

GOODLY PORTIONS.

"Send PORTIONS unto them for whom nothing is prepared."—NEH. viii. 10. "Sending PORTIONS one to another."—ESTH. ix. 19, 22.
 "As every man hath received the gift, even so minister the same *one to another*, as good stewards of the manifold grace of God. * * * If any minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen."—1 PEI. iv. 10, 11.

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B. C. GREENMAN, BEDFORD, NOVA SCOTIA.

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GLEANINGS FROM A MEETING AT HOWARD LAKE, MINN., JAN. 1, 1890.

First meeting was for prayer. Hymn: "Jesus, that name is love." Bros. Bahe, Strothman and Allen prayed. Hymn: "O teach us more of Thy blest ways." Prayer, Bros. Cutts and Little. Hymn: "From the palace of His glory."

Gospel meeting. Hymn: "What must it be to be there?" Prayer for blessing and conversion of sinners. Gospel address, D. Little, Luke vii. 24-50. John, the fearless, faithful preacher, was now cast into prison for denouncing sin. Lying there with death staring him in the face, he be-

gan to doubt, and sent two of his disciples to ask Jesus if He was the Christ. Jesus said, You go and tell John how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached; and blessed is he whosoever shall not be offended in me." The Lord then commends John, but shows that the "least in the kingdom of heaven is greater than he." He then denounces the Pharisees, for they tried to justify themselves; then bewails the unbelief of that generation. They said of John, "He hath a devil;" of Him, "Behold a gluttonous man and a wine-bibber, a friend of publicans and sinners." Thank God, they told the truth for once; for that is what the blessed Son of God has proven Himself to be for over eighteen hundred years—"a friend of publicans and sinners." Now one of the Pharisees invited Him to dine with him. "And He went into the Pharisee's house and sat down to meat, and a woman who was a sinner came to Him." Now let us look at *how she came* to Jesus, what she *did* to Jesus, what she *got* from Jesus.

First—She came as a *sinner*. That is what we all are.

Second—She came as a *lost* sinner. Even the tiny infant is this—turn to Matt. xviii. 10, 11. How much more you who

have grown up in sin and wandered away from God. The infant needs a Saviour, and Christ is such for it; and if death takes it in its infancy it is saved through the work of Christ on the cross, and hence will be able to sing truthfully the song of redemption up there.

Third—She came a *bankrupt* sinner, “had nothing to pay.” Simon was as much a bankrupt as she, but would not own it, and therefore missed the blessing.

Fourth—She came to Christ *under very trying circumstances*, in a Pharisee’s house, where all the surroundings were against her.

Fifth—She came *alone*. Many professedly come to Christ because others are coming, but she came alone, as all must who truly come to Him.

Sixth—She came *with a hard heart*, and Christ broke it for her. See her standing at His feet, how her tears flow. These are not hypocritical tears. Some people can cry when they please, like the minister who wrote on the margin of his sermons opposite some very pathetic part, “CRY HERE.” Hers were tears coming from a broken heart.

Seventh—She came *believing*. Look at the confidence she manifested in Christ, that He would receive her as she was.

Now see what she received from Christ.

First—**FORGIVENESS** of all her sins. “And He said unto her, Thy sins are forgiven,” v. 48.

Second—**SALVATION**. “Thy faith hath saved thee.”

Third—**PEACE**. “Go in peace.” Oh, what a Friend to all who will own themselves *sinners*!

Next notice what she did to Jesus after coming to Him.

First—*Washed* His feet with her tears. Simon did not wash them with water.

Second—*Wiped* them with the hair of her head, her *glory*.

Third—*Kissed* them. Oh, what burning devotion she manifested to her Saviour! How it puts us to shame as Christians.

Fourth—She *anointed* His feet. The costliest and most highly prized article is not too good to lavish out on her Saviour’s feet. She anointed His feet at the beginning of His weary journey through this scene. Mary anointed His head as He had passed through it, and was about to be laid in death. Oh, may we who have come to Christ and received blessing as she did now follow her example, and bring that which we set the greatest value upon, and lay it down at His feet and say from our hearts, Lord, use it for Thy glory.

Reading, Rom. v.

A. E. B. What is it to be justified?

D. L. To be accounted clear of all guilt. The very opposite of condemnation. It is the judge deciding in favor of the accused. Pardon, forgiveness and justification are often confounded. Forgiveness is more than pardon, it implies bringing into favor. Pardon does not; but justification is more still, it is accounting the accused clear from all guilt. Thus the believer in Christ stands in God’s presence as clear of guilt as God’s own beloved Son. This precious truth was brought out by the apostle Paul.

D. L. What are the divisions of this epistle?

A. E. B. There are four:

First includes chaps. i. to iii. 20. Here all are brought in guilty before God—the Gentile, philosopher and Jew.

Second commences at chap. iii. 21, and closes with chap. viii. Here the Gospel of the grace of God is unfolded.

Third, chaps. ix., x. and xi. are dispensational.

Fourth, chap. xii. to the end of the epistle we get practical exhortations to Christians, showing them how to walk.

A. E. B. What is the groundwork of our justification?

D. L. Let us look at seven things that are said about justification.

First—God justifies. Rom. viii. 23.

Second—Christ's blood is the groundwork. Rom. v. 9.

Third—The Holy Spirit the power. I. Cor. vi. 11.

Fourth—God justifies the ungodly. Rom. iv. 4, 5.

Fifth—We are justified from all things. Acts xiii. 38, 39.

Sixth—We are justified by faith. Rom. v. 1.

Seventh—We are justified freely. Rom. iii. 24.

What is meant by standing in grace? It is our standing in God's presence before the throne. In the past dispensation we have a type which will help us to see it more clearly. On the day of atonement, when the high priest went into the holy of holies with the blood of the sin offering, he sprinkled it once on the mercy seat, where God's eye rested, but seven times before the mercy seat, where he was to stand with unsandaled feet. Thus he had a perfect standing before the throne in God's presence. Now when we are justified from all things we are brought into God's presence and stand in grace.

What is meant here by the word *access*? It means a way into any particular place. Here it is the grace in which we stand, the particular grace mentioned here and in the preceding chapter. Peace, Christ made peace (Col. i. 20) for us. We enter into it and enjoy it by faith.

D. L. What is the difference between sins put away from before God and sins

put away from the conscience?

A. E. B. Christ, by His work on the cross, put away sin in God's sight. Acts xiii 38, 39. When we believe in Christ we get our sins removed from our consciences. Heb. ix. 13, 14.

G. A. What is the difference between sin and sins?

A. E. B. Sin is the evil principle within man which God never forgives, but condemns. To illustrate it: Your boy does something that grieves you very much, but after a while is sorry and with tears comes to you and asks your forgiveness. You forgive the boy, but you condemn the evil temper, not forgive it. Rom. viii. 3 will show us this.

D. L. "Rejoice in hope." What is the hope here spoken of?

A. E. B. It is the Lord's coming. Let us turn to Rom. viii. 18-25.

What is meant by the redemption of our bodies?

A. E. B. Our bodies are bought, but not redeemed. Purchase is the price paid. Redemption is deliverance. Our bodies are now bought with the precious blood of Christ; they will be redeemed when He comes. Seven things are given about the body of believers. In the resurrection it is

First, a raised body. I. Cor. xv. 22.

Second, an incorruptible body. I. Cor. xv. 52.

Third, a glorious body. Phil. iii. 21.

Fourth, a body of power. I. Cor. xv. 43.

Fifth, a spiritual body. I. Cor. xv. 44.

Sixth, a heavenly body. I. Cor. xv. 40.

Seventh, a redeemed body. Heb. ix. 12.

SEVEN GIFTS OF CHRIST IN JOHN.

1. His *Spirit*, iv. 10.
2. His *Flesh*, vi. 51.
3. His *Life*, x. 11.
4. His *Example*, xiii. 15.
5. His *Peace*, xiv. 27.
6. His *Voice*, xvii.
7. His *Glory*, xvii. 22.

appears with His saints. Then He shall sit upon the throne of His glory, and the living nations on the earth will be judged. (comp. Joel iii., Matt. xxiv. 29, 30, xxv. 31-46)—nations now in darkness to whom His Jewish brethren will bear the Gospel of the kingdom in that time of their great tribulation (Isa. lxvi. 18-20). At Christ's appearing all Gospel rejecters are punished (II. Thess. i. 7-10) and the living nations judged (the "goats" of Matt. xxv.) because of their rejection of His brethren (Jewish) and their testimony. Then Israel as a nation will be delivered and restored to their land (Palestine), the Lord purging out the rebels (Ezek. xxxvi., xxxvii., Isa. xi., Zech. xiii., xiv.), and blessing through them will flow out to the spared nations, and the whole world be blessed for a thousand years. Blessed time, when creation will be delivered from its groaning (Rom. viii. 18-25) and the spared remnant on the earth, like Noah and his family around their altar offering sacrifices, will own and worship the Lord. Psa. c. points out this time. Yet the Church and heavenly saints will be above with the Lord, reigning in the New Jerusalem which comes down from God, and is *over*, not *on*, the earth. At the close of this righteous reign of Christ and His saints for a thousand years is the final judgment.

7. The great white throne (Rev. xx. 12-15). Before it appear all the unsaved from Adam down who died in their sins, rejecting God's testimonies—the light of creation, providence, conscience, judgments, law and the Gospel. Here they are raised, but in their sins, as they died in them, unlike those in I. Thess. iv. 15-18 to be forever with the Lord; raised to have judgment meted out to them according to their works, to spend eternity with

the devil and his angels; choosing his rebellion, they must of necessity share his doom, for sin separates from God now, and if unrepented of, *forever*. Here God's *strange* work and act is finished—this judgment is final and eternal, the lake of fire, while the redeemed pass into the new heavens and earth (Heb. vi. 2, Rev. xiv. 10, 11, xx. 10-15).

My reader, which will be thy portion in that day? Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? Who, on the other hand, shall the Lord *receive unto Himself*? If not yet decided, rest not until He is thine only trust, and thus shall He be thy portion now and forevermore.

A. E. Booth.

BRIEFS OF THE PLAINFIELD MEETING, JULY 6-12, 1892.

(Read the scriptures given.)

F. W. Grant (Josh. xiv. 6-15, xv. 13-19). Caleb was the *one man* in his generation who wholly followed the Lord. Caleb means whole-hearted. We should cease wholly from following men; we can only do this by wholly following the Lord.

Hebron means "communion." The place where the cluster of grapes came from—the fruitage of communion.

Anak—"Long-necked"—pride. Giants are never favorites with God.

Sheshai—"White"—purity, self-righteousness.

Ahiman—"Who is my brother?"—pride of race, of circumstances.

Talmai—"My furrows"—pride of works.

The true sign of a thorough break with ourselves is thorough confidence in God. The arm of the Lord is under me, but I must be low enough to be *on* it.

The man in Genesis who had the most experiences was Jacob; we do not read of them after he became "Israel."

Kirjath-sepher—"The city of the book."

Debir—"The place of the oracle"—the *living*

oracle. "The sword of the Spirit, the *saying* of God."

C. F. Boynton (Ezek. xxxvii. 15-22). Division had come in with Israel as with us, through failure, but the time was coming when they would be again united. But how? The dead sticks of Ephraim and Judah were in the hand of the *prophet*, who may be a *for* speaker, a *fore* speaker or a *forth* speaker. Christ alone can bring together as we are subject to and depend on Him alone.

B. C. Greenman (Psa. lxxxiv.). "For the sons of Korah." Jude 11 shows Cain—despisal of atonement; Balaam—gain as godliness; Korah—apostasy, the last step to the pit. Numb. xvi. 28-34, xxvi. 9-11 note "the children of Korah died not" when their parents went quick into the pit—monuments of mercy—brands from the burning. They saw His works, now sang His praises. Such are we, and these, as all *spiritual* blessings, are ours. The heart longs after God's tabernacles, courts, altars, house—Himself and home. Worthless as the sparrow and restless as the swallow, there we rest.

Three "blesseds." Verse 4. His *house*—communion, then praise; v. 5. His *ways*—devotedness, then strength; v. 12. His *gifts*—trust, then grace, good things and glory. This is general, 6th verse special. Baca, the vale of tears, we may make a well, fruitful place, as Heb. xii. 11; and "the rain"—blessing—from God—"fillet the pools;" v. 7. Overcoming the world and divine favor; vv. 8, 9. Prayer and appeal; vv. 10-12. Better to be, as now, but upon the threshold of God's blessings—now light, protection, favor and good gifts, soon the glory, rest and home forever—than the best the world can give.

D. Little (Matt. xi. 16-30). A beautiful connection between this chapter and those previous.

1. Christ the Messiah, Son of David and of Abraham, heir to the throne and of the promises, Emmanuel, God with us, a Saviour.
2. The wise men seeking the King of the Jews.
3. The King is here, get ready for Him.
4. A signant baptized by John and Jesus owned as God's beloved Son,
- 5-7. Principles of His kingdom.
- 8, 9. Cleansing His kingdom.
10. The twelve sent forth with the King's authority.

11. He goes through their cities and is rejected.

Then He turns to say "*Come*." This word is 600 times in the Scripture, more than half of them the Lord inviting to Himself. "*I will give you rest*." Note the "*I will*" in John. Some try to get the 29th verse before the 28th. Christ's yoke never fits an unconverted man's neck, but it is lined with love and never galls a believer's neck. The moment the farmer drops the yoke upon the neck of the ox its will is lost in that of its master. Then bow to Him and wait for orders.

Take my yoke—subjection.

Learn of me—instruction.

Thus we who have rest about sin find it along the way.

W. Burridge (John i. 35-42). This Gospel is full of little pictures of great and grand truths. Here each day pictures a dispensation. Verse 29, the day of atonement, the ground of all; v. 35, the present one; v. 43, God's dealings with the remnant of the Jews. Nathaniel under the fig tree—Israel under the *curse*, their present position and unbelief. Philip's answer is sublime—"Come and see." He neither argues nor reasons, but invites. Jesus lets Nathaniel know *who* He is by the light which reveals all—"I saw thee under the fig tree;" v. 35. John looks on Jesus as He walked, and his heart wells up in praise. Oh to be more a praising people! Is Jesus indifferent to the effect of John's testimony? No, He turned and said, "*What seek ye*?" This touches the whole aim of our life. What is it? We are to care for things here, but business is the burden for our back, not the object of our heart. Is life worth living? It depends very much on the liver. Their answer here satisfied Christ. It is *Thyself* we want. "Where dwellest Thou?" He does not say, "*Go and see*," but "*Come*." They saw, and *abode* with Him. We have here worship, discipleship, communion and service. It is the tenth hour, may be more. May we seek what they did, to live with Him!

B. C. Greenman (Rev. xxi. 1-7). Here it is not Christ's kingdom, but the Father's, as I. Cor. xv. 28—God "all in all"—our eternal home. In John i. we have the Word with God, then we with Him; here, God with men. In Matthew Jesus is found in Bethlehem, city of His *royalty*;

Mark, in Capernaum, city of His mighty *works*; Luke, in Nazareth, the city of His *reproach*; John, no city, but on the one side with the Father—His *home*; on the other "received not"—His *path*. Faith seeks and finds Him out. His word leads to where He is. Here we see the light in our Father's window, and gain courage to press on. "A new *heaven*"—no longer of brass shut against us for our sins, but of eternal bounty; "new *earth*"—no longer parched, desolate and barren, but receiving blessing and bringing forth fruit. Gen. xlix. 25, Deut. xl. 11-17, xxxiii. 13, 28, Hos. ii. 21 and Heb. vi. 7 illustrate it. God eternally free to give, we to take it in. "No more *sea*"—the last heaving of the human heart over, God and His creature, man, rest together. Next four things presenting our world as God views it which in His world are "no more"—death, sorrow, crying and pain. All new *created* beyond any possible flaw, *revealed* beyond all question or doubt, and *established* beyond all possible failure. In creation, redemption and glory He says, "It is done." Next, who shall share this home. "I will give." The cup of living water pressed to our lips below ensures it for us who through grace overcome the world. But—solemn contrast—the *fearful*, those with convictions not acted on; the *unbelieving*, with testimony competent but rejected; and others whose "sin remaineth;" all liars have "their part," but yet are homeless forever. Praise becomes our lips and holiness our lives for His wondrous grace to us.

A. E. Booth (Matt. ix. 18-38). Here is one unclean, cut off. She tried all sorts of remedies, but they failed; then she heard of Jesus. She heard, she came, she touched, she was healed, she confessed, she departed in peace.

J. J. Sims (Titus ii. 11-13). We have three things here:

Where salvation is from—God.

Who salvation is for—all men.

What salvation leads to—present godliness and future glory.

T. Somerville. Salvation—

Great—Heb. ii. 3.

Common—Jude 3.

Present—II. Cor. vi. 2.

Eternal—Heb. v. 9.

B. C. Greenman (Heb. x. 19-25). Based upon

the Father's *will*, the Son's *work* and the Spirit's *witness*, and our double ground of access to God the sacrifice and priesthood of Christ, is a three-fold exhortation.

Let us *draw near*—to God.

Let us *hold fast*—in the world.

Let us *consider* one another—in the Church.

Of old it was "Thou *shalt*," now "Let us"—the sweet constraint of grace, our Father taking us by the hand to lead us in His ways. First, nearness to God is ours, let us enjoy it day by day. Next, a trust from God is given us, let us hold it fast in an evil world. Then a relationship is formed, let us honor it and provoke one another to love and good works. Forsaking the assembly of His saints, a first step in apostasy, is the practical denial of all three, wrongs God, stumbles the world and discourages our brethren. The Lord show us mercy to obey His Word.

M. Stutzman (Heb. ix. 26, II. Cor. v. 21).

P. J. Loizeaux (Mark v. 25-34).

J. G. Mange (Isaiah xl. 2, Psa. ciii. 10). God says Israel hath received *double*. They say, "He hath not dealt with us *after our sins*."

Christians are called—

Saints for their holiness,

Believers for their faith,

Brethren for their love,

Disciples for their knowledge.

F. W. Grant. Men say the Scriptures *contain* the word of God, not *are* the word of God, much less the *words* of God. How are we going to get on with *verbal* inspiration if we do not believe in *every word*? Heb. vii. shows the value of names both in their meaning and order. Would our Father speak idle words?

Josh. xv. 26-28.

Amam—"their mother"—natural birth; born in sin.

Shema—"report"—Word of God; faith comes by hearing.

Moladah—"birth"—born again of the Spirit; our first birth a bad one.

Hazah-gaddah—"enclosure of conflict"—the fold (John x.)—a soul struggling under the law (Rom. vii. 23-25).

Heshmon—"quiet reckoning"—"I thank God through Jesus Christ our Lord."

Beth-palet—"house of escape"—free, and the house of my Father's joy.

Hazar-shual—"enclosure of the jackal"—a carrion feeder, fond of death; the old nature en-

caged, the flesh in us, faith keeps the jackal in.

Beer-sheba—"the well of the oath"—seven lambs, a perfect Christ; the well mine by God's oath; Christ's "verily, verily;" the Spirit of God; living spring of water; to keep it right we must keep the access open.

Bizjothjah—"among the olives of Jah" (Jehovah); Gethsemane, the oil press; this brings out the oil; Christ pressed and the pure oil (the Spirit) flows out. Christian's are God's olives.

Judah means praise; His wonderful work for man the material for it.

B. C. Greenman (Rev. xxi. 9-xxii. 5). Moses was told, "Make all things after the pattern showed thee in the mount;" and we here see what we are to be in glory, that we may be more that now. 1. "A wall great and high"—exclusion of all that God would shut out. 2. "Twelve gates"—perfect administration or outgoings of grace to men. 3. "A river clear as crystal"—the Spirit's ministry of the truth itself. 4. "The tree of life with its fruit every month"—fruits of the Spirit in every season.

E. Van Loon (Prov. xxx. 24-31).

S. Ridout (II. Sam. xiv.).

J. C. Mange (John iii. 7, 16, v. 24).

JACOB'S PLANS AND ABRAHAM'S FAITH.

The Lord permits more or less of trouble and tribulation to come to all His people. When trials come and God delivers us in His own way of blessing we learn a lesson of His love and care and power; and so daily trials are daily lessons, and "who teacheth like Him?" (Job xxxvi. 22). But it is natural for man to do, to work and plan; and so when we get into trial or have a want we too often depend a great deal more upon our own efforts than upon God. So when one thus plans and works his way out he takes the glory to himself, while the one who carries every trial to the Lord, seeks guidance and deliverance from Him, and is led and delivered by Him, learns to praise and thank

Him, and enjoys a new sense of His nearness and loving-kindness.

So we see there are two paths in trial—the path of dependence, obedience and trust, and, on the other hand, the path of self-dependence. I am speaking of believers, and I fear that many who are saved lose a great deal of the joy and peace and rest of soul which they might enjoy did they but realize the care of God, His love and faithfulness and grace. Do we have anxious care? Are we bearing burdens? The only burdens we are told to bear are "one another's burdens" (Gal. vi. 2).

Abraham and Jacob are examples of the two classes of believers—those who live in the joy and peace of a sense of the love and care of God, and, on the other hand, those who plan and labor and strive, and trust in doing. There is a most striking and instructive contrast between these two men. Their lives are well summed up in Gen. xxiv. 1, 35, and xlvii. 9. The days of the one were rich in blessing from God, the days of the other were "few and evil." In Heb. xi. we find the secret of the great difference. From first to last, with two exceptions, Abraham walked by faith (verses 8-19). But not a single act of faith on the part of Jacob is recorded until "he was a-dying" (verse 21).

Take their lives as recorded by the Scriptures. Both were on their way to the kingdom of God (Luke xiii. 28), and yet what a contrast! Abraham lived in the conscious presence of God, saved from harassing care and anxiety. His heart was at rest in God. On the other hand, Jacob's life was one of care and fear and toil. Of Abraham the record is, "Jehovah hath blessed Abraham in all things" (Gen. xxiv. 1, 35). Jacob's words are far from joyful; there is no testimony to

GOODY PORTIONS.

"Send portions unto them for whom nothing is prepared."—NEH. viii. 10. "Sending portions one to another."—ESTH. ix. 10, 22.
 "As every man hath received the gift, even so minister the same *one to another*, as good stewards of the manifold grace of God." * * * If any minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen."—1 PET. iv. 10, 11.

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NOTES OF THE HALIFAX MEETING.

D. Little—Acts xvi. 14-34. Here are three characters—Lydia, the young woman and the jailer. God never repeats Himself. He has infinite resources in Himself, in natural things as well as in spiritual. Three persons here each had a different experience. Lydia's heart is opened by the Lord, and she attends to the things spoken by Paul. The evil spirit is cast out of the young woman by the word of God. An earthquake awakens the jailer, and his experience is different from the others.

1. Look at him as a careless, indifferent sinner.
2. A convicted sinner.
3. The instruction he received.
4. A saved sinner bringing forth the fruits of the Spirit.
5. In Paul and Silas we see how a child of

God living in communion with God can be happy under all circumstances, at all times and in all places.

Mark i. "The *beginning* of the Gospel." John's testimony introduces it as "*Repent ye and believe the Gospel.*" Jesus Christ, the Son of God—human and divine titles blended. Mark gives us the *Son in service*, serving the Father's will and His people's and creature's need. No word for *law* is said to be found in Mark's Gospel. His service, as ours should be, was in the liberty of a son. John's character (verse 2), work (verses 3, 4), raiment, girdle, food, testimony to Christ (verses 6, 7). The man is as his message—independent of men, because dependent on God.

Justification of life (Rom. v. 18)—life in Christ to which no sin can be attached. Life and righteousness go together (Gal. iii. 21, I. John iv. 9, 10).

In John's baptism our Lord took His place with sinners; it was a baptism of sinners unto repentance, not Christian baptism at all. He alone received the Holy Spirit, and the heavens opened to Him, and God's voice came to Him as the Holy One. He saw the heavens open to Him. They are now opened to us, since He has gone in and the Holy Ghost come out (Heb. ii. 7-10). Stephen first speaks of it. At creation heaven and earth were twin brothers, but how soon estranged, as we read, "The earth was without form, and void," etc. See also Deut. xi. 11, 12, xxviii. 23, xxxiii. 28—"Thy heavens be as brass," "Thy heavens drop down dew" (symbol of blessing)—as showing its relation in blessing or judgment. The Holy Spirit was twice received by Christ—first, here for Him-

self; second, at Pentecost for others. Acts ii. 33, "Shed forth" like dew or refreshing rain. He will yet pour out the latter (as here the earlier) rain upon all *flesh*, as here on all *believers*. The Holy Spirit is a *seal, unction and earnest* to us as to Christ (comp. John vi. 27, Eph. i. 13, Heb. i. 9, Acts x. 38, Eph. i. 14).

A seal witnessed completion; anointing was for office (prophet, priest or king), and Christ was anointed such, though He did not enter upon all at the moment. "Anointed with the Holy Ghost and with power," "The Spirit of the Lord is upon me."

Jesus was driven or led by the Spirit *into* the wilderness, and *returned* in the power of the Spirit (Luke iv. 14). As He came to redeem from the power of Satan, so He must first meet and overcome him. Adam in paradise with all in his favor, creatures subject to him, succumbed to Satan. Christ in the wilderness with everything adverse, with the wild beasts, overcame him as a man.

Seven things witness to Christ here: 1, Prophecy; 2, John the messenger; 3, the Spirit; 4, the Father's voice; 5, Satan overcome; 6, wild beasts subject; 7, angels ministering.

E. S. Lyman—Psa. xxxi. 19. Goodness is laid up for those that fear and trust in the midst of the world.

D. Little—Deut. xxxii. 9-15. Jacob the supplanter, heel catcher, deceiver, not Israel, the lot of His inheritance. He *found* him in a desert land, then he was lost (Rom. v. 8). Next he *instructed* him, as Psa. xxxii. 8. He kept him as the apple of His eye. How well protected from harm it is by the high bones, eyebrows, lashes and tear pump! When God makes us objects of His favor He makes us also of His care. Then like the eagle He breaks up our nest, to teach us to soar. Then He led him, made him to ride on high places, and fed him bounteously. But what a sad answer! He waxed fat and kicked. We forget God, but He does not forget us.

A. E. Booth—Josh. v. Seven steps bring us into the place of blessing—Christians in heavenly places. 1. Paschal Lamb, the basis of all. 2. Red Sea—Christ's death closed our career with the world. 3. Jordan, into the land, to meet the Amorites—full power of Satan against

us. Our eyes take in more than our feet cover. Our heavenly portion we find in the New Testament. 4. Circumcision, the knife put to the flesh—*self-judgment*. 5. The reproach of Egypt rolled away, which was bondage—liberty is ours. 5. Passover—remembrance of what did it all for us. 6. Old corn, food now in the land—Christ glorified in heaven our strength. 7. The Captain, neither of us nor our adversaries, but *the host of the Lord*—all His own.

B. C. Greenman—Josh. v. 14, 15. It is important to note in this answer to Joshua that He is neither for nor against, but *over* us—Captain. Let us, then, wait for His word of command, obey it, leaving the whole responsibility of the issues with Him.

C. I. Schofield—Luke x. 25. As the bride says of her beloved's eyes in the Canticles, all scripture is "fitly set." A lawyer has asked Christ what he was to *do*, and He turns him to the *law*, not as the way to be saved, but the answer to his condition. The man gives the summary of the law as love to God and his neighbor, and Christ says, "Thou hast answered *right*." But we are not saved by right answers or a correct creed, but by Christ's work. The law is something to *do*, not to talk about. "The man that *doeth* these things shall live by them." But he is willing to justify himself, instead of letting God do it, and the law never serves that end, but condemns us. There never will be in the universe such a thing as an unjudged sin, either in ourselves or in our Substitute. Grace is the basis of all our blessing, and grace is "getting everything for nothing." We have here three things:

1. Grace { comes to the sinner *where he is*.
2. { saves the sinner *as he is*.
3. { cares for him *to the end*.

How beautiful to note that if this man *went down* to Jericho, Jesus *came up* from Jericho in his last journey to the cross. The man does nothing, can do nothing, has not to lift himself up on his elbows; all is done for him—saved where he is, then kept by the way, and cared for to the end.

D. Little—Luke xv. 1-7. We have 17 different pictures of grace in Luke given nowhere else. Here three go together. In chap. xiv. we have the great supper; chap. xv., the one compelled to it; chap. xvi., the veil turned aside to

show the issues. Here sinners came to *hear* Him, Pharisees *murmured* at Him.

There are two things about the sheep here :

1. It went astray.

2. It trusted the Shepherd.

Seven things the Shepherd did :

1. He missed it.

2. He sought for it *until* He found it.

3. He delivered it from that which held it.

4. He laid it upon His shoulders.

5. He brought it home.

6. He rejoiced over it.

7. He called in His friends and neighbors to rejoice with Him.

J. B. McCaffery—Luke x. 20. Names written in *heaven*, contrast Jer. xvii. 13, written in the *earth*. Ex. xxviii. 9, 10, on the shoulders (strength) and breast (affections) of the High Priest, (1) according to *birth*, (2) according to the *tribes*, showing our place as children of God and in the body of Christ. Isa. xlix. 16, graven on His hands; then the reverse order, Rev. iii. 12, xiv. 1—the name of God and the Father, presenting two relationships of worshipper and child; “name of the city of my God”—citizenship in heaven; “my new name”—Christ as the Head of His Church.

B. C. Greenman—Luke xix. 1-10. This last verse about salvation for the lost is pictured by the incident preceding it. Jericho was the city of a curse, as the world lieth in the wicked one. Jesus is passing through, as the day of grace is speeding by. Zaccheus desires to see Jesus, like a soul anxious to be saved. He is “little of stature”—short of the glory of God, which the law manifests. He climbs up—man's way to be saved. Jesus bids him come down—God's way, repentance. He receives Christ joyfully, being on the one hand a son of Abraham, on the other lost—a *believing sinner*.

J. B. McCaffery—Acts x. 5. Simon the *tanner* suggests life taken to give righteousness. *House by the sea*—Jews and Gentiles. The Gospel reveals the one and unites the other.

B. C. Greenman—Psa. cvii. Five occasions of praise are given here. First, a general one—“He is good, His mercy endureth forever.” Next, who are to praise—the redeemed of the Lord gathered to Himself, then what for.

1. A *way* and a *city*—Christ and heaven.

They wandered, had no city, *then* cried unto the Lord. He led them by the *right way*, and unto a *city* of habitation.

2. Satisfaction and fullness. They fell down helpless, *then* they cried to the Lord, and He brought them out of darkness and bondage.

3. Healing and deliverance when His lessons are learned.

4. A calm and a haven, rest in the midst of trial and at the end.

5. The wilderness and water-springs. For the things that seem against us when He dries up our resources and for the streams of comfort and refreshing He opens for us where we least look for them.

C. I. Schofield—Phil. iv. 11, 12. “I have learned,” not *therewith*, but “to be content;” that is, with what I have in God Himself.

D. Little—Num. xxi. 4-20. We have here first how a sinner can get life, by *looking* to Christ upon the cross. He was there six hours, the first three as a *martyr*, the last as a victim, bearing sins. First there is life, and then a way to walk in. But they were “*discouraged* because of the way.” He has called us into a path, and will support and be with us in it. They want a way *through* Edom, like indulging or fighting with the flesh, but we are to compass it—turn away from it. They wished the serpents removed, but instead God provided a remedy. They came to Obob, meaning dried skins, suggesting the old bottles which cannot hold the new wine—the old nature has no capacity to receive divine things. 2. Ije-Abarim, meaning heap of ruins—the flesh, in which is no good thing. 3. Valley of Zared, exuberant growth. Down in the valley, away from the heap of ruins, we can bear fruit. 4. Arnon, meaning a noisy stream, lively, not a stagnant pool—Christians in activity. In John iii. we get life; iv., it goes back to God in worship; vii., it flows out in service. 5. Beer, the well. Two classes dig it, princes and nobles—God's noblemen around the well. 6. Mattanah, the gift—all of grace. 7. Nahaliel, the heights. 8. Bamoth, the inheritance. 9. Pisgah, survey—they view the land.

E. S. Lyman—Luke v. 16, vi. 12. In the first passage successful results, His fame abroad, send Him to the *wilderness* to pray. In the second, resistance and bitter enmity of men send Him

to the *mountain* top. The former might puff up, as the latter might intimidate. So when the enemy would elate us the Lord takes us down to the wilderness; when he would cast down the Lord leads up to the place of communion. A tree in the open plain develops beautiful foliage and expands, while in the midst of the forest its growth is cramped. So Christians, if too much seeking one another's company, develop a weakly character. We need to be often alone with God.

W. Blatchley—John xi. This blessed One would find a place and a welcome at Bethany, to refresh His spirit; but He never acts on impulse, and hearing of the sickness of Lazarus He makes no haste. If such word reached us our actions might and should be different, unless in some exceptional case, as ready to every good work. Here, that He might be glorified, He waits till the sick one sleeps, then moves on with His disciples, all slow of heart, until met by Martha, whose knowledge of Him bears a different stamp. They apprehend calamity and suffering, but they do not turn back. How different Martha's salutation—"Lord, if Thou hadst been here my brother had not died." It was not so much restlessness or anything to censure Martha for, that she told Mary her sister secretly, saying, "The Master is come and calleth for thee," as knowing she could follow the Lord's communications, which were getting beyond her. Mary uses the same salutation, but with the fitting posture before such an One—*she falls down at His feet*. What a person is this, in whose presence death could not be! Mary rises at the right time, without a word, but a company are drawn to Him who see Him work for God's glory. How blessed to attract to Him!

Before this (Luke x.) He does not rebuke Martha for her service, but for her interference. He will not suffer this, as He so fully demonstrates in "Follow thou me." May we see to it, as our hearts delight in such a path, to tread in His steps; watchful not to interfere with others in their service to Him.

Luke vii. 37, 38, x. 38-42, John xi. 32, xii. 1-11. In four varied circumstances and characters we have one expression alike in each of these scriptures—*At His feet*.

1. A *sinner* with nothing but her sins there, and she gets His hearty assurance that her sins

are forgiven; there she both finds and learns it—forgiveness and assurance.

2. A *learner* there, hearing His word, choosing that "good part" of enjoying fellowship with Him, not salvation or service, but communion.

3. A *suppliant*, pouring out her heart, unburdening all her woe; and "Jesus wept. Blessed answer, she reads His heart. Prayer should be the undercurrent of the soul.

4. A *worshipper*. Mary kept her treasure for Him. It took nearly a year to earn it at a penny a day. She kept it for the right time, "against the day of His burying." We are in debt perhaps more than we think from Rom. xiii. 7, 8. Each of us should be thus "at His feet," and as Lazarus at His table, as Martha serving, and as Mary worshipping with our best ointment of praise.

J. B. McCaffery. Seven aspects of worship: God as the object, Col. i. 12.

The Son the authority, Eph. ii. 18.

The Holy Ghost the power, Acts i.

The new nature, guided by the Spirit, the capacity, II. Cor. iv. 16.

The Word of God the rule, II. Tim. iii. 16.

Heaven the place, Heb. x. 19.

Redeemed sinners the worshippers, Rev. i. 5, 6.

A. E. Booth—Gen. xxvi. 1-33. There are seven beautiful characters in Genesis, giving us the full Christian life.

1. Abel gives us the example of how we must approach God—by sacrifice, and thus be accepted.

2. Enoch, of how we ought to walk with God.

3. Noah, a witness for God, building the ark and a preacher of righteousness amidst all the wickedness of his day.

These three before the flood, after it we get four in Canaan.

Abraham, the believer.

Isaac, the son.

Jacob, the servant.

Joseph, the ruler.

One part of our Christian life we have largely forgotten—the family character, seen in Isaac; he is never seen out of Canaan. Abraham, Jacob, and also Joseph, are at times seen out of Canaan, but Isaac never. But the famine here tests Isaac as before it tested Abraham, who

went down to Egypt (type of the world). But God says to Isaac, "Go not down to Egypt"—a suggestive word to us when under trial or pressure, which ought to lead us nearer to the Lord, but often does the opposite. The Philistines occupied part of Canaan, which belonged only to God's people—representing religious professors, not saved, taking a place not theirs. Isaac was to dwell in the midst of them, and God gives him six "I wills." How sweet this—"I will be with thee," the first of the six. So Isaac dwells at Gerar, meaning the place of a sojourner. This is what we are now—strangers, sojourners, pilgrims. Yet even here he fails; if God be with him as He promised, why need he fear the Philistines? But passing over this, how beautiful that while famine was raging around Isaac sowed in that land and the same year had a hundred-fold. May we be sure we are first where God wants us, then sow the Word, commence at home, and gradually God will extend our borders. We like better to reap than to break up the new ground. May we roll up our Gospel sleeves, plough, and sow the Gospel seed, and like Isaac we are sure to see fruit.

Next, Isaac grew and became great, and God blest him. But the Philistines envy him; thus it ever is. Isaac then digs wells; if we sow we must dig also, and the sowing will not accomplish much if we do not. The deeper we go into the Word of God the cooler and more refreshing the water is. The wells are the same as Abraham before had digged and enjoyed, but the Philistines had filled them with earth. The truth is ever the same, and men of all generations dig the same wells, "things new and old." Truth enjoyed forty years ago will do us no good if we do not dig for ourselves now, because the Philistines still fill up the wells. The well is *springing* water (margin, "living"), not stagnant; this is what God's Word is. It was called *Esek* (margin, "contention"), because they contended with them. But Isaac continues digging, and calls the second well *Sitnah* (margin, "hatred"). How true that if we follow the truth as men of purpose the hatred of professors is manifest. But Isaac digs another well; this he calls *Rehoboth* (margin, "room"). If we but press on *Rehoboth* will always be reached, and we will be left alone with a large field to serve the Lord, and be fruitful in the land. Now the Lord appears to Isaac. As before He promised,

"*I will be with thee,*" now He says, "*I am with thee,* and will bless thee." Here Isaac builds an altar as a worshipper, gives God all the praise, pitches his tent (still a stranger), and digs another well. Now the Philistines who had so long opposed him own him, saying, "We saw certainly that *the Lord was with thee.*" This is always true; even worldly men own in the end a man with purpose of heart. A covenant is made, and Isaac gives them a feast. Are we always ready to give souls a feast when they come to us, and send them away full of blessing? Let us be like Isaac, in the field *working* for Christ and at the wells *digging*, and then we will have abundance to give. The last well is named *Sheba* (the oath), and the city *Beer-sheba*. Here we leave Isaac for the present at the same place where Abraham built an altar and called upon the name of the Lord, the everlasting God, also where God meets Jacob before he goes down to Egypt and says, "I am the God of thy father [Isaac]. Fear not to go down to Egypt; for I will there make of thee a great nation," etc. (Gen. xlv.). The Lord keep us near this well and altar, in sweet communion with Himself.

"LOOKING UNTO JESUS."

Three words only; but in these three words the whole secret of life.

"Looking unto Jesus" in the Scriptures, there to learn what He is, what He has done, what He gives, what He requires.

"Looking unto Jesus" crucified, to find in His blood shed for us our ransom, our pardon, our peace.

"Looking unto Jesus" risen again, to find in Him the righteousness by which alone we are justified.

"Looking unto Jesus" glorified, to find in Him our heavenly Advocate, our High Priest, our spotless Offering.

"Looking unto Jesus" revealed by the Holy Spirit, to find in constant communion with Him the illumination of our darkened understandings, the subjection