God was to give them *one heart*." Such oneness can only come as a Divine gift. It was realised by many of the Lord's people who had enjoyed the remarkable revival which is associated with the Day of Pentecost (Acts iv. 32), and in a measure by the two disciples who were accompanied by our Lord to Emmaus. "Did not our *heart* burn within us?" they said. There were two disciples, and yet but one heart. Oh, that all disciples might enjoy this blessed unity!

"One sinner that repenteth" is said to be the cause of joy "in the presence of the angels of God" (Luke xv. 1-10). The value of the individual soul is brought out in the Gospel of John. Matthew's Gospel is the Gospel of the multitude, but John's is that of the individual. Note our Lord's conversations with individuals, as brought before us there—

With Nathaniel	..	...	.. Ch. i.
His Mother	..	..	.. Ch. ii.
Nicodemus	..	..	.. Ch. iii.

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The Woman of Samaria . .	. . Ch. iv.
The Infirm Man . .	. . . . Ch. v.
Philip . .	. . . . . . Ch. vi.
The Blind Man . .	. . . . . . Ch. ix.
Martha . .	. . . . . . Ch. xi.
Judas . .	. . . . . . Ch. xii.
Peter . .	. . . . . . Ch. xiii.
Thomas, Philip, Judas	. . . . Ch. xiv.
Pilate . .	. . . . . . Ch. xviii. and xix.
Mary and Thomas	. . . . Ch. xx.
Peter . .	. . . . . . Ch. xxi.

The individual soul is not to be despised. If a soul is converted by Divine grace, let us never say "only one." The Good Shepherd goes after one and rejoices when He finds it. So should it be with all who do His work. He who does'nt rejoice over the repentance of one is not likely to be made a blessing to many. Jesus will bring many sons to glory, but there is much glorying in His dear heart when even one is brought there.

2. In Deut. xxxii. 30, Moses speaks of one chasing a thousand, and two putting ten thousand to flight. Here we see two persons represented as accomplishing ten times as much as one. It was possibly with a view to such an achievement, that our Lord sent His disciples forth "two and two," as He did when He sent out the seventy (Luke x. 1), when He sent out the twelve (Mark vi. 7), when He sent for the colt (Mark xi. 1), and when he sent a message to the good man in Jerusalem (Mark xiv. 13). In Christian service "two" are ever "better, far, than one." It may be necessary, upon occasion, for the Lord's servant to "dare," like Daniel, "to stand alone;" but such isolated witness-bearing is not to be desired. Daniel did not always stand alone, for he had the company of Shadrach, Meshach, and Abednego. When Peter tried to stand alone, he fell, but he acquitted himself much more worthily when he had the beloved disciple at his side (Acts iv. 13). "One man with God," it has been well said, "is always in the majority;" but even the man who is in such a case will be much helped by the companionship and sympathy of a like-minded friend.

3. Three is a sacred number in scripture, for it is associated with the blessed Trinity. John, in his first Epistle, gives us three trinities, and it is interesting to notice what he says of them. He speaks of the Father (i. 3), the Son (i. 7), and the Spirit (iv. 13); of faith (v. 4), hope (iii. 3), and love (iv. 19); and of the world (ii. 15), the flesh (ii. 16), and the devil (iii. 8). In the relation of these trinities to each other we see many of the deepest truths of Scripture. We see the

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Father antagonistic to the world (ii. 15), the Son overcoming the world (John xvi. 33), and the Holy Spirit contrary to the Spirit of the world (1 Cor. ii. 12). We see faith overcoming the world (1 John v. 4), hope looking beyond it (1 Cor. xv. 19), and love ill directed if it is fixed upon it (1 John ii. 15). As to the flesh, we see how it is not of the Father (1 John ii. 16), how it was condemned by the Son (Rom. viii. 3), and how it is mortified by the Spirit (Rom. viii. 13). Faith subdues the flesh (Gal. ii. 20), hope anticipates its subjugation (Phil. iii. 21, Ps. xvi. 9), and love is a fruit of the Spirit directly opposed to its works (compare Gal. v. 19-22). As to the devil, we see that the Father sent the Son to destroy his works (1 John iv. 14; iii. 8), that the Son came to do this (1 John iii. 8), and that in this work the Spirit co-operated (Matt. xii. 28; Eph. vi. 17). Faith resists the devil (1 Peter v. 9), hope is the helmet worn by those who contend with him (1 Thess. v. 8), and love is the characteristic of all who are not of him (1 John iii. 11, 12).

4. The man sick of the palsy and borne of four (Mark ii. 3), shows how much of human interest one person may absorb. Four were required for one. Some individuals are brought to Jesus by many agencies. One preaches, another sings, another writes a letter, another speaks a word, and, by the blessing of God on their varied efforts, a palsied human spirit is brought to the enjoyment of healing and of strength.

Four quarternions of soldiers were appointed by Herod to take charge of Peter (Acts xii. 4), but these sixteen men were powerless in the presence of one angel of the Lord (verse 7). The chains fell from the Apostle's hands, the prison doors were opened, and the captive was set free. How comforting the assurance that angels are all ministering spirits, sent forth to minister to the heirs of salvation (Heb. i. 14)! One angel is a host, for one is represented as encamping around those who fear the Lord (Ps. xxxiv. 7). It was in the presence of such a camp that the host of Sennacherib was destroyed:—

> "For the angel of death spread his wings on the blast,
> And breathed in the face of the foe as he pass'd;
> And the eyes of the sleepers wax'd deadly and chill,
> And their hearts but once heaved, and for ever grew still."

5. "Five sparrows" were sold in our Lord's time "for two farthings" (Luke xii. 6). Sparrows were cheap. Two were sold for one farthing (Matt. x. 29), but when the purchaser spent two farthings he secured five. The dealer could afford to throw one into the bargain. Yet our Lord said: "Not one of them"—not, therefore, even the one thrown in—"is forgotten before God." How precious the thought

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that that poor and, apparently, worthless bird, of which the owner thought so little that he was willing to give it away, should have a place in the infinite mind of God! Do I know the experience of the Psalmist when he said: "I am as a sparrow, alone upon the housetop" (Ps. cii. 7)? Then let me rejoice, oh Lord, in the assurance that I am still the subject of thy tender and compassionate regard.

6. "Six years" are named (1 Kings xvi. 23) as the period during which Omri reigned in Tirzah. The bad influence of those six years was felt long ages after the wicked king had gone to his grave. For after a period of more than 200 years the prophet Micah wrote, "the statutes of Omri are kept" (Micah vi. 16). Well may we say,

"The evil that men do lives after them."

Be on thy guard, my soul, lest a foolish act or an idle word of thine should perpetuate an evil influence! Seek rather to bring some alabaster box to be broken at the Master's feet, that the contents may be poured upon his head, so that throughout the whole world thy memorial may be that of a service rendered as an expression of love for Him.

7. It has been said that "the constant occurrence in Scripture of the number seven is the result of nothing short of Divine intention." This number has been traced in one form or another in nearly every book in the Old Testament and the New. It is wonderfully associated with the history of the life and teaching of our Lord. Note

1. The seven stages of His history in Phil. ii. 6-9.
2. The seven characteristics of His wisdom in Prov. iii. 15-18.
3. The seven parables in Matt. xiii.
4. The seven miracles in John, chap. ii. iv. v. vi. ix. xi.
5. The seven prayers in Luke, chap. iii. v. vi. ix, xi. xxii.
6. The seven petitions in the Lord's Prayer, Luke, xi, 2-4.
7. The seven sayings on the Cross, Luke xxiii. 34; John xix. 26-28; Luke xxiii. 43; Matt. xxvii. 46; John xix. 30; Luke xxiii. 46.
8. The seven blessings from the throne, Rev. i. xiv. xvi. xix. xx. xxii.

Seven is the number expressive of perfection. We see the perfection of suffering in Peter's seven references to the sufferings of Christ (1 Peter i. to v.), the perfection of benevolence in the seven gifts of Christ (John iv. 10; vi. 51; xiii. 15; xiv. 27; xvi. 7; xvii. 8; xvii. 22), and the perfection of glory in the seven things which are associated in Eph. i. and iii. with Christ and His Church (chap. i. 6, 12, 14, 17, 18; iii. 14, 21).

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GOD'S "FEAR NOTS."

No. IV.—Josh. viii. 1.

JOSHUA was much cast down by the failure at Ai. He did not look upon sin as the common experience of the people of God as it has since come to be regarded. He still held to the opinion expressed long before by his companion, Caleb, that if the Lord delighted in them He would surely make them successful in overcoming their enemies. He had also the word of the Lord which told him that no man should be able to stand before him (Josh. i. 5). In spite of this Israel had ignominiously fled before the men of Ai, and Joshua's humiliation before the Lord had brought out the sad story of Achan's sin. This sudden check in the triumphal course could not fail to discourage. There was the reaction caused by the change so terrible, from the exulting shout to Achan's fearful end. There would also be the fear felt by David at the breach upon Uzzah: if every sin was to be followed by such a consequence what was there before them but failure. While Joshua was thus downcast the word of the Lord came again to him, "Fear not, neither be thou dismayed." Then followed fresh instructions for the future, which led him again on to victory.

The analogy to the Christian's life is very plain. When the child of God starts in the life of faith, having seen himself dead and risen with Christ, he may feel downcast at the greatness of the task before him. Then the Lord encourages him with promises of success, and depending upon them he goes forth to find himself stronger than all that can be against him. But then there comes a change, and defeat instead of victory. The whole future life depends upon his action at this point. If this first defeat is allowed to pass as an ordinary thing which might have been expected, and therefore produces no humiliation before the Lord, defeat instead of victory will become the rule. Victory is simply impossible while one sin remains unjudged. Its one condition is the Lord's delight in us, which cannot be while we are allowing what He has positively declared to be hateful to Him.

But if the Christian recognises it as something quite contrary to what the Lord taught him to expect, and therefore cries to Him for the reason, he will speedily be shown the cause of it all—some sin which has been allowed to pass without notice. Joshua did not go back to Gilgal from Jericho, but went on directly to Ai. When in the flush of the joy of victory is the easiest time for sin to creep in unobserved. At such a time the young Christian is very likely to forget self-judgment. Special grace is needed to bear success.

When the sin is discovered is another crisis. Will we put away the sin, or do we love it too much to part with it? Achan may have been

a favourite with the people: perhaps they would have liked to spare him. But until the Lord's judgment had been executed upon him, Israel must flee before the enemy, and the Lord's favour be withdrawn. Achan or the Lord—the choice had to be made. Happy for us when we have learned to esteem the Lord's favour as beyond compare with anything else that attracts us. When sin is persisted in, the Spirit may even cease to bear witness to the believer of his sonship, so that he begins to doubt his conversion. But sin discovered and put away sometimes leaves the soul so much humbled and broken down as scarcely to have courage to go on again. Having proved his own weakness and the effect of sin, the Christian dreads to go forward again to meet the same experience. But it is not the Lord's will for His children to be thus. Discouragement comes from Satan, not from God. It is he who suggests the path is too difficult—it is useless to try. But the Lord says, "Fear not, neither be thou dismayed." All that is needed is greater watchfulness and dependence upon Him. If the sorrowful experience teach these lessons, and add to trust in the Lord distrust of self, it will not have been all loss. It is more pleasing to the Lord for His children to go on in humble confidence in Him than for them to sit down in despair. They forfeit His help by sin, but when the hindrance is put away there is abundant strength for them in Him still. "My Spirit remaineth among you," was given to another Joshua as a reason for the "Fear not." Failure and declension may discourage, but since He does not take His Spirit from us we may again encourage ourselves in Him. While His Spirit is grieved His power ceases to be exercised, but when the cause of grief is removed He can again show Himself strong in us (Hag. ii. 5). This is true both of the individual and the assembly. Much as any failure has to be deplored, it will be a source of strength if it lead to increased dependence on the Lord, and watchfulness against the least appearance of evil.

M. M. A.

CHRISTENDOM AND HEATHENDOM.

THESE are the two spheres of God's present Gospel work on earth. Christendom is characterised by a knowledge of the name of Christ, and a profession of that name. Heathendom has neither the one nor the other.

Hence the *manner* of labouring for God and for souls is different in the two, albeit, the real difficulties and enemies to be encountered are the same in both; viz., sin, the world, and Satan's power. In heathendom it is the puerile ignorance of the simplest truths of God, and the

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difficulty of awakening attention to and an interest in those truths, that has to be encountered. Jesus at the well became the pattern for such work when He said to the woman, "If thou KNEWEST the gift of God, and *who it is* that saith to thee," &c.; for the Samaritan was almost as vacant-minded as the utter heathen.

How entirely, therefore, the gospel labourer in heathendom feels himself or herself cast upon God, and upon His Spirit's power! Of old, when "*darkness* was upon the face of the deep," only "the Spirit of God" moving "upon the face of the waters," and God's voice saying, "Let there be light," could bring light; and nothing short of this in our day can give the light of the knowledge of the glory of God in the face of Jesus Christ to our fellow-sinners' minds and hearts in heathendom. The letters which appear in the *Missionary Echo*, from our brethren and sisters in those lands, plainly show how deeply they feel this.

But in Christendom the difficulties are of a different kind, and are even greater. In such lands the name of Jesus Christ is more or less a familiar thing, and the well-known adage, "Familiarity breeds contempt," painfully applies. The ear and eye of the unsaved have been so long accustomed to that Name that the preaching of it but seldom stirs the hearer's heart or conscience, or even awakens attention. The preaching hour indeed becomes at last a drowsy time. How additionally all this casts the gospel labourer upon God!

But, alas! the case is worse still. In Christendom the holy name of Jesus Christ stands linked more or less with all that is sinful, and proud, and worldly, whether in national, or municipal, or social, or individual matters. And most especially is that Name connected in Christendom with covetousness and earthly gain. What a hindrance is this!

And yet "there is none other name under heaven given among men" for the gospel labourer to preach, or whereby sinners can be saved. How utterly and emphatically, then, is the God-sent gospel preacher in Christendom compelled to look alone to God Himself for success in his work! But our brethren's letters from these lands show they are not discouraged. Nor need they be, for God is stronger than all His foes; and present results in conversion are even more apparent in Christendom than in heathendom lands!

In Acts xii. we see that Peter was brought out of prison spite of "two soldiers," "two chains," "keepers before the door" of "the prison," and a "first" and "second ward" to be passed, and in addition an "iron gate." By all this God's triumph only the more appeared, and the prisoner was set free. Be it so of Satan's Christendom prisoners in our time! Amen. H. D.

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GOD'S THOUGHTS OF HIS PEOPLE AS UNFOLDED IN THE PROPHECIES OF BALAAM.

Numbers xxiii., xxiv.

NOTES OF ADDRESSES BY J. E. HAWKINS.

I.—THE SEPARATION OF GOD'S PEOPLE.

IN the wonderful utterances of the Spirit of God in these chapters, through the unwilling lips of Balaam, we have four precious aspects of the thoughts and purposes of God respecting His people. First, in their *separation to God;* second, in their *standing or condition before God;* third, in their *moral beauty and fruitfulness;* and fourth, in their *coming glory and final victory.*

Before going into the truths unfolded in this portion I would make a few remarks in reference to Balaam's character and position. Balaam was one who was constrained to utter the truth against his will. He would gladly have obtained the hire which Balak offered him; gladly would he have taken the silver and gold for which his soul lusted, if God would have allowed him to do so; but God could not permit His people, whom He had blessed, to be cursed, and so, although Balaam's heart was set to curse Israel, he had to utter only what God had told him.

In chap. xxii. 12, God said to him, "thou shalt not curse the people, for *they are blessed.*" It was not possible that the devices of the enemy should be permitted to frustrate the counsels of God. Balak may plan, and Balaam may be willing to lend his aid to destroy the redeemed people of God; but they fail to accomplish their desires, for Jehovah is on the side of His people, and what can man do against the arm of Omnipotence?

The meaning of the names of Israel's enemies is very suggestive. Balak signifies "wasting, or licking up," and Balaam, "destruction of the people." Their desire was to destroy God's people, and what they could not do by open means, they afterwards, in some measure, succeeded in doing by guile—by drawing Israel into idolatry and sin—by means of the Moabitish women. We have the very counterpart of this in the Book of the Revelation. In the Epistle to the Church at Pergamos (chap. ii. 12-15), we find the Lord rebukes that assembly because they had amongst them those that held the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel; also that they had those that held the doctrine of the Nicolaitanes, which He hated. Whatever this special doctrine may have been it is difficult to say, but the similarity of the meaning of the name Nicolas, "conqueror of the people," with Balaam, "Destruction

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of the people," is suggestive that the doctrine taught by him was very seductive to the church at Pergamos, even as the teaching of Balaam led to the overthrow of many of the people of Israel.

As we consider the thoughts of our God regarding His people, as unfolded in these utterances through the lips of Balaam, we must ever remember that we are viewing them from God's standpoint. They were blessed of Him because of His covenant-promise made to Abraham—they were redeemed out of Egypt by the blood of the Lamb, and they were on their way to the inheritance He had promised to their fathers. His visible presence was in their midst, and over their heads was the symbol of that presence, the wonderful cloud that overshadowed the entire camp and formed a canopy of protection, while from their altars ever ascended the smoke of the burnt-offering in which Jehovah smelt a sweet savour, and the fragrance of the incense in which He delighted, as setting forth in type the ever-precious merits of the work and person of His beloved Son. This is the key to the wonderful language here used; on no other ground can we understand the precious thoughts of God towards His people, since their whole wilderness journey had only served to bring out that they were indeed "a stiff-necked people."

To turn now to our chapter, we notice first (xxiii. 4, 5), that the Lord *met* Balaam and *put the word* in his mouth. It is the voice of God that speaks, the counsel of Jehovah that is declared. Unwilling human lips are the channel, but it is nevertheless the word of the living God that Balak is called to hear. Then notice that Balaam is made to see Israel "from the top of the rocks." This is the true vantage ground from which to see the people of God. If we look at them from a mere human point of view, we see them in their natural condition, but when we get into the sanctuary of God, as David did in Ps. lxxiii., then we have the right estimate of what God's people are, and of His own dealings with them. Whenever God has made some special revelation to His servants, He has lifted them up "to a great and high mountain," as Moses, Ezekiel, or John in Patmos. So, if we would enter into the mind of God and the wondrous counsels of His heart, we must rise by faith into the atmosphere of His presence, and learn out in happy communion with Him, "the things that He hath prepared for them that love Him."

"From the top of the rocks I see him, and from the hills I behold him," is Balaam's utterance as he looked down upon the people of Israel, separated from all the nations of the earth and gathered around the tabernacle of God with the cloud, enveloping the shekinah glory, covering them. Gazing thus upon them from this vantage ground, Balaam was obliged to utter what God had told him, and he exclaims,

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"How shall I curse, whom God hath not cursed, or how shall I defy, whom the Lord hath not defied?" This is the negative side of the blessing. It was impossible for him to curse them; he could do nothing but what God allowed, and He would never permit the people whom He had redeemed and blessed to be cursed at the desire of their enemies.

But Balaam is compelled to go further, for he has to unfold the positive and unalterable blessing of God's people, their beauty in His sight, and their future glory. He commences with their separation from all other nations. "Lo, the people *shall dwell alone*, and shall not be reckoned among the nations."

Now let us consider the principles upon which God acted in separating Israel unto Himself—principles which are equally true in respect to the people of God of this present dispensation—1st. They were taken up on the ground of *sovereign grace*. In Deut. vii. 6-8, we read: "The Lord thy God hath chosen thee to be *a special people unto Himself*, above all people that are upon the face of the earth. The Lord did not set His love upon you, nor choose you, because ye were more in number than any other people; for ye were the fewest of all people: but BECAUSE THE LORD LOVED YOU." This was the real secret of Israel's blessing, and of their separation to God. In themselves they were a weak, helpless race, stiffnecked and disobedient at every turn of their history, and ofttimes provoking the Lord to anger, yet they were His by covenant relationship, and loved with an everlasting love. So it is with the Church of God now—we are saved by grace, "for God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins." We are debtors to His sovereign love and matchless grace.

It was then on the principle of divine grace, of His own sovereign choice, that God took up the people of Israel to bless them and to separate them unto Himself. But, while Divine love was the principle on which God acted, His justice must be satisfied, His righteousness must shine out, and so we see they were separated also upon the ground of redemption. In Exodus xi. 7, we read: "the Lord shall put a difference between the Egyptians and Israel;" or, as the margin gives it, "a redemption." A lamb was to be slain and the blood sprinkled upon the doorposts and lintels, and thus they were to be sheltered from the destroying angel that passed on that night of death through the land of Egypt. It was by the blood then that they were marked off from the nations of the earth. They were sinners before God, and if they were to be separated unto Him it must be upon righteous ground, and so God put a difference, a separation, between Israel and Egypt—and the blood-mark was the separating sign between them.

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And so it is with the people of God in the present day. Believers are separated by the blood of Christ from this evil world. What is it that separates us from what we once were? It is the precious blood of Him who hung on Calvary and bled and died to make us His. This forever separates us from the old condition under condemnation, and so the apostle Paul exclaims: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. vi. 14). Then, again, in Heb. xiii. 12, we read, "Wherefore Jesus also, that He might *sanctify* the people with His own blood, suffered without the gate." We are thus separated by the blood of Christ from the world, and delivered from the condemnation in which we once were, and from the sins which held us captive.

Further, Israel was separated by the manifest presence of God among them.

In Exodus xxxiii. 16, we have Moses pleading with God for His presence to go with them. God had said to Moses: "Let them make Me a tabernacle, that I may dwell among them;" and now Moses pleads that very word before God and says: "If Thy presence go not with me carry us not up hence;" and, he adds, "*so* shall we be *separated*, I and Thy people, from all the people that are upon the face of the earth." God's presence among Israel was the visible sign and token to the nations around that they were separated unto Him. That cloud accompanying them by day and by night was to all the nations a witness that they were the people of God. The shekinah glory was in their midst, and Israel was thus marked off from all the surrounding nations by the very fact that God had His dwelling-place among them.

This is also true of the people of God now in a higher sense. Israel's separation, by virtue of God's presence among them, was but a type of that separation which should characterise the saints of God in this dispensation.

In 1 Cor. vi. 19, the apostle, speaking of the individual believer, says, "Know ye not that your body is the temple of the Holy Ghost which is in you?" And in the 3rd chapter of same epistle the same truth is taught concerning the church as a whole: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" Also in Eph. ii. 22: "In whom ye also are builded together for an habitation of God through the Spirit." Thus we see that the church, both as a whole and in the individuals composing it, is just as much the dwelling-place of God as Israel was, and that His presence in the church separates it from the world around. Israel were known to have God among them by the visible sign, the cloud of glory, and the church now should be known as God's dwelling-place, not by anything visible

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to the natural eye, but by the manifest power of the Spirit of God in both the individual and the collective testimony.

Believers now are separated by the presence of God with them, but they have an advantage over Israel in that His presence shall never leave them. God withdrew the outward token of His presence from Israel on account of their losing their separate character and mingling themselves among the heathen, which ended in their idolatry and apostacy; but to His people the Lord Jesus Christ has said, "Lo, I am with you alway, even unto the end of the world;" and when He promised to send the Spirit of God, He added, "He shall abide with you for ever; He dwelleth with you and shall be in you." With Israel the presence of the Lord was conditional, and it was taken away, but the church now has the promise of the presence of the Lord Jesus right on to the end of the dispensation.

Then, again, the separation by virtue of the precious blood and of the presence of God severs us from other people. Moses said to the Lord, "let Thy presence go with us, *so* shall we be separate;" and in Lev. xx. 24-26, we have a similar thought, where the Lord, three times over, says, "I have separated you *from other people.*"

They were to have no associations with the ungodly and heathen nations, but to be wholly and entirely set apart as the nation among whom Jehovah dwelt.

This separation is clearly brought out in 2 Cor. vi. 14-18. Here we have the truth reiterated as to believers being separated unto God. There can be no agreement, no fellowship, between darkness and light, between righteousness and unrighteousness, or between believers and unbelievers. "*Wherefore* come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you." Just as the separation of Israel was consequent upon the blood and the presence of God with them so our separation can only be real and true as we know the value of the precious blood of Christ and the power of God's spirit within. There is indeed a pharasaical separation of mere profession, which says, "I am holier than thou," a mere outward appearance; but unless there is the inward separation of the heart to God the outward thing is of no value. There must be first the cleansing of the precious blood and the indwelling of the spirit, and then we can come out and be separate. Mark, it is not that we leave the world behind us, and by virtue of that Christ receives us, but we leave the world because we have received Christ; like Abraham who, having seen a vision of the glory of God, came out from all his old associations and became a stranger and a pilgrim; or like Moses, who esteemed the reproach of Christ greater

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riches than the treasures of Egypt, because he had his eye upon the future reward. So, because of what the Son of God has done for us, we come out to Him, and leaving this present evil world would seek to walk with Him apart from the defilement around us on every hand.

Again, Israel were separated to be *God's inheritance.*

In 1 Kings viii. we have Solomon's wonderful prayer at the dedication of the temple, and, in verse 53, he says to the Lord, "Thou didst separate them from among all the people of the earth to be *Thine own inheritance.*" Thus we see that the purpose of God in their separation from the nations was that they were to be His inheritance. In Exodus xix. God told Moses that Israel was to be a kingdom of priests, a holy nation, a peculiar treasure unto Him; and again, in Deut. vii., they are spoken of as "a special people unto Himself;" and in chap. xxxii. 9 we read "The Lord's portion is His people; Jacob is the lot of His inheritance." We have the parallel to this in Eph. i. 18. There the apostle prays for the saints at Ephesus: "The eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints." Israel was ordained to be God's inheritance on the earth, and they will yet be His dwelling-place in the renewed earth in the millennial day of blessing; but in the meantime the Spirit of God is gathering out from every kingdom and people and tongue and nation a people for the Lord Jesus. Gathering them out from the world, out from its judgment, out from its sins, that they should even now be the inheritance of the Lord. It is a wonderful thought that our God should have stooped so low—past angels and created intelligences—right down to the wreck and ruin of this poor world, and picked up out of the mire and doom of sin those who should become His inheritance; that He should have raised the beggar from the dunghill, and made him to sit among princes, and to inherit the throne of glory; that He, in His sovereign grace, should so lift us up in Christ, that we are now made in Him so acceptable to Himself that He can claim us as His inheritance! Are not these wondrous thoughts of our God concerning us? Well may Balaam exclaim: "the people shall dwell alone, and shall not be reckoned among the nations!"

But alas! how little was this separation carried out by Israel. On the contrary, "they mingled among the heathen and learned their works;" and again and again provoked God's judgment by this very sin. So in the present day there is much of the mingling of the professing people of God with the world that still rejects and dishonours their Master. The life of separation is oftimes obliterated, and the church and the world walk hand-in-hand together.

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In the roll-book of Christian profession are included many, who, for worldly reasons, put on the cloak of religion while their hearts are untouched by the Spirit of God, and have no response to the love of Christ. We need, therefore, to be constantly reminded of the will of our God in this matter, and that we are set apart for Him by His sovereign and eternal love—by the redeeming blood—by His indwelling presence, and by the precious truth of our being His inheritance. We are His own—created for His honour—to show forth His praise, to reflect His image, and soon to share His glory. Then surely having this high and heavenly destiny, being even now the habitation of God by the Spirit, it is our privilege as well as our heavy responsibility to be truly Nazarites—or separated ones to Himself.

To turn back again to Israel, if you refer to Deut. xxxiii. 27-29, you will see that in the day of millennial glory, when they shall yet fulfil the destiny designed for them by God, almost the very same words are used with reference to them. In verse 27, we read, "He shall thrust out the enemy from before thee; and, shall say, 'Destroy them,'" referring to their future and final oppressor, the Antichrist, who shall be destroyed by the glorious advent of their Messiah—King. The Lord will then purge out of His kingdom all things that offend, and shall return as King to reign over the whole earth gloriously; so, the next verse declares, "Israel *then* shall dwell in safety *alone*." The prophecy, that Israel should be a separate people unto Jehovah has never yet been annulled; at various times in their history it has been manifested in a small degree; in Solomon's day it was seen to a considerable extent, but in the millennial day it shall be seen in all its fulness. Notice also they are not merely to dwell alone, but to dwell in safety. The devil, that great adversary, will be bound in the abyss, and so they can then dwell in safety, for they will have "rest on every side, neither adversary nor evil occurrent" (1 Kings v. 4.)

Now, if we turn to Rev. xxi., we have again a parallel regarding the people of God. Just as in the millennial day Israel shall dwell in safety alone, separated from the nations around, so in that day the church will have been gathered into God's presence in the glory to be with Him and then to descend to the renewed earth as the new Jerusalem. And into that city, composed of sinners saved by divine grace, it is written, "There shall in no wise enter into it anything that defileth." Entire separation to God marks that holy city. Just as Israel upon earth will be fulfilling God's word concerning them, so the Church of God, gathered unto Christ in the glory of the Father's house, shall be found separated eternally unto God, because made perfectly like unto Him who was ever the true Nazarite to God. Oh, happy, glorious day, when God's thoughts concerning His people shall have their grand consummation, and we shall be gathered into His glorious presence, for ever made like to our Lord Himself.

There is another thought in this prophecy of Balaam's. He exclaims: "Who can count the dust of Jacob, and the number of the fourth part of Israel?" Here we have the thought of their vast number. The promise to Abraham was that his seed should be as the sand by the sea-shore and as the stars in heaven for multitude.

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This statement will yet have an abundant fulfilment in the literal seed of Abraham; but it is still more manifest in the spiritual seed, that multitude which no man can number? There they stand, myriads upon myriads, redeemed by the blood of the Lamb. Man cannot number them, and God does not. Why is that? Because their number is like the value of the precious blood, beyond all estimation. They are there from every kindred, and tongue, and people, and nation, and they cast their crowns before His feet, singing, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. v. 12).

But there is one other word which Balaam utters which demands a passing thought. As from the hill-top he beholds all the glory of God's people he exclaims: "Let me die the death of the righteous, and let my last end be like his." There are many like Balaam in this respect. He knew that the end of the righteous would be gladness and peace, and so he expressed the desire to die the death of the righteous, while at the same time he "loved the wages of unrighteousness." Let me remind any unsaved one that reads this, that you can never die the death of the righteous unless, by simple trust in Christ, you have implanted in you the life of the righteous. Balaam died on the battle-field, with the enemies of God's people, and this will be the lot of many who have plenty of profession but no possession. To be a child of God is not a mere form but a grand reality, and if we have that, and the Lord tarry, and we be called to die the death of the righteous, that death will be but the entrance into the possession of what God has promised and of which we have the earnest even now.

THE MONEY SCALES.

An opulent merchant, having received a sum of money, was putting the ducats one by one in a pair of scales, in order to ascertain that they were not too light. "For my part," said Gotthold, who was present, "I should be more afraid of their being too heavy." "How so?" enquired the merchant. "Do you not think," rejoined Gotthold, "that that money must be too heavy which is bedewed with the blood of the poor, the sweat of the labourer, and the tears of the widow and the orphan, or which is loaded with the curses of those who, by fraud or violence, have been robbed of it. I will hope, however, that there are no pieces of this description in that heap of yours, or rather, I will not fear that there are any. Suffer me, however, without offence, to express the wish that you will always make your conscience your scales, and weigh in it your dollars and ducats, to ascertain that they are of proper weight, and have been honestly acquired. *Many a man never learns until he is struggling with death, how difficult, or rather impossible, it is to force a soul burdened with unrighteous gain through the straight gate which leadeth unto life.* Take heed, then, that no such gain ever burdens yours. The more he carries, the more the pilgrim sweats and pants as he climbs the steep; and the more the conscience is oppressed with dishonesty and fraud, the harder will the struggle of a deathbed be."—*Gotthold's Emblems.*

THE BOOK OF REVELATION.

By Thomas Newberry, Editor of "The Englishman's Bible."

(*Continued from page* 197.)

Chapter XIV.

Verse 1. "And I looked, and, lo, a Lamb stood on the Mount Sion, and with Him a hundred forty *and* four thousand, having [His name and] His Father's name written in their foreheads."

In striking contrast with that anarchy, confusion, and evil, the subject of the preceding chapter, John now contemplates a far different scene.

"I looked, and, lo." Here is another of those N.B.'s which point out subjects of peculiar interest and importance.

"A Lamb," that is, "a young lamb" [arnion]. This is not the word for "lamb" employed by John the Baptist, which is "amnos," when he says, "Behold the Lamb of God" (John i. 29, 36). He is indeed the same person, but in a different character and position. Not the Lamb for a burnt-offering, not Jesus come to suffer, and to put away sin by the sacrifice of Himself; but as a Lamb in the resurrection power of an endless life, the same as in chapter v. 6, the Lamb in everlasting glory; not as He is seen in type or shadow in Gen. xxii. 6, as the Isaac going to Mount Moriah for sacrifice; not as seen on earth setting His face steadfastly to go to Jerusalem, but as the risen Lamb, in the vigour of immortal youth.

"Stood," perfect participle, that is, "having stood and standing," the same designation and same position as in chapter v. 6. "And I beheld, and, lo, in *the* midst of the throne . . . stood a Lamb as it had been slain." In chapter v. He is seen surrounded by those who share in the triumphs of the skies (a heavenly scene), but in chapter xiv. He is in the midst of those who are engaged in the fierce conflict that is going on below (an earthly scene).

"On the Mount Sion." There are two mountains in Jerusalem which are often confounded: Mount Moriah and Mount Zion. Mount Moriah was the place where Abraham offered up his son Isaac; the mount on which the threshing-floor of Araunah the Jebusite was situated; where David built an altar, and offered sacrifice unto Jehovah, when the angel stretched out his hand over Jerusalem to destroy it (2 Sam. xxiv.); the mount on which Solomon's Temple was erected (2 Chron. iii. 1).

Zion, on the other hand, was the stronghold of David, and between the two mounts was that chasm, the Tyrophean valley, which was

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spanned by the ascent which the Queen of Sheba so wondered at. It was probably on Mount Zion that Solomon erected his royal residence.

In this verse Mount Sion is symbolical. As Mount Sinai is typical of the demands and penalties of law, so Mount Sion is the emblem of the sovereignity of grace. Heb. xii. 18-24 contrasts the two: "Ye are not come unto the mount that might be touched," that is, Mount Sinai, with its demands and penalties, but to Mount Sion, where grace triumphant reigns. Grace has brought us there, as it will hereafter bring those mentioned in this first verse.

"And with Him a hundred forty *and* four thousand, having [His name and] His Father's name written in their foreheads." (So MSS.)

Here it is not the sacrificial Lamb on His way to Calvary, with His twelve disciples around Him, who afterwards forsook Him; but the Lamb in resurrection vigour, surrounded by the twelve times twelve thousand who follow Him whithersoever He goeth.

We must not confound this company with the hundred and forty-four thousand mentioned in the seventh chapter, though in some respects they are similar. Those of the seventh chapter were sealed to secure them against coming judgments, God putting His mark upon them, that the executors of His righteous judgments might pass them over (Ps. xci. 7), and they are of all the tribes of the children of Israel, they are exclusively Israelites.

Here, in the fourteenth chapter, the hundred forty and four thousand have His name and His Father's name written on their foreheads. That is, manifestly declared to be disciples of Christ, and children of God, "known and read of all men;" and they are "redeemed from among men" (verse 4), not from Israel exclusively, but from mankind generally.

Verse 2. "And I heard a voice from heaven, as *the* voice of many waters, and as *the* voice of a great thunder; and I heard *the* voice of harpers harping with their harps."

The hundred forty and four thousand standing on the ground of sovereign grace, and having the presence of the Lord of Glory with them, are on earth, but the voice of melody which John hears comes from heaven. "The voice of many waters," that is, from the innumerable company of angels which surround the throne.

"The voice of a great thunder." That is, the voice of praise from the surrounding universe. The music of Heaven's orchestra comes wafted down to earth, like the melody of a military band provided to animate the warriors in the conflict, and to urge them on to deeds of valour. It is God's own provision to cheer His faithful combatants in this last struggle against the combined powers of earth and hell.

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"And I heard *the* voice of harpers harping with their harps." Chapter xv. 2, explains to us who these harpers are. They are those who, having been faithful unto death, have gained the victory over the beast, and in heaven join their harpings with the harmony of the skies.

Verse 3. "And they sung, as it were, a new song before the throne, and before the four living ones and the elders; and no man could learn *that* song but the hundred *and* forty *and* four thousand, which were redeemed from the earth."

The old song is the song of creation, which angels sang when God laid the foundations of the earth (Job xxxviii. 7). The new song is the song of redemption (see Ps. xcvi. 1, 2), "Sing unto Jehovah a new song . . . . show forth His salvation from day to day." This new song is sung in the presence of God, and before the four living ones, symbolic of the Church, and before the four and twenty elders, which represent the saints of a former dispensation. In heaven

"The whole creation join in one,
To bless the sacred Name
Of Him who sits upon the throne,
And to adore the Lamb."

On earth, only the redeemed from among men have fellowship with the heavenly harmony; none but these can learn and sing the song of salvation, which is sung around the throne.

Verses 4, 5. "These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from *among* men, *being the* first-fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God."

These are they, who, by faith and patience, inherit the promises, and, by these exceeding great and precious promises, become "partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Pet. i. 4).

Our Lord speaks of those who made themselves eunuchs for the Kingdom of Heaven's sake (Matt. xix. 12); and in Isa. lvi. 1-8, there is a wondrous and beautiful prophecy of these godly ones of the latter day, not only from among the children of Israel, but from the Gentiles, the strangers who join themselves with them, who keep God's commandments, and take hold of His covenant, and in whom the promises of the new covenant will be fulfilled. God will write His law in their hearts, He will put a new spirit within them, and cause them to walk in his ways (Eze. xxxvi. 25-27).

When on the one hand the transgressors are come to the full, and iniquity abounds such as it never did before, on the other hand the Spirit of Jehovah will lift up His standard, and work mightily in the hearts of the faithful. God's saints then will be refined, but not with

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silver, chosen in the furnace of affliction, and as the results of the fiery trials through which they will pass, the sanctifying afflictions which they have endured, passing like the three Hebrew youths through the furnace heated seven times hotter than it was wont to be heated, they will come forth with every bond of iniquity burnt, pre-eminent in holiness, purity, and truth, to follow the Lamb whithersoever He leadeth; the work of God's hands that he may be glorified, in whom God will show that He has not done in vain all that He hath done (Eze. xiv. 22, 23).

These are redeemed from the earth and its defilement, "and from among men" and their iniquity; being a first fruit unto God and to the Lamb, these will be a specimen beforehand of what all Israel will become under the new covenant in the millennial kingdom, a holy nation, a peculiar people, and to whom, when Israel is brought into the fulness of blessing, God will give in His house, and within His walls, a place and a name better than of sons and daughters, an everlasting name that shall not be cut off, even them will He bring to His holy mountain, and make them joyful in His house of prayer (Isa. lvi. 4-7). These are Israelites indeed in whose spirit there is no guile (Zeph. iii. 13).

In the book of Psalms we have the varied experience of these godly and tried ones in their onward progress through conviction, temptation, and conflict onward to their ultimate triumph, thanksgiving, and praise.

Verse 6. "And I saw another angel fly in *the* midst of heaven, having *the* everlasting gospel to preach *unto* them that dwell on the earth, and *to* every nation, and kindred, and tongue, and people."

"Another angel." This angel follows the angel which had the seventh trumpet, who ushers in the great crisis of this world's history. Angels are the agents of God's providential actings on the earth, and are emblems of God's providential rule. This angel flying in mid-heaven is a sign, setting forth that God, by His providence, will open up in a remarkable manner, and above all barriers, human or earthly, a way for the universal spread of the Gospel.

As upon the persecution which arose about Stephen, they that were scattered abroad went everywhere preaching the Word, so God will over-rule the persecution of the faithful remnant, symbolized by the man child, and the remnant of the woman's seed, for the universal dissemination of the truth.

The everlasting gospel is the same old, old story, which is true from the beginning, redemption through the blood of the Lamb, the serpent's head crushed beneath the bruised heel of the woman's seed. As there is none other name under heaven given amongst men for salvation, so there is no other gospel but the gospel of the grace of God through faith in the atoning sacrifice of Christ.

When the energy of Satan is put forth to the full through his strong delusions, that men might believe his lie, the counteracting energy of the Spirit of God will be brought in to resist it, so that "every nation, and kindred, and tongue, and people," will have the gospel proclaimed to them.

ETERNAL LIFE.

JOHN xvii. 2; ROM. vi. 23; 1 JOHN v. 11, 12, 13.

ETERNAL LIFE is not merely eternal existence. We read of some who have existence, but no life, in the scriptural sense of the word: "She that liveth in pleasure is dead while she liveth" (1 Tim. v. 6); "Dead in trespasses and sins" (Eph. ii. 1); "He that hath not the Son of God hath not life" (1 John v. 12); and yet all such continue to exist, and may possibly possess abundance of natural life. To Adam it was said: "In the day that thou eatest thereof thou shalt surely die" (Gen. ii. 17), and "so death passed upon all men, for that all have sinned" (Rom. v. 12).

In 1 John v. 20, knowledge of, and union with "Him that is true," even Christ Jesus, is said to be "eternal life." Again, "This is life eternal, that they may know Thee, the only true God, and Jesus Christ, whom Thou hast sent" (John xvii. 3). The opposite of this is death.

Eternal life was purchased for us through the death and resurrection of the Lord Jesus Christ, who poured out His life for us. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit" (John xii. 24).

Eternal life is a nature implanted in us, of the very nature and essence of the "Eternal God." The *new birth* consists in being "born from above" (John iii. 3); born out of God (ἐκ) (1 John v. 4). The channel of communication is Christ; the life is given to Christ for us; and the Communicator is "The Eternal Spirit" (John vi. 63; 2 Cor. iii. 6). The life is imparted to us *when* we believe in the Lord Jesus Christ as the Saviour, and commit ourselves to Him.

We read that "God hath given to us eternal life," but we must not, therefore, say that all who believe they *have* this life possess it, for the next clause is: "This life is *in His Son*. He that hath the Son hath life, and He that hath not the Son of God, hath not life" (1 John v. 11, 12). This proves that only those who by faith receive the Son of God are real possessors of eternal life. Nor is this faith merely an assent of the mind to the truth of God. We read of some to whom our Lord said: "Ye search the Scriptures because ye think that *in them* ye have eternal life, and they are they which testify of *Me*, and ye will not come *to Me*, that ye might have life" (John v. 39, 40, R.V.)

The eternal life which we receive from Christ is not a life independent of, or apart from, the life which is in Christ. Though given to us and implanted by the quickening Spirit, yet we read that our "life

is hid with Christ in God" (Col. iii. 3), and that Christ "is our life" (verse 4). Both facts are true, blessedly true. The life is in us, and also in union with Him "who is our life," and He is responsible to maintain this union. Therefore it is not only eternal in its source, but is the inalienable possession of every child of God. John x. 28 proves this, and verses 29 and 30 shew, that the Father and the Son have both pledged themselves to sustain this life in us (see also John v. 24). Adam lost the life* which God gave him, but He has not committed the life which He has given us, to our keeping, but has united us to a living and ascended Christ.†

Eternal life in us, is hindered in its growth when we grieve the Holy Spirit of God. This is the reason why there is often so little exuberance of life, and so little manifestation of this wondrous new nature. But it need not be so. We have a holy, loving Teacher and Guide within, who, unless we hinder Him, will continually take of the things of Christ and show them unto us, and empower us to draw out of His fulness. He delights to feed and nourish the new life within us with the sincere milk of the Word, which God has provided that we may grow thereby. The old nature is still within us, craving for nourishment, but we are to "make *no provision* for the flesh," but to "walk in the spirit," and use the weapons which God has given us to bring every thought and imagination into captivity to the obedience of Christ. The yearnings of the new nature, and the promptings of the Holy Spirit, must be carefully, and watchfully, and lovingly attended to, if this wonderful life is to grow up in us, and become a joy to God, and abound in the fruits of righteousness—each fruit in its season. The new nature is the very life of Christ Himself, and therefore the germ of every beauty which is in Him is planted in us; but these germs will only develop and be manifested, in proportion as we cleave to Christ and draw out of His fulness.

One word more—and that to any unsaved one who may read these lines—"Why will ye die?" Why will you not fly to the Lord Jesus Christ for this unspeakable gift? If you die without receiving this eternal life, you will still have eternal existence—a living death—an existence of misery apart from God, where the worm dieth not and the fire is not quenched. "Whosoever was not found written in the book of life was cast into the lake of fire" (Rev. xx. 15). See also chap. xxi. 8, and xiv. 10, 11. Oh, let it not be said of you, "Ye will not come unto Me that ye might have life. T.

* Which was, necessarily, not *eternal life*, such as believers now have.—*Ed. F. T.*

† Other passages, such as John xv., which *seem* to contradict this, do not refer to eternal life, but to power for fruitfulness which we receive by continually clinging to Christ, and abiding in Him as the branches abide in the vine. The whole question in that chapter is one of fruitfulness.

HIS PRESENCE.

HELP me to lift my face to Thine,
That all Thy glory, Lord, may shine
Right down into this heart of mine!

Thou did'st not take, of old, away,
The pillar of the cloud, by day,
Nor fiery pillar, through night's way.

Thus let Thy presence gild the road
That leads me now, to Thee, my God,
To golden streets, from Earth's green sod.

And may my life tell out Thy praise
In all my words and all my ways,
Until upon Thy face I gaze.

Beneath the sun's bright warming ray
The woodland songster pours its lay,
Filling the groves with music gay.

That little bird may hidden be
Amidst the green leaves' tracery,
But, oh, how sweet its melody!

So, Lord, I ask down here no place,
I'd only crave to show Thy grace
Beneath the sunshine of Thy face!

E. H. T.

Holywoodrath.

THEOLOGICAL LOGIC ON THE QUESTION OF FUTURE PUNISHMENT.

"He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life—but the wrath of God abideth on him."—John iii. 36.

What is the *nature* of the "life" in both the above clauses? Is it mere existence, or is it holy and happy existence, in and with God? It must be the latter, for it is the reward of faith, and it would be no reward simply to exist for ever like a beast or a stone. The "life," then, that the unbeliever "shall not see" is "everlasting life" in and with God.

But does the absence of this life involve non-existence or annihilation? That cannot be, for the *contrast* to "everlasting life," as the reward of faith, is the "abiding wrath of God," as the punishment of unbelief. But what punishment would be non-existence? or, how can the wrath of God "abide" on the non-existent? Unbelievers, therefore, must *abidingly* exist as long as the "wrath of God" abides—and how long will that abide? Matthew xxv. 46 answers the question—"EVERLASTING PUNISHMENT."

The late A. A. REES.

THE RELIGIOUS FELLOWSHIP OF SATAN.

NOTES OF AN ADDRESS BY THE LATE A. A. REES.

Ezra iv. 1—5; Acts xvi. 16—18.

GOD is the God of order, and of distinction—in fact, order and distinction go together, as do disorder and confusion; and accordingly, the order of creation in Genesis is associated with distinction, thus: God *divided* the light from the darkness, and the waters which were under the firmament from the waters which were above it, and the seventh day from the preceding six. But the most important, and, at the same time, the most minute divisions are of a moral kind, between good and evil, right and wrong; and so, after sin entered the world, the God of order set up endless physical distinctions, as types of endless moral ones. This he began to do from the very first, but he carried this division to perfection under the Levitical Law, where we have distinction upon distinction without number in external things, to represent distinction upon distinction without number in spiritual things. "Thou shalt not sow thy field with diverse seeds."—"Thou shalt not wear a garment of linen and woollen"—"An ox and an ass shall not plough together"—"An Ammonite shall not enter into the congregation of the Lord." Doth God take care for seeds, oxen, and garments? Surely he looks beyond these material objects!

But if God is the God of order and of distinction, Satan is the author of disorder and confusion—the one is constantly dividing between good and evil, the other is constantly confounding them; not that the good may prevail over the evil, but that the evil may corrupt the good. Hence, when God commanded the Israelites to exterminate the Canaanites, lest by uniting with them they should be corrupted, Satan said—"spare them, and use them for your own purposes—trade with them, marry with them, worship with them." And alas! Satan was obeyed, not God. Lot began the mixture—he was followed by Jacob's daughter, who went out to see the people of the land—then we have the league with the Gibeonites, through trusting in plausible words and appearances—afterwards, the sparing of the Amalekites on pious pretences—then the marriage of Solomon with outlandish women, and, as a consequence, the building of temples to their gods. And here let me remark that unequal marriages, in the present dispensation, are almost sure to lead to spiritual idolatry.*

At length, ten of the tribes were carried into captivity, and their place in the land was filled with idolatrous people from the East, who, intermingled with the remnant of Israel adopted Jehovah, as their god,

* See also this confusion and its result, in Gen. vi.

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but not as their only god—they associated him with their own demon deities and mixed up their worship together. These were the progenitors of the Samaritans of the New Testament. But Satan desired worse confusion than this. God's temple was on Mount Moriah—the Devil would have a rival temple on Mount Gerizium, with rival altars, priests, and sacrifices, so that strangers could not tell which was which. Even the woman of Samaria was puzzled, for she said to Jesus "Our fathers worshipped in this mountain, but ye say Jerusalem is the place where men ought to worship." She also calls Jacob "*our* father," though he had no affinity with her, just as multitudes of the children of the Devil say the Lord's prayer, "Our Father, which art in heaven," whereas they ought to say, as Latimer suggests, "Our father, which art in hell." Confusion, confusion!

Meanwhile, Judah and Benjamin kept pretty distinct from the Gentiles, as the same woman said, "The Jews have no dealings with the Samaritans." But though they did not mix with them on a large scale, they appealed to their aid on various occasions—they went down to Egypt for help, and sent ambassadors to Assyria; nor did they refuse to import their idols, as we see in Isaiah and Jeremiah. For these sins, accordingly, the two remaining tribes were carried into captivity for seventy years, and their city and temple were destroyed; but they were restored by Cyrus for prophetic purposes, and, under spiritual and secular leaders, they set about rebuilding what Nebuchadnezzar had destroyed. Now see Satan at his confusion again: the heathen supplanters of Israel, who had, by this time, overspread the land, volunteered to assist the restored tribes in their re-establishment of Jehovah's worship. "Let us build with you," said they, "for we seek your God, as ye do, and we do sacrifice unto him since the days of Esar-haddon."

Well, this was very kind, but "the tender mercies of the wicked are cruel," and Satan's kindness is a cup of poison, with honey at the top to deceive the eye and taste. But now, mark how these kind helpers are designated—they are called "the *adversaries* of Judah and Benjamin." Curious "adversaries" that volunteered such timely aid. Surely this is "Satan transformed into an angel of light," whom it required no common penetration to discover.

But the times were favourable to the detection of imposture—they were reformation times, after a long period of corruption; and correction and chastisement had made them clear-sighted, so that they distinguished the enemy through his disguise, just as, long afterwards, Christ distinguished Satan in the garb of kind Peter, and rejected his counsel with a rebuke. So Joshua and Zerubbabel see Satan in these

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friendly volunteers, and give them this repulsive answer: "Ye have nothing to do with us, to build a house to our God." What followed? The pretented friends became avowed enemies, they "weakened the hands of the builders, and troubled them." So it will be always—if you will not have the Devil's help, you shall have his hindrance; but his hindrance is much preferable to his help. After this repulse, the separation of this mongrel people from the Jews became more complete, so that even the marriage-tie was dissolved, and the command was thoroughly obeyed: "Come out from among them and be separate."

But if order and distinction were required under the old covenant, much more are they required under the new; only they are rather of an inward and moral, than of an outward character, for in external things Christians are necessarily connected with the world (1 Cor. v. 10). If, too, Satan under the Old Testament intruded himself among "the sons of God" in heaven, and the people of God on earth, he is not less intrusive under the present dispensation. He began his false friendship in bearing witness to Christ—"I know thee, who thou art, the holy one of God." But how did Christ treat this testimony? He silenced it at once.

Then followed his before-named kindness through Peter, and his kiss through Judas, preceded by the offer of the crown of Judah, through the people of Galilee; but all this being rejected—the cross remained. So always refuse the Devil's kiss and you get his blow—the latter is best.

This evil beginning was sure to be followed with greater success, as the parables in Matthew xiii. foretold. You know who sowed tares among the wheat, contrary to the command "thou shalt not sow thy field with diverse seeds;" you know who introduced Ananias and Sapphira, those stinking weeds, among the sweet flowers of Pentecost—and this mixture went on increasing in the Apostolic age. But here let me be a little explicit. The church of the New Testament took the place of Israel under the old, Matthew xxi. 43; but, whereas the latter were only typically separate and holy, the former were to be really sanctified—they were to be "holy, as God is holy," that is "saints" in name and deed, like Christ, their Redeemer. They were to be the temple of God, and "the temple of God is holy." But Satan volunteered his assistance in building this temple only that he might corrupt and destroy it, for example—Saul preaches at Philippi, and forthwith, the Devil, in the guise of an attractive young damsel, follows him, and his fellow-labourers, shouting at the top of her voice, "these men are the servants of the most High God, who show unto us the way of salvation." How very kind—mark the words "unto us," the Devil

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identifying himself with sinners whom Jesus came to save. This was a religious "puff"—an advertisement to the glory of God, like many modern newspaper placard and hand-bill religious puffs. But how did Paul treat it? At first he seems to have been puzzled—which Jesus never was—for the damsel advertised him "many days" before he discovered that this "angel of light" was the Devil—when he turned round, and expelled the demon in the name of Christ; what followed? he would not have Satan's puffs, then he shall have his calumny, "these men, being Jews, do exceedingly trouble our city," then came stripes, and imprisonments, both which he would have escaped—had he accepted the Devil's co-partnership; alas! this repudiation did not continue very long; as the Church grew in number it grew in mixture, till it overspread the Roman Empire—when Satan resumed his old tactics. For three centuries he persecuted the saints, but seeing that the blood of the martyrs was the seed of the Church, and that the profession of Christianity went on extending the more he opposed it, he turned from persecutor to protector, and took the Church under his wing in the person of Constantine the Great. How very kind! but what followed? from that time to this the Church and the world have been hopelessly confounded—a confusion foretold and foreshadowed in Rev. xvii., in the compound symbol of a woman sitting on a beast, bearing the name of "Mystery"—verily, "the mystery of iniquity." Devildom named Christendom. The Reformation indeed was a partial return from captivity, there was a partial coming out of Babylon, a partial restoration of the city and the temple; the Bible was brought to light, and its main truths printed and preached, especially justification by faith alone. But the Devil comes in again with his help. Luther, Calvin, Knox, Cranmer, and their fellow-reformers did readily what Joshua and Zerubbabel did not; they sought and found the world's co-partnership, in the persons of the secular kings and princes, "the adversaries of Benjamin and Judah."* so the building was never finished, much less was the topmost stone laid. The result is national Protestantism—or,

* Just as in these days, it is quite a common thing for all denominations to seek the patronage of unconverted mayors, magistrates, and other grandees, as presidents of religious and quasi-religious meetings. Alas! what good is Satan in the Synagogue likely to do? See Isaiah xxxi. 1-3.

The following extract from a daily paper of April 14th, 1886, furnishes a striking illustration of this compromising woollen-and-linen principle:—"Last night Sir Charles Dilke lectured before a crowded audience at the Congregational Church, Edith Grove, Chelsea, on 'Madagascar and Great Britain.' The address was frequently applauded, and at its conclusion a hearty vote of thanks was accorded to the speaker." This is the man that recently figured so prominently as a co-respondent in one of the worst cases ever brought before the Divorce Court.—Ed. *F. T.*

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an assemblage of great world churches in which saints are the exception —sinners, the rule; for when a bargain is made with the Devil, he always has the lion's share. I will say more, this temple is not the temple of Jehovah at all, but of Baal, and its golden pillars are the saints within it. What will become of them when the roof falls in? Since the Reformation there never has been an attempt, on a large scale, to restore the Church to its primitive state; I say on a large scale, for there have been many fragmentary and spasmodic efforts, by small religious bodies, to build after the apostolic pattern. But still Satan seeks kindly co-operation in temple building, even among those communities that have separated from the great world-churches, and, alas, his offer is too frequently accepted, and clean and unclean, Jew and Samaritan, are united in the work; the waters that are above the firmament are *not* divided from the waters beneath it, and the Ammonites enter the congregation of the Lord. Almost everywhere we see the world's aid, that is, the Devil's, sought and found, in carrying on the work of God; the world's money, music, singing, are in earnest requisition; are begged, borrowed, or bought, in worship and preaching, while the world's newspapers puff up the performances of this unlimited liability company. And who is the gainer, *on the whole?* Not God, but Satan, who indeed, sells his assistance for a chief share of the profits.

But in spite of this almost universal confusion and corruption, it is the duty *of every individual saint* to aim at conformity with the Divine model, "to come out of Babylon," *and her daughters*, "to touch not the unclean thing," "to be separate from sinners," to be distinct, and in order. Beware, therefore, dear friends, of Satan's kindness, his pats on the back, and his co-operation, whether proffered through Peter or Judas, the kiss of the one or the counsel of the other—beware of it, through the semi-religious world, with its syren-singing, concerts, and entertainments, by which, indeed, you may accomplish a great show of piety, but at the same time a great sham; you may escape the world's persecution, but you will fall into its corruption and contempt.

Divide, then, divide, divide—keep order, order, order, and, in the long run, you will be the gainer in time and eternity. To that end, let this be your maxim—

"'Tis sweet to be condemned and vile
In human eyes, yet know the while
That God approves our ways;
But this can never be before
We've learn'd the same contempt to pour
On man's reproach and praise."

CHRIST'S FRIENDSHIP AS ILLUSTRATED IN THE BOOK OF PROVERBS.

ONE who felt lonely in the world signed a letter, "Yours in want of a friend." The receiver invited the writer of that letter to a meeting the following day, where the first hymn sung was—

"I've found a Friend, oh, such a Friend!
He loved me ere I knew Him;
He drew me with the cords of love,
And thus He bound me to Him."

This was supplemented by a text in the reading for the day: "There is a friend that sticketh closer than a brother" (Prov. xviii. 24).

From this we were led to look up Christ's friendship as illustrated in the Book of Proverbs. Let us follow the thought:—

"*A friend loveth at all times*" (Prov. xvii. 17). Without love there cannot be real friendship; but here is a Friend who "loveth at all times." Glad times and sad times; times of heaven's smiles and times of earth's trials. Never more, never less. Love always in His heart, in His words, in His actions. Loveth me now, *at this time*, whether I feel it or not, whether I love or not. "Loveth"—always in the present tense: not will love when I improve; not did love when I loved more; but "loveth" at this tick of time. Always did love me, always does love me, and always will love me; for it is unchanging and everlasting love.

"*There is a friend that sticketh closer than a brother*" (Prov. xviii. 24). Sticketh close—as the vine is friend to the branch; as the foundation is friend to all the smaller stones that rest upon it. I am glad it does not say we stick close to Him. No, He sticketh close; and Paul was right when he said, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii. 38, 39). No separation! How love, when true, holds to its own through suffering, slander, sickness, death! "A whisperer separateth chief friends" (Prov. xvi. 28). But no whisperer shall turn Christ against His friends. In poverty, a man's "friends go far from him" (Prov. xix. 7). But not this Friend. "All forsook Him and fled" (Mark xiv. 50): but He "*forsaketh not*" (Ps. xxxvii. 28).

"He loves His people, great and small,
And grasping hard embraceth all,
Nor with a soul will part.
No tribulation which they feel,
Nor foes of earth, or fiends of hell,
Shall tear them from His heart."

"*Every man is a friend to him that giveth gifts*" (Prov. xix. 6). This is why we are friends with Christ. Selfishness brought us to Him, and

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He did not refuse to give His gifts. We give nothing, and get everything. "Giveth gifts"—indeed He does! Grace, guidance, and glory; life to all that is good, and death to all that is ill. Eyes to see, and light to see with. Pardon, peace, power, purity, paradise. Gifts increase in value for the sake of the friend who gives them: here the gifts are good, and the Giver is God, so there is double value.

"*He that loveth pureness of heart, for the grace of his lips the king shall be his friend*" (Prov. xxii. 11). Here we have the character of Christ's friends—their hearts are pure, and their lips are sweet. They love purity, even if they have not hearts as pure as they desire. No good man will be an admirer of dirty faces; nor is Christ a friend to filth—except to cleanse it. When a friend calls to see me, I expect him to wipe his shoes: in Christ's presence we must put off our shoes. Here is—

A Royal Friend, with Pardoning Prerogatives.
A Rich Friend, with Priceless Possessions.
A Ruling Friend, with Presiding Power.

"*Faithful are the wounds of a friend*" (Prov. xxvii. 6). The old apple-tree had ceased to bear fruit: so the keeper of the orchard lopped off the branches until it stood divested of every limb, bleeding and mutilated, wounded indeed; then the friendly hand inserted new grafts, and by and by the old tree seemed to have a new life and bore better fruit than ever; and it was heard to say, as the wind shook it playfully, "Faithful are the wounds of a friend." Flatterers stroke where a friend will strike. "Wounds," mark you: not one, but many, and hard, or they would not be wounds. They are the wounds of a Friend.

A wound of worldly loss by Him who lost all.
A wound of bereavement by the Friend who wept.
A wound of sickness by the Friend who healeth.
A wound of death by Death's Conqueror.

"*A man that hath friends must show himself friendly*" (Prov. xviii. 24). Hath not Christ shown His friendship? Listen to the quaint words of John Berridge:—

"A method strange this Friend hath shown
Of making love divinely known
To rebels doomed to die.
Unasked, He takes our humbler form,
And condescends to be a worm,
To lift us up on high.

"The law demanded blood for blood;
And out He lets His vital flood
To pay the mortal debt!
He toils through life, and pants through death,
And cries, with His expiring breath,
'Tis finished and complete!'"

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Truly He hath shown Himself friendly.

"*He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him*" (Prov. xxvii. 14). Loud profession is often false profession. He who has the strongest voice for "Hosanna," will frequently have as strong a voice for "Crucify Him." An empty drum makes much noise, and so does an empty profession. Still waters run deep, if of the true river of life. The stream makes most demonstration in its fall: where there is much noise in spiritual profession, there will probably be a "fall" near.

"*Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend by hearty counsel*" (Prov. xxvii. 9). Here we have communion with our Friend, and it is said to be sweet.

"Sweet the moments, rich in blessing,
Which before the cross I spend!
Life and health and peace possessing
From the sinner's dying Friend."

"*Iron sharpeneth iron; so a man sharpeneth the countenance of his friend*" (Prov. xxvii. 17). These two verses give us the double blessing of fellowship with our Friend. It is as "ointment" to the heart, healing its wounds and sweetening all ill odours; it is also a brightener of the "countenance." When the diamond has communion with the sun it is sure to shine.

"*Thine own Friend and thy father's Friend forsake not*" (Prov. xxvii. 10). "Thine own Friend." Can you say, "This is my Beloved, and this is my Friend" (Cant. v. 16)? "Thine own Friend." Blessed title! "And thy father's Friend." Christ is the Friend of the heavenly Father—thy Father's Friend. Beautiful thought! My Friend is my Father's Friend. I am one with God, when I look upon Christ with love. This Friend, forsake not. Shall the cedar forsake Lebanon? Shall the fish forsake the water? Shall the earth forsake the sun? This Friend is and has all, so there is no need to forsake Him.

Lord, Thou lovest Thy friends, Thou stickest close unto Thy friends: help us to cleave unto Thee. Let Thy friendship hold us Thy friends.

WILLIAM LUFF.

LIVE *in* the love of God. Live *on* the love of God. Live *from* the love of God. Start from the fulness of God's love to us in Christ Jesus, and ever be gazing and feeding on Him till you see Him and are in His glorious presence.

What marvellous insight does Jesus possess into all that is human. What tender sympathy is His, and how high and perfect is His aim that God's will should be done by us, even while we are in the body and in a world of sin and trial. His command to us is: "Only believe!" "Follow Me!"

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THE VOICES OF THE NIGHT.

"And the Lord appeared unto Isaac the same night."—GEN. xxvi. 24.

II.

IT is worthy of special notice how often Jehovah appeared to His ancient servants by night, either in visions, dreams, or angelic messengers. Doubtless there is a reason for this, though possibly beyond our ken. But might not the reason be, because that in the night watches all is quiet and restful, and the mind is without distraction and in repose; and, therefore, fitted the better to receive the revelations of the Lord?

Isaac was now in *Gerar*, whither he had fled, because of the famine in Judea. Some think he was out of his place, and had gone *before*, instead of *after*, the providence of God. Of this, however, there may be some question, seeing that "God blessed him" in that place (ver. 12).

He had now been there some time, and had sowed and reaped, and had "waxed great—for he had possession of flocks and herds" (ver. 13, & 41).

He now removed to *Beersheba*, and *in the same night* the Lord appeared to him. And the voice said, "I am the God of Abraham, thy father: fear not, for I am with thee, and will bless thee." And this grateful echo, which broke the silence of the night, prompted the patriarch to a thankful recognition of the divine goodness, and "he arose and builded an *altar* there, and pitched his *tent* there."

This simple narrative is very instructive, and throws much light on the pious character of Isaac. The heart's response is immediate and consistent. The *altar* and the *tent* go together. God ever joins them together, and man should never put them asunder.

The sun had long sank over the hills of Beersheba, and the shadows of night had fallen thickly over all the adjacent plain, and the people had no cognizance of this special revelation of God. Isaac is quite alone; perhaps meditating under the starry heavens, and walking in the moonlit vale in communion with God, or, it may be, had retired to rest, and the divine voice had broken his slumber. Any-way, faith's eye is never drowsy when there are visions of God; nor faith's ear heavy when the Great Father speaks to his needy child.

What a beautiful example does Isaac set us here! The whole chapter is full of profitable instruction, and should be studied with the most devout and prayerful attention.

1. We see how Isaac recognised all blessing as related to the Cross of the Redeemer! The altar, of course, reminds us of Calvary, and is

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related to it in a typical and adumbrating way. God had already blessed him in the past, and had now just made a special promise relative to the future, and had linked it with the promise he had made with his father Abraham—a *covenant under an oath*, therefore *inviolable* and unconditional! And the erection of the altar suggests to us that his faith "saw the day of Christ," as his father had done (see John viii. 56), and had expressed both his gratitude and trust in the act; his *gratitude* in regard to the *past*, and his *trust* in regard to the *future!* For both then and now the cross is both the procuring cause and channel through which all our blessings ever do, and must, come. "For by Him, and to Him, and through Him" (as the Crucified One on the altar of the cross) come all blessings, both spiritual and temporal! Oh, that we all remembered this more! Then the cross would be dearer to us all! Blessed Lord! may we never forget Calvary while we enjoy Thy blood-bought gifts!

2. Note, too, that the *altar is erected before the tent is pitched.* This is as it should be: *God first, self afterwards.* "For me to love is Christ." "Seek ye *first* the kingdom of God!" In the return from the Babylonish captivity, the pious patriots erected *the altar before the city.* How very different to the self-preference and self-seeking of this evil day, even among some of the Lord's own children! How often "the tent," or the "well-watered plains," or "the south land," and the "springs of water," came before the will, glory, and honour of the Great Father in Heaven!

Yet here is Isaac, in those far-off times of the world's twilight, and the dark midnight hour, ready to arise and erect his altar, and to present his sacrifice, while the children of Beersheba were yet wrapt in slumber! And it is the first night in his new village. His heart is warm toward God. His faith and trust can brook no delay, therefore he is prompt to act, and his heart's affections ascend to heaven like the smoke of the burning sacrifice!

What a lesson, beloved reader, for each of us! How it reflects upon, and rebukes the half-heartedness of much of our devotion! Oh, let us be sure to have *the altar first*: this will *secure*, and *bless*, *the tent!* "O Lord, in the *morning* will I direct my prayers unto Thee, and will look up!"

Kensington. W. FIRTH.

The Lord Jesus' legacy to us was: "Be of good cheer, I have overcome the world." May we be overcomers, remembering that "this is the victory that overcometh the world, even our faith;" and may we so live as to love His appearing, and to be always able to say, "Come, Lord Jesus.'

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ANOTHER WORD TO WORKERS.

By Lord Radstock.

RESUMING the thread of the previous subject,* Lord Radstock took two passages in Exodus, referring to the holy anointing oil, which is a scriptural type of the Holy Spirit. "The holy garments of Aaron shall be his sons' after him, to be anointed therein; and that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister" (Exod. xxix. 29). "And upon man's flesh shall it not be poured" (Exod. xxx. 32). This is a very striking illustration of the giving of the Holy Spirit. We must be *clothed upon*, baptized *into*, Christ, buried *in* Him, so that God sees, not *us*, but His beloved Son, in whom He is well pleased. An imperfectly buried thing, with any part left uncovered, would be revolting and horrible; so we must be *quite* buried in *Christ*, and no part of *self* left exposed—then the Holy Spirit descends upon us because we are *in Him;* but upon ourselves *in the flesh* can it not be poured. So, if we are really *in Christ*, the Holy Spirit must be ours because it is on Him; ours must be a *new life* springing from *within*. It is difficult for us to realise this, because our old nature is so hard to shake off—old habits, old failings, old sins; still they must die, and new habits and feelings must grow. A tree does not cease to live nor cease to be a tree because its leaves die and dry up and wither—no, these old faded leaves, no longer a part of the *living tree*, must fall off and be destroyed, and perish, and in the Spring new life shows itself, and the tree puts forth buds and blossoms, and is covered with green leaves—so Christ says, "I am the Vine, ye *are* the branches," not are to become so, but, with all our sinfulness, weakness, and failings we are *branches*, joined to, nay, part of Christ, and so must banish self-will, self-consciousness, self-conceit, and self-judgment, and henceforth know *His* will and *His* Spirit *only;* and it is just in proportion as we realise and aim after this, that He will be able to work *in us* and then *through* us. Let us have much time of *waiting* on the Lord, getting to know His will. Some young Christians may be saying, "I do not know if I am sent or not." Then I would say, "Wait till you do." Suppose a servant were to come out and say, "I do not know if my master has sent me or not." Why, you would say, "Then go to your master and find out." If we cannot hear our Master's voice, perhaps we are a little deaf; let us get closer to Him, and listen attentively. Suppose a friend telegraphing to us, and we have a rusty nail on our end of the wire, no message would come. So *one* sinful thought, *one* unkind feeling may be hindering our close communion with God. Let us try to recognise the Holy Spirit's guiding in all the little things of our lives, the times we go in and out, the people we meet, and then the words we speak will be just out of *His* fulness, spoken from hearts full to overflowing of Christ's love; our hands, Christ's, to do His work—our feet, His, to do His errands. So let us think of ourselves more than ever before, as not our own, but His; and when we are in perplexity or doubt, not knowing which way to turn, let us always just ask ourselves, "What would Christ do were He in my place?"—*An "Echo from Paris."*

* See page 147 in our March number.

BIBLE READINGS.

No. 183.—PRACTICAL TRUTHS AS TO THE WALK OF THE CHRISTIAN IN CONNECTION WITH "THE COMING OF CHRIST."

1. We are to hold fast till He come. The whole truth of God (Rev. ii. 20 and 25).

2. We are to be steadfast in our service for Christ (1 Cor. xv. 58).

3. We are to stand fast in the Lord (Phil. iii. 20; iv. 1).

4. We are to rejoice in the Lord alway (Phil. iv. 4).

5. We are to increase and abound in love one to another, that He may establish our hearts unblameable in holiness before God (1 Thes. iii. 12, 13).

6. We are to seek those things that are above, and set our affection on things above, not on things on the earth; and to mortify our bodies (Col. iii. 1-5).

7. We are to fight the good fight of faith, and lay hold on eternal life (1 Tim. vi. 12, 13, 14).

8. We are to preach the Word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine (2 Tim. iv. 2, 8).

9. We are to deny ungodliness and worldly lusts, and to live soberly righteously, and godly in this present world (Titus ii. 12, 13).

10. We are to be patient and long patient, and to establish our hearts (James v. 7, 8).

11. We are comforted in regard to our sleeping loved ones, who are with Christ, and as to our speedy reunion with them (1 Thess. iv. 13, 16).

12. We are to abide in Christ; that we may not be ashamed, and have confidence before Him at His coming (1 John ii. 28).

13. We are to hold the Word of His patience and the results to us (Rev. iii. 10, 11).

14. Those who are elders are to feed the flock of God, and to be as examples to them (1 Peter v. 2). W. H.

No. 184.—THE LOVE OF CHRIST.—THREEFOLD ASPECT.

"His Great Love."

I. *Christ also hath loved us*, and *hath given Himself for us* an offering and a sacrifice to God for a sweet smelling savour .. .. .. Eph. v. 2.

Who gave Himself for our sins, that He might deliver us from this present evil world .. Gal. i. 4.

Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works .. Titus ii. 14.

Also see 1 Pet. ii. 24.

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II. *Christ also loved the Church*, and *gave Himself for it;* that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish .. .. Eph. v. 25-7.

III. *Who loved me, and gave Himself for me* .. Gal. ii. 20.

That we, being dead to sins, should live unto righteousness .. .. 1 Pet. ii. 24.

S. T.

No. 185.—CHARACTERISTICS OF JESUS IN MARK I.—IV.

1. He *is the Divine Healer* .. .. i. 40-2.
2. He is the *Divine Sin Pardoner* .. .. .. ii. 3-12.
3. He is our *Divine Lord and Leader:* "Follow Me" .. ii. 14.
4. Our *Divine Physician* .. .. ii. 17.
5. Our *Divine Kinsman* .. .. iii. 31-5.
6. Our *Divine Teacher* .. .. iv. 33, 34.
7. Our *Divine Shepherd*, watching over us in all our dangers .. .. iv. 35-9.

No. 186.—FOURFOLD "GOOD CHEER" OF THE LORD JESUS.

1. Divine *forgiveness* .. .. Matt. ix. 2.
2. Divine *deliverance from danger* .. .. .. Mark vi. 46-51.
3. Divine *protection as His witnesses* .. .. .. Acts xxiii. 11.
4. Divine *peace, quietness, assurance, and victory* .. John xvi. 33.

No. 187.—VERY PERSONAL.

1. Reckon *yourselves* dead to sin .. .. .. Rom. vi. 11.
2. Yield *yourselves* to God .. .. Rom. vi. 13.
3. Arm *yourselves* .. .. 1 Pet. iv. 1.
4. Keep *yourselves* from idols .. .. .. 1 John v. 21.
5. Build up *yourselves* .. .. Jude 20.
6. Keep *yourselves* in the love of God .. .. Jude 21.
7. Do not forsake the assembling of *yourselves* together Heb. x. 25.

W. H.

BRIEF THOUGHTS.

Hebrews xi. 1.—Faith gave a substantial reality to their hope.

Revelations xiv. 13.—Yes, "Blessed" indeed, but *as* sure as their works follow *them*, *so* sure will your sins follow *you* if you die unsaved."

Colossians i. 12: "*Hath made.*"—A Christian can never be *more* meet to be a partaker of the inheritance of the saints in light than at the moment he is born again. God leaves him here to "go home to his friends and tell them what great things God has done for him."

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SEARCH SERIES.

V.—SALVATION AND FULNESS OF BLESSING COMPARED TO WATER.

A MAN shall be as rivers of water in a dry place ..	Isa. xxxii. 2.
There is a river, the streams whereof shall make glad the City of God..	Ps. xlvi. 4.
The river of God, which is full of water	Ps. lxv. 9.
Everything shall live whither the river cometh ..	Ezek. xlvii. 9.
Thou shalt make them drink of the river of Thy pleasures	Ps. xxxvi. 8.
Whosoever drinketh of the water that I shall give him shall never thirst	John iv. 14.
Whosoever will, let him take the water of life freely	Rev. xxii. 17.
Ho, every one that thirsteth, come ye to the waters	Isa. lv. 1.
If any man thirst, let him come unto Me and drink. Thus spake He of the Spirit	John vii. 37, 39.
I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour My Spirit upon thy seed, and My blessing upon thine offspring	Isa. xliv. 3.
There shall be showers of blessing	Ezek. xxxiv. 26.
When the poor and needy seek water, I will open rivers and fountains, and will make the wilderness a pool of water and the dry land springs of water	Isa. xli. 17, 18.
Thou broughtest forth water for them out of the rock for their thirst	Neh. ix. 15.
They drank of that Spiritual Rock that followed them, and that Rock was Christ	1 Cor. x. 4.
They shall not hunger nor thirst . . . by the springs of water shall He guide them	Isa. xlix. 10.
He leadeth me beside the still waters	Ps. xxiii. 2.
All my springs are in Thee	Ps. lxxxvii. 7.
With joy shall ye draw water out of the wells of salvation	
The Lord shall come unto us as the rain	Hos. vi. 3.
He shall come down like rain upon the mown grass	Ps. lxxii. 6.
I will be as the dew unto Israel	Hos. xiv. 3.
Thou shalt be like a watered garden, and like a spring of water whose waters fail not..	Isa. lviii. 11.
A garden enclosed is my sister, my spouse . . . a fountain of gardens, a well of living waters ..	Cant. iv. 12, 15.
My people have committed two evils; they have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water	Jer. ii. 13.

Subject for June—*The Lord thy Teacher.*

Friends are invited to send in Texts for the SEARCH SERIES *of Readings to Christian Dundas, Deaconesses' Institution, Tottenham, by the 12th of each month.*

HANDFULS OF PURPOSE FOR EVERY DAY.

MAY.—FAITH.

1. "Wherever the hand of faith goes out it will always bring something back."
2. "Love attempts much for God, looking to the command; and faith expects much from God, looking to the promise."—ANON.
3. "He that lives by *faith* shall never die by *fear*. The more you *trust* God the less will you *torment* yourself."—FLAVEL.
4. "Man originally fell by losing his confidence in God, and can only be raised by the restoration of his confidence; in other words, unbelief was his ruin, and he now stands by faith."—JAY.
5. "We live by faith, and faith lives by exercise. As we say of some stirring men, they are never *well* but at work—confine them to their bed or chair, and you kill them; so here, hinder faith from working, and you are enemies to the very life and being of it."—ANON.
6. "Think not the faith by which the just shall live
   Is a dead creed—a map correct of heaven,
   Far less a feeling fond and fugitive,
   A thoughtless gift withdrawn as soon as given;
   It is an *affirmation*, and an *act*,
   That bids eternal truth be present fact."—H. COLERIDGE.
7. "Faith makes all evil good to us, and all good better; unbelief makes all good evil, and all evil worse."
8. "Faith laughs at the shaking of the spear; unbelief trembles at the shaking of a leaf."
9. "Faith finds food in famine, and a table in the wilderness."
10. "In greatest danger faith answers, 'I have a great God.' When outward strength is broken, faith answers, 'the promises are strong still.' Then faith pulls out the sting of trouble, and draws out the wormwood of every affliction."
11. "It is not so much what we *renounce* as what we *receive* that makes us Christians."
12. "If you would believe you must crucify the question. How?"—LUTHER.
13. The Gospel offer of Christ includes all His offices, and Gospel faith just so receives Him, to submit to Him as well as to be redeemed by Him; to imitate Him in His life of holiness as well as to reap the fruits of His death. It must be an entire receiving of the Lord Jesus Christ.

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14. Faith answers to the Gospel offer as the impress upon the wax does to the engraving on the seal.
15. The soul is the life of the body; faith is the life of the soul, and Christ is the life of faith.
16. As it is Christ's glory to be the door of salvation, so it is faith's glory to be the golden key that opens that door.
17. Faith is the means of our spiritual livelihood and subsistence; all the other graces, like birds in a nest, depend upon what faith brings into them. It provides our ordinary food, and our extraordinary cordials; "I had fainted unless I had believed."
18. "A pardon, which thou canst not read without tears of joy, is brought to thee by the hand of faith."—FLAVEL.
19. "It was a touching answer of a Christian sailor, when asked why he remained so calm in a fearful storm, when the sea seemed ready to devour the ship: He was not sure that he could swim, but, he said, 'Though I sink, I shall only drop into the hollow of my Father's hand; for He holds all those waters there.'"—WILLIAM ARNOT.
20. Hurry is the work of the flesh; faith, like God, works at leisure.
21. A military officer being in a dreadful storm, his lady, who was sitting in the cabin near him, and filled with alarm for the safety of the vessel, was so surprised at his composure that she cried out, "My dear, are you not afraid? How is it possible you can be so calm in such a storm?" He arose from a chair, lashed to the deck, and drew his sword. Pointing it to his wife's breast, he said, "Are you not afraid?" She instantly replied, "No, certainly not." "Why?" "Because I know the sword is in the hand of my husband, and he loves me too well to hurt me." "Then," said he, "remember, I know whom I have believed, and He holds the winds in His fist, and the waters in the hollow of His hand."
22. Unbelief begets all sorts of evils; faith prevents and cures them.
23. Faith never expects to learn deep lessons without deep difficulties; therefore she is not surprised by strange and dark providences.
24. Confidence in God and self-distrust are sure companions.
25. "What is faith?" asked a clergyman of a little girl. "If you please, sir," she replied, "it is taking God at His word, and asking no questions."
26. It is often said "there are different kinds of faith," we say no; "there are degrees in faith, but the Person or the Object believed in makes all the difference."
27. Tht *Object* of the Christian faith is the Living Christ, who loved him, and gave Himself for him; the *ground* of the believer's faith is not what he thinks or feels, but simply what God says.

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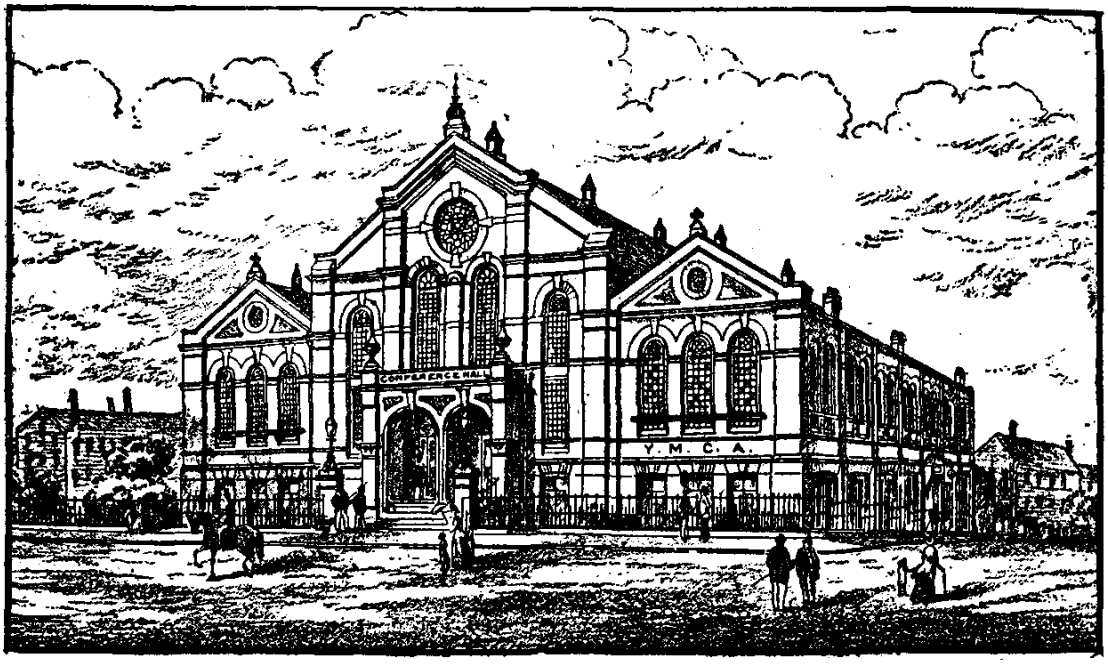
28. The degrees of faith are: "little faith" (Matt. xvi. 8); "great faith" (Matt. xv. 28); "so great faith" (Matt. viii. 10); "weak faith" (Rom. iv. 19); "strong faith" (Rom. iv. 20); "full of faith" (Acts vi. 4).
29. A poor black woman, named Nancy, lived by her daily labour, and a Christian lady, who was often sad and gloomy, went to see her. "Ah, Nancy," she said, "it is all very well to be happy and bright now, but suppose you lose your work, or suppose you are ill; suppose——" "Stop," cried Nancy; "I never supposes. The Lord is my Shepherd, and I knows I shall not want: and it's all dem '*supposes*' as is making you miserable. You'd better give dem all up, and jist trust the Lord."
30. Faith is the outward look of the soul to the Lord. If you want to be *distressed, look in.* If you want to be *defeated, look back.* If you want to be *distracted, look around.* If you want to be *dismayed, look before.* If you want to be *delivered, look to* Christ. If you want to be *delighted, look up.*
31. The word "Pisteuō" occurs *one hundred* times in the Gospel by John. Ninety-nine is it rendered by the word "*believe*," and once by the word "commit" (John ii. 24). Faith in Christ is a very practical subject. Look up the above word, and you will see the result of faith in Christ.

F. E. MARSH.

"CHRIST FOR ME."

"*Jesus belongs to the sinner.*" From His infancy, in Bethlehem's manger to the garden of Gethsemane, and from His agony on the Cross to His ascension high above all heavens, He belongs to us, poor, guilty, and helpless sinners, who trust in him. "*He is altogether ours.*" He came to seek and to save us who were lost. His obedience; His life of sorrow and love; His prayers and tears; His sacrifice on the Cross; His resurrection—all *were for us and are ours,* because we are the wayward and helpless sheep who went astray, and whom He has found and made His own for ever. And in His heavenly glory *He is ours;* and His love, sympathy, faithfulness, and power give unto us, in our need and misery, all things that pertain to life and godliness. It is with us and for us the glorified Saviour is now constantly occupied. We are His thought, His care, His work, and—oh, that it were more abundantly—His joy, His garden, His delight. In Jesus God is ours. In the ocean of His divine love, in the fulness of His infinite covenant of grace we can rejoice. The God with whom we have to do seeth and knoweth all things; He is a consuming fire, and yet He is our God, Father, Saviour, and indwelling Spirit; His throne is the throne of grace—nay, our very life is hid with Christ in God; we are in the bosom of Jesus, who is in the bosom of the Father. Hold fast, brother, and come boldly. Amen.—A. SAPHIR.

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NOTES.

THE STRATFORD CONFERENCE HALL AND Y.M.C.A.

THIS outline sketch of the hall erected at Stratford, as the outcome of Messrs. Moody and Sankey's work there, gives but an imperfect idea of the excellent building it is, which is replete with every convenience for evangelistic work, and rooms suitable for various purposes, in connection with the Young Men's Christian Association work which is carried on there vigorously under the able secretaryship of Mr. Butlin. The large hall seats about 2,000, and in this it has been our privilege to conduct services during two months of the first year, so that we are able to speak from knowledge of the good work going on there. The hall is invariably full on Sunday evenings, and frequently about 2,400 or more have been crowded into the hall; but, better still, the Lord has graciously blessed the word preached, in the conversion of a large number of souls, some of whom were sunken in the lowest depths of intemperance and sin of every kind. Many of the converts are now banded together in a choir in which they sing the Gospel with considerable ability and pathos, though their efforts in this respect are consecrated entirely to the furtherance of the Gospel; while the band of workers labouring for Christ in various ways, under the superintendence of members of the council, but chiefly of Mr. Boardman, of Stratford, are happy and useful in their service. The Y.M.C.A. is in a flourishing condition, and altogether the work is very prosperous, and one of the most practical outcomes of the special mission held in connection with the last visit of our brethren Messrs. Moody and Sankey. The first annual meeting was recently held, and proved an occasion of much interest. Here is another practical illustration of how easy it is to reach the masses, if only consecrated men will give themselves to such work, and liberally employ their means in providing suitable places to which the people will come to hear the preaching of the Gospel, without the assistance of sensational methods on the one hand, or elaborate intellectual discourses on the other. What men need is THE GOSPEL—the same old Gospel that Christ and his apostles preached—the Gospel the reformers and evangelists like Whitefield, Wesley, Spurgeon, and Moody delighted to preach; and where this is set forth in simplicity and clearness, in suitable and moderately comfortable buildings, there the people will come. In the light of such illustrations of this fact as the Stratford Hall presents, what golden opportunities many of the Lord's stewards are missing just now.

With commingled feelings of regret and gratitude, we have been laid aside during the past few weeks, after the severe strain of the past winter's work, which told on a somewhat enfeebled frame, culminating in congestion of the lungs, brought on by a chill taken early in the month; but we bless God for all his dispensations, for He is so good to us, whether in health or sickness. It was a disappointment, however, to us, not to be able to continue the services we had commenced on the first Sunday in the month, at Mr. Charrington's magnificent hall in the Mile End Road. A truly noble work is being done there, and our brother, who has so indomitably directed it, may well enlist the prayerful fellowship and practical co-operation of the people of God everywhere. Well placed in the midst of the teeming masses of the East-end, here is a magnificent building in every way suited for the carrying on of a great and noble work. The building is unique, the main hall seating about 5,000 people, in which it was our pleasure to address some 3,000 on Sunday morning and 5,000 on the evening of that day, which we believe to be about the ordinary congregations each Sunday, while a thousand or more attend the services there every evening. Provision is made for young men and young women's Christian Associations, a Coffee Palace, and Book Saloon, with rooms for almost every conceivable purpose, with provision for entrance and exit of an admirable kind. It is a truly noble pile of buildings for a noble work, in which may God abundantly prosper our brother Charrington and his many willing helpers. We hope ere long to be able to return and conduct a series of services which illness thus prevented us from completing.

* * *

We go to press too early this month to be able to give notes of the Bank Holiday meeting to be held on Easter Monday at Kilburn Hall, which gatherings are looked forward to with increasing interest. We hope to give notes of these, however, in our next.

* * *

Believers' meetings in Dublin are announced for the first week in June, for which special prayer is requested; and in view of the national crisis just now, this may very suitably be specially offered.

We observe that the third annual Convention for the Study of Prophetic Scriptures is announced for the Conference Hall, Clapham Road, S.W., for June 15th, 16th, and 17th, particulars of which may be obtained of Mrs. Meredith, 143, Clapham Road, S.W.

* * *

Our lady friends at the Swindon branch of the Evangelistic Mission, throughout the past year worked hard to produce a number of articles for the annual sale, which took place on Friday, April 16th, under very favourable circumstances. A large number of Christians from other places attended and freely purchased the articles that had been made or contributed; while an excellent tea was served, and brief addresses were given by brethren connected with different denominations in the town.

* * *

Some special meetings of an interesting kind have been held lately at "The Strangers' Rest," St. George's Street, Ratcliff Highway, by the workers who come from all parts of London. The meeting on April 2nd was the occasion for the address which forms the first article in this number. An earnest spirit of prayer seemed to be begotten that night, and it was resolved by the friends present to call a special meeting for prayer and conference on the same subject, in that place on the 16th, which meeting was held accordingly, and proved of very considerable interest. Mr. Reginald Radcliffe was present, and spoke earnest words, and a fervent spirit of prayer was manifested throughout, which is believed by some to be an earnest of further blessing in store, not only for the work there, but for the Church of God at large.

* * *

In the hope that it may prove useful in promoting an increased spirit of prayer for increased spiritual life and power, we have arranged to immediately reprint the first article in this number of *Footsteps of Truth*—"Revival the Present Urgent Need of the Church"—in small book form, for general distribution. It will be ready in a few days, and may be had of our publishers, Messrs. J. F. Shaw & Co., at one penny each, or 7d. per dozen.

* * *

Notices of Books.—We regret extreme pressure on our pages this month necessitates the holding over of all notices of books till our next number.

"BLESSED ARE THE UNDEFILED IN THE WAY."

By Robert McKilliam, M.D.

Psalm cxix. 1.



THE word translated "unclean" in Hebrews ix. 13, as well as its Hebrew synonym in Numbers xix., is more correctly rendered "*the defiled.*"

It is important to notice that none but the children of God *can be defiled.* The unsaved worldling is, in the sight of the Holy God, foulness itself, even at his best: he cannot be defiled; "he *is* unclean."

To those, however, to whom Jesus speaks when He says, "Now ye are clean through the word which I have spoken unto you," it becomes of great importance that they should know how a true Christian may be defiled, what provision is made by God for his purification when so defiled, and how he may be kept pure, or undefiled. These three points, therefore, we shall deal with in the present paper. As a help to this, let me ask the reader to study prayerfully the last half of the nineteenth chapter of Numbers, from verse 11.

WHAT, THEN, DEFILES A SAINT OF GOD?

The *heart's* contact with anything that God calls *death* (verses 11, 16). Let it be noticed all this is in *His light*, and must be to every true child of God a matter of His judgment, not ours. We are a sanctified people, living in a world of the dead. In the light of God's judgment, as revealed to us in the Word, it is not difficult to see that certain people, circumstances, associations, and pursuits belong to what God calls death. Knowing this, then, any heart-contact with such, even for a moment, not to speak of continued fellowship with them, has defiled us before God. I suppose, beloved brethren, that I am writing to those who dread such defilement, longing as they do to be in all respects

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pleasing unto "Him who hath loved us and washed us from our sins in His own blood." I need not say that if this is so, none of us shall be able to treat this matter with indifference. Nevertheless, it is exceedingly painful, in these days of increasing light, and therefore of increased responsibility, to see how careless many of those who otherwise appear to be God's children are as to this matter.

For instance, many religious gatherings are so full of members who do not even themselves profess to be born of God, that in the light of God's Word they may be spoken of as "graves" (verse 16), rather than churches. Now, for a saint of God to *touch* a grave, not to speak of his continuing to live in it, is to be defiled; and *no defiled saint has any fellowship with God.* In no sense, therefore, during his defilement, can he please or serve Him. It is absolutely necessary to notice this, because one so often hears it said that worship and service are for the individual saint; and that if one's own heart is right with God, it matters not who are his fellow-worshippers, or with whom he may be yoked in service. Here we learn that, in God's sight, no saint's heart is or can be right if he is in the habit of seeking to worship amongst those whom he knows to be dead in sins. Alas! if some are thus defiled by contact with the dead in what is called *religious life*, what shall we say of the multitude of Christians who allow themselves almost unlimited companionship with death? Is it to be wondered at that many saints have long ceased to grow in the knowledge of God? Is it a wonder that many others are leading sadly unhappy lives? or, once again, is it any wonder that the few true Christians here and there among the great dead masses of our churches should have to deplore lack of spiritual power in the services, want of true conversions in the congregations, and abundant evidence that the young people of our religious circles, in spite of rigid training in the *outward forms* of godliness, are growing up more intensely worldly, frivolous, and even sceptical, than their fathers? No; we cannot wonder. God cannot deny Himself. Temporary defilement even, excludes from the fellowship and service of God; and to continue defiled, refusing the "water of separation," is to run the risk of "cutting off" from the congregation of God's people (verse 20). Defiled saints who live thus loosely in their relations with the dead, injure not themselves only, but affect in some measure the whole Church of God; for we read in verse 13 that "whosoever toucheth the dead body of any man, and purifieth not himself,

DEFILETH THE TABERNACLE OF THE LORD."

It is a truth little considered, that in order to have the true and full expression of the Spirit of God towards the world, we need that, not

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individual Christians only, but the whole Church, be full of the Spirit. The Church is *one* living spiritual organism—a *true unity;* and not one part of it can suffer without the whole being the worse (1 Cor. xii. 26). Thus then, the careless worldliness of one defiles in some measure the whole. Thus, the influence of the Church is lessened, her spirituality deteriorated, her growth hindered, and sickly decay spreads through all. On this account Christians who may continue to refuse cleansing from defilement, are in great danger, for the Lord loveth *His Church.* Dearer to Him than any number of individual Christians is the *whole Church,* His body, His chosen Bride. "He gave Himself for her, that He might sanctify and cleanse her, that He might present her to Himself without spot or wrinkle . . ." (Eph. v. 26). Rather than suffer defilement upon her, "if any man defile the temple of God, him shall God destroy" (1 Cor. iii. 17). Surely this is a terrible commentary on the type before us (verse 20). "The man that shall be defiled and shall not purify himself, that soul shall be cut off from among the congregation, *because he hath defiled the sanctuary of the Lord.*"

In the light of such solemn truth it becomes intensely important that, in the event of defilement, we should clearly know

GOD'S PROVISION FOR PURIFICATION.

1. "He shall purify himself" (verse 12).

2. "A clean person shall take hyssop and dip it in the water, and sprinkle it upon him . . ." (verse 18).

The first clearly indicates the desire and consent of the defiled saint to his cleansing. Here, at the very outset, is solemn responsibility. The acknowledgment of sin before God—and humble submission to the statements of God's Word bearing on his case—that blessed living water which judges and separates from the defiling thing, whether it be sin within or sin around us. Alas! how often are Christians seen refusing this water of separation. Is it not sadly true that many, while they appear to rejoice in *much* of God's Word, perversely shut their eyes to passages which condemn their ways? Nay, more, if faithful servants of God are found ready to press the needed word on their consciences, the result is often only manifested contempt and more decided rejection.

The water of separation was provided by God in this way. Living water (margin) was added to the *ashes* of the sin offering. In our case, it is the word of the living Christ in the power of the *Holy Ghost* brought to bear upon the *ashes* of a *justly forfeited life.* If this were clearly seen, "What saith the Scripture?" would be the only question ever raised by one acknowledging the justice of the sentence of *death* for sin. The most trifling sin in the believer's life *must* be looked at in

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the *darkness and the light* of Calvary's Cross. There is never cleansing but through the ashes of the substitute.

We may now see that single-hearted confession of our sin, acknowledgment of God's truth about it, and ready submission to be set right by that truth, are God's way of purification. If this be so, it will be seen on the surface that God Himself must be judge of what is sin and what is *not*, in His child. I say this because many affect to believe that association with the dead cannot be much of a sin. Many Christians are ready enough to recognise as sin *all that the unsaved world acknowledges to be so.* Now, let it be emphatically noted that to live above all that the world acknowledges to be sin cannot (if that is all) distinguish a soul born of God. The legalist, the religious moralist, may have a high standard, and may often live, more or less, up to it; but this only marks off a *caste in the poor world "that lieth in the wicked one"*—a caste proud of itself. A true Christian may be all that the highest moralist is, and yet utterly defiled before God. Let the Word of God be searched on this point, and it will be found that *God's idea* of *Christian* sanctity and purity is separation, *not only from such sin*, but from the world, even in its religious and philanthropic, not to speak of its irreligious ways.

Let no one misunderstand me. I know that some may appear to be separated *thus* from the world, and yet not truly living free from even what the world might rightly point at as sin. This, however, were mere *hypocrisy*; but I fear not to say that a child of God who, by His Father's grace, has become anxious to keep his garments unspotted from the world, shall, by the same grace, be enabled to live out a far higher *morality, including* all that the legalist would demand, but going far beyond it.

The idea of purification that many Christians have is that of a very *gradual* process, *never making much progress*, and completed only at death; in other words, that the child of God can never be *pure.* In this case the passage in 1 Peter i. 22 could not have been written, for the word "*pure*" there, applied to "heart," is the same as is used for the well-washed "white linen" and the fire-purified gold. The mistake arises from a misunderstanding of God's idea of purity, which is *present separation* from defilement; in other words,

GOD CALLS THE DEFILED SAINT TO IMMEDIATE CLEANSING.

From many Old Testament scriptures it may be seen that God's people might be pure at one time and not at another—sometimes pure, sometimes not. (See Ezra vi. 20-21, and Numbers viii. 21.) From others, again, we find that those defiled were commanded to purify themselves within a given time (Numbers xix. 12, xxxi. 19). There are also

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passages where His saints are admitted by God Himself to *be* at given times pure. In all this we have a distinct denial of the commonly-received doctrine that no true Christian can have present purity, but is, nevertheless, to be always aiming at it, and *hoping* gradually to attain to it—a flesh-satisfying and flesh-pleasing doctrine—a denial of the *present* demand and the present *power* of God. In opposition to this, the words of Paul are often quoted: "Not that I have already attained . . ."; but a meagre study of the context will suffice to convince any candid mind that the attainments and perfection spoken of there are those of full knowledge and full power, not of deliverance from present sinning.

We have hitherto dealt mainly with Old Testament passages, but in the New Testament it is just the same. The Greek word translated "purge" means always to purify *by separation* (Matt. iii. 12; 1 Cor. v. 7; 2 Tim. ii. 21).

Again, when the word "purify" is used, as in James iv. 8, it is the same. In the words, "Purify your hearts, ye double-souled," the context shows that the sin referred to is the effort to "make the best of both worlds."

Again, in that passage so often quoted *against* this precious truth (1 John iii. 3), where many have supposed that imperfect, gradual purification was clearly taught, verse 4, in its connection with verse 3, at once forbids the supposition. There it is present separation, *even unto* a present *walk with* God Himself.

So, again, in 1 Peter i. 22, they are those who have been redeemed (loosed) from their vain way of life (verse 18), received by tradition from their fathers, who are said, in *obeying the truth*, to have purified their souls. In this passage we have God's declaration that some of His saints *are pure;* and this we have also in 2 Tim. i. 3; Titus i. 15; 2 Peter iii. 1; and 2 Cor. vi. 6; while in 1 Tim. v. 22 there is the command to the servant to "*keep*" himself pure, the context showing the nature of that purity—"*Be not partaker of the sins of others.*"

In the process of cleansing the defiled saint has, however, not only thus to purify himself, but to receive help from another, who, at the time, must himself be pure. "A *clean* person shall take hyssop, and *dip it* in the water of separation, and shall sprinkle . . ." This is *the ministry of restoration.* There is no real ministry of any kind at the hands of the unclean; for all true ministry supposes the authority and *power* of God, and is ministry not of form or word only, but "*of the Spirit*" (2 Cor. iii. 6; also vi. 4, 6; and Gal. iii. 5).

Would that all God's saints would consult and submit to THE WORD How speedily would the world's ordinances and ministers be left to the world itself! and how brightly would the true Church shine forth in strength and beauty! Let it be clearly understood that no child of God, if not *wholly separated from the dead*, can be used of God to minister cleansing and restoration to a fellow-believer, much less to minister the *Word of Life* to dead souls. Beloved brethren, if this be the truth of God, is it to be wondered at that many in the *outward garb and place* of ministry can never do anything to nourish your spiritual life, nor help you out of your sins, nor save a single soul from death?

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The special ministry before us is leading the defiled under the power of the separating Word. A clean person shall SPRINKLE. I like the word. It speaks of a tender gentleness. It is the "spirit of meekness" of Gal. vi. 1. See how beautifully all New Testament truth fits into the old types. This passage in Galatians is exactly Numbers xix. 18. A spiritual man (not carnal, as in 1 Cor. iii.) *meekly* restoring the sinning Christian, considering himself, lest he should be tempted and in the temptation also sin. This is the bunch of hyssop. In his ministry he does not take the place of a lofty cedar, but of a poor little bunch of hyssop growing on God's wall of salvation, dipping himself (even in his work) in the water of the Word, lest there should come defilement to him from pride of heart or self-sufficiency, even in the act—"*considering thyself.*" When one is thus restored, the immediate result to the one who has been defiled is that he, more fully than ever, seeks to purify himself. "He shall purify himself, and wash his clothes, and *bathe* himself in water." Sprinkling no longer satisfies. He *bathes* himself in the Word; and all his circumstances and surroundings, over which he has any control, are steeped and washed in the precious living water (2 Cor. vii. 11).

Alas! how many seem to be satisfied with the poorest sprinkling of *God's* words. But one who has been fully roused to a sense of his sin, and been truly separated from it by the Spirit's sprinkling, becomes so tender of conscience, and so anxious to be kept from "touching the unclean thing," that more than ever before the Word of God becomes precious to him. He *bathes* himself in it, and as increasingly he does so, shall he be privileged to know the abiding presence of the Father who says, "Be not unequally yoked together with unbelievers."

"Wherefore come out from among them, and be separated, saith the Lord, and *touch* not the unclean thing; and I will receive you, and will be unto you a *Father*, and ye shall be unto Me sons and daughters, saith the Lord Almighty" (2 Cor. vi.).

It is not an uncommon thing, from ignorant or wilful want of subjection to the Word, for some to hold that while the true Christian is bound to purify and keep *himself* pure from all the death around him, he is not responsible for his surroundings. Thus it is that we see many true believers permitting the grossest worldly conformity in their families and households. This is as if the sprinkled saint neglected to wash his clothes. To a saint walking with God everything is determined by what God says. From death, over which he has *no control*, there must be absolute separation; and the people and things in his own family or circle for whom he is in any degree responsible, must be subjected to the test and washing of the Word. This may not *save them;* but inasmuch as they are part of his clothing, even in the world's eye, they must, so far as he is responsible, be kept cleansed. Well may we question, "Who, then, can abide clean?" Beloved, let us remember that we are "*under grace;*" and that in grace what He hath called and chosen us unto, He is able fully to bring about. Let only our wills be subjected in all this to the Word, and our desires after such a life be quickened, and we shall know "the sweet *enablings* of His grace."

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After cleansing, there is sweet provision made for

ABIDING PURE

in the midst of this foul world. "Every *open* vessel which hath *no covering* bound upon it is unclean" (verse 15). The covered vessel is preserved taintless. Separating ourselves from evil we are vessels unto honour, sanctified and meet for the Master's use (2 Tim. ii. 21). Oh to be kept undefiled, so as not to become unmeet for His use, in the midst of surrounding death, where there is such constant possibility of unexpected defilement! God grant to us that we may ever be covered vessels, shut in with God and covered with the "covering of His Spirit."

Many, alas! are open to every wind that blows. The changing fashions of the world; the newest people, and pleasures, and *views;* the agreeables of the time; the ambitions and follies, if not the very vices of the day, are all entertained and run after by masses of professing Christians and not a few saints, without any reference to God's opinion. In religious matters it is just the same.

"Every wind of doctrine in the sleight of men" (Eph. iv. 14; Col. ii. 8) is greedily received, and abundance of "the system of error" (Alford) is the result. How great need that the heart be covered! In the type, God's vessels, when not in use in His service, were all covered with "a cloth of blue," a covering of God's own providing. Like all the other shadows, this covering is Christ Himself. The sinner, on receiving Jesus, is covered with Him who is the righteousness of God. The saint is still covered with Christ, as wisdom and sanctification, and the true heart covering against every worldly wile, and allurement, and error, is still the same blessed *One*, Jesus.

In Gen. xx. 16, we read that the husband was God's provided covering for the eyes of the true wife; so to the true Church our blessed Lord is the covering of the heart's eye, that she whom He loves so much may be exposed to the gaze of none but Himself. Thus it is that as we "hold the *truth* in love" we are protected from "deceiving winds of doctrine;" and it is as we are rooted and built up *in Him* that we are protected from being led away by the "teachings of men" (Col. ii. 7, 8).

Beloved, how precious thus to be covered by the Lord Himself! Man may endeavour to protect by careful training in tradition and creed, but the very Bible itself, apart from the presence of the living Christ, is not the covering of the Spirit of God (Isaiah xxx. 1). Being *in Him*, therefore, "let us abide in Him;" let us hold fast Him who is the Head; and as we have received Christ Jesus the Lord, so let us *walk in Him*." Thus shall the promise be fulfilled to us: "The Lord shall cover thee all the day long" (Deut. xxxiii. 12).

"He shall cover thee with His feathers" (Ps. xci. 4). Those covered thus cannot be defiled; they are not afraid of the "pestilence that walketh in darkness." A thousand may *fall* at their very side, but they are safe. "And now, little children, abide in Him; that, if He should appear, we may have confidence, and not be put to shame at His coming" (1 John ii. 28).

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SONGS OF THE CHRISTIAN LIFE.

LONGINGS OF THE BRIDE FOR THE BRIDEGROOM.

THROUGH long dark nights of weeping,
Thy Bride has waited long,
Thy word her cheer and solace,
Thy love her joy and song;
But oh! she longs to see Thee,
Fulfilled Thy faithful word,
Sin, death, and hell all conquered,
For ever with Thee, Lord.

Here clouds and darkness veileth
The brightness of Thy face:
In vain Thy Bride oft struggleth
Thy beauty here to trace;
To read the full-orbed meaning
Of all to her Thou art;
To serve with zeal untiring,
And nestle in Thy heart,

With less than this, dear Bridegroom,
Thy Bride can never rest;
Oh, stoop, dear Lord, and raise her,
And lift her to Thy breast.
Not till her eyes behold Thee,
Clear, shining, as Thou art,
And she reflects Thy glory
Enthroned within her heart.

The love Thou hast inspired
Will never rest content,
But here, 'mid sin and darkness,
Its sorrow must find vent;
And will not cease its pleadings,
Until Thou dost appear
To crown her with Thy beauty,
Freed from all sin and fear.

O, then, bright Lord of glory,
True Bridegroom of the heart,
Thy Spouse shall share Thy triumph,
From Thee no more to part!
Filled with a song of rapture,
Her voice she then will raise,
With Thee all pure and perfect,
In love, and work and praise.

W. POOLE BALFERN.

THE BOOK OF REVELATION.

By Thomas Newberry, Editor of "The Englishman's Bible."

(*Continued from page* 258.)

Chapter XIV.

Verse 7. "Saying with a loud voice, 'Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and *the* sea, and *the* fountains of waters.'"

The proclamation of grace will be accompanied by urgent admonition to fear God and give Him the glory, rather than fear Antichrist, or give the glory to Satan; for though this will be the time of Antichrist's triumph and Satan's power, it will also be the hour of God's judgment, for the Lord Jesus is about to be revealed from heaven in flaming fire, taking vengeance on them that know not God, and obey not the Gospel. Similar in effect to the words of the Lord Jesus: "Be not afraid of them that kill the body, and after that, have no more that they can do. But I will forewarn you whom ye shall fear: Fear Him, which, after He hath killed, hath power to cast into hell; yea, I say unto you, fear Him" (Luke xii. 4, 5).

And, instead of worshipping the beast, or his image, and receiving his mark on the forehead or in their hands, to worship the Creator of all things, the invisible things of whom are clearly seen, being understood by the things which are made (Rom. i. 20), and who will put down the worship of every strange god by His almighty power; for "*the* gods that have not made the heavens and *the* earth, *even* they shall perish from *the* earth, and from under these heavens" (Jer. x. 11).

Verse 8. "And there followed another angel, saying, 'Babylon is fallen, is fallen, *that* great city, because she made all nations drink of the wine of the wrath of her fornication.'"

There is another form of evil to be guarded against not only the denying of God, but the corruption of Christian truth, "the apostacy" or "falling away" of 2 Thess. ii. 3. Babylon is the emblem of apostate Christianity. Babylon's fall is twofold.

At the beginning of the seven years—the last week—Babylon represents the outward form of Christianity from whence the genuine salt and light has been taken out by the removal of the Church. This is the apostacy. Babylon's first FALL is when, instead of being even professedly the Bride of the true Christ, she becomes the harlot of

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Antichrist. Her second fall is her utter destruction by the united fury of the ten kingdoms of the beast. It is the first fall which is here referred to. These subjects will be brought before us in chap. xviii.

Verses 9-11. "And *the* third angel followed them, saying with a loud voice, 'If any *man* worship the beast and his image, and receive *his* mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in *the* presence of the holy angels, and in *the* presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.'"

A word of most solemn warning. The choice must now be made between God and Satan, between Christ and Antichrist; and that choice, once made, is final and irrevocable, the results eternal and unalterable; the mark of the beast, once received, is the seal of eternal perdition. The righteous language of the godly on the earth will then be: "Be not merciful to any wicked transgressors" (Ps. lix. 5). "Do not I hate them, O Jehovah, that hate Thee? And am not I grieved with those that rise up against Thee? I hate them with perfect hatred; I count them mine enemies" (Ps. cxxxix. 21, 22)—language only applicable in full to these times.

When man's transgressions shall have come to the full, the mingled cup of God's indignation will be full to overflowing, and the result of the righteous judgment of God that will come upon these wicked transgressors, in whom God will show His wrath and His power to punish, will be an everlasting monument of the evil of sin, a beacon light of solemn import to all the universe, and throughout eternity, for "the smoke of their torment ascendeth up for ever and ever." The "everlasting fire prepared for the Devil and his angels" (Matt. xxv. 41) will be shared by Antichrist and his associates, for "Tophet *is* ordained of old; yea, for the king it is prepared; he *hath* made *it* deep *and* large; *the* pile thereof *is* fire and much wood; *the* breath of Jehovah, like a stream of brimstone, doth kindle it" (Isa. xxx. 33). The fire is the righteous judgment of God, the wood is the transgression and sin which furnish the fuel for the burning, and the breath of the indignation of Jehovah, like a stream of brimstone, gives intensity to the flame.

Verses 12, 13. "Here is *the* patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, 'Write,

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> Blessed are the dead which die in *the* Lord from henceforth.' 'Yea,' saith the Spirit, 'that they may rest from their labours; and their works do follow them.'"

As in the case of the three Hebrew youths (Dan. iii. 19, 20) the furnace was heated seven times hotter than it was wont to be heated, so it will be in this time of the great tribulation: the trial to which faith and patience will be put will be fiercer than any hitherto known. This fiery trial will make manifest, without a doubt, those who "keep the commandments of God," and who have "the faith of Jesus."

This voice from heaven, borne witness to by the Spirit of God, pronouncing a blessing on those who "loved not their lives unto *the* death," is a word of strong consolation which will be specially needed and welcome in these times.

"From henceforth" marks a definite period—from the commencement of these last three and a half years of unparalleled trial; for, while there is no rest for the wicked (verse 11), there remaineth a rest for the people of God; and "verily *there is* a reward for the righteous: verily He is a God that judgeth in the earth" (Ps. lviii. 11).

> *Verses* 14-16. "And I looked, and behold a white cloud, and upon the cloud *one* sat like unto *the* Son of Man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, 'Thrust in Thy sickle and reap: for the time is come for Thee to reap: for the harvest of the earth is ripe' [dried]. And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped."

"The harvest is the end of the age" (Matt. xiii. 39), and this harvest is twofold.

At the coming of our Lord Jesus Christ, and our gathering together to Him, the wheat is gathered into His garner; but the tares left on the field, when fully dried, are cast into the fire (Matt. xiii.).

The scene before us is the HARVEST of the earth's ripened iniquity. The Son of Man is not here seen coming with the clouds of heaven with His many diadems, and the sword, to receive His kingdom (Rev. xix.); but as seated on a white cloud—the emblem of strict, impartial justice—and with the victor's crown and sickle, for it is the execution of righteous judgment on man's iniquity, fully ripe.

Our Lord refers to this in Mark iv. 26-29. The sower commits his seed to the earth, then goes to sleep, and lets the earth do her part, bringing "forth fruit of herself, first *the* blade, then *the* ear, after that *the* full corn in the ear." So it is with good and evil: left to the respon-

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sibility of man, whether it is the good seed or the tares of the wicked one, it reaches maturity in due time. "But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." When the fulness of the Gentiles is come in, He putteth in the sickle, and gathers the wheat into His garner, and, when the tares are ripe or dried, He thrusts in His sickle on the earth. This is political evil headed up in Antichrist, lawlessness coming out in bold antagonism against God.

Verses 17-20. "And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, 'Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.' And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs."

This is the VINTAGE of the earth, the judgment of God executed on religious evil, headed up in Babylon the Great: apostacy fully consummated.

The angel (the emblem of God's providential agency) having the sharp sickle is symbolic of the fact that God in His providence will employ the agency of man for the accomplishment of His purposes (chap. xvii. 16, 17). The ten kings in their hatred and wrath cast the vine into the winepress.

In point of time the vintage precedes the harvest; that is, the judgment of Babylon precedes the judgment of Antichrist; but the judgment of Babylon will be consummated by the Son of Man at His appearing, for He it is that treads the winepress (chap. xix. 15), when not only the beast, but the false prophet, come under the wrath of God to the uttermost" (chap. xix. 20).

The judgment will be deep, in accordance with the enormity of the evil, and co-extensive with the spread of false religion.

THE EXPECTATION OF THE REDEEMED.

GLORY is the expectation of the Church, even the eternal glory of the God of all grace. As the chosen Bride of the Lamb, His portion is her own. His glory is her ornament, as His love is, and ever will be, her eternal joy. Far above all principality and power—above all heavens—is the Lord of her affections, and the faithful Preparer of her destined place of rest, who now nourishes and cherishes His Church, and cares for her as for His very flesh (Eph. v. 25). She will share, moreover, as the second Eve—God's fitting partner for the second Man—all the honour and the blessing which belong to Him, the Divinely appointed Heir of all things.

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SPIRITUAL PENURY.

"*In all labour there is profit; but the talk of the lips tendeth only to penury.*"—Prov. xiv. 23.

AT the root of all our failure in faithful service lies the question, still unsettled in our minds, of *ownership*. It is not that it is unsettled with God. By Him the same blood that paid our debt, touched with its indelible sprinkling every faculty of the redeemed sinner, marking every energy of life and voice as His, and His only. Has this ever been brought home to our consciences by the power of the Holy Ghost with regard to the use of our tongues? If not, we miss the mark in one of the most important matters in which we shall have to give account of ourselves in the judgment. We may own our responsibility to God about our smallest acts; we may even judge ourselves in speaking evil; and yet come short in our apprehension of this—that our lips are redeemed by the blood of the Cross just as really as our souls are ransomed from hell; the purchase of the travail of our Surety when He sank for us beneath the floods of wrath. What shall we do with them? Shall we use for our own pleasure what are His at such awful cost? It is not here a question of evil speaking; if we have not wandered very far, we cannot speak ill of those dear to God in His presence; but *it is* the foundation question of being "bought with a price." We may think, if our ways are ordered aright, that God takes little account of words." But does *He* say so? Do we not read of those who stand alone in the judgment, that they shall give account for "every idle word"? Words may seem a light thing to us. God counts every one. The ungodly say, "Our lips are our own;" but ours are blood-redeemed.

Then there is another thought in connection, deeply important to those whom God is training for His heavenly kingdom—the thought of *loss*. He who was divinely wise has written by the Spirit, "Keep thy heart with all diligence, for out of it are the issues of life." As a stone dropped in the tide, so the word spoken bears its issues for life or death, widening its circles to eternity. "That which cometh out of the mouth, this defileth a man." "The thought of foolishness is sin," and calls for self-judgment; but the thought uttered in words is clothed with a power to others, who shall tell how great? and therefore it is written, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." This is our one opportunity to render to our rejected Lord the fruit of our lips; only here and now can we choose whether to grieve or please Him by our words. But who can weigh the gain or loss that hang upon that choice? Who can estimate the loss of communion, while we fill our redeemed time with words to no profit—loss of present and eternal blessing—for "the talk of the lips tendeth to penury," and builds up a spiritual bankruptcy that blights our influence over others, and withers our own souls. Can we do no better than this for Him who gave Himself for us?

When Christ came in grace to suffer and to save, He was called the

Word of God, because all His earthly life was the embodiment of the Father's wondrous thought of redemption: when He comes to judge and reign, in flaming fire taking vengeance, still His name is called the Word of God. Nothing of His own to come between the purpose of the Father, and the expression of that purpose by the Son. In humility and suffering, alike as in judgment and in power, still the out-speaking of Jehovah's thought and will. Such is our blessed Lord in the glory of His grace, and thus He would have us seek to be in life and voice epistles of Christ, written with the Spirit of the living God, known and read of all men. We dare not look at ourselves to judge ourselves by this glorious standard, but we dare to look at Christ as our power, to use the lips He has redeemed by His own blood for His own service; remembering in our poverty His word given to us: "*My grace* is sufficient for thee, for My strength is made perfect in weakness." He is "able to make all grace abound toward us; that we always, having all sufficiency in all things, may abound to every good work."

A. E. W.

THE GREAT SIN-PURGER.

IN Hebrews i. we have many glories of the Lord Jesus Christ; and we ask, Why has this wonderful and glorious Being, in whom all things are summed up, and who is before all things, the Father's delight and the Father's glory—why has this infinite light, this infinite power, this infinite majesty, come down to our poor earth? For what purpose? To shine? To show forth the splendour of His majesty? To teach heavenly wisdom? To rule by His just and holy might? No. He came *to purge our sins!* What height of glory! what depth of abasement! Infinite is His majesty, and infinite is His self-humiliation and the depth of His love to us. What a glorious Lord, and what an awful sacrifice of unspeakable love—"*to purge our sins by Himself*"! Sin has brought Him down from heaven! Our defilement has drawn Him from the height of His glory! Oh, what an expression!—what a climax! He was the only one who could properly understand the true nature, depth, and guilt of sin. God of God, Son of the Father, He perfectly sympathised with the Father in His loathing and abhorrence of sin; but, being willing to befriend us, and having become one with us, He could not bear the fact of our being lost. So this loathsomeness of our iniquity, as loathsome to Jesus as to the Father, He willingly takes upon Himself. Jesus—perfect in His love to the holy and righteous Father, perfect in His love to the sinful and guilty people whom He came to save, with infinite hatred of sin and with infinite love to the sinner—enters, alone and unassisted, into that awful wilderness where, as our Substitute and Sin-bearer, He feels the Father's face as turned away from Him; and as the expression of His agony, in which faith and love endured all things and triumphed, He utters the cry, "My God, My God, why hast Thou forsaken Me?" Then Jesus, the Son of God, purged by Himself our sins.

ADOLPH SAPHIR.

VOICES OF THE NIGHT.

III.—A VOICE TO ISAAC AT BEER-SHEBA.

GEN. xxvi. 24.

ISAAC had just arrived here from Rehoboth, where he had dwelt, and where the Lord had been his succour. Isaac, like his father, had flocks and herds, and a constant removal was a necessity for purposes of pasturage. Still Isaac proved himself a man of *faith* and trust, for wherever he went he sought the face of God. And now he had arrived here, what does he do? God comes *first* with a most beautiful promise, and assures him in clear and solemn words that he need not fear, for God would be with him. "God *appeared*." There was a *visible* and Divine Personality!—"the Angel of the Covenant"—"He that should come"—"He who was before Abraham," "whose day Abraham saw"—"He who was with the Church in the wilderness"—Jesus, the Son of God! And what does He say? He speaks audibly and in human language, and is understood by Isaac. And while the stars shine above and all is silent around, the echoes of His voice break over the vales of Beer-sheba, and whisper their sweet and tender words to the trembling heart of the watching patriarch: "Fear not, for I am with thee, and will bless thee, and multiply thy seed for My servant Abraham's sake." What kind and assuring words! And how welcome in the solitude of the darksome hour of night!

God's visits along the course of time are short. No sooner have these assuring words fallen from the lips of "the Messenger of the Covenant" than He has departed. But they have answered their purpose. Fear has given place to faith and hope, and doubt to devotion and courage; for though the vale is still covered with the mantle of night, and the stars, like angels bright, peer forth the dark vault above, yet Isaac rises at once, *erects his altar*, calls on the name of the Lord, digs a well, and pitches his tent. Now all this is significant and instructive.

1. We see how God guides the man of faith. *Now* as then; for His *law of grace* has not changed either its purpose or its character. Wherever the child of faith walks, the Hand guides and the *Voice* is heard. They who are children of faith are blest with faithful Abraham, and are the brethren of Isaac. And the greater the need the more clear and distinct the voice. "Even so it is now." No child of faith need doubt the presence and guidance of his covenant God. "Visions and revelations," audible and visible, may not come now; but behind the

veil the Invisible, He still speaks and acts with as much reality as in the great *theophanies* of old. The *Word within* is His voice; the Providence is His hand. "If they *hear not* Moses and the prophets." "*Hear*, and your soul shall live." "*Hear* what *the Spirit saith* unto the churches."

2. Mark, too, how the heart is moved with the Divine assurance. The heart at once moves the hand. The material altar now erected is the expression of the heart's conscious dependence, devotion, and gratitude. Isaac credits the assuring promise, and does not doubt its verification; but he had learnt long ago that the channel through which it must be realised must be the infinite sacrifice of "the Lamb slain from the foundation of the world," of which his young altar-lamb was an expressive and suggestive type. The altar, therefore, is indicative of *faith, and trust, and assurance*, as well as of devotion and gratitude. Let us learn to recognise the inseparable connection between all *His promises and assurances*, and the costly medium through which they come. We fear we all too much overlook this close and Divine connection. How this emphasises those sweet words of Paul: "*By Him, and to Him, and through Him, are all things.*" Let us never forget *the altar* with the tent and the well.

"'Tell Jesus'—tell Him everything
About yourself, and all
The daily cares that trouble you—
The great ones and the small.

"None are too large for Him to take;
He weighed them all before
He gave them you to bring to Him,
That you should love Him more.

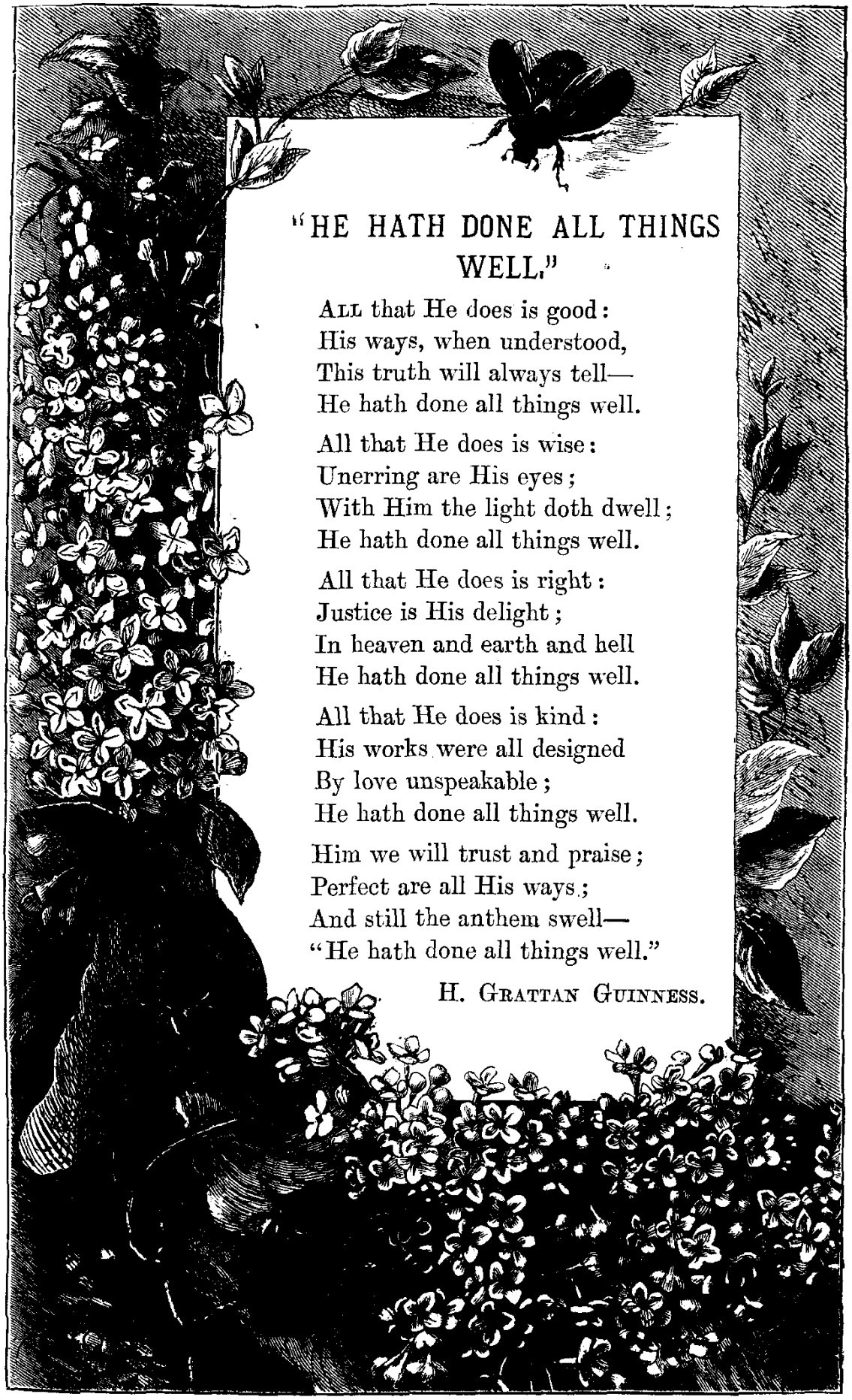
"None are too small to take to Him:
He listens to a sigh;
He knows each wish, He sees each tear,
For He is always nigh.

"'Tell Jesus'—tell Him everything—
The past, and present too;
He'll send new strength with every care,
And soothe and comfort you."

Kensington. W FRITH.

THE SAINT'S PORTION IN CHRIST.

JESUS, our Great High Priest, carries the name of His people on His *heart*, the place of love; and on His *shoulders*, the seat of power. Inside the holy place they sparkle in light and beauty, and every believer in Christ reflects before God the light, and love, and beauty, of His own perfectness and glory; and the glorious God sheds His beams of heavenly satisfaction right down upon them, sparkling on the breast of Jesus, their High Priest. J. T. MAY.



"HE HATH DONE ALL THINGS WELL."

ALL that He does is good:
His ways, when understood,
This truth will always tell—
He hath done all things well.

All that He does is wise:
Unerring are His eyes;
With Him the light doth dwell;
He hath done all things well.

All that He does is right:
Justice is His delight;
In heaven and earth and hell
He hath done all things well.

All that He does is kind:
His works were all designed
By love unspeakable;
He hath done all things well.

Him we will trust and praise;
Perfect are all His ways;
And still the anthem swell—
"He hath done all things well."

H. GRATTAN GUINNESS.

NOTES ON SOME NEW TESTAMENT REFERENCES TO THE OLD TESTAMENT SCRIPTURES.

By Henry Thorne,

Travelling Secretary for the English National Council of the Young Men's Christian Association.

IT has been said that "the Old Testament is the New Testament obscured, and the New Testament is the Old Testament revealed." Apart from other considerations, there is some justification for this remark in the fact that quotations from the one or references to its teaching are to be found in almost the whole of the books of the other, and in some of them—as in the Gospel of Matthew, the Epistles to the Romans and Hebrews, and the Book of the Revelation—in such considerable numbers that to remove them would be to destroy the sense of the teaching which they are used to illustrate and enforce, and the structure of the books in which they are found. One writer has counted 263 quotations from the Old Testament in the pages of the New, in addition to 376 references to different statements and events.

Careful observation of the character and extent of these quotations—the points at which they begin and end, the alterations made in some instances in the phraseology, the remarkable way in which different quotations are connected, and the various uses to which some of them are applied—will lead to the discovery of rules for interpreting Scripture which are of the deepest importance to all who are seeking to know what is the mind of the Spirit.

This paper will be devoted to an attempt at a rough classification of some of the passages in which such quotations and references as have been named are to be found, and some practical reflections suggested by their consideration.

1. In some passages *various scriptures are brought together for the purpose of bringing out some important truth.* We see an instance of this in the statement made by our Lord on the last day of the Feast of Tabernacles: "He that believeth on Me, *as the Scripture hath said,* out of his belly shall flow rivers of living water" (John vii. 38). There is no one passage in the Old Testament containing these words, but the truth contained in them is to be found in different passages. In Isa. xliii. 10 we see the Lord desiring the confidence of His people, and

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He speaks of the Witness He has chosen, that they may know and *believe Him.* Then in Isa. lv. there is an invitation to come to the waters. For those who come blessed results are to follow. Some of these results are seen in chap. lviii., where, speaking to the one who does His will, the Lord says, "Thou shalt be like a watered garden, and like *a spring of water*" (verse 11). Jesus is the true interpreter of Scripture, and one part of His method of interpretation is to collate different portions of the inspired book and put them side by side. How many mistakes have been made through the neglect of this rule! Men have taken up isolated words or verses without regarding the general tenor of Divine teaching, and the result has often been gross error or ridiculous caricatures of truth. If we would be saved from this folly we must "search the Scriptures," and compare "spiritual things with spiritual" (1 Cor. ii. 13).

2. In another class of passages *new information is given in connection with references to Old Testament history.* Heb. xi. supplies us with several cases in point. The writer of that marvellous chapter tells us many things about Old Testament saints which are not contained in the previous records of their history. He tells us of the faith of Abel (verse 4), though no mention is made of this in the history in Genesis, from which he derived much of his information. He tells us of the translation of Enoch (verse 5), of Noah's condemnation of the world, of his becoming an heir of righteousness, and of his regard for his house (verse 7), though none of these facts are stated in the Old Testament. He tells us that Abraham "went out, not knowing whither he went," though the account in Genesis is silent upon this point. From what source were these new facts obtained? There is but one answer. The writer was guided, as the Saviour promised His disciples they should be, by the Holy Spirit of truth (John xvi. 13). The light that shone into the mind of Moses revealed the truth to him, and this epistle was "given by inspiration of God."

3. Some other passages contain quotations which are interesting because of *their partial character.* In the synagogue at Nazareth our Lord read from the book of the prophet Isaiah (chap. lxi. 1). It was but a short reading, and it finished with the words that tell how He came to "preach the acceptable year of the Lord" (Luke iv. 19). He broke off and closed the book without completing the quotation. The words omitted speak of "the day of vengeance," but this was not what Jesus had come specially to proclaim. That day was yet far off, and He would not anticipate it thus early in a ministry which was peculiarly a ministry of mercy and love. "The acceptable year" proclaimed by our Lord is the "accepted time" of which Paul wrote to the Corinthians

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(2 Cor. vi. 2; comp. Isa. xlix. 8), and both are "the day of salvation." While that day still lingers the Gospel should be preached with much compassion and tenderness. Though faithfulness demands that we should reason of righteousness and of a judgment to come, the special business of the Lord's messengers in these days is to make it known that God "will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. ii. 4).

4. There are other passages containing *quotations which have been slightly altered so as to adapt the language to new conditions and circumstances.* An interesting illustration of this may be seen in a change in the language of "the first commandment with promise" which is to be found in the Epistle to the Ephesians. In Exodus xx. the commandment reads, "Honour thy father and thy mother, that thy days may be long *in the land which the Lord thy God giveth thee.*" Length of days in Canaan was a suitable hope to hold out to a Jew, but it would have been without meaning to Gentiles. It was therefore appropriate that in an epistle intended for Gentiles the apostle should alter the words and write, as he has done, "Honour thy father and thy mother . . . that thou mayest live long *on the earth*" (Eph. vi. 3). The adaptation of portions of Scripture to special cases and circumstances to which they did not originally apply may, if cultivated carefully, be a great help to our spiritual advancement. The mantle that did Elijah good service afterwards wrought wonders in the hands of his successor; and so the precepts that have guided God's children, and the promises that have cheered them in ages long gone by, may be appropriated with advantage by His children now. The song of Miriam may be repeated over a conquered sin; bowed heads may rest on the same pillows that were the solace of the sweet singer of Israel; and thirsty souls may with joy draw water out of those "wells of salvation" where prophets drank and were satisfied. The Bible is above all books the book "for all time," and this is true of all of it. There is no doctrine from which any servant of God may not derive benefit, no promise to which he may not attach his name as he would to a postal order for the purpose of cashing it on his own account, and no precept that does not stand like a finger-post for the guidance of all travellers in the way concerning which it gives direction.

5. Some passages give *a spiritual application to quotations or references not found in connection with the original words.* The command not to muzzle the ox "that treadeth out the corn" (Deut. xxv. 4) was given, it would appear from 1 Cor. ix. 9, not only for the sake of the ox, but to teach the Christian Church the important lesson that the labourer is worthy of his hire, and that those who sow spiritual things have a right

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to reap the temporal things of such as profit by their ministry. The application of Bible principles is far-reaching indeed if in the service we are called upon to render to the cattle of the field we may learn lessons affecting our relations to each other. Yet so it is. The trodden corn may teach us lessons of life and godliness; the bray of Balaam's ass may bring to us messages of wisdom; the raven that fed Elijah may teach us a lesson of trust in Providence; and the sparrows may chirp to us of "our Father's care."

6. One passage often quoted may serve to illustrate the way in which *a change of dispensation necessitates a change in words which were very suitable when Moses wrote and spoke.* In the Epistle to the Romans (x. 8) Paul quotes from the Book of Deuteronomy (xxx. 14), but he makes some important alterations in the phraseology. Speaking of the commandments God gave to Israel, Moses uses the words, "Neither is it beyond the sea" (verse 13). Paul has this passage in view (Rom. x. 7), but he asks, "Who shall descend into the deep? (that is, to bring up Christ again from the dead)." The law was not far from Israel—it was not beyond the sea; and Christ is not far from the seeking soul—He is not beneath the sea. He has risen from the dead, and is therefore "not far from every one of us." Then, again, "the word" which Moses gave to Israel was a word of works. "The word," he said, "is very nigh unto thee, in thy mouth, and in thy heart, *that thou mayest do it*" (Deut. xxx. 14). Here is the great characteristic of the Mosaic economy. It says always, "Do!" Paul reminds us how all this is changed now. The word of works has become "*the word of faith*" (Rom. x. 8). The law was given to Israel that they might "*do it.*" The Gospel message is, "If thou shalt confess with thy mouth the Lord Jesus, and *believe in thine heart* that God hath raised Him from the dead, thou shalt be saved" (Rom. x. 9).

7. Some references are *explanatory.* In Gen. xiv. 20 we read of Abraham giving tithes to Melchizedek. Referring to this the writer of the Epistle to the Hebrews says (chap. vii. 2), "He gave *a tenth part* of all." The words (Deut. vi. 5), "With all thy might" (Heb., *meod*), are explained by a slight alteration as signifying "With all thy mind" (διάνοια = full or thorough mind, Matt. xxii. 37). So, also, "Thou shalt fear [Heb., *yare*, to fear or reverence] the Lord thy God," becomes in our Lord's quotation of the words, "Thou shalt worship [Gr., προσκυνέω = to kiss the hand towards, Matt. iv. 10] the Lord thy God." It is not in isolated words only that the light of the New Testament is needed for the understanding of the Old. It is needed for the full perception of the purport of its types and shadows. Its aid is as much a necessity as that of a catalogue in a gallery of pictures when there is no other method of giving information as to what the pictures represent.

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8. One other class of passages consists of *quotations used for other purposes than those to which the words quoted were originally applied.* Joshua was encouraged to "Be strong and of a good courage" (Deut. xxxi. 7) by the assurance of God's presence (verse 8). "He it is," said Moses, "that doth go before thee; He will be with thee, He will not fail thee, neither forsake thee: fear not, neither be dismayed." This promise is quoted in the Epistle to the Hebrews in connection with an exhortation against covetousness, and was used to encourage the Hebrews to be contented with such things as they had (Heb. xiii. 5). We see here a promise given to one of God's children in the days of Moses appropriated more than 1,500 years afterwards for the benefit of many of His children who were suffering for His sake. We may infer from this that when God said to Joshua, "I will never leave thee," it was His design that all His people should find comfort in the assuring words. Don't let us say, if we come across an Old Testament promise, "Oh, that was for Moses, or for Joseph, or for David, or for Isaiah, but I cannot lay claim to it." The promises, like many of our moors and parks and commons, are common property. They are a dish into which all the household of faith have a right to dip. The Master hands the cup of the promises round amongst His disciples, and says, "Drink ye all of it." Therefore, as we take up the promise made to Joshua, "*we* may boldly say, The Lord is *my* helper, and *I* will not fear what man shall do unto *me*" (Heb. xiii. 6).

"I DON'T SEE ANY HARM IN IT."

TWELVE TESTS OF THE ABOVE PLEA.

1. If not, why not? Let me look into your eyes.—*Matt.* xiii. 16.
2. Is the *dust* of worldliness in them, so that you cannot see *clearly*? —*Isa.* vi. 9.
3. Is the *squint* of insincerity in them, so that you cannot see *singly*? —*Matt.* vi. 22, 23.
4. Are you *willing* to see any harm in it?—*John* vii. 17.
5. Or are you the blind that *won't* see?—*John* ix. 39-41.
6. Will you see any harm in it on a dying bed?—1 *Kings* xxii. 25.
7. Would you like Christ to catch you in the very act?—*Luke* xii. 37.
8. Do the best Christians you know see any harm in it?—*Heb.* v. 14.
9. Is it consistent with your profession that by the Cross of Christ "the world is crucified unto you, and you unto the world"?
10. Can you commune with God as freely after it as before it?—1 *John* i. 7.
11. Can you look up to God for a blessing in the midst of it?—*Rom.* xiv. 23.
12. If it is lawful, is it becoming? If it is becoming, is it profitable? —1 *Cor.* x. 30-33.

THE LATE A. A. REES.

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IDOLS ABANDONED.

TRUE consecration is where we yield up everything—not only ourselves, for we are not our own, but everything that would dispute allegiance with Christ—and cease to look to any created thing or being for what is His gift alone; and as to the course of this present evil age, "What concord hath Christ with Belial?" Living in the power of knowing Jesus and His love, our hearts must turn from their idols, and from the world; nay, through His cross we are dead to the world, and would not like to go back again into its so-called pleasures. Do we not sing—

"All the vain things that charm me most,
I sacrifice them to His blood"?

Not only do we not want them, but God gives us in this, as in other things, the power to forget. We read of the king's daughter, who is all glorious within, whose covering is of wrought gold, that she is to *forget* her own people and her father's house. And Paul says, "*Forgetting* the things that are behind." Manasseh means "*forgetfulness.*" Amid the glories of Egypt it was easy for Joseph to forget his sorrows—the arrows of the archers by which he was sorely pierced, the pit, the dungeon, the exile, the iron that entered his soul. These all were lost sight of amidst the love of his espousals and the honour of his rule, in the midst of a kingdom whose people, wherever he went, bowed the knee to him. Thus will it be with Israel in the latter day. "For shame ye shall have double"—double grace, double joy. And her idols, how will she loathe them! Oh, what an abhorrence of them! And how blessed their return to Him who formed them for Himself! How will they forget their former sorrows and sufferings amid the glory more and more to be revealed! Thus, too, will it be with us. As with the time of our infancy, so with much that is now. Who remembers the sighs and sobs of infancy? Who knows the tears then wiped away by the loving hand which lies beneath the clod of the valley? Thus, amid the palaces and groves of heaven, where the full tide of our eternal blessedness will flow, all the former things of our present griefs may not come to mind. There will be two sweet *forgets* in the glory—the one, on our part, that of which I have spoken; whilst on God's part is one still more wonderful: "Your sins and iniquities," He says, "will I remember no more."

Meanwhile, it is seeing such grace—such love in God and in Christ, sins forgiven and forgotten—that we are led to ask, "*What have I to do any more with idols?*" Oh, surely it is by these the Christian can say—

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"Jesus calls me from the worship
Of the vain world's golden store;
From each idol that would keep me,
Saying, 'Christian, love me more!'

"In my joys and in my sorrows,
Days of toil and hours of ease,
Still He calls, in cares and pleasures,
'Christian, love me more than these.'

"Jesus calls me: by Thy mercies,
Saviour, may I hear Thy call;
Give my heart to Thine obedience,
Serve and love Thee best of all."

Note, it is only when Christ enters, and where the Holy Ghost dwells ungrieved, that sins, and vile habits, and evil dispositions, pride, vanity, self-seeking, self-indulging, and all other works of the flesh, naturally (shall I say supernaturally?) drop away.

Life enters, death goes. I have seen a tree in winter with all its old dead leaves still clinging to it; no storms, however severe, have had any effect on them; through snow and hail, rain, wind, or frost, they are still there. But, lo! in the spring, when the young sap rushes from the root and stem to the boughs, they are all gone, and in their stead the fresh young leafy glory and beauty of summertide. Now the life of the tree is the life of the boughs; the inward power has made the outward change. The life of a Christian (normal) is the life of Christ: on having received Christ he is to abide in Him; and if abiding in Him, a change will run through all the departments of his life, separating him from all idols, inward or outward. It is then that conversion is seen to be a reality, and sanctification is seen to be a reality. Then indeed may he exclaim in the power of a true consecration—

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

And this will be attended by a real sanctification, a sure separation from all else to God—

"His dying crimson, like a robe,
Spreads o'er His body on the tree;
Now am I dead to all the globe,
And all the globe is dead to me."

J. DENHAM SMITH.

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THE STANDING OF THE PEOPLE OF GOD.

NUMBERS xxiii. 13–24.

(NOTES OF AN ADDRESS BY MR. J. E. HAWKINS.)

IN the previous parable uttered by Balaam we had presented to us the separation of the people of God; we now want to show their precious position before God as standing in His presence in perfect and complete righteousness. What wonderful and sublime words are here put into the mouth of the unwilling prophet! Notice, first, where he was when God met him—the field of Zophim, on the top of Pisgah; literally, "the field of the watchman." The prophet Habakkuk said, "I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me." So Balaam was taken up to the watch-tower, and from thence he beheld the outstretched tents of God's people Israel. If we would know God's purposes that He is about to accomplish, and His thoughts which are toward us, we must do as Balaam did—get up to the watch-tower. No wonder he had marvellous things to unfold concerning this redeemed and separated people, over whom the cloud of Jehovah's presence rested continually, and from whose altars the sweet savour of the burnt offering ascended from day to day.

First of all Balaam contrasts the character of God with that of man. Man's character described in Scripture is everywhere the same—restless, fickle, and full of change. Jacob, when giving his parting blessing to his sons, speaks of Reuben as "unstable as water;" David says, in Ps. lxii. 9, "Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity;" and Solomon, with all his experience of human greatness and honour, sums up everything under the sun as "Vanity of vanities, all is vanity." God is unchanging, man is changing; God is faithful, man is faithless; God has all power to accomplish His purposes, but man of himself is impotent to accomplish what he may plan.

For His name's sake God has chosen us, and for His name's sake He will carry out His purpose to the end. His name is pledged to the blessing of His people, and He cannot swerve from His purpose. In later times Samuel reminded Israel at the time of their casting off Jehovah as their King, and of their desiring a human head as the rest of the nations, that although they had failed, yet "the Lord will not forsake His people for His great name's sake; because it hath pleased the Lord to make you His people" (1 Sam. xii. 22). The prophet Ezekiel also, as he foretells the yet future blessing of Israel

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in their own land when restored and converted, reminds them that all God's actings towards them are for "*His name's sake.*" What a solid rock is this for faith to rest upon! What mighty pillars that sustain the whole universe of God are His name, His character, and His word! "For ever, O Lord, Thy word is settled in heaven," said the Psalmist; and the apostle Paul utters the same precious truth as to the character of God: "Faithful is He that calleth you, who also will do it."

But some one may ask, "Is it not said again and again of God, in the Book of Genesis and elsewhere, that He repented?" No doubt it is, but in such passages the word means not so much turning from a purpose as compassionating. He can pity, and have compassion for the lost; but His purposes can never know change or any shadow of turning, for He is Jehovah, and changes not.

"Hath He said, and shall He not do it?" The word of God never fails, whether in blessing on His saints or in judgment upon sinners. As surely as the one shall be eternally blessed, so shall the other be eternally cursed. Balaam on the former occasion asked, "How shall I curse, whom God hath not cursed?" Now he goes a step further, and says, "Behold, I have received commandment to bless: and He hath blessed; and I cannot reverse it." Herein lies the certainty of all our blessing—"*He hath blessed.*" "Surely there is no enchantment against Jacob." Satan never succeeded in bringing enchantment against a child of God, to rob him of his life; his testimony and peace he may touch, but his life is beyond the power of the enemy. "He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel." This may be deemed the central verse of the parable. There is but one way possible to interpret it, and that is to regard it as God's thoughts of His people as covered over by the blood and accepted in the sacrifice. "Blessed is the man whose iniquity is forgiven, whose sin is covered." God sees the believer as covered with the robe of righteousness. Thus it is that in spite of all our perverseness and iniquity God can say, "I have not *beheld* it." Mark, He does not say of Israel that there is no iniquity in them, but that He does not behold it. He had described them to Moses as a stiff-necked, rebellious people; but when their enemies would revile and curse them, He sees them covered over with the perfect acceptance He had put on them. So, when the Devil comes to accuse us, God looks upon us as covered with His own righteousness. "Iniquity" refers to the inbred sin, "perverseness" to its fruits; both root and fruit are covered alike by the righteousness of God. What a blessing to know that our sins are covered, and we ourselves clothed in that perfect righteousness in which the eye of God can behold no flaw!

But more than this: not only are we justified, but we can count

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upon Jehovah's presence with us. "The Lord his God is with him." Israel had the Lord's presence with them, though their blessings were conditional on their obedience. Our blessing is unconditional. The Lord is with us right on. "Lo, I am with you always, even to the end of the age." He has been with the Church in the fires of persecution, in the deepest waters, in the darkest night. The manifest presence of God with His saints is one token of their separation, and a testimony to their justification and acceptance. God is with us, not merely as an influence, but as a personal presence. So Martin Luther felt and knew as he journeyed on to appear before the Diet of Worms, where pope, emperor, and kings were all arrayed against him. He went forward strong in the assurance of God's presence as he sang the forty-sixth Psalm: "God is our refuge and strength, a very present help in trouble; therefore will not we fear, though the earth be removed." With these faithful words of God cheering his heart he could say, "Though every tile of every roof in the city of Worms were a devil, I will still go forward, for the Lord of Hosts is with us."

"The Lord his God is with him, and the shout of a king is among them." Where the presence of God is, there is power; and where the shout of a king is, is not only power, but power leading on to victory. And this should be our privilege as those who have the presence of the King with us.

"God brought him out of Egypt." The Lord often reminded Israel of their previous condition, and of His having brought them out of their bondage; and He would have His people ever to remember from what depths they have been delivered, and by whose hand they have been brought out. Even in the glory the redeemed acknowledge the power and grace of God in their salvation and deliverance as they sing the new song, saying, "Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation" (Rev. v. 9).

"He hath as it were the strength of an unicorn." We do not know what animal is meant by an unicorn, but, whatever it is, it is used in Scripture very frequently as a symbol of strength; for wherever *horn* is mentioned it is associated with power and victory. In Psalm xcii. David says, in triumph, as he looks with prophetic eye on the destruction of the enemies of God and the exaltation of His people, "My horn shalt Thou exalt like the horn of an unicorn." And thus it is a picture of God's people who have now the victory through our Lord Jesus Christ, while they wait for the final overcoming in the future, when "the God of peace shall bruise Satan under our feet shortly."

Balaam here sums up his parable, saying, as it were, "Although I have been trying to find an accusation against Israel, and so please Balak, whereby I may earn his wages, yet 'surely there is no enchantment against Jacob, neither is there any divination against Israel.'" What an unspeakable comfort to the believer in Jesus is it to know

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that although the enemy may roar against us, and may seek to condemn us before God, yet, standing under the shelter of the merits of the Lord Jesus, and accepted on the ground of His finished work, we can say, "There is therefore now no condemnation to them that are in Christ Jesus."

"I hear the accuser roar
Of ills that I have done:
I know them well, and thousands more;
Jehovah findeth none."

The prophet Jeremiah gives us this assurance, as, speaking of Israel's blessing in the day of their restoration, he says, "The iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found" (chap. l. 20). Isaiah also testifies to the unalterable standing of God's people in perfect acceptance in chap. liv. 17: "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord; and their righteousness is of Me, saith the Lord."

Truly, then, the believer is called to rejoice in the assurance of the perfect and unalterable place of blessing into which he has been brought by virtue of the work of Christ; and, strengthened by the knowledge of the inalienable portion he possesses *in Christ*, he should go forth to overcome every difficulty and defeat every foe, for "if God be for us, who can be against us?"

Against us the Devil's tongue shall be for ever silenced; and when the Lord Jesus Christ comes again to gather us into His presence, there shall not be a single accusing voice—no condemnation now and no condemnation before the Throne, because "their righteousness is of Me, saith the Lord."

"It shall be said of Jacob and of Israel, What hath God wrought!" The work is seen to be of God throughout, whether concerning Israel or the Church; grace is seen to triumph, and every step from first to last displays His love that sought and found us, and His tenderness that has led us on our way. Truly, as we think of what we are *now* through sovereign grace, and anticipate with joy what we shall be *before the Throne* when He gathers us into His presence, we may exclaim with deep and adoring gratitude and praise, "What hath God wrought!"

"Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink of the blood of the slain." This certainly points on to Israel's triumph by-and-by; yet it indicates a time when we too shall receive the final victory, when the devil himself is cast out, and we share in the joy of the eternal presence of our glorious Lord.

As we ponder the precious thoughts about God's love unfolded to us in this parable, showing the perfect standing of the people of God, eternally justified and accepted in the Lord Jesus Christ, and as we think of what He is for us now before God, should it not bring forth from us loving, obedient service? May the Lord help us, then, to rest more implicitly on His word, rejoice in the rich things He has done for us, and yield ourselves unreservedly to His service.

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CHRIST'S SURETYSHIP,

AS ILLUSTRATED IN THE BOOK OF PROVERBS.

By William Luff.

CHRIST is said to be "a Surety" (Heb. vii. 22). What is a surety? Let us take two illustrations, outside the Book of Proverbs, that may enlighten us upon this word. Reuben became surety to his father for Benjamin, saying, "Slay my two sons if I bring him not to thee" (Gen. xlii. 37). He thus became responsible for his brother, and used his relationship as a plea with Joseph: "Thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever" (Gen. xliv. 32). May we not apply the very words of Reuben to the Lord Christ, who says to His Father of every believing sinner, "I will be Surety for him; of My hand shalt Thou require him: if I bring him not unto Thee, and set him before Thee, then let Me bear the blame for ever" (Gen. xliii. 9).

The second illustration is in the New Testament, when Paul became surety for Onesimus, the runaway slave he was sending back to his master Philemon, with this message: "If he hath wronged thee, or oweth thee ought, put that on mine account; I Paul have written it with mine own hand, I will repay it" (Philemon 18 and 19). This may also be applied to reveal the suretyship of Christ. We have wronged and robbed our Master; but the good Saviour saith, "Put that on Mine account; I will repay it."

From these two instances we gather a fair idea of suretyship, and are prepared to look at the subject in the light of Solomon's wisdom.

The wise man seems to have had a wholesome dread of this thing, and to have realised its terrible consequences.

"*Be not thou one of them that strike hands, or of them that are sureties for debts*" (Prov. xxii. 26). "*He that hateth suretyship is sure*" (Prov. xi. 15).

Certainly, judged in the light of cold wisdom and prudence, this is good advice; but love, real love, does not so judge. Our Jesus knew perfectly well the seriousness of His undertaking, and that if He would save Himself He had better not enter into any such relationship; but love conquered. Himself He could not save.

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"This was compassion like a God,
That when the Saviour knew
The price of pardon was His blood,
His pity ne'er withdrew."

Solomon's advice to all who have been led into suretyship for those of whom they know little is that they escape from the danger at once: "*Give not sleep to thine eyes, nor slumber to thine eyelids. Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler*" (Prov. vi. 1-5). Christ thought not so. He had a baptism to be baptised with, and said, "How am I straitened till it be accomplished" (Luke xii. 50). Draw back! Deliver His soul! No. That He knew the sorrows awaiting Him is evident from Matt. xvi. 21, xvii. 22, xx. 18, xxvi. 2; yet "He steadfastly set His face to go to Jerusalem" (Luke ix. 51).

Solomon seems specially to warn those with little of this world's goods against becoming sureties: "*If thou hast nothing to pay, why should he take away thy bed from under thee?*" (Prov. xxii. 27). Our Surety had the means to meet all demands; but it took all, and reduced Him, as man, to abject poverty. "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (2 Cor. viii. 9). So poor that He had "nothing to pay" tribute with, until a fish ministered unto His need; while the very bed seemed taken from under Him, as He said, "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head" (Matt. viii. 20). He gave His glory; but the demand said, "More!" He gave His life of manly toil and blessing; but more was required to pay our debts. He gave His back to the smiters; but still the cry was, "More!" The blood flowed from His scourged shoulders and thorn-crowned brow; but justice was not satisfied. At last He "poured out His soul unto death" (Isa. liii. 12), and the law that had said, "The soul that sinneth, it shall die" (Ezek. xviii. 4), accepted the soul of the Surety in the stead of the soul of the guilty, and exclaimed, "It is enough!"

"To this dear Surety's hand
Will I commit my cause;
He answers and fulfils
His Father's broken laws:
Behold my soul at freedom set!
My Surety paid the dreadful debt."—WATTS.

"*He that is surety for a stranger shall smart for it*" (Prov. xi. 15). Are not we the strangers?—"strangers from the covenants of promise" (Eph. ii. 12). Christ as our Surety had to "smart" indeed. Take the words that suggest suffering in Ps. xxii. and we shall get a glimpse of how Christ smarted: "Forsaken," "reproached," "despised,"

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"troubled," "compassed," "pierced." Think of such expressions as these in the same psalm: "Thou hearest not," "I am a worm," "A reproach of men," "Trouble is near," "There is none to help," "Bulls have beset Me round," "I am poured out like water," "All My bones are out of joint," "My heart is like wax," "My strength is dried up," "My tongue cleaveth to My jaws," "Thou hast brought Me into the dust of death." Our Surety was thus smarting under the desertion of friends, smarting under the spite of enemies, smarting under the curse of sin, and smarting under the wrath of God. All this for me, a stranger, for whom He had become Surety! Truly He smarted for His lovingkindness.

The marginal reading of this verse is perhaps even more emphatic: "*He that is surety for a stranger shall be sore broken.*" Hence we find Christ saying, "I am feeble and sore broken" (Ps. xxxviii. 8). A fair vessel, but shattered into fragments (Ps. xxxi. 12). "Reproach hath broken My heart" (Ps. lxix. 20). His "body broken for our sake" meant suffering; but physicians tell us our Lord died of *a broken heart.* "A broken spirit drieth the bones" (Prov. xvii. 22). Such was the breaking of our Surety.

From the Revised Version let us quote one other verse: "*Take his garment that is surety for a stranger; and hold him in pledge that is surety for strangers*" (Prov. xx. 16). "Hold Him in pledge," said the Jewish priests and Roman guards, and to secure their prize they sealed the stone of His sepulchre. "Hold Him in pledge," cried Death, and he walked night and day unseen in the garden where Christ lay. "Hold Him in pledge," roared Satan, as he gathered his forces about the tomb. But ere the resurrection dawn wakened the sleeping world, an earthquake shook the prison. The debt was paid! the Surety free! and forth He stepped into life and liberty.

Christ as my Surety undertook all my payments and repayments; as my Surety He was held in pledge while payment was presented; then as my Surety He burst the prison gates—nay, that might have looked like an unlawful escape—an angel was sent to roll away the stone, a liberating officer from the High Court of Justice (Matt. xxviii. 2).

John Berridge has a thought upon the first clause of this verse which is worth repeating; his quaint lines shall serve as a finish to this interesting subject—

"Through native pride I could not see
My soul was banished, Lord, from Thee,
And in a dungeon pent;
Born like my neighbours vain and blind,
I could not view my frightful mind,
And so remained content.

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"But now through Jesus' help I view
My helpless state, and feel it too,
And own my nakedness;
To screen my back, and warm my side,
No raiment can my hands provide,
No real righteous dress.

"Yet some fond hope ariseth still,
That Jesus Christ in mercy will
Relieve my ragged case;
He bids me take a Surety's coat,
Who for a stranger gives His note,
And stands in debtor's place.

"A friendly word the Lord has spake,
And sure I will Thy garment take,
For Surety is Thy name;
Thy garment will exactly suit,
And clothe me well from head to foot,
And cover all my shame.

"So clad, I shall outstrip the moon,
And shine in splendour as the sun,
And may to Court repair;
No robe like this in heaven is seen,
No angel's coat is half so clean,
Nor may with it compare."

WAITING UPON GOD.

WHEN the Lord bids us "Stand still," self would whisper, "Go forward." We fain would be up and doing, ever busy in the great harvest-field, so much so that there is ofttimes a danger of our becoming "cumbered about much serving," instead of patiently waiting to learn *first* our Father's will in every detail of His service. What need to wonder, then, at the lack of blessing, the want of power, and, alas! the scant results which so often characterise the labours of many a child of God? In the midst of our busy hurryings to and fro comes the word from the Master Himself, "*Wait* on the Lord" (Ps. xxvii. 14); and with it the blest promise, "They that wait upon the Lord *shall renew their strength*" (Isa. xl. 31). Here is the secret of success; here, too, the restorative power which causes us to *mount* up on eagle wings, to *run* with steps unwearied, to *walk* and not faint; and while our restless hearts might deem time so spent as lost, we are verily progressing in the fullest sense of the word. "They that wait upon the Lord shall renew their strength." Who among us as labourers in His vineyard has not been conscious of failure—yea, and of grievous failure too? Have we realised, when love ebbs low, and "the fine gold has become dim" from constant intercourse with a world of sin, what it is to *wait on God*, and, turning aside from the turmoil around, come apart into the secret of His presence, and there, basking beneath the cloudless sunshine of His face, to draw from our unfailing Source the supply which meets our utmost need?

Beloved, let us hie to the trysting-place, and there meet with God. As Moses for forty days and forty nights communed in secret with Jehovah on Sinai's mount, so may you and I do likewise if we would learn of Him, and then go forth with the light of His glory still resting upon us to testify for Him.

Glenvar. W. A. G.

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THE FREENESS AND FULNESS OF DIVINE FORGIVENESS.*

"I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin."

IN this clause we have God's forwardness to forgive the penitent. "I said," and "Thou forgavest." When David had made the resolution to confess, and before the confession was made,—before he had even time to make it,—his forgivenness was sealed in heaven. It is very beautiful to remark how God waiteth to be gracious; how He anticipates our confession, and confers the pardon before it is asked for in words. He reads the heart, and acts upon its resolves. It is this truth which is so beautifully set before us in that most touching of the parables, the Prodigal Son. "When he came to himself," the prodigal, who had acted the part of a madman, said, "I will arise and go to my father, and I will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants." "And he arose, and came . . . and when he was yet a great way off," the father, whose heart had been yearning for his son, and who had been watching for his return, saw him and recognised him, despite his wretchedness and rags. The youth had left home in the pride of manly beauty, and in all the bravery of rich attire; and now he was coming back with hunger in his wasted cheek and rags on his back,—coming back footsore and weary,—bent under a sense of his folly, doubtful of his reception, with a hesitating, trembling step. Yet the keen eye of love at once recognises the youth; and the father, not waiting his son's approach, runs to meet him, and falls on his neck and kisses him. Before the son has time to speak a word or make his confession, the father folds him in his arms, presses him to his bosom, and issues orders to his servants, which prove that the lost one is to be reinstated in all the privileges of a child. What is this affecting scene but a practical proof of the words of David: "I said, I will confess my trangressions unto the Lord; and Thou forgavest the iniquity of my sin"?

"The iniquity of my sin." If David had in his thoughts the great act of transgression which defiled his life—his adultery with Bath-

* "The Valley of Weeping: A Place of Springs," by Canon Charles D. Bell, D.D. Hodder & Stoughton.

sheba—he may well speak of "the iniquity of his sin." For it was a sin blackened by many aggravations. It was complicated by hypocrisy; it was stained by blood; it was an offence both against God and man. One sin, as is usual, led to another. St. James traces for us the pedigree of his guilt, and of all guilt. "Every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." In David's case, self-indulged idleness opened the door for lust, and lust for murder. He wronged Bathsheba, betrayed his friend, plotted the death of a noble soldier, and gave all the bad influence of his royal example to the subjects over whom he ruled, and whom it was his bounden duty to lead in the paths of honour. It is not possible to find any blacker story in the annals of history; and the Bible, truest of books, tells the tale in all its native ugliness and horror. Well might David confess "the iniquity of his sin." And so sin is, for the most part, attended with iniquity. The sin is not single, as it were. It has many aggravations, for in all cases the sin of the Christian is accompanied by special evil, since it is committed against light and love, against knowledge and conscience. Thus it becomes exceedingly sinful, and is clouded over by a shadow doubly dark. And yet, even with all the aggravation with which they are attended, God is ready to forgive our sins, and to blot them out of His book for ever. "I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin."

But it may be asked by some who are jealous for the honour of God's law, whether this readiness on the part of God to forgive does not lead penitents to think lightly of sin. And it may be answered at once, there is no ground at all for alarm. "There is forgiveness with Thee," says David in another psalm, "that Thou mayest be feared." God forgives offences, but the forgiven fear to offend. They cannot forget what it cost God before He was able to forgive. "God commendeth His love towards us in this, that while we were yet sinners Christ died for us." We are bought with a price, and that price was the blood of the Incarnate Son. The prodigal did not lightly sin again because he was forgiven. You may be sure that when he received robe, and ring, and shoes,—when the fatted calf was killed, and all the house began to make merry because of his return, and the father said with a joy that he did not seek or wish to control, "This my son, that was dead, is alive again; and he that was lost is found;" and the prodigal once more sat down at the table where there was bread enough and to spare,—that he had no desire ever to leave the joys of his happy home, or to wander into the far country again. No. He was bound to his father by the cords of a man and the bands of love for ever. A sense of his father's

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kindness was the spring of that "godly sorrow which worked repentance unto salvation not to be repented of."

And so it is with us. When we are freely forgiven, we are bound with the strong cords of deep and grateful love to God, and, restored to His favour, we serve Him in the beauties of holiness, and acknowledge with gratitude that "wisdom's ways are ways of pleasantness, and that all her paths are peace." No longer under the law, but under grace, we prove that God's service is the most perfect freedom, and understand how we have been redeemed that we may serve God—serve Him, as St. Paul says, "not in the oldness of the letter, but in the newness of the spirit." Rather than leave our Father's table, with its feast of fat things; rather than return to the old life among the swine-troughs, and the husks in the far-off country, we would die and go down to the grave. Never think that we make void the law through faith; for faith worketh by love, and love constrains us to run with enlarged hearts the way of all the commandments. As Samson's strength lay in his hair, so a Christian's strength lies in his love. Love is the mightiest power to ensure obedience; and let God shed abroad in our hearts this great principle, and we shall be equal to any sacrifice and any duty: it will make the yoke of Christ easy, and His burden light, and will carry us through toils and hardships, otherwise unendurable, with a light and cheerful spirit. Love can level mountains and raise valleys; can make the crooked straight, and the rough places plain, and turn the hard and flinty road into a fresh and flowery sward beneath the feet. And so it is that the love of Christ constraineth us, as it did the apostle, "because we thus judge, that if one died for all, then were all dead; and that He died for all, that they which live should not live unto themselves, but unto Him who died for them, and rose again." Never let us forget this when some ask, "Is it safe on the part of God to forgive sin and bestow peace, without condition, without money, and without price? Would it not be better to suspend pardon on amendment, and not bestow it till the penitent, by a life of obedience, has proved worthy of forgiveness?" There are those who would keep us in doubt till we had either made some compensation for our offences, or until we had shown, by a reformed life, that we deserved the boon. This is the way taken by all false religions and all false churches. They keep the lash hanging over the sinner till he dies; and, not comprehending that holy love and godly fear are the fruit of Divine forgiveness, they hold him in a spirit of bondage, they place him under law, and not under grace. This is a sad perversion of the Gospel; indeed, it is not Gospel at all, and will never lead a sinner into the ways of holiness or peace.

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"Law and terrors do but harden
All the time they work alone;
But a sense of blood-bought pardon
Soon dissolves a heart of stone."

Brethren, to sin because we believe ourselves pardoned, is to prove that we have neither faith nor love—that is, in truth, to prove that we are not pardoned at all. But are we not told that "everyone that hath this hope in God purifieth himself, even as He is pure"? It is this firm and assured hope that sanctifies, because it is by this alone that our hearts can be so fixed upon things eternal that we can safely pass through things temporal. Such a hope must lift us above the cares, the sorrows, the trivial pursuits and pleasures, and the ensnaring temptations of the world and the flesh. We remember that we are heirs of "an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for all who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." "Where the treasure is, there will the heart be also;" and he who has laid up his treasure in heaven, where Christ sitteth at the right hand of God, "will often in heart and mind thither ascend;" and when from these high communions with his God and Saviour, and the great and luminous cloud of witnesses, he descends again to earth, will not men see the shining of his face, and take knowledge of him that he has been with Jesus? Yes; here is the secret of the holiness of the children of God; it is this assured confidence of forgiveness, this hope of glory that maketh not ashamed, that enables them to walk worthy of the vocation wherewith they are called, and to "keep themselves unspotted from the world." And thus persuaded of their acceptance in Christ, and embracing the promises, they confess themselves strangers and pilgrims upon earth, and "look for a city which hath foundations, whose builder and maker is God."

Brethren, would you know the blessedness of pardon, and peace, and holiness, and eternal life,—of the hope that is full of immortality, and the joy that is unspeakable and full of glory? Then come to the throne of grace, and you shall carry away with you, as the gift of your Advocate with the Father, and as a token of the Father's love, that which shall be to you as the evidence of an absolution sealed in heaven—"the peace of God, which passeth all understanding, and which keepeth the heart and mind in the knowledge and love of God."

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THE PEARL OF GREAT PRICE.

MATT. xiii. 45, 46.

THIS is one of those scriptures which have been greatly misunderstood, if we may judge from the references to it by theologians and hymn-writers. It is usually referred to as setting forth the beauties and attractions of our Lord Jesus Christ Himself, and the sinner—or shall we say the saint?—is supposed to have given up all for the possession of this priceless treasure. Hence the reference on the margin of our Authorised Version is to Phil. iii. 7, 8, where the apostle says, "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him." Precious as are these words, and the thought of *His* value in our eyes, we shall lose sight of much that is comforting unless we get *correct* views of such truths as God here sets before our eyes.

I venture, then, to say that this parable does *not* set the preciousness of Christ before us, but *the preciousness—the inestimable value—of believers* IN HIS SIGHT. Whether the pearl is the Church or not is a matter of no importance for this argument; probably the treasure hid in the field (Matt. xiii. 44) is more correctly a picture of the Church itself, and shows the work of redemption in its twofold aspect—embracing the whole world, in a sense, but laying hold of His people whom He (1) foreknew, (2) predestinated, (3) called, (4) justified, (5) glorified (Rom. viii. 29, 30). "*He loved* THE CHURCH, *and gave Himself for it*" (Eph v. 25; comp. Matt. xiii. 44). "*He loved* ME, *and gave Himself for* ME" (Gal. ii. 20; comp. Matt. xiii. 45, 46). THE PRECIOUSNESS AND VALUE OF GOD'S OWN PEOPLE TO HIMSELF is in point here, then—what we are in His sight as the objects of His peculiar love.

The merchantman was "SEEKING GOODLY PEARLS;" in other words, God was desirous of having at home with Him in the glory a people who should show forth the wonders of "HIS GREAT LOVE" (Eph. ii. 4).

"HE FOUND ONE PEARL OF GREAT PRICE." He saw you and me, dear rescued believer, in the world of sin—saw us long ere we ever thought of Him, long ere we heard the joyful sound, long ere this world in which we have wandered was inhabited by Adam and his fallen race. He loved us with an everlasting love. Did His love end there? No.

"HE SOLD ALL THAT HE HAD, AND BOUGHT IT." I think we often speak too lightly of the value of the references in our Authorised

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Version; they are in many cases of great value, but in this case, as mentioned above, totally misleading. The reference should undoubtedly have been to the second chapter, and not the third, of Philippians, for there (chap. ii. 5-8) we have the true Merchantman, and the steps He took in order to buy this wondrous pearl—in other words, to redeem His own people to Himself.

A very important question occurs to us here. Let us ask ourselves, *What have we given up for Him?* What have we sold in order to obtain Him? We were bankrupt, without a farthing to pay, and He bestowed His salvation in all its blessedness and fulness upon us whilst we were thus situated—"when we had nothing to pay." A moment's reflection will show that we were not merchantmen, but that the merchantman was our Lord Jesus Himself, who, according to this wondrous passage of God's Word, surrendered *all*—the eternal glory with the Father and the adorations of the inhabitants of heaven—and came down step by step until He, on the cross, had paid the full price for this pearl in His own precious blood. What a wondrous salvation! What a treasure must we be in His sight! What value He must put upon us! What joy will fill His soul when He sees us in all perfection in the glory with Himself!

Let us not boast or speak of *that which we have given up for Him.* We have not, indeed, surrendered *anything*, and it is most painful to hear Christians speak of themselves and what they have given up for Him, in the light of this passage of God's Word. Let us not be misunderstood. By all means let there be full surrender to Him; let us who rightly value the redemption which we have in Christ Jesus, the great Merchantman who has sought us out, give Him, really, and not in words spoken lightly at meetings, our whole affections, and our whole spirit, soul, and body. But let it be done with a correct understanding of the perfect salvation we have in Him, and in which we are ever "COMPLETE." Let us not rob Him of the glory due to His name.

I met recently with a tiny volume of poems, published in Exeter, 1840—"CHRISTIAN LAYS," by Anne Elliot. Most likely its circulation was very limited, and maybe no reader of *Footsteps of Truth* has seen the book. From it I take the following lines. They appear to me to set forth very clearly and beautifully the teaching of this passage of God's Word, which may be helpful to others.

"THE PEARL OF GREAT PRICE.

"A merchantman, as travelling for goodly pearls he sought,
Found one rich gem of priceless worth, which at sore cost he bought;
He parted with each valued thing which might in beauty vie
With this rare pearl, and yielded all, well pleased the gem to buy.
And when he did that gem possess he seemed in wonder lost,
And gazed on it and prized it more for the great sum it cost.

"Christ was the merchantman; He thus His glory laid aside,
Emptied Himself of heavenly joys, and left the Father's side;
And when He had no more to give, and stripped and bare He stood,
For her—"the Pearl of Price," His Bride—He gave His own life's blood.
And oh! what looks of love shall He bend on His glorious Bride,
When He shall look on her and think, 'For thee, My Pearl, I died.'"

S. TINSLEY.

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THE FEAR OF THE LORD.

Acts ix. 31.

THE fear of the Lord is the carefulness resulting from the knowledge of being in His presence, the realisation of living under His eye. This must produce watchfulness over our walk and ways. We cannot know His eye to be watching all our doings without being led to watch them ourselves. There is the freedom of love with our Father, but not this alone: "If, then, I be a Father, where is Mine honour?" (Mal. i. 6). No right-minded father is satisfied without the respect and reverence of his children. This must lead to the avoidance of everything which does not meet with His approval. "By the fear of the Lord men depart from evil" (Prov. xvi. 6). Walking in the fear of the Lord we shall be quick to discern evil, and, constrained alike by our love and reverence for Him, we shall depart from it. Thus the fear of the Lord is the true source of holiness. And walking in the fear of the Lord is not an occasional coming to be searched and tried in the light of His presence, but a dwelling there. "Be thou in the fear of the Lord all the day long" (Prov. xxiii. 17). It was thus that these young Christians were living. As a consequence, they enjoyed the comfort of the Holy Spirit.

The Holy Spirit indwells every believer—for "if any man have not the Spirit of Christ, he is none of His"—but he does not speak comfort to all. He is faithful in seeking always our truest good and the Father's glory. He can only speak comfort when we are pleasing our Lord. When we fail to do this He can only testify to us of His displeasure and point to our fault. The exercised conscience will not be long in discovering what the way of grief is, and if walking in the fear of the Lord—if His will is the rule of life—it will be at once confessed and forsaken. Thus separated unto the Lord, and from evil, we shall enjoy communion with Him—real heart-fellowship—and discover that "the secret of the Lord is with them that fear Him" (Ps. xxv. 14). He will reveal Himself unto us as He doth not to the world, and we shall find that intimate friendship sufficient to make up for the lack of all other. The comfort of the Holy Spirit is always coupled with the fear of the Lord.

But the meaning of the word *comfort* is also that of help. We may be sure of the Spirit's help in what we are led to by the fear of the Lord. His comfort and encouragement will be our most efficient help. If we sustain loss on account of our fear of the Lord, He will remind us of the more enduring possession which is ours; if we deny ourselves pleasure or profit, and can say, "So did not I, because of the fear of God," He will remind us of Him who is our exceeding great reward. And when it separates from friends who have been loved and valued, He will draw us so near to our Lord that we shall be able to say, "Thou, O Christ, art all I want." Thus does He help us to walk before our God, comforting us under the trials it brings, and encouraging by spreading before us that which is to follow after this "little while." "We have received . . . the Spirit which is of God, that we might know the things which are freely given to us of God." He speaks to us of these things in proportion to our walking in the fear of the Lord, and being kept thereby from turning again to folly. M. M. A.

HANDFULS OF PURPOSE FOR EVERY DAY.

JUNE.—GEMS FROM "CHRIST'S FAMOUS TITLES," BY W. DYER.*

1. Christ uncrowned Himself to crown us, and put off His *robes* to put on our *rags*, and came out of *heaven* to keep us out of *hell*. He *fasted* forty days, that He might *feast* us to all eternity; He came from heaven to earth, that He might send us from earth to heaven.
2. You may go to heaven without health, without wealth, without honour, without pleasure, without friends, without learning, but you can never go to heaven without Christ.
3. Christ is the Glory of glories, the Crown of crowns, the Heaven of heavens; He is Light in darkness, Joy in sadness, Riches in poverty, Life in death. It is He that can resolve all your doubts, secure you in danger, save your souls, and bring you to glory, where all joys are enjoyed. O, therefore, let all the glory of your glory be to give all glory and yourselves to Him!
4. Christ's love to His people is not a lip-love, from the teeth *outwardly*, but a real love, from the heart inwardly.
5. Beloved, when our miseries are at the greatest, His help is at the nearest. Man's extremity is God's opportunity. When Mordecai is throughly *humbled*, the rude Haman shall be *hanged*.
6. Christ's love is thine to pity thee, Christ's mercy is thine to save thee, Christ's graces are thine to beautify thee, and His glory is thine to crown thee; Christ's power is thine to protect thee; thou seest, he that is sure of God's love *to* him is sure of God's power *for* him; and Christ's wisdom is thine to counsel thee. and His angels are thine to guard thee, and His Spirit is thine to comfort thee, and His Word is thine to teach thee.
7. See what God hath done by weak means: He smote the kings about Sodom, even by Abram and his poor family; He overthrew that mighty army of the Midianites by Gideon's three hundred; He destroyed great Goliath by David, Sisera by a woman, and a garrison of the Philistines by Jonathan and his armour-bearer.
8. The schoolmen compare the incarnation of Jesus Christ to a garment made by three sisters, and one of them wears it; so all the three Persons in the Trinity had a hand in the garment of Christ's flesh, but the Second Person He wore it.
9. Oh! this is a great mystery, that He who the heaven of heavens cannot contain, His glory should be wrapt in the rags of flesh; that

* Preacher of the Gospel at Chesham, Bucks, 1665.

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the great God should take upon Him a piece of earth; that He who hangs the world on nothing should hang upon a cross between two thieves.

10. Jesus is a precious God: He is Honey in the mouth, Beauty to the eye, Joy to the heart, and Music in the ear. "Let all their money perish with them, who esteem all the gold in the world worth one day's society's with Jesus," said a great marquess when he was tempted with money.
11. O, sirs, Christ's members are the happiest, Christ's comforts are the sweetest, Christ's reward is the highest, Christ's precepts are the purest, Christ's glory is the greatest, Christ's love is the truest, Christ's riches are the most precious.
12. Christ is the Glory of God, the Paradise of angels, the Beauty of heaven, the Redeemer of men; He is the rich Jewel of the cabinet of glory, He is the sparkling Pearl; whosoever hath Him cannot be poor, but whosoever wants Him cannot be rich.
13. Man is the excellency of the creature, the saint is the excellency of the man, grace is the excellency of the saint, glory is the excellency of grace.
14. In creation God hath given us to *ourselves*, but in redemption He hath given *Himself* to us. It is a greater favour to be *converted* than *created;* yea, far better to have no being than not to have a new being.
15. A *good* heart is better than a *great* estate; inward *holiness* is better than outward *happiness;* a *Christ* without honour is better than *honour* without Christ; *piety* without prosperity is better than *prosperity* without piety; *goodness* without greatness is better than *greatness* without goodness.
16. God gives His children in this world a talent of grace, and in the world to come a talent of glory; they shall wear Christ's *crown* above that wear His *cross* below.
17. Mark, a believer may feel the *stroke* of death, but he shall never feel the *sting* of death; the first death *may* bring his body to *corruption*, but the second death shall never bring his soul to *damnation;* though he may live a life that is dying, he shall die a death that is living; he that is housed in Christ shall never be housed in hell.
18. A true believer will lay down his *lusts* at the command of Christ, and his *life* for the sake of Christ.
19. As Christ is the *Root* on which a saint grows, so is He the *Rule* by which a saint squares. If He be not thy Jacob's staff to guide thee to heaven, He will never be thy Jacob's ladder to mount thee up to heaven.

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20. God made one Son like to all, that He might make all His sons like to One.
21. O, sirs, what a rare jewel is grace! The Lord of grace calls it glory. Mark, from glory to glory—that is, from one degree of grace to another. Grace is glory militant, and glory is grace triumphant; grace is glory begun, and glory is grace made perfect; grace is the first degree of glory, and glory is the highest degree of grace; grace *is the seed, glory is the flower; grace is the ring, glory is the spark*ling diamond in the ring; grace is the glorious infant, and glory is the perfect man of grace; grace is the spring, glory is the summer.
22. The soul of man is the cabinet, the grace of God is the jewel. Christ will throw away the cabinet where He finds not the jewel. He that restored us in the image will restore us to His image.
23. God will suffer no man to wear the *livery* of Christ upon him who hath not the likeness of Christ within him.
24. God had one Son without *sin*, but no son without *sorrow;* He had one without *corruption*, but no son without *correction*.
25. Sinful self is to be *destroyed*, and natural self is to be *denied:* we cannot enjoy ourselves till we deny ourselves. God is as far from beating His children for nothing as He is from beating His children to nothing.
26. Wherever Christ is a *Priest* for redemption, He is a *Prince* for dominion; wherever He is a *Saviour*, there He is a *Ruler;* wherever He is a *Fountain of Happiness*, there He is a *Fountain of Holiness;* where He is a *Redeemer*, there He is a *Refiner*.
27. God might justly be displeased with us, yet in His Son He is well pleased with us; He is more pleased with a believer for Christ's sake than He was displeased with Him for sin's sake.
28. Alas! gold is but dust, pleasures are but toys, wit is but a flash, beauty but a blast, honour but a rattle, life but a vapour.
29. *A man may be great, with Saul, and graceless; rich, with Dives, and* miserable: the richest are often the poorest, and the poorest are oftentimes the richest. O, how many thread-bare souls may there be found under silken coats and purple robes! They who live most downward die most upward. A sight of ourselves in grace will certainly bring us to a sight of ourselves in glory. Those sins shall never make a hell for us that have been a hell to us.
30. Why was the Bread of Life hungry, but that He might feed the hungry with the Bread of Life? Why was the Rest itself weary but to give the weary rest? Why was the Prince of Peace in trouble, but that the troubled might have peace? None but the Image of God could restore us to God's image; none but the Beloved of God could make us beloved to God; none but the natural Son could make us sons; none but the Wisdom of God could make us wise; none but the Prince of Peace could bring the God of Peace and the Peace of God to poor sinners, and therefore He is called our Peace (Eph. ii. 14).

F. E. M.

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BIBLE READINGS.

No. 188.—SOLOMON AS A TYPE OF CHRIST.

1. They were *both the sons of David* according to promise (Luke i. 32).

2. They were both "*beloved of God*" as His sons (2 Sam. xii. 24, 25; Matt. iii. 17).

3. They were both "*Preachers in Jerusalem*" (Eccles. i. 12).

4. He was a *type of Christ in his wisdom* (1 Kings iv. 30, 31; Col. ii. 3).

5. *In the largeness of his kingdom* (1 Kings iv. 21-24; Ps. lxxii. 8).

6. *In the continued peace he enjoyed* (1 Kings iv. 25; 1 Chron. xxii. 9; Luke ii. 14; Rev. xi. 15-17).

7. *In the riches of his kingdom* (1 Kings x. 14-23; 2 Chron. i. 15; Ps. lxxii. 15).

8. *In his marriage with Pharaoh's daughter*, an Egyptian, one that was "an alien to the commonwealth of Israel, and a stranger to the covenant of promise." And so with us, Gentile sinners.

9. *In the building the Temple*, a type of the Church of Christ built on Christ, the Rock, the Foundation, the Corner Stone (Eph. ii. 20). Built by Christ Himself; and also what He will soon be to Israel (Zech. vi. 12, 13). W. H.

No. 189.—"THE GLORIES OF CHRIST" IN ZECH. VI. 11-13.

1. *He is the crowned High Priest* (11). The crowns are made of silver and gold. The one speaks of redemption—His death—and the other of His Divine glory as—the Son of God.

2. "*The Man whose name is The Branch.*" This is Christ's special name in relation to Israel and their future glory (see Isa. xi. 1; Jer. xxiii. 5, and xxxiii. 15; Zech. iii. 8); the Stone of Israel with seven eyes—the only times He is thus named.

3. *His service for them and also for us.* "He shall branch up under Him, and build the temple of the Lord; even He shall build the temple of the Lord." What He will yet do for Israel, and also His present work for His Father and for us, the Church of God (Eph. ii. 19-22; 1 Cor. iii. 9; Heb. iii. 3; 1 Pet. ii. 4, 5).

4. *He is the Glory-Bearer.* "And He shall bear the glory." It is only by Him, and in Him, and from Him, that all God's eternal blessings of His salvation come to us, and soon will to Israel. How glorious He is! "On His head are many crowns."

5. *He will be the reigning and ruling One.* "He shall sit and rule on His throne." We see Him now as our enthroned Sin-Purger, Prophet, Priest, and Lord, and soon He will be known and loved as Israel's Redeemer and King. His Kingly reign and glory, and all its Divine issues, will then be fulfilled, known, and delighted in by them.

7. "*The counsel of peace between them both,*" which speaks of His infinite delight He will have in all those He as so divinely blessed, and also of their delight and peace they will have in Him. W. H.

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No. 190.—THE BELIEVER'S INTERESTS IN CHRIST, AS SET FORTH IN 2 TIMOTHY.

1. Life *in Christ Jesus* (i. 1) .. .. .. *Power of His life.*
2. God's calling, &c., *in Christ Jesus* (i. 9) .. *Power of His calling.*
3. Faith and love *in Christ Jesus* (i. 13) .. *Power of faith and love.*
4. Grace *in Christ Jesus* (ii. 1) .. .. *Power of His grace.*
5. Salvation *in Christ Jesus* (ii. 10) .. .. *Power of His coming.*
6. Live godly *in Christ Jesus* (iii. 12) .. .. *Power of the world.*
7. Faith *in Christ Jesus* (iii. 15) .. .. *Power of the Word.*

F. E. M.

No. 191.—"IN THE MIDST."

I. *Jesus—Himself—In the world* .. .. .. Acts ii. 22.
   1. "A Man approved of God among you by miracles and wonders and signs, which God did by Him *in the midst* of you." Peter's address at Pentecost.
   2. *On the cross*—"They crucified Him, and two others with Him, on either side one, and Jesus *in the midst*" .. .. John xix. 18
   3. *His sufferings*—"My heart is like wax; it is melted *in the midst* of My bowels" .. Ps. xxii. 14.
   4. *His exaltation*—"*In the midst* of the congregation will I praise Thee" .. .. .. Ps. xxii. 22.
   5. *His future glory*—"Rule Thou *in the midst* of Thine enemies" .. .. Ps. cx. 2.
   6. *His priestly work—In the midst* of the seven golden candlesticks .. .. Rev. i. 13.
   7. *With His people—The Holy One* .. .. Isa. xii. 6. / Hos. xi. 9.
      Future—The Lamb .. Rev. v. 6, vii. 17.
      Present—Jesus Himself .. Matt. xviii. 20.
      The Peacegiver Luke xxiv. 36. / John xx. 19, 26.

II. *The Tree of Life—In the midst* of the garden .. Gen. ii. 9, iii. 3.
   In the midst of the paradise of God .. .. .. Rev. ii. 7, xxii. 2.

III. *The Lord's People*—Present—
   1. Walk *in the midst* of trouble .. .. .. Ps. cxxxviii. 7.
   2. *In the midst* of a people of unclean lips .. Isa. vi. 5.
   3. *In the midst* of a crooked and perverse generation .. .. Phil. ii. 15.
   4. *In the midst* of wolves—as sheep .. .. Matt. x. 16.
   5. *In the midst* of the fire—walking .. .. Dan. iii. 25.

IV. *Trespass in the midst*—Achan—Jericho .. Joshua vii.

V. *A Woman in the midst*—Sin .. .. .. John viii. 9.

VI. *A Little Child in the midst* .. .. .. Matt. xviii. 2. / Mark ix. 36.

VII. *The Veil rent in the midst* .. .. .. Luke xxiii. 45.

"My son, attend to my words . . . keep them *in the midst* of thine heart."—Prov. iv. 20, 21.

S. TINSLEY.

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No. 192.—A RIGHTEOUS MAN.

His *Heart* studieth to answer, it is fixed trusting in the Lord, and the law of his God is in it ..	Prov. xv. 28. Ps. cxii. 7. Ps. xxxvii. 31.
His *Lips* feed many, for they know what is acceptable, and are the delight of kings	Prov. x. 21, 32. Prov. xvi. 13.
His *Mouth* speaketh wisdom, and is a well of life ..	Ps. xxxvii. 30. Prov. x. 11.
His *Tongue* talketh of judgment	Ps. xxxvii. 30.
His *Thoughts* are right	Prov. xii. 5.
His *Steps* shall not slide	Ps. xxxvii. 31.
His *Eating* is to the satisfying of his soul	Prov. xiii. 25.
His *Labour* tendeth to life	Prov. x. 16.
His *Works* are in the hand of God	Eccles. ix. 1.
His *Way* is known to the Lord—shall be made plain; he shall hold on it, and it shall be well with him	Ps. i. 6. Prov. xv. 19. Job xvii. 9. Isa. iii. 10.
His *House* shall stand, much treasure is in it; and in his tabernacle there is the voice of rejoicing and salvation	Prov. xii. 7. Prov. xv. 6. Ps. cxviii. 15.
His *Inheritance* is the land; and he shall dwell therein for ever	Ps. xxxvii. 29.
His *Desire* shall be granted, for it is only good ..	Prov. x. 24. Prov. xi. 23.
His *Afflictions* are many, but the Lord delivereth him out of them all	Ps. xxxiv. 19.
His *Death* has hope in it; this hope ends in gladness, and he is taken away from the evil to come ..	Prov. xiv. 32. Prov. x. 28. Isa. lxvii. 1.
His *Root* yieldeth fruit, and shall not be moved ..	Prov. xii. 3, 12.
His *Fruit* is a tree of life	Prov. xi. 30.
His *Growth* is that of a cedar in Lebanon; he flourishes like a palm tree and as a branch	Ps. xcii. 12. Prov. xi. 28.
His *Father* shall greatly rejoice	Prov. xxiii. 24.
His *Seed* is blessed, shall be delivered, and have never been seen begging bread	Ps. xxxvii. 26. Prov. xi. 21. Ps. xxxvii. 25.
His *Salvation* is of the Lord	Ps. xxxvii. 39.
His *Courage* is that of a lion, he shall not be afraid of evil tidings	Prov. xxviii. 1. Ps. cxii. 7.
His *Gladness* in the Lord causes him to sing and rejoice, and his rejoicing brings about great glory	Ps. lxiv. 10. Prov. xxix. 6. Prov. xxviii. 12.
His *Liberality* leads him to consider the cause of the poor, and then to show mercy in giving, and sparing not	Prov. xxix. 7. Ps. xxxvii. 21. Prov. xxi. 26.
His *Mercifulness* is seen in his regarding the life of his beast	Prov. xii. 10.

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His *Prosperity* and elevation to authority cause the city and people to rejoice	Prov. xi. 10. Prov. xxix. 2.
His *Refuge* is in the Name of the Lord, which is a strong tower, and to His Name he gives thanks	Prov. xviii. 10. Ps. cxl. 13.
His *Reward* is sure, for he shall be recompensed in the earth, good shall be repaid to him, and he shall reap the harvest of light which is sown for him	Ps. lviii. 11. Prov. xi. 31. Prov. xiii. 21. Ps. xcvii. 11.
His *Eternal Portion* is eternal life, and to shine forth as the sun in his Father's kingdom	Matt. xxv. 46. Matt. xiii. 43.
The Lord's Eyes are upon him, and He never withdraws them	Ps. xxxiv. 15. Job xxxvi. 7.
The Lord's Ears are open to his cry..	Ps. xxxiv. 15.
The Lord's Hand holds and upholds him	Eccles. ix. 1. Ps. xxxvii. 24.
The Lord's Strength is his in time of trouble ..	Ps. xxxvii. 39.
The Lord's Blessing is upon him	Ps. v. 12.
The Lord's Secret is with him	Prov. iii. 32.
The Lord's Remembrance of him is everlasting ..	Ps. cxii. 6.
The Lord loves him	Ps. cxlvi. 8.
The Lord tries him	Ps. xi. 5.
The Lord never suffers him to be moved	Ps. lv. 22.
The Lord hears his cry and his prayer	Ps. xxxiv. 17. Prov. xv. 29.
The Lord never suffers his soul to famish	Prov. x. 3.
The Lord delivers him from all his troubles ..	Ps. xxxiv. 17.
The Lord lays up sound wisdom for him	Prov. ii. 7.
The Lord compasses him about with favour as with a shield	Ps. v. 12.
The Wicked speak proudly and contemptuously of him	Ps. xxxi. 18.
The Wicked make him sad with their lies	Ezek. xiii. 22.
The Wicked gather themselves together against his soul	Ps. xciv. 21.
The Wicked compass him about	Hab. i. 4.
The Wicked sell him for silver	Amos ii. 6.
The Wicked watch him and seek to slay him ..	Ps. xxxvii. 32.
But—They shall be desolate	Ps. xxxiv. 21.
Their rod shall not rest upon his lot	Ps. cxxv. 3.
They shall be a ransom for him	Prov. xxi. 18.
And he shall see their fall	Prov. xxix. 16.

M. WARDROP.

FAITH AND SIGHT.

GOD has reserved His highest blessings and richest rewards for faith. It is suggestive to notice that in the Mosaic dispensation, when men walked by sight rather than by faith, they had but the "shadow of good things to come;" while in the present dispensation Christians, who walk by faith and not by sight, have the substance, even the good things themselves.

SEARCH SERIES.

VI.—THE LORD THY TEACHER.

I AM the Lord thy God which teacheth thee to profit	Isa. xlviii. 17.
I will instruct thee and teach thee in the way which thou shalt go	Ps. xxxii. 8.
I will be with thy mouth, and teach thee what thou shalt say	Ex. iii. 12.
All thy children shall be taught of the Lord ..	Isa. liv. 13.
They shall be all taught of God. Every man therefore that hath heard and hath learned of the Father, cometh unto Me	John vi. 45.
What man is he that feareth the Lord? Him shall He teach in the way that He shall choose ..	Ps. xxv. 12.
The meek will He guide in judgment, the meek will He teach His way	Ps. xxv. 9.
He led him about; He instructed him	Deut. xxxii. 10.
He made thee to hear His voice, that He might instruct thee	Deut. iv. 36.
The Anointing teacheth you of all things	1 John ii. 27.
The Comforter, which is the Holy Ghost, He shall teach you all things	John xiv. 26.
The Holy Ghost shall teach you what ye ought to say	Luke xii. 12.
Ye yourselves are taught of God to love one another	1 Thess. iv. 9.
I will bless the Lord, who hath given me counsel	Ps. xvi. 7.
He will teach us of His ways, and we will walk in His paths	Isa. ii. 3.
Thou hast taught me from my youth	Ps. lxxi. 17.
Blessed is the man whom Thou teachest, O Lord ..	Ps. xciv. 12.
Who teacheth like Him?	Job xxxvi. 22.
That which I see not, teach Thou me	Job xxxiv. 32.
Teach me, O Lord, the way of Thy statutes ..	Ps. cxix. 33.
Teach me good judgment and knowledge	Ps. cxix. 66.
Teach me to do Thy Will	Ps. cxliii. 10.
Teach me to do the thing that pleaseth Thee ..	Ps. cxliii. 10. (P.B.V., or Prayer Book Version.)
Shew me Thy ways, O Lord; teach me Thy paths..	Ps. xxv. 4.
Lead me in Thy truth and teach me	Ps. xxv. 5.
Teach me Thy way, O Lord, and lead me in a plain path	Ps. xxvii. 2.

Teach me Thy way, O Lord: I will walk in Thy truth.

Subject for July—*The Fear of the Lord. The fear of reverent love, which is the very opposite of slavish fear.*

Friends are invited to send in Texts for the SEARCH SERIES *of Readings to Christian Dundas, Deaconesses' Institution, Tottenham, by the 12th of each month.*

THE CHILDREN'S CORNER.

By Gleaner.

THE FAITHFUL SENTINEL.

Peter the Great was a tyrant; but on the whole his tyranny did good service for his Russian subjects. Arbitrary as all despots must be, he was not without rude notions of justice and a certain consideration for those who merited encouragement. One day a young recruit was standing guard before the door of the entrance to Peter's private chambers in the palace of St. Petersburg. He had received orders to admit no one. As he was pacing slowly up and down before the door, Prince Menschikoff, the favourite Minister of the Czar, approached, and attempted to enter. He was stopped by the recruit. The Prince, who had the fullest liberty of calling upon his master at any time, sought to push the guard away and pass him. The young soldier would not move, but ordered his Highness to stand back. "You fool," shouted the Prince, "don't you know me?" The recruit smiled, and said, "Very well, your Highness; but my orders are peremptory to let nobody pass." The Prince, exasperated at the poor fellow's impudence, as he considered it, struck him in the face with his riding whip. "Strike away, your Highness," said the soldier, "but I cannot let you go in." Peter, hearing the noise, opened the door, and inquired what it meant, and the Prince told him. The Czar was amused, but said nothing at the time. In the evening, however, he sent for the Prince and the soldier, saying, "That man struck you this morning; now you must return the blow with my stick." The Prince was amazed. "Your Majesty," he said, "this common soldier is to strike me!" "I'll make him a captain," said Peter. "But I'm an officer of your Majesty's household," objected the Prince. "I'll make him a colonel of my life guards and an officer of the household," said Peter. "My rank, your Majesty knows, is that of general," again protested Menschikoff. "Then I'll make him general, so that the beating you may get will come from a man of your rank." The Prince received a sound thrashing in the presence of the Czar. The recruit was the next day commissioned general with the title of Count Oroinoff, and was founder of a powerful family, whose descendants are still high in the Imperial service of Russia.

Dear children, ever be true to the Lord Jesus. Dare to keep His commands, if you have to smart for it: the Lord Jesus will reward your faithfulness to Him.

THE PRECIOUS BLOOD OF CHRIST.

In Scripture the "blood of Christ" implies for man as a sinner all the Divine value of it to God, and made over to us, and the abiding and eternal excellency of Christ's finished work. God only can and does fully estimate its preciousness. W. H.

CHOICE THOUGHTS.

By Adolph Saphir.

PRESENT AND PERFECT REST IN CHRIST.

God rests in His Son Jesus Christ as the Redeemer and Restorer of fallen man. The Father was pleased in Jesus, His beloved *Son*, and delighted in Him as His elect *Servant*. Jesus was the Tabernacle where God dwelt and found *His rest*. For our sins this temple, holy and true and pure, was broken; because of our justification it was built again. Now in the risen Jesus—the first begotten from the dead, head of His Church, heir of all things—the Father beholds His glory and the fulfilment of His counsels. In Him, as our risen and exalted Saviour, dwelleth all the fulness of the Godhead bodily, and where *God's rest is* there also *is ours*. Hence Jesus promises to give unto all that come to Him rest and peace. Our souls long for rest. "Oh that I had the wings of a dove, then would I fly away and be at rest," is the sigh of every soul. And this rest is only ours in God's rest; and it is in Jesus Christ who alone can give rest to man; for only in Him we are restored and brought into communion with God. Blessed be His name.

THE STRENGTH AND LOVE OF JESUS.

We never know the strength and the love of Jesus until we lean on Him with the heavy burden of our sins, temptations, doubts, and sorrows; until, in confidence, trust, and humble candour, we speak to Him of all that oppresses and perplexes us. Then we experience that Jesus is the Man who is God's equal; the Man of God's right hand, whom He hath made strong and mighty to save, help, and comfort us; that he is the Messenger of the Covenant, the True Presence and Light, who helps and guides us through the wilderness and sends us down all blessings from His heavenly sanctuary. And then we experience the wonderful tenderness, the compassionate love, the perfect sympathy of Him who is not ashamed to call us brethren, who is afflicted in all our afflictions; who is constantly interceding for us in heaven, while he is constantly sustaining our inner life by His spirit. He alone knows what is in man; the sorrow which lies too deep for human ministry He is able to understand and heal.

THE LAMB ON THE THRONE.

"*The Lamb in the midst of the Throne.*" This is the simplest and the most comprehensive word in Scripture. "*The Lamb on the throne.*" This sums up all Scripture and prophecy; all Scripture, doctrine, and consolation for us; this fulfils all Scripture types; for here is "*the Sacrifice*," "*the Sanctuary*," and "*the Royal High Priest.*" He who was slain for us is the Divine King; He unto whom all power is given, in heaven and in earth, is the Lamb, full of love and tenderness. We are at peace, we have life eternal, and we learn the patience and wisdom of the saints as followers of the Lamb. Called now to suffer in fellowship with Him, we look forward with hope to His return; for the Church is the bride, the Lamb's wife. To behold "*the Lamb in the midst of the Throne.*" This is our "going on to perfection." Happy growth and privilege. Heaven begun here.

NOTICES OF BOOKS.

Books and other Publications intended for Review in these pages should be sent (as early in the month as possible), addressed to the Editor, 164, Alexandra Road, St John's Wood, N.W., or may be left in care of Messrs. J. F. Shaw & Co., the Publishers, 48, Paternoster Row, marked, "For Footsteps of Truth."

GOOD COMPANY. Edited by the Rev. J. Jackson Wray. J. Nisbet & Co., Berners Street.

A monthly magazine of excellent and interesting reading. The more of such sound evangelical literature the better for our country.

MATTHEW HENRY'S COMMENTARY. With Preface by C. H. Spurgeon. Vol. II. Thomas A. Jack, London and Edinburgh.

The second volume of an excellent, handy edition of this well-known work, on which we remarked in detail in our January number. We doubt not it will obtain the ready sale it merits.

WAVE WHISPERS. By Wm. Luff. Drummond's Tract Depôt, Stirling.

Very attractive two-page verse leaflets, at sixpence per hundred, headed by inch vignette illustrations, with neatly printed letterpress and red-line border—some suitable for general distribution, others for Christians. The quality of our friend's versification is uniformly good.

TWENTY-FIVE YEARS' LABOUR AMONG THE FRIENDLESS AND FALLEN. By Edward W. Thomas. Second Edition. John F. Shaw & Co., 48, Paternoster Row.

Mr. Thomas has done well to draw from his long experience in a department of work which makes heavy demands upon faith and wisdom. The volume is a monument to divine grace; and while supplying practical guidance for those whose efforts lie in the same direction, these records from real life must excite sympathy, with such a Christlike enterprise, on the part of those who can spare of their means for the support of Christian benevolence. While many would shrink from a perusal of these painful and pathetic details, those who do read will surely feel a measure of the Saviour's pity as He wept over another city, and will increase their fervent prayers to God that He may, through His servants, deal effectually with one of the great evils of great London.

CHRISTIANITY, SCIENCE, AND INFIDELITY. By Rev. W. Hillier, Mus. Doc. Nisbet & Co. (2s.)

A comprehensive and just attack upon atheistic sophisms, written in popular style, and likely to be specially useful to artizans, though its sound and *truly* scientific reasoning will commend it to even critical minds. The book is a collection of letters to a local paper, at the time when the men of Northampton were getting to themselves an evil reputation, by the election of Bradlaugh as their Parliamentary representative. That plain and sanctified common sense is always a match for infidels, has been repeatedly shown; and we have another instance of the fact in the following extract from Mr. Henry Varley's introduction to the book. "Mrs. Besant, when at Manchester a few weeks since, quoted to a lady the passage in Ecclesiastes, chap. iii. 19: 'For that which befalleth the sons of men befalleth beasts—as the one dieth so dieth the other; yea, they have all one breath, so that a man hath no pre-eminence above a beast: for all is vanity. All go unto one place; and all turn to dust again.' This was given by Mrs. Besant as a triumphant vindication from the Bible itself of her atheistic principles. I happened to be appealed to concerning this incident, and the difficulty caused in the mind of the lady. Of course, I simply said, 'Read on!' The next sentence is, 'Who knoweth *the Spirit* of man that goeth upward [is ascending], and the spirit of the beast that goeth downward to the earth?' Mrs. Besant could not but know the context, and be aware that in the *part* of the passage she quoted the allusion was to the body, which in common with all animal substances returns to dust, whilst that part of the passage which she so adroitly hid completely

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cut the ground from under her own feet. What a contemptible spirit of deception this reveals!"

MY SERMON NOTES. By C. H. SPURGEON. Passmore & Alabaster. (2s. 6d.)

This third volume of "Sermon Notes" consists of outlines of discourses founded on texts selected from the Gospels and Acts, and the author says that a fourth and concluding selection of outlines, upon passages ranging from Romans to Revelations, will probably be ready within the year. It is not thought that these Notes will be of much use to persons who do not think for themselves; but the object is to help men who are much occupied, and therefore sorely pressed for subjects of discourse. We are glad that past sales indicate that these Notes are supplying such a need. As to quality, our readers will scarcely need reminding of the freshness and power which accompany everything from the honoured author's pen. The quotations and anecdotes are the newest and best that could be found, and the evangelical tone of the volume is most decided. Well does Mr. Spurgeon remark, "The mania of 'advanced thought' has nearly had its day, and a sorry day it has proved to many. The will-o'-the-wisp has flitted on and on towards the pestilent swamps of Socinianism. At one time the pretended goddess was resplendent in fine apparel, but the foolish creature has danced itself threadbare: its tattered garments of pretentious knowledge no longer conceal its deformity."

COMFORT AND STRENGTH. John F. Shaw & Co. (6d.)

Our sister in Christ, Miss Macpherson, here presents three of the addresses delivered at the Workers' Meetings which are held on the third Wednesday of each month, at the Home of Industry. The important subjects are—"Divine Fulness: How to prepare for it; How to get it; How to keep it," by Chas. A. Fox, M.A.;—"The Cherubim of Glory," by Dr. McKilliam;—"A Life on Wings" (Ps. lxviii. 13), by E. W. Moore, M.A. In the introduction, Miss Macpherson commends the addresses to fellow-workers in the fields of foreign service; but all who desire may refresh their souls and share in the blessing attending the opening of God's Word, in these pages, which we trust will be extensively read.

NORTH AFRICA: The Quarterly Record of the Mission to the Kabyles and other Berber Races. Partridge.

We gladly call attention to the May issue of this quarterly paper, which gives further interesting notes of missionary progress among the above races.

THE VARIORUM TEACHERS' BIBLE. Edited by Revs. T. R. CHEQUE, R. L. CLARKE, W. SANDAY, and S. R. DRIVER and ALFRED GOODWIN, Esqs. Eyre & Spottiswoode.

A very useful help for those familiar with Biblical criticism. By many it will be much preferred to the Revised Version, which presents us with *a new Bible;* whereas here we have the Old Version untouched, but with footnotes on the same page giving the varied readings and renderings of the best authorities, as the results of the latest critical inquiry. The work is chiefly fit for scholars. It contains, however, a vast amount of valuable information suited to general Bible students.

HENDRICKS THE HUNTER; or, The Border Farm. A Tale of Zululand. By W. H. G. KINGSTON. Hodder & Stoughton. (5s.)

The late Mr. Kingston was one of our best writers of books for boys, and the present volume is one of his best works, and, being handsomely bound and gilt-edged, forms a charming presentation volume.

Can the Parousia (coming in Person) of the Lord be separated from His Epiphaneia (shining upon), or from His Apocalŭpsis (Revelation)? By ROBERT BROWN. S. W. Partridge.

An excellent little book upon prophecy, giving no "private interpretation," but full of the spirit and letter of the Holy Word.

KIRTON TEMPERANCE TALES. National Temperance Publication Depôt, 337, Strand.

These well-known temperance tales need no recommendation from us. Their aim is to show the advantage of total abstinence, morally, physically, and monetary. Their bright and happy style cannot fail to interest The only thing about them to which we take decided exception is that the

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Lord Jesus and his Gospel very often are put in the second place. The Gospel comprehends temperance (self-control), but temperance or total abstinence does not of itself take in the Gospel.

THE TWO SISTERS and *SCARLET ANEMONES.* By L. T. MEADE. Hodder & Stoughton, 27, Paternoster Row.

Pretty gift books, but the characters rather overdrawn.

CHARITY MOORE. By LINA ORMAN-COOPER. Hodder & Stoughton. (1s. 6d.)

We specially commend this volume to young servants just setting out on the voyage of life. Attractive both in contents and binding.

THE MAN WHO SPOILED THE MUSIC. By Rev. MARK GUY PEARSE. Morgan & Scott. (4d.)

An excellent Service of Song with very sweet music, which will afford many a pleasing hour to young folks and others.

LIGHT FROM ALOFT

Is the penny monthly magazine of the Thames Church Mission, and is published at the office, 31, New Bridge Street, E.C. The May number, a double one without increase of price, contains the Report for 1885 and an account of the Forty-first Annual Meeting; it is also full of interesting details of Christian work on our great river, and is freely illustrated by first-rate woodcuts.

ST. PAUL'S TEACHING ON SANCTIFICATION. By JAMES MORISON, D.D. Hodder & Stoughton.

A learned and critical exposition of Rom. vi., a book in which there is much valuable teaching; but as it professes to be a practical help, and "speak directly to the unprofessional intelligence," we think it would be better to substitute simpler words for such words as "apodosis," "postulated," "teleology," "subsumption," "metabatic," "truculently," &c., which are not very intelligible to ordinary readers.

RIFTED CLOUDS; or, the Life Story of Bella Cooke. Hodder & Stoughton.

Truly, as it says, "a record of loving kindness and tender mercies, and also a striking example of what an invalid may do. Mrs. Cooke has been entirely kept to her bed for about 30 years—often racked by pain and suffering, and without earthly means—and yet she puts to shame many who are labouring for the Lord with health and means at their disposal. No Christian could, we think, read the book without being stirred to a fuller consecration to the Lord.

CHILDREN'S MEETINGS, AND HOW TO CONDUCT THEM. Morgan & Scott. (2s. and 2s. 6d.)

A collection from many sources, evidently American in the main, of sixty outline lessons for the use of parents, teachers, and preachers to the young, illustrated by forty-three diagrams for transference to blackboard or for cutting out of cardboard, and supplemented by twenty-five standard and attractive children's hymns. The manner of teaching is delightfully simple, and the book is a valuable one *as a whole*, but we must make decided objection to the following passages: Page 35—"We must repent, forsake our sins, and trust in God. Then God will forgive." Page 63—"Who has something to do that a child may be converted? The child. God." Why place God second? "What must the child do? Repent (be sorry for his sins). Decide to forsake sin. *Turn.* Pray (for forgiveness)." Why *last?*—"Believe (what God has said)." The lesson at page 78, on "Sin, and its Remedy," holds forth the Holy Spirit as the antidote for sin, and makes no mention of the blood of Christ. Page 96—"Jesus . . . means to save them all"—children—"if He can." On page 97, children are taught that "They must give up trying to make their own hearts right," and yet "They must promise to do all the things Jesus wants them to do;" and then—wrong order again—"They must come to Him for a new heart." At page 148, we have children taught, indiscriminately, "you are each a heavenly seed;" and, further down, "just such a disease," as the potatoe rot, "is in our earthly nature, and tries to blacken and kill the heavenly seed." Surely, the heavenly seed is neither a natural possession nor conferred by infant sprinkling. We are sorry to find these serious blemishes in an otherwise excellent publication.

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A CLUSTER OF CANAAN'S GRAPES, &c. By the Right Honourable Sir ROBT. TICHBOURN. J. F. Shaw & Co. Of further notices of this little book, we reprint the following:—"We heartily recommend this little gem of spiritual knowledge to the careful perusal of our readers. In it they will find ample lessons in godliness and Christian charity, inculcating the love of Christ through faith and the Holy Spirit. The devout soul will find comfort and spiritual joy in every line; while, by following the precepts therein set forth, the ungodly will be speedily brought to the new life of faith in the spirit of holy love that leadeth unto God."—*The Church Advocate*, April, 1886.

The following reprints from *Footsteps of Truth* have just been issued, in book form, with a view to their widespread distribution at the present time:—

"The Hope of the Christian." By J. DENHAM SMITH. (1d.)

"Beware of One False Step." By the late SAMUEL MARTIN. (1d.)

"Revival, the Present Urgent Need of the Church." By the EDITOR. (1d.)

"What is a Christian?" By F. E. MARSH. (1d.)

All of which may be had from the publishers, Messrs. J. F. Shaw & Co.

NOTES.

EVANGELISTIC MISSION.

BANK HOLIDAYS.

THE two meetings held at Kilburn Hall on Easter Monday were large in attendance and hearty in tone; indeed, never have they been larger or more enthusiastic. In the afternoon, Mr. C. Russell Hurditch read Psalm lxiii., and remarked that foretastes of God's grace increase spiritual appetite. The believer finds in God's people "his own company," hence the value of occasions like this for meeting heaven's nobility, which would be more appreciated were we for a time in the position of isolated workers in such distant fields as China. He thanked God he had the privilege of being raised from sickness to have part in these gatherings, which were not exclusively local, but representative of unity amongst Christians from all parts of London. Much time in both meetings was given to united praise and prayer, and amongst special requests for the latter were mentioned—God's people in Ireland, at this important crisis; the special address on "Revival," by the editor, in *Footsteps of Truth* for May; Capt. West's two Bible carriages, one in Ireland, in full operation; and Mr. Payson Hammond's services. A private soldier in the audience asked prayer for soldiers and sailors throughout the country. Col. Barnes asked for like prayerful remembrance of the whole British community of India, which is regarded (mistakenly, of course) by natives as entirely composed of Christians, and specially for the influential body of military officers. A request for Miss Waldegrave was mentioned asking prayer for the spread of the work amongst the sailors at Aberdeen. From twenty to thirty mission halls were mentioned by brethren present (which showed the widely representative character of the meeting), as well as those connected with this Mission, for which prayer was accordingly made.

Mr. Arthur Wheeler, of Brighton, said he was converted under this Mission about twenty years ago, in the Metropolitan Music Hall, on the very night he was engaged to play cards with a godless companion. While the Hindoos are forsaking their traditional religion, they are looking at Christians' lives as a test of Christianity. It is the same at home. Men do not read their Bibles much; they read *us* as children read object lessons, and are mainly taught through the eye. "We all, with unveiled faces, reflecting, as in a mirror, the glory of the Lord, are changed into the same image, from glory to glory, as by the Lord the Spirit." Dusty mirrors and dimmed Christians are useless. The use of a

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mirror is to throw light into darkness, and the use of a Christian is to cast spiritual light into a dark world.

Pastor W. Frith said "Let *your* light so shine" is addressed to *believers*, in whom God's light never goes out, though it is often concealed. If our "candle" does not "shine full bright," the fault is ours. It is easier to get into that condition than out of it, and God alone can cleanse the reflector. Good works are the blossom which prove the tree alive. The greatest attainment is to have no will but the supreme will.

Mr. William Iles, of Wimbledon, said the love of Christ is the motive power for a life that will stand the strain of a dying hour. He read part of Eph. iii. from verse 16, and exhorted to love of the brethren, reception of the fulness of God, and unwavering faith. — Mr. Hurditch invited friends to practically share in the responsibilities of the Mission, with its many branches, many claims, and trial for funds, especially in view of his steady refusal to go to the world for money to support God's cause, though he judged it right to periodically make known to God's people the progress and needs of the work.

After an interval for tea and open-air preaching of the Gospel, the evening meeting was opened by Mr. Hurditch's announcement of the receipt of many requests for prayer on behalf of individual relatives, and hands were held up to indicate additions to such appeals. It was impossible to mention them save in a collective manner; but it was the church generally that desperately needed showers of Divine influence, and claimed special mention at the throne of grace.

After several had led in prayer, Mr. Edward Hurditch, of Swindon, referred to three aspects of the Word—its *power* in the "I will" of Christ, which we may surely claim for a revival of His work; its *promise* of rest in communion; and its *warning* as to many professed "children of the kingdom" being cast out, showing that God will not forget to punish the ungodly because He bears with them to-day.

Mr. D. Newell had travelled on a tricycle, from the Cambridgeshire branch of the Mission, to be present at this meeting. The heavenward journey in Christian work must be pursued, without stoppages to shelter from the sunshine of success on the one hand and dust of prejudice on the other. Because Christ has conquered, ours is a sure warfare. The people are thirsting for the Word of God. What is needed is a revival of saints, and due monetary support of evangelistic effort.—Mr. Hurditch testified that prayer had been remarkably answered in a large number of conversions in the villages of Cambridgeshire, Dorset, and elsewhere, from the labours of one who, though sparely educated, went forth simply as God called him. Many others might go and do likewise. What are they waiting for? Thousands of thirsty souls were drinking in the Gospel from the lips of other evangelists who are declaring its story in its simplicity.

Dr. McKilliam, of Blackheath, said he had at one time considered 1 Chron. a dry portion of Scripture, but, as a historical record of all the ancient people of God, it is a type of the Lamb's book of life. All in the line of Cain are left out, for Cain refused the atonement. After his awful crime God reasons with him, and, though he vainly seeks to cover his sin with a lie, God points out the sacrifice for it, but Cain chooses the path of separation from God. Let us take warning from this, in a day when it is fashionable to think much of anything that hides the way of the blood. In chap. iv. many are mentioned simply by name. We should seek, before Christ comes, to have something more than that recorded of us. *The Lord's word*, "Rejoice that your names are written in heaven," was the only guarantee the disciples had, though the fact was as sure as the *visible* subjection of demons, concerning which they would have more honoured their Lord by rejoicing when He foretold it; and it is by *faith* only *we* can know our names so written. The singling out of Jabez indicates that there are differences among saints here, and will be above These arise from lack of faith, and we may take warning therefrom. Many use sorrows and trials as reasons for not coming to Christ. Jabez went into the presence of the Lord *because of* his sorrow. Then others are contrasted. Some families did not increase like the family of Judah, which was a family where *praise abounded.* If our praises fail in adversity, watchful worldlings will not forsake their

own course for ours. Chap. v. deals with the loss of the Christian's crown through failure. Paul did not fear that he would be eternally lost, but he sought to attain to the full, and to him unknown, measure of what his Master had in view for Him. Another warning is found in the fact that Reuben's family is so mixed with worldlings that their peculiar names indicate their unsaintly lives. They chose their portion outside the land, and did not go through death and judgment; nevertheless, even their names are graciously recorded.

Mr. Robt. Paton said our message to men must be drilled into our own souls. As to village work, effort that simply arises from kindly human feeling, and has no savour of the Lord Jesus Christ, is valueless according to Bible measure. Workers must take care that they do not over-estimate their importance, while under-estimating their influence for good or evil.

Dr. Macnutt, after remarking on the broadening of his views as to Truth and Christian's work, in contrast to his former spirit of bigotry, read Eph. v. 16, and remarked that efforts have been made to widen the way to heaven so as to admit persons who have the world and their lusts about them; but it is so narrow that only one can walk in it, and if we are to walk in it we must walk in Christ. Wine takes possession of, controls, exercises complete dominion over, the man who indulges in it, and that is the effect of true spiritual life. —Further praise and prayer fitly closed a season of Christian fellowship from which all believers present must have derived much spiritual refreshing and profit.

NOTE.—Two purses were found in the seats at the end of the evening meeting, the owners of which may have the same on sending particulars to the editor of this journal.

* * *

WE would remind our readers that the

NEXT BANK HOLIDAY MEETINGS

will (D.V.) be held on Whit-Monday, June 14, at 3.30 and 6.30, with tea between. We anticipate a large attendance and gatherings of much interest.

* * *

As the circumstances of the neighbourhood are so considerably changed, we have, after much prayerful consideration, closed the little mission hall at Bushey, Herts, transferring the work to West Kensington—where we have now secured, for permanent use, the excellent West Kensington Hall (lower room)—where the work will be carried on, under the local superintendence of Dr. Popham, on Sundays and Thursdays throughout the summer. During the winter, the elegant larger hall will be used on Sunday evenings; and other special gatherings will be held from time to time. We shall be glad to receive help for the expenses of the lower hall, which we have immediately to fit up and furnish, while the personal co-operation of Christians in that district will be heartily welcomed.

* * *

AT Swindon, during the present week, as we go to press, Dr. Popham and Mr. Edward Hurditch are holding a special nightly mission marked with considerable interest.

* * *

AFTER having been personally laid aside through illness, from much active work during the past month, and being still unequal to the strain of preaching, we are anticipating a brief rest, after which we hope to return for July to Mr. Charrington's noble work at the Great Assembly Hall, where, God willing, we shall preach on Sundays and many of the week evenings during that month. We shall be thankful for our readers' remembrance at the throne of grace.

* * *

TENT MEETINGS.

THE summer, with its abundant opportunity for tent work, is now fully upon us, and I greatly desire to "pitch our moving tent" in many a promising field both in London and the country, where doubtless, as in the past, large numbers of those not usually found under the sound of the Gospel, in ordinary buildings, will come to the special services under *canvas*. TWELVE TENTS belonging to this mission were used in many places last summer, with most cheering results. The repair of these, with new canvas for some, recently, involved considerable outlay; and I am now waiting to send them forth, with heralds of salvation, to many needy spots where the Gospel of the grace of God may be proclaimed, we fully

believe, to the salvation of many souls.

The mission funds, however, are entirely exhausted. I am *unable to move a step* forward at present in this matter, so that the help of the Lord's stewards will be most timely just now; and I should be glad if Christian readers will commend this matter to the Lord in prayer, that the way may be speedily opened to utilise this practical means of carrying the Gospel to the unreached heathen of our own land.

C. RUSSELL HURDITCH.

* * *

We are thankful to many readers for having ordered special parcels of the May number of *Footsteps of Truth*, for introducing it to new friends. We already find that this has had good effect in adding to the number of subscribers, but we shall be thankful for their further co-operation in continuing to bring this journal under the notice of Christians at home and abroad. We are desirous that the spiritual help so many testify to having received, through these pages, should be communicated to a far wider circle of readers. We will gladly send specimen parcels of back numbers to any friends who will use them with this view, at the rate of one shilling for every dozen copies, which is but a small portion of the cost.

* * *

JOTTINGS FROM ABROAD.

"*May*, 1886.

"DEAR MR. HURDITCH,—Our last brought down to March 9th the notes of our work which you are so good as to publish in *Footsteps of Truth*. Sunday the 14th was a very happy day in our experience—a full meeting in the morning at 4.30, another to witness the baptizing: it was very solemn and orderly. The baptized and their friends retired to a school-room to partake of coffee and bread, when several brethren, in the freest and most pleasant way, exhorted them to continue steadfast unto the end. It was a great addition to our pleasure to have our brethren Messrs. Morgan & Son (of *The Christian*) with us: the words of the former will long be remembered. After a short interval the evening meeting commenced, at which the seven new members were received at the table of the Lord. Since then others have applied for fellowship, who in due time we hope to receive. This is the more encouraging, as we are having a hot time of it. I refer not to the weather, for we have had some most cutting east winds, &c.—I refer to the opposition from the Church of Rome. It was really beginning in February, but in March it broke out like a storm. The new Vicar, a celebrated Carlist priest, determined to get rid of us. He tried to get us turned out of our premises, offering a much higher rent; then he appealed in the columns of *La Union*, a most fanatical paper, for funds to found schools in order to counteract and destroy the Protestant schools. We had him and several other priests doing *continual* duty before our chapel several afternoons, in order to intimidate the poor women who come here, and whom in this way we relieve. At many of our meetings spies attend with the same object; indeed our people are already made to feel the consequence: a poor widowed sister who had the care of the entrance of one of these large houses has just lost her place because she is a Protestant.

"Every inducement is held out to get the children away from us to the new schools, and all the pressure possible is brought to bear on the side of fear. Priests and ladies lie in wait for the children, and if they cannot persuade them, then they threaten them 'they will soon die;' 'all the Protestants will soon be dead.' I am happy to say that, notwithstanding all the trouble, our numbers are not falling off. On the contrary, for the one girl they have taken away this week, six have been admitted, the last this morning. I said to the father, 'You are not afraid?' 'Oh, no,' he replied, 'not in the least.' So in the boys' school, three have gone to the priests—a boy who attended very rarely, another about to leave for work, who thought it would be a fine chance to get some new clothes before doing so. Three left, but five new ones have come in the face of the opposition. The mother wept as she took her little girl away. 'The priests have been to my husband's employers, and they will give him no work until we remove the child.' By their fruits we know them, and so do the people. Pray for us.

"Yours affectionately,

"ALBERT R. FENN."

"THIS MAN;"

OR,

CHRIST, THE CHIEF OBJECT OF ATTENTION.

A MEDITATION ON LUKE XXIII.



IVE times in this chapter does the short phrase occur—"this man." Three times it comes from the lips of Pilate, once from the mouths of the rabble, and once from the penitent thief. It expresses the topic of the chapter. Christ is here the object of universal but varied attention. About *ten* persons or classes of persons are here found in contact with Christ. They constitute a little world: here we see how Christ was treated *then;* here, too, we may see how Christ is treated *now.* First come the

JEWISH LEADERS.

By them our Lord is treated with *savage hatred.* Why? Because He opposed their carnal ways and carnal worship. As darkness hates the light, so they hated the One whose whole life and teaching was a constant rebuke to their empty ceremonialism.

It is the same still. The spiritual laws are as fixed as the natural. Worldly religion has no more favour for Christ than it had in the days of Caiaphas. He that is born after the flesh persecutes him that is born after the Spirit. It is mortifying to the adherents of an imposing ritual and an arrogant priesthood to find that their gorgeous religion is held in no esteem by simple worshippers, and that mortification has again and again found vent in the savage clamour for blood. Next comes

PILATE, THE ROMAN GOVERNOR.

By him our Lord is regarded with *lofty scorn.* See how it shows itself in the contemptuous query, "Art *Thou* the King of the Jews?" *Thou* a king! Then where is Thy kingdom, where Thy retinue, where Thy throne, Thy crown, Thy sceptre? *Thou* hast none of the insignia of royalty.

"Hath He diadem as monarch
That His brow adorns?
Yea, a crown in very surety,
But of thorns."

Exactly so is it now. The haughty Roman could not understand the lowliness of Christ; and the world cannot understand the lowliness of the Christian life. To them it is a mystery. Christians are kings, the sons of God, the children of the King of kings, and yet there is no external pomp and regal splendour, but instead thereof poverty of spirit, lowliness, and meekness. And the carnal eye which saw no beauty in Christ sees none in His people, and laughs them to scorn. Next comes

HEROD.

By him Christ is viewed with *curiosity* and treated with *ridicule*. Just as a frivolous mind thirsts for some new spectacle for its diversion, so did Herod desire to see Christ. "He hoped to have seen some miracle done by Him." To him Christ was little more than the latest novelty—a curiosity, a wonder-worker. And when the vulgar curiosity was not gratified, the disappointment expressed itself in ridicule. The lot of the Master is again and again the lot of the disciple. As they treated Him, so they treat them; and by so doing they mock the Saviour in mocking His people. "Inasmuch as ye have done it to one of the least of these, ye have done it unto Me."

Among the enemies there are a few friends, and as we trace our blessed Lord's experience in this chapter we find Him the object of attention among

"WOMEN WHICH BEWAILED AND LAMENTED HIM."

These had a heart to pity the Man of Sorrows. Their sympathy was wanting in intelligence, but the Saviour did not despise it. Yet He seems gently to intimate that the sympathy was misplaced: "Daughters of Jerusalem, weep not for Me, but for yourselves, and for your children." May not our Lord's words suggest a practical lesson and a warning? It is possible for the natural sympathies to be deeply touched by the contemplation of His sufferings, while the soul may be destitute of grace. A picture or a crucifix may work a tempest of natural emotion, while to all spiritual perception of the meaning and value of the sufferings the soul is dead. To such it might well be said, "Weep not for Me, but for yourselves." We next find our blessed Lord in the hands of

THE SOLDIERS.

Here we find sheer brutality. There is none of the deep religious hate which marked the Jewish leaders, nor the proud scorn of Pilate, but the wanton cruelty of coarse natures. In the persons of His people,

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Christ has been thus treated again and again. So it was with the Covenanters, hunted by the fiendish Claverhouse and his dragoons. So was it with the Huguenots of France and their persecutors. To the soldiers, Jesus was a malefactor to be executed, and to the servants of the law His people have often been no better. "It is enough for the disciple that he be as his Master."

Christ is next addressed by

THE IMPENITENT THIEF.

From his lips come words of bitter reproach and complaint: "If Thou be Christ, save Thyself and us." This is the venom of a remorseful soul. Come to the end of a sinful life, and then blame God for not saving. Vivid type of many who would fain be saved from their miseries, but not from their sins. There are multitudes like this man, who think that God ought to save them from their troubles, but who have no wish to be saved from the sins which are at the root of them all. To this appeal Christ made no answer, and thus will He treat all similar appeals.

Following closely upon this, and coming as a response, is the appeal of

THE PENITENT THIEF.

The language of this man is that of adoring trust. In his dying utterances are summed up confession of sin, acknowledgment of justice, confession of Christ, prayer for mercy. And in reply thereto came the gracious words which assured him of salvation. The penitent thief has been followed by myriads, who are either now enjoying the same glorious paradise, or journeying to it.

The Scripture narrative suggests the thought, or reminds us of the fact, that beside the watchers round the cross on earth there were watchers in heaven.

THE HOSTS ABOVE

were interested in that sight. They beheld it with astonishment, adoration, and love. That which to earthly view was a scene of shame was in the eyes of heaven a scene of glory and honour. "Now is the Son of Man glorified, and God is glorified in Him." The supernatural signs which attended the Saviour's death gave expression to the sympathy of heaven.

"Well might the sun in darkness hide,
And shut his glories in,
When Jesus the Creator died
For man the creature's sin."

And He who in His shame and agony was the object of angelic regard is now the object of their adoration and praise.

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"Jesus! Harmonious name!
It charms the hosts above:
They evermore proclaim,
And wonder at His love;
'Tis all their happiness to gaze,
'Tis heaven to see the Saviour's face."

No sooner had the closing scene arrived than an exclamation is heard from

THE CENTURION:

"Certainly this was a righteous man." The confession was a forced one—wrung out by the awful signs which attended the Saviour's death. To Him at last every knee shall bow, and every tongue confess that Jesus Christ is Lord. And now the day draws to its close. Enemies have done their worst, and the friends of Jesus—

JOSEPH

and the women—come to perform the last acts of love. To the lifeless body they did all that they could do. Joseph honoured it with burial in his new tomb; and the women, after the burial, departed to prepare the spices which were never needed. It belongs not to us in the same way to do homage to our Lord, but He is not beyond the reach of His people's service even now. Christ met with various treatment on the last memorable day; He meets with various treatment now. How are *we* treating Him? Among this group where do we find our place? Happy are we if we are found imitating the adoring trust of the penitent thief, and the loving service of Joseph.

JAMES L. STANLEY.

MELCHIZEDEK BREAD AND WINE.

"And Melchizedek king of Salem brought forth bread and wine; and he was the priest of the most high God."—Gen. xiv. 18.

THE bread which strengthens and wine that cheers have various aspects in God's Word. Sometimes they set forth God's loving provision in Christ for *the sinner*, as in Prov. ix. 5: "Come, eat of My bread, and drink of the wine which I have mingled." Sometimes they represent to us that love of God to us in Christ which sustains the soul in its *communion* with God, as in the loaf and cup at the Lord's Supper, or as in the eating and drinking of Solomon's Song v. 1: "Eat, O friends; drink, yea, drink abundantly, O beloved." But here, in Gen. xiv., they are brought out to refresh the wearied saint and servant of God *after the fight* against powers of sin and Satan around him; that, "having done all," he may "stand" in an attitude of further watchfulness, prepared to continue the same "good fight of faith," even to the end.

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In truth, Melchizedek bread and wine represent a strengthening and a joy that can be known only to such as are thus warring "a good warfare" in some branch or other of the blessed service of Christ and of God; slothful, ease-loving saints never know it.* We should never have even heard or known of Melchizedek, apparently, but for Abram's loving rescue of his brother Lot, and the need this hard fight caused him of being thus ministered to and sustained.

Lot is not even shown us in the Melchizedek scene. He was a "righteous" man, as we are elsewhere told; but, alas for him! the only thing he here supplied was an opportunity to Abram of taking his crown (see Rev. iii. 11) by not holding fast what he had received. Lot had become a dweller in Sodom, whilst Abram was still holding fast his high calling and serving God at his altar and in his pilgrim tent.

In our time also the rescue of young converts from early backsliding, and sometimes, alas! of older fellow-saints too, is one most toiling and painful part of "labour for the Lord in other lands;" and the same may be said of these lands also. But toiling and difficult though the rescue of such lapsed ones be, it has special joy to our souls, and special sweetness to God, being a service wrought on behalf of those "whose names are in the book of life," as Paul so pertinently reminds us in Phil. iv. 3, where the context alludes to jarrings amongst his fellow-labourers. All such service with us is necessarily less public in its nature than was Abram's, and yet it consumes much of the time and strength of God's workers.

By the ministry of Melchizedek, and by the benediction he pronounced upon him, Abram was led up to that "most high God" whose priest Melchizedek was. Cares and fears as to his own temporal needs were hushed and removed far away, for that most high God was the "possessor of heaven and earth." Strengthened and cheered in soul as well as body, Abram could afford to give "tithes of all" to Melchizedek, and could refuse to let the king of Sodom be his helper to the extent of even a thread or a shoe-latchet. Thus was he renewed in spirit to resist the flattery and the wiles of the adversary, as he had before been enabled to confront all the array of his power. May our beloved brethren and sisters in Christ in other lands, as well as in the British Isles, be thus also "more than conquerors" as in their Master's name they still occupy till He come. H. D.

* In the Epistle to the Hebrews it would appear that those to whom the apostle wrote were getting into a *slothful* state (see chap. vi. 12), and hence the difficulty of communicating to them the truth of the Melchizedek priesthood of the Lord Jesus. The subject is again and again recurred to; but owing to their dulness of hearing the apostle repeatedly turns to exhortation, and only fully enters upon this truth in chap. vii.

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CHRIST'S KINGSHIP,

AS ILLUSTRATED IN THE BOOK OF PROVERBS.

By William Luff.

SOLOMON, who wrote the Proverbs, was undoubtedly a type of Christ (see p. 323). This was particularly true in his kingship. "There is another King, one Jesus" (Acts xvii. 7)—one "greater than Solomon" (Matt. xii. 42)—one of whom it is said, "The government shall be upon His shoulder" (Isa. ix. 6)—a King anointed (Ps. lxxxix. 20), crowned (Ps. xxi. 3), enthroned (Ps. ii. 6), girded (Ps. xlv. 3), proclaimed (John xii. 15).

He is "King of peace" (Heb. vii. 2), King over all the earth (Zech. xiv. 9), King of glory (Ps. xxiv. 10).

He is King over creation. The sun is His crown, the snow-peak His ivory throne, the lightning flash the waving of His sceptre, the earthquake the stamping of His foot, awing the world into silence.

He is King in providence.

> "He overrules all mortal things,
> And manages our mean affairs;
> On worms of earth the King of kings
> Bestows His counsels and His cares."

But He is pre-eminently King over all principalities and powers—angelic, Satanic, and human—for or against (Phil. ii. 10). Thus He rules over some things *without* their will, over others *against* their will, and over others *with* their will.

William Dyer, writing about 1666, has the following:—"Christ is, first, His enemies' King; secondly, His saints' King: thirdly, His Father's King. The first, He rules over; the second, He rules in; the third, He rules for."

Let us approach this grand subject with lowly hearts: from the depths of humility we shall best see this bright star.

"*Put not forth thyself in the presence of the king*" (Prov. xxv. 6). A spider may take hold with her hands, and dwell in the king's palace; but let her not build her nest in his crown (Prov. xxx. 28). Men, sinful men, put themselves forth in the presence of Christ, the sinless Man? Never! Self must retire. "He must increase, but I must decrease" (John iii. 30). "What are all the mighty men, the great, the honourable men, of the earth to Jesus Christ? They are but like a little bubble in the water; for if all the nations in comparison to God be but as the drop of the bucket, or the dust of the balance, as the prophet speaks in

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Isa. xl. 15, O how little, then, must be the kings of the earth!" Shall we who are not even kings set forth ourselves before the King of kings? Yet, as Miss Havergal sweetly wrote, "He has graciously accepted the poor little fleeting breath and speck of dust which was all we had to offer."

"*Mercy and truth preserve the king; and his throne is upholden in mercy*" (Prov. xx. 28). Therefore His throne is "for ever and ever" (Heb. i. 8). A similar passage occurs in Rev. xv. 3: "Just and true are Thy ways, thou King of saints." And in Zech. ix. 9: "Behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass." Few kings unite these qualities—mercy and truth, justice and lowliness. He sits upon a spotless white throne of justice; but the sprinkled blood has made it a "throne of grace" (Heb. iv. 16). Thus in His righteousness He can say, "I will be merciful to their unrighteousness" (Heb. viii. 12). Many thrones are upholden by cruelty and craft. Not so His throne. Here is cause for joy; for "when the righteous are in authority, the people rejoice" (Prov. xxix. 2).

"*In the multitude of people is the king's honour*" (Prov. xiv. 28). When the Queen opened the Indian and Colonial Exhibition it was stated in the papers that not far short of three hundred millions of people were there represented, all owning the sovereignty of Her Majesty; but what is this vast multitude to those who have acknowledged, do, and shall acknowledge Christ as King? "The kingdom is the Lord's; He is Governor among the nations" (Ps. xxii. 28). "There was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him" (Dan. vii. 14). That day will come when it shall be said, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever" (Rev. xi. 15). Multitudes followed Jesus of old (Matt. ix. 36). Multitudes follow Him to-day; but it shall by-and-by be "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues" (Rev. vii. 9). "The Father loveth the Son, and hath given all things into His hand" (John iii. 35); thus fulfilling the words of Ps. lxxxix. 27: "I will make Him My firstborn, higher than the kings of the earth."

"*The king's favour is toward a wise servant; but his wrath is against him that causeth shame*" (Prov. xiv. 35). "Who, then, is a faithful and wise servant?" (Matt. xxiv. 45).

He is a watcher, watching against thieves and for his Master.

He is also a worker (Luke xii. 40), doing according to his Lord's will (verse 47); not enjoying himself, but attending to the household. "to give them their portion of meat in due season."

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He is also a winner of souls (Prov. xi. 30), carrying on his Master's great business.

The wise servant is known by his EAR, which "seeketh knowledge" (Prov. xviii. 15), and "hearkeneth unto counsel" (xii. 15); also by his LIPS, which "disperse knowledge" (xv. 7). The King's favour is toward such an one. What that favour is, Solomon tells us in the following words:—

"*In the light of the king's countenance is life; and his favour is as a cloud of the latter rain*" (Prov. xvi. 15). Here we have sunshine and shower. Favour in the heart gives light in the countenance, and a smile is a sunbeam of life. A butterfly had been hidden away through the long winter in a dark thatch, but one spring day the warm beams of the sun shone in: it was the light of the King's face, and brought life, wooing the insect forth revived and glad. The King's countenance—the light of the King's countenance. Quoting F. R. Havergal, we may say, "God's love is not a cold, beautiful, far-off star, but a sunshine that comes and enfolds us, making us warm, and glad, and strong, and bright, and beautiful." Add to this "the latter rain," and the refreshing is complete. Oh, what showers of blessing come in His favour, arching us in a bow of promise! We have both in some old lines—

THE SUNSHINE.	THE SHOWER.
"The sick, with frequent sighs, Pass many a tedious night; But when the morning beams arise, How cheering is the light!	"The seed in sorrow sown, Springs up and thrives apace; New verdure on the field is grown, And wears a smiling face.
"So when sad sinners pass A legal night of fears, And see the Sun of Righteousness, How sweet His light appears!	"Yet grain, of kindly birth, Will sigh for help again, Nor can be fostered by the earth Without a latter rain.
"It bids their guilt depart, A heaven in view it brings; The peace of God revives the heart, And life eternal springs."	"The Gospel fields must call Upon the Gospel King; And when He bids His showers fall, Oh, how they laugh and sing!"

"*Righteous lips are the delight of kings; and they love him that speaketh right*" (Prov. xvi. 13). If this be true of ordinary kings, how much more is it true of Him who is called "King of righteousness" (Heb. vii. 2), who "shall reign in righteousness" (Isa. xxxii. 1), with a "sceptre of righteousness" (Heb. i. 8). How blessed to be the object of such a King's delight and love! "Behold, the King hath delight in thee, and all His servants love thee" (1 Sam. xviii. 22). But who has righteous lips? Righteous lips betoken a righteous heart, for "out of the abundance of the heart the mouth speaketh" (Matt. xii. 34). "There is none righteous, no, not one" (Rom. iii. 10). "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged" (Isa. vi. 7). Here is the secret! Touched lips "drop as the honeycomb" (Cant. iv. 11), and are the King's delight. Such lips are righteous lips, and win the King's kiss (Cant. i. 1).

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THE FAITHFULNESS OF GOD.

"Even to hoar hairs will I carry you"—Isa. xlvi. 4.

DOUBTLESS among the pleasures of heaven will be the recounting of God's mercies to us along our pilgrim path on earth, for this is one of the real joys of God's people even now. None that ever make proof of the lovingkindness of the Lord can do otherwise than praise and glorify His name for His constant grace through all their experiences. Personal testimony, specially of ripe and aged saints, is calculated to confirm the faith and increase the courage of the young beginner in the ways of God, and among such is the following testimony of a beloved saint who, on December 16th last, wrote these lines for the 92nd anniversary of her birth:—

NINETY-TWO YEARS OF MERCY.

God of my life, the living God,
Source of all joy divine,
Upon Thine aged handmaid now,
As Abba, Father, shine.

One glance of Thine can fill the soul
With infinite delight;
Chase all the gloom of earth away;
Turn darkness into light.

Ninety and two my years have been,
And yet they seem to be
As early summer passing clouds,
As airy dreams to me.

And yet through all my chequer'd life
I trace Thy hand of love,
Stretch'd out to lure me from the world,
To seek the things above.

For Thou didst give Thy Well-beloved,
Thy spotless Lamb, to die;
To pay our ransom with His blood,
His throne to share on high.

Oh! Mighty Spirit, Heavenly Dove,
Enlarge my mind to see
The heights, and depths, and lengths, and breadths,
Of Thy great mystery.*

HARRIETT RHIND (widow of the late Capt. W. G. Rhind).

Broomy Hill, Hereford.

This was Mrs. Rhind's last anniversary on earth. The Lord took her to Himself February 7th last. A very little while before she departed she said, "Read me the morning of the Resurrection." John xx. was read, when she remarked, "How beautiful!" Not long after this a change was observed to have taken place, and her happy redeemed spirit, absent from the body, was at home with the Lord. Thus ended on earth the loving service of an eminently devoted handmaid of the Lord—a succourer of many, and a mother in Israel.

* "Which things the angels desire to look into."—1 Peter i. 12.

CONSECRATION,

ACCORDING TO LEVITICUS.

WE get the motive power for Rom. xii. 1 in 1 Cor. vi. 19, 20. The Church of God may be stirred up to own afresh its indebtedness for consecration of life, but our very fullest apprehension can only set its seal to His predetermined counsel. We may ignore it in our daily experience, or we may follow after it: either way, we do not alter the fact that it is a thing done with God. We can neither add to or take from the debt we owe to Him, but we are free agents: our lives may say Amen to His purposes of blessing by a whole consecration, or we may take back from off the altar the sacrifice which is only His. Perhaps we sometimes think we have given to Him some devoted energy of our being, but it was His before by a covenant of blood. What can we do with His purchased possession? Did you think you were given a choice about your body? "What? know ye not that your body *is* the temple of the Holy Ghost, which is in you, which ye have *of God?*" Let us pause and consider. Our bodies dwelling-places of the Spirit of God—lent us for a little while—not our own. We thought we might render a part to Him, but they are not ours—only lent awhile. How solemn this! But was it written by Paul as a specially consecrated apostle? Let us look at the principle in the type (Lev. viii.), where Aaron and his sons were sanctified to minister in an earthly priesthood—a figure of all God's redeemed servants chosen to offer up spiritual sacrifices acceptable to God by Jesus Christ. If we follow out the line of truth in the chapter, we shall see there is one thing, and one only, which Aaron and his sons are accounted to do: "And Aaron and his sons laid their hands upon the head of the bullock for the sin offering," and "upon the head of the ram" for the burnt offering. And so we have just one thing recorded of us—not our consecration: it was all done for us—not that we have used these bodies for God—we have but yielded to Him that which is His own: not our life-service; it is all too poor an offering, coming short—how short!—of His glory. But there is one record to our account in the book of life that will stand in the light of eternity—that as ruined sinners we have touched God's all-sufficient sacrifice, and it has been accepted for us. Now if we get, as it were, behind the scenes, and learn the thought of Jehovah in the type, we shall find we have got just this, and nothing more. Grace may count to us according to its own riches in the coming day the fruit that Christ has wrought

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out in us; but those who win the highest approval shall know the most surely that the glory and the power is all and only His, and thus shall they cast their crowns before the throne, saying, "*Thou* art worthy." The word is very significant in verse 2: "Take Aaron and his sons," showing it was a thing done for them throughout. Every act was Moses'—the washing and the girding for the priesthood, the anointing oil, alike as the offering up of the ram and the sprinkling of the blood, the filling of the hands and the receiving back again that which was given; all in type is the act of Jehovah Himself. Is there nothing, then, left for us to do? Yes, a fully accepted work, yet not a work at all—a sacrifice of sweet savour which only from one lowly life ever ascended in unbroken perfectness to God—the sacrifice of a yielded will. "I can of Mine own self do nothing." "Even as the Father said unto Me, so I speak." Thus He who was in the bosom of the Father emptied Himself unto obedience unto death, even the death of the cross; and in the anguish of the awful hour when the power of darkness encompassed Him He could say, "Nevertheless, not My will, but Thine, be done." Let us remember it is not in connection with the devotedness of His perfect service, but with the lowliness of His self-emptied life, that we get the exaltation and the glory (Phil. ii. 6-10). But to return to Lev. viii., we find that Aaron only suffered the blood of the consecration offering to be put upon him, and received the prepared portion at the hand of Moses to be accepted for him, and to ascend from the same altar whence the sweet savour of the burnt offering went up to God. "And Moses took them from off their hands, and burnt them on the altar *upon the burnt offering*" (verse 28). What wondrous secrets we get here of the Divine appreciation of Aaron's offering! Not one altar for that which foreshadowed His acceptance of His beloved Son, and another to show his acceptance of that which was counted for the priests; all went up in the value of the same sweet savour before God. And this for one blessed reason: it was all the same in kind. It was not Aaron's offering, but that which Moses had laid upon his hands to be accepted for him; neither is it aught of ours, else were it worth nothing, but it is the fruit of Christ's life in us that is accepted with God. "Of His fulness have all we received, and grace for grace." Compare Lev. vii. 10: "Every meat offering . . . shall all the sons of Aaron have, one as much as another." We see in the law of the meat offering, with its fine flour and oil, a shadow of the perfectness of Christ; but while all the odour of the precious frankincense goes up from the altar where He offered Himself without spot to God, yet that which is left for Aaron and his sons is part of the memorial which was consumed. Thus the Spirit of God shows us

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in figure, perhaps more forcibly than by words, Christ as our life, for service as well as salvation; not a while our own will and work, and then seeking His, but as the blessed unbroken fellowship of Jesus with the Father. Aaron never could go out from the presence of Moses with these blood-sprinkled garments and forget his priesthood. It was not that he might not do other work, but he could never do it save as a priest unto God. When the fire of the sacrifice was kindled upon the altar it was Divinely commanded, "The fire shall ever be burning upon the altar, it shall never go out." There was never a need of rekindling. So the blood once sprinkled, which marked Aaron as separated to God, never lost its power. May we thus learn that whatever God gives us to do, His touch makes our service divine, and puts eternity into it. Not the measure of our work, but the object of it, is accepted with Him. The heave offering of the Levites in Numb. xviii. was not reckoned according to its sum, but according to their obedience in giving to God His part. Then was it counted to them "as the corn of the threshing-floor, and as the increase of the wine-press." Not our service only, but ourselves, are His by Divine right, marked by the blood of atonement; not ours to give, or ours to take away.

A. E. W.

THE SENSIBLE WIFE.

A PRUDENT and pious lady, observing her husband dejected, by some misfortune which had befallen him, to such a degree that he could not sleep at night for care, pretended in the morning to be still more disconsolate herself, and gave way to lamentations and tears. As she had spoken cheeringly to him the evening before, and exhorted him to dismiss his sorrow, he was astonished, and asked the cause of her sudden grief. Hesitating a little, she replied that she had been dreaming, and that it seemed to her that a messenger had come from heaven and had brought the news that God was dead, and that all the angels were weeping. "Foolish woman," said the husband, "you know right well that God cannot die." "Indeed," replied the wife; "and if that be so certain, how comes it that you are now indulging your sorrow as immoderately as if He really did no longer exist, or, at least, as if He were unable either to set measure and bounds to our affliction or mitigate its severity, or convert it into a blessing? My dear husband, learn to trust in Him, and to sorrow like a Christian. Think of the old proverb—

'What need to grieve,
If God still live?'"

Verily, my Father, didst Thou not live, I would not myself wish to live another hour! And if sometimes Thou feignest to be dead, I will not cease to rouse Thee with my prayers and tears, until I sensibly experience again that Thou art the health of my countenance and my God.—*Gotthold's Emblems.*

LESSONS FROM THE STORY OF MORDECAI.

"When thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed, for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just."—Luke xiv. 13, 14.

OUR Divine Master is not like those teachers who would not with one of their fingers touch the burdens they bound on their disciples. All His precepts are but the "Go and do thou likewise" to His own perfect example. In the passage before us we may see Himself as the One whose costliest feast of almighty grace is made for *us*—the poor, the helpless, ruined, unworthy, and unable to recompense Him, except it be by the thankful reception of His unspeakable gift. The return He seeks is to see "the wedding furnished with guests." At the resurrection of the just He shall see of the travail of His soul, and shall be satisfied.

In obeying His commands we do not enrich Him. We fulfil His joy by enriching ourselves. The good servant found the ten talents that he earned for his master were his own. The slothful gave back his one, to be handed over to him who had been faithful. How much we need to know better the blessedness of serving a Master whose yoke is thus easy, whose commandments are not grievous, but sweeter than honey and the honeycomb to those who know and prove His goodness!

Under this example of a feast the Lord is evidently teaching a rule of action to be applied to all the daily life of His disciples. By nature, that which rules us is the hope of a return for our love or our labour. Finding no thanks, no recompense, we sooner or later give up, thinking all has been in vain. But we must have forgotten how God has dealt with us in spite of our unworthy returns. And we have been working for self, not for Him.

"Thou shalt be recompensed." There may be a higher motive to influence a Christian. It might be said that he should act altogether from obedience, or from love, rather than from hope of reward. Yet the teachings of our Lord have much to say about recompense. What makes that motive holy is that we shall look *to Him* for it. This is the "faith" that "pleases God." "He [Moses] had respect to the recompense of the reward." While everywhere we are warned against trusting to man, the testimony of Jesus declares, "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be."

Among the many Scripture examples of this, the history of Mordecai affords some striking lessons.

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By his fidelity he had saved the king's life, and that, doubtless, at the risk of his own, sitting as he did daily at the king's gate among those that might have been confederate with the men whose conspiracy he had brought to light. In any other case such signal service would have been rewarded by promotion to highest honour. But he had done it in the fear of God; and the return he receives for it is to see his deadly enemy raised to dignity and power; and the king whose life he had saved signs his death-warrant, and that of all his people for his sake.

Yet there he is still in the king's gate, in the place of the faithful servants. We hear of the cry, the fasting, and the charge to Esther to intercede; yet not a thought of revenge for such ingratitude, not even a word of allusion to his meritorious service, nor an argument from it to claim the king's favour. It seems as if not only the king, but Mordecai too, had forgotten it; but God had not forgotten it.

It is often remarked that God can afford to wait till the last moment, though our faith seldom can bear the strain. Haman had cast lots for the lucky day to execute his purpose. It seems to have fallen late in the year. Long before that his patience was exhausted. The gallows was made, and Mordecai must be hanged next morning. But God, too, had His time. Esther's was one day too soon. When she was to make her request she could not utter it; she must put it off till the morrow. Meanwhile God had begun to work. In that night could not the king sleep. By a strange choice of amusement he called for the chronicles. Mordecai's service had been written in the book, and now came to remembrance. How could it be fitly rewarded? Early in the morning, eager for his prey, which he saw within his grasp, comes Haman, the very man for what the king wanted, his most noble prince, than whom none could better devise or execute the plan. What his ambition would covet for himself he devised for his victim, and he had to execute it on the man he thought to have hanged that day on the gallows. And now Mordecai is led in triumph through the city as the man whom the king delighteth to honour. The reward has come at last. The service, as valued by the most competent assessor, has been repaid. Ahasuerus has settled his debt.

And here the lesson might have ended. But look a little further, and we shall see the vast difference between man's recompense at its best, and what God hath prepared for them that wait for Him.

The tardy recompense Mordecai had received from the king was an empty pageant—in the king's robes, with the king's crown, on the king's horse. And when it was over, he came again to the king's gate,

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just as he was before. His deadly enemy was still in power, the decree of extermination unrevoked.

But God was not going to let it rest there. What Mordecai had done he had done to Him, and He had better recompense in store than a pageant of an hour. Before that day closed, Haman was no more, the decree was reversed, and Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple, *now all his own*, for the rest of his days to be next to King Ahasuerus, seeking the wealth of his people, and speaking peace to all his seed.

"Thou shalt be blessed, for they cannot recompense thee." Man's debts are easily paid; we are "quits," and there is an end of it. But when God undertakes the payment His promise of "a hundred-fold" by no means overstates the rate of return. What is done to Him He repays in His own coin. "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave Me meat," &c. Yea, though they had forgotten it, had not even known when they did it, He insists on thus repaying it, not according to its merit as an act, but according to the dignity of Him to whom He accounts it to be done. A story was told some years ago of an elderly gentleman who, going from the Stock Exchange to the Bank, stood trembling on the footway, afraid to cross the crowded street, when a young clerk observing it, proffered his arm, and conducted him safely across to the door of the Bank. They exchanged names, and the young man heard and thought no more of it till, about four years after, a lawyer wrote him that Mr. ——, the name he recognised, had left him a thousand pounds and a gold watch! The reward bore no relation to the act in itself, but to the person to whom it had been rendered. It is thus our heavenly Master reckons and repays. What we want is—and may He give us more of this—to enter into the spirit of His command, seeking to be ministers of His kindness to all around us, in spite of disappointment or ingratitude, —only to obey Him, to please Him, and to be like Him.

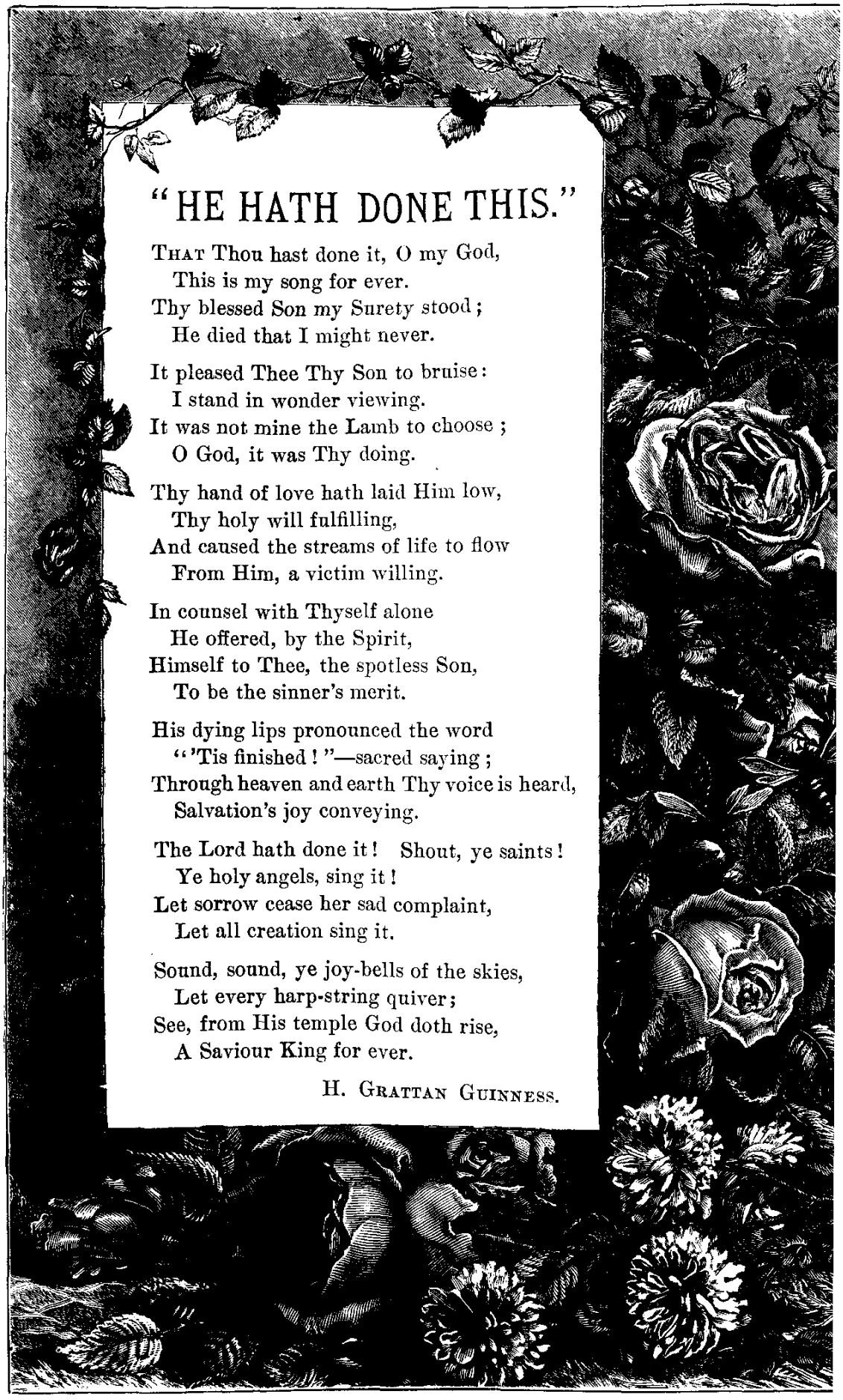
"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

W. COLLINGWOOD.

A REBUKE.

THE men of the world live as though the things of time were eternal; while Christians, alas! too often live as though the things of eternity were but temporal. W. C.

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"HE HATH DONE THIS."

THAT Thou hast done it, O my God,
This is my song for ever.
Thy blessed Son my Surety stood;
He died that I might never.

It pleased Thee Thy Son to bruise:
I stand in wonder viewing.
It was not mine the Lamb to choose;
O God, it was Thy doing.

Thy hand of love hath laid Him low,
Thy holy will fulfilling,
And caused the streams of life to flow
From Him, a victim willing.

In counsel with Thyself alone
He offered, by the Spirit,
Himself to Thee, the spotless Son,
To be the sinner's merit.

His dying lips pronounced the word
"'Tis finished!"—sacred saying;
Through heaven and earth Thy voice is heard,
Salvation's joy conveying.

The Lord hath done it! Shout, ye saints!
Ye holy angels, sing it!
Let sorrow cease her sad complaint,
Let all creation sing it.

Sound, sound, ye joy-bells of the skies,
Let every harp-string quiver;
See, from His temple God doth rise,
A Saviour King for ever.

H. GRATTAN GUINNESS.

THE HEART KEPT.

"Keep thy heart with all diligence."

WELL would it be for us if we followed more closely the example of Nehemiah, who, when he found Tobiah was comfortably establishing himself in the courts of the Lord's house, immediately cast forth all his belongings from the chamber which Eliashib had prepared for him. Nehemiah did not argue that there could be no harm in retaining the household stuff of Tobiah as long as the owner was denied an entrance. No; it belonged to an enemy, so out it must go. And even that was not sufficient for such a man as Nehemiah; he was too thorough in his work to stop there. The chambers had been defiled: they must be cleansed, and made ready for the meat offerings and frankincense, which he very soon had the satisfaction of bringing in thither again.

When, by the grace of God, we discover a sin making a home in our heart and settling there, let us allow ourselves no rest till it is cast forth. This will cause us some trouble, maybe some pain; but, at whatever cost, let us see to it that it is not permitted to remain. If communion with God is valued, and peace of mind considered worth retaining, we must away with the evil thing at once, cleanse the chambers where it dwelt, and hand them over to a better tenant.

If, instead of judging the sin, we view it with an indulgent eye, seeking to soothe a not-quite-satisfied conscience by saying excusingly, "Is it not a little one?" it will act upon us spiritually just as an insect's sting does physically if allowed to remain for a time in a vein. The blood which passes it becomes contaminated, every heart-throb sends another flow of poison through the system, and the tiny little sting, which a slight effort would have removed, has done evil enough to keep the one who has been stung feverish and ill for days. Very similar in a spiritual sense is the mischief wrought by a fiery dart of the Devil which has succeeded in finding a lodging-place in some secret corner of our heart, because in a careless moment we have let the shield of faith lie idly by our side. The treacherous Eliashib within us—the old nature, which can never be relied on—is only too glad to prepare a chamber for the hellish guest, who, it may be, comes veiled in the guise of an angel of light. And now, with startling rapidity, the alien presence begins to manifest itself: communion is marred; great unrest replaces the perfect repose the soul enjoyed even in the scorching heat of the noonday sun (Cant. i. 7); to be well-pleasing in

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the sight of God has no longer the same attraction for us; the fountain of living waters is forsaken, while broken cisterns are hewn out instead; the fleeting pleasures of time, upon which so recently "Ichabod" had been inscribed by us with unflinching hand, are now craved for with feverish longing. Sad and sorrowful picture, brought about by the most common of all evils—trifling with sin, and deluding ourselves by giving it another name.

But, thank God, the Great Physician is at hand. He has seen all, and with infinite tenderness and compassion He allures us into the wilderness, speaks comfortably to us, and with untiring patience reveals our folly to us, and persuades us to judge and put away the sin, in the same way as we have seen a loving mother coaxing her child to give up the open knife it was in imminent peril of injuring itself with. No word of harsh recrimination falls from the lips of our Lord. Oh, no; it is such joy to Him to see us once more sitting down under His shadow with great delight, that He rejoices over us with singing, for now He can rest in His love. And as we lean our head upon His loving breast, and feel the everlasting arms of His mighty love encircling us, we marvel we could ever have been guilty of such folly as to leave this sweet resting-place; but the humbling truth has been learnt that we have trusted in our own hearts, and have thereby proved ourselves to be fools. But we have learnt something else as well. We have proved *His* love, and have found it unfailing and unchangeable; truly, truly it passes knowledge. All our wilfulness and downright wickedness have not alienated this love from us; but, oh! to think we could grieve that loving heart as we have done by cherishing and encouraging that which He hates! Does not His wondrous goodness make us feel far more guilty than the harshest reproofs could ever have done?

We must not forget, too, that putting away the evil thing is not sufficient; the place it occupied must be *cleansed* and *filled*. Swept and garnished indeed was the house the evil spirit returned to (Matt. xii. 44), but it was *unwashed* and *empty*, so he could still speak of it as "my house," and had no difficulty in regaining possession. To those who separate from evil God gives some very special promises, but coupled with them is the earnest exhortation, "Having, therefore, these promises, dearly beloved, *let us cleanse ourselves* from all filthiness of the flesh and spirit" (2 Cor. vii. 1).

We often hear "the expulsive power of a new affection" spoken of, and we can all know experimentally *the expulsive power of a Divine Person;* for the Son of God has said if we love Him and keep His commandments He will come and make His abode with us, and when He occupies the throne of judgment in our hearts He will soon scatter away all evil with His eyes (Prov. xx. 8). Dagon was not long in falling to the ground when the ark of God was brought into his house in Ashdod; and the most formidable and firmly settled idol we have set up and burnt incense before in the chambers of our imagery (Ezek. viii. 12) will soon find its right place when we yield our *whole* heart to our blessed Lord, and bring in the One who is Himself the true Ark of the Covenant.

M. WARDROP.

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THE BOOK OF REVELATION.

By Thomas Newberry, Editor of "The Englishman's Bible."

(*Continued from page* 292.)

Chapter XV.

Verse 1. "And I saw another sign in heaven, great and marvellous, seven angels having *the* seven last plagues; for in them is filled up [completed] the wrath of God."

The seven trumpets were, as we have seen, emblematic of the partial and premonitory judgments of God on the earth, during the first three and a half years of Daniel's seventieth week of years.

The seven vials are symbolic of the execution of the fulness of Divine indignation during the last three and a half years.

Before entering on these solemn scenes of judgment on earth, we have a beautiful vision of heavenly triumph and praise.

Verses 2-4. "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast [wild beast], and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses, *the* servant of God, and the song of the Lamb, saying, 'Great and marvellous *are* Thy works, Jehovah God Almighty; just and true *are* Thy ways, *Thou* King of saints. Who shall not fear Thee, O Jehovah, and glorify Thy name? for *Thou* only *art* holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest.'"

In connection with the Tabernacle in the Wilderness was the brazen laver supplied with water from the smitten rock, and on the south side of the Temple of Solomon stood the brazen sea. In both these provision was made for cleansing, because it was forbidden for the priests to compass the altar, or enter the sanctuary, with defiled hands or feet.

In chap. iv. 6 we read of "the sea of glass like unto crystal"—not a provision for cleansing, for all fear of defilement has passed away for ever, but an emblem of the fixed purity which characterises the worship and service of God above.

In this fifteenth chapter it is a sea of glass mingled with fire—emblematic not only of purity, but of that fiery trial through which those standing on the sea of glass had passed. In the latter part of chap. vii. those who have come out of the great tribulation are seen with robes

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made white in the blood of the Lamb, and with palms of victory in their hands, and with their song of praise. Here those who, like them, have passed through that fiery trial, are seen having the harps of God, and singing the song of Moses and the Lamb, praising God not only for their own salvation, but for His righteous judgments, and in prospect of His kingdom and His glory; the echoes of which song are heard and responded to on earth by those who are still in the furnace and passing through the fire, as we have already seen in chap. xiv. 1-3: "And I looked, and, lo, a Lamb stood on the mount Sion, and with Him a hundred forty *and* four thousand, having His Father's name written in their foreheads. And I heard a voice from heaven, as *the* voice of many waters, and as *the* voice of a great thunder: and I heard *the* voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four living ones, and the elders: and no man could learn *that* song but the hundred *and* forty *and* four thousand, which were redeemed from the earth."

Verses 5, 6. "And after that I looked, and, behold, the temple [inner temple] of the tabernacle of the testimony in heaven was opened: and the seven angels came out of the temple [inner temple], having the seven plagues, clothed in pure and white linen, and having *their* breasts girded with golden girdles."

It is the wrath of God revealed from heaven, the help for His faithful ones sent from the sanctuary (Ps. xx. 2). These judgments have not only their origin in the sovereignty of God as proceeding from the throne (chap. iv. 2), but from the holiness of God—that is, proceeding from the sanctuary—and also from the faithfulness of God in fulfilment of His word, from the tabernacle of witness.

The seven angels emblematic of God's providential agency come forth from the sanctuary. Their clothing of pure and bright linen is expressive of their holiness and glory; the girded loins is the emblem of strength; but the breasts, the seat of the affections, girded with golden girdles, is suggestive of holy indignation, in fellowship with God—a zeal for the vindication of His holiness.

Verses 7, 8. "And one of the four living ones gave unto the seven angels seven golden vials [bowls] full of the wrath of God, who liveth for ever and ever. And the temple [inner temple] was filled with smoke from the glory of God, and from His power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled."

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Not only are the holy angels who surround the throne in fellowship with God in the execution of His righteous judgment, but also the redeemed in resurrection and heavenly glory. One of the four living ones gives the vials full of the wrath of God into the hands of the angels who are the executors of it.

The temple filled with smoke reminds us of the scene in Isa. vi. 4. Its solemn import is expressed in Ps. lxxvi. 7-9: "Thou, *even* Thou, *art* to be feared: and who may stand in Thy sight when once Thou art angry? Thou didst cause judgment to be heard from heaven; *the* earth feared, and was still, when God arose to judgment, to save all *the* meek of the earth. Selah."

Chapter XVI.

Verse 1. "And I heard a great voice out of the temple [inner temple] saying to the seven angels, 'Go your ways, and pour out the vials of the wrath of God upon the earth."

The word of command comes from the inner temple or sanctuary of God, for these judgments are in vindication of Divine holiness and truth.

The seven seals of chap. vi. occupy the whole of the last or seventieth week of Daniel's weeks of years—the trumpets the first half week or three and a half years, and the vials (or, more properly, bowls) the last three and a half years, the time of the great tribulation.

Verse 2. "And the first went, and poured out his vial [bowl] upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast [wild beast], and *upon* them which worshipped his image."

There is a remarkable similarity between these seven last plagues and the plagues of Egypt. Compare Ex. ix. 8-11—the plague of boils.

The plagues of Egypt were literal; these are probably symbols of God's dealings in righteous judgment with man on the earth, combined with literal interpretation and prediction. The adherents and worshippers of the beast are the first subjects of these judgments.

Verse 3. "And the second angel poured out his vial [bowl] upon the sea; and it became as the blood of a dead *man:* and every living soul died in the sea."

The first vial may be symbolic of moral and spiritual disease; under the second vial it goes further: there is moral and spiritual death—death in the soul.

Verses 4-7. "And the third angel poured out his vial [bowl] upon [into] the rivers and fountains of waters; and they became

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blood. And I heard the angel of the waters say, 'Thou art righteous, O Jehovah, which art, and wast, and shalt be, because Thou hast judged thus. For they *have* shed *the* blood of saints and prophets, and Thou hast given them blood to drink; for they are worthy.' And I heard another out of the altar say, 'Even so, Jehovah God Almighty, true and righteous *are* Thy judgments.'"

The springs of life corrupted at the fountain head; also the blood-thirsty satiated with blood, as in the times of the French Revolution.

The angelic agents employed in the providential dealings of God with man adore the righteousness and truth manifested in His judgments.

Compare Ex. vii. 17-21—the waters turned into blood.

Verses 8, 9. "And the fourth angel poured out his vial [bowl] upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power [authority] over these plagues: and they repented not to give Him glory."

The language employed in reference to those who have come out of these scenes of great tribulation, in chap. vii. 16, would seem to imply that this plague may be understood as literal: "Neither shall the sun light on them, nor any heat." And in striking contrast with the blasphemy of the wicked on earth, is the song of triumph and praise sung by the redeemed before the throne above.

Verses 10, 11. "And the fifth angel poured out his vial [bowl] upon the seat [throne] of the beast [wild beast]; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds."

Compare Ex. x. 21-23—the plague of darkness. But notice the alleviation to the people of God: "All *the* children of Israel had light in their dwellings."

Verses 12-16. "And the sixth angel poured out his vial [bowl] upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of [from] *the* east [sun-rising] might be prepared. And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast [wild beast], and out of the mouth of the false prophet. For they are *the* spirits of devils [demons], working miracles, *which* go forth unto the kings of the earth and of the whole world [habitable world],

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> to gather them to *the* battle of that great day of God Almighty. ('Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.') And he gathered them together into *a* place called in *the* Hebrew tongue Armageddon."

Compare chapter ix. 13-15. Under the sixth trumpet the four angels bound in the great river Euphrates were loosed, prepared for a limited period and for partial judgment. Under the sixth vial preparation is made for the last great conflict.

Compare also Ex. viii. 1-7. When Jehovah smote the land of Egypt with the plague of frogs, "the magicians did so with their enchantments, and brought up frogs upon *the* land of Egypt." These miracles of Satanic power will be repeated in the last days, not, however, in the annoying but harmless form of natural frogs, but for the wide-spread propagation of delusive error: "for they are *the* spirits of devils [demons], working miracles [signs], *which* go forth unto the kings of the earth and of the whole habitable world."

"Out of the mouth of the dragon"—doctrines of Satanic subtilty, replete with supernatural infatuation.

"Out of the mouth of the wild beast;" for to him will be given "a mouth speaking great things and blasphemies" (chap. xiii. 5).

"Out of the mouth of the false prophet"—the combined sophistries of scepticism, infidelity, atheism, and science falsely so called, finding their way, like the frogs of Egypt, both into the chambers of kings and into the dwellings of the poor. This is Satan's muster-call for the battle of the great day.

Here comes in a parenthesis—the Son of Man reminding His faithful followers in these dark days that His coming is nigh at hand; and this announcement is given, not only to encourage their hearts, but that they may be found watching and ready.

This is perfectly distinct from the words of the Lord Jesus to the Church, "Behold, I come quickly," as we are distinctly told in 1 Thess. v. 4: "But ye, brethren, are not in darkness, that *that* day should overtake you as a thief." Yet it is equally true that to those who refuse to watch, His coming will be as unexpected as that of a thief (Rev iii. 3). In this solemn crisis of the world's history, when all things are preparing for the final and decisive conflict, the soldiers of the Cross will need a special sustainment and a special comfort; they will need not only to take the shield of faith, but for a helmet the hope of salvation.

Armageddon signifies "*the* mountain of a great multitude," or "*the* mountain of slaughter."

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Verses 17-21. "And the seventh angel poured out his vial [bowl] into the air; and there came a great voice out of [from] the temple [inner temple] of heaven, from the throne, saying, 'It is done.' And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled *away*, and *the* mountains were not found. And there fell upon men a great hail out of heaven, *every stone* about *the* weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."

The seventh vial brings in the great crisis of this world's history, preparatory to the establishment of the dominion of God on the earth, when the kingdoms of this world shall become the kingdoms of our God and of His Christ.

The language employed in connection with the great earthquake here spoken of is worthy of note—"such as was not since men were upon the earth, so mighty an earthquake, *and* so great"—implying that greater convulsions might have been previously, as the discoveries of geology would seem to attest. Ps. xlvi. beautifully expresses the confidence and triumph of those who fear God, in the midst of these scenes of overwhelming commotion.

The storm of hail reminds us of Ex. ix. 18-33—the plague of hail in the land of Egypt; also of Job xxxviii. 22, 23, and of Isa. xxviii. 17-20.

It is at this period that great Babylon comes in for a share of the judgment as described in chap. xviii., inflicted through the instrumentality of the ten kings who hate her, and make her desolate.

THE DIAMOND.

GOTTHOLD, inspecting the operations of a goldsmith who was setting a diamond, saw him place a dark leaf in the capsule which it was intended to fill. On inquiring for what purpose this was done, he was told that it improved the brightness and sparkling of the jewel. As he further reflected upon the matter, he perceived that such would naturally be the effect, and exclaimed: "My God, here I have a type of Thy grace, which always shines most brightly and beautifully in our deepest distress, or when it is employed to overlay the blackness of our guilt. I do not wonder so much that it irradiated an Enoch, a Noah, a Daniel, and a Virgin Mary, as that it shed its enlightening and quickening rays on David, the adulterer; on Peter, who denied his Master with an oath; on Paul, the persecutor and blasphemer; and on that great sinner, Mary Magdalene."—*Gotthold's Emblems.*

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LIFE'S TRIALS.*

LIFE is full of cares and anxieties. "Man is born to trouble, as the sparks fly upwards" from the blacksmith's anvil; and trials come upon us from mind, body, and estate. And these trials are hard to bear, painful to flesh and blood; we shrink from them, and would fain escape them if we could. How men and women of the world, who have no hope in God, bear life's afflictions, it is hard to say. They have no covert from the tempest, no shelter from the storm; not a leaf—not one—from the tree of life for the healing of their sore, nor a drop of water from the fountain of life for the cooling of their thirst. And I have thought that they must in their unsustained weakness be beaten down and crushed by the violence of a great and unsanctified sorrow. And this is not unseldom the case; they are often, in their despondency and despair, terrible examples of the truth of the inspired saying, "The sorrow of the world worketh death."

But how different is it with a child of God! He can say, speaking of Christ, "This Man shall be as a hiding-place from the wind, and a covert from the tempest; as the shadow of a great rock in a weary land." Taking into the hand of faith the scales of heaven, he can put the sorrows of earth into one balance, and the joys of heaven into another, and say calmly and deliberately with St. Paul, "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." And what untold consolation in the thought that in the trials He sends or permits, God afflicts not His people willingly, and has no more pleasure in seeing them suffer than the father in seeing the tears of the boy he corrects with the unsparing rod in his hand, but with deep tenderness in his heart. Believe this. And though to suffer the hardships of poverty, to endure days of langour and nights of pain, to sit amid the ruins of a fortune, to weep over the wreck of your fondest hopes, to shed tears of sorrow over the graves of your dead, "is not joyous, but rather grievous," yet believe this, and you will learn to kiss the hand that smites, even while the heart is aching, and the flesh is smarting from the blow. No doubt God's people are often sorely tried; nor may we wonder, for He deals with them as the jeweller with gold that, intended for no common use, is to form the circle of a monarch's crown. He purifies them seven times in the fire. "Many are the afflictions of the righteous, but"—oh, precious truth!—"the Lord delivereth him out of them all." And in the meantime the Christian has a hiding-place in God—in Him who is "a very present help in trouble"—"a God who comforteth them that are cast down."

Do you know this refuge? Do you flee to it in times of sorrow and care? Do you run to God as the child to the father's bosom, to weep out there your anxieties and griefs? Ah! blessed is he who, when the wind drives, and the tempest howls, knows where to find a safe covert from the pitiless storm, and hastes away to the Father in heaven with the child-like cry, "Thou art my hiding-place."

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* "The Valley of Weeping: A Place of Springs," by Canon Charles D. Bell, D.D. Hodder & Stoughton.

DIVINE CONSOLATION.

THERE are times when some portion of the Word of God comes home to the heart with singular appropriateness, carrying with it a comforting and healing power which only that Word can. This has been my experience lately in the heavy sorrow of bereavement. It may be—nay, more, it is sure to be—that others are passing through the same deep waters. To them a word from one who writes from out of the sorrow might prove a solace and a balm if carried on to others from Him who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God. How many under like circumstances turn to the 11th John! Like the needle to the pole, the spiritual instinct is drawn there because the attractive force is One who proclaims, "I am the resurrection and the life." But what particularly stamped itself on my mind was the outwardly gloomy surroundings of that scene. There was the shadow of death everywhere and upon all. The Lord Himself was but a few days from it. The Jews had the intention in their hearts to put Him to death, for just before this we are told "Jesus walked in Galilee; for He would not walk in Judæa, because the Jews sought to *kill Him*." But now a message arrives of sorrow in a loved circle where He aforetime had been ministered to. Moments of comfort He had enjoyed in that family, therefore they must receive from Him—that, too, as He always does—a hundred-fold more. And so He said to His disciples, "Let us go into Judæa again." Even though there was murder in the heart, and designs of violence against Him—"Let us go." It might be right into the enemy's stronghold; no matter—"Let us go." The disciples tried to restrain Him; no use—"Let us go." And when they saw they could no more prevail, and it was like going into certain death, despair seemed to lay hold of them. Thomas took the lead in expressing the thoughts that probably were shared by all: "If He will go where death is waiting for Him,"—if He will go where as it seemed to them their Lord could not come out alive,—then they might as well give themselves up to it also—"Let us also go, that we may die with Him." What a death pall on that group! And so they come into the place, and find that Lazarus has been in the grave four days. Still death—death everywhere. Is there not one to be found to rise above this gloom, this darkness? Will Martha have any better appreciation of the One whose words of comfort ought to have been remembered? No! Still the same despair; a vague something in her mind that at the "last day" there would be deliverance

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for her dear brother—a release by-and-by—but as to the present, as far as she realised, there was no power equal to cope with the mighty one that had invaded that happy home. One more remains, to prove whether the words she had listened to when sitting at His feet had taught her more of that tender heart, and prove that she was not sharing the unbelief that was everywhere else to be found. Mary might at any rate be free of the cloud that shrouded all the others. But no! just the same death chill upon her heart as upon others. There was just this difference—it might not have been so bad had He not delayed: "If Thou hadst been here, my brother had not died." And that was all! That the result of all the grand, the glorious truths He had brought forth amongst the captives that were bound! What disappointments! How His heart must have grieved in the discovery that faith was so weak after all His patient service and heavenly teaching! Nothing but death, death, death! Without any relief, and but a shadowy hope at the best. And is it not so with many of this day at such seasons? Seeing, then, this was the atmosphere which all were breathing but Himself, how grand, how triumphant, how surpassing glorious, the soul-thrilling words uttered at such a time: "*I am the resurrection and the life*"! He was there conscious of His power, calm in His dignity, and yet straitened till He could have others share in the triumph and the joy. "Whosoever liveth and believeth in *Me* shall never die. Believest thou this?" May every true heart bow before Him and say, "Lord, I do believe."

F. NEWTH.

PERFECT PEACE.

OH! the *calm* of ever resting
At the Saviour's feet,
Living in the cloudless sunshine
Of communion sweet.

Oh! the *peace* of wholly trusting
His unfailing word,
Casting every grievous burden
On our gracious Lord.

Oh! the *joy* of daily proving
Christ's unchanging love,
Till we know it, in its fulness,
With Himself above.

Oh! the *bliss* of only walking
Where the Lord may lead,
Always looking for His guidance
In each time of need.

Oh! the *rest* of full surrender
To His Royal will,
Just to find that we are nothing,
Poor and needy still.

Glenvar. W. A. G.

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VOICES OF THE NIGHT.

IV.—A VOICE TO ISRAEL AT BEER-SHEBA.

"God spake unto Israel in visions of the night."—Gen. xlvi. 2.

JACOB, or Israel, had just arrived at Beer-sheba on his way into Egypt to see his long-lost, but much-beloved, Joseph. *Here*—a place much consecrated by "visions and revelations of the Lord"—Jehovah spoke to him in a vision. It was opportune, kind, and merciful; for poor Israel, now far advanced in years, was timid and fearful in regard to going into Egypt. From the time of Abraham, his grandfather's, sojourn, it had never been a place of repute for a man of faith to go or stay. Israel might well, therefore, hesitate and manifest some reluctance in taking such a journey. But there was a great attraction for a paternal heart, so long grieved and wounded over a supposed irretrievable loss in the reported death of his beloved Joseph; therefore he will face the difficulty and danger.

But note the graciousness of Jehovah; for it marks His character still to all the children of His grace. God comes to His poor child face to face in the night, when all is still and quiet; for "the *secret of the Lord* is with them that fear Him, and He will show *them* His covenant."

Israel is apparently alone: all with him are in sleep; they know nothing of these visions—they are for Israel—the voice is to him—the promise and assurance are for him. And what does it say? "I am God, the God of thy father" (verses 3 and 4). Here was an antidote to all fear, and an assurance to his trembling faith. This calmed the soul within, and fixed his heart in hope and trust. It made the future bright with the bow of hope, and removed all further reluctance to proceed with his journey.

And may we not see here some precious instructions for our life? Note now the effect of this vision on the old patriarch's faith. At once his heart trusted in the Lord. There is no delay, but an immediate departure, as if the words of the vision had settled all. The morning light witnessed the decamping of Israel, and all was well. God was with them and before them. He moves on toward Egypt to embrace the long-lost Joseph, the beloved son of the much-loved Rachel. The path is one of faith and trust, and God is before him, and therefore all must be well. So the sequel proved, for the issue was all, and more than, he could have possibly anticipated. For he not only found the long-lost one, but found him in a position of influence and affluence which must have been most gratifying to the father's heart. Nor could

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he fail to see how God's hand was in and through it all. How blessed to see and trace God's hand all through the dark and dreary paths of life, and to be assured that He "who leads in the midst of the paths of judgment" has been leading us "by a way we knew not, and in paths we have not known"! And how often this is the case still! How often God acts in supreme sovereignty, and keeps us either in comparative or total ignorance of His will and purpose till "after many days"! But, "afterwards," we learn and discover that there is as much wisdom and goodness as there is of sovereignty in all His ways: for "all the paths of the Lord are mercy and truth to those who keep His covenant and His testimonies." Let us never fear if God leads us into Egypt: He has a high and noble purpose, and He will keep us while in the house of bondage. But if we go there unbidden, woe unto us! Israel was in covenant with God, and he walked with God. "*We* walk by faith, not by sight."

W. FRITH.

Kensington.

THE TWO MIRRORS.

A YOUNG LADY, otherwise well-behaved and esteemed, made an idol of the beauty which she had received from nature, and often laboured to improve it by the aid of adventitious ornaments. For this purpose she had two mirrors in her chamber, placed opposite to each other, so that when she stood between them she could see her figure behind as well as before; the one at the back reflecting her image into the one in front, and thus presenting it to her view. Gotthold observed this, with some surprise at the ingenuity of the device. At the same time he said: "Are you aware that beauty, when unadorned and left to its own native loveliness, is often more admired than that which paint and ornament have been used to set off? The rose is of itself beautiful and fragrant; sprinkle it with balm, and you only injure its native perfume. *Over anxiety to be beautiful makes us half ugly.* Be moderate, therefore, and delight not yourself too greatly in the verdant gourd of your comeliness, lest God prepare a worm to smite it that it wither.

"I will, however, recommend to you two other mirrors in which you may contemplate yourself with profit. The one is the past, the other the future. That will show you how great the mercies you have been all your life long receiving from God, and how small the returns of gratitude you have made to Him. This will exhibit the various changes which still await you, viz., pale sickness, sorrowful old age, certain death, and at last the terrors of judgment. Or would you prefer two of a different kind? In that case, keep continually before your eyes the Divine Justice, which sees all things, even our most secret thoughts, and will in due time bring them to judgment; this will guard you against pride and security. On the other hand, look also at the Divine Mercy, which incessantly follows after the sinner and consumes his transgressions in the flame of love; this will save you from despondency and excess of sorrow. Such an employment will be more profitable than that in which you are now engaged, by as much as the immortal soul is nobler than the vile body."—*Gotthold's Emblems.*

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THE EVENING PRAYER.

By S. Trevor Francis.

Bright day folds her fair wings, and sombre night
Flings her dark mantle o'er the fading light;
Sleep, gentle sleep, upon the threshold stands,
Waiting to bind with her soft silken bands
The weary eyelids.

In the evening sky,
God hangs up in the vast immensity
The wondrous stars—His handiwork of power
Writ on the heavens, or painted on a flower.
How hushed the night! how weirdly still the calm!
The little bird which sang a warbling psalm
Long into night has, like a wearied thing,
Gone off to sleep under its own frail wing.

Well is it for the heart
If, like the night, its craving voice is still:
Well is it if the restless, stubborn will
Has felt a hand with God-like healing blest,
To soothe the fevered soul to heavenly rest.
Well is it if some yearning upward cry,
Echoed above, has brought the Saviour nigh;
And when *He comes*, though our poor faith be dim,
He draws us so that we *must* come to Him,
As He comes nigh to us.

Oh, 'tis no dream:
He cometh near us, that we only seem
To hear Him speak. No, 'tis His own sweet word,
Soft-whispered, so our inmost heart is stirred
By His *loved voice*. How it brings heaven near!
For He is near; dark doubt, yea, every fear,
Flies from His presence.

At such a time,
What joy His precious promises to plead:
To bring to Him some special woe or need:
To bring unto the very mercy-seat
Our load of sorrow, then at His dear feet
To cast them all!

Oh, if perchance there may some sorrow lie
Too deep in thy poor heart to bring, then sigh
Thy want to Him, and it shall have His care—
His ear has heard thy sad unspoken prayer.
The answer just at once *may* not be given,
But thou *shalt* have the peace, the rest of heaven.

THE SERPENT BEGUILING EVE.

NOTES OF AN ADDRESS TO YOUNG WOMEN.

BY HENRY THORNE,

Travelling Secretary of the English National Council of the Young Men's Christian Association.

"I fear, lest as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."—2 Cor. xi. 3.

FEW men have been more courageous than the apostle Paul. He could contemplate the dark prison-house, the stern judge, the axe of the executioner, the cold and cheerless grave, and say, as he did so, "None of these things move me." There were times, however, when this courageous soul knew the misgivings of fear. Looking at himself, he said, "I fear lest, after having preached to others, I myself should be cast away" (1 Cor. ix. 27); and, thinking of all the workings of evil manifest among the Corinthian Christians, he feared lest their minds should be corrupted from the simplicity that is in Christ.

The serpent spoken of here is the Devil (Rev. xii. 9). In Genesis he is called the serpent, and in the Revelation "the old serpent." He succeeded in beguiling Eve into the paths of sin, and therefore we have reason to fear lest we should be beguiled ourselves. Eve had advantages we do not enjoy. Eve was pure and holy, wearing the Divine image.

"Heaven was in her eye;
In every gesture, dignity and love."

Not so is it with us. We have natures prone to evil, and full of tendencies which would lead us into sin. If, therefore, Eve fell, we surely have cause to fear.

Then, again, it is to be remembered that Satan has more experience now than he had when he beguiled Eve. For more than six thousand years he has been engaged in his unholy work, and we may well believe that the continued pursuit of evil during this long period has given him increased power in his wily arts. He is therefore an enemy not to be despised. Paul might well be afraid lest, having succeeded in Eden, he should succeed in Corinth, and lest, having beguiled Eve, the minds of believers in Christ should also be damaged by his influence.

In the presence of this assembly of young womanhood I am possessed by the misgivings of the apostle. What will become of all this budding life?

"A silent awe is in the room—
I tremble with delirious fear;
The future, with its hope and gloom,
Time and eternity are here."

"I fear, lest as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."

I. Let us note carefully *the method of the Tempter.*

We are told that the serpent beguiled Eve. The word rendered beguiled means "to deceive greatly" (Gr., εξαπαταω). The tempted one was deceived. She thought she saw advantage where there was nothing but loss; she dreamed of honour where there was degradation, and she was beguiled. The consequences of sin always demonstrate its folly, but the tempter is careful that these consequences shall not be realised. He endeavours to hide them from our view. As the bait hides the hook from the eye of the fish that is caught by it, so temptation hides the anguish and the disgrace and the suffering that follow in the wake of sin.

There were several stages in the progress of deception, when the serpent beguiled Eve, and each of these should be noted carefully.

1. In the first place, "*the serpent beguiled Eve*" *into listening to his voice.* He spoke to her, and she listened to what he had to say. This was the first step on the road to ruin. I have seen outside a public-house, which was entered by a descending step, a board with the inscription, "Beware of the first step." I bring to you to-night the warning of that board. Turn away from the first suggestion of evil. When the crew of Ulysses were in danger of being drawn on to the fatal rocks by the enchanting sounds of the syren, their commander gave them better "music," by which the spell was broken, and the ship was saved. Would you break the spell of the music of temptation, you must listen to the better music of the Gospel message, and of the love of God. Two voices are mentioned in the first chapter of Mark. There is the loud voice of Satan (verse 26), and there is the voice from heaven (verse 11). Jesus heard both those voices. The voice from heaven had told Him that His Father was pleased with Him, and therefore the loud cry of Satan was powerless to do Him harm.

The heart of Lydia was opened to attend to those things which were spoken of by Paul. He spoke of Jesus, of salvation, of turning to God, and of obedience to the requirements of the Gospel. Attend to these things, dear friends, and the enemy of your souls will plead with you in vain.

2. But the serpent did more than this: we find that he "*beguiled Eve*" *into looking towards evil.* "She saw the tree was good for food."

Already her understanding was darkened. How could the tree be good for food when God had said, "In the day that thou eatest thereof thou shalt surely die"? All things which God has forbidden are poison to the soul. It is probable that it was with the eyes of her mind that Eve saw this tree. She had reasoned wrongly about Divine things. Her reason was impaired, like that of the prodigal when he went away from the Father's house, and like that of many modern rationalists, who, in their attempts to construct a reasonable faith, so-called, have produced the greatest absurdities. We must be careful not to look at things through the devil's telescope, for if we do we shall certainly get a distorted view of them. The safest course is to refuse to look at forbidden things at all, if it is in our power to do so. David might well pray, "Turn away mine eyes from beholding vanity," for it was in consequence of looking in a wrong direction that he involved himself in the terrible evil which is the greatest blot upon his character.

When Lot saw the plains of Jordan, he decided to make his home there, though the inhabitants were utterly godless and depraved. When Achan saw the wedge of gold he began to covet it, though he knew that its possession would be an act of disobedience. It is not without reason that God has said, "Look not upon the wine when it is red." Looking is often the first step towards drinking. A gentleman once wished to see a blast furnace in operation. He went to look at one, and as he did so he lost his balance, and fell into the terrible fire. A look towards evil may be the eternal ruin of a soul. Let your eye wander over an impure book, and it may result in consequences that will prevent the writing of your name in the Lamb's book of life. Go just for once to see an obscene performance, and as a consequence you may never see the King in His beauty. Are you looking towards evil? Look away from it, and hear the pleading voice of the Saviour as He says to you, "Look unto Me, and be ye saved."

3. The serpent beguiled Eve further *by leading her to desire the forbidden thing.* We are told she saw it was a "tree to be desired." God had forbidden it, but she desired it. Beware how you form an evil desire in your heart. That which is at the first a faint desire may become a mighty passion that cannot be controlled. When such desires are formed Satan has an immense advantage. James tells us of the tempted man that he is "drawn away of his own lusts"—that is, of his own evil desires. A carriage drawn away from the station by an engine is drawn away by its own hook; the coupling-chain of the engine is attached to the hook on the carriage, and thus it is drawn away. So it is when men sin. The coupling-chain of temptation is put upon the hook of an unholy desire, and the sequel is as we have seen. The Lord

Jesus could not thus be drawn away, for there was no hook upon which the tempter could fix the chain. "The prince of this world cometh," He said, "and hath nothing in Me." If we abide in Jesus, we, too, shall be without the dispositions of which the tempter takes advantage. He will create in us holy desires which will displace the desire for evil. Daniel Quorm hadn't any weeds in his garden because it was so full of flowers that there wasn't any room for them; and if we are wholly possessed by Jesus there will be nothing of which Satan can take hold. Daniel was "a man of desires"—of desires from God and desires towards God—and as a consequence the devices of Satan were powerless to draw him from the narrow path in which he served his generation according to God's will. If our desires are such as his were, they will be satisfied, but if they are unholy they will never be satisfied. The outer darkness of the wicked is itself, as we see by the experience of the rich man thirsting for a drop of water which he could not obtain, a place of unsatisfied desires.

4. But, advancing another stage in the sad history, we find that "*the serpent beguiled Eve*" *into partaking of the fruit.* Here was a positive transgression of God's holy and righteous law. The root idea of transgression is that of a breaking through. Let us beware of breaking through any of the good influences by which God has hedged round our lives. The shell of the egg preserves the yolk, and so there are right instincts and Divine teachings which, if not violated, will preserve our lives from the ravages of sin. It is a common thing for people to believe that what is forbidden is particularly sweet. This is because of the depravity of human nature. Its bent is in the direction of what is unholy and impure. "Oh that it were a sin," said a famous Frenchwoman, "to drink a glass of water, and that would give it a relish!" So is it ever with the unregenerate heart—it has a relish for that which savours of evil. Herein is a danger to which we are all exposed, and against which we should be upon our guard. A young woman should beware how she breaks through the hedge of modesty, or of the holy memories of a Christian home, or of the protests of an awakened conscience, or of the instincts that lead towards the Cross and towards purity.

There is one safeguard that is impenetrable, and only one; it is that of which the Lord spoke to Abraham when He said, "I am thy shield." The Divine protection means perfect deliverance. This was the hedge set around Job which Satan was not able to get through. Rest in this defence, and you will be as secure as "the glorified spirits in heaven."

When Eve took the fruit she robbed God. Have you ever done this? Have you robbed Him of the honour due to Him—of the

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affection of your hearts, and of the service of that life which He has bought by the shedding of His blood? If so, you, too, have been beguiled as the serpent beguiled Eve.

5. One other thought as to Satan's method. You will see, if you read the narrative carefully, that the serpent beguiled Eve into his service, so that *she became his agent and did his work.* We read in Genesis that "she gave to her husband, and he did eat." A godly woman is, in some respects, the noblest work of grace; but a woman in rebellion against God is the devil's masterpiece. The worst infamies are associated with feminine wickedness. An American judge, called upon to preside at a great criminal trial, said, "Where is the woman?" He held that no great crime was ever committed but what a woman had had something to do with it. When the Devil slew Job's children he spared his wife, knowing that he could use her in tempting him to curse the God he loved. In the Fisheries Exhibition I saw women making nets to catch fish, and I thought of others who made nets to ensnare the souls of men. Delilah worked at this business when she betrayed Samson, and the daughter of Herodias was engaged in it as she danced before Herod the king. For such service Satan desires to have the young women who are gathered here. I want you to consider if he has a right to your service. A sportsman shot a bird in the wing, and it fell. A bystander picked it up and claimed it as his own. The sportsman said it was his, because he had shot it. "No," said the bystander, "it is mine, for I have saved it, and he who saves a life is more entitled to it than he who seeks its destruction." Satan seeks our destruction, for he knows that "the wages of sin is death." Jesus seeks to save us, and died that we might live. It ought not to take a moment to decide, in view of these facts, whether Satan or Jesus shall have the service of our lives. "His servants ye are to whom ye obey." Whose servants will you be? You must serve some master, and in things spiritual you cannot serve more than one. Oh that it could be said of you, "One is your Master, even Christ"!

II. Now let us look briefly at *the fear of the Apostle.* He feared lest, as the serpent beguiled Eve, the minds of the Corinthians should be corrupted from the simplicity that is in Christ. This was not a groundless fear. The Corinthians were in danger of being led away by vain philosophies. Human wisdom was taking the place of the wisdom of God. Grecian culture threatened the overthrow of Christian simplicity: the Greeks sought after wisdom—the wisdom of books and of earth's philosophers—and the Christian Church was in danger of being damaged by their influence. The same danger still exists. There are

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two classes here in danger now of being led away from the simplicity which is in Christ.

1st. There are *the young women who are the Lord's already.* You have heard the Lord Jesus say, "Come *unto* Me," and you have responded to His call. He is now saying to you, "Come *after* Me." Think of His unswerving trust in His Father's word, of His humility, His gentleness, His honesty, His truthfulness, His unworldliness, and you will see what is meant by "the simplicity that is in Christ." Be content to be as simple as He was—as meek and lowly in heart and life. Don't make the opinions of worldly people—not even of worldly people who seem nice and kind—the standard of your life. Their views will probably be far enough removed from such as are consistent with Christian simplicity. With such views you should have no sympathy. Even in your approval you may be led astray from the simplicity which is in Christ. Somebody has said, "There is a pride of race, a pride of face, a pride of place, and a pride of grace." We might add to this list the pride of dress. Arrayed in costly apparel, and with broidered hair, it will be difficult to make others believe that you have been sitting at the feet of Jesus.

2nd. Some of you are *not the Lord's.* Satan would persuade you that it is a hard thing to become a Christian, and in doing so he would beguile you from the simplicity that is in Christ. The Gospel message is, "Believe and live." What could be more simple than this? To live you must look to Jesus. Here again is the utmost simplicity. You are not to be saved by weeping, or working, or feeling, or trying, but simply by trusting in Jesus. He has done the work. "He put away sin by the sacrifice of Himself," and is now exalted at the right hand of God to be a Prince and a Saviour. He is able and willing to save you, and all you have to do is to submit to Him as your Lord and trust Him as your Saviour. "If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. x. 9). This is simplicity itself. It is what Cowper calls

"Heaven's easy, artless, unencumbered plan."

Don't make it difficult by your own reasoning, and don't allow the tempter to beguile you from its simplicity. Trust Him now, and for the future let your song be--

"Simply trusting every day,
Trusting through a stormy way;
Even when my faith is small,
Trusting Jesus—that is all."

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FELLOWSHIP WITH THE FATHER.

AN EXTRACT FROM A PUBLISHED ADDRESS, BY THE LATE JOHN OFFORD, NOW OUT OF PRINT.

ON the part of the Father towards us, fellowship implies the unfoldings of His love, the watchfulness of His eye, His ceaseless care, and His manifested delight in the children of His grace; met on our part by peaceful rest in that love, by conscious knowledge of that watchfulness, by trustful reliance on that care, and by reciprocated joy in that delight.

On the part of God toward us, it involves the constant upholding of His arm, the unfailing guidance of His hand, the sure defence of His presence, the abiding light of His countenance; met on our part by entire dependence on that arm, by willing submission to that guidance, by constant hiding in that presence, and by tranquil repose beneath the light of that countenance.

On our Father's part it means a tender compassion toward us as to our infirmities, a sweet and living sympathy in our sorrows, an unwearying interest in our conflicts and trials, a willing and ever-opened ear to our plaints. On our part toward Him it means a heart-felt assurance of that compassion, a confiding rest in that sympathy, a living faith in that unwearying interest, and a simple and childlike utterance of those plaints.

Fellowship, in God's thought of it, means the perpetual embrace of the everlasting arms, His own tender hand wiping away the tears from our eyes, His rich consolation soothing the anguish of our wounded hearts, His gracious word of promise allaying our disquieting fears. And with us it should mean an unspeakable joy in the repose of that embrace, a peaceful gladness instead of weeping, anguish of spirit giving place to tranquilising peace, and anxious fear subsiding in the light of assurance and hope.

In God's thought it is to succour the soul of His child when exhausted by labour, to bring it back when wandering in forgetfulness or sin, to shield it in temptation's dark hour and in danger's deep gloom, and to console it in suffering and in death. And with us it should be so to realise all these as to be able to say, "He restoreth my soul. . . . Thou spreadest a table before me in the presence of mine enemies; Thou anointest my head with oil; my cup runneth over;" and, in confiding response to His shielding care and ministered comfort, to add, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me."

With the Father of Spirits, fellowship means the leading of His people into the secret of His presence, far away from the world and its busy scenes, there to reveal to us the thoughts of His eternal mind; there to unfold to us the plans of His great redemption, stretching from the ages that have been, through the age that is now, unto the ages that are yet to come, embracing the wide universe in their measureless breadth, and underlying all things in their fathomless depth; in that presence to assure our hearts of the immutability of His exceeding great and precious promises; and there, too, to entrance our spirits with the vision of His own ineffable glory. And responsive fellowship on our part is to enter with reverential but unfaltering step into that holy and secret presence, in calm reliance on the precious blood that there ever resteth beneath the eye of God for us; and in that secret sanctuary to gather into the hidden chambers of the mind, the soul-ravishing revelations of those thoughts of the Father's mind; there in that secret sanctuary to ponder in constant and silent rapture those ever-unfolding plans of redeeming love and wisdom; there, too, to yield ourselves to the delicious blessedness which those assured and precious promises will diffuse through our inner being; and there to feast the Spirit-enlightened eyes of our hearts upon those ineffable glories of our Father and God.

Fellowship with the Father! oh, how can human heart conceive its deep, rich, unspeakable blessedness! How can human tongue tell out its sweet mysterious pleasures! O Holy Ghost, the Comforter, which proceedeth from the Father,—searcher of all things, even of the depths of God,—intimate with the heart of the Father as the spirit of a man is intimate with the thoughts of his own mind,—O Spirit of the Father, tell us what is this wondrous thing, and prepare our hearts to know and enjoy it. Is it not the sweet rest of conscience of the restored child in the forgiving grace of the Father's heart? Is it not the ceaseless repose of the affections of the childhood nature in the love of the Father? Is it not the mind of the child, entering with intense joy into all the thoughts and purposes of the mind of the Father? Is it not the merging of the childhood will, in peaceful subjection to, and holy delight in, the will of the Father? Is it not the abiding repose of the heart of the child in the faithful word and care of the Father? Is it not the holy and perfect, yet ever-growing satisfaction of the understanding of the new and Christ-like creature in the infinite perfectness of its God? Is it not the ceaseless rest of the entire new-creature being, with and in the Son, in the Father Himself? Is it not all these now? and shall it not be all these in the Father's own blessed home, for ever and ever? O gracious Comforter! breathe, oh, breathe throughout the faculties, the feelings, the affections, the desires of our whole inner man, Thine own Divine energy, that they may cling, with ever-increasing fervour to the heart of the Father evermore.

THE RECENT DISCOVERY OF THE MUMMIES OF THOTHMES III. AND RAMESES II. AT DEIR-EL-BAHARI.*

IN Cairo, at the Boolak Museum, there is a vast collection of Egyptian antiquities, even more valuable than the collections to be seen at the British Museum, and at the Louvre, Paris. The precious treasures of the Boolak Museum were for the most part collected through the indefatigable labours of the late Mariette Bey. Since his death the charge of the museum has been entrusted to the two well-known Egyptologists, Professor Maspero and Herr Emil Brugsch.

Professor Maspero lately remarked that for the last ten years he had noticed with considerable astonishment that many valuable Egyptian relics found their way in a mysterious manner to European museums as well as to the private collections of European noblemen. He therefore suspected that the Arabs in the neighbourhood of Thebes, in Upper Egypt, had discovered and were plundering some royal tombs. This suspicion was intensified by the fact that Colin Campbell, on returning to Cairo from a visit to Upper Egypt, showed to the professor some pages of a superb royal ritual, purchased from some Arabs at Thebes. M. Maspero accordingly made a journey to Thebes, and, on arriving at the place, conferred on the subject with Daoud Pasha, the governor of the district, and offered a handsome reward to any person who would give information of any recently discovered royal tombs.

Behind the ruins of the Ramesseum is a terrace of rock-hewn tombs, occupied by the families of four brothers named Abd-er-Rasoul. The brothers professed to be guides and donkey-masters, but in reality they made their livelihood by tomb-breaking and mummy-snatching. Suspicion at once fell upon them, and a mass of concurrent testimony pointed to the four brothers as the possessors of the secret. With the approval of the district governor, one of the brothers, Ahmed-Abd-er-Rasoul, was arrested and sent to prison at Keneh, the chief town of the district. Here he remained in confinement for two months, and preserved an obstinate silence. At length Mohammed, the eldest

* We take this deeply interesting record, by permission, from an excellent volume, lately published by the Religious Tract Society, under the title of "Cleopatra's Needle. The History of the Obelisk. With an Exposition of the Hieroglyphics," by Rev. James King, M.A. This volume forms number one of a series entitled "By-paths of Bible Knowledge," which cannot fail to prove most useful in present-day testimony to the truth of God's holy Word. Such testimonies as these ought to confound, if they do not convince, the most persistent sceptics of our day.

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brother, fearing that Ahmed's constancy might give way, and fearing lest the family might lose the reward offered by M. Maspero, came to the governor and volunteered to divulge the secret. Having made his depositions, the governor telegraphed to Cairo, whither the professor had returned. It was felt that no time should be lost. Accordingly, M. Maspero empowered Herr Emil Brugsch, keeper of the Boolak Museum, and Ahmed Effendi Kemal, also of the museum service, to proceed without delay to Upper Egypt. In a few hours from the arrival of the telegram the Boolak officials were on their way to Thebes. The distance of the journey is about five hundred miles; and, as a great part had to be undertaken by the Nile steamer, four days elapsed before they reached their destination, which they did on Wednesday, 6th July, 1881.

On the western side of the Theban plain rises a high mass of limestone rock, enclosing two desolate valleys. One runs up behind the ridge into the very heart of the hills, and, being entirely shut in by the limestone cliffs, is a picture of wild desolation. The other valley runs up from the plain, and its mouth opens out towards the city of Thebes. "The former is the Valley of the Tombs of the Kings—the Westminster Abbey of Thebes; the latter, of the Tombs of the Priests and Princes—its Canterbury Cathedral." High up among the limestone cliffs, and near the plateau overlooking the plain of Thebes, is the site of an old temple, known as "Deir-el-Bahari."

At this last-named place, according to agreement, the Boolak officials met Mohammed Abd-er-Rasoul, a spare, sullen fellow, who, simply from love of gold, had agreed to divulge the grand secret. Pursuing his way among desecrated tombs, and under the shadow of precipitous cliffs, he led his anxious followers to a spot described as "unparalleled, even in the desert, for its gaunt solemnity." Here, behind a huge fragment of fallen rock, perhaps dislodged for that purpose from the cliffs overhead, they were shown the entrance to a pit so ingeniously hidden that, to use their own words, "one might have passed it twenty times without observing it." The shaft of the pit proved to be six and a-half feet square; and on being lowered by means of a rope, they touched the ground at a depth of about forty feet.

Truth is sometimes stranger than fiction, and certainly nothing in romantic literature can surpass in dramatic interest the revelation which awaited the Boolak officials in the subterranean sepulchral chambers of Deir-el-Bahari. At the bottom of the shaft the explorers noticed a dark passage running westward; so, having lit their candles, they groped their way slowly along the passage, which ran in a

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straight line for twenty-three feet, and then turned abruptly to the right, stretching away northward into total darkness. At the corner where the passage turned northward, they found a royal funeral canopy, flung carelessly down in a tumbled heap. As they proceeded, they found the roof so low in some places that they were obliged to stoop, and in other parts the rocky floor was very uneven. At a distance of sixty feet from the corner, the explorers found themselves at the top of a flight of stairs, roughly hewn out of the rock. Having descended the steps, each with his flickering candle in hand, they pursued their way along a passage slightly descending, and penetrating deeper and further into the heart of the mountain. As they proceeded, the floor became more and more strewn with fragments of mummy cases and tattered pieces of mummy bandages.

Presently they noticed boxes piled on the top of each other against the wall, and these boxes proved to be filled with porcelain statuettes, libation jars; and canopic vases of precious alabaster. Then appeared several huge coffins of painted wood; and great was their joy when they gazed upon a crowd of mummy cases, some standing, some laid upon the ground, each fashioned in human form, with folded hands and solemn faces. On the breast of each was emblazoned the name and titles of the occupant. Words fail to describe the joyous excitement of the scholarly explorers when among the group they read the names of Seti I., Thothmes II., Thothmes III., and Rameses II., surnamed the Great.

The Boolak officials had journeyed to Thebes expecting at most to find a few mummies of petty princes; but on a sudden they were brought, as it were, face to face with the mightiest kings of ancient Egypt, and confronted the remains of heroes whose exploits and fame filled the ancient world with awe more than three thousand years ago.

The explorers stood bewildered, and could scarcely believe the testimony of their own eyes, and actually inquired of each other if they were not in a dream. At the end of a passage, one hundred and thirty feet from the bottom of the rock-cut passage, they stood at the entrance of a sepulchral chamber, twenty-three feet long and thirteen feet wide, literally piled to the roof with mummy cases of enormous size. The coffins were brilliant with colour-gilding and varnish, and looked as fresh as if they had recently come out of the workshops of the Memnonium.

Among the mummies of this mortuary chapel were found two kings, four queens, a prince, and a princess, besides royal and priestly personages of both sexes, all descendants of Her-Hor, the founder of the line of priest-kings known as the XXIst dynasty. The chamber

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was manifestly the family vault of the Her-Hor family; while the mummies of their more illustrious predecessors of the XVIIIth and XIXth dynasties, found in the approaches to the chamber, had evidently been brought there for the sake of safety. Each member of the family was buried with the usual mortuary outfit. One queen, named Isi-em-Kheb (Isis of Lower Egypt), was also provided with a sumptuous funeral repast, as well as a rich sepulchral toilet, consisting of ointment bottles, alabaster cups, goblets of exquisite variegated glass, and a large assortment of full-dress wigs, curled and frizzed. As the funeral repast was designed for refreshment, so the sepulchral toilet was designed for the queen's use and adornment on the Resurrection *morn, when the vivified dead, clothed, fed, anointed, and perfumed,* should leave the dark sepulchral chamber and go forth to the mansions of everlasting day.

When the temporary excitement of the explorers had somewhat abated, they felt that no time was to be lost in securing their newly discovered treasures. Accordingly, three hundred Arabs were engaged from the neighbouring villages; and, working as they did with unabated vigour, without sleep and without rest, they succeeded in clearing out the sepulchral chamber and the long passages of their valuable contents in the short space of forty-eight hours. All the mummies were then carefully packed in sail-cloth and matting, and carried across the plain of Thebes to the edge of the river. Thence they were rowed across the Nile to Luxor, there to lie in readiness for embarkation on the approach of the Nile steamers.

Some of the sarcophagi are of huge dimensions, the largest being that of Nofretari, a queen of the XVIIIth dynasty. The coffin is ten feet long, made of cartonnage, and in style resembles one of the Osiride pillars of the Temple of Medinat Aboo. Its weight and size are so enormous that sixteen men were required to remove it. In spite of all difficulties, however, only five days elapsed from the time the Boolak officials were lowered down the shaft until the precious relics lay ready for embarkation at Luxor.

The Nile steamers did not arrive for three days, and during that time Messrs. Brugsch and Kemal, and a few trustworthy Arabs, kept constant guard over their treasure amid a hostile fanatical people who regarded tomb-breaking as the legitimate trade of the neighbourhood. On the fourth morning the steamers arrived, and, having received on board the royal mummies, steamed down the stream *en route* for the Boolak Museum. Meanwhile the news of the discovery had spread far and wide, and for fifty miles below Luxor the villagers lined the river banks, not merely to catch a glimpse of the mummies on deck as the

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steamers passed by, but also to show respect for the mighty dead. Women with dishevelled hair ran along the banks shrieking the death-wail; while men stood in solemn silence, and fired guns into the air to greet the mighty Pharaohs as they passed. Thus to the mummified bodies of Thothmes the Great and Rameses the Great, and their illustrious compeers, the funeral honours paid to them three thousand years ago were, in a measure, repeated as the mortal remains of these ancient heroes sailed down the Nile on their way to Boolak.

The principal personages found either as mummies, or represented by their mummy cases, include a king and queen of the XVIIth dynasty, five kings and four queens of the XVIIIth dynasty, and three *successive kings of the XIXth dynasty, namely,* Rameses the Great, his father, and his grandfather. The XXth dynasty, strange to say, is not represented; but belonging to the XXIst dynasty of royal priests are four queens, two kings, a prince, and a princess.

These royal mummies belong to four dynasties, and between the earliest and the latest there intervenes a period of about seven centuries—a space of time as long as that which divides the Norman Conquest from the accession of George III. Under the dynasties above mentioned ancient Egypt reached the summit of her fame, through the expulsion of the Hykshos invaders, and the extensive conquests of Thothmes III. and Rameses the Great. The oppression of Israel in Egypt and the Exodus of the Hebrews, the colossal temples of Thebes, the royal sepulchres of the Valley of the Tombs of the Kings, the greater part of the Pharaonic obelisks, and the rock-cut temples of the Nile Valley, belong to the same period.

It would be beyond the scope of this brief account to describe each royal personage, and therefore there can only be given a short description of the two kings connected with the London Obelisk, namely, Thothmes III. and Rameses the Great, the mightiest of the Pharaohs.

Standing near the end of the long dark passage running northward, and not far from the threshold of the family vault of the priest-kings, lay the sarcophagus of Thothmes III., close to that of his brother Thothmes II. The mummy case was in a lamentable condition, and had evidently been broken into and subjected to rough usage. On the lid, however, were recognised the well-known cartouches of this illustrious monarch. On opening the coffin, the mummy itself was exposed to view, completely enshrouded with bandages; but a rent near the left breast showed that it had been exposed to the violence of tomb-breakers. Placed inside the coffin and surrounding the body were found wreaths of flowers—larkspurs, acacias, and lotuses. They looked as if but recently dried, and even their colours could be discerned.

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Long hieroglyphic texts found written on the bandages contained the seventeenth chapter of the "Ritual of the Dead," and the "Litanies of the Sun."

The body measured only five feet two inches; so that, making due allowance for shrinking and compression in the process of embalming, still it is manifest that Thothmes III. was not a man of commanding stature; but in shortness of stature as in brilliancy of conquests, finds his counterpart in the person of Napoleon the Great.

It was desirable in the interests of science to ascertain whether the mummy bearing the monogram of Thothmes III. was really the remains of that monarch. It was therefore unrolled. The inscriptions on the bandages established beyond all doubt the fact that it was indeed the most distinguished of the kings of the brilliant XVIIIth dynasty; and once more, after an interval of thirty-six centuries, human eyes gazed on the features of the man who had conquered Syria, and Cyprus, and Ethiopia, and had raised Egypt to the highest pinnacle of her power, so that it was said that in his reign she placed her frontiers where she pleased. The spectacle was of brief duration; the remains proved to be in so fragile a state that there was only time to take a hasty photograph, and then the features crumbled to pieces and vanished like an apparition, and so passed away from human view for ever. The director felt such remorse at the result that he refused to allow the unrolling of Rameses the Great, for fear of a similar catastrophe.

Thothmes III. was the man who overran Palestine with his armies two hundred years before the birth of Moses, and has left us a diary of his adventures; for, like Cæsar, he was author as well as soldier. It seems strange that, though the body mouldered to dust, the flowers with which it had been wreathed were so wonderfully preserved that even their colour could be distinguished; yet a flower is the very type of ephemeral beauty, that passeth away and is gone almost as soon as born. A wasp which had been attracted by the floral treasures, and had entered the coffin at the moment of closing, was found dried up, but still perfect, having lasted better than the king whose emblem of sovereignty it had once been; now it was there to mock the embalmer's skill, and to add point to the sermon on the vanity of human pride and power preached to us by the contents of that coffin. Inexorable is the decree, "Unto dust thou shalt return."

Following the same line of meditation, it is difficult to avoid a thought of the futility of human devices to achieve immortality. These Egyptian monarchs, the veriest type of earthly grandeur and pride, whose rule was almost limitless, whose magnificent tombs seem built to outlast the hills, could find no better method of ensuring that

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their names should be had in remembrance than the embalmment of their frail bodies. These remain, but in what a condition, and how degraded are the uses to which they are put! The spoil of an ignorant and thieving population, the pet curiosity of some wealthy tourist, who buys a royal mummy as he would buy the Sphinx, if it were movable; "to what base uses art thou come," O body so tenderly nurtured, so carefully preserved!

Rameses II. died about thirteen centuries before the Christian era. It is certain that this illustrious monarch was originally buried in the stately tomb of the magnificent subterranean sepulchre by royal order hewn out of the limestone cliffs in the Valley of the Tombs of the Kings. In the same valley his grandfather and father were laid to rest; so that these three mighty kings "all lay in glory, each in his own house." This burial-place of the Pharaohs of the XVIIIth and XIXth dynasties is in a deep gorge behind the western hills of the Theban plain. "The valley is the very ideal of desolation. Bare rocks, without a particle of vegetation, overhanging and enclosing in a still narrower and narrower embrace a valley as rocky and bare as themselves—no human habitation visible—the stir of the city wholly excluded. Such is, such always must have been, the awful aspect of the resting-place of the Theban kings. The sepulchres of this valley are of extraordinary grandeur. You enter a sculptured portal in the face of these wild cliffs, and find yourself in a long and lofty gallery, opening or narrowing, as the case may be, into successive halls and chambers, all of which are covered with white stucco, and this white stucco brilliant with colours, fresh as they were thousands of years ago. The sepulchres are in fact gorgeous palaces, hewn out of the rock, and painted with all the decorations that could have been seen in palaces."

One of the most gorgeous of these sepulchral palaces was that prepared in this valley by Rameses II., and after the burial of the king the portals were walled up, and the mummified body laid to rest in the vaulted hall till the morn of the Resurrection. From a hieratic inscription found on the mummy-case of Rameses, it appears that official inspectors of tombs visited this royal tomb in the sixth year of Her-Hor, the founder of the priestly line of kings; so that for at least two centuries the mummy of Rameses the Great lay undisturbed in the original tomb prepared for its reception. From several papyri still extant, it appears that the neighbourhood of Thebes at this period, and for many years previously was in a state of social insecurity. Lawlessness, rapine, and tomb-breaking filled the whole district with alarm. The "Abbott Papyrus" states that royal

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sepulchres were broken open, cleared of mummies, jewels, and all their contents. In the "Amherst Papyrus," a lawless tomb-breaker, in relating how he broke into a royal sepulchre, makes the following confession:—"The tomb was surrounded by masonry, and covered in by roofing-stones. We demolished it, and found the king and queen reposing therein. We found the august king with his divine axe beside him, and his amulets and ornaments of gold about his neck. His head was covered with gold, and his august person was entirely covered with gold. His coffins were overlaid with gold and silver, within and without, and incrusted with all kinds of precious stones. We took the gold which we found upon the sacred person of this god, as also his amulets, and the ornaments which were about his neck, and the coffins in which he reposed. And having likewise found his royal wife, we took all that we found upon her in the same manner; and we set fire to their mummy cases, and we seized upon their furniture, their vases of gold, silver, and bronze, and we divided them amongst ourselves."

Such being the dreadful state of insecurity during the latter period of the XXth dynasty, and throughout the whole of the Her-Hor dynasty, we are not surprised to find that the mummy of Rameses II., and that of his grandfather, Rameses I., were removed for the sake of greater security from their own separate catacombs into the tomb of his father, Seti I. In the sixteenth year of Her-Hor—that is, ten years after the official inspection mentioned above—a commission of priests visited the three royal mummies in the tomb of Seti. On an entry found on the mummy case of Seti and Rameses II., the priests certify that the bodies are in an uninjured condition; but they deemed it expedient, on grounds of safety, to transfer the three mummies to the tomb of Ansera, a queen of the XVIIth dynasty. For ten years at least Rameses' body reposed in this abode, but in the tenth year of Pinotem was removed into "the eternal house of Amen-hotep." A fourth inscription on the breast bandages of Rameses relates how that after resting for six years the body was again carried back to the tomb of his father in "the Valley of the Tombs of the Kings," a valley now called "Bab-el-Molook."

How long the body remained in this resting-place, and how many transfers it was subsequently subjected to, there exists no evidence to show; but after being exposed to many vicissitudes, the mummy of Rameses, together with those of his royal relatives, and many of his illustrious predecessors, was brought in as a refugee into the family vault of the Her-Hor dynasty. In this subterranean hiding-place, buried deep in the heart of the Theban Hills, Rameses the Great, surrounded by a goodly company of thirty royal mummies, lay

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undisturbed and unseen by mortal eye for three thousand years, until, a few years ago, the lawless tomb-breakers of Thebes burrowed into this sepulchral chamber.

The mummy case containing Rameses' mummy is not the original one, for it belongs to the style of the XXIst dynasty, and was probably made at the time of the official inspection of his tomb in the sixth year of Her-Hor's reign. It is made of unpainted sycamore wood, and the lid is of the shape known as Osirian; that is, the deceased is represented in the well-known attitude of Osiris, with arms crossed, and hands grasping a crook and flail. The eyes are inserted in enamel, while the eyebrows, eyelashes, and beard are painted black. Upon the breast are the familiar cartouches of Rameses II., namely, *Ra-user-Ma-sotep-en-Ra*, his prenomen; and *Ra-me-su-Meri-amen*, his nomen.

The mummy itself is in good condition, and measures six feet; but as in the process of mummification the larger bones were probably drawn closer together in their sockets, its seems self-evident that Rameses was a man of commanding appearance. It is thus satisfactory to learn that the mighty Sesostris was a hero of great physical stature, that this conquerer of Palestine was in height equal to a grenadier.

The outer shrouds of the body are made of rose-coloured linen, and bound together by very strong bands. Within the outer shrouds, the mummy is swathed in its original bandages; and Professor Maspero has expressed his intention of removing these inner bandages on some convenient opportunity, in the presence of scholars and medical witnesses.

It has been urged that since Rameses XII., of the XXth dynasty, had a prenomen similar though not identical with the divine cartouche of Rameses II., the mummy in question may be that of Rameses XII. We have, however, shown that the mummies of Rameses I., Seti I., and Rameses II. were exposed to the same vicissitudes, buried, transferred, and reburied again and again in the same vaults. When, therefore, we find in the sepulchre at Deir-el-Bahari, in juxtaposition, the mummy case of Rameses I., the mummy case and acknowledged mummy of Seti I., and on the mummy case and shroud the well-known cartouches of Rameses II.—the three standing in the relation of grandfather, father, and son—it seems that the evidence is overwhelming in favour of the mummy in question being that of Rameses the Great.

All the royal mummies, twenty-nine in number, are now lying in state in the Boolak Museum. Arranged together side by side and shoulder to shoulder, they form a solemn assembly of kings, queens, royal priests, princes, princesses, and nobles of the people. Among the group are the mummied remains of the greatest royal builders, the most renowned warriors, and mightiest monarchs of ancient Egypt.

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They speak to us of the military glory and architectural splendour of that marvellous country thirty-five centuries ago; they illustrate the truth of the words of the Christian apostle: "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the Gospel is preached unto you."*

These great Egyptian rulers, in all their magnificence and power, had no Gospel in their day, and can preach no Gospel to those who gaze wonderingly upon their remains, so strangely brought to light. Much as we should like to hear the tale they could unfold of a civilisation of which we seem to know so much, and yet in reality know so little, on all these questions they are for ever silent. But they utter a weighty message to all whose temptation now is to lose sight of the future in the present, of the eternal by reason of the temporal. They show how fleeting and unsubstantial are even the highest earthly rank and wealth and influence; and how true is the lesson taught by him who knew all that Egypt could teach, and much that God could reveal, and whose life is interpreted for us by the writer of the Epistle to the Hebrews: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."†

THE FEET OF JESUS.

No. I.—ON THE CROSS.

"For dogs have compassed me, and the assembly of the wicked have enclosed me; they pierced my hands and *my feet*."—Ps. xxii. 16.

LOOKING back on the past, we remember that Jesus was nailed to the cross, and in so doing we are reminded of what He has done for us who believe in Him. He bore the curse that we might be blessed; He died that we might have life; His eyes closed in death that we might behold Him in His glory and beauty; He drank the bitter cup that we might have the cup of salvation; His the bruising, ours the healing; His the chastisement, ours the peace; His brow was crowned with thorns that ours might be crowned with glory;

* 1 Peter i. 24, 25. † Heb. xi. 24-26.

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His feet were nailed to the accursed tree that ours might walk the streets of the New Jerusalem; and His voice was hushed in death that we might ever praise Him.

Ever remember that every blessing we have or enjoy is because it has been purchased by the blood of Christ. If it is *forgiveness*, the blood is the obtainer of it (Eph. i. 7); if it is *peace*, it is the blood of Christ that has made it (Col. i. 20); if it is *nearness*, it is by the blood (Eph. ii. 13); if it is *justification*, it is the blood that is the ground of it (Rom. v. 9); if it is *cleansing*, the blood is the cause of it (1 John i. 7); if it is *sanctification*, the blood is the basis of it (Heb. xiii. 12); and our *song* to Him who was nailed to the tree, for ever shall be, "Unto Him that loved us, and washed us from our sins in His own blood . . . be glory, honour, power, dominion, and praise, for ever and ever."

O Christian! always remember that *the feet* of Jesus were pierced for you. Ever be thinking of what He has done for you. If you want to know what *sin* has done, look at the Cross, and see how it caused the Son of God to give His own life's blood to put it away. If you want to know how God hates sin, look at the Cross, and see God hiding His face from His only beloved Son. Although Christ had no sin *in* Him, He had sin *on* Him, for "God made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him," and that is why God hid His face from Him.

Why did Jesus thus die? That He might save us from hell? Yes. But more than that. He died that we should not henceforth live unto ourselves, but unto Him who died and rose again for us (2 Cor. v. 15). "You say you know you are saved?" said a man to an old Puritan once. "Yes," he replied. "Then," said the man, "if you are so confident that you have eternal life, you can live as you like." "Live as I like!" said the old Puritan; "how can we who are dead to sin live any longer therein?" Ah! this is why Christ redeemed us with His own blood—that we might be a peculiar people, or, as the Revised Version renders it, "a people for God's own possession" (1 Peter ii. 9; Titus ii. 14); that we might show forth His praise or virtues. And since we see what it cost the Son of God to save us, and through faith in Him all the value of the person and work of Christ reckoned to us, shall we not say—and not only say, but mean it—in the language of those verses we often sing—

> "Were the whole realm of nature mine,
> That were a present far too small;
> Love so amazing, so divine,
> Demands my heart, my life, my all."

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HANDFULS OF PURPOSE FOR EVERY DAY.

JULY.—GEMS FROM W. DYER.*

1. It is a more pleasant thing to see rebels become children than it is to see children become rebels.
2. Sin, it is like a *serpent* in the bosom that is stinging, or like a *thief* in the closet that is stealing, or like *poison* in the stomach that is poisoning, or like a *sword* in the bowels that is killing.
3. Many *talk* of grace, but few *taste* of grace; every one doth not *walk* like a Christian that *talks* like a Christian.
4. O Christians! under your greatest *troubles* lieth your greatest *treasures.*
5. God, by affliction, separates the sin He hates so *deadly* from the soul He loves so *dearly.*
6. Fiery trials make golden Christians. Sin hath brought many a believer unto suffering, and suffering hath kept many a believer from sinning.
7. The Lord Jesus is fairer than the fairest, sweeter than the sweetest, nearer than the nearest, dearer than the dearest, richer than the richest, and better than the best.
8. To be in Christ is heaven below, and to be with Christ is heaven above; but there is no being with Christ above if we were not in Christ here below.
9. A Christian should look with one eye upon grace to keep him thankful, and with the other eye upon himself to keep him mournful.
10. A believer doth not good works to live, but he lives to do good works.
11. A true believer lives *in* the Lord (1 Thess. i. 1); *on* the Lord (Rom. i. 17); *from* the Lord (John vi. 57); *to* the Lord (Rom. xiv. 8); *with* the Lord (2 Cor. xiii. 4).
12. Believers have God for the Guide and Gain. He that meddles with the saints of God assaults God Himself.
13. If you would have God to take *care* of you, you must *cast* your care upon God.
14. Do you keep God's *precepts*, and God will keep your *persons.*
15. Prize the Word of God by the *worth* of it, that you may never come to prize the Word of God by the *want* of it.
16. O Christian! the God whom thou servest is so excellent that no good can be added to Him, and so infinite that no good can be diminished from Him.

* Preacher of the Gospel at Chesham, Bucks, 1665.

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17. As all waters meet in the sea, and as all the lights meet in the sun, so all perfections and excellencies meet in Christ.
18. "The love of Christ passeth knowledge"—as if so be there were both want *of* words and want *in* words to set forth His love.
19. Oh, sirs, this is a love that shall *bed* and *board* with thee, that shall lie down and rise up with thee, that shall go to thy death-bed with thee.
20. God hath a *crown* for runners, but a *curse* for runaways. As you look for *happiness* as long as God hath a being in heaven, so God looketh for *holiness* as long as you have a being on earth.
21. Afflictions are blessings to us when we bless God for the afflictions.
22. His Gospel is the gospel of peace. It is a great mercy to enjoy the *gospel* of peace, but a greater mercy to enjoy the *peace* of the Gospel.
23. Christ is the believer's all. He is all that he *hath;* He is all that he *enjoys;* He is all that he is *worth;* He is all that they *are;* they are no such thing without Him; they have *nothing* without Him; whatever they are *worth*, it is *He* that makes them worth it; it is not worth a man's while to live unless he live in Christ.
24. Christ is amiable and desirable: He is Fulness and Sweetness, and Greatness and Goodness, Light and Life and Happiness.
25. Believers enjoy all things in Christ; in all things He is the *Joy* of a believer's life, and the *Life* of a believer's joy.
26. One sin will damn a soul out of Christ, but no sin can damn a soul in Christ. Sin is the evil of evils; it is worse than the Devil, for it was that that made the Devil to be a devil.
27. Think not the worse of godliness because it is frowned upon, nor the better of ungodliness because it is smiled upon.
28. An ignorant person neither knows what he is *doing*, nor does he know whither he is *going;* he doth nothing but undo himself by his doing.
29. Christ goes *undesired* to the world, because He goes *undiscerned* by the world.
30. The Church is never more fair than when she judgeth herself to be the most deformed; never more happy than when she reckons herself most miserable; never more holy than when she accounts herself most polluted; she is never richer than when she sees herself the poorest of all.
31. The Lamb's followers may be known from Satan's by this: they are more for the *power* than form, for *heart* than art, for *substance* than show.

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BIBLE READING.

No. 193.—THE BELIEVER'S INTERESTS IN CHRIST, AS SET FORTH IN HEBREWS.

1. "The eyes of Him with whom *we have* to do (iv. 13) *His discernment.*
2. "*We have* a great High Priest" (iv. 14) .. .. *His power and sympathy.*
3. "Which hope *we have*" (vi. 19) .. .. .. *His faithfulness.*
4. "*We have such* an High Priest" (viii. 1) .. *His excellence.*
5. "*Ye have* in heaven a better substance" (x. 34) .. *His glory.*
6. "*We have* an altar" (xiii. 10) .. .. .. *His provision.*
7. "Content with such things as *ye have*" (xiii. 5) *His presence and care.*

F. E. M.

NOTICES OF BOOKS.

Books and other Publications intended for Review in these pages should be sent (as early in the month as possible), addressed to the Editor, 164, Alexandra Road, St John's Wood, N.W., or may be left in care of Messrs. J. F. SHAW & Co., *the Publishers, 48, Paternoster Row, marked, "For* FOOTSTEPS OF TRUTH."

SPIRITUAL TRUTHS FOR THE SPIRITUAL MIND OF BELIEVERS. By THOS. MOOR. James Nisbet and Co.

This is a reprint of the excellent articles which have been printed in former volumes of this magazine, with additions. It will, doubtless, be very helpful in the development of the spiritual life of believers, and forms an excellent companion volume to "Counsels and Thoughts for the Spiritual Life of Believers," which we have previously commended.

LIGHTS AND SHADOWS OF HUMAN LIFE. By Rev. J. PHILIP, M.A. London: Hodder & Stoughton.

Far be it from us to take exception to a book on account of our not seeing eye to eye with the author on minor points. "In things essential, unity; in things doubtful, liberty; in all things charity," is a Christian motto, and shall be ours; but when we find the infidel doctrine of Evolution boldly taught, as it is in the work before us, it is obvious we cannot commend it, however attractive the book may be in other ways. It is evidently one of Satan's devices, nowadays, to induce good men to spread his errors, dressed up in an innocent form; and this doctrine of Evolution is being taken up by evangelical teachers, who little think of the consequences to the young. Evolution, whether "limited," or "unlimited" (as it is the fashion now to term it), shuts out God from the Creation, and is, therefore, nothing short of infidelity. To accept Evolu-

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lution at all is simply the result of a feeble attempt to compromise matters with infidels at the sacrifice of Divine truth, and such a compromise must receive no sanction from those who are "beloved of God" and who "love Him in return."

DARKNESS IN THE LAND OF EGYPT, AND LIGHT IN THE DWELLINGS OF ISRAEL. By Lt.-Col. A. T. FRASER, R.E. Elliot Stock, London.

Scientific men may possibly regard this book with interest, but even they will not care to discuss the question of the identity of light and heat, or whether motion consists of the displacement or interchange of atoms. Whilst there are so many precious souls in peril of eternal perdition, and so few "labourers" to point them to the Saviour, such questions are surely unprofitable to the soul of the believer.

THE ANTI-INFIDEL
is a monthly penny paper published by Hodder & Stoughton, and ably edited by W. R. Bradlaugh, the Christian brother of one who has obtained an evil notoriety. The contents are likely to be useful, but we think it unwise to mention by *name*, and so gratuitously advertise, a certain profane and scurrilous publication, as is done in the number of the *A.-I.* sent us for review. Our friend will, doubtless, take the hint.

THE VALLEY OF WEEPING: A PLACE OF SPRINGS. A Practical Exposition of the Thirty-Second Psalm. By the Rev. CHARLES D. BELL, D.D., Hon. Canon of Carlisle Cathedral, &c. Hodder & Stoughton. (3s. 6d.)

We had before been struck with the beautiful rendering, in the Revised Version, of the 6th verse of the 84th Psalm. This translation, Canon Bell, with singular appropriateness, has adopted as the title of the volume under notice; for the lessons of the 32nd Psalm are strikingly illustrative of the fact that the people of God, as they pass through this "Valley of Weeping," do, indeed, "make it a Place of Springs;" and in no case has this been more clearly seen than in the history of the Psalmist himself, whose utterances in this particular song have found such an abiding echo in the experience of millions of the redeemed. In the reverent handling of this subject, the Canon has set forth, in a most delightful manner, a series of those experimental truths dear to every godly soul. We gave one chapter from this book in our last number (page 313), and a shorter one with the present issue (page 361). This Christ-honouring book is unctuous with evangelic truth in its many practical phases, which, we doubt not, will bring balm to many a wounded heart, cheer and gladness to many a saddened spirit, and pleasure and profit to all who love the Lord, into whose hands it may fall.

SERMONS. By the Rev. J. J. S. BIRD, B.A. London: F. E. Longley, 39, Warwick Lane. (5s.)

A volume of plain but useful sermons, by a "faithful man," intended to correct the sentimental but unsound theology of many teachers of the present day. The remarks in the preface upon the work of atonement by Christ, now ignored by many, are especially good at such a time as this.

THE NEW REFORMATION. By Rev. C. E. BEEBY, M.A. London: Elliot Stock.

The question of reforming the Established Church in preference to Disestablishment is here discussed rather fully, and many good suggestions made, from a Church of England point of view.

THE TESTIMONY OF THE TEMPLE TO THE TRUTH AND NATURE OF CHRISTIANITY, &c. Tracts for the Times. By "A WORKMAN." Elliot Stock, Paternoster Row, London.

A collection of judicious, though rather desultory, observations upon the Temple and its lessons. The author effectually disposes of Popish claims to descent from Peter, by showing that Peter never was at Rome. Strong Protestants will feel thankful for the faithful remarks (chap. ii.) upon the dangerous teachings of Popery. In chap. iv. are many useful notes upon infidelity and evolution. Chap. v. contains the following, upon simplicity in worship:—"To fulfil a type is to abrogate it—a fact strikingly illustrated by the followers of Christ, who believed in Him as the realisation of the Temple parable, and therefore wrenched themselves off instantaneously from all further participation in Temple rites and arrangements, well knowing that they were the visible demonstrations

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of the epoch of 'condemnation,' and that the epoch of 'reconciliation,' introduced by Christ's victory, required a totally different system of religious worship, suitable to the high spiritual dignity bestowed on all true Christians, conveying the inestimable privilege of direct approach to the almighty Father, without the degrading intervention of sacerdotal priests. . . . an 'upper room' at Jerusalem was the first church in which the Christians met for social worship, and for a long time similar rooms in houses of leading converts were the only churches. . . . The celebration of the typical Passover was to cease when the real Passover was available, and Christ therefore instituted the Lord's Supper to be held *in remembrance* of the fact that, if the door-posts of their spiritual temples were believingly marked with His blood, it would save them from God's wrath; and He thus laid the obligation on all Christians to 'eat this Passover' by faith."

WITH CHRIST IN THE SCHOOL OF PRAYER. By Rev. ANDREW MURRAY. Nisbet.

A most uncommon book, thoughtfully written, and intended for thoughtful reading. The thirty-one lessons into which the contents of this book are divided constitute a most valuable ministry on the subject of prayer. The whole is characterised by a spirit of deep devotion, intense spirituality, and profound thought. Passing by all questions of form and circumstance, it deals with the very essence of prayer, opening out the rich meaning of our Lord's teaching and promises. True humility and reverence are everywhere apparent, but, at the same time, the holy confidence which ventures to take the high position and privilege offered to faith. Devout minds will find no ordinary aid in the teachings of this writer.

FROM Drummond's Tract Depôt, Stirling, we have some attractive "Envelope Series," and other small books—"Make Haste!" by H. Bonar, D.D.; "Can you Undo?" by A. Averell Ramsey; "Blind Elsie's Question," "The Trust Life," by E. G. Thistleton; "Christian Peace," by Robert Munro, M.A., B.D.—some illustrated, and all suitable for general distribution.

AMONGST small publications we have to mention—The unabridged penny illustrated edition of Bunyan's "Pilgrim's Progress," by E. Marlborough & Co., 51, Old Bailey; "Painful, but Needful," a discourse on Paul's thorn in the flesh, by Frank H. White, in penny book form, S. W. Partridge & Co.; "The First Violet," thoughts suggested by the first flower of early spring, by Wm. Frith, No. 1. of Letter Leaflets, sold in assorted sixpenny packets of twelve, S. W. Partridge & Co.; Bible Acrostics (sets of twelve illustrated leaflets, with spaces at back for answers and references to the descriptions of names which furnish initials of the subject described on the front, under which are spaces for the answer and name of answerer), published by the Religious Tract Society, and intended to promote searching the Scriptures by the young in families and schools.

THE CHRISTIAN TRAVELLER'S CONTINENTAL HANDBOOK. Edited by R. S. ASHTON, B.A., Secretary, Evangelical Continental Society. Elliot Stock. (6d.)

This is the third edition, enlarged, of a publication that must prove useful in enabling tourists to make themselves acquainted with evangelical agencies and services abroad, irrespective of denominational distinctions.

WORKING AND SHINING. James Gibbs, Caxton Works, Canterbury.

An excellent little book for circulating amongst young Christians.

THE DEACON'S DANCE. By S. TREVOR FRANCIS. 73, Ludgate Hill. (6d. per doz.)

A timely warning against the worldliness of some professors of religion, and a faithful testimony against those ministers whose compromising attitude keeps such members of their flock in countenance.

YEAST. By Pastor JOSHUA DENOVAN. S. R. Briggs, Willard Tract Depository, cor. Yonge and Temperance Streets, Toronto, Canada. (5 cents = 2d.)

No. IX. of Papers for the Present Time, issued as supplements to "Notes for Bible Study." A sound and simple but graphic exposition of the parable of the leaven in its solemn warning against the addition of novelties and æsthetic attractions to the simple ordinances and worship of Jesus Christ.

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PRIESTLY PRETENSIONS AND GOD'S WORD. By R. T. McMULLEN. Elliot Stock, London.

A clearly-written, useful pamphlet, exposing, in a most able manner, the assumption of certain of the clergy who desire to exalt themselves to the position of mediator between God and man. The armoury of God's Word is relied upon here to confute the error.

EVANGELISTIC MISSION.

THE meetings on Whit-Monday at Kilburn Hall were marked by large attendances, instructive addresses, and a spirit of fervent praise and prayer.

In the afternoon, Mr. C. Russell Hurditch read Cant. i. 7, 8, and Ps. xxiii. The Lord's mercies are new every day, according to the newness of our need. The one need of the day is fresh anointing. Our whole life should be a continual overflowing by the inflowing of God's good Spirit, while we look forward, with confidence, for future goodness and mercy.

Among persons and places mentioned for prayer were—Mr. Gulston, whose present service is learning the Chinese language; Lynmouth, where help in Gospel ministry is needed; Ilfracombe; Pastor Frank White, in weak health; Bank Holiday meetings at Greenwich, Watford, Tottenham, and Buckhurst Hill; a new work at Wandsworth; Pontypool, where a revival is needed; the summer tent-work of Evangelistic Mission, just commenced in one of the tents at Christchurch; Mortlake; Y.M.C.A., Bayswater; Sidney Street, Commercial Road, the centre of a large East end population; Tooting, where one of the E. M. tents is to be pitched; and London generally.

Mr. George Hucklesby read Luke ii. 36-38, in connection with Ps. xxiii. Simeon shows Christ as everything to the believer. Anna shows what believers should be, for Christ, while waiting to enter the bright heavenly home, not as visitors, but as dwellers, such as was Anna in the earthly temple. Her name means *gracious*, and reminds us that God's mercy in spiritual enlightenment is followed by grace bringing salvation and preservation. She was the daughter of Phanuel (the face of God), and grace brings believers under the very eye of God. She was of the tribe of Aser (happy). Timothy speaks of "the Gospel of the happy God;" and the angels brought tidings of *great joy* to the shepherds. The father of the prodigal ordered the *fatted* calf to be killed. The fat was God's own special portion of sacrifice, and we are called to share God's own estimate of the Cross of Christ. By faith we now dwell in the house of the Lord, and are planted inside, for fruit-bearing outside. Though exhorted to *keep* ourselves in the love of God, it was *grace* that *put* us there. Anna was ever ready for service. Our work (Mark xiii. 34) can only be effectual as we abide in Christ (1 Chron. iv. 23). The Master comes quickly, and His reward is with Him. Anna's service was with fastings. Our fast is found in Titus ii. 12. It required prayer and fasting to cast the devil out of the child (Mark ix. 29). See also Acts xiii. 2. We have the continuous example of even Christ Himself for a life of dependence upon God. Anna's life was one of gratitude—she "gave thanks;" and of testimony—she "spake of Him." Her hope was—Israel's King soon to appear upon the scene. Is that our hope, practically? Are we not only waiting but looking for Him?

Lord Radstock spoke of subjection to the Holy Ghost. Saul made an offering instead of waiting for Samuel, and excused himself by saying, "I saw the people going from *me*"—the secret of failure in service. Spiritual kingship requires absolute dependence upon God. Even in speaking to men we may get between them and God, unless He sends us. "Eye hath not seen . . . what God worketh for him that waiteth for Him" (1 Cor. ii. 9, R.V.). Hurry always indicates a fleshly state of mind. The message, and the time for its delivery, must be of God. In waiting before God, fleshly impulses wither away. We are not required to be abounding in work *for* the Lord so much as abounding in the work *of* the Lord; and we must be *in* the mount of communion in order to build *all* things according to God's pattern.

At the evening meeting,

Mr. Lear, of Cheltenham, said that as Christ was in the bosom of the

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Father, every believer may attain to the privilege John enjoyed (John xiii. 23). The *results* of this may be shared by others, but it is the soul's individual secret. Christ was the perfect Servant, because never out of His Father's bosom.

Mr. S. Trevor Francis read Isaiah xliii. 1-4. The personalities of the Bible are remarkable—"I have loved *thee.*" Real love is practical—"I will be *with* thee;" and this in our climax of trouble—the "waters" and the "fire." John xvii. 24 is *God's* climax —"with Me." *With* Christ and *like* Christ are the two halves of heaven. When like Him, we shall be with Him for ever.

Mr. Henry Varley said the Lord's prayer, "Thy will be done on earth as it is in heaven," will not have its fulfilment in the Millennial age, but in eternity proper. The word *regeneration* is only twice used in the New Testament. The result of regeneration in the individual is not a condition of absolute sinlessness (see Titus ii. 11). The other use of the word "regeneration" (Matt. xix. 28) is concerning fundamental changes in relation to the earth in the Millennial age, but not as the dwelling of the saints of God; for we have an incorruptible life, are waiting for an incorruptible body, and Christ has gone to prepare an incorruptible inheritance for us. The characteristics of the times are the opposite of Titus ii. 11; but there is to be a glorious harvest of souls for Christ, ere the saints meet Him in the air. In the Millennial age, the hiding of facts will be impossible, and sin shall not be popular as it is now. Sinners must now get worse, and many thrust at the integrity of God's witnesses concerning miracles; but it was a miracle took Christ to heaven, and it is a miracle He begins with as His blessed feet touch the Mount of Olives. There will be no room for scepticism when He comes to make this disordered earth blossom as the garden of the Lord.

Dr. Owles referred to the following scriptures as illustrative of the fact that Christ is the centre of the purposes of God:—Ps. xxii. 16; Acts iv. 25-28; John xix. 18; Luke xxiii. 39-43 (between the living and the dead); John xx. 19; Rev. xvii. 12-14 (Christ victorious, over His enemies gathered under a head or leader); Rev. xx. 7-10. May these scriptures lead to earnestness in preaching the Gospel and gathering God's saints, not to self—to another man, to a human system—but unto the Lord Jesus Christ.

Mr. H. Grattan Guinness pointed to Nicodemus (John iii.) as an example of what reason can, and what it cannot, do to bring a man to God. It could carry him no further than the rational conclusion of verse 2. It is not bold enough to come to Christ by day. Christ startles Nicodemus by saying he must himself become the subject of a miracle. Beyond this, reason only leaves the ruler floundering in perplexity. No one was ever reasoned into the natural world, or into the kingdom of God; neither can reason destroy natural or spiritual life. Nicodemus is not left with the negative instruction of verse 5; but there is put before him—Christ Himself. From the disquieting inward view, the ruler's gaze is directed outward; and to the man who was to help to take Christ down from the cross, He testifies that He must be lifted up upon a cross (verse 14), and opens to the ruler the gates of life (verse 15). In connection with the subject of present-day scepticism, it may strengthen faith to point out that the more we study Paul's conversion, character, and testimony, the more evident is it that he is thoroughly trustworthy. There are three alternatives—he was a deceiver, he was deceived, or he was one who truthfully narrated what he saw. Sincerity is stamped upon his fourteen epistles. He got nothing but persecution for his teaching. He resisted falsehood; struggled for truth and righteousness; was full of sympathy, uprightness, and rationality; was not carried away by creeds and visions; and argues with the Jew, from the Bible, and with the Gentle, from nature, with matchless wisdom and strength. Let us not only be convinced that the Scriptures are God's Word, but let us use them, remembering that our Lord's return is near at hand.

The meeting closed with the doxology.

It is intended to give full notes of the addresses by Lord Radstock, Mr. Varley, and Mr. Guinness, in *Footsteps of Truth.* * * *

We would remind our readers that the

NEXT BANK HOLIDAY MEETINGS

will (D.V.) be held on Monday, Aug. 2nd, at 3.30 and 6.30, with tea between.

WAITING FOR GOD.

A BANK HOLIDAY ADDRESS AT KILBURN HALL,

By Lord Radstock.

THERE is a very solemn lesson in the history of the first king that God appointed. You remember how he lost his kingdom — he was told to wait for Samuel (a type of the Lord Jesus Christ), to make an offering for him; but he would not do so, for he says, "I saw the people going *from me*." Ah! there is the secret of all failure in service—action for self. That is the fundamental point in Saul's character —"from *me;* and I forced myself—I offered a sacrifice." The prophet said, "You have done foolishly—your kingdom shall not continue." The great divine principle of spiritual kingship is absolute dependence upon God. When I remember that the Lord Himself said, "The Son can do nothing but what He seeth the Father do," I ask myself, what is the general character of our service? There is plenty of fluent talking in the present day, but where is the power? Can *we* say that we have done nothing but what we saw the Father do? So far, as our service has not been originated from God, it is quite worthless, and will be burnt up. It must come from God, be born from above; for "every good gift comes from above. Every Holy Ghost ministry has its spring in the purpose and power of God. How easy it is to have an imitation of Christian life! One sees so much of it at the present day. Men often get between souls and God. We have no right to speak to souls, unless God sends us. Whatever comes merely from our will cannot lead to the new birth. True souls are born "not of the will of the flesh, nor of the will of man, but of God." Whenever *we* try to convert a soul, there is sure to be trouble. It must arise out of communion with God, and have its initiative in God. In Isa. lxiv.—the passage quoted by the apostle—the revised version runs, "Eye hath not seen nor ear heard what God worketh for him that waiteth for Him."

I find very great blessing in that. Many dear Christians are tempted (I do not wonder at it) to go into politics at the present time, that they may do good. Well, wait till you get your order, and if it is a Holy Ghost mission do it, not otherwise. But while you are waiting, what happens? Ah! The blessed consciousness that God is working for him that waiteth for Him. When I am waiting for God, God says He is working for me all the time. We are just like Saul, in thinking *we* must do something. Uzza thought so when the oxen stumbled. Spiritual death is always the result, because, when the flesh is in action, the Holy Ghost is grieved and, until restoration, the light of the Lord's countenance is gone. It always shows a fleshly state of mind when we are in a hurry. "He that believeth shall not make haste." In that very passage in John I referred to as to the Lord's ministry, He says, "My time is not yet come, your time is always ready." There was a service to be done, but, in the divine purpose, a time for it. Seeking to know God's time before it is revealed leads to great confusion. When man sees the roof he thinks he must put that into the building, but there is surely something else to be put in first. Then, again, in verse 16, "My doctrine is not Mine, but His that sent Me." The time is God's, and the message must come out from God. Verse 18, "He that speaketh of himself, seeketh his own glory; but He that seeketh His glory that sent Him, the same is true." We are not required to make the work succeed, but to get a sight of God's glory, and then go forth for Him. In waiting, beholding, we get transformed. Do you not know what it is to be taken unawares with an impulse to do something; but a "still, small voice" says, "No, keep quiet." You are constrained by the Spirit to wait before God and, as you do so, the fleshly action withers away in that Presence. As you wait on, the light becomes clearer, the power of the Spirit more definite, and "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image."

We are not required to be abounding in work *for* the Lord so much as abounding in the work *of* the Lord. It is blessed, when everything is apparently wrong and in confusion, to just have your eye upon God, and see Him come in. On one occasion it seemed to the natural mind that I was called specially to act. I am quite sure had I asked any Christian he would have said "Oh, yes, you ought to do something." It was a time of great difficulty in connection with a company of Christians. I was reminded of the truth—This church is the Lord's—He is the Head of the Church—He is the One to put this right. I remember going down before the Lord and telling Him: "Lord Jesus, this is Thy church. Thou art responsible for it. As far as

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I know, I do not see my way to do anything in the matter; therefore I will not say a word or do a thing." The Lord kept me perfectly quiet. There were perhaps a hundred Christians, all in a great tangle. An evil spirit had broken them into fragments, just as if a shell had fallen amongst them. It looked as if the wreck would leave its traces for years. Next day, when the Christians met again, their spirit had changed, there was a different look in their faces. Instead of flashing eyes and angry looks, there was gentleness. There was not a speck upon the surface, but the deep calm of the Spirit of God. In forty-eight hours, that which looked as if it would last for forty-eight years was absolutely healed. Why? Because, thank God, I had nothing to do with it. The Lord Himself healed. "I am the Lord that healeth thee."

If we remember that His work is absolutely perfect—that He is a Rock, the Unchangeable One, working all things after the counsel of His own will—we shall not spoil His work by building in wood, hay, and stubble, but, in subjection to Him, we shall build according to the pattern shown in the mount. We must be in the mount to see the pattern. *All* things must be according to that pattern. Bezaleel was chosen to do the fine work of the Tabernacle. As he was sending the shuttle across it had sometimes to go under for, say, three threads, over for ten threads, under for fifteen threads, and so on, sometimes all under, unseen, sometimes above. It was necessary for some of the threads to be lost sight of in order to bring out the pattern. We unreasonably wish the threads of God's pattern to be always manifest. "I have called, by name, Bezaleel"—in the shadow of God—"and I have filled him with the spirit of wisdom for all manner of workmanship," part of which was to do the hidden or out-of-sight work, which brought out the pattern of the cherubim and the fine white linen—the teaching of the Church in union with Christ. In these days, everything is printed, put up to be looked at; but, Oh! to be "with Him." "Walk before Me, I am the Lord Almighty, and be thou perfect." In fellowship with Him, we shall not work for self-satisfaction or for something we may talk about, but as unto Him, like those living creatures mentioned by Ezekiel, who went and returned as a flash of lightning.

A BELIEVER'S JOY.

As the glory which awaits the believer is all to be enjoyed in the presence of God, it behoves him while here to seek enjoyment in nothing upon which the smile of God cannot rest. W. C.

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A REGENERATED EARTH.

A BANK HOLIDAY ADDRESS AT KILBURN HALL,

By Henry Varley.

THE very first petition ever uttered by the Lord is, "Thy will be done on earth as it is in heaven." It had reference, not to the times in which we live, nor to the times of the regeneration when the Son of God shall be King, but to eternity, when Christ shall have delivered up the kingdom to the Father. "Thy kingdom come" is distinguished from the kingdom of the Son of God. The will of God will not be done, in the Millennial age, on earth as it is in heaven. The will of God will be absolute on earth as it is absolute in heaven. When eternity proper is reached there will be, on earth, no deflection from the one supreme will of God, as in heaven to-night there is one will, entire harmony, not one single being there out of accord with the will of the Holy Father. Our Lord's mind was thrown upon that which was the ultimate purpose of sending Jesus Christ into the world. His eye was not fixed upon His own glory. It was the prayer of faith. Faith and the will of God run in parallel lines. At the very outset, the first word of our Lord in prayer has reference to that time when all in the earth shall be in complete harmony with the will of His Father. You may know that it is the Father's kingdom by what follows:—"Thy will be done on earth as it is in heaven." Jesus Christ never would have uttered that prayer if it is not to be fulfilled. That is the prayer of faith, whether exercised by Jesus Christ or exercised by us. True faith and the will of God join—they are essentially equal.

I was carefully studying the Epistle to Titus the other day—I have often done it; but I find the more you study the Bible the more it repays you. It is like a gold mine—you need to get into it and work very hard, to turn up your sleeves, take your mattock, go to work, and get out the precious gold for yourself. Be assured you will find many precious things in the Word of our Father in heaven. Read Titus ii. 11, 12, 13, and iii. 4, 5. "Regeneration" there stands for redemption, cleansing, and partnership in the divine nature, which result to us from the power of the grace of God. The word "regeneration" is only twice used in the New Testament. The result of regeneration, practically, is not a condition of absolute sinlessness in the subject, but it teaches to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world, and leads

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us to look for the appearing of the blessed Lord. The other use of the word is in Matt. xix. 28, where it has relation, not to a change effected in the individual, but it is predicated of the great and fundamental changes which are to be effected by the Lord Jesus Christ in relation to the earth. Is it not obvious that the very thoughts which belong to the use of this word in Titus have a very similar application here, when used by our Lord Jesus Christ? Indeed, the word was first used by our Lord and, afterward, by the Apostle. The Lord is distinctly and obviously referring to His kingdom, which shall exist on the earth—the Millennial age. He has to appear in order to the inauguration of that age, as the grace of God appeared in order to the preparation of the blessed ones for that age. Thus, while the grace of God is fitting us, by regeneration, for the times of the glory when He comes, His power to regenerate shall fit this earth as the scene for the glorified ones. I do not say that the saints of God will dwell here. It is clear enough that we shall be incorruptible in the Millennial age; and though we shall reign with our Lord, over the earth, I doubt not the incorruptible home will be the dwelling place of those, who, having the incorruptible life, will have the incorruptible body then. I do not understand an incorruptible life in a corruptible body. We have the incorruptible life; we are waiting for the incorruptible body. The incorruptible inheritance is that of which Christ said: "I go to prepare a place for you." The chief characteristics of our times are the opposite of the three words soberly, righteously, godly—intemperately in dress, drink, pleasure, desire for gain, in everything comprehended in that word; unrighteously, comprehending all manner of wickedness; ungodly, to a frightful extent. Since we met, I have been in America; I have not come back enamoured of American democracy. I think the conditions there very terrible. Spiritual life is a very superficial thing. The churches are not healthy. You will perhaps be appalled when I tell you that in the year 1884 no less than 3,377 murders were committed in the United States. There are about 700 persons here to-night. You would have to fill this building five nights with different persons every night, before you get the total of one year's slaughter by murder in the United States. In England there are thirty-seven millions of population, and I suppose that in 1884 there were not 150 murders. I have preached in a prison in the States, and, walking down a corridor, I found twenty-three murderers, one after another, in the cells. Another terrible collateral fact is that only 111 of the year's murderers were brought to capital punishment; the law was practically ignored, or lapsed; or the men got off by money; or there was failure through miscarriage of justice. There is not a city in the United

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States where the Sunday issue of the newspaper is not by far the largest edition.

We are waiting, then, for the Regenerator, who comes in kindness as well as in wrath. We need to be careful, though we know of the impending darkness, not to give a false view of the condition of things. Whoever sees the time that intervenes ere the coming of the King, will, I believe, see a glorious harvest for Christ. When we rise to meet Him in the air, we are not to be a handful, but a multitude that none can number. I rejoice that my Lord has so distinctly spoken concerning the times of regenenation. The days are coming when the peoples of the world shall live soberly, righteously, and godly. In the Millennial age it will not be a condition of absolute sinlessness; but we read that, if, in that age, a man dies at one hundred years old, he will be counted to have died as a child, and to have forfeited his life for sin. Under the theocratic sway of the Lord Jesus Christ hiding of facts will be impossible. There will never be good government so long as there is difficulty in getting at facts; and because Jesus Christ knows the facts, He cannot be put off. I like that Millennial Psalm xciv.—"He that formed the ear, shall He not hear? He that chastiseth the heathen, shall not He correct?" It will be no use for sinners to hide themselves then. Sin will not be popular as it is now. Thank God for the testimony of His word concerning the grand times of "the regeneration."

When Jesus was here before, the handmaid of my Lord was miracle. There are more intelligent, intellectual men in England to-day, giving up faith because it is full of the supernatural, than at any other period of England's history. They say, "During the past thousand years we do not hear anything about miracle." We believe that God has been silent—that is our position. We do not say he has breaches in natural order. God is not dealing now by sudden and miraculous interventions as when Christ was here; but it was the common order of the life of our Lord to have constantly recurring breaches in natural sequence. Here, for example, is a leper. My Master is full of health and purity. He speaks, and leprosy departs. The palsied man is healed by His word; Peter's wife's mother, sick of the fever, is healed at once; the blind receive their sight; the lame walk. The first magnificent miracle after our Lord had ascended, praise His Name! is the walking, the leaping, and the praising in the Temple, of the man who had never walked before in his life. Glory! I feel like shouting hallelujah! like Billy Bray, indeed I do! We shall have done with the waste places of the earth.

God is doing the best He can for man as a sinner. He cannot do

much with a sinner, who must, in the nature of things, get worse. It is a very bad look-out for the sinners here to-night. You will be worse in six month's time than you are to-night, as certain as this building is in the position it is. If I hold a diseased potato in my hand, or a tainted joint of meat, and tell you it is going to get better, you will not take that as a fact; yet there are no end of bad sinners in London believing they are going to get better, "believing a lie." Would to God we had the power to wake up the consciences of those bad men and women. If I am speaking to a girl who is giddy and self-willed, she will be worse six months from to-night. I pressed this fact upon a young Jew. He went down to my friend Burns, and said, "Can I have a little private conversation with you?" Mr. Burns took him into the parlour. The young man said, "I have been hearing Varley preach in Islington to-night, and, if what he says is true, it is high time something be done in my case. He said a youth who is bad must get worse, and I have come to ask you is it true?" "It certainly is so." "What can I do? I am bad enough." Mr. Burns prayed with him, and had the joy of bringing the Gospel before him. I am not sure that he was converted; but I do believe we need to rouse sinners to this fact. When the Lord Jesus Christ has been manifested, as He has, to bring life, healing, health, where disease has hitherto been; life where death is perhaps holding sway to-night, we may well long for Him. It was miracle took Him up into heaven: it is miracle that He begins with, when His blessed feet shall descend upon the Mount of Olives. Recurring breach of natural sequence marked His life on earth. It shall be so again. Thrice only did He raise the dead when here; but when He comes in the air, His clear lovely voice will say, "Come forth!" and millions, whose bodies are crumbling into dust, shall hear and obey His voice. There will be no room for the sceptic after that. Surely the Spirit of the Lord has wonderfully defenced us against the sayings of these times, "Where is the promise of His coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." The fathers—who are they? They do not know them. This is a thrust at the integrity of God's witnesses—the writers of the Bible. "Who are the fathers? What we want is the certainty of the nineteenth century. We want the latest science, the best educated men." Ah! beloved friends, He is coming, and when He comes, He shall bring by His wrath—for, remember, He comes in wrath—and by His power and kindness, He shall bring to this disordered earth the power that shall make it to blossom even as the garden of the Lord. May He bless the testimony of this word to all our hearts, and may we get additional power to go forth and serve Him from to-night, and His name shall be glorified.

SONGS OF THE CHRISTIAN LIFE;

OR,

LONGINGS OF THE BRIDE FOR THE BRIDEGROOM.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."—1 John iii. 2.

O to be like and with Thee, Lord,
To see Thee as Thou art;
This blessed hope, fed by Thy word,
Revives the drooping heart.
No other joy like this can cheer,
Inspire our zeal, or conquer fear.

O to be with and like Thee, Lord,
Sin, care, and fear above;
All perfectly conformed to Thee,
Filled with Thy perfect love;
For this we long, by grace made free,
Our heaven of joy, Thy face to see.

O to be with and like Thee, Lord,
To share Thy throne and joy;
No other bliss so deep as this—
Pure and without alloy;
Vast ocean of eternal bliss,
The Bridegroom's crown, and God's own kiss.

O to be with and like Thee, Lord,
To see Thee on Thy throne;
No longer desert paths to tread,
Sad, desolate, and lone;
Clothed as the bride of heaven's own King,
God's love and praise with Him to sing.

O to be with and like Thee, Lord,
What more can Thy love give?
On this light of heaven's own joy
O bid Thy Bride to live.
Stand ready, joyful, watch and pray,
And hasten towards this glorious day!

W. Poole Balfern.

REASON AND FAITH.

A BANK HOLIDAY ADDRESS AT KILBURN HALL.

Re-delivered, in extended form, to Young Men at Finsbury Park,

By H. Grattan Guinness.

RATIONALISM was never bolder, never more influential in its attacks on the truths of the Gospel than in these days. We are compelled by its opposition to review, from time to time, the question of faith and reason, and to define the positions in which these two powers stand, and the relations which they occupy to each other and to revelation. We are helped in the understanding of any difficult subject by instances, illustrations, and analogies, and one of the most striking instances I know of *the operation of reason and faith in relation to revelation*, is the case of Nicodemus as recorded in the third chapter of John's Gospel. I can do no more at the present than give a few hints on this interesting theme.

Let us look, then, in the first place at *the operation of reason or natural intelligence in Nicodemus in relation to divine revelation.* This is clearly seen in the first words spoken by Nicodemus to the Lord Jesus Christ: "Rabbi, we know that thou art a teacher come from God, for no man can do these miracles that Thou doest except God be with him." Observe the words "we know," and observe the knowledge of which he speaks and its grounds or foundation. He who said "we know" was an intelligent, well-instructed, but unregenerate man; a man who needed to be born again. That which spoke in him was natural reason or intelligence, a most precious thing in itself, a light from God, an image in man of his Maker; surely God is infinitely reasonable; nature is full of proofs of His intelligence. The possession of reason is one of the features in which man is the image of his Maker; let us not despise or undervalue it; on the other hand, let us not overrate its powers and capacities.

What was the thing that Nicodemus said that he in common with many other Jews knew? It was that Christ was a teacher come from God. He knew then, as a natural man, the truth that God exists; He also knew that God has sent forth into the world various teachers of His word and will, and that He confirmed their testimony by works of supernatural power; he knew that Christ was such a teacher, a teacher come from God, one whose testimony was sustained by miracles, "for no man can do these miracles that Thou doest except God be with him." Here then we have an instance of natural reason convinced of the

divine mission of Christ by means of external evidences, or the evidence arising from miracles. Innumerable instances might be found of the same thing in the pages of history and experience; millions have been convinced, for example, by *the fulfilment of prophecy* in the life and death of Christ, in His sufferings and rejection by the Jews on the one hand and His reception by the Gentiles on the other, that prophets spake as they were moved by the Holy Ghost, and that Jesus who thus fulfilled their predictions is the very Christ of God. Natural reason thus leads to God, to revelation, to Christ, but it does not introduce into the kingdom of heaven. When I speak of natural reason, I mean simply human intelligence apart from any consideration of man's moral character as a fallen being. I know that the will of man is perverted, that his heart is corrupt, that his moral tendencies are not towards God but away from Him; I know that the conclusions of man's reason are warped by his will; that an unwillingness to be what he should be, and to do what he should do, stands in the way of man's perception of the truth as to what God is and as to what God has done. If we are willing to be what we should be, we shall be in a position to understand what God is; and if we are willing to do what we should do, we shall be better able to perceive what He has done for us. If any man will do, or is willing to do, His will, he shall know the doctrine, for there is a harmony between the will of God expressed in the law and the love of God unfolded in the Gospel; in fact each is light and each is love.

But while I admit and maintain that man's heart is corrupt and his judgment warped by the corruption of his moral nature, I also maintan that reason, or the rational faculty which God has given to man, by itself in its unhindered operations tends not to lead men from God, but to lead them to Him as He is revealed by His works and even by His word, and in His Son. Regeneration sets free this noble Godward tendency in reason; it cuts the cords, as it were, which cramp it and bind it down to earth, that it may rise into the sunshine of its native heaven.

Observe, in the next place, that while natural reason is sufficient to convince us that Jesus is a teacher come from God, that the conviction which it imparts is one which lacks power to transform the moral character. Nicodemus knew that Christ was a teacher come from God, and yet was afraid and ashamed to be found in His company; he seeks the shade of secrecy, he comes to Christ under cover of the night; he hides his convictions from the eye of man. If he knew that Christ was a teacher come from God, why did he shrink from being seen in His society? A belief in the divine mission of Christ, which has a

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foundation in the operation of natural intelligence only, is not a faith which can regenerate the world; for that there is needed the operation of supernatural power, and to this power the reply of Christ to Nicodemus directly leads our thoughts.

What then was the reply of Christ? Nicodemus had said "we know." He declared what he knew and how he knew it; he came for further instruction and he got it, but how startling was that instruction, how almost confounding. "Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God." Nicodemus believed that Christ was a teacher come from God, because of the miracles which He had wrought. Christ tells him that he needed to become himself the subject of a miracle in order to see that kingdom about which he came to inquire. He must be born again; he must be renewed; he must receive a higher nature than the one he had; he must become another and a nobler man by the regenerating power of the Spirit of God; he must get new powers, new affinities, new perceptions; he was only fleshly, he must become spiritual; he was human, he must become divine. What says reason to this startling doctrine? It raises difficulties. "Nicodemus saith unto Him, How can a man be born when he is old?" Reason puts upon spiritual truth carnal significance; it confines its attention to carnal experiences; it knows nothing of what is higher; it knows nothing by experience of the lofty essential change to which the words of Christ refer, and when our Lord, in answer to this question, explains the nature of the change needing to be wrought in the heart of man, and shows the power by which that change can be accomplished—the invisible spirit of God moving freely and mysteriously like the viewless wind whose operations are felt, but the compass of whose directions is untraceable—natural reason, speaking in Nicodemus, expresses its perplexity and darkness in the still recurring reply, "How can these things be?" Thus far, then, can natural reason lead towards the kingdom of God and no further. It can convince us of the existence of God, for earth and heaven declare His glory, and providence and conscience are His witnesses. It can convince us that He has spoken by prophets and by the lips of Christ, for their teachings were celestial and their lives in harmony with their teachings; and their works, above all His works, were works of supernatural power, as well as works of goodness and of love. It can lead us to the presence of Jesus to be instructed by Him, though it cannot give us the courage to avow His name in the face of loss and shame, of obloquy and persecution. It can put a carnal interpretation upon His spiritual teachings; it can raise difficulties, and plunge us in the quagmire of

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questions and doubts; but it cannot lead us up the shining way to the celestial city; it cannot introduce us into the high and holy experiences of the new life, and of the everlasting kingdom of God. Faith is not the child of reason. Life must be born of life. As we are not reasoned into the world, but born into it; so no man is reasoned into the kingdom of God, but only born into it. By no process of argumentation can the natural man be made spiritual, or the dead be made alive; we need the quickening Spirit; nothing less than this will suffice; "You hath he quickened who were dead in trespasses and sins."

Having reached then the limits of the operation of reason in relation to revelation, and especially the revelation of God in Christ, let us now consider briefly the place and operation of faith. In answer to the perplexed question of Nicodemus, "How can these things be?" our Lord reproaches him with being a teacher of Israel to whom an express revelation had been made on this subject, and yet being in ignorance of it. "Art thou a master of Israel, and knowest not these things?" By his own confession Nicodemus knew them not. Then, emphatically, Jesus adds, "Verily, verily, I say unto thee we speak that we do know, and testify that we have seen, and ye receive not our witness. If I have told you of earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?" Nicodemus knew not by his own confession, but Christ knew; Nicodemus was rejecting the testimony of one who knew and who had seen the things of which He spoke; the testimony of one who could tell him of still higher truths than these; not of changes needing to be wrought on earth in the human heart, but of the eternal realities of the heart and character, of the glory and the grace of God. These heavenly things, how should man attain their knowledge? how should he get to know what was infinitely beyond the reach of sense, and the range of terrestrial experience? Who shall go up from this earth to that heaven, and search into the secrets of the divine mind, and bring back to the world the truth it needs to learn as to the thoughts and ways of the Most High? Alas! there is no man to do that for us, and Jesus touches on this fact. "No man hath ascended up to heaven," to do this for us, but, blessed be God, one has come down from heaven; man cannot ascend to God, but God has come down to man. The Son of God has become the Son of man, that the sons of men may become sons of God. How He must have looked, what a light must have shone in His wondrous countenance when He uttered these words, "No man hath ascended up to heaven, but He that came down from heaven, even the Son of Man which is in heaven." Yes, He had come down thence, but was still there; He cannot leave heaven though He can come to earth; as to His manifes-

tation, He was there on earth; as to His being, He was still in the high and holy sphere in which He ever dwells; and then He adds most wondrous words viewed in relation to the scene from which He had come, the scene in which He still remained and ever must remain. He had come down from heaven, He remained still in heaven; He testified, but none received His testimony, and the unbelief which rejected His testimony was to be consummated in the rejection of His person and His cruel crucifixion—His cruel crucifixion and awful exaltation upon the accursed tree. He who had *come down* was to be *lifted up*, not on an earthly throne, but on an earthly cross, just as that brazen image of the fiery serpent had been lifted up by Moses in the wilderness, not as an emblem of destruction but as an instrument of life, that those who looked might live; so was He to be lifted up that whosoever believeth in Him should not perish but have everlasting life. And then as He reveals in that wondrous interview the mystery of the cross that lay before Him, yea, *tells how He should be lifted up upon the cross to the very man who was to help to take Him down from that cross*, He adds the ever-memorable sentence, unfolding, expressing, enshrining better than any other ever uttered by human lips in human ears, the divine, the infinite truth of the unutterable love of God to a lost and ruined world: "FOR GOD SO LOVED THE WORLD, THAT HE GAVE HIS ONLY BEGOTTEN SON, THAT WHOSOEVER BELIEVETH IN HIM SHOULD NOT PERISH, BUT HAVE EVERLASTING LIFE." As we listen to these words, as we look at them, do we not see that the truth of the Gospel, which for four thousand previous years had striven with the mists and obscurities of the human heart—of human ignorance, of sin, and of satanic power—that that light which had been dawning and brightening in the eastern sky for ages, *rose at last in its full orbed beauty*, and shone in glory upon the wondering and enraptured gaze. "God so loved the world that He gave His only begotten Son!" Search the compass of all that was written by the prophets, and you will find nothing to equal this, and hardly even in the New Testament is it equalled by any other sentence uttered by the lips of inspiration. Who can doubt that with the utterance of this sentence there began to shine in the heart of Nicodemus the glorious light of life! "God who commanded the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." See here how kindly and skilfully the great teacher and Saviour of mankind, the Son of God and Son of Man, turns the attention of the sinner, whom He is seeking to enlighten and save, from the *internal* change which he needed to have wrought in his heart to the *external* facts of the Gospel—the facts of the redeeming work of God; to the person and the work of the Redeemer Himself, to the love of God to the world as expressed in redemption, and the freeness of salvation and of eternal life, that God in love had given His Son to be the Saviour, that He might still further give eternal life to those who welcomed Him in simple living faith. It is as the eye of

the sinner is directed, not inwards to the corruption of the heart, and to the change needing to be wrought by the renovating power of the Spirit, but outwards and upwards to the countenance of his Saviour God, that the transforming change which is required is accomplished. In order to salvation there must be faith, in order to faith there must be a revelation—a revelation of God in the person of the Redeemer. In order to faith in that revelation the eye must be fixed upon it, the attention must be arrested there; we must look outward, upward, and away from every other object to Christ alone; Christ crucified; Christ glorified; Christ faith's object, faith's author, faith's finisher all in one; for there is no other name under heaven given among men whereby we can be saved but the name of Jesus. Faith, saving faith, thus springs into being under the quickening influence and action of the Spirit of God in the heart of man, while the attention of man's mind is turned not inwards to self or downward to the world, but outwards and upwards to Jesus Christ; to Christ crucified and Christ glorified, the revelation of God's love to His enemies, the expression at once of His righteousness and grace, and of His infinite compassion for the perishing.

As this is faith's foundation, as faith rests not upon the "wisdom of man," as Paul tells us so emphatically, but on "the power of God;" as faith is not the child of reason, but the child of life, divine life, the offspring of the Spirit, the fruit of the Spirit; as faith is not reasoned into the human heart, or reasoned into the world, but born into it—born from above, born of God—it follows that it is beyond the power of reason to destroy faith; reason did not create it, and reason cannot destroy it. Infidels would save themselves the trouble of trying to destroy it if they were only wise; they cannot succeed. They might as well try to kill a plant with arguments, or any other living thing, as to kill the life of God in the human soul by arguments. The stormy wind of scepticism may tear out of the true vine lifeless branches and withered leaves, but has no power to tear away a single living branch, or even a living leaf. The foundation of God standeth sure, and the opposition of the world within and the world without only tends to demonstrate its security.

We may add nothing more just now upon this subject; the theme is large and deep, and we have made no attempt to trace it in its numerous relations and ramifications; we have but selected a few leading facts concerning the relation of reason and faith to revelation, as illustrated by the familiar story of that memorable interview between the ruler of the Jews and the Saviour of the world, between the master of Israel and the Messiah of Israel; between the man Nicodemus and the Son of Man, Jesus Christ, the divine and ever-blessed Son of God. Reason led Nicodemus to approach that blessed one under the shelter of the darkness of night; it brought him within the sound of the Gospel, and at a later point in his experience faith led him in the hour of our Lord's desertion and death to confess His holy name in the open light of day. If his doubts are a warning to us, his faith is an example; a faith which rested not on the wisdom of man but on the power of God, a faith which reached so touching and sacred a demonstration.

BE PERFECT.

2 Cor., xiii. 11.

THE word "perfect" has stumbled many a child of God, and if we look at a few passages where the same Greek word occurs, it will help us to solve the apparent difficulty. We shall take six passages where the word "katartizō" occurs, but which is translated by a different word in the Authorised Verson: 1. "*Mending*" (Matt. iv. 21); 2. "*Fitted*" (Rom. ix. 22); 3. "*Joined together*" (1 Cor. i. 10); 4. "*Restore*" (Gal. vi. 1); 5. "*Prepared*" (Heb. x. 5); 6. "*Framed*" (Heb. xi. 3). Now in each of these passages the thought is *to fit thoroughly*, or *adjust*. For instance, in the first passage, the nets that were being mended were not fit for fishing till they were so. Secondly, the vessels fitted for destruction were made so by their own unbelief and sin. Third, the Corinthians were not in the proper place while there were divisions among them. Fourth, the weak brother, who had fallen, needed to be brought back to the place from whence he had fallen. Fifth, Christ needed to have a body prepared for Him before he could be manifest in the flesh. Lastly, the world needed to be framed, *i.e.*, to be thoroughly fitted up, fashioned, adjusted, out of the void that we find it was at first.

Now, from the above, we see the meaning of the word "perfect," it means to be thoroughly adjusted, that is, answering the end that God had in view in saving us, viz.: be like Himself, be altogether and always for Him, occupied with Him, walking in fellowship with Him—in a word, be in joint. If a limb gets dislocated, the first thing is to get it set. Oh, how many Christians there are out of joint with God. Sometimes it is some known sin, or self-will, or some doubtful thing, or unbelief. Get into joint! Be *mended* for service. Be *fitted* for God. Be *one* with all believers. Be perfectly *restored*. Be *prepared* to do what the Lord bids you. Be willing to let Him *frame* and fashion you according to His own ideal.

Be! Be!! Be!!!—Not *try* to be. Unbelief says, "impossible." Faith says, "God's commands are His enablings." I will be, I am—by His grace—what He wants me to be. And our prayer ever is: "O! Lord, keep me in joint, let there be no dislocations or interruptions between Thee and me."

F. E. Marsh.

"FINISHED."

"It is finished" sweeps away all the refuges of lies with which Romanism is honeycombed.

W. C.

FILLING THE WATERPOTS.

JOHN ii. 7.

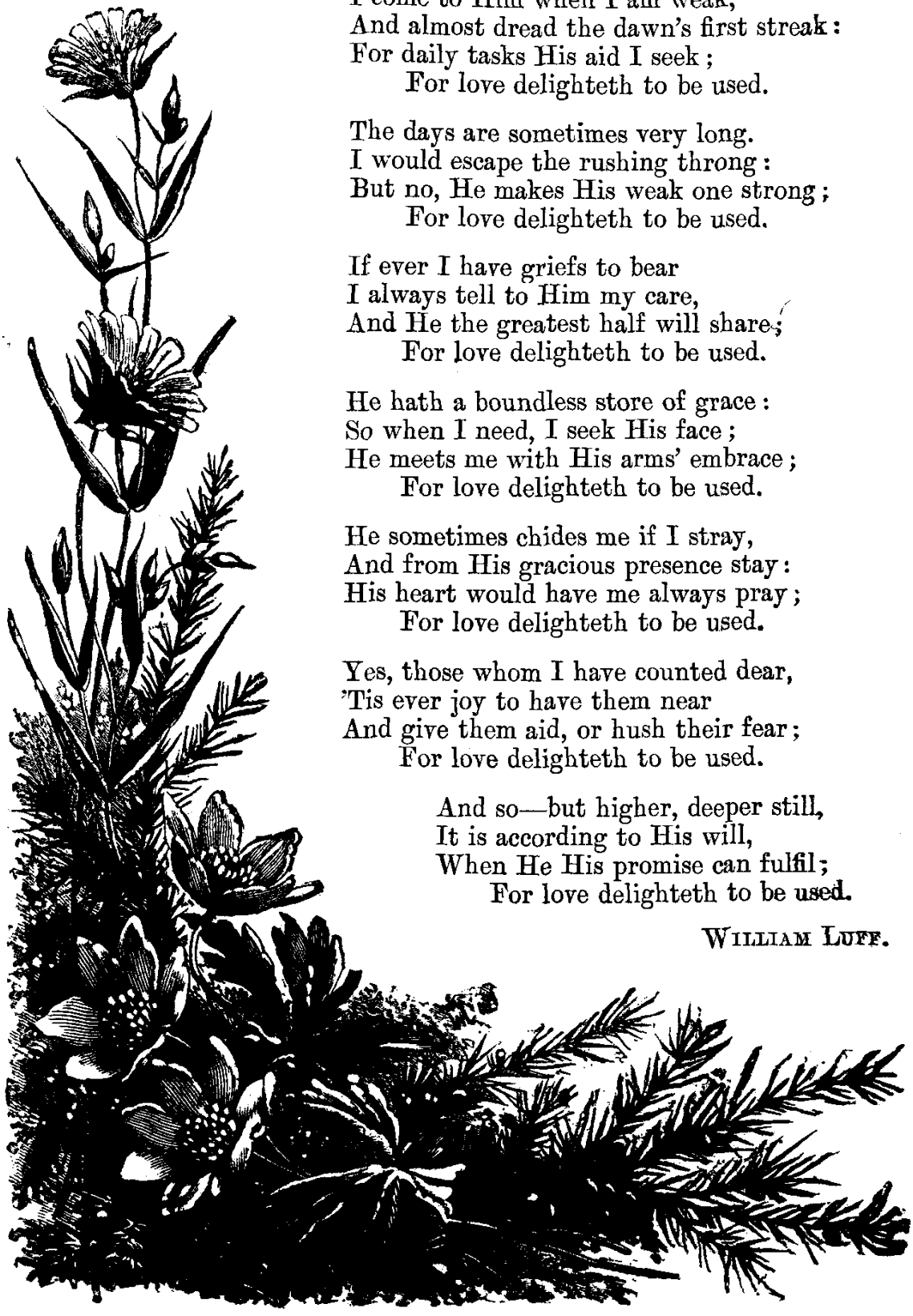
EVERY word and action of our Lord is full of meaning. There was a reason for everything He did, and all His doings serve to exhibit His wisdom. That wisdom is conspicuous in the command to fill the waterpots with water. Observe how well-fitted it was to *disarm suspicion.* The waterpots were to be *filled* with water, and they were to be filled by the *servants.* Both these facts are significant; they leave no room for the suspicion of fraud of any kind. As the command of Elijah, to pour water again and again on the altar and the trenches, made it evident that no deception was practised with material fire, so our Lord's command to the servants at Cana lifted His action altogether out of the realm of doubt. Everything He does will always bear the strongest light and the minutest inspection.

This fact is also fitted to teach us that *God will not do for us what we can do for ourselves.* Christ did not fill the waterpots himself, but bade the servants do it. They could do *that*, but they could not turn the water into wine. So it ever is. God has left abundant room for the exercise of the intelligence which he has given us. Man cannot make the corn grow, but he can sow the seed. Man cannot convert a sinner from the error of his ways, but he can make known the truth, and communicate the Word which gives life to the soul. While taking care not to act as though *we* could do everything, let us beware of running to the opposite of extreme of thinking that *God* will do everything, while we do nothing.

Again, the fact carries a lesson to parents and teachers. "Fill the waterpots with water." Store the young minds with the Word, the pure water of life. Remember what is written of Timothy—"And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Only see that, as in Timothy's case, it *is* the pure water of life, the Word of God; for where the mind is stored with this, we may expect God to bless. You cannot *give life*, but you can teach. When the waterpots were filled, then the Lord turned the water into wine. And the same sovereign touch, the exercise of the same beneficent power, can and will turn the water of the Word into a well of spiritual life. Then the truth, hitherto known and held only in theory, will burst into life and beauty, and render results which shall give gladness to God and man.

J. L. S.

LOVE DELIGHTETH TO BE USED.



I come to Him when I am weak,
And almost dread the dawn's first streak:
For daily tasks His aid I seek;
For love delighteth to be used.

The days are sometimes very long.
I would escape the rushing throng:
But no, He makes His weak one strong;
For love delighteth to be used.

If ever I have griefs to bear
I always tell to Him my care,
And He the greatest half will share;
For love delighteth to be used.

He hath a boundless store of grace:
So when I need, I seek His face;
He meets me with His arms' embrace;
For love delighteth to be used.

He sometimes chides me if I stray,
And from His gracious presence stay:
His heart would have me always pray;
For love delighteth to be used.

Yes, those whom I have counted dear,
'Tis ever joy to have them near
And give them aid, or hush their fear;
For love delighteth to be used.

And so—but higher, deeper still,
It is according to His will,
When He His promise can fulfil;
For love delighteth to be used.

WILLIAM LUFF.

THE BOOK OF REVELATION.

By Thomas Newberry, Editor of "The Englishman's Bible."

(*Continued from page* 360.)

Chapter XVII.

Verses 1, 2. "And there came one of the seven angels which had the seven vials [bowls], and talked with me, saying unto me, 'Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters: with whom the kings of the earth *have* committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.'"

Compare chap. xxi. 9: "And there came unto me one of the seven angels which had the seven vials [bowls] full of the seven last plagues, and talked with me, saying, 'Come hither; I will show thee the bride, the Lamb's wife.'"

We have here the contrast shown between the true, faithful, spiritual Church, the bride of the Lamb, and the false, carnal, and apostate system, the harlot companion of the beast; the beauty, glory, and eternal blessedness of the one, and the true character and final judgment of the other.

One great advantage of the study of the Book of Revelation is, that it shows us the final form and full development of principles, slow in their progress, and insidious in their operation; and God's judgment and retribution upon them.

We are apt to consider present appearances and present advantages, but it is well to know and ponder the issues and the end.

Chapters xvii. and xviii. give us not only the full development, but the final judgment of Babylon the Great.

According to 2 Cor. xi. 2, the Church is represented as espoused to one husband, to be presented as a chaste virgin to Christ. She early lost her first love, and was corrupted from her simplicity; but Christ loved the Church, and gave Himself for it. He is now sanctifying and cleansing it with the washing of water by the Word, and will ultimately present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing (Eph. v. 26, 27).

Before the coming of the day of Jehovah, when the Lord Jesus will be revealed from heaven, taking vengeance, two things are predicted—the apostasy, and the manifestation of the wicked or lawless one (2 Thess. ii. 8, 9).

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So long as the Holy Ghost the Comforter remains with the Church on earth, this apostasy is prevented, and the manifestation of the lawless one is hindered (2 Thess. ii. 7); but when true believers in whom the Spirit of God dwells—the living and remaining ones—are caught up to meet the Lord in the air (1 Thess. iv. 17), the outward shell of professing Christianity will be left on the earth, having indeed the form of godliness, but destitute of its living power.

The purport of this chapter, and the signs of our times, seem to indicate that the outward form of Christianity during the first three years and a half of Antichrist's reign will be Babylonish in its character, glorious in its worldly splendour; but the great apostasy or utter fall from the Church's first position will take place at the commencement of the last three years and a half. At this period, Antichrist having set himself up as God in the temple of God, and utterly denied both the Father and the Son, that worldly system which hitherto had borne the outward name and profession of Christianity will deny its allegiance to Christ and become the harlot of the beast. This is the great apostasy, and this is the great whore.

Her sitting upon many waters, as explained in verse 15, indicates the widespread prevalence of her influence and power.

In the Old Testament, Israel is figuratively represented as the wife of Jehovah, and Israel's connection with idolatry was regarded as spiritual adultery. In the New Testament the Church is represented as espoused unto Christ. The prostitution of Christianity to secular ends, and the Church's allegiance rendered to any other authority than that of Christ, is spiritual fornication. The union of the carnal and the spiritual, the human with the Divine, the earthly and the heavenly,—the combination of that which is attractive and fascinating to the carnal mind, appealing to the senses and passions of the natural heart, with that which is spiritual and of Divine origin, the false with the true, the truth which is of God combined with the delusion which cometh from the evil one,—this is the wine of Babylon's fornication.

Verse 3. "So he carried me away in *the* Spirit into *the* wilderness: and I saw a woman sit [sitting] upon a scarlet coloured beast [wild beast], full of names of blasphemy, having seven heads and ten horns."

Compare this with chap. xxi. 10: "And he carried me away in *the* Spirit to a great and high mountain, and showed me *that* great city, the holy Jerusalem, descending out of heaven from God." When the Spirit of God would show the true Church in her future excellency, He leads the soul upward to contemplate her in her heavenly and divine

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glory; but when He would exhibit that which falsely professes the name of Christ in her *ultimate* future, it is "into the wilderness"—a scene of spiritual destitution.

The woman represents apostate Christianity, the beast the Roman Empire in its final form. "Scarlet coloured"—emblematic of royal authority and dignity. "Full of names of blasphemy;" for he that is at the head of the empire blasphemes the God of heaven, and those that compose his kingdom worship him, and the dragon who gives him his power (chap. xiii. 4-8).

The seven heads and ten horns are more fully described hereafter.

> *Verse* 4. "And the woman was arrayed in purple and scarlet colour, and decked [gilded] with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication."

Scarlet is the emblem of human and earthly dignity; purple, the combination of scarlet and blue, is emblematic of authority which unites the heavenly and spiritual with that which is earthly and carnal. False doctrine is for the most part a corruption of Divine truth—error overlaid with a thin layer of truth, like base metal gilded.

The "precious stones and pearls" are emblematic of spiritual truths, and of those wondrous revelations of the Church's position and prospects made known in the sacred Scriptures, but corrupted by the woman.

The cup which she holds in her hand is of gold, for the false Church will possess and use for her own purposes those ordinances which are of Divine origin—baptism, the Lord's Supper, ministry, and worship; all these she employs, but not for the communication of spiritual and Divine truth and blessing, but prostituted to the basest of purposes, and used to the diffusion of the most pernicious doctrines.

> *Verse* 5. "And upon her forehead *was* a name written, 'Mystery, Babylon the Great, the mother of harlots and abominations of the earth.'"

The Babylon of the prophecies is the literal city; the Babylon of the Revelation is symbolic. There is a mystery, a depth of hidden meaning here, presented in a symbolic aspect.

The Babylon of these chapters represents to us the corruption of Christianity, not only in its progress, but in its final form. She is "the mother of harlots and abominations of the earth." Those evils which have characterised the different forms of corrupt ecclesiastical systems, from the commencement of the Christian dispensation, are traced up to her, in whom all are embodied and will be carried out to the full. The

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daughters have long appeared on the stage, and we are familiar with many of them, but the mother has not not yet come forth.

Verse 6. "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs [witnesses] of Jesus."

From the beginning false ecclesiastical systems have been intolerant and persecuting in proportion to their possession of power. During the first three years and a half of Antichrist's reign he will be occupied with the establishment of his empire—he appears to tolerate all religions; but during the last three years and a half, or time of the great tribulation, when he puts to death all who will not submit to his blasphemous assumptions, Babylon the Great will be his most efficient ally; possessing almost unlimited power, her blood-thirstiness will then be satiated to the full.

"And when I saw her, I wondered *with* great admiration [wonder]."

Verse 7. "And the angel said unto me, 'Wherefore didst thou marvel [wonder]? I will tell thee the mystery of the woman, and of the beast [wild beast] that carrieth her, which hath the seven heads and ten horns.'"

When religion assumes a form of external worldly splendour, there is much that is fascinating to the natural mind. What is needed to counteract its enticement is the knowledge or discovery of the mystery of iniquity—the depths of depravity which are hidden beneath this attractive yet delusive exterior; the true principles of the system, whether ecclesiastical or political, which lie at the foundation.

Verse 8. "'The beast that thou sawest was, and is not; and shall [is about to] ascend out of the bottomless pit [abyss], and go into perdition: and they that dwell on the earth shall wonder, whose names were not written [have not been written] in [on] the book of life from *the* foundation of *the* world, when they behold the beast [wild beast] that was, and is not, and yet is.'"

The wild beast is the Roman Empire in its last form. There was a time when, in the estimate of God, it assumed the same character as it will at the close. This, probably, was the case when Satan, having entered into Judas Iscariot, combined the Romish, Jewish, priestly, and democratic powers against the Son of God, and crucified the Lord of glory. But while Ps. ii. predicts this, there is a future accomplishment in the last days.

Thus "the beast that thou sawest was," but at the time that John wrote it was "not"—it did not then exist in this character—but in the last days it "shall ascend out of the bottomless pit, and go into

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perdition;" that is, Satan will enter into Antichrist as he entered into Judas, and the end will be swift perdition.

Such will be the magnificence and power of the empire that it will be the subject of world-wide astonishment, except on the part of those who, being predestinated unto eternal life, have the teaching of God's Holy Spirit, enabling them to discover its real, satanic, and evil character.

Though the beast has not yet been manifested in its final form, yet in the estimate of God all its essential principles are in existence, for Satan is even now the god of this world; thus it is "the beast that was, and is not, and yet is."

Verses 9, 10. "'*And* here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And *there* are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.'"

These "seven heads" or "mountains" may be taken to represent seven established forms of governmental power, headed up in one individual, as, for example—

First, the Babylonian Empire, headed up in Nebuchadnezzar—the gold.

Second, the Medeo-Persian in Darius—silver.

Third, the Grecian in Alexander—brass.

Fourth, the Roman under the Cæsars—iron.

Fifth, imperial and republican combined—iron mixed with miry clay.

Sixth, that form which existed when John wrote.

Seventh, the empire under Antichrist during the first three years and a half, combining the various forms of government—the perfection of human wisdom in the science of rule. See chap. xiii. 2, and Dan. ii. 45.

Verse 11. "'And the beast [wild beast] that was, and is not, even he is *the* eighth, and is of the seven, and goeth into perdition.'"

During the last three years and a half of Antichrist's reign, the kingdom will assume its eighth and final form. Then authority will no longer be from God, coming down from above, for the punishment of evildoers and the reward of them that do well; nor even human authority proceeding from the sovereign people for the establishment and fulfilment of human will. It will be Satanic and infernal, arising from the bottomless pit, for the dragon will give the beast "his power, and his throne, and great authority;" and all this for the repression

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of good and the encouragement of evil. When things have assumed this form, then the righteous judgment of God will be near at hand, and the retribution will be fearful and full.

Verse 12. "'And the ten horns which thou sawest are ten kings, which *have* received no kingdom as yet; but receive power [authority] as kings one hour with the beast [wild beast].'"

The empire of the wild beast in its last form will consist of ten kingdoms under ten kings, corresponding with the feet and toes of Nebuchadnezzar's image—partly monarchical and partly democratic, represented by iron mixed with miry clay (Dan. ii. 41–43).

Verse 13. "'These have one mind [*or* purpose], and shall give [deliver up] their power and strength [authority] unto the beast [wild beast].'"

These ten kings in purpose and in politics are united, and together accept the headship of the Antichrist, represented by the little horn in Daniel's prophecy (vii. 8, 20-24).

Verse 14. "'These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings: and they that are with Him *are* called, and chosen, and faithful.'"

See chap. xix. 19-21.

When the Son of Man comes to establish His kingdom, He first executes judgment on those that oppose Him, taking out of His kingdom all things which offend, and them that do iniquity (Matt. xiii. 41).

Verse 15-17. "And he saith unto me, 'The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God *hath* put in their hearts to fulfil His will [mind, *or* purpose], and to agree [to make one mind], and give their kingdom unto the beast [wild beast], until the words of God shall be fulfilled.'"

The false religious system represented by Babylon will obtain extensive popularity and widespread influence. The empire of the beast will be overthrown by the Son of Man Himself at His appearing, but previous to this great Babylon will come to her end, through the united hostility of the ten kings against her, headed by Antichrist himself, to whom they give their power. So long as superstition, upheld by outward grandeur and priestly assumption, bears sway over

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the popular mind, there may be outward tranquillity; but when the hollowness of superstition is discovered, and the base and infernal wickedness of this false ecclesiastical system is found out, the natural heart and mind revolts against the whole imposition, with uncontrollable disgust and fury. The buildings will be demolished, the vestments desecrated, those seeking to uphold her will be killed, and the pomp and glory given to the devouring flame.

Thus God will employ human agency for the performance of His will and the fulfilment of His word.

Verse 18. "'And the woman which thou sawest is *that* great city, which reigneth [hath a kingdom] over the kings of the earth.'"

When John wrote, pagan, imperial Rome was the mistress of the world. In subsequent ages, papal Rome has sought to assume and maintain this position, and not without success; to this end her energies have been, and still are, perseveringly and unscrupulously applied, and the signs of the times appear to indicate a prospect of success in the future to her ambitious designs, greater than any before attained.

The metropolis of the empire of the beast may be in some future, literal Babylon, to be erected with Babel speed in the land of Shinar, where the ancient prophecies may find their full accomplishment, but Rome appears to be the city identified with mystic Babylon.

Mystic Babylon, the harlot associate of the beast, represents apostate Christianity in its final form under the combined emblems of a woman and a city; just as the true Church, the bride of the Lamb, is shown in chaps. xxi. and xxii. as the holy city, new Jerusalem, where many of the figures employed are taken from ancient Jerusalem, and from the Jerusalem of the Millennial age. See Isa. lx.

So, also, the language applied to mystic Babylon corresponds with the prophecies concerning ancient Babylon, and to the historic facts of papal Rome.

THE SANCTUARY.

THE Holy Ghost is the Divine Artist of the sanctuary. The walls of the temple are hung with exquisite pictures of Christ, which the Holy Ghost Himself has painted, and which He reveals to the open eye of the believer—pictures so rare and beautiful as to cast the world's glory into the shade, and enable the believer to esteem it all as vanity and dross. W. C.

GOD'S "FEAR NOTS."

V.—Isaiah li. 7.

"THE fear of man bringeth a snare" (Prov. xxix. 25), and the Lord would have His children free. He alone is worthy to be the fear of His people. Since man is opposed to God, walking in his fear is opposed to walking in the fear of the Lord. What the fear of man would lead us to do the fear of God would cause us to shun, since what is highly esteemed among men is abomination in the sight of God.

What we now fear from men is generally ridicule and contempt. It is not pleasant to be despised by those who before courted and praised. It is very galling to self-love to be under-estimated. We would stand well before our fellows, and get a fair meed of honour from them. The Jews were not singular in loving the praise of men. But a man's eyes must be curiously blinded when he thinks that more important than the praise of God. When it is considered, the praise of man looks very poor and insignificant, almost contemptible. Upon what ignorance and mistakes it is often based. How warped and untrue are the balances by which actions are weighed by the world. When it gives praise, one is often himself conscious of much which would change the opinion were it known. It is pitiful to see how entirely men judge after the outward appearance. One need be an object of pity to oneself for seeking such honour as that. Besides, how transitory it is—the crowd which would enthrone to-day may crucify to-morrow. If such be the praise, there is little need to fear the ridicule. It is now only because their eyes are blinded by Satan, and we can look forward to a coming time of terrible awakening, when the ridicule will be turned into envy. May every other feeling be swallowed up in pity for those so terribly deluded—pity such as must have filled the heart of our Master when they "laughed Him to scorn." We have little of our Lord's spirit if it ever provoke a feeling of resentment; and our enjoyment of our portion in Him must be very little if fear or shame be produced by the contempt which comes to us for His sake.

Or if it go so far as reproach and reviling, is there more reason to fear that? If it be clearly for the Son of Man's sake and not for our own—if we are not conscious of any evil-doing or self-will which has deserved it—we are not injured by the reproach. It can make us no less right than we should be if all men declared us to be so. Even should it for a time blacken our reputation, we have the promise that

"He will bring forth our righteousness as the light, our judgment as the noon-day" (Ps. xxxvii. 6). Sooner or later we shall be cleared; for "there is nothing covered that shall not be revealed, and hid that shall not be known." He will surely take care of our reputations, since they belong to Him. But the servant of Christ cannot be too careful that the reproach is in no wise deserved, even by imprudence; for he is told to provide for honest things not only in the sight of the Lord, but also in the sight of men.

And when the reviling becomes threatening and fury, we have but to remember that the Lord, as a shield about us (Ps. iii. 3 marg.), is stronger than all that can be against us. Man has no power at all against us, except as our Master permits—"fear them not, neither be dismayed at their looks." Is Paul the better, or the worse, now for all that he suffered from the fury of man? Does he not himself tell us that what in only the prospect of glory he could call light affliction was working out more and more exceedingly an eternal weight of glory? Some have refused to accept deliverance that they might win this advantage in the resurrection. The flesh shrinks at the thought, but only because measuring the burden of a future day with strength given for this. We are only promised that the strength of each day shall be sufficient for its own burden.

Fear of man always springs from one source—forgetting God, and having man as the most prominent object before the eyes of the mind. The praise of man is desired, and the praise of God regarded as of little value beside it: the power of man is feared, and the protecting power of God overlooked; not after a careful weighing of the two, but because the eye fixed upon man leaves God forgotten. When He has His right place it is His praise which is desired, because that only is of any value. By Him motives are known and considered, and all advantages and circumstances taken into account. Only thus can a true estimate be reached—and here man must fail. Only the judgment of God is according to truth. One who has recognised this will take as his motto the Apostle's advice: Study to show thyself approved unto God. His power also will lead one to say: The Lord is the strength of my life—of whom shall I be afraid?

When the aim is to be well pleasing to Him, the fear of man will find no place: the mind stayed upon Him will be kept in peace. Reproach cannot affect a soul enjoying His approval; when the ear is hearing the Spirit's voice, it is wonderful how little other sounds are heard. They seem too far off to make much impression. "A man that shall die" is so very small when measured with Him, who stretched forth the heavens and laid the foundations of the earth.

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What becomes of his fury when that Mighty One intervenes? Our Lord will let his wrath go so far as will praise Him, but the remainder of wrath will He restrain. Whatever persecution His saints may be called upon to endure will be what will glorify Him, and the knowledge of that will be sufficient to strengthen them under it, if He be first in their hearts. Forgetting Him, they will be led by the fear of man to deny and dishonour Him. As faithfulness to God declines, fear of man increases. Peter followed afar off before he denied his Master. In our weakness, we can only quit us like men before our fellows when abiding under the shadow of the Almighty.

May we sanctify in our hearts Christ as Lord, letting Him be our fear and our dread; for then only can we obey this "Fear not."

M. M. A.

VOICES OF THE NIGHT.

"I will pass through the land of Egypt this night."—Ex. xii. 12.

V.

THIS was a solemn night both for Israel and for Egypt. The Voice from the Heavens was judicial and imperative against Egypt in judgment, and on behalf of Israel in mercy. The covenant and oath to Abraham, to Isaac, and to Jacob, demand this intervention on the part of God. For another king had arisen who knew not Joseph, and who had begun to persecute the chosen family, and "bind them in affliction and iron." And in addition to this, the 430 years of their predicted discipline and chastisement was fast running out, and deliverance must be given, because the veracity and fidelity of God demanded it. But the then reigning Pharaoh was perversely obstinate, and God knew his heart, therefore He adopts those measures, which, in His infinite wisdom, would be best suited to effect the promised and predicted deliverance in the time appointed, and at the same time shadow forth in no dark and obscure manner that far greater deliverance of His new covenant Israel in the fulness of time, and of which this was a divinely appointed and suggestive type.

The preliminary arrangements have been made. Moses has been before Pharaoh again and again; and miracles of judgments have here followed the visits, but without success. Now the climax of the judicial miracles is reached, and the final crisis supervenes—"all the first-born of Egypt" must die—the innocent suffer for the guilty. *Night* is the chosen time for the dire infliction. The angel of death, with pinions fleet, passes through the whole land, under the stars of night,

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and smites with his mortal wand the flower of Egypt's sons, and Mitraim's mothers weep aloud, while Pharaoh, in his regal palace, sits sullen and sulky, reluctant to yield to the power which cannot be resisted. And though till now this son of Ham has been appealed to in vain to "let My people go that they may serve Me"; yet, hitherto, he has resisted all appeals and all judgments. But now, "He who doeth as it pleaseth Him in the armies of Heaven, and among the inhabitants of the earth," is about to prove, to this proud and infurious autocrat, that "none can stay His hand or say to Him, 'What doest Thou'?"—has power commensurate with His will, and therefore covers even the regal palace with the dark shadow of death, and so demonstrates that neither *Isis* nor *Osiris* can resist the judicial power of the Hebrew Jehovah.

What a salutary lesson this incident in the most ancient and authentic history would teach the proud mortals of this evil day, if only they would "hear the Word, and Him who hath appointed it"! No nation can long survive which long ignores or resists the moral government of God, and His right to be recognised as the Ruler among the nations. And now that the *Times of the Gentiles* is fast running out, history is about to repeat itself, we fear, in a fearful exhibition of still darker judgments, and still more terrific scenes. May the good Lord have mercy on His chosen, and shelter them under the blood of the everlasting covenant. And may every son of the spiritual Israel look up and cry, not in the menacing and defiant imprecations of the stubborn Jews, but in the imploring of repentant children—"His blood be on us, and on our children." It is now evening, before this terrible hour of Egypt's judgment, and God has already spoken to Moses relative to the First Pascal Lamb, the blood is already shed and sprinkled on the door-posts of Israel's sons, and within the roasted lamb, the bitter herbs, the unleavened bread are being eaten in silent reverence and awe, while the doleful wail of death is heard breaking the sad silence in the homes of the children of Ham.

Suggestive words! How significant their teaching!

(1.) Consider how faithful God is to His predictive word, how, when its sure fulfilment demands the death of all the first-born of Egypt! He is the same still! "He cannot deny Himself." Hath He said it, and shall He not do it?" "Fear Him, all ye people."

(2.) Consider how true He is to all His promises of favour and grace to His covenant people! He must perform His oath to Abraham, to Isaac, and to Jacob, which He hath sworn by Himself. "A seed shall save Him." "The sceptre shall not depart from Judah, nor a lawgiver from between His feet, till Shiloh come"—therefore Israel must live. And the new covenant, in Christ *with us*, stands on the same oath (Heb. vi. 13-20).

(3.) Consider the typical relation of the Pascal Lamb to Israel, and their effected deliverance through the virtue of the great anti-type of Calvary. And *our* consequent deliverance on the same terms—"Not without blood." Well may we then cry, with John, "Behold the Lamb of God;" and cry, with Paul, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ."

W. FRITH.

Kensington.

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CHRIST'S KINGSHIP,

AS ILLUSTRATED IN THE BOOK OF PROVERBS.

By William Luff.

HAVING seen the brightness of the king's favour, let us look a moment upon the dark storm-cloud of his anger.

"*The fear of a king is as the roaring of a lion: whoso provoketh him to anger sinneth against his own soul*" (Prov. xx. 2). What terror is produced in the forest by the roar of the king of beasts! An awful hint at the fearfulness of Christ's anger. Kiss Him, lest ye perish from the way (Ps. ii. 12). He who does not, is in danger from two lions—the devil (1 Pet. v. 8, 9), and the wrath of the King. "Whoso provoketh Him to anger." Will any do this? Oh if the Lion-King were not marvellously meek, He would never bear our provocations. But the end will come. "The powers that be are ordained of God: whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation" (Rom. xiii. 1, 2).

"*The king's wrath is as the roaring of a lion; but his favour is as dew upon the grass*" (Prov. xix. 12). What a contrast! The fierce noisy lion, and the soft, gentle dew. The one is destruction: the other, life. How can we escape the curse and win the blessing?

"*The wrath of a king is as messengers of death: but a wise man will pacify it*" (Prov. xvi. 14). Let rebels beware! The King is making out their death warrant, and the "messengers of death" are already mounted. How can we pacify Him? Send an embassage and desire conditions of peace (Luke xiv. 32). "Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously" (Hos. xiv. 2). The answer will be, "I will love them freely: for Mine anger is turned away from him" (verse 4). Then shall we have the dew of favour (verse 5). Submit! for "yielding pacifieth great offences" (Eccl. x. 4). Sweet words, "I will be quiet, and will be no more angry" (Ezek. xvi. 42). "As I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee" (Isa. liv. 9). Blessed experience! "Though Thou wast angry with me, Thine anger is turned away, and Thou comfortest me" (Isa. xii. 1).

"*A divine sentence is in the lips of the king: his mouth transgresseth*

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not in judgment" (Prov. xvi. 10). Christ is "the King" by Divine right, herefore His sentence is a Divine sentence.

A sentence of forgiveness—"Thy sins be forgiven thee" (Matt. ix. 2).

A sentence of liberty—"Christ hath made us free" (Gal. v. 1).

"His mouth transgresseth not in judgment," so that we may safely rest upon the sentence He has pronounced. "It is God that justifieth" (Rom. viii. 33).

The marginal reading is, "*Divination is in the lips of kings.*" Undoubtedly this is true of our King. Wot ye not that such a King as He can divine (Gen. xliv. 15)? The future may be dark to us, that we cannot divine (Mic. iii. 6): but the Lord knoweth. This leads up to another passage: "*The honour of kings is to search out a matter*" (Prov. xxv. 2). It is the glory of God to cover sin; but it is the glory of a king to search it out: to fathom all mysteries, plots, rebellions, cases of oppression and wrong. "There is nothing hid which shall not be manifested" (Mark iv. 22). "All things are naked and opened unto the eyes of Him with whom we have to do" (Heb. iv. 13). He knows all His subjects' hearts and smarts, wants and ways, fears and tears.

"He knows!
Yes, Jesus knows, just what you cannot tell—
He understands so well!
The silence of the heart is heard,
He does not need a single word,
He thinks of you,
He watcheth and He careth too:
He pitieth! He loveth! All this flows
In one sweet word: He knows!"—(F.R.H.)

"*The heart of kings is unsearchable*" (Prov. xxv. 3). Christ can search me; but I cannot search Him. There always must be a mystery here. The King does not explain Himself to His subjects. Thank God, if the King's heart is unsearchable, it is full of love. It is an unsearchable store of wealth (Eph. iii. 8). The Spanish ambassador heard of the treasure of St. Mark, at Venice: thrusting his hand in, he felt for the bottom, saying, "My great master's treasury differs from your's in this: his hath no bottom as your's hath," alluding to the mines of the Indies. So with the heart of our King. One has said, "Christ is a mine of gold, which we must dig till we find heaven."

"*Take away the wicked from before the king, and his throne shall be established in righteousness*" (Prov. xxv. 5). How this is illustrated (Matt. xxii. 13). The feast was spread: the guests were gathered: all was light, joy, and praise: but when the King came in, "He saw there a man which had not on a wedding garment;" and the word was given,

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"Take him away." Solomon's idea was that of wicked courtiers; happily none such can abide in the presence of our King, to influence His mind; indeed, one glance of His eye is enough.

"*A king that sitteth in the throne of judgment, scattereth away all evil with his eyes*" (Prov. xx. 8). "*A wise king scattereth the wicked, and bringeth the wheel over them*" (ver. 26). Our King is Judge, and appoints no deputy—"a king that sitteth in the throne"—while the wicked are as chaff, which the wind driveth away. He scattereth, or winnoweth them, and bringeth the threshing-wheel over them (Isa. xxviii. 27). A wicked man and a righteous king cannot be long together: "Therefore the ungodly shall not stand in the judgment" (Ps. i. 5).

According to the book of Proverbs, a good king pleaded for the poor.

"*Open thy mouth for the dumb in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy*" (Prov. xxxi. 8, 9). The day of Christ's humiliation is over, and He is exalted (Philip ii. 8): but does He forget those appointed to death? Let an extract from Gurnal answer. "Suppose a king's son should get out of a besieged city, where he had left his wife and children, and these are all ready to die by sword or famine if supply come not soon; could this prince, when arrived at his father's house, please himself with the delights of the court, and forget the distress of his family? Or rather would he not come post to his father (having their cries and groans always in his ears) and before he ate or drank, do his errand to his father, and entreat him, if ever he loved him, that he would send all the force of his kingdom to raise the siege, rather than any of his dear relations should perish." Forget his loved ones! Why, He sent the Spirit, "as soon almost as he was warm in His seat at His Father's right hand." Hark! I hear the old familiar voice saying, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne" (Rev. iii. 21). Said one, "There are many kings that undo their subjects, but Christ makes His subjects; many kings make their subjects beggars, but Christ makes His subjects kings; many kings put their subjects to death, but Christ died that His subjects might live; they give their subjects titles, but Christ gives all His subjects grace and glory." Forget! "Father, I will that they also whom Thou hast given Me, be with Me where I am; that they may behold My glory" (John xvii. 24: Isa. xxxv. 2.)

Such a king is "*a king against whom there is no rising up*" (Prov. xxx. 31). He rules the heart, the will, the conscience. "Other lords beside Thee have had dominion over us" (Isa. xxvi. 13). Revolt would be useless. The kings of the earth set themselves to try the business;

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but it was a failure (Ps. ii.; Matt. ii. 16, xxvi. 59; Acts, iv. 27). Who would rise up against One who could say, "All power is given unto Me in heaven and in earth" (Matt. xxviii. 18), to which is added, "authority to execute judgment also" (John, v. 27). Another reading of this verse speaks of the stately march of a king "*when his army is with him.*" A united host, led by their royal lord. A grand sight. Do we not get a glimpse of it in Rev. xix. 11-16: "Behold, a white horse, and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. . . . . And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean." He is "King of Kings," and will have the throne.

In the meantime let us rest upon the word, "He must reign" (1 Cor. xv. 25). He does reign. Not only when things go as we wish, but when they disappoint us and we have to learn that at least we do not reign. Our plans may fail, our programme fall through, our desires be withheld, but

HE MUST REIGN.

THEY KNOW HIS VOICE.

"They know His voice," though "words be good,"
And "speeches fair" that strangers use,
The sheep, fore-warned, will still refuse
To follow such.

'Tis not the words alone, the voice
That sayeth "Follow, follow Me,"
From Jordan's waves to Calvary,—
This voice we need.

Only this voice can draw our hearts,
Only this voice to us is sweet,
We gladly follow at His feet
To pastures fair.

And if the way be stony now,
Our Shepherd goes before, and makes
The roughness easier for our sakes,
Lest we should faint.

And ever backward on the wind,
Is borne His voice of music sweet,
The while we follow at His feet
To Paradise.

E. STACY-WATSON.

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FELLOWSHIP WITH CHRIST.*

THE beloved disciple in his Epistle, and what is also the keynote to it, says: "These things write we unto you, that your joy may be full." This joy is the fruit of fellowship with the Father and the Son. John had proved it for himself; he knew its sweetness, it satisfied and delighted his heart, and therefore he longed to lead others into it.

"*That which was from the beginning:*" That which had always been true of Christ, but which we only enjoy as we learn to know Him. It is not enough to hear about Him; we need to see Him with the eye of faith—to fix our earnest gaze upon Him, to read His way, His heart, His feelings, as shown to us in His life down here. Still more, we need, with humble, reverent hands, to handle Him, to make Him our own, and lay hold of Him for ourselves, and enjoy Him. We have heard of His love to us, we have seen it in His death for us; but how much have we gazed upon Him in all that His sufferings and death involved to Him on our behalf; how much of it have we and are we daily handling and taking into our own hearts? How much of His divine tenderness, His fondness, His fulness? Hearing will make us glad for a season, but it will not satisfy nor make us strong, unless we lay hold of the truth concerning Him and hide it in our hearts.

"*That which we have seen and heard declare we unto you.*" We need not wait for full experience of any truth before we tell it to others, but may speak of that which we have heard and know to be verily true. "We preach not ourselves" nor our own experiences, "but Christ Jesus the Lord" (2 Cor. iv. 5).

"*That ye also may have fellowship with us.*" John desires to share all his good things with us. We may consider fellowship in two ways:—

1. "*God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord* (1 Cor. i. 9). The fellowship here spoken of is *partnership*. When we were converted, God put us into partnership with the Lord Jesus—an eternal partnership—in which He has made us sharers in all Christ's treasures; to share and share alike with Him in everything He has. He has made us divinely rich, for "He has blessed us with all spiritual blessings in Christ Jesus" (Eph. i. 3), and He now wants us to try and live up to and fully enjoy all our spiritual income—in a word, to know His Beloved Son in all He is to us and we are in and to Him. The only limit is, how much can we use? We

* "Strength and Comfort for the Children of God," by Mrs. Yapp. J. E. Hawkins.

may draw and draw, we cannot exhaust His resources. If we want anything we need only ask, "Has Jesus got it?" and at once go and draw it from Him. His promise to us is, "My God shall supply all your need" (Phil. 4. 19). "The Lord will give grace and glory" (Ps. lxxxiv. 11). The measure of the supply is not according to our faith or obedience, but "according to His riches in glory by Christ Jesus."

We should think a person very foolish who was partner in a large firm, and entitled to £2,000 a year, if he only drew 10s. a week and lived in comparative poverty. And, oh, how foolish are we, who are in partnership with the Son of God, if we do not draw out of His fulness, according to our need. His divine treasures of wisdom, knowledge, strength, grace, and love, are *all* for us. We have only to go and draw. We need not lack anything. We may dwell in the secret place of the Most High (Ps. xci. 1). We may be beautifully clothed with the fruit of the Spirit (Col. iii. 12-14). We may be richly fed with the goodness of His house (Ps. lxv. 4). We may be strengthened with might according to His glorious power (Col. i. 21). We may ride upon the the high places (Deut. xxxii. 13). And enter into His presence triumphantly, rejoicing and glorying in Him (Isaiah xxv. 10). Oh, for the living fervent faith, which will rest with nothing short of full and present possession and enjoyment of all our treasures in Him.

2. "*Truly our fellowship is with the Father, and with His Son.*" The fellowship here spoken of implies "*companionship.*" It is possible to enjoy partnership without companionship; to use some of the riches of Christ without having much of His company. But the Lord desires our company. He wants to see our face and to hear our voice (Sol. Song ii. 14), to have us with Him and near Him. He not only welcomes us into His presence, and delights to see us feasting there, but is also ready to come forth with us wherever we go, and help us in everything we do (Sol. Song vii. 11, 12). But Christ can only have fellowship with us in proportion as our thoughts and feelings are brought into unison with His. The natural thoughts of our hearts are only evil continually (Gen. vi. 5), and they all need correcting. We must go into His presence and sit down quietly there before we can enjoy this constant companionship with Christ. We must read His Word at His feet, looking up in His face, and desiring to know what He says about our daily duties, cares, sorrows, pleasures, relations, and friends; our work for Him; our expectations, hopes, and longings. And, ah, when He speaks, let us take care that we answer not again. He would have us at ease in His presence, and then we shall prove the transforming power of intercourse with Him. He will not deal roughly with us—ah, no!—but, with His own gentle persuasive grace,

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will gradually teach us His mind and will, and enable us to think and feel about everything as He does. We shall then be "agreed" with Him (Amos iii. 3), and wherever we go we can take Him with us; whatever we do, we can have His help—we can lean upon Him (Sol. Song viii. 5), and draw from His fulness, and prove that His grace is sufficient for us. Oh! the joy of such fellowship with Christ. Truly all things are but dross compared to it. Well may we give up everything for a little more companionship with Christ. But, better still, our Lord Himself desires it. He loved to go to Bethany—He enjoyed His welcome there; and now it is a real joy to Him when He can find a humble, loving heart that cleaves to Him. Oh, let us keep our hearts as a shelter meet for Him (John xiv. 21, 23; Isaiah lvii. 15, lxvi. 2; Zeph. iii. 17).

Eternal security and full forgiveness are the portion of every child of God; but companionship with Christ depends upon obedience, and if we seek this companionship He will lead us on into fuller fellowship with all His ways and purposes, and we shall become true fellow-labourers with Him.

"*God is light, and in Him is no darkness at all.*" All is bright and sunlight with Him. There is no cloud or darkness. The clouds are all earthborn, not heavenborn. They go up from the earth, and do not come down from heaven. So is it spiritually. If a cloud comes over the soul upon any point, we may be sure that we have not *His* thoughts upon that point; and we should go into His presence, and quietly sit down before Him and talk with Him about it. It is our privilege to have fellowship with Him about everything, and in His light to see light. Clouds are the fruit of unbelief, self-will, or unconfessed sin. Unbelief makes us anxious; self-will blinds our eyes; and unconfessed sin keeps us at a distance from Christ.

But why should we distrust Him? He *loves us tenderly; so much* so that He says, "He that toucheth you toucheth the apple of His eye" (Zech. ii. 8). He has all *power*, and does what He pleases in the heavens, in the earth, and in the sea (Ps. cxxxv. 6). He is perfect in *wisdom* (Job xxxvi. 4), and His *grace* is very abundant (1 Tim i. 14).

And see the folly of *self-will.* Our wise and loving, gracious God has undertaken to gratify all the desires of our hearts, as far as they are for His glory and our good. He knows the best and most gentle way to do it; and when we are rebellious and self-willed, we cause ourselves much pain as well as grieve Him."

Unconfessed sin is still more foolish; for "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all

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unrighteousness." Unconfessed sin lies like a heavy weight upon the heart; it saddens and weakens us; it holds back the Lord's grace to us, and hinders the fond expression of His love.

Thus we need not walk in darkness. The sunlight of His love and presence can disperse every cloud, and we may "walk in the light, as He is in the light." True, there will still be sin in us, and increased fellowship with Christ will make us quick to detect it, but then the blood—His precious blood—it cleanseth us from all sin; and, walking with Him, we shall continually realise and rejoice in its cleansing power.

Oh, what a joyous gladsome path; walking on daily with our *beloved Lord; leaning upon Him; feeding on Him; enjoying Him*: learning of Him; receiving of His divine fulness; and little, by little, growing more like Him.

THE FEET OF JESUS.

No. II.—IN RESURRECTION.

"*Behold My hands and My feet, that it is I Myself*: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have. And when He had thus spoken, He showed them His hands and *His feet*."—Luke xxiv. 39, 40.

THE disciples are sad. Their hopes are scattered like chaff before the wind. They thought Christ had come to set up an earthly kingdom, but He was crucified and buried; and they are cast down in grief. They are gathered together in the upper room. The doors are shut for fear of the Jews—when, all of a sudden, two of their number, who had gone on a journey to Emmaus, come in and exclaim, "The Lord is risen* indeed, and hath appeared unto Simon." And as

* It is interesting to notice the thirteen recorded appearances of Christ after His resurrection. *First.* To Mary Magdalene (John xx. 14; Mark xvi. 9). *Second.* To the other women (Matt. xxviii. 9). *Third.* To Peter (1 Cor. xv. 5; Luke xxiv. 34). *Fourth.* To the two disciples on their way to Emmaus (Mark xvi. 12, 13; Luke xxiv. 13-32). *Fifth.* The same day at evening to the apostles, in the absence of Thomas (1 Cor. xv. 5; Mark xvi. 14; Luke xxiv. 36; John xx. 19, 24). *Sixth.* To the apostles, when Thomas was present (John xx. 24-29). *Seventh.* In Galilee, at the Sea of Tiberias, to Peter, John, James, Thomas, Nathaniel, and two others (John xxi. 1-14). *Eighth.* To the disciples on a mount in Galilee (Matt. xxviii. 16). *Ninth.* To more than five hundred brethren at once (1 Cor. xv. 16). *Tenth.* To James the Apostle (1 Cor. xv. 7). *Eleventh.* To all the apostles assembled together (1 Cor. xv. 7). *Twelfth.* To all the apostles at His ascension (Luke xxiv. 50, 51; Acts i. 9, 10). *Thirteenth.* To Paul (1 Cor. xv. 8; Acts ix. 3-5; xxii. 6-10).

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they were talking of what had happened, the Lord Himself appears in their midst, and says to them. "Peace be unto you;" but they were terrified and affrighted, and think it is His spirit. The Lord soon calms their fears, and says, "Why are ye troubled, and why do thoughts arise in your hearts? Behold My hands and My *feet*, that it is I Myself: handle Me and see; for a spirit hath not flesh and bones as ye see Me have. And when He had thus spoken, He showed unto them His hands and His *feet*." Here we see the feet of Jesus, no longer nailed to the cross, but *in resurrection*. He has suffered the death of the cross, borne the penalty due to sin, vanquished death, defeated Satan, and is now risen from the dead, and is showing His hands and His feet, and is thus saying, See what I have done for you. I was delivered for your offences and rose again for your justification. Here I am to answer every claim that may be brought against you. "Who shall lay anything to the charge of God's elect? It is God that justifieth, who is he that condemneth? It is Christ that died, yea, rather, that is risen again." Here am I as the Risen One, the First Fruits from among the dead, the Pledge of your resurrection—"For if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies, by His Spirit that dwelleth in you." Here I am as the Conqueror over sin, death, hell, and the devil, the Pledge you also shall be conquerors over them as I have been; yea, more than conqueror's, through My mighty power. It is sweet to remember that Christ is the Living One; and we hear Him say to us "I am He that *liveth*, and was dead; and, behold, I am *alive* for evermore, Amen; and have the keys of hell (hades) and of death" (Rev. i. 18). He is the Son of the *Living* God, in whom we believe (Mat. xvi. 16). He is the *Living* Stone, in whom we are built, and on whom we rest (1 Pet. ii. 4). He is the *Living* Way, by whom we approach to God (Heb. x. 20). He is the *Living* Water, who satisfies, fertilizes, and refreshes our souls (Jh. iv. 11). He is the *Living* Bread, who feeds and nourishes us (Jh. vi. 51). He is our *Living* High Priest, who is pleading for and representing every believer at God's right hand (Heb. vii. 25). He is our *Living* Hope, for whom we wait, and who will give us a glorious body like His own when He comes again (1 Pet. i. 3).

"The Saviour lives, no more to die;
He lives, our Head, enthroned on high;
He lives, triumphant o'er the grave;
He lives, eternally to save!

"He lives, to still His people's fears;
He lives, to wipe away their tears;
He lives, their mansions to prepare;
He lives, to bring them safely there."

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"Remember that Jesus Christ was raised from the dead," says Paul in writing to Timothy (2 Tim ii.). Remember what He *has done* for you. Remember what He is *to* you. Remember your *position* in Him. Remember what He has *promised* to do for you. Remember you are risen with Him, and therefore set your affection on Him. It is not, as it is often quoted, *affections*, but affection—your whole, undivided heart. What is the result, if we love a person and are thinking much about him? Why, we long to be in his company. Even so, if we are taken up with Christ, our heart yielded up to Him, we shall desire, with Paul, "to know the power of His resurrection." And what is that? Why, Christ overcame every obstacle, defeated every enemy, triumphed over every foe, "led captivity captive," and is set down at the right hand of God as the Conqueror, so that we might be overcoming Christians. We know that there is sin in us, that is, we have an evil nature; but God wants us to know something else, to prove in our own experience, and to be able to say in very truth, "Thanks be to God who giveth us the victory"—over the world, the flesh, and the devil—"through our Lord Jesus Christ." How many Christians we meet who do not know the power of the living Christ to keep them from falling! If we are walking with God, day by day, hour by hour, moment by moment, we shall, as we trust Him, prove His power to keep us.

There are two extremes we must guard against. The first is spiritual pride, making our attainments the standard of other Christians to go by, thus making out we are better than they, instead of giving glory to God who has kept us. We may have even heard Christians who have experienced the power of Christ to keep them, go so far as to say that they have no sin, forgetting that, in thus speaking, they are actually guilty of sin (1 John i. 8). What they mean probably is, that, so far as they consciously knew, they had not wilfully rushed into or yielded to sin. We would remind such that our consciousness of what sin is, and what God says sin is, are two different things. Paul could say "he knew nothing against himself;" but he also says, "I am not hereby justified (R.V. 1 Cor. iv. 4). The second extreme is limiting the power of God to keep. All things are possible with God and to faith. If Satan cannot puff up, he will try to cast down. Take an illustration. Here is a Christian who is given to back-biting. Sometimes it is called an infirmity; but God calls it sin. Now God, if that soul will confess its sin, and trust in Him, He will deliver that one from back-biting, and give grace to speak well of others. The illustration holds good as to every sin, whether pride, envy, malice, love of dress, worldliness, evil thoughts. Oh! to know the power of His resurrection to lift us out and above this thing. That He may be glorified in and by us.

F. E. M.

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THE HOLY SPIRIT IN OUR SALVATION.

How often is this great and mighty Person—the Holy Spirit of God—thought and spoken of as an influence, even by those who profess to know Him. Thus is He dishonoured by those who are His own children, who are born of Him (John iii. 7); and grieved and wounded even in the house of His friends. In Genesis, He is named as the great cause of motion and of life. Without Him, the deep was in darkness. By Him, the rivers flow, the winds have power, the rain falls, the fire burns, the dew-drops sparkle, the lightnings flash, the thunders roar, the clouds roll back, and the sun appears. He is the efficient cause of all life, natural and spiritual. He gives skill to the artist, knowledge to the learned, and wisdom to the wise. Every good and perfect gift is from and through Him, in whom we live and move and have our being. In His operations in connection with our great salvation, He is called the Spirit of life, of truth, of grace, of adoption, of power, of comfort, and of holiness.

He strives with sinners. Gen. vi. 3.
He reproves (convicts) of sin. John xvi. 3.
He helps our infirmities. Rom. viii. 24.
He comforts. Acts ix. 3.
He teaches. John xiv. 26.
He guides. John xvi. 13.
He sanctifies. Rom. xv. 16.
He testifies of Christ. John xv. 26.
He glorifies Christ. John xvi. 14.
He searches all things. Rom. xi. 33-36.
He worketh according to His own will. 1 Cor. xiii. 4.
He dwells in saints. John xiv. 17.
He may be grieved. Eph. iv. 30.
He may be vexed. Isaiah lxiii. 10.
He can be resisted. Acts vii. 51.
He can be tempted. Acts v. 9.
He can be quenched. 1 Thess. v. 19.

DR. WARD, in "Quarterly Paper of Daily Prayer Union."

DAILY PROVISION.

AN EXTRACT FROM A LETTER.

IN Cant. i. 7 the soul cries out with intense earnestness, "Tell me, O Thou whom my soul loveth, where Thou feedest," and the Lord's answer is very striking. He does not give us any directions *how* to read His word, so as to obtain the special food and joy which we crave, but simply says, "Go thy way forth by the footsteps of the flock," hearing His voice, following Him (John x. 3, 27), keeping close to Him, led by Him: "He leadeth me" (Ps. xxiii. 3); fed by Him: He, the living door, and we going in continually by Him and finding pasture (John x. 9). *Not* a table prepared, but "*Thou* preparest a table before me;" *not* there is oil for my head, but "*Thou* anointest my head with oil;" *not* they shall feed, but "I will feed them" (Ezek. xxxiv. 14). Companionship with Himself the great grand secret, and present continuous ministry from Christ Himself the natural result. Oh, may we learn this more perfectly, and thus be abundantly satisfied with the fatness of His house (Ps. xxxvi. 8), and have a place of rest in the noontide heat. Then note Cant. i. 9. How preciously it follows: "O my love," or chosen companion. This is the first time He thus addresses us. He first teaches us the rich gain to ourselves of companionship with Him in verse 8, and then sweetly whispers, But *I* also want you; I want you near Me—I delight in your company. O for faith to believe it and affection to respond to it.

HANDFULS OF PURPOSE FOR EVERY DAY

AUGUST.—THREEFOLD CORDS.

1. *Three facts in connection with the words:—"IT IS."*
   1. *It is* written, "There is none righteous" (Rom. iii. 10). — State of the Sinner.
   2. "*It is* finished" (John xix. 30). — Sacrifice of the Saviour.
   3. "*It is* I" (Matt. xiv. 27). — Succourer of the Saint.

2. *Threefold picture of Enoch.*
   1. His walk (Gen. v. 24). — Fellowship with GOD.
   2. His faith (Heb. xi. 5). — Faith in GOD.
   3. His testimony (Jude 14). — Faithfulness to GOD.

3. *Three times the words, "Christ glorified in His saints," occur.*
   1. By what He *has* done *for* us (John xvii. 10). — Grace.
   2. By what He *is* doing *in* us (2 Thess. i. 12). — Growth.
   3. By what He will *yet* do *for* us (2 Thess. i. 10). — Glory.

4. *Three unspeakable things.*
   1. Unspeakable gift (2 Cor. ix. 15). — Redeemer.
   2. Unspeakable joy (1 Pet. i. 8). — Rejoicing.
   3. Unspeakable words (2 Cor. xii. 4). — Revelation.

5. *Three things about Christ as the Rock.*
   1. *On* the Rock (Ps. xl. 2). — Stability.
   2. *In* the Rock (Isa. xxxiii. 16). — Security.
   3. *From* the Rock (Deut. xxxii. 13). — Strength.

6. *Three times we read of Paradise.*
   1. Promise to the dying thief .. .. Luke xxiii. 43.
   2. Place where Paul was caught up to .. 2 Cor. xii. 4.
   3. Provision for the saint .. .. .. Rev. ii. 7.

7. *Three "must's" of John* iii.
   1. A necessity for the Sinner, "Ye *must* be born again" V. 7.
   2. A necessity for the Saviour, "Must be lifted up" V. 14.
   3. A necessity for the Saint, "I must decrease" .. V. 30.

8. *Three times we read of the mixed multitude.*
   1. "A *mixed multitude* went up with them" .. Ex. xii. 38.
   2. "*Mixed multitude* fell a lusting" .. .. Num. xi. 4.
   3. "Separated from Israel all the *mixed multitude*" .. .. Neh. xiii. 3.

9. *Three things the Lord does in Deut.* xxxiii.
   1. Saved by His grace .. .. .. Verse 29.
   2. Satisfied with His favour .. .. .. Verse 23.
   3. Separated to Himself .. .. .. Verse 16.

10. *Threefold manifestation of God in Titus.*
    1. His Goodness in giving us His Word .. Titus i. 3.
    2. His Grace in giving us His Son .. .. Titus ii. 11.
    3. His Glory, which we shall share with Christ .. .. Titus ii. 13.

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11. *Three men who went down.*
    1. Abram *went down* to Egypt (Gen. xii. 10).
    2. Jonah *went down* to Joppa (Jon. i. 3).
    3. Man who *went down* to Jericho (Luke x. 30).

    Saint out of communion. Servant shirking his work. Sinner straying.

12. *Threefold abiding.*
    1. Abiding *in* Christ is deliverance .. John xiv. 20.
    2. Christ abiding in us is power .. John xv. 1-11.
    3. Abiding with Christ is communion .. Luke xxiv. 29; Jno. i. 39.

13. *Three things essential to the Christian for power.*
    1. Clean heart for Worship .. Ps. li. 10; lxxiii. 1.
    2. Clean hands for Work .. .. Ps. xxiv. 4; Job xvii. 9.
    3. Clean feet for Walk .. .. John xiii. 10.

14. *Three things not to be done to the Holy Spirit.*
    1. The Sinner is not to *resist* Him by refusing Christ Acts. vii. 51.
    2. The Saint is not to *grieve* Him by looseness in walk Eph. iv. 30.
    3. The Servant is not to *quench* Him by despising others .. .. 1 Thess. v. 19.

15. *Three Persons we are to walk worthy of.*
    1. The Father, who has called us .. .. 1 Thess. ii. 12.
    2. The Son, who has redeemed us .. .. Col. i. 10.
    3. The Holy Spirit, who indwells us .. .. Eph. iv. 1.

16. *Three aspects of judgment in relation to the Christian.* [viii. 3.
    1. Our judgment as Sinners, as to our persons John v. 24; Rom.
    2. Our judgment as Saints, as our walk .. 1 Cor. xi. 31, 32.
    3. Our judgment as Servants, as to our work 1 Cor. iii. 13-15.

17. *Three "every whit's."*
    1. "*Every whit* clean" (John xiii. 10).
    2. "*Every whit* whole" (John vii. 23).
    3. "*Every whit* uttereth His glory" (Ps. xxix. 9).

    Regeneration. Recovery. Reflection.

18. *Threefold comfort.*
    1. The Father comforts by His Word .. Ps. cxix. 50.
    2. The Son comforts by His work .. .. Luke xxiv. 37-40.
    3. The Holy Spirit comforts by His presence John xiv. 16.

19. *Three last things in* 1 *Cor.* xv.
    1. The last enemy—death .. .. .. Verse 26.
    2. The last Adam—Christ .. .. .. Verse 45.
    3. The last trump—coming .. .. .. Verse 52.

20. *Three important truths.*
    1. Justification, or Accounted righteous in Christ Rom. iv. 5.
    2. Sanctification, or Association with Christ .. Heb. x. 14.
    3. Glorification, or Assimilation to Christ .. 1 John iii. 2.

21. *Three persons who were said to be dead.*
    1. Prodigal, while separated from his Father Luke xv. 24.
    2. Pleasure seeker, while living in the world 1 Tim. v. 6.
    3. Professor, who had only a name to live Rev. iii. 1.

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22. *Three times the Father acknowledged Christ from heaven.*
    1. At His baptism .. .. Matt. iii. 17.
    2. At the transfiguration .. .. .. Mark ix. 7.
    3. In praying to the Father .. .. .. John xii. 28.

23. *Three times the question was asked "Where is He?"*
    1. The wise men inquiry .. .. .. Matt. ii. 2.
    2. The Jews inquiry .. .. John vii. 2.
    3. The neighbours of the blind man inquiry John ix. 12.

24. *Three visits of Christ to the home at Bethany.*
    1. As the Teacher .. .. Luke x. 38-42.
    2. As the sympathising Friend .. .. John xi. 18-45.
    3. As the suffering Saviour .. .. .. John xii. 1-7.

25. *Three times Nicodemus is mentioned in John's Gospel.*
    1. As the inquirer .. .. John iii. 1.
    2. As the confessor .. .. John vii. 50.
    3. As the worker .. .. John xix. 39.

26. *Three times the words "Who hath believed our report," are mentioned.*
    1. By the prophet .. .. Is. liii. 1.
    2. By the Lord Jesus .. .. John xii. 38.
    3. By the apostle Paul .. .. Rom. x. 16.

27. *Threefold covering.*
    1. Grace. "Clothed, and in His right mind" Lk. viii. 35.
    2. Godliness. "Clothed with humility" .. 1 Pet. v. 5.
    3. Glory. "Clothed upon...house from heaven" 2 Cor. v. 2-4.

28. *Three attitudes of the believer in Ephesians.*
    1. *Seated* with Christ (Chaps. i. & ii.) Identification.
    2. *Walking* as Christ (Chaps. iv. & v.) Illumination.
    3. *Standing* against enemy (Chap. vi.) Infestion.

29. *Three things we are crucified to in Christ.*
    1. Self.—"*I* am crucified with Christ" .. .. Gal. ii. 20.
    2. The flesh.—"They that are Christ's *have* crucified the *flesh*" .. .. } Gal. v. 24.
    3. The world.—"The world *is* crucified unto me and I unto the world" .. .. .. } Gal. vi. 14.

30. *Three "spared nots."*
    1. God *spared not* the angels .. .. .. 2 Pet. ii. 4.
    2. God *spared not* the old world .. .. .. 2 Pet. ii. 5.
    3. God *spared not* His own Son .. .. .. Rom. viii. 32.

31. *Three conditions to be in to realise the power of God.*
    1. Powerlessness .. .. 2 Cor. xii. 9 (R.V.).
    2. Prayerfulness .. .. Acts iv. 31, 32.
    3. Progressing in knowledge .. .. Phil. iii. 10.

F. E. MARSH.

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BIBLE READINGS.

No. 194.—"BLACK."

Blackness of sin	Lam. iv. 8.
Blackness of sickness	Job xxx. 30.
Blackness of sorrow .. .. .. Jer. viii. 21;	Ps. cxix. 83.
Blackness of want	Lam. v. 10.
Blackness of service	Cant. i. 5.
Blackness of youth .. .. .. Matt. v. 36;	cf. Cant. v. 11.
Blackness of judgment .. .. .. Isa. l. 3;	Jude 13.

S. E. H.

No. 195.—UNION WITH CHRIST.

BELIEVERS ARE

Crucified with Christ	Rom. vi. 6.
Dead with Christ	Rom. vi. 8.
Buried with Him	Rom. vi. 4.
Planted together in the likeness of His death	Rom. vi. 5.
Planted together in the likeness of His resurrection ..	Rom. vi. 5.
Quickened together	Eph. ii. 5.
Raised up together	Eph. ii. 6.
Sitting together in heavenly places	Eph. ii. 6.
Living together	1 Thess. v. 10.
Working together	Mark xvi. 20.
Suffering together	Rom. viii. 17.
Glorified together	Rom. viii. 17.

No. 196.—FOUR STEPS OF THE CHRISTIAN LIFE.

MARK iii. 13, 14.

HE (1) CALLED unto Him whom He would, and they (2) CAME unto Him; that they should be (3) WITH HIM, and that He might (4) SEND THEM FORTH TO PREACH.

(Newberry's Bible: "TO PROCLAIM AS HERALDS.")

He called	The Invitation	Matt. xi. 28.
They came	The Acceptance	Luke xv. 20.
That they should be with Him ..	The Life or Walk	John xv. 4, 5.
That He might send them forth to preach	The Service	Matt. xxviii. 19, 20; John xv. 8.

We see in this verse that there must be the living, or the abiding, with Him, before any service can be rendered and blessed. Reader,

"Leave God to order all thy ways,
And hope in Him, whate'er betide:
Thou'lt find Him in the evil days
Thine all-sufficient strength and guide.
Who trusts in God's unchanging love
Builds on the rock that nought can move."

H. G.

Genera.

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No. 197.—THE NAIL, THE SURE PLACE, AND THE BURDEN.

ISAIAH xxii. 23, 24, 25.

"His own self (the nail) bare our sins (the burden) in His own body on the tree" (the sure place) .. 1 Pet. ii. 24.

The Nail—Christ.—Zech. x. 3; Ezra ix. 8. "A body hast Thou prepared Me" .. .. Ps. xl. 6; Heb. x. 5.

The Sure Place—The Cross.—There He was made *a curse* for us. There *only* He was the Sin-bearer. "If it be possible, let this cup pass from Me!" but there was no other way. In this Sure Place the Sure Foundation was laid.

The Burden—Sin.—"Vessels of cups even to all the vessels of flagons" (verse 24). "*All* have sinned" (Rom. iii. 23). "The Lord hath made the iniquities of us *all* to meet on Him" .. .. Isa. liii. 6 (marg.).

"I will fasten Him," &c. (verse 23). It is "the Lord's doing" (Ps. cxviii. 23). "*He* hath bent *His* bow, and set me as a mark for the arrow" .. .. Lam. iii. 12.

"The nail that is fastened in the sure place shall be removed, and cut down, and fall;

"Messiah shall be cut off, and shall have nothing" (Dan. ix. 26, marg.). "Thou hast made my strength to fall; the Lord hath delivered me into their hands, from whom I am not able to rise up" (Lam. i. 14).

and the burden that was upon it shall be cut off: *for Jehovah hath spoken it*" (verse 25).

"There shall be *none*" (Jer. l. 20).
"*Once* for all" (Heb. x. 10).
"*One* sacrifice for sins *for ever*" (Heb. x. 12).
"It ceaseth *for ever*" (Ps. xlix. 8).
"*It is finished*" (John. xix. 30).

M. WARDROP.

No. 198.—WHAT WE ARE "MADE" IN CHRIST.

1. *Made* righteous in Him ..	Rom. v. 19. 2 Cor. v. 21.	Our righteousness.
2. *Made* free in Him	Gal. v. 1.	Our liberty.
3. *Made* one with Him ..	1 Cor. xii. 13.	Our union.
4. *Made* nigh by His blood ..	Eph. ii. 13.	Our nearness.
5. *Made* accepted in Him ..	Eph. i. 6.	Our acceptance.
6. *Made* to sit with Him ..	Eph. ii. 6.	Our position.
7. *Made* heirs with Him ..	Titus iii. 7.	Our inheritance.
8. *Made* kings and priests in Him	Rev. i. 5.	Our dignity.
9. *Made* meet for the inheritance	Col. i. 2.	Our prospect.
10. *Made* joyful in Him ..	Ezra vi. 22.	Our rejoicing.
11. *Made* great in Him	Ps. xviii. 35.	Our greatness.
12. *Made* strong in Him ..	2 Cor. xii. 9.	Our strength.
13. *Made* conformable to His death	Phil. iii. 10.	Our suffering.
14. *Made* wisdom, righteousness, sanctification, and redemption in Him	1 Cor. i. 30.	Our glorying.

F. E. M.

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SEARCH SERIES.

VII.—THE FEAR OF THE LORD.

THE fear of the Lord is the beginning of wisdom ..	Prov. ix. 10.
The fear of the Lord is the beginning of knowledge	Prov. i. 7.
The fear of the Lord is a fountain of life	Prov. xiv. 27.
The fear of the Lord is to hate evil	Prov. viii. 13.
By the fear of the Lord men depart from evil ..	Prov. xvi. 6.
In the fear of the Lord is strong confidence ..	Prov. xiv. 26.
The secret of the Lord is with them that fear Him	Ps. xxv. 14.
It shall be well with them that fear God	Eccles. viii. 2.
He that feareth the Lord, him shall He teach ..	Ps. xxv. 12.
How great is Thy goodness . . . for them that fear Thee!	Ps. xxxi. 19.
Thou hast given a banner to them that fear Thee ..	Ps. lx. 4.
Thou hast given me the heritage of those that fear Thy name	Ps. lxi. 5.
The eye of the Lord is upon them that fear Him ..	Ps. xxxiii. 18.
The Lord pitieth them that fear Him	Ps. ciii. 13.
Great is His mercy toward them that fear Him ..	Ps. ciii. 11.
The angel of the Lord encampeth round about them that fear Him, and delivereth them	Ps. xxxiv. 7.
His salvation is nigh unto them that fear Him ..	Ps. lxxxv. 9.
There is no want to them that fear Him	Ps. xxxiv. 9.
He will fulfil the desire of them that fear Him ..	Ps. cxlv. 19.
The Lord hath pleasure in them that fear Him ..	Ps. cxlvii. 11.
Blessed is the man that feareth the Lord	Ps. cxii. 1.
Happy is the man that feareth alway	Prov. xxviii. 14.
To you that fear My name shall the Sun of Righteousness arise	Mal. iv. 2.
A book of remembrance was written for them that feared the Lord	Mal. iii. 16.
God is greatly to be feared in the assembly of the saints	Ps. lxxxix. 7.
Let Him be your fear, and let Him be your dread ..	Isa. viii. 13.
Fear God, and keep His commandments	Eccles. xii. 13.
Only fear the Lord . . . for consider how great things He hath done for you	1 Sam. xii. 24.
Be thou in the fear of the Lord all the day long ..	Prov. xxiii. 17.
Pass the time of your sojourning here in fear ..	1 Pet. i. 17.
Let us serve God with reverence and godly fear ..	Heb. xii. 28.
O fear the Lord, ye His saints	Ps. xxxiv. 9.
O that they would fear Me!	Deut. v. 29.
Fear the Lord, and depart from evil	Prov. iii. 7.
Serve the Lord with fear, and rejoice	Ps. ii. 11.
Ye that fear the Lord, praise the Lord	Ps. xxii. 23.

Subject for September—*The Presence of the Lord with His People.*

Friends are invited to send in texts for the SEARCH SERIES *of Readings to Christian Dundas, Deaconesses' Institution, Tottenham, by the 12th of each month.*

NOTICES OF BOOKS.

Books and other Publications intended for Review in these pages should be sent (as early in the month as possible), addressed to the Editor, 164, Alexandra Road, St John's Wood, N.W., or may be left in care of Messrs. J. F. SHAW & Co., *the Publishers, 48, Paternoster Row, marked, "For* FOOTSTEPS OF TRUTH."

THE CHURCH AND THE FRANCHISE. By A. S. LAMB. London: Nisbet & Co. (1s. 6d.)

The preface states the two-fold object of this book: To show the responsibility involved in the franchise; and the importance of recognising the true cause of the present disorders in the Church of England.

"NOT BOUND."

An interesting account of the work of the Association for the Free Distribution of the Scriptures, abounding with encouraging testimonies to the good results of the work. The hon. sec., Mrs. Robertson, 1, Oak Hill Park, Hampstead, will be happy to furnish copies on application.

LIGHT FOR THE LAST DAYS. A Study—Historic and Prophetic. By Mr. and Mrs. H. GRATTAN GUINNESS. London: Hodder & Stoughton. (12s.)

This is a sequel to a former work by the same authors—"The Approaching End of the Age"—giving, "in a fuller and more detached and definite form, the historic evidence of the fulfilment of the main chronologic prophecies of Scripture." This work is on the presentist or historic principle of prophetic interpretation in contrast to the views set forth in a series of papers appearing in this magazine, and written by Mr. Newberry. It is in opposition to futurist interpretation, and regards the predictions concerning Antichrist as fulfilled in the Papacy. Much will be found here which cannot fail to interest and stimulate the student of prophecy, however it may affect the judgment. The work gives evidence of immense labour and painstaking research, and presents, in a clear and forcible manner, the arguments in support of the system of interpretation adopted.

MATTHEW HENRY'S COMMENTARY. Vols. III. and IV. Thos. C. Jack, London and Edinburgh.

Two more volumes of this well-known work, to which we have already referred and in praise of which we need not add more, it being, in type, illustration, and binding, all that could be desired.

THE MAN CHRIST JESUS. London: Elliot Stock.

The object of this book is to set forth the glories of our Lord in his human nature. We are glad to see the subject fenced at the very threshold by the words—"He was in truth both God and man." We may well fix our attention on His human excellencies when we keep in view the fact of His deity. We think this book will be found edifying.

SACRIFICE OF PRAISE. Compiled by an Invalid. S. R. Briggs, Toronto. (2s.)

A text and hymn roll for the sick room, in good bold type. Each page contains a text, with an appropriate verse below, and a selection of Scripture verses. This invalid's work cannot fail to be appreciated by many a fellow-invalid.

ABBA FATHER: Helps to Prayer and Meditation. Rev. C. G. BASKERVILLE, M.A. London: Nisbet & Co. (1s. 6d.)

The sub-title correctly describes this little book. It is arranged in sections, for the week and the month, suggesting topics for prayer and meditation on each day. Many will derive assistance from it.

THE CHURCHETTE: A Year's Sermons and Parables, for the Young. By Rev. J. REID HOWATT. Hodder & Stoughton, London.

What is a Churchette? We conclude, from the contents of the book, it is the little church. Mr. Howatt's plan, he tells us, is, before the close of the morning service, to give a few words—a sermonette—to the little ones. These short portions are here preserved and handed on for little ones generally. We think, however, that it is necessary to show to the little

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ones the way of God more perfectly than is done in this volume. There is too much of "try," and too little of "trust."

THE SECOND ADVENT. Translated from the Greek of Cyril, Episcopos of Jerusalem in the fourth century. London: Elliot Stock.

This little pamphlet will be of interest as showing the thoughts of Christians on this important subject at such an early period of the Christian dispensation.

RAYS OF MESSIAH'S GLORY; or, Christ in the Old Testament. By DAVID BARON. Hodder & Stoughton.

Every book which aims at exalting the Lord Jesus, and showing forth His glories, must be welcome to the Christian reader, but seems to come with extra weight from the pen of a converted Jew. The present volume is sound in argument and fervent in spirit. We hope it may have a wide circulation.

ST. PAUL'S TEACHING ON SANCTIFICATION. By JAMES MORISON, D.D. Hodder & Stoughton, London.

This is a practical exposition of Romans vi.—so the author terms it; but it is also critical and expository. The subject of the chapter is very carefully considered, and the book will no doubt be found helpful by many readers. We do not feel sure about the remarks on verses 3 and 4, but they are worthy of attention.

THE WORLD'S WORKERS. A series of new and original volumes by popular authors. Portraits. Cassell & Co. (1s.)

A set of fourteen volumes, attractively bound, and containing excellent reading for young men and all young people. The series contains the biographies of eminent men of various classes — religious, philanthropic, scientific, philosophic, &c. We are glad to see books appearing of such a healthy character, and trust they may have a circulation as large as they deserve.

ECCLESIASTICAL ENGLISH. By G. WASHINGTON MOON, Hon. F.R.S.L. London: Hatchards.

This book is an impeachment of the *English* of the Revised Old Testament. We are afraid it must be acknowledged "this witness is true." The charge of imperfection is established by more than one thousand quotations. Let it be observed, however, that it is not the correctness of the translation which is challenged, but only the accuracy of the grammar—not the sense conveyed, but the clumsiness of the vehicle.

NOTES.

MR. SAMUEL MORLEY. — The very serious illness of this well-known gentleman has been a matter of much anxiety to many during the past month, and, of course, specially so in his own family circle. The very wide field over which Mr. Morley's influence for good has been felt; his deep sympathy for the poor and the suffering; his manifold philanthropic labours, not to speak of his heavy Parliamentary duties for many years past; and specially his generous support of Christian agencies for the evangelisation of the people could not fail to endear him to the hearts of thousands, while the *Evangelistic Mission* under our own care, has, from the first, found in him the very chief of its kind and generous supporters. Prayer has been incessantly made, in many places, on his behalf, and we still cling to the hope that the Lord may be pleased, in answer to these many thousands of supplications, to spare his life to the Church on earth, notwithstanding that, at the moment we write, the latest bulletin announces that the patient lies in a very critical condition. While still praying for his restoration, if it be for the glory of God, we know that, whatever the issue, the Lord will do what is best for him and all concerned.

* * *

We remind our friends of the approaching meeting on Bank Holiday, Monday, August 2, when we anticipate as large a gathering as usual of Christian workers, for prayer, conference, and addresses. Amongst others who have promised to attend is Mr. H. Varley, who purposes leaving the same week for the Cape.

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EVANGELISTIC MISSION TENT WORK.

A TENT was erected at

CHRISTCHURCH,

Hants, on June 14th. The first week's services were well attended, and manifest blessing was vouchsafed. On Sunday the tent was well filled, afternoon and evening, and many thronged round the entrance. A goodly number professed faith in Jesus, and others were powerfully convinced of sin, scarcely a night passing without one or more accepting Christ, amongst whom were two boys about twelve years of age. The evangelists and brethren in connection with the Baptist Chapel have shared each other's services.

Prayer was made for the brother and sister of one of the boys above referred to, and the same night the brother and a companion professed faith in the Saviour. The hay harvest was unfavourable to the meetings, but cases of true conversion occurred. On the "Fair" days a really good work was done amongst the gipsies and visitors seeking pleasure. The bright singing and playing outside the tent caused a great exodus from the various stalls and booths. The early part of the day was occupied in distributing papers in the "Fair" meadow, and in personal converse. The second Sunday opened with a seven a.m. prayer meeting. There was a good time in the afternoon at three, but at the evening meeting the Lord saved a goodly number of precious souls, and many were anxious. The report gives interesting details of a few cases out of many.

The closing Sunday was most profitable, and the attendance larger than on any previous occasion. One lady rejoiced to find an old Sunday scholar just returned, from service in London, to find the Lord. Other young women, and a lady aged seventy, professed faith in Christ. The above tent was removed to

BOSCOMBE,

where a good beginning was made, on July 15, amongst a large population of what may, in Scripture language, be called "the common people," and where there is promise of much blessing. At

FOREST GATE

there are large congregations on week nights, in fine weather. The tent is very crowded on Sunday evenings, and the Gospel, preached by Mr. Wm. Grove, is graciously accompanied by the power of God, in the awakening of much interest and the ingathering of souls; indeed, the general result has been so encouraging that it has been determined to continue the services during another month at least, every night in the week except Saturday, at 8, the services at Bignold Hall being continued as usual on Sundays at 7. The Wednesday night meetings, however, at the hall will be suspended during the tent services. In addition to this marquee, we have sent a second into the east of London, which is being well employed at

PLASHET,

in the midst of a very needy neighbourhood.

The annual rifle competitions, following upon the elections, considerably interfered with the attendances at the tent in Lower or South

WIMBLEDON

on the week evenings and, to some extent, on the Sundays; but, though the meetings have not been so large as they otherwise would have been, the workers have rejoiced to witness encouraging evidences of the Lord's blessing with the Word preached.

A tent has been pitched at

KENSAL NEW TOWN

again this year, being worked by Dr. Hibberd and his excellent staff of fellow-labourers, on their own responsibility. Much fruit was seen from the tent services there last year, and the friends are equally encouraged during the present season.

This tent is being removed this week to

TOOTING.

We are longing to be able to send out other tents, ready for use, as soon as the state of the funds will permit; for, though tent meetings are so much appreciated by the poorer classes who will not attend ordinary halls, the working expenses in connection with such are somewhat heavy, and therefore call for the earnest practical co-operation of the Lord's stewards having means.

C. RUSSELL HURDITCH.
164, Alexandra Road,
St. John's Wood, N.W.

THE FRUITFULNESS OF THE PEOPLE OF GOD.

NOTES OF AN ADDRESS AT KILBURN HALL,

By Mr. J. E. Hawkins.

Numbers xxiv. 1–9.



E have in the preceding parables seen something of God's thoughts regarding His people, and their wonderful standing before Him in complete justification. Our present subject brings us to dwell on another aspect of Divine truth—the *fruitfulness* of God's people, and their moral beauty and loveliness in His sight.

Balaam had to hear the voice of God; all through he was allowed to speak nothing beyond the words which had been given him of God. He refers to himself as "the man whose eyes are open . . . which heard the words of God, and saw the vision of the Almighty." It is implied his eyes were once closed, but now were open. He was compelled to be a true witness, for he heard the voice of God, and saw the vision of the Almighty. So we, if we would be used of God, must hear His voice and see the vision—that same vision, perhaps, that Isaiah saw which caused him to say at first, "Woe is me! for I am undone;" but afterwards, "Here am I; send me." As the Lord Jesus Christ spoke not His own words, but the words of Him that sent Him, so every servant of God must hear His voice before he can deliver His message.

The Spirit of God came upon Balaam, and he uttered, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" He looked up and saw Israel abiding in his tents according to their tribes, just in the Divine order given by God to Moses, each family in their respective place around the ark, and he exclaimed, "How goodly! how pleasant!" thus giving expression to God's thoughts. It is pleasant to Him to behold His children dwelling together in unity around the name of the

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Lord Jesus Christ. Then the Lord is near; yea, He makes His dwelling-place, first in the individual hearts of His people, and then in their collective assemblies. "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" In themselves Israel were not goodly, but God beheld them so when He saw them covered with the perfection He had put upon them. So we have nothing comely in ourselves, except as covered with the comeliness of Christ.

"As the valleys are they spread forth." This gives us the idea of fruitfulness. As a beautiful verdant valley with fresh-springing grass, with the sparkling water-course flowing through it, so are the people of God in His sight. There is fertility, verdure, and life; not a barren desert waste, with withered foliage and stunted growth, but "trees planted by rivers of water," with fresh green leaf and fragrant bloom, and ripe and luscious fruit. This is God's description of His people, which is verified in their experience as they are found abiding in Him and His words abiding in them. Israel's blessing as a nation is that they shall blossom and bud, and fill the face of the earth with fruit; that as the valleys are spread forth so they should spread out, dispensing life and fruitfulness on every hand. And this is equally true of God's children now. The Lord Jesus said in John xv.: "I have ordained you, that ye should go and bring forth fruit." The purpose of God in leaving His children in this world is that fruit unto Him should be brought forth in their walk and testimony here below.

And as we proceed further, God's thoughts as to fruitfulness are yet more fully expressed, for now He adds, "As gardens by the river's side." Here is beauty as well as fruit. What more grateful to the eye and fragrant to the senses than a garden as here described, the roots of whose trees are ever kept nourished by the "rivers of water," and therefore are ever bearing fruit? As we behold such a garden by the river's side in the valley we say, "How beautiful!" So God looks upon His saints, and delights in them; but observe, not only does He expect that which will please His eye, but that also which will refresh and gratify His heart. The different kinds of trees are used to denote various aspects of fruitfulness. In Solomon's Song iv. 12 we have God's description of His people under the emblem of a garden: "As a garden inclosed is My sister, My spouse; a spring shut up, a fountain sealed;" so here in Numbers they are compared to a garden by a water-course. The garden in Solomon's Song is one of spice trees and varied pleasant fruits; so the people of God bear fruit and yield fragrance to Him, some of the clusters of which are described in Galatians v. 22—"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

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Dear reader, are we now merely rejoicing in the unalterable blessing we have in Christ—that God sees us complete in Him? or are we, in the power of the Holy Ghost, bringing forth fruit for Him, in keeping with the words of the apostle Paul, "But now, being made free from sin, and become servants to God, ye have your fruit unto holiness" (Rom. vi. 22)? Every cluster of fruit is gathered up by God into His garner, and that fruit shall remain for ever, to His praise and to our joy and reward.

Two kinds of trees are specially named—"lign aloes" and "cedar trees." "Lign aloes which the Lord hath planted." Unless the Lord plant the tree there is no root to it, and there is no possibility of fruit except there be a root. In these days there is much profession, without real possession of life. Such are like trees with plenty of foliage but having little or no root, and no sooner does a time of trial or spiritual drought appear than their foliage is withered and dried up, and they manifest their true character as mere professors. The living tree, on the contrary, is planted by God, having been taken out of the soil of nature and put into His garden; and there, watered by the living streams of His grace, it brings forth abundant fruit to His glory.

But let us consider what kind of trees are lign aloes. They are remarkable for beauty and fragrance; their bloom is both luxuriant and plentiful. It is said that as many as 12,000 blooms have been counted on a single tree at one time. It is a precious picture of what the child of God should be—beautiful and fragrant. The aloe is mentioned both in Psalm xlv. and in the Canticles, where the beauty of the King and the graces of His Bride are portrayed. Precious emblem of what the Lord Jesus is, and of what His Church should be, as abiding in Him, and manifesting forth the graces and perfections received from Him! The fruit of the aloe was also used in the compounding of the incense for the golden altar in the Tabernacle, again showing that the graces of the Spirit produced in the believer are acceptable to our Father in heaven through Jesus Christ, as the incense ascended up full of fragrance to Him from the altar in the holy place.

The cedar tree is another precious emblem of the children of God. It is a type of stability, durability, and incorruptibility. It is stable, being well rooted in the earth, so that the winds and storms cannot uproot it; it is durable—the age of a cedar is longer than that of any other tree; and its wood does not decay, its very smell destroying all insect life that would cause it to rot—it is therefore a fit picture of that incorruption of which the believer is made a partaker in the Lord Jesus. Thus we see that the Lord would have us like the cedar—*rooted and grounded*, firmly fixed on the rock of His unchangeable

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word, and not tossed about by every wind of doctrine. Alas! how many of God's children are carried away by every novelty in doctrine that appears! Like ships without rudder or anchor, they are driven first one way, then another, and at last are dashed against the rocks, and their testimony is marred and their fruit to God destroyed. Dear reader, let us take heed to the sure word of our God, and so manifest a cedar-like stability, as well as shed forth the fragrance and beauty of the lign aloe.

But as we draw lessons for ourselves from this precious parable, let us not forget that it will yet be true of the literal Israel—the earthly people of God—when the prophecy of Hosea is fulfilled, and they shall return to the Lord and be received and blessed by Him in the day of their Millennial peace and joy. The Lord says of them in that day (Hosea xiv. 5–7): "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon."

"He shall pour the water out of his buckets." Israel were not intended to keep the blessing to themselves—they were to be a channel of blessing to all the nations; so, when Israel shall be gathered into their land, their mission shall be to bless the nations. And just as Israel were not intended to keep the blessing to themselves, no more is the Church of God. Every believer should be a channel of blessing to others. If we are not doing this, we are not fulfilling our mission. Our duty is, not to keep the water in the bucket, but to pour it out to others. Christians often get filled up with blessing, and keep it to themselves, and thus become spiritually fat; they settle on their lees, and are at ease. Let us remember our responsibilities, and not live to ourselves, but seek to pour out of the grace we have received to those who have not as yet tasted of His mercy or drunk of the living streams.

Our Lord Himself teaches us this same lesson of dispensing blessing to all around in John vii. 37-38, when He said, "If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. (This He spake of the Spirit, which they that believe on Him should receive.)" Now we who believe *have received the Spirit, and He dwells in us;* therefore this precious result should be seen in us—that from us flow out, not mere drops, or even rills, but *rivers* of living water. The grace of God in abundance should be poured out of the buckets of those who have known and received that grace which the apostle Paul declares was

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"*exceeding abundant.*" Around us, then, on every hand are thirsty souls, longing for the water of life; the hearts of men are parched and dry for the lack of the life-giving streams of God's mercy and grace. The duty of sending out these rivers of blessing belongs to the children of God. Let us seek to realise our responsibility, and look to the Lord for power to be found ready for the work He has given us to do.

"His seed shall be in many waters." This describes the character of Israel as being a blessing to other nations, and is in measure being fulfilled now by the people of God: in China, in Africa, and other parts, the true seed is in many waters. Israel shall fulfil the prophecy in due time; meanwhile it is our privilege to scatter the seed unto all the nations of the earth.

"His king shall be higher than Agag." Agag, king of Amalek, is a typical character. He is a picture of the flesh—human nature. He is exalted as a god to-day. Have we not men of science preaching human reason and fleshly wisdom? One of its many forms is agnosticism, which means knowing nothing, and leads on to open infidelity and denial of God. Men everywhere are exalting themselves against God, but the promise is sure: "His King shall be higher than Agag."

"God brought him forth out of Egypt." God reminds His people what they were, again and again—that they were once slaves in Egypt—in order to bring forth fresh praise; for instance, as we gather round the table from time to time to remember the Lord's death till He come, how that remembrance of His death, and our indebtedness to His grace, attunes our hearts to fresh praise to His glory!

"He hath as it were the strength of an unicorn." The unicorn is an unknown animal, with one horn—an emblem of united strength, strength in one horn. The strength of the Lord Jesus Christ is here shown contrasted to that of the beast, who will have ten horns—divided power. This belongs more to the concluding address, when we shall consider the subject of Israel's future glory!

"He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee." How we have advanced in these parables! First Balaam said, "How shall I curse, whom God hath not cursed?" This is negative blessing. Now he says, "Blessed is he that blesseth thee, and cursed is he that curseth thee." Whom God hath blessed is blessed eternally, though the Devil in the person of Balaam may try to curse. How Balak's heart must have sunk at these repeated blows! God's time is coming, man's power is fast ebbing away; on every hand the cry is for a man to govern. Politically, power is almost nil; socially, there is hardly any government; and religiously, foundation truths are being given up as obsolete, and as not suited to the boasted intelligence of this nineteenth century; and we are fast reaching that time when man's day shall have run out, and God's day shall dawn on this sin-blighted earth.

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MEN WHO COME FROM JESUS.

THERE are men who seem to be so full of Divine influences that wherever they go they carry blessings. There is a strange power in their simplest words which thrills every heart. There is a warm glow in their faces which seems like the outshining of a great altar-fire, or of a hot furnace of love in their bosoms. There is an unction in their prayers which takes hold of men's souls and lifts them up into the bosom of God. Their very presence brings a heavenly atmosphere. Their lives have a holy fragrance, like "the smell of a field which the Lord hath blessed." And if you ask for the secret, you shall find it to be this—*they have been with Jesus.* They live with Him; they abide in Him; and wherever they go it is right from His bosom.

These are the mighty ones of the earth. They live hard by the gates of heaven, and when they come to us they bring their hands and hearts full of rich blessings fresh from God. When a man comes in from outside on a cold, wintry day, he brings winter with him on his garments. But when one comes from a conservatory into your chamber, he brings fragrance with him. So, when a man comes from communing with Jesus in "the ivory palaces," "all his garments smell of myrrh, and aloes, and cassia." He walks in the garden of God, and comes with garments perfumed. Like the man who bore the Eshcol grapes from the vine-clad hills of Canaan back into the wilderness, he comes laden with ripe clusters of the fruits which, with his own hands, he has gathered upon the heavenly fields. He comes as a vessel, a vessel only of wood, or of clay, it may be, but a vessel fresh and dripping from the fountain, and full to the brim of the sweet waters of grace.

When these men who come from Jesus sit down by the bedside of the sick they have something to offer besides the common courtesies of friendship, or even the tender words of human sympathy and love. They have a word from God's own lips. They bring a message from the King. They bear healing waters drawn from the deep well of life. When they sit down beside the mourner they have something better than the world's cold comfort to present. They bring promises which shine like lamps in the gloom, and cast their bright beams far into the gloomy depths of sorrow. When they sit down beside the tempted, tired, fainting one, they have something better to offer than human counsel or a weak human arm. When they stand before hungry hearts they have something better than stones to give. They have been with Jesus, and they bring the "hidden manna" from the sanctuary. When they go out among the great needs and wants of human hearts they go

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with their hands full of spiritual gifts. They live so near the gates of heaven that they catch the accents of the angels' songs, and then come and sing them in men's homes, to cheer the sad and weary of earth. They are on such intimate terms with Jesus that He reveals to them many of the precious secrets of His love, and then they come and tell others who are burdened and weary.

There is no power to be compared for a moment with spiritual power. Pompey boasted that with one stamp of his foot he could rouse all Italy to arms. But with all his power he could not have comforted a mourner, nor dried a tear, nor lifted up a fainting one, nor led a lost soul to light. The achievements of physical power will perish. The things that mighty men do will pass away. The cities men build will crumble. The thrones men rear will topple and fall. But the things wrought by spiritual power will endure for ever.

They say that a word breathed into the air goes on and on for ever, in infinite vibrations, through the fields of space. This may be a mere vagary of the scientists, but certain it is that good words once spoken will go on and on for ever in the realm of human hearts. Songs sung into the ear of sorrow or care will go singing on eternally. A touch of beauty on a human soul will never fade, nor be rubbed out. Joys started deep in men's hearts by spiritual truths will never die. The things which are done in the name of Jesus, and through the power of His grace, will last for ever. I would rather be the obscurest servant in all God's field, and have spiritual power, and live to bless, to comfort, to heal, to cheer, to feed, and to point souls to the Lamb of Calvary, than be the mightiest emperor on the globe, ruling half a continent.

This power can be gained. God will give it even to His lowliest. But it can be obtained in only one way. Wealth cannot bestow it. The universities cannot confer it. Genius has it not among its treasures. It is not gotten in military academies. It is not one of the jewels in the king's crown. It can only be had by being with Jesus.

Somewhere I have read this little fable. One digging in the earth found a little lump of fragrant, perfumed clay, and asked, "Where did you come from? Where did you get your fragrancê?" And the little piece of clay said, "One laid me on a rose." Would you know the secret of sweet, fragrant, spiritual life? It comes from lying on the bosom of Jesus.

J. RUSSELL MILLER.

GOD'S MERCY.

MANY there are who turn God's mercy into a dagger to stab His justice with.

W. C.

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ESTABLISHED CHURCHES.

"And so were the churches *established in the faith*, and increased in number daily."—Acts xvi. 5.

"AND *so* were the churches established." *How* were they established? In two ways:—

1. *By the rejection of false teaching.* The fourth verse describes the mission of Paul and Silas at that time. The council of the Church had met in Jerusalem to consider the doctrines which the Judaising teachers were promulgating. Its decision is recorded in chapter xv. The decrees referred to in the fourth verse embodied that decision, and these were delivered to the churches to keep. The doctrines of the false teachers were thus examined, condemned, and rejected.

2. *By subjection to Divine teaching.* The decrees not only carried a rejection of false doctrines, but a clear statement of the true, for the guidance of the people and for their dutiful subjection. Thus they were not merely required to disown the spurious teachings, but to recognise and obey the command of God.

Here is a twofold act—rejection and reception, refusal and obedience; and this is followed by a twofold result—establishment and increase.

No house can be strong which is built with unsound materials; no physical constitution can be strong which is fed with unwholesome food; no vessel can be firm and safe that is made with rotten timber; and no church can be established which is built up with unsound doctrine. Not only is it necessary that the *foundation* be good, but the material of the structure must be good too. "Let every man take heed *how* he buildeth thereupon." There is the "gold, silver, and precious stones;" and there is the "wood, hay, and stubble." Good building will stand the test of time and storm, but unsubstantial work will soon crumble and decay.

Then there was "*increase.*" And let it be observed that the increase *followed* the establishment. It is of little use to lengthen the cords if you do not strengthen the stakes. The church that is established in the faith is the one that will increase in number. As in the natural body growth is a consequent of health, so in the spiritual and mystical body the same order is apparent, the same law operates. It is God that giveth the increase. "The *Lord added* to the Church daily such as should be saved." The Church's first duty is towards the Lord—*faithfulness;* if that be fulfilled, then the enlargement will follow. In Col. ii. 19 we have the expression, "increaseth with the *increase of God.*" There is an increase which is *not* of God, and such increase is worthless. There is great appearance, but no stability.

This "increase of God" results from the conditions described in the previous part of the verse—"holding the Head, from which all the body by joints and bands having *nourishment ministered*, and *knit together*, increaseth with the increase of God."

Thus the Church originally was made strong and multiplied, and there is no new way now.

JAS. L. STANLEY.

THE PERSONALITY, POWER, AND DESTINY OF SATAN.*

IT is instructive though somewhat appalling when we consider the power of Satan in the agencies he employed to bring all his purposes to pass. For the time being he presses into his fearful service the Sabeans, the fire from heaven, the Chaldeans, and the wind, though doubtless only by the permission of God some of these. Seeing that this fearful calamity does not cause Job to curse God and die, Satan makes one more desperate attempt to compass the life and soul of Job. The dark suggestion is now made, "Touch his bone and his flesh, and he will curse Thee to Thy face." Once more we see Job in the hands of his great enemy, who is charged to do his worst, with an important reservation—"Save his life." Job's life was like the Christian's—hid with Christ in God, "beyond the reach of harm."

Satan's work is soon accomplished, and we see the once powerful and prosperous Job smitten with a loathsome disease, sitting on a dunghill, apparently forsaken by God and man. "Surely an enemy hath done this." Blessed be God that His grace was so sufficient for Job that he could say, "Though He slay me, yet I will trust in Him." In the end we see the Devil defeated, Job doubly blessed, and God glorified.

In Zech. iii. we see Satan's true record in opposing the work of God in connection with the salvation of souls. "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." Here we see Satan trying to keep Christ from the unsaved, and the unsaved from Christ. "And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem, rebuke thee. Is not this a brand plucked out of the fire?"

Frequently, when souls are about to pass from darkness into light, from the power of Satan unto God, the great adversary makes most strenuous efforts to keep his unwilling prey; but blessed be God that greater is He who is for the poor seeking soul than he who is against it. In spite of Satan's opposition, and in his very presence, the hand that was nailed to the accursed tree is stretched forth, the soul is rescued from Satan, the prey is taken from the mighty, and Jesus triumphantly asks, "Is not this a brand plucked out of the fire?"

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* Extract from "Old-fashioned Truths for New-fashioned Times," by J. C. Croxford. Partridge & Co. (One shilling.)

If the eye of one seeking soul should rest upon these pages—one who is almost persuaded to be a Christian, but who is pulled back by Satan—let him remember that it is "darkest just before the dawn of day," and that Satan, like Pharaoh of old, will try to keep the soul in bondage as long as possible by every device and malice that his cunning can invent. Thank God, the Deliverer has come, the blood of redemption has been shed, and is sprinkled on God's throne within the veil, and "none need perish." All may live, for Christ has died.

In opposing the salvation of precious souls, Satan's record is exceedingly black. So also was his attack upon the Son of God in the wilderness. We see the trail of the serpent in the slaughter of the innocents soon after the birth of Christ. Foiled in this, Satan now commences a most fearful onslaught upon Jesus just as He was about to enter upon His public ministry. He had succeeded so well with our first parents in Paradise, when he tempted and then deceived the woman—which representatively is the Church—that he now ventures to attack the Head of the Church, even Christ; but this he finds is different work indeed. Christ repelled every advance with the sword of the Spirit, which is the word of God, till at the last temptation, summoning up the energies of the Godhead, Jesus said, "Get thee behind Me, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

Though Satan is again defeated and driven back, not the less do we discover his real object in all this. Look again at his record concerning his designs upon Peter (Luke xxii. 31): "And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat." Though Satan partly accomplished his purpose with Peter—for there was spiritual pride, ambition, and self-trust upon which to work—yet his main purpose was frustrated by the efficacious intercession of the Lord Jesus: "I have prayed for thee, that thy faith fail not." It is well to observe this special point of Christ's prayer, for in the end faith overcame. Peter is restored, and later on is taught to put Christians on their guard against the roaring lion who goeth about seeking whom he may devour, "whom," he says, "resist, steadfast in the faith."

Let us glance for a moment at a case or two where Satan's purpose is fully accomplished. Think of Judas (Luke xxii. 3): "Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve." Judas had been the tool and slave of the Devil from the first. Now he obtains full possession and complete mastery over him. The immediate result of this is, Jesus is betrayed—sold for thirty pieces of silver, arrested, and brought as a lamb to the slaughter, and condemned to be

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crucified. When Judas saw Christ condemned there was an untimely repentance, and throwing down the coveted money—his ill-gotten gains—he went and hanged himself. Surely hell from beneath is moved to meet such an one at his coming, as fallen spirits ask, "Art thou become like unto us?" So also with Ananias and Sapphira, who pretended to have given all to God when they had kept back part of the price. The apostle Peter goes straight to the cause of all this (Acts v. 3): "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and keep back part of the price of the land?" Satan had spread his net, and thus secured two of the early professors of Christianity in it. Their doom was most sudden and awful, the doom of death immediately following. Here is the record of Satan as the destroyer of the bodies and souls of men. Well may such instances make us tremble, and trust, and cry out, "Search me, O God, and know my heart; try me, and know my ways; and see if there be any wicked way in me, and lead me in the way everlasting."

Satan's record with regard to the apostle Paul is anything but a good one. He it was who filled the mind of Saul of Tarsus with such deadly enmity to Jesus of Nazareth; so much so that he could look on coldly at the death of Stephen, and hold the clothes of those engaged in this Satanic work. Many years after, the apostle Paul felt very keenly the power and sharpness of Satan's rage; for after he had been caught up into the third heaven, "and heard unspeakable words, which it is not lawful or possible for a man to utter," he says, in 2 Cor. xii. 7: "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." Satan's one object in sending this messenger was to worry, buffet, and annoy the apostle; though, if he could have foreseen the result of this thorn in the flesh, not only to Paul, but to thousands since his day, it is more than likely that he would have never sent such a messenger at all.

"Enemies may strive to injure,
Satan all his arts employ;
God will turn what seems to harm me
Into everlasting joy."

Luther believed in the personality and power of the Devil, or he would not, when suddenly and fiercely tempted in the Wartburgh, have thrown the inkpot at his great enemy. This little episode not only furnishes us with an insight into the Reformer's character, but shows clearly and unmistakably the power and malignity of Satan.

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We pass on next to consider Satan's character. He is the great tempter. Beginning with Eve, he has been busy in placing sore and great temptations before the brightest, holiest, and best of the saints of God. He tempts to sin, to slander, and to strife. He tempts to doubt, fear, and murmuring at the providence of God. He tempts to ambition, worldly fame, as well as to the gratification of ungodly lusts. He tempts to presumption and to despair. He is not only a tempter, but Jesus says he is a liar and the father of lies. When he speaketh a lie, he speaketh of his own. In this character Satan, like many who follow him, is quite confirmed. He is also a murderer, and that from the beginning. Murder was his real object in Eden, not only of the body, but the soul. Not long after the introduction of sin into the world by Satan, we read of the murder of Abel by his brother Cain. And since that time he has been moving nation against nation, family against family, brother against brother, until our ears have become too accustomed to strife and bloodshed. Not only is Satan the tempter, liar, and murderer, but he is the great mischief-maker, the disturber of the peace of the world—in a word, the sworn enemy of God and man.

We will next consider his power. This is great, as we may clearly see by what is contained in these pages, and from many parts of God's Word not quoted here. Blessed be God, though his power is great, it is limited. He is not paramount; there is a stronger than he—One who says, "All power is Mine in heaven and in earth." The Devil's power is limited as to time: "He knoweth that he hath but a short time;" and this accounts for his extraordinary activity. It is limited also as to sphere or place. This earth is the scene of his operation, the platform of his power. The ransomed in glory are beyond his presence and power—

"Far from a world of grief and sin,
With God eternally shut in."

It is said a minister once told a little boy that Satan was chained. "But," said the boy, "I have read that he goes up and down seeking whom he may devour." "True," said the minister, "but his chain is so long it reaches all round the world." Here the minister confused prophecy with the fulfilment of prophecy. Satan is at large now, but he will not always be. His power in working in and through man is great, not only with the worst, as Cain and Judas, but with Davids and Peters. "Wherefore, let him that thinketh he standeth take heed lest he fall." His power is seen in the number and variety of the characters he assumes, not always coming as the serpent or roaring lion, but frequently as an angel of light, in which appearance he is

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most to be dreaded and shunned. The power he has to place special temptation suited to our individual weaknesses is alarming and surprising. Truly, the Devil is a great student of human nature. Great also is his power to blind and prejudice men as to their best and highest interests. This we learn from 2 Cor. iv. 3: "But if our Gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." Oh, how many there are like Saul of Tarsus, with scales on their eyes—scales of pride, prejudice, and unbelief!

Not only is Satan the god of this world, but he is "the prince of the power of the air, the spirit that now worketh in the children of disobedience." Wicked men vainly boast of their independence and freedom. The fact is, they are "led captive by the Devil at his will" (2 Tim. ii. 26). Does he possess men still? Doubtless in many ways he does. In the days of Christ on earth he really possessed men. Practically and positively he does so to-day. He gets into many of his poor slaves in the form of strong drink, for one writer has declared that "this is man's way to the Devil, and the Devil's way to man." "Avoid it, pass not by it; turn from it, and pass away." His devices to keep the souls of men in his grasp are many and various. He tells them to delay: "There is time enough yet;" "The service of God is dreary and drudgery work." *Enjoy the world; say to thy soul,* "*Thou hast much* goods laid up for many years: take thine ease, eat, drink, and be merry." May the Holy Spirit arouse such to a sense of their danger, and to the real design and character of their great adversary.

Lastly, let us consider his destiny. This we learn in Rev. xx.: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season." During the Millennium Satan will be bound; then shall righteousness and peace fill the world. At the expiration of this thousand years of blessing, Satan is loosed out of his prison to make his last desperate and successful attempt to deceive the nations, and to gather them together to battle against the great God. In this battle Satan will be defeated and overthrown; he will be taken and cast into the fire, to be tormented for ever and ever. Such, briefly, is the origin, history, and destiny of the Satan of Scripture.

In conclusion, let us point out that Christ was manifested to

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destroy the works of the Devil, to bruise his head, and to deliver the sinner, to let the oppressed go free. Jesus has bought our pardon, and says, "Deliver him from going down to the pit, for I have found a ransom." He died to redeem us back to God, to save us from the power of Satan, and to give us who believe on His name power over all the power of the enemy. "Shall the prey be taken from the mighty, and the lawful captive delivered?" Accept your freedom by accepting Christ.

IN MEMORIAM.

THE LESSON OF A LEAF.

By S. Trevor Francis.

A little faded leaf lay on the ground,
Entwined with fair white flowers upon a mound—
Her mound—just by the slope of yonder hill,
Where sleeps my mother, passive, cold, and still.
Cold are those lips mine have *so* often pressed,
Still is that hand mine has *so* oft caressed;
And that sweet voice which gladdened me of yore
Is hushed to silence, ever, evermore.
What! evermore?
Nay, not for ever; yet shall I behold
Thy face in glory, and again enfold
Thy fadeless form, and to my raptured heart
Press thee, my mother, nevermore to part.
I take this leaf—
This faded leaf: in some way 'tis to me
A token from my God's rich treasury;
It seems to say all sorrows He hath given
Are messengers to lift my soul to heaven.
Here it shall rest;
Upon these Bible leaves this leaf shall stay,
Teaching its silent lesson day by day—
Lesson of hope, out of my poor heart pressed,
That He who lovest most gives what is best.

March, 1886.

Let the bright memories of God's goodness to thee in the past gild thy present with joy, and thy future with hope. W. C.

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THE FOUR "ALLS" OF CHRIST'S COMMISSION.

MATTHEW xxviii. 18-20.

IN our Lord's commission to His apostles, and through them to His Church, the occurrence of the word "*all*" four times, calls for our attention.

1. "ALL *authority* is given unto Me in heaven and on earth." It is well to have this deeply engraven on our hearts, and to be assured that Satan has now no authority either on earth or in heaven. He has power, arising out of man's perverted will, but authority he has none. That which he had he was deprived of by the Cross of Christ. Satan's authority in death is thus set aside by Him who holds the keys of death and Hades, which, in His resurrection, He wrested from the grasp of the Devil (Heb. ii. 14; Rev. i. 18). We too feebly realise what the bestowal of "all authority" on the risen Christ means. May God the Spirit lead us into it, that so our commission may be fulfilled under the authority of Christ and in the power of His mighty name.

2. The sphere of the commission is "ALL *nations*." The truth of God and the light of His salvation are no longer to be confined to the narrow limits of Israel's land, for the stone which Israel rejected becomes the "head of the corner" and the foundation of all blessing to a ruined world. Hitherto God had overlooked "the times of ignorance," but "now commandeth *all* men everywhere to repent." To this end the Gospel is to be preached in all the world "as a witness to all nations," and then shall the end come. With the commission let us join the injunction, "Pray ye therefore the Lord of the harvest, that He would send forth labourers."

To the command to make disciples the Lord adds, "Baptising them into the name of the Father, and of the Son, and of the Holy Ghost." The disciples, no longer scattered, were to be united in one name, brought into the membership of the one body, and builded together for a habitation of God in the Spirit. How wide the sphere! how scattered the materials! how united and perfect the end contemplated!

3. The instruction of the baptised ones is to be in "ALL *things whatsoever I have commanded you*." There is to be no picking and choosing of the truth of God, no unholy partialities, no undue withholding of some parts and undue pressing of others; no line drawn between what are too often profanely called "essentials" and "non-essentials." To the loving, obedient soul all is essential that infinite wisdom has enjoined, though all truth has by no means the same intrinsic importance. There are the "mint, anise, and cummin," as well as the weightier matters of "judgment, mercy, and faith;" but all are essential to obedience. We need to remember that he who breaks one of the least commandments, and teaches men so, shall be least in the kingdom, where relative standing will be measured by obedience.

In days when the symmetry of God's truth is marred by man's self-willed choosing, this part of the commission needs to be doubly pressed. Some say that to save souls is the only important matter, and

that other things are unimportant. The apostle Paul has regard to God's honour, and commands the evangelist "to preach the word;" that is, the whole of God's truth, and nothing but His truth.

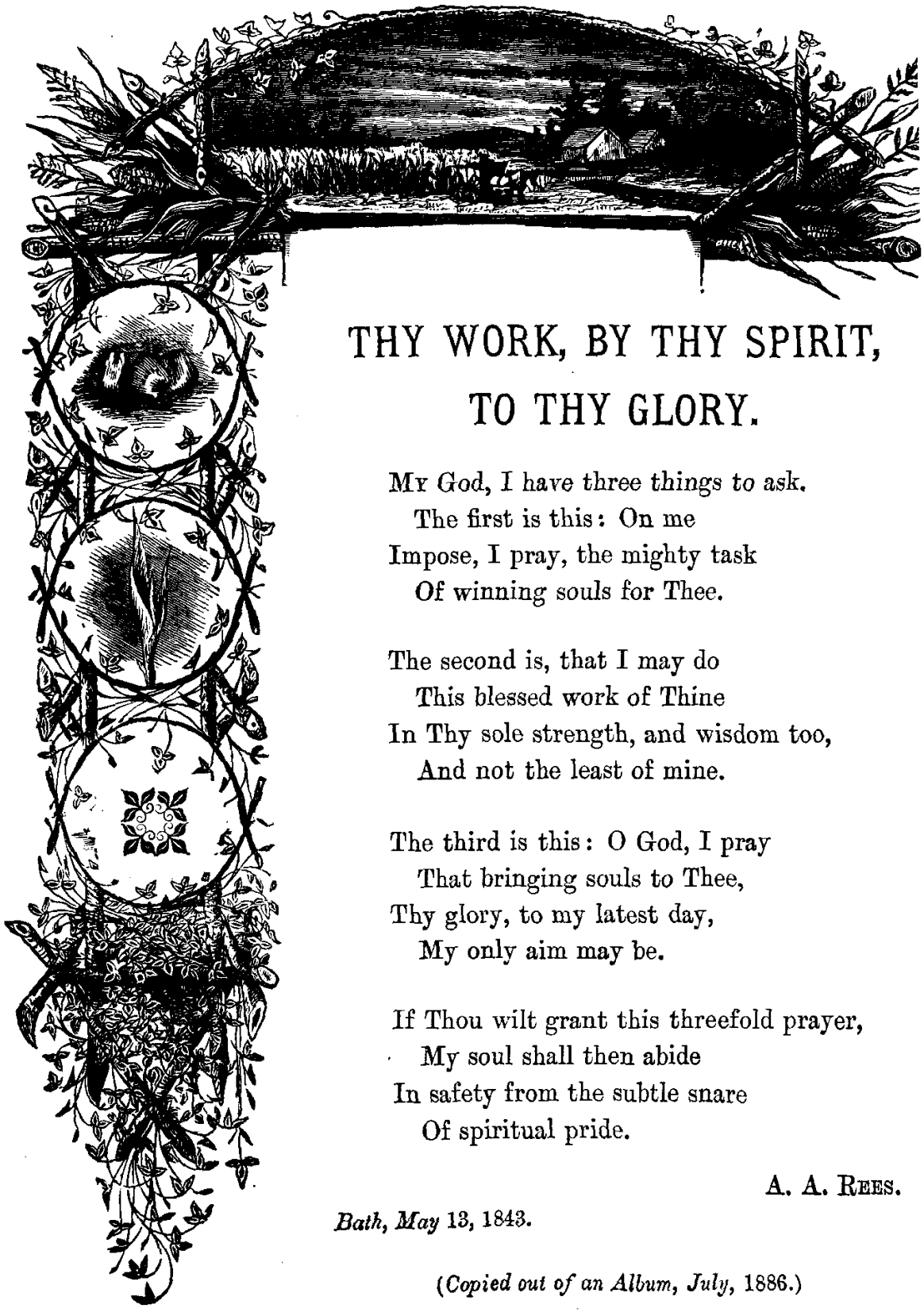
4. Lastly, the extent of Christ's closing promise is "*Lo, I am with you* ALL the days." What mighty consolation have we here! And in sweet harmony with this the Gospel by Matthew never tells us of the Lord's ascending into heaven. It leaves Him with us in all the blessed reality of His life up to the cross and beyond it in resurrection, as narrated in the Gospel. Yes, He is with us still, with His own each day of this dispensation, with us in these closing days of the nineteenth century, with us as the One who has foreseen all the circumstances through which His Church has to pass. With the faithful ones His presence has ever been a reality, and will be to the end, alike among the bloody persecutions of pagan and papal times, and among the seductive influences, past or present, of the world's patronage.

As with the Church so is it with the individual member, as he seeks to carry out the Master's commission. The Captain has never left one of His rank and file alone. He is with each servant, whether in the jubilee of a successful ministry, or in the triumph of an early martyrdom. All the days, and each day as it passes, let us remember, we are not alone, for He who sends us into the world is with us. May this comfort all who go forth bearing the Lord's commission, sowing often with tears the precious seed which it cost God so much to put into their basket, and rejoicing in hope of a harvest neither uncertain nor afar off.—*From "Echoes of Service," June*, 1886.

THE TANGLED YARN.

A WOMAN had put a hank of yarn upon a reel, intending to wind it into a ball, but as the thread would not run as she wished she lost patience, and pulled it to and fro. This, however, only made the evil worse, for it multiplied the ends until she no longer knew which to draw. Gotthold looked on in silence, but thought with himself: "I now see how it happens that the interference of third parties only complicates quarrels. The reason is, because they bring to them more of unseasonable anger and zeal than of judicious moderation and skill. Many a matter might easily be settled if we only knew the right end by which to take hold of whimsical and wilful minds. Worldly disputes are almost all like this yarn: whoever ventures to meddle with them, except in a meek and sober spirit, will do no good. It is folly for any man to expect that all things shall or can be made to square with his views. He acts a much wiser part who tries to accommodate himself to seasons and circumstances, so far as with a safe conscience he can. Many a one complains of the tangled yarns and whimsical characters with which he has to do, without being conscious that his own hat covers quite as much oddity, and that that gives other people no less occasion to complain of him.

"My God! In my vocation I must daily expect to meet with tangled yarns. Give me a meek and prudent heart, that I may always find the right end to draw!"—*Gotthold's Emblems.*



THY WORK, BY THY SPIRIT, TO THY GLORY.

My God, I have three things to ask.
The first is this: On me
Impose, I pray, the mighty task
Of winning souls for Thee.

The second is, that I may do
This blessed work of Thine
In Thy sole strength, and wisdom too,
And not the least of mine.

The third is this: O God, I pray
That bringing souls to Thee,
Thy glory, to my latest day,
My only aim may be.

If Thou wilt grant this threefold prayer,
My soul shall then abide
In safety from the subtle snare
Of spiritual pride.

A. A. Rees.

Bath, May 13, 1843.

(*Copied out of an Album, July,* 1886.)

THE BOOK OF REVELATION.

By Thomas Newberry, Editor of "The Englishman's Bible."

(*Continued from page* 416.)

Chapter XVIII.

Verses 1, 2. "And after these things I saw another angel come down from heaven, having great power [authority]; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, 'Babylon the Great is fallen, is fallen, and is become *the* habitation of devils [demons], and *the* hold [ward] of every foul spirit, and a cage [ward] of every unclean and hateful bird.'"

The time of this vision of the mighty angel is the beginning of the last three and a half years of Antichrist's reign, when Satan and his angels having been cast out of the heavenlies, and Antichrist having become the incarnation of the Evil One, setting himself up as God in the temple of God, will claim the homage and worship of the world.

At this time, what course will that false ecclesiastical system take which hitherto has professed to be the Church of God and the associate of His Christ? Will she be true to her original profession? or will she take a position totally the reverse? This vision supplies the answer. She will become the harlot associate of the beast, and instead of being what she had hitherto professed to be—"the habitation of God through the Spirit"—will "become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." The birds of the air, or spirits of wickedness, will no longer merely lodge in the branches of the great mustard tree, but the whole system will become their habitation and home. This is the great apostasy, this is Babylon's ignominious fall.

Verse 3. "'For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth *have* committed fornication with her, and the merchants of the earth *are* waxed rich through the abundance [power] of her delicacies [luxury].'"

That which has led on to this solemn issue has been an unholy alliance with the world, religion having been made merchandise of; for the friendship of this world is enmity with God, and apostasy from God is the precursor of His wrath.

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Verses 4, 5. "And I heard another voice from heaven, saying, 'Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins *have* reached unto heaven, and God *hath* remembered her iniquities.'"

It would appear that up to this period some even of God's people had lingered in the communion of this corrupt system—such is the fascination of outward pomp in matters of religion—but now the command for separation is imperative. Happy they who, through Scriptural intelligence of mystic Babylon's real character and final fall, even now shun all association and joint participation with her. When her iniquities have reached their full height, vengeance will be executed, and former iniquities will not be forgotten.

Verses 6-8. "'Reward her [render to her] even as she rewarded [rendered to] you, and double unto her double according to her works: in the cup which she *hath* filled [mixed] fill [mix] to her double. How much she *hath* glorified herself, and lived deliciously [luxuriously], so much torment and sorrow give her: for she saith in her heart, "I sit a queen, and am no widow, and shall see no sorrow." Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong *is* Jehovah God who judgeth her.'"

After that the Lord Jesus has come and received His people to Himself, all that which hitherto has borne the character of Christianity, and professed to be a part of the Church of Christ on the earth, but destitute of spiritual life, reality, and power, will still continue in outward form and manifestation.

Every mere system, of whatever name or denomination, uniting in one, will then constitute that outwardly prosperous and universal ecclesiastical system symbolised by Babylon the Great. Year by year increasing in influence and splendour, she will at length attain the zenith of popularity and power; but at the very time when she will appear to have reached entire security, sudden overthrow will come upon her through the ten kings, and that destruction will be full and final, for from that hour nothing of a similar character will be known on the earth, and according to the measure of Babylon's pomp and arrogance will be her degradation and her ruin.

Verses 9, 10. "'And the kings of the earth, who have committed fornication and lived deliciously [luxuriously] with her, shall bewail her, and lament for her, when they *shall* see the smoke

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of her burning, standing afar off for the fear of her torment, saying, "Alas, alas *that* great city Babylon, *that* mighty city! for in one hour is thy judgment come."'"

The overthrow of mystic Babylon will be by the combined action of the ten kings composing the empire of the beast. The other kings of the earth will lament over the ruin they were unable to avert. So intimate will be the connection of the corrupt system and the reigning powers that her sudden destruction will be a shock to thrones and states.

Verses 11-19. "'And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: *the* merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet: and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble; and cinnamon, and odours [incense], and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves [bodies], and souls of men. And the fruits that thy soul lusted after *are* departed from thee, and all things which *were* dainty and goodly *are* departed from thee, and thou shalt find them no more at all. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, and saying, "Alas, alas *that* great city, that was clothed in fine linen, and purple, and scarlet, and decked [gilded] with gold, and precious stones, and pearls! for in one hour so great riches is come to nought." And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, "What *city is* like unto *this* great city!" And they cast dust on their heads, and cried, weeping and wailing, saying, "Alas, alas *that* great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate."'"

Such will be the outward pomp and splendour of mystic Babylon, so costly her vestments, so elaborate her ritual, so grand her buildings, so gorgeous her palaces, so vast the number of those employed and enriched by her, that her sudden ruin will affect the interests of the entire mercantile world; the shock will be felt on every exchange throughout the civilised earth.

Verse 20. "'Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God *hath* avenged you on her.'"

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The response to this call will be found in chap. xix. 1-4, where the innumerable multitude who come out of the great tribulation, together with the saints of the former dispensation, and the church of the first-born, all unite in giving God the glory for the judgment executed.

Verses 21-23. "And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, 'Thus with violence shall *that* great city Babylon be thrown down, and shall be found no more at all. And *the* voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more [at all] in thee; and *the* sound of a millstone shall be heard no more at all in thee; and *the* light of a candle [lamp] shall shine no more at all in thee; and *the* voice of *the* bridegroom and of *the* bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.'"

When mystic Babylon falls, it will not be reformation nor reconstruction: her ruin will be complete; from henceforth nothing of a like character will have any existence.

The instructions given by Jeremiah to Seraiah the prince, recorded in Jer. li. 63, 64, are somewhat similar. There the stone was bound to the book of the prophecy, and cast into the Euphrates, to signify the fulfilment of the word on literal Babylon; here the angel casts the great stone into the sea, expressive of mystic Babylon's violent and utter overthrow.

No longer will the refinements of musical art be employed in her ritual, nor artistic skill be pressed into her service; no candle or lamp will shine on her altars, nor ceremonies be performed at them; her fascinations will have passed away for ever.

Verse 24. "'And in her was found *the* blood of prophets, and of saints, and of all that were slain upon the earth.'"

To the principle of religious intolerance, exemplified fully in mystic Babylon, is attributed the persecutions for conscience sake which have for ages stained the world with blood.

THE evening of the Cross and the morning of the resurrection make the first and eternal day of God's new creation. W. C.

HEAVEN loves a humble sinner rather than a proud saint.

ST. AUGUSTINE.

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HINDRANCES REMOVED.

NOTES OF A SERMON BY THE LATE A. A. REES, SUNDERLAND.*

MARK v. 43. JOHN xi. 39-44.

"I AM the resurrection and the life," saith the Lord; and as when He was on earth, so now in heaven. He goes about raising the dead; He quickeneth whom He will, both in body and soul, and when He will. It may be a damsel just dead, before decay's effacing finger, or a young man being carried out to burial, or one who has been four days a corpse; it matters not, death is death, and He is the resurrection. In other words, conversion is resurrection, and, if I may so say, a continuation of the resurrection of Christ: the converted are quickened together with Christ, and thus are quickened by Him, as the fruit of His own death and victory over the grave, for He is life. Moreover, in this act of quickening He stands alone. "His own arm brings salvation;" it is His prerogative to give life, and to restore it, only this restoration is far greater and more glorious in conversion, for He is resurrection. Nevertheless, both in the antecedents and subsequently, there is something for man to do. Before resurrection, there is the removing of the stone; after resurrection, there is the loosing of the grave-clothes—all which are done, not by Him directly, but by the disciples. Let us meditate on this for our profit this morning.

Jesus came to the grave of Lazarus, and finds it closed, according to custom, with a heavy stone upon its mouth. His purpose is to raise him up—He intends to call forth the dead—but prior to that He sets the living to work: "Take away the stone." This is addressed, not to Lazarus, but to the bystanders. To Lazarus, "Come forth;" to disciples, "Take away." So, in conversion, He calls on living souls to remove obstacles out of the way of dead ones. If sinners are to be saved, particularly on a large scale, He sets saints to work. Let me explain. There are the dead with stones upon their graves, covered over by surrounding and superabounding obstacles. There is the stone of prejudice. There are numbers of careless souls who will not cross the threshold of a place of worship because of this—some action of the preacher or the people, some groundless and injurious complaint, the product of falsehood. Now it is plain, since salvation comes by faith, and faith by hearing, and these people will not hear, they are out of the way of being saved, and Jesus, so to speak, cannot get at them—the stone lies between Him and the dead. Well, the disciples should

* Bethesda, Sunday morning, October 12, 1873.

take this stone away, by persuading outsiders to come and see, hear for themselves, and assure them of a welcome; just as those kind friends who wanted the paralytic to be restored, but could not get at Jesus because of the press, took him up to the roof of the house and let him down into the midst, and this was taking away the stone with a witness. Now, could you not help the resurrection of some dead sinner, who will not come in the way of Jesus because of some foolish prejudice or other, by persuading him to take a seat within these walls? Again and again have I heard of sinners persuaded, who at first would not come in, and such have been saved.

Then there is the stone or stumbling-block of Christian inconsistency—a huge obstacle between Christ and the sinner, by which many are kept back. For example, a dead sinner sees a professing saint unkind, covetous, passionate, vain-glorious: the effect on him is that he deems Christian religion a sham, and he will have nothing to do with it; his response is, "Physician, heal thyself." Alas! how many in families, in ship-yards, warehouses, and all places where the converted and unconverted are thrown together, are confirmed in their carelessness by the repulsive example of professors! In such cases the cry of Jesus is, "Take ye away the stone."

Then there is the stone of indifference towards the unconverted, as well as those who do not attend a place of worship; and of those who do attend many in their hearts cry out, "No man careth for my soul." Now I am sure many souls hang back from decision from want of a word in season—a kind word of warning—a word in affliction, or after a solemn sermon. "Friend, how is it with your soul?" is removing the stone, but gently (not kicking the stone). "Have you peace with God?" Repeatedly have I seen persons brought to tears by such pointed and kindly words, and hence the good of occasional meetings for inquiries—after-meetings—when suitable opportunities are provided to speak a word to a by-sitter, or invite an awakened stricken soul to the vestry; but in all these cases we should beware of the first contact, touching no sore places, exciting no opposition. The young should not speak to the old, nor servants to their masters, for there is much responsibility; yet, as Solomon says, "wisdom is profitable to direct." Ah! how many Lazaruses might come forth if the disciples took away the stones of prejudice, inconsistency, and indifference!

But after resurrection and conversion the disciples have much to do, as well as before. It was when Lazarus was raised Jesus said, "Take off the grave-clothes, and set him free." In like manner, those who have been converted should have new garments to walk at large—should disentangle them from injurious habits and infirmities, and

should add example to precept, and thus disentangle themselves. Alas! how many, old and young, are still entangled in their grave-clothes—alive, but not loose—are still bound in their swaddling-clothes, and resist all attempts to take them away! They breathe the resurrection life, but have no spiritual energy. Ah! ye also can loose them and let them go. Again, when Jesus has raised the dead, they need, after loosing them and letting them go, that something should be given them to eat. "Feed My sheep," said He to Peter. This direction is given, not to bystanders, but to pastors and teachers; also the direction, "Feed the flock of God." Here, however, the dead in their graves are raised, and the swaddling-clothes removed from those who cannot help themselves, and those who feed them have all a hand in the work. Come to the pastors. Come to be fed. Come to the servants of God. "Desire the sincere milk of the Word." Alas! how many souls are lean and ill, all because they miss the meal-time, and often the very meal that would have filled out their loose skin and made them fat and flourishing!

Dear friends and fellow-workers with Jesus, "take away the stone"—be fellow-workers with Jesus; and unloose the grave-clothes—be fellow-workers with me, and when I feed, come to be fed.

THE OPEN SMELLING BOTTLE.

GOTTHOLD had for some purpose taken from a cupboard a vial of rose-water, and, after using it, inconsiderately left it unstopped. Observing it, some time after, he found that all the strength and sweetness of the perfume had evaporated. "Here," thought he with himself, "is a striking emblem of a heart fond of the world and open to the impression of outward objects. What good does it do to take such a heart to the House of God and there fill it with the precious essence of the roses of paradise, which are the truths of Scripture? What good to kindle in it a glow of devotion, if we afterwards neglect to close the outlet?—by which, I mean, *to keep the Word in an honest and good heart* (Luke viii. 15). How vain to hear much, but to retain little, and practise less! How vain to experience within us sacred and holy emotions, unless we are afterwards careful to close the heart by diligent reflection and prayer, and so keep it unspotted from the world! Neglect this, and the strength and spirit of devotion evaporates and leaves only a lifeless froth behind.

"Lord Jesus, enable me to keep Thy Word like a lively cordial in my heart. Quicken it there by Thy Spirit and grace; seal it up also in my soul, that it may retain for ever its freshness and its power."—*Gotthold's Emblems.*

THE FEET OF JESUS.

No. III.—"IN THE MIDST."

"And in the midst of the seven candlesticks one like unto the Son of Man . . . and His feet like unto fine brass, as if they burned in a furnace."—Rev. i. 13, 15.

THE beloved disciple is banished to the Isle of Patmos. It is the Lord's Day. While he is meditating, no doubt thinking of his beloved Lord—for we read that he was "in the Spirit," and it is the office of the Holy Spirit to reveal Christ, and to unfold to the believer the beauty and glory of His person;—while he is thus musing, he hears a "great voice, saying, I am Alpha and Omega," and, turning round, he sees seven golden lampstands, and, *in the midst* of them, the Son of Man clothed with a garment, and girt about with a golden girdle. And then John goes on to describe the glory of the person of Christ. *His head* and *His hair* were white like wool—telling us of Him who is the Eternal One, the Ancient of Days. *His eyes* like a flame of fire—telling us of His omniscience; nothing hid from His sight. *His voice* as the sound of many waters—telling us of His omnipotence. He speaks, and a world comes forth. The earth shakes at His voice. The dead come forth at His word. *His right hand*—telling us of His sustaining care. *His mouth*—telling us of the power of His Word. *His countenance*—telling us of the dazzling beauty of His presence. *His feet*, like fine brass. Brass is typical of firmness and the strength of endurance. In the Tabernacle, the altar of burnt offering was made of brass—typical of Jesus *enduring* the cross. The serpent that was lifted up upon the pole in the wilderness was made of brass, telling us of Him who was lifted up upon the cross, and was made sin and bore the wrath of God against sin. The feet of the cherubim were like polished brass (Ezek. i. 7). The cherubim seem to be the executors of God's righteous judgments (see Gen. iii. 24). Daniel, when he saw Christ's feet, said they were like polished brass (Dan. x. 6).

Let us look further. John describes His feet like fine brass. Brass in each of these is connected with judgment. We have seen the feet of Jesus nailed to the cross, and by His death making atonement for sin. We have seen Him in resurrection power. Now we see Him as our great High Priest in the midst of His people, judging the evil in their midst. It was one of the offices of the Aaronic priesthood to judge in

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the case of leprosy and jealousy (see Lev. xii. and xiv.). So now our High Priest is judging His people by His Word and Spirit; hence His feet are like fine brass, to tread down everything contrary to His mind and will. Notice the position of the Lord Jesus—"*in the midst.*" How often we read of Him being in the midst! Crucified *in the midst* of two thieves (John xix. 18). Standing *in the midst* of His disciples on His resurrection morn (Luke xxiv. 36). Where two or three are gathered in His name, He is *in the midst* (Matt. xviii. 20). He is the centre of attraction in the glory—the Lamb *in the midst* of the throne (Rev. v. 6). Now He is *in the midst* of the seven lampstands. Notice the number of lampstands—"*seven.*" In the Tabernacle, the lampstand had seven lights, but only one stand: this is typical of our union with Christ. Here it is seven lamp*stands:* the truth here is not union, but earthly testimony for the Lord. Our union can *never* be severed. Our testimony may be hid in the bushel of business, or under the bed of slothfulness, unbelief, and sin (Matt. v. 14-16). We see the truth of this brought out in Christ's message to the church of Ephesus. If they did not repent He would remove their lampstand—viz., their testimony for Him would be gone. What was Christ in the midst of the lampstands for?

1. *To encourage the tried.* Again and again we hear Him saying, "I know thy works, thy labour, thy patience, thy poverty, thy tribulation, thy love, thy service, thy faith." While His eyes are as a flame of fire, and can easily discover sin, they are also like doves' eyes (Cant. v. 12), viz., loving, tender, gentle, and compassionate for the tried one. He is not unmindful of any work of faith or labour of love, done with a single eye to His glory. He knows and will not forget at the judgment seat to give a reward, if it is only a cup of cold water given in His name. The high preist of old was not only to judge evil, but he must also have compassion on the ignorant (Heb. v. 2). Our High Priest is able to succour us who are tried, because He was in all points tempted as we are, yet without sin. And this should encourage any Christian who may be tried, who may not be much thought of by fellow-Christians. Remember Jesus is looking down, and knows your trials, temptations, work, and love to Him. Let this encourage you.

2. *To reprove the backslider.* Some had forsaken their first love, others had allowed false doctrine to creep in among them, others were mixing up with the world, and He is now exhorting them to repent. A backslider is more miserable than the sinner who has never been troubled about his sins. The prodigal is a true picture of the backslider. He leaves his father's house, he loses the comforts of home

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and the food of his father's table, but there was one thing he did not lose—his father's love. My reader, you may have lost the joy of salvation, the desire to feed upon the Word of God; it may be you are mixing with the world, your testimony for Christ gone, and you are miserable. What does He say to you? Repent! Turn round. You have not lost your Father's love. Come home, confessing your sin, for He is faithful and just to forgive your sins, and to cleanse you from all unrighteousness.

3. *To warn the lukewarm.* His message to the church at Laodicea was that He would spue them out of His mouth if they did not repent. Is not this the picture we have given us in 1 Cor. iii. 13-15? There will be many who will be saved though as by fire, but their works will be burnt up. They will be saved from hell, but they will not have the abundant entrance, the reward for service, and the Master's "Well done" of approval. Why? Because they have been lukewarm—neither one thing nor another—mixing with the world; and if they have done any service, it has been more to please men than God. O my readers, if you are lukewarm, listen to the Master's voice. He counsels you to buy of Him gold tried in the fire, viz., work done for Him constrained by His love, with a single eye to His glory, and by His power. Such work will stand the test at the judgment seat of Christ (1 Cor. iii. 12). Oh! will you not set your affection on the true riches, and not be content with earth's vain store? Oh! will you not receive the clothing of acceptance? For while we are accepted in Christ as to our salvation from the penalty of sin, and accepted in all the worthiness of our Beloved (Eph. i. 6), still we are to labour to be accepted *of* Him, as servants (2 Cor. v. 9). Notice the two little words *in* and *of*. Oh! will you not accept the eye-salve, that you may see things in God's light? Oh! will you not receive the chastisement from a loving Father's hand. Oh! will you not swing the door of your heart wide open, and let the Master fill your mind? Oh! will you not come right out *for* Christ and *to* Him, and be content no longer to be lukewarm—half-hearted—but whole-hearted; your spirit, soul, and body yielded up to Him, that you may live *to* Him and work *for* Him?

4. *To exhort the whole-hearted to "hold fast"* (Rev. ii. 25, iii. 3, 11). There are several things we are to hold fast. (1.) We are to "hold fast" that which is good (1 Thess. v. 21). That means we must let go everything that is bad. (2.) "Hold fast the form of sound words" (2 Tim. i. 13). Again and again Christ reproves the churches because they had some among them that held the doctrine of the Nicolaitanes. Keep to the Word of God. If they speak not according to the law and the testimony, it is because there is no light in them. (3.) "Hold fast

your confidence in Him" (Heb. iii. 6). Let nothing come in shutting out your soul, but cleave to the Lord with full purpose of heart. (4.) "Hold fast your confession of Him" (Heb. iv. 14, R.V.). Tell what He has done for you; tell what He is to you; tell what He is able to do; tell of His love, His power, His salvation—in a word, Himself. (5.) "Hold fast the confession of your hope" (R.V., Heb. x. 23). Jesus is our hope. He is coming again; tell it out. (6.) "Hold fast that which you have" (Rev. iii. 11). We have peace with God (Rom. v. 1); we have redemption through the blood of Christ (Eph. i. 7); we have eternal life (1 John v. 13); we have a High Priest who is praying for us and succouring us (Heb. viii. 1); we have the Holy Spirit (Rom. viii. 15). Hold fast till Jesus comes (Rev. ii. 25).

5. *To promise the overcomer reward.* Space forbids us dwelling upon this, but read the Scriptures, and see what He promises to the overcomer. As to our being in heaven, it will be all of His grace. As to our *position* there, it will be according to our faithfulness down here. May we indeed be overcoming Christians; not overcome by evil, but overcoming evil, self, and the world, by the power of Him who dwells in us by His Spirit.

F. E. M.

CARING FOR SOULS.*

"When thou are converted, strengthen thy brethren."—Luke xxii. 32.

WHATEVER may be the station or condition in which we are placed, there is some simple and evident duty which each one is called upon to perform; some course which each one is summoned to run; and, what is far more, however narrow may be its bounds or obscure its situation, there is some sphere to which the influence of each one extends, and in which, like the summer sun, each one may diffuse joy and happiness around.

That it is plainly the bounden duty of every one—young or old, rich or poor—who has found Jesus, to care for those around him, is fully proved and borne out by our Lord's command to Peter, "When thou art converted, strengthen thy brethren." It is therefore to this portion of the congregation that the present season calls me in particular to address myself. If it be unfortunate for us that we often undervalue the blessings we enjoy, it is also unfortunate that we are all at times liable to undervalue the means of usefulness we possess. There is a kind of modesty which sometimes leads people to estimate the importance of the position they occupy in society at too low a standard.

* Extracts from a sermon (at the close of a mission) preached at St. Paul's, Newport, by Rev. T. England.

But if there be something pleasing in the consideration of this power of usefulness that you all enjoy, there is something very solemn in the idea of its neglect,—in the thought that you hold in your hands, as it were, the keys of the kingdom of heaven for these fellow-creatures. You blame the parent who refuses the means of instruction to his child; you blame the legislator who does not provide the elements of education for the people; and is there no blame in the sight of God and man for him who withholds from those whom Providence has committed to his spiritual care the intelligence that has been imparted to himself concerning the way of salvation,—who withholds from the darkened vale of life the radiance that alone can cheer it, viz., the knowledge of Christ?

And now, dear friends, I would say a word of friendly counsel to those who may be masters, mistresses, and employers of labour amongst you. I am speaking, of course, to Christians—to those who know the true value of the Gospel, and who have felt how little every other possession is able to give peace to the heart of man. Let me, then, remind you that if Christianity is necessary for yourselves, it is quite as necessary to those beneath you in the ranks of society. True religion calls *them* especially to its embrace; from it their deepest sense of duty springs, and in the hopes which it affords they may find the sole but mighty compensation for all the toils they undergo and all the inequalities they experience. Of this master-source of human happiness you have, in a great measure, the command; and it is your influence and example which must mainly determine whether you are to preside over a pious or an abandoned people.

And let me remind you that life, with all its power and all its riches, must have an end. An hour is coming when all will be forgotten except the use you have made of your means and opportunities. In that hour how would you dread to think that your example had been the cause even of present sorrow to those beneath you,—that your mistaken policy had embittered the lives of those whom you might have abundantly blessed? And is it not still more awful to think that your example may penetrate into eternity,—that your levity may have raised doubts in the ignorant that ended in unbelief,—that your carelessness may have taught the simple to throw off the yoke of Christianity,—and that in the final ruin of those souls, which the Providence of God had consigned to your care, you yourselves may have been the fatal, though unconscious, instruments

Dear friends, we cannot think too seriously of these important matters. Therefore let us pray earnestly and unceasingly to Almighty God that our faith may not fail, and that, being ourselves mercifully brought to the knowledge of the truth, we may be enabled to strengthen

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our weaker brethren, and employ our utmost efforts to raise up the fallen ones "out of the horrible pit," out of "the mire and clay," and to "set their feet upon the Rock."

And, lastly, I would speak a word to those who are still callous, indifferent, unbelieving, "dead in trespasses and sins." We address you as ambassadors for Christ; and we beseech and adjure you, in Christ's stead, in the name of Jesus, be ye reconciled to God. We invite you to come to us and be helped. We pray and beg of you, while there is yet time—before "the night cometh, in which no man can work,"—before the Lord of glory shall come to "take an account of his servants,"—before "the Master of the House shall have risen up and shut to the door"—we implore you, come to Jesus.

"Turn you, all of you, from your evil ways, for why will ye die?" "I have no pleasure, saith the Lord of Hosts, in the death of a sinner; therefore turn ye, and live." Mind, it will be of no use your saying at the day of judgment that we "have taught in your streets." What is the use of our teaching if ye will not learn? What is the use of our preaching if ye will not hear? Remember, "he that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." We offer you eternal life, and will you prefer eternal death? We offer you bliss and heaven, and will you prefer torment and hell? We invite you to the service of Christ, "which is perfect freedom," and the wages of which is a crown of glory; and will you prefer the service of the Devil, and the wages of sin, which is death, eternal death? Oh! my dear, unsaved fellow-creatures, reject not, I entreat you, the message of love and mercy with which we are charged by Almighty God. Reject not the blessed offer of pardon—of free and full forgiveness—that we are commissioned by Jesus Christ to make to you. Oh! come unto Him, all ye that are weary, and He will give you rest. Come at once; come to-day; put it not off till to-morrow, for that may be the judgment day. Come now—

"Just as thou art, without one plea,
Save that His blood was shed for thee."

Oh! hardened sinner, come. Awakened sinner, come. Oh! trembling sinner, come. There is mercy for the vilest; there is hope for the most despairing; peace for the most troubled; pardon for the most guilty; redemption for all.



WHEN you can add brightness to the sun, beauty to the rainbow, and strength to the everlasting hills, then you may try to improve the finished work of Christ. W. C.

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"THE LAMB IS THE LIGHT THEREOF."

(Suggested by the lines, "At Home with Jesus," by C. Russell Hurditch.)

Millions of years in heaven!
'Mid splendour yet untold, and angel songs;
Enriched with all God's mighty grace has given,
And holding converse high with saintly throngs.
Thought ranges o'er the "many mansions" wide,
But turns from all unblest, unsatisfied.

Is *this* our promised bliss?
For *this*, then, have we suffered, toiled, and striven?
Does God allure our wearied souls with this—
Plant gardens of delight, and call them heaven?
Nay! Comes a whisper o'er yon crystal sea:
Heaven is to dwell, O Saviour Christ, with Thee.

The pearly gates will shine;
Through the wide arch grand harmonies will ring.
God's presence doth so fill that realm divine
That those who reach it cannot choose but sing.
Meet homage to our God and to His Son!
Meet dwelling for His only worthy One!

But *Thou* wilt be its Light!
Compared with Thee, heaven's brightest glories fade;
We shall behold Thy majesty and might,
Thou by whom angels live and worlds were made;
Then, turning, with adoring hearts shall see
The marks of our redemption graved on Thee.

Now, flesh is all too frail—
It shrinks from e'en the thought of all Thy pain;
We cannot half spell out the wondrous tale
Of Thy deep sorrow and our endless gain;
We only sip the wine-cup of Thy love,
Anticipating deeper draughts above.

But *then*, when Thou art nigh,
And ransomed souls are crowning Thee with praise;—
When Thy fair Bride, all glorious, meets Thine eye,
And finds her bliss in Thine enraptured gaze;—
Then, earth for ever past and heaven begun,
We shall look back, and see how all was won.

Back to the Cross once more!
Thine own thoughts of Thy sacrifice to share,
And learn, Lord, as we never learned before,
The marvels of the love that brought Thee there;
Seeing Thy soul poured out, Thy blest side riven,
Thy life, *Thyself*, for our transgressions given.

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Seeing, in that dark hour,
Grace holding tryst with holiness divine,
Man's utter guilt allied with Satan's power,
God's sword sheathed in a breaking heart—and Thine!
Thus shall we muse on Thee while ages glide,
For ever thirsting, yet how satisfied!

What else Thou hast in store
Eternity's clear light alone can show;
But this at least our hearts have learned before—
More than Thyself Thou never canst bestow.
Thyself through myriad ages we shall see,
And at their close desire Thee—only Thee.

Yet one more joy we know—
The highest that e'er thrilled a human breast;
Tasting its wondrous sweetness here below,
What marvel if with Thee we leave the rest?
This holy truth within our hearts we hide—
Saviour and Lord, *Thou wilt be satisfied!*

It thrills our souls to think
Thou wilt have fruit of all Thy travail sore;
And for the cup of wrath which Thou didst drink,
A cup of joy unmingled evermore.
Thy Church with Thee in glory shall appear—
Blest recompense for all Thy sorrows here.

All honours will be Thine—
All glory and dominion, as God's Son;
Yet not in this will be Thy joy divine,
But in the love Thy priceless love has won.
Thine own pure joy with deep delight we see,
And, crowning all, the Father's joy in Thee.

M. J. H.

THE foxes of treachery, the vultures of avarice, and the eaglets of cruelty, all the winged fowl of ambition and self-sacrifice, have their holes and nests in that craggy heart; but the Son of Man hath not where to lay His head in thine heart. ST. AUGUSTINE.

To suppose that everyone "who names the name of Christ" follows the Sun of Righteousness, would be as great an illusion as to suppose that the sun-flower always turns towards the sun. W. C.

WITH many professors the world is a bauble on Sundays, and a jewel on week-days. To change the figure, how many professors appear to regard Sunday as a bath in which they can wash away all the defilement of the week, and then on Monday return to the world's embrace as eagerly as ever. W. C.

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THE STONES OF THE TEMPLE.

By Henry Thorne,

Travelling Secretary for the National Council of the Young Men's Christian Association.

"SEE," said the disciples to the Master, as upon one occasion they directed His attention to the Temple, "what manner of stones and what buildings are here!" (Mark xiii. 1). The stones on which they gazed were soon thrown down, and the buildings passed away. Earth has no abiding places. "Change and decay" are stamped on all the work of human architects. The strong fortress withers into dust, and the gorgeous temple fades into obscurity. We can no longer look upon the Temple as the disciples did, but we can look upon the graphic pictures of it which still live in the stories of the sacred Book. Here, not the disciples, but the Master Himself, seems to say to us, "Seest thou these stones?" It is our purpose in this paper to consider the stones of the Temple in the light of what the Bible says of them.

1. The first thing we know about these stones is that *they had to be hewn out of the quarry.* We are told that Solomon had "fourscore thousand hewers in the mountains" (1 Kings v. 17, 18). Here we see that the stones had to be brought out of their natural state. They were of the earth—associated with it, embedded in it, and firmly attached to it until the hewers separated them from it. What a picture of what was the natural condition of those who have been made stones in the spiritual temple that God is building now! They also were of the earth. Unregenerate men are not "strangers on the earth." They are at home on it. It is their native element. Here they would abide always. They would, if possible, build a dwelling-house which no earthquake could shake. Their offerings, like Cain's, are the fruit of the earth. Though the earth has the curse of God upon it (Gen. iii. 17), they seek to get blessing out of it. They grasp its thistles, and seek to rest upon its beds of thorns. Their idea of wealth is the possession of its productions, and "they will," as one has said, "never have enough of it until their mouths are filled with it." Wearied of life on the earth, they desire to rest in the earth, half hoping that death will end their existence and the grave be their final resting-place. The prophet, exhorting followers after righteousness, said, "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged" (Isa. li. 1). It is well to do this often as an incentive to gratitude,

for what song of praise can be loud enough in return for deliverance from such a state? It is well to do it also with a view to checking pride, for there is little room for boasting on the part of those who were once so degraded; and it is well to do it with a view to encouraging hopefulness, for, if grace hath wrought so great a change in us, what heights of blessedness may not be possible?

The work of the hewer is no sinecure. Those toilers in the mountains must have been toilers indeed. The laws of gravitation and cohesion were alike against them, and their own weakness would often assert itself. Not less difficult is the task of those who toil for souls. They, too, must work. The stony heart is often hard and unyielding. It has such capacity for resistance that it often resists the Holy Ghost (Acts vii. 51). With such material to work upon, Paul laboured "in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness" (2 Cor. xi. 27). For thirty years a devoted missionary laboured night and day before he had the joy of seeing the first fruit of his ministry. Souls are not won easily. Those who would win them must know what it is to travail in birth for them. Men brought to God are the fruition of heart-yearning and the sweat of the soul.

2. But the stones of the Temple were not only hewn from the quarry, they were *prepared by the masons' tools.* "Wrought stones" were employed, we are told, to build the house of God (1 Chron. xxii. 2). The working was quite as important as the quarrying. In its natural state no stone would have been fit for a place in the building. Human hands prepared the Temple stones of old, but "He that hath wrought us for the selfsame thing is God" (2 Cor. v. 5). "We," who are God's children, "are His workmanship" (Eph. ii. 10). There is nothing in us that fits us for a place in the spiritual temple that has not been wrought in us by Him. Is it faith in Jesus? This is His gift (Eph. ii. 8). Is it life? This we have in Christ (1 John v. 11). Is it love? This is a fruit of the Spirit (Gal. v. 22). Much has to be done before a soul can become part of God's temple, and much has to be done after it has become such to fit it fully for its place. As long as life lasts the Divine Worker continues the work of fashioning the stones according to His will. In some Bible characters we can trace the Sculptor's hand in a growing comeliness of character. What progress towards perfection we see as we compare Peter in the house of the high priest, and the same Peter on the day of Pentecost! or the beloved disciple wishing to call down fire from heaven, and the same disciple, at a hundred years of age, breathing the very atmosphere of love!

The finishing touch of grace will be the making of the believer's

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body of humiliation like the glorious body of Christ; but when this is accomplished, and every saint of God is found "perfect and entire, wanting nothing," there will not be one of the great multitude who will not be ready to exclaim, "By the grace of God I am what I am."

3. The stones of the Temple were many of them *stones of great value.* We read in 1 Kings vii. 10 that "the foundation was of costly stones," and in the following verse it is said that there were costly stones above. Costly stones beneath and costly stones above—worth in the foundation and worth in the superstructure. In the costly foundation we see the preciousness of Jesus. He is "the Church's one foundation." "Other foundation can no man lay than that which is laid, which is Jesus Christ" (1 Cor. iii. 11). When Peter uttered the memorable words, "Thou art the Christ, the Son of the living God," Jesus said, "On this rock I build My Church." Jesus built His Church, not, as some suppose, upon Peter, but upon Himself. He is the rock, He is the foundation; and it is surely the riches of His wisdom, His love, and His power, that are set forth in the costly stones which comprised the foundation of the temple erected by Solomon. Here are "the unsearchable riches of Christ." It might be possible to scour the ocean and discover the value of its treasures; it might be possible to form an estimate of the value of the precious jewels and minerals that are buried in the earth; but never shall we be able to estimate the value of the vast treasures that we have in Christ. We are gainers indeed if we part with all we have for this "one pearl of great price." In the gift of Jesus the Father gave the best He had to give. Of all beings in the universe He is the wisest, the most loving, the most merciful, the most powerful. If Jesus is mine everything is mine. He is worth more to me than life, more than health, more than wealth, more than friends, more than home. "Christ is all and in all."

In Christ we see the costly stones beneath, upon which the believer is built up; but there are also the costly stones above. Here we have the people of God. "Ye also," says Peter, "as lively stones, are built up a spiritual house" (1 Peter ii. 5). Their place is above, where they form part of the building. We need to guard against putting them beneath. If we build upon godly men we put them in the place of Christ. Yet let us not forget their real value. No Christian, however humble, should be a mean person in our eyes. The poorest and the most insignificant believer has been purchased by the precious blood of the Lord Jesus. If a thousand worlds had been paid for his redemption he would not have cost so much. Then think of the longsuffering, and tenderness, and love, and care, that have been lavished on him. It has, perhaps, seemed to us sometimes as if the cost of redeeming souls has

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been more than they were worth, and the more we think of it the more we marvel at the mystery of grace. All worth was expended on the worthless—perfect innocence for revolting guilt—matchless love for base ingratitude. Surely our God considered not so much what sin had brought us to as what grace would bring us to. He looked not so much at the soul ruined by the fall as He did at its restoration in His beloved Son, and to accomplish all the purposes of His love He considered no cost would be too great.

Costliness ought to engender carefulness. Paul bought the freedom of Roman citizenship at a great price, and therefore he would not readily part with it. The family plate is usually guarded with peculiar care. The costly vase must be dusted with a cautious hand. Where the works of great masters are stored special precautions must be taken against the depredations of burglars and the ravages of fire. While men care so much for earthly treasures, shall the believer be careless as to the interests of his soul? Angels care for it and watch over it for good. God cares for it and keeps guard about it with an eye that cannot sleep. How strange, therefore, if the believer himself remains indifferent! Indifference for a single moment is criminal in relation to so costly a possession as a redeemed soul.

4. Many of the stones of the Temple appear to have been *exceedingly beautiful.* Amongst the offerings brought by David for the erection of the Temple we read of "glistering stones," and stones of "divers colours." The beautiful as well as the costly was surely prefigured here. Much that is beautiful is to be seen in the Church of Christ. Look, for instance, at the piety of Paul; at the boldness of Peter and John; at the shining face of Stephen; at the diligence of Dorcas; and the faith, and love, and hope of the Thessalonians. The raiment of our Lord, at the time of the Transfiguration, is said to have been "white and glistering" (Luke ix. 29). The radiant glory which was in Him shone through the seamless robe and made it glorious. So is it with the life that is filled with Him. The beams of His own brightness shine out again, and men learn respecting His people that they have been with Him. An unsaved man who once saw the face of John Fletcher as he lay on his death-bed, when asked what he thought of him, said, "I went to see a man with one foot in the grave, but I found a man with one foot in heaven." He saw a glistering stone reflecting the glorious rays of the Sun of Righteousness. There is a great need for more of the beauty of holiness. If we had this we should excite more admiration in the minds of the unsaved. "See," said the disciples, "what manner of stones are here!" and if there was in us the beauty prefigured by the stones, men would say, "See these Christians: how

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they love one another! how consistent they are! how self-denying! how zealous! how kind!"

5. Many of the stones of the temple were *quite out of sight.* In the most holy place "there was no stone seen" (1 Kings vi. 18). The stones were there, but they were not seen, and they were not seen because they were covered by the beautiful cedar wood. How few are willing to be so completely out of sight! The Pharisees made it their study to be seen of men, and it is to be feared that many of the professed people of God do so still. "Come," said Jehu, "and see my zeal for the Lord" (2 Kings x. 16). And so many still seem to be ever inviting men to see the good that is in them. "Come," they seem to say, "and see my wisdom, my success, my influence." Here is the secret of much failure in Christian work. The worker who makes himself prominent is not likely to be used of God. "If you would catch fish," said one who had experience in the business, "you must keep yourself out of sight." This is good advice for those who would catch men.

The stones were covered by the cedar wood. Blessed obscurity, to be hidden behind the Lord! Too often is it the case that the servant appears to be greater that the Lord. A Christian officer has told us how, upon one occasion, a soldier at a military review failed to see the Queen, who was present, because he was so much occupied with looking at her faithful attendant, John Brown. The Queen passed without his knowing it, and when he was asked if he had seen her he replied, "No, I was looking at John Brown." How often has it been the case that men have failed to see Jesus because His servants have stood in the way! God would have us to exalt His Son. It was He who commanded that the cedar wood should be placed above the stones, and we know but little of what it is to dwell in the holy of holies unless we know what it is to keep behind our Lord.

6. One other thought about the stones of the Temple is that they are *stones in which the people of God delight.* The writer of Psalm cii., speaking of Zion, said, "Thy servants take pleasure in her stones" (verse 14). To the Jew the stones of the Temple have always been objects of the deepest veneration and regard. Many of the Hebrew race, as is well known, still visit periodically a place in Jerusalem, where it is thought some of these stones are to be found, for the purpose of weeping and praying by what they believe to be the hallowed mementoes of happier days. They take pleasure in the stones of Zion, even though the glory of Zion has departed and the stones are surrounded by ruin and decay. Their zeal and devotion may serve to remind us of the duty of Christians respecting such as are living stones in the temple of

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God to-day. The Lord would have His people mindful of each other. Doing His will, they will delight in each other's society, be jealous of each other's honour, supply each other's needs, bear each other's burdens, and build each other up.

The stones of the Temple have not been left one upon another, but in the lessons they teach they are still "crying out" as witnesses for truth and righteousness.

THE MOON.*

AND how the natural coldness of the world, its selfishness and egotism, receive illustration from the moon! Moonshine produces no visible rise of a thermometer, even when concentrated by a very large concave mirror into the greatest possible intensity upon it. If the cold of a moonlight night be chill as death, the heart of the average votary of pleasure or worshipper of mammon is no less so. How much we might moralise here!

. . . . . .

It only remains to trace a further resemblance that there is between the changeful temperature of the moon and those enthusiasts in religion who "flame in word and freeze in deed," passing easily from the highest fervour of enthusiasm to the freezing point of most irreligious practice. Remembering the startling alternations of temperature which are experienced in the moon—a fortnight's burning heat, succeeded by a fortnight's intolerable cold; remembering also that the lunar light is entirely borrowed, her splendour being reflected from the sun, while she is herself a cold dark body, with no interior heat—a fact that has been repeatedly tested by concentrating her light upon the bulb of a thermometer, without any appreciable result—does not the religionist who is devoid of any interior operation of the blessed Spirit, all his religious impressions being external and, so, transitory and changeful, well resemble the moon? True religion, being the heart's response to the grace of Christ, and the indwelling energy of the Holy Spirit—whose presence, received in the mystery of regeneration, makes the renewed heart to be the kindled hearthstone of the Divine love—gives an equable temperature to the soul. But the mere religionist, being cold within, and receiving all his heat and illumination only from an external excitement, is always in extremes—now burning hot in zeal, which yet is careful to go no further than words; icy-cold in the real intention of his heart. His professions were excellent, were they only true, for they are seething hot; but his interior dispositions are frostbitten and wintry enough.

*From "The Mystic Voices of Heaven; or, The Supernatural revealed in the Natural Science of the Heavens," by an Oxford Graduate. Elliot Stock.

VOICES OF THE NIGHT.

No. VI.

"And he [Pharaoh] called for Moses and Aaron by night."—Ex. xii. 31.

"THERE are indeed, so many kinds of voices in the world, and none of them is without signification." And though our purpose in these papers is to regard the voice of God rather than the voice of man, be he pious or impious, yet, as in this case we have the *will of God* echoing through the voice of man, we regard the king's utterance as *vox Dei*, pressed from his reluctant heart by a process of antecedent miracles of judgment, too hard for human endurance.

And we learn here how true it is in fact, what the poet has put in solemn lines for His people's praise—

> "The stoutest rebel must resign
> At His commanding word."

The God of truth and righteousness had long ago predicted that His people should come forth from the "land of Ham," where they had been "bound in affliction and iron," after the endurance of 400 years. His time had now expired, and both the veracity and fidelity of the Hebrew Jehovah demanded His people's deliverance. And He had appointed, commissioned, and qualified Moses and Aaron to effect this; nothing, therefore, could possibly prevent the issue. Pharaoh may resist with obstinate pertinacity the purpose of God, and endeavour to defeat the will of the Most High, falsify the predictions of Jehovah, and disappoint the cherished hopes of the waiting captives, but all in vain. "His counsel shall stand, and He will do all His pleasure." Omnipotence stands behind each purpose of Divine mercy, ready to act when He says, "Amen, so let it be." And when the hour is fully come, either of judgment or of mercy, "*none can stay His hand, or say unto Him, What doest Thou?*" "Who art thou, O great mountain? Before Zerubbabel it shall become a plain." "Kings shall fall down before Him." "The Lord shall have them in derision."

So it proved in this case. The restless conscience of this proud and imperious monarch could not and would not suffer him to sleep. There was a *thorn* in his pillow. God's finger was on his conscience, and he felt the awful pressure, which filled the dark night watches with foreboding fear. So in the midnight hour his restless spirit called for the Lord's ambassadors—Moses and Aaron—to arise and depart.

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Judgment had been doing its "strange work." It was a dark and dreadful night. The angel of death, with his drawn sword, had received the Divine commission to slay all the firstborn in Egypt; and it was done. All through the royal palace the regal heir, and the first-born of the royal courtier, lay pale in death. The monarch was affrighted, for "death makes cowards of us all," where grace does not make us courageous to say, "*To die is gain.*"

What crowding lessons come in upon the reflective mind as it ponders over this painful scene—lessons of warning for the rebellious, and lessons of instruction for the pious!

1. Note how certain are all Jehovah's predictions, whether they refer to nations or individuals, to His children or His enemies. Yes, how certain, whether they are predictions of judgments or of mercy. Nor need this occasion any surprise. Our God is a God of truth and righteousness. The fact that it is so strengthens our too wavering faith, and warrants our most assured and confiding confidence. And we would most solemnly commend a most careful and minute study of all the *fulfilled* prophecies of Scripture to every devout and serious mind, especially to our young men and women, in this sceptical age, when the great enemy is trying all he can to inject doubts into the minds of the young. Let us read and ponder our Father's character in the undeviating fidelity of His providence. *Each passing season* is the fulfilment of a Divine prediction (Gen. viii. 22).

2. We see, too, how all the powers, forces, and circumstances which may appear to be against His people can be made, and will be made, to yield to His purpose of mercy and to His hand of power, in the proper time and in His way and means. God may have reason to appoint us a time of discipline, more or less severe, as He did to Israel; but we must never forget that it is a period *definite* and fixed, and *no power* can resist it beyond the Divine knowledge or will. "The *number of our months* are with Him." "*Wearisome nights* are *appointed* unto me," cries Job. No one can add to the number of the months or increase the number of the nights. He holds the hour-glass of time firmly in His own hand. He, indeed, can make the "moon stand still in the valley of Ajalon" (Josh. x. 12), and also "make the sun go back ten degrees on the dial of Ahaz;" but no man can touch the thick veil of dark futurity, to lift it for one moment. "Our times are in His hands." But amid and through all the child of faith and hope can exclaim, with no faltering voice, "For we know that all things work together for good to them that love God and are called according to His purpose." Blessed be His name! Let us trust and not be afraid. All is well—"all our springs are in Him."

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3. Let us learn, too, how little ground we have for FEAR, if we are walking by faith. For faith sees God as He is, hears His voice, and grasps His hand and feels its soft and gentle pressure; and, like Moses and Aaron in this dark midnight hour, who in the voice of Pharaoh heard the voice of God, our fear will give place to faith, our cowardice to courage, while we keep our eye fixed on the word of the Lord written on all the history of the past, and exclaim, with the same assurance as Paul in the wild storms of the Mediterranean tempest, "I believe it shall be even as it was told me." Oh! fainting child of fear, "be not faithless, but believing." The Jehovah of past history is our Jehovah still. He who spake to Moses and Aaron, before Pharaoh and *through* Pharaoh, is "the same yesterday, to-day, and for ever." Whatever may be the special trial of our life, and the vexing circumstances in the dark environment of our life, He is still near at hand, and "able to do exceeding abundantly above all we ask or think." "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." And though for a while, if need be, we have to say, with David, "Woe is me that I dwell in Mesech, and sojourn in the tents of Kedar," yet in the end we shall exclaim, "He hath done all things well."

WILLIAM FRITH.

Kensington.

ON PRAYER.

THE object of all prayer is God. It is important to keep in remembrance the Lord's Prayer—Thy name—Thy Kingdom—Thy will. Faith must rest on God, and prayer must rest on God.

What characterised Elijah? God was first and Israel second. May we know on our knees, with our armour on, to put God first and ourselves second. Let circumstances be what they may, underneath are the everlasting arms. God in His wisdom and love brings us into circumstances of difficulty to test us whether He is first or we are first. God is the one great object and end of all prayer. Have not we One treading the pathway of prayer before us, who put Himself second? Oh, what lessons the Garden of Gethsemane should teach us—no interest but God's!

"Not My will, but Thine, be done." He sealed His utterances with His blood. If we want any realising of God we must get into places where He can teach us. May God teach us what to pray for. If our hearts are in sympathy and with God's interests and God's kingdom, a very little will suffice for you and me.—*From Notes of an Address by* MR. HENRY GROVES.

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HANDFULS OF PURPOSE FOR EVERY DAY.

SEPTEMBER.—GEMS FROM R. MAYHEW.*

1. As to be dead *in* sin is the *worst* death, so to be dead *to* sin is the *best* death. To be dead *to* sin is to be freed from the servitude of sin—to have the force and power of sin killed.
2. "Enoch walked with God, and was not, for God took him." Enoch was so *little like* the world that his stay was *little* in the world. Enoch was so *like* God Himself that God *takes* Enoch unto Himself.
3. A coming, or going, to Christ is a believing in Christ. As faith is the soul's *eye*—"He that *seeth* the Son, and believeth on Him, hath eternal life" (John vi. 40); and as faith is the soul's *mouth*—"Whoso *eateth* My flesh, and drinketh My blood, hath eternal life" (John vi. 54); and as faith is the soul's *ear*—"He that *heareth* My word, and believeth on Him that sent Me" (John v. 24); and as faith is the soul's hand—"To as many as *received* Him, to them gave He privilege to become the sons of God" (John i. 12),—so faith is the soul's *foot*—"He that cometh to Me shall never hunger, and he that believeth on Me shall never thirst" (John vi. 35).

CHRIST AS A SAVIOUR.

4. Christ is a *merciful Saviour*. Christ delights rather to write in honey than in gall, and to draw lines of love than of wrath. His grace is a larger territory than man's sin, and His mercy than man's iniquity.
5. Christ is a *meek Saviour*. Though blood ran in Christ's veins, yet passion did not run there. "Learn of Me." What to do? "Not," saith one, "to create the world; not to walk on the water; not to raise the dead." "Learn of Me"—there is the *precept;* "for I am meek and lowly in heart"—there is the *precedent*.
6. Christ is a *free Saviour*. Though Christ cannot be valued to His worth, yet may He be had without money. Though Christ be a *pearl*, yet He may be had without a *penny*.
7. Christ is a *desirable Saviour*. "A child, or I die," said the woman. "A Christ, or I die," says the soul, "and am damned too." Christ *above* all; Christ *in* all; Christ *under* all; Christ *after* all, and *all* in *all*.
8. Christ is a *delectable Saviour*. Jonathan delighted much in David. A Christian of Christ's making delights much in Christ. If we delight not in Christ *only*, we delight not in Christ at all.

* 1679.

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9. Christ is a *faithful Saviour.* Christ is most *near* when the Christian hath most *need.* He was *never* a friend that is not *ever* a friend. "A friend loveth at *all* times." Such a friend Christ is. Christ was in the ship when the wind did rise and the waves did roar, charming the winds, which were prodigious, and calming the waves, which were impetuous. When the three children were in the fiery furnace, Christ gave a *meeting*, and made up that blessed *mess.*
10. Christ is a *fruitful Saviour.* There is no plant in God's vineyard but He will have glory from it by its *bearing*, or glory upon it by its *burning.* To be fruitless is to be useless, and to be useless is to be defenceless. The Christian fruit is from Christ: "From Me is thy fruit found." A Christian's *growing* depends upon Christ's *watering:* "All my springs are in Thee." A Christian's *running* depends upon Christ's *drawing:* "Draw me, and we will run after Thee." A Christian's *bearing* depends upon Christ's *blessing.*
11. Christ is an *incomparable Saviour.* Christ is a Saviour without *compare;* yea, a Saviour without a *competitor.* Cæsar would not have a superior, nor Pompey an equal. Christ hath no competitor, and will endure no co-rival.
12. Christ is an *invincible Saviour.* What did Alexander the Great say when his army was low? "For how many do ye reckon me?" May not Christ then say when Zion is reduced unto an astonishing ebb, "For how many do you reckon Me?" Christ is so many that He may well stand for all. No arithmetic upon earth will reach Christ; He is a match for the universe.
13. Christ is a *full Saviour.* There is fulness of *grace*, fulness of *power*, fulness of *pardon*, fulness of *light*, fulness of *love*, fulness of *wisdom*, and a fulness of *righteousness.*

GRACE.

14. Fulness of *grace* in Christ. Grace for grace. A cumulation of grace. As the paper from the press receiveth letter for letter, or as the wax from the seal receiveth print for print, or as the glass from the image receiveth face for face, so Christians receive from Christ grace for grace.
15. *Grace entitles* glory: "Without holiness no man shall see the Lord." Grace *entails* glory: "The water that I shall give him shall be in him a well of water springing up into everlasting life."
16. *Grace* is so pure that there is no sin in it. As there is no grace in sin, so there is no sin in grace. And as grace *from* God is so *pure* that there is no sin it, so grace *in* God is so *precious* that the stress of salvation is laid upon it: "By *grace* ye are saved."

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17. Every step in salvation, from the *cell of nature* to the *chair in glory*, is of free grace.
18. The grace of Christ cannot be lost. Grace may *decay*, but it cannot *die;* it may be *abated*, but it cannot be *abolished;* it may be shaken *in* the soul, but it cannot be shaken *out* of the soul.

LOVE.

19. Christ's feet were washed with Mary's tears, such was her love *to Him;* but Mary's heart was washed with Christ's blood, such was His love *to her*.
20. There have been great lovers in the world. What love Jacob had for Benjamin! Kill the son, and the same grave may serve the father.
21. What a love David had for Absalom! The father would have a pillow of *dust*, that the son might have a pillow of *down*.
22. What a love Jonathan had for David! "Thy love to me was wonderful, passing the love of women." But what is a feather to a mountain? a spark to a furnace? a drop to the ocean? Such is the love of man to the love of the God-Man.
23. Christ's *locks* were love; His life was a life of *love*. Was He not born into the world rather to *love* than to *live?*

CHRIST AS A FRIEND.

24. Christ is a *rich Friend*. Who can empty the ocean with a mussel-shell? It would *pose* men, yea, *puzzle* angels, to bring in the riches of Christ. They are not unsearchable in point of seeking, but in point of finding. There are in Christ *deep* riches that cannot be *sounded*, and *rich* deeps that cannot be *exhausted*.
25. Christ is a *righteous Friend*. There was no *weed* in His garden, no *seam* in His coat, no *dross* in His gold, no *rubbish* in His house, no *leaven* in His heart. Though He was *not temptationless*, yet He *was corruptionless;* though He was *not sorrowless*, yet He *was sinless*.
26. Christ is a *real Friend*. He is not counterfeit, but current, coin.
27. Christ is a *ready Friend*—ready to *give*, and forgive. It is but asking and having; yea, sometimes having without asking.
28. Christ is a *strong Friend*. "And I, saith Jehovah, will be a wall of fire"—not of mud, though that be strong; nor of brick, though that be stronger; nor of stone, though that be strongest; but of fire. What *force*, or *fury*, can be a match for that Christ who is the Friend of a Christian?
29. Christ is a *loving*, yea, ever-loving, *Friend*. "A friend loveth at all times." As He can as soon cease to be *God* as cease to be *good*, so He can as soon cease to *live* as cease to *love*.
30. Christ is a *lasting*, yea, everlasting, *Friend*. Men are *mutable* and *mortal*, but Christ is an *immutable* and *immortal* Friend.

F. E. M.

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BIBLE READINGS.

No. 199.—THE BELIEVER'S CALLING.

A HIGH calling	Phil. iii. 14.
A holy calling	2 Tim. i. 9.
A heavenly calling	Heb. iii. 1.
A calling of God in Christ Jesus	Phil. iii. 14.
A calling to life	1 Tim. vi. 12.
A calling to liberty	Gal. v. 13.
A calling into light	1 Pet. ii. 9.
A calling to peace	Col. iii. 15.
A calling to holiness	1 Thess. iv. 7.
A calling to eternal glory	1 Pet. v. 10.

W. H. S.

No. 200.—UNION WITH THE FATHER BY THE SON.

THE Son honours the Father, and in like manner are we to honour the Son	John viii. 49, v. 23.
As the Son lives by the Father, so we live by the Son	John vi. 57.
As the Son is known of the Father, and knows Him, so we know the Son, and are known of Him	John x. 14, 15 (Gk.).
As the Father has loved the Son, so has the Son loved us	John xv. 9.
As the Son has kept the Father's commandments, and abides in His love, so are we to keep the Son's commandments, and abide in His love	John xv. 10.
As the Father sent the Son into the world, so has He sent us into the world	John xvii. 18.
As the Father is in the Son, and the Son in the Father, so we are one in Them	John xvii. 21.

The above texts from John's Gospel are worthy of close and careful study, as showing how the union of believers with Christ corresponds in a wondrous manner to His union with the Father.

W. H. S.

No. 201.—ALLITERATIVE SEVENS FOR THE YOUNG.

III.—Ex. xii.—CHILDREN OF ISRAEL.

BONDAGE of Israel.	
BITTERNESS of Israel.	
BLESSER of Israel	Verse 1.
BLOOD of the Lamb	Verses 7 & 13.
BLOOD in the basin	Verse 22.
BEAUTY of the type	Verses 1-11.
BITTER cry of the Egyptians	Verse 30.

IV.—1 Kings xix.—ELIJAH.

FLEEING from death .. .. .. Verse 3.
FAINTING under a tree .. .. .. Verse 4.
FED by an angel .. .. Verse 5.
FAULT finding in a cave .. .. .. Verse 10.
FINDING God on Horeb .. .. .. Verse 8.
FURNISHED with God's commands .. Verse 15.
FELLOW-HELPER in Elisha .. .. Verse 19.

F. E. M.

No. 202—"THE RIGHTEOUS" AS SEEN IN THE PSALMS.

The Lord knoweth the way of the righteous .. .. i. 6.
For Thou, Lord, wilt bless the righteous.. .. .. v. 12.
Be glad in the Lord, and rejoice, ye righteous .. .. xxxii. 11.
The righteous cry, and the Lord heareth, and delivereth them .. .. xxxiv. 17.
The Lord upholdeth the righteous .. .. .. xxxvii. 17.
The mouth of the righteous speaketh wisdom .. .. xxxvii. 30.
The salvation of the righteous is of the Lord .. .. xxxvii. 39.
Verily there is a reward for the righteous .. .. lviii. 11.
The horns of the righteous shall be exalted .. .. lxxv. 10.
Light is sown for the righteous .. .. xcii. 11.
The righteous shall flourish like the palm tree .. .. xcii. 12.
The righteous shall give thanks to Thy name .. .. cxl. 13.
The Lord loveth the righteous .. .. cxlvi. 8.

"The lips of the righteous feed many."—Prov. x. 21.

No. 203.—PRECIOUS THINGS.

Deut. xxxiii. 13-16.

"His eye seeth every precious thing" .. .. Job xxviii. 10.
1. *The Precious One*—"He" .. .. .. 1 Peter ii. 7.
2. *Precious Sons of Zion* .. .. Lam. iv. 2.
3. *Precious Blood* .. .. 1 Peter i. 19.
4. *Precious Faith* .. .. 1 Peter i. 7.
5. *Precious Promises* .. .. 2 Peter i. 4.
6. *Precious Death* .. .. Ps. cxvi. 15.
7. *Precious Light*—The glory .. .. .. Rev. xxi. 11.

Other Precious Things.

I. *Precious Wisdom.*—Job xxviii. 12-16; Prov. iii. 13-15.
II. *Precious Word.*—1 Sam. iii. 1.
III. *Precious Soul.*—1 Sam. xxvi. 21.
IV. *Precious Redemption.*—Psalm xlix. 8.
V. *Precious Seed.*—Ps. cxxvi. 5, 6.
VI. *Precious Fruit.*—Jas. v. 7; Deut. xxxiii. 14.
VII. *Precious Ointment.*—Ps. cxxxiii. 2; Ex. xxx. 25.

"How precious also are *Thy thoughts* unto me, O God! how great is the sum of them!"—Ps. cxxxix. 17.

S. Tinsley.

SEARCH SERIES.

VIII.—THE PRESENCE OF THE LORD WITH HIS PEOPLE.

Lo, I am with you alway	Matt. xxviii. 20.
My presence shall go with thee	Ex. xxxiii. 14.
Surely I will be with thee	Judges vi. 16.
Certainly I will be with thee	Ex. iii. 12.
When thou passest through the waters, I will be with thee	Isa. xliii. 2.
Fear thou not, for I am with thee	Isa. xli. 10.
I will be with him in trouble	Ps. xci. 15.
I am with thee to deliver thee	Jer. i. 8.
They shall not prevail against thee, for I am with thee	Jer. i. 19.
I will never leave thee nor forsake thee	Heb. xiii. 5.
I will dwell in the midst of them for ever	Ezek. xliii. 9.
The Prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth	Ezek. xlvi. 10.
The Lord . . . He will be with thee	Deut. xxxi. 8.
The Lord thy God is with thee whithersoever thou goest	Josh i. 9.
The Lord thy God, He it is that doth go with thee	Deut. xxxi. 6.
The Lord your God is He that goeth with you, to fight for you	Deut. xx. 4.
Be not afraid of them, for the Lord thy God is with thee	Deut. xx. 1.
The Lord God, even my God, will be with thee	1 Chron. xxviii. 20.
The Lord was with Joseph	Gen. xxxix. 2.
The Lord was with Joshua	Josh. vi. 27.
The Lord is with him (David)	1 Sam. xvi. 18.
The Lord was with Jehoshaphat	2 Chron. xvii. 3.
The Lord is with me as a mighty terrible one	Jer. xx. 11.
I will fear no evil, for Thou art with me	Ps. xxiii. 4.
In Thy presence is fulness of joy	Ps. xvi. 11.
The upright shall dwell in Thy presence	Ps. cxl. 13.
Thou shalt hide them in the secret of Thy presence from the pride of man	Ps. xxxi. 20.
Did not we cast three men bound into the midst of the fire? . . . Lo, I see four men loose . . . and the form of the fourth is like the Son of God	Dan. iii. 24, 25.

Subject for October—*Types of the Holy Spirit.*

Friends are invited to send in texts for the SEARCH SERIES ***of Readings to Christian Dundas, Deaconesses' Institution, Tottenham, by the 12th of each month.***

NOTICES OF BOOKS.

Books and other Publications intended for Review in these pages should be sent (as early in the month as possible), addressed to the Editor, 164, Alexandra Road, St John's Wood, N.W., or may be left in care of Messrs. J. F. SHAW & Co., *the Publishers, 48, Paternoster Row, marked, "For* FOOTSTEPS OF TRUTH."

WHAT IS A CHRISTIAN? By F. E. MARSH.

An answer, both doctrinal and practical, to the above question, put in the form of an acrostic on the word "Christian." A useful little book for Christians generally, but specially so for young converts. Many profess the name, without sufficiently considering what it means.

"MARANATHA!" Is it True? Second Edition. Partridge. 6d.

In a series of conversations the reader is presented with the leading arguments from Scripture in support of the pre-millennial advent. The book has already met with much acceptance, a second edition being called for in less than four months. We trust that it may be the means of leading many to perceive the truth on this subject.

KISSING: Its Curious Bible Mentions. By JAMES NEIL, M.A. Simpkin, Marshall, & Co.

The title of this book will provoke many a smile, and some will probably expect a rather sentimental treatise. If so, they will be disappointed. In a very sober manner the writer enumerates and comments upon the various references to this action found in Scripture. We think Bible students will find it well worthy of their attention.

THE EARTHLY HISTORY OF THE CHURCH OF THE LORD JESUS; as foretold by Himself in Revelation ii. *and* iii. By JOSEPH DURDEN, Minister of the Gospel, Twickenham. Batemen, Paternoster Square. (6d.)

An exposition, on the mystical principle, of the letters to the seven churches. This view of the subject is a familiar one; readers must judge for themselves as to the force of the arguments.

A CHRONOLOGICAL ORDER OF THE HISTORY OF THE KINGS AND WRITINGS OF THE PROPHETS. By DAVID APPERLEY. Fourth Edition. Cheltenham: Marshall, Norman, & Co.

Bible students may find considerable help in the chronological tables of this book, designed as they are to aid the reader in the search of God's truth.

THE TIME OF THE END. By DAVID APPERLEY, Cheltenham. From the Author. (1s.)

A treatise on the prophecies of Daniel and the Book of Revelation, arguing in favour of a future and literal fulfilment of the latter. Students of prophecy may be interested to see what the writer says on the subject.

NEW IDEA OF THE SABBATH. Rev. JOHN HARRIES. Elliot Stock. (1s.)

The author appears to us to set forth the teaching of Scripture on the subject of Sabbath observance. We do not, however, see anything particularly "new" in his idea; the arguments, while cogent, being familiar. The pamphlet is seasonable.

BETHANY HOUSE SCHOOL MAGAZINE. Bethany House, Goudhurst, Kent. (6d.)

A magazine from an excellent school. The idea, though not new, is good, and, in the present instance, is well carried out. The articles by the pupils, varying in age from nine to fifteen, are creditably executed, and will interest juvenile readers, and probably others too.

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BIBLICAL DIFFICULTIES DISPELLED. By GEORGE SEXTON, M.A., LL.D. Smart, London House Yard.

No amount of explanation will satisfy some minds, and therefore we do not expect this book will dispel everybody's difficulties. Honest inquirers will, however, we think, find much to help them in the simple, candid interpretations here given. We must, however, while expressing our general approval, take exception to the author's remarks on the Book of Job, which we think are decidedly mischievous.

MARRIAGE AND HOME. Morgan & Scott. (2s. 6d.)

A sensible book on a most important subject, and one well suited for a bridal gift. The anonymous author has done good service in putting together so much sound advice. It is a valuable corrective for the levity which too often characterises the event; while in tone, sentiment, and general style it is far removed from the morose and gloomy. Sobriety and cheerfulness are here combined. The binding is a work of art. We hope it may often be included among wedding gifts, and be read by those to whom it is presented.

THE MYSTIC VOICES OF HEAVEN; or, The Supernatural revealed in the Natural Science of the Heavens. By an Oxford Graduate. London: Elliot Stock.

The writer of this book says in his preface: "It is a book of mystical correspondences between the natural and the supernatural, and has no pretensions further." Spiritual lessons are drawn from astronomic facts. Day unto day is made to utter speech, and night unto night to show knowledge. Without endorsing everything, the reader may find, we think, much that is profitable. We give an extract on another page.

A SAILOR'S LOVE, AND OTHER STORIES. By X. Horner & Son.

This is No. 3 of Horner's Penny Stories for the People. As attractive in appearance as any of the cheap popular story books, and, we need not say, much more wholesome. We wish the series much success.

"SHE SPAKE OF HIM:" Recollections of Mrs. Henry Dening. By Mrs. GRATTAN GUINNESS. Seventh Edition. Mack, Paternoster Row.

This book is too well and widely known to need any fresh commendation. The fact that it has reached its thirty-third thousand is sufficient proof of its acceptance. It records the history of an earnest, devoted, and useful life, and is appropriately written by a talented authoress who is herself "rich in good works."

SCIENTIFIC SOPHISMS: A Review of Current Theories concerning Atoms, Apes, and Men. By SAMUEL WAINWRIGHT, D.D.

An examination and refutation of the extreme doctrines of evolution. In a masterly way the writer handles the theories of the scientific savans, showing that the attempt to account for "the earth and the things that are therein" by the process called "evolution" is a failure. The utterances of various men of science are compared, and it is found that their witness doth not agree together. In the chapter on "Men," after discussing the question of the contrast between apes and men, and referring to Mr. Darwin's testimony to "the great break in the chain" the writer says: "In default, therefore, of evidence adducible from that which is, we are liberally supplied with asseverations as to that which might, or 'must have been.' There must, for example, have been 'a series of forms graduating insensibly from some ape-like creature to man as he now exists.' Now, of the series thus alleged, every single member was *ex hypothesi* superior to the lower forms from which he sprang. And Mr. Darwin's doctrine affirms 'the survival of the fittest.' But while the half-apes are with us today, the half-men are nowhere. The ape-mothers that found themselves, in the last term of the series, strangely producing men, have perished; while the monkeys, unequal to the production even of apes, have survived. According to the hypothesis, the fittest should survive; according to the facts, the fittest have perished." From this it will appear that the adherents of the old faith have no cause for alarm; the army of scientific scepticism is not yet ready for action, nor likely to be.

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NOTES.

EVANGELISTIC MISSION.

MEETINGS, partaking of the nature of a Christian Workers' Conference, were held, as usual, at Kilburn Hall on Bank Holiday; the attendance steadily increasing from the opening, notwithstanding the absence of many friends on their annual holiday. The spirit of praise and prayer prevailed throughout, and some of the addresses were of a very stirring and edifying character.

In the afternoon, Mr. C. RUSSELL HURDITCH read Heb. iii. He asked prayer for other meetings of a similar kind at Beresford Chapel and in connection with the Great Assembly Hall, Mile End Road; also for workers in China and India.

Pastor W. FRITH had been in Iceland for a few days. He was unable to procure publications in Icelandic to carry with him; but he found personal testimony for Christ borne by a few natives, for whom he now asked prayer.

Mr. HURDITCH named as a subject for praise to God the results of his recent month's ministry at the Great Assembly Hall, East End, where congregations numbered from 4,000 to 5,000 on Sundays, and 1,000 every week-night. Many interesting cases of conversion had occurred. Encouraging signs were also found in the humbler sphere of work at Rotherfield, beyond Tunbridge Wells; where, on his visit on Sunday, August 1, he found the converts of a year ago standing fast, and the Gospel being carried into nearly every cottage in the district.

Mr. W. HOLMES desired to offer thanks personally, and in connection with the Mission. For nearly four years he had been laid aside from ministry; but his physical strength had recently been sufficiently restored to enable him to take three services on each of two Sundays at the Cambridgeshire branch of the Mission, where there were congregations of 300, and where the Lord's presence was powerfully felt.

Prayer and praise were also asked for a series of services which Dr. Popham will (D.V.) hold on the beach at Ilfracombe.

Pastor W. FRITH sketched a parallel in the circumstances of Malachi iii. 16, and those of the present time. The persons referred to met, not for religious or social gossip, but to speak of the Lord's mercy. The "real presence" is enjoyed "where two"—the lowest plural—"or three are gathered together in My name." It is said that the Lord "hearkened and heard." The Holy Ghost never uses a word to fill up; and the phrase is expressive of fullest attention, absorbing interest, readiness to bless. Receptivity is followed by Divine communication. The mouth opened in prayer, and the heart opened to receive, meet a willing Saviour. Not only those who speak, but those who

"THINK UPON HIS NAME,"

are regarded of God; for there is no responsibility for a gift not possessed. Our little services are recorded in the "book of remembrance." Circumstances of trial bring out grace; though the most sanctified shrink from trial, as a child from nauseous medicine intended for its good. Christ keeps us, according to His everlasting covenant; but whether we "keep the faith" is another matter. The multitude were and are against the saints; and if in such trying times we get into "by-path meadow," God

"Brings our wand'ring spirits back
When we forsake His way."

But it is better to cleave unto the Lord with full purpose of heart; not round anything but a living, ascended Christ, coming again to receive us unto Himself. Having received the blessing of the Lord, may we, like Elijah, who "went in the strength of that meat forty days," be helped to service for our Master.

A native of Boscombe, Hants, asked prayer for that place, where two evangelists of the Mission have recently held tent meetings.

Prayer was also asked for the work among children at the Great Assembly Hall, Mile End, where a short time is devoted to them after each Sunday evening service there. Two or three children usually stand forth for Jesus each Sunday night; and such set to work to bring other children in, and

sometimes carry the blessing to their own parents.

Prayer was also asked that a way may be opened for a tent mission at Great Yarmouth, despite local opposition; and for the sustenance of open-air work at Margate.

A worker present said himself and a younger brother had for six years attended the doors of St. Mary's Hospital on Lord's Day afternoons, summer and winter, in order to distribute Gospel publications among the visitors, who, in addition to reading the books themselves, carry them in to patients. Opposition had been overcome, and many trophies of grace gained. One of these brethren has been called inside to speak with dying patients. They suggest that there are many other hospitals in London where such work is needed.

At the evening meeting, Mr. HURDITCH asked special prayer for the complete recovery of Mr. Samuel Morley from his serious illness, that his valued life may be more than ever devoted to the furtherance of the Gospel. Also that strength and wisdom may be given to Mr. Jas. L. Stanley, who, after assisting Mr. Müller for many years in Bristol, has become general secretary of the Evangelistic Mission, and who, in addition to ministry of the Word, will co-operate with Mr. Hurditch and relieve him from the heavy strain which he has experienced in the past, through the active superintendence of the numerous departments of a growing Christian agency, and numerous preaching engagements.

Mr. STANLEY had learned a lesson from Luke v. 15, 16, which he desired to pass on to fellow-workers. A man will do everything he can to keep up his fame. Though it could not be so with the Lord, yet He saw the people dying for the Word of life and suffering bodily pain, and these were strong inducements to His continued activity. "*But* He withdrew into the deserts, and prayed;" and He did so not only in spite of, but *because* of, these circumstances. Revival can only come from the outpouring of the Spirit, in answer to earnest, constant prayer. Von Bülow, the pianist, said that if he neglected practice one day, *he* noticed it; two days, his friends noticed it; three days, the public noticed it. The man without time to pray is as an engine-driver with

NO TIME TO FEED THE FURNACE.

The claims of men, and redundant energy, call for self-restraint in order to prayer. The last words of verse 17 show our Lord's work not undone because He withdrew for prayer. See the results of prayer in Mark i. 35-37 —"All men seek for Thee;" and in Acts x. 9-19—"Behold, three men seek thee." Those who spend time in communion with God are the persons who will be wanted for His work.

THE SOUL REQUIRES TIME AND CARE

for food, no less than the body. A widespread spirit of prayer throughout the Church would be the precursor of revival, without the aid of committees or circulars. If one has a desire to pray, it is likely that the Spirit is fanning the same desire in the hearts of others; the

LIVE COALS WILL GET TOGETHER,

and there will be a big blaze. If we keep the finger on the bell-button of prayer, all the angels in heaven will descend in response.

Captain DENNIS remarked on the danger of putting work in the place the Lord Himself should occupy. The antidote is prayer — not necessarily petition. If the Church be on fire for the Lord, all else will follow in due course. The success or otherwise of a series of meetings becomes evident from the tone of the opening consecration service.

Dr. POPHAM gave a graphic account of being called upon, while anxious but yet unconverted, to conduct a large "experience meeting," with the result that it became, first, a meeting of penitents, and then an adjourned inquiry meeting. He told the congregation, "As soon as the Lord saves my soul, I will come down and tell you honestly what salvation is," which he did in the course of a month. With regard to consecration, we have in the Nazarite of Numb. vi. an outer life of human effort under law, with an unfolding but complete series of sacrifices, all embraced in the Cross and resurrection of the living Saviour. May we never be ashamed of

THE FAMILY DOOR—

the Cross. In Christ, not self, we find consecration and all else (1 Cor. i. 30). Man has failed in every respect, and the hardest thing in the world is to

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keep down self. The characteristics of the olive tree, the fig tree, and the vine—fatness, the secret power of life; sweetness of love; and the wine of joy—all are found in Christ. The bramble, which had no existence on earth but for sin, accepts the position of king. If we give not our powers to God, we shall come under the sway of the bramble Antichrist, from which may God deliver us.

The closing address was by Mr. HENRY VARLEY, and is probably the last delivered before his departure for Cape Colony. He said that believers may enter more fully into the spirit of their Lord by a large-hearted fellowship with Him in His regard for the welfare of their fellow-men, as seen in the cases of the centurion and the Ethiopian eunuch. With regard to sanctification, we are called to a life of faith upon the Son of God; for we have a corporate and not a separate individual life, and should appropriate to ourselves that which God has given us in Christ. The Devil gets a great advantage when we back down from the high position of entire subjugation of our individuality to Christ—

A CHRIST FOR EVERY FACULTY

common to the spirit, soul, and body. A strong will is desirable when it is under the domination of Jesus Christ. If sin be committed, we are to be ashamed of it as children of God, not as the Devil's servants; but the truth of God possessing the intellect and heart, there will be no pleasure in sin. We have no right to allow even natural affections to be uncontrolled. Mr. Varley closed with an earnest appeal for prayer on behalf of himself in his new sphere of service, vigorously condemning the exportation of strong drink to heathen nations as nullifying, to a fearful extent, missionary effort.

With praise, prayer, and benediction, the meeting was brought to a close.

* * *

THE proprietors of a leading fashionable journal, thinking to do us a kindness, have inserted an advertisement of the Mission on the back of their August number. We appreciate the good feeling which prompted the act, but we wish to take this opportunity of making known the fact that it was done entirely without our knowledge. We have from the first carefully abstained from appealing to unconverted persons for pecuniary aid in the Lord's work, and still continue to act upon the same lines.

* * *

WE desire specially to call the attention of our readers to a conference at Mildmay, announced for Oct. 5th, 6th, and 7th, to contemplate the subject of "World-wide Evangelisation." It will be remembered that a conference of a similar character was held eight years ago in reference to foreign missions, and the meetings proved to be of a most interesting and profitable character. Christian friends are invited to meet on the day before the opening of the conference, for confession and prayer, that the Lord may graciously bestow a spirit of wisdom and revelation in the knowledge of His will concerning the work which remains for His Church to accomplish in the earth.

* * *

JOTTINGS FROM ABROAD.

SPAIN.

WE have received a few copies of a printed letter from Pastor Lopez Rodriguez, Figueras, Spain, giving some particulars of missionary work, and earnestly appealing for the fellowship of prayer, together with practical aid. We shall be happy to supply copies as far as they go. The letter, by the way, is a curious specimen of a Spaniard's attempt to print English. The typographical errors will not, however, prevent the reader from getting at the meaning. From

PARIS

comes an earnest request for prayer for a work going on in Belleville, the centre of the Communist quarter. The work was started in 1871 by Miss de Broen, with very small sewing classes for poor women, at which the Bible was read and the Gospel explained. There are now Gospel meetings twice a week at Aubervilliers, working meetings for poor women, and night schools for young men. The medical mission work is large; and four times a week, before the work begins in the morning, a Gospel service of about 30 minutes is held, at which about 190 are present. Any wishing to offer practical sympathy should communicate with Major-General Hoste, Havelock Lodge, Brighton.

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Yours most truly
O. Mabee

OUR FRIENDS IN HEAVEN.

No. XXI.—SAMUEL MORLEY.



IT seems hard to realise that the genial presence of Mr. Samuel Morley has gone from us, and that we are to see the kindly smile, and hear the cheery words, and witness the generous acts, of this truly noble man on earth no more. Yet such, alas! is the hard fact that will be increasingly brought home to our consciousness, in many connections, as time goes on. In his decease, a gentle lady loses one of the truest and best of husbands, a gifted family its beloved and revered head, the Church on earth one of its noblest helpers, and the suffering world one of its most compassionate and generous friends.

In no human instance known to us were the descriptive words of Job more literally fulfilled than in the life just passed from us—"When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy" (Job xxix. 11-13); though, as was said truly by Mr. Harrison, at the funeral, "he never, indeed, would have uttered such words with his own lips. Much rather would he have said, 'What have I that I have not received? Not I, but the grace of God which was with me.' But we feel it our duty to recognise his worth, and to rejoice in him as one of God's richest and rarest gifts to this world." The life concerning which this testimony can be given has indeed been lived to purpose, bringing its own reward now, and the Master's "Well done!" hereafter.

As, or even more than, was the case in Lord Shaftesbury's death, so a great blank has been created which will be felt far and wide. Both these noble Christian philanthropists (and they were very intimate

friends, having the highest possible regard one for the other) filled places in the Church and world which at present seem as if they must remain unfilled. Known unto our all-wise God are all His works and all His people; and He is able "out of the stones to raise up children to Abraham," and, therefore, to fill, with ease, these vacant places with other equally true, devoted, and generous men, to counsel, aid, and lead on the hosts of the Lord against the mighty, in the moral battle-fields of this world of sin, sorrow, and tears; but, from the human standpoint, no Elishas can be seen on whom the Elijah mantles are to rest; though these fresh gaps in the front rank may be over-ruled by our gracious Lord for good, by causing not two, but twenty, or two thousand even, to arise and "be baptised for the dead," that "the King should have no damage," and His work and workers no lack.

As we cannot doubt that his biography will be written by abler pens in due course, we here attempt but a brief outline of the history of our revered departed friend, from materials just now at hand.

On the morning following his death, every daily paper contained lengthened biographical sketches and leading articles relative to Mr. Morley, of which those in the *Times* were the most graphic; forming, indeed, an eloquent tribute to the character and worth of the life just closed on earth. From this latter we take the following:—

"The death of Mr. Samuel Morley, which we announce this morning with great regret, closes a long and active career of philanthropy and of public service. Mr. Samuel Morley's name has been a household word for many years. He has been most widely known from his position as a member of Parliament, but his claims upon esteem have not been dependent upon this. Long before he entered Parliament he had been recognised as a leading member of the Congregational body, and such he continued to be until his death. But zealous as he was as a Nonconformist, and energetic in promoting the interests of his peculiar creed, there was no bitterness in his Nonconformity, and no narrowness in its result upon his life's work. To do good to his fellow-men was his consistent aim throughout, and this he accomplished in a variety of directions. He was a Christian first, and a Nonconformist afterwards, and though his efforts on behalf of Christianity took necessarily a Nonconformist turn, he was always ready to join in good work with men of a creed differing from his own, and to welcome help from whatever quarter it was to be had. We give elsewhere a detailed account of Mr. Morley's services to the Nonconformist body to which he belonged. Great as these were, they are no measure of the man. His gifts in money to public and private objects were numerous and without stint. Nor did he give money only. He gave what was more valuable—he gave his time, he gave the stimulus of his example, and by his personal efforts and influence he took others along with him, and he has thus been the originator of

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better and more abiding work than mere money could have purchased, however liberally bestowed."

MR. MORLEY'S EARLY LIFE.

"Mr. Morley, who will be remembered by posterity as one of our leading merchant princes and philanthropists, was a London man by birth, being the son of the late Mr. John Morley, of Hackney, by Sarah, daughter of the late Mr. R. Poulton, of Maidenhead. He was born in Wells Street, Hackney, in 1809. Though himself a typical Englishman, Mr. Morley's ancestors are stated to have had a Huguenot origin, the name having changed from Morlais to Morley. It is believed that all the Nonconformist Morleys have sprung from that French Protestant stock which suffered so much on account of its religion. In question of pedigree, however, Mr. Morley had little pride, agreeing with Pope that 'worth makes the man.'

"Mr. Morley was educated at a private school, and the great progress he made in his studies led to the prediction that he would attain distinction either in the Dissenting ministry or in Parliament. While he ultimately gravitated towards commerce, he also won, though late in life, an honourable position in the House of Commons, where his clear and forcible speech and his upright character made themselves felt. In 1841 Mr. Morley married Rebekah Maria, daughter of Mr. Samuel Hope, banker, of Liverpool. By her he had eight children, all of whom, we believe, survive."*

In relation to Mr. Morley's early life we may here add the testimony which his old and familiar friend, the Rev. Joshua Harrison, gave, in the course of his touching and eloquent address at the funeral service:—

"He was brought up in a godly home by parents whom he held in profound veneration. They were among the noble of the earth. His father in the City was a prince among merchants for character, for wisdom, and for insight. The son passed his early days in an atmosphere of Christian purity and love, and from childhood showed that these advantages had not been lost upon him.

"About the time that I first knew him he came under the influence of two remarkable men—Rev. James Parsons, of York, and Rev. Thomas Binney, of the Weigh House. The former, by his vivid delineations of the Gospel, and clear exposition of its central truths, by his fidelity to the Cross, and his passionate appeals to all men at once to yield themselves to Christ, as well as by the glowing visions he opened of future blessedness, touched him profoundly. As he listened he felt that it was the highest wisdom to decide at once to trust and

* This is an error; the eldest daughter, Rebekah Hope Morley—subsequently Mrs. Herbert Wilbraham Taylor—after a life of true consecration to the service of Christ, fell asleep in Jesus on Nov. 8th, 1877; a loss to the Church on earth, deeply mourned by a large circle of friends by whom she was deservedly beloved, leaving four children, the eldest son, Gerald, being present with his father at his grandparent's funeral.—ED. *F. T.*

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friends, having the highest possible regard one for the other) filled places in the Church and world which at present seem as if they must remain unfilled. Known unto our all-wise God are all His works and all His people; and He is able "out of the stones to raise up children to Abraham," and, therefore, to fill, with ease, these vacant places with other equally true, devoted, and generous men, to counsel, aid, and lead on the hosts of the Lord against the mighty, in the moral battle-fields of this world of sin, sorrow, and tears; but, from the human standpoint, no Elishas can be seen on whom the Elijah mantles are to rest; though these fresh gaps in the front rank may be over-ruled by our gracious Lord for good, by causing not two, but twenty, or two thousand even, to arise and "be baptised for the dead," that "the King should have no damage," and His work and workers no lack.

As we cannot doubt that his biography will be written by abler pens in due course, we here attempt but a brief outline of the history of our revered departed friend, from materials just now at hand.

On the morning following his death, every daily paper contained lengthened biographical sketches and leading articles relative to Mr. Morley, of which those in the *Times* were the most graphic; forming, indeed, an eloquent tribute to the character and worth of the life just closed on earth. From this latter we take the following:—

"The death of Mr. Samuel Morley, which we announce this morning with great regret, closes a long and active career of philanthropy and of public service. Mr. Samuel Morley's name has been a household word for many years. He has been most widely known from his position as a member of Parliament, but his claims upon esteem have not been dependent upon this. Long before he entered Parliament he had been recognised as a leading member of the Congregational body, and such he continued to be until his death. But zealous as he was as a Nonconformist, and energetic in promoting the interests of his peculiar creed, there was no bitterness in his Nonconformity, and no narrowness in its result upon his life's work. To do good to his fellow-men was his consistent aim throughout, and this he accomplished in a variety of directions. He was a Christian first, and a Nonconformist afterwards, and though his efforts on behalf of Christianity took necessarily a Nonconformist turn, he was always ready to join in good work with men of a creed differing from his own, and to welcome help from whatever quarter it was to be had. We give elsewhere a detailed account of Mr. Morley's services to the Nonconformist body to which he belonged. Great as these were, they are no measure of the man. His gifts in money to public and private objects were numerous and without stint. Nor did he give money only. He gave what was more valuable—he gave his time, he gave the stimulus of his example, and by his personal efforts and influence he took others along with him, and he has thus been the originator of

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better and more abiding work than mere money could have purchased, however liberally bestowed."

MR. MORLEY'S EARLY LIFE.

"Mr. Morley, who will be remembered by posterity as one of our leading merchant princes and philanthropists, was a London man by birth, being the son of the late Mr. John Morley, of Hackney, by Sarah, daughter of the late Mr. R. Poulton, of Maidenhead. He was born in Wells Street, Hackney, in 1809. Though himself a typical Englishman, Mr. Morley's ancestors are stated to have had a Huguenot origin, the name having changed from Morlais to Morley. It is believed that all the Nonconformist Morleys have sprung from that French Protestant stock which suffered so much on account of its religion. In question of pedigree, however, Mr. Morley had little pride, agreeing with Pope that 'worth makes the man.'

"Mr. Morley was educated at a private school, and the great progress he made in his studies led to the prediction that he would attain distinction either in the Dissenting ministry or in Parliament. While he ultimately gravitated towards commerce, he also won, though late in life, an honourable position in the House of Commons, where his clear and forcible speech and his upright character made themselves felt. In 1841 Mr. Morley married Rebekah Maria, daughter of Mr. Samuel Hope, banker, of Liverpool. By her he had eight children, all of whom, we believe, survive."*

In relation to Mr. Morley's early life we may here add the testimony which his old and familiar friend, the Rev. Joshua Harrison, gave, in the course of his touching and eloquent address at the funeral service:—

"He was brought up in a godly home by parents whom he held in profound veneration. They were among the noble of the earth. His father in the City was a prince among merchants for character, for wisdom, and for insight. The son passed his early days in an atmosphere of Christian purity and love, and from childhood showed that these advantages had not been lost upon him.

"About the time that I first knew him he came under the influence of two remarkable men—Rev. James Parsons, of York, and Rev. Thomas Binney, of the Weigh House. The former, by his vivid delineations of the Gospel, and clear exposition of its central truths, by his fidelity to the Cross, and his passionate appeals to all men at once to yield themselves to Christ, as well as by the glowing visions he opened of future blessedness, touched him profoundly. As he listened he felt that it was the highest wisdom to decide at once to trust and

* This is an error; the eldest daughter, Rebekah Hope Morley—subsequently Mrs. Herbert Wilbraham Taylor—after a life of true consecration to the service of Christ, fell asleep in Jesus on Nov. 8th, 1877; a loss to the Church on earth, deeply mourned by a large circle of friends by whom she was deservedly beloved, leaving four children, the eldest son, Gerald, being present with his father at his grandparent's funeral.—ED. *F. T.*

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serve the Lord. He felt that, if ever he was to enter upon the high joys of heaven, he must live a life of purity now and here which would correspond with the life he hoped to live then and there. So he gave his heart to God, and sought daily the sanctifying influences of His Spirit. He strove to act on the inspired assurance, 'Every man that hath this hope in Him purifieth himself, even as He is pure.' The other—Mr. Binney—while often touching on these same subjects with great intellectual power, maintaining their truth against all gainsayers, had special delight in showing how Christianity was intended to elevate our practical daily life here; to redeem it from selfishness and littleness. This remarkable preacher was never weary of insisting on the fact that the present offers a sphere for the attainment and exhibition of the loftiest character, and the accomplishment of the most useful work. Both these orders of preaching laid a firm hold on the young Samuel Morley, and did much to mould his subsequent life. And thus his life became a life of calm, pure devotion, and intense realisation of the spiritual world, and at the same time a life of intense activity, of noble consecration to every good work."

THE MERCHANT PRINCE.

Of his mercantile career the *Times* remarks:—

"The great business house of Morley was founded in the last generation by the John Morley above mentioned. Like most gigantic establishments it had a humble beginning, dealing only in goods of its own manufacture. By degrees its articles grew in public favour, and in course of time they became known all over the world. With the expansion of commerce generally came a rapid development in the trade of the Morleys. The sagacity and enterprise of the principal partner, aided by the efforts of his two sons, John and Samuel, enabled the firm to take advantage of the changed and more favourable conditions of commerce, as they affected foreign nations and our 'kin beyond sea.' Of recent years the 'house of Morley' has been one of the most respected, and has been counted one of the wealthiest, in the City of London; and as to its stability, Continental and home opinion was well reflected in a saying by M. Taine, that 'nothing can shake the house of Morley.' Although the original name of the firm, Messrs. I. & R. Morley, is still retained, for a long period Mr. Samuel Morley has been its chief director and moving spirit.* Early and late the counting-house in Wood Street saw him at his desk, dividing his time between an ever-increasing business and the thousand philanthropic objects which were constantly pressed upon his attention."

"He was quick and keen-sighted in business; he had deep convictions and a decided will. He saw the bearings of any practical question at a

* The elder brother, Mr. John Morley (not Mr. John Morley of political fame), retired from the business many years ago, and is happily spared to the family and the Christian Church, in connection with which his time and means are devoted to God over a wide field, but chiefly in the work at Clapton Hall, which owes its origin and extensive growth to his munificence and consecrated labour—a life we trust that may be spared to us yet many years.—Ed. *F. T.*

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glance. He held for many years the threads of his vast business in his hand, and nothing escaped him. As he entered more fully on public life he was necessarily more dependent on others, but with some modifications what I have said was true to the end. He was a strong man, and when strength and beauty are blended in character they are sure to awaken hearty love."

He ever took the liveliest interest in the social and moral welfare of the large number of *employés* engaged in the London warehouses and Nottingham factories of the firm, and frequently continued that practical interest for many years after leaving his employment. Numberless are the instances in which young men of promise have been aided by this merchant prince in their first start in responsibilities of business life, and of succour given to struggling tradesmen who from sudden or unexpected losses found themselves in temporary difficulties —the strong thus bearing afflictions of the weak—though sometimes receiving only ingratitude in return.

THE STATESMAN.

"Mr. Samuel Morley's Parliamentary life," continues the *Times*, "was cast in what he himself must have considered favourable times. He entered Parliament at a somewhat advanced age. Born in 1809, he took his seat for Bristol in the December of 1868, and he continued to represent Bristol up to the date of his final retirement in 1885.* The disestablishment of the Irish Church was the great work done in the first session during which he sat, and as a consistent opponent of Church establishments of every kind he gave his vote for this as a first instalment of much greater triumphs to come. These, however, were not to come in his time, if ever. The Burials Act as a direct partial disestablishment, and the Education Act of 1870 as an indirect blow at the influence of the Church of England as an educating body, were the only further measures of the time which were welcome to a Nonconformist as such. But Mr. Samuel Morley, though a strong advocate of State-aided education, and strongly convinced of the urgent need there was to supplement the imperfect work of which the Church of England

* The *Bristol Mercury* of the same day, commenting on Mr. Morley's death, says:—"Seventeen years of faithful and devoted service to the citizens of Bristol as one of their representatives in Parliament will have justly earned for the name of Samuel Morley an honourable position in the annals of our city, and his practical sympathy with its best interests—moral, intellectual, and commercial—his generous but unostentatious support of institutions having for their object the amelioration of the condition of mankind, and his willingness to render service to the humblest of his constituents, will cause his memory long to be revered and honoured in a city privileged to have been represented in the House of Commons for so many years by one so distinguished for his expansive and kindly philanthropy." A movement is on foot in the city of Bristol to erect, by public subscription, on some prominent site in the city, a marble statue of the deceased.

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had had the chief direction, was no friend to education of a purely secular kind. He wished religious teaching, based on the Bible and independent of any special creed, to be a part of the regular course in public elementary schools. His views on this point have in the main prevailed. It has been left to the option of School Boards to include or to exclude religious teaching, and in a large majority of cases they have pronounced for it. As an advocate of compulsory temperance Mr. Morley has had an even less complete success than as a so-called Liberationist. He has seen the liquor traffic regulated again and again, its hours extended or contracted as one or another political party has been in power, and its range circumscribed by local prohibitions of Sunday opening, but the widest measure of all, the Permissive Prohibitory Bill, remains still unpassed. As an opponent of capital punishment Mr. Morley may be thought more kind to the murderer than to the innocent victim. His wish to legalise marriage with a deceased wife's sister came from his observation of the results of the present marriage law among the working classes. In this matter he considered the choice to lie between lawful wedlock and concubinage. To those who dissent from his conclusion the matter will appear to be one in which there is no room for choice, and in which the name of lawful wedlock must continue to be inapplicable, whatever the Legislature may be pleased to decree as to the civil consequences of the union.*

"In this, and in all else, Mr. Samuel Morley will stand as

A REPRESENTATIVE MAN.

A Nonconformist of the upper middle class, he had his share in the virtues and in the prejudices of his order. We could wish that the proportion between the two were always such as it existed in his case. Not least among his titles to honour is his willing and hearty recognition of excellence in those from whom he was compelled to differ. It may be rightly claimed for him that he should be repaid in kind, and that those who dissent from many of his views should be none the less forward to acknowledge the personal excellence of the man. *Talis cum sit, utinam noster esset.* His death has been a universal loss, and no less universal should be the tribute to his memory from all parties and from all creeds. Mr. Samuel Morley has been for the English middle class much what Lord Shaftesbury has been for the nobility. Each has shown the use which can be made of the opportunities of their respective positions, and each has given an example of what his class may be and may do, rather than of what it is and of what it does. This is to be representative in the best sense of the word. It is to represent an order on its best side, and at its best.

* We feel bound to add that it was known to some of the friends of Mr. Morley that, in his later years especially, he found the political atmosphere of the House of Commons to be growingly distasteful to his sensitive Christian spirit, on account of its low moral—indeed, it might be said, in many respects, its immoral—tone; and from what he sometimes said in relation thereto, as well as for other reasons, we gravely doubt, had he his path to choose again, whether he would ever enter upon a Parliamentary career.—ED. *F. T.*

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Mr. Morley's pattern may be defective in the view of an aggressive Nonconformist, but to all others such a defect as this will be a principal part of its praise."

THE CHRISTIAN PHILANTHROPIST.

"We should make a grievous mistake," said Mr. Harrison, in the address we have before alluded to,* "if we ascribed all that he was to natural disposition or careful self-culture. There was something deeper, and more to be relied on, to which he was indebted for his higher qualities. He was a pre-eminently Christian man, and all that he did was coloured and ennobled by Christian faith.

"His main work was in connection with Congregational churches, which he personally visited and encouraged, as well as assisted with munificent liberality. As years advanced his spirit became more and more catholic, and drew him lovingly to all good men in all Evangelical Communions. Indeed, through his whole life the one power which gave unity to his character was simply CHRIST—admiration of Christ, faith in Christ, union with Christ. 'Lovest thou Me? Lord, Thou knowest all things; Thou knowest that I love Thee.' That was the secret of all he was and all he did. His heart became filled more and more with the love of Christ, and this raised his *natural* sympathy into the loftiest *Christian* sympathy. This intense Christian sympathy appeared to be his chief characteristic to those who knew him best. Sometimes in familiar addresses he spoke of the people as 'the masses,' but he never could think of them only in the mass. He tried to look at them individually, and to enter warmly into the special needs of each. This enabled him to understand fully the different classes of sinners and sufferers. So he joined with others in great works of philanthropy. Children needed to be lifted out of the gutter: he joined hands with the promoters of ragged schools and reformatories. The youth of the nation needed education—his spiritual instincts taught him, *religious* education—and he threw himself with characteristic ardour into the plans of those who sought this great end. The fallen needed to be raised out of their sin and shame; social purity needed to be protected, and he did not shrink from taking his part with those who laboured in this field. In a word, his heart yearned over the young and helpless who were exposed to temptation, over the drunkard in his pitiable degradation, over those who were living in spiritual ignorance, without God, without hope in the world, and all that his purse and his personal influence could do to save them he did with a whole heart."

THE LORD'S STEWARD.

"He felt that he was not his own—that nothing which he had was his own. He held everything in trust; he was a steward, and must be faithful. As his gains increased his givings must increase; nay, he would toil on in his business when he might have left it, simply that he might have larger means to carry out the will of his Master. It was to

* The address delivered by Mr. Harrison at the funeral, revised by the author, is being reprinted by Messrs. Hodder & Stoughton. Price 9d.

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him a blessed thought that he was a steward—that he had the high honour of being a steward of Christ."

Probably no one will ever know, in this world, the extent of his generous benevolence. Some forty years ago he decried the habit of Christian men accumulating wealth and withholding their gifts to the Lord's treasury till their death, and intimated that it was a fixed principle with him to give *during his lifetime*, as the Lord prospered him; and to this purpose he steadfastly adhered with a splendid generosity, contributing of his ample means largely to a great variety of Christian and benevolent institutions, both at home and abroad, as well as to individual labourers in whom he had confidence.

From its commencement, the Evangelistic Mission found in Mr. Morley a truly liberal helper—indeed, the *most* generous supporter it ever had; for in all its operations he took the liveliest interest, and contributed as much as from £300 to £500 a year to its funds, which enabled its evangelists to carry the Gospel into many needy parts of the metropolis, and country towns and villages. Mr. Morley invariably proved the first to help in the cost of erecting the halls of the Mission, of which, in some cases, he willingly acted as trustee. Hearing, for instance, of the need of a substantial building for mission work at Kentish Town, Mr. Morley inquired into the particulars, and asked the probable cost; upon which he said, "You may count on me for one-fourth [which amounted to £500] of the total outlay; and please call on ———— and ask him, from me, to give an equal proportion." With this good commencement, the remainder was collected, and Malden Hall was built and opened in due course, and, though large, is proving too small for the numbers that frequently come. Indeed, of late years his sympathies were increasingly drawn towards aggressive Gospel work in Mission Halls of this kind.

"I am satisfied," said he, in addressing the annual gathering of the friends of the above-named Mission, "that the people (using the word in its broadest sense) are tired of being used for the purpose of swelling denominations. I believe they were never more ready earnestly to listen to the preaching of the Gospel, not even in the Master's time, than they are now, when it is presented on its own intrinsic merits." And he well noted the readiness of "the people" to come to hear the Gospel in plain, comfortable mission halls, who would never be found in the elaborate architectural churches and chapels that cost so much to build, while so many of them are but indifferently attended.

"The Home Missionary Society is another organisation which has been indebted for the past 30 years to Mr. Morley's indefatigable zeal. Appointed treasurer to the Society in 1855, he visited, in conjunction with the Rev. J. H. Wilson, the secretary, most of the counties in England and Wales; held conference meetings, and introduced a new

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order of agency, consisting of lay evangelists and colporteurs, who gathered the people together in cottage meetings, promoted the sale of popular literature, and instructed the people in the art of helping themselves. 'By acting on this principle,' says one writer, 'and offering substantial encouragement, he greatly stimulated the county associations; and the result of a few years' work in this direction was that the income of these unions for home missionary labour advanced fully 50 per cent.—that is, from £12,000 to £18,000—exclusive of a sum thrice as large for the support of the Gospel among themselves in their mission churches. As a proof of the influence which Mr. Morley exerted in these meetings, it may be stated that at a conference held at Worcester he asked the minister of the chapel in which they met if he thought that five gentlemen present could be induced to give £100 each for lay evangelical work; that the reply was not hopeful; but that Mr. Morley himself canvassed a few of them privately, and then laid on the table a list of subscriptions amounting to £1,850 from nine persons. In other counties he was equally successful, until the Society became a great power throughout the land.' This anecdote well illustrates the strong personal influence which he exercised over all with whom he came into contact.

"Mr. Morley also gave a great impetus to Congregational chapel building in the metropolis. With a view to encourage the erection of buildings which should be both more commodious and more agreeable architecturally than the old structures, he offered £500 each towards the erection of 12 such chapels; and when they were completed he gave £500 each towards the building of 12 more. These 24 edifices are now all open for public worship. He further aided in the extinction of chapel debts by subscribing in numbers of cases a proportionate amount to that collected by the congregations; and time would fail to tell of the number of foundation stones of religious and charitable structures which he laid during his public career.

"But in his philanthropy Mr. Morley manifested a cosmopolitan sympathy. No cause deserving of support failed to elicit his good word and prompt deed. He was a friend in need to individuals, and a liberal giver in times of national calamity or distress. Young Men's and Young Women's Associations found in him a staunch friend and a generous patron; and when there was a prospect of Exeter Hall being diverted from its original purposes, he came forward with a subscription of £5,000 towards its preservation for the use of the Young Men's Christian Association. One of his oldest friends has thus spoken of him:—'I should say he spends from £20,000 to £30,000 a year in religious and benevolent works. His private gifts to help forward struggling merit and to relieve pressing want are most numerous and unostentatious.'

"For many years there was a very close tie between the deceased and the city of Bristol. It was not only his connection with trade and commerce which enabled him to obtain a hold upon its inhabitants, but the interest he manifested in all the city movements—educational, philanthropic, social, and religious—at a time when Bristol was enlarging her borders and vastly increasing her trade. In her religious life also

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he was long an active power. 'There is not,' remarked a prominent inhabitant, not long after Mr. Morley became the representative of the western city, 'a congregation attached to any of the numerous chapels stowed away in the city's narrow old streets, or challenging notice in every direction along its rapidly-growing suburbs, but would bear witness to the fact that his name is now a household word among them.'"

In the work of the Tottenham Hospital and Protestant Deaconesses' Institution, under the direction of Dr. Laseron, Mr. Morley, like his brother, took a lively interest, both during his residence at Stamford Hill and subsequently, to the time of his death, presiding at its annual meetings and contributing very largely towards the erection of the buildings and the annual working expenses.

AT HIS COUNTRY HOME.

On purchasing the Leigh estate, Mr. Morley evinced a deep concern for the spiritual welfare of the cottagers and others in the district, and made arrangements for the planting of the Gospel there, even before proceeding with the building of the magnificent mansion that subsequently took the place of the old house at Hall Place. At that time a little dilapidated Methodist chapel was the only place available for meetings, outside the parish church. The use of this was freely offered, and, through the influence of his daughter—then Miss Morley—preachers were supplied from London and other parts for the Sunday services. A Tent was erected in the summer for the Gospel meetings, which subsequently gave place to Leigh Chapel, which Mr. Morley had erected, together with schoolrooms and other premises, while the builders were proceeding with the erection of the mansion, the beautifully carved roof of the banqueting-room of the previous house being utilised for the covering of the chapel.

Up to this time it was our joy to take a good share in the arrangement of these Gospel efforts, but, in view of more permanent aggressive work, Mr. Maxted was recommended as a suitable resident superintendent, and the subsequent history of this important mission has proved the wisdom of the choice. The work, well planted at Leigh, soon spread to surrounding villages, till a considerable number of missionaries were engaged, several churches have been formed, and, for many miles round, the country is thoroughly evangelised by those whose delight it is to preach the Gospel of the grace of God, 'both publicly and from house to house,' to all with whom they come in contact. The work is carried on, as a whole, on a sound Scriptural basis, and much blessing has attended the labours of those engaged.

Mr. Morley, with his usual generosity, counted it a privilege to

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bear the entire cost of carrying on the Gospel work there and in the several outlying village stations which were attached to this work—six mission rooms being erected and others hired in connection therewith—including the personal expenses of the several evangelists whose whole time is engaged therein, the aggregate amounting to over £2,000 a year.

The village of Leigh gradually became a changed place from the time Mr. Morley became its chief proprietor. Old tumble-down dwellings, scarcely worthy of more than the name of huts, gave place to pretty cottages with their gabled roofs; the dilapidated Methodist meeting-house, with seats for about 60 people (formerly used for meaner purposes), to an exceedingly pretty chapel capable of accommodating 350 people, with excellent vestry and lecture-room with baptistry, also large, airy schoolrooms and burial-ground. A Convalescent Home for Females was provided, which, in charge of a matron, superintended by Miss Morley, has proved a blessing to many sick and tired ones from London. The village green, which was unsightly and almost useless, was levelled, drained, and surrounded with paths and trees; an artesian well was bored, and the village provided with an abundant supply of pure water. Drinking and other fountains were erected, on which texts were inscribed, such as, "If any man thirst, let him come unto Me, and drink." These and other benefits for the villagers were carried out at Mr. Morley's sole cost, while his gardener had instructions to supply, free of charge, trees and shrubs for ornamenting the gardens of the cottagers who desired thus to improve their garden plots. Allotments of land were made at low rentals to those villagers who wished to cultivate it in their spare hours; while he unobtrusively sought, by a variety of means, to promote the spiritual and moral welfare of the inhabitants.

IN PRIVATE LIFE.

Respected by nearly all who knew him in public, Mr. Morley was specially beloved by those who were privileged to know him in private life. As Mr. Harrison well remarked, "in the inner circle, which must be sacred from any idle curiosity, he was more than loved; such reverence, and yet such familiar confidence, were mingled with the love. Yes, those who knew him best loved him most, and now mourn him most deeply." Most true is this testimony, for "to those who knew him well and intimately, and mourn him so profoundly because they loved him so truly, there was an inexpressible charm in his manner, arising from the sweetness and graciousness of his disposition. It is now," remarked the speaker, "fifty-five years since I first met him, and then

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was drawn into the closest relations with him in the transactions of daily life. He was at that time a very young man, just passed twenty, but he exercised a great fascination on all around him. I was struck then with the child-like simplicity and guilelessness of his character, his transparency, his warm, kindly bearing towards all with whom he had to do, and his singular purity of thought and life. True, there was now and then a passing gust of impatience with slowness and incapacity, a flash of displeasure with indolence or carelessness, a strong indignation at any suspected want of truth or principle. But if he fancied he had caused the least needless pain, he was sure in the most delicate and healing way to show his regret. . . . Though exposed to all kinds of flattery, he retained to the end the simplicity and frankness of his youth. It is only as we recognise that he did everything through the power and grace of Christ that we can account for the fact that through a long public life he remained uncorrupted. He was the same man at the end that he was at the beginning."

In person, Mr. Morley had a fine presence, and enjoyed robust health until a few years ago, when ceaseless work and activity began to tell upon him. For more than twenty years before his death he was a total abstainer, and he became a staunch supporter of the Temperance movement, aiding in every possible way, yet without bigotry, total abstinence principles.

Mr. Morley, though possessing a beautiful home, with surroundings in keeping with his position and means, and unstinting in the character of his abundant hospitality, was, nevertheless, a man of very simple tastes and habits, and though living in the very midst of the world was of an unworldly spirit. And we speak that we do know when we testify that he longed for and strove after a fuller realisation of the Christian life.

While sustaining by his means the various agencies for evangelising the poorer classes around, Mr. Morley greatly desired to bring the influence of the Gospel to bear upon his neighbours in the upper classes, and, to this end, arranged, during two or three summers, a series of conferences of a private character—those for whom they were intended being specially invited—extending over three days, the meetings being held in an elegant marquee, comfortably floored and seated, erected on the lawn. Evangelical men of various sections of the Church were invited to take part, the guests, many of whom came from London, being hospitably entertained at Hall Place. These gatherings—which vividly recalled to our memory similar never-to-be-forgotten assemblies at Willow Park, County Dublin—proved most hallowed seasons of spiritual refreshing, and were often referred to by

Mr. Morley as times of real blessing for which he felt unfeignedly grateful to God, who thus prospered His servant's design of by all means reaching some.

Greatly did he enjoy his times of residence at Hall Place, though these were all too brief and infrequent in consequence of the multiplied claims of his public life, so that his family used playfully to speak of him as the *lodger* there. It was one of the hopes we cherished during his last illness that this dear servant of God might not only be spared to the Church on earth, but also be enabled to enjoy a few years of rest in the bosom of his family, in the quiet scenes of his beautiful country home; but he now rests more perfectly in a better and more beautiful home above.

In the park, which is well stocked with deer, there is a splendid lake over a quarter of a mile in length, referring to which Mr. Morley once remarked to Mr. Maxted, "There is nothing I like better than to take a book and get into the boat, and let it float wherever it will, and have a quiet read." Mr. Maxted said, "I should like to see you, Mr. Morley, with such leisure. Have you ever done it more than once in your life, now?" "Well," he replied, "I must confess I have not, but it was very pleasant." He had, indeed, little leisure to enjoy his beautiful grounds, but he was delighted to see others enjoy them. Indeed, he lived for others, and so proved the blessedness of inspiring all around him with cheerfulness and hope.

When at Hall Place he was a constant worshipper at the chapel on the Lord's Day, frequently, when in health, coming to the morning, afternoon, and evening meetings, and very regularly united with his humbler brethren in the weekly commemoration of the Lord's Supper, while he as often as possible attended special services or presided at Band of Hope and other like gatherings in the lecture hall.

Mr. Morley, as Dr. Allon, in his pulpit reference to the deceased, truly said, "was not one of those who thought that exemption from personal service could be purchased by gifts of money. The appeal of personal contact with misery was a softening grace to both giver and receiver. But benevolence was not the less genuine because it worked through organisations. Not very long ago, in a heavy rain, he (Dr. Allon) saw him get out of his carriage in the Green Lanes. When he saw him he asked if he could direct him? He had heard that a lady whom he had known thirty years ago in better circumstances was reduced to comparative poverty. Not even knowing her exact address, he had that rainy afternoon driven from Grosvenor Street, several miles distant, on the chance of finding her, that he might proffer her some assistance. This little incident was characteristic of the entire man

He might have sent a servant. His money, his energy, his influence, were but talents which he earnestly used for the service of God and man."

Nor was it the *extent* of his gifts either—princely as they were—but the *way* in which they were given. His gracious words and manner to those who received of his bounty often impressed them with the idea that he considered they were conferring a favour upon him in giving him the opportunity of sharing their cares and needs, instead of *vice versâ*.

HONOURS DECLINED.

For some time back Mr. Morley had been in very indifferent health, which precluded him from appearing in public, as had been his wont; and partly for this, and partly for other reasons, he declined the chairmanship of the Congregational Union, to which that body had elected him in May last.

Baronetcies, and lastly a peerage, were successively offered him by the Queen, through the Prime Minister, who accompanied the last intimation with gratifying intimations of his peculiar pleasure in conveying Her Majesty's wishes; but all these offers he firmly but respectfully declined on personal grounds. Such social distinctions had no attraction for him. "I am," said he to a friend when a peerage was urged upon him, "of the people, and I will live and die one of them."

"He liked to think of himself as a brother among brethren," says Mr. Harrison. "He did not like to lift himself above them as if he belonged to a totally different class. I am aware that he must have had other motives too—that, as a Christian man, he wished to spare himself and his family the increased temptations of lordly life; that, as a true follower of Christ, he was anxious to walk humbly with his God; and that he cared for no title in comparison with that of child of God and servant of Christ. At any rate, it was one of the noblest acts of his life that he declined to be made a noble."

CLOSING SCENES.

It was at 12.30 in the opening hour of the Lord's Day, September 5th, that Mr. Morley passed into the eternal Sabbath. For some two months his life had been despaired of by many of his family and friends, in consequence of a dangerous complication of physical disorders. Yet many Christian friends, hoping against hope, continued during that time to pray that, if it were consistent with the Divine will, his valuable life might be spared; but He, who is too wise to err and too good to be unkind, saw fit to order it otherwise for His beloved follower, and so, after a lengthened fainting fit on the Saturday, his ransomed spirit peacefully departed and joined that of his dearly-loved and sainted

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daughter, and other "loved ones gone before," in the presence of the King.

During his last illness he was frequently unconscious, and therefore spoke but little even to the doctor and those who tenderly and constantly assisted in the nursing of the beloved patient. Doubtless, during those weary weeks of suffering, he found solace and strength in the Divine Testimonies that, all his life through, he so deeply reverenced and loved; special passages of which, on cards, he had placed in front of his couch, where he could easily see them.

"As was his life, such was his death," says his valued friend Mr. Joshua Harrison. "When for a few minutes I was permitted to see him in his extreme weakness, he welcomed me with more than his old warmth and tenderness. When, led on by his remarks, I said, 'What a blessing that our Lord Jesus is absolutely true and faithful!' he replied, with intense animation, 'Yes; and respecting Him there is no doubt—*not the shadow of a doubt.*' And now he beholds Him whom having not seen he loved, and under the inspiration of whose love he did all that he was honoured to do. He has fought the good fight; he has finished his career; he has kept the faith; he has received the crown of righteousness which the Lord, the righteous Judge, gives to all those who wait for His appearing."

The remains were laid in their last resting place in the family vault in Abney Park Cemetery on the following Friday—September 10th—without any pomp or elaborate ceremonial, but with every evidence of the widespread mourning for the loss of so great and good a man. The city warehouses, mercantile establishments, and a vast number of residences along the route, gave evidence of respect in closed windows for the memory of the departed. The weather was in keeping with the event, torrents of rain falling throughout the greater part of the time. The Congregational chapel in which the service was held, opposite the side gates of the Cemetery, was filled with ministers, members of Parliament, and representatives of a great number of societies and mercantile houses. The service was conducted by the Rev. Joshua Harrison, assisted by Rev. Neville Sherbrooke, and that at the grave by the Rev. Dr. Stoughton and Canon Fleming. The tomb and the coffin within it were literally covered with wreaths of beautiful flowers, including one from the Prince of Wales. The grave was surrounded by a vast concourse of mourners, who, in the continued pouring rain, listened to the solemn and weighty words addressed to them by Canon Fleming. Two verses of Mr. Morley's favourite hymn, "How sweet the name of Jesus sounds!" were sung during this service in the grounds.

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On the following Lord's Day the tomb was visited by a very large number of people, who thus testified their respect and love for the memory of their deceased Christian friend,—a memory that will be cherished by tens of thousands who thank God for the grace displayed in his gentle and generous life.

On the following Lord's Day considerable reference was made in a large number of congregations to the beloved departed philanthropist and friend of all the Churches, thus showing how almost universal was the respect in which he was held. At Bristol all sections of religious bodies in the city were represented at a united memorial service at the Cathedral, in response to an invitation from the Dean and Canon Percival, the canon in residence, as a special mode of expressing the universal esteem and regard for Mr. Morley, and the desire to pay a special public mark of respect for his memory; while the press (with one or two exceptions, such as the *Spectator* and the *Saturday Review*, which, with their sectarian bigotry, could not be expected to admire or commend a life lived on such lines) was universal in its unmistakable testimony to the character of the life and work of the deceased, and to the loss that will everywhere be felt in his removal from among us. Truly "THE MEMORY OF THE JUST IS BLESSED."

LESSONS SUGGESTED BY HIS LIFE.

These are many, and may well be taken to heart by us all, in some of their many phases, for, indeed, "there is a prince and a great man fallen this day in Israel." His life was fruitful in lessons on the blessedness of Christian faith, purity, self-sacrifice, and unstinting generosity. There was nothing mean or narrow (whatever the *Spectator* may say) in his spirit, life, or acts. His creed broadened with his increasing knowledge of the Bible and fellow-Christians. He could not be claimed of late years even as a rigid Congregationalist. His sympathies went out to "all saints" and all Churches holding by the cardinal doctrines of the Gospel. As Mr. Fleming remarked at the grave—

"We all claim a part in Samuel Morley, for outside of his own denomination he has left the marks of his munificent philanthropy and Christian charity. He loved truth better than any sect, and Christ better than any Church, and he was loved and honoured by thousands from whom he differed conscientiously, but always kindly. Happy in the circumstances of his life, happy in his family, happy in his abundant means of doing good, he was above all happy in that love of God which was the motive power of all his actions; for religion was both the rudder and anchor of his soul. He saw at a glance what would tend to promote the moral and religious welfare of his fellow-men, and he did it, no matter what it cost him; for he felt that he was God's steward,

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and he found that liberal outlay became the condition of large returns. An eminent writer has said, 'If we wish to give sight to the blind, we must do as Christ did—lay our hands upon them.' This was the practical way in which he carried out his life mission. Working for God and man was the 'one thing' he did.

"Such a life reminds us where the strength of a nation lies—in its Christianity. It is only as we are Christians in our places, Christians in our mercantile transactions, Christians in our public life, Christians in our domestic relations, that we can accomplish as a nation the great purpose of God. Samuel Morley, from his grave, calls the young men of England to a noble Christian life by showing us in himself that 'the Christian is the highest type of manhood.'"

Or, as Canon Percival said in Bristol Cathedral—

"Starting from the Saviour's words and example, they set it down as a characteristic of a Christian man that he could not see evil without being moved to stop its working, that he could not see suffering without a desire to relieve it, or spiritual destitution without being compelled to do something to lessen it. And yet how slight was the impression that these high doctrines made on the average life of men! Comparing these with the phenomena of daily life, and the motives, the desires, the pleasures, the pursuits, and the standards that seem to determine the life of average men, they had to acknowledge that many of them showed a marvellous facility for dwelling at ease amidst irreconcilable inconsistencies. But they were startled out of these for a moment when they were brought close to the life of such a man as Samuel Morley—a life which made them feel the difference between the conventional and the real Christian. No man who came near Samuel Morley and felt the genuineness of his faith, his tolerance, his humility, his sympathy, his earnest desire to be doing good, could for one moment doubt the source of those gifts which made up so rare a personality. How his wide tolerance shamed the petty divisions and differences, the pride and the exclusiveness, that separated some of them! How the unostentatious simplicity and self-denial of his life shamed their common luxury and indulgence! How his earnestness shamed their indifference; his untiring energy, their faith; his large-hearted, unstinted liberality, the general selfishness! It could hardly fail to make their life somehow a better life, to have known anything of such a man—to have seen the purpose of his life, or felt the power of his strong sympathy—to have joined him in any great work, and to have felt his influence."

In speaking of the lessons afforded by Mr. Morley's life, Dr. Allon, at Islington, remarked—

"What a lesson, what an inspiration, to men of wealth, Samuel Morley's example is! While many die unhonoured, richer than he—*wickedly rich*, all the evils of wealth having eaten into their very soul—he, while he lived, was honoured and reverenced by all; the blessings of thousands ready to perish came upon him; and now the highest homage of a nation gathers round his grave."

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But specially important are the lessons suggested in the closing sentences of Mr. Harrison's address to the assembled mourners on the sad occasion of the funeral—

"Do I feel any apology needful for thus speaking of our departed friend? I do not. My wish has been to glorify God in him. And, besides, we need truth presented in a life if we are to love it. I hold up, then, this imperfect sketch of Samuel Morley, and say to men who have placed before themselves no lofty ideal, Would it not be to your honour to aim at such a life? Your circumstances are very much like his; why should not your character be like his, your doings like his? You have sometimes said that Christianity does little for a man; did it do little for Samuel Morley? You have sometimes questioned whether there is any Divine reality in the Christian faith. How dare you say so, when it was this faith which made Samuel Morley what he was? You have sometimes doubted whether there is any adequate power in the life of Christ; try it, and see whether it will not save you from evil, as it saved Samuel Morley—whether it will not raise you to the same height as that to which it raised him? 'He being dead, yet speaketh.' Can you refuse to listen to the voice which speaks to you from the coffin and the grave?

"Oh, what would all his wealth be to him now without that precious faith by which, in Christ, he had laid hold of eternal life! And so we end, as we began, with praise. We are here to celebrate a victory, a triumph, not a defeat. We rejoice that, though we are about to commit the mortal remains of our brother to the grave, he is himself with the spirits of just men made perfect. Absent from the body, he is present with the Lord. He has begun the new song—the song of joy unspeakable. 'Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever.'

'For Thy dear saint, O Lord,
Who strove in Thee to live,
Who followed Thee, obeyed, adored,
Our grateful hymn receive.

For Thy dear saint, O Lord,
Who strove in Thee to die,
And found in Thee a full reward,
Accept our thankful cry.'

And we seem to hear a voice from heaven blend with the strain: 'Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.'"

Personally we have many tender recollections of his kind and generous friendship, and his letters now before us—which we valued, and therefore kept—extending over a period of many years, recall scenes and incidents that proved some of the happiest in our life; and our heart is

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sadly stricken as we realise that the familiar handwriting is to be seen no more. We cannot bring ourselves to give the contents of these letters here, but they are treasured as reminiscences of one in whose fast friendship we count it amongst our highest honours and joys to have had a place, and with whom we hope to be permitted to renew the fellowship occasionally enjoyed here, in his exalted place,

"In the crowning day that's coming
By-and-by."

"Until the day break, and the shadows flee away, turn, my Beloved, and be Thou like a roe or young hart upon the mountains of division." —S. Song ii. 17.

"Even so, come, Lord Jesus."—Rev. xxii. 20.

C. RUSSELL HURDITCH.

[The litho portrait given with this number has been specially drawn for *Footsteps of Truth*, from the latest photograph taken of Mr. Morley by Messrs. Hughes & Co., of Ryde. The one from a wood engraving on page 509 is from a photo by Messrs. Elliott & Fry, by permission of Messrs. Morgan & Scott. Copies of the former may be had separately, price 2d.]

THE NEED OF EARNEST WORK.

THE people we want to bless are passing away. Stand at the gate of some of our great cemeteries and you will see a constant stream of corpses passing in, and on the roads around the city leading to these cemeteries there is a constant black procession passing out. To-day, therefore, let us get to work, for the grave is swallowing the people, and hell is utterly devouring them. To delay is to commit fresh sin every moment you delay. If it is your duty to work, then it is your duty at this moment. We must all do more for Jesus Christ, and that more must be done at once. If delayed, shall it ever be done? There must be a real doing of it. "Let us go up and possess." Let us give up trying—we have been trying long enough. Do we not make too much provision for failure? Like Prince Eugene, let us deem nothing impossible. "The Lord of Hosts is with us, the God of Jacob is our refuge." "That is," says one, "provided we undertake reasonable things." I say, "If we undertake things that are above reason." To Sir Sydney Smith a subaltern once said, "I believe that fort is unattackable." "That is not an English word, sir," replied the general. No more is it a Christian word. Where the enemy has got in we can get in too.

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LARGE-HEARTEDNESS IN SERVICE.

By Henry Varley.

WE shall enter more fully into the spirit of our Lord as we really have a large-hearted fellowship with Him in the welfare of our fellow-men. His interest in this is set forth in the early chapters of the Acts of the Apostles. I take two illustrations—one, that furnished by the centurion; the other, the case of the Ethiopian eunuch.

It is very worthy of remark that, as far as the activities of the Church in Jerusalem were concerned, they do not appear to have reached either of those cases. No doubt the believers were full of the spirit of Christ, and full of zeal; yet the fulness of tha condition in them did not equal the greatness of the love of God. There was an activity in heaven in regard to the case of the centurion, and those processes which led to his salvation were started in the presence of God. It is equally true in the case of the Ethiopian eunuch. He had been up to Jerusalem to worship. God has a very great deal more to do with many unconverted persons than we give Him credit for. There is such a thing as the worship of necessity. This is brought out very clearly in the case of the leper. We have it on the authority of God that he worshipped Christ. There is a worship that is ofttimes recognised by God of which we, understanding that word *worship* in a deeper and wider way, think but little. So was it with the leper desiring healing, and Cornelius feeling after God; and concerning Cornelius we have that wonderful expression, "Thy prayers and thine alms are come up as a memorial before God." He is directed to send messengers to Joppa, who are preceded by a most extraordinary and miraculous intervention in the vision seen by Peter. In the case of Philip, he is sent away from the activities of his evangelistic work at least sixty miles across the desert, directed of God Himself to go. He finds in the eunuch one who has been at Jerusalem, and though, as a man of colour, not permitted within the precincts of the Temple, yet identified with worship there, but, despite all he had seen and heard, destitute of spiritual light.

Observe the care that God had for that man. He is returning to his own country with a burdened conscience, loaded with a sense of his sin. Sitting in his chariot, he is quietly reading the Book of the Prophet Isaiah. Philip is instructed to go and join himself to this chariot. It is Divine intervention throughout. May you and I have a

very deep apprehension of the sympathy of God in regard to the salvation of the sons of men. We find it in the parable of the sower. Who but Jesus Christ would sow seed on the rock? Is there a farmer in England who would do it? What modern sower would scatter seed by the wayside? Yet it is done in the prodigality of the munificent "grace of God, that bringeth salvation." There is need to emphasise that, on the ground of the death of the Lord Jesus, there is a wonderfully comprehensive justification unto life, that reaches out far beyond our contracted ideas; an expansion, a broadness, which is clearly and intelligibly set forth in the parable of the sower. Philip's dealings with the eunuch illustrate the importance of individual ministry. I am afraid many suppose that ministry is mostly identified with the platform. A physician will bear witness to the importance of a personal interview in regard to dealing with a patient. Medical men do not deal with their patients in companies. If a medical man came here to give six or eight addresses, in this hall, more or less covering the field of medicine, he might impart a great deal of instruction, and many would listen intelligently and go away edified; but that does not meet the case of those who are partakers of disease. There must be a personal interview, as when Philip went up into the chariot and sat with the eunuch. How very delightful to see the Spirit of the Lord leading this coloured man right into the very heart of the Gospel—the fifty-third chapter of the Book of the Prophet Isaiah! We do not know how long he had possessed this book. He had obtained it on his visit to Jerusalem, or he, being a wealthy man, possessed the writings of the prophets. While reading that chapter which is pre-eminently the very heart of the Gospel, Philip "preached unto him Jesus." Oh! that making known of Jesus is still the necessity for this poor weary world. It is the great business that belongs to us as the servants of Christ—to go forth and everywhere testify, both by example and word of mouth, concerning the adaptation of the death of the Lord Jesus Christ as a rest for the soul, and the need that there is for a real personal union with Him; for, on the ground of His death, we may stand before God, knowing that our sin has been put away, as far as the east is from the west. To bring this truth clearly and simply before the minds of those that our influence and example can reach, is one of the most happy ways of entering into fellowship with our Lord Himself.

In regard to our personal consecration to God, is it not very important to bear in mind that we are called to a life of faith upon the Son of God? It is not a question of sense nor a matter of consciousness. It has its foundation in a clear view of what the Lord Jesus is made unto us of God, namely, "wisdom, righteousness, sanctification, and redemption." There is a more radical truth than even that. He is our life. Our profession, as believers, is that "we have died, and our life is hid with Christ in God;" we have no other.

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There is a great deal of prominence, in men's minds, given to the thought of personal, individual Christian life; but there is no such thing recognised in God's Word. None of us are Christians on our own account. I have no separate, independent life. We are branches in the Vine, and so have a corporate life; we are members of His body; we are living stones in the living temple; but there is no such thing in the Word of God, from beginning to end, as a living, personal, independent Christian life. How important, therefore, to constantly and definitely appropriate to ourselves that which God has given us in Christ! God never tells us to get holiness by any act of our own. He says, "Be ye holy." We are to be what our faith really qualifies us at once to affirm. The Devil gets a great advantage over any believer when that believer backs down from the high position referred to in the Epistle to the Hebrews—"holy brethren, partakers of the heavenly calling." I venture to say that it is one of the Devil's most subtle things, to trip the believer, as he did Peter, and then come down upon us, and get us away from the apprehension of what we are in our Lord. When Christ said, "The truth shall make you free," He meant that it is so when we clearly see what we are in God—our life practically taken from the earth, and we, moment by moment, in the apprehension of intellect and heart, seeing what Christ is, and losing sight of ourselves, saying, "Not I, but Christ liveth in me.' I do not see why I should shut Christ out from any part of my being I would not deny individuality, but I do say that, if I understand the New Testament rightly, it inculcates the entire subjugation of our individuality to our Lord Jesus Christ, and His permeation of our whole being.

When our Father sent Jesus Christ to us, He did not leave out any factor common to our constitution, but sent a Christ for the intellect, the memory, and every faculty common to the spirit, the soul, or the energies of the body. He wants our brains, our wills, to use. I think many are wrong concerning the will. I like a strong will, provided it is under the domination of Jesus Christ. I do dislike persons without backbone, who wish to play both sides. Let us have sturdiness, hardihood, for Christ. Stand by His truth and His life. If I understand the Gospel rightly, there is no greater difference between a worm and a man than between a man and a Christian. I do desire to say to myself every day, "Henry Varley, forget your own people and your father's house; remember you have been severed from it by the Cross, and brought on the platform of resurrection. Never back down, man." God has put the death and cross of Christ as a protest against our going back. If sin is committed, be ashamed of it as a child of God, not as the Devil's servant. One thing I know: When my Lord dealt with those disciples in their sleepiness in the garden, He understood our frame. Were His words full of blame? You cannot find it in them. He had not only to fight that battle alone, but He knew what was in man, and He said, "The spirit indeed is willing, but the flesh is weak." What makes the flesh weak in us? Using the word *flesh* in the sense of the liability to which we are exposed of its lusts mastering us, it is getting our minds away from the blessed Son of God. I

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may perhaps be thought extreme; but I say that if the truth of Christ possesses your intellect and heart, as God lives, you will have no pleasure in sin. The power of Christ destroys the love of sin. The supremacy of my love to the wife God has given me forbids me, as a man, to be disloyal to her. My heart's desire is that you and I may be intensely loyal to Him. You young ladies here to-night, I would have you loyal to your Lord. If the Devil sends some nice-looking godless fellow to win your affections, be loyal to your Lord. This is one of the Devil's ways of getting Christian maidens off the track. I have not been a minister of Christ for twenty-five years without seeing the frightful mischief of that. You have no right, as a child of God, to allow your affections to go where you please. If I had a daughter allowing her affections to go, without reference to my will, toward one in whom I had no confidence, should I be happy? Natural affection is one of the most dangerous possessions of men and women. Hundreds of thousands have sacrificed everything at the shrine of natural affection—honour, virtue, modesty, name, Christianity, health—everything has gone. God in His mercy make our hearts loyal to Him, in the great question of love, that which is pure, which has no fellowship with the unfruitful works of darkness.

Do let me beg you to pray for me. Personally, I feel very unfit for the work to which I am going. I do not object to that. I do covet more and more a sense of weakness which I find arises out of communion with God. But I have known—and I say it with shame—a weakness unworthy of me and of any Christian man, arising, not out of fellowship with God, but out of want of communion with God. It is one thing to live in the presence of God, and die down into self-abnegation; and it is another thing to lose our strength by failing to keep the Nazarite's position. O God, just help me, that I may go forth and there uplift a living Christ. O brethren and sisters, pray for me, that I may be kept till life's latest hour simply to the old, old story, faithful to that precious message. O Jesus, do not spare these feet to land on the shores of the Cape Colony unless I go to exalt Thee. Unless I do so, I had better, a great deal, stay away.

I heard the other week that a thousand hogsheads of rum have been sent, within three months, from the United States to Cape Colony. Just think of it! It is time some of us went and tried to save some of those thousands of souls there. I am very much afraid that, for every soul our Western Christianity has saved amongst the heathen nations, our "civilisation," or strong drink, has damned a hundred. I speak solemnly and sorrowfully. I know I have said an awful thing; but would to God the English people might be roused to a sense of the iniquity which this infernal drink traffic is causing. Oh that they would see the wickedness, the iniquity, of this land in cursing the heathen with our drink and our opium! Why, there are some races of the earth being literally murdered outright; and, provided the English people can make money, they will do it. What do they care about their fellow-men? They are so much merchandise out of which to get gain. God, help us, that we may have power with Thee in winning souls for Christ.

"CAUGHT UP TOGETHER."

TWO useful lives have just closed under peculiarly touching circumstances. Mr. and Mrs. Espenett—whose names will be familiar to some of our readers—have for a long series of years faithfully served the Lord in the work of the Gospel in various parts of France, their principal residence being at Cannes. A short time since, Mr. Espenett, being in weak health, was medically advised to go to the mountains for change and rest. While there he was taken seriously ill with hæmorrhage of the bowels, and Mrs. Espenett was his constant nurse. One night a Christian friend volunteered to relieve her by sitting up with the invalid, but she declined to leave her husband's side. The friend, however, remained in the house, and during the night rose to inquire how the sufferer was. Finding the room very still, he approached the bed, when he discovered that Mr. Espenett had passed away, and his faithful wife, whilst watching by his bed, had also fallen asleep in Christ. Thus, spared the pain of separation, they together entered the presence of the Lord they delighted to serve. The Church on earth, and especially that part of it with which they were closely associated, is poorer through their departure; but every loving Christian heart must rejoice in the joy of the departed ones.

It has been remarked that "death is an event in life"—a seeming paradox, which the believer in Jesus can easily understand. And so we think of this dear brother and sister as passing together from the service of earth to that of heaven. Truly of them we may say, "They were lovely and pleasant in their lives, and in death they were not divided." Separation, one of the bitterest ingredients of death-bed sorrow, was for them graciously removed: a little foreshadowing of the time when *all* the redeemed shall be "caught up together," and ever be with the Lord.

THE WANT OF THE WORLD.

IT was not exciting words, it was not eloquence, that Paul had. Why, he said his speech was contemptible! He did not profess to be an orator, but he preached Christ, the power of God and the wisdom of God,—Christ, and Him crucified. And this is what the whole world wants—Christ, and Him crucified. And the world will perish for want of Christ. Let every man and woman that loves the Lord Jesus begin to publish the tidings of salvation. Talk to your neighbours and friends. Run and speak to that young man! Talk to him of heaven and of the love of Christ; tell him that you want to see him saved; and bear in mind this, that God is far more willing to bless us than we are to have Him. Let us, then, keep close to Christ.

THE BOOK OF REVELATION.

By Thomas Newberry, Editor of "The Englishman's Bible."

(*Continued from page* 461.)

Chapter XIX.

Verses 1-3. "And after these things I heard a great voice of much people [a great multitude] in heaven, saying, 'Alleluia; Salvation, and glory, and honour, and power, unto Jehovah our God: for true and righteous *are* His judgments: for He *hath* judged the great whore, which did corrupt [was corrupting] the earth with her fornication, and *hath* avenged the blood of His servants at her hand.' And again they said, 'Alleluia.' And her smoke rose up [riseth up] for ever and ever."

This outburst of praise evidently comes from the unnumbered multitude before the throne who have come out of the great tribulation. They ascribe the glory to Jehovah, extolling Him by His name Jah, the title expressive of His eternal being (Ps. lxviii. 4); for *Hallelujah* in the Hebrew signifies "Praise ye Jah." They had witnessed the corruptions of the apostate ecclesiastical system, and probably experienced her persecuting power.

The judgment executed upon Babylon by the instrumentality of the ten kings had not exhausted the wrath of God towards her: there remains the undying worm, and the fire that never shall be quenched.

Verse 4. "And the four and twenty elders and the four beasts [living ones] fell down and worshipped God that sat on the throne, saying, 'Amen; Alleluia.'"

The saints of the former dispensation and those composing the church of the firstborn, in the spirit of adoring worship and in the recognition of the sovereignty of God, join their assent, and unite with the innumerable multitude in giving the glory and praise to Jehovah.

Verse 5. "And a voice came [came forth] out of the throne, saying, 'Praise our God, all ye His servants, and ye that fear Him, both small and great.'"

This voice evidently comes forth from the Lamb of God, the heavenly Bridegroom, calling for a burst of universal praise to God, on behalf of Himself and of His blood-bought Bride. In chap. v. 6 John writes: "And I beheld, and, lo, in *the* midst of the throne and of the four

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living ones, and in *the* midst of the elders, stood a Lamb as it had been slain."

"Praise our God." This reminds us of the language of Christ when about to enter the holiest of all, recorded in John xx. 17: "Touch Me not; for I am not [have not] yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and *to* My God, and your God." For the Church is one with Himself in closest relationship with God—the members of His body, of His flesh, and of His bones; hence, in chap. iv. 6, the Church is emblematically represented by the four living ones "in *the* midst of the throne" as well as "round about the throne," being one Spirit with their risen Lord.

"All ye His servants"—the innumerable company of angels; as in Ps. ciii. 20: "Bless Jehovah, ye His angels, that excel in strength, that do His commandments, hearkening unto *the* voice of His word."

"And ye that fear Him, both small and great"—that is, every creature of God "in all places of His dominion;" corresponding with Ps. ciii. 21: "Bless ye Jehovah, all *ye* His hosts; *ye* ministers of His, that do His pleasure."

> *Verses* 6, 7. "And I heard as it were *the* voice of a great multitude, and as *the* voice of many waters, and as *the* voice of mighty thunderings, saying, 'Alleluia; for Jehovah God omnipotent reigneth. Let us be glad and rejoice, and give honour [glory] to Him: for the marriage of the Lamb is come, and His wife *hath* made herself ready."

The white-robed, palm-bearing multitude before the throne take up the theme; the innumerable company of angels in general assembly swell the strain, as the voice of many waters; and the echo comes back from the depths of the surrounding universe, as mighty thunderings pealing back from the illimitable regions of space. This is the grand hallelujah chorus of the skies, and the occasion is the marriage of the Lamb. But before the joy accompanying the marriage the highest glory is to be given to God—"Jehovah God omnipotent"—with whose kingdom and glory this event is intimately connected, for God hath made known to us the mystery of His will, "*that* in *the* dispensation of the fulness of times He might head up all things in Christ" (Eph. i. 10), the second Adam, the Lord from heaven; but He who has constituted Him to be head over all things "gave Him *to be the* head over all things to the Church, which is His body, the fulness of Him that filleth all in all" (Eph. i. 22, 23). The second Adam associated with the second Eve (Eph. v. 30-32).

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We are here come to the period symbolised by the opening of the seventh seal. The sixth seal had brought us to the signs immediately preceding the manifestation of the Son of Man. In the interval between the destruction of Babylon by the ten kings, and the manifestation of the Son of Man as the rider on the white horse to take His kingdom and to reign, comes in the marriage of the Lamb, so that when He appears it is as the "Bridegroom coming out of His chamber" (Ps. xix. 5), and "out of *the* ivory palaces, whereby they *have* made Him glad" (Ps. xlv. 8), in that day of His espousals or marriage, and in *the* day of *the* gladness of His heart, spoken of in Song of Solomon iii. 11. We have no description given of what the seventh seal unfolded, probably because the scene presented was such as no symbols could portray; but the seventh seal being opened, we read, "there was silence in heaven about *the space of* half an hour" (Rev. viii. 1), as though all heaven were taken by surprise, and in solemn silence wonder and adore. Chapter xix. supplies us with the information of what the seventh seal presented. It is the marriage of the Lamb, and the appearing of Messiah in glory.

"Let us be glad and rejoice, and give honour to Him."

This is the response to the call from Him who is in the midst of the throne for universal praise—from all, "both small and great." But why this universal joy? Because all creation is interested in the event celebrated. Through the blood of the Lamb all creation has been reconciled (Col. i. 20), and in the second Adam all things, not only on earth, but in heaven, have been headed up (Eph. i. 10), and thus secured from failure and from fall.

In incarnation the Creator stoops to the creature—God was manifest in flesh; but in life Immanuel abode alone: "Except a corn of wheat fall into the ground *and* die, it abideth alone" (John xii. 24). Then, having made peace through the blood of His cross, God raised Him from the dead, and set him at His own right hand on high. In resurrection the man Christ Jesus is taken up into glory, and with God. By the Holy Ghost sent down at Pentecost the link is formed between the ascended, glorified Christ and His body the Church, and thus the Church becomes "the fulness [the filling up *or* complement] of Him that filleth all in all" (Eph. i. 23). Thus link by link—by incarnation, resurrection, and the Pentecostal Spirit—the union is effected between the Creator and the creature, and at the marriage of the Lamb the union will be consummated and perfected for ever.

Thus, in the dispensation of the fulness of times, when the history of this present world is finished, God, having headed up all creation in the second Adam, associated with His Bride, all things will become new:

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"There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things *will have* passed away" (Rev. xxi. 4); and God will have all the glory. He laid the plan deep in the counsels of eternity; He sent His only begotten Son into the world, a sacrifice for sin; He raised Him from the dead, and gave Him glory; He sent down the Comforter; and the Church, the Bride of the Lamb, is the Father's gift to His beloved Son, and He it is who heads up all in Christ, and thus secures the universe from failure, and for Himself the everlasting praise.

"THE MARRIAGE OF THE LAMB is come."

Beautiful and striking are the foreshadowings of this great event. To begin with, Adam and Eve in Paradise, which we know is a figure of the great mystery, Christ and the Church (Eph. v. 32). Adam, placed at the head of this lower creation, has a helpmeet provided for him by God: after his deep sleep (emblematic of the death of Christ), the rib taken from his side and woman formed; so, after Calvary, comes Pentecost, when, by the indwelling Spirit, the Church is formed as the body and the Bride of Christ.

A second foreshadowing of the Bride is to be found in Gen. xxiv. in Rebekah. Isaac, the obedient son, having been offered up, and received back in figure from the dead, Eliezer (typical of the Holy Ghost) is sent to provide for him a bride, and, having won the heart of Rebekah, brings her to Isaac.

Third, Joseph, having been sold by his brethren into the hands of the Gentiles, and imprisoned, is exalted to the right hand of glory and of power, and the king gives him Asenath as his bride.

Fourth, Moses, having been rejected by the people of Israel—who failed to recognise in him God's deliverer—whilst in the far-off land, receives Zipporah for a wife.

The fifth type we find in Boaz and Ruth. Ruth, the Moabitess, becomes the wife of Boaz, the mighty man of wealth, the kinsman redeemer.

Sixth, Solomon takes to wife the king of Egypt's daughter, and, having built a house for his God, and a house for the kingdom, builds also a house for her. This Gentile wife associated with Solomon in his kingdom is a beautiful foreshadowing of the Church as connected with a risen and glorified Christ; and this furnishes the theme for that most exquisite portion of Scripture, the Song of Songs.

"The marriage of the Lamb IS COME."

Christ loved the Church, and gave Himself for it. He is now sanctifying *and* cleansing it by the washing of water by *the* word, in

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order that He might present it to Himself *a* glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish (Eph. v. 25-27). This is the scene which is now before us; the marriage of the Lamb is come. He now presents her before the presence of the glory with exceeding joy, henceforth and for ever to be recognised by the whole universe as the Bride, the Lamb's wife. Now will come the answer to His prayer in John xvii. 24: "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before *the* foundation of *the* world."

"And His wife *hath* made herself ready."

A threefold work was necessary to prepare the Church for the marriage of the Lamb as His Bride, and for her eternal relationship to Him as His wife. She had been redeemed unto God by His blood, and sanctified by the Spirit, but there was needed also that she should make herself ready. She had already been raised and conformed to the image of her Lord in the glory, and seen Him as He is. She had stood at His judgment seat, where everything had been tested in the light of God, and the secrets of all hearts made manifest. And, since then, having been seven years in the presence of God in the full light of His countenance,—seven years in the fellowship of the Lamb as one with Him who is in the midst of the throne,—seven years in the communion of the Holy Ghost, symbolised by the seven lamps of fire that burn before the throne,—seven years in the company of the saints of the former dispensation, symbolised by the four and twenty elders,—seven years in mutual intercourse together as the members of the body of Christ, as shown by the symbol of the four living ones,—seven years with the innumerable company of angels which surround the throne, and a portion of that time with the great multitude who come out of the great tribulation, conversant with the scenes that have been taking place on earth during the interval between her Lord coming to receive her unto Himself and her manifestation with Him;—profiting by all, she has made herself ready; she is now prepared as she never was before, or could have been, to enter into the thoughts, the feelings, and the actions of her heavenly Bridegroom.

Verse 8. "And to her was granted that she should be arrayed in fine linen, clean and white [bright]: for the fine linen is the righteousnesses of saints."

Not only is every iniquity forgiven, and every sin purged, but every service rendered, every sacrifice made, every victory gained, is held in everlasting remembrance; for the Bride is given to appear in that pure

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and bright raiment which is emblematic of the righteousnesses of the saints—not righteousness in the singular, as characteristic of the whole, but righteousnesses in the plural, as indicating the recognition of each and every particular.

Verse 9. "And he saith unto me, 'Write, Blessed *are* they which are called unto the marriage supper of the Lamb.'"

Compare with Ps. xlv. 13-15: "*The* king's daughter *is* all glorious within; her clothing *is* of wrought gold. She shall be brought unto the king in raiment of needlework: *the* virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into *the* king's palace." In Ps. xlv., by the bridegroom king, typically we may understand Solomon; by the king's daughter, the daughter of Pharaoh whom Solomon had taken for his wife—the bride who is the subject of the Song of Solomon. The king's daughter, like the Church, is internally and externally glorious and beautiful. Who are these blessed ones who are called to the marriage supper? The Church as the Bride is there by her own right. May we not understand by these called ones the saints of the former dispensation? John the Baptist, who was one of the last of these, styles himself "the friend of the bridegroom," and our Lord says concerning him, though one of the greatest of prophets, the "least in the kingdom of the heavens is greater than he;" for to be a member of Christ's mystic body, and to belong to the Bride, is a far higher honour. The redeemed of every age will share the blessedness and the joy of this great event.

"And he saith unto me, 'These are the true sayings of God.'"

So transcendently great and glorious are these revelations of the Church's associations and prospects, faith requires an especial confirmation to enable it to grasp and realise them; hence the assurance here given, "These are the true sayings of God." Seeing that we look for such things, what manner *of persons* ought we to be in *all* holy conversation and godliness?

Verse 10. "And I fell at his feet to worship him. And he said unto me, 'See *thou do it* not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God; for the testimony of Jesus is the spirit of prophecy."

The Lord Jesus had sent His angel to show these things to His servant John, and Jesus speaks by him, and through him claims Divine honours; but when John would offer worship to the angel personally, this the angel refuses as being only a fellow-servant. Divine worship must only be rendered to God, and to His Divine Son, to whom give all the prophets witness.

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VOICES OF THE NIGHT.

No. VII.

"The Lord went before them by night in a pillar of fire."—Ex. xiii. 21, 22.

THERE was a symbolic presence in this cloudy pillar—a real presence—Divine, local, and yet ubiquitous.

The redeemed of the Lord had now came to "Etham, in the edge of the wilderness." Here God meets and communes with them. They had a long pilgrimage before them. Jehovah proves Himself once more the God of Abraham—"*Jehovah-jireh.*" Here He both anticipates and provides for their great need, an ever-present Guide and Guardian—the pillar of cloud by day and of fire by night.

The best proof that there was a real as well as a symbolic presence in this cloud is seen in the fact that a voice—audible and intelligent—came forth from it. There was a sovereignty in the utterance of this voice—it might be by night or it might be by day—but whenever uttered, it was sovereign, infallible, authoritative; from it there was no appeal.

We infer that the first visible manifestation of this symbolic presence, and the first utterance of this celestial oracle from the "secret place of the Most High," was *at night*, or eventide, for they had just arrived from Succoth. The Shechinah pillar with its wide and outstretched wings covered the pilgrim-Israel as "the shadow of the Almighty"—bright but not oppressive light, like nocturnal moonbeams. "*And the Lord spake unto Moses, saying*" (see chap. xiv. 1). Here is the voice out of the cloud, which for forty years afterwards uttered its sovereign words as the Lord God of Sabaoth.

How suggestive of fruitful lessons are these few historic facts!

1. We have the Jehovah-guardianship of Israel as illustrating His guardianship over His new covenant people. "The Church, which is His body," is a pilgrim Church, travelling through the wilderness of this world, and it needs the guidance and guardianship of One who can be all, and more than, this symbolic Shechinah pillar-cloud was to Israel. And such He is. From the day of Pentecost, "till He come," He is before us and above in a special providence as sovereign and effective, as wise and as gracious, as the pillar-cloud in the wilderness. The path of the future is to us, each day, as strange and untrodden as it was to Israel. "We know not what a day may bring forth." But we are assured that "the steps of a good man are ordered of the Lord." Providence may be, to human reason, very circuitous;

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but it always moves in the right road, and never deviates from its eternal purpose, or has to retrace one of its steps. It guides, and guards, and rules in its sovereign movements with undeviating regularity, saying to each child of faith, "Go thou thy way, Daniel; for thou shalt rest, and stand in thy lot at the end of thy days" (Dan. xii. 13.)

2. Then, too, the pillar-cloud was with Israel all through the night, and sometimes uttered its Divine and mysterious voice in the dark night watches. And is it not so still? The shadow of the Almighty is still stretched over His pilgrim Church through all the long dark nights of her earthly journeys; and not unfrequently does the Lord speak out of the cloud when "neither sun, nor moon, nor stars, for many days appear." And it was this voice which often cheered and assured the hearts of His ancient chosen people; so it is His voice still which cheers and encourages the child of faith and stimulates her walk in "the paths of the Lord." "Let me hear Thy voice; let me see Thy countenance," was the expressed desire of the ancient Church; and is it not our desire too? "*My sheep hear My voice,*" says the great and good Shepherd, and this, too, sometimes in the night watches. For it was in "*the fourth watch of the night*" (*i.e.*, the *darkest hour*, just before the dawn) that Jesus came walking on the sea, and, speaking to the affrighted disciples, said, "*It is I; be not afraid.*" There was the voice in the dark night, and when the wind was boisterous too. And He comes "*in the fourth watch*" still. He speaks still as the pilgrim Shepherd, and often out of the midst of the cloud which seems to cover us and all our circumstances with its dark and dreadful shadow. Still the purpose of His providence no more changes its design than the law of gravitation; for God can work with as much sovereign efficiency through the wills of moral beings as through unconscious matter. Omnipotence knows no conditions, and is fettered by no circumstances. *No earth-born clouds hindered the sovereign course of Israel's pillar-cloud;* so no circumstances of earth can really hide or defeat the fixed eternal purpose of grace which God has in and on behalf of His Church. He is our "pilgrim God;" and "HE makes darkness light before us, crooked things straight, and rough places plain." "He turns the shadow of death into the morning," and still speaks in the night watches (Matt. xiv. 27).

What a sweet and blessed ground for reposing trust and assured confidence! What a comfort for the child of faith and hope to look up as the clouds of darkness gather, and the whole environment of life becomes menacing and perplexed: to see and know that above and behind it all there is our covenant God, sitting on His eternal throne, calm in His own omnipotence! Oh, child of fear, look up. The God of Abraham lives. The God of Israel lives. He rules the stars, and "*keeps the feet of His saints.*" "*It is the voice of my Beloved!*" (Song of Sol. ii. 8).

Kensington, W. FRITH.

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THE HEAVENLY PREACHER;

OR,

THE PREACHER FROM THE THRONE.

"I WILL GIVE unto him that is athirst of the fountain of the water of life freely."—Rev. xxi. 6.

"And let him that is athirst come. And whosoever will, LET HIM TAKE the water of life freely."—Rev. xxii. 17.

WHAT a preacher of the Gospel was our Master Himself in "the days of His flesh"! How unweariedly He spoke it, and with what tenderness and tears (Luke xix. 41), as well as awful solemnity (Mark ix. 43-50)!

And the remembrance of the Preacher at Sychar's well (John iv.), on the Galilee seashore (Matt. xiii.), in the Capernaum synagogue (John vi.), and in the temple at the feast-time (John vii.), has been a mighty power in the heart of many an otherwise lonely labourer in town or village of this or other lands.

But in the above passages we hear His voice still preaching the glad tidings, even from His present glory.

It is again the "water of life" from the very same lips and voice that spoke of the "living water" so gently once, and yet with searching power, to the woman at the well.

How blessedly this tells of the Gospel-heart of our Master! How it makes Him the same lover of souls, and the same inviter of them to Himself and to God that He was here below! His eye and heart as truly pity the thirsty ones *now* as He did then; and He longs as much as then to see them drinking of the one only "fountain of living waters" (Jer. ii. 13, xvii. 13).

How well He still knows this world of unblessed sinners! The very glory does not hide it from His view, nor close His heart against its present and its eternal woes.

Verily He is the "same Jesus" as ever. In Heb. xiii. 8 we find Him "the same yesterday, to-day, and for ever," as the unchanged and unchanging guide of the pilgrim band of them that have believed; but here He is seen above, "the same" in pity to the perishing as He was below.

Let us labour on, then, beloved ones, in the Gospel work. It is from Jesus *glorified* that the Holy Ghost has come, causing us to believe in Him, and thus to have

"The deep, sweet well of love"

so deepened in us that, as a thing divinely natural to us, and not an effort, still less a weariness, there shall flow from our belly (not from the head-knowledge and the lip only) the rivers of living water (John vii. 38, 39).

God, as in Christ the GIVER of the water of life, is in one of these utterances of our Lord; and man, as bidden to TAKE it, and responsible for doing so, is in the other. Just the two sides of the mighty message which every faithful messenger delights still to present equally to men.

In Rev. xxi. 6 the "fountain" is pointed to; and it stands linked with the new creation, the new earth and heavens, and the banishing

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of the old. And the kingly word of Jesus on the throne tells the fulness and freeness of the water of life; and the word is, "*I will give.*"

But in Rev. xxii. 17 it is the urgency of man's little moment of Gospel opportunity now, ere He comes, that is occupying our Lord; hence the cry is, "*Let him take.*"

The Lord has Himself just said, "Behold, I come quickly." The Spirit and the Bride have responded to His voice, and said to Him, "Come." Every hearer of the glad truth of His coming has been exhorted to swell the cry to Him, "Come." But this cry only quickens the waiting saints in Gospel work instead of slackening them, and their Master's voice is heard as from amidst them (even as at the *last* day of the feast at Jerusalem in John vii. 37), bidding all undone and thirsty ones, even all who will, to "come" and "take the water of life freely."

Oh to preach the Gospel thus, as in the love and with the voice of Jesus from the glory—who so rejoices in His present ability to "GIVE," and so urges the perishing even now to "TAKE" eternal life, with all its streams of endless joy! Then should we be "unto God a sweet savour of Christ, both in them that are saved, and in them that perish."

H. D.

CHRISTIAN MATURITY.

"Be ye therefore perfect."—Matt. v. 48.

MANY of God's children have found difficulty in understanding this exhortation of our Lord, supposing it to refer to moral perfection, or the perfection of their own heart; while they were daily conscious of much imperfection. But by tracing the meaning of the word τελειος, as Mr. Marsh, in the August number of *Footsteps of Truth* did that of καπαρτιξω, we shall be greatly helped in comprehending the meaning of it. By referring to passages of Scripture where the *same* word has different translations, we shall find that the idea of the word is that of attaining to *full age, stature, or strength.*

Luke i. 45—"*Performance*" of things spoken of.
Luke ii. 43—"*Fulfilled*" the days.
John iv. 34—"*Finish*" the work. Also in John xvii. 21, 23.
John xix. 28—"*Fulfilled*" the Scripture.
Acts xx. 24—"*Finish*" my course.
1 Cor. xiv. 20—"Be men."
Heb. v. 14—"*Full age.*"
Heb. ix. 11—"*Perfect*" tabernacle.
Heb. xii. 2—"*Finisher*" of faith.
1 Peter i. 13—"*To the end,*" hope.

Thus in all these passages the idea is that of being established—no longer a babe in Christ, but attained to "full age" (Heb. v. 14), and now fully furnished in the things of God. In this sense Paul claimed to be perfect (Phil. iii. 15), while almost in the same breath he disclaimed a perfection of another character (verse 12). Keeping this thought of maturity and ripeness in our minds, we shall find much help in understanding the word "perfection" in the thirty-five passages where it is mentioned.

G. E. THOMAS.

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THE FEET OF JESUS.

No. IV.—AS THE COMING ONE.

"And *His feet* shall stand in that day upon the Mount of Olives."—Zech. xiv. 4.

"SURELY you do not think that the above scripture will have a literal fulfilment?" says one. As certainly as Zechariah ix. 9, had—"Behold, thy King cometh unto thee: He is just, and having salvation: lowly, and riding upon an ass" (Matt. xxi. 4, 5)—we reply.

Notice three things: The *time*, the *place*, and the *Person*.

1. *The Time:* "In that day."—From Isaiah and right on through the prophets do we find this expression occurring again and again. The day of the Lord is ushered in by fearful judgments; the destruction of the Devil's trinity of evil—namely, the beast, the antichrist, and the woman—the enemies of Israel, and the binding of Satan. Some think that the day of the Lord has already come. How can they say that, in the face of Isa. xi.? and, besides, 2 Thess. ii. tells that there are certain things to take place before it comes. The day of the Lord is the thousand years of Millennial glory that is to come to this earth, when Jesus reigns over it, and that can never be till He takes away everything that offends, and casts Satan, who is now the god of this world, into the bottomless pit.

2. *The Place:* "On the Mount of Olives."—That is the place He went up from, when He left His disciples to go to the right hand of God, and that is the place He will come with His saints (Zech. xiv. 5), having previously come to the air for them (1 Thess. iv. 17).

3. *The Person:* "*His* feet."—There are many different characters we find the Lord Jesus coming in, in His second coming and appearing. As the *Bridegroom*, He comes for His Bride (Eph. v. 25-32; Rev. xix. 7); as the *Saviour*, He comes to complete our salvation (Heb. ix. 28; 1 Pet. i. 5); as the *Lord*, He comes to reward His servants (Luke xix. 11-24); as the *Son of Man*, He comes to judge the wicked (John v. 27); as *King*, He comes to reign on or over the earth (Isa. xxxii.; Ps. viii.; Heb. ii. 6-9); as the *Saviour*, *King*, and *Priest*, He comes to Israel (Zech. xii. 10; Psal. cx.); as *King* of kings and *Lord* of lords, He comes to judge the nations (Ps. ii.; Matt. xxv. 31-46; Zech. xiv.); and as the *Man of War*, He comes to dash in pieces His enemies (Isa. lxiii. 1-4; Rev. xix. 11-21); and when He does we, who are believers in Him, shall come with Him.

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No. V.—IN PRAYER FOR OTHERS.

"And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw Him, He fell *at His feet*, and besought Him greatly, saying, My little daughter lieth at the point of death: I pray Thee, come and lay Thy hands on her, that she may be healed; and she shall live."—Mark v. 22, 23.

Jairus had heard of the fame of Jesus—of His power to heal the sick, raise the dead, open the eyes of the blind, unloose the stammering tongue, unstop the deaf ear, and to cure all manner of diseases. His only daughter lies at the point of death, and he, hearing that Jesus is preaching by the seaside, hastens away to ask Him to come and raise his daughter. We might picture the scene: Christ preaching to a multitude of people, when all of a sudden there is seen a man pushing his way through the crowd, and, to the astonishment of everybody, they recognise Jairus, the ruler of the synagogue; but greater must their astonishment have been when they see him falling down "*at the feet*" of the despised Nazarine, and beseeching Him to come and raise his only daughter, who lies at the point of death. Now notice the character of Jairus' prayer.

1. *It was an earnest prayer.* Jairus was in earnest, for we read that he "besought Jesus greatly." We have in this chapter four earnest prayers:—(1) The prayer of the demons, to depart into the swine; (2) the prayer of the Gadarenes, that Christ would depart out of their border—they loved their swine better than Christ; (3.) the prayer of the man out of whom the demons were cast, that "he he might be with Jesus;" and (4) the prayer of Jairus himself. And in Luke's account of these incidents (Luke viii.) we find the word "*besought*" occurring in each case. What we want in prayer is more determination. There may be a good deal of apparent earnestness and plenty of noise. What we mean by real earnestness, is earnestness of *purpose*, or pleading for what you desire as though you *meant* it—as a hungry man would for bread—as a thirsty man for water—as the children of Israel did when the fiery serpents began to bite them—as Elijah did when he prayed that it might rain. Cannot we picture Elijah on the top of Carmel, with his head bowed between his knees, and bidding his servant go and look towards the sea for the sign of rain, and the servant returns and tells him there is none. Is Elijah discouraged? No. He prays seven times, and then the answer came. The testimony of the Holy Spirit is this: "Elijah was a man subject to like passions as we are, and he prayed earnestly that it might rain" (James v. 17, 18). There is too much "say" in our prayers, and not

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enough pouring out of the heart in real earnest supplication. One has quaintly said, "Prayer pulls the rope below, and the great bell rings above in the ears of God. Some scarcely stir the bell, for they pray so languidly; others give but an occasional pull at the rope; but he who wins is the man who grasps the rope boldly and pulls continually." Think for one moment what prayer has done. As another has said, "Prayer has divided seas, rolled up flowing rivers, made flinty rocks gush into fountains, quenched flames of fire, muzzled lions, disarmed vipers, marshalled stars against the wicked, stopped the course of the moon, arrested the rapid sun in his great race, burst open iron gates, recalled souls from eternity, conquered the strongest devils, and commanded legions of angels. Prayer has bridled the raging passions of men, and routed and destroyed vast armies of blustering atheists. Prayer has brought one man from the bottom of the sea, and carried another in a 'chariot of fire to heaven.'"

2. *It was a believing prayer.* Matthew, in his account of this incident, tells us that Jairus said, "My daughter is even now dead, but come and lay Thy hand upon her, and she shall live" (Matt. ix. 18). He was confident that Jesus had power to raise his daughter to life. Too often we pray without expecting an answer. We are very much like the friends of Peter. They were praying that he might be released out of prison, but when their prayer was answered, and Peter stood outside the door knocking for admission, they said it must be his spirit. We have a striking illustration of believing prayer in the case of the Syrophenician woman, who came to Christ on behalf of her daughter. She, falling down *at His feet*, besought Him to cast the demon out of her daughter (Mark vii. 25). He seemingly discouraged her plea by saying, "Is it meet to take the children's bread and cast it to dogs?" She immediately answers, "Truth, Lord; but the dogs eat of the crumbs that fall from their master's table." And He exclaimed, "O woman, great is thy faith; be unto thee even as thou wilt." How is it our prayers are not always answered? (1) Often from our want of faith. We are not like David. He said, "I will direct my prayer unto Thee, and will look up" (Ps. v. 3). (2) If we regard iniquity in our hearts our prayer will not be answered.

Space forbids us dwelling upon this, but we give an outline on prayer in connection with the word "*ask*."

I. *Whom* to ask—
   Our heavenly Father (John xv. 16).

II. *How* to ask—
   1. In the name of Christ (John xiv. 13).
   2. In the power of the Spirit (Rom. viii. 26).
   3. In faith (Matt. xxi. 22; James i. 6).

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III. *What* to ask for—
1. Help of the Lord (2 Chron. xx. 4).
2. Fulness of the Spirit (Luke xi. 13).
3. Fulness of joy (John xvi. 24).
4. Wisdom (James i. 5).
5. "Anything" (John xiv. 14).

IV. The *condition* of asking—
Abiding in Christ (John xv. 17; 1 John iii. 22).

V. *Encouragements* in asking—
1. Promise of Christ (John xvi. 23).
2. He hears us (1 John ii. 14, 15).
3. Christ is praying for us (John xvi. 26).

3. The prayer of Jairus *was a pointed prayer*. He did not beat about the bush. He came to the point at once. A short time since a friend was telling about his little girl praying one night, after she had been to a meeting. She said, "O Lord! bless that woman who was anxious about her soul at the meeting to-night. I mean that big, fat-faced woman." Her prayer was definite. Of course the Lord knows our hearts, and can read our unspoken prayers; but what He wants, and what we should aim at, is to be definite. Do you not think that Esther was very definite, when she fell down *at the feet* of the king and pleaded with him for the life of her people (Esther viii. 3)? Do you not think that the Shunammite woman was definite in her thanks, when she fell down *at the feet* of Elisha, and took up her son who was restored to life (2 Kings iv. 37)? Do you not think that Abigail was definite, when she pleaded for the life of her husband *at the feet* of David (1 Sam. xxv. 24)? Jairus' prayer was also a *humble*, and it was an *answered* prayer.

"Behold the throne of grace!
The promise calls us near:
There Jesus shows a smiling face,
And waits to answer prayer.

"The rich atoning blood,
Which sprinkled round we see,
Provides for those who come to God—
An all-prevailing plea.

"My soul, ask what thou wilt,
Thou canst not be too bold;
Since His own blood was for thee spilt,
What else can He withhold?

"Beyond our utmost wants,
His love and power can bless;
To those who seek His face, He grants
More than they can express.

"Since 'tis the Lord's command,
My mouth I open wide:
Lord, open Thou Thy bounteous hand,
That I may be supplied."

In conclusion, remember, Christian, when you think of the word prayer, and

P—Pray in the name of Jesus.
R—Regard the merits of Jesus.
A—Abide in the person of Jesus.
Y—Yield yourself to Jesus.
E—Expect an answer from Jesus.
R—Rejoice in and praise Jesus.

F. E. M.

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THE MUSIC OF HIS NAME.

THE Bible supposes a tendency in man to let slip its truths from his recollection, and, in opposition to this, it bids him keep them in memory, else he might have believed them in vain. It is not enough that they may at one time have been received; they must be at all times remembered. "And therefore," says Peter, "I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." To know and be assured is not enough, it would appear. They may at one time have consented to the words which were spoken, but the apostle presented them anew, in order that they may be mindful of the words which were spoken. Those doctrines of religion which speak comfort, or have an attendant moral influence upon the soul, must at first be learned, but not, like many of the doctrines of science, consigned to a place of dormancy among the old and forgotten acquisitions of the understanding. They stand in place of a kind and valued friend, of whom it is not enough that he has been once introduced to your acquaintance, but with whom you hold it precious to have daily fellowship and to be in your habitual remembrance. And this is eminently true of that doctrine which is so frequently reiterated, that "Christ died for our sins, according to the Scriptures." It is the portal through which the light of God's reconciled countenance is let in upon the soul; it is the visitor that ushers there the peace and glory of heaven; and, forcing its way through all those cold and heavy obstructions by which the legal spirit has beset the heart of proud yet impotent man, it is the alone truth that can at once hush the fears of guilt and command a reverence for the offended Sovereign.

No wonder, then, that its presence should be so much courted by all who have been touched with the reality and magnitude of eternal things—by all who have even made the question of their acceptance with God a matter of earnest and home-felt application, and who, urged on the one hand by the authority of a law that must be vindicated, and on the other by the sense of a condemnation that, to the eye of nature, appears inextricable, must give supreme welcome to the message that can assure them of a way by which both God may be glorified and the sinner may be safe. It is the blood of Christ which resolves this mystery, and it is by the daily application of this blood to the conscience that peace is daily upheld there. When the propitiation by Christ is out of the mind, then, on the strength of its old propensities, does it lapse either into the forgetfulness of God or into a fearful distrust of Him.

And therefore it is that every aspiring Christian prizes every intimation and every token of remembrance by which to recall to his mind the thought of a crucified Saviour. And he no more quarrels with a perpetual sense of Him who poured out His soul unto death than he would with the perpetual sunshine of a brilliant day; and just as a joy and a thankfulness are felt at every time when the sun breaks out from the clouds which lie scattered over the firmament, so

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is that beam of gladness which enters with the very name of Christ, when it finds its way through that dark and disturbed atmosphere which is ever apt to gather around the soul. The light of beauty is not more constantly pleasant to the eye, the ointment that is poured forth not more constantly agreeable in its odour, the relished and wholesome food not more constantly palatable to the ever-recurring appetite of hunger, the benignant smile of tried and approved friendship not more constantly delicious to the heart of man, than is the sense of a Saviour's sufficiency to him of spiritual and new-born desires, who now hungers and thirsts after righteousness.

THOMAS CHALMERS.

SONGS OF THE CHRISTIAN LIFE.

LONGINGS OF THE BRIDE FOR THE BRIDEGROOM.

"Be ye also ready."—*Christ.*

OH to be ready, ready,
My heart overflowing with love,
Filled now with Christ's presence and beauty,
All suffering and sorrow above;
Longing, and watching, and waiting,
To catch the first gleam of His face—
Bright daybreak which scatters all darkness,
And fills with all glory and grace.

Oh to be ready, ready,
And free from all bondage and fear,
Through faith which e'en now in its triumph
Exults that the Bridegroom is near;
A victor o'er Satan and falsehood,
Standing now with the glorified—blest,
Rejoicing that God is its portion,
And heaven with Christ its true rest.

Oh to be ready, ready,
To live as the bride of a King;
By faith in His bosom to nestle,
While seeking the joy He will bring:
For this, dearest Lord, I beseech Thee,
And love, which the heart doth so raise
That, waiting, still serves Thee with gladness—
All life but a song to Thy praise.

W. POOLE BALFERN.

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W. POOLE BALFERN.

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HANDFULS OF PURPOSE FOR EVERY DAY.

OCTOBER.—"SHALL NOTS" OF SCRIPTURE.

1. *The "shall not" of sin.*—"Ye SHALL NOT surely die" (Gen. iii. 4). Here we see the Devil's lie. The Lord had said in the previous chapter (Gen. ii. 17), "Thou shalt surely die" if you disobey Me. Man fell by believing the Devil's lie.

2. *The "shall not" of safety.*—"When I see the blood, I will pass over you, and the plague SHALL NOT be upon you" (Ex. xii. 13). They were *safe* because the blood was sprinkled on the door posts and lintel; and they were *sure* of it, because they had the word of God for it. Every believer in Christ is *safe* because resting in the *work* of Christ, and *sure* of it because resting in the *word* of God.

3. *The "shall not" of separation.*—"SHALL NOT eat of their flesh" (Lev. xi. 4, 8, 11, 41, 42). The children of Israel could only eat of clean things; of beasts, only those that chewed the cud and divided the hoof. The divided hoof speaks to us of the separate walk; and chewing the cud, of meditation upon the Word. We are only to feed upon those things in a spiritual sense that will enable us to walk in separation from all that is evil.

4. *The "shall not" of freshness.*—"His leaf SHALL NOT wither" (Ps. i. 3). The Lord's trees are all evergreens, and always fruit-bearers. This is the result of separation from the world and its worldliness, and meditation *in*, and practice *of*, the Word of God.

5. *The "shall not" of remembrance.*—"For the needy SHALL NOT alway be forgotten: the expectation of the poor SHALL NOT perish for ever" (Ps. ix. 18). The wicked may flourish for a time, and many of God's saints may be, and are, poor as far as this world's goods are concerned; but if it is only Christ and a crust here, there is the unchanging inheritance hereafter.

6. *The "shall not" of stability.*—"The Lord . . . is at my right hand: I SHALL NOT be moved" (Ps. xvi. 8; lxii. 2). The realised presence of the Lord beside us is the cure for unstableness. He is beside us as the *Strength* to uphold, as the *Companion* for fellowship, as the *Friend* to counsel, as the *Guide* to direct, as the *High Priest* to succour, as the *Comforter* to cheer, and as the *Teacher* to instruct.

7. *The "shall not" of supply.*—"The Lord is my Shepherd; I SHALL NOT want" (Ps. xxiii. 1). If—and it all depends on the if—the Lord is our Shepherd, we shall not want for rest, good, satisfaction, guidance, restoration, renewing, righteousness, companionship, defence, care, comfort, provision, anointing, joy, goodness, mercy, and a home for ever, as the above psalm testifies.

8. *The "shall not" of Fatherly care.*—"They that seek the Lord SHALL NOT want any good *thing*" (Ps. xxxiv. 10). Alexander Peden, in a sermon of his, says: "I remember as I came through the country

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that there was a poor widow woman, whose husband fell at Bothwell. The bloody soldiers came to plunder her house, telling her that they would take all she had. 'We will leave thee nothing,' said they, 'either to put in thee or on thee.' 'I care not,' said she; 'I will not want as long as God is in the heavens.' That was a believer indeed."

9. *The "shall not" of courage.*—"They SHALL NOT be ashamed in the evil time" (Ps. xxxvii. 19). We read in Isa. l. 7 the Lord Jesus saying in prophecy, "I have set my face like a flint, and I know that I *shall not* be ashamed." As Christ was not ashamed to go to the cross for us, although He despised the shame of the cross, so let us not be ashamed to take up the cross after Him, and boldly, yet humbly, confess Him.

10. *The "shall not" of preservation.*—"Though he fall, he SHALL NOT be utterly cast down; for the Lord upholdeth him with His hand" (Ps. xxxvii. 24). "Do you believe in the *perseverance* of the saints?" was a question that was once asked. "No," was the reply; "but I believe in the *preservation* of them."

11. *The "shall not" of protection.*—"God is in the midst of her: she SHALL NOT be moved" (Ps. xlvi. 5). God in the midst, or the Holy Spirit in the believer, is the power for *walk*, *worship*, *warfare*, *witnessing*, and *work*. He is also within us as the *Spirit of Life*, *Light*, *Liberty*, *Leading*, and *Love*.

12. *The "shall not" of confidence.*—"He only is my rock and my salvation; He is my defence: I SHALL NOT be moved" (Ps. lxii. 6). Three precious things the Lord is to us here—(1) Our Rock for *stability*; (2) our Salvation for *safety*; (3) our Defence for *security*. Verily, if He is this *only*, we shall not be moved.

13. *The "shall not" of trust.*—"He SHALL NOT be afraid of evil tidings: his heart is fixed, trusting in the Lord" (Ps. cxii. 7). The one whose heart is staid upon God is above circumstances, and in all dis-appointments he takes away the "D" and puts the "H" in, and says they are *H*is-appointments.

14. *The "shall not" of holiness.*—"And an highway shall be there, and a way, and it shall be called 'The way of holiness;' the unclean SHALL NOT pass over it" (Isa. xxxv. 8). What is holiness? 1. *Position*—"*highway*"—"sanctified in Christ." 2. *Separation*—"way of holiness"—sanctified by blood. 3. *Purification*—"The unclean shall not pass over it"—"Cleanse yourselves from all filthiness of the flesh and spirit" (2 Cor. vii. 1).

15. *The "shall not" of unerring.*—"But it shall be for those [margin, 'for He shall be with them']: the wayfaring men, though fools, SHALL NOT err therein" (*Ibid.*). How can they err when, as the margin puts it, He is with them? They have to submit to and trust in their God, and His is the responsibility to bring them safely through.

16. *The "shall nots" of Christ as the perfect Servant.*—"He SHALL NOT cry, nor lift up, nor cause His voice to be heard in the street. A

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bruised reed SHALL He NOT break, and the smoking flax SHALL He NOT quench; He shall bring forth judgment unto truth. He SHALL NOT fail nor be discouraged," &c. (Isa. xlii. 2-4). In the first we have the humility of Christ; in the second, the patience of Christ; in the third, the tenderness of Christ; and in the fourth, the perseverance of Christ.

17. *The "shall not" of presence, promise, and protection.*—"When thou passest through the waters, I will be with thee; and through the rivers, they SHALL NOT overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isa. xliii. 2). He is *between us and the danger*, as He was with Daniel in the lion's den; or He is *with us in the danger*, as He was with the three Hebrew young men in the fire.

18. *The "shall not" of faith.*—"For the Lord God will help Me; therefore SHALL I NOT be confounded" (Isa. l. 7). Here we hear the Lord Jesus as the Confident Man speaking. He is the Prince and Pattern of faith, and it is our privilege to trust in God as Christ did.

19. *The "shall not" of food.*—"Man SHALL NOT live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. iv. 4). These words the Lord Jesus spake to and overcame Satan by. The Word of God is the Christian's food, and if we would be *strong* in soul, *useful* in service, *victorious* in conflict, and *glorify* God, we must continually feed therein.

20. *The "shall not" of endurance.*—"And I say unto thee, Thou art Peter [a stone], and upon this rock [the Rock—the Deity of Christ] I will build My Church; and the gates of hell [*hades*] SHALL NOT prevail against it" (Matt. xvi. 18). What a contrast we get in Rev. i. 18! Although the unseen world could not prevail against Christ, He has prevailed against it.

21. *The "shall not" of continuance.*—"Heaven and earth shall pass away, but My words SHALL NOT pass away" (Matt. xxiv. 35). What *consolation* this brings to the believer in Christ! but what *consternation* it ought to bring to the unsaved! See the following scriptures, where we find the words "It is written":—*Sinner* (Rom. iii. 10-18); *Saviour* (Heb. x. 7); *servant* (Rom. x. 15); *child of God* (1 Pet. i. 16); *neglecter* (Isa. lxv. 6).

22. *The "shall not" of reward.*—"For whosoever shall give you a cup of water to drink in My name, because ye belong to Christ, verily I say unto you, he SHALL NOT lose his reward" (Mark ix. 41). The least thing done to any of Christ's, He reckons as done to Himself.

23. *The "shall not" of communion.*—"Martha, thou art careful and troubled about many things; but one thing is needful: and Mary hath chosen that good part, which SHALL NOT be taken away from her" (Luke x. 41, 42). The Lord did not find fault with Martha for serving, but He did find fault with her for being *cumbered* with it, and *commended* Mary for putting Him first. The Lord wants of us the *worship* of Mary and the *work* of Martha.

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24. *The "shall not" of provision.*—"But there SHALL NOT ['not, not, a double negative'—*Newberry*] an hair of your head perish" (Luke xxi. 18). We may well sing—

> "He who has fed will feed;
> He who has led will lead;
> He who has kept will keep;
> He who has saved will save."

25. *The "shall not" of no condemnation.*—"Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and SHALL NOT come into condemnation, but is passed from death unto life" (John v. 24). The very things that God would have had to judge the believer for at the great white throne, He has judged in Christ on the cross.

26. *The "shall not" of illumination.*—"He that followeth Me SHALL NOT walk in darkness, but shall have the light of life" (John viii. 12). Darkness symbolises sin, unbelief, and ignorance; and light, holiness, faith, and knowledge. If we are following Christ, we shall be like Him, trust Him, and know Him.

27. *The "shall not" of freedom.*—"Sin SHALL NOT have dominion over you" (Rom. vi. 14). To say that we have no sin is to contradict the word of God. To say we must sin is to destroy the whole work of Christ, and to utter a gross libel upon the indwelling Spirit. To say that we need not sin is to state a blessed privilege.

28. *The "shall not" of confidence.*—"Whosoever believeth on Him SHALL NOT be put to shame" (Rom. x. 11, R.V.). If God be for us, there is no fear of being put to shame; for our interests are His.

29. *The "shall not" of glory.*—"We SHALL NOT all sleep, but we shall all be changed" (1 Cor. xv. 51). The Lord Himself coming *for* His people was a truth the Old Testament knew not of, but it is the mystery now showed to us, if we have eyes to see it.

30. *The "shall not" of liberty.*—"Walk in the Spirit, and ye SHALL NOT fulfil the lusts of the flesh" (Gal. v. 16). There will be purity of heart and life, confidence towards God, and power with men, if we are walking in the Spirit.

31. *The "shall not" to the unsaved.*—"The ungodly SHALL NOT stand in the judgment, nor sinners in the congregation of the righteous" (Ps. i. 5). Who shall be able to stand in the Lord's presence? Only those who are standing in His grace (Rom. v. 2). All others will be banished from His presence. If hell is nothing else, it is this—eternal separation from God, and from all He is and has to give.

F. E. M.

A "LOOK AT JESUS" is salvation to us, but it is as by faith we look at Him, the continued looking, that keeps us *pure*, and unto this what exercise of soul is needed by us! but in all things "His grace is sufficient for us." W. H.

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BIBLE READINGS.

No. 204.—FRUIT-BEARING.

Ps. xcii. 12-15.

1. *The command*—By God .. Gen. i. 22, 28; viii. 17; ix. 1, 7.
   By Christ.. .. .. .. John xv. 16.
2. *The source of fruit*—God. *From* Him. *To* Him.
   "From Me is thy fruit found" .. .. Hosea xiv. 8.
   "His fruit was sweet to my taste" .. .. Sol. Song ii. 3.
   From Him—"Firstfruits .... which Thou, O Lord, hast given me".. .. .. .. Deut. xxvi. 10.
   To Him—First of ripe fruits; "Firstborn of thy sons shalt thou give unto Me" .. .. Ex. xxii. 29. Ex. xxiii. 19.
3. *Fruit only by union with Christ* .. .. Rom. vii. 4, 5; viii. 8.
   "When we were in the flesh, the motions of sins .... did work in our members to bring forth *fruit unto death*" .. .. Rom. vii. 5.
4. *God's order*—Freedom from sin, &c. .. Rom. vi. 22; v. 21.
   1. Freedom from sin. 2. Service to God. 3. Fruit. 4. Everlasting life—End.
   A contrast—*Works* of flesh—*Fruit* of Spirit .. Gal. v. 19-23.
   Works.—Verse 19, &c.: "The works of the flesh are these: Adultery," &c.
   Fruit.—Verse 23, &c.: "The fruit of the Spirit is love, joy, peace," &c.
5. *Fruit of various kinds*—
   I. Abounding fruit—Communication Phil. iv. 17; Rom. xv. 28.
   II. Peaceable fruit—by chastening .. .. Heb. xii. 11.
   III. Three stages of fruit—"Fruit," "more," "much" .. .. John xv.
   IV. Fruit of the lips—Praise to God alway Heb. xiii. 15; Isa. lvii. 19.
   V. Fruit in the life—Holiness .. .. Rom. vi. 22.
   VI. Fruit of labour—Soul winning .. .. Prov. xi. 30.
   VII. Fruitful in every good work .. .. Col. i. 10.

"He that abideth in Me, and I in him, the same bringeth forth *much fruit.*"—John xv. 5.

6. *Conditions of fruit-bearing*—
   I. The double union of John xv.—"Ye in Me, I in you."
   II. The walk—Avoiding ungodly. See three stages, &c. .. .. Ps. i. 1-3.
   III. "Have no fellowship with unfruitful works of darkness," &c. .. .. .. Eph. v. 11.
   IV. "Filled with the knowledge," &c., and "walk worthy of the Lord" .. .. Col. i. 9, 10.
   V. Abide in the Sun. Precious fruits brought forth by the sun .. .. .. Deut. xxxiii. 14.
   VI. In the house of the Lord (Ps. xcii. 13). Communion—the courts.

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VII. Be obedient. "Hearken diligently"—"observe"—"do" .. .. Deut. xxviii. 1-4, &c.

7. *Various other thoughts*—

I. Fruit as illustrated in parable of sower—"By," "upon," "among," "into" .. Matt. xiii. 1-23.
II. The aged can bear fruit—Caleb, Sarah, palm tree, &c. .. .. Ps. xcii. 14.
III. Those who bear no fruit .. .. .. Jude 4, 12, 13.
IV. What is done with fruitless trees .. Matt. vii. 15-20.
V. What fruitful trees can do .. .. Ps. cxlviii. 9.
VI. Trees bearing all kinds of fruits .. .. Eccles. ii. 5.
VII. Fruit every month .. .. .. Rev. xxii. 2.

"Being filled with the *fruits* of righteousness, which are by Jesus Christ, to the praise and glory of God."—Phil. i. 11.

S. T.

No. 205.—THE GLORIES OF THE LORD JESUS CHRIST IN ISAIAH.

1. The Holy One of Israel (i. 4). In His dealings in *grace.*
2. The Mighty One of Israel (i. 24). In His dealings in *judgment.*
3. The God of Jacob (ii. 3).
4. My Well Beloved (v. 1, 2). The Divine owner of His Vineyard.
5. The King, the Lord of Hosts (vi. 5). His glory shining forth, and results.
6. A Son; His name—Immanuel (vii. 14). His Divine and human glory.
7. He shall be for a *Sanctuary;* but for a Stone of *Stumbling* and for a *Rock of Offence* (viii. 14). The contrast of what He is to us, His children, and to the world.
8. A Child is born, a Son is given; and His glories are seen: His Name is called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace (ix. 6).
9. A Great Light; and shining forth as the *Light of the World* (ix. 2).
10. The Light of Israel as a *fire*, and His Holy One for a *flame* (x. 17).
11. A Rod and a Branch (xi. 1), and the Divine results.
12. An Ensign of the people (xi. 10); to it shall the Gentiles seek: and His rest shall be glorious.
13. God is my *Salvation;* the Lord Jehovah is my *Strength* and *Song;* He also is become my *Salvation* (xii. 2).
14. The Almighty (xiii. 6). He shall come as a *Destruction.*
15. The God of our *Salvation.* The Rock of our *Strength* (xvii. 10).
16. Our Maker (xvii. 7). At that time shall a man look to.
17. The Lord of Hosts *reigning* in Mount Zion (xxiv. 23).
18. A *strength* to the poor; a *strength* to the needy in his distress; a *refuge* from the storm; a *shadow* from the heat (xxv. 4).
19. The Lord Jehovah is Everlasting *Strength* (xxvi. 4); or the *Rock of Ages.*
20. The Lord of Hosts as a Crown of *glory* and a Diadem of *beauty* unto the residue of His people (xxviii. 5).
21. A Stone, a *tried* Stone, a *precious corner* Stone, a *sure foundation;* he that believeth shall not make haste (xxviii. 16).
22. Bread Corn is *bruised* (xxviii. 28).
23. The Holy One of Jacob, and the God of Israel (xxix. 23).
24. The Lord is a God of *judgment* (xxx. 18): blessed are all they that wait for Him.
25. The Mighty One, or the Rock of Israel (xxx. 29).
26. A King *reigning* in *righteousness* (xxxii. 1).

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27. A Man shall be as an *hiding place* from the wind, and a *covert* from the tempest; as *rivers of water* in a dry place, as the *shadow* of a great rock in a weary land (xxxii. 2).
28. The King seen in *His beauty* (xxxiii. 17).
29. The glorious Lord to be unto us a place of broad rivers and streams (xxxiii. 21).
30. The Lord is our *Judge*, the Lord is our *Lawgiver*, the Lord is our *King*; He will save us (xxxiii. 22).
31. The indignation of the Lord is upon all nations (xxxiv. 2).
32. The day of the Lord's *vengeance* (xxxiv. 8).
33. The *Glory* of the Lord seen, and the *excellency* of our God (xxxv. 2).
34. As the Divine Shepherd *feeding* His flock, *gathering* the lambs with His arm, He carries them in His bosom, and *gently leads* those that are with young (xl. 11).
35. The Everlasting God, the Lord, the Creator of the ends of the earth (xl. 28).
36. The Lord, the Redeemer, the Holy One of Israel (xli. 14).
37. The King of Jacob (xli. 21).
38. My Servant, whom *I uphold*; Mine Elect, in whom My soul *delighteth* (xlii. 1).
39. Given by God for a *covenant* of the people, for a *light* of the Gentiles (xlii. 6).
40. The Lord thy God, the Holy One of Israel, thy Saviour (xliii. 3).
41. The Lord, the King of Israel. His Redeemer the Lord of Hosts; I am the *first*, and I am the *last*; and beside Me no God (xliv. 6).
42. Woe to him that striveth with his *Maker* (xlv. 9).
43. Verily Thou art a God that hidest Thyself, O God of Israel, the Saviour (xlv. 15).
44. There is no God else beside Me; a *just God* and a *Saviour*; and there is none *else* (xlv. 21).
45. I bring near My *righteousness*; it shall not be far off, and My *salvation* shall not tarry; and I will place *salvation* in Zion for Israel My glory (xlvi. 13).
46. Our Redeemer, the Lord of Hosts is His name, the Holy One of Israel (xlvii. 4).
47. Hearken unto Me, O Jacob, and Israel, my called; I am He; I am the *first*, I also am the *last* (xlviii. 12).
48. Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which *teacheth* thee to profit, which *leadeth* thee by the way that thou shouldest go (xlviii. 17).
49. The varied glories of Christ in chap. xlix., as the *Servant of God.*
50. The Lord God hath given Me the tongue of the learned, that I should know how to speak a word in season to him that is weary: He wakeneth morning by morning, He wakeneth Mine ear to hear as the learned, or taught one (l. 4, and the five following verses). More of His glories.
51. Behold, My Servant shall prosper; He shall be *exalted* and *extolled*, and be *very high* (lii. 13).
52. His fivefold glories as the Burnt Offering, the Meat Offering, the Peace Offering, the Trespass Offering, and the Sin Offering—all seen in the 53rd chapter.
53. Thy Maker is thine husband; the Lord of Hosts is His name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall He be called (liv. 5).
54. The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings to the meek, &c. (to the end of verse 3—lxi. 1, 2, 3).
55. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy Saviour cometh; behold, His *reward* is with Him, and His *work* (or recompense) before Him (lxii. 11).
56. Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, travelling in the greatness of His *strength?* And His own reply is—I that speak in *righteousness, mighty to save* (lxiii. 1).
57. For He said, Surely they are MY PEOPLE, children that will not lie: so HE WAS THEIR SAVIOUR (lxiii. 8). His Divine and final glory. How truly beautiful! W. H.

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NOTICES OF BOOKS.

Books and other Publications intended for Review in these pages should be sent (as early in the month as possible), addressed to the Editor, 164, Alexandra Road, St John's Wood, N.W., or may be left in care of Messrs. J. F. Shaw & Co., the Publishers, 48, Paternoster Row, marked, "For Footsteps of Truth."

TO-DAY, AND OTHER POEMS. Original and Selected. R. J. Masters, 327, Vauxhall Bridge Road.

A selection of poetic and spiritual gems on varied subjects, by such authors as F. R. Havergal, Eleanor Grant, Mary Payne, and F. Whitfield, with some original pieces. The book will certainly cheer and refresh Christians, and some of the pieces may impress unsaved friends. There are three styles of binding—cloth, at 1s.; cloth boards, gilt edges, at 1s. 6d.; and roan, gilt edges, at 2s. 6d.

THE WIDE WORLD AND OUR WORK IN IT. By Mrs. Grattan Guinness. Hodder & Stoughton.

The pen of the author has been well employed in graphically presenting the claims of the world's mission fields in this largely-illustrated volume. It also gives a condensed account of the history of the East London Institute for Home and Foreign Missions, and a reprint of some of the little papers and poems which have been previously issued in separate form by Mr. and Mrs. Guinness. The book will no doubt be used by the Lord in still further increasing the interest of Christians at home in the work of the Gospel in the many "regions beyond."

THE ENGLISHMAN'S HEBREW BIBLE. Large Type Edition. Part VI.—Acts to Revelations. By Thos. Newberry. Hodder & Stoughton.

Thus we have given us in complete form a work the value of which is beyond telling. The smaller portable edition has proved invaluable to the large number of Bible students who possess it; but this large-print edition is much more helpful, containing as it does additions resulting from subsequent close study of the Holy Scriptures, and much assistance is given to the English reader in comparing it, not only with the Authorised Version and Revised Version, but also with the original Scriptures. The marginal notes and readings throw a flood of light upon many difficult passages, giving *multum in parvo* in innumerable cases. The work has the highest commendation from many eminent teachers and preachers, and we strongly urge every Bible reader to possess a copy, though their limited means may necessitate self-denial in other respects, in order to purchase. The complete work can now be purchased.

INGLESIDE; or, Without Christ and With Him. By Mrs. Madeline Leslie. Hodder & Stoughton. (5s.)

Cannot fail to interest and encourage young women who are seeking to labour, in some small measure, for our Lord Jesus. The story is full of varied incidents and lessons bearing on the Christian life, and will no doubt be a favourite with all to whom it comes, being attractively bound, and very suitable for a gift.

THE GOSPEL AND ITS MINISTRY. By R. Anderson, LL.D. Fourth Edition. Nisbet & Co. (2s. 6d.)

This book is designed to promote accuracy in the statement of Gospel truths, and to correct much prevalent looseness of utterance on the part of preachers and teachers. All such will find much that is fitted to be helpful, presented in the author's terse and able manner. We strongly commended the book on its first appearance, and gladly use the opportunity which the issue of a fourth edition gives us to mention it again with favour strongly.

THE QUEEN'S RESOLVE: "I will be Good;" with Royal Anecdotes and Incidents. A Jubilee Memorial. By the Rev. Charles Bullock, B.D. (2s. 6d.)

This is a handsome presentation volume, with several full-page illustrations, and elegantly designed cover, richly executed in gold and colours, issued in commemoration of the jubilee of Her Most Gracious Majesty. The title is appropriate, regarded as the life-motto of the Queen, and a resolve which has been faithfully

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remembered. It is derived from the following story:—"It was thought well that the Princess should be told that by-and-by she would probably be the Queen of England. Up to this period nothing definite had been allowed to reach her on the subject. Her governess (afterwards the Baroness Lehzen), in a letter addressed to the Queen herself, tells how this information was given to the young Princess. 'I said to the Duchess of Kent that your Majesty ought to know your place in the succession. Her Royal Highness agreed with me, and I put the genealogical table into the historical book. When Mr. Davys (the Queen's instructor, afterward Bishop of Peterborough) was gone, the Princess Victoria opened, as usual, the book again, and, seeing the additional paper, said, "I never saw that before!" "It was not thought necessary you should, Princess," I answered. "I see I am nearer the throne than I thought." "So it is, Madam," I said. After some moments the Princess resumed, "Now many a child would boast; but they don't know the difficulty. There is much splendour, but there is more responsibility." The Princess, having lifted up the forefinger of her right hand while she spoke, gave me that little hand, saying, "*I will be good.*"' On the margin of this letter written by her governess the Queen wrote, 'I cried much on learning it.'" How well that resolve has been kept, the nation knows; but the secret of the success lies in the well-known words, "Dei gratia." This is a capital volume for the young folks, and we think the elder folks will want to look at it.

THE OFFERING OF CHRIST FINISHED UPON THE CROSS. By C. H. Waller, M.A. Elliot Stock. (6d.)

In this little book there seems to be a good deal of "striving about words to no profit." We do not think that many can be found holding the literal and material notions about the offering of Christ which the writer aims to refute. People drop into certain modes of expression, without meaning all that a strict criticism might attach to them. Nevertheless, it is well to be accurate in statement, and to hold fast the form of sound words.

HUMAN DESTINY. By Robert Anderson, LL.D., Barrister-at-Law. Hodder & Stoughton. (5s.)

In a series of twelve chapters Dr. Anderson here well and wisely discusses the momentous subject that stands as title to this book. With solemnity, fairness, and candour, albeit with occasional irony, the author traces the lines laid down by Farrar, White, Dale, and others, and shows the utter unscripturalness and dangerous character of their teachings, of late so popular with many, acting as opiates for the consciences of thousands, who thereby are made more content than ever to live without concern as to the eternal destiny to which they are pressing on. A work containing so much sound thought and reason as we have here presented on such an all-important subject cannot fail to prove of the highest value to every seriously-disposed reader whose mind is not blinded by the erroneous theories of those who would exalt a God of love at the expense of His justice and judgment.

JOHN B. GOUGH, THE GREAT TEMPERANCE ORATOR. Morgan & Scott.

An illustrated large-size penny edition of the biography of one whom the Gospel of Christ strengthened for a steadfast and consistent testimony. The story of his life, even in this brief form, is pathetic but profitable.

NOTES.

VILLAGE TENT MEETINGS.

There are many villages, even near London, where Gospel meetings are much needed; and even where there are evangelical ministers preaching the Word, supplementary agencies, such as tent meetings, prove to be a means of considerable blessing, not only in the gathering in of souls, but in strengthening the hands and encouraging the hearts of the local

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workers in their respective churches. This was the case in connection with the tent meetings held by the Evangelistic Mission in 1886 at the following places:—

HENDON.

A tent was put up in a field (lent by Mr. Bishop) near the Midland Railway Station, and services were commenced in it on Sunday, Aug. 8, which continued every night, except Saturdays, until Sept. 2. The meetings were chiefly conducted by two Christian brethren otherwise occupied during the day, assisted by a band of workers from Malden and Kilburn Halls, also some who assisted at "The Oxford" Music Hall when that place was used for the Mission's Sunday evening services. There were good attendances (the tent being filled on several occasions) and interest on the part of residents and others. Several persons professed conversion, among them a man of nearly seventy years of age, who said, "I shall never be saved—I am so full of sin;" but it is believed he found peace in Christ. Some of the last few meetings here were addressed by Mr. Sidney Smith and his wife, converted gipsies. This tent was removed to

CHILD'S HILL, N.W.,

where services were conducted by the same preachers, from Sunday, Sept. 5. At the opening meeting, many who came were crowded out. From that time to the close—Sunday, Sept. 15—anxious souls were met with, as well as decided cases of conversion. Two maid-servants in a neighbouring house confessed Christ one evening. Attendances have exceeded expectations, the tent being nearly full some week-nights, and crowded every Sunday. Services have also been held at

UPPER TOOTING,

concerning which a friend writes:—"Last night we had a meeting for praise and testimony. For about an hour, saints and sinners stood up and testified to being revived and saved. One old man is believed to have received the message of salvation, through Lord Radstock, a few days previous to decease. We trace one element of the blessing in a daily noon prayer meeting in the tent. Several children have been blessed, and some great drunkards have, we trust, been delivered. We have heartfelt gratitude to God for His blessing upon this special effort." At

LITTLE DOWNHAM,

near Ely, Cambs., a tent was pitched for Sunday services, during six weeks, but meetings were subsequently held nightly, notwithstanding late harvesting then in progress. Ignorance of Divine truth was found side by side with readiness to hear the Gospel. On Sunday, Sept. 12, there were attendances of 300 (afternoon) and 600 (evening) out of a population of about 1,000. The confident assertion by the preacher that he actually possesses eternal life provoked general discussion in the village, where there was much interest in this work, and signs of abundance of blessing. There is no work which "pays" better, and none more sadly neglected. Who will help us to extend it?

* * *

JOTTINGS FROM ABROAD.

SPAIN.

DEAR EDITOR,—If we have not sent a line to *Footsteps of Truth* for some time, it is because the calls of the work have been too pressing to leave us leisure to write about it.

Wearied in body, and often in mind too, with the continual work of the autumn, winter, and spring, and kept in some little measure of excitement by the various forms which the opposition of the parish priest and his party took, we were ill prepared to bear the excessive heat of a Madrid summer—this year, too, exceptionally hot; this, and the need of rest and change for the two sisters who for some time have been with us, obliged us in June to reduce our work as much as possible, to avoid being wholly prostrated. The Lord graciously opened up the way for us to have thirty days in the N.W. in August, where we were refreshed in body by the sea breezes, and in spirit by the hearty welcome of the Spanish Christians, as well as of our missionary brethren and sisters; and also were able to refresh, by a visit, some lonely scattered little

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groups of disciples of Christ to whom a visit from a servant of the Lord is a treat, as well as to scatter some Gospel seed.

We are truly thankful to report that the great and varied efforts made by our adversaries to empty the school, in God's providence have had the contrary effect, namely, that of increasing the numbers and interest; and the public examinations which took place at the end of July, and occupied three days, seven hours each day, were better attended than ever, so that often there was scarcely standing room. These are occasions when the Gospel is preached by the children, through their examination on Scripture truths and the recitations Spanish girls and boys can go through so well.

A dear girl of twelve, who had been in the school some years and had given evidence of conversion, recited her portion, and three days afterwards died happy in the Lord, of diphtheria, which also carried off two others of the family. Her teacher thinks that Concha was "taken away from the evil to come." What is certain is that she was taken from the present evil of a godless home. The bereaved parents have attended the Gospel services this week, which they had not previously done.

That last week of July, too, several were baptised and received at the table of the Lord. It was a happy time, but experience leads us to rejoice with trembling. Those old people of from sixty to seventy, with their deeply-rooted notions of Mariolatry and worship of images, will they be able to persevere free from idolatry, and bear the taunts of their neighbours and the possible loss of work? (One has since been dismissed for not kneeling to the host in the work-room when brought to a sick person in the house.) That lad of fourteen, just left the school, and now under the protection of a godly mother who rejoices in God's gracious answer to her prayers in the conversion of her eldest son, and is thereby encouraged to persevere in prayer for that of her husband and younger son, will he be faithful to God among the corrupting influences of the university, and afterwards of the military school? (He is designed for a military engineer.) And these three young girls, also of the schools, who are about to be received, will they be out and out for Christ, and refuse the overtures of young men without God? *Naturally*, we would say all this cannot be; but we know the heart of the Good Shepherd, and His promised succour to the weak, and assure ourselves and them that "He is able to keep them from falling, and to present them faultless before the presence of His glory with exceeding joy." The Lord raise up holy women to be shepherdesses to these young ones, and to the many more who, we trust, will be gathered in through the means used by the power of the Spirit!

We have no *apparent* prospect of being able to purchase our premises, nor of buying land close by for building. The Lord knows what He will do, and we have put the whole matter into His hands, as also the need of fellow-labourers in the vineyard. While yoked with Christ for service, He, the Strong One, will bear the burdens.

Persecution of Christians and opposition to work on the part of local authorities in two different provinces have given Mr. Fenn errands to the higher authorities of the nation, and, we are thankful to say, not without result in one case; that of the other is not yet known.

We have been cheered by meeting with a Spanish Christian from Cuba, who is setting diligently about Gospel work in his own province, at his own expense, while he works with his hands to support himself; also by the deep interest two of our Chamberi Christians (husband and wife) are taking in evangelising their native village not at all near Madrid, so that each has taken a journey separately to enlighten their relatives and former neighbours.

From October to Christmas is the best season for Gospel effort here. Would that we were a larger band of workers! Will your readers pray that the Lord may give power to His Word, give us wisdom to win souls, and greatly multiply the seed sown, so that the harvest may be an abundant one?

With Christian love from my dear husband, I am, dear Mr. Hurditch, yours very truly,

CHARLOTTE FENN.

Cardenal Cisneros 55,
Madrid, Spain,
Sept. 10, 1886.

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ALLON-BACHUTH;

OR,

A SERVANT'S TESTIMONIAL WRITTEN IN TEARS.

By James L. Stanley.

"But Deborah, Rebekah's nurse, died, and she was buried beneath Bethel, under an oak; and the name of it was called Allon-bachuth" (*the oak of weeping*).—Genesis xxxv. 8.



HE chief object of this chapter, historically, is to record an important movement of Jacob and his family. According to the first verse he had received a Divine command to leave Shechem (in which place he had probably been dwelling for a few years), and go up to Bethel, there to fulfil the solemn vow made in the day of his distress. The subsequent verses are occupied with an account of Jacob's preparations for departure, his journey, and his arrival at Bethel, together with the events consequent thereon. Our object now, however, is not to consider this history, but to notice a remarkable parenthesis which occurs in it.

As we carefully read the chapter we find the narrative suddenly interrupted. And for what purpose? To record the death and burial of *a domestic servant*. Brief, simple, yet eloquent, is the obituary of Deborah *the nurse*—"*And Deborah, Rebekah's nurse, died, and she was buried beneath Bethel, under an oak; and the name of it was called Allon-bachuth.*" The only other notice we get of this old servant is the statement in Gen. xxiv. 59 that she accompanied her mistress Rebekah when she quitted her home in Mesopotamia to become the bride of Isaac; and during the long interval which follows we hear nothing more about her, until the verse before us records the termination of her

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service with her life. It is surely not without a purpose that this little piece of information concerning such an obscure and humble person is introduced into the sacred text, and it may be well to bring good old Deborah out of her obscurity, and see what lessons are obtainable from her very brief biography. In the matter of publicity she forms a striking contrast to the only other person of that name mentioned in the Scriptures, who stands out so conspicuously in the Book of Judges as the head of the nation and the leader of the armies of Israel.

Scanty as are the materials before us for forming an idea of Deborah's character, they are enough to show that she was a *valued old servant*, and are also of a kind fitted to suggest some practical hints to those who are called to follow her in the same pathway of *domestic service*.

Let us notice a few particulars respecting her which may be very naturally gathered from this verse.

I. *She was a very long time in that family.* At the time of her death Jacob was more than one hundred years old—probably about one hundred and ten. From Gen. xxiv. 59 we find that Deborah was servant to Rebekah before her marriage with Isaac, and it was not until twenty years after that marriage that Jacob was born. (Compare Gen. xxv. 20 and 26.) According to this Deborah must have been in that family about *one hundred and thirty years*.

Now we do not forget that the circumstances and relations of master and servant in those countries, and at that remote period of time, were very different from our own at the present day. Servants *then* were *slaves*, or *bond-servants*, the property of the masters; not as in the case of those who are the victims of the cruel slave trade of modern times, but treated with a degree of consideration very unlike the inhuman conduct of the negro slaveowner. Yet still they did not possess that liberty of person and action which is enjoyed by servants now. Making, however, full allowance for these differences, there is plenty of room for the observation of a wide contrast between this feature of Deborah's history and the history of many a modern domestic. We know of honourable exceptions; but is not the general rule nowadays *a constant succession of changes?* Multitudes of young persons might be found who have occupied a number of situations within a remarkably short space of time, and the longest period they could boast of in any one place would not exceed two or three months. Their experience is more extensive than creditable. Instead of contributing to the comfort of the households in which they may be their fickle, unsteady habits are continually disturbing their order. Of course we do not mean that *life-long* service is indispensable to a character for steadiness and fidelity,

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but these changes are to a great extent an evidence that these valuable qualities are lacking in a large proportion of the class in question. The causes of this lamentable state of things are various, but *three* occur to us as being prominent ones.

(1.) *Insubjection*—a dislike to the necessary restraints of domestic service, a mistaken idea of liberty and independence, a foolish notion that it looks important to put on an air of indifference and indulge in impertinent language. Duties are habitually neglected, and then, when complaint is made and authority is exercised, the pert and common reply generally is, "*Please to suit yourself in a month.*" So did not Deborah. "No," you say; "she could not." True; but if Deborah had not conducted herself in a becoming manner her mistress, Rebekah, could very easily have relieved herself of her presence, as we see in the case of Sarah and Hagar. Many servants seem to have the notion that domestic rules are just so many instruments invented by masters and mistresses for the purpose of tyranny. But let such remember that in every community—whether large or small, whether a nation or a family—there must be either government or confusion. In some form or other we are *all* under government. The centurion in the gospels, whose servants were such models of obedience, was himself a man *under authority*. Society is, like the human body, a constitution; and the wellbeing of the whole depends on the proper working of the various parts. There must be *feet* and *hands*, as well as a *head*, and there must be those who are ruled as well as those who rule. This is a Divine arrangement, and any attempt to interfere with it or upset it must end in disaster. Tyranny and government are as opposed to each other as light is to darkness. We do not plead for a tame submission to a harsh, overbearing, tyrannical rule, but we would earnestly enforce this principle—that the right course and the happy course, for those in any subordinate position, is to recognise *lawful* authority, and yield a cheerful obedience to it.

(2.) The second cause of these incessant changes to which we would call attention is *the love of novelty*—wanting a change. Very much of the roving is to be laid to the account of this disposition. It exists sometimes in connection with good qualities, and spoils them. Not unfrequently it happens that a servant whose conduct in a general way is commendable, and who possesses good domestic qualities, after being for a short time in a situation, grows dissatisfied, and wants to leave. The mistress makes inquiry to discover the cause, and, after many unsuccessful attempts, at last it comes out that there is no other reason for leaving but the want of a change. The mistress has no fault to find with the servant; the servant has no fault to find with the mistress or

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the place, but she simply *wants a change*. And so, for the sake of gratifying a foolish passion, many young persons are going from place to place, to the discomfort of employers, and their own injury. This paltry reason is made a sufficient excuse for giving up privileges which they themselves admit to be great, and committing themselves to the uncertainties of a wandering, restless life.

(3.) The *third* cause is *mistaken ambition*—wanting to "*better themselves.*" Now this looks like a very hard and crushing remark. Do you mean to say, then, that a servant is never to make any effort to improve her position? No; we certainly do not mean anything of the kind. But there is an immense difference between acquiring a higher position by patient industry and personal merit, and an impatient, discontented craving after a finer appearance and more money. It is one thing, in the diligent and careful discharge of *present* duties, to wait for that advancement which God in His providence may see fit to bestow; it is quite another thing to be setting the mind on the attainment of a certain object, regardless altogether of two most important points—whether the object itself, or the means used to obtain it, are right. "He that is faithful in that which is least is faithful also in much." The best way to ensure promotion, and to become fitted for it when the time arrives, is to act upon the precept set forth by Solomon—"Whatsoever thy hand findeth to do, do it with thy might;" using the present, and not wasting it in dreams about the future.

II. Notice, in the next place, concerning Deborah, that *she was greatly respected.* This is very evident from the special notice here given of her death. We are accustomed to regard *any* public notice at all as a mark of respect—such, for instance, as sometimes appears in our newspapers when an employer records the death of an old and valued servant who has been for fifty years in his employ. But in Deborah's case the honour was greater, for her obituary is preserved in the records of the chosen nation. In fact, we may rise a step higher still. God has not thought such a notice unworthy of a place in His own book, and that is one reason why we think it is worthy of a place in our consideration. Dutiful conduct will always command respect, even from those who may not appreciate the principles from which it springs. But some may say, "It is very difficult to render such service to those who are stern, severe, cross, and peevish." That is true, and those who are in such a case deserve much sympathy. Still, not only is it *not* impossible to be obedient under these circumstances, but the Word of God requires it. "Servants, be subject to your masters with all fear; not only to the good and gentle, *but also to the froward*" (1 Pet. ii. 18). The fact that such a command is given is proof that its execution is

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possible. Joseph furnishes us with a striking illustration of this. Placed in the position of a slave, under extraordinary circumstances of injustice and oppression, he yet so conducted himself as to gain the respect and confidence, first of the Egyptian officer, and then of the jailer. Under such circumstances as those to which we allude, the true followers of the Lord Jesus possess a wonderful advantage over those who are strangers to His love and grace. To them it is said, "Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that from the Lord ye shall receive the reward of the inheritance: for *ye serve the Lord Christ.*" What a cure for depression, what a stimulus to the faint-hearted, is there in these cheering words! How they change the whole colour of life! The Christian servant who toils on, struggling to please, and getting in return only cross words and angry looks, which fill the heart with sadness and the eyes with tears, is bidden look away from the earthly master to a Master in the skies, and is encouraged by the glad assurance of His gracious approval. As we listen to such words, there rise to our mind thoughts of the lowly manger, the humble home, the daily toil, the life of poverty, the persecution, the insult, the agony of Gethsemane, the scourging, the spitting, the cross, the nails, the spear, the sepulchre; and, as we thus review what He has done for us, we gather new courage and strength to do what we do in "singleness of heart, as unto Christ." Let any Christian servant put it to herself how she would act did she know that on any particular day the Lord Jesus was to be a guest in the house of her master. With what care, attention, and diligence would every little duty be performed! What delight would be felt in the performance of the commonest acts! By the exercise of faith it is possible to make that experience ours, and just as real and powerful as if it were a matter of sight. Very beautifully has good George Herbert expressed these ideas in one of his hymns—

"Teach me, my God and King,
In all things Thee to see;
And what I do, in anything,
To do it as for Thee.

. . . . . .

"All may of Thee partake;
Nothing can be so mean
Which with this tincture ('for Thy sake')
Will not grow bright and clean.

"A servant with this clause
Makes drudgery divine:
Who sweeps a room as for Thy laws
Makes that and th' action fine.

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"This is the famous stone
That turneth all to gold;
For that which God doth touch and own
Cannot for less be told."

Is it not worth being a Christian in order to have such a motive for daily life, such a Master whom we may always serve? Is there not immense encouragement for domestic servants in the fact that God recognises them in His Word, shows His love for them, teaches them their duty, assures them of His help, promises them a reward, and has not thought the death and burial of one such beneath His special notice? Those who in their obscure and humble service are actuated by this grand motive will ever ensure the approbation of the Lord and the esteem of their fellow-men.

III. Notice, again, concerning Deborah, that *her death was greatly lamented.* The name of her burial-place is a standing memorial of the sorrow which was felt at her removal. Her death was regarded as a family bereavement. Evidently she had endeared herself to those around her during her life, or such sorrow would not have been experienced at her decease. She was *missed* when she was gone. Those tears are her testimonial. "Allon-bachuth" is the record of her worth. How different is it with thousands! Their presence makes the house miserable, and their departure is felt to be a relief. They are missed, it is true, but it is in much the same way as we miss the toothache when it is cured—heartily glad to get rid of it. How sad and degrading is such a condition! How much better is it so to live that, as in Deborah's case, the relationship of servant becomes almost forgotten in the closer tie of friendship!

IV. *The meaning of Deborah's name* is very significant, and worthy of notice. It means "a bee." There are three qualities for which bees are remarkable, and we can have little doubt that Deborah in these respects was true to her name. The first is *subjection to authority.* They are not like the *ants*, which have "no guide, overseer, or ruler;" nor like the *locusts*, which "have no king." They have a *queen bee*, and all the inhabitants of the hive move in obedience to her rule. The second is *industry.* The very name of a *bee* has become another word for diligence. Some working parties go by the name of "bees," and we are all familiar with the child's hymn—

"How doth the little busy bee
Improve each shining hour,
And gather honey all the day
From every opening flower."

The third is *cleanliness.* Naturalists who have observed their habits

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tell us that they cannot tolerate dirt, and, without being scientific, the very inspection of a hive is enough to confirm the fact.

Now all these qualities are of the greatest importance in domestic service. It would be well if all servants were true Deborahs in the possession of these *bee-like* characteristics. There are many to be found whose only point of resemblance to the bee consists in the *sting*, or who might more correctly be compared to those members of the bee family which are called *drones*. Solomon has directed the sluggard to pay a visit to the *ant*, to consider her ways and be wise; and we in like manner may recommend certain domestics to put themselves out to school, with the *bee* for their mistress, that she may teach them to mend their ways.

V. This brief notice of Deborah is not without its *lesson to masters* as well as servants.

Deborah was originally *Rebekah's* servant, but at the time of her death we find her in Jacob's household. The inference seems to be clear. Rebekah had died, and Jacob had taken the old servant under his care. In her old age Deborah was well cared for. Now, while we urge the duties of the servant, we are by no means indifferent to the responsibilities of the master or mistress. The same epistle which exhorts servants to obedience also enjoins upon masters to give unto their servants that which is just and equal.

Servants are not to be regarded as mere tools and chattels—machines out of which as much work as possible is to be obtained. Though occupying a lower social station, they are of "one blood" with those whom they serve; they have like feelings, and often tender susceptibilities; they share in the common ruin which sin has wrought, and are included in the gracious offers of salvation. It is the duty of every employer to concern himself as far as possible in the temporal welfare of his servants, and to take a watchful oversight of them in all that affects them morally. But upon "believing masters" devolves the still higher responsibility of making the spiritual and eternal interests of his servants the objects of his serious concern. There are many who set noble examples in this respect, and many servants can date their first serious impressions, and ultimate acceptance of the Saviour, to the loving attention of a master or mistress. We know there are difficulties in the way of carrying out such a principle as this. Business and domestic cares seem all-absorbing, and to demand every particle of thought and time; the attempt to do good in this way is often resisted by those who are the object of these efforts; but, in spite of these obstacles, where there is a will there can generally be found a way. It is frequently the case that so long as a servant conducts

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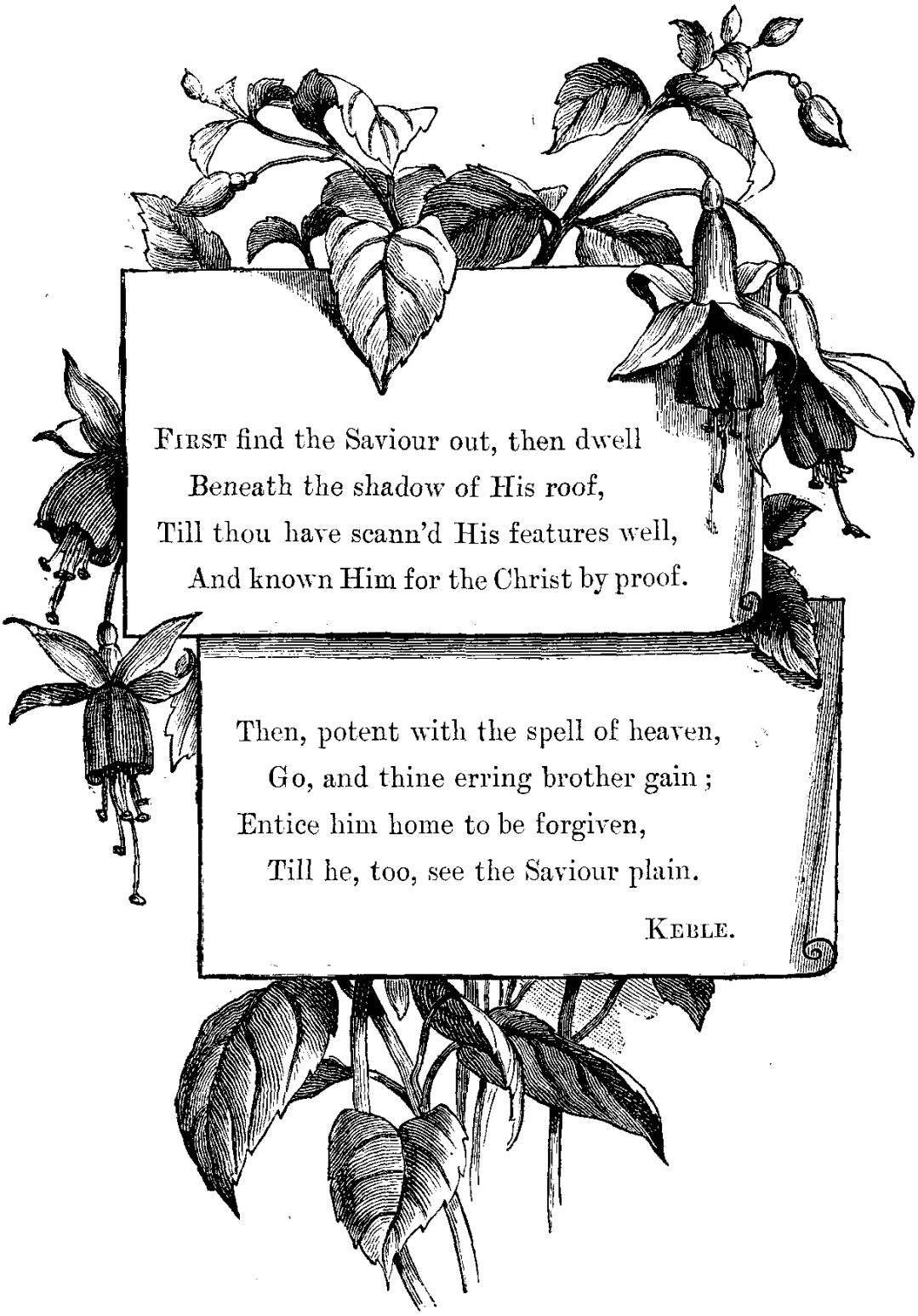
herself properly in the house, and does not neglect her work, it is a matter of perfect indifference to her employers where or how she spends any leisure time she may possess. The attempt to counsel and advise is resented as an interference with "rights," but surely no *thoughtful* person can be careless on a point which involves the moral and spiritual wellbeing of those whom they employ. Our only object on this point is to draw attention to the *principle*, without going further into particulars.

Now, a little further and we have done. We are not without hope that the perusal of these pages may stimulate in some of those for whom they are specially intended an earnest desire so to live that, like Deborah, they may win the respect and affection of those whom they serve, and be missed when they are gone. But the practical question is, How? To this we would make a very brief reply. First make the *tree* good, and the fruit will be good. A corrupt tree cannot bring forth good fruit. No attempts at mere outward reformation will do. You must go to the root and spring of the matter. That which makes good fathers and mothers, good brothers and sisters, good husbands and wives, and good masters and mistresses, is the only thing which can really make good *servants*. And what is that? It is "the grace of God which bringeth salvation." For

> "... where the Lord has planted grace,
> And made His glories known,
> There fruits of heavenly joy and peace
> Are found, and there alone."

The heart is the corrupt fountain out of which proceed the manifold evils which we behold on every hand, and it is there that the work of renewal must begin. "Ye must be born again." "Create in me a clean heart, O God, and renew a right spirit within me," must be the earnest prayer of all who desire to tread in the paths of truth and righteousness. None who thus seek shall ever seek in vain. Cleansed in that Fountain which is open for sin and all uncleanness, justified by faith in the atoning work of the Lord Jesus Christ, sanctified by the Holy Ghost, they shall know experimentally what it is to "walk in newness of life." To them the ordinary duties of life will wear a new aspect. Seeking in all they do to show themselves approved unto God, they will not only enjoy the happy sense of His favour, but will also ensure the approbation of their fellow-men. In "the daily round, the common task," they will see a path of service to God, and in the cheerful discharge of that service will experience the calm and settled joy of those who delight to do His will.

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First find the Saviour out, then dwell
Beneath the shadow of His roof,
Till thou have scann'd His features well,
And known Him for the Christ by proof.

Then, potent with the spell of heaven,
Go, and thine erring brother gain;
Entice him home to be forgiven,
Till he, too, see the Saviour plain.

Keble.

MARY OF BETHANY.

By S. Trevor Francis.

UPON the slope of beautiful Mount Olivet, embosomed in olive trees, lies the village of Bethany. Overlooking Jerusalem on the east, almost every street and building can be discerned from its flat roofs. Bethany! What memories does the word recall! Memories of a lonely life—the life of One whose heart and hand were ever ready to sympathise with others, but who Himself was a "man of sorrows," and acquainted with grief. Yes, the Lord Jesus was intensely human, therefore was His heart intensely lonely.

Blessing others, but unblessed by human sympathy Himself. Yet not altogether; for, though disciples could strive which should be the greatest; the inner circle of His loved ones, Peter, James and John, sleeping when they should have been watching; though a Judas betrayed Him; Peter denied Him; and even John followed afar off—it was reserved for a woman to tender Him the homage of a sympathising and loving heart; to bid him a touching farewell, before going to the awful scenes of Calvary.

Thrice blessed woman, so to cheer His loneliness; to give Him one ray of comfort; to press His hand (so soon to be pierced) with the grasp of love and friendship, when ere long He would be forlorn, forsaken, and distracted. How solitary must have been that life of His! How chill and icy must all around have been to Him! His gentle hand touched and healed the wounds of others. He could wipe away the tears of bitter sorrow then as now; but who grasped His hand, or ministered to His lonely, suffering heart? How often do we speak of the want of love and sympathy; and, in truth, scarcely can a human soul exist without them. But oh, think; not the least of the woes that darkened the life of the holy Saviour was the utter absence of that which to us only makes life worth living, viz., sympathy and affection.

In the sweet household of Bethany, however, it was given Him. No home of His own. He could turn and "lodge" here. A welcome always awaited Him on this spot. Mary's form would soon be seen sitting at his feet, if He sheltered here. Martha, with no less affection, would be overjoyed to minister to His need; and the sealed lips of Lazarus even would be opened to welcome Him to home and rest.

So Jesus comes to bid farewell; and in the house of Simon the eper they make Him a supper. They knew it would be the last. We

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read in John xii. that Martha served, and Larazus sat at the table with them. But we do *not* read of food eaten. How could they? Their eyes must have been soon filled with tears. Very soon they would be well nigh choking with grief. How the remembrance of all the pure and holy scenes of love and friendship would come trooping into their minds! When bitterness and hate had been His portion, they had soothed and comforted Him. When homeless, they had housed Him. When His own had received Him not, they had enthroned Him in their hearts' deepest affection. Is it ever hard to give anything to those we love? Do we grudge the cost of a gift, however great it may be? *If our hearts give* LOVE, *we love to* GIVE. Mary felt this. She of all the little circle of affection had known this best. How often had she sat at His feet? What was food to her? What was household service when His footstep was heard on the threshold of the home of Bethany? The moments when Christ lingered there, were gilded with the glory of heaven to her soul. The words, when He spake, were indeed "apples of gold set in silver." How her heart throbbed and thrilled when she sat down low before Him at His feet! Love must find an outlet or the heart must break. What could she do? What tender thing could *love invent* to lavish on the One who was all the world to her? It has been said, and been said truly, "Love is ingenious." But love is more than this. It will invent subtle ways by which the heart of the one beloved can be thrilled afresh by some tender touch from the one who loves. What could she do? She would give Him some costly thing. It should be precious, to show how precious He was to her. None other should share it; *for true affection is in a way exclusive.* The very alabaster flask shall be broken, so that never again should it be used. Could it be used for aught higher? It certainly should be desecrated by nothing lower. Matthew informs us Mary anointed His head, His kingly head; John, His feet. Assuredly the precious ointment was poured on *both.* The head in token He was the Messiah. Yes, God would have His rights to Christly, kingly glory recognised even in His rejection, though it were "only a woman" who performed the loving service. How sweet must the act have been to the Lord! But, if possible, when on those weary feet came the sacred anointing there must have been yet deeper joy in His heart.

The feet consecrated ere they walked through the floods of Calvary. The feet bathed in the oil ere they were bathed in their own blood on the tree.

What then? She wiped them with her hair. A woman's glory twined about His sacred feet. *Her heart, her head, her glory, all* resting at His feet. *Surrendered all to Him.*

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This was no sudden impulse of spasmodic affection—no hasty expression of *a wayward love that as often wounds as comforts.* Nay, we have it recorded, "she *kept* it for His burying." How secretly had she accumulated it, or the worth of it! Ah! it was the deep, deep expression of the love of one to whom *Jesus was all.* This made her gladly give all to Him. Her tender hand was prompted by a still more tender heart—a heart which instinctively knew how soon that form would be torn and broken in the throes and anguish of a cruel death.

Why all this? Has Bethany no lesson for us? We have been the cause of the sorrows of this suffering Saviour. Can we give Him no joys? Blessed be His name, we can. We, too, can be all for Jesus. We can give Him the precious fragrant oil of a heart's deepest, truest love. Will you, my brother, my sister? Keep nothing back, I pray you—all, all surrender. He will be no man's debtor. A thousand-fold will He return to you, and in the joy of His service shall you know the hidden secrets of His heart.

Then will you realise what Jehovah said to His prophet Jeremiah: "*Call upon Me and I will answer thee, and show thee great and hidden* [R.V.] *things which thou knowest not.*"

THE TREES OF SCRIPTURE.

TREES are used in Scripture as emblematic of Christ, of Christians, and of the wicked.

CHRIST is compared to the *Apple Tree* and to the *Vine.* The former (Cant. ii. 3) is said to be the orange tree, which is remarkable for its beauty, fragrance, and the pleasant shade it affords; flowers, fruit, and leaves being found on the tree together. Those in the world see no beauty in Christ that they should desire Him; the living Word, like the written Word, is unto them a reproach, therefore they have no delight in it (Jer. vi. 10). But to His Church He is the fairest among ten thousand. One often grows weary of the beauty of the sons of men: the eye becomes accustomed to it, and it ceases to charm; or, looking closer, imperfections may be seen marring it. Not so with the beauty of Christ: there is ever a freshness about it which enchains the attention once attracted, and closer inspection but discovers new points of beauty hitherto unnoticed. "Handsome is that handsome does," is an old proverb. Judged even by this, how far does the Christ transcend the children of men! Of the beauty of His person we can know nothing yet, except that when we awake after this earth-night

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we shall be satisfied with it (Ps. xvii. 15); but of the mind we have ample opportunities of judging. To begin with the least, what must be the artistic beauty of the mind which devised this natural world, whose loveliness no human art can equal? And as we survey this, we are led also to admire the wise, far-seeing benevolence which has made this world to provide so amply and so variously for its living population. But we find the human inhabitants possessed of deeper needs than these things supply. Then we see in Him the lowliness of mind known only to true greatness, and He condescends Himself to meet and satisfy these soul-needs. Does man want a teacher, a companion, a friend, a comforter? He will be all! He will speak, He will listen, He will even dwell with the lowly one. Love enters into all our conceptions of beauty of character; in Him it is perfected. His love is limitless; even by the sacrifice of Himself has He proved it, and that for them who had made no return for His bounty and forbearance—love which could bring Him down to put Himself in the circumstances of those He loved, that they might the better believe in His sympathy when they saw Him weary, and wanting, and suffering. He wept with those that wept; He had compassion on the sorrowing, the suffering, the needy. He has no immovable face like those idols which may be seen wearing a complacent smile whatever the distress of the worshipper; He was *moved* with compassion. One glories in His deep tenderness, for it is born of strength, not weakness. He who had such infinite pity for others could suffer unpitied. The Friend of the outcast, He could endure when all forsook Him. Only the truly great can forget personal wrongs; little souls nurse the memory to feed the endangered self-importance. Not by one syllable from Him were those friends ever upbraided for their faithlessness. Yes, He was strong: calmly He could stand alone before the wild midnight mob, the high priest, the governor, the king. Self-restraint is the greatest test of strength. With power at His command to destroy all opponents, He stands silently submitting to insult and jeer. Moved at the sight of pain to put forth His hand and heal the ear of His enemy, He is quite unmoved at that which is coming upon Himself; not that He was indifferent to it, but He had before faced it and chosen His path, and not all the forces of earth and hell combined could move Him to swerve from it. We must be brief, but it is difficult to dismiss such a subject with a bare enumeration of the most striking features. As we only so slightly glance at it, we can understand how the Psalmist would fain spend all his days in the house of the Lord to behold His beauty; "for how great is His goodness, and how great is His beauty!"

And what a pleasant rest we find His shadow!—like the shadow of

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a great rock in a weary land. When the sun is smiting us, and the heat and burden of the day are too much for us, we turn aside for a time and rest awhile there, finding ourselves drawn very near to Him. Loving arms encircle us, telling of help and strength, so that we are able with renewed courage to return to take up the burden again.

"Oh, 'tis precious, very precious, to lean on Jesu's breast;
For when the heart is weary, 'tis the only place of rest."

He refreshes us there by letting us see His beauty, which is the more delightful to us after the crookedness and blackness of the world. He refreshes us with His fruit which we find so sweet to our taste, with which He feeds us that we may have strength for the journey, which otherwise would be too great for us. His words—the fruit of His lips—we find more necessary to us than bread, for they strengthen with might the inner man. His love—the fruit of His heart—we find more cheering and invigorating than wine.

There is a fragrance, too, about our Christ. How plainly they prove it who have been much with Him! Wherever they go there is a fragrance—a nameless something—detected about them which they brought from contact with Him. Is it the influence of the Spirit—the holy, anointing perfume? One can scarcely say; but few can remain unconscious of it: even the worldly feel its influence. Perhaps it was this which drew the crowds after Jesus, when He was on earth, in spite of His faithful words. "Thine ointments have a goodly fragrance; Thy name is as ointment poured forth."

While the apple tree sets forth Christ in His personal excellencies, the *Vine* presents Him more in relation to His people. While He is the vine, His people are the branches of the vine. He is the root and source of everything to them. From Him alone they derive nourishment; their very life is due only to union with Him. The same life runs through the whole tree: "He that is joined to the Lord is one spirit." The "Spirit of life in Christ Jesus," communicated to us, is that which delivers us from condemnation, raises us above mere creaturehood, and sets us down by His side as sons of God. Then this life in us should manifest itself as it did in Him; the fruit borne by those who bear His name should be the same as that borne by the Man Christ Jesus. The fruit of the vine is only brought forth through its branches; He is only manifested now through His people. When we see fruit on a branch, we do not call it the fruit of the branch, but of the vine; in this way Christ is often reproached for the evil fruit seen in His members, the world not understanding that not His life, but the checking of His life in them, is the cause. In the healthy develop-

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ment of that life it is no more we that live, but Christ that liveth in us; from Him is our fruit. Christ as the apple tree is ever perfect; but the vine will not be seen in its perfection till He presents us to Himself a glorious Church, and comes to be glorified in His saints and admired in all them that believe.

The RIGHTEOUS are compared to many trees. They are represented as growing beside rivers of water, to show the abundant supply within their reach. Of Christ's fulness we may all receive according to our capacity; all need for temporal and spiritual life may be supplied according to the riches of our God in glory. Only send down the roots deep enough, and they will find a spring of water, whose waters fail not—the Fountain of living waters. Drinking much, the Christian has life "more abundantly," like the trees of the Lord—full of sap (Ps. civ. 16).

Christians are "the planting of the Lord" (Isa. lxi. 3). This is their safety, for "every plant that My heavenly Father hath not planted shall be rooted up" (Matt. xv. 13). "The salvation of the righteous is of the Lord;" unless rooted by Him in the Rock of Ages, a man is but as chaff, which the wind driveth away. And the object of their being so is "that He may be glorified." Every leaf, every blossom, of the tree is designed to be to the praise of the Husbandman in response to whose unwearied care it flourishes. Sometimes He has to come many years seeking fruit and finding none: then, not only is He dishonoured before others, but His own heart is disappointed.

For costliness the Christian is compared to the *Lign Aloe* (Numb. xxiv. 6). It is a wonderful fact that we are precious to God; but for the proof we have in the price given for us we could not have believed it. It is a great incentive to a life of "holiness to the Lord."

The Christian's progress will be rapid as that of the *Willow* (Isa. xliv. 4) if he use the means of growth provided by his Lord, being diligent in these things, yielding to every prompting of the Spirit, and having the Word of Christ dwelling in him richly.

The *Olive* is chiefly remarkable for beauty (Hos. xiv. 6). Beautiful first, the Christian is only this because of the comeliness of the Lord put upon him; but Christ is not content that it should remain so. Christ hath perfected for ever them that are sanctified, yet He is still seeking that His people should be made perfect in every good thing (Heb. x. 14, xii. 21). He desires His own beauty of character wrought in them. While this is being done, His Church is making herself ready as a bride for her husband. But this is done "according to the effectual working in the measure of every part," so that it becomes a matter of individual

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responsibility for the Christian to cultivate the graces pleasant to Him, that the King may take increasing delight in the beauty thus developed.

The *Cedar* (Ps. xcii. 12; Hos. xiv.) reminds us of strength, stability, duration, and fragrance. It is said to send its roots downwards as far as its lofty summit rises upwards. The Christian's real progress is proportionate to the downward growth: he can only rise as he is rooted and grounded in truth and love (Col. i. 23; Eph. iii. 17), rooted and built up in Christ. Too much attention to building up without sinking deeper into Him produces an artificial, unreal life, and not improbably a fall. This firmer rooting is generally the work of a desert-experience of some kind. When firmly rooted, there is not only strength to stand, but also support for the weak. Each member of Christ should seek to be able to strengthen the hands that hang down and the feeble knees. But it is because of His strength that His people shall endure for ever: "Because I live, ye shall live also" (John xiv. 19). Only because their life is in such indissoluble union with His have the members of Christ eternal life abiding in them. That which constitutes the chief misery of the lost is a great factor in our joy—the immutability of condition. The despair of hopelessness in the one case is only matched by the satisfaction of restful changelessness in the other. We have already spoken of the fragrance which the Christian will derive from communion with his Lord.

The uprightness of the *Palm* is a lesson to those who bear the name of Christ, that they should not bend or turn aside from their upward course to suit any influence which may be brought to bear upon them. A direction Godward, oneness of purpose, singleness of aim, should be recognised in each, lifting him above the world as the palm tree rose above its neighbours (Song of Sol. vii. 7). May its flourishing (Ps. xcii. 12) and its fruitfulness, even in old age, also be a faithful picture of each dear child of God; that his may not be a bare existence, but fulness—abundance—of life, yielding much fruit, that He may be glorified.

The WICKED in his prosperity is compared to a green *Bay Tree* (Ps. xxxvii. 35). The sinner often looks very fair and flourishing, for he has his portion in this life (Ps. xvii. 14). The saint is troubled and tried, for God dealeth with him as with a son; while the ungodly prospers and increases in riches. But he spreads himself in vain: at the time appointed he is cut off; neither riches nor wickedness can purchase his discharge in that war. Little cause has the Christian to envy him when he looks at him in God's light so as to understand his end. An *Oak* whose leaf fadeth is fittest to represent a sinner then (Isa. i. 30). Having no supply outside itself, its strength fails, its beauty perishes, and it becomes an object of pity to those whom it once despised. What shall become of the man who has all his portion here, when this world fades from his sight and escapes his grasp? Though he may have stood among his fellow-men as the oak among the trees of the forest, no trace of that glory shall descend after him into the abyss whither he is driven, though the memory of it may add bitterness to the taunt which greets him: "Art thou also become weak as we? art thou become like unto us?"

M. M. A.

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THE POVERTY OF CHRIST.

A BIBLE READING.

By Henry Thorne,

Travelling Secretary for the National Council of the Young Men's Christian Association.

2 Cor. viii. 9.

STANDING recently in a great sculpture gallery, I observed a number of busy students endeavouring to reproduce the works of great masters. The more effectually to accomplish their purpose, I noticed they constantly looked away from their work to the models they wished to imitate. Our model, if we have been regenerated by the Holy Spirit, is the Lord Jesus; and if we would be like Him we must be continually looking upon Him. "Our beloved brother Paul" in his epistles is constantly reminding us of this. In the Epistle to the Romans he directs attention to Jesus as the One who "pleased not Himself" (Rom. xv. 3), in order to enforce the truth that we ought not to please ourselves. In the Epistle to the Ephesians he gives an exhortation to "walk in love," and he adds, "as Christ also hath loved us" (Eph. v. 2). In the Epistle to the Philippians he says, "Let this mind be in you which was also in Christ Jesus" (Phil. ii. 5); and in his second epistle to the Corinthians he urges the duty of liberality in giving to the cause of God by the consideration that though Jesus was rich, for our sakes He became poor, that we through His poverty might be rich (2 Cor. viii. 9).

We have here the Divine standard of beneficence. In determining what we shall give to the cause of God, we are asked to consider what Christ gave. How few who profess to be Christians have regard to this standard! They ask often, "What has So-and-so given?" but they seldom consider how much Jesus gave. A wealthy man once said, in response to an appeal from Mr. Moody, "I'll give you the widow's mite." "Then," said the evangelist, "I'll take all that you have." She gave all she had to give. That was Christ-like giving, for Christ gave all when "He gave Himself."

There is nothing stirs up a spirit of liberality like a realisation of what Jesus has done for us. A man at Ludlow earning sixteen shillings a week, who had a wife and family, wished, if necessary, to give a shilling towards a mission fund; "but," he said to the secretary, "if you want it you must let me know in good time, so that we may

arrange accordingly." It wasn't easy to spare a shilling out of his scanty earnings, but he said, "I want to do something for Him who has done so much for me." Inspired by the same thought, the Corinthians gave themselves to the Lord (2 Cor. viii. 5). The giving of ourselves to God must precede all other giving that can be acceptable in His sight. Dear Miss Havergal observed this order when she began her consecration hymn with the words—

"Take my life, and let it be
Consecrated, Lord, to Thee."

The silver and the gold followed in due course, but the first place was given to the life.

Our subject is the poverty of Jesus. Let us notice how this is brought before us in the verse which has been selected for our guidance in the consideration of this theme.

I. Notice, in the first place, that *the poverty of Jesus as here set forth was an act of grace.* "Ye know," says the apostle, speaking of this subject, "the grace of our Lord Jesus Christ." Grace is here the opposite of obligation. There is no grace in the payment of a debt that has been duly incurred, because the debtor is under an obligation to pay it. A clergyman who became a bishop used part of his newly acquired wealth in the payment of his father's debts. It was a highly honourable and, in a sense, a gracious act, yet it was an act not wholly separated from the consideration of obligation. Had these creditors been the bishop's own debtors, and he had forgiven them, that would have been grace in a higher degree. Still more wondrous would the grace manifested have been had the bishop forgiven debtors who had been his bitterest enemies; and most wonderful of all would it have been had he not only forgiven their debts, but parted with all that he had that they might be enriched. In becoming poor that sinners might be rich, Jesus has done much more than this—as much more as He had more to forgive and more to lay aside than could have been possible in the bishop's case.

All that Jesus does for the sinner from first to last is done in grace. To all His people the Master says, as He said to the apostles, "Freely [Gr., δορεαν; lit., gratis] ye have received" (Matt. x. 8); and with the same thought of grace in his mind the apostle asks, "Shall He not freely [Gr., χαριζομαι; lit., to grant as a favour] give us all things?"

II. Notice, further, that *the poverty of Jesus was an act of voluntary condescension.* The apostle tells us "He became poor." We are told in one place how grace reigns (Rom. v. 21); we see here how grace stoops. "He was rich." Here is His pre-existence, for had He not existed He could not have been possessed of wealth. One who denied

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the Divinity of Jesus, asked when it was that Jesus was rich, was unable to give a reply. The Holy Spirit tells us when it was. It was when He was "with God" (John i. 2). Jesus Himself tells us in the memorable prayer in which He longed for the glory which He had with His Father "*before the world was*" (John xvii. 5). "He laid His glory by;" He "came forth from the Father," and for our sakes became poor.

Some aspects of His poverty we may see in Phil. ii. 7, 8.

1. Here we are taught that Jesus was *poor as to human esteem.* "He made Himself of no reputation." Somebody has said, "He was the only person who ever had a reputation, yet 'He made Himself of no reputation.'" He was held in high esteem. To Him all angels cried aloud, but He left the glory they gave Him, and for our sakes in this respect became poor.

> "Who filches from me my good name,
> Robs me of that which not enriches him,
> But makes me poor indeed."

Poor indeed in this respect was Jesus. For His good name, He got the worst names that human wickedness could suggest. They said He was a devil—a winebibber—a deceiver—a fool.

2. Jesus was poor, moreover, as these verses teach us, *as to office.* He took upon Him the form of a servant" (Gr., δουλος, a slave). "How men shrink from this! Only recently I heard a man who had been asked to do a kindly service for another say, "No, indeed; I won't be a servant." Jesus shrank not, but lovingly and willingly took the lowest place. He served as a carpenter (Mark vi. 3), as a subject (Matt. xvii. 24-27), and as a deacon (Luke xxii. 27—"He that serveth," from Gr., διακονεω, a deacon). In all His service He served as our substitute. As Napoleon took the place of the sleeping sentinel, and rendered the service that was expected of the sleeper, so Jesus all through His life was doing duty for those He came to save. "For our sakes He became poor."

3. Jesus was poor, again, *as to nature.* He was, says the apostle, "made in the likeness of men." The human nature of Jesus appears to have been inferior to that of angels, for He is said to have been made "a little lower than the angels for the suffering of death" (Heb. ii. 9), and inferior to that of unfallen man. Weariness was probably unknown before the fall, but Jesus, we are told, was wearied by His journey to Samaria (John iv. 6). It is not only true that "the Word was made flesh" (John i. 14), but that He was made "in the likeness of sinful flesh" (Rom. viii. 3). Not that He was sinful, for "in Him was no sin" (1 John iii. 5), but because He participated in many of the physical infirmities resulting from sin.

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4. Then, again, Jesus was poor as to *His mode of life.* He "was found in fashion as a man." His life was according to the scheme of the life of a human being. It was therefore a vanishing life. Of Him it might have been said, as David said of man, "His days are as a shadow that passeth away" (Ps. cxliv. 4); and as the shadow passed away there was behind it the deeper shadow of the cross. "The night cometh," He was once heard to say, and He surely felt it coming. No night was ever like His night. It was the night of a soul with the frown of God upon it—a night whose darkness was as dense and horrible as that of the bottomless pit.

5. Jesus was, moreover, *poor in spirit.* "He humbled himself"—made Himself low. How difficult for one so glorious to be so lowly, when we consider the treatment He received! "In His humiliation," we are told, "He was taken away from the judgment" (Isa. liii. 8, R.V.). The soldiers took Him away, but they could not have done so but for His humiliation. But for this it would have been with them as it was with those other soldiers who in the presence of the lightning flash of His countenance were all "as dead men" (Matt. xxviii. 3, 4).

6. Jesus was, again, poor in *the mode of His death.* "He became obedient unto death, even the death of the cross." "All that a man hath," says Solomon, "will he give for his life." Yet this priceless boon of life was voluntarily laid down by our Lord (John x. 17). No life was ever worth so much as His, but it was freely given for the salvation of men.

But what a death He endured! Though stricken with the deepest poverty, I have known women, borne down by age and disease, struggle on through long years of misery rather than become paupers, lest it should come to pass that they should end their days in the union. This prevalent feeling of abhorrence for the workhouse is a feeble illustration of the contempt with which, in our Lord's time, men regarded the death of the cross. To die such a death was to descend into the deepest depths of shame. To these depths our Lord descended when "for our sakes He became poor."

III. Notice, in conclusion, that *the poverty of Jesus was endured for the purpose of making others rich.* "That ye through His poverty might be rich." The Corinthians were the persons originally addressed. It was, the apostle told them, that they might be rich that Jesus had become poor. But what was said of the Corinthians may be said of others, for "Christ died for all," and He will bestow upon all who will receive them of the riches He came to give. These riches are brought before us in another scripture (Eph. iii. 18) as "the unsearchable riches

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of Christ." In the Epistle to the Ephesians we find much of the most precious teaching as to what these riches are.

1. There are, first, *the riches of grace.*

Twice the apostle speaks of "the riches of His grace" (Eph. i. 7, and ii. 7). The verses in which these expressions occur show that these riches include (*a*) *redemption* (Gr., απολυτροσις, a loosing away, and therefore freedom from bondage), (*b*) *forgiveness* (Gr., οφεσις, a sending away—as an acquitted person is sent away from the court because justice is satisfied), and (*c*) *salvation* (Gr., συξω, to make safe) —expressive of the perfect security which the believer has in Christ.

2. Then there are also *the riches of glory.*

These are brought out in Eph. iii. (see the 16th and following verses). Here are the best things of God. He not only says, "Come ye to the waters (Isa. lv.)—here are the riches of grace—but He adds, "wine and milk"—here are the riches of glory. These riches consist in "being filled with all the fulness of God" (Eph. iii. 19), and comprise the favour of the Father (verse 16), the love of the Son (verse 19), and the strength of the Spirit (verse 16). Having these I want no more.

Reader, do you, like the Corinthians, know the grace whereof this paper speaks? Do you know it as a personal experience? Are you living and walking in the light of it? Is your answer, "Yes, thank God, I do"? Then you are rich indeed, for in Christ "all things are yours." But remember that the soul that is truly enriched is "enriched unto all bountifulness." Your regenerated life is a gift; let it be also a giving. Give time, strength, thoughts, kind words, all along your journey heavenward, with a view to making others rich. Remember the saying of the quaint dreamer of Elstow—

> "A man there was, and some folks thought him mad:
> The more he gave away, the more he had."

Is your answer, "Alas! I am still a stranger to His grace"? Then remember grace says, "Take of the water of life freely." All that Jesus procured by His life of humiliation and death of shame is yours, if you will take it. There is a tablet to the memory of Geo. Moore in Carlisle Cathedral, which says, "He was not born to wealth, but by ability and industry he gained it." To get the wealth that Jesus gives we must be born to it—we must be born of God. Industry and ability will never gain it, but by a simple act of faith we can receive it. Those who trust Jesus to save them get the right or privilege to become the sons of God (John i. 12), and those who are His children are His heirs —"heirs of God, and joint-heirs with Christ."

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THE RICHES OF CHRIST.

AS ILLUSTRATED IN THE BOOK OF PROVERBS.

By William Luff.

KINGSHIP implies riches. "Solomon exceeded all the kings of the earth for riches" (1 Kings x. 23). In this he was again a type of Him "in whom are hid all the treasures of wisdom and knowledge" (Col. ii. 3). Solomon's estimate of riches was not very great if restricted to gold; for though he "made silver to be in Jerusalem as stones" (1 Kings x. 27), yet he said, "Riches are not for ever" (Prov. xxvii. 24). Let us not covet unduly the gold of earth. We should hardly envy a man the metal weights that sink him into the depths—the fewer the better, if his life depends upon swimming. We must not, however, forget that gold is good, though not God. The stamp of heaven is upon every coin, for the King of kings claims both silver and gold (Hag. ii. 8). Take what thou gettest as from His hand, given as a talent—His talent—to be used wisely as part of the riches of Christ.

"*There is that maketh himself poor, yet hath great riches*" (Prov. xiii. 7). Was not this true of Jesus? "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor" (2 Cor. viii. 9). We often think of *our* enrichment through Christ's poverty; but may we not look at Solomon's thought, and learn "the riches of the glory of His inheritance in the saints" (Eph. i. 18). He "hath great riches." Why? Because He made Himself poor to purchase His jewels. If one soul is worth a world, of what value are the myriads, bought, not with corruptible things, as silver and gold, but "with the precious blood of Christ" (1 Pet. i. 18-19)? The Church is His treasure, for which He sold all that He had (Matt. xiii. 44). Christ's riches—His gems locked up in the earth until the coronation (Mal. iii. 17).

"*The hand of the diligent maketh rich*" (Prov. x. 4). "*He that gathereth by labour shall increase*" (xiii. 11). Christ won His wealth by labour. His position, His possession, His praise, were won by honest work, and thus He sees of the travail of His soul, and is satisfied (Isa. liii. 11). He could say, "I have finished the work which Thou gavest Me to do" (John xvii. 4), and so could claim the reward. "And now, O Father, glorify Thou Me" (verse 5). Hence He can proclaim, "*Riches and honour are with Me; yea, durable riches and righteousness*" (Prov. viii. 18). What riches?

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Riches of His Goodness (Rom. ii. 4).
,, ,, Grace (Eph. ii. 7).
,, ,, Glory (Rom. ix. 23; Eph. iii. 16).

Paul gloried in "the unsearchable riches of Christ" (Eph. iii. 8). These riches are "durable."

Everlasting Life (John. iii. 16). Everlasting Love (Jer. xxxi. 3).
,, Salvation (Isa. xlv. 17). ,, Strength (Isa. xxvi. 4).
,, Joy (Isa. li. 11). ,, Kindness (Isa. liv. 8).
Everlasting Consolation (2 Thess. ii. 16).

Having riches, Christ used them—used them for our ransom.

"*The ransom of a man's life are his riches*" (Prov. xiii. 8). We were debtors, and in danger of the debtor's pit and prison; but He said, "Deliver him from going down to the pit: I have found a ransom" (Job xxxiii. 24). "Who gave Himself a ransom for all" (1 Tim. ii. 6). This required great riches. "A debt of a thousand pounds is not discharged by two or three brass farthings. Creatures are finite; their acts of obedience are already due to God, and their sufferings, even if they had been allowed, would have been of limited value." But the Son of Man came "to give His life a ransom for many" (Matt. xx. 28); and, as the same writer continues, "though Christ paid the same debt as that which is due from lost souls, yet, through the excellency of His person, it was done in a shorter time. A payment in gold is the same sum as a payment in silver or brass; but through the excellency of the metal it taketh up less room."—Dr. Manton. Thank God for a golden Christ!

But not only did Christ use His riches in the past; He distributes to-day. "*I will fill their treasures*" (Prov. viii. 21). "My God shall supply (fill up) all your need according to His riches in glory by Christ Jesus" (Phil. iv. 19). The writer just quoted says: "That which fills an ocean will fill a bucket." All Christ wants is "empty vessels, not a few" (2 Kings iv. 3). As Mrs. Shipton sings—

"Grace hath found me, grace upholds me,
Grace *will grant me all I need.*
Grace secures me Christ and glory;
This is grace for me indeed."

Truly of the poorest saint we may say, "The King will enrich him with great riches" (1 Sam. xvii. 25). The rich King will care for His poor bride. "She shall be brought unto the King in raiment of needle-work" (Ps. xlv. 14). Certainly her wealthy Lord will provide her with pocket-money. Has He not promised? "The Lord will sooner make windows in heaven than disappoint expectations raised by His promises rightly understood."—Newton. All is the outcome of Christ's riches;

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not merited, but given. Said Baxter, "Let 'Deserved' be written on the door of hell; but on the door of heaven and life—'The free gift.'"

"The good I have is from His stores supplied;
The ill is only what He deems the best:
He for my Friend, I'm rich with nought beside,
And poor without Him, though of all possess'd."

"*There is that scattereth, and yet increaseth*" (Prov. xi. 24). Christ is no miser. "He giveth," is the motto of heaven.

"Sure they of many blessings should scatter blessings round,
As laden boughs in Autumn fling their ripe fruit to the ground."

And as this tree beareth fruit every month, it "scattereth, and yet increaseth." The often-used expression is true of Jesus, "Giving doth not impoverish Thee."

"*He that giveth to the rich, shall surely come to want*" (Prov. xxii. 16). To give to the rich is foolish; yet some try to give to Christ, who owns all things. Is not such an action an insult? What hast thou to give? Yet, rich as He is, He asks one gift—your heart! Unworthy? Yes, but He asks it; and instead of such a gift bringing us to poverty, it will entitle us to wealth. "Is it a wicked heart, and a wandering heart, an unbelieving heart, a deceitful heart? Is it the heart of Manasseh in compact with Satan? Is it the heart of Mary Magdalene, out of which were cast seven devils? Is it the worst heart in all the world, and the worst heart that ever was in the world? A hard heart, a stony heart, a heart full of hell, and a heart like the Devil? It is even the heart He is seeking and courting this day."—Ralph Erskine. Give it, and the rich Christ will give full measure in return (Luke vi. 38).

If Christ is rich, do not use unhallowed means to get riches.
" " believe for a crown, and believe for a crust.
" " remember you are a joint-heir.
" " don't fret if fortunes fail.
" " plead His riches in prayer.

"Thou art coming to a King,
Large petitions with thee bring;
For His grace and power are such
None can ever ask too much."

LEAVING ALL WITH GOD.

WHAT peace and joy ensue to the Christian who is able by Divine grace to leave everything in his heavenly Father's hands! Let this be our constant aim, because it not only glorifies God, but brings abiding peace to the soul. Faith is to the soul what ballast is to the ship: it keeps it steady. W. C.

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PROPHECY AND ITS FULFILMENTS.

AN ADDRESS BY THE REV. FREDERICK WHITFIELD,

Vicar of St. Mary's, Hastings.

IN the consideration of my subject to-day, viz., "Has all Prophecy a Retrospective and Historical Fulfilment as well as a Future one?" I shall not follow in the lines of any special school of prophetic writers, but simply give utterance to a few thoughts that have presented themselves to my mind while reading the sacred Scriptures. If in advancing my views I differ from the received opinions of any who are here to-day, I must ask their kind indulgence and a patient and impartial criticism. I shall endeavour to avoid dogmatism, and to remember that, in common with all my Christian brethren whom I see around me, my place is to sit at the feet of our blessed Master and learn of Him, His Spirit alone being our Teacher.

The Word of God is perfect unity. Genesis and Revelation are intimately connected; the one is only a consummation of the other. The prophets of the Old Testament seem *as if they saw to the final consummation of all things in every prophecy to which they give utterance.* There seems to be a series of types from the first and immediate prophecy before them to the farthest and ultimate one; to each fulfilment something fresh is added, and (like glasses in a telescope, mutually aiding and bearing out each other) one course of history shadows forth a subsequent course. Thus prophecy and history run side by side, one event shadowing forth another, and, commingling their several streams, they speed onward, expanding and deepening as they flow, gathering in their course fresh force and power as they approach the *final* fulfilment—*the consummation of all things.* Thus, while each prophecy is, for the most part, occupied with the passing events of the time, yet each one points to the future, so that the current events of history become prophetic of future events; and each one runs down to the grand termination of all prophecy—the day of the Lord Jesus Christ.

There is this striking feature in both Old and New Testament prophecies, that in glancing at the whole vista or series of events to the end of time each prophet dwells now on one point, then on another, bringing out more prominently one feature than another, according to the necessities of the prophecy. Thus in Rev. vi. we read: "I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth

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conquering, and to conquer." "He went forth conquering" carries us back to the starting point of the victory of truth over error; while the words "*and to conquer*" take in the *final* consummation. The language of the vision suits both the shadow and the fulfilment. The eye runs along the *whole line* as if it only referred to *one event at a special period of time*, while the language is so constituted that it applies to the whole stream of types as well as to each individual one. Thus the prophecy of Matt. xxiv. glances from the overthrow of Jerusalem on the foreground to the overthrow of all things at the Lord's second advent. It narrates many homogeneous events, treats the entire series as a whole, and dwells, as it goes along, on certain conspicuous points, while the language suits each and every component part. Again, in Isaiah xl., the first and second advents are treated as *one;* but while it is true that "the glory of the Lord was revealed" in the person of Christ at His first coming, it is only true of His second coming that "all flesh shall see it together." There is a partial fulfilment in the first advent, but a plenary one in the second. In the 22nd Psalm we have another illustration. First there are the Lord's dying words, "My God, My God, why hast Thou forsaken Me?" The prophecy then returns to Christ's birth and all His earthly trials; then it reverts to the cross—"They pierced My hands and My feet;" then it looks forward to the triumphs of the Gospel—"I will declare Thy name unto My brethren;" then follow the glories of the Millennium—"All the ends of the world shall remember and turn to the Lord." *Thus type and antitype commingle and glance to and fro.* Isaiah, Jeremiah, and Ezekiel abound with illustrations too numerous for me to mention. *God gives us prophecy* ONCE *in words, but* MANY *times in history. It has reiterated accomplishments, each and every accomplishment being a renewal of the prophecy.* It is this constant re-enacting of prophecy which explains the large number of historical parallels of which history is full. God is *in* them *re*-enacting prophecy, and by reiteration of events calling us to study His *past* dealings, that we may be prepared for those *yet in the future.* It is thus, as one has said, "*prophecy is history undeveloped; history is prophecy in full manifestation.*" And each prophecy has not only its own prophetic import, but unites its current to the great stream of prophecy; it yields its own light, be it greater or less, but receives its chief illumination from the predictions with which it is associated. All prophecy receives some fulness of accomplishment in some *one age* or *place*, but it has besides many *germinant* accomplishments; and thus events which it would be erroneous to consider as the *chief* objects of prophecy may yet illustrate the *fulfilment of the Divine plan.* It is with prophecy as in a picture:

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there is the foreground, the middle distance, and the far-off horizon. The prophetic picture extends in succession *from the immediate objects which surround us till it mingles in the remotest scenes of far-distant futurity.* Every single prophecy flows on in an enlarging stream towards its own accomplishment, and joins the mighty river which is ever hastening onwards to the ocean of eternity.

As a sample of the form all prophecy takes, look at the announcement of the earliest prophecy in the Old Testament—"He shall bruise thy head." This was accomplished when the Lord Jesus at His crucifixion and resurrection triumphed over Satan and all the powers of darkness. Was it exhausted there? By no means. It shall receive a still further fulfilment when the Lord shall return the second time from heaven and crush all the confederate hosts under the headship of Satan's representative, the Antichrist of the last days. Will the prophecy be exhausted then? By no means. It receives a still further fulfilment at the end of the Millennial dispensation, when a far greater revolt against all Divine rule than the world has ever seen breaks forth; when the subdued hosts of Antichrist shall go forth under the leadership of Satan, and shall compass the beloved city; and *when the Devil that deceived the nations shall be cast into the lake of fire and brimstone.* Then only shall this prophecy receive its complete fulfilment. Up to this point it has been gathering in intensity, and, like the wave that takes its rise out on the distant sea, had increased in volume and power, till at last it breaks with full force on the shore, and thus expends its strength for ever. This, I repeat, is a sample of all prophecy. It stretches from the beginning to the end of time; it includes the literal fulfilment, but does not rest in it; it makes even the literal fulfilment a renewed and outstanding prophecy and pledge that the whole shall be fulfilled in the largest sense when the fulness of time is come.

Or look at the abomination of desolation spoken of by Daniel. Here we have another remarkable instance of the reiterated fulfilment of prophecy. It received a partial fulfilment when Antiochus introduced his idols into Jerusalem. But it was not exhausted there. It had a further fulfilment when Cestius brought the Roman ensigns within the gates; it had a further fulfilment when the Mohammedan legions took possession of the holy city, that it might be "trodden down of the Gentiles;" and it is yet to have its complete fulfilment when the abomination that maketh desolate shall be seated in the temple of God in Jerusalem, claiming all Divine honours. Or shall we look at Antichrist? Was it Antiochus himself? Only very partially. Is it the Pope at the head of his ecclesiastical system? I should be very reluctant, indeed, to say that the prophecy does not receive its *partial* fulfilment there. The

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photograph of the man of sin drawn in St. Paul's 2nd Thess., 2nd chap., and 1st Ep. Tim., 4th chap.—"forbidding to marry," and "commanding to abstain from meats"—are lines too clearly drawn for us to say that the prophecy of Antichrist has not its partial fulfilment there. But is it *complete* in him and his system? By no means. The Pope and his system is but a shadow of that mighty power (so I think) yet to arise and "sit in the temple of God, showing himself that he is God," "opposing and exalting himself above all that is called God or that is worshipped"—"Lucifer, son of the morning"—"the hammer that breaketh the whole earth in pieces"—"the man that shall make the whole earth tremble."

I might show illustrations of these truths in Babylon—in Cyrus—almost *ad infinitum;* but I forbear. Enough has, I trust, been quoted to show the *graduated steps of the successive accomplishments of prophecy, and its perpetuul enlargement, as of a river that grows broader and broader as it approaches the vast ocean—the great ocean of the final consummation of all things.*

Another feature of prophecy is this, that sometimes these prophecies are contained in part of a verse, or in one or two verses of Scripture, separated by whole dispensations of thousands of years. Take the well-known passage in Daniel, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." The least examination of New Testament prophecies will show us the fact that the two classes of people, and the two events of this verse, are separated from one another by thousands of years. Take another. Our Lord quoted Isaiah lxi. 2 in the synagogue of Nazareth, and applied it to Himself and the Gospel dispensation—to "preach the acceptable year of the Lord." He omitted the next sentence—"and the day of vengeance of our God." There lies an interval of two thousand years between these two parts of the verse. But why did He omit it? Exactly on the principle of all prophecy. Isaiah, looking at far-off events from a very far-off standpoint, sees the two as *one;* like we do in looking over a vast forest—we see not the gaps and spaces and villages that lie between. So did all prophecy appear to the prophets of old; it appeared to them as *one.* The Lord's omission in this case told —what Isaiah did not see—of two distinct dispensations. Our Lord's omission was in itself a prophecy; it told of a coming dispensation of judgment. The prophecy of Isaiah has thus received a partial fulfilment, but not the whole.

I will only refer to two more illustrations of this common occurrence in Scripture of events separated by entire dispensa-

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tions occurring in one or two verses. Take Isaiah xxiv. In the 21st verse there occur these words: "And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth." Its first partial fulfilment was on Babylon of old by Cyrus; its completed fulfilment will be on the confederated hosts of nations at His second coming. But now mark the next verse: "And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison." When and where in the New Testament is this said to be fulfilled? In Rev. xx. (2nd and 3rd verses), at the commencement of the Millennial period. But now mark the last clause of this verse in Isaiah: "After many days shall they be visited," or, as the margin more clearly conveys it, "they shall be found wanting." This refers to the *close* of the Millennial period, when the hosts under Satan shall be again let loose, and "go up on the breadth of the earth, and compass the camp of the saints about, and the beloved city." Another trial will be given to them, but they will be "found wanting," and shall then be cast for ever into the bottomless pit. Thus between these two parts of this verse there exist thousands of years. Yet this is the one great principle which underlies all prophetic utterances.

One more illustration from the New Testament and I shall draw to the conclusion of my address. It occurs in 1 Cor. xv. 23, 24: "In Christ all shall be made alive;" but how?—"every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming." Here are two thousand years between these two events. But to continue: "Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power." Here is another thousand years intervening, and still in advance. Thus in *one* verse there are intervals of thousands of years and widely different dispensations. Now why do I quote this? To show that this is the principle which underlies all the prophetic utterances of God's Word; and till you see *this* you do not get the key to a clear understanding of them, nor a right interpretation.

There is one feature about all the prophecies of God's Word which we must bear in mind. I have said that in all the partial fulfilments of prophecy each one points onward to a further fulfilment; that is to say, the language which surrounds each prophecy never fits the prophecy itself. In other words, to use a familiar figure, *the clothing is too big for the body:* it fits another one that is coming; and *so*, on and on, till we reach the last—the lines of prophecy are filled up there.

Another feature is that all prophecies as they approach their

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complete fulfilment revert to their original form. To make my meaning clear, we have Satan assuming a *visible form* in the Garden of Eden—the form of a serpent. In his varied workings throughout the six thousand years he has assumed many different forms, mystical and spiritual; but as we approach the final consummation we see him again in the visible form of a *man*—the man of sin, the personal Antichrist. Satan has been working in mystery for nearly six thousand years; Christ, too, has been working in mystery throughout the same period. These two *mysteries* will be developed and terminate in two *persons* in open conflict—Christ and Antichrist. Thus, whatever be the variety of phases prophecy may assume in hasting onwards to completion, as it approaches that completion it reverts to its original form. These two features must be borne in mind in reading all Scripture prophecies; without them we shall neither have a clear understanding nor a right interpretation.

And that consummation is now close at hand. The coming of the Lord draweth nigh; all things around tell us that it is at the very doors. It will come suddenly as a flash of lightning; it will take the Church and the world by surprise; one character will be written on them both—yes, written as with a sunbeam—it will be *unready*. Oh, shall it be so with us? Shall the startling event find us asleep, unwatchful, with "hearts overcharged with surfeiting, and drunkenness, and cares of this life?" shall it find us bewildered and terror-stricken? or shall we be of those who love His appearing, and shall hear His glad welcome when He comes, receive His crown of glory, and enter for ever into the presence of the Lord, where there shall be "fulness of joy and pleasures for evermore"? God grant it to us all here for Jesus Christ's sake!

RELIGIOUS DISSIPATION.

"Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it."—Proverbs xxv. 16.

THE age is "fast," pleasure-loving, bustling, and superficial, fond of excitement and sensation; and the Church is influenced by the age. Hence it is that Christians in general are, even in religious duties, more governed by their "likes" and "dislikes" than by any fixed principle. The result is that the love of pleasure is a powerful ingredient in the choice of church membership, and in the exercise of public and private devotion. Not what is right, but what is pleasant, is the object of religious pursuit; not what is profitable, but what is sensational; not what is edifying, but what is exciting; not what searches the conscience, but what tickles the ear. Hence, too, the common phraseology about religious meetings; not "How solemn!"

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"How searching!" "How impressive!" "How instructive!" but "How delightful!" "How sweet!" "How glorious!" From the same source arises the great and ever-increasing demand for large public gatherings—"Conferences," "All-day meetings," and "Reunions"—where the eye, the ear, and the intellect are often more indulged than the conscience is aroused, the heart improved, and the life rectified. Not that I decry such gatherings—far from it: they are, or may be, most profitable; but "enough is as good as a feast," and too much is pernicious. They are useful "stimulants;" but, like other cordials, they may produce a morbid craving, and displace a wholesome appetite. They may at once create an exorbitant longing for the crowded and external in religion, and a disrelish for the solitary, the inward, and the profound. And I fear that in these days Christians in great numbers, including many of the public servants of God, are far less studious of the Scriptures and occupied in private closet communion than their brethren of former times. If this be so, it accounts for the prevailing worldliness of the Church in spite of the superabundance of public meetings. It accounts for the luxury, the dressiness, the hastiness, and general lack of self-control, in spite of "sermons," "addresses," "services of song," "tea meetings," &c., &c., to all which multitudes resort who are obviously not improved by their attendance. Indeed, I have been often surprised to see notices of the same persons being present at all the "Conferences" from the Land's End to John o' Groats. And as, when I have observed how the wives and daughters of working men have lavished a good living on their outer garments, I have exclaimed, "What about the underclothing?" so, when I have seen all this religious travelling and externalism, I have asked, "What about the family, the closet, and the inner man?" Paul commands young married women to "guide the house," and "keep at home;" but, alas! married and unmarried, old and young, all ranks and all ages, are characterised in these days by living out of doors and lodging at home. It seems high time, therefore, to sound a note of warning against the present *excess* of outsideism, and to check the reins of runabout and runaway religion; for if this extravagance continues much longer it will generate an universal distaste, not to say disgust, for the ordinary means of grace; just as perpetual dram-drinking destroys all relish for common food. Moreover, not only is the taste vitiated, but the powers are enfeebled, by this feeding on excitement; for stimulants are not strength: they stir the sluggish, as shaking a watch sets the clogged wheels agoing, but the mainspring is not improved; and as it must be a worthless watch that always needs shaking, so he must be a very morbid Christian who always needs exciting. "Sweetmeats" are pleasant, but ordinary food is the "staff of life;" digestion is strength, and for this quietude is needful. On the contrary, shaking, crushing, crowding, exciting, though useful and necessary now and then, are worse than useless, are positively injurious, if they are too frequent and too long. Hold back, then, Christian, hold back! "Let your moderation be known unto all men." Jonathan ate "a little honey," and his eyes were enlightened. "Eat ye, too, so much as is sufficient for you, lest ye be filled [surfeited] therewith, and vomit it."

A. A. REES.

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ON THE WEEKLY PRAYER MEETING.

PUNCTUALITY.

TO begin at the appointed time, and to close in about an hour, except on special occasions, is greatly for the comfort of many, and for the good repute of the meeting.

BREVITY.

The longest prayers in the Bible are comparatively short. When the Holy Ghost is making intercession in a prayer meeting, petitions are distinct, and generally but few through one person; enlargement by way of explanation, information, exhortation, or repetition, is avoided, and the style of our Lord's prayer (Matt. vi.) is more or less imitated. Long prayers, or prayers of more than five minutes, generally disturb the spirit of worship. Some persons present are worn with toil and trial. Some, of necessity, are looking for other petitions than those we offer. Long prayers discourage young Christians by making them think they cannot pray publicly. They also hinder others who desire to present *their* supplications to God. Let us occasionally, in confidence, ask one another whether we are too long or not, until short prayers in public are our habit. To the true-hearted, this will not interfere with praying in the Holy Ghost, for He willeth that "all things be done decently and in order" (1 Cor. xiv. 40).

VARIETY.

Variety, if of God, is a great help in prayer meetings. Reading a few verses of Scripture blessed to us in private, some few words of Christian experience, a striking anecdote, an interesting fact or two, or special requests, often conduce, by the Spirit, to the profit of all.

SIMPLICITY.

When we have the routine of a hymn and a prayer, a hymn and a prayer, that is probably mere formality, not simplicity. If waiting really on God, we should often have two or three prayers after one hymn, or, instead of a hymn, should be led to a verse or two of Scripture, or to mention for prayer some special subject pressing on us, on our fellow-believers, or on the nation. Observing simplicity and desiring mutual blessing, we should scarcely fail to have confidence in one another, and especially to smooth the way for young and timid Christians to be at home and helpful in our meetings.

CONSISTENCY.

Waiting on God in prayer meetings requires walking with God out of the meetings. Pleading together with God demands loving one another and bearing with one another, as Christ loves us and bears with us. Praying with one accord in the Holy Ghost cannot be without living in the Spirit, and seeking earnestly not to grieve or quench the Spirit.

"I will pray with the spirit, and I will pray with the understanding also." "Let all things be done unto edifying" (1 Cor. xiv. 15, 26).

PERSISTENCY.

"And let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another; and so much the more as ye see *the day approaching*" (Heb. x. 24, 25).

NEVER NEGLECT THE PRAYER MEETING.

"Consider what I say; for the Lord shall give thee understanding in all things" (2 Tim. ii. 7, R.V.).

Clevedon. J. V.

VOICES OF THE NIGHT.

No. VIII.

Ex. xii. 42.

THAT was a memorable night to Israel when they sat under the shelter of the paschal blood. Can it have been a night of silence? Within the abodes of Israel are the children of the covenant, feeding on the roast lamb, the bitter herbs, and unleavened bread. It is a solemn and awful time. The angel of death is flying on his dread mission over the children of Ham, and smiting the first-born of Mitsraim, and death is covering every Egyptian home with his dark shadow, while Israel are "*abiding under the shadow of the almighty*" *Jehovah*. But there is a voice without, and there is a voice within. That without is in the abodes of Ham, and it is a voice of "*lamentation, and mourning, and woe*"—the dark *requiem* of a judicial death. "The Lord smote all the firstborn in the land of Egypt:" "there was a great cry in Egypt." But there was another voice—a voice within—a voice of mercy and grace. Israel could not well have been silent during that dark and dreadful night. To the devout and thoughtful in Israel that first paschal lamb, whose blood was sprinkled on their doors, and whose roast flesh they were eating, could not but speak words of solemn import and instruction. Whether they saw al its pregnant significance is more than questionable. Possibly many solemn questions were asked. It is not too much to suppose that during that dark and eventful night the silence would be broken with many a voice of inquiry—"What means this ordinance—this lamb, this unleavened bread, these bitter herbs?"

True, the symbols had no vocal echo; but they were, nevertheless, the expression of Jehovah's goodwill in grace, mercy, and peace. And the symbols before them were as if God spoke in the night watches.

1. The voice of the paschal lamb was: *Deliverance through vicarious death*. The appointment was sovereign, but suggestive. Its voice was: God can only give grace in harmony with righteousness. Israel deserved to perish, but in grace was saved; yet this could only be through the death of another—typically, the paschal lamb then slain; antitypically, the "Lamb of God." Thus the rite of the Passover had a value and meaning "for the time then present;" and at the same time it had a beautifully typical and adumbrating value, pointing on to the great complement of Calvary. So to the enlightened in Israel, possibly

the shadow of this great truth was very precious. For it spoke of pardon and peace—the former, as flowing through the precious blood of the great Antitype; the latter, as being the blessed consequence—"*peace through His blood.*"

Then, too, the voice had said "*Eat,*" in "the same night." Nor can this command be without purpose and meaning. What is its import? Can it be other than this—that He who provides the lamb for sacrifice, provides also for the support of our life? If the life be spared, it must live; and if it lives, it must be nourished. And God provides both the lamb for sacrifice and the lamb for food. This much, we think, they that were "spiritual" may have learnt. But the Spirit-taught child of faith to-day will see many other things beside these two. Many other thoughts will suggest themselves to the judicious reflections of a pious and sober mind. May the Holy Ghost be the teacher of writer and reader!

2. Then there was the voice of the *bitter herbs.* And is it too much to suppose that a people so accustomed to Oriental symbols and symbolic teaching should have seen some clear and distinct truth in these bitter herbs? The truly chastened mind at least, who had already heard God's voice and seen God's hand, could not fail to recognise a real and reasonable purpose in this part of the paschal rite. And what, to them, was this definite teaching? Was it not this—that in the enjoyment of all the favours of grace there would be ever, more or less, commingled an element of trial or bitterness, of which these bitter herbs were a Divinely-appointed emblem? This we think they must have seen; or, if not, their after-life soon assured them all their journey through.

And is not this the truth it is intended to teach us, "*on whom the ends of the world are come*"? What child of faith, what true disciple of Emmanuel, does not realise the truth of this? And though the rite has passed away, so far as the Church is concerned, yet the truth suggested is still a matter of life-experience. This world is a wilderness to all the children of God, and bitter waters and bitter herbs abound therein; though, blessed be God, through His rich grace and ever-abounding mercifulness we have also the wells of water and the palm trees. But the *bitter herbs are in every house at times,* though, blessed be God, not always. There are times when the pilgrims can sit down under His shadow and "*find His fruit sweet to their taste.*" Praise His name! we *never* have the herbs *without the lamb.* Both were in every house of Israel.

3. Nor can the unleavened bread have been without a voice to Israel. Was it an *accident* they had unleavened bread? Nay! God's hand was

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there. He laid it on the table. It was His order and His appointment. They must have none other. Leaven is the symbol of evil and corruption. They are henceforth to be a distinct and separate people —"a people near unto Him"—*a peculiar people.* The partaking of this bread was a voice from God, instructive and suggestive that they should keep themselves separate in all their future—a people holy unto Jehovah. And this was because they were to be a type, or prototype, of *another people*, who should be formed in the fulness of time. No other bread, then, must be touched at this sacred festival. Those who ate "the lamb roast with fire," must also eat unleavened bread. And the instruction for us is: that those who are Christ's—"redeemed unto God by His blood"—saved by His death and resurrection—must maintain a separate walk. "*Whether they eat or drink, or whatsoever they do,*" they are to "*do all to the glory of God.*" "Come out from among them, and be ye separate" (ἀφορίσθητε).—2 Cor. vi. 17.

W. FRITH.

Kensington.

TO-MORROW.

DON'T any day borrow
The soon-enough sorrow
That *may* come to-morrow,
But also *may not!*

The trouble you're fearing,
Though now it seem nearing,
May, yet disappearing,
Pass harmless away.

The hill, which looks high
When scanned by the eye,
To the feet by-and-by
Proves easy to mount.

So the trouble ahead,
Which now you so dread,
May turn out, instead,
A trivial thing.

Doth not, too, the Book say
We'll have strength for the day,
And, if sought, find alway
A still-present Help?

What time, then, you fear,
Believing Him near,
Tell Him all: He will hear,
And preserve or prevent.

Newtownhamilton. D. JAMISON.

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THE BOOK OF REVELATION.

By Thomas Newberry, Editor of "The Englishman's Bible."

(*Continued from page* 523.)

Chapter XIX.—(*Continued.*)

Verse 11. "And I saw heaven opened, and behold a white horse; and He that sat upon him *was* called "Faithful and True," and in righteousness He doth judge and make war."

In chap. vi. 2 John saw a white horse with his rider, the emblem of Antichrist, the people's king, going forth for the establishment of his kingdom. Here it is the true Christ coming forth for the overthrow of His enemies, and for the commencement of His Millennial reign.

White is the emblem of strict, impartial justice—"judgment without mercy;" the white horse is emblematic of progressive judgment.

The day of salvation has lasted nearly two thousand years; similarly the day of judgment will not be confined to a brief period (2 Peter iii. 8), but during the Millennium judgment on open sin will be immediately executed (Isa. lxv. 20). The judgment of the great white throne closes the scene, and will be final and for ever.

The name of the rider, "Faithful and True," reminds us that He is not only faithful to His promises to His saints, but true to His threatenings to His enemies; and when He comes it will not only be for the execution of righteous judgment, but to make war against all who oppose His rightful reign.

Verse 12. "His eyes *were* as a flame of fire, and on His head *were* many crowns [diadems, *or* regal crowns]; *and* He had a name written, that no man [no one] knew, but He Himself."

The judgment which He executes is not only characterised by strict justice, but is the result of an infinite knowledge; nothing can escape Him. He would not let His servants separate the tares from the wheat (Matt. xiii.), but He comes with that eye which discovers the secrets of all hearts.

As the Overcomer, He is now crowned with the stephanos or victor's crown; in this vision He appears with the diadem or regal crown, the mark of universal empire, His many diadems significant of universal dominion and empire—the King of kings and Lord of lords.

He has promised to the overcomer (chap. ii. 17) the white stone,

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and the new name which no one knows but the receiver—the token of secret and confidential approval, a joy which the stranger intermeddleth not with. In like manner He Himself, the faithful Servant, has received from His Father the secret expression of a Divine estimate, which none beside can know.

Verse 13. "And He *was* clothed with a vesture dipped in blood: and His name is called 'The Word of God.'"

See chap. xiv. 17-20. Although the judgment on Babylon was executed by the instrumentality of the ten kings, yet it was in reality the judgment of the Son of Man, for He it is who treads "the winepress of the fierceness and wrath of Almighty God" (chap. xix. 15).

He is the Word of God, not only as the One who reveals God in creation, providence, and redemption, but also in the manifestation of His righteous judgment.

Verse 14. "And the armies *which were* in heaven followed Him upon white horses, clothed in fine linen, white and clean."

This is the manifestation of the Son of Man, when every eye shall see Him; not "the coming of our Lord Jesus Christ, and our gathering together unto Him" (2 Thess. ii. 1); not His coming to receive His saints to Himself (John xiv. 3), but His manifestation with them, for "when Christ, *who is* our life, shall appear, then shall ye also appear with Him in glory" (Col. iii. 4); for "the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from *the* presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe" (2 Thess. i. 7-10). "The Lord cometh with ten thousands of His saints" (Jude 14); or, as saith the prophet Zechariah, "And Jehovah my God shall come, *and* all *the* saints with thee" (Zech. xiv. 5).

"Upon white horses, clothed in fine linen, white and clean."

Whether the saints in resurrection glory or His holy angels, those who accompany Him are all partakers of His holiness, and all share with Him in the execution of His righteous judgment.

Verse 15. "And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God."

By the word of His power the judgment is executed (Ps. ii. 9; Isa. xi. 4; 2 Thess. ii. 8). It is not now the gentle rod, which comforts as

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well as supports the sheep of His pasture, but the iron rod of irresistible might.

Though judgment upon apostate Babylon has been executed, "His anger is not turned away, but His hand is stretched out still" against the culmination of evil.

Verse 16. "And He hath on *His* vesture and on His thigh *a* name written, 'King of kings and Lord of lords.'"

See 1 Tim. vi. 14, 15. Conspicuous on His vesture, and inscribed on His thigh, is His name. Thus He appears as invested with universal dominion and lordship.

Verses 17, 18. "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in *the* midst of heaven, 'Come and gather yourselves together unto the supper of the great God; that ye may eat *the* flesh of kings, and *the* flesh of captains, and *the* flesh of mighty men, and *the* flesh of horses, and of them that sit on them, and *the* flesh of all *men*, *both* free and bond, both small and great.'"

This is emblematic of a preparation for world-wide destruction, for "*the* slain of Jehovah shall be many" (Isa. lxvi. 16); and provision is hereby made for the removal of the carcasses from the scene of slaughter. "For wheresoever the carcass is, there will the eagles be gathered together."

Verse 19. "And I saw the beast [wild beast], and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army."

Here we have Ps. ii. 1-4 finally fulfilled. It is the great confederacy of the nations against Jehovah, and against His Christ. They have already put down apostate Christianity with all its corruptions; they now conspire against the true Christ and His faithful followers. We learn from Zech. xiv. 1-3 that the gathering place is around Jerusalem, and at first they appear on the high road to success: they begin to say, "Peace and safety;" then sudden destruction comes upon them from which there is no escape.

Verse 20. "And the beast [wild beast] was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into *a* lake of fire burning with brimstone."

The wild beast and the false prophet are taken, and are cast alive, having their bodies "salted with fire" (Mark ix. 49), into the lake of fire burning with brimstone (Isa. xxx. 33; Dan. vii. 11).

Verse 21. "And the remnant [rest] were slain with the sword of Him that sat upon the horse, which *sword* proceeded out of His mouth: and all the fowls were filled with their flesh."

Those enemies that would not have Messiah to reign over them are slain before Him (Luke xix. 27), and thus the Son of Man prepares, by the execution of righteous judgment, for the establishment of His kingdom in prosperity and peace.

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THE EARLY CHRISTIANS AND THEATRES.

"ONE believeth that he may eat all things," says the apostle Paul in writing to the Romans. It is plain that the word "all" has a limitation, which the nature of the case indicates. But the voracity of some *professing* Christians is enormous, and their selection from the world's bill of fare is exceedingly liberal. In view of the extreme license which many allow themselves in matters of recreation, the following extract, showing how the early Christians acted, may be of service:—"A condemnation was passed on all the public exhibitions of that period—on the pantomimes, the drama, the chariot and foot races, and the various amusements of the circus and theatre. Such was the prevailing and passionate fondness of the Romans at that time for theatrical entertainments, that a man was at once looked upon as a Christian simply if he absented himself wholly from the theatre. Theatrical spectacles were considered as an appendage of idolatry, by virtue of their origin from heathen rites, and of their connection with many of the pagan festivals. Among the pomps of idolatry or devil worship which the Christians, when enrolled in the ranks of Christian soldiers, were obliged to renounce by their baptismal vow, *these spectacles* were particularly included. Moreover, much occurred in them which was revolting to the moral feelings and decency of Christians; and, even if this were not the case, still the spending whole hours on mere nonsense,—the unholy spirit which reigned in these assemblies,—the wild uproar of the congregated multitude,—seemed unsuited to the holy seriousness of the Christian's priestly character. The Christians did, in truth, consider themselves as priests, consecrated for their whole life to God,—as temples of the Holy Spirit; whatever, therefore, was alien to that Spirit, for whose indwelling they were to keep their hearts always ready, must be avoided. 'God has commanded,' says Tertullian, 'that the Holy Spirit, as a Spirit essentially tender and gentle, should be tended with tranquillity and gentleness, with quiet and peace; that it should not be disturbed by passion, fury, anger, and emotions of violent grief.' How can such a Spirit consist with the spectacles? For no spectacle passes off without some violent agitation of the passions. No one that goes to the play thinks of anything else than to see and to be seen. Is it possible, while listening to the declamation of the actor, to think on the sentence of a prophet, or in the midst of the song of an eunuch meditate on a psalm? If every kind of immodesty is abominable, how can we allow ourselves to listen to that which, inasmuch as we know that every idle and unprofitable word is condemned by our Lord, we dare not speak?"
—*Neander's Ch. Hist., Vol. I., pp.* 365-6.

THE IMMENSITY OF GOD'S PARDONING LOVE.

FORGIVENESS that is with God is such as becomes Him; such as is suitable to His greatness, goodness, and all other excellencies of His nature; such as that therein He will be known to be God. What He says concerning some of the works of His providence—"*Be still, and know that I am God*"—may be much more said concerning the great effect of His grace. "Still your souls, and know that He is God." It is not like that narrow, difficult, halving, and manacled forgiveness that is found amongst men, when any such thing is found amongst them; but it is full, free, boundless, bottomless, absolute, such as becomes His nature and excellencies. It is, in a word, forgiveness that is with God, and by the exercise thereof He will be known so to be.

For the most part, when we come to deal with God about forgiveness, we hang in every briar of disputing, quarrelsome unbelief. This or that circumstance of aggravation, this or that unparalleled particular, bereave us of our confidence. Because we find it hard to forgive our pence, we think He cannot forgive our talents. Our satisfaction in this matter is to be taken from His nature. Were He a man, or as the sons of men, it were impossible that upon such and so many provocations He should turn away from the fierceness of His anger. But He is God. That gives an infiniteness and inconceivable boundlessness to the forgiveness that is with Him, and exalts it above all our thoughts and ways.

Moses manageth his plea for the forgiveness of the people under a high provocation and a most severe threatening of destruction therein (Numb. xiv. 17, 18). He pleads for pardon in such a way and manner as may answer the great and glorious properties of the nature of God, and which would manifest an infiniteness of power and all-sufficiency to be in Him. Now this is like Himself, such as becomes Him, that answers the infinite perfections of His nature, that is exercised and given forth by Him as God. But we are apt to narrow and straiten it by our unbelief, and to render it unbecoming of Him. If, then, we resolve to treat with God about this matter, let us do it as becomes His greatness—that is, indeed, as the wants of our souls do require; let us not entangle our own spirits by limiting His grace. When He pardons, He will abundantly pardon. Go with your half forgiveness, limited, conditional pardons, unto the sons of men: it may become them, it is like themselves; that of God is absolute and perfect, before which our sins are as a cloud before the east wind and the rising sun. Hence He is said to do this work with His whole heart and whole soul; freely, bountifully, largely to indulge and to forgive unto us our sins, and to "cast them into the bottom of the sea"—into a bottomless ocean—an emblem of infinite mercy (Micah vii. 19). Remember this, poor souls, when you are to deal with God in this matter: All things are possible unto them that believe.

DR. OWEN.

HANDFULS OF PURPOSE FOR EVERY DAY.

NOVEMBER.—ILLUSTRATIONS FROM BOSTON'S "FOURFOLD STATE."

1. *As troubled water is unfit to receive the image of the sun*, so the heart, filled with impure and disorderly affections, is not fit for Divine communications.
2. *There was not one wrong pin in the tabernacle of human nature* when God set it up, however shattered it is now.
3. "By one man sin entered into the world, and death by sin." *Behold the door by which death came in!* Satan wrought with his lies till he got it open, and so death entered.
4. The Lord put all *mankind's stock* (as it were) *in one ship*, and, as we ourselves would have done, *He made one common father (Adam) the pilot.*
5. *As the circumcised parent begets an uncircumcised child, and after the purest grain is sown we reap corn with the chaff*, so the holiest parents beget unholy children, and cannot communicate their grace to them, as they do their nature.
6. Corrupt nature takes a pleasure in *jumping over the hedge.* And is it not a repeating of Adam's folly, that men will rather *climb for forbidden fruit than gather what is shaken off the tree of good providence to them?*
7. Men might often come fair off if they would dismiss temptations with abhorrence when first they appear; if they *would nip them in the bud they would soon die* away. But, alas! when we see *the train laid for us, and the fire put to it*, yet *we stand till it run along, and we be blown up with its force.*
8. *If one lamb skip into a water, the rest that are near will suddenly follow;* it may also be observed in the disposition of the children of men, to whom it is very natural to embrace an evil way.
9. We have fallen into the hands of our grand adversary, *as Samson into the hands of the Philistines, and are deprived of our two eyes.* "There is none that understandeth."
10. The unregenerate part of mankind is rambling through the world *like so many blind men, who will neither take a guide nor can guide themselves, and are therefore falling over this and the other precipice into destruction.*
11. The natural man is always as *a workman left without light*—either trifling or doing mischief. Try to catch thy heart at any time thou wilt, and thou shalt find it either *weaving the spider's web or hatching cockatrice-eggs* (Isa. lix. 5).
12. Most men live as if they thought the Gospel *a mere fable*, and the wrath of God revealed in His Word against their unrighteousness and ungodliness *a mere scarecrow.*

13. Lowliness of mind is not *a flower that grows in the field of nature, but is planted by the finger of God* in a renewed heart, and learned of the lowly Jesus.

14. Sin is the natural man element; he is as loth to part with it *as the fishes are to come out of the water on to dry land.*

15. *Though a stone, thrown up into the air,* may abide there a little while, yet its natural heaviness will bring it down to the earth again; and so do unrenewed men return to the *wallowing in the mire,* because they were not changed.

16. Were men sensible of the corruption of their nature, they would beware of entering on the Devil's ground; *as one girt about with bags of gunpowder would be loth to walk where sparks of fire are flying, lest he should be blown up.*

17. A disposition to establish our own righteousness *is a weed that naturally grows in every man's heart, but few sweat at the plucking of it up—it lurks undiscovered.*

18. The sin of our nature is the cause of all particular lusts and actual sins, in our hearts and lives; *it is the spawn which the great leviathan has left in the souls of men, from whence comes all the fry of actual sins and abominations.*

19. The corrupt heart *is like an ants' nest, on which, while the stone lieth, none of them appear;* but *take off the stone and stir them up but with the point of a straw, you will see what a swarm is there and how lively they be.*

20. These (the two natures) struggle together within them, *as the twins in Rebekah's womb.* They find it (old nature) present with them at all times, and in all places, even in the most retired corners. If a man *have an ill neighbour, he may remove;* if he have an *ill servant,* he may put him away at the term; if a *bad yoke-fellow,* he may sometimes leave the house and be free of molestation that way. But should the saint *go into a wilderness,* or *set up his tent in some remote rock in the sea,* where never foot of man had touched, there it would be with him. Should he be, with Paul, *caught up to the third heavens,* it should come back with him. It follows him *as the shadow* doth the body, and it makes *a blot* in the fairest line he can draw.

21. Grace teacheth to use the conveniences of a present life passingly, and to show a holy moderation in all things. The heart which formerly immersed itself in these things without fear is now shy of being overmuch pleased with them, and, being apprehensive of danger, uses them warily, *as the dogs of Egypt run while they lap their water out of the river Nile, for fear of the crocodiles that are in it.*

22. The motions of sin may really be most violent, when a new principle is brought in to cast it out; and *as the sun, sending its beams through the window, discovers the motes in the house, and their motions, which were not seen before, so the light of grace may discover the risings and actings of corruption.*

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23. An hypocrite's religion may appear far greater than that of a sincere soul; but that which makes the greatest figure in the eyes of men is often least worth before God. *I would rather utter one of those groans the apostle speaks of* (Rom. viii. 26) *than shed Esau's tears, have Balaam's prophetic spirit, or the joy of the stony ground hearers.*

24. While you are not born again, *your best works are but glistering sins;* for, though the *matter* of them is good, they are quite *marred* in the *making.*

25. Faith is a flower that grows not in the field *of nature. As the tree connot grow without a root,* neither can a man believe without the new nature, whereof the principle of believing is a part.

26. As is the principle, so must the effects be: *if the lungs be rotten, the breath will be unsavoury;* and he who at best is dead in sin, his works at best will be but dead works.

27. If thou art not born again, all thy reformation is nought in the sight of God. *Thou hast shut the door, but the thief is still in the house.* It may be thou *art not* what once thou wast; yet thou art not what thou *must be,* if ever thou seest heaven, for, "except a man be born again, he cannot see the kingdom of heaven."

28. *What wise man would bring fishes out of the water to feed in his meadow? or send his oxen to feed in the sea?* Even as little are the unregenerate meet for heaven, or is heaven meet for them; it would never be liked of by them.

29. Be not deceived: *grace and glory are but two links of one chain,* which God has joined, and no man shall put asunder. *None are transplanted into the paradise above but out of the nursery of grace below.* If ye be unholy in this world, ye will be for ever miserable in the world to come.

30. An unregenerate state is *hell in the bud;* it is eternal destruction *in embryo,* growing daily, though thou dost not discern it. *Death is painted on many a fair face in this life.* Depraved nature makes men meet to be partakers of the inheritance of the damned, in utter darkness.

F. E. M.

THE EXPECTATION OF THE REDEEMED.

GLORY is the expectation of the Church, even the eternal glory of the God of all grace. As the chosen Bride of the Lamb, His portion is her own. His glory is her ornament, as His love is, and ever will be, her eternal joy. Far above all principality and power—above all heavens—is the Lord of her affections, and the faithful Preparer of her destined place of rest, who now nourishes and cherishes His Church, and cares for her as for His very flesh (Eph. v. 25). She will share, moreover, as the second Eve—God's fitting partner for the second Man—all the honour and the blessing which belong to Him, the Divinely-appointed Heir of all things.

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SEARCH SERIES.

IX.—TYPES OF THE HOLY SPIRIT.

The Dove.

Jesus being baptized, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him .. .. .. Luke iii. 21, 22.

Fire.

Our God is a consuming fire .. .. .. Heb. xii. 29.
He is like a refiner's fire .. .. Mal. iii. 2.
He shall baptize you with the Holy Ghost and with fire .. .. Matt. iii. 2.
There appeared unto them cloven tongues like as of fire, and it sat upon each of them .. Acts ii. 3.

Wind.

The wind bloweth where it listeth . . . so is every one that is born of the Spirit .. .. John iii. 8.
There came a sound from heaven as of a rushing mighty wind .. .. Acts ii. 2.

Water.

I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour My Spirit upon thy seed .. .. Isa. xliv. 3.
Then will I sprinkle clean water upon you, and ye shall be clean. . . . I will put My Spirit within you .. .. Ezek. xxxvi. 25-27.
He that believeth on Me, out of his belly shall flow rivers of living water. This spake He of the Spirit .. .. John vii. 38-39.
He saved us by the washing of regeneration and renewing of the Holy Ghost.. .. .. Titus iii. 5.

Oil.

The Spirit of the Lord is upon me, because the Lord hath anointed me .. .. .. Isa. lxi. 1.
God anointed Jesus of Nazareth with the Holy Ghost and with power .. .. .. Acts x. 38.
Thou anointest my head with oil .. .. .. Ps. xxiii. 5.
I shall be anointed with fresh oil.. .. .. Ps. xcii. 10.
Ye have an unction from the Holy One. . . . The anointing which ye have received of Him abideth in you .. .. 1 John ii. 20-27.

Wine.

Be not drunk with wine, but be filled with the Spirit Eph. v. 18.
Others mocking said, These men are full of new wine. But Peter said . . . these are not drunken, as ye suppose. . . . But this is that which was spoken by the prophet Joel: I will pour out of My Spirit upon all flesh Acts ii. 13-17.

Subject for December—*Names and Titles of the Holy Spirit.*

Friends are invited to send in texts for the SEARCH SERIES *of Readings to Christian Dundas, Deaconesses' Institution, Tottenham, by the 12th of each month.*

BIBLE READINGS.

No. 206.—SIX FACTS CONCERNING CHRISTIANS FROM JOHN XVII.

Verse 6. They are given to Jesus out of
Verse 11. They are left in
Verse 14. They are not of
Verse 18. They are sent into
Verse 14. They are hated by
Verse 15. They are kept from

} THE WORLD.

No. 207.—FIVE PETITIONS ON BEHALF OF CHRISTIANS IN JOHN XVII.

THAT—

WE

may be kept (verse 15).
may have joy (verse 13).
may be sanctified (verse 17).
may be united (verses 11, 21, 22, 23).
may be glorified (verses 22, 24).

No. 208.—SEVEN "I AMS" OF CHRIST.

(AS MEETING MAN'S NEED.)

1.	"I am" the Bread (for the unsatisfied one) ..	John vi. 35.
2.	"I am" the Light (for the blind one)	John ix. 5.
3.	"I am" the Door (for the unsafe one)	John x. 9.
4.	"I am" the Shepherd (for the lost one).. ..	John x. 11.
5.	"I am" the Way (for the ignorant one) ..	John xiv. 6.
6.	"I am" the Life (for the dead one)	John xi. 25.
7.	"I am" the Vine (for the fruitless one).. ..	John xv. 1.

A. G. A.

No. 209.—SEVEN ASPECTS OF SALVATION.

1.	We are saved from the "penalty" of sin ..	1 Pet. iii. 18.
2.	We are saved from the "power" of sin	Rom. vi. 7.
3.	We are saved from the "power" of Satan ..	Acts xxvi. 18.
4.	We are saved from the "power" of the world ..	Gal. i. 4.
5.	We are saved from the "power" of the law ..	Rom. x. 4.
6.	We are saved from the "power" of wrath ..	1 Thess. i. 9, 10.
7.	We shall be saved from the "presence" of sin ..	Heb. ix. 28.

A. G. A.

No. 210.—SOWING AND REAPING.

I.	*The great guiding principle*—"Whatsoever a man soweth," &c.	Gal. vi. 7, 8.
	"They that plow iniquity, and sow wickedness, reap the same"	Job iv. 8.
	"He that soweth iniquity shall reap vanity" ..	Prov. xxii. 8.
	"He that soweth to the flesh shall of the flesh reap corruption"	Gal. vi. 8.
	"He that soweth to the Spirit shall of the Spirit reap life everlasting"	

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II. *What the Christian is to sow—*
"The seed is the Word of God" .. .. Luke viii. 8.
"Bearing precious seed" .. .. .. Ps. cxxvi. 6.

III. *When the seed is to be sown—*
"In the morning"—"In the evening" .. Eccl. xi. 6.
(*i.e.*, all the time).
"Not observing the wind nor regarding the clouds" .. .. Eccl. xi. 4.
(*i.e.*, in all weathers, and regardless of all outward obstacles or appearances.)

IV. *Where to sow*—Where not to sow—
"Beside all waters" .. .. Isa. xxxii. 20.
[Notice here that the worker must be at *rest*. The true servant will "dwell in a peaceable habitation . . . sure dwellings . . . quiet resting places" (vv. 17, 18). He will be *always at rest*, and *always at work*.]
"Sow not among thorns" .. .. .. Jer. iv. 3.

V. *How to sow—*
"Sow in righteousness" .. . .. Hosea x. 12.
"If ye shall despise My statutes . . . ye shall sow your seed in vain" .. . .. Lev. xxvi. 15.
"Consider your ways. Ye have sown much, and bring in little" .. .. .. Haggai i. 5, 6.
"Not with mingled seed" (not a mixture of God's Word and man's wisdom) .. .. Lev. xix. 19.

VI. *The spirit in which to sow the seed* .. .. Ps. cxxvi. 5, 6.
"In tears" (verse 5).
"He that goeth forth and weepeth" (verse 6).

VII. *Where the seed falls*—The parable of the sower Matt. xiii.
God's description of the hearers—four kinds—
1. "*By* the wayside"—The word heard, but not understood (verse 4).
2. "*Upon* stony places"—The Word heard, and received with joy—no root (verse 5).
3. "*Among* thorns"—The Word choked by the cares of this world and the deceitfulness of riches (verse 7).
4. "*Into* good ground"—Fruit of various degrees (verse 8).

VIII. "*One soweth, and another reapeth*" .. .. John iv. 37-8
[We may reap the fruit of others' labours, and others in their turn may reap the fruits of ours.]

IX. *A precious promise to the sower—*
"In due season we shall reap, if we faint not" Gal. vi. 9.

X. *The reward of sowing—*
"He that reapeth receiveth wages, and gathereth fruit unto life eternal" .. .. .. John iv. 36
"He shall doubtless come again with rejoicing, bringing his sheaves with him." S. TINSLEY.

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NOTICES OF BOOKS.

Books and other Publications intended for Review in these pages should be sent (as early in the month as possible), addressed to the Editor, 164, Alexandra Road, St John's Wood, N.W., or may be left in care of Messrs. J. F. Shaw & Co., the Publishers, 48, Paternoster Row, marked, "For Footsteps of Truth."

THE LORD'S DEALINGS WITH GEORGE MULLER. Vol. IV. London: Nisbet. (3s.)

Those who have read the previous volumes of this work will be interested in the continuation of the narrative which is here given. The venerable author—now in his eighty-second year—relates in his characteristically plain and unvarnished manner the story of the Lord's dealings with himself and the Institution from the year 1874 down to the end of 1885. Increase of years, with all their strain upon endurance, mark no diminution in the strength and vitality of this noble work and its founder. As a plain statement of facts it is admirably fitted to encourage a drooping faith and rebuke unbelief.

JESUS IS ALL. Twelve Gospel Booklets, assorted; being Extracts, by permission, from Sermons by C. H. Spurgeon. Packets I. and II. (Sixpence each.) Drummond's Tract Depôt, Stirling.

The name of the preacher from whose sermons these extracts are made is sufficient recommendation for the little booklets. The matter is of the best quality, and the neat style in which they are issued renders them very attractive.

BLUE JACKET SERIES. By Agnes E. Weston. Twelve Illustrated Booklets, assorted. (Sixpence.) Drummond's Tract Depôt, Stirling.

A very attractive series of little books, both as to matter and style. Distributors will be glad to get them.

MATTHEW HENRY'S COMMENTARY. Vol. V. Thomas C. Jack, 45, Ludgate Hill.

The fifth volume of this excellent work, the previous volumes of which we have already commended. Those who desire to possess the complete set will find these, we think, easily procurable.

REMINISCENCES OF ROBT. FLOCKHART. By the late Rev. Jas. Robertson. Edinburgh: James Taylor.

A short and interesting account of an obscure but remarkable man; a humble, courageous, and devoted servant of Christ. The tract only costs three halfpence, and is well worth reading.

THE PIONEER: A Quarterly Record of Woman's Work in South Africa. Mrs. Osborn, 12, Camden Hill, Upper Norwood, S.E.

A new periodical, containing a collection of interesting intelligence respecting woman's work in South Africa. We trust it will find many readers, and quicken the zeal of numbers in the work it seeks to promote.

SUNDAY SCHOOL TEXT AND REWARD CARDS. Misch & Stock, 55, Jewin Street, E.C.

We have received specimens of some new packets—"Flowers and Fruits for Lads and Lasses," "Flower Chains," "Sprays from our Father's Fields." Of making these cards there is no end; surely designers must be puzzled for new forms. Yet here are some quite equal in beauty of design and execution to any of their predecessors. Sunday school teachers will note the special and careful choice and arrangement of texts in the packet entitled, "Flower Chains," each card containing four texts selected to form a subject for the class. The packets are only sixpence each.

ECHOES OF SERVICE. J. E. Hawkins, 17, Paternoster Row.

We again call attention to this excellent little monthly record of labour for the Lord in many lands, which cannot fail to interest every Christian who desires to see the commission fulfilled, "Go ye into all the world, and preach the Gospel to every creature;" and what Christian is there

that ought not to desire this with all his heart? We recommend our readers to circulate this little monthly amongst all fellow-believers.

WORD AND WORK. Monthly Part —September. (6d.)

This paper still continues loyal to the "Word" and helpful to the "Work." There are not too many watchmen on the Church's towers, and we therefore gladly hail the faithful notes from our valued contemporary against the covert heresies of a certain popular preacher, and the insidious encroachments of Rome and her allies. May the warnings not be in vain.

"STRAIGHT PATHS FOR YOUR FEET." By the Rev. MARCUS RAINSFORD, B.A. Second Edition. London: Hodder & Stoughton. (1s. 6d.)

A collection of addresses on some of the most important words of the Bible in common use, such as "sin," "death," "life," "grace," "redemption," &c. In short and simple chapters these subjects are expounded in a way fitted to make them clear to most readers. It would be a good book to put into the hands of an inquirer.

THE GOSPEL IN SOUTH INDIA; or, The Religious Life, Experience, and Character of Hindoo Christians. By the Rev. SAMUEL MATEER, F.L.S. London: Religious Tract Society.

This is a book of considerable value. These accounts of the workings of Divine grace in the hearts of Hindoos beautifully illustrate the adaptability of the Gospel to men of all climes and colours, and show how powerfully that Gospel affects for good all who come within its reach, and who receive it as the message from heaven. The book will be welcomed as a useful addition to missionary literature.

THE COTTAGER AND ARTISAN. Annual Vol. London: Religious Tract Society.

This well-known serial has a reputation that puts it beyond the need of praise. The present volume is excellent in matter, type, binding, and illustration.

LIVINGSTONE ANECDOTES. By Dr. MACAULAY. London: Religious Tract Society.

The leading events in the life of the great missionary explorer are here given in a handy form, well adapted for presentation to young people.

THE CLEVELANDS OF OAKLANDS; or, Cleansing Fires. By Mrs. LUCAS SHADWELL. London: Religious Tract Society.

A story of trials and triumphs, with a good spiritual tone and Gospel teaching.

DOCTRINE AND DOUBT; or, Christ the Centre of Christianity. By Rev. S. MACNAUGHTON. Hodder & Co.

The author has here endeavoured to place before honest and perplexed minds simple and Scriptural explanations of many Divine truths or doctrines "hard to be understood." Having himself gone through the trying experience, he is thus able to sympathise with others. He having rested his soul with all its solemn issues on the Lord Jesus Christ as God's unspeakable gift to him as a sinner, his desire is that others may be led to the same glorious One. We think the perusal of his experience and testimony may and will be helpful to unrestful minds. His one theme is His Divine Lord and Saviour, who so gloriously satisfies all the cravings of man's heart. Blessed be God, He fully does so.

CHRIST'S COMING KINGDOM; or, The Lord's Reign on Earth. By HENRY VARLEY.

A deeply interesting and instructive book, which we heartily commend to all our readers. Perhaps there is no revelation concerning the Lord Jesus Christ so little known and understood as His future earthly glory in relation to His people, the Jews. Sad that it should be so! Our brother has very fully placed before his readers some of the many scriptures relating to this wonderful truth in the thirty-eight chapters in his book. Sure we are that in the measure in which our minds are enlightened by the Word, will the person of our beloved Lord become increasingly glorious and precious to us. We hope that a large edition will be called for.

MADAGASCAR OF TO-DAY: An Account of its Island, its People, Resources, and Development. By GEO. A. SHAW, F.Z.S. London: Religious Tract Society.

In a cheap and compact form the writer gives a history of recent events in Madagascar, together with a description of its civil and religious

state. The account will be specially interesting to the friends of Missions.

OUTLINES OF THE LIFE OF CHRIST. By EUSTACE R. CONDER, M.A., D.D. London: Religious Tract Society.

This book is intended as an aid to the study of the Gospels. It gives a chronological outline, and a variety of explanations, in a small cheap form, and will, we think, be found useful by those who have neither time nor means for larger books of the same class.

THE CROOKED SIXPENCE. By GEO. E. SARGENT. London: Religious Tract Society.

An old book under a new title and in a cheaper form. The original title was "The Poor Clerk and his Crooked Sixpence." The reissue in this style will no doubt be appreciated.

YOUNG SIR RICHARD. By H. FREDERICK CHARLES. London: Religious Tract Society.

A good story of a juvenile nobleman, in which the wise counsels of a pious mother are blended with the scenes and incidents of boy life. Young people will read it with pleasure, and, we trust, get good from it.

SHORT BIOGRAPHIES FOR THE PEOPLE. By various writers. Vol. III. London: Religious Tract Society.

Here is a book we can recommend with all our heart. It contains a dozen biographies of eminent men, with portraits. Parents should put it into the hands of their children, and where a Sunday school prize is wanted of this value, it will do splendidly.

FALLEN ASLEEP.

HENRY T. K. KEMPTON.

SOMEWHAT suddenly at the end, though not altogether unexpectedly, this beloved brother, our excellent friend and fellow-helper in the Gospel at Kilburn Hall, was called to his eternal rest on Tuesday, September 28th, after some eight years, more or less, of bodily suffering, which incapacitated him for his service for God as an elder in the Church, as well as for his professional engagements. Born sixty-six years ago at Ely, of Christian parents, he was early trained in the path of piety. His father was originally a clergyman in the Church of England, but, for conscientious reasons, left the Establishment, and continued to serve God, in the Gospel, in connection with the Baptist denomination; his mother also being a godly woman who watched over her children with that prayerful and diligent interest which every Christian mother would show toward her family. The seed thus sown in early life was destined subsequently to bear fruit to God's praise in the subject of this note. It was at the age of eleven years, at a religious service, during the singing of the hymn—

"Not all the blood of beasts
On Jewish altars slain,
Can give the guilty conscience peace,
Or wash away its stain,"

that he was really led, under deep conviction of sin, to commit his soul to Christ for salvation, and from this time he more and more sought after the things that make for peace and eternal life. He subsequently studied for the medical profession, but ultimately confined himself to the study and practice of dentistry, in which profession he became a leading man. He was elected to an honourable position in connection with one of the Dental Hospitals, and wrote a useful work on the science, entitled "Elements of the Anatomy and Diseases of the Teeth."

In the good providence of God, while residing at Highgate, he became on intimate terms of friendship with the late Mr. Hertslet, of that district, whose Christian intercourse and enlightened spiritual teaching proved of the greatest service in forming his future Christian character and usefulness. This led to his associating himself with the worshippers assembling at Welbeck Street, where Lord Congleton and many other well-known Christians have spent so much of their Christian life and service. He grew rapidly in grace and in the knowledge of Jesus Christ his Lord, and longed to be increasingly useful in caring for the lambs and sheep of the flock of God, purchased with His own blood.

About this time we were led to erect our first tent on a piece of waste land near Kilburn Gate, for Gospel services; and as Mr. Kempton had just then removed into the neighbourhood, he at once attended these services, together with his wife and children; and the blessing of the Lord rested abundantly on him and his family, one after the other being led to the Saviour, and, together with him, made a public confession of their faith in Christ, in baptism, on different occasions, at Kilburn Hall, erected on the adjoining site to that on which the tent stood. While, however, our brother had the joy of seeing his children thus walking in the ways of God, he had the deep sorrow of seeing them, one after the other, sicken and depart to be with Christ. Again and again have we been called, in Christian sympathy, to pass with him through the dark valley of the shadow of death, and to commit the precious dust of loved ones gone before to their last resting-place till the shout of the coming Saviour shall restore all. Six out of the seven have thus been called home. This was especially affecting in the case of the last of his departed daughters, a young woman of considerable attractions, who fell asleep in Christ only a few months after her marriage.

At Kilburn Hall the bright, cheery face of our brother was in itself a witness to the preciousness of Christ, and the pure and undefiled religion He imparts to all who trust Him. He was greatly beloved by all in the fellowship, and his protracted illness was a great grief to all concerned. A week before his final attack, he entered with great joy into the engagements at the meeting for worship and the Lord's Supper at Kilburn Hall, and appeared to be about as usual when retiring to rest on the night of September 27. On the previous day he said, "I never felt so much as I do now like a child in his mother's arms, and I am in the Saviour's arms." Throughout the hours of Monday night, however, he was restless, and frequently expressed his confidence and joy in the Lord, repeating the Psalmist's words, "I will bless the Lord at all times; His praise shall continually be in my mouth;" and thus, in the spirit of a conqueror through Jesus Christ, in the early hours of the morning of Tuesday, he sweetly passed away to be for ever with the Lord, leaving a wife and one daughter to mourn the loss of one of the most affectionate husbands and fathers that could be known. The remains were interred on the following Saturday in the family grave at Paddington Cemetery, amid many tokens of respect from a large number of Christian friends assembled from the neighbourhood and other parts. We sincerely mourn the loss of our dear brother and fellow-helper, but rejoicingly anticipate that time when we shall recount the memories of the past together in our Father's home above.

NOTES.

THE GOSPEL IN LONDON.

AN INTERESTING GATHERING.

In anticipation of the winter's work of the Evangelistic Mission, a stirring meeting of Christian workers was held at Kilburn Hall on October 20, for prayer, praise, and conference. After tea, interesting particulars were given of Mr. Henry Varley's work at Cape Colony, and various other missionary operations at home and abroad. Praise was also given for much blessing with the special mission at Eccleston Hall, and for blessing on the early labours of young converts to spread the Gospel. Prayer was asked respecting the trying condition, financially, of many of the landed proprietors and agriculturists in England and Ireland, which greatly affects mission work. Also for special Gospel work now being conducted from house to house in many of the villages of Hants; and for special services in Cambridgeshire and at Swindon.

Mr. Abraham Wallis testified to the good work at Forest Gate, and mentioned the salvation of a man who was on the verge of bankruptcy through intemperance; also of nine boys, all on their knees together; of a mother and two sons; and of others.

Prayer was desired for more convert-

ing power in the large audiences at Kilburn. Other places were mentioned for prayer, including Hammersmith and Dalston. Praise was given for the conversion of a minister's daughter through the late Dr. Mackay's book, "Grace and Truth," and, within a year, of all her six children.

Speaking of the West Kensington branch, Dr. POPHAM said friends there make hot prayers which are to the point and "slap at it." Before we deal with others we must make sure we have kept nothing back from God.

A worker from Malden Hall mentioned the Tuesday night children's services there, and joined the same with a request for prayer for the work of the Children's Special Service Mission.

Mr. R. E. ASHTON spoke of a mission to the unemployed of London, of whom 3,000 were recently gathered together in one week, and 200 a week were relieved at his place of business. At the first mission 100 souls confessed Christ as their Saviour. There was much need for God's people to pray Him to guide and control this terrible element of London life.

The conviction was expressed by Mr. RUSSELL HURDITCH that Christians have never realised the spiritual destitution of London, with a population increasing by 60,000 or 80,000 a year, in the miles upon miles of streets of greater London, and far outrunning all effort ever made to evangelize it. There never was so much Divine truth in the churches, but this means increased responsibility. Churches will *grow* if God be in their midst.

P. M. CRANE, Esq., of Manchester, said the people had become accustomed to special services. Cottage meetings are small means, but have been found very effectual.

Mr. WALLIS said a Sunday morning school of 38 men had been begun at Forest Gate for educating working men to preach the Gospel to their own class. Christian work could not be done without money, and he wished all Christians to feel responsibility to support the Evangelistic Mission, not with a "Thank God, it is done for a twelvemonth," but systematically.

Mr. R. C. MORGAN said there is a great deal of preaching which is not Gospel. Few professed Christians can give an intelligent statement of foundation truths, and the Devil is busy in furbishing up old delusions. There are Mormons and Flying Roll-ers, with batches of persons being taken to Mr. Prince's abode, the Agapemone, and taught to regard him as the impersonation of the Holy Ghost. These and other propagandists are busy at work in all parts. The progression of evil was seen in mesmerism, clairvoyance, medical instinct, electro-biology, and spiritualism. Then comes "holiness," "perfection," "faith-healing." They who hold such things are being angled for in drawing-room meetings and halls. God formerly saved souls, but He is now said to save the flesh, take up His abode in it, and so it becomes sinless.

Another speaker said the antidote to spiritualism, Beecherism, &c., is increasing preaching of the precious blood of Christ.

Dr. MCKILLIAM deprecated preaching over the heads of the people. Intense simplicity is needed. Among other instances of ignorance was a sick woman, who confessed she was thirty years of age before she opened the Bible, and another person who had never seen it. The main causes of the successful work at Blackheath are real prayer meetings started and sustained by faith in God, open-air meetings with much singing previous to the indoor service, and a devoted band of sisters who throw themselves heart and soul into the work of the after-meeting. One of these sisters, once a "heretic hunter," is now better engaged in seeking souls for the Master.

Dr. POPHAM, referring to a remark that prayer meetings were often starving, freezing affairs, suggested that they who attend should test their prayers by inquiring whether they had received any answers within, say, ten days. If not, there is something wrong in their own souls.

Mr. ST. DALMAS testified to the growth of the Blackheath prayer meeting, and traced this result to simplicity in contrast to dryness and formalism.

Mr. MORGAN said most good things begin with individuals. Observation of what God is doing in answer to prayer, keeps the spirit of prayer alive. Prayer for foreign work reacts upon home work.

After another season of earnest supplication, Mr. RUSSELL HURDITCH announced that he would be glad to hear from any Christians able to place their time at his disposal for

cottage meetings, and exhorted sisters to make a point to attend the prayer meetings and encourage absentees to come back. All who attended this gathering felt it to be an exceedingly helpful one, and workers are looking forward to much blessing from the God of all grace upon the winter's campaign. It is intended to arrange for a similar meeting next month in another hall in the W. or N.W. district.

* * *

JOTTINGS FROM ABROAD.

THE CAPE.

THE following extract from a letter received from Mr. Varley will be read with interest, and those friends who have united in prayer for our brother will now be able to join in praise for answers given:—"We are now in the thick of a blessed season of work—preaching, teaching, and living Christ. The whole city is stirred with intense interest, and many are rejoicing in the Lord. His salvation is going forth as a lamp that burneth. Multitudes come to the meetings, and the great Dutch church is crowded out night after night. I am not in the least anxious to affirm how many have confessed their trust in our blessed Lord; but I should say more than 500 have, by their own testimony, received the Word, and are now rejoicing in Christ Jesus their Lord. The work is extending in every direction, and we are all saying with thankful joy, 'It is the Lord; He is doing great things, whereof we are glad.' The Bible readings deepen in interest daily, and hundreds crowd the Metropolitan Church (Methodist). Dear Mr. Thompson, the pastor, is full of affectionate interest in the work, and all the brethren round about are expressing the great blessing our Lord is giving, alike to themselves, their families, and friends. The invitations to other places pour in upon me, and I hardly know what to say in view of my own desire to be home by Christmas. There is a pressing invite to go to Natal, Port Elizabeth, Grahamstown, Kimberly, and many other places. I desire to get away from this city in about ten days, but the work increases so that I am at a loss to know how to leave. The newspapers, which are in the hands either of Jews, infidels, or High Church, are just savage. The fact is, when they heard about this special work, they set themselves to make light of it, and, if necessary, to oppose it. My testimony against sin, and the effects of the work in diminishing their theatre audiences and drinking saloons, &c., has roused tremendous opposition, and they know not what to do. The character of the work can no longer be ignored, and I am described as possessed, or an ignoble fanatic, and I don't know what beside. The meeting for men only on Saturday evening was held in the Exhibition building, the largest in the city, and it was crammed—about 3,300 men—large numbers being unable to get in. It was a magnificent sight and a marvellous meeting. The Lord enabled me to speak powerfully and courageously. The gathering is regarded as the largest one of men ever held in the colony. Sunday was simply blessed. In the morning I preached at the Metropolitan Church, which was crowded; in the afternoon 3,500 children from the Sunday schools, with their teachers, came and filled the Dutch church. We had to ask some of the adults to leave the building. Fully 200 confessed Christ in the after-meeting. These came into the council chamber after the address. I then went to Wynberg, and preached to an audience which crowded out the Dutch church there; and then I returned to the city, where the assembly filled to overflowing the large Dutch church (holding 3,000 persons); so that well-nigh 10,000 people heard the Word. But it was a heavy day, and I felt blessedly weary. The average of inquirers has been fully 100 each evening, and about 50 have confessed Christ every night, beside many who have come in the daytime. My friend Mr. Harrington has been daily at the Y. M. C. A. dealing with inquirers; they come just a stream. Surely the Lord is working mightily in the hearts of the people. Last night and Monday night the scene was remarkable: numbers were weeping, and some women broke out in loud cries and tears. Many sceptics have been saved, and are now sitting at Jesus' feet. Numbers of coloured people are amongst the regenerated ones, and even some Malays are interested (Mohammedans), though I have not heard of any yet confessing Christ."

LOSING THE ANGELS AND FINDING CHRIST.

"And it came to pass, as the angels were gone away from them into heaven . . . they came with haste, and found Mary, and Joseph, and the Babe . . . and returned glorifying and praising God."—Luke ii. 15, 16, 20.

WHAT a wondrous sight those simple Judæan shepherds were privileged to witness! They had seen a multitude of the heavenly host; the glory of the Lord had shone round about them; they had heard the angel chorus singing the first Nativity Hymn, and as they listened to these seraphic strains they must have felt indeed that heaven had come down to earth.

But when these visitants from the unseen world had ended their song they returned to their home. Their mission was accomplished. They had come as a guard of honour to attend the advent of the Prince of Peace; to them was granted that they should be the first to publish to a lost world the glad tidings of a Saviour's birth. The glorious proclamation had been made, and now they vanished from the gaze of mortal eyes. The glory which had accompanied them departed with them, and to the startled shepherds the night must have seemed darker than ever in contrast to the previous brilliancy.

Can we not fancy them listening, with bated breath, for the angelic song to recommence? but all was still and silent—so still that it must have been a relief when the silence was broken by one saying to another, "Let us now go even unto Bethlehem and see this thing which is come to pass."

We are not told how long or how rough the way to David's city was, but this we know—they went there *in haste*, they had an object in view, and it proved to be no fruitless journey to them.

There, in the stable of an inn, they found Joseph, the carpenter from Nazareth, with his wife, Mary; and, looking round this strange

advent chamber, they saw an infant lying in the manger. No great sight that, one might say; but was that all they had gazed upon? Nay, they had seen God's salvation, and although that child had yet to pass through a life of unfathomable sorrow and suffering ere His work could be pronounced "Finished," still they counted God's promise sure, and returned praising and glorifying Him for all they had seen and heard.

Long ago Isaiah had prophesied of this advent, and had foretold that when the "root out of a dry ground" should appear He would have no beauty that would cause Him to be desired. To a superficial observer the occupant of that manger was only a poor peasant's child. "Is not this the carpenter's son?" would be the language and the thought of such; but these Spirit-taught shepherds saw in that lowly babe, earth's Creator, the sinner's Saviour, and heaven's King. Their eye of faith pierced beyond the mere outward semblance, and they viewed Him as "the King in His beauty;" they were thrilled with rapture unknown and unconceived before, while with deep reverence and holy joy their hearts must have echoed Zechariah's exultant exclamation, "O how great is His goodness! and how great is His beauty!"

Have we not a picture here of an occasional spiritual experience? Are there not times in our lives when we feel as if heaven had come down to earth? Our heavenly Father loves to see His children happy, and no good thing will he withhold from His obedient sons and daughters. To us, as truly as to Israel in other days, is the command given—"Thou shalt rejoice in every good thing which the Lord thy God hath given unto thee." But we must hold these good gifts with a light hand, ready to let them go whenever He in His love bids us do so, and when this is done we shall ever find that one blessing has only been taken away to make room for another and a greater one. As long as the angels were visible to the shepherds their only thought was of them, sights and sounds such as they were seeing and hearing kept them spell-bound; the glory had bewildered them, and it was not till "the angels were gone away from them into heaven" that they set out on their journey to Bethlehem, where they saw, not another company of the heavenly host, but the One before whom angels veil their faces; and exceeding great gladness filled their hearts when they found themselves in the presence of Immanuel.

Some of God's gifts seem to bring heaven very near earth, for there are some which give more satisfaction to the soul than others, and chief amongst these is the priceless gift of a true friendship begun and continued in Christ. Thrice happy are the pilgrims who are

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permitted to meet with a truly kindred spirit; hand in hand they go on to the heavenly city, making the way seem smoother and shorter by mutual encouragement and help. Joys are doubled, and sorrows lose half their bitterness, because they are so fully shared; and as the years roll on the feeling of oneness becomes more and more intense, till speaking together is something little short of thinking aloud, so perfect is this communion of hearts.

But this happiness, after all, has an earthly source. David cannot always be with Jonathan on this side of the river, and the day comes when "Farewell" must be said, for a message has come from the King that the presence of one is required at His court.

"We may clasp the loved one faster,
And plead for a little while;
But who can resist the Master?
And we read, by that brightening smile,
That the tread we may not hear
Is drawing surely near.

"As one whom His mother comforts
He layeth the soul on His breast;
And He draweth the curtains closely
As it enters into rest;
That none may see it go
Away through the sunset glow."

The loving heart which is left behind thinks not yet of the terrible loss it has sustained; its sole thought is of the joy the loved one is experiencing in being "with Christ, which is far better." There is no murmuring at God's dealings; no desire to bring the ransomed spirit back to earth again. A thousand times no, for there is the full consciousness that nothing earth can give can ever compensate for the complete satisfaction of being in the presence of the King.

"'With Jesus'—oh, 'tis not in words to tell
What 'with Him' means."

How true! for our poor human vocabulary can never furnish words wherewith to paint that joy, which is best described as "unspeakable."

But soon, with a persistency from which there is no escaping, the sorrow begins to make itself felt, and each fresh revelation of the loss is followed by the desponding sigh—"Life can never be the same again." Everything seems changed. The bright sunlight is all too glaring for eyes that feel their desire has been taken away; the song of the birds brings no responsive note of gladness from him whose heart is aching with unutterable loneliness, their joy seems but a mockery of grief, and the dreary truth is forced upon the soul that "the angels have gone away into heaven." Then, like the needle to the pole, the heart of the true

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disciple turns to the Great Comforter for sympathy, and it is not disappointed; for as He alone can fathom the depths of the grief, so He sympathises as none other can, and in time, under His gracious influence, the spirit of heaviness is replaced by the garment of praise.

Invisible to outward sight, He is distinctly perceived by the soul. "When thou passest through the waters I will be with thee," is proved to be a true promise, and when the floods subside He does not depart. Far from it; the earthly friend's place is now filled by the Friend that sticketh closer than a brother. Not all at once, nor even perhaps very rapidly, but with daily increasing confidence, the bereaved heart learns to bestow all the wealth of its love on Him; and the Lord's promise to those who "give" has abundant fulfilment, for love, joy, and peace are that soul's portion, given in good measure, pressed down, shaken together, and running over. The song of the angels gave joy shadowed by fear, but the Babe at Bethlehem called forth unmingled rejoicing. The human love was sweet, but the Divine love is sweeter; Christ was known before, but not in the fulness enjoyed now; the shepherds' experience has been repeated—the presence of the angels is lost for a time, but the Lord has been found.

M. WARDROP.

THE WORK OF THE HOLY SPIRIT PREVIOUS TO PENTECOST.

BY MR. W. A. SOUTHWELL,
Secretary of the Melbourne Young Men's Christian Association.

IN the consideration of this subject, we start with the truth of the Personality—the Godhead—the essential holiness of God the Spirit.

If to the *Father's* eternal counsel and purpose we owe the glorious *plan* of salvation; if to the *Son's* unspeakable sacrifice we owe the *basis* of salvation; it is to the *Holy Spirit's* instrumentality we are indebted for the accomplishment of all its *purposes*. He it is who, all down the ages, has wrestled with men in their sins, and has brought forth the fruits of grace. Ever has it been true that

> "Every virtue men possess,
> And every victory won,
> And every thought of holiness,
> Are His alone."

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The Holy Spirit!—is not the phrase at once expressive of the Divine Energy or Force, by which is communicated life, light, order, beauty, majesty, alike to the material and moral world? working sometimes "soft as the breath of even," and sometimes, as at Pentecost, "the sound of a rushing mighty wind;" thus in gentleness and strength combining the two elements which are always found in the perfection of both character and working.

In carefully examining the Scripture references to our subject, we first of all find the Holy Spirit at work in *creation*. Thus "the Spirit of God moved upon the face of the waters," whilst Job tells us how God "garnished the heavens by His Spirit," and David sings that "all the host of them" were made by "the breath of His mouth."

But Genesis gives us prophecy (by type) as well as history, for we read of Joseph as "a man in whom the Spirit of God is," exalted to be ruler—a fitting type of Him who, having the Spirit "without measure," shall yet wear the "many crowns" of universal dominion.

Passing to Exodus, we find men filled "with the Spirit of God in *wisdom*, and in *understanding*, and in *knowledge*, and in all manner of *workmanship* to devise cunning works," that they may make a place where Jehovah may dwell amongst His people.

Again, we have the same blessed Spirit given for wisdom to *lead*, *advise*, and *rule*, as, for instance, to Moses, the Elders, Joshua, Elisha, Saul, David.

Another series of passages show His working in Othniel, Gideon, Jephthah, and Samson, in the form of *might*, *valour*, *invincible power*, whereby these men "subdued kingdoms, wrought righteousness, and obtained promises."

Continuing our examination, we find "holy men of God . . . moved by the Holy Ghost" to declare His mind and will for the *warning*, or *guidance*, or *instruction* of His people. Thus said David, "The Spirit of the Lord spake by me, and His word was in my tongue;" and Micah also, "I am full of power by the Spirit of Jehovah . . . and of judgment and of might, to declare unto Jacob his transgression, and to Israel his sin." Thus also on Jahaziel came the Spirit of Jehovah, "and He said . . . Thus saith the Lord.' Zechariah also speaks of "Jehovah's words sent in His Spirit by the prophets."

Further, we have instances of the display of the Spirit's *miraculous power* in the translation of Elijah, "who was taken up by a whirlwind into heaven," reminding us of the events of Pentecost, and especially how "the Spirit of the Lord caught away Philip."

It is also interesting to note the evidences of the *sovereignty* of the

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Spirit's working; in His departure from Saul because of disobedience; and in His condescending to speak by the mouth of Balaam, who was otherwise a false prophet—in one case leaving a man because of his moral failure, and in the other, speaking by one who had no moral qualification whatever.

Here we may note that it was doubtless in view of the departure of the Spirit from Saul—thus disqualifying him for kingly rule, and marking God's displeasure with him—that King David, conscious of *his* sin, said, "Take not Thy Holy Spirit from me." The only thing approaching this in the New Testament is where Paul expresses a holy fear lest he be disqualified or disowned as a *servant* (not as a child of God) by becoming unprofitable, and, in that sense, "a castaway."

Now, let us see what we may gather from these several references, remembering that the Old Testament was only a *partial* revelation alike of Father, Son, and Spirit.

HOW DID THE SPIRIT THEN ACT, AND ON WHOM?

On leaders, prophets, kings, sweet singers, and on the rank and file of the people too, men and women. Having first of all "moved upon the face of the waters," or, as the margin gives it, "fluttered," as an eagle over her brood (compare with Deut. xxxii. 11), He "breathed into his nostrils the breath of life, and man became a living soul."

He then came *upon* men, *rested* upon them, girding, clothing, enduing them with wisdom, skill, fearlessness, understanding, power to overcome.

As to the *results* of His working, we have to say, for the most part, "Howbeit that was not first which is spiritual, but that which is natural." They were in keeping with the character of the dispensation, which dealt with an *earthly* people, and gave them an *earthly* inheritance. But all these things happened for an ensample to us, whose blessing is of "the heavenly."

Thus it is clear that the working of the Spirit previous to Pentecost was of a *typical* character. The "fluttering" over a chaotic world finds its antitype in the new birth by the Spirit, the new creation in Christ Jesus.

The abundant gift of the Spirit to Joseph foreshadowed the fulness that should rest on the Lord Jesus Himself; whilst Isaiah uses with reference to the Spirit of Jehovah, which should rest upon the "Branch," the identical words describing the working of that Spirit in the "wise-hearted" ones gifted by Him to construct the Tabernacle—its "glory and beauty" being symbolic of the greater glory and beauty of the inner life, which should be wrought first in the Church of God,

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and in the latter-day glory in Israel too. First the natural, and afterwards the spiritual!

Did the Spirit in those skilled ones of old work with earthly materials, adding together with Divine cunning the gold, and blue, and purple, and scarlet, and fine linen, so are we by the self-same Spirit to "add to our faith, virtue, and courage, and knowledge, and patience," and all the other graces "that pertain unto life and godliness." What "garments for glory and beauty" are these!

Again, was there the gift of leadership and rule in those days? Do we not find the antitype in apostolic days, when the Lord "gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers," leading us to, and fitting us for, not an earthly inheritance, but a heavenly?

In like manner, the voice in the mortal prophets foreshadowed the voice in the unchanging and incorruptible Word of God.

Yet again, what was the girding with physical power for combat between mortal foes, and for victory over all enemies of the hosts of God, but a foreshadowing of the power that in Gospel times should gird us for *spiritual* warfare? What do we see in the brave Othniel, in valiant Gideon, in Jephthah, the mighty man of Gilead, and in Samson—whose strength, for a time obscured by weakness, yet became so mighty in death—but typical workings of the Spirit of God, first in the Son of His love, who "death by dying slew;" and then in saints of God, who, "out of weakness made strong," wrestle with and overcome, not flesh and blood, but "wicked spirits in high places"? Not that there was no spiritual element present with the carnal type, but that it lay in the background, whilst for all, in those days as in these, the blessed Spirit was alone the root and power for all that was of God.

Then, as now, He was the Spirit of *liberty* (free spirit); the *good* Spirit for guidance and instruction; and was *everywhere* wherever human hearts sought His grace.

Then, He wrought for an earthly people, whose standing and relationship, and inheritance, with His working, might *all be lost.*

Now, He new-creates a heavenly people, whose portion is not here, but in the heavens, *eternally secured* in Christ.

In addition, however, to the typical character of the Spirit's work, previous to Pentecost there was this, that He wrought in and upon men as the *Spirit of servantship*, in contrast with His working now as the Spirit of *sonship.* The solid unity of the Church of God as "one body" was not known; men were of the chosen nation by natural birth. Believers are now baptized into "one body by one Spirit."

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The *sonship* of believers was a hidden mystery, and with it all that it carried—the *children's* portion, the holy nearness, the co-heirship with Christ, the "Abba, Father," the inheritance incorruptible and fading not away. "Behold what manner of love the *Father* hath bestowed upon *us*, that we should be called *children* of God;" and so we are, or as we sometimes sing—

"Abba, Father, Lord, we call Thee,
Hallowed name! from day to day;
'Tis Thy children's right to know Thee,
None but children, Father! say."

All this was unrevealed and unknown.

What, then, had these glorious "sons of fame," who wrought with skill, and led their hosts to victory, and were themselves the history of that early dawn? This, that this same Holy Spirit of *sonship to us*, was the Holy Spirit of *servantship to them*. May we not say with the Queen of Sheba, "Happy are these, thy *servants*, which stand continually before thee"? This was not a tithe of the blessing we now have, yet theirs was a blessed place and portion, with its "dreams and visions of the night," when God spake with them—with the angel of the covenant eating, talking, wrestling with them—the pillar-cloud by day, and the fiery glow by night, whilst they themselves were girded, encircled, enriched, with all that was needful to the dignity and discharge of the responsibilities of their position as *servants* of the "Most High God;" whilst upon it all there fell the earliest rays of the day-breaking, when their position, with its attendant types and shadows, should find fullest answer in the unclouded light of Gospel grace and privilege.

We are, by unspeakable grace, *sons;* and to this grace, with its unfailing bliss, let us seek to add the joy of service rendered from a standpoint they of old never knew. "For ye have not received the Spirit of servantship leading back to fear, but ye received the Spirit of sonship, whereby we cry Abba, Father."

DRINK, DRINK, DRINK!

TELL the saints to *drink*, not *draw* only and become dry again, but drink now and evermore; keep near the fountain and hold the vessel under, not with the mouth downwards to earth, but upwards *to Him*, till He draws us all up to Himself. Oh to have great and glorious thoughts of our great and glorious Lord, and thoughts somewhat worthy of His love, His restoring and quickening love!

DR. MULOCH.

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THE FUTURE GLORY OF THE PEOPLE OF GOD.

NOTES OF AN ADDRESS AT KILBURN HALL,

By Mr. J. E. Hawkins.

Numbers xxiv. 10-25.

WE have considered the condition of the children of God under three aspects — their separation from the nations, their perfect standing and justification, and the beauty and fruitfulness flowing from their position and standing. Now we are brought to that which is ever before us in God's Word—their final and everlasting glory, shown alike in Old Testament and New to be God's purpose for those who love Him. Salvation is not merely deliverance from death, but a bringing of us in to God's kingdom, even to be heirs of His eternal glory; as we read in the Epistle to the Thessalonians—"called us into His kingdom and glory"—and in the Epistle of Peter—"the God of all grace, who hath called you unto His eternal glory." We are, every one of us, if saved, made partakers of His eternal glory, not as a matter of attainment, but as of God's sovereign grace towards us; so that every child is an heir—an heir of eternal glory.

In these verses we have the utterance of one who knew well what he was speaking. Balaam uttered not what he wished, but what God spake to him. He was "the man whose eyes are open;" who "heard the words of God, and knew the knowledge of the Most High;" who "saw the vision of the Almighty" (verses 15, 16). First, his eyes were open—God opened them; then his ears and his mind were opened; but, more than that, he even saw the vision of the Almighty. So, whether he would or not, he was made the receptacle of God's mind and counsels; and so, if we would know the mind of God and make others know it, we must have to do with God, not only outwardly as Balaam did—for it was not a matter of heart with him—but inwardly and with the heart.

In the past dispensation God took up different men and spoke through them, or the Spirit came *upon* them, such as Saul and Balaam; but now, in New Testament times, He takes up those who are His own children and are really *indwelt* by His Spirit; and His desire for us is that we should have the eyes of our understanding open, to know the riches of the glory of His inheritance in the saints (Eph. i.). We

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must first know experimentally what we would speak, then we can tell it forth to others.

Verse 17 brings us to the direct prophecy, "I shall see Him, but not now; I shall behold Him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." Here we have a distinct prophecy regarding the person of One who shall come forth out of Israel—a prophecy regarding a personal and literal coming. The glory of the Lord's people is bound up with the return of the Lord Jesus Christ; the glory either of Israel or of the Church can never be brought about except by the coming forth of the One here foretold. The Church waits for the coming of the Lord Jesus Christ before the saints of this dispensation can receive their promised glory, or the nation of Israel enter into their promised inheritance.

"I shall see HIM, but not now." It is a person that shall come, and who shall be visibly beheld and seen by the eyes of men. While Balaam is sure and knows for a certainty He will come, it is to him a very solemn truth. "I shall see Him, but not *now*; I shall behold Him, but not *nigh*." He knows that he has no part in the glory; when he sees Him, it will be as one of the kindreds of the earth who shall wail because of Him.

"A Star out of Jacob." The star is a precursor of the day. The Star here comes before the Sceptre. The Lord Jesus Christ, at His first appearing, came as the Star; the wise men beheld the star in the East which came and stood over Bethlehem. This prophecy no doubt was brought to their remembrance as they said, "We have seen His star in the East, and have come to worship Him." Their gifts tell that they acknowledge Him as King: frankincense and myrrh were used at coronations. Probably they believed that this prophecy would then have its fulfilment, and that He would be manifested as earth's King and Israel's Messiah; but, alas! the nation rejected Him. The Sceptre waited because the Star was rejected. To Israel He will not come again as the Star, but He will come to the Church as the "bright and morning Star," when He will gather His redeemed of this dispensation unto Himself, and deliver them out from the terrible doom that will then overtake a Christ-rejecting world. Afterwards He will come as the Sceptre, to rule, not over the Church, but over Israel; therefore this prophecy of the Sceptre belongs distinctly to His earthly people, when they shall come into the possession of all the promises which they have so long missed because of idolatry and unbelief.

And when He comes as the Sceptre the nations of the earth will be brought under subjection. First comes Moab, a chief enemy of Israel,

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representing all who, like Moab, are exalted against God. The prophets Isaiah and Jeremiah refer to Moab's destruction; both of them specially note the character of Moab as proud and contemptuous, and as being at ease. Surely a graphic picture this of the state of Christendom in these last days, when man, in the pride of his heart, and in the scoffing blasphemy of his lips, is exalting himself against God, and crying, "Peace and safety," and "Where is the promise of His coming?" Note the language of Jer. xlviii. 29— "We have heard the pride of Moab (he is exceeding proud), his loftiness, his arrogancy, and his pride"—and compare with the description of the last days given by Paul in his epistle to Timothy (2 Tim. iii. 2)—"covetous, boasters, proud, blasphemers," &c. The sceptre of God's King shall smite the corners of Moab, and destroy all those who, like Moab, exalt themselves against God.

"He shall destroy all the children of Sheth." As at the first display of God's judgment on the earth by the deluge of waters the children of Seth, who were at first known as the family of God, had degenerated so that only a single family—that of Noah—was seen righteous before God, and saved out of the judgment, so at the end of this dispensation the professing Church, that began so well in early days, will have so apostatised from God that it will come under the judgments of the latter day, and only a brief few—typified by Noah—will be delivered out of the doom of the terrible day of the Lord.

"Edom and Seir also." These represent men just in their natural careless state. Edom (Esau) was related to Israel—He was the eldest son of Isaac—and is a type of all those who are simply natural men, not spiritual, and therefore are included in the overthrow.

The Esau character of the last days is also noted by Paul when he describes men as "lovers of their own selves . . . . lovers of pleasures." This is seen fully exemplified in these days. As Esau sold his birthright for a mess of pottage, so men are willing to barter eternal things for the mere pleasures of a day—the passing gratifications of nature—without a thought as to the future. All such will be overtaken in the day of wrath, and stricken down by the sceptre of righteousness.

"Israel shall do valiantly." This refers to the time when the Lord Jesus Christ will come forth to victory, and gather His ancient people around Himself in peace and blessing; when they shall dwell under His shadow with great delight, and become the channels of blessing to all the nations of the earth. Often had Israel done valiantly in the past, but it was only when the Lord's presence was manifestly in their midst. When that glorious presence was grieved away by their idolatry, they were again and again defeated; but in that day when the Lord Himself

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shall be with them for ever they shall indeed do valiantly. So also, when the Lord Jesus Christ appears and His heavenly people are gathered together to Him, they shall do valiantly, as in Rom. xvi. 20: "And the God of peace shall bruise Satan under *your* feet shortly." This is not simply the Lord Jesus Christ bruising Satan under His own feet. That He did at the Cross; but this promise is to the Church. The Lord's people shall have Satan under their feet; the enemy who has hindered them and tried to turn them aside God will bruise under their feet shortly. Blessed time, when the enemy shall no more overcome, but shall be cast down for ever! When Solomon began his reign there was "no enemy or evil occurrent;" and when the greater than Solomon commences His reign of lasting peace the enemies of His kingdom shall all be brought low, and all shall yield obedience to Him.

In Rev. xii. we have another picture of the people of God doing valiantly. Verses 7 to 11 tell us of "war in heaven," when the Devil and his angels "prevailed not," and their place was "found no more in heaven." Here it is said the saints themselves got the victory: "They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Here we are shown the twofold power by which Satan can be opposed—the blood of the Lamb and the word of testimony. This last weapon our Lord Himself used when, thrice tempted of Satan, He replied to each temptation in turn, "It is written."

"Israel shall do valiantly" waits its fulfilment when the Lord Jesus Christ Himself shall come and gather His saints together with Him in the air, and Satan shall be cast out.

Think a little of our glory in connection with this. It is written in Col. iii. 4, "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." When He comes the saints come with Him, partners with Him in the glory. This presupposes our having been caught up to be with Him, so that when He comes again as the Sceptre we shall come forth with Him. This is clearly seen if we turn to Rev. xix., where the saints are seen first as "the Lamb's wife," having "made herself ready," being clothed in fine linen, clean and white, which is distinctly said to be "the righteousness of saints." Afterwards they are seen coming forth out of heaven in the train of the mighty Conqueror, "the King of kings and Lord of lords." They are said to be clothed in fine linen, white and clean—thus clearly identifying them with the "bride" of the previous part of the chapter; proving also at the same time that prior to their coming forth with Christ the saints must have been caught up, and "the marriage of the Lamb" have taken place.

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This is truly a blessed hope which cheers and lifts up the heart of every true believer; it hushes the sigh of sorrow, and dries up the weeping eye.

Israel will have the lesser glory of Millennial blessing in the land. Our portion is heavenly—to be with the King of glory Himself; and more than that—not merely with Him, but like Him. For "when He shall appear, we shall be like Him; for we shall see Him as He is." Not only shall we be in the glory, but the glory shall be in us. This, beloved, is the reality which God sets before us to lift us up out of this evil world. We follow not cunningly-devised fables, but the unchanging verities of God. The mountains shall depart and the hills be removed before the word of our God can fail to come to pass. On that word we rest for peace and justification, and on that word depends our future glory. But, blessed be God, "the Scripture cannot be broken;" therefore every iota shall be fulfilled to His praise and glory, and our eternal joy.

This wondrous glory, then, awaits us at the coming of our Lord, the very first ray of which shall make us for ever like Himself, "in a moment, in the twinkling of an eye;" for he shall change our body of humiliation, and fashion it like unto His own body of glory. *We shall be like Him*, eternally conformed to His image.

"And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; but his latter end shall be that he perish for ever." Amalek was the first among the nations; not the most important or the greatest, but the first that contended with the people of God. Amalek was a type of the flesh, and the flesh is the first, as well as the worst, enemy of God's children. The tactics of Amalek were to cut off the hindmost—those who were lagging behind in the journey; those who were close to the ark were not in so much danger from him. So now the flesh, as the enemy of God's people, is more likely to overcome those who are walking at a distance from Christ; while those in communion with Him, and who are enjoying His presence, are kept from the power of the flesh, and the hand of Amalek cannot reach them, because they are close to Him who keeps the feet of His saints. But in a little while Amalek shall perish for ever.

Amalek was the constant enemy of Israel. Saul sinned in sparing the Amalekites, and for his disobedience was set aside from the kingdom. The child of God must not spare the flesh, but mortify it—*i.e.*, keep it under, in the place of death. Some say that even now they have got rid of the flesh. Scripture never warrants the assertion, but, on the contrary, teaches us that "the flesh lusteth against the Spirit." Even so will it be until this mortal puts on immortality at the coming of Christ.

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In verse 21 it is said of the Kenites, "Strong is thy dwelling-place, and thou puttest thy nest in a rock; nevertheless the Kenite shall be wasted." This may point to the men of the world dwelling at ease in the rocks of their own choosing, and, while thinking of "peace and safety," being overtaken by sudden destruction, with no possibility of escape; for when He comes in glory He will take vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ, however strong their dwelling-place or secure their nest may be.

Thus, in looking through these prophecies uttered by Balaam, we have seen the people of God as a separated and holy people; as perfectly justified and standing on the immutable word of God; as beautiful in His sight, and fruitful for Him as His messengers to others; and, finally, as heirs of glory awaiting the coming of Him who will shortly appear to gather His saints to Himself in the heavens, and to restore His ancient people to their own land, where He will reign over them as their Messiah and sit on the throne of David, and rule over the nations as "the Prince of Peace;" for He has declared that "He that scattered Israel will gather him, and keep him, as a shepherd doth his sheep" (Jer. xxxi. 10).

Beloved of God, for Abraham's sake,	Rom. xi. 28.
God's Israel shall possess	
The promised blessing in their land	Isa. lx. 21.
In truth and righteousness.	Zech. viii. 8.
Though scattered now for all their sins,	Jer. xxix. 18.
Forsaken for a while,	Isa. liv. 7.
"Great mercies" yet shall crown their head	Isa. liv. 7.
When cleansed and without guile.	Joel iii. 21. Ezek. xxxvi. 33.
God's grace and everlasting love	
They yet shall gladly sing,	Isa. liv. 8.
When on them shines the glorious Sun	
With healing in His wing.	Mal. iv. 2.
"The stable mountains shall depart,	
The hills removèd be;	Isa. liv. 10.
But Mine own kindness ne'er shall cease,	
My heart is set on thee."	Jer. xxxii. 41.

HUMAN PRIDE.

SUCH is the pride of the human heart that if a sinner were allowed to put but one stitch in God's robe of righteousness he would become so proud of his solitary stitch as to see no beauty in the glorious robe itself. W. C.

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"COMMUNION" AND "FELLOWSHIP."

FREQUENTLY help is obtained in understanding the meaning of a word by tracing out the senses in which it has been rendered in the Scriptures. In the word *Communion* or *Fellowship* we thus get help.

The same word in the Greek (koinōneo) we find sometimes rendered "partaking," that is, receiving what is *common* to us all, and sometimes "communicating," that is, making that which we have received ourselves *common* to others also.

For instance, we are said to be—

Partakers (koinōneo)	of spiritual things	.. ..	Rom. xv. 27.
,, ,,	of the Divine nature	.. ..	2 Pet. i. 4.
,, ,,	of Christ's sufferings	.. ..	1 Pet. iv. 13.
,, ,,	of the glory to be revealed	..	1 Pet. v. 1.

Having thus had communion in "partaking," we show our communion not by retaining but by communicating to others, thus—

Communicating (koinōnia)	in all good things	.. ..	Gal. vi. 6.
,, ,,	in earthly goods	Phil. iv. 15;	Heb. xiii. 16.
,, ,,	the faith	.. .. ..	Philemon 6.
,, ,,	willingly	.. .. ..	1 Tim. vi. 10.

Thus "partaking" and "communicating" will then be that sharing in common which makes us "partners" (koinōnoi) together—

Partners, as Titus with Paul	.. ..	2 Cor. viii. 23.
,, as Paul with Philemon	.. .. ..	Philemon 17.
,, as James and John with Peter	.. ..	Luke v. 10.

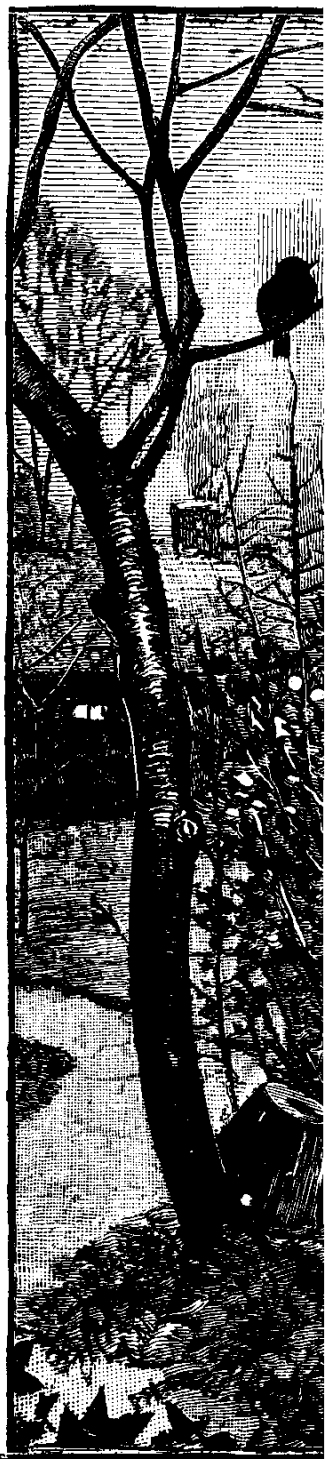
And thus will there be oneness as "companions" (koinōnoi) together (Heb. x. 33).

See also a beautiful example in Rom. xv. 26, 27—"partaking" (koinōnia) of the spiritual things, and in return "contributing" (koinōnia) of their temporal substance.

Thus, "partaking" in common of those gifts which are common to all believers, we seek to "communicate," or make common, to others also; thus we have partnership or communion one with the other, and our fellowship is also with the Father, and with His Son Jesus Christ (1 John i. 3).

G. E. THOMAS.

UNTO YOU A CHILD IS BORN.



Oh, should we not be glad – be glad,
Though earth be bare,
The light of heaven the shepherds had
Is shining fair:
And in that light, so pure and mild,
Our yearning hearts behold the child.
And we can dare
To gaze, and gaze, nor fall in swoon,
As loving John before His noon
Of splendour fell,
O'ercome by that great Light divine.
To-day we spell
Backward from heaven to Bethlehem,
That we may after read the line
Of love's sublimest victory,
From Bethlehem to Calvary;
Nor grudge to gem,
With dropping tears, that page of pain
That opens heaven to us again.

E. Stacey Watson.



THE BOOK OF REVELATION.

By Thomas Newberry, Editor of "The Englishman's Bible."

(*Continued from page* 582.)

Chapter XX.

Verses 1-3. "And I saw an angel come down from heaven, having the key of the bottomless pit [abyss] and a great chain in his hand. And he laid hold on the dragon, *that* old serpent, which is *the* Devil [false accuser], and Satan [adversary], and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon [over] him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season."

An angel had been sent to John in Patmos, to show unto him, by signs or symbols, things which were to come to pass hereafter; and the beloved disciple has written those visions and foreshadowings of future things for our instruction.

He sees an angel lay hold on the dragon, the old serpent, who has deceived the world for six thousand years, and put him under restraint for a period of one thousand years, having his place in the bottomless pit, shut up and sealed. Satan's power for a time will be at an end, in all its varied branches and ramifications,—this is implied by the variety of titles given to him: "The Dragon," a name that describes him as the fierce, persecuting enemy of God's people; "that old Serpent"—the Apocalypse goes back to the scene of temptation in the garden of Eden, as recorded in Genesis, and shows him as grown old and experienced in his deceptive wiles; "The Devil," *Diabolus*, the false accuser; and "Satan," the adversary,—consequently no more persecution, no more temptation, no more accusation, and no more evil done by him to the saints for one thousand years. It is sometimes said that the wickedness we see in the world is occasioned by priestcraft, kingcraft, false teaching, &c.; but God will try man under the best of governments, that of Messiah, taking away all the adverse circumstances which would lead man into sin, leaving him entirely unfettered, in order to prove whether, under the most favourable auspices, he will turn to God; or whether, as Scripture asserts, "the flesh profiteth nothing" (John vi. 63), and that "every man at his best estate is altogether vanity" (Ps. xxxix. 5), and that "the carnal mind is enmity with God" (Rom. viii. 7).

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We have no evidence of death during that period, excepting as we find it written in Isa. lxv. 20: "The child shall die a hundred years old; but the sinner *being* a hundred years old shall be accursed." That is, if sin is committed, judgment will be speedily executed, but the offender, though a hundred years of age, will be considered only as a child, because of the Millennial length of days. And when the thousand years is ended, after man has been tried with every advantage in his favour, Satan must be loosed for a season, to see if man is prepared to admit the authority of God.

Verses 4, 5. "And I saw thrones, and they sat upon them, and judgment was given *unto* them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which [those which] had not worshipped the beast [wild beast], neither his image, neither *had* received *his* mark upon their foreheads, or in [and upon] their hands; and they lived and reigned with Christ *a* thousand years. But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection."

"I saw thrones, and they sat upon them, and judgment was given unto them."

In chap. xix. 14 we have seen the saints of the heavenlies following the King of kings on His white horse; when He comes for the execution of righteous judgment they also are conformed to Him, sitting on white horses, and clothed in fine linen, white and clean.

So, when He sits on the throne of His glory, they also share the kingdom with Him, for it is a faithful saying, "If we suffer, we shall also reign with Him" (2 Tim. ii. 12; Daniel vii. 18, 22, 27). These are the dead in Christ who rise first, and those living and remaining ones who are changed and caught up to meet Him when He comes, according to 1 Thess. iv. 14-17.

"*I saw* the souls of them that were beheaded for the witness of Jesus, and for the Word of God," &c.

There are three classes who share in the first resurrection. First, "they that are Christ's at His coming" (1 Cor. xv. 23). The second class are those who are slain for their positive resistance to the claims of Antichrist, and who are spoken of in chap. vi. 9-11 as the souls under the altar (and as the man child of chap. xii. 5), and who are told to wait till their companions also had been slain.

The third class are those who are subsequently slain for their passive resistance, who would not receive the mark of the beast or the number of his name; the companions mentioned in chap. vi. 11, and the

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remnant of the woman's seed in chap. xii. 17, who together appear as the innumerable multitude of chap. vii. 9. These are first described as "souls," but it is added they "lived;" this expression, according to verse 5, implies and signifies their resurrection.

This is the first resurrection—the resurrection of the just (Luke xiv. 14); the resurrection of life (John v. 29).

These three classes, though not all raised at the same time, all have part in the first resurrection; they live and reign with Christ a thousand years; but the rest of the dead live not again—that is, they are not raised until after the thousand years are completed, when they rise to the resurrection of judgment (John v. 29) and stand before the great white throne (Rev. xx. 11-13). The secret of the first resurrection is referred to in Ps. xlix. 13-15.

> *Verse* 6. "Blessed and holy *is* he that hath part in the first resurrection: on such [over these] the second death hath no power [authority], but they shall be priests of God and of Christ, and shall reign with Him a thousand years."

In Luke xx. 35, 36, the words of the Lord Jesus are: "They which shall be accounted worthy to obtain that world, and the resurrection from *the* dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are *the children of God, being the children of the resurrection.*"

They are both priests and kings, sharing in the Melchisedec reign and priesthood of the Lord Jesus. "Priests of God," as ministering to Him in the priests' office in the heavenly sanctuary; "and of Christ," as under Him, the great High Priest; "and shall reign with Him," sharing His kingdom: this is the privilege of all the risen saints, not only of the Church.

> *Verses* 7-9. "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters [corners] of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them."

What a wonderful light these few verses throw on the thirty-eighth and thirty-ninth chapters of the prophecy of Ezekiel! After Israel have been gathered from all nations and restored to their own land, dwelling safely and confidently for a thousand years, during which period nation has not lifted up sword against nation nor have been

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instructed in the arts of war, at the close of this Millennial period, Satan, being again let loose, deceives the nations that are in the utmost parts of the earth, and instigates them to come up against the land of Israel "to take a spoil . . . . to take a prey, to carry away silver and gold, to take away cattle and goods, to take a great spoil" (see Ezek. xxxviii. 8-13). He it is who puts it into their mind "to think an evil thought," or "devise an evil device," and to say, "I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely" (verses 10, 11).

The northern nations, characterised as Gog and Magog, together with other peoples from various parts, come up "against the mountains of Israel" (verse 8) "as a cloud to cover the land" (verse 9), and compass "the camp of the saints about, and the beloved city" (Rev. xx. 9)—a multitude "the number of whom *is* as the sand of the sea" (verse 8); The weapons of their warfare being apparently of the most primitive kind, extemporised for the occasion but God fights against them "with pestilence, and with blood . . . . an overflowing rain, and great hailstones, fire, and brimstone" (Ezek. xxxviii. 22). "Fire came down from God out of heaven, and devoured them" (Rev. xx. 9). The slaughter so great, and the overthrow so complete, that, after the fowls of heaven and the beasts of the field have been filled with their flesh, seven months will be occupied with their burial and seven years in the cleansing of the land (see Ezek. xxxix. 9-20).

This is the last trial of man in the flesh, and the last manifestation of the righteous judgment of God on the wickedness of mankind on the earth.

> *Verse* 10. "And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast [wild beast] and the false prophet *are*, and shall be tormented day and night for ever and ever."

See chap. xix. 20. *Diabolus*, the false accuser and deceiver, the god of this world; the beast, the false Christ or Antichrist; and the false prophet, the great counterfeit and opposer of the Spirit of God—three distinct personalities—these three, the trinity of hell, have their eternal abode in the lake of fire and brimstone.

Their due and righteous portion.

When the sign of the Son of Man appears in heaven, and He comes to take His Millennial throne, then "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free-man, hide themselves in the dens and in the rocks of the mountains, and say to the mountains and

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rocks, 'Fall on us'" (Rev. vi. 15, 16). But there are no mountains and rocks to fall on those who stand before the great white throne; they are left defenceless and exposed.

Verse 11. "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled *away;* and there was found no [not a] place for them."

"Great white throne." It is a "throne," for here God sits in His absolute authority and almighty power; it is a "great" throne, for this is the "judgment of the great day" (Jude 6); and it is "white," the emblem of strict, impartial righteousness, and Divine, inflexible justice. He that sits upon it is God, not in His fatherly character of grace and love, but God in the person of the Son; "for the Father judgeth no man, but hath committed all judgment unto the Son, that all *men* should honour the Son, even as they honour the Father" (John v. 22, 23).

This is not the bema or judgment seat of Christ, before which the risen saints will stand, at His appearing, to receive the estimate and reward of works done in His name (2 Cor. v. 10); nor the throne of glory, before which the living nations of the earth will stand when the Son of Man comes to take His Millennial kingdom (Matt. xxv. 31, 32); but the throne of strict, impartial judgment, set up when the responsibility of man on the earth will have ceased for ever and earth's history is closed.

The earth has been polluted by the iniquity of man (Isa. xxiv. 5), and the heavens have been contaminated by the defection of the fallen angels, and "are not clean in His sight" (Job xv. 15). In the presence, therefore, of Him who is of "purer eyes than to behold evil, and cannot look on iniquity" (Hab. i. 13), they flee away.

While the earth remaineth, the blood of atonement had availed, and God had kept His covenant—"Seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. viii. 22); but now the day of grace and longsuffering is over, and justice takes the throne.

Between verses 10 and 11, 2 Pet. iii. 10-12 will receive its accomplishment: it is the day of Jehovah, and the day of God, "in *the* which the heavens shall pass away with a great noise, and *the* elements shall melt with fervent heat, *the* earth also and the works that are therein shall be burned up."

This is not the judgment of the "quick" or living, but of the dead—of all who have no part in the first resurrection—"the dead, small and great;" not the dead in Christ who share in the first resurrection,

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on whom "the second death hath no power" (verse 6), but the rest of the dead who live "not again until the thousand years were finished" (verse 5); for Jehovah hath sworn, "Every knee shall bow to Me, and every tongue shall confess to God" (Rom. xiv. 11). All therefore must give account of himself, either before the "bema" or judgment seat of Christ, or before the great white throne. "The books were opened."

No sin or sinful thought can be forgotten; a record is kept of all, and the books will be opened; "for there is nothing covered, that shall not be revealed; and hid, that shall not be known" (Matt. x. 26).

This is the resurrection of judgment spoken of by our Lord Jesus in John v. 28, 29; for all who are in the graves shall come forth, either to the resurrection of life—the first resurrection—or to the resurrection of judgment, to stand before the great white throne.

> *Verses* 14, 15. "And death and hell [hades] were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

From henceforth, throughout the illimitable universe of God and throughout the boundless ages of eternity, no more separation of soul and body, no more death except in the lake of fire; and whosoever was not found written in the book of life will have their eternal portion there. On the one hand, eternal death, without the prospect or the hope of life; on the other hand, eternal life, without the fear or possibility of death.

"FAITHFUL AND TRUE."

REV. XIX. 11.

"FAITHFUL and True." O how reassuring a name for our ascended Lord—"Faithful and True." Strong, weighty words, and full of comfort for all those who, in childlike trust, will take them in their glorious simplicity. Various are the titles of our Lord Jesus, and they speak to our hearts, in their varied needs, with infinite strength and tenderness. But the longer we meditate on this one the more shall we prize it and cling to it. Amidst all the hollowness and superficiality which characterise this age, how blessed to know that He "with Whom we have to do" is absolutely *true;* that *He,* at least, has spoken to us words without the shadow of a shade of exaggeration on the one hand, or of unmeaning compliment on the other.

"Faithful and True." O pure, transparent Truth! O Heart which

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never yet hath swerved, and never shall swerve, from Thy wonted way of patient love! "Having loved His own . . . . He loved them unto the end" (John xiii. 1). Those who know Him best are those who bear fullest testimony to the *faithfulness* of Christ. Too well He loves His chosen ones to permit them to be happy in forbidden paths, and apart from communion with Himself. "Whiter than snow" —yea, "partakers of the Divine nature"—He cannot brook the stain of unconfessed and unforgiven sin upon us.

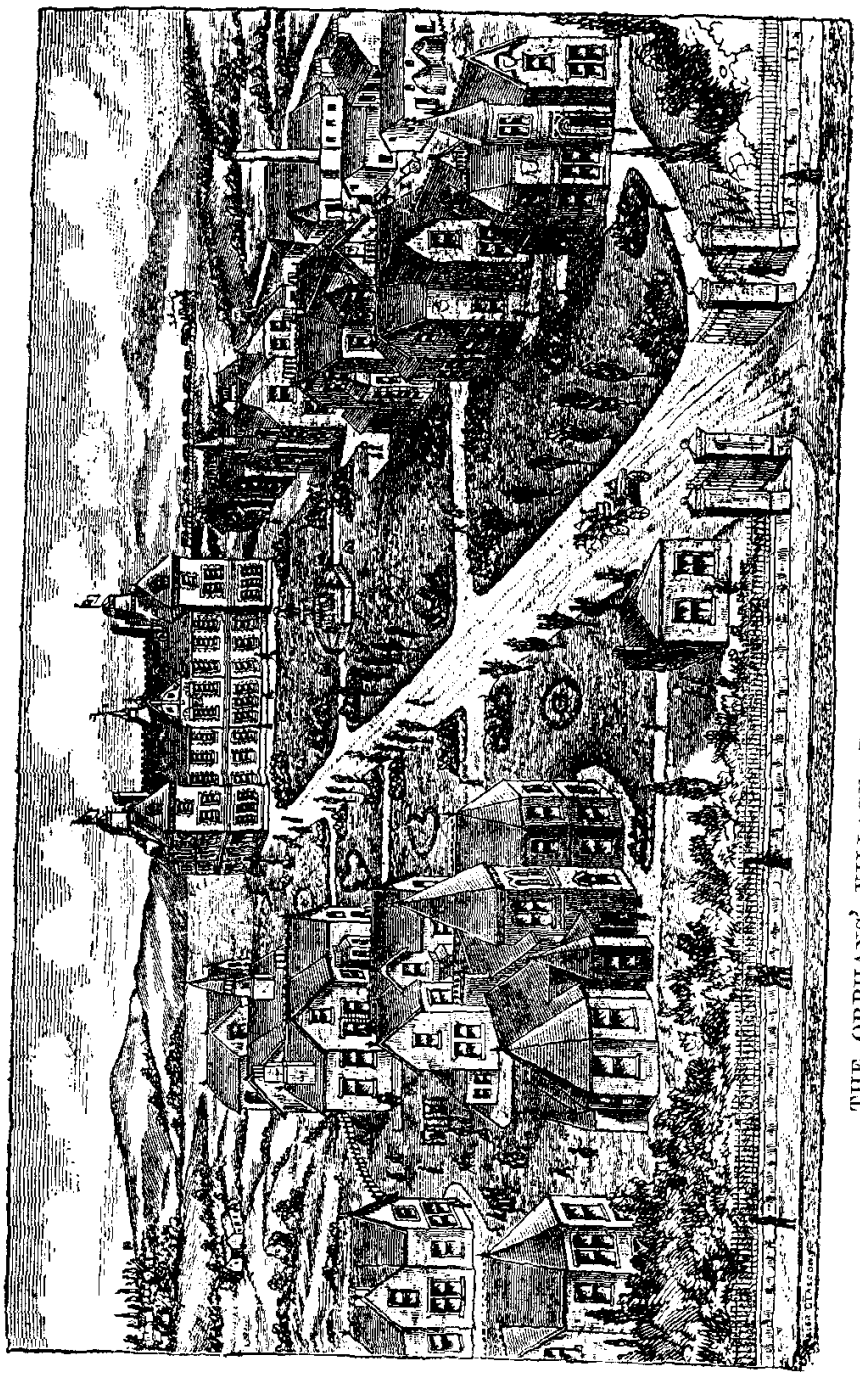
Have we ever been tempted to wish His commands less strict, His tests less searching? Ah! rather let us "give thanks at the remembrance of His holiness," and adore the unspeakable grace which will not keep back from us correction and even chastisement when necessary. Yes, when we give thanks for His numberless mercies, let us most of all give thanks for this—that He loves us well enough to "subdue our iniquities." Truly we may worship and laud His holy name anew as we reiterate, "*Great is Thy faithfulness.*" Over and over again we have proved it to be so. Even if awhile our path has been o'erclouded, and faith has trembled in the balance, yet has He vindicated His dealings, and constrained us to confess Him "Faithful and True."

Shall we not learn to trust Him more implicitly for the future? O believer, drink deeply of the fountain of comfort springing from this name of Christ. Let it influence thy life. Let us learn for ourselves, and prove to others, that it is no vain thing to wait upon God and to wait *for* God. Let none esteem it a hardship to be dependent only and wholly upon Him. Oh that there might be in our lives the calm, quiet courage which comes from the consciousness that we lean upon the arm of Omnipotence! Oh that we might habitually charge our hearts, "Wait thou only upon God; my expectation is from Him"!

We shall not be less thankful for the human helps He gives us when we have learnt that these are not essential; that if all else were taken away, yet we should still have ALL in Him. We shall prize as highly, and hold as sacredly, every God-given love and human tie when we have proved that He Himself will fill every gap in the ranks. Friendship will be as strong and firm as ever—yea, stronger and firmer —but it will be no longer selfish and slavish. Ah! it is worth while to learn the lesson, though it be learnt, perchance, in some long-dreaded season of soul-solitude. It is worth while, at any cost, to learn that God is ENOUGH for the soul.

Fear not to ascend Mount Moriah, if it need be. In the mount of the Lord it shall be seen, as never before—Jehovah-Jireh. And why? Because "He abideth faithful." He remains unchanged amid this changeful world's mutations. "The same yesterday, to-day, and forever." He is, evermore, the "*Faithful and True.*"

LUCY A. BENNETT.



THE ORPHANS' VILLAGE, BRIDGE-OF-WEIR, RENFREWSHIRE.

AT THE ORPHANS' VILLAGE IN RENFREWSHIRE.

WE have long felt a deep and prayerful interest in the remarkable work amongst orphan, carried on by Mr. Quarrier, of Glasgow, and have the liveliest recollections of the pleasure which it gave us to visit his Orphan Village, situated so pleasantly in Renfrewshire. We were about to write an article on the subject, but finding the following interesting account in the *Christian Leader* of last month, we take the liberty of reproducing it here for the benefit of our readers :—

"It was a lovely spring morning when, accompanied by one well acquainted with, and to some extent associated with, Mr. Quarrier in his noble work, I started to visit his homes for destitute children. A conveyance was in waiting at Bridge-of-Weir Station, and after a drive of twenty minutes we reached the little colony and received a most kindly welcome from Mr. and Mrs. Quarrier. Before proceeding to see any of the children or inspect the buildings we had a long talk with Mr. Quarrier in his private parlour.

THE WORK AND THE WORKER

have been well criticised. Let those who choose condemn both, because the work is not conducted according to their preconceived ideas and methods; but I must say, after seeing what has been done, and hearing from Mr. Quarrier *how* it has been done, I cannot imagine any one venturing to condemn, unless those who are prepared to sit by in callous indifference to the claims of the fatherless and orphan. Extreme simplicity marks Mr. Quarrier's whole manner and bearing, and one feels in the presence of a strong man who has completely consecrated himself to the Master he loves so dearly, and to His service. His continual allusion to

HIS UNSEEN LORD AND MASTER,

with whom he seems to hold constant intercourse, may appear strange at first, and by a sceptical world would be pronounced cant; but there is no cant about the man—he is thoroughly real and practical. The Lord whom he serves has called him to look after the fatherless children; 'the Lord will provide' for them all; the Lord will direct him at every step and in every difficulty. I felt a certain awe steal over me in the presence of this servant of God, to whom the Lord was a real living presence—His Master, his Guide, his best Friend.

"One of his daughters placed on the table a large photograph album

containing photographs of many of the children who had gone to Canada. These photographs are tastefully grouped together and form a most interesting volume, specially when accompanied by Mr. Quarrier's explanations. The book contains specimens only — for we must remember

TWO THOUSAND BOYS AND GIRLS HAVE BEEN SENT FROM THE HOMES TO CANADA

—of the boys and girls as they were when rescued (and this is a miserable sight), the boys and girls as they were when they left Mr. Quarrier's homes, and many of the boys and girls as they are now—young men and women, acting well their parts in this busy world, credits not only to Mr. Quarrier's training, but to the British nation in their new homes across the sea. What these might have been, and in all probability would have been, if left uncared for in the dens and lanes of our great cities, one shudders to contemplate.

"This business over we proceeded, under Mr. Quarrier's guidance, to inspect some, at least, of the numerous buildings which constitute

THE LITTLE COLONY.

It was a lovely day, and the situation struck me as singularly beautiful and appropriate. Hill and dale, wooding and river, made a delightful and varied picture, while the bracing air seemed to breathe health and vigour. From the gateway a broad walk leads up to the central building, with the cottage homes on each side—those for boys on one side, for girls on the other. Mr. Quarrier's own rooms are in the central building, and before going outside we inspected the large rooms used in this building. The long upper floor is at present arranged as a hall for Divine service. This is a bright, cheerful room, with pretty Gothic roof, but pretty crowded when 600 children are accommodated in it. Mr. Quarrier hopes before long to have a comfortable church erected for his large family. Money for this object has already been given and an elevated piece of ground secured, which will remain a prominent feature in the landscape long after he has been gathered to his fathers. Below the present church hall is

THE SCHOOLROOM,

divided into three—one large room, and two smaller ones—one of which is for the infant class, the other for a library. When the large chapel is erected it is intended to use the present church hall for school purposes. All the children attend school. The little ones are instructed and amused; those learning trades during the day attend a night school. Passing out of the central buildings we visited the east side, where a cottage is at present arranged as grocery shop, drapery shop, shop for

boys' ready-made clothing, and a dressmaking department for girls' clothing. Here two nice-looking young women were busily engaged, on a Saturday afternoon, preparing outfits for the large contingent of girls about to start for Canada. The present accommodation for these material but very necessary matters is so limited and unsuitable that a cottage is being erected to serve as store on a very much larger scale. On this side also is the department where the boys are taught the different trades—tailoring, carpentering, shoemaking, &c.—also the extensive washing and laundry department, where all the latest appliances to facilitate matters are at work, and where one laundress manages the washing of the whole colony with the assistance of some of the older girls, who are being trained in this work. There was no use visiting the trades department, as, it being Saturday, the large, beautiful park outside was filled with boys heartily enjoying a game of cricket. I could not help thinking, What would some of their poor brothers in the slums of our cities, with their wan, sickly faces, give for even one such day of enjoyment in the open country and fresh air? None of the cottages are built exactly alike; great attention has been paid to architectural beauty; there is

NOTHING SUGGESTIVE OF ORPHANAGE

or destitution either outside or inside. The cottages contain about thirty inmates each. Those arranged for boys are presided over by a cottage father and mother, those for girls by a cottage mother. We inspected one of these interesting abodes, and if all the cottage mothers are like the one I saw, no wonder the children are happy and turn out as they do. Our elderly motherly friend spoke with much warmth of her family, and her tears could hardly be restrained at the mention of the little ones about to leave for Canada. Attached to each cottage is a playground, surrounded by little gardens, where tiny hands had been already at work weeding and planting prospective summer flowers.

"Perhaps the most interesting building of all is

THE COTTAGE HOSPITAL.

This was built by a lady and gentleman, with money left by an invalid sister. It is really a little gem of its kind. A verandah stretches from the door, where the little invalids can sun themselves; the general sitting room, with sofa and comfortable chairs, looked singularly inviting, and here a party of children, ranging in age from two to ten, were seated, being amused by the cottage mother, a most attractive-looking young woman, who seemed to breathe an atmosphere of love. The large room downstairs, fitted up with rows of little beds, was bright and beautiful—polished teak floor, stained windows, and pictured walls—

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just such a place as one would choose for an illness. Only one little girl was confined to bed—a fragile, patient little sufferer, on whom much care was bestowed. Two nurses with the mother manage this cottage. At the lodge a superintendent lives; and there is a small mortuary, happily not much used.

"Our tour of inspection finished we returned to Mr. Quarrier's quiet parlour, where I ascertained, by questioning, the following facts—It is twenty-two years since he began his work of rescue, and sixteen since he has cast himself and all his cares on God, pleading God's special promises to the fatherless. He has never asked a penny. About £60,000 are invested in property. It takes £30 daily to carry on his work; he never goes into debt, and yet money has never failed him. The chief factors in the work are

FAITH AND PRAYER.

Mr. Quarrier makes no engagement with his fellow-workers; he likes them to feel as entirely dependent on God as he is, and that in offering themselves to the work they are offering themselves and consecrating themselves to God. He is their Master, and to Him they must look for wages. All Mr. Quarrier offers is food and clothing, and a little pocket-money. His aim is to send off between

THREE AND FOUR HUNDRED CHILDREN YEARLY TO CANADA,

where the little ones are soon adopted and the older ones engaged as servants. The demand exceeds the supply; while the home on the other side, under the careful superintendence of Miss Bilbrough, shelters them all till comfortably provided for elsewhere. The passage and outfit of each child cost £10, and as a large party were just about to sail I was tempted to ask Mr. Quarrier if he had got the required sum. 'No,' he said; 'but this is just Saturday; I will have it by Thursday.' On Thursday morning, at the interesting meeting held in Glasgow to commend the little emigrants to their heavenly Father's care, I was delighted to hear him say the money had all come in—the last instalment on Thursday morning, the day of sailing. He has marvellously experienced the truth of the promise: 'Be it unto thee according to thy faith;' and he can testify after a long experience that 'not one good thing hath failed of all that the Lord hath promised.'"

NATURE REBUKING MAN.

THE very trees and flowers of the field rebuke the men of the world, for, although their roots are fixed in the earth, their heads point upwards and heavenwards. W. C.

Footsteps of Truth 4 (1886)

THE SERVICE OF CHRIST,

AS ILLUSTRATED IN THE BOOK OF PROVERBS.

By William Luff.

ACCORDING to Solomon, "the earth is disquieted . . . for a servant when he reigneth" (Prov. xxx. 21, 22). As we have already seen, the throne is not our place: it is not seemly "for a servant to have rule over princes" (Prov. xix. 10). The flesh must "not throw the Lord out of the saddle, but rather walk and carry the Lord" (Luther).

Yet "*a wise servant shall have rule*" (Prov. xvii. 2). Christ is such a Servant, and has rule. He is both Servant and Master. A Servant who knows what service is—a good Servant, and therefore a good Master. A Scotchwoman, when spoken to of her service for Christ, replied, "Na, na; I'm naething pit a puir sinner. It's nine-and-forty years syne He pegan tae serve me. Dae ye no ken that? In the Hoose o' Christ the Maister serves a' the guests. Did He no Himsel' say, 'I'm amang ye as ane that serveth'?" (Luke xxii. 27).

One hardly knows which side of the subject is best—Christ as Servant, or Christ as Master. Let us unite them; for as a Master He commands, and as a Servant He helps us to obey. To quote Luther again, "The law says, 'Do this,' and yet it never will be done; but Grace says, 'Believe in Him,' and, behold, it is already done." Why? Because He who commands enables us to fulfil; or, as John Berridge quaintly puts it—

> "'Run, John, and work,' the Law commands;
> Yet finds me neither feet nor hands;
> But sweeter news the Gospel brings:
> It bids me fly, and finds me wings."

"*He that is despised, and hath a servant, is better than he that honoureth himself, and lacketh bread*" (Prov. xii. 9). We are often despised, but in Christ we have a Servant tried and true; an Attendant who says, "Lo, I am with you alway" (Matt. xxviii. 20). But let us apply the words to Christ, who is "despised" (Isa. liii. 3), and who yet has many servants who call Him "Master" (John xiii. 13).

"*He that waiteth on his master shall be honoured*" (Prov. xxvii. 18). Here we have service that is

Personal—"Waiteth on his master."

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Private—Confidential service for trustworthy servants. Such "shall be honoured"—honoured by being dishonoured of men (John v. 41, 44); honoured by God Himself (Deut. xxviii. 13; 1 Sam. ii. 30; Ps. xci. 15, cxii. 9). "If any man serve Me, him will My Father honour" (John xii. 26).

1. A servant provides his master's food (Cant. vii. 13; Isa. xliii. 24).

2. Washes his master's feet. This we can only do by washing the feet of one another (John xiii. 14).

3. Carries his master's burthens; as a negress said, "It's my glory here dat I can take hold o' one end o' de Cross, and help Him up de hill wid de load o' poor bruised and wounded sick sinners He's got on His hands and His heart to get up to glory."

Christ is our Master, as

Shepherds.—He, the "Chief Shepherd," says, "Know the state of thy flocks" (Prov. xxvii. 23; 1 Pet. v. 4).

Vinedressers.—Beware of thorns, nettles, and broken walls (Prov. xxiv. 31).

Tillers of land.—Plough, sow, reap (Prov. xxviii. 19).

Messengers.—Refreshing the soul of our Master (Prov. xxv. 13).

In all these occupations let us not think we are our own masters; it is His flock, His land, His vineyard, His message.

"O give me a word, blest Master,
That I may repeat for Thee!
A message to one who needs it,
Intrust it, dear Lord, to me;
And teach me, that I may say
What Thou shalt desire to-day."—*Charlotte Murray.*

Solomon, as a master, was particularly stern upon slothful servants (chapters xii. 24 and 27, xv. 19, xviii. 9, xix. 24, xxi. 25, xxii. 13, xxiv. 30, &c.). Thomas Fuller, writing of such, said, "The lion, out of state, will not run whilst any one looks upon him; but some servants, out of slothfulness, will not run except some do look upon them." Christ is a Master who is always looking and always at home.

Solomon gives us two beautiful thoughts upon service:—

"*Prepare thy work*" (xxiv. 27); collect materials; lay a plan, under Divine guidance. This is to be previous to the deed itself; then, after labour,

"*Commit thy works unto the Lord*" (xvi. 3) for inspection, correction, and perfection. A child, having done her needlework, gives it into the parent's hand to be "set to rights," as she says. Our work needs like oversight.

Solomon warns against our labours being "*in the house of a*

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stranger" (Prov. v. 10). "Thou mayest not set a stranger over thee, which is not thy brother" (Deut. xvii. 15). "One is your Master, even Christ" (Matt. xxiii. 8). "Thou shalt abide for Me . . . thou shalt not be for another man" (Hos. iii. 3). Better serve a frowning Christ than a fawning world. Two preachers were wishing each other a Sabbath blessing. Said one, "I hope the Good Master will give you His face to-morrow." Replied the other, "If He does not I will speak well of Him behind His back." With such a Master why labour for a stranger? The father of Matthew Henry said, "I have been drawing in the Gospel yoke for thirty years, and I like the choice so well I do not want to change it." Nor did his son.

"*Accuse not a servant unto his master*" (xxx. 10). "Speak evil of no man" (Titus iii. 2), much less "one of another" (James iv. 11). This is Satan's business, "the accuser of our brethren" (Rev. xii. 10); be not an apprentice to such dirty work. Do not accuse thy fellow-servant, even to his companions, certainly not to his Master. I fear this is sometimes done, even in our prayers. "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up" (Rom. xiv. 4).

Christ, as Master, will pay. "*Shall not He render to every man according to his works?*" (xxiv. 12). Wages are only for Christ's workmen, not the ungodly. "There shall be no reward to the evil man" (xxiv. 20); but "Verily there is a reward for the righteous" (Ps. lviii. 11). "The Son of Man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works" (Matt. xvi. 27). The best works of those who are not in Christ's service can merit nothing at His hands. He does not employ them, so will not pay them. No service can win salvation; it is according to Christ's works, not ours.

"Your fairest pretensions must wholly be waived,
Your best resolutions be crossed;
Nor can you expect to be perfectly saved
Till you find yourself utterly lost."

Then, knowing Christ as the Saviour of the lost, you will also know Him as the rewarder of the saved.

"*In all labour there is profit*" (xiv. 23). But this labour "is profitable unto all things" (1 Tim. iv. 8). Rutherford used to say, "When my Master sends me on His errands, He often gives me a bawbee for myself."

"*He that delicately bringeth up his servant from a child, shall have him become his son at the length*" (xxix. 21). Does this mean his master's kindness will make him assume too much and become refractory —like Jeshurun, who waxed fat and kicked (Deut. xxxii. 15)? Surely it means the good master will make the servant so one of the family that he "shall have part of the inheritance among the brethren" (Prov. xvii. 2). Good masters make good servants; as a writer says, "Inferiors are like a flock of cranes: which way their superior, the foremost, flieth, all the rest follow."

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Here is a bright outlook for old servants! In the kitchen to-day, but in the parlour by-and-by. "How many throw away those dry bones out of which themselves have sucked the marrow!"—T. Fuller. Not so our Master. Now, we are like the son in the field—weary, mire-stained, and sometimes troubled about the harvest; but our Father and the brothers and sisters already gathered home are preparing for our coming. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is" (1 John iii. 2). The servant shall become a "son at the length."

WATCH-NIGHT MEDITATIONS.

"CONSIDER YOUR WAYS."

Summary of a Sermon preached in St. Mary's, Hastings, at a Midnight Service, on New Year's Eve, by REV. F. WHITFIELD, M.A., *Vicar.*

PSALM lxxx., verses 17-19.

PSALM appropriate for close of year. Psalmist looking back at former glory of Israel.

Then—worship at its height; *now*—anger of God kindled. Amidst failure, Psalmist turns to God.

I. "TURN US" (verse 19). *We* have *turned* away from God—Cause of failure.

1. *Looking away from Christ*—Root of all evil.
2. Source of holiness, power—*Eye to Christ.*
   (1) *Life* without sunshine—*possible.*
   (2) *Fruit* without sunshine—*impossible.*

(Compare in nature—*No fruit where sun does not shine.*)

   (3) "*Abide in Me.*" Without this—*No fruitfulness, no beauty.*

II. REMEDY WITH GOD IN CHRIST (verse 17). Let the hand of God rest on Christ—God's work through Christ—This the *Remedy for all failure.* Redemption—sanctification. Christ carried out God's love, mercy, discipline. Sets us all right through Him, the mighty God, "the man of His right hand."

III. POWER OF GOD THROUGH CHRIST (verse 18). His grace, His love, His power, preserve believer. "So [nothing else will do it] shall we *not go back.*" From *Thee*—centre of attraction. *Christ the object, and Christ alone.*

CONFESSION.—1. *Pride, self in service.* Need of quickening. "*Quicken us, and we will call upon Thy name.*" New life by Spirit in order to hold communion with God. This soon chilled *unless renewed.* (Compare candlestick in holy place trimmed night and day.)

Verse 19.—2. *Languid prayer.* Remedy—"Let there be light." The shining of God's face—clouds removed. SUNSHINE.

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CHRISTMAS CRIES AND CHRISTMAS COMFORTS.

"*I have* COMPASSION *on the multitude, because they have . . .* NOTHING TO EAT."—Matt. xv. 32.

"*Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of* COMPASSION *from him, how dwelleth the love of God in him?*"—1 John iii. 17.

EVANGELISTIC MISSION.

Following in the footsteps of Him who had compassion on the hungry multitude, this **MISSION** endeavours not only to preach the Gospel to the Poor, but as far as possible to relieve their Bodily Necessities. While these are always great, they are greater at this season of the year, and keenly felt. A celebrated preacher once said he "did not think any man was ever converted while he had cold feet;" and it is painfully evident that the destitute condition of many interposes a barrier in the way of their reception of the Gospel. Will some of our kind friends, by the exercise of a little **SELF-DENIAL**, enable us to do something to roll away this stone, by providing funds for the **FREE MEALS** (named under No. 5 in the list on next page), and which have been occasions of such undoubted good in past years that we desire to repeat and, if possible, extend them as follows:—

1. To the **AGED** and **DESTITUTE POOR** in several Districts.
2. To **FRIENDLESS** and **FALLEN WOMEN** (largely attended and greatly blessed on previous occasions in preference to "Midnight Meetings").
3. To **MOTHERS** connected with the Mothers' Meetings (with a gift of clothing, where specially needed), **ORPHANS**, and **DESTITUTE CHILDREN** in various parts of London.

As last year, I rejoice to be able to state that the Gospel Meetings held at the respective Halls mentioned on the adjoining list and other places in London and the Provinces, are largely attended by those hitherto unreached by ordinary religious agencies, many of whom appear to have given evidence of true conversion to God in a changed life.

The **RELIEF FUND** is now exhausted, though truly needy and deserving cases frequently come before me which call for ministry of various kinds. Relief is chiefly given either in food, fuel, or clothing, or in suitable employment when possible.

"*The harvest truly is plenteous, but the labourers are few.*"

C. RUSSELL HURDITCH.

164, Alexandra Road, St. John's Wood, London, N.W.

N.B.—Donors will oblige by placing the sums given or collected against the respective objects on the next page, which might be detached and forwarded with the remittances.

Funds are much needed at the present time for general current expenses of the

EVANGELISTIC MISSION.

The late Right Hon. *THE EARL OF SHAFTESBURY, K.G.*, one of its warmest supporters from its commencement, lately testified of the work of this Mission:—

"OF ALL THE ASSOCIATIONS IN LONDON, I DO NOT KNOW OF ONE MORE DESERVING OF COMMENDATION AND SUPPORT."—*Vide Speech at Kensington Town Hall.*

The late *SAMUEL MORLEY, Esq.*, said:—

"I am satisfied that the people (using the word in its broadest sense) are tired of being used for the purpose of swelling denominations. I believe they were never more ready earnestly to listen to the preaching of the Gospel, not even in the Master's time, than they are now, when it is presented on its own intrinsic merits. This Evangelistic Mission endeavours so to preach the Gospel, and has been successful in so doing; thus I am quite prepared to avow myself a hearty partner in the concern, and to *press for an amount of support the Mission has never yet received.* I believe that we are bound to secure the freedom of the workers from financial anxieties. We are bound to rise to the necessities of the case with which we are dealing; if so, the question of funds will be very secondary indeed. *For what are the few thousand pounds for which we are asked when compared with the religious needs of the people amongst whom the Mission is labouring, and whose case it is endeavouring to meet?*"

Contributions will be gratefully received towards the following Funds:—

I. For the GENERAL EXPENSES of the LONDON MISSION, embracing Evangelistic Work—

1. In Halls, Theatres, and other Buildings. | 2. In several TENTS during the Summer. 3. For assisting small Missions in various parts of the Metropolis.

II. For EVANGELISTIC EFFORTS in COUNTRY TOWNS and VILLAGES, AND ABROAD.

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Cheques should be crossed "London and County Bank," and Post Office Orders made payable at the General Post Office.

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SENT.

"For My sake and the Gospel's."—Mark x. 29.

By S. Trevor Francis.

"For Thy sake and the Gospel's," loving Lord,
Would we go forth. Oh, be Thy name adored
For every tie that links our hearts to Thine,
That makes us say, "Thy way, O Lord, not mine;"
For faith that leaveth all to Thee, that lives
Upon Thee, for Thee, with Thee; yea, that gives
Thee, Lord, the place supreme. Oh! Saviour, lead!
Through every storm, through every flowery mead;
Lead on, lead on, whatever may befall,
So draw us that we follow at Thy call;
Content with Thee, our portion; every care
Carried by Thee. Doth not Thine arm upbear
All worlds? O Mighty Arm, of all-upholding power,
We lean on Thee, in simple trust, each hour.
How weak are we; but in Thy strength confide—
Know not our path, but Thou wilt be our Guide.
The night hours close around us, but, with Thee,
It matters not how dark the night may be.
We would not shrink, although in Canaan land
The foes beset us, if on every hand
They lurk and wait to hurl the fiery darts
Of unbelief against our faltering hearts.
Fight for us, Lord; be Thou our sword and shield;
Cover us, gracious One; we dare not yield
To other than to Thee.
So, at Thy call,
Forth, forth we go; yea, praising Thee for all—
The brightness or the gloom, as Thou seest best—
Until we see Thee, and in glory rest.

VOICES OF THE NIGHT.

No. IX.

"The burning upon the altar all night."—Lev. vi. 9.

IN the law and order of the Hebrew *burnt offering* there is much precious interest to us; and a studious and careful perusal of the scriptures in reference thereto will be of great advantage to the disciples of Christ.

The sacrifice was to be burning on the altar *all night*. This was not without its meaning in a typical adumbration. For does it not adumbrate the sacrifice of the Cross in the suggestive teaching of the Hebrew ritual? And, if so, it reminds us of the dark scene of Calvary, when there was "*darkness over all the earth, from the sixth until the ninth hour*," during which abnormal night the great oblation was burning upon the altar of the Cross, *and there were voices from the Cross*. In the typical oblation of Israel possibly there was no voice audible during the night. And yet one cannot but think that while this typical sacrifice was burning, there was, as it were, a voice *inaudible to man*, but *audible to God*, speaking pardon and peace, while the sacred fire, kindled from heaven, and which illustrated the wrath of God, consumed the sacrifice, as of accepted piacular efficacy. The burning fire indicated an *accepted offering* as well as a *vicarious oblation*; and from and through both the *voice of God speaks* "peace on earth, and goodwill toward man."

We regard this burnt offering as a Divinely-instituted type of Jesus on the cross; and turning to the great Antitype, and meditating on the voices uttered from the Cross during the abnormal night which brooded over the great burnt offering, we hear, as it were, the whispering voices, from this Hebrew altar, while the oblation is consuming during the night.

1. We hear the voice of Israel's Jehovah, and our covenant God, saying, "Fear not." That which was laid upon the altar was consumed, leaving only a small residuum of ashes—incombustible. Now what is the moral and suggestive significance of this? Is it not this—that God signifies His acceptance and satisfaction with and in the sacrifice, as adumbrating the *all-perfect* oblation? Therefore, justice being satisfied, mercy utters her gentle voice—"Fear not: I have redeemed thee; thou art Mine," to every Hebrew heart.

And do not the echoes of this same voice come to us, not from the

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Hebrew altar, but from the Cross? Verily they do. Nay, not from the Cross, but the throne, which is above the Cross. Yes, to each child of faith, the once crucified One, who was burning on the altar during that strange abnormal night, whispers still, from above the stars, "Children, fear not: I have redeemed thee; thou art Mine." Blessed Redeemer! accept our tribute of dutiful praise, and "blessed be Thy glorious name for ever!"

2. We hear also a whisper from this nocturnal burnt offering, as its sacred flame expires with the exhausted sacrifice (leaving but a little residuum of *ashes*), *as the day dawns*—"It is enough; it is finished"—a faint *type-voice* of that louder utterance which fell from the lips of Emmanuel as He gave up the ghost. Nothing but ashes remained on the altar when the day broke over the hills of Judah. And this foreshadowed the great and blessed fact that when Jesus stood forth on the morning of the resurrection, there remained no further demand; justice was completely satisfied. The "bitterness of death" was passed. Our blessed Surety and Substitute had met all and every claim. *The sacred sacrificial flame left no fat on the altar unconsumed till the morning.* And Jesus withheld nothing—"He made His soul an offering for sin." Here we have the *ante*-typical—"*It is finished,*" hear the dying Saviour cry.

3. Then, too, there is also the echo of *peace*—"Having made peace by the blood of His cross." This was the one great cardinal purpose of the Cross. And it was secured for all believers. Hence, in resurrection, He could say, "Peace I leave with you, My peace I give unto you." The *ashes* in the *morning* spoke of peace; and as the shadows of night faded away Israel's priests saw the emblem of peace in the ashes of the altar, and on it could pronounce a hallowed benediction. Is there not here a blessed, precious *ante-type?* But we hear a louder voice; "for the darkness is past, and the true light now shineth." We hear the risen One, as *the coming One*, speaking peace in resurrection: "I am He that was dead; and, behold, I am alive for evermore, and have the keys of hades and of death." Blessed Jesus! may we know Thee, more and more, as the great Peacemaker!

Kensington. W. FRITH.

ROMANISM.

ROMANISM substitutes a blind credulity for an intelligent faith, childish superstitions for Divine realities, a sensuous for a spiritual worship, the traditions of men for the Word of God, and the despotism of priestcraft for the Lordship of Christ. W. C.

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THE MYSTERY OF DRESS.

"And they were both naked, the man and his wife, and were not ashamed."—Genesis ii. 25.

"AND were not ashamed." Wherefore this qualification? It is to imply that nakedness and shame were not originally linked together—that is, that God did not constitute their union; and even reason tells us that artificial clothing was an afterthought, for if God made man perfect, as He did all the other creatures, why should he, unlike them, need any supplement to his skin? *No*; he was *not* ashamed, because he was *not* self-conscious; like the herds and the flocks, he knew not that he was naked, and so was no more ashamed of being as God made him than they were. In a word, he knew neither good nor evil within or without, and therefore could not make any distinction between being naked and being clothed. But sin "opened his eyes"—that is, it created self-consciousness—and he knew what he did not know before, "that he was naked"—naked in body and in soul. But why should he be ashamed of this twofold nakedness? As to his body, it was unchanged; but his soul being now possessed by self-consciousness, and sin being the object of that consciousness, he had a bad and guilty self-consciousness or conscience, which passed from his soul to his body, made him ashamed of the nakedness of both, prompted him to hide his bodily shame by wearing manufactured clothing, and the shame of his soul by running from the presence of God among the trees of the garden. But neither of these rudimentary coverings were sufficient. An apron of fig-leaves could not cover the naked body, nor could a screen of trees cover the naked soul. God's voice speedily tore off these flimsy pretexts, and, after conviction and sentence, he supplied "coats of skin" for their bodies, and a promise of redemption for their souls—the former being a type of the latter. Moreover, alas! all Adam's sons and daughters came into the world with the same conscious twofold nakedness and shame, which they endeavour to hide by artificial clothing for the body and self-righteousness for the soul—that is, humanly-invented religion under one form or another. And until God's voice pursues and arrests them they are complacent with their double invention, whether their clothing be the aprons of savages or the manufacture of Parisian milliners and tailors, and whether their religion be the fetishism of Africa or the pseudo-Christianity of Europe. When, however, the

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questions reach the covered and sleepy conscience, "Adam, where art thou?" "Who told thee that thou wast naked?" the self-righteous covering is torn and scattered to the winds, and the soul stands out in conscious nakedness and shame, while fashion is contemptuously discredited as the shameful development of primeval fig-leaves. What now can cover the soul's nakedness, not only from the eye of the conscience, but also from the eye of God? The answer is, Nothing but Christ. When the conscience sees Him as the perfect response to every Divine claim, all guilt and shame disappear, and God can be confronted not only without alarm but with full assurance.

Man is not now, however, as he was in Paradise—innocent, ignorant, naked, and shameless—but "knowing good and evil," self-conscious, sinful, and yet not ashamed, if a Christian, because Christ is the all-sufficient answer in the conscience to confessed and repented sin. Furthermore, in proportion as conscience is cultivated and developed so is the sense of moral guilt and bodily shame; hence, children and savages, with a rudimentary conscience, are but little sensible of the difference between right and wrong, and of the difference between being naked and being clothed. Behold, then, the vile origin of dress, and consider the monstrous preposterousness of being proud of it. As well might a convict be vain of his glittering and clanking fetters, the very badge of his crime and punishment, as men and women be vain of their clothes, which, besides being the badge of their infamy, is the plundered skin, hair, wool, and feathers of innocent creatures, and a necessary evil in an unredeemed body, a partially sanctified soul, and a deranged atmosphere. Oh, happy day! when self-consciousness shall be replaced by an absorbing contemplation of God, when the new heaven and the new earth shall take the place of this blighted and disorganised creation, and when, as the result of Christ's victory over death, the redeemed body, like His, shall leave its grave-clothes beneath the soil and step forth incorruptible, glorified, "naked, and not ashamed."

A. A. Rees.

THE WORLD.

You may galvanize a dead body and give it the semblance of life, or richly adorn it and give it the semblance of beauty; but, do what you can, it remains a corpse still. This is a true picture of what the world is morally before God, for, notwithstanding its galvanized religious life, and outward beauty and adorning, it is a corrupt and worthless thing—a spiritual corpse—and only fit for burial. W. C.

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HANDFULS OF PURPOSE FOR EVERY DAY.

DECEMBER.—GEMS FROM BOSTON'S "FOURFOLD STATE."

Benefits flowing to true believers from their union with Christ:—

1. *Pardon.*—"God the Father takes the pen, dips it in the blood of His Son, crosseth the sinner's accounts, and blotteth them out of his debt-book."
2. *Security.*—"Did the child only keep hold of the nurse it might at length weary and let go its hold, and so fall away; but if she have her arms about the child, it is in no hazard of falling away, even though it be not actually holding by her: so whatever sinful intermissions may happen in the exercise of faith, yet the union remains sure, by reason of the constant indwelling of the Spirit. Blessed Jesus! All his saints are in Thy hand (Deut. xxxiii. 3)."
3. *Relationship.*—"It is observed by some, that the Abba is the same whether you read it forward or backward; whatever the believer's case be, the Lord is still to him Abba, Father."
4. *Growth.*—"The growing Christian grows proportionably in all the parts of the new man. Under the kindly influences of the Sun of Righteousness, believers 'grow up as calves of the stall' (Mal. iv. 2). Ye would think it a monstrous growth in those creatures, if you saw their heads grow and not their bodies, or if ye saw one leg grow and another not—if all the parts do not grow proportionably. Ay, but such is the growth of many in religion. They grow like rickety children, who have a big head but a slender body—they get more knowledge into their heads, but no more holiness into their hearts and lives. They grow very hot outwardly, but very cold inwardly, like men in a fit of ague."
5. *Separation.*—"The believer is not only come out of his natural state, but he has put off his grave-clothes—namely, reigning lusts—in the which he walked some time like a ghost; being dead while he lived in them."
6. *Putting on.*—"Now that he hath put on Christ, he personates Him (so to speak); as a beggar, in borrowed robes, represents a king on the stage, walking as he also walked."
7. *Inward growth.*—"The branches ingrafted in Christ, growing aright, do grow in all the several ways of growth at once. They grow inward, growing into Christ (Eph. iv. 15), uniting more closely with Him, and cleaving more firmly to Him, as the head of influences, which is the spring of all other true Christian growth."
8. *Outward growth.*—"They grow outward, in good works in their life and conversation. They not only, with Naphtali, give goodly words, but, like Joseph, they are fruitful boughs."
9. *Upward growth.*—"They grow upward in heavenly-mindedness and contempt of the world; for their 'conversation is in heaven' (Phil. iii. 10)."
10. *Downward growth.*—"They grow downward in humility and self-

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loathing. The branches of the largest growth in Christ are, in their own eyes, 'less than the least of all saints' (Eph. iii. 8), the 'chief of sinners.'"

11. *Humility.*—"They [humble ones] see they can *do* nothing—no, not so much as to *think* anything—as of themselves (2 Cor. iii. 5); that they *deserve* nothing, being 'not worthy of the least of all the mercies showed unto them' (Gen. xxxii. 10); and that they *are* nothing (2 Cor. xii. 2)."
12. *Possession.*—"The heart is no more the Devil's common, where thoughts go free, for there even vain thoughts are hated (Ps. cxix. 113); but it is God's enclosure, hedged about as a garden for him (Cant. iv. 16)."
13. *Speech.*—"The power of godliness will rule over the tongue, though a world of iniquity. If one be a Galilean, his speech will bewray him; he will speak not the language of Ashdod, but the language of Canaan. He will neither be dumb in religion, nor will his tongue walk at random; seeing to the double guard nature hath given the tongue grace hath added a third."
14. *Christ the source of fruit-bearing.*—"Thus the branches in Christ are full of good fruits. And those fruits are a cluster of vital actions, whereof Christ is the principal and end—the principal, for He lives in them; and the end, for they live to Him."
15. *Duties.*—"The duties of religion are, in the world, like fatherless children in rags: some will not take them in, because they never loved them nor their Father; some take them in, because they may be serviceable to them; but the saints take them in for their Father's sake—that is, for Christ's sake—and they are lovely in their eyes because they are like Him."
16. *Support.*—"If thou be a branch ingrafted in Christ, the root beareth thee. The believer leans on Christ as a weak woman, in a journey, leaning on her beloved husband (Cant. viii. 5). He stays himself upon Him, as a feeble old man stays himself on his staff (Isa. l. 10)."

ILLUSTRATIONS FROM BOSTON.

17. What though some particular lust be broken? If that sin, the sin of our nature, keep the throne, it will set up another in its stead; *as when a water-course is stopped in one place, while the fountain is not dammed up, it will stream forth another way.*
18. This root (sin) is to us *like the Scythian river, which, they say, brings forth little bladders every day, out of which come certain small flies which are bred in the morning, winged at noon, and dead at night*—a very lively emblem for our mortal state.
19. The Gospel is *the silver cord let down from heaven to draw perishing sinners to land.* And, though the preaching of the law prepares the way of the Lord, yet it is in the word of the Gospel that Christ and the sinner meet.
20. The law *lays open the wound*, but it is the Gospel *that heals.* The law *strips a man, wounds* him, and leaves him *half dead;* the

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Gospel *binds up his wounds, pouring in wine and oil to heal them.* By the law we *are broken off* (old Adam stock); but it is by the Gospel we are *taken up* and *implanted* in Christ.

21. There is a great difference between adhesion and ingrafting. *The ivy clasps and twists itself about the oak*, but it is not one with it, for it still grows on its own root; so, to allude to Isa. iv. 1, many professors take hold of Christ, "and eat their own bread, and wear their own apparel, only they are called by His name." They stay themselves upon Him, but grow upon their own root; they take Him to support their hopes, but their delights are elsewhere.

22. Hypocrisy *is a disease in the vitals* of religion, which will consume all at length; *it is a leak in the ship* that will certainly sink it. Sincerity of grace will make it lasting, be it ever so weak; *as the smallest twig* that is sound at the heart will draw nourishment from the stock, and grow, *while the greatest bough that is rotten* can never recover, because it receives no nourishment.

23. When the Israelites got meat to their *lusts*, they got *leanness* to their souls.

24. *She that has many hungry children about her hand*, and must be still putting into their mouths, will have much ado to get a bit put into her own.

25. The sinner is first *driven*, then *drawn*, to Christ. It is *with the soul as with Noah's dove: she was forced back again to the ark, because she could find nothing else to rest upon; but, when she did return, she would have rested on the outside of it, if Noah had not put forth his hand and pulled her in.*

26. And look, *as the wind in the bellows*, which would blow out the candle, blows the fire; even so, it often comes to pass that temptations do enliven the true Christian, awakening the graces of the Spirit in him.

27. Believers are *stones* in respect of *solidity;* and *lively* stones in respect of *activity.*

28. Pride, envy, covetousness, and the like, are not always stirring in thee; but the proud, envious, carnal nature is still with thee: even as the *clock that is wrong is not always striking wrong, but the wrong set continues with it, without intermission.*

29. You need not wonder at the sinfulness of your heart and life, nor at the sinfulness and perverseness of others: *if a man be crooked he cannot but halt; and if the clock be set wrong, how can it point the hour right?*

30. Many that are *eagle-eyed* in the trifles of time are like *owls* and *bats* in the light of life.

31. When the natural conscience is awakened by the spirit of conviction it will indeed rage and roar, and put the whole man in a dreadful consternation; awfully summon all the powers of the soul in a strait; make the stiff heart to tremble, and the knee to bow; set the eyes a-weeping and the tongue a-confessing; *and oblige the man to cast out the goods into the sea which he apprehends are like to sink the ship of the soul, though the heart still goes after them.* F. E. M.

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WINTER.

WINTER, with its necessities and opportunities, is now fully on us. May God give us all grace to awake to our responsibilities, and to improve our opportunities.

We cannot fill these columns with the harrowing tales of want that might be given; but the following facts we desire our readers to ponder deeply and prayerfully:—

1. *The present is a time of deep need and abounding misery amongst the poor.* The stagnation of trade, which keeps tens of thousands of men out of employment, and much sickness, have spread their mournful fruits around, and the bitter cry of the poor is heard in the land.

2. *This calls loudly to the people of God to assist to the utmost of their power in relieving the necessities of the needy and deserving;* and let not the hand of those who have this world's goods be slack; yea, all are to do what they can, remembering how it is written, "It is more blessed to give than to receive."

3. *The present occasion is one that may be wisely used by Christians in bringing multitudes of careless souls under the sound of the Gospel.* Free breakfasts, teas, or suppers, present admirable opportunities for getting at men's hearts with the loving message of the Gospel of God's grace, and for personal dealing concerning their souls' eternal welfare. We believe we have not been permitted to hold one such meeting in past years without seeing some one soul or more having been brought to Christ. Not that this should be the *only* way of helping the needy, for gifts of food and clothing, at the homes of the people, should be wisely distributed, with gentle, loving, faithful words of grace and truth.

4. *The present may be the last opportunity the Lord may give us for displaying His grace amidst abounding need for soul and body.* Then let us gird ourselves for the labour, and, "giving them to eat," seek therewith to press home the messages of mercy, which, under the Holy Spirit's blessing, shall be used in winning souls to Christ.

"Christian life's no bank of roses,
Where we idly sit and sing,
Till the gathering evening closes;—
Christian life's an earnest thing.

"Wake, then, Christian, from thy slumber,
Evening doth its shadows fling;
Few the hours thy day may number;—
Christian life's an earnest thing."

C. R. H.

NOTE.—There are several well-known missions, some of which are referred to on the announcement pages of this journal, whose workers labour unceasingly amongst the poor, who would wisely use any funds entrusted to them for these purposes; or they may be sent to the Editor of this magazine (164, Alexandra Road, St. John's Wood, London, N.W.), to be thus used in connection with the *Evangelistic* Mission.

BIBLE READINGS.

No. 211.—THINGS WHICH BELONG UNTO GOD.

1. SALVATION *belongeth unto the Lord* (Ps. iii. 8).—Surely His salvation is nigh them that fear Him (Ps. lxxxv. 9). Hope and quietly wait for the salvation of the Lord (Lam. iii. 26). Mine eyes have seen Thy salvation (Luke ii. 30). He hath clothed me with the garments of salvation (Isa. lxi. 10). My mouth shall show forth Thy salvation (Ps. lxxi. 15).

2. *To the Lord belong* MERCIES AND FORGIVENESS, though we have rebelled against Him (Dan. ix. 9).—The Lord God, merciful and gracious, long-suffering . . . keeping mercy for thousands, forgiving iniquity and transgression and sin (Ex. xxxiv. 6, 7). Thou art a God ready to pardon, gracious and merciful (Neh. ix. 17). It is of the Lord's mercy that we are not consumed (Lam. iii. 22). According to His mercy He saved us (Tit. iii. 5). God for Christ's sake hath forgiven you (Eph. iv. 32).

3. *O Lord*, RIGHTEOUSNESS *belongeth unto Thee* (Dan. ix. 7).—The righteous Lord loveth righteousness (Ps. xi. 7). The Lord is righteous in all His ways (Ps. cxlv. 17). Jesus Christ, whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past . . . that He might be just, and the justifier of him which believeth in Jesus (Rom. iii. 24-26).

4. POWER *belongeth unto God* (Ps. lxii. 11).—All power is given Me in heaven and in earth (Matt. xxviii. 18). Thou hast given Him power over all flesh (John xvii. 2). Christ the power of God (1 Cor. i. 24). Ye shall receive power, after that the Holy Ghost is come upon you (Acts i. 8).

5. *To Me belongeth* VENGEANCE AND RECOMPENSE (Deut. xxxii. 35).—O Lord God, to whom vengeance belongeth (Ps. xciv. 1). The Lord Jesus shall be revealed from heaven . . . in flaming fire taking vengeance on them that know not God (2 Thess. i. 7, 8). Is God unrighteous that taketh vengeance? God forbid.

No. 212.—THINGS WHICH BELONG UNTO US.

1. *Unto us* CONFUSION OF FACES (Dan. ix. 7, 8).—Then thou shalt remember thy ways, and be ashamed (Ezek. xvi. 61). That thou mayest remember, and be confounded, and never open thy mouth because of thy shame, when I am pacified toward thee for all thou hast done (Ezek. xvi. 63). That every mouth may be stopped, and all the world may become guilty before God (Rom. iii. 19).

2. SEPARATION *unto the Lord.*—This matter belongeth unto thee; we also will be with thee: be of good courage, and do it (Ezra x. 4). Now . . . separate yourselves from the people of the land, and from the strange wives (Ezra ix. 11). Be ye not unequally yoked together with unbelievers (2 Cor. vi. 14). Come out from among them, and be ye

separate, saith the Lord, and touch not the unclean thing; and I will receive you (2 Cor. vi. 17).

3. Those THINGS WHICH ARE REVEALED belong unto us and to our children for ever (Deut. xxix. 29).

THINGS REVEALED TO US.

(*a.*) It was revealed in mine ears by the Lord of Hosts, Surely this *iniquity* shall not be purged from you till ye die (Isa. xxii. 14).—Ye are dead (Col. iii. 3). If one died for all, then are all dead (2 Cor. v. 14). I am crucified with Christ (Gal. ii. 20). We are dead to sin (Rom. vi. 2). We be dead with Christ (Rom. vi. 8).

(*b.*) The *faith* which should afterwards be revealed (Gal. iii. 23).—Justified by faith (Gal. iii. 24). The children of God by faith in Christ Jesus (Gal. iii. 26). The just shall live by faith (Gal. iii. 11). Stand fast in the faith (1 Cor. xvi. 13).

(*c.*) I . . . will reveal unto them . . . *abundance of peace and truth* (Jer. xxxiii. 6).—He is our peace (Eph. ii. 14). My peace I give unto you (John xiv. 27). Let the peace of God rule in your hearts (Col. iii. 15). I am the . . . truth (John xiv. 6). Truth came by Jesus Christ (John i. 17). The truth shall make you free (John viii. 32). The Spirit of truth will guide you into all truth (John xvi. 13). Therefore love the truth and peace (Zech. viii. 19).

(*d.*) The Lord revealed *Himself* to Samuel (1 Sam. iii. 21). It pleased God . . . to reveal His Son in me (Gal. i. 16). Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him (Matt. xi. 27). He that hath seen Me hath seen the Father (John xiv. 9).

(*e.*) His *righteousness* hath He revealed [marg.] in the sight of the heathen (Ps. xcviii. 2).—The Gospel of Christ . . . therein is the righteousness of God revealed (Rom. i. 16, 17). The righteousness of God without the law is manifested . . . which is by faith of Jesus Christ unto all and upon all them that believe (Rom. iii. 21, 22). The Lord our righteousness (Jer. xxiii. 6). Christ, who is made unto us righteousness (1 Cor. i. 30). That we might be made the righteousness of God in Him (2 Cor. v. 21).

(*f.*) The *glory of the Lord* shall be revealed (Isa. xl. 5).—Stephen saw the glory of God (Acts vii. 55). We beheld His glory (John i. 14). Father, I will that they also that Thou hast given Me be with Me where I am, that they may behold My glory (John xvii. 24). And the glory which Thou gavest Me I have given them (John xvii. 22).

(*g.*) The *wrath of God* is revealed from heaven against all ungodliness and unrighteousness of men (Rom. i. 18).—The wrath of God cometh on the children of disobedience (Eph. v. 6). Hide us . . . from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand? (Rev. vi. 16, 17). We shall be saved from wrath through Him (Rom. v. 9).

(*h.*) There is nothing covered that shall not be revealed (Matt. x. 26). He revealeth *His secrets* to His servants (Amos iii. 7).—God hath revealed them unto us by His Spirit (1 Cor. ii. 10). Having made

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known to us the mystery of His will . . . that He might gather together in one all things in Christ (Eph. i. 9, 10). Thou hast hid these things from the wise and prudent, and hast revealed them unto babes (Matt. xi. 25).

All things are yours . . . and ye are Christ's; and Christ is God's (1 Cor. iii. 21, 23).

A. L. GOWAN.

No. 213.—ALLITERATIVE SEVENS FOR THE YOUNG AND TEACHERS.

No. V.—2 KINGS v.—NAAMAN.

MIGHTY man with a terrible disease.
AID, who knew the physician who could cure him.
ISTRESS, who hearkened to her maid.
ISTAKE of the king to send to the king of Israel.
ESSAGE from Elisha.
ADNESS of Naaman.
ADE clean, and anew by obeying.

No. VI.—Ps. xxxiv.

PRAISE (verse 1).
RAYER (verse 6).
RESENCE of the Lord (verse 7).
REACHING (verse 8).
ROVISION (verse 10).
ERSEVERANCE (verse 14).
RESERVATION (verses 17-20).

No. VII.—Ps. xl.

SINNER—"In a horrible pit."
AVIOUR—"*He* brought me out."
AVED—"*He* brought me out."
ECURE—"Set my feet on a rock."
ENT—"Established my goings."
INGING—"New songi n my mouth."
HINING—"Many shall see," &c.

No. VIII.—LUKE XV.—PRODIGAL.

RAMBLE of the prodigal.
IOT he indulged in.
UIN of the prodigal.
EFLECTION of the prodigal.
EPENTANCE of the prodigal.
ECEPTION of the prodigal.
EJOICING of the Father and Son.

F. E. M.

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SEARCH SERIES.

X.—NAMES AND TITLES OF THE HOLY SPIRIT.

The Comforter.

I will pray the Father, and He shall give you another Comforter .. .. John xiv. 16.
The Comforter, which is the Holy Ghost, shall teach you all things .. .. John xiv. 26.
When the Comforter is come, He shall testify of Me John xv. 26.

Spirit of Truth.

The Spirit of truth, whom the world cannot receive John xiv. 17.
The Spirit of truth, which proceedeth from the Father John xv. 26.
The Spirit of truth will guide you into all truth John xvi. 13.

Spirit of Grace.

I will pour upon the house of David the Spirit of grace Zech. xii. 19.
Of how much sorer punishment shall he be thought worthy who hath done despite unto the Spirit of grace? .. .. Heb. x. 29.

Spirit of Wisdom.

The Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord .. .. .. Isa. xi. 2.
Speak unto them whom I have filled with the Spirit of wisdom .. .. Ex. xxviii. 3.
Joshua was full of the Spirit of wisdom .. .. Deut. xxxiv. 9.
The Father of glory give unto you the Spirit of wisdom .. .. Eph. i. 17.

Spirit of Glory.

If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory resteth upon you 1 Pet. iv. 4.

Spirit of Judgment.

The Lord shall wash away the filth of the daughters of Zion by the Spirit of judgment .. .. Isa. iv. 4.
When He is come, He will reprove the world . . . of judgment, because the prince of this world is judged .. .. John xvi. 8-11.
The Lord of Hosts shall be for a Spirit of judgment to him that sitteth in judgment .. .. Isa. xxviii. 6.

Spirit of Promise.

After ye believed, ye were sealed with that Holy Spirit of promise .. .. Eph. i. 13.

The Holy Spirit is also called the *Spirit of God* (Gen. i. 2; 1 Cor. ii. 14; Rom. viii. 9-14; 1 Cor. vi. 11); and the *Spirit of Christ* (1 Pet. i. 11; Rom. viii. 9).

Subject for January—*God's Sufficiency to meet His People's Need.*

Friends are invited to send in texts for the SEARCH SERIES *of Readings to Christian Dundas, Deaconesses' Institution, Tottenham, by the 12th of each month.*

NOTICES OF BOOKS.

Books and other Publications intended for Review in these pages should be sent (as early in the month as possible), addressed to the Editor, 164, Alexandra Road, St John's Wood, N.W., or may be left in care of Messrs. J. F. SHAW & Co., *the Publishers, 48, Paternoster Row, marked, "For* FOOTSTEPS OF TRUTH."

OUR DARLINGS. Edited by Dr. BARNARDO. J. F Shaw & Co.

A splendid annual for children, crammed with attractive pictures, while the descriptive articles are full of pith, point, and practical counsel for the little ones.

CHRISTMAS CHEER. The Extra Christmas Number of *Our Own Gazette.* Office, 18, Paternoster Square, E.C.

The respected editor has here, we think, successfully catered for the entertainment and improvement of her readers. As might be expected, the contents are of a high-class character—instructive without being dry, and humorous without being nonsensical. The paper on "Scenes in Irish Life" is graphic in both its pen and pencil sketches, and "Water Wonder Land" puts a little science into a romantic dress.

SPIRITUALISM UNVEILED. By Lt.-Gen. Sir ROBERT PHAYRE, K.C.B.

A wholesome word of warning against a deadly satanic system of wickedness. Let Christians get it and read it, especially those who have thought little on the subject.

THE LILY LEAFLETS and *THE GEM LEAFLETS.*

Choice verses, with floral and landscape engravings, tastefully designed, and executed in superior style. Admirably suited for enclosure in letters.

MAGGIE'S MISTAKE; or, Bright Light in the Clouds. By Mrs. LUCAS SHADWELL. Shaw & Co.

A good book, suitable for a young women's library. A young servant girl gets into trouble through bad companionship, and gets mixed up unknowingly in a burglary. She is sent to prison, and is there led to Christ. After some years her character is cleared. It shows the responsibility also of mistresses towards their servants.

YOUNG ISHMAEL CONWAY. By E. A. B. D. Shaw & Co.

The story of a city arab, rather wilder than most, but brought to the feet of Jesus, clothed and in his right mind. The first thing that touched him was a little kitten who came to him for protection. The story is well told, and shows how much may be done by preaching Christ amongst those who frequent the common lodging-houses.

HIS GUARDIAN ANGEL. By EMILY BRODIE. Shaw & Co.

A temperance tale. A warning to all of the evils of drink amongst rich as well as poor. The author shows how a sister's love was the means of rescuing her brother from drink and its consequences, and also how much evil may be done by putting temptation in the way of others. It also brings out the power of example. The Gospel is clearly explained, and temperance not put in place of the Gospel, as is so often the case.

DICKIE'S ATTIC. By CATHERINE SHAW. Shaw & Co.

A capital tale, suitable for reading at mothers' meetings when part of the time is taken up in this manner. It brings out very clearly how influence may be used for good amongst the neighbours, and how much a little Christian love and kindliness may win others. The story is of a Christian man and his wife who were made great blessings in the house, especially where they lodged. We are very glad to find a clear Gospel in all these books.

OUR WINNIE; or, When the Swallows Go. A Story for Children. By EVELYN EVERETT-GREEN. Shaw & Co.

A very touching tale; beautifully written, but very sad. May show to children the power they have by unselfishness in little things of

making home happy. The little child in the book made the mistake of waiting for great things to do for others, and neglecting the little things that lay in her path. Prettily illustrated.

HUMP AND ALL: The Story of Wee Davie. By C. LOCKHART GORDON. Shaw & Co.
A little book showing how a crippled boy learned to know the love of Jesus. The Gospel clearly explained.

HOW HETTIE CAUGHT THE SUNBEAMS. By GERTRUDE P. DYER. Shaw & Co.
A story for children, illustrating how a cross and pettish child may become a comfort and a sunbeam in the home.

FAIRY PHŒBE; or, Facing the Footlights. By L. TAYLOR. Shaw & Co.
A story of stage life, containing harrowing details of the training of children for the stage and cruelties practised. Not a story for children to read; but we think that few adults who read this tale would be heartless enough ever to enter a theatre again.

OUR SOLDIER HERO: The Story of my Brothers. By M. L. RIDLEY. Shaw & Co.
A book with a thorough good tone in it, but the characters do not seem to be naturally drawn. We cannot understand, either, how an earnest Christian boy could have such a craving to become a soldier as is depicted in the hero.

SUNDAY LIBRARY FOR YOUNG PEOPLE. Hodder & Stoughton.
We have read through two of these volumes, viz., "Frank Fielding" and "May Lawton." The former we think a wise book to place in the hands of young men just beginning city life; the latter is not so suitable for Sunday reading, and rather above the heads of "young people." Nevertheless, both books have very useful lessons inculcated in them. "Little Miss Matty," another of the above series, is well calculated to interest those who are amused with the "yarn" of an old Christian sailor. "Bessie Brown," of the same series, is suitable for a young girl on first entering service.

ROB AND MAG, and *SILVERDALE RECTORY.* J. F. Shaw & Co.
Two of a series of sixpenny books. The former is an interesting account of two city waifs, which we readily commend; but the latter has too much of the prayer-book element to be acceptable to many general readers.

FAITHFUL WORDS FOR OLD AND YOUNG. Volume for 1886. Holness.
Full of interesting and instructive reading, and attractively bound. The price is 1s. 6d.

THE SCOTTISH COVENANTER AND THE YOUNG CRAGSMAN. Holness.
Two of the large penny series of Gospel books, with illustrations, clear type, and interesting matter. Worthy of a large circulation.

STRONG TO SUFFER: A Story of the Jews. By E. WYNNE. Cassell & Co.
A thrilling story of the days of ancient Rome and the pagan persecution of Jews and Christians. Though a work of fiction, it has a sound historical basis and a good religious tone.

JACK MARSTON'S ANCHOR. By F. MORELL HOLMES. Cassell & Co.
A story of adventures by sea, in which the hero of the tale weathers not only literal, but moral tempests, and proves the value of the Christian anchor.

"HE CONQUERS WHO ENDURES." Cassell & Co.
This is one of the "Golden Motto" series, but we have not a very golden opinion of it, the book being too sentimental. The chief character is well sketched, but the religious tone is defective.

PICTURES FOR OUR PETS. First and Second Series. Horner.
Two attractive volumes, full of pictures of birds, animals, &c., with information concerning them given in simple language and clear type. Capital books for fireside family readings to the little ones.

THE BRITISH MESSENGER. (1s.) *THE GOSPEL TRUMPET.* (6d.) *GOOD NEWS.* (4d.) Drummond's Tract Depôt, Stirling.
The monthly numbers of each publication are bound together in paper wrappers. Gospel teaching is enforced through interesting and varied incidents of past and present times. The first named also contains papers for believers. The illustrations are good and abundant. These three publications are well adapted for presentation, and are likely to be well received by all classes of readers.

THE CAPTIVE FREED. BUILDING ON THE ROCK. WRECKED BUT RESCUED. Horner. (1s. 6d. each.)

These are three of the "Grace and Truth" series of Gospel volumes, and will be found very useful for giving to unconverted friends. Each book contains a variety of papers, and all are attractively bound.

NELL: The Story of a London Waif. Horner.

This is No. 4 of Horner's penny stories for the people, the former numbers of which we have already noticed with approval. We are glad to see this addition to the series.

LIVE IN THE SUNSHINE; or, Constance Marwell's Choice. By Mrs. FREDERICK WEST. London: Religious Tract Society.

A story of some who did live in the sunshine of God's love, and intended to teach others how they may do the same. May its end be answered.

THE CHILD'S COMPANION. London: Religious Tract Society.

What can we say of such a book? It beats all description. A picture album and library combined; full of interest from beginning to end. The binding is exquisite.

THE TRACT MAGAZINE. London: Religious Tract Society.

A most attractive collection of anecdotes, Bible readings, biographies, &c., for young and old, profusely and beautifully illustrated. Will be sure to have a large circulation.

CHRIST AND THE HEROES OF HEATHENDOM. By the Rev. JAMES WELLS, M.A. London: Religious Tract Society.

The perusal of this book has given us great pleasure, and the author has our heartiest thanks for his able treatment of the subject. We have often been sickened by the pedantic utterances of some modern authors and preachers, whose chief delight seems to be to extol the sages of ancient Greece, to the disparagement of revealed truth. Concerning one of this class—a professor—the writer relates, that after he had been lecturing in the strain indicated above, another professor met him at the close with the remark, "Almost thou persuadest me to be a heathen." This rich satire might be justly applied to many discourses ostensibly delivered in the interests of Christian doctrine. We may be considered uncharitable, but it has always appeared to us that such talk was mainly intended to glorify the talker by exhibiting the extent of his reading. The story of the struggles of these ancient seekers after truth is full of interest, but we have no patience with those who wilfully close their eyes to the light which has since dawned, and imitate the men who for want of it were groping in the dark. The writer of this excellent work strikes an effective blow at the learned folly. Selecting as specimens some of the "choicest spirits of Heathendom, to whom the suffrages of mankind have adjudged the first place," he does full justice to all the good qualities found in them and in their teachings, but in relation to Christ he shows that the proper word is not *comparison*, but contrast. Rejecting altogether the idea, popular in some quarters, that Christianity is a development from former religious systems, he shows that between them and it there is the distance of infinity. "Other systems have the mechanics, but not the dynamics, of religion; they provide all for virtue, except the life to live it. Christ only can give us what we most need—a motive power to beget in us the virtues we admire." Well might Paul say, and well may we say too, "I am not ashamed of the Gospel of Christ." We hope several editions of this book will be soon called for.

THE QUIVER. Annual Volume. London: Cassell & Co., Limited.

As usual, a quiver full, with arrows of various length and strength; wise words, playful words, and entertaining words, from numerous authors, and profusely illustrated with engravings.

SCOTCH SERMONS ON THE OLD LINES. Rev. JAMES FRASER, A.M. London: Hodder & Stoughton.

This volume comes as a protest against or antidote to another volume, published a few years ago under the title of "Scotch Sermons." The teachings in that volume were decidedly of the Broad Church type, and being put forward as specimens of Scotch theology, our author, with a commendable jealousy for truth and the reputation of the Church in his country, has issued this counter volume. We think he is quite right, and has acted wisely in so doing. We are glad of every

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voice that is lifted against the linsey-woolsey theology which is everywhere being offered instead of the pure Gospel. Mr. Fraser is one who abhors any adulteration of the Word, and here presents his readers with that which is according to the "oracles of God."

THE ACTS OF THE APOSTLES: Divided into Short Sections, with a Simple Commentary for Family Reading. By the Rev. FRANCIS BOURDILLON, M.A. London: Elliot Stock.

We do not, of course, endorse the writer's thoughts about baptism, but we think readers will find much that is profitable and helpful in these pages.

THE HANDY NATURAL HISTORY. J. G. WOOD. London: Religious Tract Society.

Natural history is here made exceedingly popular by this well-known author. The book abounds with information, and is profusely illustrated with engravings. Happy the child who gets it for a present.

THE TOWN'S BENEFACTOR: A Story of the Sunday Question. By ELLEN LOUISA DAVIS. London: Religious Tract Society.

An engaging story, in which are depicted the hardships of those who have to toil on Sunday for the pleasure of others. The story is well told, but we are afraid it will not have much effect on those to whom it applies. Nevertheless, we wish it success.

LAUNCH OF THE LIFEBOAT. By Mrs. O. F. WALTON. London: Religious Tract Society.

This book is a gem in its way; the chromo illustrations are perfection, at least they seem so to us. Here, by pen and pencil, the author and artist give some interesting information concerning lifeboats and the rocket apparatus, and at the same time lead on the reader to thoughts about the great salvation.

"OUR OWN GAZETTE" BIBLE COMPETITION. No. III., "Tabernacle Teachings." Large Chart (2 sheets, on roller, 3d.; by post, 4d.). For explanations and rules see October number of *Our Own Gazette.* Office, 18, Paternoster Square, E.C.

The Bible should be studied from a real appreciation of its worth and a delight in its contents. But, alas! our appetites are often small, or lacking entirely, and need a stimulus. One such is furnished in the above competition and the money prizes offered to successful competitors. The charts are carefully prepared and neatly executed, and to fill them correctly and creditably will no doubt stir the ambition of many. May this contact with the Word of life prove very edifying to those who take up the competition, and then the end of the promoters will be fully gained.

THE GOLDEN KEY TO THE MYSTERIES OF LIFE. A Poem. By WILLIAM ADKINS. Horner & Son. (Price 6d.)

The author says in his preface, "There is only one key to the mysteries—the golden one of Scripture," and on this line his poem is constructed. It is delicate work to criticise poetry, but this seems to us far better than many compositions that go by that name.

THE NEW REFORMATION. By Rev. CHAS. E. BEEBY, M.A. Elliot Stock.

This is an essay on the question of the future of the Established Church. We must confess that our interest in the concerns of the Church as *by law* established is eclipsed by our regard for the Church as by *grace* established. The future of the latter we are well assured about, for the gates of hell shall not prevail against it. As to the other, well, we do not think this pamphlet reveals the cure for all its troubles.

THE BIBLE PORTFOLIO, AND COMPANION. For Sunday Afternoon Leisure. A Series of Seven Prophetical and Historical Charts. Selected and arranged by ELIZABETH RANYARD. Partridge. (Price 12s. 6d.)

The object of these charts is to give a comprehensive view of history and prophecy. They present, in regard to the latter, the views of both futurist and presentist expositors, and will, with the explanatory volume, enable the student to perceive and estimate the evidence in favour of each line of interpretation. The esteemed compiler deserves praise for the careful labour bestowed on the work, and is to be congratulated on the excellent manner in which the charts are executed.

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GLEAMS OF GLORY FROM THE GOSPELS. Sixth Series of "Something for Sunday." By G. SHAW. Shaw & Co.

This packet of outline papers adds another to the interesting series. The former ones have greatly charmed our own children, and that is their best recommendation.

HAPPY HOLIDAYS. Outline Illustrations for Colouring. By T. PYM and M. IRWIN. Stories by C. SHAW. Shaw & Co.

First-rate. Pretty pictures and pleasant reading. What will the book be when it has passed through the young artists' hands and comes forth arrayed in beautiful colours?

THE TIME IS AT HAND, or, Things which must Shortly Come to Pass. By E. WARDELL-POTTS. Horner and Son.

We can cordially recommend this book, which is chiefly indeed God's own words carefully and skilfully grouped together and given in full, with brief marginal comments. They are left to speak for themselves, with the exception of a word or two of occasional explanation, in italics, when absolutely necessary. We have not seen a book which collects together so much Scriptural evidence on this important subject. It is a very readable book, and we hope it will have a wide circulation, for "The time is at hand." There is one rather serious verbal mistake in pages 40 and 42. The *headings* should have been reversed, the last half of Daniel's seventieth week being put before the first.

"*FROM GREENLAND'S ICY MOUNTAINS.*" By Bishop HEBER. With 15 Illustrations. Nelson & Sons. (Price 1s. 6d.)

This is one of a series, entitled "Favourite Hymns Finely Illustrated," and forms a beautiful presentation volume. A short memorial sketch is followed by a copy of the hymn set to music, after which the various verses are given with emblematic engravings of a very artistic style.

CHANGED SCENES; or, The Castle and the Cottage. By Lady HOPE. Nelson & Sons.

A story for young people in the higher ranks of life, illustrating life's trials and changes, and showing how to meet them. The allegories quoted are very suggestive and instructive, and many spiritual lessons are interwoven with the tale.

STRAIGHT PATHS and *THE THREE T'S.* By HARRIET CARSON. *WILFUL WINNIE.* A Tale. By ANNIE S. SWAN. *QUEER LITTLE FOLKS.* By HARRIET BEECHER STOWE. Nelson and Sons.

Three capital new story books for young people, by well-known authors. These are useful additions to Messrs. Nelsons' excellent stock of juvenile literature, and will be eagerly received by young readers, for whom they are admirably suited.

FOR EVENTIDE. Nelson & Sons.

Poetic readings for eventide, with texts in floral designs. The book is similar in style to others by the same publishers—"Sunrise," "Sunset," &c. It is a little gem in its way: pleasing to the eye by its appearance, and pleasing to the heart by its contents.

"*THE SENTINEL*" *SERIES.* No. 1. "Personal Purity," &c. No. 2. "The Perils of Girls," &c. No. 3. "Save the Boys!" &c., &c. Dyer Brothers.

A valuable series of little tracts, calculated to be of great service in the cause of purity. They are plainly but judiciously written. Parents, and others having the care of young people, should read them for their own guidance in instructing and warning those committed to their charge; and should also circulate them among those for whom they are written.

SERMONS by the Rev. J. J. S. BIRD, B.A. E. F. Longley. (5s.)

A collection of short discourses on various Scripture subjects. They are evangelical in teaching, which is something nowadays, and, being pointed in style, will find acceptance among many readers.

LIGHTS AND SHADOWS OF HUMAN LIFE. By the Rev. JOHN PHILIP, M.A. Hodder & Stoughton.

Human life is, as the author acknowledges, a wide field of study. The question is often asked, "Is life worth living?" and to this question various answers are given. The author's desire is to exaggerate neither its pleasures nor its pains, but impartially to present both the joys and

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sorrows, and to lead his readers on to the glorious sequel for the people of God in that land where the "Light" has no "Shadows."

DARKNESS IN THE LAND OF EGYPT, AND LIGHT IN THE DWELLINGS OF THE CHILDREN OF ISRAEL. Lt.-Col. A. T. Fraser, R.E. Elliot Stock.

A very learned dissertation on the plague of darkness from a scientific point of view. We are afraid some readers will think they are in it if they try to understand this treatise. No doubt, however, there are many who will be interested in the writer's view of the subject.

We have also received, from Messrs. Bemrose & Sons, "*Life and Labours of the Rev. W. E. Boardman.*" By Mrs. Boardman.

ALMANACKS, TEXT CARDS, &c.

Our *LONDON SHEET ALMANACK* is now ready, and we think our readers will be pleased with it. In addition to a large centre engraving, illustrating the parable of the ten virgins, it contains portraits of four eminent servants of God who have lately gone to their rest, viz., the late Mr. Samuel Morley, Mr. Alex. Balfour, Bishop Hannington, and Pastor J. P. Chown. The price is one penny, but special terms for large parcels will be found quoted among our advertisements. Friends should procure these sheets and place them in workshops and railway stations.

"*GRACE AND TRUTH*" *ALMANACK FOR* 1887. Horner.

This is a well-illustrated sheet, the whole forming indeed a messenger of "Grace and Truth."

SEEKING AND FINDING ALMANACK FOR 1887. Partridge. (One Penny.)

This form of almanack is already familiar and much appreciated. It combines an almanack with a series of Biblical exercises.

From Messrs. Partridge & Co. we have received the following Sheet Almanacks for 1887:—*ANIMALS' FRIEND, BAND OF HOPE, BRITISH WORKMAN, BAND OF MERCY.*

These highly popular almanacks are looked for with interest annually. Those who have hitherto decorated their walls with them will not be disappointed with the sheets for the new year. They are beyond all praise.

From the same Publishers—*EVERYONE'S ALMANACK FOR* 1887. With a Likeness of Her Majesty on the wrapper.

Beautifully illustrated, and containing a variety of useful matter, with text for every day.

THE BELIEVERS' ALMANACK (price One Penny) and

THE SEARCH AND SEE ALMANACK (price One Halfpenny). Holness.

Two well-known almanacks. The latter is likely to be popular in Sunday schools.

THE GOLDEN TEXT CALENDAR FOR 1887. London: Alfred Holness, 14, Paternoster Row.

Neatly executed, and useful for the office or for home. The block contains a leaf for each day in the year, with the date in good bold figures, and a text beneath.

"*FAITHFUL WORDS*" *SHEET ALMANACK.* London: Alfred Holness, 14, Paternoster Row.

A very attractive and well-arranged sheet, with seven beautiful engravings and boldly-printed texts.

Mr. Horner, of 27, Paternoster Square, sends us specimens of *four* Motto Cards for 1887, entitled respectively, "The Believer's," "The Children's," "The Christian Worker's," and "The Gospel Motto."

The designs are very beautiful, the texts well chosen, and they are only a penny each.

Also, "*BLESSINGS ALL ALONG THE LINE*," 1887; and

WORDS OF COMFORT FOR TROUBLED DAYS.

RUBY ILLUSTRATED ALMANACK FOR 1887. Wheeler, 88, Mildmay Park.

A handy little calendar, with choice extracts in poetry and prose.

CARDS FOR CHRISTMAS AND NEW YEAR. The Ruby Series: "Golden Light," "Joyful Service," "Jewels," the Motto Packet. Wheeler, 88, Mildmay Park.

Good in every way—in design, execu-

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tion, and selection of texts. The latter point we would emphasise, as it is indicative of considerable skill of a spiritual sort.

Of all the Christmas cards received by us, the most attractive and suitable for the season are those published by Messrs. Castell & Co., entitled the "Peniel Series," those specially worthy of note being "Cathedral Chimes," giving beautifully coloured views of English Cathedrals, with verses by Bishop Bickersteth; "Joy Bells," with litho etchings, and verses by T. R. H.; "Snowdrift," with exceedingly pretty winter scenes, and poetry by Lucy A. Bennett; "Paths of Peace," with views, and verses by the same author.

A more elaborately coloured series will be found in "Day Spring from on High," with pictures of the Nativity and suitable texts. Purchasers of cards will do well to send for specimens.

From Mr. Mack, Paternoster Row, we have received some motto cards for 1887 with tasteful designs. The cards have blank spaces which can be filled with any text or motto, and are therefore capable of being adapted for Sunday schools, Bible classes, &c.

NOTES.

We trust our readers will largely circulate our Sheet Almanack, particulars of which will be found among the advertisements. Much good might be accomplished by getting them placed in waiting-rooms, workshops, cottages, &c., where they would bear a Gospel testimony throughout the year. A capital plan is to furnish a quantity to city missionaries and visitors, and get them to fasten them on the walls as they make their visits from house to house.

* * *

Much good is being done at the Mansion House Chapel, Camberwell, by our friend and brother Mr. G. W. Linnecar, the sailor preacher. In spite of many discouragements, he has persevered with his work, and has had the joy of seeing it gradually develop *into an important and useful* mission. The church at Mansion House Chapel is now a centre of useful and earnest effort among the poor, and our brother, together with his fellow-labourers, deserve the hearty support of Christians everywhere.

* * *

After much exercise of mind and earnest prayer concerning the villages of Hampshire, we are happy to state that we have been able to send forth an evangelist and his wife, who have taken up their residence for a time in one of these villages in the neighbourhood of Christchurch, and are labouring diligently in the district for many miles round. Encouraging letters are continually coming to hand speaking of some degree of success. Visits are made from house to house, and a sad state of spiritual darkness is discovered. One old woman close upon 90 years was met with, who had not a ray of hope. Tracts, books, and illustrated papers are freely distributed and well received, and in some places rooms have been secured for cottage meetings. A room was found in one village where religious meetings are occasionally held, but the inhabitants never know *when* they will occur. It is hoped this may be secured and used. On one Sunday evening the Gospel was preached to a company of about 200 people in the village of Burton, and on another Sunday to about 40 people in the village of Neacroft. The work being done by our brother and sister is a much-needed one, not only in Hampshire, *but in all the English counties.* We commend them to the sympathies and prayers of our readers that they may be greatly helped of the Lord, and that many souls may be saved through their labours.

* * *

JOTTINGS FROM ABROAD.

SPAIN.

Pastor Rodriguez and his wife have forwarded copies of a very interesting letter giving an account of their summer holiday in the village of San Pedro Pescador. The period of rest was largely broken with labours in the Gospel among the poor people of the village, who came in eager crowds to hear. They ask prayer that the seed sown may bring forth abundant fruit.

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