

MANNA.



For the Pilgrim
Host of God.

By

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Author of

THE TABERNACLE—Its Structure, Vessels, Coverings,
Sacrifices and Services.



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THE SHEPHERD AND THE SHEEP.

A MEDITATION ON PSALM xxiii.

WE ARE not surprised that this beautiful pilgrim psalm has been repeated by Jews from time immemorial when they sit down to meat, nor that it has been termed "the nightingale among the Psalms." Jehovah richly gives; He ever wisely guides; He restores the fainting soul; He strews the pathway of His own with abundant tokens of His grace: but the grand, distinguishing comfort of the psalm is not in all these, but in what *Jehovah is in Himself*. Each of the redeemed and journeying host can say, "*He* is mine and I am His." We love Divine groupings; now here is one. Jesus as "the *good* shepherd" (John x. 11) lays down His life for His sheep, and that is the burden of Psalm xxii. Christ as "the *great* shepherd" (Heb. xiii. 20), in resurrection and strength, guides the pilgrim host through the wilderness, and that is the happy subject of Psalm xxiii. Christ is "the *chief* shepherd" (1 Peter v. 4) in the glory, and in that light we may surely read Psalm xxiv. He is "good" in death, "great" in resurrection, and "chief" in glory.

JEHOVAH THE SHEPHERD.

Jehovah is for *me*. Jehovah in the eternity of His Being, in the greatness and glory of what He is—*my* Shepherd. Jehovah who is ever on the

throne of universal sovereignty is thy Shepherd. Now Christ takes up the cause of His redeemed (John x.), and in His once-pierced hands we see the "rod" and the "staff" which never wax weak.

In commencing their pilgrim path, the Lord's redeemed will find a gracious cure for all restlessness of spirit in the knowledge of God, not simply what He gives and does, but what He *is*; not His favours alone enjoyed by the soul, but Himself known, loved, and trusted. We start from the Cross where our *sins* were judged; we end with the kingdom where God's *glory* is our assured portion; now we tread the path in which God's *grace* is our strength all along the way.

JEHOVAH MY SHEPHERD

Is an intensely interesting and personal thought. It is faith's appropriation of God for the individual wants of the soul. Have *you* appropriated God and all that He is for yourself? "Jehovah my Shepherd," is a statement which covers all the journey, meets all the need, triumphs over every hostile power, and answers every difficulty. He knows the duties of a shepherd, and He knows too the ways of the sheep. Are they defenceless? He is strong to defend. Do they need correction? His hand of love applies the rod. Do they want support? His staff sustains. Do they require guidance? He leads them in paths of righteousness. Do they need pasture? His green fields and still waters both feed and gladden. Do they need light and help in the valley? He has hung up the lamps of eternal love all along the path, which never go out. The light ever burns, and He is with thee, thy travelling companion all the way through. Deep and quiet, therefore, is the

language of faith, "I shall not want." How can I? How could I with such a caretaker and provider as God?

I SHALL NOT WANT.

All need is here anticipated—guidance, light, correction, strength, consolation, repose, food, abundance, and all that a defenceless saint needs in his path from the cross to the kingdom wrapped up in this blessed sentence of but four words. Right bold is the language of faith, "*I shall not want.*" Need I fear sickness or old age? O saint, encircled in the arms of almighty strength, and shielded in the bosom of infinite love, reject every worldly-wise maxim, and from underneath His wing, where thou art sheltered and covered, say, "*I shall not want.*" Jehovah is the Divine provider for soul and body. Which is better off? The soul that trusts *man* or *God*?

GREEN PASTURES.

"He maketh me to lie down in green pastures." May God Himself expound this precious word to our hearts! Does He lead the flock *to* green pastures? Yes, but that is not the thought here. You do not lie down to feed, but to rest. He first feeds the needy soul, then "*maketh*" him to lie down, because he is satisfied. Has God written that word *satisfaction* on your heart? There is a present satisfaction in His infinite goodness and will, and there is a future satisfaction "when I awake with thy likeness" (Psalm xvii. 15). "He maketh me to lie down," for He knows our restlessness and the strength and activity of nature.

Has the moment come in your spiritual history—that supreme and never-to-be-forgotten moment—

when you have said, "Lord, it is enough" ? The blood of Christ has set you down in God's most holy presence, not as a beggar but as a *worshipper*. Here, it is not *standing*, for that speaks of service; nor *walking*, for that tells of journeying; nor *sitting*, to learn; but you *lie down* happy and contented; it is the figure of calm, quiet, full repose.

STILL WATERS.

"He leadeth me beside the still waters." He leads the flock beside still waters, or waters of quietness, for it is the joy of the Shepherd to conduct the troubled hearts of His own into peaceful scenes of communion. *There* the flock under the watchful eye, and guided by the skilful hand of the Shepherd, are led along the banks of that river where neither wave nor ripple disturbs the ransomed of the Lord. Yet a little while and the banks of the river of life, with its abundance of ever-summer fruit, will be trod by the unwearied feet of the flock: "they shall walk with *me* in white, for they are worthy." The Lord ever keeps the good and best wine to the end. This, then, is heaven's eternal joy, that no thought of personal unworthiness as now, shall ever break in upon the soul, while we walk and talk with the everlasting Companion of our joys and glories.

RESTORATION OF SOUL.

"He restoreth my soul." Jesus is at once the pattern sheep and Shepherd as well. He knew restoration from soul trouble—a trouble which had the Cross as its great burden (John xii. 27). "He restoreth my soul." *When?* When the heart is broken; when the trials of the Church oppress; when the failures of loved and honoured brethren—spiritual guides—have led in the van of deep and

growing dishonour to thy Lord; when health, wealth, and comforts are claimed by the Lord who loves thee, and the pressure of His hand is felt, *then* the Lord restores the fainting spirit. God gives a voice to the exercises of the human heart thus oppressed, and, supposing that God has forsaken it. "Why sayest thou, O Jacob, and speakest, O Israel? My way is hid from the LORD, and my judgment is passed over from my God," as if *He* could forget His beloved, or be indifferent to their exercises and troubles; as if *His* eye slumbered, or *His* arm had grown weak, or *His* love grown cold! "Hast thou not known, hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding. He giveth power to the faint: and to them that have no might he increaseth strength" (Isaiah xl. 27-31). *How* does He restore the soul? Look at the Master calmly sleeping amidst His troubled disciples. Some devoted heart has noted the weary look of Him who came to rest our souls, and a willing hand provided a pillow in the hinder part of the vessel, removed as far as possible from the bustle and noise (Mark iv. 38). *There* He slept, whilst the storm without was answered by the storm within the breasts of His own. Terrified, His disciples awoke the Master. "Carest thou not that we perish?" Surely the storm that would have sunk *them* would have sunk *Him*, for He and they were together. But that were impossible, so *before* He lifted His head from His pillow and hushed the winds and waves, He calmed the fears and distress of His own, saying, "Why are ye fearful, O ye of little faith? *Then* He arose and rebuked the winds and the sea" (Matt. viii. 26). He would have His

beloved in His own peace in the midst of the world's storms. Ah! what opportunities we miss in not taking our part in the circumstances of Christ. Why did not the disciples gather round the pillow and gaze and adore as they beheld His face? The Galilean sea is a witness to the omnipotent strength and tender love combined, of our Lord, Shepherd, and Master.

PATHS OF RIGHTEOUSNESS.

“He leadeth me in the paths of righteousness, for his name's sake.” Here the paths of practical righteousness are entered upon by the ransomed of the Lord. A conscience “purged” for God, made permanently fit for His presence, you can never forfeit. But the practical maintenance of a “good” conscience for God and man, maintained by self-judgment and communion, with an uncondemning heart, are priceless verities in these days of high doctrine and low walk. The righteousness of every-day life, in all its relations, in all its circumstances, in the home circle, in the world, in the Church, and in the workshop, is the crying need of the day. But does God conduct His pilgrim host in paths of righteousness to distinguish them—to mark them off as a people of power in the world? Nay, but for “his name's sake” God has connected His name and glory with the walk of His people, and if they prove indifferent to His glory, and cease to walk worthy of His name, *He* knows how to vindicate His blessed truth and testimony. The name of Christ is dear to the heart of God.

SHADOW OF DEATH.

“Yea, though I walk through the valley of the shadow of death.” Now we enter the valley of the

shadow of death, not surely an unknown or untrodden path, for faith can discern the footprints of the Man of Sorrows all along the way. It was no shadow to Him. It is not "the article of death" that is here meant, but the whole path of the pilgrim-sons of God from the Cross (Psalm xxii.). Deliverance out of the shadow of death is as sure for us as for Israel of old (Ps. cvii. 14), and light too shall yet burst upon us in full-orbed splendour (Is. ix. 2). Why termed "the *shadow* of death"? Because wherever there is a "shadow" there must be "light." Ah, yes; we are living and walking between the lights of grace and glory, the path of exercise, tears, disappointment, and practical death to the flesh lying between. But does the "valley" not suppose mountains? Yes, and we will climb them by and by. The land of glory is stretching out before us, and its beauties and grandeurs are about to burst upon our gaze, then O then our souls will triumph! Nor is it, "I walk *in* the valley," but "I walk *through*" it, for the end is as sure as the beginning, and He means us to reach the glory and light at the end. "The crown and kingdom are in view." The light of the cross and the light of the glory flood the valley.

NO EVIL FEARED.

Besides, "I will fear no evil." Right bold is the language of faith. We do not hear the pilgrim saying, "There are no evils," for Satan has filled the valley with them, but he says, "I will *fear* no evil, for thou art with me." Here the Psalm divides. The pilgrim has been speaking *of* Jehovah, now he speaks *to* Jehovah. He turns from others to Him. Surely this is another advance in our spiritual history! When Jehovah *alone* becomes the portion of the soul, the lamps of love

light up the valley, and God is by my side, and the crested wave becomes as a sapphire pavement beneath my feet. No saint ever failed *because* he was weak, but because he did not realize that he was weak, for then God is clung to. His love becomes the confidence of the soul, and His encircling arm our strength. "Thy rod and thy staff *they* comfort me." The "rod" to correct and the "staff" to sustain. We are as thankful that decline of heart is arrested, and wandering feet reclaimed, as that the staff is in His hand to uphold, and which never waxes weak. Our failures are corrected, and our weaknesses sustained by His love and power.

A TABLE PREPARED.

"Thou *preparest* a table before me in the presence of mine enemies." There is no hurry with God. Our enemies are the enemies of the Lord. Marshal the *difficulties* of the wilderness. *Christ's love* in its depth and tenderness will enable the pilgrim host to triumph over all. Let all creature-powers gather round the defenceless host, *God's love* in its infinite breadth and strength, is the banner borne aloft by the pilgrim band (Rom. viii. 35-39). But whether in presence of wilderness-difficulty, or enemy, it is all the same to Jehovah, who calmly dresses a table for His beloved. Deep, rich and varied are the experiences of the saint seated at Jehovah's table; there he is encircled by arms that never weary, is pressed to the only heart where no reproach is ever found. Grace upon grace is given.

THE HEAD ANOINTED.

"Thou anointest my head with oil." Jehovah anoints the head of each guest with the holy oil—the Spirit's unction and power. Priestly nearness

to God, and kingly dignity for God, are *presently* conferred upon every member of the blood-purchased flock; "*hath* made us kings and priests unto God and his Father" (Rev. i. 6). But the story of wilderness grace is not yet fully told. Jehovah has Himself prepared and spread a table in the wilderness, and that in the presence of every hostile power, then He bids me worship and reign, and now the heart, big with matter (Psalm xlv. 1), utters itself.

"My cup runneth over." Christ's cup of *wrath* was full, and He drained the last dregs. Your cup of *goodness* is full, ever full, and always overflowing, but you will never, no never proclaim it *empty*. Why this overflowing grace? Beloved, God has given us the means to be generous, to be royal givers. You may draw upon the treasury of heaven to any extent. You may fill up blank cheques to any amount. Let the need of others be your care, and when you give do it as an imitator (follower) of God (Eph. v. 1). "Give, and it shall be given you."

AN OVERFLOWING CUP.

"My cup *runneth over*." What is this? Abundance? Nay, more. Will we term it *redundance*? We will be eternal inheritors of His glory up *there*; we are daily pensioners of His goodness down *here*. He gives the Holy Ghost for our souls' enjoyment (John iv. 14), and He gives the Spirit also for abundant testimony to others (vii. 38). It is the *one* gift of the Spirit, whether for ourselves or for others.

GOODNESS AND MERCY.

"Surely goodness and mercy shall follow me all the days of my life." Now we are getting to the

end of the valley. We entered it with the certainty of Jehovah's shepherd-care, and we leave it with even firmer tread and brightning hope. "Surely," is the pilgrim's stamp upon the remaining days of his pilgrimage; it affirms the certainty of love for every wilderness-hour and moment of need; the Lord in like manner, stamps the certainty of His speedy return from heaven, saying, "*Surely* I come quickly," *His last word from heaven* (Rev. xxii. 20). We are counting the mile-stones as we pass on. The last one is almost in sight.

There is a double river of blessing tracking every every step of the journeying host. From the Cross to the Throne the goodness of Jehovah covers the need of the desert, and the mercy of Jehovah meets the failure of the wilderness. Will the river ever cease to flow? No, it shall *follow* me "all the days of my life"—the dark days as well as the bright days. Now comes the fitting sequel, the triumphant conclusion to the path of faith, to the life of experience.

THE HOUSE OF THE LORD FOR EVER.

"I will dwell in the house of the LORD for ever." Highest kind and character of Jewish blessing is to dwell for ever in *Jehovah's* house; but for us the *Father's* home is reserved, and for us the Father's Son of love will come and receive us "unto himself" (John xiv.). He will not *lodge* us in those heavenly mansions for a time, but we will *dwell* for ever—yea, "*for ever with the Lord.*"

Fellow pilgrim, the Shepherd is with thee, goodness and mercy followeth thee, the house and kingdom are before thee, the Spirit's holy unction resteth on thee, the overflowing cup of Divine goodness is thine, and the victory full and final is most sure. Hallelujah!

Our Fortune.

" *All things are yours*; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come: ALL ARE YOURS, and ye are Christ's, and Christ is God's" (1 Cor. iii. 21-23).

OUR resources are unlimited, our riches are boundless, our inheritance both vast and grand, our fortune far more full and ample than pen can trace, tongue tell, or mind grasp. Here is a Divine inventory of Christian wealth and possessions—not made over to advanced saints, or written out on behalf of those whose walk is resplendent with the grace and ways of Christ, but it is one on behalf of *all* who simply believe on the Lord Jesus Christ. Shame that our walk is so feeble and our knowledge so defective; but God has enriched the babe equally with the father in Christ. Details are not enumerated—that would be impossible; but for all that, the inventory is carefully written out, in language so simple that a child can read and understand, and in terms so comprehensive and full that the past, present, and future are embraced, the world too, and all that touches it; and, most marvellous, the whole is summed up in but 35 chosen words—" *All things are yours*: whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come: ALL ARE YOURS, and ye are Christ's, and Christ is God's" (1 Cor. iii. 21-23).

Now it is well to cast up accounts often, to take stock frequently. You know we can well afford to spend freely upon a needy world, to scatter our immense wealth with a liberal hand. A Christian should always be *giving*. You need never fear an impaired fortune. Your future is never impoverished by liberal giving. "My cup *runneth* over;" it is ever full.

Spend your Fortune.

Dear fellow-believer, spend your fortune; scatter your riches in a generous, yea, God-like manner. We can smile at the foolishness of a Christian hoarding up money, clinging to and grasping a *bit* of the world. O that he knew it; that the "world" is his; that his fortune *is made*. A mean, ungenerous Christian is a sorry exhibition of the grace and character of God. Be open-handed, free, liberal; act like God. We knew a Christian lady who visited a dying girl. The poor sufferer needed necessities. Our lady friend had a fine case before her requiring sympathy and generous treatment—the heart and the purse; but she would pray about it for a day or two. Then she bought the necessities—will we say somewhat grudgingly?—took them to the invalid, but found her *dead*. Christ will have a serious word yet with that lady about her tardy and ungenerous treatment of the dying girl.

Now we have not yet entered into full and personal possession of our boundless wealth, but we are about to do so. The inheritance is *reserved* in heaven, where it can neither be lost, soiled, nor its glories dimmed by aught of man or flesh, and its greatness and grandeur are "ready" to be disclosed, while we, the happy, yet perhaps suffering "heirs" are "kept" here by God's power for its eternal enjoyment (1 Peter i.). But, on the other hand, we are not like the Old Testament believers who received all on *credit*; our innumerable blessings are purchased and paid for. "*Hath* blessed us with all spiritual blessings in heavenly places in Christ" (Eph. i. 3). Beloved fellow-believer, you are a wealthy person. Rise up to a sense of your

dignity. Yours is a noble birthright; for it is written, "But of him are ye" (1 Cor. i. 30); of royal rank too, for He "hath made us kings" (Rev. i. 6); while true Christian dignity as "Sons of God" (Rom. viii. 14), and Divine position as "seated in heavenly places in Christ" (Eph. ii. 6), which, with a never-failing supply of wealth to support the rank, dignity, and title, makes the Christian *even now* a wonder to the heavenly intelligences (Eph. iii. 10), while in the coming kingdom of blessedness and glory the world will be amazed at the love and glory of Christ then covering the Church (John xvii. 23). "We shall be like him, for we shall see him as He is."

The Lord's Beloved Aged People.

WE HAVE a growing reverence for the aged. It ever was and is a characteristic of Jewish religious life to honour the aged. It is a touching and beautiful sight to view one in the sunset of life waiting at the brink of the river for the parting of the waves. The heart yet brave; the love of early days as passionate if more matured; the purpose of the soul unchanged, and the calm unshaken confidence—the growth of many years—reflected on the patient, if withered and suffering, countenance. How chastened! How mellowed! How useful the ripe experience!

One danger to which the Lord's aged people are peculiarly subject, is to rest on their oars, and seek to pass the evening of their days in a "Home of Rest," assuming that their work is done. That was not the spirit of brave old Caleb, who when 85 years old said, "As yet I am as strong this day as

I was in the day that Moses sent me"—forty years previously—"as my strength was then even so is my strength now for war, both to go out, and to come in" (Jos. xiv. 11). Caleb was not tired of the conflict. He drew his spiritual strength from God: the source of his courage was in God Himself.

The physical vigour of youth may give way, but there is a power outside the domain of nature, "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" (Isa. xl. 31). O beloved aged pilgrims, our rest is on the other side of the river; our home is on high. Throw off the indolence which with age and infirmity creeps over the soul, and nerve yourselves to battle on, to serve till He come. A few more struggles and then eternal rest! Your active ministry in pulpit or platform is over, perhaps. But has your service ceased? There yet remains the more spiritual work of intercession with God for the Church and the World. *Work on your knees*—work which brings you face to face with God Himself. The Sanctuary is your sphere of service and that is better than the *public* work of younger days. Then, too, there is the exquisite beauty of Christ reproduced in your aged days—His love, His grace, His tenderness, His voice, His touch, His gentleness, His holiness. O God, bless Thine aged pilgrim people! Say not, "My long life's work is done."

One of the most eloquent of Scottish divines whose burning words once fell on our ears, the late Dr. Guthrie, thus wrote: "They say I am growing old because my hair is silvered, and there are crows'-feet on my forehead, and my step is not as firm and elastic as before. But they are mistaken.

That is not me. The knees are weak; but the knees are not me. The brow is wrinkled; but the brow is not me. This is the house I live in. But I am young—younger than I ever was before."

For ourselves, and for all our beloved aged pilgrims, we long and pray for spiritual vigour. Where, of course, there is a collapse of the physical powers, one can only wait in patience the joyful summons, "Come Home!" Press on with increasing desire. The manna is needed equally for your closing hours as for the springtide of earlier days. Feed on Christ, ye fathers and mothers in Israel!

“Be still, and know that I am God.”

IT IS hard to be still when all is turmoil and commotion around—when dangers thicken and troubles multiply on every hand. There is at least a moral heroism in battling single-handed with opposing hosts even if you fall in the struggle. Controversy has its uses as well as its dangers, and never let us forget that the Judah-remnants who returned to Jerusalem from their forced exile of 70 years were men who could wield the sword as well as handle the trowel. "For the builders, every one had his sword girded by his side, and so builded" (Neh. iv. 18). There are times and seasons, when the advances of our wily foe on the citadel of our most holy faith, must be resisted in spiritual energy—foot to foot, and inch by inch. The sword must not be sheathed, must ever be sharpened and burnished and ready for use. The armour is needed for conflict with Satan and wicked spirits in heavenly places (Eph. vi. 11-13).

There are, however, times when God *seems* to hide Himself, when our only safety is doing nothing. The voice of our Saviour-God is heard beside many a Red Sea difficulty, "*Stand still, and see the salvation of the LORD.*" It is a hard lesson to "stand still" in the presence of opposing foes. Jehovah is the *Living God*. Cloud and storm are beneath His feet and His throne remains unmoved. Can't you, won't you let Him act for you? Be still and see the wonder-working arm of Jehovah clearing a path for your feet. Once more the seas divide and Jehovah has triumphed, and then we sing.

The Advocate.

1 JOHN ii. 1, 2.

WHO IS the Advocate? "Jesus Christ the righteous" One. Righteousness ever abides, never changes, remains untouched and eternally subsisting for every member of the redeemed family. But not only is He the righteous One, but He has made propitiation for our sins (Heb. ii. 17, propitiation, not "reconciliation"). Now He is that abidingly in the presence of God. Propitiation was made by blood-shedding on the Cross and blood-sprinkling on the Throne (Lev. xvi.). Propitiation having been made for our sins, He, in His own Person, is *that*, and ever shall be. Thus His advocacy rests securely on this rock foundation—CHRIST THE RIGHTEOUS ONE AND CHRIST THE PROPITIATION. This magnificent truth avails for the whole world "for our sins and for the world;" "*the sins of*" should be deleted; they are not in the Greek text. The rejection of the italicized words clears the sense. The propitiation is for believer's sins, and also available for the world.

The Believer's Relation to Christ.

DEAD WITH CHRIST, Rom. vi. 8.

THE doctrinal knowledge of this truth is one thing; its practical application day by day is quite another. To what am I dead?—to all that Christ is dead to. What about sin, politics, the world in its moral character (1 John ii. 16), pride, love of money, position, dress? Dead with Christ settles your relation to all these and other things. It is a simple test, and one which the youngest believer may apply in every-day life: Is Christ dead to this and that? So am I, as dead with Him.

RISEN WITH CHRIST, Col. iii. 1.

There the range of things of a heavenly kind and character are to occupy our minds and engross our lives. "Seek those things which are *above*, where Christ sitteth." What a vast inheritance of wealth and blessing lies up *there*, and all ours! The things are strewn around in the presence of Christ. He is the centre of all, so as to attach our hearts to heaven. Heaven is our home and its magnificent contents of life and glory our things. Hence the holy vigour demanded in the emphatic word "Seek!"

CHOSEN IN CHRIST, Eph. i. 4.

A vast system—moral and material—was set up in divine counsel long ere the world was. One of the grandest features of the system with its millennial and eternal glories, is the sovereign and eternal choice of persons, gathered out from this wrecked world and united *to Him in whom they were chosen*. Our place is in the heavens and we have

a capacity for the place. Heaven suits our nature and our nature is in perfect consonance with heaven. The *place* is secured for us by the blood of Christ. The *capacity* is given us in the new birth. We are each qualifying ourselves for *special* place in the kingdom.

CHRIST OUR SUBSTITUTE, 1 Peter ii. 24.

What was borne?—our sins. Who bore them?—His own self. Where were they borne?—on the tree. How were they borne?—in His own body. The LORD hath laid on Him the iniquity of us all (Isa. liii. 6). Where then are our sins?—made an end of, says Daniel (ix. 24); cast into the depths of the sea, says Micah (vii. 19); cast behind His back, says Isaiah (xxxviii. 17); remembered no more, says Paul (Heb. x. 17); blotted out, says Peter (Acts iii. 19).

CHRIST OUR HOPE, Col. i. 27.

The ineffable joys of Paradise are not the goal of expectation. Heaven in its vastness and unknown and untold wealth of love and glory does not satisfy our lofty, ambitious desire. We have tasted of a joy yet deeper; we have looked upon the face of Jesus radiant with the glory of God. He eclipses all else. Everything and everyone is in the *shade*, and Jesus alone in the *sun*. He is our Hope. We wait for Him, and He alone is, not the Hope of love, for that we have, but the Hope of glory, for that we wait.

CHRIST OUR EXAMPLE, 1 John ii. 6.

His life was one of absolute devotedness to His Father, of faithfulness to God, of grace to sinners, and of goodness to all. None so holy, none so gentle, none so meek, none so compassionate.

In all this and more He is our example. We trace His blessed footprints. We are to walk *as* He walked. We are to love *as* He loved. We are to be holy *as* He was holy. In all circumstances and at all times, our lofty aim should be "Oh, to be more like Him," and never rest satisfied till we bear His likeness in glory.

CHRIST OUR INTERCESSOR, Rom. viii. 34.

There is no higher, there is no more honourable seat in the universe than the right hand of God, and there Christ sits:—In solitary dignity? No, but active and generous in His service of love on behalf of those for whom He died. He makes intercession for us, and that powerful intercession ever avails and never fails. According to His knowledge of our need and the requirements of the divine glory, He pleads, He knows, He names, He remembers each one. Thus the resources of grace are ample. We are in safe and powerful hands.

CHRIST OUR STRENGTH, Phil. iv. 13.

The man who lives in the strength of Christ is for the time being omnipotent. What is impossible in service, in trial, in persecution to one armed with the resources of Christ? The might of earth is baffled by the strength of Christ. A bed-ridden saint living in the power of Christ is more than a match for all the powers of darkness. *His* strength is perfected in *our* weakness. Realized weakness brings Christ to our aid. Through Him we shall triumph and bear aloft the palm of victory in the coming day of strength and glory.

CHRIST OUR HIGH PRIEST, Heb. iv. 14.

He bears our names on His shoulders and heart—Strength and Love (Exod. xxviii. 12-29). Our

infirmities which are many, our temptations which are severe, and our sorrows which are abundant, are embraced in this gracious and compassionate ministry. Christ is both High Priest and Minister in the Sanctuary of God. Life's battle is practically known to Him, and so He can and does sympathize. Hold fast, therefore, the confession of His Name. Struggle on. The conflict is nearly over. His priestly service avails with God, and is available for every tried and suffering saint.

CHRIST OUR HEAD, Col. ii. 19.

The Head of the body is neither Pope nor Archbishop, but Christ, and His headship is neither exercised in Rome or London, but in heaven itself. The mystic body comprising only and all true Christians is on earth, but the Head is in heaven. The life, nourishment, and government of the body comes from the Head. The sources of supply cannot fail; they are inexhaustible. Satan has scattered the members, but there his power ends. The gates of hades cannot prevail against the Church—Christ's body and bride, the nearest and dearest to Him.

CHRIST OUR ADVOCATE, 1 John ii. 1.

Christ acts as a Priest with God, and as an Advocate with the Father. In the former official capacity, He deals with our need as tried, suffering, and tempted saints; in the latter, provision is made for us as failed and failing children. The object of the advocacy of Christ is to restore our forfeited communion, the joy of salvation. Relationship is not broken by our constant failures, but the communion of it is, for a time, hence this gracious ministry of love to restore, not the relationship of child, but the feelings proper to it.

CHRIST OUR PEACE, Eph. ii. 14.

Then it is stable as the throne of God. Its permanency and stability are in no wise affected by our ever changing state. We have peace *within*, which may be clouded at times, but the peace *without* cannot be lost, cannot be dimmed, for Christ on high is our peace and He is unchangeable (Heb. xiii. 8). Learn to distinguish the peace *within*, from the peace *without*. The former may fluctuate; the latter never. He who made peace through the blood of His Cross (Col. i. 20), is that abidingly in the presence of God for us. He is our peace.

CHRIST OUR OBJECT, Phil. iii. 14.

Christ on high is our "mark" in time, and our "prize" in eternity. He is the sum and centre of our interests now. For Him we live and for love of Him we serve. Heaven would be desolation without Jesus. Christ is our object. To reach Him, to be with Him, and like Him, is our prize, our crown! We press on with unwearied feet and dauntless spirit, using earth's resources by the way, but not detained by them. We dare not linger, nor look behind, but gird up our loins and cry aloud, "Christ for me! Christ for me!"

CHRIST OUR BREAD, John vi. 33.

For forty years—day by day—Jehovah spread a repast for His people. "Thy raiment waxed not old upon thee, neither did thy feet swell these forty years" (Deut. viii. 4) sufficiently attests the unchangeable grace of Jehovah to His people of old. Jesus humbled here, entering into earth's circumstances is our manna, our bread. God's bread and angel's food He is declared to be. Are we weary of Jesus? On Him we feed morning, noon, and

night. Rich, savoury food is Jesus. The husks of earth, or the manna from heaven: On which are we feeding ?

CHRIST OUR FORERUNNER, Heb. vi. 20.

Jesus as High Priest has entered into the heavenly Sanctuary, but in an additional character of glory as the *Forerunner* of the redeemed. The high priest of old alone trod the innermost Sanctuary. We shall follow our great High Priest within the veil. Neither prayer nor song broke the silence of the holiest as Aaron entered it and served, but we shall enter the holiest of the upper Sanctuary with gladness and song. Our crowns cast before His throne and ourselves prostrate before Him, we shall for ever celebrate the worth and glory and love of the Lamb slain.

Christ's Love.

CHRIST'S present and ceaseless love to the Church (Eph. v. 25-27), and to every individual believer (Gal. ii. 20), are assured facts. Some of us have drunk deeply of the cup of human sorrow, but in so doing the fathomless love of Christ has been known in its depth and tenderness. Welcome the sorrow then, for the love which accompanies it. Love mixes the cup and appoints the trial.

Christ's Faithfulness.

FROM the Manger to the Throne He never swerved from the path of absolute obedience to the Father's will. He pressed on and on in His devoted and solitary path, uncheered by human smile or commendation. Like Him, never lower the flag, never compromise, never adapt the testimony of God to altered times and changing circumstances.

Christ's Tenderness.

HE MADE the worlds, yet lifted up infants in His arms and blessed them there. His voice and touch lay like balm on wounded hearts. Sin fled from the holiness of His presence, while the broken-hearted sobbed and rested within His sheltering arms. Is He changed? Nay. We are ever proving the depth of His tenderness; *that* is fathomless. Blessed Saviour, Thy tender word is like music to our souls! Thy voice heaven's lullaby to Thy tired and wearied host!

Christ's Tears.

GOD wept through human eyes, is a profound expression of Divine sympathy with men. "Jesus wept," is one of the briefest Bible utterances, but O how humanly touching and sympathetic! He wept in the garden, He wept over Jerusalem, and He wept with the sorrowing sisters at Bethany. We weep, but soon the hand of God will be gently laid on every tear-stained face. We shall weep no more.

Our Hope.

OUR HOPE is the Personal return of the Lord from Heaven, to take us up and home to the Father's House, and from thence to the Kingdom. The moral, social, and political signs unmistakably point to the *near* realization of our Hope. He is coming! Are we on the tiptoe of expectation? Are our loins girded and our lights burning? Lord, keep the reality of Thy Coming burning brightly in our hearts! Come, Lord Jesus!

Our Service.

NO GIFT nor special endowment of the Spirit is needed to serve our Lord Christ. The spring of all real service is *love*. Without it the most abundant and diversified services are robbed of the savour which would make them acceptable to God. The meanest service undertaken and accomplished in the spirit of love has a fragrance altogether its own. The service of *love* and the service of *legality* are diametrically opposed.

Our Walk.

OUR walk in gentleness towards all; in meekness under insult and wrong; in love to all saints; in devotedness to God and His interests; and in unswerving faithfulness in all and every relation of life, is patterned in our Lord Jesus Christ on earth. We are to walk as He walked. No lower standard is allowed; a higher one there cannot be. Jesus in the depth of His *humility* (Phil. ii.)—the foundation grace of the Spirit, is our soul's desire and aim.

Our Destiny.

OUR Destiny is to be conformed to the image of God's Son in glory (Rom. viii.). What a glorious prospect lies before us! Better than crowns, than robes, than palms, is the certainty of being perfectly like Christ—bodily and spiritually (Phil. iii. 21; 1 John iii. 2). Without stain within or without; without a feeling, as now, of personal unlikeness to Christ; like Him, save in the scars and wounds—the memorials of Calvary—our souls shall then and ever rest satisfied.

God's Love.

GOD'S Love is the repose and strength of the soul. His love is unchangeable. It triumphs in times of human weakness, and lights a candle in the soul which no power can extinguish. Lean *all* your weight upon it, ye tried and suffering pilgrims. God's love covers all your needs and amply provides for every exigency till home and rest are reached.

God's Omnipotence.

GOD'S omnipotence in the intervention of human affairs is a fixed truth in our soul. We positively revel in the grand and consolatory thought that God is over all—great in His greatness, irresistible in His might and power. Omnipotence is for you. Count upon its exercise, therefore, in the most desperate and straitened circumstances of life. Is there anything too hard for the Lord? Faith shouts out in reply, "Nothing too hard for the Lord."

God's Omniscience.

GOD'S Omniscience is absolutely universal in its range. The millions of planets in magnificent and orderly procession, and the bed-ridden and desolate saint in garret, come equally within the observation of the all-seeing eye of Him who never slumbers and never sleeps. His eye is upon the movements of the archangel, and upon your need. Trust Him, therefore, in brightest day and darkest night.

God's Sovereignty.

GOD is Supreme in the world of men and of angels. He rules. He governs. Celestial and terrestrial thrones are under His sceptre. God's sovereignty in our lives, in the world, in the Church, in our hearts, in our homes, and in all and every circumstance of life however trivial, is faith's confidence at all times. Yield ye to Him in His sovereign sway. Give up your will, and gladly accept His government.

New Heaven and new Earth.

REVELATION xxi. 1-8.

IT IS with a heart too full to utter itself that we ponder over these truly magnificent words—grand in their very simplicity. The stamp of inspiration is on every word. The seal of the living God is impressed on every sentence. Neither word nor symbol could describe the glory, nor portray the blessedness of the eternal state. The terms used to speak of it are presented negatively. Why this? Because the eternal condition is the necessary result of what God is, the force or energy of His nature, and thus a condition beyond the highest conception of man or angel. In the "new heaven and new earth" beheld by the seer of Patmos there will be no bursting heart, no wasted cheek. No more sea to separate friend from friend, no wrinkled brow, no tear will ever dim the eye, no weight will ever oppress the spirit, no cloud

will ever travel across the eternal skies, no withered leaf or fading flower, scorching sun, nor winter's angry blast, no serpent's trail nor hiss, no sin to mar the harmony; but the grand, triumphant hallelujah of eternity to God and to the Lamb the redeemed and blest creation, will roll over the bosom of the eternal earth and across the vault of heaven. God will rest in His love. Righteousness will dwell. Sin, and cloud, and death will be for ever banished from those regions of eternal delight. God's rest will be entered upon. The sum of eternal blessedness will be enjoyed. The heaven and earth will be brought up into abiding fellowship, yet the distinction between heaven and earth and the peoples respectively, for each will be everlastingly maintained. God will dwell with men. God will be all in all. The configuration, size, and splendour of these respective eternal abodes are in the mind of the Divine architect and builder. What a sight as we see and enter them!

The Manna and the Water.

The manna and the water—*Christ* and the *Spirit*—were given to Israel in the wilderness not to take them out of trouble but to sustain them in it and to impart strength and joy in the way. Exod. xvi. and John vi. give *Christ* as the manna; while Exod. xvii. and John vii. give the *Spirit* as the water.

What I Know.

I KNOW I *have* forgiveness of sins from Col. ii. 13.

I KNOW I *am* justified from Acts xiii. 38, 39.

I KNOW I *have* peace with God as I read Rom. v. 1.

I KNOW I *am* saved as I peruse Eph. ii. 5—8.

I KNOW I *have* everlasting life from John v. 24.

I KNOW I *cannot* be lost as I read John x. 28—30.

I KNOW I am fully blest from Eph. i. 3.

I KNOW I am *now* God's child from 1 John iii. 1, 2.

I KNOW I *am* an heir of God from Rom. viii. 17.

THE BEGINNING of Christian life and service is *The Cross*; the end of such a life, is the *glory*. Are you resting on the work done for you, or on the work you are doing, but never done?

HEAVEN—The dwelling place of God and of His saints is imperishable. Its inhabitants are immortal. The cry of death is never heard within its jasper walls. No sepulchre will e'er be found in Heaven's evergreen valleys or amongst its everlasting hills. "There is no more death."

How and Where do we Live?

EVERY believer on the Lord Jesus Christ has a grand mansion to live in (John xiv. 2), a vast fortune to spend (Eph. i. 3; 1 Cor. iii. 21-23), and a magnificent inheritance to enjoy (Eph. i. 10, 11; 1 Pet. i. 4). The young and the old, the feeble and the strong, the good and the disobedient were all placed at their conversion on an equal footing. There is no such partiality shown as some getting the "first blessing" and others getting the "second blessing." *All* spiritual blessings were sovereignly bestowed on *every* believer alike, the moment he was saved. But these things are not apprehended at the same time, or to the same extent by all. Now the mansion has its upper and lower rooms. In what part of the mansion do you dwell? Grovelling amongst the cellars and never going beyond the kitchen for a little food now and again just to keep life going? Is that it? Get up and live according to your means and position. "The riches of his glory" (Eph. iii. 16) are at your disposal, and these riches form an exhaustless store of wealth. Don't be in the least afraid to draw largely on the bank of heaven; it will never break and your wealth cannot diminish. Every cheque, however large the amount, if endorsed by the Name of Jesus is honoured, "*whatsoever* ye shall ask . . . ye shall receive."

God has set apart the rooms in the third flat for your special occupation. "Quickened," "raised," and "seated," are the three flats of God's mansion. "Seated in heavenly places in Christ Jesus" (Eph.

ii. 5, 6), what grandeurs there meet the astonished gaze! That is your house and mine; not the cellars of earth, but the drawing-rooms of heaven. Look at the actions, the life, the bearing of the man who consciously belongs to heaven! Look, on the other hand, at the character of the man who is afraid to touch his fortune lest it should diminish, and who issues from some underground passage or cellar. He is a miser, and an earth grub. Contrast those two believers and ask yourself the question: to which class do I belong? "All things are yours." Give God credit for His goodness and generosity. Live in the enjoyment of heaven and spend on the poor and needy of earth somewhat of your vast wealth. Carry through the arid wastes of earth, perpetual sunshine in your heart, and weary ones shall bless you and weak ones will be enabled to lay hold on God their strength, and then having served your generation you shall fall asleep to wake up on the resurrection morning and walk with your glorified Lord (Rev. iii. 4) through your magnificent inheritance. You are heir of it meantime. When we obtain our majority we shall enter upon actual and eternal possession.



Family Worship.

THE Word of God and Prayer are life's moral safeguards. In the former God speaks to us, in the latter we speak to Him. We cannot overrate the vital importance of family Reading and Prayer. You would—oh, how willingly!—run to the rescue of your child in peril, and yet greater by far are the moral perils which beset the minds and hearts of our children, yet we deliberately neglect what might be the saving of them. There are exceptional cases where a Christian father cannot daily read the Scriptures and pray in the midst of the family. The necessities of his employment and other causes which he cannot control may hinder. But there are to our personal knowledge numbers of—shall we term them?—Christian parents who habitually shirk the sacred duty of “Family Worship.” How can such expect their children to be preserved from evil, if not fenced round by the Scriptures and Prayer? Why send them out to the world *defenceless*? O thoughtless cruel parents, you are ruining your children. You are digging their moral grave. You send them into the world to battle with the devil *without* God. It is an unequal contest, and no wonder that your children are not saved; yea, if they sow their wild oats, at whose door will the blame lie?

Then step into a prayerless household. How everything goes wrong; jar, discord, and impatience characterizing its daily life. What a change there would be were the Word of God read: what a controlling power it would exert. Then the united supplications for help, for guidance, for preser-

vation during the day, with the spreading before Him of the individual wants and family necessities, would exert its influence in one and all. Just try it for a week and note the effect. The decay of family religion is an ominous sign of the times. We have observed with sorrow that "Family Worship," even in religious Scotland, is becoming more than ever a thing of the past. The barriers are breaking down one by one. Men are getting instilled into their minds a sense of independence of God; they neither fear Him, nor love Him. God is patient. It is an age of moral relaxation. Self-will and pride are in the ascendent. But God will deal with it, and we may safely leave all to Him.

The high aim of every Christian parent should be the salvation to God of each member of the household, followed by a career of Christian usefulness and activity. You may send your children to fashionable boarding schools, to France or Germany for accomplishments; you may design them for a high place in the world and spare neither trouble nor expense to accomplish your end: what have you gained? "The world passeth away," but heaven lasts for aye. Eternity dwarfs time entirely, and the glory beyond eclipses the brightest scenes of earth. O near-sighted Christian parents, rouse up to your responsibility to train your children for Christ. What if wealth is strewn around the feet of your son or daughter; what if the plaudits of the ever fickle multitude ring in their ears; their name be honoured in the Academy, or enrolled on the scrolls of the mighty; what of it all and they lose their soul, or miss earth's true end of existence, *a LIFE FOR CHRIST?*

Everlasting Strength.

ISA. xxvi. 3, 4.

“*IN THE* Lord Jehovah is everlasting strength,” or, as in the margin, “the rock of ages.” In Jehovah Himself—in the very source itself. Luther was more than a match for the combined forces of the civil and ecclesiastical powers of Christendom. His strength was in God, and Jah Jehovah fought the forces of evil through the simple monk of Wittenberg, and won for succeeding generations the ever-glorious Reformation. The truth is that in human history there is no question whatever of difficulty with God. Circumstances and occasions of utter wreck and ruin are grand opportunities for God to display Himself. *Impossible*, is not the language of prayer and faith. The moment you bring the power of God into the most desperate circumstances, there is an end of all fear and doubt; questioning ceases, and the case is settled. Jehovah shall do it, and faith says “it is done.” Again and again, has the Living God lifted up His Glory out of the ashes of a ruined corporate and individual testimony. There is just one thing God cannot do. He cannot deny Himself. This then is faith’s confidence and stronghold. Utter weakness grips the throne of the Eternal God: faith clings to the Living God and laughs at the word *impossibility*.

In Jehovah—the Self-existing One—“whose Being none can know,” is everlasting strength. Jehovah was Israel’s memorial name (Exod. vi. 3); the import of which is taught us in Rev. i. 8, “which *is*, and which *was*, and which is to *come*.”

The public mention of the dread and sacred name JEHOVAH is strictly forbidden by Jewish law. Sabbathai Sevi, an impostor, falsely claiming to be the Messiah, dared to pronounce the awful name, and was at once deemed worthy of death by the Rabbins; this was 260 years ago. Veneration for the name is unchanged. This sublime title is Israel's stronghold through centuries of national degradation, yea, even in the darkest moments of their sorrowful and chequered history, with strength broken, hope gone, persecuted in every land crushed in spirit, and without home and country, yet Jehovah ever is their one Hope. The seeds of future national glory are laid deep in this magnificent title—Jehovah. Is He not as much to us as He was and is to Israel? Is not His Name and what it signifies enough for Gentile need as for Jewish want?

Be strong in the Lord. Confide in God Himself, ye fearful and timid. Build your ruined hopes, your desperate circumstances on the Rock of Ages. Is health failing, friends forsaking, and poverty about to encircle and gird you tight with its attendant evils? Lie down on everlasting strength. Is church division and strife working havoc in your heart and household, and amongst your friends, casting you into a heartless isolation? Stay yourself on everlasting strength. If fellowship with friends and brethren is denied you, see that you increasingly cultivate "fellowship with the Father and the Son;" that will more than compensate for the loss. It is a day of weakness and of small things, but we have made it so. Define the limits of what God may not do in both spheres of His grace—the Church and the world! What is needed to stay the cruel and utterly heartless strifes which

are tearing the Church to pieces, and making her the sport of an unbelieving world, is an energy of soul which will storm the throne of God, and a faith which will build its confidence alone on Him.

“Is anything too hard for the Lord?” is a twice-repeated question (Gen. xviii. 14 and Jer. xxxii. 27). What is the need of the day amongst the Lord’s beloved people? It is to be brought into a condition of such utter helplessness as to beget absolute confidence in the Living God. Has weakness brought us to this point, that we cannot do without God. “Without me ye can do nothing” (John xv. 5) is the lesson of ages, and of both Testaments; but the converse is equally true, *with Him* we can do anything—everything.

“Hast thou not known, hast thou not heard that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? He giveth power to the faint; and to them that have no might He increaseth strength” (Isa. xl. 28, 29). Make the God of heaven and earth your resource, your confidence, your strength. Do not measure difficulties by your ability, or wisdom, or capacity to meet them, but measure the world, the power of Satan, and the evil of your own heart by what God is and what He has done. “Is anything too hard for the Lord?” Faith confidently answers: “There is nothing too hard for thee” (Jer. xxxii. 17). May we increasingly prove it.



Our Safety.

GOD *for* us is the first thing to get hold of. God is *for* His people all along the journey and He is for each one of us. The weak, the young, the suffering, and the perplexed can say "God is for *me*." Weakness, ignorance, suffering, and every state in which one may find himself, is in itself a claim upon the Living God. He is for me in that state. Then we have God *with* us, which is a step morally higher than God *for* us. All cause of fear is removed, all dread banished, as we realize that God is acting for us, and can and will dispose of difficulty and enemy as it pleases Him. But God *with* us is a mighty moral power. It controls and shapes the life and directs in thought and action. What would be the influence on the life, if a friend, in every respect superior to yourself, were continually at your side? would it not impart a trustful confidence? would there not be a constant reference to your friend? would not his will dominate yours?

Then this naturally leads up to another thing, we *with* God, and we *for* God. We with Him gives the quiet, happy consciousness of communion. *He* with us controls all. *We* with Him is our joy and gladness. Is all this so? Then in all life act *for* Him. In all service; in all testimony; in all the multitudinous details of life we ought to be for Him. His interests our supreme care. To sum up we have—

First, God for us—No fear.

Second, God with us—Our practical safeguard.

Third, we with God—Our communion.

Fourth, we for God—Our life's object.

God's Sorrowing and Afflicted People.

BELIEVERS are more dear to God than mind can fathom. We are compared to the most precious and costly materials—silver, gold, and pearls. We are predestinated according to the eternal purpose of God, to be conformed to the image of His Son in glory (Rom. viii. 29)—a blessed purpose which no power can frustrate. But the furnace in the meantime is needed to purify and purge from dross and grit the precious metals. The breaking and bruising is a painful process, but it cannot be dispensed with, if the Divine refiner would see in every bit of gold the reflection of His own image (Mal. iii. 3).

He sits at the mouth of the furnace while Christ Himself, absolutely pure and as absolutely sympathetic, takes a place in company with the sufferer in it (Daniel iii. 25). Wisdom, Divine wisdom, superintends every detail. There will not be a blow of the hammer too many or one too severe; nor will the furnace be heated one degree beyond what is absolutely necessary. The duration and intensity of the fires of affliction are limited and controlled. God measures our difficulties and fills our cups. All, is under a Father's hand, and *He* "will never cause His child a needless tear."

Would we seek to escape the present and painful discipline of the Lord, as we reflect on the distinguished place we are each to occupy—a discipline,

moreover, which is only for a season, and for which there is a need's be (1 Peter i. 6)? "Weeping may endure for a night, but joy cometh in the morning" (Ps. xxx. 5). The Valley of Baca (Ps. lxxxiv. 6) wet with the tears, and its silence broken by the sobs of the Lord's redeemed, leads on to the rest and worship of the house of the Lord (verse 4). Tribulation is God's appointed path for *all* His sons and daughters, but it ends in the kingdom and fulness of joy. Besides this, there are present lessons, as well as a grand future. We are yet in the school of God and of sorrow. Our richest lessons are taught us in the *shade*, which we never could learn in the *sunshine*.

"My times are in thy hand" (Ps. xxxi. 15). Is it a safe hand? An Almighty hand? An infinitely tender hand? Oh! yes. The hand that holds you up is one of Divine love and of omnipotent strength. Our times, whether dark or bright, whether of sorrow, desolation, poverty and death, are in Jehovah's hand, and that is enough, methinks, for weakness to lean upon. Our life seems a tangled web. Who can unravel its mysteries or explain its apparent contradictions? But faith's confidence is this—that *our* God holds the thread of life. All is perfect light before *Him*, if dark and inexplicable to *us*. "He knows the way He taketh." Ever interpret His actions, however in themselves insolvable, by His love, well known to our souls. The character of His ways is simply the reflex of His nature—light and love. "All things work together for good" (Rom. viii. 28). Trace all up direct to the source which is God—the God who gave His only Son; there rest. Occupation with second causes or agents and instruments shuts God out of

the scene. No sorrow can reach you till He bids it come; poverty cannot touch you till He allows it; friendships cannot be severed unless He permits; loved ones cannot die till He withdraws His hand; and hearts cannot break till He sovereignly allows. "As for God, his way is perfect."

Christ was "a man of sorrows." God had only one Son without sin, but He never had one who was without sorrow (Heb. xii. 8) "whereof all are partakers." The Blessed Lord is with us in the wildest storm, in the darkest night. The most awful hurricane can no more engulf *us* than it can *Him* (Mark iv. 37-41). He who walks on the sea (Matt. xiv. 25) as the Lord of the raging elements, sleeps in the midst of His own, whilst winds and waves dash around (Mark iv. 37, 38).

Tribulation cannot separate us from the love of God, but the love of God will by and by separate us for ever from tribulation and set us in eternal felicity. In the meantime the love of Christ leads us on and through life's trials "more than conquerors" (Rom. viii. 35-39). Do not allow yourself to be wrapt up in a selfish sorrow. God turned the captivity of Job when he prayed for his friends (chap. xlii. 10), and gave him "twice as much as he had before." Wilderness lessons are meant for others as well as for yourself; see to it, that you learn them well, and hand over the fruit of them to fellow-pilgrims (2 Cor. i. 3-6). The trying of your faith (James i. 3) will soon be over, then the trial of it "more precious than of gold" will be publicly recompensed in the coming day (1 Peter i. 7).

The Christian Hope, the Personal Return of the Lord.

OUR Hope as Christians is the personal Coming of the Lord Jesus Christ from heaven into the air to take us to Himself (1 Thess. iv. 17), to introduce us into the prepared place in His Father's house (John xiv. 3), then, subsequently to share His reign and glory (Col. iii. 4; 1 Thess. ii. 12). "This same Jesus" (Acts i. 11)—who trod the streets of Jerusalem, who walked beside the sea of Galilee, and trod on its angry waters, hushing the hurricane by the power of His omnipotent word, who lived, loved, died, and ascended from the Mount of Olives before the gaze of His rapt disciples—"shall so come in like manner as ye have seen him go into heaven." He returns to Mount Olivet (Zech. xiv. 4) for the deliverance of His ancient people, but ere doing so, He breaks the journey in the air. From this trysting-place—only once named—He gathers from the earth and sea the whole company of the redeemed. Every saint of God is removed from the earth—then living or dead—all caught up in the clouds.

The Hope of the Bride is the arrival of the Bridegroom (Rev. xxii. 17). The Hope of the Church, as an espoused virgin to Christ (2 Cor. xi. 2), is to enter upon the established relation of wife to the Lamb (Rev. xix. 7).



Praise or Blame.

RECEIVE PRAISE OR BLAME: "that each one may receive the things done in the body according to that he hath done whether it be good or bad" (2 Cor. v. 10). Righteous retribution follows every act of time. What about the bad? What about our sins? Christ has borne them all in His own body on the tree. He has perfectly answered to God for our failed responsibility as His creatures, and as for the good—alone produced by the Holy Spirit—that shall carry its own eternal recompense with it. Christ shall publicly approve of all done in the body—the fruit and action of the Holy Ghost. Is there cause to fear? Is there dread of personal loss? Does the soul shrink and tremble at the thought of appearing before the judgment seat of Christ? Nay. We appear there glorified. The Judge is our Saviour and the Bridegroom of the Bride. He once hung on the Cross for our sins. For us the judgment seat can have no terror, why should it have? but as we think of sinners, of a guilty world, we haste to carry the message of sovereign grace to every creature. The judgment seat of Christ has its terrors to the unbelieving—to such only. "Knowing therefore the terror of the Lord we persuade men."

The Two Natures in all Believers.

THE believer has *in* him the old, the God-condemned nature derived from Adam, and which he can only get rid of by death, or the Coming. But he has also *in* him a new nature, given when born of God. Now these two are fundamentally

opposed. They co-exist in the Christian, but are antagonistic to each other. The gulf between them is wide and impassable. The two natures can no more assimilate or agree, than can light with darkness, good with evil. In source, principle, tendencies, characteristics, they are essentially opposed. God is *against* the one, *i.e.*, the old man, and *for* the other, *i.e.*, the new man. The devil is for the one, *i.e.*, the *old* man, and against the other, *i.e.*, the *new* man.

But the presence of the old nature in the believer need not hinder communion with God. We are not responsible for its existence, but we are for its activities. In proportion as we allow it to act or display itself in any form whatever, spirituality is checked. To neither nature is responsibility attached, *that* applies directly to the person. Nor is the new nature said to be born of God, that is said of the *person*—the responsible *I*.

The chief characteristics of the old nature are delight in evil and insubjection to God. The main features of the new nature are delight in holiness, obedience, and dependence on God. The food of the old nature is the world, morally characterized as the lust of the flesh, the lust of the eyes, and the pride of life (1 John ii. 16)—an immense variety to suit all tastes. The food of the new nature is Christ, the Word, and the whole system of heavenly things—rich and wholesome food. The power behind the old nature is Satan. The power of the new nature is the Holy Ghost. The tendency of the old is towards death; the tendency of the new is towards life. The issues of the new nature are all that is morally excellent—all that God can accept. The issues of the old nature are only evil—all that God abhors.

The Character of the New Man.

“THAT ye put on the new man which after God (*i.e.*, His moral character) is created in righteousness and true holiness.” (Eph. iv. 24). Here an interesting distinction meets us. The new man is *created*, while the man himself is *born* of God. We have heard not infrequently the remark, “that the new nature is born of God, and hence cannot sin,” based upon a misconception of 1 John iii. 9. But the nature is created, while the man is born. “Doth not commit sin,” or practise it, is the force of the words.

Righteousness and holiness are the two great fundamental principles of the new man. Righteousness supposes a soul right with God and man—every just claim answered. Holiness refers directly to the nature of God as light—what He is in Himself intolerant of evil. Now, on these great foundation truths the excellences and virtues of the new man repose. They are the pillars of true subjective Christianity, reproduced in the every-day life of the Christian. It is what ought to *be*, what *is* in measure displayed by every true saint. In Col. iii. 10 a further and practical truth is asserted of the new man, it is “renewed in knowledge.” That is, it grows, it develops, it never gets old, it is ever renewing its life under the power of the Holy Ghost. In the passage in Ephesians we read, “be renewed in the spirit of your mind,” the exhortation coming in *between* the putting off of the old man, and the putting on of the new man. To put off and to put on, the spirit of the mind must enter into both acts, else otherwise legalism would rule the mind, and all result in forced efforts, of which asceticism in monastery and convent is the necessary fruit.

The Sinful Nature.

IN THE Fall, a principle of evil entered into man, which only grew and strengthened under successive revelations of truth till it culminated into *positive hatred* to God. Man's sinful nature asserted its sway over the creature, thoroughly dominating and leading him on from iniquity to iniquity, from horror to horror, till at last roused into frenzied passion, he became the declared enemy of God, crying out for the murder of God's beloved Son—"Crucify him! Crucify him!" But carefully observe, that responsibility does not attach to the nature, however vile it may be, but to the whole personality. I am responsible, not the sinful nature in me. Its activity I am bound to restrain. The sin or nature in us is independent of, and additional to, that which goes to make up the person—spirit and soul, and body.

Sin in us is spoken of doctrinally as "the flesh" (Gal. v. 16, 17); also as the "carnal mind," or "mind of the flesh" (Rom. viii. 7); again, as "the old man" (Eph. iv. 22)—only this latter views the nature in its outward expression as shown in daily life. Every Christian has both the old nature and the new nature in him; but neither nature is responsible for its activity. The person is responsible for the *allowance* of the nature in thought and deed, but not for its *existence* in him. It is persons who are accountable to God, and not the nature of the person. We should, however, be able to trace every act, every word, and every thought to its respective source within. Learn also to distinguish between the *I* and the sin that dwelleth in me (Rom. vii. 15—22, 25).

“As He is so are we.”

1 JOHN iv. 17.

IT DOES not mean that we, believers, have Christ's place in love, on the Father's throne, or in Glory (John i. 18; Rev. iii. 11; John xvii. 24), that would be to equalize ourselves with Christ, to His dishonour and our loss and shame. In all things and in all relationships He must have the pre-eminence. He is worthy! He alone!

But the passage refers to judgment. As He (Christ) is beyond judgment, so are we in this world. We are as completely beyond judgment and condemnation as Christ Himself. God's love *with us* (see margin or revised version) is thus perfected in giving us present boldness, because as “He is” so “are we.” If judgment cannot reach Him, it can no more reach us. We are as the Judge, and *in this world!* The very one who bore our sins is the ordained Judge. He cannot in righteousness judge those whom He has saved, whose sins He has borne, else He would judge His own work, and deny Himself; two impossibilities!

There will be judgment on our work as *believers*, but none as to our sins as *sinner*s. What a soul-emancipating truth!

As *saints* we should be morally separate from evil, Eph. v. 3; as *priests* we should offer the sacrifices of praise to God and good to men, Heb. xiii. 15, 16; as *servants* we should abound in work and wait and watch besides, 1 Cor. xv. 58; Luke xii. 36, 37.

We Know Him.

"WE KNOW him" means a present and continuous knowledge—a practical acquaintance with Christ. But how does this knowledge of Christ grow and strengthen in the soul? "If we keep his commandments." The laws of Moses are not in question, but the commandments of Christ. The law was given to men in the flesh. Christian commandment applies to men in the Spirit. In truth, John in the 1st Epistle never once uses the term "law." The term "commandments" as employed by our Apostle conveys the primary thought of *divine authority*. Whatever therefore possesses this character, whether embodied in type or express statement, possesses the force of commandment to those desirous of doing the will of the Lord. Obedience is the first feature of the new nature (Acts ix. 6). Obedience enforced under threat of punishment is not *christian* obedience. We are not under Moses, but under Christ. The motive, spring, and power of all divinely accepted obedience and service is love. The Lord said, "*I delight to do thy will, O my God.*" (Ps. xl. 8). and it is this character of obedience to which we are set apart. The obedience of Jesus Christ is the measure of ours. The new-born child finds his joy in doing His Father's will. It is the first and fundamental characteristic of eternal life in the believer. The happy, joyous inward consciousness that we know Him, is in keeping His commandments. It is not *do* His commandments, but *keep* them. The doing flows from the keeping. "Keep his commandments" means to value them, to treasure them in the heart and memory.

From Experience to Christ.

WITHOUT doubt the two most prominent "fathers" were John and Paul. Both turned from self to Christ, from experience to Christ, from inward conflict to Christ. It is to Christ the Holy Spirit conducts the soul. A loftier aim, a deeper lesson there cannot be. The soul travels slowly to this holy goal. It is often a painful process ere the end is reached. A personal and experimental knowledge of Christ is the supreme lesson of the hour. "I know whom I have believed" (2 Tim. i. 12). Stress of circumstances, the mingled joys and sorrows of life left their impress on the soul of the grand old Apostle. *He knew Christ.* Christ in heaven was his soul's delight, Christ filled the vision, and Christ became the *alone* centre of his moral being. It is true that conflict and experience and even the characteristics of the spiritual babe were ever witnessed, more or less, in the spiritual "father."

We deprecate an intellectual study of the life of Christ. Such studies hurt the soul and lower immensely the tone of communion with God. But the study of Christ on earth and in heaven, reverently pursued, is sure to leave its impress on the soul. Holy intimacy with Christ will make you unconsciously Christ-like. O to reach this blessed goal! It is within the reach of all. All cannot be teachers or evangelists, but it is within the compass of every Christian to reach a moral elevation—a profound state of rest—of which Christ is the centre in the soul, that the holy calm of heaven may be ours *now* and till we see His face in glory.

I am Jehovah.

Exodus vi. 2, 6, 8, 29.

ISRAEL in Egypt was brought down to a state of hopeless, helpless misery. The situation was a desperate one. The first and preparatory signs of Divine intervention on their behalf only roused the ire of the king (chap. v.). The haughty monarch answered the demand for the release of the people by increasing the oppression. Jehovah permitted Pharaoh to tighten his cruel grip upon the people. Then when things had come to the worst, Jehovah calmly announces *His* "*I will*"—seven times repeated to deliver His people (6—8). But what is faith's guarantee that the Divine purpose shall be accomplished to the very letter of the word? It is "I AM JEHOVAH." Twice is Moses so assured (2, 29), and twice is Israel likewise assured (6, 8). "I AM JEHOVAH" was enough for Israel and enough surely for us. What are trials? What are difficulties in light of this glorious declaration of the nature and name of God? Is the situation desperate and one utterly beyond human help? Jehovah carries strength and gladness in the very name. It is for us to prove what He is. Every word, every promise has its fulfillment guaranteed in "I AM JEHOVAH." Be the mire ever so deep, yea, even if creation sinks and a universal collapse ensue of all existing power and government, yet out of the ashes of the wreck faith would grasp, and triumph too, in "I AM JEHOVAH." Build upon this, ye fearful saints! In these last moments, when faith seems at its lowest, and the power of evil apparently triumphant, we cling in our weakness to this magnificent declaration, "I AM JEHOVAH."

The Bride.

REV. xxi. 9—xxii. 5 describes not a literal city, but the bride, the Lamb's wife (9). The harlot is spoken of as a city (xvii., xviii.), so also the Bride. The literal Jerusalem on earth is the subject of Isa. lx.; but that to which the Apocalyptic Seer calls our attention is the Church of the New Testament in governmental splendour—in relation to the millennial earth—the true union of Church and State.

FEATURES.

HERE are some of the many interesting features of the glorified Bride: Her state is *holy*, her home is *heaven*, and her source is *God Himself* (xxi. 10). She is enriched with the glory of God—our present hope (11; also Rom. v. 2).

HER LIGHT.

HER LIGHT (11), or shining, is as jasper—symbol of the glory of God (Rev. iv. 3): God covers the city with His glory. The wall is built of jasper (18), and forms the first foundation (19); that is, the glory of God is the light, security, and foundation of the heavenly city.

THE WALL.

“THE WALL, great and high” (12), denotes strength and security; everything unsuited to the glory of God can find no admittance to that holy place. All within are safe and divinely guarded.

GATES AND ANGELS.

“TWELVE gates and twelve angels” (12). The gate was the place of judgment. The rule and administration of “the world to come” is not committed to angels, but to man (Heb. ii. 5). We shall judge the world administratively (1 Cor. vi. 2), and the twelve Apostles from their place on high will specially govern Israel (Matt. xix. 28); hence the names of the twelve tribes are written on the gates. Angels never rise above the position of *servants*; we are *children* and *sons*. Angels wait at the gates to obey.

FOUNDATIONS.

THE TWELVE foundations of the wall of the city have in them the names of the twelve Apostles of the Lamb (14). The Apostles have a distinctive place in the Church (Eph. ii 20), besides being in special relation to Israel. The twelve foundation stones are unequalled for size, strength, and splendour (Rev. xxi. 19). Severally they set forth some distinctive feature of the glory of God, while combined they present God Himself in the moral glory of His Being, the Church's *one* foundation of incomparable strength and grandeur.

MEASURED.

THE CITY, gates and wall are divinely measured and a perfect square is the result (15). A line of flax to measure the earthly city (Ezek. xl.); a golden reed—Divine Righteousness—is the only and adequate rule to measure the Church in glory. The result is “the stature of the fulness of Christ.”

THE WALL MEASURED.

THE WALL is specially measured, but by the same rule, and instead of the “equal” and amazing

size of the city, the wall is but 144 cubits; the former measurement expresses the Church's perfection in the glory *according to God and angels* (17).

BUILDING OF THE WALL.

THE BUILDING of the wall is of jasper, that is, the glory of God will be our defence and security, while the city itself of pure gold, like clear glass. As to the gold, we are made the righteousness of God in Him *now* (2 Cor. v. 21); *then* it will be displayed—the purity will be transparent (Rev. xxi. 18).

GATES OF PEARL.

THE GATES are pearls; every gate is of *one* pearl (21). The gates are set in a right worthy setting, even in the wall of glory—the pearl in the jasper. Israel, angels, and men will learn as they look upon the gates of pearl that Christ loved the Church and gave Himself for *it*—the one pearl of priceless value (Matt. xiii. 46).

STREET OF THE CITY.

THE GOLDEN and transparent street of the city tells us that walks in the wilderness are over. The *sand* of the desert exchanged for the golden street of the golden city. No more defilement; No more feet-washing. We shall walk on that which cannot possibly defile, or be defiled (compare with 2 Cor. vi. 16). Street, not streets (Rev. xxi. 21).

NO TEMPLE.

“ NO TEMPLE therein ” (verse 22). There will be no “ holy ” and “ most holy ”; no curtains and

veils; no temple confining the glory of God to a favoured few. All shall see Him alike. The feeblest believer shall see Jesus equally with Paul. "We see Jesus," say the the Apostle (Heb. ii. 9). "We see Jesus" is the language of "I saw no temple therein." God and the Lamb make themselves known equally to all in the city of gold.

NO CREATED LIGHT.

THE CITY needs no created light as the "sun," nor borrowed light as the "moon," nor artificial light as the "candle," for the uncreated glory of God is its light, and the Lamb is its lamp. The city is one blaze of glorious light (23).

THE NATIONS.

THE NATIONS shall walk in its light. What we ought to be *now*—the light of the world (Matt. v. 14—26)—that we shall be *then*. The Lamb shall light the city *within*; we shall reflect the light *without* to the Gentile world (Rev. xxi. 24).

HOMAGE.

THE KINGS and nations shall yield their homage and pour their treasures at the feet of the glorified saints (compare verses 24—26 with chap. iii. 9). The seat, too, of universal government is the glorified city (26).

GATES EVER OPEN.

IT IS not "the gates ajar," but the gates "shall not be shut at all by day." Absolute security; the open gates tell the certainty of perfect rest and quiet; but will they not be closed as the shades of evening draw their curtains over the face of Creation? No, no; "for there shall be *no night there*." Blessed and everlasting day that knows no evening! "No night there," twice repeated.

No night with its weird shadows—no night with its fears and terrors. No night with its troubled dreams. No night with its darkness and hidden dangers. All is light, all is day, all everlasting sunshine (25).

NO DEFILEMENT.

“AND THERE shall in no wise enter into it anything that defileth.” It is the home of the holy and glorified; no plea nor title of any sort will admit save those washed in blood, and whose names were written in the Lamb’s book of life (27).

THE THRONE.

THE THRONE of God and the throne of the Lamb—yet but *one* throne (xxii. 1, 3)—majesty and meekness combined—maintain the blessing for ever; grace through righteousness then as now (Rom. v.).

RIVER OF LIFE.

THE RIVER of life will flow uninterruptedly: now the waters should flow freely from us (John vii. 38). Alas! that its course should be so often checked and hindered by the working of the flesh in us (Rev. xxii. 1).

TREE OF LIFE.

NOT only does the river of life refresh and gladden, but the tree of life, with its varied and abundant supply of fruit, affords eternal nourishment, while its “leaves” will be the witness of grace to the millennial nations (2).

NO CURSE.

“NO MORE curse.” What then? The throne of God and of the Lamb combined shall be in it,

upholding the glory and sustaining the blessedness, while "his servants shall serve him" unceasingly. We serve Him in weakness and imperfection *now*; then we shall serve Him in strength, perfectly, and *for ever* (3).

HIS FACE.

WE "SHALL see His face" (4); *that* is a blessing beyond harp, or crown, or robe, or glory. The best wine is here poured out. We *shall* see the face of Him who died, and His name shall be on our foreheads. Like Rebecca of old when she lifted up her eyes at the close of her wilderness travel, and beheld Isaac, she veiled her face that she might shine in his likeness; so in that day His name on our foreheads will be the public bearing of His likeness, morally (1 John iii. 2) and *corporeally* (Phil. iii. 21).

THE REIGN.

THEY "shall reign for ever and ever." The millennium and eternity are here embraced. Both our service and reign are eternal, and our joys as well. Thus closes this truly marvellous and magnificent description of the Church in the glory, with a statement that reaches far beyond the millennial age. In the eternity of God, the Church reigns in a glory that shall never sink—never go down. (5).

The Blood of the Lamb of God.

THE *Blood* of the New Covenant has secured to the believer the immediate, full, divine, and eternal remission of all his sins (Heb. x. 14—18).

The *Blood* of the Cross is the ground on which all things will be reconciled, and also the ground of

the present reconciliation of persons (Col. i. 20, 21).

The *Blood* of Christ is God's answer in grace and righteousness, to Man's state of evil in life and practical ungodliness (Rom. iii.).

The *Blood* of Jesus is the title to pass through the rent veil into the uncreated light of God, and worship in His holy presence (Heb. x. 19).

The *Blood* of Christ—the spotless Lamb of God—is the price of our redemption from a mere traditional religious life (1 Peter i. 18, 19).

The *Blood* of the Lamb is the alone and Divine ground of safety, as it is written—"When I see the blood I will pass over you" (Exod. xii. 13).

The *Blood* sprinkled ONCE upon the Mercy Seat was the holy and righteous ground on which God could bless a guilty people (Lev. xvi. 14).

The *Blood* sprinkled seven times before the Mercy Seat was the holy and righteous standing for a saved people in the Divine presence (Lev. xvi. 14).

The *Blood* of the everlasting Covenant was the ground and claim on which the God of peace did raise up from the dead the "Great Shepherd" of the sheep (Heb. xiii. 20).

The *Blood* is the purchase-money of the flock of God (Acts xx. 28). By it persons are washed from their sins (Rev. i. 5), and in it their robes are made white (Rev. vii. 14), while by it they overcome (Rev. xii. 11). By it the conscience is purged (Heb. ix. 14), and by it peace is made (Col. i. 20). By it *He* entered into the holy place (Heb. ix. 12), and by it *we* enter in also (Heb. x. 19). By it we are made nigh (Eph. ii. 13), are justified (Rom. v. 9), and have redemption (Eph. i. 7).

Helpful Notes.

NEVER give the least quarter to persons who deny the inspiration of the Bible or any fundamental doctrine. No quarter to the enemy. No surrender of the truth. To all such be firm; to leaders, *unyielding*; to followers, *compassionate* (Jude 22, 23).

THE great element of success is enthusiasm, but in divine matters it must be enthusiasm created in the soul by the Holy Ghost. He it is who on earth directs all for the glory of Christ. He it is who fixes the affections on Christ, and burns in upon the soul—eternal realities. Those are the men who turn the world upside down.

CULTIVATE largeness of heart and breadth of thought, such as will overleap ecclesiastical barriers, dwelling upon all that is morally good and excellent wherever found; yet on no account abnegate your scriptural position, nor in the least degree compromise the claims and truth of God.

OUR sins are ^{remembered no more} forgotten (Heb. x. 17). Our tears are bottled (Ps. lvi. 8). Our words are recorded (Mal. iii. 16). Our hairs are numbered (Luke xii. 7). Our need is known (Matt. vi. 32). Israel's God is ours. His infinite care and omnipotent strength are enough for life's journey.

ONE loving act—the outcome of pure affection to Christ, and the simple desire to please Him—is worth all the talk of all the clever, clear-headed doctrinal people. Combine the practical side of Christianity (James i.) with the doctrinal (Rom. viii.), and you produce a man who serves his generation.

BREADTH of thought ought to be cultivated, avoiding narrow ecclesiastical lines and a party spirit which only separates instead of uniting the saints, but carefully keep within the limits of the Word of God.

LARGENESS of action in heartily receiving all saints walking in truth and godliness is the Scriptural course. Bear with honest ignorance, and be most careful ere you impute evil to anyone. Avoid a bitter and sectarian spirit.

ENTHUSIASM is essential to success; in a bad cause it is dangerous, but in a holy one it will influence numbers God-ward and for eternity. Was not Paul enthusiastic?

HOLY men and women are needed. God is raising up a holy and devoted band: Are you amongst the number? There is great activity in service and in life generally, but "sanctified" vessels, "meet for the Master's use," are in great demand.

DEVOTEDNESS to Christ is indispensable; it is the great regulating truth and principle of Christian life and progress. Seek by all means to satisfy the heart of the blessed Lord.

UNITY is to be sought with all the Lord's people. How blessed to witness it! (Psalm cxxxiii.; Acts ii. 41-47). But on no account compromise the truth, yea, earnestly contend for it; nor sacrifice holiness in order to attain unity.

WORK in fellowship with the Lord's people whenever you can do so scripturally; but solemnly remember that you are the Lord's servant and not the servant of men. Reject dictation; welcome advice from godly people.

PRAYER practically brings man and God together—human weakness to omnipotent strength. It is the outcome of a burdened heart. Prayer is the remedy and resource at all times and under all circumstances. “Pray without ceasing.”

FORGIVENESS of real or supposed injury is noble, is God-like (Eph. iv. 32 with v. 1); but in all cases let your forgiveness be full, frank, and hearty—without reserve.

HOPE connects itself with the bright future. It lifts one in spirit completely out of the region of circumstances. It guards one against looking always at the dark side of the cloud. We can well afford to look ever at the bright side.

BRIGHTNESS of soul is the natural outcome of a heart and conscience at rest. Pass through life a big piece of sunshine. Let your face tell its own tale of inward satisfaction. As it was with Moses, so let it be with you (2 Cor. iii. 13, 18).

FAITH in God, not in yourself nor in others, deals with the human impossible; it triumphs over difficulties; it rates men and their doings at their true value. It displaces self and brings *God* into the scene of trouble, and measures *all* by the living God.



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