

# THE WAY HOME.

A MAGAZINE FOR THE  
COMFORT AND COUNSEL

OF

HEAVENBOUND PILGRIMS.

Edited by A. T. SCHOFIELD, M.D.

*Author of "The Narrow Pathway," and "The Young Believer."*

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*"An highway shall be there, and a way, and it shall be called the  
way of holiness: the redeemed shall walk there."*

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## BRIEF EXTRACTS FROM THE PRIVATE DIARY OF HAROLD SCHOFIELD.

*First Medical Missionary to Shansi, North China.*

NOTE.—Some of the following remarks are original, others are no doubt, extracted from different sources. They are given here just as they were written.

### I.

“**F** any man tries to introduce the name of Jesus into the world, he will have hard work with it; it is that despised name that the world hates; it does not hate religion. It is the name of Jesus that we are to hold up in these last days.”—*First entry in Private Diary, 1865.*

DIARY, 1866.

“Whenever we say, We have no might, He says, ‘Stand still and see the salvation of God.’ Jesus was above all the circumstances which surrounded Him; so ought we to be. The moment we look off Him to the perils and enemies with which we are surrounded, we get engulfed in a sea of troubles, like Peter walking on the water. Following Christ involves tribulation and trial; if we wish to avoid these, we must wander from Him.”

“The Lord Jesus is pleased most by our appreciation of His person.”

“In order to be guided by a person’s eye two things are necessary: to be intimate with the person, in order to know what a glance of the eye means; to be near enough to the person to see his eye. Therefore we should be near enough to our heavenly Father to be guided by His eye, and He has promised to be our guide.”

"1. Keep a list of your *friends*, and let God be the first on the list, however long it may be.

2. Keep a list of the *gifts* you get, and let Christ, Who is the unspeakable Gift, be first.

3. Keep a list of your *mercies*, and let pardon and life stand at the head.

4. Keep a list of your *joys*, and let the joy unspeakable and full of glory be first.

5. Keep a list of your *hopes*, and let the hope of glory be foremost.

6. Keep a list of your *sorrows*, and let sorrow for sin be the first.

7. Keep a list of your *enemies*, however many there may be: put down the old man and the old serpent first.

8. Keep a list of your *sins*, and let the sin of unbelief be set down as the first and worst of all."

DIARY, 1867.

"Fellowship is not prayer; it is having common thoughts and aims."

"1 Chron. xvii. David sat before the Lord; our place is much higher—that of sitting with Jesus at the 'Lord's Table.'"

"Have you that enjoyment of Himself, and His ways, to make it a matter of *self-denying* patience in you to remain down here only because He allows you still to be away from home for a while, a pilgrim and a stranger still, where you find no rest for the sole of your foot? Your affections and thoughts being in another scene than this, even above, where He is, and conflict down here your portion."

"Cultivate the habit of giving intense pleasure to others; to become habitually more unselfish and more loving."

DIARY, 1868.

"Be all that you have it in your power to be. You can with God's help become almost anything as a Christian. Open your heart, and KEEP IT OPEN to the love of the Lord Jesus, and to



the love of others, and to everything beautiful, letting it send a gush of pleasure through your heart, and thanking your Father who gives you both the pleasure and the power to enjoy it."

"Store up the sunshine of the love of Jesus in your heart, so as to be able to shed it forth on other hearts."

"If any man will do His will, He shall know of the doctrine whether it be of God, or whether I speak of myself" (John vii. 17).

"I am so to live that if asked at the close of any day, 'What has practically been the motive of your actions to-day?' my heart may naturally and at once answer, 'The love of Jesus.' I am to have Christ for my one object in everything. If my object be single my life must be consistent."

## PAPERS FOR YOUNG MEN.

### I.

#### SAVED.

"The Lord Jesus, *the same night* in which He was betrayed, took bread: and when He had given thanks, He brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me."

**I**T was a wonderful thing that Christ should die, and bear God's wrath for you and me, and we can quite understand our Lord's agony in the garden when He said, "Father, if it be possible let this cup pass from Me." He who had never transgressed, to whom obedience was the very life of His soul, to be made sin, to be reckoned amongst the transgressors, was agony indeed. Those who have understood that Christ was *made sin*, can never wonder at the "strong crying and tears" of Gethsemane. What one does

wonder at, is this passage where our Lord, "the same night," is seen deliberately giving thanks for the breaking of His own body, and the shedding of His own blood; or, if it be too much to say this, at least on the very occasion of foreshadowing both. For *what* did our Lord give thanks? Not, as we know from Gethsemane for being "made sin," to that He bowed in perfect obedience, but, in "giving thanks" was not His eye spanning the two thousand years of our pilgrimage, and going on to the day when He, Himself shall be satisfied? True, He had to pay a great price for the pearl, but that was because of its great value, in His eyes at any rate. In Matt. xxvi. 28, 29., &c. He goes on at once to a bright vision of the coming kingdom, when

His eye, in that bright cloudless day,  
 Shall with supreme delight  
 His fair and glorious Bride survey,  
 Unblemished in His sight."

He gave thanks for *us*, beloved friends. He not only could break as it were His own body, and in emblem, pour out His life blood, but could "give thanks" in the very act, for He *so* loved you and me that no price was too great to make us wholly His.

Are we wholly His? Are we true and loyal to such love as this, that passes telling? Then He would have us "do this" in remembrance of Him. He wants us from time to time clearly to see, well to consider how deep the foundations of our faith lie.

It is one thing, as we often see round London, to begin building a house by laying a line of bricks actually on the very grass; our faith is not so built up. But it is quite another thing to dig deeply down to the solid rock, and there to lay well and truly a good and lasting foundation. It is *so* our faith is laid, and in these days of spiritual stucco and of sandhouses let us clear away the rubbish and see in Whom and in what we have believed.

You are a Christian young man. What do you mean by the term? Are you one for the remission (or putting away) of whose sins *Christ's* blood has been shed? Yes.

Are they all put away? Yes.

For ever from God's sight? Yes.

And you are brought nigh. Your sins are drowned in the depths of the sea, but you are not. You are brought out and your feet set on the living Rock, which is Christ, and a new song (see Rev. v.) is put in your mouth.

The other day I was in a laboratory, and on a table, near a window, was a balance that would weigh to the 10,000th part of a grain. It had been found that the table shook, while its legs rested on the floor. So the floor was cut away and the legs lengthened to rest on the beams; but it still shook, and not until the legs were carried right through, far down into the solid rock, was that table steady enough to weigh upon. And not until your faith has gone beyond all dogmas and creeds, and rests without intervening prop, on Christ Himself, will it be steady enough calmly to weigh and face the many problems of the day.

Christ's own blood was shed for the putting away of your sins. He Himself says so. Are you quite satisfied with this? God is, for He raised Christ from the dead, and put Him at His right Hand.

I love to think of these two things in connection with our salvation. One is Christ's wondrous love and His joy in saving us being so great, that He could give thanks when about to die for us; the other is the splendid solidity of the structure. It was laid deep, deep down in the darkness of Calvary. Those three hours when our Lord was forsaken, gives an assurance that nothing else could, that we shall never be.

Now, what are we to do?

Why, to make our boast in this glorious work. To be sure of its value, and make others sure too. And then, if we've a

spark of feeling in our composition, to try and not dishonour a Master who has done so much for us. Oh! try to be worthy of such deep unselfish love.

If saved, think of the salvation and boast *in it*, think of the Saviour and walk worthy *of Him*. Be thorough. From this day choose whom you will serve, and let Christ and His will alone be your warrant for all you do. One young man, who is saved, and who knows the worth of his salvation, and his Saviour, can influence a whole shop, a whole warehouse, a whole college, a whole school for good. Be a power for good, for you have been saved by Christ, and oh, what a Saviour He is!

## AND THE DOOR WAS SHUT



LAST Sunday evening, I was left alone in the house, all the servants having gone out. I was quietly enjoying a lovely book, and to all appearance nothing could have been more peaceful and free from anxiety or trouble, than my position. And yet, how all was altered in five short minutes

Accustomed to constantly going in and out of the house with a latchkey, and having a letter to post lying near, I jumped up, and stepped out at the side door with it. The letter was posted, when all at once a vision of the bunch of keys, that ought to have been in my pocket, hanging from the sideboard, rose before me. I felt in my pocket and found they were really gone. What was to be done? I walked up to the house. I looked over the railings at the open, but inaccessible, window. There was my book lying just where I had left it, but *I was shut out*. I tried the door, it was fast shut. There

seemed to be no chance of getting in at all. There was I, shut out of my own house. The servants would soon be back, and we were all shut out. Only an expert locksmith could pick the Chubb's lock, and where could such be found at seven o'clock on Sunday evening? A gay throng was passing by me up and down, but *I was shut out*, and how to get in I knew not. It was a dreadful predicament. At any moment patients might come ringing at the bell, and there was I at the wrong side of the door. Is it possible that any of my readers may find themselves in the same position? One moment at peace with themselves, if not with God, perhaps reading this magazine, which is written for young believers, and the next, awakened by God, perhaps by this very article, to the awful fact, that after all, they are *outside the door*. There is the house, there are the Christians inside, with whom they have lived as one of themselves, and yet, now, at last the naked truth has come out, they are after all *outside*. What an awful awakening that will be if it comes when the door is really shut and all is over.

At any moment our Lord may come. Oh! dear reader, are you really and truly a child of God? Are you really ready to meet Him?

You may think you can get ready in a minute, at any time; that you have the latchkey of truth in your pocket, if not in your heart; but you may find out as I did, as the foolish virgins did, that you have left it behind, and it is now too late. Oh! make sure, not that you can get inside, not that you are invited inside, but that you are inside.

At last I found a side window unlatched, and got a small boy to get in, and open the door, but not until the incident had impressed itself so powerfully on me, that I determined to tell it to my readers. Do, beloved friend, face the question, *Are you saved?* Make quite sure. Give a true answer to your heart and God.

It is an awful thing to be unexpectedly shut out of a house you have so long regarded as your own; and infinitely more awful must it be for those who, with Christian parents and friends, get shut out of heaven themselves.

May God bless this simple episode to some still unsaved reader of these pages.

## THE WAY OF HOLINESS.\*

### I.

“An Highway shall be there, and a Way, and it shall be called the Way of Holiness; the redeemed shall walk there.”

*Teachwell*, (to whom our readers were introduced last year), is a tried and faithful pilgrim.

*Theory* and *Practice* are both Christian maidens, though of very different dispositions and religious training.

*Steadfast* and *Halfheart* are Christian young men, differing, not so much in their religious training, as in their disposition and character.



**PRACTICE.**—I have often read the verse on the cover of “The Way Home,” but I cannot say I quite understand it, and what is worse, I cannot be sure I am walking in it.

*Teachwell.*—And yet it cannot be for want of books, and meetings on the subject.

*Theory.*—No, I was at a lovely one last week. It is now some months since I got clear on the subject. It is a simple matter of faith. We must trust Christ for our perfect sanctification. There is no other way of entering a life of holiness.

*Teachwell.*—What you say, *Theory*, has a measure of truth, but I cannot admit it fairly meets the difficulty.

\* For the subject matter of these Conversations the author is deeply indebted to a little work on “Christian Sanctity,” by H. C. A. Moule, M.A.

*Practice and Halfheart.*—Do explain it a little to us, we all want to hear about it.

*Teachwell.*—There is no doubt the question has to do with the very life of the individual Christian; it is the aim and end of the gospel that we should be holy, that we should “walk worthy of the Lord unto all pleasing.” It is the insatiable desire of the soul, which has truly seen the Lord, to be made fully like Him. And the desire has in these days become very marked. Everywhere, sometimes with much error, sometimes on scriptural lines, there is found to-day a deep and strong desire after christian holiness.

*Practice.*—What we want to know is, what *is* the scripture pathway of holiness? I hear so much about entire sanctification.

*Steadfast.*—What I want to know is God’s will about it, and how far He bids faith to go in seeking, expecting, and accepting deliverance from sinning, and how far He helps us to positive holiness of walk.

*Teachwell.*—Let us first consider what is our AIM in this question. I suppose it is really to be like Him, “whom not having seen, we love;” to displace, accordingly, in grave reality, self from the inner throne, and to enthrone Him; to make not the smallest compromise with the smallest sin. We aim at being willing to know, with ever keener insight, *what is sin* in us, and where it is, that it may be dealt with at once by the Holy Spirit.

*Theory.*—But if we are fully sanctified we have no sin left, the evil is gone.

*Practice* —Oh Theory how can you say so! “If we say we have no sin, we deceive ourselves.”

*Halfheart.*—Don’t interrupt, Theory, I want to hear what our AIMS ought to be. I am sorry to say Teachwell has already gone beyond mine.

*Teachwell.*—And I am afraid I must go further yet. We

should aim at nothing less than to walk with God *all day long*; to abide *every hour* in Christ, and He and His words in us; to love God with all our hearts, and our neighbour as ourselves; to live *really* “no longer to ourselves, but to Him who died for us, and rose again.” We aim at “yielding ourselves to God,” just as naturally we yielded ourselves to self and sin, and having *every* thought brought into stern captivity to the obedience of Christ,” into absolute, arbitrary slavery. In outward life our aim is of course equally large and pervading. It is to break with *all* evil, and to follow *all* good. In words, we do well to remember, it is, “*Never, never* more to speak evil of any man; never to lose patience; *never* to trifle with wrong, whether impurity, untruth, unkindness; *never*, in any known thing, to evade our Master’s will; *never* to be ashamed of His name.”

*Halfheart.*—What, “Never”?

*Teachwell.*—No, the very point is in this “never.” As believers in our Lord Jesus Christ, as those who are not their own, but bought, and who accordingly, in the strictest sense, belong to Him, all through our aim *must be*, across any amount of difficulties, “never to grieve Him, never to stray;” *always* in the inner world, *always* in the outer, to “walk and to please Him,”

*Practice.*—It is easy saying we aim at doing all this, but we are often very easy about failing.

*Teachwell.*—But do we truly ever aim at it?

*Steadfast.*—Well, I’m afraid that “never” and “always” must be omitted, and “sometimes” put instead.

*Halfheart.*—I’m surprised to hear *you* say that, Steadfast.

*Teachwell.*—If this is our aim, failure will bring a pang of shame and disappointment which we shall little wish to feel again. It will be a joy lost. It will be the missing of Christ’s smile. Let me repeat, our aim is absolutely bound to be nothing less than this—“Let the words of my mouth, and the



meditation of my heart, be always acceptable in Thy sight, O Lord, my Strength and my Redeemer." We are absolutely bound to put aside all secret thoughts of compromise; all tolerance of besetting sin. Beholding the glory of the Lord we ask to be changed at any cost, into the same image. We cannot possibly rest short of a daily, hourly, continuous walk with God.

*Theory.*—You are getting very near what I believe, (I don't say I carry it all out) but at our meetings we believe all this.

*Teachwell.*—Wait a moment, Theory, we now come to *how* this is to be obtained. *You think it is by producing a "perfect sinner," I believe it is by having a "perfect Saviour."* Practically I believe that there will always be limits to these aims, very humbling fallings-short. To the last, it will be *a sinner* that walks with God.

*Theory.*—Not when the will is gone.

*Teachwell.*—But I maintain that to the last, if we say we have no sin, we deceive ourselves. In the pure, warm sunshine of the Father's smile shed on His loving *child*, that child will yet say, "Enter not into judgment with Thy *servant*." There is, therefore, the ever abiding need of confession of sin, which must never be forgotten.

*Theory.*—I cannot agree with all that. If we trust Christ He cleanses us from all sin, and keeps us from it too.

*Teachwell.*—But it is still *in* us. Yet we may go far in what is possible to those who instead of trusting in any sudden change in themselves in this matter, draw on the Lord for deliverance and victory, to live a life in which His promises are simply *taken as they stand, and proved to be true*. It is possible to cast *every* care upon Him daily, and to be at peace amidst the pressure. It is possible to have the affections purified through faith. For the will of God to be no longer a sigh, but a song.

It is possible to put away *all* bitterness, and wrath, and

anger, and evil-speaking, daily and hourly. It is possible to become strongest at our weakest moment ; to find those things which yesterday upset all our vows of patience, and purity, and humility, an occasion to-day for a joyful consent to His will. But they are all His work.

*Steadfast.*—I don't think I ever felt so ashamed before. In the light of such thoughts one hardly feels a Christian at all.

*Practice.*—Oh ! I long to carry some of this out. When alone with Christ it seems so easy, but when in the world we find how hard it is.

*Teachwell.* Well, let each of us ask ourselves, are these more than any Christian who loves Christ ought to aim at ? Another time we will see how to carry these aims out.

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## THE QUEEN'S MESSENGERS.

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THESE are an ancient and honorable body of gentlemen, selected on account of their general capacities, high education, powers of endurance, and, above all, perfect trustworthiness, for the special task of carrying the Queen's messages. There is a certain room, in the government offices, where one of these men is always to be found, ready equipped, and prepared to start for the ends of the earth, at a moment's notice. Whenever the Queen desires to send a confidential message to Australia, China, Japan, Africa, into the interior of Asia, or any spot on the earth's surface, she has only to send the small despatch-box to this room, and immediately the Queen's messenger, who has all his needed passports,

&c., prepared in different languages, starts off on a journey, perhaps of many weeks.

Has the King such servants ?

"They also serve who only stand and wait."

Glancing into this room, and seeing a fine looking man sitting there doing nothing, one might perhaps think him idle. But he is not. He is only waiting the Queen's commands; till they come he never stirs; once received he never rests. Such is service to an earthly sovereign. We, who are Christ's bondsmen know no other rule of true service. We cannot run, we dare not go till sent. We must be waiting where He is able to find us at a moment's notice, and prepared to carry out His commands to the letter. Meanwhile, and this applies especially to young believers, it is our duty to prepare our faculties by training and study, our body also by exercise, for every strain they may have to bear for Him.

"Beautiful in theory" one says, "but how are we to reduce this to practice?" The first thing is to have our ear opened morning by morning to hear as the learner. Some morning the special message may come.

Another is to keep our hand in for the Master's service, by carefully and faithfully doing every little thing we can for Him, while earnestly looking to Him to open up our life's work.

Another is constantly to be on the look out, not only to serve, but to please Him.

Another is never to do anything unworthy of Him, whose messenger we may indeed be.

The Queen's messengers are selected in strict rotation, not so with the King's. The one most fitted is the one selected, hence lose no opportunity for perfect equipment in the whole armour of God. Take each piece out of His armoury in Eph. vi. get familiar with its use, see that it fits *you*, and then be ready for any call. You can do no more than this, and such will not have long to wait.

# CANAAN, THE CHRISTIAN'S HEAVENLY PORTION.

## DEUTERONOMY XXVI.

**I** MUST know and enjoy the portion for my soul, before I can rightly tread the path for my feet. Most Christians look on Egypt as the world they have left; the wilderness, the path through which they are walking to reach the heavenly Canaan, crossing the cold waters of the Jordan. I trust, however, to be able clearly to shew that Canaan is a figure, not so much of the Father's house to which we are going, (although it is that), but of the heavenly places in which we now are; that Jordan, so far from being a figure of falling asleep in Jesus, is a true type of our having died with Him, and is therefore behind us, instead of before us; and that instead of the wilderness and Canaan being consecutive in the Christians history, they run on simultaneously. The latter is the sphere where his life dwells, and whence he derives all the strength to carry his feet through the wilderness, where his body still is. Although our members are emphatically on earth, it is never said our life is. On the contrary, it is not. Let me add, moreover, that while Canaan is the object and result of God's purpose, the wilderness is not; as a matter of fact, many dear saints of God have never to tread it, being called above, where their life is, soon after conversion. The dying thief never knew the wilderness. But none pass over Canaan. The wilderness is no part of God's *purpose*, but is a most blessed part of His *ways*, to humble us, and to prove us, and to make us value more the heavenly land. If we turn to Ex. iii. vi. xv. in the Old Testament, and Col. i. 13. in the New, we shall clearly see how this is brought out in

Scripture. In none of these is the wilderness spoken of; the people are brought out of Egypt into the land. Indeed for *all* this is the order, only for most it is necessary to send them down into the wilderness, practically to exhibit in this world the Christ they know in the land. The Christ we know, and with whom we are united, is in Canaan, and it is *there* we are united with Him, not on earth. Christianity is not a means of enabling men to live happily down here, but, while living with Christ above in glory to manifest Him in His rejection in this world.

Let us now look at the three ways in which the land is spoken of in the first verse of this chapter. First we *enter* it, next we *possess* it, and lastly we *dwell* in it. Our entrance is with Christ in death and resurrection, of which the river Jordan is the proper type, although we cannot leave out the Red Sea, which brings me, not into the land, but into the wilderness; I require both to enter Canaan, the one supplying the features lacking in the other. I cannot at present dwell much on this, but still it is necessary to see how we enter. In the Red Sea the death of Christ separates us from the world and its power; in the Jordan, I myself die in the presence of Christ's death, the ark. The point, moreover, in the Jordan, is not, that Christ died and rose for me; this truth alone leaves me down here; but that I have died and am risen with Him, and that my life is now in resurrection, all death being behind me. This is, in fact, at the cross of Christ, and is practically carried out at Gilgal.

Having thus entered this good and heavenly land in Christ, I next set to work practically to possess it. The condition clearly stated in Joshua being, "every place that the sole of your foot shall tread upon." It is here I learn the character of my foes, and the nature of the power to resist them. This conflict that rages in heaven, is a clear proof that it is a picture rather of Eph. vi. than of John. xiv. We fight against

spiritual wickedness,—the devil and his angels—in these heavenly places, and our leader is the Spirit of God, represented by Joshua. Our warfare is spiritual, and our weapons too. Let me say there is no possession without fighting. Satan will take care that every fresh heavenly truth I learn costs me something, and it is not of much value unless it does. Everyone therefore, who is standing for God's truth, is fighting the battle in the land. The drawn sword is the word of God, and if a Christian allows that to get rusty, he will not possess much in the heavenly land. Many a one conducts this conflict, and with vigour too, without an idea of the heavenly portion that is his; the fact, however, remains, that every Christian is brought into this position, whether he knows it or not. When the Christian has thus acquired knowledge of his heavenly standing and place, and has a possession in the land, the next thing is to see that he *dwells* there. It will be seen that the distinction between the land and the wilderness, is, that in the former we have a house, in the latter a tent. Too often we reverse the order, and have our tent in heaven, and our house on earth; that is, we dwell in the former, and only visit the latter. We have, however, not only entered the land in Christ, but are responsible to possess it and dwell in it. The first is positional, the two latter are practical, and the last, perhaps, the most so of all.

A proof of whether we are really dwelling in the land, is found in the condition of our basket, when we appear before the Lord, as in this passage; it was to be filled with *first-fruits*, and these are of the land, not of the wilderness. When we come to worship the Lord, what we should bring are not the experiences of the wilderness, but, the perfections of Christ; these are only known to *dwellers* in the land. It is indeed a wonderful and blessed portion that we have, in thus being entitled to dwell, in spirit, in the land. The feast that foreshadows this dwelling in the land is the feast of tabernacles,

and, that this is even now the Christian's portion' by the Spirit, is plainly seen in John vii. where Jesus stood and cried, on that eighth day, the great day of the feast, pointing to something more than that, even that He would bring any who thirsted, into the present enjoyment of the fountain of living waters, into the rest of God.

Such, then, is the Christian's portion. To know the presence of God, and the heavenly places, as the present home of his spirit, as it will shortly be of himself, and there to worship God, and fight God's enemies. About the wilderness path that flows from this, I will speak another time. We must, however, live above the earth, for like the moon it is to this we owe all our brightness. Our food is the old corn of the land. Christ in glory, and it is on this we feed.

## “MY LORD.”



MARY stood without at the sepulchre, weeping,” (John xx. 11.) the wide world contained nothing to satisfy her heart. What were riches, when there was no longer a Christ to whom to give them? (Luke viii. 2.) What was time, when there was no Christ to spend it with? What were health and strength and a sound mind, (Mark xvi. 19.) when there was no Christ at whose feet to lay them?

The wide world was a blank to Mary's heart, for they had taken away her Lord, and she knew not where they had laid Him.

His dead body would be something. The privilege of once

more gazing on that beloved face, though now still in death. But no, He was taken away, *where*, she knew not.

Oh, how sweet must Mary's tears have been to the unseen though present Saviour, and how sweet those two words, "My Lord!"

Have we ever looked up to heaven, beloved reader, and said, in the full consciousness of what it meant, "My Lord?" Just look for a moment, by way of contrast, at Luke xxiv. 19. Two disciples there gave Christ a great deal of information about "a prophet mighty in deed and word before God and all the people," but they never gladdened His ears with the two little words, "My Lord." It is only a little thing to say, but it means everything to Christ. They even went so far in verse 21, as to imply that Christ had somewhat disappointed them, for they "trusted that it had been He which should have redeemed Israel." Indeed it would rather appear, that "Israel," not "Christ," was the centre of their hopes. This the Lord seemed to perceive when He gently reminded them that "Christ ought to have suffered these things, and to have entered into His glory." What had they thought of His glory? Nothing.

Where are we now in the light of these two scenes? Is Christ a prophet to us, mighty in deed and word, or even more, a Saviour from Hell, for which we feel most grateful, or is He, is He, "our Lord?"

Lord of what?

Of spirit, of soul, and of body. Of all our mental powers, of all our bodily energy, of everything!

Mary loved Jesus, all was comprised in this. Without Him she could but stand weeping. At His loved call she could fly to spread the good news to His disciples; but she could not run without being sent.

The safety of Christianity consists in resting on the Blood; the hope of Christianity is an eternity of bliss; but the



present happiness, the present rest and peace of Christianity, is just in the measure that you and I can give their full meaning to those two words, "My Lord."

Oh! yield Him gladly, cheerfully, ungrudgingly, what is His own already. Not because He has bought you, but because you wish to be wholly His, and to give yourself entirely into His hands, yours will be then a life worth living.

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## "HE GIVETH MORE GRACE."

(JAS. iv. 6.)

"In the hearts of all that are wise-hearted I have put wisdom."—Exod. xxxi. 6.



**T**HIS does not *only* mean that the reason why any of them (or of us) are wise-hearted, is because the Lord has put all the wisdom into us, though it surely would include this; but rather, "to him that *hath* shall more be given."

All the grace we have and all the true wisdom we possess, come, must come, from the only source of either; nevertheless God graciously regards it as ours, as a quality of our new nature, and then watches to see how we will use this grace, this wisdom of His own giving.

Now, how shall we use what He has given us? We all have many gifts, and amongst them, some one or two in greater measure than the rest. We have very warm loving hearts. Shall we bestow that warmth selfishly on objects of our own choosing, or lavish it, for Christ's sake, on those He loves—however unlovely in themselves? We have willing, working natures. Shall we toil unremittingly, steadily, but selfishly, for our own ends and interests? Or shall we spend

(literally, money, time, and talents), and be spent for our Beloved Master's sake?

We have wise judicious minds. Shall we exercise them for our own interests, our own steady advancement up the ladder, which is foolishness with God? Or shall we go forth bearing our cross and follow our Master in the narrow way, which only ends in the crucifixion of self, in every shape in His cross making practically good that with which our Christian career began, *then*, so little understood, “*We are crucified with Christ.*”

Rest assured, beloved reader, God, and none other, is watching us all, to see how far we use what He has already given, us, for His glory; and if we are faithful in little, He gives us more. More grace—more wisdom of heart—more willingness of heart.

No Christian knows what freedom means till he fully enters Christ's service. There alone, and literally, is perfect freedom. Otherwise we are all, more or less, the slaves of self. Still toiling at the one, in the vain hope of finding satisfaction out of Christ.

Let us drop the one. Let us cease the toiling. Let us yield ourselves heartily and entirely to Christ. Not only for His glory, but for our own happiness and rest of heart.

O Father-eye, that hath so truly watched,  
 O Father-hand, that hath so gently led,  
 O Father-heart that by my prayer is touched,  
 That loved me first when I was cold and dead:

Still do Thou lead me on with faithful care,  
 The narrow path to heaven where I would go,  
 And train me for the life that waits me there  
 Alike through love and loss, through weal or woe.



## BRIEF EXTRACTS FROM THE PRIVATE DIARY OF HAROLD SCHOFIELD.

*First Medical Missionary to Shansi, North China.*

NOTE.—Some of the following remarks are original, others are no doubt, extracted from different sources. They are given here just as they were written.

### II.

**W**E cannot expect successfully to imitate Christ unless we contemplate His person, any more than a painter can reproduce a landscape without his studying it and drinking in the spirit which pervades the whole. We must take time to sit at His feet, studying His character as revealed to us in the Gospels, and being transformed, as it were, unconsciously into His image. What we want is not more knowledge of truth, but more practical carrying it out."

"If our Father were only to think of and care for us as little as we care for Him, we should indeed be neglected."

"'Be it unto thee even as thou wilt.' What we need is intense, abiding desire. None but abiding desires will God fulfil."

"Let us realize more and more that prayer is a power. When we pray for others, not only do we find our prayers for them answered, but also the very longing for their good put in the form of a prayer makes us more earnest, and therefore more suited to influence them."

"Gain an individual interest in those with whom you come into such close contact.

"I felt for the first time that my life is really, and must ever be, a warfare."

"If all that we feel and think and say could be heaped up together, and Jesus were to come and touch the heap with a wand that would consume all that did not proceed from love to Him, how much would be left after His touch?"

"If we do all for the sake of Jesus, it makes even the most irksome things seem easy."

"What must it have been for the Lord Jesus to live thirty years, without curing one sick person, or alleviating any form of human misery, while all the time He felt it so keenly; being so perfectly man; and this was in obedience, perfect obedience to His Father's will."

"Don't speak about Jesus except when you cannot help, but remember the less you can help the better for you; speaking of Him does no good unless it comes from the heart."

*October 16th.*—"Seek every day to live as you will wish you had lived when the opportunity is gone. Eagerly take every chance of showing your love to your parents, as you know not how long they may be left to you; and what will be the bitterness of your feelings when they are gone, when you know how much more you might have done to please them!"

"Now is the time to form your character, to form all your habits; it will be less and less easy as you grow older. Oh, seek to live every day as if it were the last you would have on earth!"

*December 4th.*—"It is no use trying to teach a Sunday-school class unless you visit your scholars; if you do not visit them they have no interest, or very little, in their teacher. By this means your class may be made much more orderly and respectful."

#### DIARY, 1869.

"He does his work best who lives the day, not merely spends it."

"What would you think of two companions walking together all the day and never speaking a word to each other?"

Yet this is what some Christians do ; they walk days, even weeks, with that unseen Friend ever at their side, and never speak to Him. Dear friends, be assured you have grieved the Holy Spirit unless He every day shows you some fresh beauty in Jesus ; for this is His especial work to take of the things of Christ and show them to us."

*January 17th.*—"The help of God's countenance and the health of it. (Psalm xlii.—xlv.)

*January 18th.*—"This year will be just what you make of it."

*February 10th.*—"Satan is immensely powerful, and he knows that if he can catch us alone he can do what he will with us ; but if we stay close by our Captain's side he cannot hurt us. He has crossed swords once with Him, and has been once and for ever vanquished. He dare not try again ; 'Satan trembles when he sees the weakest saint upon his knees.'"

*February 28th.*—"Mary Magdalene at the sepulchre. What we want is that genuine love to the person of the risen Jesus which Mary had.

*April 30th.*—"Romans xii.—In all matters of honour preferring one another. The closest affection for a person, and the greatest intimacy with him, ought never to destroy that beautiful regard and respect for him which should always exist. How seldom, if ever, we tell our sisters we love them, and how apt are we to say, if making one of them a present, 'Oh, anything will do for her ; she is only my sister !' Is not that the very reason why you should make it as nice as possible ? 'Continue instant in prayer.' How many of us in the last three days have looked up to our Father once in the course of the whole day ? How much we lose by not doing so ; and what a thing it is when we have liberty to go to Him and He is always ready to hear us. Prayer is the root of everything in the way of progress in the Christian life. If

we begin with that, all the other things mentioned in this chapter will follow. 'Avenge not yourselves : ' the reverse of what we do by nature."

"May 13th.—How much good I might do in an unselfish way, by always being, as it were on the look out for an opportunity.

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## PAPERS FOR YOUNG MEN.

### II.

#### HINDRANCES.



WRITING for those who are saved, who know Christ, in whom the good seed has taken root, let us consider what are the sources of the chief hindrances to religious growth among young believers at the present day.

First and foremost perhaps, amongst external things, is that *spirit of the world*, which always acts as a bitter east wind to the tender spiritual life. It creeps in everywhere. At the Lord's table, or at any other religious gathering, how often are our thoughts really "worldly," rather than spiritual; judging speaker and service from a human standpoint; or worse still, employing the time, when we are supposed to be worshipping God, with every species of idle thought. Now, the safeguard against all this is to be full of love for, and zeal to the Lord. I am persuaded that *nothing* can really keep this spirit of worldliness and lukewarmness out of our hearts but real love to Christ.

Another hindrance is our *pleasures*. It is really difficult for those who are Christians to get the needed recreation, without going right into the world. Balls, theatres, cards, and billiards are universally and justly condemned by all earnest Christians, but there are many other gatherings and

amusements as thoroughly and truly worldly as these. Still the Christian can, if he seeks it, care for his body, which is the Lord's, without becoming worldly. Let us just earnestly and simply go to God and ask Him to keep us from all that would dishonour His name in this way.

Another great hindrance is found in our *reading*. Constantly reading light and, it is to be feared too often, loose literature; continual newspaper reading, with its great influence for evil in theatrical and sporting news, and the frequent scoffing tone of its leading articles, all wither up the soul, and dwarf and stunt the spiritual growth, even if they do not go further, and lead to open backsliding. Whatever other book remains shut each morning, let the Bible be opened; whatever other friend you fail to greet, at least speak to your chief Friend each day. Let what you read be true, pure, and of good report, but avoid all that you feel comes between your soul and God.

Another hindrance undoubtedly is the daily *business*, with its narrow worldly spirit, its constant over-stepping the border line of strict morality, its many temptations, its terrible competition all, all has to be taken to God, and His loving care sought, to keep the soul above the spirit of it. We must be in the world, though not of it, and we can, we ought, in business to keep our soul free from its principles and maxims, while endeavouring to excel in all that is entrusted to us, so as to approve ourselves good and faithful servants.

Another great hindrance is *bad company*. And how soon we slip into this! I have known so many ruined in this way. Coming up to town earnest and godly, and rising gradually class by class, in the devil's school, their companions being their teachers, until at last, all shame is thrown off, all profession of christianity, and the ruin is complete. Do seek friends amongst Christ's friends only; and shun anyone who tries to lead you one step into evil.

Another common hindrance is found in the *family*. Our

foes may be those of our own household, and worldliness, that we would not dream of entering into abroad, may be indulged in at home, for the sake of peace, though the conscience be bad all the time. Try, in these difficult circumstances, to avoid such things, while on the other hand shewing in every possible way, all filial love and respect.

Another hindrance is the *coldness* and *backsliding* of others. Now let not this stumble you. If you are strong it will not, but on the contrary, you will try and help your brother back; but if you are weak, Satan often uses these failings of others, not only to excuse our own, but to increase them. We know any excuses founded on the failings of others, will not serve us hereafter, therefore let us not use them now. Let each of us seek to walk individually with Christ, let others do what they will. Limp and flabby Christianity is not much use in this day. We must be strong in Christ, we must be steadfast, we must strengthen the feeble knees.

Many internal hindrances exist in each of us, stronger it may be, than any of these named, for as long as traitors are allowed within the gates, it is hard contending with foes outside. On the other hand it is equally true, that when our hearts are really one, and our lives really consecrated, that the outside hindrances seem to melt away.

Let each of us search and see where lies the greatest stumbling block to our progress, and take it to Christ and deal with it in His presence.



## A LETTER ON SMOKING, TO A YOUNG BELIEVER.

DEAR ROBERT,

Since the few words that passed between us last week, you have been much on my heart, and in my prayers. I long



to help you, if the Lord will, to break a yoke from off your neck, under which I see the enemy is getting you. I trust you are honestly wishing to walk so as to please God, therefore I am the more grieved that you should be relapsing into a habit that you know is not pleasing to Him.

Now I want you earnestly, prayerfully, and carefully, to consider what I say, "and the Lord give thee understanding." Will you open your Bible, while I shortly tell you the reasons I have for objecting to your smoking, and see what Scriptures bear upon each objection?

1. I object on the ground that your body is the Lord's, to be used wholly for Him: "know ye not that your body is the temple of the Holy Ghost which is in you?.....therefore glorify God in your body." (1 Cor. vi. 19-20). "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. xii. 1.) This is certainly not presenting it to Him.

2. I object because it is simply self-indulgence, and the Scriptures are dead against a Christian indulging the flesh: "the lust of the flesh.....is not of the Father, but is of the world." (1 John ii. 16.) "If any man will come after Me, let him deny himself." (Luke ix. 23.) "I keep under my body, and bring it into subjection." (1 Cor. ix. 27.) "Even Christ pleased not Himself." (Rom. xv. 3.)

3. Because it is a worldly habit, and Christ says of His own: "they are not of the world, even as I am not of the world." (John xvii. 16.) We are exhorted, "be not conformed to this world"; (Rom. xii. 2.) and "love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (1 John ii. 15.)

4. Because it is an unholy habit, a deliberate yielding of your members to what you know is not of God: "know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey? As ye have yielded your

members servants to uncleanness and to iniquity unto iniquity ; even so now yield your members servants to righteousness, unto holiness." (Rom. vi. 16-19.)

5. Because you do it with a bad conscience—you would rather your fellow Christians did not see you with a pipe in your mouth), therefore it is the more defiling to you: "happy is he that condemneth not himself in that thing which he alloweth—for "whatsoever is not of faith is sin." (Rom. xiv. 22-23.)

6. Because you waste money on it, which is not your own, but belongs to the Lord: "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" (Luke xvi. 11-12.)

7. Because it is sheer idleness; you waste time on it—precious time that is all too short in which to serve Christ: "redeeming the time, because the days are evil." (Eph.v.16.) "Walk in wisdom toward them that are without, redeeming the time." (Col. iv. 5.)

8. Because it stumbles weak Christians. Your bad example will turn aside younger brothers into a crooked path, that must lead them into further worldliness: "it is good neither to eat flesh, nor to drink wine, nor *anything* whereby thy brother stumbleth, or is offended, or is made weak." (Rom. xiv. 21.) "Make straight paths for your feet, lest that which is lame be turned out of the way." (Heb. xii. 13.)

9. Because you have taken to it again, after having once judged it as an evil habit, and having given it up for the Lord's sake: "If I build again the things which I destroyed, I make myself a transgressor." (Gal. ii. 18.) "If any man draw back, My soul shall have no pleasure in him." (Heb.x.38)

10. Because by acting contrary to these Scriptures, you grieve the Holy Spirit: "grieve not the Holy Spirit of

God, whereby ye are sealed unto the day of redemption.” (Eph. iv. 30.)

I would earnestly entreat of you, dear Robert, to cleanse your way by taking heed thereto, according to the word of God. (Ps. cxix. 9.) I will not add more. “I commend you to God, and the word of His grace, which is able to build you up.” “Yet a little while,” and they who have sought, for love of Christ, to walk down here with garments unspotted from the world, shall walk with Him in white — “for they are worthy.” (Rev. iii. 4.)

Always your true friend in Christ,

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## THE WAY OF HOLINESS.

### II.

“An Highway shall be there, and a Way, and it shall be called the Way of Holiness; the redeemed shall walk there.”



**TEACHWELL.**—We have considered some of the promises of God as to holiness already, what sort of a life is possible, when they are taken as they stand and found to be true. To sum up, I think we may say that no one definite act of sinning need ever have taken place. Every act of sinning, even in thought, is contrary to the first principles of the Gospel.

*Theory.*—That is just what I think. Once the root is gone we may live without sin for months or years.

*Teachwell.*—I deny the root is ever gone, and also that we do lead sinless lives. All I say is we can never excuse a sinful act. Take the last unkind, or impatient thought, or word. It need not have taken place. Had I been walking that moment with God, and abiding that moment in Christ, I

should not have lost temper in look or word. The occasion of it would have disappeared in Christ Jesus.

*Practice.*—I suppose if this be true for the last five minutes, it is also for the next, and so on?

*Steadfast.*—Still there must be some hindrance, for we don't live like this.

*Teachwell.*—And that difficulty is self. Self *denial* is the first condition of this life of spiritual victory. "If any man will come (or wills to come) after Me, let him *deny himself*, and take up his cross daily and follow Me.

*Practice.*—That at any rate gives all of us a chance, though we are young believers.

*Teachwell.*—Yes. If *any* one desires to follow Christ, whoever he is, let him do this. "Let him deny himself." If any one wills to follow Me, and does not do this, let him not wonder if my yoke prove uneasy, my burden heavy, and my commandments grievous.

*Halfheart.*—What meaning do you attach to self-denial?

*Steadfast.*—It is often used to mean self-control, often present loss for future gain. If a man for the sake of future rest, labours unceasingly now, this is often called self-denial. But this is *not* what our Lord surely means by self-denial. Self-denial is not self-control. It is rather the ignoring of self altogether. "I will *deny* him," that is I will say, "I know him not." "He cannot *deny* Himself," that is, He cannot ignore His own handwriting in the promises. "Let him *deny* himself," that is, let him ignore self. In none of these passages does it mean to control self. It is simply the displacement of self off the throne, and the enthronement of Christ Jesus.

*Practice.*—How is this shewn practically?

*Teachwell.*—Well, if yesterday our aims, some of them, or even one of them, ended in ourself; to-day they *all* terminate in Christ. Yesterday we lived at least, part of our life to

self; to-day, in full purpose, we live the whole of it to Him who died for us and rose again. Yesterday we were pleased if we were praised for some action; now, such a feeling is recognized as sin if there be no reference to our Lord in it. Yesterday all that stimulated self esteem was pleasant to us. To-day we prefer, deliberately, that all our earnings go to another, to our Lord. He is now the centre of our whole life, not of part, but the whole.

*Halfheart.*—But is this possible?

*Teachwell.*—Yes. It is neither fanatic nor visionary, and it neither contradicts nor condemns the most ordinary activities and occupations of human life, but it gives a new purpose to all.

*Steadfast.*—Why does it say, “take up his cross?”

*Teachwell.*—Because it is a cross on which self already denied, is crucified, not a yoke, or a burden. The “daily” too shews that there must be something to be daily crucified.

*Theory.*—I thought it was done once for all, when we were fully consecrated.

*Teachwell.*—This very word shews the reverse. The self-denial is true and total, and yet the need of self-crucifixion is daily.

*Practice*—An instance would perhaps make it plainer.

*Teachwell.*—Supposing you had something painful to do for another. Yesterday you shrank from it, and refused it, because it would hurt self. To-day you take it up as a cross, and the wish that refused it, and would have spared self, is judged and crucified practically by you, as it has been already judged and crucified by God long ago. If you have been worried, upset, crossed—yesterday you were fretted and impatient; to-day, on the contrary, you deliberately take up these things, and put to death the fretfulness and impatience they occasioned, and only find in the things an opportunity of glorifying God. And to-morrow, you will do the same.

*Steadfast.*—Where are we to follow Christ to?

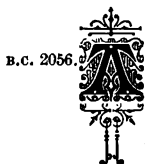
*Teachwell.*—Some think, “to Calvary,” and many a martyr’s path ended in a measure there. But, connected with the previous verse, it may better refer to the whole life of the Son, in its mysterious self-denial, for His meat was to do, not His own will, but the will of Him that sent Him.

*Practice.*—Now how are we practically to get this constant victory over self?

*Teachwell.*—That we must consider another time. Meanwhile, let us listen to these words, weigh them, and apply them to our inmost souls. Would we be truly overcomers? Then more is needed than pious aspiration, or even an act of consecration. There need daily demands on the regenerate will, daily drawing on divine resources; and the patience of one who, in full purpose of heart, is selfsurrendered, and daily takes up his cross, seeking to follow Christ.

## THE KENITES, (a Nest.)

### 1



**AMONGST** the various peoples, who inhabited Canaan at the time when God gave the land to Abram, (Gen. xv. 19.) was an ancient tribe whose exact origin is lost in antiquity, but whose history presents features of unusual interest, as relating to their connection with the people of God.

Let us look a little at the Kenites, the tribe in question. In order to this, we must glance at another kindred tribe. In Gen. xxv. 2. we learn that the Midianites sprang from Abraham, Midian being the fourth son of Keturah.\* With

\* These six sons of Keturah and Abraham seem to represent typically the nations which, in the days of the millennial kingdom, shall possess the earth. Children of Abraham, although not of Sarah, not possessors of the promises, yet owned as of the millennial family, second to Israel, yet beloved of God, not having the adoption,

these Midianites the ancient Kenites, by alliances, became in process of time intimately associated, and incorporated; more especially was this the case with the southern branch of the Kenites, who, driven out of the rich and fertile fields of Moab on the east side of the Jordan, in the course of their nomadic wanderings southward are found seven hundred years after the death of Abraham, settled in the Sinaitic peninsula on the shore of the eastern gulf of the Red sea, their territory extending northward to the top of the gulf, thence westward far across the desert.

From this excellent position on the sea shore the allied tribes prosecuted a vigorous and profitable trade with distant countries, the land routes being utilised by wealthy caravans carrying merchandise of every description, whilst their almost innumerable sheep covered the deep defiles and broad valleys of the sterile wilderness of Sinai, the sparse and withered pasturage of the land rendering necessary constant removals of the flocks in search of food.

B.C 1531. In one of the deep valleys shadowed by the frowning, solemn mountains Sinai and Horeb, lay the encampment of the prince-priest of Midian, Jethro "his excellence," the Kenite Judges i. 16. also called Reuel, "one that fears God," for the knowledge of the God of Abraham was still preserved in Midian, and the Shiek, or ruler, was also the priest of his tribe.

To Reuel or Jethro, as to one perhaps well-known as holding the faith of the One true God, led no doubt by the Spirit of God, Moses repaired when, in righteous indignation, with true Levite vehemence, he had slain the Egyptian officer. Here he married Zipporah "a little bird," the daughter of his host, and here, during forty years, he led and tended the large

nor the glory, nor the covenants, nor the giving of the law, nor the services of God for, "*in Isaac, shall thy seed be called,*" and, again, "*Abraham gave all that he had unto Isaac,*" although "*he gave gifts to the sons of the concubines, and sent them away eastward.*"

flocks of Jethro, almost unconsciously acquiring an intimate knowledge of the very localities through and in which he was hereafter to lead the flock of God. Moses had to learn in Midian a far more important lesson than Jethro could ever teach him; and thus in order that in the hand of the Lord, he might be the deliverer of His people from the land of Egypt, he was called upon to renounce the eastern learning, the personal powers, and more, the unbounded influence which accrued to him as an Egyptian prince, the adopted son and heir of the semi-independent Thonoris, Pharaoh's daughter. God ever destroys the hopes and activities of the flesh, "that the excellency of the power may be of God and not of us," causing us to realise the sentence of death in ourselves, that we should not trust in ourselves but in the living God.

The Kenites were therefore doubly, if distantly, connected with Israel, as being the seed of Abraham, and related by his marriage with Zipporah, to Moses.

B.C. 1491. We turn now to a striking episode in Exodus xviii. It appears that the two sons of Moses, Gershom, "a stranger here," and Eliezer, "In the God of my father is my help," with Zipporah, their mother, had been sent back to Midian, at the time of the Exodus, from Egypt, and now that "Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses, and for Israel His people, and that the Lord had brought Israel out of Egypt," "he came with Moses' son's and his wife unto Moses, into the wilderness, where he encamped at the mount of God." Then follows a vivid picture of oriental courtesies and hospitalities, but that which stamps the scene with a beauty and interest which are, unique, is that in the Kenite Jethro and his followers, we have the Gentiles shewn forth; in Zipporah, the bride; in her sons, individually, the children God hath given, and thus all things gathered together in one. The millennial kingdom is seen in all its beauty, the King (Christ) establishing government and



order, and judging righteously, in the midst of His people Israel, and the Gentiles, eating bread with Israel, and unfeignedly rejoicing in all the goodness Jehovah will have shewn to His people.

I now venture to suggest that wheresoever the Kenites are spoken of in the word of God, it is as those who have, perhaps in some cases at cost to themselves, linked their destinies with those of the people of God; that they represent, as being ever before the eye of God, "the stranger here," for "the God of my father is my help;" in other words, *the Gentiles*, ever had in remembrance before God.

"Love ye therefore the stranger, for ye were strangers in the land of Egypt." (Deut. x. 19.)


"The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself." (Lev. xix. 34.)

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## THE TWO ROADS.

### AN ALLEGORY.

#### 1

T was evening ; the sun was setting in a crimson glow, far away in the west, when I, wearied with the heat and burden of the day, wandered forth to breathe the cool evening air. Buried in sorrowful thought I heeded not whither my steps were taking me, till I found myself far from the din and noise of the busy city, in which my lot was cast, beneath a group of trees, whose spreading branches seemed to invite the weary traveller to rest.

I sat down, and as the cool air fanned my burning cheeks, my mind reverted to many scenes I had witnessed in past days, and, as I thus mused, I fell asleep. In my dream I stood

where two ways met; or rather, where one suddenly divided into two. A group of children was at this spot, looking questioningly at the two roads. I too gazed; the contrast was so great: the one on the left hand was a very broad, smooth, flat road, filled with passengers of every description, the other was quite narrow, and, as far as the eye could see, appeared full of rough stones, and crossed difficult mountain passes, or lay beneath over-hanging rocks. Only a few, very few travellers were there.

My eye wandered back to the starting point, and I noticed close to the group of children two sign-posts; on the one pointing to the narrow way, these words were written, "Enter ye in at the strait gate; narrow is the way which leadeth unto life everlasting." I shuddered as I read the inscription on the other sign-post, "The broad road that leadeth to destruction."

Very eagerly I waited to see which path the children would choose, for, though they were young, they *all* gazed at the sign boards, and read what was stated there. The broad way looked so fair in the bright sunshine, that most of them unhesitatingly stepped on to it. Just a few passed through the strait gate, and I watched with deepest interest their little feet first stepping in the narrow way. Two, who had not yet started, especially attracted my attention; they seemed to be brother and sister, and were engaged in eager conversation, "Oh! Clare," the girl was exclaiming, "how can you wish me to take that dark and dreary way?"

"I don't think you would find it so very dreary," said her brother, "I can see a shining light just beyond the entrance, and the Master is there; He says 'He that followeth *Me* shall not walk in darkness;' do come with me, little May, let us begin to travel the narrow way together."

"Nay," again replied the child, "look at the sharp stones, how they will cut my feet!"

"I will lift you over them, if you will only come."

"No, I cannot; the broad road looks so bright, I mean to try it first; if I don't like it I promise you I'll take the other."

"Dear May," again pleaded her brother, "though the broad road does look so bright you know where it leads."

All in vain were his earnest pleadings, she only shook her head, and took another step nearer the road which to her young eyes looked so fair.

For many moments the boy stood gazing after the retreating form of his beloved sister, his face bathed in tears, and strong sobs shaking his slight frame. A gentle hand was laid on his shoulder, and raising his eyes he saw a bright form standing beside him.

"Come do not linger," he said, "your journey must begin to-day—follow me."

At these words the lad quickly dried his tears, and passed at once through the entrance gate to the narrow path. I noticed how at first the bright guide kept close to him, and stooped to lift out of his way every sharp stone. By and by I saw some little stones were left and though, as the boy stepped on the first, he uttered a cry of pain, he did not attempt to turn back; the next he came to, though larger and sharper, he seemed to feel less. Then the attention of the guide appeared directed to someone else, and he left him. I wondered how the young pilgrim would get on alone; strange to say he did not now heed the rough stones, his steps were firm and his eye was light looking onward as if to some object which made him eager to press forward. I too looked, and saw a light shining clear and strong on a sign post on which was written: "Looking unto Jesus."

I now turned my attention from him, to consider the two roads. They were very different, yet they ran parallel with each other, so near indeed that only a close observer could see where the one ended and the other began.

There was, however, between them a line, a sharp decided

line, which once seen could not be mistaken ; more than that, just outside that line was another sign-board, bearing words to undeceive any traveller who may have fancied he was in the narrow way : "There is a way which *seemeth right* unto a man, but the end thereof is DEATH."

The broad road was indeed very, very wide, so wide that you could scarcely see its limits; in fact it was composed of a number of paths. I saw that every path had a name, and that some were more popular than others, being crowded with people, while others had fewer passengers ; but every path led to the same goal. Knowledge, benevolence, ambition, were amongst the less frequented tracks, though a goodly number trod them. The paths of wealth, riches, pleasure, and infidelity were thronged with travellers of every description. Profession, too, was a very popular path, verging as it did on the narrow way, running indeed so close to it that passengers on either side of the line could easily converse together, which I observed some doing in various places.

I drew near to hear what these were saying. A young girl on the outer side of the line was remarking to another across the boundary, "Well, Alice, I think you were very foolish to go over into that narrow path ; you might have stayed with me, then you could have enjoyed life as I do. I can go and have a bit of pleasure just when I please, but I always come back *close to the narrow path* ; and at any moment danger threatens, I have only to take one step, and I shall be quite safe."

"Yes, Bell," replied Alice, "I often feel I should like to be going with you, and having a little pleasure, for I find this a dull and dreary way. But, you know, once on this path nothing can possibly take one off it. Then, again, when I hear of the dreadful things that happen on your road, I do feel thankful I am not there. Think of Harry ; only just a little while ago he talked just as you do, of stepping over the line

some day ; but he wanted a little pleasure, and went a long way to get it, and before he could return, the dark spirit came and took him away, and we have not seen him since."

"Ah! yes, I know that was a very sad case, but *I* never go so far away as he did, neither do I mean to. There is one thing to be said, you keep as near to my road as I do to yours; so after all I don't see much difference, and the things I like you also like, so we can talk together, and be as friendly as possible, and in the end I dare say we shall both find ourselves in the right."

"Well," said Alice, "for my part I must say, I don't see why one should take the most difficult path, though none of them are easy; but the one I am on is nothing compared to the outer one. How anyone can walk there, I cannot think. It is full of the sharpest stones, the highest rocks, and sometimes the air is black with dreadful storms, and yet there *are* some who choose to walk there." And the young girl sighed, as she remembered one who had tried to persuade her to take that path, but, finding all his entreaties useless, had passed on alone.

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### FRAGMENT.

Love begets love. It is the fire I sit at that warms me. The nearer the fire the warmer I am. The nearer I am to the heart of Christ, the warmer will be my own, and the more intense the flame of love to Him. As well might I think of getting warmed by going out to the garden and looking at the snow, as getting more love to Christ by looking to myself, thinking of myself, and trying to increase my love for Him.—

EXTRACTED.

## BIBLE QUESTIONS AND ANSWERS.

Q. 1. Has Christ left Hades? If so, how can the blest whom you say are in Hades, (Q.19. last year) be present with the Lord?

T.P.

A. "Thou wilt not leave my soul in Hades," is the proof that our Lord has not remained there. He is now at the right hand of the Majesty on high. This makes no more difficulty as to the spirits of the blessed dead being now 'with the Lord,' than does the fact of our bodies being on earth hinder His being with us. You cannot apply such gross literalism to Divine persons or spirits. It would be equally fair to argue that, the night the Lord stood by Paul, He was missed from His seat in Heaven, and must equally have left Hades—where His martyr Stephen was.

Q. 2. What is meant by 'lay hold on eternal life'? (1 Tim. vi. 12.)

M.E.B.

A. Attain it as a goal. The simile is from the Grecian games, all through. — Eternal life is present to faith, but future to fact.

Q. 3. Is it right for a child of God always to pray for forgiveness of his sins? Should we not confess them? or should we do both?

A.D.J.

A. We should humbly and penitently confess them, and forsake them. 1 John i. There are two ways of praying for forgiveness; one, that of a child from his Father, (which is right), the other, that of a lost sinner from God, which ground, as children of God we cannot take, for we have the 'forgiveness of sin,' and of all sins too.

Q. 4. Is the golden candlestick, in the tabernacle, a type of the Church in union with Christ, or of the Holy Ghost?

B.E.B.

A. Surely of Christ and the Church. The lamps can only burn by the Spirit's power. The beauty of the simile was, that during the day the tabernacle was lighted by the glorious light through the veil (His flesh), but when the night came (and He is gone) the seven lights of the church are left to burn through the hours of darkness.

Q. 5. What is meant by "the unity of the Spirit," (1 Eph. iv. 4.) and how are we to "keep" it?

E.M.B.

A. The oneness the Spirit forms by baptizing Jew and Gentile into one body. The following verses therefore give the unity; the preceding one, the means of keeping it.



## BRIEF EXTRACTS FROM THE PRIVATE DIARY OF HAROLD SCHOFIELD.

*First Medical Missionary to Shansi, North China.*

NOTE.—Some of the following remarks are original, others are no doubt, extracted from different sources. They are given here just as they were written.

### III.

**M**AY 14th.—“Heard about J—— playing for money. Received a letter from him on May 10th. which made me really think he is coming back to the Good Shepherd.”

“I have found out that for a Christian, moral philosophy is simply an absurdity from beginning to end. Every system that we have yet studied goes on the ground that man in himself is able to act rightly, and to find out what is his duty to do. The depravity of man’s nature is ignored.”

June 4th.—“Books. There are so many books gloriously worth reading many times more than you will ever read them, that it is worse than foolish to read any second-rate books. Always have some thoroughly good books on the stocks. Make every book you read your own. Marking is very interesting in after years.”

“Lines written by a young lady in Dublin in answer to one who remarked, ‘*It is so difficult to speak to others about Jesus.*’

‘Away with the faithless plea, which cannot abide the light;  
Be wholly for Christ, and He will teach thee to speak aright.  
His love shall supply the power, the measure, the mode, the theme;  
Thou hast but the present hour, oh! spend every breath for Him.’”

June 18th.—“Meeting. Unless we are conscious of ‘a  
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ripple about the bows,' we may take it for granted that we are drifting. The only thing that can preserve us from the attacks of Satan is to keep very near to Jesus, for Satan and He met in conflict, and Satan was conquered; so he is afraid to come near us if we are in His company. Our weakest point lies next to our very strongest, just because Satan can most readily turn the latter into a snare; we must be going one way or the other, we cannot be standing still. These holidays will not leave us as they find us. We need fear no contamination of evil if we are bent on doing good; it will fall from us harmless, like water from a duck's back, just as a doctor is not infected by the diseases he goes among. The best and only preservative against evil is not to button up your coat, and say, 'Oh, I hope this will not do me harm; I will not let it,' but to be aiming at good; in other words, the expulsive power of a new affection."

*August 6th.*—"Do let us watch especially against supposing that we are what we feel in times of great uplifting. We are not what we sometimes feel, but what we generally carry out in action. Do not let us allow deep feeling to die away, and produce no effect, but let it cause action."

*August 7th.*—"The heart is deceitful above all things, and desperately wicked." 'He that trusteth in his own heart is a fool.' "

"It is a wonderful thought that our Father is infinitely wise as well as infinitely loving, and will never make a mistake in dealing with us. Oh, to think that our present opportunities will never return! Let us seize them.

'You have but the present hour,  
Oh, spend every breath for Him!

"How shall we wish when we reach heaven that we had lived more for Him down here. Oh, let us lose no opportunity of proclaiming His love! Is there any friend you treat so badly as Him who is your best Friend?"



*November 5th.*—"The love of Jesus can do anything. Paul and Barnabas were mere men who had hazarded their lives for Christ. What have we hazarded for Him? You must be content to be considered peculiar—enthusiasts if you will; for are not those who are bad, enthusiastic enough about their own badness? What enthusiasm do you show for your Master? How do you commend Him if you do not show this enthusiasm?"

*November 19th.*—"What are you doing in your home? Could you not make family prayer more of a reality and an influence on the daily life of the family than it is?"

*November 25th.*—"Insincerity. Oh, do not we all plead guilty to it more or less? Is not your sincerity a right which your friend can demand from you with far greater reasonableness than even his own property in your possession?"

*March 4th.*—"Jesus thinks of something being given her to eat. One would say this was most natural for the mother to think of, but she would be at the time so excited as to forget all about it; but He was always thoughtful, even in the smallest things."

#### DIARY, 1870.

*January 17th.*—"What a large part of life a whole year seems! It has gone for ever; its record is made and cannot be altered. Oh, how I shall wish when I reach heaven that I had lived for Him as my first and only object!"

"I have been too much absorbed in my work of late, and not realizing the infinitely greater portion of my spiritual life. I am very apt to be proud if I have made any effort for Christ. I want to get more into His presence, there to feel my own insignificance."

*February 9th.*—"Spoke to dear M—— about the Lord, to whom he too belongs; made a friend of him."

"If Christ be not first and last, He will always be last."

The question is whether we are walking as seeing what the cross tells us,—it lifts the veil and shows us the skeleton of this world."

*March 22nd*—"He Himself carries me on; and whatever it be, if the mind and affections are upon Him, what was hard at first is no effort as I proceed. His love, which attracted and gave me power at first to take such a position, becomes brighter and brighter when better and longer known; and what was done at first tremblingly is easy with increased courage. The only thing that can enable me thus to go on is to have Christ the object before me, and just in proportion as it is, can I be happy."

*April 20th*.... "It is a terrible thing if we as Christians have not this craving, this hungering and thirsting after a greater knowledge of God; for where this is not, deadness and apathy of soul have come in. The secret of all service is a due appreciation of the Master's grace."

*April 22nd*—"What enabled Peter to strengthen his brethren? He discovered that there was utter badness in himself when he meant best, and that there was perfect grace in Christ even when he meant worst."

*April 30th*.—"Our bodies are still the same; but the life, character, motive, means, end, are altogether new in the Christian. 'Old things are passed away, behold all things become new.'"

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Whate'er may change, in Him no change is seen;  
 A glorious Sun that wanes not nor declines;  
 Above the clouds and storms He walks serene;  
 And sweetly on His peoples' darkness shines.  
 All may depart—I fret not nor repine,  
 I know that I am His, that He is mine.

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# PAPERS FOR YOUNG MEN.

## III.

### CHEERFUL CHRISTIANITY.

HERE is a curious idea afloat that a sure knowledge of the forgiveness of sins, a certainty of an eternity of bliss, the enjoyment of God as a Father, and of Christ as a known and tried Friend, necessarily produces a gloomy and downcast aspect, and lengthens the face some inches. Such an idea is a fiction, though like other fictions, it may be founded on fact. Let us just look at the facts of the case first.

It is an unpleasant truth which none who know young men at the present day can deny, that it is extremely rare for a party of them to be together, say for half-an-hour, without something being said of an immoral or debasing nature, or on the other hand, of a sceptical or scoffing character. Now comes the test for the Christian young man, who has been thrown very likely by necessity into such company. By this company I by no means refer to the openly profligate or "fast," but the ordinary run of society, high or low. The obscene joke or story is certain to raise a laugh. Will he join in it? The sceptical statement is certain to be accepted generally. Will he challenge it? We hear of the courage and pluck of young men. Does it too then vanish with his cheerfulness, when he becomes a Christian? We trust not. He refuses to laugh, and shews his annoyance, and he does right. Or he boldly challenges the insult to his God or Bible, and he does right. But what is the result? The flash of pure light cannot be borne by those who love the darkness, and the Christian gets quietly "cut," as a reward for his faithfulness. When you next ask what sort of a fellow this Christian is,

from any of the band, they will all assure you he is a very good man, only he is so gloomy, so dull, no life in him. We now see the fact on which this fiction is built.

I trust none of my readers will be "cheerful," if this is what is meant by cheerfulness. We *must* stand up for Christ, and get rid of our wretched cowardice.

But this is not all the story. There is no smoke without some fire. I do know Christians who are unnecessarily and insufferably gloomy. But they are getting rare. Some are naturally so, and would be gloomy whether they were Christians or not. Others again have passed through tribulation, but instead of it working patience, and thus the love of God being shed abroad in their hearts and faces, it has worked impatience. A young friend of mine knew one of these people well, and was always depressed by his gloomy face behind the counter of his shop. At last the young man got converted, and great was the shock he experienced when he met his gloomy friend at the gospel hall. "What—you a Christian?" he thought, "impossible"! He told me he was amazed that a man whose sins were forgiven could be so gloomy.

The countenance is often spoken of in Scripture, "the light of the countenance," "the health of the countenance," "a fallen countenance," and many others are recognized, and I am quite sure that our faces are no poor index of our souls. If we are happy in the Lord, going on with our daily reading and prayer, we must shew it in our faces. Whereas if we are backsliding, and getting careless, cold, or worldly, we must shew it also.

It is a very popular cry now-a-days that we ought to make Christianity bright and attractive. Sankey's melodious airs have thus largely supplanted the richer harmonies of the old hymn tunes. Services are shorter, prayer meetings are largely interspersed with requests for prayer, and short addresses. But we must beware in all this of getting on worldly ground, and endeavouring to add to the soft radiance

of Christ's pure light with the glare of the world's gas-lights. I judge Christians are distinctly so doing, when to the gospel they add penny readings, sacred dramas, sacred concerts, and elaborately trained choirs, until it is somewhat difficult for a man to tell whether he is in a gospel hall or a concert room. "Cheerful christianity" does not require the attractions of the music hall, but it *does* require the presence of a living Christ. One of the most cheerful men I ever met, was an old porter at Chester station, at 3 a.m. one winter's morning. He was a martyr to rheumatism, which does not tend to cheerfulness of spirits, but he was a Christian martyr. I was condoling with him but he wanted none of my comfort. "I don't know," said he, "that I've ever spent a happier time than this last night." I was curious to know the secret of his cheerfulness.

"Well," he said, I've been thinking what love our Lord must have had for me, to go and take a human body right up to heaven with Him, that He might be able to feel for me. All through this night I've not been a bit lonely, and whenever a pain came, I just thought, 'There, He knows all about it; He felt pain worse than mine'!"

"Always rejoicing" can only be the Christian's motto, for he alone can ride out the storms, being anchored within the veil; and oh! what a bright, bright prospect is ours! "Lift up your heads, for your redemption draweth nigh."

"Soon the conflict will be over,  
Soon the journey will be done."

Meanwhile let the "joy of the Lord" characterize us, not the "gloom of ourselves."

As long as we are like a flock of sheep in a pen, looking with longing eyes on the delights of the world around, from which the hurdles of Christianity shut us out, so long shall we know nothing of "cheerful Christianity;" but when, on the contrary,

we find the attractions within far surpass all without, then shall we be a means of winning others to the Saviour.

Each of us draws others to, or repels others from Christ, and this quite unconsciously; I am persuaded, our general bearing is thought more of than any little discourses or lectures we may give to others. I can only say that the man who most powerfully affected me for good, was a Christian who never spoke to me, but whose life I watched, and found full of joy, simply because it was wholly consecrated to Christ. If any gloomy faces are reading this article, just search out the cause of your gloom, and at any rate do not let anyone henceforth say that you are gloomy because you are a Christian.

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## THE WAY OF HOLINESS.

### III.

“An Highway shall be there, and a Way, and it shall be called the Way of Holiness; the redeemed shall walk there.”



**PRACTICE.**—I have been thinking that these conversations are all very well, but the point is, are we willing to enter the way of holiness?

*Teachwell.*—Let us first of all really grasp and take home to our souls, the wondrous fact, that our Lord is as able to deal in power with our inmost-self, as with our sins, and is not only able, but willing. This is a **FACT**, whether we be willing or no.

*Theory.*—Well, I think that is a lovely thought.

*Teachwell.*—Yes, but if it is only this, it is like the bright hues of the rainbow, which dazzle for a few moments, and then fade away. We must have more than ideas. This must become a reality to us—known and seen of all men.

*Steadfast.*—Well, I wish I could make it more true in my life. But though I know its all true I don't seem able to get hold of it, to be any the better for it.

*Halfheart.*—I think you're good enough, Steadfast. You often make me feel uncomfortable as it is.

*Teachwell.*—The one grand reply is *we* are not able but *God* is. Study Psalm xlii. 4-6. The psalmist's soul is cast down within himself, and his resource is "therefore will I remember THEE." Now let us each repeat some promise of sustaining power to those who need it. This is one, "*My* grace is sufficient for thee; *My* strength is made perfect in weakness."

*Practice.*—"The God of peace, who brought again from the dead the great Shepherd, make you perfect, to do His will, *working in you*, that which is well pleasing in His sight."

*Theory.*—"He is able to make all grace abound towards you."

*Steadfast.*—"They that wait on the Lord shall renew their strength."

*Halfheart.*—Will this do? "He is faithful."

*Teachwell.*—Very well. Now what we need before we ask "how," is to believe the fact that "He is able." Read again all these texts, and as many more as you can find, and say, "Do I, or do I not, believe these words?"

*Halfheart.*—Well, I cannot see that we are to take them literally. If we did we could do almost anything!

*Teachwell.*—That is just the very point. The fact is, that with many of us the beauty of these texts is gone, because we have ceased to expect them to be true literally, and therefore we have limited or nullified them with some meaning of our own devising. In other words, what God pushes to you as your plank in the floods of deep waters, you put far from you, and regard as the distant shores to which you are to try to swim."

*Practice.*—My difficulty is that I have so many bad habits.

I am so hasty in temper, and I've tried again and again to overcome it, but it seems no use.


*Steadfast.*—That's just my case, only I'm too slow. I never seem to see an opportunity of doing good till it is gone for ever.

*Teachwell.*—True, we cannot with all our powers break off old habits decisively, and at their root, *but God can*. He knows our besetting sin, and He knows how far we wish Him to deal with that sin. Let us then just realize that we have a God of all power and might, even over ourselves, to do with, and then let us, with ready willingness, with full purpose of heart, submit ourselves. I think perhaps this time we had better not say more, but just let God carry down into our inmost being, the thought that He is able to make us truly and totally deny ourselves—to make Himself the centre of our WHOLE life,—to keep us from ever spending ten minutes irrespective of His interests. Next time we will go further, but this is enough for the present.

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## THE KENITES, (a Nest.)

### II.

B.C. 1490. N Numbers x., Moses, the man of God, besought the Kenite Hobab, "beloved," the son of Reuel, to accompany and identify himself with Israel throughout the wilderness march to Canaan.

Hobab was ruler of a powerful clan, and his familiarity with nomadic habits and experiences and, his knowledge of the various oases and wells of the desert, would seem to render a desirable acquisition one who "may be to us instead of eyes." "And it shall be, if thou go with us, yea it shall be that what goodness the Lord shall do unto us, the same will we do unto thee."



But this leaning upon an arm of flesh was a mistake assuredly; for had not Jehovah purposed (Num. ii. 17.) that whether Israel was encamped, or on the march, the tabernacle should be *in the midst of His people*? But as always, so now, the abounding grace of our ever-loving God is seen meeting the anxieties, and providing for, and even exceeding the utmost wishes of His feeble saints, for the order of the march henceforth was altered, the ark left its place in the centre of the host and preceded Israel. "The ark of the covenant of the Lord *went before them* in the three days' journey to search out a resting place for them, and it came to pass when the ark set forward that Moses said, 'Rise up Lord, and let thine enemies be scattered, and let them that hate Thee flee before Thee,' and when it rested he said, 'Return, O Lord unto the many thousands of Israel.'"

No need for Hobab to be "eyes" for Israel when the Lord of Hosts was with them!

B.C. 1425. The sequel shows, however, that Hobab and his Kenite clan were won by the urgent request and invitation of Moses, "Come thou with us and we will do thee good, for the Lord hath spoken good concerning Israel," for they accompanied Israel through the desert into the land, and appear to have been present at the destruction of the city of palm trees (Jericho) Judges i. 16. after which they relinquished a settled and uncongenial mode of life, preferring to accompany Judah into the wilderness, south of Arad, "place of wild asses;" and here the southern division of the tribe remained, living in the closest intercourse with Judah, and indeed, being numbered amongst that tribe, yet keeping their tents invariably separate. This, Balaam remarked thirty years before, when, taking up his parable, he looked on the Kenites and said, "Strong in thy dwelling-place and thou puttest thy nest in a rock, nevertheless the Kenite shall be wasted." They were to share the fate of the tribe of Judah whom they loved.

Another branch of the Kenite nation remained faithful to their ancient traditions, roaming unconstrained through the wilderness; these are addressed by Saul 1 Sam. xv. 6. when he sent an urgent warning and request to them to retire from proximity to the Amalekites, against whom he was about to war, "for ye showed kindness to all the children of Israel when they came up from Egypt." David also 1 Sam. xxx. 29. sent presents of the spoils of war to the Kenites as his friends saying, "Behold a present for you of the spoils of the enemies of the Lord."

B.C. 1316. The book of Judges is at once the record of Israel's departure from the God of their fathers and of His unwavering grace towards them; "the anger of the Lord was hot against Israel and He delivered them into the hands of spoilers" on the one side, and on the other, "when the children of Israel cried unto the Lord, the Lord raised up a deliverer." The Canaanites, having recovered from their crushing overthrow by Joshua, in their turn triumphed over especially the northern tribes of Israel, so that during twenty years they were subjected to grinding servitude and sore oppression beyond any hitherto known, at the hand of the Canaanite king Jabin "may the Lord consider," who dwelt in Hazor, "the fortification," whose nine hundred scythed chariots rendered him apparently invincible.

"Then the children of Israel cried unto the Lord," for the grace of the Lord always provides a way of deliverance for those who cry unto Him, and he raised up Deborah, "a bee," who judged Israel under the palm grove between Ramah and Bethel "house of God." Deborah was a woman of extraordinary knowledge and piety, and taught of the Spirit, she commanded universal respect and influence, discharging all the duties of judge excepting those of military leader, which duties she delegated to Barak, "lightning"; her plan for the deliverance of Israel was to draw the enemy, led by Sisera,


"battle away," to the broad marshes of the river Kishon, in the plain of Esdraelon. Here a terrible storm arose, Judges v. 20, 21. the enemy was entirely discomfited and dispersed, the much-dreaded war-chariots sinking into the quicksands and marshes at every step of the prancing horses; the river rapidly rose, the marshes were covered, and swept away chariots and horsemen together; Sisera, escaping on foot, fled north to the encampment of Heber the Kenite. This sheik of the northern branch of the Kenite nation had roamed with his tribe from Sinai northward to Zaanaim "the oaks of the strangers," in the upland valley of Kadesh "the sanctuary," and although dwelling within his territory, "there was peace between Jabin the king of Hazor and the house of Heber the Kenite." However the wife of Heber, Jael, "the mountain goat," seems to have yearned for an opportunity of evidencing sympathy with the old traditional friends of her people, so sorely crushed and oppressed; and as from her tent door she saw the exhausted, worn-out captain of the Canaanite host hurrying towards their camp, she went to meet Sisera, pressed him to take safe refuge in her own tent, (for amongst orientals to this day the tents of the women are always held inviolable by men) she succeeded in overcoming his scruples, and the tired man entered, and lulled by the sense of perfect security and womanly solicitude soon soundly slept. Here was Jael's opportunity, and as she seized the heavy mallet and with it drove the murderous wooden tent-peg right through the head of Sisera pinning him to the earth, she delivered Israel that day from the terrible yoke of the persecutor.

The deed was sung by Deborah in her matchless song, a deed treacherous and hateful in itself, outraging every tradition of eastern hospitality and honour, yet permitted of God as the means by which His peoples' cry for help and succour should be answered, even by a woman's hand, and that woman the Kenite Jael.

# THE TWO ROADS.

## AN ALLEGORY.

### II

 found by their conversation that there were different paths even in the narrow road, and I looked very minutely to see how many there were. I could only see three; namely, the one adjoining the broad road, only divided by the line, over which I saw written: "What communion hath light with darkness?" and, "Ye cannot serve God and mammon;" another at the far side, where the hills rose highest, above which was written: "Be thou faithful unto death, and I will give thee a crown of life;" there was yet another, a middle path, which only partly traversed the steep hills and rough rocks; there I saw inscribed: "If any man will come after Me, let Him deny himself, and take up his cross daily and follow Me."

I noticed too, that in this path the walk of the travellers rather differed, some walked straight on over the stones, and across the hills, with a steady step; while others, when they came to the hills would stop, and look up for a moment, as if they were afraid;—then, instead of going right on, they would go round, thinking to find an easier way. I observed that when they did so, they always fell in with those on the path near the broad road, who would detain them in every possible manner, and oftentimes would keep them from returning at all, telling them it was better to avoid the stones and hills, which they would do if they stayed with them. Some even, who would not stay, were sadly hindered, and when they again reached the middle path, their former companions were far ahead.

I had been watching the sad, uncertain steps of some of

these half-hearted ones, when my attention was attracted to a couple who seemed to be husband and wife. They looked so happy as they walked along together, she leaning on his arm in confiding love. "Oh! Arthur," she was saying, "How good God is to have brought us both into the narrow way! I don't think I should ever have come if it had not been for you, and now I am afraid I should often stumble and fall if I hadn't your strong arm to lean on."

"Hush, Ruth," he replied gently, "The eternal God is thy refuge, and underneath are the everlasting arms. Trust no arm of flesh, if you do, God may see fit to remove it. *He is able to keep you from falling.*"

As he spoke these words, a bright angel drew near him. They were approaching a steep hill, unusually steep, for the middle path which they trod; as they reached its foot, she said, "Oh! do let us rest a little before we begin to climb." "Ruth, Ruth," he answered sadly, "This is not our place of resting, ours a city yet to come; every step takes us nearer *there*, where we shall for ever rest when our pilgrimage is over."

As he spoke he firmly took the first step of the difficult ascent, grasping the hand of his less earnest companion;—but a few steps, and the angel who had kept close to him, raised him in his arms, and bore him away.

"Farewell," he called to his weeping wife, "I am only going on before; yet a little while and we shall meet again. Trust in the Lord and lean on Him." With these words he disappeared from sight.

For a moment she stood as if stunned, then, as she realized her husband was really gone, she fell fainting on the ground. Very soon a bright spirit was beside her, who gently raised her, and whispered, "Weep not," (for her tears fell thick and fast) "your husband is safely gathered home. I heard the song of welcome that greeted him as he entered the pearly gates; weep not for him."

"But how can I live without him?" she wailed. "I shall never be able to tread this path alone!"

Then a Form more beautiful than I had ever seen, came and stood before her. All around Him there was a bright light, which illumined her with its glorious rays, and the pathway up the hill which lay before her, was flooded with its brilliancy. "I will never leave thee, nor forsake thee," He said, in a voice so full of love and gentleness, that for the first time she raised her head. "Lo, I am with thee alway," again spake the loving voice, "with Me thou can'st not be alone; wilt thou not trust me?"

"Yea, Lord," she now replied, rising to her feet, "I will trust, and not be afraid;" and she again moved forward bravely.

With a strong arm her guide supported her, lifting her over the sharpest stones, and shielding her from the burning rays of the sun, which fiercely smote upon her defenceless head. So effectually did He help her, that she quickly found herself over the steep acclivity that she had so dreaded.

Before her the path, as far as her eye could see, now looked fairly smooth, and there were even green trees, whose shade was most inviting. But to the right there was another path, oh! such a rugged path, would she venture there? If the loving Guide (who brought her so safely over the hill) were with her, why need she fear? Then to my surprise, I saw a dark spirit draw near her, and whisper, "How can you, a feeble woman, attempt to travel a pathway which even strong men shrink from? When you had your husband's companionship and help, you avoided such dangers; how will you now face them alone? Surely the way you now take is rough enough for such as you."

There was a bright flash in her eyes, as she turned from him to her faithful guide, and cried, "Forgive me, O my Saviour, if for a moment I have hesitated; sorrowfully I remember how often my beloved husband wanted me to go

with him into that rougher path, and I refusing, for my sake he kept the middle one. Now, with Thy help, I will follow Thee, wherever Thou leadest."

Then the dark spirit spread his sable wings, and flew back into the broad road, whither I seemed impelled to follow.

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## A FEW WORDS TO CHRISTIAN LADS.

**I** have been thinking a great deal about you lately, my dear lads, in connection with a verse in the word of God, which I fear you have rather forgotten. It is this: "Our Saviour Jesus Christ gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, *zealous of good works*." (Titus ii. 14.)

It is some time since you came to Jesus, took Him for your Saviour, and rejoiced in the full, free, present salvation that His precious blood has secured for the sinner who turns to Him. I know you then gave up many things you had delighted in before you knew Him;—one of you threw away his pipes and tobacco; another burnt the novels that he had loved to pore over; another abandoned an old friend because he refused to serve the Lord. Thus, in those days of first love to Christ, the second clause of our verse was practically carried out in you, your actions showing that, in some measure, you had been redeemed from iniquity. I trust that you will none of you remain satisfied with this degree of holiness, but that you will each one press forward after Christ, daily growing in the knowledge of His mind, and increasingly separating yourselves from all that is unworthy of Him.

Now I want you seriously and prayerfully to consider the last clause of this scripture, and to ask yourselves if you have

not been rather slow in proving that you are sons of God by zeal for good works? Do you say you really do not know what good works there are that lads can do? Perhaps if you were more "zealous" you would more readily see an opening for your energies; is it not so? Have you ever asked the Lord to give you something to do for Him? I have heard more than one of you say that you earnestly desire "some day" to be preachers of the gospel, and that it would be a great joy to you to stand up and speak of Christ to a room full as Mr. So-and-so does—but is there no one you can speak to of Christ *now*, while you are yet a lad? Surely it is not needful to be silent until you have attained to manhood. Beware of seeking to quiet your conscience with promises as to what you mean to do in the future, while from lack of courage you refrain from testifying of Christ in the present.

It is shy work for you, perhaps, to go alone to the bedside of the sick or dying, but if two of you went together you would give one another confidence and encourage each other to speak of the Saviour. Then some of you, to whom God has given nice voices for singing, might offer to sing hymns to aged or suffering ones. I know many a dear child of God to whom you might thus give great pleasure, and some feeble, lonely ones also, who do not know the Lord, would gladly hear the cheery, young voices, and the sweet song might gain an entrance for the Saviour into some poor heart that had long been closed against Him. I would remind you that he who is "zealous of good works" must not be turned back by the first rebuff, but must "try, try, try, again."

There is many a little act of kindness that your strong arms and active limbs put within your reach. It pleased me the other day to see some lads helping an old man, to push his handcart up a steep bit of road. I cannot tell you if they were really Christians or not, but certainly they were kind lads, and you might follow their example by showing yourself



ready to give a helping hand to a weak or weary one, be it man woman or child.

It strikes me that during dark winter evenings you must have much spare time that might be turned to profit if indeed you desire to serve the Master, and not to live in idleness or self-pleasing. I will tell you what some lads whom I know are doing this winter, and perhaps you would like to follow their example. Eleven of them have united to make hearthrugs for poor godly widows, or old Christian couples. They have got a very handsome one in hand now, and seem much to enjoy making it. I daresay most of you have seen on cottage hearths the style of rug they are making composed of odds and ends of cloth; but in case some of you have not, and would like to take up the same little service for the Lord's sake, I will try to explain to you how to set about it.

You must procure a piece of sacking, the size of the rug you wish to make; cut it into strips of about eight inches wide, which hem round roughly, to prevent the edges fraying out. Now lay the whole on the ground and with a broad pen trace out a pattern. The one these lads are making has a large star in the centre, a circle at each corner, and lozenges at the sides, all to be in scarlet and drab, with the ground-work in dark colours. According to this design there is some scarlet in every strip, making it equally interesting to each worker. You will want some pounds weight of cloth, some strong thread and coarse needles. Any tailor will supply you with cloth cuttings at a low rate; these you must cut into narrow strips about four inches long, place them star-wise, three together, and stitch them through the centre on to the sacking, making little tufts about an inch apart. When each strip is completed, sew all together and line with a bit of old drugget, and you will find you have a very snug and pretty rug to add to the few comforts of some humble home.

I could suggest many other good works for you to do, but I

think I have said enough. I would close with reminding you that the time is short. Jesus will soon be coming to take His ransomed ones home, and then, to those who have loved to serve Him here, will be given the joy of serving Him without let or hindrance there. Are you among His *servants*? He has done so much for you, will you not try to do something for Him? He is a loving, gracious Master, ready to say "well done" to all who have been faithful and good servants, however little *successful* they may have been.

Come—rouse up, lads, be "zealous of good works."

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## POETRY.

Thou art my joy, Lord Jesus! Thou art my glorious Sun!  
 In the light that shineth from Thee, I gladly journey on,  
 There is a hidden beauty, a healing, holy light,  
 In Thy countenance, uplifted, upon the inward sight.

O Jesus! let me *ever* behold my joy, my friend,  
 And let my deep communion be with Thee to the end.  
 In secret let me see Thee—let all, that Thou hast been,  
 And all thou art, in heaven, outshine before me then.

Oh! purer than the morning, and brighter than the noon,  
 And sweeter than the evening, a thousand joys in one—  
 Thou brightness of God's glory, and Lord of all above,  
 Son of the Father's bosom, and image of His love!

Then why be like a stranger, or like a passer by,  
 When I might hold Thee ever in blissful company?  
 O lift thy face upon me, and keep me by Thy side;  
 And fill me with Thy presence, and in my heart *abide*.

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## BRIEF EXTRACTS FROM THE PRIVATE DIARY OF HAROLD SCHOFIELD.

*First Medical Missionary to Shansi, North China.*

NOTE.—Some of the following remarks are original, others are no doubt extracted from different sources. They are given here just as they were written.

### III.

**M**ARCH 25th.—“Shallow brooks babble, but deep waters have their rapids too. The flesh is to be treated as an intruder, not as a guest; if it does rise, no quarter, no mercy is to be shown it. Crab apples below, sweet apples above; the lower shoots are to be repressed and cut off, the upper ones cultivated.”

March 26th.—“Self-denial is one of the most important sides of Christian life. What a fool a man is to attempt to pay his debts before he knows their amount! God must be satisfied with the sacrifice of His own providing; the only question is, are you satisfied? Christians ought to be like divers, drawing their life from a region above, and not like fishes living with comfort in the surrounding medium. Many Christians are content that their future is assured, forgetting all about the present. It is a very different thing to judge things from our standpoint and from God's. The life of Christ is like an exotic plant flourishing in a foreign soil, and under a foreign clime by the breath of heaven. I deny that the soil (our hearts) or the climate (this world) is a bit changed.”

March 27th.—“The more we look into the works of God with a microscope or any other instrument, the more perfect do they appear. The more narrowly we examine the works,

of man (though up to a certain point, if the workmanship be good, they seem to improve), the more do their imperfections become manifest."

"In the spiritual as well as in the natural world progress can only be made by means of death."

*March 28th.*—"Lecture on the Lord's coming. The people sang, 'Lord Jesus, come!' but if He were to come, would they not be surprised?"

*April 13th.*—"Again I found that I had been slipping, and this notwithstanding my fancied earnestness and endeavours to get back; but it is far harder to get back than to slip away. My life from now must be a fight in a way in which it has never been before. I have had a comparatively easy life so far, but it cannot be so any longer; I require my whole energies knitting together by His power, and I must be constantly watchful in a way I have never been before. I must prove the truth of the verse, 'Be it unto thee even as thou wilt.'"

*May 13th.*—"The joy of the Lord is your strength.' We can do nothing unless we are rejoicing in the Lord."

*August 13th.*—"What the Lord blesses everywhere is not great knowledge, but great devotedness of heart to Himself."

*August 24th.*—"Ask yourself every night whether you have tried to make any one happy in the day. Much loved and much forgiven."

*October 15th.*—"We must continually feed on Christ, and set our affections on things above, or else we at once become absorbed with what is down here."

*October 22nd.*—"This is indeed a red-letter day in my life, for the Lord has been showing me that if I would win Christ, if I would really follow Him, I must be content to forego many things in this world,—the desires of the mind, such things as reading Shakespeare for mere amusement; things which are not wrong in themselves, but which hinder the

soul from enjoying full communion with the rejected Lord. Anything which interrupts in the smallest degree our communion is a hindrance. W—— truly said I have wanted to have a little communion and a little of the world. God help me to follow hard and cleave close. Hitherto I have not been ready to give up anything that may prove a hindrance. God give me such a view of His transcendant loveliness, that whatever is a check may be thrown aside ! ”

“ Oh for intense humility and constant self-abasement and a trembling fear lest I should fall ! How good is the Lord to take such care of me ! ”

*November 25th.*—“ The greatest snare for a reading man at Oxford is intellectual selfishness.”

#### DIARY 1872.

*January 2nd.*—“ On what grounds do I believe the Bible to be inspired ? Is it from having carefully read each book ? ”

*February 21st.*—“ Is Christ the first in my heart ? ”

“ Oh, brethren, no one lives so far below his income as we do ! ”

*February 25th.*—“ Whom would you ask to explain a book you could not understand ? Its author, of course. Do so with the Bible. Two men who start in opposite directions round the earth will meet at the other side. So it is with apparently contradictory truths.”

*June 8th.*—“ Cultivate your affections ; they are susceptible of it. Warmth of personal affection towards Christ, my home, my dear mother, towards dear friends ; for this is a cold world.”

*July 2nd to August 2nd.*—“ About the happiest month I have spent in my life. A very happy walk with —. We prayed behind a rock on the Orme’s Head.”

*July 25th.*—“ At Bethgelert in the sitting-room of the Prince Llewelyn. John v.”

“ Try and rid yourselves of all preconceived notions, and

come quite fresh to these words. Such words as these were never uttered even by Mahomet, one of the most self-confident of men. We all need Christ, though perhaps the younger ones do not feel it much. Remember that Christ lived in an obscure land, belonged to a despised race, and yet there are now millions who would die for Him. He loves us with a love of which we have no idea, and knows us and understands us perfectly."

*August 3rd.*—"From this time forth by God's help I will be most scrupulously careful in keeping my engagements. I will balance up my accounts every Saturday night, and I will be up at a fixed time every morning. It is in these little ways that decision of character is formed and cultivated."

*August 14th.*—"I need to show a much more tender regard for the feelings of others."

*September 8th.*—"Mr. B—— spoke very powerfully at the Martyrs' Memorial from the text, 'I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth.'"

*October 20th.*—"Thank God that I ever read that book, 'An Appeal to Christians.' It has given me some faint idea of what devotion to Christ really means. Oh, may these words ring in my ears:—

'I gave My life for thee,  
What hast thou done for Me?'"

*November 10th.*—"Thank God, I am more and more dissatisfied with myself. Oh, may He satisfy me with Christ! I will endeavour constantly to cultivate distinctness of utterance both in conversation and in public speaking."

*November 17th.*—"Scripture class (September 9th). A truly earnest man has his eye on the goal, and not on the ground over which he runs; his heart being set on something, he is not conscious of what he is at present! If we are sure

that we are doing something great, let us be certain that we are deceiving ourselves. Nehemiah was sad. A man who is not sometimes down is not much good when up."

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## CHILDHOOD AND YOUTH.



WE find childhood and youth brought into striking contrast in Mark x.: the full satisfaction and happiness of the little ones, "safe in the arms of Jesus," and the moody dissatisfaction of the young man, who turned away from Him. To those little children, nestling in confiding love in Jesus' bosom, it was nothing that the world outside might be pleasant; they knew nothing of its distractions, they had never tasted of its pleasures, nor of its sins—it had no attraction to them. The One, in whose arms they lay, fully contented them; they needed a safe resting-place, they wanted the Saviour and heaven, and earth had no charms for their young hearts. Jesus and His love, is a wonderfully attractive story in childhood; the little ones' ears are gladly open to hear of

" Him who died  
Heaven's gate to open wide,"

who loved them unto death, and shed His precious blood to rescue them from hell.

But, alas! as years roll by, the world begins to look very fair before the youth, and sadly often the faith of childhood fades away before the glamour of earthly ambition. He, whose heart seemed to be won by Jesus in early days, turns away from Him to taste of the fleeting pleasures and delusive hopes of a world that can never fill or satisfy the soul that God has made for Himself.

The young man, presented to us in this chapter, evidently

wished to make the best of both worlds. He was not irreligious, far from it; his words bespoke the blamelessness of his life, his action showed some earnestness of purpose as to the things of eternity, his attitude testified of his humility. There was so much in him that was really beautiful, that, "Jesus beholding him, *loved* him." It was, however, only the beauty of nature, the very flower of the grass which withereth—though he had yearnings after God, there was no depth of soul-work. He lifted up his eyes, like Lot, and saw that this Sodom was very attractive, and, clinging to what he possessed of its treasures, deliberately chose the world for his portion, and turned away from the One who would have given him, there and then, full satisfaction and the eternal life he craved.

Was he himself satisfied with the choice he had made? No, an aching void was left in his heart, that the Saviour he had rejected alone could have filled, and that the world he had chosen was powerless to meet. "One thing thou lackest," the Lord had told him, and in his innermost soul he knew that that lack was, and ever must be, unsupplied without Christ; and he was "grieved," "very sorrowful." If he had forsaken all and followed Jesus, he would have gone on his way rejoicing; but as it was, "he went away sorrowful," (because thoroughly dissatisfied) "for he had great possessions." (Matt. xix. 22.)

We do not hear that this same youth ever again had the offer to follow Jesus. We can picture him living out his life in the world of his choice, a restless, moody, unhappy man; the memory of that day, when a glance of divine love had fallen on him, and the riches of the glory of the inheritance of Christ had been freely offered, ever following him, and a terrible consciousness that he had then sacrificed the substance for the shadow haunting him through life.

Let us turn to a brighter picture. In Acts ix. we find another young man, upon whom the world also was lavishing




its fairest favours, and who too could boast of leading a religious life, though he had thrown himself body, soul, and spirit into the service of Satan, his ready tool in persecuting the church of God. But, suddenly, there shone round about him a light from heaven, and the voice of Jesus fell upon his ear—the same voice that bid the young man in the gospel story, “Take up thy cross and follow Me.” That voice broke the hard, wilful heart of Saul of Tarsus, and from that moment all was changed in his life. Could that world, that had dazzled the sight of the other youth, and caused him to turn from Jesus, hold back one who had seen Christ in glory? No, “the glory of that light” eclipsed earth’s brightest ambitions, as thoroughly as did the righteousness of God that of which he had boasted in the flesh. Henceforth all the treasures of Egypt were valueless to Paul; he says, “I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him.” Did he go on his way sorrowfully, because his choice led him into a path of self-denial and renunciation of all he had hitherto prized? He did not; for he had found One who had fully won his heart, and had more than satisfied its every longing.

Dear young reader, which of these two pictures describes you? Are you vainly trying to make the best of both worlds, and thus settling down to earth, with just enough religion to make you miserable? Or are you bent on being out and out for Christ, as Paul was, however much this choice may blight your earthly hopes, and spoil your life to you? Is not the Jesus, whose name was so sweet to your childish ears, able to beguile you from the subtle, syren voices of this world which now, in the vigour of your youth, opens fair before you? In childhood you joyously drank in the first knowledge of His grace, can you not now drink, from that deep well of His love, such draughts as will satisfy your longing soul, and deliver you from every craving after earth’s broken cisterns?

# PAPERS FOR YOUNG MEN.

## IV.

### COLD BLOODED CHRISTIANS.

 THINK some of us have seen lately what wonderful lessons we may learn in spiritual things from the marvels of creation around us, and it seems to me that we have in the title of this paper a wonderfully practical theme for consideration.

What is a "cold-blooded" animal? The difference between what are commonly called "warm-blooded" and "cold-blooded" animals, is not an actual and fixed difference in the heat of the blood; the real difference is, as John Hunter has expressed it, that what we call "warm blooded" animals have "*a certain permanent heat in all atmospheres*," while the temperature of the others, which we call "cold-blooded," is VARIABLE WITH EVERY ATMOSPHERE. We will first briefly consider "cold-blooded" Christians in this sense, reserving "warm-blooded" ones till another time.

The heat of a "cold-blooded" animal is always about the same as that of the surrounding medium. If a fish is swimming in cold water, its blood is cold; if in warm it is warm; but it is a "cold-blooded" animal for all that.

Now do you know, did you ever hear, of a "cold-blooded" Christian? Think if among all your acquaintances you know one. Who is he? Is he a dear friend of yours, a very dear friend, is it the one whose hand now holds this paper, and whose eyes read these words? Are *you* a "cold-blooded" Christian? Does *your* Christianity vary with the surrounding medium?

I was at a large conference of Christians the other day, and oh! how bright and happy they all looked! How full of Christ and of love their faces were! Don't forget that the blood of even a fish is warm in warm water, and I am sure that you, though you may be a cold-blooded Christian, are warm enough at a good Gospel meeting, an experience meeting, an earnest prayer or praise meeting, are you not? But does your warmth depend on the meeting? If so you are "cold-blooded." What about the temperate zone of business life, or the arctic circle of a worldly home, or a worldly friend's house, or a worldly pleasure party? How is the blood now? Does it flow bright, and warm, and clear? Gaze with reverence at our Lord Jesus Christ at Simon's house (arctic) on the shores of Capernaum, (temperate) in Mary of Bethany's, (warm) and you will find Him exactly the same. He did not (with reverence be it spoken) vary with the surrounding temperature.

But what about Lot? Did he not soon cool down in the arctic circle of Sodom and Gomorrah? It will be an interesting task to search out the "cold-blooded" Christians of the Bible, but a still more practical one to search the recesses of our own hearts as to this matter.

There can be no doubt that such a Christian is not contemplated in Scripture, and any pleas or excuses, for our own coldness, that are founded on the coldness or deadness of fellow-christians, or the worldliness around, only condemn ourselves and prove we are "cold-blooded" Christians.

Dear fellow-believer, things *are* against you. You *have* much to try you, God knows it all. But, oh! is there no grace in Christ? "My son, be strong in the grace which is in Christ Jesus."

Let us try and be consistent, *not* with the changing scenes in which we are found, but with Christ who never changes. Witnessing for Christ as truly in the week as on the Sunday,

in the country house as in the gospel hall : in the home-circle as in the Bible class.

Above all, when with other young men, in pleasure or business, let us take special care not to lower our temperature to theirs, but to raise theirs to ours.

Many people go about shivering, trying to get warm at meetings, or with fellow-christians. This is a mistake. Fellow Christians are like our clothes ; they don't warm us, we warm them. Your cold sheets, or shirt, do not warm you, but you soon warm them. All they do is to prevent your heat being lost. And so if you go about among Christians radiating heat, you will find it will not be lost, you will not only warm them, but get warmer yourself. Start then with a new idea. Go about to give warmth, not to get it.

But how, you say ? Where am I to obtain it myself, if not from other Christians ? That we will consider further next time.

## THE WAY OF HOLINESS.

### IV.

“ An Highway shall be there, and a Way, and it shall be called the Way of Holiness ; the redeemed shall walk there.”



**TEACHWELL.**—Let us now consider the real Power of all Christian holiness, our Lord Jesus Christ Himself.

*Theory.*—What a wonderful variety there is in the different aspects of our Saviour to us !

*Teachwell.*—But now let us confine ourselves to one idea. We will not think of Him as Saviour, Sacrifice, Justification, or Righteousness. Nor will we speak of Him as the Second Man, or the Head of the Church. But accepting all these aspects as true, let us think of Him to-day definitely as our MASTER.

*Practice.*—I often wish I could feel more like a servant, who only has to do what he is told.

*Steadfast.*—Is it not better to consider Him as our Friend?

*Teachwell.*—No! we shall reach that afterwards, but just as God's love, to have any true consolation to us, must be founded on His righteousness, so all the more gracious characters of our Lord as our Keeper, Friend, Helper, are all founded on, and spring from the grand truth that He is the *Master*, the Master of a veritable slave, and that slave is none other than our own selves.

*Theory.*—What do you make of this? "I call you not servants, but friends."

*Halfheart.*—Or this, "Thou art no more a servant, but a son?"

*Teachwell.*—I think a little attention will shew that here we have but one side of the truth spoken of absolutely, for He who calls His followers "friends," at another time says they do well to call Him "Lord," while the Apostle, who repudiates in one way the idea of bondage, welcomes it in another, in the words, "Paul, a slave of Jesus Christ," "Enslaved to God." Moreover in eternity, "His bond servants shall serve Him, and they shall see His face." What I feel is that this thought gives a solidity to all our more tender relationships that nothing else can.

*Practice.*—It certainly relieves us of a lot of responsibility.

*Teachwell.*—More. Fail to recognize Christ as Master every day, and in every thought and act, and there will ever be something out of order, a lack of rest. You remember George Herbert's words, "My Master, Jesus, an oriental fragrancy, my Master." Let us then wear this word next the heart and next the will.

*Steadfast.*—I should like to know more how to carry this out.

*Teachwell.*—Every morning let me think, "My Master wakes me." I wake, I rise, His property. Let me then first of all joyfully recognize Him as my Master absolutely; entitled to

order me about all the day, and if He please, not to thank me at its close. Thus our hands, head, and voice become but the tools of a faithful slave, kept at work for his owner. Is there a sudden call? Let me rise with alacrity to do His bidding. Is it the common intercourse of life? Let me be on the watch to be used by Him, stand and wait close to Him, always knowing myself to be His property, and glad to be so.

*Practice.*—I think it is easier to control our actions than our thoughts.

*Teachwell.*—But every thought must be a captive to Him. I am bound to think as He does, to like and dislike with Him, to lay aside all personal prejudice.

*Halfheart.*—Oh! that is hard.

*Teachwell.*—Nevertheless to lay it all beneath His feet. My will is not free, Christ dwells within; He says NO. It is against orders; and the voice that speaks now, controls.

*Halfheart.*—But are we *always* to be doing Christ's will?

*Teachwell.*—Always. Our Master gives us repose, it may be a sleep, or vigorous recreation, or by shore or forest, field or mountain, but it is no release from His slavery. I am but sent to renew my strength for Him, and He may bid me work for Him even then, if He wills. Or He may lay me low in sickness, or accident, and make me seemingly useless. Has He done it? I am to ask no questions! Thou knowest best.

*Theory.*—But this sounds hard!

*Teachwell.*—And it were so, if it were not Christ who is the Despot. He is good, and here we can rest. Aristotle describes a slave as "a part of his master, a living though separated part of his body." He has, strictly speaking, no existence apart from his master. Hence, and here is the beauty of the thought, the very closeness of the bondage, produces between the bond-master and the bond-slave, a relation of common interest and mutual friendship. Surely this is the relation between the Christian and Christ. He is a part of his


Master, he is a slave by birth, and near to his Master in closest interest, in reverent friendship, *because* in absolute slavery.

*Practice.*—I see now what a solid basis one thought gives to the other.

*Teachwell.*—Further, Aristotle says, “A slave, made by nature to belong to another, shares that other’s mind so as to perceive it.” So we, though slaves, are friends and capable of understanding our Master’s mind. And then it is our privilege while acting *as if* free to look up into our Master’s face and say, “I love Thee, I am well with Thee, I will not go out free.” Such is the basis of true holiness of thought and action.

## THE KENITES, (a Nest.)

### III.

B.C. 884. N 1 Chron. ii. 55 certain families of the southern Kenites, enumerated amongst the posterity of Judah, had evidently fully renounced a wandering life, and were occupied in the midst of Israel as civil or ecclesiastical officers.

“These are the Kenites that came of Hemath, the father of the house of Rachab.” This is most interesting, as showing that the house of Rachab was of Kenite origin, and it enables us to understand a scene in 2 Kings x. 15.

In the troublous days of Ahab and Jehu we have a brief glimpse of a very venerable, godly man, of simple and abstemious habits of life, whom, although dwelling in the midst of Israel, no inducement could persuade to forsake his moveable pilgrim’s tent for a ceiled house, a man held in the highest esteem, and possessing vast personal influence, and yet “a stranger here.” This man was the Kenite Jonadab, “whom

the Lord has freely given," the son of Rechab, the then living representative of one of the most ancient and honourable families upon the earth, whose ancestors were princes when Israel was in bondage in Egypt, nay, who were landowners in Canaan before the days of Abraham, as we have seen.

Ahab's wicked reign had come to an end, and Jehu, "Jehovah is He," the son of Jehoshaphat, was a willing instrument in the hand of the Lord for the chastisement and extirpation of the house of Ahab, and the extinction of Baal worship. Whether his "zeal for the Lord" was the result of conviction may be questioned, for he allowed Jeroboam's golden calves in Dan and Bethel to remain unchallenged; but it would seem clear that Jehu highly valued the moral support which would be gained by the countenance of the severely righteous, God-fearing Kenite.

Meeting Jonadab therefore on his way to Samaria Jehu invited him into his chariot, giving him the right hand of fellowship, that Jonadab might be a witness of his zeal for the Lord in the destruction of the residue of the family of Ahab, and of the priests and worshippers of Baal. We may remark the influence of righteous Jonadab in verse 23 "Search and look that there be here with you none of the servants of the Lord, but the worshippers of Baal only," ere with terrible, relentless fury "Jehu destroyed Baal out of Israel."

B.C. 607. Jeremiah xxxv. God's people had sinned, disobedience, forgetfulness of God and loathesome idolatry were rife throughout the land, and judgment had come; the nation, excepting a remnant, was captive in Babylon, when God expostulated with Judah, whose gross disobedience he contrasts with the unswerving obedience of the house of Rechab in their midst. God commanded Jeremiah to take them into one of the chambers of the Lord's house and to test them by presenting wine before them. "Then I took Jaazaniah ("may



the Lord hear ") the son of Jeremiah, (" may the Lord establish ") the son of Habaziah, (" whom the Lord covered with His shield ") and his brethren, and all his sons, and the whole house of the Rechabites; and I brought them unto the house of the Lord. And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine. But they said, We will drink no wine; for Jonadab the son of Rechab, our father, commanded us, saying, Ye shall drink no wine, neither you nor your sons for ever; neither shall ye build houses, nor sow seed, nor plant vineyards, nor have any; but all your days ye shall dwell in tents, that ye may live many days in the land where *ye be strangers*. Thus have we obeyed the voice of Jonadab the son of Rechab, our father in all that he hath charged us."

This is striking and beautiful; nearly 300 years after the death of Jonadab, his descendants are found at all cost maintaining the principle and practice of separation, building no houses, possessing no vineyards, nor fields, nor seeds, but dwelling in tents, content to be strangers and pilgrims in the midst of Judah, maintaining faith and confidence in Jehovah at the very time when condign punishment had overtaken, and again loomed darkly upon the guilty people, who had forsaken the God of their fathers, built the high places of Baal, and caused their sons and daughters to pass through the fire unto Moloch. There could be no fellowship between the Kenites and their old friends, when Baal was worshipped, and God dishonoured, and the Rechabites dwelt aloof in their tents; but when danger threatened the people of Judah, and Nebuchadnezzar came into the land, they pitched their tents within the city of Jerusalem, determined to stand by their old allies to the last; and thus, associated with Judah through all their eventful history, they appear to have fallen with them at last, sharing their captivity in Babylon, for the word of the Lord, by the mouth of Balaam, 800 years before must be

fulfilled. (Num. xxiv. 22.) "The Kenite shall be wasted, how long shall it be ere Asshur carry thee away captive?"


Tried and tested, according to the Lord's own command, and found faithful to the end, the Lord Himself contrasting their ready obedience with the wilfulness of Judah and the men of Jerusalem.—"Unto the house of the Rechabites, thus saith the Lord of hosts, the God of Israel, Jonadab, the son of Rechab, shall not want a man to stand before me for ever!"

Ecclesiastical history asserts that the Kenites returned with Judah from the captivity to Jerusalem, and in our own day, the missionary, Wolff, states that he met a caravan of 10,000 Bedouin Arabs, who claimed to be lineally descended from Jonadab.

## THE TWO ROADS.

### AN ALLEGORY.

#### III

HE dark spirit entered the path of pleasure, and took his stand near a group of young people, who were chatting and laughing in merry glee. In the centre was a maiden, whose golden hair and blue eyes I fancied I had seen before. She seemed a favourite with her companions, for they all gathered round her, while one dark-eyed girl was fastening in her hair a wreath of lovely roses. Beautiful indeed looked the fair young face, and the others seemed to think so, as they gazed admiringly at her. But why did the dark spirit stand so near?

"Where is Lilian's wreath now?" she asked, "the pretty wreath I made myself for her to wear at the dance, come, dear, let me fasten it on or we shall be late."

But Lilian, the dark-eyed girl, hung back, saying, "I fear you must go without me to-night, May, I don't feel well."

"Oh ! you must not say so, Lilian, when I had set my heart on your coming with me, and have dressed you with my own hands ; come, you will feel better when you get there."

Half reluctantly Lilian yielded. An hour after, May's words seemed true, for her eye was sparkling, and her cheek flushed, as she flitted lightly through the giddy mazes of the dance. But why does she suddenly turn pale ? And why does her companion carry her hastily to an open window ? and why does that dark spirit hover so near to her ? Can it be he means to claim her to-night ?

Yes, so it is ; and as May comes hurriedly forward to ask what is amiss, she finds to her horror that never again will that bright young creature join her in the pleasures their hearts have so long been set upon, for the dark spirit has summoned her away. The music has ceased, the guests have dispersed, a shadow resting on every youthful brow ; as they passed out, I heard a voice in solemn tones utter the cry, "Prepare to meet thy God," and, "When they shall say peace and safety, sudden destruction cometh upon them and they shall not escape."

Few heeded that voice ; many even stopped their ears, and hurried quickly away from that scene of death. What of May ? I knew now where I had seen her before ; it was that sad moment when she made the broad road her choice. Surely, I thought, she will now turn her steps from this dangerous path, and seek the one in which her brother treads. At first it looked as if it would be so, for withdrawing from her companions, she threw herself on the ground and wept in bitter anguish.

"It was I who led Lilian thus," she moaned. "She was often uneasy on this road, and would tell me how her father and mother were in the narrow way, and were entreating her to join them. I laughed at her for caring for what they said. I told her about Clare, how I had turned a deaf ear to all his

pleadings; and that he had blighted his life by choosing such a path, when he might have made himself a noble name by his talents, and gained fame and applause, on the broad one! He chose to walk alone, unknown, and almost despised, except by a few, who like himself, had given up all for Christ. I talked of him till I made her scoff at him as much as I did myself. Oh! Clare, Clare, would that I had heeded thy faithful, earnest warnings, would that I had never entered this sinful path! Poor Lilian! have I lured thee to destruction?"

A manly form drew near, from whose approach she seemed to shrink; his gay laugh jarred strangely on her ear, as in a tone of genuine surprise, he said, "You in tears, May, is it possible? Pray what is the cause of this grief?" Then she told him how in a moment her dear friend had been snatched from her side, and was gone she knew not where.

"Do not grieve for her," he said. "You have plenty of other friends; as to where she is gone, I have often told you that there is no after-life, so that what men call death is not such a dreadful thing, for it is only a ceasing to exist. Come with me to hear the learned professor I told you of the other day; he is going to give one of his lectures, in which he will prove to you beyond a doubt, that eternity is but a myth, and heaven and hell imaginary; that life is ours, in which to sport and be gay, and when it is done, there is an end of us."

As she went with him, an angel who had been standing with out-stretched hand waiting to lead her across to the narrow path, veiled his bright face, and went sorrowfully away.

The speaker had already commenced when May and her companion reached the spot. A large number of people surrounded him, and he was saying, in a loud, triumphant tone, 'Friends, don't believe those who tell you there is a God, I tell you there is no God. The Bible may be very well to amuse little children and old people, but it is not worthy of

credence by those of enlightened minds. As we only have a short life to live, let us make the most of it, and enjoy it each one as he or she best prefers." Much more he uttered in the same strain, to which his hearers gave a ready ear. As they dispersed I heard one and another exclaim, "What a splendid orator, what eloquence!" etc.

I observed after this that May did not return to the path of pleasure she had walked in, but remained in this one with her companion; over it was written in bold and glaring letters: "Atheism, Infidelity, Scepticism," and, "The fool hath said in his heart, there is *no* God."

## PARDON, PEACE, AND POWER.



THE other day, a lady had to undergo a severe surgical operation, necessitating the use of chloroform. She was a Christian, and as her senses gradually returned, she heard the three words that are at the head of this article ringing in her ears. She wrote out the following notes, which have been but slightly extended, and sent them to the Editor of this magazine. May God bless the train of thoughts to our readers.

### PARDON *for the trembling sinner.*

The jailor, in Acts xvi. 29-31.—Isa. xlv. 7. Observe, some tremble and put off, (Felix) others tremble when it is too late (Belshazzar). We must not only tremble, but trust. One is the fruit of conviction, the other is conversion. Tremblers, "or the fearful," who are afraid to trust, are the first named among those who have their part in the lake of fire. (Rev.xxi.8.) May God keep any unsaved reader from being content with only trembling.

### PEACE *for the troubled saint.*

The disciples were troubled, Luke xxiv. 38. Peace in v. 36. John xiv. 27.

We are troubled if we look at the waves instead of at Christ. We are troubled if we seek to serve Christ *before* sitting at His feet. (Martha) There is peace for the troubled conscience, for the trembling sinner, for the tried hearts. God asks us to exchange our troubles for His peace. It is hardly a fair exchange, but seeing the benefit is *all* on our side, shall we hesitate?

#### POWER *for the timid follower.*

Peter, Luke xxii. 54. "afar off"; contrast Acts i. 8. ch. iv. 13, 17. "threaten"; v. 18. "commanded"; v. 21. "further threatened"; v. 24. the resource, "lifted up their voice to God"; v. 29. petition, "all boldness"; v. 33. result, "great power," "great grace," "with boldness. Reward, v. 32, "multitude believed."

Contrast Peter the timid follower, with Peter the bold proclaimer. The weakest point becomes the strongest.

"The *power* of His resurrection." What is this? Is it not to know that we are *now* risen men in a dead world?

Remember that what grace has done, grace can do. What is your weakest point? Take it to Christ, and He can make it the strongest. Such a change will be great glory to Him, for it is very seldom our character gets really changed by Christ. May God bless these few scattered thoughts to each of us.

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#### POETRY.

Calm in Thy secret presence, Lord,  
I rest this weary soul of mine;  
Feed on the fulness of Thy Word,  
And die to all the things of time.



## BRIEF EXTRACTS FROM THE PRIVATE DIARY OF HAROLD SCHOFIELD.

*First Medical Missionary to Shansi, North China.*

NOTE.—Some of the following remarks are original, others are no doubt extracted from different sources. They are given here just as they were written.

DIARY 1873.

V.



**JANUARY 1st.**—"I have learned a little of what prayer really is, and to value my Bible more. Resolutions. By God's help I will spend every minute of time I can spare for it this year in reading God's Word. He has given me the desire to know Christ, and I am really going to learn something of Him this year. I must watch especially against unpunctuality, and improve greatly in my way of speaking. I want above all else to be able to say, 'To me to live is Christ.'"

*February 12th.*—"Objects of prayer: punctuality, clearness of utterance, neatness of appearance, and gentleness of bearing."

1. "Lord Jesus, make Thyself to me a living, bright reality."

"Above all, His cross and risen life."

2. "That I may really enter into the glorious Gospel."

3. "Lord, increase my faith, that I may realise each day more that I am redeemed at an infinite price, and belong not to myself but only to Thee, and that I may reckon myself to be 'dead unto sin' and alive only to Thee!"

4. "Enable me to press onward every hour and every day, and be satisfied with nothing short of constant abiding communion with Thee, and practically living Christ."

5. "Make me real."

6. "Make me like one who waits for his Lord."

7. "Give me to meditate constantly on Thy Word."

8. "Do make Thy Word continually the food of my soul!"

9. "Give a constant desire at least to do Thy will."

*May 29th.*—10. "Enable me at least to aim at nothing less than walking in this world as Christ Himself walked! Save me from the subtle snare of lowering my standard bit by bit to meet my miserable attainments."

"Oh, take me all and fill my heart and make me wholly Thine."

*August 29th.*—11. Do so reveal Thy beauty to me that to testify of Thee may be no effort, but spontaneous."

12. "Make me a great blessing and joy to my mother, brothers, and sisters."

13. "Give me to realise more and more the height of Christ's glory and the depth of His humiliation."

14. "Save me from any more pretending that I am looking for the Lord's coming. Do enable me daily to trim my lamp and be ready for the Bridegroom to come."

15. "Do help me to be more watchful than I have ever been before; it is so terribly easy to slip; and enable me to do each thing, however little, with earnest prayer to Thee!"

*February 16th.*—Scripture class. Paul was a man of one idea. Some men have one idea, like a single mountain rising from a lonely plain; others have one idea, as the topmost peak of the range. One idea is better than a leading idea."

*February 27th.*—"First meeting of our Lincoln College prayer-meeting. A—, J—, M—, and myself. I fully believe God is going to work in this college in answer to our prayers."



*May 25th.*—Dear F—— here from Saturday till Monday. I did try to encourage him really to trust in God.

*May 29th.*—“Some one sent me the book ‘Modern Christianity a Civilized Heathenism,’ which certainly knocked me down to the very dust, showing me that my Christian life hitherto has almost been an utter farce. I have not seriously thought of following Christ with any expectation of real success, but have felt just what the author describes,—a secret idea that the standard is too high, and that I could never hope to attain it. Now I see that it must be either Christ or nothing. The devil would drive me nearly to despair, if I did not know that I have God’s Spirit dwelling in me, and a throne of grace to go to at all times. I am not to despair, but to be filled with faith, for the Lord tells me, ‘My grace is sufficient for thee.’ Nothing but constant, earnest gazing at this glorified Christ, and hourly reckoning myself dead to sin, will enable me in any degree to walk as He walked. I do not expect to improve at all. I, (that is my flesh,) am hopelessly bad, but I want the life of Christ to be brightly manifested in my mortal body. ‘All my springs are in Thee.’”

*June.*—“Cultivate courteousness and gentleness of bearing in every possible way, in both of which you are more or less wanting. Let the influences of Oxford tell upon you more than they seem to be doing.”

*June 17th to 20th.*—“Manchester meeting. At last God has begun to teach me that Christ is rejected and what a Christian really is. It is the first time I have ever taken a step in accordance with it. Oh, may His grace enable me to keep true to what I have begun! I shall need it hourly and daily. What a need for continual judgment of myself by the standard of Christ!”

*July 17th.*—1. “Never exaggerate; always rather take something off.”

2. “Never say anything to any one’s discredit, unless it be

with a definite object,—such as to warn some one. Always say what you can say good of every one. At last it will be a positive pain to you to do otherwise.”

## PAPERS FOR YOUNG MEN.

### V.

#### WARM BLOODED CHRISTIANS.

(READ PSALM xxvii.)



“**N**ONE thing,” says the Psalmist, “have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord”—when I die, or for ever? Not a bit of it! “That I may dwell in the house of the Lord *all the days of my life.*” “In the time of trouble *He shall hide me in His pavilion.*”

No book in the Bible is like the book of Psalms for learning the secret of how to be “warm-blooded,” or in other words, how to maintain a “certain permanent heat in all atmospheres.” Outside, the temperature is arctic—all snow, frost, desolation, ruin; yet the lips are full of praise, there being a secret and unfailing source of heat and energy within, which keeps the Psalmist as warm as if he were in a meeting. We can sing praises there, but this man “offers sacrifices of joy” when his enemies, not Christians, are all round about him, and *then* he says, “yea, I will sing praises unto the Lord.” What about Paul and Silas at Philippi? Were they not “warm-blooded” Christians? Did they not sing in arctic regions, and was not this testimony more blessed than singing in a meeting? Nay again, but reverently, what about our Lord Himself, in Matt. xi. 25. Did he not sing when all around was going wrong?

Now God has made a Christian absolutely dependent upon

Christ—but on no one else, and the whole point with us is this: are we practically in closer association with the circumstances around which ever change, or with Christ, above them, who never does? Are we like a ship drifting about on the waves, now heading towards port, now away from it, or are we deeply and firmly anchored within the veil?

Nothing in this world is a more helpful or lovely spectacle than a “warm-blooded” Christian.

It is a wonder of wonders in this natural world, to go to the arctic circle, and find the blood of the Esquimaux exactly 98 degrees, to come to the Englishman and find the same, to go to the tropics and find the South Sea Islander, or African, the same. *Naturally* God has made us independent of the surrounding temperature. He has given us a power of resisting it. And has He failed to do this *spiritually*? Can we not have “Natural laws in the spiritual world?” What about the tree by the water, in Psalm i., and Jer. xvii? Is it careful in the year of drought? Do its leaves droop when the sun scorches, or fall when winter comes? No, it is an evergreen. It does not vary with the changing seasons.

Oh! what different temperatures a child of God encounters in the course of one short week!

*Sunday*.—Nice and warm all day.

*Monday*.—Going back to business, like getting into a cold bath.

*Tuesday*.—Long walk with worldly friends—temperature freezing.

*Wednesday*.—Cold all day, but thawing at meeting in the evening.

*Thursday*.—Had to go out to dinner. Down to zero again.

*Friday*.—Evening at a Christian’s house, atmosphere cool and worldly.

*Saturday*.—Played a match, got a bad chill *spiritually*.

What a diary we might keep! Now, no doubt, a

great part of the week low temperature has to be encountered. The great point is, that *on no account* is our temperature to fall with it. Try and carry the warmth, and love, and grace of Christ *everywhere*, and where it cannot go don't you go either.

The great secret is private communion with Christ Himself.

The morning portion and prayer is a great source of heat through the day, and is a splendid guard against catching cold when exposed.

The Lord does not want us to be shut up in hot-houses, but He does want us to be bright and happy and strong for Him wherever we are.

Just look up the "warm-blooded" Christians of the Bible, and from this day put yourself amongst this class, which alone can bring glory to God. A "cold-blooded" Christian may look quite as happy and warm as you at a meeting, but *God knows the difference*.

Do think over this great subject, for it is a most important one for the glory of God. You are not to go out of the world, but you are to carry the warmth of Christ into it.

## A DAY OF TROUBLE.

"Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me."



ANY a day of trouble comes in the life of most people, as they pass through this world; well indeed for them if they know Him who has spoken these gracious words, inviting them freely to bring the burden to Him, and promising deliverance—not perhaps the deliverance they had asked for or expected, but such a deliverance as His own heart sees to be best. It may

strengthen the faith of some tried saint to hear of God's faithfulness to this promise in a time of sore trouble in the life of one of His servants.

Rather more than two hundred years ago, very many godly ministers of the church of England sacrificed all they had of this world's goods, rather than conform to an iniquitous act of parliament which required their "unfeigned assent and consent to all and everything contained and prescribed in and by the book entitled, 'The Book of common prayer.'" Surely no book, but the inspired word of God, can claim such entire subjection of conscience! So thought two thousand true-hearted men of God, who, resigning all earthly prospect of comfort and ease, aye, in many cases of even food and shelter, cast themselves upon the care of their heavenly Father. Like the three faithful Hebrews, in Daniel's time, they believed He was "able to deliver,"—"but if not" they would not bow down to the false religion the king of their day had set up. And a "burning fiery furnace" of affliction did many of them pass through to maintain a good conscience. On one of these godly ministers being entreated to make some concession, that he might continue his ministry, which was being much blessed, he replied, "Most gladly would I remain among you, if I could do so with a safe conscience." "Oh! sir," exclaimed one of his parishioners, "many a man now-a-days makes a great gash in his conscience; cannot you make a little nick in yours?" But much as this faithful servant loved service, he valued more the Master's honour who had given it him, and for His name's sake relinquished all. Keenly he felt the loss of the work he had so delighted in, as the following extract from one of his letters will show: "I wish neither you, nor any other faithful minister that minds and loves his work, may ever know what I have felt in want of people and work; other afflictions are light compared with a dumb mouth and silent Lord's days." It was not very long ere he was fully

comforted in the presence of the Lord. Shortly before his death he said, "I think this turning us out has cost me and others our lives."

Many a saint of God at that time took joyfully the spoiling of his goods, knowing in himself that he had "in heaven a better and an enduring substance." Many wandered forth over the earth, leaving country, kindred and father's house; suffering poverty, hunger and want, but proving in such the watchful care of Him who "withdraweth not His eyes from the righteous." As we have seen, they reckoned among the sorest of their trials the enforced inactivity which their ejection brought on them, for, loving their Master, it was pain to them to refrain from preaching publicly. Wherever and whenever they could gather a few listeners together, these faithful ministers would disregard the word of the king, and speak and teach in the name of Jesus, though well knowing that, if discovered, this would bring down renewed persecution upon themselves.

Thus Oliver Heywood, ejected minister of Caley in Yorkshire, drew upon himself constantly fresh opprobrium, and deeper poverty; yet did he press bravely forward, rejoicing to suffer shame and loss for Christ's sake. Sometimes at the earnest request of his former parishioners, he ventured to preach again in his old church, in the absence of its appointed minister. On one such occasion, being found by the authorities so doing, he was fined £10. Mr. Heywood being quite unable to pay such a sum, the bailiffs entered his house, and with great roughness proceeded to seize his goods. Bed, bedding, tables, chairs and many volumes, far exceeding in value the amount which he had been fined, were ruthlessly borne off by the insolent officers. Though his wife implored them to take the chairs rather than the meal chest, they gave no heed to her entreaties; spreading a sheet on the floor they emptied the flour into it, and carried off the chest to her dis-

may and annoyance. There was very little left in the dismantled house when the officers withdrew ; but, much as they had taken, it had been beyond their power to rob Oliver Heywood of the peace of God, and of the joy in the Holy Ghost which filled his soul. "God hath honoured me," said he, "with the loss of part of my estate for Him ; it is welcome—welcome prisons, losses, crosses, reproaches, racks, and death itself if the Lord call me to it, and will enable me to endure it to His glory."

Fifteen years later we find Mr. Heywood's zeal and courage in no way abated. Though "straitly threatened" he could not but speak the things he had seen and heard. His house was ever readily opened to any who sought the Lord, or desired instruction in the word, and many blessed meetings were held for such under his roof. Though these gatherings were at most unwonted hours, such as at five in the morning or late in the night, spies were not slow in discovering and reporting the illegal proceedings.

On the 16th of January, 1685, Oliver Heywood was summoned to appear at the sessions at Wakefield, to be tried on the charge of holding "riotous assemblies" in his house. As a matter of course he was found guilty, and a fine of £50 imposed, the justices sternly refusing to mitigate the sentence, though a petition to do so was presented to them. As the offender could not pay the fine, and would not give any promise as to future good behaviour (that is, ceasing to preach), he was sent as a prisoner to York castle.

The thick prison walls and heavy iron gates could not shut out Him whom this persecuted one had sought to serve. "The Lord was with him, and showed him mercy, and gave him favour in the sight of the keeper of the prison," who treated him with the utmost courtesy and kindness, giving him a room to himself, and allowing him to enjoy the society of a godly man, who likewise was imprisoned for faithfulness.

to Christ. On the Lord's days a little company would come together in his room, (the jailor's wife among them) to whom Mr. Heywood had the great joy of ministering Christ. Thus, month after month rolled by; in quiet, happy communion with his Christian fellow-prisoner; in long, sweet hours of study of the Bible; and in uninterrupted little meetings of testimony.

This long imprisonment, however, was not only a very great sorrow, but also a very serious expense to his poor family, who ceased not to make every effort for his release. At length, in the following winter, a friend induced the new high sheriff to grant Mr. Heywood his liberty, on condition that the fine should be forthcoming at the next assizes. The sheriff graciously consented to reduce the amount to £30, and made no mention as to his future behaviour, so that his friends to their great joy, were able to procure his release.

With deep and heart-felt thankfulness, Oliver Heywood returned to his beloved family, resolving to serve the Lord yet more faithfully and boldly, in return for such loving mercy as he had received from Him. Referring to the time of his imprisonment, he writes: "God has carried me to York castle, that there He might show great and marvellous things to my soul that I knew not; He quickened, instructed, and comforted me, more than ever before. He gave my body health beyond expectation, and increased my credit amongst His people; thus what men devised for my hurt hath turned to my advantage; yea, I now perceive my sufferings have turned to the furtherance of the gospel. Let God have the glory."

But, to a tender father's heart, loss of earthly possessions or captivity were not such painful trials as that of seeing the little faces of his dear children growing thin and pinched for want of proper nourishment. This sorrow also came to Oliver Heywood in his "day of trouble;" this burden also



he had to carry to the Father, who ever pitieth His children. He found Him, as ever, true to His gracious word of promised deliverance.

One day he was in great straits, having neither food nor money in the house, and his poor little ones crying for bread. Calling a faithful servant, who had refused to leave in their poverty the family whom she had long served, he bid her take her basket on her arm, and go to ask a godly shopkeeper, in the neighbouring town, to lend them 5s. worth of food; adding that while she was gone they would pray that the Lord would give her good success. Martha started off, and her master gathered the family about him, to earnestly entreat the Lord out of His fulness to supply their need. Many great and precious promises came to their minds and strengthened their faith, as they waited upon Him who hears even the young ravens when they cry.

Meanwhile Martha, having reached the town, drew near to the shop; but, her courage failing her, she passed and re-passed the door, and could not make up her mind to go in with her request. As she thus hesitated the shopman himself came out, and seeing her exclaimed, "Are you not Mr. Heywood's servant? The very person I want! Some friends have given me five guineas for your master, and I was just thinking how I could send it to him; now you will take it." Poor Martha's heart was full to overflowing, as with tears of joy she told him the errand she was on, and now instead of the 5s. she had come to borrow, God had sent this bountiful gift from His loving people, thus supplying their need far above what they had asked or thought. She then hastened to fill her basket with the needful provisions, and hurried back with eager steps to the hungry children. As they crowded round her, examining in glad surprise its plentiful contents, she told her happy story, and put the balance into the hand of the overjoyed father. "The Lord hath not forgotten to be

gracious," he said with a bright smile, "His word is true from the beginning—they that seek the Lord shall not want any good thing."

Thus constantly proving the loving interest of God in all that concerned him—each fresh trial but calling forth fresh proofs of his love and power—Oliver Heywood pressed patiently and joyfully forward in the path of reproach and shame he had willingly taken for the Lord's sake. In the zeal of younger days he had counted "all things but loss for the excellency of the knowledge of Christ Jesus;" many long years after we find, from his own words, that he never regretted the choice he had made. He writes: "I am so well satisfied in my refusing conformity to the terms appointed by law for the exercise of my public ministry, that, notwithstanding all the taunts, rebukes, and affronts I have had from men, the weary travels of many thousand miles, the hazardous meetings, plunderings, imprisonments; the exercise of faith and patience about worldly subsistence; the banishing from my own house, coming home with fear in the night, which are the least part of my affliction under this dispensation; for banishing from my people, and stopping my mouth, have occasioned many sad temptations and discouragements, lest God should lay me aside, and make no use of me. Notwithstanding all this, I am so fully satisfied in my conscience that my non-conformity as a minister is the way of God, and I have so much peace in my spirit, that what I do, in the main, is according to the word; that if I knew of all these troubles before-hand, and were to begin again, I would persist in this course to my dying day."

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# THE TWO ROADS.

AN ALLEGORY.

## IV.



MY eye travelled from this sad picture back into the narrow path, where the sweet, soft notes of a hymn sung by many voices fell gratefully on my ear :

“ Come 'tis Jesus gently calling  
Ye with guilt and sin oppressed ;  
Come, and welcome, poor and needy,  
He alone can give you rest.”

I saw a group of people, just inside the boundary line, gathered round a young man of tall and commanding appearance—his face was very pale ; his eye searched wistfully the broad road, and scrutinized intently each passer-by who stopped to listen. By the time the singing had ceased a large number had assembled to hear the preacher, some from most of the pathways in the broad road, and many from the middle path of the narrow road ; but the people in Profession's path, and those just inside the narrow way seemed much annoyed for only two or three stayed, the rest passed on, saying they did not approve of religious excitement, and wished to go their own way.

The young evangelist heeded none of their remarks ; taking quietly from his pocket a little book, he read these words : Jesus said, “ Come unto Me all ye that labour and are heavy laden, and I will give you rest.” “ Dear friends,” he said, “ as I look on many of your faces, I seek in vain for a sign of the rest I come to speak of. Some before me have long been treading in Pleasure's path ; I ask you, is it to be found there ? Does the gay round of mirth which you continually pursue give you rest ? Nay, you know full well every fresh so-called pleasure but takes you farther from this wondrous

rest of God. And you who tread the anxious path of poverty without God, the lines of care on your faces tell me plainly that you too are strangers to its blessed trustfulness. The sceptic and the infidel I see before me, but the strange light in their eye is not the light of rest and peace. And you, who have come from the distant path of Drunkenness and Shame, show too plainly the unrest of your unhappy souls. Friends, friends do you not want rest?" And as he spoke his eye kindled with increasing energy, and his cheek flushed with intense earnestness, "will you have rest?" again he asked, "I am come here by the command of my beloved Master, to offer to all you weary, burdened ones a rest and peace, which He Himself has provided for you. He only has this rest to give, and He offers it to you now, without money and without price. It cost Him His own life's blood to procure it, He offers it freely to you. Are there none here who will accept this gift of God? Are there none here who will come to Jesus? Are there none here wearied with their pleasure, their toil, their sin, and their shame? Are there none here who have tried treading the dark mazes of scepticism long enough? Surely some of you will enter the narrow path to-day, and will no longer continue braving the death and destruction, which may overtake you any moment."

He ceased, and looked sadly around. Many a head was bowed low, and one who had come but to mock was weeping bitterly. Then he spoke of the wondrous Saviour who offered them this rest, the greatness of His love, the tenderness of His pity; of His mercy which had no limit, of His compassion which knew no bounds. There was a movement in the crowd around him, and one after another stepped across the boundary line, saying, "We will take God's blessed gift of rest, so freely offered us. We leave this broad road for ever to follow the Saviour in the narrow way, and serve Him who has loved us so much."

"I must tell you, dear brethren," the preacher added, "that there are three paths in this narrow road; which will you take? All lead to the Father's house, though one verges on the enemy's way; if you walk in it you will miss many a sharp stone, and many a heavy storm, but you will lose the bright reward at the end of the journey. There is another, a path of suffering, but sunshine is there, for the Master cheers the darkest day with His smile, and He has promised to those who walk faithfully in that path a bright and glorious crown; those that love Him will delight to walk there, so that by and by they may hear from His own lips those precious words, "Well done, good and faithful servant, enter thou into the joy of Thy Lord." Between these two lies a middle path, where are rough places and sometimes stormy skies, but not the difficulties and trials of the one I have just described. Oh, beloved, will you not be whole-hearted for Christ at any cost? Walk worthy of Him who has called you."

He ceased speaking, and the crowd dispersed; some back to the paths they had left; some I heard murmuring as they passed along, "Enthusiast," "peculiar," "his way is too strait," and so on. Some, who stepped into the narrow path, stayed just at the edge; some passed into the middle path; while two or three followed our friend of early days, Clare, for he it was who had been so earnestly pleading for his beloved Master. I especially remarked one who now followed the young preacher closely; he had come from the further side of the broad road, and his life had been a life of open sin. I noticed that as he listened to the words of life the big tears rolled down his cheeks, and the contrite cry burst from his lips, "God be merciful to me a sinner;" the answer came speedily back, "Thy sins and iniquities will I remember no more." There was such a look of joy now upon his face as he took the narrow path in Clare's company.

Another said, "I only came to mock; I was an infidel, but

God has opened my blind eyes, and shown me in a moment that death and judgment are eternal realities, which ere long I should have proved if I had kept in that wretched path. He offered me through you the rest my soul has longed for, and I take it from His blessed hand."

"And I," whispered a trembling young voice, "should like to walk with you in the path you speak of, if such as I may come; pleasure has lost its charm for me, every flower that grows in her path is surrounded by cruel thorns. Now I have heard the voice of Jesus sweetly saying, 'Come;' I've found in Him a resting place, He has made me glad. I care not how dark or rough the path may be, if Christ my Lord is there."

Thus they followed him, right across into the outer path. An angel seemed to bear me on his bright wings, close to the pearly gates of the heavenly land, where I heard a song of joy over those repenting ones.

I longed to see how they would fare. When my eye again rested on them, the sky was black with clouds, a fierce and angry thunder-storm rolled above their heads, and the lightning, lit up the pathway beneath their feet, revealing yawning chasms at every step. Above the noise of the storm, rose the clear notes of Clare's strong voice: "In the time of trouble He shall hide me in His pavilion, in the secret of His tabernacle shall He hide me; He shall set me upon a rock." The storm having spent its fury, I saw them still unhurt, and singing as they went along, "Now shall mine head be lifted up above mine enemies round about me; therefore will I offer in His tabernacle sacrifices of joy, I will sing, yea, I will sing praises unto the Lord." Then I understood it was the enemy who had sent this storm to frighten the new travellers at the commencement of their journey, and that at the sound of their singing he had fled away and left them in peace.

## AN EARNEST APPEAL.



CHRISTIAN reader, I feel constrained to make an earnest appeal to your heart and conscience, in the presence of Him to whom you and I are responsible, and to whom our hearts and ways are fully known. I do not mean to judge you, or speak harshly to you. Neither do I wish to write in a bitter or complaining spirit. I only desire to stir up your pure mind—to wake up the energies of your new nature—to exhort and encourage you to a more earnest zeal and whole-hearted devotedness, in the service of Christ.

✦ The present is a deeply solemn moment. The day of God's long-suffering is rapidly drawing to a close. The day of wrath is at hand. The wheels of divine government are moving onward with a rapidity truly soul-subduing. Human affairs are working to a point. There is an awful crisis approaching. Immortal souls are rushing forward along the surface of the stream of time into the boundless ocean of eternity. In a word, the end of all things is at hand. "The days are at hand, and the effect of every vision."

Now, my reader, seeing these things are so, let us ask each other, how are we affected thereby? What are we doing in the midst of the scene which surrounds us? How are we discharging our fourfold responsibility, namely, our responsibility to God, our responsibility to the Church, our responsibility to perishing sinners, our responsibility to our own souls? This is a weighty question. Let us take it into the presence of God, and survey it in all its magnitude. Are we really doing all we might do for the advancement of the cause of Christ, the prosperity of His Church, the progress of His gospel? I candidly confess to you, my friend, that I

very much fear we are not making a right use of all the grace, the light, and the knowledge which our God has graciously imparted to us. I fear we are not faithfully and diligently trading with our talents, or occupying till the Master return. It often occurs to me that people with far less knowledge, far less profession, are much more practical, more fruitful in good works, more honoured in the conversion of precious souls, more generally used of God. How is this? Are you and I sufficiently self-emptying, sufficiently prayerful, sufficiently single-eyed?

You may, perhaps, reply, "It is a poor thing to be occupied with ourselves, our ways, or our works." Yes; but if our ways and our works are not what they ought to be, we must be occupied with them—we must judge them. The Lord, by his prophet Haggai, called upon the Jews of old, to "consider their *ways*;" and the Lord Jesus said to each of the seven churches, "I know thy *works*." There is a great danger of resting satisfied with our knowledge, our principles, our position, while at the same time, we are walking in a carnal, worldly, self-indulgent, careless spirit. The end of this will, assuredly, be terrible. Let us consider these things. May the apostolic admonition fall, with divine power, on our hearts, "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward." (2 John 8.)

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#### FRAGMENT.

The love of God is the source from which redemption flows. The perfect sacrifice of Christ is the channel through which it flows. Faith wrought in the soul by the Holy Ghost, is the power of enjoyment; and everlasting life, known and experienced *now*, is the result. (John iii. 16.)



## THE TELEGRAPH-BOY AND THE PORTMANTEAU.



FEW days ago, as I was walking across a common, I saw a boy carrying a portmanteau. It seemed to be too heavy for him, and he rested it in rather a hopeless way upon a railing. Just then an older boy came up, who appeared from his uniform to be a telegraph-messenger. He immediately went to the rescue, and lifted the portmanteau to a secure position on the shoulder of its bearer. "Got it?" he asked in a pleasant, kindly tone, after fixing it as comfortably as he could. "Yes, thank you," and the younger boy marched off bravely, his kind helper looking after him to see whether he was getting on all right.

I thought that telegraph-boy might teach a lesson to many of us young Christians.

"Bear ye one another's burdens" our Master has told us. Do we obey His command?

Sometimes He gives us the privilege of bearing our fellow-believers' burdens in such a way as to remove them from them altogether; sometimes He lets us share them so as to relieve them of half the weight; but at other times there is a burden which it is not within our power to remove or to share, and even if we could, it would not be for the real good of the bearer. What are we to do *then*?

Can't we do as the telegraph-boy did? He was going in the opposite direction, and so could not bear the younger boy's burden, but he did not for that reason pass by with indifference, and leave him in his trouble. No, he could not carry it for him, but he showed him how to carry it better. And when you and I see a fellow-christian bowed down under a weight of sorrow and difficulty, might we not, looking to the

Lord for guidance, help him to bear it better, gently showing him that a *Father's* hand has laid it upon him, that a Saviour's grace is sufficient, and that that very burden may be made an occasion for joy and praise?

How often have we found that the trial we thought so bitter at first has seemed altogether changed and glorified with heaven's own light, just through the Lord's showing us how to bear it in a better way! And would He not have us help and comfort others with the help wherewith He has helped and comforted us? (2 Cor. i. 4.)

## BIBLE QUESTIONS AND ANSWERS.

Q. Please explain Col. i 12. Who are the saints in light?

L.A.F.

A. "In light" is connected with the inheritance.

Q. Will only those saints who are really *watching* and *waiting* be caught up to meet the Lord, as in 1 Thess. iv? L.A.F.

A. No. All that are Christ's at His coming, 1. Cor. xv. Only professors (Matt. xxv.) are left outside.

Q. Will you please explain, "Whosoever shall say, thou fool, shall be in danger of hell fire"—Matt. v. 22. Does it apply to Christians?

F. B.

A. The Lord is here showing that murder does not begin with the outward act, but with the heart. The law took cognizance of the former; but God here shews that murder may exist in the heart, the only outward sign being the words "thou fool!" Hence the danger of hell fire, for murder in the heart is as bad in God's sight as the real act. No Christian can really be in danger of hell fire, this question is not raised here.



## BRIEF EXTRACTS FROM THE PRIVATE DIARY OF HAROLD SCHOFIELD.

*First Medical Missionary to Shansi, North China.*

NOTE.—Some of the following remarks are original, others are no doubt extracted from different sources. They are given here just as they were written.

### IV.

**J**ULY 29th.—“Such a happy morning in the woods! Talk with H——looking out through the trees on the corn-fields. ‘The harvest truly is plenteous, but the labourers are few. The fields are white already to harvest.’ We knelt together, and he confessed what poor lights we are, and how unlike Christ; put to shine for Him, yet how little we manifest Him! Then we all separated, and had a little time alone.”

*August 2nd.*—“Harleyford. Had a little prayer at the end of the bridge. The wooden cross-pieces on the bridge path help us to get up; so He will help us to get up step by step.”

*Sunday, August the 3rd.*—“Maple Durham. We had such a happy walk together to the Reading Road. Such a happy refreshing meeting. ‘The joy of the Lord is your strength.’”

*October 25th.*—“God be praised! for agony of soul is better than living death; and in my extremest distress He heard me, and has answered me above what my waning faith dared to hope. I have solemnly, in His holy presence, and seeking His constant help, vowed that I won’t bear this horrid slipping any longer. God help me to be watchful in a sense I have never even thought of before. Satan is always at me, and it is only by constantly looking to Jesus that I can be kept one

moment. God help me henceforth to keep my communications constantly open, and to do each little thing throughout all the day in the name of the Lord Jesus."

*December 1st.*—"R—— at a breakfast given by Mr. Christopher, spoke most beautifully of the resource we have in Christ, and that our very weakness made us just the ones for Him to help. 'My grace is sufficient for thee.'"

*December 15th.*—"Home sweet home."

*December 29th, 30th.*—"A very happy little trip in Yorkshire. 'For who is strong that cannot be seduced?' therefore 'let him that thinketh he standeth take heed lest he fall.'"

"The love of Christ constraineth us ..... should not henceforth live unto themselves, but unto Him that died for them and rose again."

*January 1st.*—"Pray without ceasing."

"The joy of the Lord is your strength."

"To some extent I have kept my resolutions of reading God's Word. . God help me this year to treat it as His word; to read it every spare moment; constantly to meditate on it, and to use it in dependence on the Holy Ghost; both in judging myself, and as a sword to others."

1. "May God help me to 'pray without ceasing,' else I shall surely fall.

2. "My health, my time, my all is a sacred trust from God to be used and improved for Him; especially do I need Him in my power of speech and composition, and by His constant help I will aim at it; also in gentleness of bearing, and general politeness, and neatness in little things, and punctuality."

3. "One thing I have begun to learn,—my absolute powerlessness to walk a single step without the Lord. God keep me from ever trying to. 'Without Me ye can do nothing.'"

*January 5th.*—"A very happy day, though saddened by having to leave home and school. The moonlight ride from

Oxford to London 'perfectly lovely, and I had such real prayer and communion.'

*January 6th.*—"The beginning of my new life in London, on which I believe God will give His rich blessing, for I have sought it."

1 "Help me to be punctual in getting up, and to treasure the precious moments I have for reading Thy Word."

2. "Humble me in the very dust at Thy feet."

3 "Do enable me to redeem the time by being ever on the watch for every opportunity."

"Christ shall give thee light."

"Lo, I am with you alway."

"He satisfieth the longing soul."

"Whoso trusteth in the Lord, happy is he."

## FRAGMENT.

There are two things necessary for happiness—perfect satisfaction in the one loved, and perfect confidence in his perfect satisfaction in us, with a love which will secure a continuance in the same, without fear of any new discovery turning us aside; these we have to perfection in Jesus, and only in Jesus. The more we know Him, the more we must be satisfied with Him, and go to Him with confidence for counsel, depending on His wisdom, in Whom are hid all the treasures of wisdom; and the more we know Him, the more we feel able to take to Him every little trifle, because sure of His interest in us; the only One Who can give all His heart to each. This is our Beloved—this is our Friend; and, blessed be His name, He is a tried and faithful One. Not only in loving to the end, but in holding us by His mighty power in tender jealousy as His to the end.

## CHRIST'S PLACE OURS.

HERE:—"Whosoever doth not bear his cross, and come after Me, cannot be my disciple."

HEREAFTER:—"To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father on His throne."



E will take the last first. Some time ago, there was a very great Gospel meeting in one of the leading cities in America. It had been looked forward to eagerly for some days, for Mr. Moody was to speak. Some hours before the doors were opened, they were besieged by surging crowds, and as soon as they were opened the vast hall was filled. As it was not nearly time for the service, the doors were still kept open, till every aisle was tightly packed with people standing, the platform densely crowded, the galleries full, and all the stair-cases jammed with people vainly endeavouring to effect an entrance. With much difficulty the great doors were at length closed, shutting out multitudes, who at once swarmed round to the back and side doors, in the fruitless hope of gaining admittance. With the greatest difficulty Mr. Moody made his way to the platform and reached the one vacant seat in all that hall, crowds standing closely around him. At length he rose to speak some time before the hour fixed for commencing, one of the bystanders at once taking his chair. The side door could not be closed, for a mass of people stretched far out into the open air, vainly endeavouring to catch the speaker's words. Just at this time a carriage and pair drove up, and set down a fine, military-looking man, who gazed with some astonishment at the silent crowd, and then began to elbow his way in with an authoritative air, which the people around naturally resented. Some struggling ensued, and two of the door-keepers told the gentleman to stand back, as there was no room. "Do

you know who I am?" was the reply. "It does not matter who you are," answered the officials, "you cannot get in." "I've come 200 miles to this meeting," haughtily replied the gentleman. "You perhaps don't know I'm the Governor of the State of——" "I don't care if you were the President himself, sir, you cannot get in, there is not one inch of standing room left." Greatly disconcerted the Governor stood back and waited. Just then a short, stout, pleasant looking man came sauntering up. He had a thick stick, a felt hat the worse for wear, thick gaiters and still thicker boots, and a rough coat, bearing all the appearance of a small farmer. The most remarkable thing about him was his assurance. Nothing daunted by the crowd he walked straight up and asked the people to stand aside, as he wished to pass in. They turned round, highly amused at his audacity. However he still persisted so determinately, that he was curtly informed that there was no room, which if he had eyes he might have seen, and that, moreover, Governor——had actually been refused himself, so that there was no hope for one of his class. To their surprise, he only answered that having come to the meeting, he was determined to go in, room or no room. Again the door-keepers had to interfere, the Governor looking on with some interest. They expostulated without the least effect, the farmer was determined to get in, and would take no denial. He said he knew Mr. Moody would let him in. "He can't," was the reply, "however much he wishes it, for he is preaching, and there is not a single place left." "Just take him this slip," said the man, folding up a bit of paper, and handing it to the door-keeper. The man would have refused, but a friend of Mr. Moody's, standing further in, beckoned him to pass it on to him. He looked at it, and handed it from one to another till it reached the platform, and at last the poor farmer's scrap was actually placed in Mr. Moody's hands. He opened it, and at once turned round

and gave some order, which was rapidly passed out to the door, and to the crowd beyond.

"Come along," said the door-keepers, and they hoisted the farmer up. "Mr. Moody says you are to be passed on to the platform at once," and, the crowd hearing it, passed the farmer along over their heads till at last he reached the platform. Here he stood up, and walked straight up to Mr. Moody, before the whole house.

"Excuse me, my friends," said Mr. Moody, holding out his hand to the farmer, "this is my brother George, whom I have not seen for some time." He then made his brother sit down in the only empty seat (the occupier vacating it) in the room which was his own.

"Why did you let that common man in," indignantly asked the Governor, "and keep me out?" "Sir," said the door-keeper, "That is Mr. Moody's brother."

Jesus is not ashamed to call us brethren, and heaven will never be so crowded but there will be a place, His own place, reserved for you, timid brother and sister. But,—“He that is ashamed of Me, and of My words, of him will the Son of man be ashamed.”

“No cross—no crown.”

If we would have His place hereafter, we must take His place of rejection down here now. Let then the coming glory strengthen us for present suffering. Let us be about our Master's business, seeking His advancement and not our own. *Now* is the time for shewing our love to Christ, by taking His place down here. *Then* will be the time when He will shew His love to us by giving us His place up there.

Do not let us look for the one without being willing now to share the other.





## THE SHADOW OF THE APPLE TREE.



S the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was love." (Cant. ii. 3, 4.)

The attitude of soul set forth in this lovely passage, is one of perfect repose and complacency. It is not the attitude of one who has found a partial rest, rest for a day, a month, or a year. The soul that has really found rest in Christ, has found a rest which is divine in its character, and eternal in its duration. "*I sat down.*" Precious attitude! There is no more toil for the sinner; Plenty of toil for the saint; plenty of toil for the servant. There is no more labour in the brickkilns of Pharaoh, but abundance of labour in the vineyard of Christ. The believer's labour comes after rest, not before it.

And, observe, it is "under *His* shadow." It is not under the shadow of my doings, my feelings, my frames, my experiences. Neither is it the shadow of ordinances, however valuable; nor of doctrines, however true; nor of institutions, however important. All these things have their proper place, and their proper value; but we had better not venture to sit down under their shadow; for, if we do, they will prove no better than Jonah's gourd, which sprang up in a night and perished in a night. No, my reader, it must be Christ Himself—Christ only—Christ always. It must be "I," my very self, "*sat down,*" found my sweet repose and resting place, my shade and satisfaction, "under *His* shadow." Then all is right—right now—right for ever.

And, let me ask, how much does a soul enjoy that is resting

simply in Christ? Just as much as Christ can afford. If I sit down under the shadow of a tree or a rock, I enjoy just that amount of shade which the tree or the rock can yield me. So, when the soul reposes by faith in the shadow of Christ, the whole question is, how much shade can He furnish? Faith knows the answer.

Dear reader, are you enjoying "the shadow of the apple tree?" Are you plucking its mellow fruit, which hangs in rich clusters around you? Is that fruit "sweet to your taste?" Are you allowing Jesus to conduct you into "His banqueting house?" Do you find "His banner over you" to be love? Be assured of it, it is in His banqueting house, and under His shadow that the soul can prosper, and there alone. May you prove this, in your own happy experience, day by day. May Christ be indeed your enjoyed portion. May you feed upon Him with ever-growing desire. May you taste more of the living freshness of His grace, and be thus led on in zeal, energy, and personal devotedness, until you are called to take your place beside the tree of life, which is in the midst of the paradise of God, to go no more out for ever.

"Behold the Rose of Sharon here,  
The Lily which the valleys bear;  
Behold the tree of life that gives  
Refreshing fruit and healing leaves !

Amongst the thorns the lilies shine;  
Amongst wild gourds the noble vine;  
So in mine eyes my Saviour proves,  
Amidst a thousand meaner loves.

Beneath His cooling shade I sat,  
To shield me from the burning heat;  
Of heavenly fruit He spreads a feast,  
To feed mine eyes and please my taste.


Kindly He brought me to the place  
Where stands the banquet of His grace;  
He saw me faint, and o'er my head  
The banner of His love He spread

With living bread and gen'rous wine  
 He cheers this sinking heart of mine,  
 And op'ning His own heart to me,  
 He shows His thoughts how kind they be."

It is the happy privilege of the believer to be continually in the *shade*, and yet never out of the *sunshine*.

## NO GOD—OR NO BARN—WHICH IS IT?

(LUKE xii.19-31.)

OUL! *take thine ease!*" A very simple and emphatic utterance; let us consider it, and the grounds that the man, who uttered it, had for giving such an invitation to his soul. To his *soul*—with all its vast, aye infinite desires; with all its immense capacity for happiness or misery; with all eternity in which to prove the sufficiency or insufficiency of the provision thus offered for its ease! And what had he provided? We read that this rich man's ground had brought forth plentifully; his barns were all too small to hold the wealth of the harvest he had reaped; he had "much goods laid up for many years."

Truly in these days of failing harvests, and "bad times," many a one may give an envious sigh, as he reads of the great prosperity of this rich man. But I ask you, Was he justified in bidding his *soul* take its ease? In these bursting barns and over-filled warehouses "was there any food for his soul? Most certainly not. Therefore God calls him a "FOOL," and you may be sure whom God calls a fool is a fool indeed! We will not dwell longer on this sorrowful picture. The poor, hungry, naked, unsatisfied soul went forth that night into the darkness—no ease! no ease! while the "much goods laid up for many years" but mocked its utter poverty for all eternity!

Let us turn to those whom the Lord then addresses. Like

the ravens and the lilies these had neither storehouse nor barn; no resources, no goods laid up; and yet He bids them, "Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on"; "seek not ye what ye shall eat or what ye shall drink."

What! Does the Lord bid them take their ease? No storehouse—no barn! and yet to be at ease? May we not, as in the former case, ask what grounds there were for such an exhortation? At ease, without "careful suspense" (margin v. 29) as to all the many and varied needs of their poor bodies—no provision made for "a rainy day," or for old age. Perhaps you are ready to exclaim, to one who would act on the Master's command, "Thou fool!" Ah wait! look at the passage before us again. Is there no provision? Rather, *how vast* a provision for the so-called needy saint.—"YOUR FATHER KNOWETH." (v. 30.) Is not this better than storehouse, barn, or bank? The Father's love, the Father's care, the Father's providing!

"Why should I ever careful be  
Since such a God is mine?"

Fellow-Christian, may we not, with childlike trust in our Father's care, say to ourselves, "Soul, take thine ease?" Have we not a right to the words to which the rich fool had no right? Plenty to trouble, to perplex, to worry us if we look around; yet, as we drink more deeply into the knowledge of the love of Him who never failed a trusting heart, shall we not learn to shout exultingly, "Soul, take thine ease"?

But perhaps some reader would say that neither picture describes his case, that he has but sadly little of this world's goods, and is too engrossed by many cares to have time to think of eternity. Is it so, dear reader? Then you are poor indeed, for you have no provision either for this world or the next—no God, and no barn! Are you not even more foolish than this rich fool? Oh! seek Him, who "Though He was

rich, yet for your sake He became poor, that ye through His poverty might be rich." It is not wealth you want, but Christ, the Christ of God. No teeming barns or heavy bank account could raise you above the fretting fretfulness of this dissatisfied world, or give your soul one moment's ease. "The blessing of the Lord, it maketh rich; and he addeth no sorrow with it." Those alone, who know the riches of His grace, and wait to prove the riches of His glory, have full right to say: "SOUL! TAKE THINE EASE."

## THE WAY OF HOLINESS.

### V.

"An Highway shall be there, and a Way, and it shall be called the Way of Holiness; the redeemed shall walk there."



**TEACHWELL.**—You have not forgotten what we said about Jesus as our Master.

*Steadfast.*—And we His slaves. There *is* a peace and a rest in having no longer to dispose of oneself, no longer to follow one's own will.

*Teachwell.*—One has well said, "There is no crowned sovereignty so independent as this blessed slavery." Those of us who have *felt* Christ's yoke and own Him to be Master of all we are, all we have, and all we do, know this well.

*Theory.*—I see how beautiful the thought is.

*Teachwell.*—Yes, Theory, but it must be more than this. It is not intended only for admiration, but for adoption.

*Halfheart.*—But it seems to bind one down so. Cannot we have a bit of our own way now and then?

*Practice.*—I am sorry to say I do often, but I find it makes me miserable afterwards.

*Teachwell.*—It is one thing to forget our place, another to

deny it. The former alas! all of us do, but the great point is to see that it is sin to do so. Now for a moment let us consider Christ's side of the case. If we are His slaves, He is not only our Master. A hired servant looks after himself but one who is his master's property, has to be fed, clothed, and cared for all round by that master. Being my Master's property and valued by Him too, He is sure to take good care of me. If you have any precious possession do you not look after it?

*Theory.*—Indeed I do. I am always looking after my little dog, feeding it, and washing it, and petting it. I could not live without it.

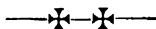
*Teachwell.*—How wonderful then to think that the Master (or head) cannot, and will not, say to the slave (or foot), I have no need of thee! And we may be quite sure that the one who takes the place (which belongs to all of us) of His willing slave, will not lose thereby. He not only owns us, but keeps and cares for us.

*Steadfast.* I see that if I claim my own freedom I cannot claim His care; the two cannot go together. Perhaps that is why we are so often in trouble.

*Teachwell.*—I am sure it is. Half our troubles would go if we took our true position. When His grace is unhindered, its power is mighty and effectual, in making me what He would have me. He is able to keep, even me, from falling.

*Practice.*—I wish I could always experience this.

*Teachwell.*—Moreover, as we have seen, (and this is so comforting) He not only can do this, but being His, and not our own, makes it His interest to do so. Let us just try and get hold of these two thoughts perfectly. Jesus our Master, Jesus our Keeper, in all and every circumstance.



## THE TWO ROADS.

AN ALLEGORY.

V.



HER eye now rested on a solitary traveller, climbing a high mountain peak; she was a frail-looking slight woman, her dark hair streaked with silver threads.

I wondered how she could have reached such an elevation unaided; her step was firm, and her face had a look of quiet courage resting on it. I drew near, and ventured to ask her how she had attained that height alone. "Oh!" she replied, with a sweet smile, "I am not alone. Truly I could not take a step here by myself; but I have so strong an arm to lean on, that I never trouble about the difficulties of the way; that arm bears me over the rough stones, through the wild storms, and across the highest hills, and it *will* bear me safely onward to the home beyond."

"Have you always walked in this way?" I questioned.

"No," she answered, "The first twenty years of my life were spent in the path of Earthly Knowledge. My father was a man of great learning, and I trod in his steps, thirsting for wisdom from my earliest childhood. I felt I could never learn enough; the more I knew, the more I longed to know. I had abundance of wealth, and spent all in acquiring the knowledge I thirsted for. No sooner had I reached the zenith of one science, than I craved to attain another, and was still unsatisfied. A dark day came in my life's history: my beloved father was stricken with a fatal malady. Books, study, yea, even thought was put on one side to endeavour to lessen his sufferings. Day and night his form was racked with pain, terrible to witness; then I cried out in agony, scarcely less than his, 'Oh! knowledge, knowledge, what canst thou

do for me? Thou canst not teach me how to ward off pain from him I love! Thou canst not tell me how to save my beloved parent from the chilling clasp of death!"

My father heard these words, and turning his sorrowful eyes on me, he said, "Child, you are right; I felt as you do now, when your mother was taken from me. Alas! I still went on madly, blindly, groping for that, which in my heart, I knew I could never find in the path of Earthly Knowledge, and now I am brought to this. Child, take warning by me, and from this time seek that wisdom which cometh from God alone. There is a book in yonder drawer, which will teach you where to find this wisdom. I have hitherto kept the volume from you, fearing that its perusal would lead you from the path, which I, in my ambition, had determined you should tread. My desire has been so far granted, for your name is sounded forth as that of the most learned woman of the age. Now, with death standing by my side, I bid you read that book; God grant it may be to you as a light shining in a dark place, to guide your feet into the way of true wisdom and understanding."

He ceased, exhausted by this effort, and I immediately drew from its hiding place the sacred volume. Opening it, I read aloud these words, "If any man thirst let him come unto Me and drink,.....whosoever will, let him take the water of life freely—let him that is athirst come; and.....him that cometh unto Me I will in no wise cast out." With a sudden effort he raised himself, and looking earnestly at me he said, 'Those are the words of Jesus, the Son of God; it is He who bids me come. He, the way, the living way. Jesus, Jesus, I come, I come,

"Just as I am, without one plea,  
But that Thy blood was shed for me,  
And that Thou bidst me come to Thee!"

I come, I come.' His head fell back on my arm, his eyes closed, and I knew he was gone to Jesus.



Strange and varied emotions stirred my soul; deep sorrow that I had lost such a loving parent, yet joy to know he had entered a blessed eternity. Often had I wondered how life's journey would end, for him and for me, but it had hitherto been shrouded in darkness and uncertainty. The Book of God, which I clasped to my heart, was as a lamp to my feet, which I felt sure would guide me right. I hesitated not a moment, but by its light walked at once out of the path of Knowledge. As I passed my friends they tried in every possible way to detain me, and when they saw it was of no avail, whispered to each other, 'Madness,—folly,—with her prospects, her wealth, her talents, her beauty, going into the narrow way!'

They saw not the bright rays of the lamp which I carried in my hand, and which revealed depths of darkness in every path I had to cross, as my trembling steps sped forwards to the narrow way. When at length I reached it, I felt such rest and joy as I had never known before. Doubt was changed to certainty, dread to fearlessness, all my thirst was satisfied, for I had drunk of the 'Living water;' I had eaten of the 'Bread of life,' and ever since my cup of joy has been full. The Master has given me much to do for Him, and has taught me how to use all that I have in His service. He gives me His tender care in the most lonely places, and makes my soul glad in His love. I must now bid you farewell, for I see before me one who needs a helping hand; he is stumbling over some sharp stones, and I have a special charge for such as he," and she hurriedly moved forward.

In Spirit, Lord, we've sat with Thee  
Beside the springing well  
Of life and peace—and heard Thee there  
Its healing virtues tell.  
Dead to the world, we dream no more  
Of earthly pleasures now;  
Our deep, divine, unfailing spring  
Of grace and glory, Thou!

## A SONG IN THE NIGHT.



ONE cold, wintry night, many years ago, Duncan Matheson, the Scripture-reader, might have been seen, after a day of exhausting toil in his Master's service, wearily wending his way homewards—if indeed his wretched lodging, in a broken-down old stable at Bala-klava, could be called *home*. The devoted servant of God, however, cared but little for his own ease, and had thankfully taken refuge in this poor shelter, remembering that his Lord had condescended to enter the world in as humble a place. It was of small account to the fervent missionary that his dwelling was infested with rats, and that every wind that blew whistled through hundreds of crevices in the old building—his one object was to be near enough to the army besieging Sebastapol, to be able daily to present Christ to the perishing souls of the soldiers, many of whom were hourly passing into eternity. Willingly he endured hardness, as a good soldier of Jesus Christ, heart-glad with the smile of His approval.

However, this night, as Matheson trudged with difficulty through mud up to his knees, he felt singularly depressed. The day had proved an unusually trying one; he had witnessed sickening sights, as he moved from one dying bed to another among the cholera patients, and had groaned in spirit as he passed up and down among the wounded, the stricken victims of ghastly war. Shudderingly he had heard the wild oaths of some of the soldiers, and no less painfully the hearty cheering of other fine fellows, as they marched to the front, both bespeaking the utter recklessness of life that reigned around; his heart sank within him, as he thought of the mighty mass hurrying to the grave, all unprepared to meet

their God, passing away as snow-flakes before the sun, and he so powerless to rescue their precious souls. Would that terrible siege never end? and even if successful, how many more deaths must crown success! Matheson pined for the day when the din of battle would be for ever hushed.

Almost unconsciously, he raised his eyes from the "unfathomable mud" of earth through which he toiled to the clear sky above, where the same stars, that had looked down upon him in happier days, shone brightly forth. The heart of the wearied servant of God followed the eyes heavenwards, and as his thoughts travelled to those who had passed beyond the battle-field of life and entered into their rest, his lips-burst into a glad song:—

"How bright these glorious spirits shine!

Whence all their white array?

How came they to the blissful seats

Of everlasting day?

Lo! these are they from sufferings great,

Who came to realms of light,

And in the blood of Christ have washed

These robes which shine so bright."

As he sang, an overwhelming sense of that boundless love, which had saved him, and was all-sufficient to save the most hardened sinner in the camp, came over him, and calmed and comforted he fell asleep on his rude couch.

The following morning rose wild and stormy. As the Scripture-reader started on his rounds, he came upon a ragged nearly bare-footed soldier, who was sheltering from the inclement weather under the verandah of a ruined, deserted house. The poor man's destitute appearance attracted Matheson's attention and touched his heart. With a few words of kindly sympathy, he slipped half a sovereign into his hand, telling him that with that sum he could get some boots from those burying the dead. The soldier thanked him heartily, adding, "I do not deserve your pity, sir, as I did yesterday. Last night I was utterly miserable, thinking over our wretched

condition, and saying to myself, Here we are, not a bit nearer taking that place than we were when we sat down before it; I can bear it no longer, I'll put an end to myself. With that I took my musket, and went down yonder in a desperate state about eleven o'clock. Just as I got round the point, I heard some one singing sweetly, in the darkness, a hymn that I had learned as a lad, in Sunday-School. It was about those who had borne great sufferings, and had come to realms of light, having washed their robes in the blood of Christ. I said to myself, Here's one as badly off as myself, and yet he's not giving in; and I was ashamed of my cowardice. I felt he had something to make him happy that I knew nothing of, when he was joyous enough to sing. I turned back to my tent, making up my mind to seek the Saviour, and to get the same happiness."

"Do you know who the singer was?" asked Matheson.

"No, I don't," replied the man.

"Well, it was myself."

The soldier's eyes filled with tears, as he entreated the missionary to take back his half-sovereign, "I cannot take it from you, sir, after you have not only been the means of saving my life, but roused me up too, to seek eternal life through Christ."

Now surely, dear fellow-Christian, we may believe that God often thus blesses to the poor worldling the testimony of joy and praise that His own blood-bought ones can give, as they toil through this weary world. Thus did He bless to the Roman jailor the midnight songs, that Paul and Silas raised from the depths of their dungeon. Thus will He also use you to bring burdened and sorrowful ones to the brightness and gladness enjoyed by His redeemed, if, in spite of all that may be depressing around, you prove, through His grace, the joy of the Lord to be your strength, and "in the time of trouble" are enabled to offer, as Matheson did, "the sacrifices of joy."

Not only when all goes smoothly, but also when passing through trial, sorrow, or danger, God says, "My servants shall sing for joy of heart." Truly we have enough in Christ to send us on our way rejoicing.

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## THE CAUSE OF WEAKNESS THE SOURCE OF STRENGTH.



HERE are some Christians who think it very humble to be doubting at times their own salvation: but such are always weak Christians, and constantly in danger of being conformed to the spirit, the conduct, and the customs of this present evil age. So long as there is uncertainty as to our own salvation, there will be occupation with self in place of Christ. This is ruinous as to testimony and consistency. When we are looking to ourselves—our feelings, doings, experience—the old nature is active. When we are looking to Christ, His love, His finished work, His place in the glory, the new nature is active. And this makes all the difference between the two Christians.

The former is fighting with his own heart that loves the things he is to strive against, but his difficulties increase, and because there is no joy there is no strength. The latter being set free from self, and looking to Jesus, finds in Him a positive power for conflict and service. When the eye is fixed on Him all other objects are shut out. The new nature and the new object acting thus upon each other, our joy abounds, our strength increases; all useless weights are laid aside and the sin that easily besets us, and we run with patience the race that is set before us. This is the only true principle of the transformation here spoken of.

## GOD IS TRUE.

My God is true ! His heart, a Father's heart,  
Cannot forsake His own ;  
My God is true, in ease alike and smart,  
He is my joy alone.  
He hides me safe beneath His wings ;  
Though earth be moved my heart still sings,  
My God is true !

My God is true ! He is my truest friend,  
This I believe and know,  
That He will keep and save me to the end  
From my relentless foe.  
He will endue my soul with power  
In my temptations' darkest hour—  
My God is true !

My God is true to all that He hath said  
He is my Light and Guide ;  
By Him to life eternal safely led,  
I need not err or slide.  
God is no man that He should lie,  
Or His own promise falsify—  
My God is true !

My God is true, and His parental eye  
Doth over me keep guard,  
He takes delight in my prosperity.  
Or, if my lot be hard,  
He doth Himself my burden bear,  
And bids me cast on Him my care—  
My God is true !

My God is true ! and now what lacks my soul,  
To make thy joy complete ?  
Be true to God, and fear not, although full  
The world be of deceit ;  
Its envy and its hate shall tend  
To thy true welfare in the end—  
Thy God is true !

Thy God is true ! Forget not, O my heart,  
How sweetly true He is !  
And since by Him so dearly loved thou art  
Let thy truth be like His ;  
Cleave thou to Him with steadfast faith,  
And thou shalt find in life and death,  
That God is true !



## “THIS GRACE WHEREIN WE STAND.”

(ROM. v. 2.)



YE must not be debarred from gathering up food where God has given it because some have raised questions. In the wilderness, the true Israelite who gathered the manna, ate it to renew his strength to press on to Canaan. God gave it, he enjoyed it, and it did him needful service for his journey. This is the true thing after all:—to feed, to go forward in the strength of the food, and to have no questions.

The Spirit of God, in the epistle to the Romans, has stripped man of every covering. It is quite true that men have lived, and do still live, under widely differing circumstances, but from chapter i. 19, to iii. 19, the state and condition of all mankind are laid bare, “Every mouth is stopped, and all the world become *guilty before God*.” This is the judgment of the Holy One, whose judgment must be according to truth. The eternal principles of good and evil are clear before Him, every aggravation or palliation is known to Him, and this is the solemn result—If God enter into judgment, no man living will be justified (Psalm cxiii. 2).

But what has this to do with the grace that is spoken of in chapter v. 2.—“This grace wherein we stand”? Let us see. It is just at the point where every mouth is stopped, where, on our side, all hope is taken away, that “this grace” is set before us; its first action being seen in justifying us freely through the redemption that is in Christ Jesus (iii. 24). We say its *first* action, for we shall find richer unfoldings of “this grace” as we go on to its full display in glory.

It is for this purpose that the case of Abraham is introduced in the fourth chapter. For though first used to prove that neither works nor privileged position avail us anything, (for Abraham did not work, but simply "*believed* God, and it was counted to Him for righteousness." v. 3. And "his faith was reckoned for righteousness when he was in *uncircumcision*, not in circumcision" verses 9, 10), the history does not stop there. It goes on to say, not only that Abraham believed God, but that the God whom Abraham believed, "*quickeneth the dead*, and calleth the things that be not, as though they were" (see verses 17 to 22).

This is of all importance. It is not only *what we believe*, now that the full revelation of grace has come (verses 24, 25), but *whom we believe*; for of Abraham it says—"He was not weak in faith, he considered not his own body, now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God." That is, we have one who, in the midst of circumstances totally opposed to the word which he believed, so entered into *the grace* of Him who gave it, was so sustained by it, and cheered by communion, that he went on day by day "*glorifying God*."

Now let us turn to our own case, the case of every one that believes in Jesus. And let us at once remark, that gifts or acts of grace are not the grace that acts or gives, though we learn the one by the other. In this part of the Word of God we have two acts or gifts of grace (*charismata*)\* bestowed upon us. The first in verse 16 of chap. v.—"*The free gift is of many offences unto justification*." The second in verse 23 of chapter vi.—"*The free gift of God is, eternal life in Christ Jesus our Lord*." (R.V.) If sin and death go together, then

\* *Charis* is grace or favour. *Charisma*, an act of favour, or free gift. In Rom. vi. 23. *Charisma* is opposed to *Opsonia*, wages.



righteousness and life go together. And so they do. One free gift is justification, the other is eternal life in Christ, and each subject gets its special treatment, but they go together, although justification is taken up first. Let us see why. The result of "being justified by faith" is "peace with God through our Lord Jesus Christ." Only as a soul is in perfect peace can he look round and see the extent of the blessedness into which he is brought, the blessedness of grace and glory. A man on the edge of a precipice, afraid as to his footing, is not free to look around. How many are in this state, as to peace with God, through self-occupation or bad teaching, doubting often their part in grace.

In Bunyan we see a striking example of such. He was long in quest of something in himself to rest in. He laid the greatest stress for years on the evidences of a true work of God within him. But, as he confesses, he saw himself with "sin and corruption bubbling out of his heart as water from a fountain." He compared himself to "a child whom some gipsy had by force taken away. He could shriek and cry, but was bound in the wings of temptation." At times he "felt love to Christ as hot as fire," then something seemed to whisper in his soul—"Let Christ go if He will," and he was brought into the depths of despair. He likened himself to a child fallen into a mill-pond, who thinks it can make some shift to sprawl and scramble in the water, yet, as it can find nothing to which to cling, must sink at last."

He was extricated to a very great extent from this distress by 1 Cor. i. 30., though his writings (popular and helpful though they have proved), shew that he was not clear as to redemption—how God "justifies us freely by His grace, *through the redemption* that is in Christ Jesus," and thus puts the ground of our peace on the certain foundation of His finished work, and not on any uncertain conclusions that we may draw from evidences of divine life in our souls.

We cite this case, and it is typical of many true Christians, as a proof, if such were needed, of the wisdom and goodness of God in laying solidly and well the foundation of justification, the work of grace *for* us, before entering upon that of eternal life, given us in Christ Jesus, the work of grace *in* us.

But having thus set our souls at ease and at rest with Himself (v.1.), God would lead us into practical acquaintance with the grace that, at such a cost, has settled for ever the question of our sins and guilt. "By whom (Christ) we have access by faith into this grace wherein we stand." (v. 2.)

We may see in the story of Esther an illustration (a faint one doubtless), of this part of our subject.

According to the law she had no access to the king (Esth. iv. 16.), but, counting on God, she resolved to venture, though with great uncertainty as to the result. "So I will go in unto the king, and if I perish, I perish."—The contrast of this in our case is perfect. "We have boldness and *access with confidence* by the faith of Him" (Eph. iii. 12).—Now the king is seen, sitting upon his royal throne in the royal house, and Esther goes in before the throne and does not perish. She is in royal apparel too, but is that all? Let us read on—"And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre."

Her title to be before the throne is thus established, but there is more than this. She has a standing in the king's favour, and he hastens to assure her of it. "Then said the king unto her, What wilt thou, queen Esther? and what is thy request? It shall be even given thee to the half of the kingdom."

Apply this to our own case. How is the grace, the Divine favour wherein we stand, assured to us? We are before the throne, we are justified freely by his grace, through the

redemption that is in Jesus Christ, we have no fear, all is peace, we have touched the top of the out-stretched sceptre; but, like Esther, we have a richer place even than that, we have a place in the grace, in the love of Him who is on the throne! That grace, the immeasurable extent of which has been displayed in the gift of Christ (iv. 25.), and the experimental knowledge of which is made ours by the Holy Ghost which is given us (v. 5 to 11.); the love of God poured abundantly into our hearts by God Himself.

What grace it is! grace that will still be unfolded to us more and more throughout the ages to come. And how? "In His *kindness* toward us in Christ Jesus" (Eph. ii. 7).

What kindness have we received already! Plain proof indeed of the place we have in the grace that shows it, a place that through Christ Jesus never can be forfeited (viii. 38, 39). It is our abiding place—"This *grace* wherein we stand;" and we have "Christ our life" to enjoy it. (John xvii. 26).

"God of all grace! I gladly own  
What in His death Thy Christ has done;  
What He is there upon Thy throne,  
What Christ is *now*, and Christ alone,  
Is all my joyful plea:  
He's all my trust! He's all my boast!  
For, since He died to *save* the *lost*,  
I'm sure He died for *me*."

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## RESURRECTION.

(Gen. xxii.)



HERE is a living power in the Scriptural presentation of every truth that is lost, if separated from Him of whom Scripture everywhere testifies—the Lord Jesus Christ. While this is true of the whole circle of Divine revelation, it is so in a pre-eminent degree of the resurrection.

It is a precious proof of God's love to man that He gave

this truth so early, to establish the heart in its exercises, when, but for it, distress and sorrow would overwhelm it. Doubtless it is found in the judgment pronounced on the serpent, on him who had obtained by guile the power of death, that is, the devil (Gen. iii. 15; Heb. ii. 14), and we cannot think it was unknown to the saints of God before the time of Abraham. To him we know it was most plainly revealed. "By faith, Abraham, when he was tried, offered up Isaac..... accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."

To many it will have a touching voice, that it was "when he was tried" this precious balm was ministered to his spirit; and it is the same God over all, blessed for ever, whom we find ministering it to the sisters of Bethany in the hour of their deep sorrow, and to Paul to sustain him in his daily perils for Christ's sake. The child of God of to-day, is as truly a child of resurrection (Luke xx. 36) as these, and may count on Him to minister it in the same divine power, if the world and present things are not allowed to hinder.

It is too common however with Christians to limit the application of this truth to seasons of bereavement. This is a mistake. Such times are indeed times of trial, for affection weaves wonderfully close links, and the rending of them is often accompanied with bitter grief, so that we cannot wonder that, at such seasons, the truth of the resurrection of the body (where there is no doubt as to the salvation of those who have been taken from us), is specially suited to give comfort. Indeed the Holy Spirit presents it as *the* truth for such sorrow (1 Thess. iv.). But the things of faith, the "things not seen" and "things hoped for," all belong to the resurrection side (Heb. xi.; 2 Cor. iv. 18.), and faith has to press through many a pleasing present scene to get to its own objects. In this respect the rich and prosperous Christian is more tried than the poor and afflicted, as having more to pull

his soul down to perishing things, and more therefore to thrust aside in order to walk by faith and not by sight, to look not at the things which are seen, but at the things which are not seen. The faith of Paul was always on the resurrection side (Phil. iii.), and ever linked with Christ Himself in glory, and it was "the power of His resurrection" he trusted in to carry him through everything here, even a cruel martyrdom up to his Lord and Saviour there. Test our hold of this truth by this, and it will be seen how feeble it is—and why? Surely because there is a lack of living affections towards the Lord Himself. If we *looked for the Saviour* as Paul did, and as the first Christians did, everything that corrupted our affections, everything of man, and man's world, would be judged and refused. And was there ever greater danger than now, when Christians openly avow that they see no harm in the politics, pleasures, literature, and amusements, of the world? Can *they* be looking for the Saviour?

It is not without instruction to us, that in immediate connection with the revelation of the truth of resurrection to Abraham, and his practical realization of it, as narrated in Gen. xxii., we find so much that savours of heaven and of heavenly things. Not only are all the promises made to his seed put on the most secure basis\* (v. 16-18.; Heb. vi. 17-20) but, the risen heir, Isaac—Canaan—the bride, Rebecca—the sent one of the father to bring the bride home, Eliezer—the meeting of the bridegroom and their marriage, fill the scene (chap. xxiv). Even Sarah disappears (xxiii). How perfectly and beautifully all this is in accordance with the fuller revelation of the truth of resurrection in the New Testament, we may consider, the Lord willing, at some future time, but the youngest student of the word will doubtless

\* Before chap. xxii. the promises are not thus confirmed. Till death is reached and set aside, there is that which speaks of sin. Resurrection is the righteous victory over death, and until every promise, every blessing, is held and enjoyed in resurrection, the thought of death troubles.

recall at once the precious antitypes of these:—the risen Christ, heir of all things—heaven—the church, the heavenly bride—the Holy Ghost sent down from heaven to conduct the church to glory—the coming of the Lord—the marriage of the Lamb.

What are earth's politics and pleasures, its literature and science, its honours and enjoyments, compared with these?

Can we wonder that Paul wept when he saw professing Christians minding *earthly things*? (Phil. iii. 18, 19.) What would he say now?

## JACOB'S PRAYER AND THE ANSWER.

The substance of this paper was sent us from Demerara. Some expressions have been slightly altered and some additions made, and it is thus sent forth in the hope that the truth contained in it may, by the blessing of God, encourage those who are, as Jacob, *in the way that He has commanded*, yet are so crippled that they have become an object of contempt and derision to those who are not in that way, or who are attempting to walk in it unhumiliated and unbroken. [Ed.]

(Gen. xxxii. 9, 12.)

**W**HEN Jacob was in the way that God had commanded him to go (Gen xxxi. 3), and when the angels of God met him, though he was feeble, and the women and children with him were feeble, yet he was in the place of power, and Esau, notwithstanding his four hundred men, was in the place of weakness. But, alas! how slow are the people of God to realise their power: and in this Jacob is a lesson to us. He depends on the influence of his oxen with Esau, rather than on the power of God with himself. There was no power in his flocks and herds to deliver him from the fear of Esau, "Power belongeth unto God," and God was with him, and His angels had met him. In this he might quietly repose, but alas! he *does not*; he plans a scheme by which he might effect at least a partial escape (verses. 7, 8). He indeed does more than that. He calls upon God; he prays; he tells of his fear of Esau, but he evidently

does not know that the cause of that fear is confidence in the flesh, and a want of simple dependence on God.

There is much that is precious in this prayer. He has communion with the God of his father Abraham and of his father Isaac who had bade him return to his country and promised to be with him in so doing. Very blessed it is to have such a confidence before God as to the way we are going. He also acknowledged his own unworthiness of the least mercy, and yet that he had been blest with many mercies: that he had nothing when he set out but a staff in his hand, and that now he had become two bands. But then Jacob needed to learn that there was no strength in these two bands, in which he was yet putting confidence instead of putting it in God. He also needed to learn that there was no weakness in him to justify his fears when God was his strength. Jacob ought at this time rather to be fearing for Esau, lest the two hosts of the angels of God should smite him and his four hundred men, and destroy them in a moment; and he should have known that he and his two bands were in perfect safety.

But then this holy man does own God—he prays to be delivered, he confesses his fear and tells God of the promise that he had made him.

How is this prayer answered?

Jacob thought only of deliverance from Esau, but God would first deliver him from himself. Deliverance from Esau would be but a small thing, but to show Jacob his own weakness and the weakness of his resources, and at the same time to make him strong in the strength of the Lord, this is an answer worthy of God and fraught with richest blessing to Jacob.

By his own arrangement Jacob is left alone (v. 21), “and there wrestled a man with him until the breaking of day.”

Observe here, it was not Jacob wrestling with the man, but the man wrestling with Jacob—“*There wrestled a man with*

him."—"And when he (the man) saw that he prevailed not against him (Jacob) he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him."

We do not know how to value the power of God for us if we do not feel our own weakness.

In the wrestling thus with Jacob God had a controversy with him, and as he would not yield, He dealt in judgment. He put his thigh out of joint, but this godly man complained not—he received the chastening of love and clung to Him who gave it. Another might have cried out in fear, "Let me go;" but instead of that, the man had to say to Jacob, "Let me go."


What an answer is this to his prayer! The utter loss of his own strength! The withering up of the flesh, before the thing he asked for, deliverance from Esau, was granted.

But in the loss of his own strength, he was a gainer immeasurably. He is now truly a man of power. The trial has worked for good, for having nothing of his own, he clings to Him who could bless him, and the blessing is not withholden—"And he said. As a prince hast thou power with God and with man and hast prevailed."

And is God's way changed as to this? Indeed no. We see the same course pursued with Paul in 2 Cor. xii., though in a far deeper way and with far richer results. And in how many instances has the prayer for deliverance from trouble found its answer, *first* in deliverance from some vain confidence. We must be brought down to nothing, to having no strength in ourselves, that we may really prove the Lord's power. Better to pass on as Jacob, halting on the thigh, in the way God has commanded, than to be going on in our own fleshly energy. Humbling as it may be in the sight of others, it is a most blessed thing for us, when the flesh is so broken down that we can walk in the unhindered power of God in the truth he has taught us.



## ECCLESIASTICAL NARROWNESS.

ATAN often seems to be pushing us into a pit in front, when all the while his aim, is while avoiding it, to make us back into a still deeper one behind ; or to speak plainly, in shunning laxity, to make us sectarian and narrow. There is no doubt that we have greatly failed in our care of and love for *all saints*, and the danger with us has ever been, while engaged in holding fast the profession of the "one body," to neglect (if one may so speak) its practice. For there is a practice, very largely dwelt on in Scripture, that is greatly neglected by many firm enough in talking, and active too in seeking to spread its profession.

"The love that we have to all saints" (Col. i. 4.) is hardly notorious enough to be a cause for thanksgiving. On the contrary, if it were possible, how we should be startled and humbled to hear the thoughts of such an one as Paul or John (could they come straight from the presence of God), regarding our care concern and prayers for (where are they ?) all saints ; or, to take a smaller circle, for those at least that live in the same village, town or district.

It has always been an easy thing to draw hard and fast lines. Such lines, however, are human not divine. The difficulty now, as ever, is to combine the narrow path with the large and Christ-like heart. Have we not generally solved the difficulty by shewing a want of interest in other Christians, and maintaining a rigid seclusion productive of a "narrowness" not pleasing to Christ ? There is an exclusiveness that is due to Him, but there is also a practical denying of the claims of the members of His body upon us which is not pleasing to Him. We have much to learn of His mind as to this !

What a bright testimony would it be of our real belief in the unity of the body (far more than all the tracts ever published), were the Christians in our town constrained to say, "Well, there is a company of people in our midst who have the heart of Christ. When with them we feel more at home than even with members of our own church or chapel. Their love to us is real and unaffected. The most earnest prayers for our blessing are offered up weekly at their prayer meetings, and if any of us are sick they never seem to think what party we belong to, but they seek us out, relieve our bodily wants and minister Christ to our souls. Their anxiety is not to get us to their Room, but nearer to Christ. Truly these people can be no new denomination, they must be real believers in the truth of the 'one body.' "

Oh ! beloved brethren, do not consider this solemn subject in the light of these poor feeble words, but get apart with God, and remember that very shortly you will be standing before the throne with all the members of Christ from your town, and they will then testify as to what love and care you have shown them. Many of us, whose very church position now is founded on an acknowledgment of the 'one body,' will be sadly silent then, when it is seen in how little we practically manifested it in living power to its members around.

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## THE TWO ROADS.

*AN ALLEGORY.*

### VI.



**I** HEN I turned to look again for Clare, and my eye soon fell on those whom he had led across from the broad road, travelling bravely on, but in vain I looked for him. I traced his footsteps from the very entrance through the lone valleys, up the steep mountains, sometimes

in places where I could see no other prints save those of the Master. Once or twice along the path the marks were very deep, as if he had sunk in the mud which was often found there; I wondered how this could be, for excepting in these spots his footsteps were most distinct and decided.

I soon found out the cause, for as I again came back to the place where I first looked for him, I discovered him standing close to a jutting rock, which had at first hidden him from my view; his hands were stretched toward the broad road, his eyes were filled with sorrow as he gazed over there, his lips moved, but I could hear no sound, his whole form expressed the deepest anguish. Then the same bright Being, whom I had seen in that road once only before, drew nigh and put His hand on Clare's shoulder. At that touch of both love and power the look of careworn anxiety on Clare's countenance changed to that of peace and calm.

"Why," whispered this wondrous Being softly, "did you try again to carry such a load? I will bear it for you; I love your sister far better than you do, I will save her yet."

Then I knew that the deep steps in his pathway, were occasioned by the heavy load of care on his heart for his sister May. It was the one only burden he could not quite leave in the Master's hands. Now he looked up trustfully and said, "Master, forgive my faithlessness. I know Thou wilt, and though I may not be left here to see it, yet I know Thou wilt bring her into the path of grace."

Then I noticed how frail he had become, and that, though his step was firm as ever, he moved with the slowness of one in weakness or in pain. I felt I must keep him in sight, for I knew ere long the summons would come for him.

Presently a little group of fellow-travellers gathered round him, and he thus spake to them. "Beloved, I am soon going to leave you, but the Master never will; follow in his steps, obey His bidding, and cheerfully do His will. Work for

Him and win others to Him. The time is short, He is coming soon, let Him find you watching for Him. We shall meet again in the Father's house."

I heard him singing softly to himself as he moved away, "Beyond the meeting and the parting I shall be soon." Then a bright spirit bore him upward. I longed to follow, but further than the pearly gates I could not go; as they fell back to let him enter a rapturous strain of heavenly music burst upon my ear, and I knew Clare had received his welcome home.

My thoughts turned to his sister May, and I went to look for her. There she was still in the same path, but much further onward, and so changed that few would have recognised in her sad face and drooping form the merry girl of earlier days. There was a stony look in her sunken eye, and a smile never crossed her face. No wonder her brother had wept for her, I could scarcely keep my own tears back as I looked at her. I found her bending over the prostrate form of her husband, who was saying in tones which made me tremble: "Oh, I cannot die, I cannot die, I cannot face eternity." All in vain, as he lived so he died. The dread angel took him away, and May was left alone.

Once more the bright spirit stood by the deeply-stricken one, and tenderly took her by the hand to lead her from that dreary spot. Even now she seemed unwilling to go with him, but, with a determination not to be baffled, he kept a firm hold of her reluctant hand; oftentimes she resolutely refused to go forward, and I feared he would never succeed in leading her into the narrow way. However, with unwearying patience, he waited by her side, till, step by step, he had brought her out of the broad road, and placed her feet in the inner edge of the narrow way.

Only a few slow, uncertain steps had May taken in the new path, when she was carried away and over the spot she had

occupied I saw written, "Saved so as by fire." My heart rejoiced as I thought from what a fate she had been rescued.

I now found myself at the end of that broad road, and oh! what a sight met my horrified gaze! Dark forms were ascending and descending a deep and slippery incline; each evil spirit that descended, carried a burden, which in the dim, uncertain light I could see was one of the unhappy travellers from the broad road. "This then" cried I, "is the place of everlasting punishment, the abode of death, from which the lost souls were so earnestly warned to flee. This then is the bourne from whence none return."

The look of speechless agony on the faces of those taken there filled me with terror and alarm. With a cry of horror I awoke, to find myself still under the spreading branches of the tree, at whose foot I had fallen asleep. As I gravely wended my homeward steps my soul was filled with an earnest desire to be the means, in God's hands, of turning some from that terrible pathway of destruction and death, into the narrow way of everlasting life and peace.

## "AFTER MANY DAYS."



WHO, that has gone forth in service for the Master, has not at times been ready to exclaim, "I have laboured in vain, I have spent my strength for nought and in vain"? Which of you, who have sought to win souls to Jesus, but can enter into the words of one of our own poets:

"One had climbed the rugged mountain side,  
'Twas a bleak and wintry day;  
The tempest had scattered his precious seed,  
And he wept as he turned away."

Dear fellow-servants, let me remind you of the sure word of our God, Who has said for your comfort in such seasons of

discouragement, "He that goeth forth and weepeth, bearing precious seed, shall DOUBTLESS come again with rejoicing, bringing his sheaves with him." It may be that the hand of another will reap the golden grain, but reaped it will be, and he that soweth and he that reapeth shall rejoice together in the great day of the harvest home.

Let me tell you an incident of blessing, following long years after he, who had given God's message, had gone to his eternal rest; greatly may the Lord use it to encourage you to leave in His keeping the precious seed sown in His name, doubting not but that it will be reaped in due season.

Over two hundred years ago, John Flavel laboured for Christ among the simple people of a Devonshire fishing village. For long had he preached of the love of the Saviour, and the word had come with power to many souls in Dartmouth; yet the Evangelist yearned over some, who seemed to be growing gospel-hardened under the oft-repeated story of grace. One day, when mourning over such, God laid it on his heart to speak with unusual severity, even sternness, from the words: "If any man love not the Lord Jesus Christ, let him be anathema maranatha." He dwelt at some length upon the awfulness of being cursed with a curse, cursed of God, with a bitter and grievous curse. Pausing at the conclusion, as the congregation rose to receive the accustomed benediction, Mr. Flavel looked round upon the people in pity and in sorrow, saying slowly, "What, do ye expect the blessing? What, all of you? Whether ye love Christ or not? How shall I bless this whole assembly, when every person in it, who loveth not the Lord Jesus Christ, is anathema maranatha? Alas! if God curse, how can I bless? If ye will be blest indeed ye must love Christ. If ye will not love Christ, the curse and not blessing waiteth for you, though you here wait for the blessing. Oh! love Christ. Oh! at least be persuaded to love Christ, that ye may not go from Christ's bar to the

flames of hell, without His blessing for ever." With a deep and awestruck attention the congregation listened, some with tears and with trembling, while one, a man of high rank, fell fainting to the ground.

Among the audience that day was a youth of fifteen, on the eve of sailing to seek his fortune in a far distant land. Luke Short lent an attentive ear to the solemn, soul-stirring words, but the impression wore away, as events quickly crowded on him on sailing to America; it seemed as if the seed had but fallen by the wayside, to be devoured by the fowls of the air. Arrived in the new country, and removed from all godly influences, Luke quickly sank to the level of those around him, and gave himself up wholly to the search for earthly gain, regardless of the things of eternity. Year after year passed by in rapid succession; youth gave place to manhood, and vigorous manhood to extreme old age; still Luke toiled on, seeking for fortune in a world that was slipping from his grasp, and poor indeed as to heavenly treasures.

The summer's sun was shedding his brilliant rays on the snowy head of the aged man, as, one day, with eyes undimmed and unabated energy, he bravely pursued his accustomed toil in his fields. Why was it that he paused in his work, and his thoughts flew suddenly back across the ocean, to a scene of eighty-five years ago? He was once again a lad of fifteen, in the little village of Dartmouth, and was listening to the stirringly impressive words of the faithful preacher, which had then touched his youthful heart. Again the text, "If any man love not the Lord Jesus Christ, let him be anathema maranatha," and the solemn, though affectionate appeal that followed, recurred as freshly to his memory as if uttered but yesterday. Now the words fell not upon his ear, but upon his heart, and penetrated his innermost soul, and he trembled exceedingly. Alas! was he not "*a sinner an hundred years*

old," and must he not be very nigh to being "accursed?" There seemed nothing but a fearful looking for of judgment for him, who, though his years had been lengthened beyond the usual span of man's life, had turned a deaf ear to God's solemn warnings, and had seemingly sinned away the day of grace.

A time of deep soul-distress followed conviction—days in which no ray of peace entered the heart of the aged sinner. But the eye of the Father rested lovingly on the returning prodigal, and when he was "yet a great way off," He had compassion on him, and "ran and fell on his neck and kissed him." Thus was he redeemed from the curse, by Him who was "made a curse for us"—the blessing, which rests so fully on those who love our Lord Jesus Christ in sincerity, was his for all eternity.

Luke Short had found peace in believing, at what he thought was the eleventh hour, and he feared that he had but the very dregs of his long life to give to Christ. However it was in God's purposes that, even at his advanced age, he should yet have time given him to be a bright testimony to the One who had so graciously snatched him as a brand from the burning. Fifteen years were added to his life, during which his hoary head was as a crown of glory, being found in the way of righteousness; his path had now become that of the just, "shining more and more unto the perfect day."

May we not, with this marvellous proof of the faithfulness of our God to His promise that His word shall not return unto him void, exhort one another, "Be patient therefore, brethren. Behold, the husbandman waiteth for the precious fruit of the earth, and hath *long patience* for it, until he receive the early and latter rain. Be ye also patient." If the promised blessing tarry, wait for it, for the bread cast upon the waters shall be found, though it may be "after many days."




## BRIEF EXTRACTS FROM THE PRIVATE DIARY OF HAROLD SCHOFIELD.

*First Medical Missionary to Shansi, North China.*

NOTE.—Some of the following remarks are original, others are no doubt extracted from different sources. They are given here just as they were written.

### V.

EBRUARY 19th.—“This evening I had one of those beautiful moments which are worth a life-time. The Lord has answered in an overwhelming way my prayers for dear A——. I little thought that when yesterday I was enabled to respond to the impulse to flare up at a nasty tale he told, that it would enable me to get at his heart to-day. How my heart beat as he entered the room at Abernethy to-night; I could not well attend to the paper, and I almost faltered when I spoke. Oh, for deep humility and constant guidance to be able to point only to Christ! God save me from self-seeking, from seeking to get hold of his heart, which is a loving one, for myself! Oh to win it for Jesus! O God, hear my prayer, and enable me to esteem no sacrifice too great to gain this one soul for Thee. All is as nothing compared to the price of one immortal soul. Tell me of Thy love, which caused Thee to give Thyself for me, and for him. ‘What hast thou that thou has not received? Freely ye have received, freely give’” (1 Cor. iv. 7).

*February 21st. seq.*—“At Oxford. A time of real joy and refreshment. Renewed the old links of friendship with B—— especially; he is a true fellow. The Lord is teaching me through what H—— said that I must not stop short of anything else than his thoughts about Christ. I must not be content with the small measure which meets my need as a

sinner, but must rise to the height of my heavenly calling by faith as a member of the one body of Christ. 'My grace is sufficient for thee; for My strength is made perfect in weakness.' 'Occupy till I come.' "

*March 7th.*—"Act, act in the living present. "

*March 8th.*—"Went out with B——, and giving away tracts in Upper Street, Islington, was asked for one by a lady, who said, 'You are sowing the good seed just where it is needed most. God bless you for it!' Thank God for this precious word of encouragement. He alone knows how much it cheered me, and He sent it just when it was needed."

"*March 13th.*—The Lord met with me, showed me that my soul was declining; that I had ceased to exercise faith. How subtle are Satan's snares, and how cunningly he has altogether sapped away the hope of the Lord's coming! The Lord guided me to the same passage (Luke xii), as under: '*Let your loins be girt about, and your lights burning.*' "

"God keep me from saying in my heart, 'My Lord delayeth His coming.' Set my heart on Christ as my treasure, so that I may look for His return. All I have to see to is that my light is burning, well supplied with oil, and trimmed; then it must shine out. God will take care of that."

"'He must increase, but I must decrease,' "

"'Where your treasure is, there will your heart be also.' "

*April 20th.*—"Be cool, fire low, fire slow, charge home, drop upon the knee."

*May 9th.*—"V—— came home, and he knew I was a Christian, and had heard men laughing at me; hoped I would not be discouraged a bit."

*Saturday, June 6th.*—"Our first hospital prayer-meeting in A——'s rooms. Began with six men; real liberty. Most refreshing meeting. B—— read Phil. ii."





## ISAAC AND REBEKAH.

(GENESIS XXVII.)

**I**T has been truly said that this chapter, though in so many respects one of shameful failure, is yet of a pre-eminently religious character. Blessing is the subject of it, the blessing of God, and every one in it is occupied with this blessing, in one way or another. Even as to-day, Christians are endeavouring to bring about blessing, Divine blessing, but often according to their own thoughts, and in their own way.

Thus we have Isaac desirous to bestow the blessing, but it must be on the object of his choice, and in the way of his appointment. He speaks of the occasion with all solemnity, but in a remarkable way consults his own taste, and arranges things in direct reference to it. He "called Esau, his eldest son"—forgetful of the word of the Lord, "The elder shall serve the younger"—and said, "My son, behold, now I am old, I know not the day of my death: now, therefore, take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison. And make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee, before I die."

We have but to read the terms in which the blessing is expressed (verses 27 to 29), to see that it is really of God; and Isaac was honoured in being the channel of it. Yea, more, the blessing was bestowed by him in faith, as we see from Heb. xi. 20., yet there was mixed up with it a painful readiness to make use of the natural fondness for, and skill in

hunting on Esau's part (a profane person); and the desire for sensuous gratification on his own.

And is there not much that bears a resemblance to this now, in the means that are adopted to produce effect in connection with the blessings of the Gospel? There is a sincere and earnest desire to be channels of these blessings to souls, and there is real faith too; yet, how much of mere natural excitement is produced, and must be produced, by the questionable means used to draw people together, and to work upon them when together. The hunting, and the savoury meat with Isaac, as the mere carnal stimulants employed by some to-day, tell of the flesh rather than of the Spirit. It has been well said by another: "God may rise above all mistakes in grace; but it is one of the strongest marks that worldly attraction has taken the place of grace and Christ. Did you ever find Christ or Paul have music, or a band, to draw people? *It lowers the whole character of Christianity.*"

It is worthy of serious attention too, that in connection with this evident failure on Isaac's part, and doubtless flowing from it, there was another and far more serious departure from the mind of God. He acted as if the title to bless was his, and he would have passed over the man whom the Lord had chosen, to bestow the blessing on the man whom the Lord had rejected. *God's absolute sovereignty was entirely lost sight of* (see Rom. ix. 10-13; John i. 13).

But if there was this yielding to nature, and the thoughts and desires of nature, on the part of Isaac in relation to the Divine blessing, there was no less a serious fault on the part of the mother. Rebekah had not forgotten the word of the Lord to her, at the time of her difficulty (Gen. xxv. 22, 23), and thus she was enabled to discern His mind as to the one whom He would bless; but she assumed an authority over him as to the way to obtain the blessing which was in no way supported by that word. "Now, therefore, my son," she said

to Jacob, "*obey my voice according to that I command thee.*" She certainly was his mother, and as to any things might rightly say, "*obey my voice;*" but here she was clearly outstepping her right.\* She was interposing her authority between God and the conscience, and Jacob had his fears as to the result. "My father," said he, "peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing." She however overruled all his fears by affecting to take the whole responsibility on herself. "Upon me be thy curse, my son:" she said, "only obey my voice."

But surely in so solemn a matter as this, God holds every one responsible for himself. No one can be a keeper of another's conscience, and mere assertion of authority is not enough, without its safeguard—"*in the Lord.*" "Children, obey your parents in the Lord: for this is right."

It is a lovely feature of grace to desire and to rejoice in the blessing of others. May it more and more distinguish the saints of God. But we shall do well to give heed to the lessons of this chapter. Whatever measure of success may be given or denied to the evangelist, may he ever maintain a good conscience in his ministry. And may Rebekah's claim to blind obedience, with its long and painful results to Jacob, be a warning to all who are allowing an undue stretch of authority to interpose itself between their consciences and God, and thus, practically, make fallible judgments, and not the Scriptures, the arbiter of good and evil.

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\* The professing church assumes to be the mother of those who belong to it, and like Rebekah, claims obedience even if erring in her judgments. Thus it is said, "Though the church may err, it does not follow that she is not to be obeyed, for, *Mater errans, mater est.*"

## ON OR OFF DUTY.



ATTACHED to the Police force through the United Kingdom are a number of Police Surgeons, whose duty it is to look after the health of the Police, and to attend to any accidents they may receive. These accidents are of two sorts, being carefully divided into accidents received "on duty" and "off duty." If the accident or injury occurs while the Constable is "on duty," he gets full pay, while he is ill; if however, it is received when not on duty he does not get any allowance for it. The other day two police constables were severely assaulted, knocked down, and kicked, and much bruised; but they were "off duty" at the time, hence no allowance was made to them, as it was probable that the injuries were partly due to their own misconduct. On the other hand, a Constable slightly sprained his foot, and for this, though not nearly so severe an injury, yet, being received when he was "on duty" he got full allowance all the time he was laid up.

It struck me, when hearing of all this, what a forcible bearing it has on Christian life. We are, alas, not always "on duty" for Christ. We always should be, but we are not.

We are constantly receiving injuries, and meeting with accidents, sometimes severe falls, but I am inclined to think that more of these are received when we are "off duty" than when we are "on."

When do we receive most injury from the world?

When we go into it fresh from communion with God, and in His service directly or indirectly; or when we rush into it in pursuit of our own ends and pleasures, and in our own strength? There can be but one answer.

When do we get most harm in our daily working life?

When we are consciously "on duty" for Christ, seeking in

little things to please Him, or when we have forgotten whose we are and whom we serve?

A Constable is more liable to severe injuries when he has put off his helmet, his thick coat, and laid aside his stout truncheon. And a Christian is more liable to injury when the "hope of salvation" is no longer covering his head as a helmet, the breastplate of righteousness is practically laid aside, and the sword of the Spirit, which is the word of God, allowed to get a little rusty.

Further, it is equally true in Christian life, that no allowance is made by our Great Physician for injuries received "off duty;" those only He recognises and allows for, which have been received in His service, as when "on duty."

And how blessedly He does recompense for us these! Are you evil spoken of, buffeted, persecuted, reviled "for His sake?" Rejoice, be exceeding glad, for the Spirit of glory and of Christ doth rest upon you, for "on your part He is glorified." All such sufferings are pure and direct gain to the Christian.

But the continual slips and sprains when "off duty," the stumbles and falls into the mud, into the slough of Despond or into a Doubting Castle are all loss. Not that we are discharged for them; thank God He does not turn us out of the force for such mistakes, but at best we are not much use till we recover, and a painful time it is, yet full of profit. Why were we "off duty" then? Are we not slaves of Jesus Christ? Is a slave ever out of His Master's service? Never. I am sure a most helpful and salutary question, when we fall or get hurt in any way, morally or spiritually, aye, even physically, is to ask—Was this injury received in doing my Master's will or my own? I do not say directly "His *work*," for His will may be for me to earn my daily bread, but what I mean is, was I in dependence upon Him, was I in communion with Him, was I walking with Him, when I received this wound? Do not let us assume we are Paul's, because we are evil spoken of. There

is such a thing as being *deservedly* evil spoken of. This one question of "on" or "off duty" will settle the matter. If the former, we get the full allowance of our Saviour's love and grace, and all is triumph; and even if the latter, confession as to the cause of the fall will restore our souls, and be a safeguard for the future.

The greatest error into which we can fall, the sure way to misinterpret god's dealings, is the very common one of *assuming* that every injury we receive is "on duty," and is "for Christ's sake." Alas, alas! it is too often from our own folly. Let us rightly discern between the two.


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## "ABIDE IN ME."

(John xv.)

"He that saith he abideth in him, ought himself so to walk, even as he walked."

(1 John ii. 6).

E are little aware to what an extent the public profession of Christianity, in one or other of its varied forms, has taken the place of Christ before the children of God, and how much their individual character and ways are influenced by the special form of profession to which they are attached, and by the leaders in it. Indeed, for the most part, it is not difficult to discover the circle in which a Christian moves by the stress he lays on certain portions of the truth, to the exclusion of others, and by his too evident respect of persons. To say the least, this is dangerous ground, and certainly not in accordance with the exhortations and the warnings of the Lord, in John xv. Here, throughout, the Christian who desires to be a fruitful branch, to the glory of the Father, is taught that he must have to do with Christ alone, and with the words of Christ alone. "For me to live is Christ," says Paul. What is



this, but that Christ originated everything, and was the power of everything in his soul? There might be failures; but, to him, it was the only way of walking with God.

It is unnecessary to say here, that John xv. speaks of the *responsibility* of those who profess to be Christians, as chapter xiv. of the privileges of those who are truly such; but to fulfil that responsibility, there must be maintained this personal communion with Christ as to everything. It is vain to turn to another, or to the words of another. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." This condition of dependence on Him, and obedience to Him, is so precious in the sight of the Father, that, ask what we will, it shall be done. Heart-cheering word, whatever the difficulty; and, let us remember, it is the *word of Christ Himself*.

Yet herein there has been difficulty from the first—Christians are so easily swayed by others, instead of setting the Lord always before them. We have a memorable instance of this in Gal. ii. 12, 13, where, when *certain came from James*, even the Apostle of the circumcision turned aside, and anything but fruitfulness was the result. Do let us lay this to heart in an evil day like the present, for the danger of leaning on an arm of flesh, and not on the Lord, and of subjection to other rule than His, increases as the end draws on.

The perfect provision of grace, in order that Christ may be ever before the soul, is not so much the subject of this chapter, as of chapters xiv. and xvi.

In view of His departure, Jesus said to His sorrowing disciples, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." "ANOTHER COMFORTER."\* For Jesus was about to go to the Father and be their Paraclete with Him, securing infallibly

\* The word Paraclete (translated Comforter) rather means Guardian, Sustainer, the Maintainer of our souls in living connection with Christ, amid all the difficulties and dangers of the way. In 1 John ii. 1. the same word is translated Advocate.

their position and portion as children, and making provision for their restoration in case of failure (1 John ii. 1): while the gracious service of the Paraclete on earth would be in maintaining them in company and communion with their absent Saviour, and this in the face of the incessant and insidious opposition of the flesh, the world and Satan.

Let us remark the perfection of this service.

In John xiv. 26 we have the WORDS OF JESUS brought to our remembrance by the Holy Ghost—"all things whatsoever I have said unto you." We have thus the perfect wisdom of the Perfect One (Isa. l.) made ours; a priceless treasure in the midst of the vain thoughts of men. These are the words that are to abide in us, and the Spirit brings to remembrance the *suited word* in every exigency. How constant is the need. How perfect the provision. Ineffable instruction! Omniscient Remembrancer May "the word of Christ dwell in us richly in all wisdom."

But we have more. He whose words are thus brought to our remembrance, knows well the need of shielding the hearts that receive them. Turn to John xvii. 8, 9. "I have given unto them the words which thou gavest me, and they have received them.....*I pray for them.*" And again (vv. 14, 15), "I have given them thy word and the world hath hated them. ....*I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.*" Thus these precious words of Christ are, when received, watered by His intercession. What encouragement to our faith in the presence of the ever changing elements around us. Would we be superior to them all? Would we have full joy? "These things," saith the Lord, "have I spoken unto you that my joy might remain in you, and that your joy might be full."

If we have then, in this Divine way, the WORDS OF JESUS brought to our remembrance, we have no less, by the same Spirit, the revelation of Himself. "WE SEE JESUS." And

this is true in whatever part of the globe the Christian may be (compare John xiv. 19, 22, 23; xvi. 13-15). Christ and the things of Christ, the things of heaven and the things to come, if we grieve not the Holy Spirit, are brought down into our hearts, by Him, to displace man and the things of man, the world and the things that are in the world. The *union* too of every believer with the Head in glory is made known, and though some of the members may appear to be “less honourable,” the feeble share equally with the strong this perfect union and its results.

“As Head for us Thou sittest there,  
Thy members here the blessings share  
Of all Thou dost receive :  
Thy wisdom, riches, honours, powers,  
Thy boundless love has all made ours,  
Who in Thy name believe.”

How then shall we avail ourselves of these boundless resources? It is not the way of scripture to separate doctrine and practice. The greater the privileges the deeper the obligation to use them for His glory who bestows them, and in no part of the Word is this more clearly seen than in John xv. which is summed up in this:—“Abide in me and I in you: as the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me.”

Beloved of God, our Paraclete in heaven faileth not. Our Paraclete on earth faileth not. May we fail not.

“He that abideth in me, and I in him, the same bringeth forth MUCH FRUIT.” “Herein is my Father glorified, that ye bear MUCH FRUIT.”

“Without me ye can do nothing.”



## THE POWER AND BLESSEDNESS OF REDEMPTION.

(PSALM CXIV.)



**T**HIS present evil world is to the children of God now what Egypt was to the children of Israel—the place of evil, from which they, as redeemed by the blood of Christ, are called out. This is plainly set forth in Gal. i. 4, Col. i. 13, in many passages in John's Gospel and in other Scriptures. In this beautiful Psalm, the power and blessedness of God's ways in deliverance are set forth in the simplest yet finest language.

We have the actings of Jehovah, the God of Jacob, in mighty power for His people, in connection with one blessed step taken by them, that is—“*they went forth out of Egypt, from among a people of strange language.*”

This is the immediate effect of redemption, as we see in Exod. xv. 13,—“Thou in thy mercy hast led forth the people which thou hast redeemed,”—and from that moment they have all the power of God on their side.

Now this is true, and in a far more blessed way, of a Christian's position and calling. He is not of the world as Christ is not of the world, but is delivered out of it according to the will of our God and Father; and in proportion as he walks in the Spirit, he will *practically identify himself with a rejected Christ* in the circumstances of daily life, and in this practical separation from the evil around will be upheld by the power of God.

Then the character here given to the people of Egypt is to be noted—they were *a people of strange language* (comp. Ps. lxxxi. 5). And this is true of the people of the world. “They

“speak vanity every one with his neighbour,” and in the majority of instances it may be added—“They have said, With our tongue we will prevail: our lips are our own: who is Lord over us?” But the Christian’s lips are not his own. They are Christ’s and for Christ, and, with every other member of the body, are to be yielded as servants to righteousness unto holiness. The fruit of his lips is, “giving thanks to His name” (Heb. xiii. 15), and this sacrifice of praise to God is to be offered *continually*; while to man, his speech is to be *always* with grace seasoned with salt. Let it be observed that it is not on set occasions only, but “always,” this contrast between the language of the world and that of the Christian is to be manifest.

Verse 2. *Judah was his sanctuary and Israel his dominion.* While they were in Egypt, the Lord had no sanctuary among them, but when they went out, then Judah was His sanctuary, the abode of His holiness, and Israel His dominion, the place of His power. So, our separation from the world by Christ puts us in a new position before God. Corporately, we are builded together for a habitation of God through the Spirit; and, individually, our body is a temple or sanctuary of the Holy Ghost. Wonderful position indeed for poor sinners saved by grace, to be both corporately and individually the abode of God’s holiness, the place of His power (see 2 Cor. vi. 16, 18). May we never grieve the Holy Spirit of God and lose the deep enjoyment of this blessed position.

Verses 3 and 4. *The sea saw it and fled: Jordan was driven back. The mountains skipped like rams; and the little hills like lambs.* All opposing powers must clear the way for God’s people to go out of Egypt. The sea, the river, the mountains, and the hills must all yield for the accomplishing the purposes of redemption. And, for the deliverance of the saints from this present evil world, through the mercy of God and the perfect work of Christ, that they might journey on to

His rest, death and the grave, principalities and powers, have been all forced out of the way through the cross.

“We triumph in Thy triumphs, Lord.”

And every faithful saint in his advance after Christ will find, whatever the difficulties, a safe and sure path, and a strength in the Lord, and in the power of His might, to which every adverse power must yield.

Verses 5 and 6. “*What ailed thee, O thou sea, that thou fleddest? thou, Jordan, that thou wast driven back? ye mountains, that ye skipped like rams: and ye little hills, like lambs?*”

Never until Israel went out of Egypt, was such a thing heard of as this. Well may it call out astonishment, and the inquiry—“What ailed thee, O thou sea”?

Its natural power on this occasion was taken away: it was, as if in terror and dismay, and could not hold its ground. “What ailed thee?” The answer is, “*Tremble, thou earth, at the presence of the Lord—at the presence of the God of Jacob.*” It was not the presence of Israel, but the presence of the Lord, who made Israel His dominion, that caused the sea to flee. The Lord so identified Himself with His people that, because of His presence with them, everything gave way to them. And not only this—not only were the overwhelming floods compelled to flee, but the refreshing waters from the rock were caused to flow. *Which turned the rock into a standing water, the flint into a fountain of waters.* Yes, such is the blessedness as well as the power of redemption. In Christ we not only triumph over all that is against us, but have the full stream of refreshment ever flowing in the desert; the rich supply of all things that pertain to life and godliness. “He that cometh to me, shall never hunger: and he that believeth on me, shall never thirst.”

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# THE CLOSE OF THE APOCALYPSE.

(REV. XXII.)



**W**HAT a wonderful close that of the Apocalypse is !

I was speaking of it last week at the — meeting, and noticing the three classes found in the last chapter—the servants of the Lord in verse 6, and what is addressed to them—the mixed multitude, as now in Christendom, in verse 11, and what is said to them—and the Spirit and the bride, verse 17. The two former classes are addressed and warned. The servants in these words. “Behold, I come quickly. Blessed is he that keepeth the sayings of the prophecy of this book.” To the mixed mass, it is said, “He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold, I come quickly, and my reward is with me, to give to every man as his work shall be.” But the Spirit and the bride are not addressed. They address, they invite the Lord Himself. “And the Spirit and the bride say, Come.”

Some have called in question to whom the Spirit and the bride, say, “Come,” but I think most unadvisably. “Come,” in verse 20, is evidently addressed by John to the Lord Jesus, and the whole context and the plain meaning of verse 20, put it (to my mind at least), beyond all question that it is the same in verse 17.

But as to the former classes, it must be borne in mind that there was no mixed mass at the first at Jerusalem or elsewhere. Jews thero were, and Gentiles there were, and the Church of God; but a mixed mass of unjust, filthy, righteous,

and holy, all in a lump, there was not. When, however, there was such a mass, *works* take, as in the warning, a very peculiar and prominent place.

Who *does* the truth, becomes the question, not who professes to know it or to hold it. The *Lord's coming* will decide that question, for there can be no mixed mass then. "Blessed are they that wash their robes (R.V.), that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Confusion as to within and without will be no longer.

Verse 16 is also remarkable in another point of view. The Churches or Candlesticks were warned of this evil coming in. It was evidently at the door, and they were in a state of decadence, which surely would be the harbinger of judgment. But before the book closes, a special revelation is given of Christ, a revelation of two glories in Him, which had not shone out while the churches were faithful witnesses. One is for this earth, for the earth has a place in the counsels of God. Glorious things are spoken of it when the time of millennial rest shall come, and Jesus is the source and spring of all its blessings, the only hope for the earthly people.

"I AM THE ROOT AND THE OFFSPRING OF DAVID."

The other glory awakens the hope of the heavenly saints, of true hearts *now* in all the darkness of the night.

"I AM THE BRIGHT, THE MORNING STAR."



Blest hope ! 'Tis like some brilliant light  
Through darkness shining clear ;  
The "day-star rising in our hearts,"  
The Lord will soon appear.



# BRIEF EXTRACTS FROM THE PRIVATE DIARY OF HAROLD SCHOFIELD.

*First Medical Missionary to Shansi, North China.*

NOTE.—Some of the following remarks are original, others are no doubt extracted from different sources. They are given here just as they were written.

## IV.

OLLOW THOU ME."

"FOR GOD AND ETERNITY."

"PRAY WITHOUT CEASING."

"HE IS ABLE."

"LOOKING UNTO JESUS."

"TO ME TO LIFE IS CHRIST."

"A SLAVE OF CHRIST."

*January 13th.*—"We prayed that an opportunity might be given of speaking with Dr. B——, and it was granted. Such a refined, classical face."

*Wednesday, March 3rd.*—"A. P—— came to see me after doing some shorthand. We fell talking. I sought to press upon him immediate decision for Christ, pointing him especially to Romans x. 9, 'If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised Him from the dead, thou shalt be saved,' and left the room to pray. When I returned, he simply rose and said, 'I have confessed Jesus as My Saviour.' Then I said, 'God says you are saved.' I did not see him again for a week. He came up with joy beaming in his face, saying, 'I am trusting Jesus still, and He keeps me,'"

*March 28th.*—"Mr. Moody called on all who would win a soul for Christ this week to rise. Nearly to the whole audience (15,000) rose. It was a thrilling sight. I saw a

man before me who remained seated, and had a distinct impression that I must speak to him afterwards. I touched him on the shoulder, and asked him why he did not stand up. 'Are you a Christian?' 'No.' 'Do you know that you are a sinner?' 'Yes, that I do.' We sat down, and I took him to several passages. 'It is finished,' 'Believe on the Lord Jesus Christ and thou shalt be saved,' and some others. He was crying nearly all the time. At last I read John iii. 14, 15; and I came to the words, 'Whosoever believeth,' he stopped me, and said with tears, 'I do believe that Jesus died.' I said, 'For whom?' 'For me.' I showed him, 'If thou shalt confess,' etc., Romans x. 9: 'God says you are saved.' We went under the gallery to praise the Lord, he sobbing the whole of the time. 'You will excuse my crying so much,' he said, 'but I cannot help it. I'm so happy.' Could not help weeping for joy, and could almost hear the angels sing around the throne, 'There is joy to-day, for a precious soul is born again.'"

*May 10th*—"Poor F—— died this evening at 8.15, while I was at Croydon. O Lord, teach me the lesson Thou wouldst have me to learn. I never spoke a word to him of Christ, and now the opportunity is gone for ever."

*May 11th*.—"Prayed beside his dead body, that the Lord would enable me to be instant in season and out of season."

*May 15th*.—"H. V—— and R. P. S——. Thank God I went to the meeting at the Y. M. C. A. this afternoon. Both men of great power, but very different. V—— a man of much greater native power, and force of character. R. P. S—— read Job xi., and spoke with exceeding simplicity. What struck me most was the beautiful rest and peaceful tone of his voice, evidently the result of a habit of soul. He greatly pressed the point that the soul's attitude—not merely one definite act—must be that of trust. I could not, however, but see that the soul's progress is more an object than Christ

Himself. H. V—— then spoke; broad, calm forehead, powerful thick-set frame; much subdued power. He prayed first an exquisite prayer. He makes no secret of his full surrender to Christ, and does indeed boast in it. Evidently one of the Lord's champions, full of the courage of faith. He spoke out with tremendous power about the way Christians disown the Father by going about the world half starved and with miserable faces, almost persuading men by their looks that they can be happy without Christ. He told of Barnum's hippodrome (25,000 last night, and 15,000 outside). Last meeting 7,500 rose, and testified by that act they had been saved at these meetings. Numbers of ministers had been converted. One of the oldest ministers in New York said to him, the very day before he left, with tears in his eyes, 'Well, I have learned one thing from our dear brother,—I have determined for the rest of my life to come back to the Word of God.' ”

*September 20th to October 5th.*—“C—— stayed with me, and impressed me very much as a genuine fellow, with much quiet steady determination, who had counted the cost of being a missionary deliberately, and intended fully to go through with it. When one of the Society asked him what he intended to do, if his purely medical work was to fall through, his characteristic reply was, ‘I do not intend that it shall fall through, and so I cannot answer your question.’ ”

*December 13th.*—“Invited by Mr. Fairlie Clarke to a medical missionary gathering. Deeply interesting. It may be that God has called me to this work. ‘Lord, what wilt thou have me to do?’ ‘My soul, wait thou only on God, for my expectation is from Him.’ ”



## THE FACE OF JESUS.



**W**HAT is it like? Do any of my readers know? Can any tell us in Scripture language?

We know that when on earth, before the cross before He was declared Lord and Christ, in resurrection, His visage was more marred than any man's; and yet we find an occasion when all his would-be murderers went backward, and fell to the ground!

Our question, however, is, what is the face of Christ like *now*? Perhaps the best answer is in Rev. i., when the beloved Apostle strives to put into human words the glorious revelation of the Beloved one in Patmos. He describes His hair, His eyes, His feet, and at last says, "His countenance was as the sun shineth in His strength."

Surely then it must have been the face of Jesus Christ, that caused the wondrous light above the brightness of the noon-day sun on the Damascus road, which arrested Saul of Tarsus.

Many Scriptures shew that we shall be privileged to see the face of our Lord. "They shall see His face." Rev. xxii. "Then face to face." 1 Cor. xiii. 12. But another Scripture says, "We see Jesus," (Heb. ii. 9), speaking of this present time; and there can be no doubt that believers do see *now* by faith the face of Jesus Christ.

Consider the effect, it is "as the sun shineth in his strength."

Last winter was prolonged and severe; and in the latter part especially, I noticed a curious condition in many roads. They were divided into two halves, as accurately as if a line had been ruled down the middle. One half was hard, dry, cold, half covered with snow and frost; the other, soft, moist,

warm, and without a vestige of snow. The reason of the difference was that the latter half had been well exposed to the rays of the sun, from which the former half was entirely screened by the mass of houses at the side of the road.

Now does not this two-fold condition exist amongst Christians? Are not those of us, on whom the face of Jesus Christ does not shine, apt to be cold? To be hard? To be dry? And does not a sight of His face correct all this?

How then, may it be asked, can we see His face now?

Would it not be a boon if God gave us anywhere, any means by which whenever we needed it, we could be brought within the power of the rays from His face? It would undoubtedly. Well, I incline to think He has done so. It seems to me that Rev. v. largely gives the clue.

We there find the words of "a new song," we are to sing in heaven, though the air or tune is not given. In different ways the words are therein repeated, but only in verse 9 do we get that lovely word "Thou." Verses 12 and 13 speak of "the Lamb." Now, we cannot say "thou" to any one unless we are in the same room with him—even in the next room we are obliged to say, "he," and speak of him, rather than to him.

I am sure the circle in verse 9 saw Christ's face; they were close by Him, and further, they were "before" Him.

I believe it is by no means unscriptural, or contrary to God's mind, that we should practise the "new song" now. It consists of seven words,

"Thou art worthy—for Thou wast slain."  
"Worthy is the Lamb that was slain."

The theme is the worth of the slain Lamb. It is a theme which meets the heart of every Christian on this earth. It is a theme in the presence of which self is forgotten, the

world grows dim, tumult flies away, and cares are not felt. And it is the grand means of seeing Christ's face now.

If we would see any one's face we must look up at them. We must not look down, we must not look about us. And nothing makes us look up to Christ like the new song.

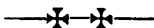
We read our Bibles in dull routine, and get no light or help. When suddenly, like a star, flashes out from some verse a thought that leads us to the theme of this song, the worth of Christ. At once up go our eyes; they meet His, and our hearts are filled with joy. Our souls are fed. We are warmed, enlightened, and cheered. We have seen His face.

What a grand hymn this would be to commence any meeting, or gathering of Christians, when any divergent views, or bad discussion might be expected! How softened and mellowed the hardest bit of road would become under the rays of this sun!

How quickly too would Christians ripen and mature! And what weight of fruit would hang on those who, as it were, grew on this south wall, in full view of Christ's face!

Oh! beloved readers, let these things not be parables, or images, or even truths to you. Let them be known and felt realities in your home, your business, your Christian life.

Derive strength when most needed, comfort when most required, from this simple plan of considering the worth of Christ in heart-felt worship; the sure result being that your own heart will be at once irradiated with one of those wonderful warming and life giving-rays from His own face.



Oh! purer than the morning, and brighter than the noon,  
And sweeter than the evening, a thousand joys in one—  
Thou brightness of God's glory, and Lord of all above,  
Son of the Father's bosom and image of His love!



## “AS YE HAVE ALWAYS OBEYED.”

(Read PHIL. i. 5, and ii. 12.)

**L**OOKED at in the light of the word of Christ as the Good Shepherd, in John x. 3 and 16, true conversion is an amazing fact. Mere moral reformation, or religious zeal, however great and wide spread, loses all value in view of one soul truly converted, one soul truly turned to God, from the idolatry of the heart, which, even in avowedly Christian lands, has yet its temples filled with its own images. The lost sheep on the wild common of nature, or in the close fold of legal religion, brought by omnipotent grace into the flock of God, to be henceforth under the rule and in the care of the Lord Jesus, who “feeds his sheep according to the integrity of his heart, and guides them by the skilfulness of his hands,” is, indeed, an amazing fact and does fill the heart with joy; and, when seen in one near and dear to ourselves, with what unutterable joy!

But while we are entitled to rejoice with ungrudging delight whenever we hear of true conversions, it is not incompatible with this joy to sorrow over any attempt to weaken the principle and practice of obedience to Christ in those who are converted. How can there be a present, living, active, faith in the *skilfulness of His hands* to guide His sheep, if they are taught to put themselves into the care of others? This was the danger at the first, and it even had its rise with the very men appointed by the Holy Ghost to feed the flock (Acts xx. 28-30).

Let us recall the truth with which Scripture is full—that at the moment of conversion the principle of obedience is implanted in the soul. Thus, in Peter i. 2, we have converts addressed as “Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ.” (See also Rom. i. 5; vi. 16–22; xvi. 19, 26; 2 Cor. x. 5; Phil ii. 12.)

We see this principle of obedience coming out at once in Paul. Met, in the height of his sin and proud rebellion against Christ, on the way to Damascus, by the perfect display of the glory and grace of Jesus, he put himself immediately and unreservedly under His rule—“Lord, what wilt Thou have me to do”—and from this he never swerved. He summed up all the duties, obligations, ends, interests, and service of his life in one word—CHRIST. “For me to live is Christ;” and this he pressed continually in every epistle, yea, he enforced it as *the confession* suited to faith in the gospel. “If thou shalt confess with thy mouth JESUS AS LORD, and shalt believe in thine heart that God raised Him from the dead, thou shalt be saved.” (Rom. x. 9. R.V.)

The first feeling of joy in the case of true conversion will doubtless spring from the knowledge that the soul is saved, is set apart from its former lost condition to a new one, as the sheep, once lost, is on the shoulders of the Shepherd, and the prodigal, once in the far country, is at home at the Father’s table. But there is another joy, arising from the fact that the convert is *born again*. There is a new birth, a new nature. Christ is “*our life*,” as well as our Saviour. This unspeakable treasure is indeed in an earthen vessel, and the flesh is there too, but the new nature is an obedient nature. “I live,” saith Paul, “yet not I, but Christ liveth in me:” and of Christ it is written, “He pleased not himself.” This is the nature the new-born soul possesses, the life it is henceforth to live.



Now to strengthen this nature at all points is the work of the Holy Ghost who implanted it, and whenever subjection to Christ is in any weakened, this work of the Spirit is opposed and the Spirit is grieved.

In this respect we find, practically, that the conversion of a soul is not, under all circumstances, productive of unmingled joy. We are constrained to think in these days of the atmosphere, so to speak, which the convert breathes.

There is a peculiar fascination attaching to what may be called popularizing the gospel: presenting salvation as meeting the necessities of the sinner, while obscuring the "sanctification of the Spirit unto obedience," for the glory of God which accompanies it. What concerns ourselves is put prominently, what concerns the Lord's glory is not; and the effect of this remains to the sorrow and shame of the church generally, and to the loss of the convert in the day of Christ. "Christ also hath once suffered for sins, the just for the unjust, *to bring us to God.*" These last words must not be forgotten.

An actual fact, widely known, may serve to point out the danger to which converts are exposed in some cases.

At a Diocesan Conference in Lambeth Palace, London, an earnest evangelist is reported to have said:—

"Numbers of consistent Christians, believing that sectarianism is opposed to the mind of their Master, and a great stumbling-block to the ungodly, are practically agreed, that when they are not surrendering their convictions on certain doctrinal truths, and certain forms of church government, to lay aside many minor difficulties, and to unite in earnest aggressive efforts to bring the gospel of Christ before the masses of the people. These efforts are necessarily and strictly evangelistic. Their object is in no sense to further the interests or swell the ranks of any section of the visible church, but solely and exclusively to bring men to Christ by

the preaching of the gospel. Those brought within the fold are advised to join themselves to that section of the outward and visible church which they find best fitted for their souls."

How the heart rises in gratitude to God for such a bold confession in such a place and such a presence; and for so fervent a desire for the furtherance of the gospel; but must not every faithful disciple of the Lord regret the advice given to the young converts?

"Sectarianism," the speaker said, and rightly, "is opposed to the mind of the Master," yet the instruction given to the young christian is to join himself to that section of the outward and visible church which he finds best fitted for his soul!

If "sectarianism is opposed to the mind of the Master," where was ZEAL FOR HIM in this perilous advice? And where also was genuine care for these new born souls? Alas! so far as these words indicate, (and many know that they express the course and conduct of many earnest evangelists,) the mind of the Master was disregarded, and the converts were exposed to the efforts of those who desire to "further the interests or swell the ranks of some sect," or were left to choose their own path in the intricate labyrinths of a religious Babylon.

Not so the Philippian saints. Earnest for "the furtherance of the gospel from the first day until now," as Paul wrote, he could also bear them witness that "They had ALWAYS OBEYED, not as in his presence only, but much more in his absence." Beautiful blending of precious qualities of grace. Earnest evangelists; obedient disciples. The love of God in Christ drew out their affections, the light of God in Christ acted on their consciences. The Lord grant such in our day.

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## THE RIBAND OF BLUE.

(NUM. xv. 37-39; COL. III. 1; 1 COR. xv. 48.)



ET me say a word on the Lord's instituting a blue riband to be worn by the Israelites on the fringe of their garments. No Christian would suppose that this was unmeaning; or if it conveys a divine lesson, that it is not our business to seek to understand it; and more than this, to act by the grace of God accordingly.

As to the general meaning of the "blue," which we often find in this book of Numbers, there cannot be any doubt about it. It is the colour of heaven and the appropriate witness of a heavenly character. We have white used commonly for the representation of purity, as crimson or scarlet is the image of the world's glory; and the riband of blue being the heavenly colour, the thought connected with it is very simple, though of immense practical importance. The Lord would have His people, even in the commonest things of daily life, to present the constant testimony that they belong to heaven. The effect of this we shall find to be mighty over the soul. It is not enough for us that we should simply abstain from that which is evil, or that we should cultivate godliness. No person born of God could doubt or deny our obligation to holiness, and that the children of God are bound to abstain from every form of evil. But supposing all this, and that each wore his garment ever so undefiled, would this be the riband of blue? Does it not mean the reminding of our souls from day to day of the place to which we belong?

The outward raiment (as a figure) was used to set forth that which is more or less displayed before people—our

character and ways (Rev. iii. 4). What God, as I think intended by the blue on the fringe, was the intermingling in the most ordinary ways of daily life the constant token that we are heavenly, and not merely that we shall be in heaven by and by. If we, as it were, put heaven off, making it only a hope for the future, would not this be for us in spirit, what it would be for the Israelite in fact, not to wear or look upon this riband of blue? For if we are merely treating heaven thus, we might be led to say, we may be earthly now, but we shall be heavenly by and by when we get there. But the effect of our souls taking in the truth which this type teaches is that, while we are on earth, surrounded by earthly things, heaven is before our eyes and hearts. Otherwise we shall be in the constant danger of acting simply as earthly men—godly. I will suppose, and kind and truthful; but all that is totally short of God's will concerning us. Even to serve Christ, blessed as it is, is not the same thing as being heavenly. All that might have been, and indeed in many cases is, true in beloved saints of God, where the blue riband is forgotten.

What answers to the type, and gives it us far more fully, according to the power of the New Testament—no longer merely the shadow, but the very image—is the truth we have in Col. iii. We are there addressed as those who belong to heaven, though, of course still upon earth, which gives rise to all the difficulties of the path of faith.

It is remarkable that the blue fringe should be used of God as an incentive also to obedience. "It shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them." The very fact that our souls begin each day with this memorial before us is no small thing. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth."

Were this before us, there is nothing, small or great, that the Christian would not do according to God; for there would be a felt link with heaven, and not merely a matter of necessity or of character, which is below a Christian. Of course a Christian is to be honest and godly; but if I make character or necessity the reason why I do a thing, I am not walking as a Christian at all, but like many a man who is the enemy of God and His Son. Nay, if I look at the Lord simply as one strengthening me in my daily duty, though this is right, it is not the full measure of the truth. I may lower the Lord to be my helper on earth merely; but that is not the riband of blue. But if my eyes are raised from the earth, and fixed on Christ in heaven—if I remind myself that my present association is with Christ in glory, and that God looks for me to walk worthily of Christ now, *being one with Him there*—in this you find, I conceive, the great truth that answers to the figure. And this the Lord here connects with remembering all His commandments and doing them and walking holily. He has brought the people out of Egypt that they might thus walk according to Him, and that they might be His people and He their God.

How often alas! we walk merely “as men.” But if we do not rise above that standard, we are not walking according to that witness of heavenly things which the Lord set forth in type to Israel in the riband of blue.



## “THE HOLY GHOST

SENT DOWN FROM HEAVEN.”



GOD SENDS. That is the mode in which God acts, in respect of those He would deal with and act for. God *sent* Moses. God *sent* the prophets. And “He whom the Father hath sanctified and *sent* into the world”—

Jesus saith of Himself.

It is very material to the reception of the truth of God’s dealings with us now, to see this distinctly. The thought of the Holy Spirit as a Person sent, which is a great scriptural truth, is maintained in distinctness by it, and prevents the cloudy apprehension in which the knowledge of God’s ways as to spiritual power is sometimes enveloped. Being the SENT ONE was a characteristic of the Son of God. Being now the SENT ONE is characteristic of the Holy Ghost.

The manner in which John xiv. and xvi. shew this, is, we may say, the head of all Divine instruction on this matter. In chap. xiv. our Lord says: “And I will pray the Father, and he will give you another Comforter, that he may abide with you for ever; even the Spirit of Truth.”.....“He dwelleth with you, and shall be in you.” And v. 26, “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things.” And chap. xvi. 7, “If I go not away, the Comforter will not come unto you, but if I depart I will send him unto you.”

The relationship of these I do not touch on: the end of marking them is the distinctness in which the word of the Lord places the MISSION of the Holy Spirit as a PERSON in the place of Jesus. Jesus was with the disciples, and in the midst of them. He is now in the risen body in heaven, and the Holy Spirit is *sent* in a manner suitable to the new need.

*Justification by faith* has been called the article of the

church, by which it is to be judged either a standing or a falling church. We may not rest in articles, but I would, without establishing their value or preferring one to the other, say, that the faith of the Holy Spirit is rather so. Justification by faith being laid aside, there is no church at all according to God. Those that were lost, stand alone in redemption by Christ, the laying hold of it being by faith through grace. But what power has the church, save by the truth of the Holy Spirit? It is He who guides into all truth, if believed in for that end. He strengthens the individual soul to a good confession of Jesus, and is ready in every function for the church according to the will of God (1 Cor. xii.).

We see the function of the Holy Spirit to the church, in the conduct of it, beautifully set forth in the commonly received exposition of the type of the mission of Eliezer by Abraham to bring a wife to Isaac (Gen. xxiv.). Sent of the father to take and conduct to his son a bride meet for him, *she* is naturally and justly under the conduct of Eliezer till brought home. The gifts of Eliezer are indeed a minor consideration, as they would be to one worthy of her bridegroom.

Laban, who represents the world, could admire them, or in fact, any display which is therefore likely to bring in that which is not of God. Indeed I feel there is reason to conclude that attention to gifts, instead of to the Holy Spirit the Giver, has given place and importance to various ability, neither from Him nor used by Him, but by those who possessed it to the dishonour of God in the church. If the truth of the Holy Spirit, *present with* us, is not held in truth and love,—men—the religious Labans, and even the children of God—can and will gather round the *gift*, to the dishonour of God, and *form* will be the result, so that in this way, the fairest outward condition may be indeed the most dead. Being gathered in the principles of truth is a great blessing, and of much answer to all without, but may itself be a deception

both general and individual. The truth of the Holy Spirit's presence will, by the grace of God, be a safeguard to the Christian against the religious tendencies of the age, and will direct his prayer and efforts too, and will also be the guide to the sincere labourer in the vineyard of the Lord.

GOD IS AS NEAR AS EVER.

This is most important for the church to own in order to receive anything, and confession of Himself stands first of all duties, and at the head of all obedience.

## SAUL'S ARMOUR, OR DAVID'S?

A BIBLE READING WITH CHRISTIAN LADS.

(1 Sam. xvii.)

### I.



**YOUTH** against a giant! How unequal a contest! Surely the story of such a combat must ever be of deepest interest to all lads, and especially so to you, dear Christian youths, who know that every incident in the word of God is written for our instruction. While reading this chapter the words of the hymn, we sometimes sing together, have come to my mind:—

“Many giants great and tall,  
Stalking through the land,  
Headlong to the earth would fall,  
If met by Daniel's band.”

I wonder which of my lads has faith and heart to “dare to be” a *David*, to go out against them to battle. Indifference, ungodliness, intemperance, and infidelity—all rear their lofty heads against Him whom we own as Lord, as well as Saviour; does not your heart burn within you to stand up in the name of the Lord, like this young shepherd did, and fight them?

Picture to yourselves the scene here brought before us: the army of Israel, and that of their war-like enemies, the Philis-



tines, drawn up in battle array upon opposite hills, the valley of Elah lying between, through which the mountain stream, sparkling in the summer sunshine, hurries along through the green meadows to the Great Sea. No clash of arms, or cry of victory, is heard; the silence is only broken day by day by the insolent challenge of the great Philistine champion. For forty days it falls upon the ears of the assembled warriors of Israel, and of their self-chosen king; but "dismayed, and greatly afraid," (v.11) not one dares come forward to vindicate the honour of the Lord of Hosts, thus defied.

Three of the sons of Jesse are among the followers of king Saul; their young brother, David, who had apparently accompanied them to the camp, had "returned from Saul, to feed his father's sheep in Bethlehem." (v.15.) I do not think it was his own wish to thus turn his back on the noisy camp and stirring scenes at Shochoh, for he was a true Israelite, and would have gloried in joining the fight against the enemies of the Lord. In obedience to his father's wish, however, he returned to take up again his lowly duty of tending the sheep on the peaceful hills around Bethlehem. Now, dear lads, I want you to notice that what seemed all against David's ever becoming a warrior, proved the very best preparation for his eventually heading the victorious armies of Israel. He may possibly have envied his three elder brothers the opportunity given them of learning all the arts of war in the camp of Saul, and deplored his own hard fate in having to waste his time feeding sheep, while so many brave and noble aspirations filled his breast. But you may be very sure God knows best how to train His soldiers. The drill-sergeant of the world cannot prepare such for the day of conflict. If you are, in the secret of your soul, waiting upon the Lord, and in humble dependence upon Him seeking to walk in the path of His leading, you will most certainly prove, when the testing day comes, that you have been fitted by Him for the fight,

and will then be able to shout triumphantly with David, "Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight." (Ps. cxliv. 1.)

Thus, while fear and dismay were daily getting a stronger hold of the trembling warriors of Saul, God was preparing His young recruit, among the sheep-folds of Bethlehem, for the grand day of battle. In verses 34 and 35 we find David testing, not his own strength, but the strength of God, and proving His sufficiency, when there was no other arm to deliver. "The Lord delivered me out of the paw of the lion, and out of the paw of the bear." Faithful to his charge, he would not fly, as doth the hireling, when danger threatens; but, with God-given courage, he attacks the ravaging beast that was robbing his father's flock, though it was but of a little lamb. No shouts of applause from admiring crowds rewarded the brave youth; the eye of God alone saw the struggle and the victory, and noted that he was faithful in that which was least, and thus prepared to be faithful also in much. (Luke xvi. 10.) Ah! believe me, lads, you must be with God in private, before you can come out for Him in public. You must conquer the lesser foes, who come against you in secret, in the quiet path of daily duty, before you can go forth against those "many giants great and tall, stalking through the land." There must be holiness in the private life, fellowship with God in your own soul, before you can be mightily used for Him in public. Bring down the evil beasts of pride, selfishness, temper, sloth, frivolity, or whatever it may be, which is seeking, as it were, to rob you of a lamb in secret, then you will be ready at the call of God to come humbly, yet bravely, forward, against the Goliaths of the day. God saw David's faithfulness in delivering the lamb from the ferocious beast, and He knew His young soldier was now fitted to be used by Him to deliver the nation from the hand of the enemy.

The call to a higher service came in a very matter-of-fact, humdrum manner, when it did come; indeed David might have thought he was but exchanging one lowly duty for another. His father bids him carry a heavy load of provisions to his brothers, with a gift to their commanding officer, and to bring him news of them. (v. 17, 18.) If David had not that day acted in meek obedience to his father's orders, he would have lost God's opportunity of bringing him to the front, and thus have missed the grandest moment in his life's history. Now, lads, learn from this to be ready and willing to do cheerfully and pleasantly, any little service the Lord puts before you. Don't be looking out for some great and splendid opportunity for showing your zeal and prowess for Him; but do just what He bids you at the moment, and you will see by and bye how wisely He was leading you on from strength to strength, and preparing you for mighty deeds, that would redound to His glory in the coming day.

"David rose up early in the morning," (v. 20.) I doubt not glad enough in his brave young heart to be off to the field of battle, though it were but to get a glimpse of it. Now mark the next sentence, "*And left the sheep with a keeper.*" I believe this was especially pleasing to God, therefore the Holy Spirit notes it down for our learning. We are so apt to neglect a lesser service for one we think of greater importance; to omit some trifling duty, or some little kindly action, due to a mother, or a sister, because we are busy at something we think we can more dignify as "service to the Lord." Do be watchful as to this, or you will greatly mar your testimony, and give a handle to those who would throw contempt upon your labours for the Master. (v. 28.)

And now the young son of Jesse nears the camp. Cannot you imagine his heart beating high as he heard the mighty host shouting for the battle, as they went forth to the fight? (v. 20.) And then how its proud throbbings changed

to those of pain and shame, as he heard the haughty, defiant, challenge of the Philistine champion, and saw its effects upon the warriors of Israel: "All the men of Israel, when they saw the man, fled from him, and were sore afraid." (v. 24.) No man of faith there—none who had proved the power of God for deliverance, and could face the enemy, trusting in His mighty arm! Doubtless many a well-skilled warrior was in the hosts of Israel, many a man remarkable for strength, and for bravery, but Jehovah would make it evident to all that, "The Lord saveth not with sword and spear;" that "Not by might nor by power" victory for God against the powers of evil is to be obtained.

Of little avail was it for King Saul to offer to enrich with great riches, and to bring into relationship with himself, the one who slew Goliath. (v. 25.) As the devil well knows, "all that a man hath will he give for his life," and high bribes could tempt none there to risk it in such an unequal encounter. Have you ever thought over all that He, who is King of kings, and Lord of lords, offers to those who go forth to war in His cause? Truly He enriches His faithful soldiers with great riches, far above all they can ask or think, and gives them not only what Saul offered, a position in his court and in his family, but a place beside Him on His throne: "To him that overcometh will I grant to sit with Me in My throne." (Rev. iii. 21.) Look at all the promises "to him that overcometh," in Rev. ii. iii. If you truly love Him, with whom each reward links you the more closely, you will surely long to please Him who hath chosen you to be a soldier. (2 Tim. ii. 4.) Ah! the world can never give as Christ gives, seek then to win His favours, act as those that have respect unto the recompense of the reward. "Attempt great things for God, and expect great things from God."

It is not surprising that David considered the difficulty, which had so utterly demoralized the troops of Israel, from

another stand-point to any they had taken; for faith looks at things very differently to what the world does. To him it became simply a question of "this *uncircumcised* Philistine" having defied "the armies of *the living God*." (v. 26.) They had tacitly accepted Goliath's view of the case, who had said, "Am not I a Philistine, and ye servants to Saul?" They had forgotten the important fact of his uncircumcision, and distance from God; they had forgotten also their own holy privileges as His redeemed people, and had taken the ground of being simply the slaves of Saul. Such indeed had they become. Having, some years before, rejected the leadership of the Lord, and chosen to have "a king like all the nations .....to go out before them, and fight their battles," (chapter viii. 20.) they now prove his utter incompetency, and yet with blinded hearts they think not to turn to Him who would have ever led them on in triumph. Ah! lads, it is a bitter thing to depart from the living God; ever shall we find that their sorrows are multiplied who hasten after another. (Ps. xvi. 4.)

Let us now consider the various hindrances that were put in the young shepherd's way as he sought to answer the challenge of the Philistine. First came those from his own household—generally the way! and the opposition from such comes with added keenness because, like David's eldest brother, they have the right to begin the taunt with the words, "*I know*" (v. 28). Perhaps there had been occasions in the life of David when he had indeed shown "the pride and naughtiness of his heart," and Eliab was ready enough now to cast it at him. I am sure the miserable consciousness of short-comings and failures, that those in our homes have not been slow to notice, makes it hard for us to confess Christ there. Now I believe the best way to stop these unpleasant reminders is to frankly own we were wrong on the occasions to which they refer, and then seek grace from God to be very watchful against such failure in the future.

Eliab, in his spiteful speeches, rather outwitted himself, for not only does he ask disdainfully, "With whom hast thou left those few sheep in the wilderness?" But he goes on to accuse him of having come down "to see the battle." Now was not this an opportunity to David for retaliation? He might have replied proudly that he had left the sheep with a keeper, and then scornfully asked Eliab what battle was there likely to be seen, while he and his comrades had so little valour—nay, he might have boastfully added that he had come to *fight* the battle, and let Eliab see it! But David had not prayed in vain: "Set a watch, O Lord, before my mouth; keep the door of my lips," (Psal. cxli. 3). Nor in his own strength had he made the resolve, "I will keep my mouth with a bridle, while the wicked is before me." (Ps. xxxix. 1.) Therefore he is able, by the grace of God, to give the soft answer which turneth away wrath. "What have I now done?" he gently asks of his angry brother, "Is there not a cause?" And he quietly turns from him, undeterred from his purpose.

The first step on the road to victory, lads, must be victory over self—self-command must be learned before you can command any one else. Remember this, and practice self-control, for thus only will you ever be used of God to control others. "He that hath no rule over his own spirit is like a city that is broken down, and without walls." (Prov. xxv. 28.)

David encounters yet another obstacle in his path, another effort of the enemy to turn him from his "purpose firm," of fighting the great champion of Gath. It was not now a spiteful insinuation or scornful taunt, but the subtle voice of kindness of one who knew nothing of the faith that counts upon God. "Saul said to David, thou art not able to go against this Philistine to fight with him; for thou art but a youth, and he a man of war from his youth." (v. 33.) Often he, who has stood unmoved amidst the taunts and mocking

jeers of the enemy, is persuaded to lay down his arms by the seductive tones of him who says, "Do thyself no harm." Had David ever thought he was able to overcome Goliath in his own strength, he would doubtless have been much upset by this argument of Saul's. But he tells the king the grand story of the delivering power of God, better than any boasting of his deeds of prowess—"The Lord that delivered me.....He will deliver me." (v. 37.) Truly he was "but a youth," yet he had proved the faithfulness and strength of his God. He could say as Paul did, in a later day in answer to the question, "Who is sufficient for these things?" "Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God," (2 Cor. ii. 16; iii. 5). "Who delivered us from so great a death, and doth deliver, in whom we trust that he will yet deliver." (2 Cor. i. 10.) Saul completely baffled, can but borrow language that he knows will have more meaning to his listener than it has to himself—"Go, and the Lord be with thee." (v. 37.)



## BRIEF EXTRACTS FROM THE PRIVATE DIARY OF HAROLD SCHOFIELD.

### *First Medical Missionary to Shansi, North China.*

NOTE.—Some of the following remarks are original, others are no doubt extracted from different sources. They are given here just as they were written.

### VII.



JANUARY 1st.—"Began at twenty-five years of age the habit of reading through the Old Testament once and New Testament twice every year."

"MY SOUL, WAIT THOU ON GOD, FOR MY EXPECTATION IS FROM HIM.' 'YE ARE NOT YOUR OWN, BUT BOUGHT WITH A PRICE.'"

April 13th to 15th.—"To Windsor and back with A——.

We swamped just above Teddington Lock, and though everything looked bad enough, we got to shore easily on the boat. Had a narrow shave of an upset coming down; nearly ran into a boat. The whole trip was most enjoyable and refreshing. Saturday a surpassingly lovely day. I feel it has drawn us closer together and done us both good every way."

*October 2nd.*—"Started in the evening for Servia, where I spent two very happy months. God was indeed with me. In looking back, I have everything to be thankful for, especially uninterrupted good health; the facility with which I acquired Servian; and, above all, the remarkable interest and attention shown in the reading of His Word."

*December 29th.*—"Reached home at last after my long, interesting journey of twenty-seven days from Belgrade."

*December 31st.*—"It has been a year to me very eventful. Goodness and mercy have followed me all through, and shall follow me all the days of my life, and I will dwell in the house of the Lord for ever."

*February 1878.*—"Finished 'Seed-time in Kashmir' (Elmslie's life, the medical missionary), and felt a distinct call from God there and then to dedicate my life to the same work; for this resolve I shall bless God through all eternity. I thank Him that He has called me to this grand and glorious work. Oh, may He Himself make me faithful, and fit me for it!"

"Jesus, I my cross have taken,  
All to leave and follow Thee;  
Naked, poor, despised, forsaken,  
Thou from hence my all shall be.  
Perish every fond ambition,  
All I've sought, or hoped, or known,  
Yet how rich is my condition:  
God and heaven are still my own.

Let the world despise and leave me—  
It has left my Saviour too;  
Human hearts and looks deceive me,  
Thou art not like them untrue.



Oh ! while thou dost smile upon me,  
 God of wisdom, love, and might,  
 Foes may hate, and friends disown me,  
 Show Thy face, and all is bright.

Man may trouble and distress me,  
 'T will but drive me to Thy breast ;  
 Life with trials hard may press me,  
 Heaven will bring me sweeter rest.

Oh ! 'tis not in grief to harm me,  
 While Thy love is left to me ;  
 Oh ! 'twere not in joy to charm me,  
 Were that joy unblest by Thee.

Go then, earthly fame and treasure,  
 Come, disaster, scorn, and pain ;  
 In thy service pain is pleasure,  
 With thy favour loss is gain.  
 I have called Thee, Abba Father,  
 I have set my heart on Thee ;  
 Storms may howl, and clouds may gather,  
 All must work for good to me."

The following letters were written to his eldest sister about this time :—

"LINCOLN COLLEGE, OXFORD, *May 12th.*, 1872.

"You little know what deep joy your letter gave me. I am so glad that I have a little leisure this (Sunday) evening to answer it, and to fulfil your earnest request to write to —. You will find a note to him enclosed : give it to him as you like, either yourself or through A.'s putting it in his desk by stealth ; which if I were in your place I should do, as then he will not know by what route it arrived. Your account of him went to my very heart. I do hope I shall be able in some way to cheer him up, for I know how wretched a boy is when in that way. I know that hymn 'ashamed of Jesus' so well, and it carries me back to when I was at school. It is easy to sing it, but hard to carry it out ; if you really long to be able to, perhaps what I am going to write will help you a little. Just lately I have been again looking through one of my treasures, 'The Still Hour : ' I remember I gave it to you. In it you may find the secret of not being ashamed of Him.

"It is to be continually drawing the life and strength of your soul from Him in secret, both by praying, reading and thinking of His love to you. Do trust Him more, dear T—, for He wants you to; and does He not deserve our trust far more than any one in this world? and yet often we give it to Him less. Many a time, when I have been going to see some college friend here, I have lifted my heart up for strength and courage to speak of Jesus, and always my prayer has been answered. And you may do this in the midst of your busiest moments; for it is not a question of time, but of heart. May our Father keep you very near to His side. With much love, I am

"Your truly loving brother,  
"HAROLD."

"BRUCE TERRACE, ROCHDALE, *Jan. 3rd., 1873.*

"MY DEAR T.,—As your birthday was coming so near, I delayed writing till to-day. Many, many happy returns of it; may this be the happiest year you have yet had in every way—you know it can only be truly happy as you learn more and more of the Lord Jesus, as One on whom your heart reposes, and to whom you can tell everything. Do seek this knowledge of Him in every way,—by prayer, by communion with Him, by reading and thinking about Him. You will find that nothing else can fully satisfy your heart; and He does not mean that anything else should. He says to you this New Year, 'Without Me, ye can do NOTHING.' Do try and make a habit, as I am trying to do, of carrying Him with you into everything: it will make your life tenfold happier and more blessed than it is."





## “WE LOOK FOR THE SAVIOUR, THE LORD JESUS CHRIST.”



E cannot be too simple as to this. Volumes have been written on “The Coming of the Lord,” and much truth gathered up in connexion with it, but it is of all importance to remember this, that His coming is the *very next step* in the ways of God; and whether we know little or much of the steps which will follow, we should be very firm in our hold on this—“WE LOOK FOR THE SAVIOUR.”

The Thessalonians were young in the faith, and there was much lacking in it which Paul longed earnestly to supply (1 Thess. iii. 10). They did not even know what would be the result of His coming in the case of their brethren who had fallen asleep, and they were ignorant of the order of events which would usher in the day of the Lord; but they *waited for Him* (chap. i. ver. 10). They knew that Jesus, the Son of God, raised from the dead, was their deliverer from the wrath to come, and this was sufficient to give them a sure and certain interest in the next step—His coming to receive them to Himself. This shews us how close, how inseparable is the link between the reception of the gospel, and the hope of the gospel, and should encourage the evangelists greatly in their work, especially those who go out into the highways. There may be, as to many cases, no opportunity of knowing who have received the Word in faith; but, as another has said, “the moment the soul is introduced to the blood, it is made meet for the glory. ‘Whom He justified, them He also glorified.’ It is very blessed to grow in knowledge, but the moment that by faith a soul has stepped into

the kingdom of God's dear Son, that moment he is made meet for the inheritance of the saints in light (Col. i. 12-14). Are attainments to be his title? Attainments are very right, but the blood is his title. The dying thief caught hold of the fountain, and his next step was Paradise. So with Simeon; he at once, without asking leave of any, took Jesus in his arms, and was ready to depart. Salvation in his arms, the crown on his brow. For if the work of the Lord Jesus Christ is not sufficient to make the believer ready at once for His coming, it never can be sufficient, seeing that Scripture is emphatic, that His sacrifice for sins was but *one* offering, *once* offered. But it is sufficient. God has been honoured, magnified, and glorified, about both our sin and our sins, and has nothing more to say to them. They are forgotten by Him (Heb. x. 14-18). Our conscience is purged so completely, that, while conscious of sin dwelling in us (1 John i. 8), and having to confess sins (ver. 9), we know that the blood of Jesus Christ cleanses us from every sin (ver. 7). This is fully demonstrated in Heb. ix. and x., to the assurance of every believer that he has boldness to enter into the Holiest of all *now*, by the blood of Jesus; and he is exhorted to draw near *now*, fully persuaded as to his faith, and his heart, true and genuine, undisturbed by an evil conscience. With such a title and such a way to enter in spirit into the Holiest of all *now*, can there be a question as to fitness to enter it in body too, when the Lord comes? For the body then will, in a moment, in the twinkling of an eye, be changed; be made like unto Christ's body of glory, and will take its heavenly, unchanging and spiritual character, finally and eternally separated from every association with Adam, and the circumstances of his race (1 Cor. xv.; Phil. iii.; 2 Cor. v.; Rom. viii.; Luke xx.).

Let there be no weakness, when preaching the gospel, in the presentation of this truth. It is soul-stirring to hear the

evangelists (especially in the public walks of men), pressing on souls the glad tidings of a present salvation by faith in Christ Jesus, but let them not forget that the end for which Christ died is to have His own with Him and like Him. What less could satisfy His heart? What else could be according to the mind of God? Let them remember that up to the moment of conversion, the eyes of the convert—then a child of the world—were blinded by the god of this world, by means of all the attractions of the world. What will so effectually withdraw him from all this like the hope of the coming of the Lord, like seeing the *end* for which Jesus Christ has taken hold of him, and delivered him from the wrath to come? "We have been saved in hope" (Rom. viii. 24. lit.).

When Israel were led by faith under the blood, on the night of the Passover, they were told to gird their loins, to put their shoes on their feet, and take their staff in their hand. *They took their first step towards Canaan in stepping under the blood-sprinkled lintel.* What if any one then had proposed to make a tour round the magnificent cities of Egypt, to view the stately monuments of her genius and industry—how would the thought have been received? They were called out of Egypt to *Canaan*, and any other thought would be profanity. So the young convert has received the call, the call to *heaven*, the call of his Master, and his loins are to be girt. He has also received the Holy Spirit (Acts v. 32.; Eph. i. 13, 14), and his light is to be burning. But more than this—though this would spoil him for the world, for he would not need girt loins and burning light to visit the monuments of the world's greatness and skill—he is to be *himself like unto a man that waits for his lord* (Luke xii. 35, 36). Without this as the distinguishing characteristic, even the girt loins and the burning light would be unmeaning tokens. The moment the soul is not in a waiting posture, Satan will get something of the world in to mislead it, and this is a

splendid victory for him. He is prince of the world, but to have a Christian world to be prince in, is indeed a triumph. It does not need much to draw the soul down, and the church of to day presents unblushingly the attractions of the world before its members. In the village where the writer is now staying, large bills are posted announcing that Shakespeare's comedy, "The two Gentlemen of Verona," will be played to obtain funds for the restoration of the church, and this is no solitary case. But it is not these gross things only, the smallest thing of the world which rejected Christ will draw the soul down. Heavenly affections are drawn out and drawn up by the hope of seeing Jesus at *any moment*. He hath said, "Surely I come quickly. Amen. Even so, come, Lord Jesus."

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## A MEDIATING PRIESTHOOD

IN THE LIGHT OF THE RESURRECTION OF THE LORD JESUS CHRIST.

(Luke i. 5-22. xxiv. 50-53.)



THE most vivid contrasts of moral and spiritual condition are frequently set before us in the gospel of Luke, and it is a striking way of imparting truth. God is gracious in thus arresting and fixing the attention of men on the most important subjects. Thus, among the parables we have the Publican and the Pharisee, the rich man and Lazarus, and the good Samaritan and the Priest and Levite; and, among the narratives, we have that of the sinful woman and Simon, and the two thieves who were crucified with the Lord. There is also a very marked contrast between the priest Zacharias, in the first chapter, and the disciples, in the last. From this, as taught by the Holy Ghost, we shall derive profitable instruction now that sacerdotalism is being revived in opposition to the gospel.

We see in Zacharias, (Luke i.) man at his best estate. He possessed every advantage the first covenant could bestow.

He had the distinction of priestly birth, and his claim to successional honour was unimpeachable. His wife too was of the daughters of Aaron. They were both righteous, walking in all the moral precepts and the ceremonial observances of the law, blameless; and he was engaged in the highest function of the priestly office. In the temple of God and in the robes of Divine appointment, with unshod feet he stood in the presence of the ever-burning golden candlestick, before the veil which hid the Holiest of all. He there ministered at the golden altar according to the law of the Lord. In answer to his supplication, the angel Gabriel was sent to him with the glad message of the goodness and mercy of God, "What more could be done to fill his heart with holy joy and praise, and to make him the glad minister of blessing to others? But was it so? Emphatically it was not. Within the temple the only response he made was, "Whereby shall I know this? for I am an old man, and my wife well stricken in years:" and when he came out there was no blessing, no word, no answer from the Lord, for the long expectant people. No enquirer after the law, no troubled one in conscience, no poor ignorant soul, or one out of the way, could get relief from him; although the people, under the first covenant, were taught to seek the law at the priest's mouth, and he was the messenger of the Lord of Hosts. (Mal. ii. 7.)

Yet Zacharias was not as the mass of the priests of that day: it is computed there were 2,000 of them. He was godly, and zealous in his ritual, the incense had gone up at the appointed time, and we do not hear that he had failed in anything of his priestly work.

Wherein then was this utter failure of blessing in himself and for others? There are two answers to this question.

1st. He himself believed not the plain message of God ;\*

\* The contrast when, no longer distrustful of God, his mouth was opened and his tongue loosed, is almost instructive (v.v. 63—79).

and "he that believeth not God, hath made him a liar." Externally and positionally, according to the flesh, he lacked nothing, but "the flesh profiteth nothing," and carnal ordinances avail nothing. The prophets had warned the people of old, "If ye will not believe, surely ye shall not be established;" and had declared, "The just shall live by his faith." Zacharias believed not the word of the Lord, how then could he be His messenger to others? A solemn question for many a "priest" to day.

2nd. In the dispensation of God, the shadows of good things to come were passing away. The legal covenant was decaying and waxing old, and therefore ready to vanish away. The disannulling of the commandment going before, for the weakness and unprofitableness thereof, was about to take effect. The appeal was no longer to be to Moses, or to the prophets, but to God's beloved Son. God was about to reveal Himself in fullest love to sinners, yet in absolute righteousness. Sin, which is the great and insuperable difficulty under the law, was, in the perfect wisdom of God, to be the occasion for the display of that in the nature and ways of God that could not be learned without it. **THE CROSS AND THE RESURRECTION** were on account of sin.

To this let us turn—to the difference between the shadow and the substance, the legal sacrifices, and the one offering, by which the veil is rent, the new and living way is consecrated, the believer is perfected for ever, and has boldness to enter into the Holiest, made a priest to God, even the Father.

How different from Zacharias—silent and sad under the hand of God, notwithstanding all his sacerdotal privileges, and that in the presence of the disappointed multitudes in the temple—is the abounding joy of the disciples in chapter xxiv. "They returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God." Let us trace the cause.



Although the resurrection of the Lord Jesus Christ was foretold in the Old Testament Scriptures, and had again and again been presented to the disciples in His ministry, far from their looking for it, they were for the most part engaged in making preparations for His remaining in the grave, for embalming His body, "as the manner of the Jews is to bury;" and they were overwhelmed with amazement and alarm, as evidences of the resurrection came before them. When at length their unbelief yielded to the "many infallible proofs," even then the joy seemed to be too great. Could it be really so? "While they yet believed not for joy, and wondered, He said unto them, 'Have ye here any meat?'" "We did eat and drink with Him," said Peter, "after He rose from the dead." This seems to have been the crowning evidence, (Luke xxiv. 42, 43, and Acts x. 41.) and from that moment the immense fact of HIS RESURRECTION, with all its mighty consequences, filled their souls, and rejoiced their hearts, even as it became the very foundation of their testimony, the central doctrine of Christianity.

The Lord had said to them on the night in which he was betrayed, "I will see you again, and your heart shall rejoice, and your joy no man taketh from you;" and now, in the full results of what He had accomplished for them, He was in their midst, preaching the peace He had made by the blood of His cross. How deeply laid were the foundations of that peace, how imperishable the peace itself! Through death also, He had destroyed him that had the power of death, that is, the devil; and delivered them who, through fear of death, were all their life-time subject to bondage. He had brought life and incorruptibility to light, having taken from death its sting, and from the grave its victory. The question of sin thus settled—for He who knew no sin had been made sin, that they might become the righteousness of God in Him—He brought these disciples into everlasting and heavenly

association with Himself. His Father was their Father, and His God their God (John xx. 17). However great the joy they had experienced before the cross in His bodily presence, as the Messiah on earth, it was intensified now that they saw Him carried up, for had He remained with them they would not have been so blessed. Their hearts and their hopes went with Him, as they saw Him go up into heaven, and from that moment their "treasure" was there. No glowing descriptions of "that bright place" could have raised their affections there, like the sight of Him there, for they were to see Him still, when the world would see Him no more. Their faith and hope, and love, were henceforth moulded by this sight. Beholding, as in a glass, the glory of the Lord they would be changed into the same image from glory to glory. Heaven was theirs, and they entered it already by faith.

But where can we stop? Completeness on such a subject is impossible. Enough however has been said to call attention to the contrast between the earthly priest and the heavenly worshipper. Even in the case of Zacharias, whose priesthood could not be questioned, there was not only loss to himself, but the people for whom he acted as the mediating priest were losers also. And this is the sad thought as we realize the full results of the present effort to set up again a body of mediating priests in this country. How many will be kept in ignorance, by them, of the christian's true place and portion! It is a lie of the enemy's, it is destructive of all that is essentially distinctive of our most holy faith. It robs God of all true worship, and it denies the fruit of the love, and the efficacy of the work of Christ, "who loved us, and washed us from our sins in his own blood, and hath made us kings and priests to God and his Father."

"To him be glory and dominion for ever and ever. Amen."


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## BRIEF EXTRACTS FROM THE PRIVATE DIARY OF HAROLD SCHOFIELD.

*First Medical Missionary to Shansi, North China.*

NOTE.—Some of the following remarks are original, others are no doubt extracted from different sources. They are given here just as they were written.

### VIII.

HAD the unexpected pleasure of hearing C. S. preach in London; it was most beautiful, and so much calm and solemnity about it—on the parable of the ten virgins, and the Lord's coming. Do let us trim our lamps and be ready any and every day for Him to come. I find nothing so hard as this, and I daresay you find the same. But He is enough even for this. I was intensely interested in your letter sent to me by mamma; especially your description of that marvellous view: I feel I could paint a picture from it. How well I can understand what you felt at seeing the setting sun on the hilltop. I have felt much the same in Wales, and gazed till my eyes were filled with tears at sunset colours and golden clouds floating over wooded hilltops which seemed too heavenly for this earth. It enhances it so much to bring God into it all, and feel He who loves us so wonderfully made it all, and planned it, and gave us the capacity to appreciate it; and it is a pity if a Christian cannot thank Him for it in a very different spirit from even the most refined artist who is not a Christian."

The following letter was written while at Oxford to an old schoolfellow:—

"MY DEAR W.,—I am very sorry that I could not answer

your letter sooner. I was very glad to receive it, and exceedingly interested in the outline of what must indeed have been a glorious trip.

"You say in your letter that you find it very hard to remember Him who died for you; you will never be able to serve Him a bit in the way He wants unless you first have put your trust in Him as your Saviour. You must *enter* the fold by Him who is the door before you can know Him as your Shepherd. Do you know that He has washed away your sins?"

"If you do, you will feel that you belong to Him and not to yourself, and there is nothing like that to make us long to please Him. If you want to love Him more, read about Him more, praying God to show you His loveliness; if you want to grow, you cannot get on without the Bible, any more than your daily food. Don't be discouraged if you feel how weak and irresolute you are, but go and tell Him. Continually seek his help in everything.

"I wonder whether you are having the wet day that it is here in Oxford; if so, it will sadly spoil the trip to Monsal Dale."

"Love to H., A., F., C., and J.

Ever your true friend,

R. HAROLD A. SCHOFIELD."

The following lines tell something of the Christian side of his hospital life at this time:

"As you know, we entered together the same year. He on the open scholarship he had won, I as an ordinary student. At the time of the examination for the scholarship, I happened to hear from one of the staff that Schofield had surprised one of his examiners by his excellence: his paper on chemistry was described as 'brilliant,' and far above the standard expected of any candidate.

"His hospital career subsequently was a most successful one; and the combination of his acknowledged attainments with the simple, fearless witness he bore to the name of Christ, made the presence of such a man among the students a conscious power for good. Every one soon got to know that Schofield's Christianity was of a different stamp from that which was professed more or less by those around him. It had a true 'ring' about it. His heart was full of the love of Christ; and he was not backward in speaking of that love to others, when He could wisely use the opportunity of serving the Master.

"Students heard that he joined with others in a weekly meeting for prayer and reading the Word of God. The mere fact that he was one of the number drew some to come who might otherwise have held aloof.

"These were simply little gatherings held once a week at the lodgings of a fellow-student about a mile from the hospital.

"Many must gratefully remember the help afforded by these meetings, and recall Schofield's simply-worded and earnest pleadings for blessing on the members of the hospital staff, for the careless, thoughtless ones among the students and for ourselves that we might walk worthy of the Gospel of Christ.

"One case I can well remember, of a student who was led to seek our company, and eventually to confess his decision for Christ, through overhearing a conversation not meant for his ear. This conversation took place in the dissecting-room, where Schofield and I happened to be working on the same subject in the early period of our curriculum.

"He was contrasting death, as evidenced in the body before us, with the Christian's bright hope of the Lord's return to fetch His own to be with Himself—our meeting together in the air (1 Thess. iv. 17). What if that 'moment' the

'twinkling of an eye,' should summon us, too, from our employment to meet Him and see Him as He is. Schofield and I happily could 'comfort one another with these words.' Not so, apparently, a listener whom we had not noticed. A fellow-student met me next day as I happened to be crossing the square in the centre of the hospital, and told me he had overheard what had been said the previous day, about Christ's second coming, and he could not get it out of his head.

"He could not understand how Schofield and I could be happy in such a prospect. What was the secret of it? He himself could only dread such a day: he feared the judgment of God. You can imagine the happiness it gave both Schofield and me to minister the gospel of God's grace to one so prepared to receive it. At this distance of time I cannot positively say what portion of the Word of God it was that brought light to his soul, but my impression is that it was that well-known Luke xv. He saw it was the Shepherd that sought the sheep, and thankfully trusted himself to His arms. He saw the helplessness of that piece of money, and gladly owned himself as helpless. And being 'come to himself,' he turned and saw the Father's heart, God from beginning to end.

## SAUL'S ARMOUR, OR DAVID'S ?

A BIBLE READING WITH CHRISTIAN LADS.

(1 Sam. xvii.)

### II.



Y E now come to the public equipment for the fight, surely of great importance, for on this must hinge defeat or victory. Saul again steps to the front, offering to supply the youthful champion with the needful accoutrements. Oh! how hard it is to resist the apparent kindness of the world, in their desire to further,

as they say, the good cause! "If you will go to battle, we will help you to fight, and lend you our weapons." Now I do entreat of you, lads, be on your guard against putting on any of Saul's armour; for sure I am, if in anything of his providing you attempt to fight for God, you will have the worst of it. Nay, Saul himself proved the worthlessness of his arms, when, at a later date, in his helmet of brass and coat of mail, he encountered the Philistines, on the mountains of Gilboa, (1 Sam. xxxi). The sword that he had purposed to use against the enemy, he thrust into his own side, in cowardly self-destruction, and the bright armour, in which he had trusted, is stripped from him by the uncircumcised heathen, and hung by them in triumph in the house of their god, Ashtaroth. Such is the melancholy end of Saul's armour. It falls a prey to the victorious foe, along with the wearer of it!

Are you questioning, what is the armour of Saul that you must refuse? Let us look around, and see what weapons the world is suggesting in our day, as helpful in the combat against some of the "giants great and tall, stalking through the land." Against the giant Indifference is suggested the well-trained choir, the deep-sounding organ, the many jewelled colouring of stained-glass windows, the dim, religious light of magnificent buildings, the gorgeous vestments of officiating priests; surely before such means Indifference must fall! May we not add to this class of weapons, the perhaps well-meaning efforts to awaken religious excitement, and create revivals, where the Spirit of God is not really working?

Against the giant Infidelity you are bidden to take intellectual controversy, subtle argument and skilful reasoning. The "pride of life" will tell the young man that the superior knowledge that he possesses, provides all he needs to successfully cope with the infidel.

Against the giant Intemperance are suggested the pledged word, the blue ribbon on the breast, association with an army

of people, young and old, who have not made enlisting under the banner of Christ the *sine qua non* of their society. Such are some of the attractive weapons in Saul's armoury, in which now-a-days, in apparent friendliness, he seeks to arm the youth who would fight the giants. Worthless though they are in the eyes of the man of faith, they seem of value to Saul and his warriors, who have nought else with which to meet the enemy. I beg of you, however, to have nothing to say to them; leave them to Saul. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." (2 Cor. x. 4). Has the great Captain of our salvation no armour for His young soldiers, in which they may safely meet the exigencies of the day? Most surely He has: see His ample provision in Ephesians vi. 13-17. If you are arrayed in the armour of Saul, you will not seek the weapons of your warfare from God. You will be tempted to think, with something approaching to contempt, of the scrip and the staff, while your own hand grasps the sword of the king. Do you think you can combine Saul's armour with that of David's? Nay, lads, it cannot be; you will hold to the one, and despise the other. Take my advice, if you have donned any of Saul's accoutrements, say with David, "I cannot go with these; and he *put them off* him." (v. 39).

Now let us consider how the youthful combatant did equip himself. Doubtless he had daily taken up his staff, scrip, and sling, when he went to his humble toil among his father's sheep. Probably it was the same staff, which he had held in hand while leading his flock through some lonely valley, and he had sung as he wended his way through the darkening defile, "The Lord is my Shepherd.....though I walk through the valley of the shadow of death I will fear no evil—Thou art with me—Thy rod and Thy staff they comfort me." (Ps. xxiii). And now, in known companionship with God, leaning upon Him as his unfailing staff, he would tread the valley of Elah.



Faith cannot be assumed, nor courage for God attained, all of a sudden; there must be a previous growing in grace, and in the knowledge of the Lord; the careful and prayerful putting on of the whole armour of God; the daily exercises patiently persisted in on the drill ground, or you will find, when the testing moment of battle comes, that you are incompetent to meet the enemy. Though David had refused Saul's arms, he was careful to have his own, utterly inadequate though they must have appeared to the assembled hosts to turn aside the massive spear of the great Goliath, or to make any impression on that coat of mail or target of brass; but David had proved their value.

Picture the slight form of the ruddy youth kneeling by the side of the brook. Can you not imagine the thrill of awe, curiosity, or perhaps contempt, that ran through those lines of armed men while they looked down upon the lad preparing for the terrible contest on his knees at the stream. Surely never before had warrior fitted himself for conflict in so strange a way! But David knew what he was about. Do you? "He shall drink of the brook in the way: therefore shall he lift up the head," (Ps. cx. 7), had he chanted prophetically in one of his songs of triumph, looking forward to the day when the Lord should strike through kings in the day of his wrath. "With joy shall ye draw water from the wells of salvation," (Is. xii. 3) sings another prophet. The brook is evidently a figure of the word of God, which is likened to water, (Eph. v. 26), and is another symbol of that sword of the Spirit, which is the only aggressive weapon of God's mighty men. (Eph. vi. 17). It was from this brook that the Lord Himself chose His smooth stones to hurl at our great adversary: "By the words of thy lips I have kept me from the paths of the destroyer," (Ps. vii, 4) and Satan fled before, "*It is written.*" (Matt. iv.)

The brook is not exhausted. "The well is deep." We may

drink, yea, drink abundantly, day by day, for our soul's refreshment, and also find therein a never-failing supply of smooth stones, ready for the sling when facing the "giants great and tall," so that "the man of God may be perfect, thoroughly furnished unto all good works," (2 Tim. iii. 17). Oh! don't look round for Saul's sword, imagining that it will do the work more effectually than the smooth stone. I verily believe had David accepted the king's offer, the Philistine would have carried out his threat, and given the young shepherd's flesh to the fowls of the air, and the beasts of the field. (v. 44.) The secret of success and victory lies in being with God in the matter, not in being well backed up by man. So thoroughly convinced am I that Saul's armour can in no way help the man of God, nay more, that it positively hinders him, that I feel sorry to see so many of you dear lads with the bit of blue ribbon on your coat. Surely it tells of an association that is not in Christ, but had its spring in the well meaning minds of some, who longed to stay the horrible giant, Intemperance, and knew not the full value of the smooth stone. I do not wonder that you should wish to join the attack against this giant, even more than against the others we have named, for you see so much of the frightful havoc intemperance is making all around you, alas! even in some of your own homes, and, as you go out to the battle, I would indeed say to each of you, "Go, and the Lord be with thee." But take the word of God only as your weapon. Don't be ashamed to say it is His written word, and not your pledged word, which is keeping you from the paths of the destroyer.

One of you told me the other day that you found the advantage of the pledge, as when offered intoxicating drinks, you would show your card, and thus end the matter. Now it strikes me that it would be more effectual if you were to *show your colours*—plainly say whose you are, and whom you serve; and state what word of His you are obeying. In short,

sling a "smooth stone" at the tempter. Do you ask me what stone? Ah! go down on your knees at the brook, and search for one. Surely there is an abundant supply; see then that you have a few carefully laid by, to draw forth when occasion offers. I would suggest Rom. xiv. 21; 1 Cor. vi. 10; 1 Cor. ix. 25-27; Gal. v. 21; Eph. v. 18. I have given you "five"—you must seek more. Take care lest your actions, if not your words, say that the Scriptures do not go far enough for the present day, that they fall short of hitting the giant, and will never bring him down. This is indeed dangerous ground, leaving a large door for the yet more terrible giant Infidelity to come in. Here is a stone from the brook against such a thought: "Add thou not to His words, lest He reprove thee, and thou be found a liar." (Prov. xxx. 6.) Do not think from what I have said that I do not greatly appreciate your denying yourselves so as to help others, who have fallen under the yoke of the merciless tyrant Intemperance. Sure I am, dear lads, that the Lord, "Who pleased not Himself," loves to see you following in His steps. But leave it to Him to express His commendation of your ways by-and-by, and do not seek from the world now a badge of its approval.

Come! we must return to our young champion. He had distinctly said, "Thy servant will go to fight with this Philistine," (v. 32), and now we find him carefully preparing for the conflict. Remark, "he chose him five smooth stones" (v. 40), *there was no hasty picking one up when the moment came*; he selected those he believed were the most suitable for the mighty deed he would accomplish. He took *five*, though only one was required, for he would be amply furnished. He was not trusting in the power or smoothness of the stones, but in God; yet he would be neither careless nor self-confident. He took the best he could find, and then trusted God to guide his hand as to which should eventually be thrown, and also to give it deadly force against the foe.

I am sure the Lord would have us learn a lesson from David's ways. If you have undertaken any little service for Christ, such as teaching a Sunday class, speaking a few words at a cottage meeting, or whatever it may be, see that you carefully and prayerfully before-hand select from the brook such stones as you think will best do the work ; have them laid by you, and ask the Lord to bring them to your remembrance as needed.

"And he drew near to the Philistine. And the Philistine came on, and drew near unto David," (v. 41). The decisive moment has arrived ! What a spectacle for men and for angels ! The youthful shepherd advances, staff and sling in hand, his fair young face lit up with "purpose firm" and holy courage. From the opposite ranks of the Philistine army stalks forth the gigantic foe, resplendent in helmet of brass, coat of mail, and greaves of brass. The brilliant eastern sun pours forth its rays upon Goliath's magnificent armour, which flings back the bright beams in dazzling splendour in the eyes of the slight youth, who steadily comes on to meet him. You can picture the mighty giant striding scornfully across the brook, at which but a moment before the young Israelite had knelt. Plenty more smooth stones lay beneath its sparkling surface, but Goliath had his own armour, and utterly despised the apparently feeble provision that lay in the living water. "A few pebbles washed down by the mountain stream !" would think Goliath, "But scattered sentences thrown together by some cheating printer" remarked contemptuously, the other day a young infidel, when speaking of the word of God.

With one stride Goliath leaves behind him the living water, and treads the valley of Elah with proud and stately march.

"And when the Philistine looked about, and saw David, he disdained him." (v. 42.) Oh, how utterly ! He would feign inability to even *see* so small a foe ! He looks about, turns this way and that way, as if searching for the chosen champion of Israel. Can you not fancy you hear the derisive laughter

of the Philistines, as they mark his lofty bearing before his insignificant opponent? Then, as the giant's haughty glance falls upon the lad, whose fair and ruddy countenance, unprotected from even the summer sunshine, shows no trace of fear at the enemy's massive weapon, rage filled his heart, and he cursed him by his gods, (v. 43). What! is the mighty Goliath to be driven off like a dog, by a stick in the hand of a youth? The staff that marked the pilgrim he could see, but he took no count of the smooth stones in the scrip.

No word of contempt falls from David's lips. He speaks with holy boldness, believing with all his heart in the power of God for victory, but he does not despise his enemy. It is not wise to speak contemptuously of our foes, nor to underrate their strength; many a mighty army has been lost from this, proving that "pride goeth before destruction, and an haughty spirit before a fall." (Prov. xvi. 18.)

"David hasted and ran toward the army to meet the Philistine," (v. 48). With no lagging or uncertain step, no trembling knees nor quaking heart; the moment of conflict is a moment of triumph to the man of faith. "I therefore so run not as uncertainly; so fight I, not as one that beateth the air," (1 Cor. ix. 26.) The victory was assured to him who could boldly say: "The Lord is the strength of my life; of whom shall I be afraid?" (Ps. xxvii. 1.) "The battle is the Lord's." (v. 47.) In one moment the smooth stone has done its work, and the proud foe lies low with his face to the earth. (ver. 49.) "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit." (Heb. iv. 12.) David does not stop here; having got the enemy down he would keep him down, and never let him rise again. "He ran and fell upon the Philistine," (ver. 51). Holy energy marks his every action. With Goliath's sword he completes the work of destruction; the Lord will say by-and-by, "Out of

thine own mouth will I judge thee, thou wicked servant."

Keep your feet upon the giant's neck, lads, if in the power of God you have laid one low. Give him no chance of rearing his proud head again. Use no half measures, have no temporizing or truce-making with the foe: "And the God of peace shall bruise Satan under your feet shortly." (Rom. xvi. 20.)

David hangs the great Goliath's armour in his tent, as a trophy of his victory, (v. 54.) and as a lasting testimony to the truth that "the Lord saveth not with sword and spear," (v. 47) but that "this is the victory that overcometh the world even our faith." (John v. 4.)

Thus have we the end of Goliath's armour, as of Saul's—of David's there is no end, for "the word of our God shall stand for ever." (Is. xl. 8.)

One word more and we close. The world and the half-hearted Christians will alike be glad enough to share the triumphs of the man of God. (ver. 52, 53.) In the hour of your victory be on your guard against their patronage. Leave it with Him, who is a rewarder of those who diligently seek Him, to give you by and by His, "well done." Be content, as a follower of the rejected Lord, to take the place of one who though well-known is yet unknown. There will be the manifestation of the sons of God; until then it matters little that the world should appear to know nothing of you, asking with something akin to contempt, "Whose son is this youth? Enquire thou whose son this stripling is." (ver. 55, 56.)





## DELIVERANCE FROM THE POWER OF DARKNESS.

(COL. i. 13. and Luke xxii. 53.)



SATAN is a deceiver. He deceived the woman, and he deceives her children. The rich ruler (Mark x.) was a lovable man, and one who desired everlasting life. He felt that this was lacking to him, and his wealth and his amiability could not procure it. He was one of the best of men after the flesh, indeed exceptionally so, for of none has it ever been said as it was of him—"Jesus beholding him, loved him." He was evidently unconscious of "the power of darkness" which could use his riches to destroy his soul. As the devil led Eve to turn her back on God and on Eden for the sake of the fruit she coveted, so he drew this young man from Christ and heaven by the possessions he really loved. In Eve he had to alienate her heart, in us he finds it already alienated; yet, alas! how few are conscious of it. We are not what we seem to be. We are not what we think ourselves to be. We are under a mastership that, so far as we can do anything, is irresistible. Hence the cry of consternation from the disciples (v. 26). "Who then can be saved?" The answer that alone can allay our fears, is—"With men it is impossible, but not with God: for with God all things are possible." God knows the extent of the power of darkness and can deliver from it. Hence the word in Col. i. 13.—"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." It will be profitable, let us hope, to some at least, to look a little into this subject.

The intense reality of "the power of darkness," of a personal foe, of his amazing resources and ceaseless energy, is not sufficiently considered by us. We underrate all this, hence our little thankfulness for deliverance from it.

It is one object of the four gospels to lay bare the extent of this power, and the daring of him who exercises it, *i.e.* the strong man armed, who kept his palace and his goods in peace, till the stronger than he came upon him, and overcame him, and took from him all his armour wherein he trusted, and divided his spoils (Luke xi. 22). Is this parable difficult? One cannot admit it. Satan is the strong man opposing Jesus, but Satan was defeated and Jesus openly divided his spoils.

Dispensationally therefore, the kingdom of God was a present thing while Jesus was on earth, because He was greater than Satan, and, while preaching the kingdom, He manifested His power over him by miracles. Those who received His words in living faith became children of the kingdom, being born again, and under His protection.

But a more severe conflict between the Lord and Satan came, and a greater victory. The Epistles state it: the gospels describe it. (Col. ii. 15; John xiv. 30; Luke xxii. 53). To this then let us turn.

The Lord Himself stamps the whole scene, from the seizure in the garden, to the crucifixion on Calvary, as the "power of darkness."\* Let us study some at least of its terrible features—The traitor's kiss, the repeated mock trials, before Annas, Caiaphas, the Council, Herod, and finally, Pilate: the many phases of insidious questionings, of artifices, of threatenings, of false witness, of mockeries, of violence, of horrible cruelty, culminating in the terrible sentence at last. Think of the insults heaped on the Lord, even when on the cross,

\* "Power." The word is *exousia* both in Luke xxii. 53, and in Col. i. 13; and it is important to get a clear idea of its signification. Liddell and Scott give, I. Power, means, authority to do a thing. II. Power, authority, might, as opposed to right. No. II. is the meaning of the word in these two passages.



from the lips of every class—the chief priests, the scribes and pharisees, the people, the soldiers, and even the thieves crucified with Him (Matt. xxvii. 44); and adore the grace that delivered, at the last moment, one precious soul from this terrible power; that opened the eyes, the heart, and the lips, of the lowest and most degraded of that vast company, to see beauty in Jesus, and to confess Him as Lord, when even the disciples had abandoned Him, and when every one reviled Him. To own Him the King about to come in His kingdom, when to sight all was over and He was dying as an imposter. (Luke xxiii. 40–43.)

Such is “the power (the *exousia*) of darkness,” and such a genuine sample of deliverance from it, displaying unmistakeably the leading features of “the kingdom”—*submission to God, exaltation of Christ, and resistance of the devil*. How should we covet such faithfulness, such boldness, such triumph! Surrounded by the hosts of wicked spirits; in the midst of men of unbridled will, numerous, powerful, and inflated and brutalized by success; and Satan overruling, marshalling, and directing them all—this poor dying robber waxed valiant in fight, was strong in the Lord, and in the power of His might, witnessed a good confession, and left us, weak as we may be, a blessed proof that deliverance from the whole dominion of sin and Satan, is a present and divine reality. If Moses and the children of Israel burst forth in praise, in that triumphant song recorded in Exodus xv., when they saw the yoke of Egypt’s bondage broken, and their enemies utterly defeated: if they at once took in the greatness of the array against them (vv. 4 & 9), and realized the glorious triumph of Jehovah as He hurled the horse and his rider into the sea, his host and his chosen captains into the Red Sea, ought not we to praise the Lord continually for the eternal deliverance which He has wrought for us, when He triumphed gloriously in His cross over the whole extent of the power of darkness,

and made the character of that deliverance so infinitely precious by receiving us into His kingdom. What an exchange, from subjection to Satan—from a slavery, the degradation of which was fully displayed at Calvary, but is none the less the state of all the unsaved—to obedience to God's dear Son; to a service, every act of which brings us into a deeper experience of His preciousness and His love.

Yet, in thinking on the rich ruler—brought apparently so near to deliverance, to actually gaze on the face of the Redeemer, to kneel before Him, to speak with Him, yet eventually drawn away by a power, unseen indeed, but to him fatally irresistible—how many loved ones come before us? Amiable, kind, outwardly blameless, with beautiful natural affections, good and wholesome in themselves, but spoiled by real rejection of Christ for something they love better—what is this but subjection to the “power of darkness?”

They have their moments of deep and serious conviction too, and like the ruler bow the knee reverently to Jesus, but they rise—to *turn away*. Their treasure is in the world, their secret springs are there, and their hearts, by fatal necessity, are there also. Satan triumphs, not outwardly, as with the thief, not as in his terrible course, but holding in the same captivity. Yet, what an answer do we find in Jesus to the scornful question of the enemy—“Shall the prey be taken from the mighty, shall the lawful captive be delivered?” Yes, thanks be to God! “With men it is impossible, but not so with God, for with God all things are possible.” These are Jesus' own words, and they are words of eternal life, because they cast us only, wholly, yet believingly on God. Sweet resting-place for faith for those we love, the best as well as the worst. May our prayers be fervent for them all.

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# "THIS GRACE WHEREIN WE STAND."

(ROM. v. 2.)

## II.



HERE are many sincere Christians, persons of undoubted piety, who tremble all their course through as to their ultimate salvation. Taught to examine the effects of regeneration and of the operations of the Holy Spirit in them, in order to discover a ground of rest and peace before God, they never find it. Ever conscious of two opposing currents within—real love for Christ and holiness, and that which flows from it; yet, at the same time, a love of self and sin, and that which flows from it—they feel how far they fall short of attaining to what they ought to be. This keeps some of them in continual fear as to their final perseverance, puts them practically under law which calls out the natural rebellion of the carnal will, and thus the more sincere they are, the more wretched they become. Others, occupying themselves prematurely with doctrines, as election, predestination and reprobation, instead of simple faith in Christ, often fall into a desponding state, and doubt if they are, or ever were in the faith at all.

On the other hand there are not a few in the present day who, through hearing and receiving in faith a fuller and clearer gospel, know that they have received the end of their faith the salvation of their souls (1 Peter i. 9), and that their eternal future is secure. They know that whatever discovery they may make of their sinful condition, it was for this, and to atone for this, that Christ died. That He is now risen for their justification, and that they are justified by faith, and have peace with God.

Now the assurance of salvation is blessed, and Scripture

speaks much of this blessedness, but if we stop there, if it be not accompanied with the desire to live practically in the presence of God, the inevitable result will be to turn this very grace into licentiousness.

The condition of such Christians, more numerous perhaps than we think, makes the clear, spiritual apprehension of the grace of God most important. For this cause we resume the consideration of Rom. v. 2, hoping in a future paper to consider Rom. vi. 14, being convinced that the former class deeply need to be established in the one, even as the latter in the other. They both speak of *the grace of God*, a subject which above all others demands of us to lay aside our own thoughts and the thoughts of men, for they never can reach up to the thoughts of God. We must receive God's thoughts of us from God Himself, and we must keep in the presence of God if we would not lose them, or substitute our own for them, which is the same thing.

It is well known that the first eight chapters of the Romans are in two sections, closely united, yet sufficiently distinct in their treatment of the subject of the grace of God to be considered separately. In the first, ending at chap. v. 11, *there is not a word of exhortation*, and this is in beautiful harmony with the truths it developes. Placing a sinner *in* grace is purely an act of God's sovereignty and love, and not contingent on anything on the part of the sinner. Putting the saint *under* grace, involves responsibility while meeting it. This second part is from v. 12 to viii. 39, and in it we find *exhortation*, with an exhaustive review of all the saint's difficulties in obeying it, and the way grace, the grace of God, meets them.

We turn then to the first part (i. to v. 11) and we shall find here that Scripture deals fearlessly with facts, while developing the eternal principles of righteousness. In the plainest language, and with unsparing faithfulness, the extent and enormity of human depravity, impurity and wickedness

are laid bare. Even the heathen were without excuse. How much more the Jews, who had the form of knowledge and truth in the law, and knew by the curses it pronounced the judgment and the doom of sin, yet were no better. The name of God was blasphemed among the Gentiles through the crimes of the Jews. Such then are the charges God lays against men, not against certain persons, as we might do, but against all men, therefore against *us*.

It is to be remarked that in this first part of the Epistle there is no mention of that implanting of sin in Adam, with its transmission through all his race, which introduces the second part. The fruits are found here, not the vigorous root; sins, and not sin; the deeds done in the body that bring judgment, and that terrify the conscience. But our guilt is proved, and the verdict is pronounced, for the trial of man is over. That verdict is, "All have sinned, and do come short of the glory of God": and, as to this,

"THERE IS NO DIFFERENCE."

It is vain then to attempt to make any. We are *lost* after every trial, and it is redemption we need. Redemption, because we have failed and must ever fail under trial. Those who say that we may be saved to-day, and be lost to-morrow, putting the saved again under trial, know nothing of redemption, either what it involves or what it means.

Now it is in redemption, that God's grace is displayed: hence immediately the verdict against us is pronounced—"All have sinned, and come short of the glory of God,"—there is the revelation of God's grace; for be *we* what *we* may, God is love, and this toward us righteously through Christ. Read the words that immediately follow those last quoted (iii. 23), "Being justified freely (*i.e. undeservedly, gratuitously, without cause or merit*) "by HIS GRACE through the redemption," (*i.e. righteous deliverance because of ransom fully paid*) "that is in Christ Jesus: whom God hath set forth a propitiation"

(*mercy-seat, referring to the type in Lev. xvi. 14.*) "through faith in his blood."

"Faith in his blood." How rare the construction! How pregnant the meaning! We must not travel beyond it for a moment to anything else. Redemption is through His blood, and thus we are *brought to God*; propitiation also is through His blood, and thus we practically *come to God*. We are brought nigh by the blood of Jesus, and we have boldness to draw near by the blood of Jesus. (See, in type, Ex. xii. xv.; Lev. xvi. 14.—in anti-type, Eph. i. 7; ii. 13, and Heb. x. 19, 22.) This is solely and absolutely by God's grace alone, for Jesus is His *gift*.

Rom. v. 1, 2, is thus in closest connexion with iii. 23 which we have been considering. Both speak of the believer "being justified;" but the former tells us that we are introduced and placed in the grace which the latter shows was displayed in redemption and propitiation. Through whom we have access, by faith, into *this grace* (in iii. 23 it is *His grace*) wherein we stand" (we are placed).

And what there do we find? Joy in hope of the glory of God, joy in the trials on the way to it, joy in God, the Holy Ghost given to us, the love of God shed abroad in our hearts, assurance of salvation from wrath—"we shall be saved from wrath through him"—and of daily preservation—"saved by his life" (v. 1-11).

There is no exhortation here; all is the clear, precious and emphatic declaration of what God is to us in and through Christ. It is God's revelation of Himself in grace, and He places us in it to enjoy Himself. If we doubt any of it, we have got away from the consciousness of God's grace in which He has, nevertheless, eternally placed us. May we never do so!

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## ECCLESIASTICAL LAXITY.



HERE is just now a fatal tendency to give up, or to count of little or no importance, truths once held very dear. Trouble "within" leads many to look abroad for quiet, and while still professing in a general way, to hold the truth of "the one body," to identify themselves with much that in other times they would clearly acknowledge to be wrong. Such is not the path of faith, nor of those who have Christ, and not merely "truth" before them.

No doubt this is a time when we are called upon individually to test afresh directly by Scripture, everything that we hold, or that holds us, (including much that may hitherto have passed as current coin on the authority of others, without our having personally verified the mint mark upon it,) but it is *not* a time for giving up one iota of Scripture truth or principle.

Let none of us therefore take occasion of a time of trial and confusion to run away and leave our quieter and humbler, but more faithful brethren to stand alone for "the faith;" but let us **HOLD FAST** just as much as, *and no more* than, we know to be of God, and not let one bit of *His truth* slip from us.

There is but one way of rightly holding the special truths which have been recovered in these last days, and that is by holding Christ first, and them *in connexion with Him*. It is possible to talk of "the body" and all the while practically to let slip "the Head." These truths are precious to us because they are *His* work, *His* mind, *His* will and for *His* glory. And surely as we get in spirit near Him, we must become heartily ashamed when we think how He bears with all our ways, and how little *we* can bear that which is trying or unpleasant.

Countenancing evil is a different thing, and it is this that tries many faithful hearts. In this case the principle is clear enough, the difficulty lies solely in the application. If evil is known and countenanced, and judgment of it publicly refused, the godly soul has but one course open: only let us be quite sure that such is the case; that in the first place it is sin of the nature and character indicated in God's word; that in the second place judgment of it is refused; and thirdly, that it is for God's glory that we do leave and not for ease, or mere difference of opinion. In connection with present difficulties the following words written over 30 years ago in "The Present Testimony" are of value.

"No reasonable man would hold a principle upon the grounds of other men's conduct, neither would he reject it upon the grounds of their misconduct. His reason for holding or rejecting it would be its being established or rejected by the Word. If this be not our *habit* of deciding questions involving principles, there will be no safeguard, no criterion, no unerring standard to which to appeal, and truly it would be most unsatisfactory to depend in such things upon the ever varying conduct of persons holding principles ever so true. The only guide for us is the Word of our God, in which alone we can find pure truth."

## CHRISTIAN DEVOTEDNESS.

"I beseech you therefore brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. xii. 1.



TRUE Christian devotedness evidently flows from the devout consideration of the mercies or compassions of God to the poor outcast sinner. The apostle appeals to the hearts of the brethren as being happily acquainted with the riches of divine mercy to lost and ruined



souls. The effect of meditating on this aspect of God's character is transformation to His image, and devotedness to His glory, as our holy, acceptable and reasonable service. Most blessed, precious, privilege! And this holy imitation of the divine character, be it observed, is not the result of our own efforts, but flows naturally from the blessed truth that we are made partakers of the Divine nature, as taught more fully by the apostle elsewhere. "Be ye therefore followers of God," or, literally imitators of God, "as dear children. And walk in love as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet smelling savour." Here let us pause for a moment; the subject is vast and most practical. Talking of devotedness, of holiness, of consecration, what is your standard, dear fellow-christian? Is it your own possible attainments by unwearied watchings, fastings, diligence, or what? Self, in a thousand ways, may be our governing object, but wrong in all. Could God present a lesser or lower object to His children than Himself, as morally displayed in the Person and work of His well-beloved Son? Impossible! One word of inspired authority settles the whole question to faith for ever: "Be ye therefore imitators of God as dear children." This is the standard and measure of devotedness. Being the children of God we are partakers of His nature, and ought never to admit a standard lower than the nature of which we are partakers. God was manifested in Christ Jesus, the express image of His person. It is in Him that we see our new nature, presented in all its perfection, and in all its fulness, but in Him as man, and as it ought to be developed in us here below, in the circumstances through which we are passing.

It is indeed humbling to think that we have answered so little to the call of God to be imitators of Himself as His children. But He has given us an object in which He

manifests Himself that He may lead and attract our hearts to follow Him: And this object we know as the One who loves us and gave Himself for us, and the only object the Christian should ever have. The believer must be formed morally by the knowledge of God, and consecrated to Him as His reasonable service. It is of the body, or outer man, that the Apostle speaks: "That ye present your bodies." The body is here viewed as the sacrifice, and the believer as presenting it; so that the whole man is to be yielded up as an offering to the Lord.

From the first struggles with self in the newly awakened soul to the highest efforts of the pietists and the mystics, the root is the same; it is occupation with self in all. Whether it be the young believer longing after peace with God, or the advanced believer straining after holiness and perfection, they are looking for it within. The eye is turned inwardly in search after feelings, or a consciousness of having arrived at a higher state of Christian life. But this is not all—when death to sin is not seen, there can be no real separation from the world, especially what is called the religious world. Hence we may often be surprised to see godly men mixing with the world and helping on its plans and improvements. But the whole system of self-occupation, of seeking to improve the first Adam condition of man, of seeking to attain complete sanctification in the flesh, is judged by the simple truth, that the Christian died to sin in Christ's death, and therefore ought to walk as one already and always dead to sin.

It is well to know the Lord's claims on the body—on our personal service and surrender. "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments unto God." The idea of a sacrifice is surely that of entire consecration—of body, soul and spirit. The devoted victim under the law was slain

and laid on God's altar. The act was complete; a complete surrender. Christians are to present their own "bodies" as a "living sacrifice" in contrast with the sacrifices of the law which were put to death. It is a self-sacrifice; but, "with such sacrifices God is well pleased," and the only sacrifice that is holy and acceptable to Him now. All others are profane. The sacrifice of the mass, so-called, and the whole system of ritualism, are a practical denial of the finished work of Christ, and most offensive in the sight of God. "It is finished," was the shout of victory: all was accomplished. "For by one offering he hath perfected for ever them that are sanctified (Heb. x. 14).

Since the one sacrifice of Christ was offered, sacrificial and ceremonial worship, with the long ritual of the Jews' religion has passed away. These were types and shadows which came to their end by the coming of the Messiah. "The darkness is past, and the true light now shineth." God looks for intelligence in His servants according to the true light. The sacrifices of old had no conscience, no intelligence, no self-judgment; but, the "living sacrifice" of Christians is called: "your reasonable service." It is the expressed will of God, that those who have been saved through His grace, and brought into relationship with Himself, should be entirely consecrated to Him. This, surely, is devotedness without limit. It is the will of our God, that the Christian, in every part of his being should be wholly sanctified, or consecrated to Himself. What love, what goodness! It is overwhelming! As water rises to its level, so God would have thee, dear fellow-christian, in every thought of thy mind, in every part of thy being, rise to Himself as thy proper object, resource and rest.

EXTRACTED.

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## BRIEF EXTRACTS FROM THE PRIVATE DIARY OF HAROLD SCHOFIELD.

*First Medical Missionary to Shansi, North China.*

NOTE.—Some of the following remarks are original, others are no doubt extracted from different sources. They are given here just as they were written.

### XI.



THE following paper, from the pen of Dr. — sketches still more fully his influence for good at Bartholomew's :—

“I remember well the first time that I ever heard his name. He was two years senior to me at the hospital, and so was well known there, especially in connection with his successes in prize-winning, when I came up from Cambridge, a stranger knowing no one. Consequently, when one day I heard the men, at the next table to mine in the dissecting-room, talking about ‘a man named Schofield,’ the seniors telling the freshmen about him, I listened to their conversation as I went on with my work, without at all realizing at first that it was going to have any interest for me. The burden of their talk was, what a peculiar man ‘that fellow Schofield was,’ and what extraordinary ideas of religion he had. I could not help pricking up my ears. ‘Why,’ said one fellow, ‘I believe he generally preaches somewhere about Goswell Road, or some precious slum, standing under a lamp-post, on Sunday evenings.’ ‘Oh, but that’s nothing,’ burst out another, whom I knew by repute as one of the most idle men about the place, a dissipated, careless fellow. ‘Did you never hear’ (this in a tone of great zeal for propriety and the interests of religion) ‘what he once did in the surgery when he was dressing?’ (i.e., doing practical surgery work.) ‘No; what?’ ‘Oh, a man was brought in one night dying from an accident on the railway, and Schofield was left to

watch him. What did he do but go and get a board, and write on it in chalk, "Prepare to meet thy God," and hold it up before him. Wasn't that shameful?' No particular response was made to this obviously-exaggerated story, the men's consciences, seeming, as it appeared to me, to recognize that if the man were really dying, it was as well that some one should have told him of it; I set it down in my own mind that a true version of the story would have placed it in a very different light, and mentally resolved to inquire further about it, and look up 'that man Schofield,' on the first convenient opportunity. After a short pause, another fellow said, 'Well, there was one rather curious thing about him,—he never would stand any swearing or objectionable talk at the dissecting table where his "part" was.' 'Really!' they all exclaimed. 'How on earth could he prevent that?' 'Oh, simply in this way. You see he was very good at his anatomy (he won all the anatomy prizes), and he always managed to help fellows when they began their "parts"; consequently afterwards, if any one used a bad word, and Schofield said, "I say, you know that's wrong; don't let us have any of that at our table; I should be much obliged if you wouldn't," the man felt ashamed to go on, and so gradually it got to be an understanding that the talk must be kept straight if Schofield was there.'

"Later on, in the great square of the hospital, I got hold of the speaker who related the story about the writing on the board, and sifted his statement a little. It turned out, as I expected, to be all second-hand gossip, and I soon saw that the truth was, that Schofield had spoken to some dying man about his salvation, and this had been dressed up with the sensational details mentioned before, by the imaginations or inventions of the various narrators, by whom the story must have been handed down. But another thing appeared in the course of the conversation, that was, that the zealous vindi-

cator of propriety had a quiet grudge against the object of his story ; so with carefully-concealed curiosity, and a strong inkling of what was coming, I asked if he had ever spoken to him personally. ' Oh, he asked me to breakfast one morning as we were both " keeping " in college, and I went ; but after breakfast he began talking to me about his ideas of religion, and wanted to know if I was saved, and all that kind of thing, you know. I made a point of getting out as soon as I could, and tried to keep clear of him after that.'

" Soon after this a man asked me one day if I would join the *Students' Christian Association*, connected with the Medical School. I had never heard of it, and inquired what it was. He was surprised at my ignorance, and asked me how it was I had never received the notices of invitations sent to me on first joining the hospital. These, however, had miscarried, and but for his having accidentally heard of me as a Christian, and having sought me out, I should never perhaps have known anything of the association, or of Harold Schofield as a personal friend. For, on questioning him about the man of whom I was in search, I found he knew him intimately, and this was the beginning of my acquaintance with Schofield ; not at the moment, for he was away on the Continent (in *Servia*, I think) ; but as soon as he returned I joined the association, of which he was virtually the founder, and from that day we were firm friends and fellow-workers. When he finally left the hospital, the mantle of his secretaryship to the association fell on my shoulders, and remained there as long as I remained in the hospital.

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## THE OLD IRISHWOMAN.



ESTERDAY I went with a friend into the Italian church at Holborn. The floor was just being scrubbed, therefore we did not go all over the building, but walked about for a few minutes, looking at the images and brilliant paintings, and thinking sadly of the poor men and women, whose minds Satan deludes by means of that religion of the senses. As we stood near the door, looking at the high altar, an old woman came hobbling towards us, leaning upon a stick, and asked for a half-penny. She was profuse in her thanks and blessings for the penny which was given her, and I soon learned from her accent that she was a native of the "Emerald Isle."

"You are Irish, aren't you?" I said.

The effect of the question was electric.

Instantly the poor bent form was drawn up as straight as a bolt, and in a tone of exultant pride she answered,

"Yes, that I am! Irish to the back-bone!"

After a few more words she went out of the church muttering a prayer to the virgin Mary.

That old woman was not ashamed to show her colours; she seemed to consider my simple question as an appeal to the honour of her beloved fatherland, and proudly she responded to the appeal.

Do we young Christians glory in *our* fatherland as she did in hers? We sometimes sing:—

"Heaven is our fatherland;  
Heaven is our home."

But do we speak and act as though we meant it? And above all, do we glory in our Master? Do we triumphantly meet any appeal to the honour of the Lord of that bright land we call "home?"

This little incident brought back to my mind, something that happened when I was a little girl, twelve. I was looking at a book with an unconverted cousin, who was visiting us. Among other short tales there was one about a poor man who, when asked what was his greatest ambition, replied: "That I may win Christ, that I may be found in Him, that I may know Him." My cousin pointed to this, and asked me,

"Is that *your* wish?"

A dreadfully cowardly feeling came over me; I felt afraid to confess my Lord, and pretended not to hear the question, but he asked again:

"Is that *your* wish?"

Then I shyly answered,

"Yes."


"You are ashamed to own it, aren't you?" he said.

Oh, how rebuked I felt! My unsaved cousin had given me an opportunity for saying a few simple words to him about his soul; he had challenged the reality of my faith and love to Christ, and how had I met the challenge? How often I have thought with shame of those words:

"You are ashamed to own it, aren't you?"

Oh, do let us show our colours bravely; with a sense of our own nothingness, let us exalt Him who is so worthy, and may a worldling never have cause to say we are ashamed to own our allegiance to the Captain of our salvation!

## THE LAST NIGHT ON EARTH.

N all cases this is a solemn time, and one that returns after long years to the mind of the beholder with never-to-be-forgotten and hallowed reminiscences. Have you ever thought of our Lord's last evening on earth, and how he spent it?



It is fragrant with the memories of ineffable love, and must have lived with undying freshness in the memories of His favoured and chosen apostles.

The character of the whole evening can best be described in the language of inspiration referring to this very period. "Now before the feast of the passover, Jesus knowing that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them *to the uttermost*" (marg). Such a preface is unusual, and calls our attention to the special character of this wonderful evening. It commences with the gathering by Jesus of all His loved ones round Himself in that upper room, the paschal feast or supper of the passover being on the board. Previous to it, or early in its course, our Lord rises, and is among them as One that serves, and that in the lowest place. He washes their feet. In all His life of ministry, He had never before rendered them so touching a service. The world at large rather claimed His care up to this time, and on it were lavished His miracles of love and mercy, or rather "His own," who received Him not. Now He shuts Himself up in this, the last evening, with "His own" who did receive Him, and lavishes the richest tokens of His love on them. The feet washed, the supper proceeds, Jesus, however, being troubled in spirit, for a traitor was at the board.

Even in pointing him out, Jesus must shew the tenderest love in giving him, from His own hands, the sop. It was enough; Judas went *immediately* out, evidently precluding the idea of his staying to what we know as "the Lord's supper," which took place afterwards. And, when he was gone, the atmosphere was cleared. The others might be dull, they were at least true. And now He institutes the new feast, ever afterwards to be as sacredly cherished by Christians, as the passover has been by the *Jews*. Observe that He gives thanks twice and afterwards He sings a hymn. Oh what love, what un-

bounded love! What a setting aside of His own feelings, true, human feelings of the veritable man Christ Jesus, afterwards poured out in Gethsemane. Surely to Him the cross was as real and true at the table as in the garden, but this was the disciples' time, this was the last evening with them, and we read of no heaviness of spirit now, but the contrary. All the sacred treasures of love, and what love, were showered on them in rich profusion for the last time. The feast of love instituted, the hymn of praise sung, then follows the richest spiritual food in perhaps the whole Scripture. The 14th, 15th, 16th chapters of John all for them, all for their good; and finally, before He would cross that brook, Cedron, that divided their joys and blessings from His grief and sufferings, He lifts up His eyes to heaven in John xvii., and pours forth that marvellous prayer for His beloved disciples of all time. Oh! what a mighty heart, what unselfish affection! Have not we a wondrous Saviour? Oh! that we may prize Him more and more.

With this the evening closes, and His night begins. He begins to be sorrowful and very heavy, and, choosing three from the band He had just so richly blessed, He, the Lord of all craves their sympathy, or at any rate their company, for one short hour. But no! The eyes that were all bright, when it was their own blessing that was in question, becomes dull and heavy at the sight of His grief. And the voices that eagerly questioned Him in John xiv., xvi., are lost in the silence of sleep, not of pity. Oh what wretched creatures are the pick of our race at their best estate! Consider this last evening, and you will find much cause for exalting Christ and despising self.

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## DECISION FOR CHRIST

(Rom vi.)

**T**HE second part of the epistle to the Romans begins with chapter v. verse 12, and in this part, for the first time, we find *exhortations* (see vi. 11 to 14), *i.e.*, our responsibility, if Christians, to make it manifest that we are such; but this without in any way weakening grace. We have in fact, here, two vital streams, traced from their source, entirely distinct, and flowing invariably in opposite directions. *Adam*, is the source of the one, *CHRIST*, is the source of the other. It is thus this second part opens, and we are carried on by the Spirit of God from all that is said of Adam and those of him, to what is true of Christ and those that are His; and every point of contrast (as in verses 15, 16, 17, 18, 19,) demands the *closest examination*, in order that we may become more and more conscious of the total wreck of everything in Adam, and realize the fulness and certainty of every blessing in Christ. On this our daily walk depends, and much of the unevenness in the lives of Christians springs from their ignorance, or practical neglect, of this most deeply important subject. "Decision for Christ" is too often made a matter for the sinner exclusively, as at Gospel meetings. It cannot be too earnestly pressed on such, but it must not be forgotten that *decision for Christ* is again and again demanded of the *believer* all through life. He is continually called to choose between what is of the flesh, the fallen Adam nature, however fair to look upon, and what is of Christ.

The true understanding of what *man* is according to God can only be learned in "the man Christ Jesus." Even the

law, though holy, just and good, if it could have been kept, could not have formed a character like that of Jesus. His perfections exceeded the highest requirements of the law, while His course was one unbroken act of obedience. Beholding Jesus, we see man, (infinitely more than man,) the delight of God at all times and under every circumstance. Hence it is said in verse 18 (summing up the three preceding verses). "So then as through one trespass unto all men to condemnation; even so through one act of righteousness unto all men to justification of life. For as through the one man's disobedience the many were made sinners, even so through the obedience of one shall the many be made righteous" (R. v.). It is therefore no question of Jew or Gentile, but of "all men," as to the bearing of these acts; and of "the many," as to their application. Tracing up to Adam, we are brought face to face with the divine appointment of one man as head of the race, on whom the destinies of all men depended. He fell and brought condemnation on all. Like a creeping root which as long as it lives, it spreads, and sends up living plants, alike at all times and in all places; and, as noxious, is doomed to destruction, so that condemnation attaches to it, and to every shoot of it—such is Adam fallen, such is his race to the remotest issue. But on *this principle* God has brought in another Man, as head of another race, of all who believe (for there is no difference), and connexion with Christ gives us a life, sinless and perfect, to which no penalty can attach, as well as a righteous standing before God. "Justification of life," and "justification," are both ours, and both the blessed contrast to "condemnation" in Adam" (compare verses 16 and 18).

This truth is more fully worked out to its marvellous results in Rom. viii. which begins with, "No condemnation to them that are in Christ Jesus"—a favourite chapter with all Christians, however imperfectly taught as to the truths with which it is connected.

The objection of nature to all this is—that if grace has so abounded that a man comes into all blessing by simple faith, and is constituted righteous, and separated from all condemnation by the obedience of another, why not continue in sin that grace may yet abound? In other words, the absolute freeness of the pardon and blessing must necessarily give freedom to sin. But the Spirit of God at once takes the highest ground, by claiming for the believer a present and eternal connexion with Christ, as real in its results to faith, as connexion with Adam, and Adam's doom, had been to experience. As formerly alive with Adam life, He shows that the believer becomes connected with Christ, *first in death*. "In that he (Christ) died, he died to sin once for all; in that he liveth, he liveth unto God. Even so reckon ye also yourselves to be DEAD unto sin, but alive unto God in Christ Jesus." This is a simple but an amazingly high principle. For if it be the joy of our hearts that God ever reckons us righteous without works (chap. iv. vv. 3 to 8, 23 to 25), we on our part are to "reckon" also. Reckon what? That, although surrounded by sin in every possible form, we, because of our connexion with Christ, are dead to it, and alive to God in Him. "Dead and alive again." This is the Christian's principle for every day life, and acting on it by the power and grace shewn in chapter viii., this principle will be strengthened. Indeed there is no other way to strengthen any principle. Popular christianity is carried on under the implied condition, that it never is to really interfere with the pursuit of pleasure, money, ambition and the like (2 Tim. iii. 2. 5). Such is not true Christianity, which in the minutest particular calls for practical decision for Christ against every form of evil.

It is here that baptism comes in (vv. 3 to 5) Nothing ought more to intensify the truth of our separation from everything to Christ than our baptism. At the beginning it

was an unmistakeable step of decision for Christ by those who believed in Him, and cost something to take it, however great the privilege. Why has it not continued to be so? But, any way, no sober Christian would look upon his baptism as an isolated act. This, every reference to it in the Epistles, plainly forbids. If we have, in figure, been laid together with Christ in the grave, then, "as Christ was raised from the dead by the glory of the Father, so we also should walk in newness of life."\* How can that "newness" be manifested but in constant decision for Christ in every step? This was impossible in our unconverted state, therefore it must be in *newness of life*.

But space forbids more now. Suffice it to point out the four salient points, thus far, in the chapter:—

First. The fact itself—"We are dead to sin" (v. 2).

Second. Our baptism to Christ expresses it (vv. 3, 4).

Third. As knowing it (v. 6) we should not henceforth serve sin.

Fourth. Therefore we are so to reckon it (v. 11).

May we really do so. (See Gal. ii. 20).

## MAN'S JUDGMENT.



It is striking that when Paul speaks of man's judgment in 1 Cor. iv. 3, he really says, "man's *day*," intimating that this is the day when man pronounces on what is good and what is evil; but there is another day when the Lord will give His judgment, and man's will then appear to be "the very smallest matter."

There is however deep moral significance in the fact that men are ever forming judgments and pronouncing verdicts,

\* *Kainotees*, "new in character; a condition without precedent in our past experience."

either in their own case or in that of others, and this irrespective of mere mental intelligence. "Even a child is known by his doings, whether his work be pure, and whether it be right."

The word of God alone gives due weight and importance to the fact, that all, save infants and imbeciles, know the essential difference between right and wrong, good and evil. It alone traces the origin of this knowledge, and reveals its present and eternal results, which, as they affect every one of us, it is well to consider with seriousness.

This knowledge of good *and evil* came in by sin. Before Adam fell, he knew not evil. He was blessed by God and surrounded by good. Everything that God had made was very good and everything declared His goodness. When he sinned he knew evil. Self became his object, not God, and self under the power of Satan. The immediate effect of this knowledge was, that Adam and his wife fled from the presence of God where alone good could be known.

Men still follow the same course. Even when God was revealed in perfect grace, in the person of Christ, there was no difference as to this. The Lord's testimony was—"Light has come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."

But this knowledge brought in shame as well as fear. They sought to hide themselves from the presence of God amongst the trees of the garden because they were *afraid*, and they sewed fig leaves together and made themselves aprons because they were *ashamed*. This effect morally remains also. All the forms of society are framed for concealing the real condition of men. They put restraint upon themselves in the presence of one another, otherwise how could society exist?

There is more even than this. Adam when summoned into

the presence of God and questioned as to what he had done, immediately sought to lay the whole blame elsewhere. "The woman whom thou gavest to be with me, she gave me of the tree and I did eat." Guile was thus in his mouth, even as guilt was in his heart, and this before God! He wished it to be inferred, that if God had not given him the woman he would not have transgressed. But the very plea that he thought would avail him, was the ground of his condemnation:—"Because thou hast hearkened to the voice of thy wife" &c.

We shall find in every one, by nature, this root of sin still vigorous, whatever the difference as to the amount of fruit. There is the same avoidance of God, the same guile, with readiness to lay the blame on others or on circumstances, and self-justification, as in Adam. Of what value then is man's judgment? "*Ye judge after the flesh*," the Lord said to those who were judging others, and even Him (John viii.), and this in contrast to His judgment which alone is both just and true (John v. 30; viii. 16). Therefore, whoever judges *after the flesh*, must himself also be judged, and judged by Him whose judgment is righteous and true. On no subject is Scripture more explicit, and yet on few are men more careless and indifferent; for so deceitful is the heart, that judging others is the staple matter of most conversation. (see Rom ii. 3, 5, and 15, 16; James iv. 11, 12; v. 9, 10; Rom. xiv. 10, 12; Matt. vii. 1, 2; John v. 22; 1 Cor. iv. 3, 5; 2 Cor. v. 10.)

It is not the people of the world only that are guilty, or that have an interest in this subject. The Christian also, though fully saved as to his person, has a peculiarly deep, solemn, and important interest in it.

For, seeing that every judgment of man and his conduct as resulting from that judgment, point on to the tribunal of God, and every wrong verdict, in our own case or in that of others, must be reversed, and receive its due condemnation; of what



serious importance is the question—What is good and what is evil? The thoughts of men as to it, of all men, sincere Christians as well as others, are, we know, divided and opposed. Confusion reigns around us. Reasonings and arguments, religious, philosophic and popular, abound, until the heart sickens at the never ending controversies. What is the remedy for so sad a condition of things?

Let us recall what has been already before us. The effects of sin as vitiating the judgment are—Man is away from God, has guile in his spirit, is ready to lay blame on others, and to justify himself. These effects must be met; there can be no remedy without this.

They are met in Christ. By Him we are brought in perfect peace into the presence of God, to joy in God (Rom. v.) and to have no guile in the spirit. (Ps. xxxii.) It is in Him we have eternal life, holy in its nature (1 John v. 18); and although the flesh is within and the world without, He Himself is the sanctifying object of delight and hope. Occupied with him we purify ourselves even as He is pure (1 John iii. 3). The Holy Spirit is also given to us that we may be guided into *all* the truth, so that “he that is spiritual discerneth all things, yet he himself is discerned of no man.”

What a marvellous way of resolving the question of good and evil! What unspeakable grace of God to sinners, not only to save, but to give to them when saved, when set in perfect peace, and without guile, as to all evil, in His presence a perfect standard, a perfect code of morals, the highest, the purest, the holiest, yet the simplest; far beyond even the law, which is holy, just, and good; yet suited equally for the babe as for the father in the family of God:—

#### THE LIFE AND WALK OF JESUS.

(See 2 Cor. iv. 10, 11; 1 Peter ii. 21, 23; Phil. ii. 5; Matt. xi. 29; 1 John ii. 6, &c.)

What an elevated knowledge of good! What a test as to


every form of evil, however disguised! Is it after Christ? If not, it is evil, whoever may call it good. It is this which gives value to the precious teaching of John xiii. 3, 12, and Eph. v. 26, seeing that Christ Himself uses the "water of the word" for the detection of evil; for "the word" shows what is and what is not "after Christ;" The Scriptures contain the wisdom of God, and, as to this, in the New Testament the mind of Christ, and it is for us, as thus ministered to by the Lord Himself, to have "our senses exercised to discern both good and evil," and to "become wise unto that which is good, and simple (*guileless*) concerning evil" (Heb. v. 14; Rom. xvi. 19).

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## BRIEF EXTRACTS FROM THE PRIVATE DIARY OF HAROLD SCHOFIELD.

*First Medical Missionary to Shansi, North China.*

### XII.

R.— further writes:—"It was this Students' Christian Association that was my earliest and closest link with Schofield. His sympathies were thoroughly engaged with it. He felt it to be a most valuable means of bringing together, in Christian intimacy and fellowship, the Christian men about the hospital; and of strengthening them for some spiritual work and testimony within its walls; and for these objects he worked with all his heart. Finding a response in me to his feelings drew us at once into a close intimacy, and many an hour have we sat working out our arrangements for the meetings, and other work connected with the association. It was in this way that I began to see, although perfectly ignorant then of the feelings and purposes he was cherishing

about mission work abroad, what was, perhaps, the most leading feature of his Christian character; namely, his *devotedness* to the Lord and His service in the gospel, and his intense earnestness for the salvation of his fellow-man. United with this there was another beautiful trait,—a perfectly unaffected, direct, transparent simplicity, of which his frank open face, his guileless look, and ready beaming smile were the natural expression. He seemed to have no self-consciousness, and never spoke of himself except when some reference to the past rendered some such allusion inevitable; and then it was made in the simplest and most natural way, without any of that ostentation of bashfulness, which self-esteem so readily assumes, when it wishes to add humility to the picture of its graces.

“I have never met any one who had been gifted with large natural abilities and mental powers, and had won by them distinguished successes, who seemed to be so little aware of the facts as Schofield. Work with him came as a matter of course, and that he should excel and beat others seemed to him rather their misfortune, or due to a neglect of opportunities, than his own merit.

“He had the rare power of studying hard, without in the least showing that the work was a burden, or losing his calmness of spirit. He did his work, as the students’ saying is, “without turning a hair.” No doubt this was largely due to his own remarkable powers, his accurate memory, and his peculiar aptitude for abstracting himself at will from all surroundings, and concentrating his thoughts upon any point he wished to settle. But this was not all: he worked *for God* in the study, in the laboratory, in the wards; and ‘the peace of God’ kept his heart delivered from the worries that those feel who toil without it. And yet he never worked in a half-hearted, idle way.

“What he did, he did *well*. I remember once, while I was

waiting for him in his rooms, I took up one of his medical books,—one that he had used in the earlier stages of his career,—and opened it at the fly-leaf, to read with some astonishment, ‘This is a truly excellent book. I have read it through six times, and each time with increased profit.’

“I could not help asking myself whether I had ever read *any* book (except the Bible) *six* times through!

“I have often been struck, on reviewing the past, with the remarkable way in which God prepared His servant, in Schofield’s case, for the peculiar work to which He had purposed to call him in due season. *Physically*: his bodily strength, ability to endure fatigue, sound constitution, and simple habits of life. *Mentally*: his remarkable talents, especially his readiness in learning languages; his large acquirements, and distinguished professional attainments, and skill. *Spiritually*: his love and devotedness to Christ, and his sympathetic yearning for the salvation of others,—all these features, physical, mental, spiritual, being *strongly marked* characteristics, combine to show us how One who,—

‘Deep in unfathomable mines  
Of never-failing skill,  
He treasures up His bright designs,  
And works His sovereign will,”

fitted the workman for his work, and sent him forth worthily furnished for the toil. Why, then,—the question is hard to repress,—why was he—so specially prepared, and so manifestly sent forth to the work, so happy in it, so prospered in it—suddenly taken home? To teach us, perhaps, that He whose work it is, is, after all, independent of His own choicest instruments; perhaps also to *mark*, in this way, a life of singular devotedness, of peculiar usefulness, as it could not otherwise have been emphasized, so that others may ponder and be stirred up to a holy emulation. In this way his death may do more for the cause he loved, and gave himself to, than even his life could have effected.

"Beyond this all is mystery. Why this should be thus is one of the 'riddles' (1 Cor. xiii. 12, margin), for the solution of which 'we watch, and wait, and *wonder*, till Jesus comes.'"

"It will not be supposed from the tone, any more than the substance of what I have written, that he who is the subject of my sketch had no faults, nor that we were always and entirely of one mind upon all things. This was not so. Faults there were, for no disciple is fully like the Master; but this is not the place to speak of them. My object has been to recall those things in him that were the reflection of the image of his Lord, that perhaps some may be influenced, as I would myself be, to follow him, as he, by grace, followed Christ.

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## A FRIENDLY CHAT ABOUT "SICK CLUBS."



NOW are you this evening, Tom? I'm glad to see you, for I have been wanting to have a few words with you, some days back."

"Well, let's take a turn up the lane, Charlie, and I'll hear what you have got to say."

"I hardly know how to start, for I don't want to vex you, Tom, but it is best to be plain-spoken with an old friend. You and I set off to follow Christ some years ago now, and we both took our place at the Lord's table about the same time and have had much happy fellowship together since. So I take it that we are such firm friends that you won't be hurt if I tell you straight out that I was truly grieved, the other Saturday evening, to see you turning in at "the Anchor," with a lot of worldly fellows. I thought I would speak to you about it the first chance I got."

"Oh! is that what you're driving at, Charlie? I can quickly set your mind at ease, and I am glad you have spoken

of it, I am sure you must know I would not go into a public house for pleasure, to sit down and drink, and talk with the ungodly. I would not for the world do such a thing. But, once a fortnight, my sick club meets at the "Anchor," and I have to go to pay up. I don't say but what I stay a bit when I get there; business has to be talked over, and one can't bustle away all in a moment from the chaps that are in the same club with one, you know."

"And I suppose there's beer served, Tom, and you sit and drink it, while the business goes on?"

"Well, I don't see any harm in drinking a glass of beer, when the club pays for a certain quantity, whether it is drunk or not. Yes, I take my glass; you see I am not over strong, Charlie, and though I don't have it at home, I think occasionally it does me good. Come, what have you got to say? I see you are not satisfied."

"I was only thinking of that verse we have often talked over together; it might trouble you now when you turn it up in your Bible: "Abstain from all appearance of evil" (1 Thess. v. 22). You must own there is a very strong appearance of evil when you, a Christian young man, are seen going into a public-house, sitting there, talking and drinking beer, in apparent fellowship with men of this world. We know so well, you and I, that those houses bring ruin and misery to numbers of homes, and are the very stepping-stones to hell for so many poor souls—forgive me, Tom, if I speak strongly, but it does seem to me a *heartless* thing for any Christian to help on such a house by the sanction of his presence, and, God helping me, I'll never be seen to set foot in one."

"Well, Charlie, when you put it that way, it makes me sorry to have to go, but what is one to do, if one belongs to a club?"

"Ah, that's where it is, Tom; now comes the question of the club. Have you the authority or approval of the word of

God for belonging to it at all? Let me read a verse or two from my pocket Testament, and then we will talk them over. "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?.....Therefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you" (2 Cor. vii. 14-17). Don't you allow that a Christian, joining one of these clubs, has got himself under an unequal yoke? Is it not a union out of Christ, and as such, is it not unworthy of one who professes to make Christ his starting point and centre?"

"Yes, what you have read certainly does condemn a believer linking himself with those who are not in Christ, and it was just that verse held me back at first from joining the club; but then it seemed to me, Charlie, that this is not having fellowship with works of darkness (as in Eph. v. 11), for it is really a very good philanthropic thing. You see, if I keep well and at work, the money I put in goes to support some poor sick fellow who can't get to work."

"That sounds all very well, Tom, but you know each one of you thinks there may be a day coming when *you* will be sick, and at home, and then the other fellows will be supporting you. It is quite plain to me that this is not the principle on which a child of God should act, however much it may be fair play for the worldlings. Now, if you honestly want to help any one who is sick, or out of work, *do it*. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. ix. 7). "He that hath pity on the poor lendeth unto the Lord; and that which he hath given will He pay him again" (Prov. xix. 17). It is very pleasant to feel one has lent, or given, something *to the Lord*; and to know that He won't forget it; it is our privilege

to leave the debt in His hands, and not to look to man to pay it off. Just read the Lord's words in Luke vi. and you will find He would have us do these things from a higher standpoint than the world takes. Listen: "If you do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners to receive as much again. But...do good, and lend, hoping for nothing again; and your reward shall be great." Come, Tom, I think you must own such words from the Master make you ashamed of the "philanthropic" association you are speaking up for—self-seeking is at the bottom of it, and worldliness is the result!"

"Indeed, Charlie, I do want to walk in all godly separation, and I really had not noticed those verses in Luke, which hit me pretty hard. But now, what would you do? Would you have a fellow make no provision against a rainy day?"

"No, I don't say that, though I know there are some who take the Lord's words in Luke xii. as an encouragement to trust Him to provide for them through any coming days which may prove "rainy;" and I am sure, Tom, God will honour any who thus act in true and simple faith. Yet for my own part, I feel that we may take it as God's providing if He puts it in our power, not only to pay our way, owing no man anything, but also to lay by a small sum from time to time, so that in sickness, or old age, we should not become a burden either to the church or the world."

"Where would you put it, Charlie? I should always spend it, if I could get at it?"

"I put mine in the Post Office Savings' Bank. It is perfectly safe there, you would get a small percentage on it, and could draw it out at any time you wanted it, with the happy satisfaction that it is really your own, and that you are not



taking the money of any other man, as you do in your club."

"I don't think I should put any by though, if I was not *made* to pay up a certain sum every fortnight, as I am now."

"Don't say that, Tom. If you feel the thing is of God, you can ask Him to give you steadfastness of purpose to put aside every week the very sum that now goes to the club. And then, you see, if you never fall ill (and I am sure I hope you won't), you will have it handy to draw it out by and by, when you want to set up a little home with some godly lass."

"Well, Charlie, I think I'll be advised by you. I am sorry I ever joined the club. But what about the money I've put in? I can't get a penny of it out, if I withdraw."

"Let the money go, Tom. I'm sorry you should lose it, but better do so than continue to dishonour the Lord by keeping on with such an association. He'll reckon up what you lose for His sake, like He did the fifty thousand pieces of silver that went into the fire at Ephesus. He will make it good to you somehow, for "the Lord is able to give thee much more than this," as the prophet said to King Amaziah, when he bid him sacrifice his hundred talents rather than disobey the word of the Lord (2 Chron. xxv. 9).

## EARTHENWARE AND CRYSTAL;

OR, NOW AND THEN.

**EARTHENWARE.** "God.....hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in *earthen vessels* " (2 Cor. iv. 6, 7).

**CRYSTAL.** "The bride, the Lamb's wife.....having the glory of God, and her light was.....clear as *crystal* " (Rev. xxi. 10, 11).



ET us consider, for a moment, the wonderful figures by which the Spirit of God sets forth the contrasts between *now* and *then*, between what we are, and what we shall be. We will consider the future first.

The Bride is represented as a transparent cube of crystal

some 1500 miles square, in which is the transcendent light of the Lamb, in whom is all the glory of God. Notice particularly this word, "*the glory of God.*" What then is the appearance this presents? Simply that of a glorious refulgent light, whose beams are multiplied and intensified by the crystal, which has two characteristics, in itself invisible, it perfectly transmits every ray of light. Now this crystal is composed of all the saints in the church of God. Under this figure each one will be seen (for they are all crystal). Each one will transmit, without hindrance, the glory of God in Christ to the redeemed earth (for they are all crystal). Supposing an opaque saint got into this glorious cube here and there, what would be the result? Simply, that *they* would be seen and Christ's glory would not—you cannot have both. This thank God, is what we all shall be, there will not be a single opaque Christian.

Now listen to 2 Cor. iv., what about the believer here? The same "glory of God" is seen, but instead of being in a mass of crystal, it is in an earthenware vessel—what a contrast! And *this* is the solution of the mystery of verses 8, 9, which find *no* counterpart in Rev. xxi. Crystal needs no breaking to make it transparent, but earthenware does. You who are reading these lines, tried, perplexed child of God, you are both troubled and cast down, and yet your Father loves you. It is only because God would get more of the glory to shine out of you. It is not so much backsliding children, who get this sort of teaching. It was Gideon's picked 300 who had to have their earthenware vessels broken, not those who went back. It was Paul, not Demas, who wrote these verses. Oh! what a happy day, when the earthenware shall be exchanged for the crystal. We must be broken, we must be crossed, we must be troubled. It casts us more on God, it works patience, it sheds God's love abroad in our hearts, and God's glory in our lives.