

# Streams of Living Water

FOR THE

## Children of God.

“He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believed on him should receive. (John vii. 38.



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## TO THE READER.

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THE most precious aspect of the ministry of the Holy Spirit—the “well of water springing up into everlasting life”—is indicated in the words of Him from whom the Spirit came, “He shall glorify me, for he shall take of mine, and shall shew it unto you.” This must necessarily transcend all else.

There is, however, another side to the Spirit’s gracious activities, viz., that He is to be our abiding Companion and Comforter in a path beset with such difficulties as, without His aid, we should find to be overwhelming.

On both these lines, the Spirit works largely through the ministry of those whom He has already instructed in the things of Christ. It is to present some of this ministry that this little book is sent forth. May the thoughts contained in it prove to be like “rivers of living water” to the oft-wearied traveller !

T. W.





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## The Springing Well.

“Howbeit when he, the Spirit of truth, is come, he will guide you into all the truth.”—  
John xvi. 13.

O Lord ! Thy glory we behold,  
Though not with mortal eyes,  
That glory, on the Father's throne,  
No human sight descries.

'Tis not for human eye to see,  
Nor human ear to hear,  
Nor heart conceive what it may be,  
Or bring the prospect near.

But God, in love, has freely given  
His Spirit, who reveals  
All He's prepared for those in heaven  
Whom here on earth He seals.

J. N. D.

B

## THE SPRINGING WELL.

### THE WOMAN OF SAMARIA.

Who can estimate or measure the magnificence of the portion offered for her acceptance? "Never thirst." "It shall be in him a well of water springing up into eternal life." The Lord arrested her heart by the suitability and grandeur of His gift.

Before she understands it she values it, and therefore responds, "Sir, give me this water, that I thirst not, neither come hither to draw." She had not yet learnt that her sins were forgiven, and this must come first. Hence the Lord now addresses her conscience. The blood must be on us before the oil can be put on.

But lest one should think that this wondrous gift is only when one is utterly reduced, like the woman of Samaria, we read in John vii. 37, 38, in the very hour of the harvest, the joy celebrating the flow of earthly blessings, He challenges every heart present by the invitation, "If any man thirst, let him come unto me, and drink."

"He that believeth on me, as the

scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive : for the Holy Ghost was not yet given ; because that Jesus was not yet glorified."

He can surpass to the heart the greatest concentration of earthly blessings. He can prove Himself better than the best ; in the very noontide a light above the brightness of the sun ; truly the brightest thing in the brightest day here, because the Spirit comes to us here from Him in glory, and, instead of seeking contribution from outside, we contribute, because of His gift, rivers of living water. We in ourselves have enough and to spare. J. B. S.

It is by attachment to Christ that we shall be kept from the evil of the world. The Lord says in John x., "I am the door : by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

You do not want the shelter of a fold ; you are kept, whatever the condition of things in the world, by the

power of attachment to Christ; you are saved, are in liberty, and find pasture.

The most gifted intellect in the world could not explain how a Christian is kept down here, preserved from evil and temptations and allurements, and at the same time finding pasture. He does not go to the world's fields to find pasture, he is independent of them. The secret of it all is attachment, which exists in the Spirit of Christ, the living water which Christ gives, and which springs up in the believer unto everlasting life.

F. E. R.

If the affections and joys of our hearts are in the current of the Spirit of God, we shall, so to speak, encourage Him in His blessed service by the response of our hearts. Where this is lacking, the Spirit is grieved, though there may be no sin on the conscience.

C. A. C.

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## Christ is Indispensable.

“He that abideth in me, and I in him, the same bringeth forth much fruit : for without me ye can do nothing.”—John xv. 5.

As the bridegroom to his chosen,  
As the king unto his realm,  
As the keep unto the castle,  
As the pilot to the helm,  
So, Lord, art Thou to me.

As the ruby in the setting,  
As the honey in the comb,  
As the light within the lantern,  
As the father in the home,  
So, Lord, art Thou to me.

As the sunshine to the heavens,  
As the image to the glass,

As the fruit unto the fig-tree,  
As the dew unto the grass,  
So, Lord, art Thou to me.

Trans. from J. TAULER.

It is a great thing to apprehend the attitude of Christ to His people. Christ is indispensable to us. We want care and sympathy, and the Lord knows how to succour the tempted. Many things come to us which cause exercise; we need to be kept here; we need One at the right hand of God to make intercession for us; but it is very blessed to take in the idea of the proper priestly attitude of Christ in regard to His people.

Everything that the Lord did in regard to man upon earth He does in some sense now. He is the same yesterday, and to-day, and for ever. If, when upon earth, He laid Himself out to attend on man, to bring home to him the knowledge of God, the same thing is true in regard to Him now at the right hand of God. He is in the attitude of blessing. He never gives it up, and the proof of it is that rain comes; by rain I mean the ministry



which comes to the Lord's people in the way of refreshment, the object of which is that we may be fruitful, that the ground may respond to the care which is exercised in regard to it.

F. E. R.

THE pressure of sorrow turns one away from the world, and rebukes the natural self-importance of the flesh, and this leaves room for the blessed Lord to come to the heart, in all the tenderness of divine sympathy and love, to establish a personal link between Himself and the sorrower that could not be formed in any other way.

The psalmist could say, "Thou hast considered my trouble; thou hast known my soul in adversities." (Psa. xxxi. 7.) A friend who comes near to you in time of pressure or trial makes himself very dear to you.

C. A. C.

To Adam a garden was given, and everything in it; a tree of life in the midst of the garden, and there he was set, subject to God's word. But now it is a Person, the Lord Jesus Christ.

Mary Magdalene, in a garden, said to

the gardener, "They have taken away my Lord, and I know not where they have laid him." Very ignorant, I admit, but her heart was set on a Person. Hence the Lord reveals Himself to her. He does not give her anything on the earth, but He said to her, "Go to my brethren, and say unto them, I ascend unto my Father, and your Father." It is a great thing to know Christ personally, so that you can sit down under His shadow with great delight.

There is a universality about a person that no combination of circumstances can supply. We all know that no combination of circumstances can make up for the loss of a near relative ; things cannot equal a person.

J. B. S.

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## The Light of Christ.

“Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.”—Heb. i. 3.

O Lord ! 'twas sweet the thought  
That Thou wast mine !  
But brighter still the joy  
That I am Thine.

Thine own, O Lord, the fruit,  
The cherished fruit,  
Of thine all perfect love !  
No passing root

Of evil e'er will dim  
Thy cloudless rays,

But a full heart pour forth  
Thine endless praise !

O joy supreme and full !  
Where sunless day  
Sheds forth, with light divine,  
Its cloudless ray !

J. N. D.

PEOPLE often go to the scriptures to find Christ, instead of, by the Spirit, bringing Christ to the scriptures. You want the key ; the Lord gave it to the disciples, He opened their understanding. The scriptures testify of Christ ; that is the divinely given evidence of all scripture. I do not suppose any one would be disposed to look for evidence outside scripture ; if you do, you are on doubtful ground.

You do not go outside the sun to find evidence that it shines ; the sun carries its own evidence. The same thing is true in regard to scripture ; in scripture the Sun of righteousness shines, and we know it is scripture because of that. You may divide scripture up, as the Lord did ; and in every part of it you will find the testimony of Christ.

F. E. R.

MANY a thought would be too much for us were we not trained for it after the method of the divine wisdom : "I have many things to say unto you, but ye cannot bear them now," says our divine Teacher to us—and in this way His "gentleness" makes us "great." We are prepared for enlarging communications from Him. Jesus can annihilate distances as He can control oppositions. On the lake of Galilee He trod the troubled waters outside, and then, when He entered the ship, "immediately it was at the land whither they went." (John vi. 18-21.)

As the irradiations from the hidden glory that was there break through, after these manners, and enter the soul, how welcome they are! And what have we to do but to open all the avenues of the soul and let Jesus enter? Faith listens. The Lord would have had the poor Samaritan at the well simply a listener from beginning to end. She may speak and does speak, but what are her words but the witness of this, that understanding, conscience, and heart were all opening to His words.

And when the whole vessel was open,  
Jesus poured Himself in.

J. G. B.

CHRIST is the truth. That was the case when He was here upon earth ; all was tested by Him, and the practical result is that we learn everything in its true character and proportion. If that is so, and it really is, then Christians are a very remarkable people in the world.

I would rather be a lowly Christian than a man of great research or scientific knowledge, because I have been begotten by the word of truth, and therefore I am able to form a true judgment of things in their character and proportion before God.

F. E. R.

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“ And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.”—Eph. iii. 19.

Jesus, Thy love unchanging,  
How passing sweet,  
When I shall arise with singing,  
Thyself to meet !

Jesus ! the One unchanging,  
That love of yore,  
That love shall be my gladness  
For evermore—

That love is the love that bears me  
O'er starless deeps ;  
That never, through long night watches,  
Slumbers nor sleeps—

That filleth the lonely chambers  
With psalm and song,  
And along my journey guides me,  
All, all along.

Trans. from G. P. G.

CONFIDINGNESS comes from nearness. I do not think that we know and confide in the Lord's love until we are near Him. I can only know love as I am near the one who loves me. I can know the greatest service at a distance, but I cannot understand love until I am near. It is in nearness that I discover the motive for the service.

I may love for the service, as a babe loves its mother or nurse. Often an infant loves the nurse more than the mother, because of the service ministered to it; but afterwards the child learns the love that is in the mother's heart, as greater than any service she could render.

J. B. S.

THE secret of Jehovah (for He has a secret for the ears of those who hear) is with them that fear Him—His friends to whom He makes known His mind.



**Is it wonderful that Mary knew more of it than Martha? She could anoint Him beforehand for His burial—had the Lord's mind in the scene which was before. His word is always a guard against false pretences to this, but it remains ever true that the secret of the Lord is with them that fear Him.**

J. N. D.

I THINK that there is often a measure of happiness derived from the reading of scripture which, after all, is not permanent. Often interesting communications gladden us, great and beautiful realities charm us, but this is not the renewal of the sense of His personal affection. Nothing really binds us to Him but the sense of His love which passeth knowledge, and it is thus only that we are filled unto the fulness of God. He is the fulness of God, and thus love is only known in conscious union with Him. It could not be known until then.

Until Rebekah came to Isaac she could not know his love. One quarter of an hour sitting under His shadow with great delight effects more for the

Christian than hours spent over the word. The word tells you what you are to get. It is Christ by the Spirit who gives us everything. The word addresses your conscience, then you pray, and then the Spirit works in you accordingly.

J. B. S.

It is the one who loves who knows God. Love is really the spring of intelligence. Take Mary of Bethany—she got great intelligence, but I think it was because she had great love. The secret of her intelligence lay in love, and so it is in saints now.

Being grounded and settled in love, we shall advance exceedingly in intelligence. . . . John understood much more of Christ than did Peter. John loved the Lord, and the Lord loved John, and John was very quick in point of intelligence. So it is with the saints now.

F. E. R.

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## His Devotedness.

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“And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.”—Phil. ii. 8.

I’ve seen Thee, Lord, in death for me,  
And in Thy life have liberty ;  
But who shall tell the cost to Thee ?

Thou gav’st Thyself—God’s holy One—  
His spotless Lamb, His blessed Son,  
Oh, love ! what wonders hast Thou done ?

That love doth Calvary’s cross declare,  
Displayed but not exhausted there,  
For love’s eternal—everywhere !

C. T.

THE word of God should not only be a  
check on our thoughts, but the source

of them, which is a far deeper thing. We see it in Christ, the only perfect One. He only could say, "By the word of thy lips I have kept me from the path of the destroyer." "Thy word have I hid in mine heart, that I might not sin against thee." There is a preserving power in the word to keep the feet from sliding, which those only know who receive the truth in the love of it.

Merely having the word hid in the memory and mind will not do. There is no preserving power in that. There must be the action of the truth on the heart and conscience, separating from all defilement, otherwise its preserving power cannot be experienced.

ANON.

"AND let him that is athirst come. And whosoever will, let him take the water of life freely." It is the last word of Christ, and a lovely word it is. How often has one been affected by that appeal; how many converted by it! It is a most pathetic appeal—to take the very best thing that even Christ Himself can give. He died in order to be

able to communicate the gift of living water to man, and His last appeal to man is to take it freely.

The simple impression I desire to make is of the wonderful way Christ is attendant on the present state of things. If it is the last phase of the church's history on earth, He presents Himself to it in the most extraordinarily gracious way; this comes out in His word to Laodicea and His word here.

Ought He not to engage the affections of His people's hearts? Ought anything to come in between our hearts and Him? He is the One to be the honoured guest in the hearts of His saints, to dwell there. Think of Christ at this moment! He stands at the door, and knocks; it is His last attitude. May every heart be touched by these appeals of Christ, that He may be the supreme delight of our hearts, that we may not care to have any adornment but Christ.

F. E. R.

THE Beatitudes (Matt. v. 3-10) give us the portrait of the One who is "fairer than the children of men." Poor in spirit, a Mourner in this world of sin

and woe, meek, hungering and thirsting after righteousness, merciful, pure in heart, a Peacemaker, One persecuted for righteousness' sake—these are the traits of His beauty. . . . Christ was just the opposite to the world's ideal man.

C. A. C.





## Christ is Everything.

•••••

“Come unto me, all ye that labour and are heavy laden, and I will give you rest.”—Matt. xi. 28.

Saviour and Lord, Thou wilt sustain  
The humble mourner with Thy might.  
Who looks to Thee, 'mid joy or pain,  
And findeth not Thy burden light ?  
Peace and repose possess the soul  
That walks beneath Thy blest control.

E. L. B.

In Thy strength my soul is still,  
Clay within the potter's hands,  
Moulded by Thy tender will  
Mightier than all commands ;  
Shaped and moved by Thee alone,  
Now, and evermore Thine own.

Trans. from TER STEEGEN..

It is very affecting the way Mary Magdalene learns the Lord. He does not

resume association on natural grounds. To the natural eye He is not here ; He is seen by the spiritual eye in the assembly.

May we feel more fully and deeply that He is not here, and consequently know the deep joy of seeing Him in the holiest. The more truly we accept that we are in the place of His rejection, the more shall we seek Him in the sphere of His exaltation. He was our Saviour on the earth ; He is our Priest in heaven. Many never get beyond the Saviour ; they do not enjoy association with Him in the blessedness of His nearness to God.

I feel I ought not to look for anything where Christ died and was rejected, but I can look for everything where my Lord is in glory. The great desire and satisfaction of affection is company. If your heart is really set on the Lord, nothing can satisfy you but His company. "They left all and followed him." How could I enjoy union if I did not value companionship ? We must learn Hebrews before Ephesians.

J. B. S



WITH regard to the new name given to the overcomer (Rev. ii.), it is the sense of being known by Christ. Peter received a new name from Christ ; he was known in the world as Simon the son of Jonas, but Christ knew him in another way, and called him by a name full of meaning.

It is a great thing to have a secret history with Christ ; no two of us could have the same. To be known by Christ is a joy that a stranger does not intermeddle with.

May we enter into God's appreciation of Christ, and carry with us the secret of being known by Him. Whatever the world may think or say of us, may we be content with the approval of Christ as we seek to be true to Him !

T. H. R.

"THEN Jesus six days before the pass-over came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper."

The first record of the Spirit of God is, "and Martha served." She had

served before, but she had been "cumbered" with her service; she had rendered it in her own way, and had thus felt it to be a burden.

Now her heart is at rest, and she enjoyed, in true liberty of soul, the happy privilege of waiting upon, of ministering to, her Lord. Quite a different vessel from Mary, she occupies a suitable place, the place for which she had been fitted, and she fills it too for the Lord's pleasure.

E. D.

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## The Blessed Hope.

•••••

“Father, I will that they also, whom thou hast given me, be with me where I am ; that they may behold my glory, which thou hast given me : for thou lovedst me before the foundation of the world.”—John xvii. 24.

Oh the blessed joy of meeting,  
All the desert past !  
Oh the wondrous words of greeting  
He shall speak at last !

He and I together entering  
Those fair courts above—  
He and I together sharing  
All the Father's love.

He who in His hour of sorrow  
Bore the curse alone ;  
I who through the lonely desert  
Trod where He had gone ;

He and I, in that bright glory,  
One deep joy shall share—  
Mine, to be for ever with Him ;  
His, that I am there.

Trans. from P. G.

WE are but passing from a very imperfect state into a perfect and entirely beautiful one. We are but going a long voyage, often rough, but we are to land on the shore of endless rest and unfading blessedness, of which we get glimpses as one does of lights on shore, and the better the telescope, the more earnest the eye, the more distinctly and vividly are the distant lights brought near.

It is not the rough waters or the dark sky which occupy the mind, but the lights on shore which attract you, bid you welcome and encourage you. Stephen saw those lights, and Jesus in the midst of them, preparing and strengthening his heart for the last narrow strait before entering harbour. It is so natural and real, and it is a great help to us to see what the Spirit of God has done in one like ourselves. But the eye must be turned to the

shore. "He, being full of the Holy Ghost, looked up steadfastly into heaven." The Spirit is the telescope, but the telescope is for the eye (the eyes of our heart), and as the eye is in it, the distant shore, with its boundless light, and the Person of our Saviour are brought nigh to us. J. B. S.

THE "Morning Star" . . . . is Christ known in heaven before He *shines forth* in the heavens as the Sun. The sun belongs, so to speak, to all—"there is nothing hid from the heat thereof"—but the morning star belongs to those who watch in the night for the rising of the sun.

When the candlestick had failed to give light for Christ, and corruption and apostasy had come in, then there was nothing for the faithful but to hold fast what they had till Christ came, and they were given the cheer of the Morning Star. T. H. R.

MAY you remember that this is not your rest. And may you not weary in the race. We taste of the joys of the Father's house when we reach the

finish of the gospel, and though we know that we are placed in the heavens as united to Christ, we are not absolutely in heaven yet, we are running on to it.

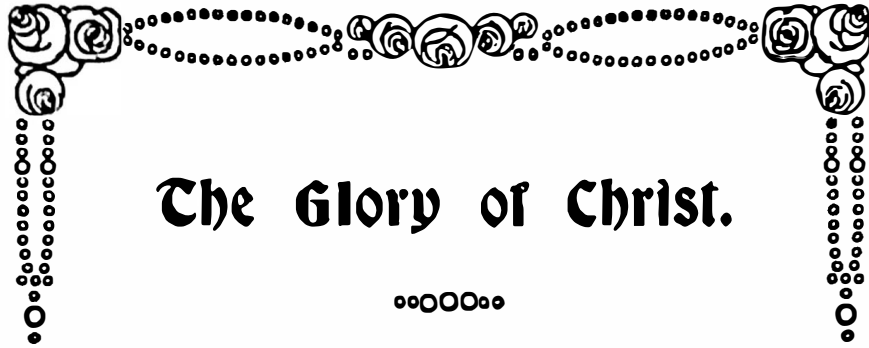
It is really like a steeplechase. Every kind of obstruction is thrown in our way. But as we walk in faith we are more than conquerors through Him that loved us.

J. B. S.

LOOKING back is dangerous. May God keep us all from it—walking in the light of the coming glory, and not groping about in the darkness of this present age.

T. H. R.

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## The Glory of Christ.

••○○○○•

"We were eye-witnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased."—2 Peter i. 16, 17.

To Him Thy voice from out the cloud,  
Once spake Thy deep, Thy full delight ;  
And now without a veil to shroud,  
In Him shines forth Thy glory bright.

'Tis Jesus fills that holy place  
Where glory dwells and Thy deep love  
In its own fulness (known through grace)  
Rests where He lives, in heaven above.

Yet, midst Thine own the Spirit still  
Bears witness of His glory there,  
And from the sphere which He doth fill  
Brings knowledge of His fulness here.

Our God, we bless Thee, Father Thou  
Of Him Thy well-belovèd Son ;  
As blest in Him before Thee bow,  
And joy in all that love has done.

T. H. R.

THERE are two ways in which Christ occupies the heart, one with reference to what He is to me, the other as to the extent or measure in which I live to Him.

The first is necessarily the greatest, because it is infinite. The more I am occupied with Him as He is to me, the more I am entranced with the boundlessness of His grace and goodness and wisdom. His love passeth knowledge, and I am filled with all the fulness of God. I am surcharged with the vastness of what He is to the saints, and in which I share.

The practical effect of this occupation is so to engross me with Him that I lose sight of myself. Self is distanced, and I seek to apprehend my portion whereof I am apprehended by Christ Jesus.

J. B. S.

MAN's wisdom is limited to this life, but



we have to consider the fact that there is something beyond this life. If there was something before it, there must be something after it, there must be something beyond it in regard to man.

If a man has been a great author, or if he has accumulated great wealth, he leaves it all behind him, and the wisdom which he has got would be unsuitable to another world. If such a man passes into a scene where there is no money-making, his wisdom is of no avail there. Wisdom should be serviceable to man, not only in regard to this life, but also to that which is beyond it.

The thief had wisdom with regard to that which is beyond ; he said, "Lord, remember me when thou comest in thy kingdom." He had wisdom which availed him not only at that moment, but also to the life beyond. I will tell you what wisdom really is, it is the apprehension of Christ.

F. E. R.

You may admire truth like little children who are taken into a museum, but not allowed to touch anything, much less to take anything away. How

different when we are introduced to the treasures that are in Christ, as *heirs*, with the full assurance that they are ours! We can admire truth, but it is in appropriating and adopting it that we really possess it.

J. B. S.

THE secret of true happiness is doing the will of God. Paul said: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Committed what? His happiness! Until when? When all should be manifested in the world to come. He gave up all his happiness here on earth in order that he might receive it at that day from the Lord Himself.

F. E. R.

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## The Upward Way.

“OOO”

“Forgetting those things which are behind,  
and reaching forth unto those things which are  
before, I press toward the mark for the prize of  
the high calling of God in Christ Jesus.”—Phil.  
iii. 13.

And stayed by joy divine,  
As hireling fills his day,  
Through scenes of strife  
And desert life  
I tread in peace my way.

That way is upward still,  
Where life and glory are ;  
My rest's above :  
In perfect love  
The glory I shall share.

For ever with the Lord,  
For ever like Him then,

And see His face,  
In that blest place,  
My Father's house in heaven !

J. N. D.

ALL things become real as we grow old, through grace; yet He is always the same, sufficient for the young, and sufficient also for the old, and so full of tenderness and grace.

May we be kept humble, so as to know Him, and all the resources that are in Him, and they are in Him for present difficulties, and even loneliness, for He has felt it: "Ye shall leave me alone; and yet I am not alone, because the Father is with me." So you can say, "I and Christ that is with me." "That take and give," He says to Peter, "for me and thee"—to think of putting us so together!

J. N. D.

BELIEVING in Jesus is safety; seeing the work done according to the satisfaction of God is deliverance. Walking in conscious association with a glorified Christ is power.

ANON.

I AM more and more convinced each day

that the check to our prosperity is that the Spirit's work in us is not conscientiously submitted to. Everything has been accomplished for us; every desire of God for us has been fulfilled; but the Spirit's work—God's work now—is to make true to us what is true for us. Many Christians are like houses in the course of construction, with a pile of bricks or stones lying quite contiguous to each building, but the building making very little progress. I adduce the pile of bricks or stones as illustration of a knowledge of the word. Much is known by each of us which has not been appropriated.

It is comparatively easy and pleasant work to procure the bricks or stones—I mean to read the word, and learn the unsearchable riches of Christ, and yet with this there may be very little of the old house pulled down, and therefore very little of the new one built up. God only can pull down the old one, and God only can build up the new.

I believe that if we were conscientiously walking with the Spirit, we should know the brick or stone—the special truth which He is adding,

the one which we next require for His work in us.

J. B. S.

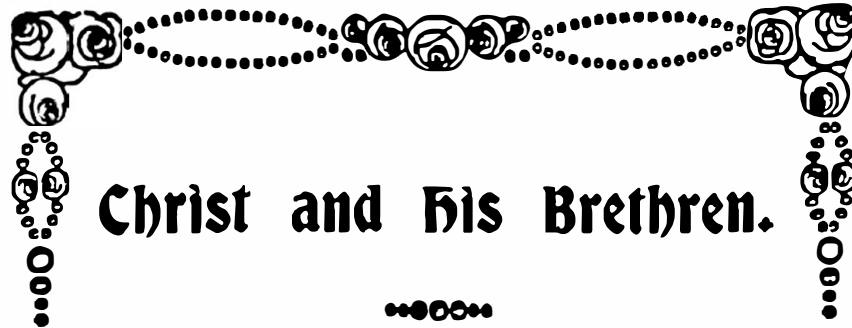
NOTHING but the knowledge of God's love will ever keep the heart of man in contentment, so that a man can say, "I have nothing to wish for ; I have got the greatest thing in the universe ; and not only do I know the love of God, but love to God springs up in my heart."

F. E. R.

LET the instruction sink deeply into our hearts, that when the Spirit of God is working in souls all envy, strife and jealousy are banished. Love then flows out unhinderedly, and humility is the fruit of love.

E. D.

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**“Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and my God, and your God.”—John xx. 17.**

And 'tis our joy that Thou hast, 'midst  
Thine own,  
A place where Thou art owned, and  
Thou alone,  
Supreme, the Son of God, true hearts  
Thy throne.

And 'tis Thy joy, Lord Jesus, to be where  
Thy loved ones gathered round Thyself can share  
As one, a blessedness known only there.

**C. T.**

To have part with Christ is not understood in its magnitude, or it would be seen that it cannot be secured without the action of His word. Were it seen

as really conducting us into the high and holy line of His position and ways, we should not only wonder at the grace which set us there, but we should be more aware of the amazing contrast between it and the best line we could invent for ourselves.

I believe this ignorance lies at the root of the kind of Christianity that satisfies many. It is rather desired and expected that Christ will sanction and bless our endeavours and pursuits than that He should lead us distinctly and definitely into His.

J. B. S.

If we think of the wondrous fact that the eternal Son of God has become a man, we cannot fail to see that He must be a man in whom God would find "good pleasure."

Of the past eternity He could say, "I was daily his delight," and what He was from eternity necessarily gave character to what He became as man upon the earth. Hence He is called "the second man out of heaven." (1 Cor. xv. 47.)



The first man was made *of* the earth and *for* the earth ; the second Man was One who had been in heaven, who belonged to heaven, and who was ever in spirit there. As it has often been said, He was a man of an entirely new order—a man in whom God could find all His delight. God has found “good pleasure” in a man.

Think of the contrast! When the first man was in view “it repented the Lord that he had made man on the earth, and it grieved him at his heart,” and the flood was the solemn testimony that the judgment of God was upon “all flesh.” When the second Man was in view, God opened heaven and declared, “Thou art my beloved Son ; in thee I am well pleased.” Thank God ! we are no longer linked with the first man but with the second. The man in whom God could find no pleasure was ended at the cross.

The death of Christ has severed all our links with Adam, and the Holy Ghost now links us with Christ risen and glorified. We are His companions. “Both he which sanctifieth and they who are sanctified are all of one : for

which cause he is not ashamed to call them brethren." The same love and good pleasure which rested upon Him rests upon us. God has "*good pleasure in men.*"

C. A. C.

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## Christ's Desires for His Own.



“He calleth his own sheep by name, and leadeth them out.”—John x. 3.

It is unto the sheep the Shepherd calleth,  
His voice they know,  
No voice beside can lead them to the pastures  
Where fountains flow.  
None other tells unto my soul the secret,  
The mystery divine—  
The love that maketh glad the inner chambers,  
His home and mine.  
And therefore, O my God, with full assurance  
I hear and I rejoice ;  
The heart of Christ, beyond men's thoughts and  
dreamings,  
Told in His voice.

Trans. from T. S. M.

CHRIST was not, of course, a sheep, but  
He trod the path the sheep have to

## 42 CHRIST'S DESIRES FOR HIS OWN.

tread, and trusted in Jehovah. He is the Jehovah-Shepherd of them that are His. He loves us, as Jehovah loved and cared for Him. It is then the sure care of Jehovah through all that besets human nature in its path through this world.

The natural proper fruit of this care is green pastures in the security of peace ; but, in man's ruined state and the path he has to tread in the midst of the powers of evil, an infallibly sustaining power. Hence the heart, as it trusts in the unchangeable Jehovah, reckons on the future. It is as certain and secure as the past. Goodness and mercy shall follow me all the days of my life, and the house of Jehovah receive me for ever.

Confidence is in Jehovah Himself, and therefore all circumstances, and the whole power of evil, and difficulties of mortal man included in them, are but occasions of Jehovah's power, interested in infallible faithfulness, in carrying the faithful through.

J. N. D.

It is in trial and sorrow that we learn in an experimental way the sympathy

and succour of Christ—His love as Priest. He enters into every feeling of weakness and suffering. When He was here, healing thousands of people of various diseases, He felt and bore in His spirit all that He removed by His power.

And even if it were death itself, we see Him in that matchless scene at Bethany—how can one speak of it?—in company with a bereaved heart; the blessed Son of God entering into it all and weeping with those who wept! And now He has gone up to the right hand of God to intercede for His tried and disciplined saints down here. The intercession of Christ ever goes along with the discipline of God, to the end that it may effect a divine result in our souls. It is all in deep, divine love.

C. A. C.

WHAT I desire to press is that, in order to be preserved from the Laodicean flood that is flowing in on the church, you must individually know the Lord in His way. This is His supping with you and your supping with Him. It is the knowledge of what Christ is to you in

your circumstances, and having fellowship with Him in His, which will preserve you. And although this learning is individual, it will not isolate you; you will follow with those who call on the Lord with a pure heart.

He has come into my circumstances with divine and tender love, making Himself acquainted with all the little details of my life; and He has brought me, in the power of the Holy Ghost, in endless life, into His own magnificent circumstances, where I enjoy the light of His countenance and am the delight of His heart.

J. B. S.





## God's Faithfulness.

•••••

“God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.”—1 Cor. i. 9.

Oh wondrous love ! that ne'er forgets  
The objects of its tender care !  
May chasten still, while sin besets,  
To warn and guard them where they are ;  
But ne'er forgets, but feeds them still,  
With tokens of His tender love ;  
Will keep till, freed from every ill,  
They find their rest with Him above !

J. N. D.

INTEGRITY of heart gives confidence in the day of trouble, because God is seen by the spirit. The eye is then fixed on Him across all the trouble. And so it is here: “Commune with your own heart and be still”; worship God in

integrity, and trust in Him. In what is around us, many might say, Where is any good to be found ? and, discouraged and disheartened, despair of finding any ; but in and through all circumstances the light of God's countenance is the secure and unchangeable good. His favour is better than life.

J. N. D.

JOSHUA and Caleb only of the twelve spies had power ; the others endured as much, saw as much, but they had not power to rise above their natural fears. Suffering, toil, or any amount of knowledge is not power unless there be ability to make it available for God. "A slothful man will not roast that which he took in hunting." Even though he is very energetic he will not turn to account that which cost him much to acquire.

Joshua was a man of power at Jordan and Jericho—he counted on God, and rose above all natural prepossession. But when Israel was repulsed by the men of Ai, Joshua is without power, and he falls on his face before God. He might have known, and if he were in



power he would have known and have acted on it, that there must be some evil in the camp, on account of which God had declined to support them.

There is power when there is faith in God, because He is counted on as God; the heart can say, "Wait on the Lord, be of good courage, and he will strengthen thine heart." J. B. S.

IN the wilderness we are preserved and proved. God preserves us that we may learn what He is, and He proves us that we may learn what we are. The wilderness is the place of discipline, but it is also where we prove God's blessed care and mercy. We learn in the wilderness to sing Psalm cxxxvi., "His loving kindness endureth for ever."

In connection with this read 1 Corinthians x. 13, "But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." While suffering His people to be tested and proved so that they may learn what the

flesh is, God is faithful to consider the weakness of His saints.

If you could not stand a severe testing you will not have it, or if suffered to have it you will have special succour and consideration. God will test and prove His saints, but He will not allow them to be crushed.

C. A. C.

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## The Secret of Progress.

“ Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.”—John xv. 2.

“ More fruit ”—’tis for Himself,  
His pleasure to fulfil—  
He takes the branch in hand  
With rare and perfect skill.  
HE seeks the goodly fruit,  
The Husbandman divine ;  
HE prunes and trains the branch  
That Christ in us may shine.  
The pruning may give pain,  
The training make us smart :  
From things to which we cling,  
’Tis bitter thus to part.  
Would we be left alone,  
Untended by His care,  
To grow untrimmed and wild,  
Nothing of Christ to bear ?

Not so ; we look to Him,  
To train us as He please ;  
To clear away whate'er  
Unsuited there He sees ;

That thus the fruit may be  
Both plentiful and choice ;  
For HIM, the Husbandman,  
To make HIS heart rejoice.

T. W.

It is when the south wind blows that we are most severely tested as to whether we are really FOR CHRIST. When our circumstances and surroundings are easy and comfortable there is a strong tendency to settle down and go to sleep.

No one needs so much grace as the man who is surrounded by means to make himself happy in this world. It is a wonderful sight to see a Christian, surrounded with everything that would naturally tempt him to settle down here, with his heart kept true to Christ. I do not know any fruit more precious to the Lord than that.

When a man has every opportunity of living unto himself, and yet, through

grace, is devoted to Christ, there is a rich outflow of the spices that are so fragrant to the heart of the Beloved.

C. A. C.

TRUTH puts every one in his right place; and just because it does so it cannot bestow titles of flattery upon a poor guilty mortal, however much that mortal might be gratified by them. Man must be brought to know himself, to see his true condition, to confess what he really is.

C. H. M.

As the hands are a long way before the feet in ascending a ladder, so is the apprehension of truth a great way before the walk according to it.

The feet cannot reach where the hands are without patient continuance in the truth, and without unflinching zeal to leave everything behind in order to reach it; because there is no progress but as the feet are conscientiously following the hands, neither is there any progress in the grasping of truth unless the feet advance as much as the hands.

J. B. S.

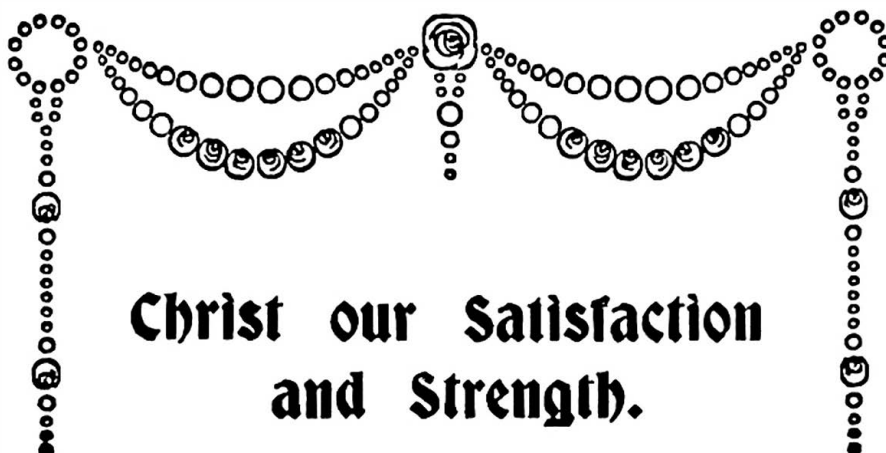
SHECHEM is a fine place for saints to reach. It is the place of uncompromising decision for God—the place where the soul says, “O God, my heart is fixed.” It is the place where Joshua said, “Choose you this day whom ye will serve . . . . as for me and my house, we will serve the Lord.” (Joshua xxiv. 15.)

The “strange gods” and the “earrings” had to be put off. Jacob felt that holiness became God’s house for ever, and he had reached a point when compromise was no longer possible—the house of God must be his chief interest. “The strange gods” and “earrings” were hidden “under the oak which was by Shechem”—suggestive of the cross as that by which the world is crucified to the saint, and he to the world.

Then Jacob was ready for Bethel, and there he built an altar. God appeared to him and renewed the promises. The house of God retained its own blessed character as at the beginning; His grace and faithfulness were known and enjoyed there.

C. A. C.

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## **Christ our Satisfaction and Strength.**



**“I can do all things in him who strengtheneth me.”—Phil. iv. 13. (New Trans.)**

**Frail vessels, storm-tossed, but sustained by Thee,  
We breast the wave, surmount the raging sea,  
Nor fear to sink when in Thy company.**

**C. T.**

**Sweet thought, we have a Friend above,  
Our weary, faltering steps to guide,  
Who follows, with the eye of love,  
The little flock for whom He died.**

**SIR E. DENNY.**

54. CHRIST OUR SATISFACTION.

THE ant not only provides for the winter, but also knows what are its resources or help at such time, and what its hindrances. Now this is just our wisdom, even to ascertain what are our helps and hindrances in our winter or straits.

It is said of the ant that it displays its wisdom by providing in summer for the winter. This teaches us that it is the joy and confidence we have in the Lord in the bright day (or the summer) which we are to use and call up afresh to our hearts in the dark day (or the winter). In a word, that we are to be supplied with the good things of summer in the depth of winter.

The same Lord is to comfort and sustain our hearts in the dark day as He has done in the bright day. The one help then is the Lord. I do not say that help may not be given by others, but if it is, it must be because of their faith. Faith in God is the one simple help. Now this is not only known, but also acted on in a measure, yet we are constantly exposed to hindrances from those who should have helped us by their faith.

J. B. S.



THE passover was the beginning of months to Israel, and it is the true beginning of every soul in the knowledge of Christ. What it sets forth goes beyond believing the proclamation of forgiveness in the name of the Lord Jesus. It is more the personal appropriation of Christ. It is where the soul really begins in its knowledge of Christ.

There is no proper start—no true spring in the soul—until we know what it is to appropriate Christ not only as shelter but as the food of our souls.

It is one thing to believe the glad tidings and another to appropriate Christ as the satisfaction and strength of our souls. God would have us begin with Christ. Not to struggle through a thousand exercises and come to Christ, as it were, at the end; but to begin with Christ and go through every exercise in the light of Christ and as those who have fed upon Him.

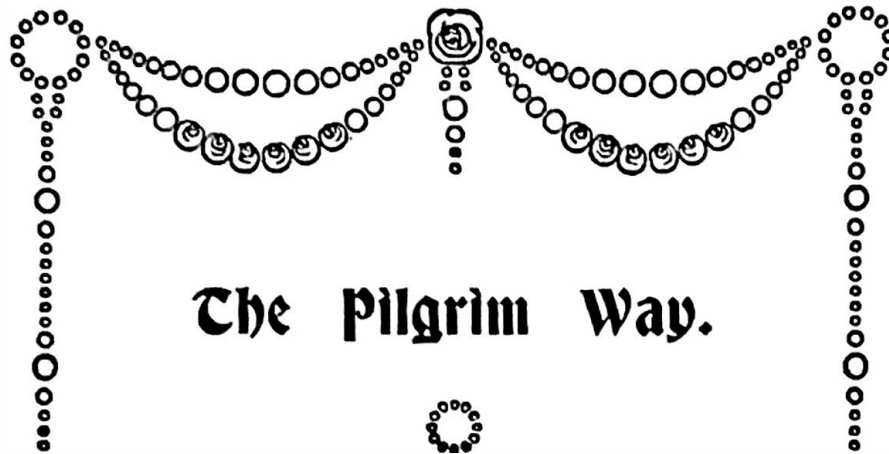
C. A. C.

I APPREHEND that where there is any lack of confidence in God as to temporal things there is but a very feeble sense of the love of His heart. If you wel-

come me to your sitting-room I may rest assured that the best fare in the house will be tendered to me. If I am enjoying the greatest of God's favours, surely I can count on all lesser ones.

J. B. S.





## The Pilgrim Way.

“Whom having not seen, ye love ; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.”—  
1 Peter i. 8.

O Jesus, Friend unfailing,  
How dear art Thou to me !  
Are cares or fears assailing ?  
I find my strength in Thee !  
Why should my feet grow weary  
Of this my pilgrim way ?  
Rough though the path and dreary,  
It ends in perfect day !

Nought, nought I count as pleasure.  
Compared, O Christ, with Thee !  
Thy sorrow, without measure,  
Earned peace and joy for me.

I love to own, Lord Jesus,  
Thy claims o'er me and mine,  
Bought with Thy blood most precious,  
Whose can I be but Thine ?

Trans. from German by H. K. B.

EVERY day I am more and more convinced that we must be on the wing if we would be preserved from the snares on earth. "Vain is the net set in the sight of anything on wing." (See margin.) If you are above, and see what is going on below, you are warned and thus preserved.

A bird has the air for its domain, and from thence can survey all that is going on here. The dove sent out of the ark surveyed the earth, and because it found no place to rest in it returned to the ark. This is our true position—sustained by a power, the wing of the Spirit of God, which keeps us above the earth as it is; and yet we are visitors to it, missionaries of one errand or another, and though walking here as ordinary mortals yet always with wings.

A bird on the wing is then our true position as to this scene; but while it

is so, we must keep in mind the home and the enjoyment of the bird on God's side.

These are described in Psalm lxxxiv. "The sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my king, and my God." The sparrow signifies properly (as used in scripture) any bird. It has power to keep above the earth and its snares, but it has also found a house, the house of God; a house, a home in heaven.

Stephen knew this home when, "being full of the Holy Ghost, he looked up steadfastly into heaven, and saw the glory of God and Jesus." The bird that had soared above the din and tumult, the murderous hate of man, had entered the ark of God and had found a dwelling in the house of God.

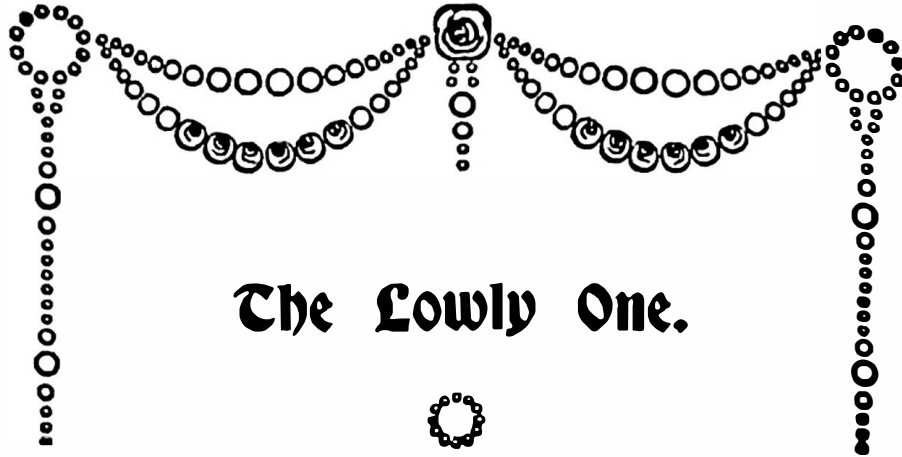
What a rest to a poor bird like Stephen to find such a home, or to Paul when he found it in the third heaven! Nothing but the Spirit of God can carry one to it, or unfold to the heart the delights of it.

J. B. S.

FAITH never reasons and is never perplexed ; it simply counts upon God, in the confidence that if He call to any service, or to walk in any path, He will both guide and sustain, whatever the trial or persecution involved. The calm of a soul which reposes in the will of God is unspeakable. E. D.

How often we find that the night is before the day ! This is the divine way—the evening before the morning ; we are prepared in adversity for prosperity. David had to pass through the sorrow of Ziklag to the throne ; humility before honour. J. B. S.

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## The Lowly One.

“But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.”—Phil. ii. 7.

O ever homeless Stranger !  
Thus dearest Friend to me ;  
An outcast in a manger,  
That Thou might'st with us be !

How rightly rose the praises  
Of heaven, that wondrous night,  
When shepherds hid their faces  
In brightest angel-light !

More just those acclamations  
Than when the glorious band

Chanted earth's deep foundations  
Just laid by God's right hand.

J. N. D.

A SERVANT—the perfect Servant—ever delighting when in this world to do His Father's will, He, in His love and grace, though He be glorified, remains a Servant still. He is gone into heaven to appear in the presence of God for us. (Heb. ix. 24.)

It is in this character that He maintains unwearied intercession on our behalf, whereby He secures for us those continual ministrations of mercy and grace—mercy for our weakness and grace for our succour when we are tempted—which we need as a people passing through the desert.

It is most consoling to raise our eyes and behold Christ invested with His priestly girdle, for thereby we are assured that He will save us all the way through, bring us through the wilderness in safety, and introduce us into the rest of God.

E. D.

LEARNING from Christ Himself is the



true qualification for service. "Take my yoke upon you, and learn from me ; for I am meek and lowly in heart : and ye shall find rest to your souls. For my yoke is easy, and my burden is light." Here are three things in their divinely beautiful order. The exhortation of Christ : "Take my yoke upon you, and learn from me." The example of Christ : "For I am meek and lowly in heart." And the encouragement of Christ : "Ye shall find rest to your souls. For my yoke is easy, and my burden is light."

Let us no longer deny that learning is the qualification for service, but let us insist that it is not that of the schools and colleges, but the learning at the Master's feet.

R.

THE Lord Jesus Christ was the only perfect man that ever trod this earth. He was all perfect—perfect in thought, perfect in word, perfect in action. In Him every moral quality met in divine and, therefore, perfect proportion. No one feature preponderated. In Him were exquisitely blended a majesty which overawed, and a gentleness

which gave perfect ease in His presence.

The scribes and the Pharisees met His withering rebuke, while the poor Samaritan, and "the woman that was a sinner," found themselves unaccountably, yet irresistibly, attracted to Him. No one feature displaced another, for all was in fair and comely proportion. This may be traced in every scene of His perfect life.

C. H. M.

Do not be deceived by orthodoxy. The Pharisee was orthodox to the backbone, but he would ally himself with the freethinking Sadducee in opposition to Christ! Christ is the only one who is of God and for God, and the introduction of Christ means the setting aside of man in the flesh altogether.

Neither the Pharisee nor the Sadducee will hear of this for a moment, and hence they are ever in deadly hostility to the Christ of God.

C. A. C.

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## True Discipleship.

“Take my yoke upon you, and learn of me ;  
for I am meek and lowly in heart.”—Matt. xi. 29.

’Twas sitting at His feet she heard,  
And from His lips drank in His word,  
Until her very soul was stirred—  
For Jesus.

’Twas at His blessed feet she fell,  
When crushed with grief she could not tell—  
Save to the heart she knew so well  
Of Jesus.

And when in service, still her place  
Was at His feet, in lowly grace,  
To do what time shall ne’er efface,  
For Jesus.

C. T.

THE great proof of thorough heart-devotedness to Christ is the minuteness in which we study His mind. The more minute the attention, if constant, the greater the love. Any one can do a great act, build a synagogue, or do some great work, but to sit at His feet and hear His word, only a Mary of Bethany will do.

J. B. S.

I SEE around that people like "building towers." Now I very much doubt if it be at all wise for a Christian to build a tower. What I understand by building a tower is to make a name. I doubt the prudence of this; the probability is that one may not have sufficient to finish. He may have enough to lay a foundation. On the other hand, it certainly is not wise with ten thousand men to go to meet a king that comes with twenty thousand. The chances are that one will meet with defeat, and it leads to making terms.

My impression from the passage is that it is undesirable for a Christian to go forth in human power to meet the enemy. People get into controversy and argument with infidels, and some-

times bring upon themselves defeat and shame. You may depend upon it, the enemy is far more cute than you are. I do not think infidelity is met by controversy and argument, and that kind of thing.

The point of the passage is that if a man is to be a disciple of Christ, he has to forsake all that he has.

The Lord could meet the king that came against Him for the simple reason that He was what He said He was. Therefore when the enemy came against Him with twenty thousand he was defeated. Christ is what He says He is. We could not say that of ourselves.

F. E. R.

THERE is a wonderful difference practically between the way one who is dwelling in the peace of God does things and the one who is not. The former is the only fit person to go into service. It is a great mistake for one who is not walking in God's own peace to go into service ; he gives the colour of his own state to whatever he does.

If you are in God's peace you are

quiet and calm ; you do not make yourself prominent ; there is no effort about you. You are an expression of the peace which you possess, and the " God of peace " is manifestly with you.

ANON.

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## Our Treasure.

"For where your treasure is, there will your heart be also."—Luke xii. 34.

'Tis the treasure I've found in His love  
That has made me a pilgrim below ;  
And 'tis there, when I reach Him above,  
As I'm known, all His fulness I'll know.

And, Saviour ! 'tis Thee from on high  
I await, till the time Thou shalt come  
To take him Thou hast led by Thine eye  
To Thyself, in Thy heavenly home.

Till then, 'tis the path Thou hast trod,  
My delight and my comfort shall be :  
I'm content with Thy staff and Thy rod,  
Till, with Thee, all Thy glory I see.

J. N. D

IF I am of Christ, I see and admire everything that is of Him, not, as it were, apart from myself; I admire it with all the consciousness that it is mine, because I am of Him, and that I have to adopt and appropriate it. Hence everything which ministers to my divine taste announces to me what belongs to me as of Christ, and what I have to take possession of. The beautiful thing that I see is mine. What I admire I acquire; where my foot rests that is my possession for ever.

J. B. S.

I HAVE no doubt you have often lingered over the wondrous scene which is brought before us in Luke ii. The birth of that holy child who was "called the Son of God" brought perfection into this world for the first time since the fall, and at once we have "the glory of the Lord" greeting Him, and the heavenly host sounding forth the blessed fact that there was "Glory to God in the highest, and on earth peace, good pleasure in men." It was, in truth, the bringing in of the ark "unto his place, to the oracle of the house."



The natural eye could see nothing there but a babe whose nativity was encircled by circumstances of unparalleled lowliness; but the presence of that Babe on earth made a home here for the glory of God.

His presence was the pledge that every desire of God's heart as to man should have its perfect answer. For God and for heaven—and, we may add, for faith—the true ark of the covenant was at Bethlehem; there was the oracle; and there appeared the glory-cloud.

C. A. C.

THE Lord never meant that we should be occupied with *events* or with *seasons*, but with *Himself* known in heaven, where Stephen saw Him.

Supposing it had been revealed that the Lord would come at a fixed time, the tendency would be to occupy the soul with His coming as an event. He Himself is our hope. . . . If Christ dwells in our hearts by faith, we are occupied with Him, not with events. . . . And if there is delay, what matter if Christ is the treasure of our hearts?

T. H. R.

THE meek and lowly One met all the rebuffs of this world, all the disappointments in the midst of His people Israel, all the unbelief and folly of His disciples, with an "Even so, Father."

He was able to retire from the rebuffs of men into His resources in God, and then to come forth with those precious words, "Come unto me . . . and I will give you rest." No chagrin, no bitterness, no harsh invectives, nothing rough or unkind, from that gracious Saviour who came down into this cold and heartless world to manifest the perfect love of God, and who pursued His path of service in spite of all man's perfect hatred.

C. H. M.

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## The Father's Love.

•••••

“For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.”—John xvi. 27.

Father, Thou lov'st me ! Favour, all divine,  
Rests on my soul, a cloudless favour. There  
Thy face shines on me, as it still doth shine  
On Thy blest Son ! His image I shall bear.

But now, e'en now, Thy love can fill my soul,  
That love that soars beyond all creature thought ;  
In spirit bring where endless praises roll,  
And fill my longing heart, till there I'm brought.

J. N. D.

THERE is one peculiarly blessed thing  
which Christ did, and that is, He  
brought the affections of the Father

here into this world—*by Himself being the object of them*. How could He be here upon the earth without the Father's affections being here? By the very fact of His becoming Man He brought the Father's affections here to the earth, resting upon Himself as their blessed and sufficient object.

But I find also another thought, and that is that He left those affections here. Not that He has ceased to be the object of them now that He is in glory, but He has left objects of them here in those for whom He gave Himself. That is the meaning of the prayer at the close of John xvii.: "That the love wherewith thou hast loved me may be in them, and I in them." F. E. R.

If you were to ask Christians in general what they were going to enjoy in heaven, you would find that their thoughts of its blessedness were very indefinite. With many it does not go much further than the negative thought that sin and death, and the sorrows of earth, will be experienced no more. Many hymns go upon that line. The following is a happy exception:

“ There no stranger-God shall meet thee,  
Stranger thou in courts above ;  
He who to His rest shall greet thee,  
Greets thee with a well-known love.”

A well-known love ! What shall we find when we enter heaven ? The presence of God as known in His dear Son. Jesus fills that holy place—He who made God known to us—and we shall be like Him.

T. H. R.

WE have access to the Father as those who can be in His presence entirely upon the ground of CHRIST. We approach according to the blessedness of our calling and acceptance as it is set forth in Christ, and thus we come to the Father as worshippers.

Then it is “by one Spirit.” The Spirit is necessarily exclusive of the flesh in every form of its activity. And inasmuch as it is by *one* Spirit that the whole worshipping company has access to the Father, there must be in that circle perfect and divine accord. One could not think of a jarring note in the Father's presence ! Jars proceed from flesh, and flesh can never have access to the Father.

C. A. C.

FATHER! Thy love my portion is,  
As soon, like Christ, with Thee;  
Oh, who can tell of love like this,  
So sov'reign, full and free!

O Holy Father, keep us here  
In that blest name of love,  
Walking before Thee without fear,  
Till all be joy above.

J. N. D.





## Nearness to the Father.

•••••

“For through him we both have access by one Spirit unto the Father.”—Eph. ii. 18.

God, my Father, waiteth there to greet me,  
Child of His delight ;  
In the well-beloved Son presented  
Faultless in His sight.

Loved with all the love that fills the heavens  
With eternal song—  
Weep not, weary heart—how short the sorrow,  
And the love how long !

Trans. from C. P. C.

Sweet, blessed hope ! we yet shall sing  
Thy goodness there, through endless days ;  
There love shall never droop her wing,  
Nor weary of the work of praise.

SIR EDWARD DENNY.

WHAT a wonderful thing it would be for us if we were conscious of being with the Father in such a way as to know that He has entire complacency in us, and that there is nothing to interfere with the complacency. That is what is presented to us in the thought of the prodigal. He is at the father's table, they began to be merry, he is conscious of the father's complacency in him, and that nothing interferes with it.

F. E. R.

WHEN David was sitting in his own house at rest from all his enemies, he then began to think of God's house. (1 Chron. xvii.) This is the divine order: first, I must know my own condition as perfectly satisfactory, one in which I shall never thirst; and next, my relationship with God is a perfect one; I worship the Father in Spirit and in truth. (See John iv. 14, 23.)

The reason why souls are not more truly and fully instructed in their relation to God, and know so little of His house, is that their own condition is not a satisfied one. You must, like David, be able to sit in your own house made



of cedar, and be at rest from all your enemies, before you can simply and truly enter on the great circle of God's interests; and when you are, you will find your true place as with God, and in His thoughts.

J. B. S.

It has been said, and truly enough, that what was put upon the prodigal formed no portion of his first inheritance. I regard that as being a most important point. What he received never belonged to man as man. What the elder brother claimed, in a way, belonged to man as man, but what the prodigal got did not.

The prodigal had had his inheritance; he had no claim to anything; but he comes back to the father, and gets what formed no part of his first inheritance. The great point is, these things were with the father; the ring, the shoes, the best robe. The father could not have commanded the servants to put these things on the son if they had not been there. The prodigal was there; he had repented, so that he was not there unsuitably; but the point was, that he might be there with

80      NEARNESS TO THE FATHER.

nothing unsuitable for the father's eye. I think Ephesians i. 5 gives you the idea. "Having predestinated us unto sonship by Jesus Christ to himself." Sonship formed no part of our first outfit. Then it adds, "Wherein he hath made us accepted in the beloved."

It is evident that the Beloved was ever with God. The best robe was ever with the Father, and now He has made us accepted in the Beloved. The reason we are made accepted in the Beloved is that we may be under the eye of God for His pleasure, and that we may be the witnesses of the riches of His grace.

F. E. R.

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## Comfort for Feeble Faith.

“If God be for us, who can be against us?”  
—Rom. viii. 31.

“Your Father knoweth that ye have need of  
these things.”—Luke xii. 30.

That glorious resurrection morn  
Bids doubts for ever cease,  
For far and wide the news is borne  
Of perfect peace.

Yes, peace! since every claim is met,  
Lord Jesus, by Thy blood,  
And Thou “our peace” art risen and set  
On high by God.

Thy grace, O Lord, alone revealed  
That wondrous heart of Thine;  
G

We thank Thee Thou hast made us yield  
To love divine.

H. D'A. C.

WE have grace ministered to us in our circumstances day by day. How could we get on without it? And not only that, but mercy. Mercy and grace are not precisely the same thing: the Christian has both.

As the children of Israel had manna for their daily necessities, so I have grace ministered to me for mine. We are the recipients of a thousand mercies from God to us down here, as the Lord said to His disciples in regard to temporal necessities, "Your Father knoweth that ye have need of these things." Do you not think you have the care of God in your pathway here?

I ask the poorest Christian, Do you not think God cares a great deal more for you than for those who do not believe? "He is the preserver of all men, specially of those that believe." That is the care of God for His people. We are subjects of that. F. E. R.

GOD cares for us in every detail. He cared that an old man should have his overcoat before winter. (2 Tim. iv. 13.) He keeps His eye on us in all the discipline that we suffer under His hand. There is always the care of His love behind it all. May the comfort of this be ever in our hearts ! C. A. C.

POWER, then, is doing everything divinely appropriate ; the right word and the right act, always equal to the occasion, and sensibly so, because of Christ's present grace ; unswerving in the pursuit of my service, and unruffled in my manner, however aggravated.

Great, glorious, and most blessed, is it to be set here, though encompassed with infirmity, and assailed on every side, in the power of Christ. May we be found more in the great dignity of our calling. J. B. S.

" WHEREIN ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations."

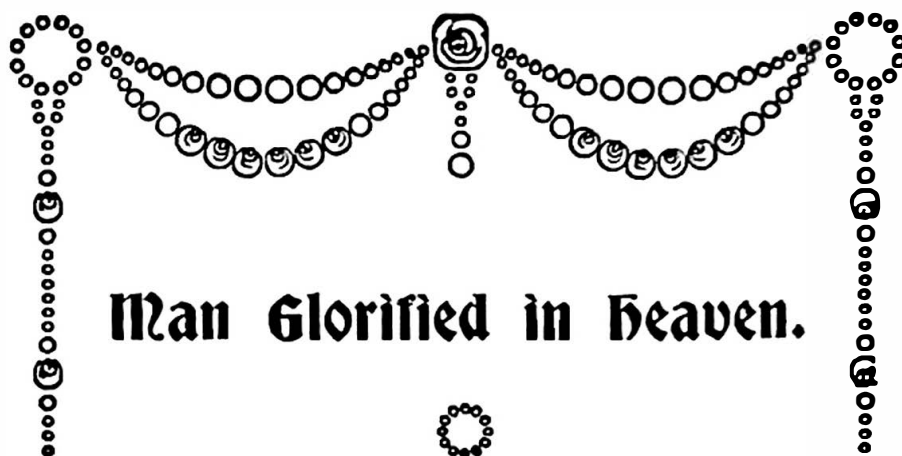
What a paradox that is !

To be greatly rejoicing and at the same time in heaviness through manifold temptations! It is very easy to explain it. We must draw "the vanity line," as an old servant of the Lord used to call it. The man who wrote the Book of Ecclesiastes had a good chance of trying what was in the world, and he summed it all up as "vanity and vexation of spirit." But when we cross "the vanity line" we get into a resurrection scene where all the promises of God are confirmed in a risen Christ.

The Christian as to his circumstances and condition is in the vanity scene, but in mind and heart and spirit he is in the resurrection scene. He has his portion there, and knows it, and exults in it, though he may be in heaviness as to this scene in which he is subject to trial and pressure.

C. A. C.

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## Man Glorified in Heaven.

“When he had by himself purged our sins,  
sat down on the right hand of the Majesty on  
high.”—Heb. i. 3.

’Tis thence—where Christ is gone on high,  
Redemption’s work complete—  
The Spirit brings His glory nigh,  
To those who for Him wait.

And we our great Forerunner see,  
In His own glory there ;  
Yet not ashamed, with such as we,  
As Firstborn, all to share.

The Father’s love, the source of all,  
Sweeter than all it gives,  
Shines on us now without recall,  
And lasts while Jesus lives.

J. N. D.

THIS world is a wilderness to you when you enjoy Christ in glory. Sorrow and disappointment do not make the world a wilderness to you.

“ 'Tis the treasure I've found in His love  
That has made me a pilgrim below.”

J. B. S.

THE unsearchable riches of Christ delight the heart of the blessed God. This is spoken of in Proverbs viii. Before man was created, Christ, the Wisdom of God, was His delight. Every ray of glory that shines forth from God, all His “many-coloured” wisdom (Eph. iii. 10) in which He displays Himself, His counsel, His purpose, the thoughts of love divine that flow from His heart, are all expressed in the Christ glorified at His right hand.

In the heavenly city we see the reflection of Christ in its many-coloured stones, its wall and its foundations, while the glory of God fills it.

T. H. R.

ISAIAH XL. 26 is very beautiful. “Lift



up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth."

I have no doubt those bright luminaries that fill the heavens may be viewed as representing saints in the glory of their divine creation and calling. Abram looking towards the starry heavens was told, "So shall thy seed be." (Gen. xv. 5.) The stars were the emblems of his spiritual seed who should be heirs according to promise.

The material heavens declare the glory of God; they set forth what will be made good in His saints.

God will make us the vessels of His glory; we shall shine in the brightness and beauty of Christ; every saint will carry some ray of divine glory. There will be glory to God by us and in the church throughout all ages.

What is said here of the stars is what God does for His saints. He creates them, calls them by name, sustains them by the greatness of His might

and strength of power, so that not one faileth, and this that His glory may shine forth in them for ever. What a blessed thing it is to look up into heaven and see every thought of God with reference to His saints established and set forth in Christ in glory !

C. A. C.

WHEN a young bird is fully fledged and has never used its wings, the parent bird rises a little distance from it, and the young bird, in its desire to reach the parent bird, makes an effort to rise too, and then it finds for the first time that it has wings. We have the power—the Spirit of God—but we often lack the longing to join Christ where He is, and hence we do not know the power and blessedness of being with Him and united to Him. It is entirely new ground, and where faith alone can keep us.

J. B. S.

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## Light and Gladness.

“He that followeth me shall not walk in darkness, but shall have the light of life.”—John viii. 12.

“For the fruit of the light (R.V.) is in all goodness and righteousness and truth.”—Eph. v. 9.

O shed the radiance of the light,  
The “light of life” on me !  
And may the drawings of Thy love  
Attach my heart to Thee !

Thou art the Light ! No darkness finds  
A place where Thou hast sway ;  
Like sunrise glory, changing night  
To bright and gladsome day.

’Tis light indeed, and “no part dark,”  
When Thou dost shine within ;

All mists and shadows flee away  
If light from Thee stream in.

Be Thou, O Lord, my Rising Sun,  
No clouds of self to hide  
Thy gladdening beams ! In Thy pure light  
Always would I abide !

T. W.

THE life of Jesus was the bright shining of a candle. It was such a lamp in the house of God as needed no golden tongs or snuff-dishes. It was ordered before the Lord continually, burning as from pure, beaten oil. It was making manifest all that was around, exposing and reproofing; but it ever held its own place uncondemned.

J. G. B.

WE are put in the light in order that the light may shine from us. The house of God is filled with divine light, but the light is there that it may shine forth in blessing and grace towards men. The work by which God brings us to the knowledge of Himself is a hidden and secret one, but it is intended to be manifested and to come abroad in testimony. (See Mark iv. 21, 22.) The divine candle is not to be put under a

Dushel or under a bed, but to be "set on a candlestick."  
C. A. C.

A BIRD never sings until it flies; its true instinct has not been fulfilled until it flies. To hop is not enough for a bird; in fact, it only hops to fly, and if a wing be wounded, there is no singing—no true joy until there is recovery; the true instinct has been interrupted. I believe saints have sadly hindered themselves by not seeking to satisfy or comply with their divine instincts.

These instincts would make us at times appear very eccentric, but the Lord would vindicate us in the way He would satisfy the desire which He had awakened. Zacchæus may have looked ridiculous to man climbing up a tree; he was ruled by his divine desire, and rewarded far and away beyond his expectations. The woman in Luke vii. would brave the reproaches of the Pharisee, and intrude into his house to see the One her heart clave to, and surely she was abundantly rewarded!

J. B. S.

MEN love darkness rather than light

because they do not wish to judge themselves ; but the Christian does not shun the light, he loves to walk in it ; and the more light he gets the lower down he goes in self-judgment.

And so, as a beloved servant of God used to say, repentance goes on deepening all through the lifetime of a saint. But along with this there is the deepening consciousness that "the blood of Jesus Christ his Son cleanseth us from all sin." The consciousness is maintained in the soul that everything we have to judge has been removed by the death of Christ.

C. A. C.

LET our eye be single, and we may be sure the candle of the Lord, set on the candlestick, will make the whole body full of light.

J. G. B.

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## The Sun of Righteousness.

“A great light.”—Acts xxii. 6.

“A light from heaven, above the brightness of the sun.”—Acts xxvi. 13.

To Thee, Lord, my heart unfoldeth,  
As the rose to the golden sun—  
To Thee, Lord, mine arms are clinging,  
The eternal joy begun.  
For ever, through endless ages,  
Thy cross and Thy sorrow shall be  
The glory, the song, and the sweetness  
That make heaven heaven to me.

Trans. from SUSO.

WE should all flourish if we had our eyes on our Sun. The flowers on the

earth teach me, they are so affected by the sun. Their colours are bright when they have plenty of the sun, and their fragrance is in proportion.

So should we have both beauty and fragrance if the eyes of our hearts were fixed on Christ. We are generally thinking of something to *do*—it is work of some kind which is before us. We are looking to the work to commend us, and not to the One whom Enoch studied to please.

J. B. S.

WE find in natural things that people are sickly and weak unless they have plenty of the light and warmth of the sun; health does not flourish where people do not get the beneficial effects of the sun. Delicate people go to climes and parts of the world where they can have the benefit of the sun's light and warmth.

Well, we read that "the Sun of righteousness arises with healing in his wings." . . . For us, that is, for faith, the Sun of Righteousness is already there, and I go a point further, that we, as believers, stand in relation to the Sun



of Righteousness. . . . When the prophet Malachi wrote, Christ had not appeared—they had to wait hundreds of years for the appearing of Christ. But for us the Sun of Righteousness *has* come upon the scene. . . . In Him all the righteousness and love of God shine out.

F. E. R.

WE may ask ourselves individually, How far do people see in us the light of Christ? We may be able to interpret the symbols of this book (that is, Revelation) and understand mysteries, but apart from Christ dwelling in our hearts, we shall not give much light for Him. It is our demeanour, and what we are set for, that people see.

The true light came in with Christ, and was to be continued in His people according to the word in Luke xi.—“No man, when he hath lighted a candle, putteth it in a secret place . . . . but on a candlestick, that they which come in may see the light.”

The Lord then says, “The light of the body is the eye: therefore when thine eye is single, thy whole body also

is full of light." The body is to be luminous, because the eye is occupied with one object—Christ. It is not what we hold as doctrine; but what are we engaged with? What light do we give?

T. H. R.

STILL sweet 'tis to discover,  
If clouds have dimmed my sight,  
When passed, Eternal Lover,  
Towards me, as e'er, Thou'rt bright.

O keep my soul, then, Jesus,  
Abiding still with Thee,  
And if I wander, teach me  
Soon back to Thee to flee.

That all Thy gracious favour  
May to my soul be known;  
And, versed in this Thy goodness,  
My hopes Thyself shall crown.

J. N. D.





"Yet not I, but Christ liveth in me."—Gal.  
ii. 20.

"Christ is all, and in all."—Col. iii. 11.

What am I, Lord ! an emptiness, a nothing.  
Thou art my boast, in whom all fulness dwells  
Of the great Godhead, Thou whose name I bear,  
Whose life is mine, whose glory and whose bliss,  
All, all are mine.

SIR EDWARD DENNY.

Thy fulness, Lord, is now for me,  
All my fresh springs are hid in Thee ;  
In Thee I live ; while I confess  
I nothing am, yet all possess.

J. G. DECK.

THE Christian motto—"He must increase, but I must decrease." (John iii. 30.)

WHEN the Son was here, what was the Father doing? He was drawing to the Son. "No man can come to me, except the Father which hath sent me draw him." The Father was drawing to the Son, that souls might be blessed by the Son, that He might bless them, because they were given to Him of the Father.

There was what I might call the most wonderful administration of grace when the Lord Jesus Christ was here upon earth: the Father drawing to the Son, and the Son delighting to bless those who came, because the Father had drawn them. He delighted in them; He appreciated them, because they were given of the Father. "Him that cometh to me I will in no wise cast out." Why? Because they were drawn to Him of the Father.

F. E. R.

THE same death which removed everything that disqualified the Gentile for approach to God has set aside all the

pretensions of the Jew. Man in unrestrained lust, and man subject to commandments in ordinances are alike ended in death, to make way for "one new man."  
C. A. C.

A SELF-JUDGED saint, like a vessel of light draught, can be safely freighted with that which would otherwise be the cause of his stranding.

Another, less exercised in this, and therefore less buoyant, needs to have everything thrown overboard in order to pass the points of danger in safety. Hence the variety of the Lord's dealings with us on the way, inexplicable to all who are forgetful of the purpose of His heart, and the unchanging grace that seeks the accomplishment of it by removing every obstacle from within, and from without.

What a God is ours, who thus cares for us, subjecting us to processes and discipline, often both severe and painful, but none the less needful to keep us from shipwreck ; stripping off and emptying out everything, even to that which seems to be essential for us, in order that flesh may be kept in the place

100 CHRIST IS ALL, AND IN ALL.

of death, and our souls brought fully into the enjoyment of the peaceful fruits of righteousness, which chastening yields to them who are exercised thereby. ANON.

JOB says, "It may be that my sons have sinned." He does not seem to contemplate the possibility of sinning himself. A soul really self-judged, thoroughly broken before God, truly sensible of its own state, tendencies, and capabilities, would think of his own sins and his own need of a burnt-offering. C. H. M.

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## The Centre and the Circle.

“For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren.”—Heb. ii. 11.

Not to shield my path from sorrows  
Is His care and thought ;  
Not to make the dark world brighter  
Where Himself is not.

But to have me there beside Him  
In the love and light,  
There to tell my heart how precious  
Am I in His sight.

Trans. from T. P.

We look to meet our brethren,  
 From every distant shore ;  
 Not one will seem a stranger,  
 Though never seen before ;  
 With angel hosts attending,  
 In myriads, through the sky :—  
 Yet 'midst them all, Thou only,  
 O Lord, wilt fix the eye !

M. B.

THE old astronomers found the motions of the planetary bodies quite inexplicable because they looked upon the earth as the centre of the universe. It was not until a bold, free mind travelled forth into space and found a new centre, that harmony and order were seen to reign where all had seemed confusion before.

So long as the soul is self-centred it can make no real acquaintance with, or progress in, the thoughts and purposes of God.

But when Christ gets His right place for our souls we begin to apprehend the wondrous depth and perfection of those thoughts and purposes, and then our blessings are all, as it were, glorified. We are then able to leave self altogether



behind, and to enter the atmosphere of divine love. Psalm xlv. is called "a song of loves," and so completely has it this character that there is not a word in it about what the Lord *has done*; the heart is engaged with *Himself*.

*Love* thinks more of the Giver than His gifts—more of the love than of the work which love has wrought. It is when the Person of Christ is thus before the heart that it begins to bubble over, and to burn as did those of the disciples on the way to Emmaus when the Stranger spoke of "the things concerning himself."

C. A. C.

WE cannot really apprehend God's thought of salvation unless we apprehend it in the Captain who is now at the right hand of God, because He is completely identified with those who are saved. Both the Sanctifier and the sanctified are all of one.

It is His delight to be identified with the objects of God's purpose, because they are the objects of God's love and they are unspeakably precious to Christ. On that account He is not ashamed to

call them brethren. We are predestinated to be conformed to the image of His Son, that He might be the First-born among many brethren.

The bonds which bind Him to the saints are bonds of affection, and the saints are led to Him in their affections by the Spirit. The Sanctifier and the sanctified are all of one, it is complete identification with His people. He loves them because they are the objects of the love of God, and the gift of His Father to Him during His rejection, before He receives the kingdom.

F. E. R.

THE great characteristic of grace is that it brings in what is of God, and everything depends on God, and therefore there is no flaw in it. To be established with grace is to have the heart brought into a circle of things which is entirely filled with perfection—that is, with CHRIST.

C. A. C.





## The Trying of our Faith.

“Rest in the Lord, and wait patiently for him.”—Psa. xxxvii. 7.

“He abode two days still in the same place.”  
—John xi. 6.

The truest heart that ever loved  
    Could give its object pain,  
Could bear to see the suffering,  
    That brought the untold gain.

The mightiest hand that ever moved  
    Could wait to bring relief,  
“Two days” apparent heedlessness  
    Of nature’s deepest grief.

Would they have missed that sacred thing,  
    His sympathy—His tears,

Scene on which breaking hearts have leaned,  
These eighteen hundred years ?

The wonder-working word that gave  
Their loved one back again,  
Seems scarce as precious as the groan  
That proved He shared their pain.

Oh, heart that loves so perfectly !  
Thou often waitest still,  
And blessed are the emptied hearts,  
Thy sympathy can fill.

O. R.

IN the wilderness we learn the faithfulness and loving-kindness of God, and the love of Christ which never fails. Then we have also to learn there the utter worthlessness of the flesh ; we cannot bring the flesh into the blessing of God, nor connect divine purpose and blessing with it.

In the wilderness we learn experimentally what the flesh is, so as to come into concert with God's mind about it, that in result we may be freed from it in spirit so as to enter consciously into association with Christ.

It is in view of this we get the provings of God. "For thou, O God,

hast proved us: thou hast tried us, as silver is tried. Thou broughtest us into the net; thou laidst affliction upon our loins. Thou hast caused men to ride over our heads; we went through fire and through water." (Psa. lxvi. 10-12.)

C. A. C.

A MAN'S greatness in every virtue is most tried, and therefore best displayed, where he is most at home, or rather where every one may, with most freedom, act independently of him. The man that is proof against the petty and constant demands on his temper and grace in private life, in the circle where every one is most at home with him, is well able for every other.

J. B. S.

GOD, even our God, has better thoughts for us than rest or a portion here. He is educating us for a blessed and eternal rest free from evil, and all that would cause it; and He is bent on the blessing of His children; and moreover, He is bound by His holiness to purge us suitably, though most graciously, for the place He has called us to.

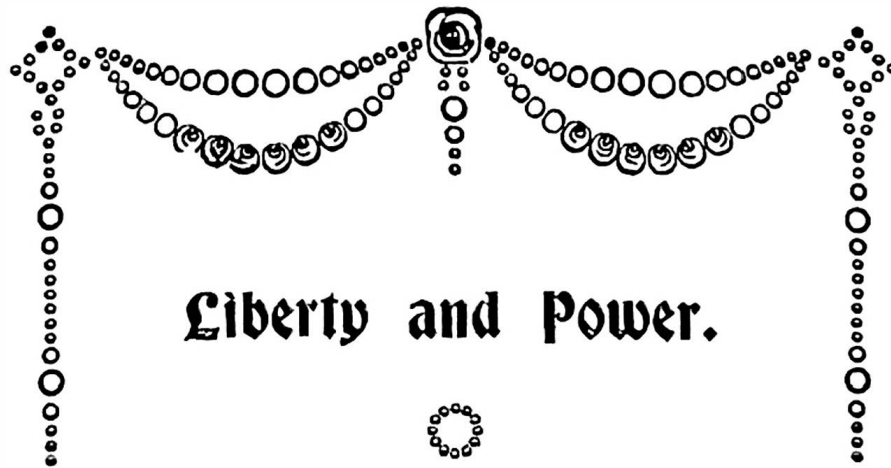
How often He lets Satan do this painful work, and try and sift us as Job; but His hand and will are behind it all.

Not only was the tempter absolutely limited in what he was to do to Job, but it was the Lord who first proposed his case to Satan. He had His own end in it. Job gets into blessing with a knowledge of himself and of God. Satan may sift and try us by a thousand trials without and thoughts within; but our business is to think on His hand and love who originates it all, as to the ultimate purpose.

“Tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost,” &c. With the sense of His love we are more than conquerors. None of these things separate us from it.

ANON.

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## Liberty and Power.

“We have this treasure in earthen vessels,  
that the excellency of the power may be of God,  
and not of us.”—2 Cor. iv. 7.

Blessed he, who from the strife has entered  
God's fair Home of peace for evermore—  
Sounds of the great world's confusion murmuring  
As the sea upon a distant shore ;  
Here, ere yet his earthly day is done,  
His eternal task of love begun.

Trans. from TER STEEGEN.

Jesus, we wait for Thee,  
With Thee to have our part ;  
What can full joy and blessing be  
But being where Thou art ?

J. N. D.

It is to my mind a wonderful thing that believers can be maintained in the power of the Holy Ghost in spite of the power of the enemy, the power of death, and the lawlessness of man; maintained in all the good of God's kingdom—which is righteousness, peace and joy in the Holy Ghost—even while the outward conditions of things remain unchanged, and will remain until the coming of the Lord.

Righteousness, peace and joy are things that characterise heaven; righteousness is in heaven, peace reigns in heaven, and joy is found in heaven. They are brought down to us in the power of the Holy Ghost, and are thus established in our hearts in spite of everything we see around us.

F. E. R.

THE utmost strength and vigour of nature cannot sustain us in the mind of God or in the path of His will. "Even the youths shall faint and be weary, and the young men shall utterly fall." In the service of God everything that is of the flesh breaks down. But God delights to impart to His saints



what is of Himself, so that we may become characterised by divine power. "But they that wait upon the Lord shall renew [margin, *change*] their strength." Instead of human strength, which is only utter weakness, they have divine strength. And this manifests itself in three ways.

"They shall mount up with wings as eagles." The Spirit's power alone can carry us in heart and mind into that heavenly scene where Christ is at the right hand of God. All our natural tendencies are downward to the earth, but the Holy Ghost carries us heavenward and makes us familiar with all that is established there in Christ.

"They shall run, and not be weary." If we realise what God has taken us up for it awakens desire in our hearts to reach it. If we have mounted on eagles' wings to the region of God's purpose we shall surely press on with diligent haste to the goal which divine love has set before us.

Then "they shall walk, and not faint." We become capable of taking up our responsibilities here to God's glory and

praise. We are empowered by the Spirit to walk through this world in the paths of righteousness.

C. A. C.

THE energy of the Spirit, according to the divine mind, is to strengthen us in the inner man, that Christ may dwell in our hearts by faith, that we may grow up in the atmosphere of divine love and purpose.

The lusting of the Spirit against the flesh, which so many of us need, because the flesh lusts against the Spirit, is not the exercise of the normal energy of the Spirit. The anointing of the Spirit is given to teach us the things which are freely given to us of God.

T. H. R.

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## The Race.

•••••

“When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.”—1 Peter v. 4.

Eternal ages shall declare  
The riches of Thy grace,  
To those who with Thy Son shall share  
A son's eternal place.

Absent as yet, we rest in hope,  
Treading the desert path,  
Waiting for Him who takes us up  
Beyond the power of death.

Unchanging glory fills the place  
Where Jesus dwells on high ;  
But brighter joy our spirits trace  
With Him, for ever nigh !

We joy in Thee, Thy holy love  
Our endless portion is,  
Like Thine own Son, with Him above,  
In brightest heavenly bliss.

J. N. D.

It has often been said that the first question with a soul is, heaven or hell? We can all understand John Bunyan's pilgrim running to the wicket gate with his fingers in his ears lest any voice should persuade him to turn back. It was heaven or hell with him; his eternal weal or woe was at stake.

I dare say some of us ran rather fast at that stage of our experience. But farther on in his journey, when the pilgrim came to the hill Difficulty and found the arbour, he settled down and went to sleep.

The second question with the soul is, heaven or earth? Many are glad enough to escape hell who are not at all anxious to get away from earth. They settle down and go to sleep instead of running.

Of course no one would *run* to a place he did not want to reach, but if we are partakers of the heavenly calling

and know the heavenly Priest, our hearts are attracted to heaven; we have got links with heaven, and heaven is an attractive place to us.

I do not believe any one is in the race here spoken of who does not like heaven better than earth. The Son of God has come down from heaven that He might throw the golden chain of divine love round our hearts and link us with Himself for ever. And He is now in heaven to attract our affections thitherward.

Heaven is a most attractive place to every one whose affections are set upon Christ, and such are all-eager to run the race which has heaven for its goal. This race is not, as some suppose, the race of life; it is a moral journey—a race from earth to heaven—and those who are in it have turned their faces to heaven, and they want to get morally away from the earth and nearer to heaven.

C. A. C.

ABRAHAM'S life was moulded by the truth he had received. It made the channel in which the stream of his life ran. What explained his wandering

life was the word of God. To the Canaanites it must have been a riddle to have seen a great prince a houseless wanderer.

Such a mystery the life of faith must always be to the natural man. It is foolishness to him. To us, through grace, the patriarch's life is simple and beautiful. He was formed by the word of God. He had his failures, but the framework of his life—what made him the kind of man that he was—was his divine commission. Faith was the power, the word was the guide, and he was called the Friend of God. M.

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## Established with Grace.

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“It is a good thing that the heart be established with grace ; not with meats, which have not profited them that have been occupied therein.”—Heb. xiii. 9.

Yes ; it was love alone that led  
Thy brethren, Lord, to seek Thy grave ;  
But every gleam of hope had fled,  
For Thou, they deem'd, hadst failed to save.

'Twas Thine own arm of power that broke,  
Lord, ere they came, the grave's control ;  
'Twas Thine own blessed voice that spoke,  
“Peace, peace !” to each reviving soul.

Peace was their portion, peace is ours ;  
We, like our earlier brethren, see  
Our victory won o'er Satan's powers,  
Our blessedness secured by Thee.

SIR E. DENNY.

IN Genesis paradise is lost; in Luke xxiii. paradise is given. That you, who have lost one by sin, should get another so much greater is the marvel of divine grace, for it is not the one you lost that you get back, but you are given through grace one which is infinitely greater.

It is very difficult to explain grace. All can understand the Lord when He said, "The one owed five hundred pence, and the other fifty"; that is, the grace which each would require to be forgiven; all in a way understand the grace which forgives sins; but do you understand God's measure of grace—the grace which would set you in an infinitely better place than you had lost? I could not give you the measure of it; it can only be measured by the love of the One who effected your salvation.

J. B. S.

It is no pleasure to God that we should be occupied with ourselves. He desires that we should contemplate His grace. All true ministry could be summed up in the three words, "Behold your God." If we think of ourselves, we have to judge ourselves. There may be neces-



sity for this, but it is poor work after all. Edification is that our souls are built up in the knowledge of what is of God—of the Father, of Christ, or of the Spirit. There is great comfort in this.

C. A. C.

MAN always thinks he can improve upon the order of God. This has been the secret of the ruin of the church. Instead of adhering to the scriptures, which reveal the divine mind, man has brought in ideas, plans and systems of his own; and hence the manifold divisions and sects which characterise the outward form of Christianity.

The safety of the Lord's people lies in steadfastly cleaving to the word of God, and in the refusal, therefore, of all counsel and advice which may be given, apart from it, by man.

E. D.

THE great object of the enemy is to keep souls in bondage—to keep them as to their own consciousness in the flesh and under the law, so that they may never have joy or peace or liberty. In fact, the great object of Satan is to

hinder souls from coming into the good of the house of God.

No greater contrast could be conceived than that which exists between the house of bondage and the house of God.

God would have His people to be happy and full of joy.

Satan would keep them in misery and gloom.

God would have believers to be in divine peace.

Satan seeks to keep them in unrest and distress.

God would have His saints in the perfect liberty of His holy love.

Satan seeks to keep them in the bondage of self-occupation.

C. A. C.





## Quietness and Waiting.

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“In returning and rest shall ye be saved ; in quietness and in confidence shall be your strength.”  
—Isa. xxx. 15.

“Be careful for nothing ; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.”—Phil. iv. 6.

Yea, though the tempest round us  
Seems safety to defy ;  
Though rocks and shoals surround us,  
And billows swell on high—  
Thou dost from all protect us,  
And cheer us by Thy love ;  
Thy counsels still direct us  
Safe to the rest above.

There with what joy reviewing  
Past conflicts, dangers, fears ;  
Thy hand our foes subduing,  
And drying all our tears—

Our hearts with rapture burning,  
The path we shall retrace,  
Where now our souls are learning  
The riches of Thy grace.

J. G. DECK.

THERE never was any petition really presented to the Lord without a gracious answer.

When the Lord prayed at Gethsemane the cup was not removed, but there was a gracious answer—"There appeared an angel from heaven, strengthening him." The Lord had said, "Father, if thou be willing, let this cup pass from me [He felt it fully]: nevertheless not my will, but thine, be done."

When the Lord prayed He put in, "Not my will." Paul did not put that in; Paul said, "Take away this thorn, take it away—take it away"; but the Lord's will was that Paul should have that thorn, and the gracious answer was, "My grace is sufficient for thee: my strength is made perfect in weakness." Paul was strengthened from heaven. To my mind Moses' sister (Exo. ii.) is a perfect vignette of

prayer: the babe, committed to God—she *watches*. There *will* be an answer; *watch Him for it*—she watched unto praying, and prayed unto watching.

In praying for the Lord's people, His concerns, plans, &c., if the Lord does not grant our petitions, He will at least say, as He did to David, "It was well it was in thine heart to pray unto me." The time for granting the full answer may not have come, yet He will say, "It was well."

Sometimes when people persevere in praying for things which the Lord in mercy has long withheld, He gives them their request, and they find it is to their great sorrow, but He always replies to prayer.

G. V. W.

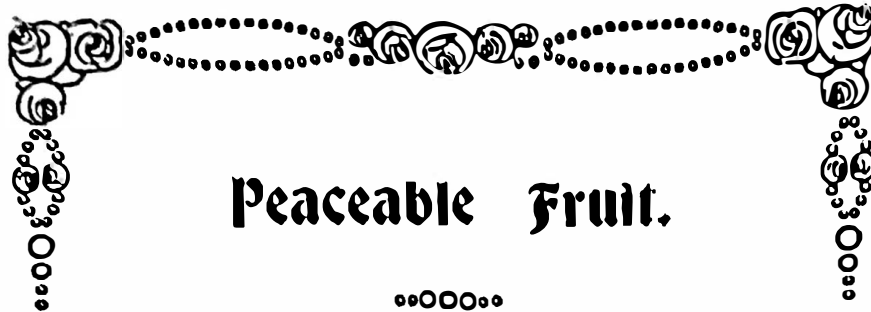
"COME ye yourselves apart into a desert place, and rest awhile: for there were many coming and going, and they had no leisure so much as to eat." He takes them aside, from the many coming and going, into His own company. It is very good for us to be withdrawn from this thing and that into the company of Christ. There we learn Himself, whence

He is, and are away from the world and its goings and comings.      T. H. R.

IN Psalm xlii. we have a soul in downright earnest. "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God." If this is the language of your heart, there is great blessing in store for you. When believers are being turned upside down and inside out they are apt to be much discouraged, and to have their souls "disquieted" in them. But even amid the exercise God would give us the encouragement of knowing that He has taken us up to bring us into inconceivable blessing. "Hope thou in God," says the psalmist to his soul, "for I shall yet praise him for the help of his countenance."

C. A. C.

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## Peaceable Fruit.

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“ Now no chastening for the present seemeth to be joyous, but grievous : nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.”—  
Heb. xii. 11.

Eternal in the heavens  
Is our prepared abode ;  
Radiant and pure, in light divine,  
There shall we dwell with God.

No more the aching head,  
The weary pilgrim feet,  
The toil to win the daily bread,  
But rest—divinely sweet.

Rest, Lord, in serving Thee,  
As none have served below ;  
Oh ! through that blest eternity,  
What tides of praise shall flow !

H. K. B.

TRIAL cannot in itself confer grace ; but, under God's hand, it can break the will, and detect hidden and unsuspected evils ; so that the new life is more fully and largely developed. God has a larger place in the heart, there is more intelligence in His ways, more lowly dependence, more consciousness that the world is nothing, more distrust of flesh and self. The saint is more emptied of self and filled with the Lord. What is eternal and true, because divine, has a much larger place in the soul ; what is false is detected and set aside.

There is more ripeness in our relationship with God. We dwell more in the eternal scenes into which He has brought our souls. We can look back then, and see the love which has brought us through it all, and bless God with dependent thanksgiving for every trial. Such only purge away the dross, and confirm us in brighter, fuller, clearer hope, increasing our knowledge of God, and self being proportionately destroyed.

J. N. D.

. . . . IN how many and various ways



are we weaned from all here ! One line of trial would not be sufficient ; that would only make us bend to one side, as a tree does when it is exposed continually to the wind in one direction. The trying and testing must come from every side, so that there can be no space but upwards. So with Stephen, "He, being full of the Holy Ghost, looked up steadfastly into heaven." "Count it all joy when ye fall into various trials." If the trial is only from one side, one may seek refuge in the shelter on another side : hence the trials are "various," that we may not seek for shelter on any side here, but find it all above with Christ. We often see a bird, when it sees that there is danger, and that it must not continue pecking about, it takes to wing and flies off, and then its proper strength comes out ; and so with us, the trying of our faith worketh endurance.

J. B. S.

WE may "despise" our chastening, as though His hand and His voice were not in it ; we may "faint" under it, as though it were intolerable, and not the precious fruit of His love ; or, lastly, we

may be "exercised by it," and thus reap,  
in due time, "the peaceable fruit of  
righteousness."

C. H. M.

Love there will crown what love began,  
Its wondrous ways of grace to man,  
In its sweet home above;  
All, all, O Lord, will there proclaim,  
Through endless years, Thy blessed name,  
Supreme, almighty love!

SIR EDWARD DENNY.





## God's Sufficiency.

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“But my God shall supply all your need,  
according to his riches in glory by Christ Jesus.”

“Now unto God and our Father be glory for  
ever and ever. Amen.”—Phil. iv. 19, 20.

When to Canaan's long-loved dwelling,  
Love divine thy foot shall bring,  
There, with shouts of triumph swelling,  
Zion's songs, in rest, to sing.  
There, no stranger God shall meet thee,  
Stranger thou in courts above !  
He, who to His rest shall greet thee,  
Greets thee with a well-known love.

J. N. D.

THE man of faith not only sees nothing  
but God, but everything that he might  
have counted on is against him, to dis-  
courage his faith. There are no props  
to faith in the moment of real faith.

Thus Abram learned, and thus the scripture is fulfilled, which said, "Abram believed God, and it was counted to him for righteousness." It is in the hopelessness of everything here and of everything necessary too, that faith reigns.

Thus it was with Paul in the shipwreck in Acts xxvii. He had nothing to support his faith; on the contrary, he was opposed, and for a moment defeated, by every natural and visible influence. The master and owner of the vessel—the one with the greatest interest in it, and to whom the safety of the ship was of the most importance—the one whom self-interest thoroughly controlled, opposed him; and not only so, the majority of the passengers opposed him because the haven was not commodious to winter in; and finally the counsel of self-interest and expediency was confirmed and assured even by Providence, for "the south wind blew softly."

Does the man of faith droop or become discouraged because all these influences carry the day against him? Nay; then it is that he most implicitly

counts on God, and though it might appear that he is overcome for a moment, he is enabled to come forth with the marvellous and gracious assurance—"God hath given thee all them that sail with thee." J. B. S.

It would be a great point if we were kept here in faith in God and also in Christ. (John xiv. 1.) If you look about the world, and see the way things are going on, you cannot find much satisfaction there. The secret of all rest and stability and comfort in a world like this is faith in God, and faith in the One who is capable, on the part of God, of filling all things, who has ascended up far above all heavens to that end, and the church is His fulness. F. E. R.

ALL that is great in the estimation of the human mind is very small with God. Waters, mountains, nations, isles, Lebanon are nothing. "All nations before him are as nothing; and they are counted to him less than nothing, and vanity." Nations boast of their greatness and their imperial destinies, but they are "less than nothing, and vanity."

The saints are great in the sight of God; they are objects of solicitude and care to Him. He feeds His flock like a shepherd, and gathers the lambs with His arm, and carries them in His bosom. The glory of a mighty nation is nothing to God, but the prosperity of our souls is a matter of divine solicitude.

C. A. C.

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## Self or Christ.

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“ If a man love me, he will keep my words ;  
and my Father will love him, and we will come  
unto him, and make our abode with him.”—  
John xiv. 23.

Alone with Jesus ! Can it be  
That He will deign to stay with me  
Alone !  
That He Himself with me will walk,  
And suffer me with Him to talk  
Alone !

One day I shall Thy glory see,  
But in that day Thou wilt not be  
Alone !  
Only I know these eyes of mine  
Will see no other face but Thine  
Alone !

Till then I would more often be,  
My Lord and Saviour, still with Thee  
Alone !  
To hear Thy voice, to learn Thy ways,  
And live henceforth Thy name to praise  
Alone !

ANON.

BEWARE of being sentimental in divine things; I mean by sentimental, your thoughts of Christ centring in yourself. The tendency is to make oneself the centre of everything passing, how it pains or cheers oneself, ever musing on oneself, as if one were the one solitary object for the sunshine or the cloud to rest on, watching every alternation as it falls on or visits oneself. Jacob was of this order of mind at Shalem. A soul in the strength of Christ regards everything as *He* would regard it, and therefore he regards it with reference to God, and not to man. This throws one out of self into the wise and grand purpose of His present counsel and work.

J. B. S.

SOME of the most acute spiritual distress that I have met with has been in souls



who were most anxious to be "occupied with Christ," and whose great grief was that, in spite of much prayer and effort, they were painfully conscious of being "self-occupied."

There *must* be the learning of what self is ; the exercise must be gone through in one form or another ; but it is an immense encouragement to know that *God* has taken us up that He might deliver us, and introduce our hearts into the blessedness of conscious association with Christ. Would to God that we were a little more earnest in our desire to enter into the purpose of His love, for if there was a little desire on our part there would be a great answer of blessing on God's part. C. A. C.

"THE meek will he guide in judgment : and the meek will he teach his way." (Psa. xxv. 9.) Give up your own thoughts, give up your self-will, and you will get His guidance, you will know His way.

"The light of the body is the eye ; therefore when thine eye is single, thy whole body also is full of light." A

single eye is an eye that takes in only one object; a single eye is a broken will. Had Jonah a single eye when he went to Tarshish? His will was not broken. He had to go down into the belly of hell to learn God's way. "Arise, and go to Nineveh." Was not that simple? But Jonah was not simple; he presents the awful consequences of self-will.

There are thousands of saints like this—unsubdued and unbroken. They are looking at how things will affect themselves. It is the self-emptied, the meek, the lowly ones who will find God's way. The light comes streaming in through a single eye . . . . You become a light-bearer for others, "as when the bright shining of a candle doth give light."

C. H. M.

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## Abiding in Christ.

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“ 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.” — John xv. 4.

E'en as the eagle leads her young,  
With tender care, to soar on high,  
To look upon the noonday sun  
With fixed and steady eye ;  
To bathe their wings with dazzling light,  
Then swoop to scour the darker plain,  
And then to win with rapid flight  
Their home of light again ;

So may our souls Thy glory know—  
That glory brighter than the sun ;  
Then stoop to shed in scenes below  
The light our souls have won.

And oft retreat to that bright place,  
Unknown, unsought by mortal eye,  
To bow our hearts before Thy face,  
Our secret home of joy.

ANON.

“ABIDING in Christ” (John xv.) is not here a question of safety or of God’s keeping us on to the end, but entirely one of fruit-bearing. We are called, in the active reverence of our hearts, to stay continually with Christ, to abide in Him, to draw strength continually from Him in active diligence of heart.

The words “I in you,” in this passage, are the consequence of our first abiding in Him. “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.” That we may bear fruit is what He is thinking of here, and so be truly His disciples.

By abiding in Christ, also, I get guidance of heart; for then the words of Christ direct all my thoughts. Here I also get the power of abiding. Complete dependence on Christ, and His words abiding in me, I can ask what I

will—for it will be what *He* wills—and it shall be done.

J. N. D.

It is easy to mark growth in a very young tree; young trees require to be very often transplanted to prevent their heads growing beyond their roots. The roots should increase before the branches. It is as I increase in divine growth that I the more need Christ and find Christ for everything. The more I grow, the more I seek Him, because I feel I want more; and the more I find, the more I seek; hence seeking Him is the real mark of growth.

J. B. S.

It is of such immense importance to abide in Christ that I wish all would take it into account and make it a matter of great concern. The attention is very much taken up with other things, and people very often give but the fag-end of their time to divine things. I think you want to give the best of your time. It is a great thing to sit at Christ's feet. People take long journeys to winter abroad with the idea of keeping in perpetual sunshine. You will not have to do that. It is only

wealthy people who can go those long distances to winter resorts, but you can get yourself morally into sunshine, in the light of divine mercy, without any expense at all. It is as open to the poor as it is to the rich, and the benefit of it is immense. I have little doubt that if people were happier morally they would suffer less physically. It is a great thing to keep ourselves in the love of God. If you do you will be in the sunshine. Christ is the Sun of righteousness, the rights of mercy shine out in Him.

F. E. R.

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## Fulness of Joy.

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“In thy presence is fulness of joy.”—Psa. xvi. 11.

“Then were the disciples glad, when they saw the Lord.”—John xx. 20.

A feeble band,  
We look unto the Father's throne :  
Lord, we would stand  
For Thee and for Thy church alone,  
All rights surrender but Thine own !

Still upon earth,  
Thy power and succour are the same.  
We know no worth  
But the bright lustre of Thy name  
Kindling our spirits into flame.

Nought can destroy  
Its virtue, though all else decline ;  
All turns to joy

At one command, one look, of Thine,  
As when Thou mad'st the water wine.

Thus are our hearts  
United in one common tie ;  
And faith imparts  
The certitude of victory  
Whether we live for Thee, or die !

E. L. B.

WHAT a contrast between that kind of negative life, with the head just above water, which says, I am alive, so I ought to be thankful, and this positive, joyful life, which goes out in active energy after Christ! But in order to this, the staff of confidence in self must be snapped.

J. N. D.

WHEN the Lord is before our hearts we think first of *His* mind and pleasure, and it becomes our great concern to know what is on His heart for us so that we may enter into it, and thus be in suitability to Himself and His thoughts. It was a suitable thing that the Israelite who was brought into the land and enriched with its fulness, should honour the Lord with his substance and with the firstfruits of all his



Increase. He was in possession of that which God's purpose and grace had bestowed upon him, and the Lord was well pleased to receive the firstfruits which bore witness that he was in possession and enjoyment of the good land, and that he appreciated the grace which had brought him into it.

It may be good for our hearts to consider where we are as to this elementary feature of true devotedness. Are we in Egypt, trying to do good there by helping all kinds of schemes for the betterment of man's condition in this world? Or are we in a little oasis of our own—carrying on worship and service after our own ideas? Or have we made it our great concern to apprehend the present thought and purpose of God for us? Are we really seeking to enter into and take possession of what He has given so that we may bring the firstfruits of it to Him? God takes pleasure in our enjoyment and appreciation of that which it has been His great delight to give us.

C. A. C.

THE way of Cain was adopted generally

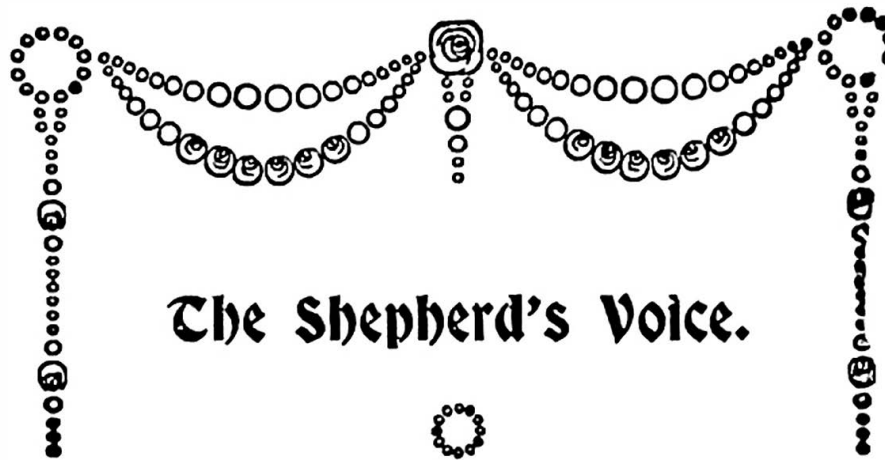
in Christendom. Nothing commends itself more to the natural religionist than that he should obtain the favour of God because of his offerings, which he had procured at much personal cost. This was not beginning with God. It was beginning with himself, and from his own mind devising what he considered would affect God in his behalf. He had not the fear of God which is the beginning of wisdom. Abel found out wisdom. The fear of the Lord, which is the beginning of wisdom, at once dictated to him what was just and right. He began with God.

J. B. S.

AND hungry souls there are, that find and eat  
God's manna day by day—  
And glad they are, their life is fresh and sweet,  
For as their food are they.

Trans. from G. TER STEEGEN.

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## The Shepherd's Voice.

"My sheep hear my voice."—John x. 27.  
"They know not the voice of strangers."—  
John x. 5.

Yes, Lord, in that celestial throng,  
Ourselves, our very selves we see ;  
Fruit of Thy sufferings, who, ere long,  
Shall reign in life and light with Thee.

Sweet, blessed hope ! But why, O why,  
These lingering years, this long delay ;  
While love, with ever wakeful eye,  
Is watching for the break of day ?

SIR EDWARD DENNY.

In Christ there is salvation and eternal

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life for the sheep, but how are we to know who are the sheep? They are those who know His voice. How sweet the thought that, as the Shepherd, He leads them all the way! It is hearing Christ's voice that distinguishes the Christian, though there are sorrows and troubles, difficulties and perplexities. Hearing Christ's voice has absolute authority and power for him—"perplexed, but not in despair."

How wonderful that He should have thus come down to let us hear His voice! How precious here to be taught that Jesus and the Father are one, that the glory of the Son's Person is identified with the security of the sheep, both against inward weakness and outward violence, as it is with the height and depth of the love of which the sheep were the objects!

The Father and the Son are one in divine essence, as they are in efficacious love to the sheep.

J. N. D.

THE calm, unhesitating, unquestioning obedience of the Christ of God to the written word and the Holy Spirit

wholly commands the worshipping homage of the subject soul. In it we discern the living illustration of the royal law of liberty. It is the river of water of life submitting to be bound by its banks, that thereon may bloom and blossom the tree of life, with its gracious fruit and healing leaves for His own, whom He loves.

Obedience is, in truth, perfect liberty when God is its source, its power and its object.

T. M.

“My sheep hear my voice.” (John x. 27.) We may combine this with another verse, “They know not the voice of strangers.” (Chap. x. 5.) Herein lies the safety of the flock. They at once recognise the voice of the Shepherd, but though a stranger should simulate the tones of the Shepherd ever so closely, they know not his voice; that is, they detect it as that of a stranger. . . .

There is no need, therefore, that we should seek to be familiar with all the errors that abound on every hand in order to escape their seductions; it is enough for us that we know the voice

of the Shepherd; and our safety will be in ever listening to it, becoming increasingly acquainted with it, maintaining evermore the attitude of her who sat at the feet of Jesus and heard His word. This will be at once our preservative from danger and the means of our safety and blessing.

E. D.

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“ Christ also loved the church, and gave himself for it.”—Eph. v. 25.

“ Christ also loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour.”—Eph. v. 2.

Oh, Jesus, Lord, who loved me like to Thee ?  
Fruit of Thy work, with Thee, too, there to see  
Thy glory, Lord, while endless ages roll,  
Myself the prize and travail of Thy soul.

Yet it must be, Thy love had not its rest  
Were Thy redeemed not with Thee fully blest ;  
That love that gives not as the world, but shares  
All it possesses with its loved co-heirs.

J. N. D.

Awakened ! to behold Thee face to face,  
Henceforward and for ever drawn apart  
To learn of Thee within Thy holy place  
The secret of Thine heart.

Trans. from German, C. P. C.

THE moment we know Christ loved us and gave Himself for us, we are justified. But what I dread is that a person should rest there. He has saved you, but do you not want to abide practically in Him, and He in you? Do you not want to sit under His shadow with great delight, and His fruit be sweet to your taste? Do you not want Him to manifest Himself to you?

The Lord give us to answer this truly in the secret of our hearts!

J. N. D.

WE are in Christ's affections, and He is in ours. Then there is a door for Christ—He can come in; He can present Himself. He is present in the affections of His people down here. The truth is maintained, because there is a company of people here who live because He lives (John xiv. 19), not



because the world goes on, but because Christ lives. There is thus the witness in the world for Christ. . . .

That is the mighty power here of the Spirit of God. I do not care much for anything else if Christ has an open door here on earth, and that is entirely dependent upon the Spirit of truth, and the place that Christ has in the affections of His people.

In that way everything depends on the *heart*. Propriety and orthodoxy are all very well in their place, but I do not see any great power in them. The power is Christ in the affections of the saints. The gates of hell will not prevail against that. They may prevail against orthodoxy and propriety, but not against the place which Christ has in the affections of the assembly.

F. E. R.

“LORD, to whom shall we go?” (John vi. 68.) There I get the fact that the soul cannot do without Him who had laid hold of the heart. Ah, I say, He has “the words of everlasting life,” I cannot go elsewhere. The soul has got

the first link, by the testimony of the word to it, and it knows *Him*.

J. N. D.

WHATEVER came out in the life of Jesus here was uttered in a far deeper way at the cross. What a telling forth of God's heart was there! The death of the Son of God is the mighty voice of divine love to man. The ruin, need, guilt and condemnation of man, the sinner, only serve as the dark background to shew in stronger light the love that would reach him and bless him in spite of it all.

C. A. C.

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## Provision for the Wilderness.

“The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.”—2 Cor. xiii. 14.

Sing without ceasing, sing  
The Saviour's present grace,  
How all things shine in light divine  
For those who've seen His face.

He's gone within the veil,  
For us that place has won ;  
In Him we stand, a heavenly band,  
Where He Himself is gone.

There all's unsullied light,  
My heart lets in its rays ;

154 PROVISION FOR THE WILDERNESS.

And heavenly light makes all things bright,  
Seen in that blissful gaze.

Such, here on earth, I am,  
Though I in weakness roam ;  
My place on high, God's self so nigh,  
His Presence is my home.

Thus in divine delight,  
Of love so richly known,  
God's works below with beauty glow,  
His hand, His grace I own.

J. N. D.

JOSHUA and Caleb did not murmur ; they were in the wilderness according to God, and had true wilderness experience—that is, experience of a faithful and forbearing love that never turned aside. They found that the manna and the rock sufficed for every need, and at the end of the journey, “ with garments fresh and foot unwearied,” they could tell how God had brought them through.

*Flesh* was proved in the wilderness and found worthless, but *faith* proved what God was and found Him faithful. Joshua and Caleb might well have said to the people, “ O bless our God, ye

people, and make the voice of his praise to be heard." Flesh fills the wilderness with murmurings, but faith fills it with praise.

C. A. C.

WE may have the power of the new name *now*, and the white stone. We shall have the reality of them in glory. If we are going on with the most delightful company of Christians, and not going on with God individually, we shall have a very poor time of it! If we make Christ our Friend personally, we shall have a very good time of it down here with Him, in spite of man and circumstances. The only thing that makes any path bright is having Christ in it.

E.

"MANNA" is the life of Christ, from the moment of His birth until He sat down in glory. Thence He is the "corn of the land." The one is what He was, the other what He is. It is from His exaltation that He is the antitype of the corn of the land—the growth of the land, so to speak.

All along the line of grace it is ever true that "he that seeketh findeth."

The soul that believes in Jesus as the Saviour so finds Him, the life and the support of it every moment. The one who, in sorrow, sickness, or anything, turns to Him in faith, finds Him in His sympathy. He ministers to such an one His grace, His own manner of life—the very way in which He comported Himself in similar circumstances. Thus Mary of Bethany, subject to the Lord, feeds on the manna as He accompanied her to the grave of Lazarus. He enters into her sorrows because of death, and then leads her on to resurrection; for the manna runs all the way to glory.

He made Himself acquainted with our circumstances down here in order that He might sympathise with us in them, and give us the same kind of support that He had Himself down here, according to the suffering. ANON.

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## The Features of the New Man.

“Lie not one to another, seeing that ye have put off the old man with his deeds ; and have put on the new man. . . . Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering ; forbearing one another, and forgiving one another . . . and above all these things put on love, which is the bond of perfectness.”—Col. iii. 9-14.

Where glory lights the courts on high,  
With highest glory crowned,  
Thee, Lord of power and majesty,  
Celestial hosts surround.

O who shall sing that path of worth  
That led up to the throne ?

158 THE FEATURES OF THE NEW MAN.

The Corn of wheat upon this earth  
Could but abide alone.

But Thou art risen from the dead,  
And we as one with Thee  
Now sing Thy name, our Lord, our Head,  
A heavenly company.

Blest Saviour, Thou art waiting yet,  
Till, perfect at Thy side,  
Thy blest companion shall be set,  
Thy fair and ransomed bride.

E. L. B.

CHRIST in humiliation wins our hearts ;  
Christ in glory satisfies them. We  
learn suitability to Him by being in His  
company.

ANON.

WHEN we were of the world we were  
formed by the world—for people do not  
like to be singular or to differ from  
what obtains in the world—but the  
word of God forms a new moral being  
after Christ.

There is no need to go through the  
world making oneself conspicuous by  
peculiarity—the great thing is to be  
governed by principles which are not



of the world, so that we may present them in our conduct, and thus that others may say, "I would like to know the spring of such a one's conduct," and then learn that heavenly principles were governing our souls, the principles of one who listens to the word of Christ, and is formed by them. T. H. R.

It is to God that we are redeemed, and hence He requires us in our walk and ways to be suitable to Himself—to His own character. How watchful, then, should we be to keep apart from evil, to walk worthy of the vocation wherewith we are called, having the fear of God before our eyes, knowing that He marks all our ways, and that without holiness no man shall see the Lord. (Heb. xii. 14.) E. D.

OILS, ointments, balms, spices are much used in scripture as figures of the person and offices of the Lord Jesus and the Holy Spirit; designed to shew us how God values that which displays and makes known His glory and gracious purposes in Christ.

Thus, too, the Christian is one who has oil in his vessel with his lamp ; and the assemblies are seen as golden lamps, and it is written. The place of the candle is on the candlestick.

Whatever mars this precious motive of God to form Christ in each of the redeemed is of the nature of dead flies (Eccles. x.), which cause a stinking savour, instead of that which the virgins love and follow ; for the constraining love of Christ is better than wine, making glad and rejoicing those who know Him.

Dead flies may be found in the assemblies of the people of God, and in the homes and hearts of each. The apothecary jealously excludes such from his composition, to keep it grateful and healing, and so must each Christian, in order that all he is may be sweet and wholesome and comely for Christ. Thus alone will he be in the attitude of waiting where the Spirit and the bride say, Come !

T. M.

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## The Priestly Grace of Christ.

“Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.”—Heb. vii 25, 26.

His glory shines in full display,  
Nor sun nor moon need add one ray,  
God's presence in eternal day.

For this I wait ! nor would forego  
The blessed privilege to know,  
And follow in Thy path below—  
My Saviour !

C. T.

In Thy grace Thou now hast called us  
 Sharers of Thy joy to be,  
 And to know the blessed secret  
 Of His preciousness to Thee.

E. H. C.

PETER walking on the water in the fervency of his affection for Christ is a blessed sight, but he was not allowed to return to the ship without having been made deeply conscious that the grace and power that sustained him on the water did not reside in himself but in Christ.

The consciousness that we are thus dependent upon His priestly grace and succour keeps our souls in lowliness, and at the same time it binds up our hearts with Him in peculiar affection. He becomes not only attractive as the goal to which we press on, but we realise that His love is the strength of our hearts in the way to that goal, and the support of our souls when we have reached it. We cannot do without His priestly grace.

C. A. C.

"THE valley of the shadow of death"  
 is not so much passing through death

as the character of our pathway through this scene. We are passing through a judged world. Death hangs over it like a pall, and hence, to the believer, who enters into God's thoughts about it, it is the valley of the shadow of death.

But what is his antidote against fear? It is that "thou art with me." This, indeed, is the source of all our security and blessing—the Lord is with us. And being with us, we have His rod and His staff to comfort us—His rod to direct and His staff to support.

The scene may be never so dark and desolate, and we may be never so weak and weary, but we have boundless resources in the One who is our Shepherd—His own presence to cheer our souls, and His rod and His staff to guide in perplexity and to support in weakness.

E. D.

Look at Mary of Magdala—in her day a lovely example of this precious affection for Christ! *Apostles* did not attract her heart; she let them go to their homes without her. *Angels*—the highest order in creation—speak to her, but

leave her unsatisfied. She does not even turn to look properly at *the supposed gardener*. She has forgotten *herself*—a weak and defenceless woman—as she says, “Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.” It was *Himself* that her devoted heart longed after with all the intensity of its affection. She watched at His gates and waited at the posts of His doors; and did she not “obtain favour of the Lord”? No such message of divine love as that which she carried was ever entrusted to human lips before.

C. A. C.

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## Rest in Serving Christ.

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“If ye keep my commandments, ye shall abide in my love ; even as I have kept my Father’s commandments, and abide in his love. These things have I spoken unto you, that my joy might be in you, and that your joy might be full.”  
John xv. 10, 11.

And shall we see Thy face,  
And hear Thy heavenly voice,  
Well known to us in present grace !  
Well may our hearts rejoice.

With Thee in garments white,  
O Jesus, we shall walk ;  
And spotless in that heavenly light,  
Of all Thy sufferings talk.

Close to Thy trusted side,  
In fellowship divine ;

No cloud, no distance, e'er shall hide  
Glories that there shall shine.

Fruit of Thy boundless love,  
That gave Thyself for us ;  
For ever we shall with Thee prove  
That Thou still lov'st us thus.

J. N. D.

How happy for each of us to move along this scene in concert with the Lord and serving Him! A saint who truly serves is like a hound which comes from his home and rest, where he is fresh and happy, to enter on the chase; he enters the plain or the forest of this world to follow the game. I mean, it is not some pre-conceived service or routine; he goes forth ready to capture whatever may arise; he finds his pleasure in implicitly pursuing, as he is directed. He delights in the chase, but he delights in his master more, and he returns in the evening, whatever has been the day's success, in the simple enjoyment of being beside his master. This is just an illustration of the way we should live to serve. If we are not fresh and happy in secret with the Lord, as the home of the heart,



we are not fit for the chase. The first and the greatest thing is my own restful condition with the Lord. This is a happiness entirely independent of service.

J. B. S.

WHEN Mary of Bethany broke her alabaster box and poured its rich treasure on the feet of Jesus, and wiped His feet with her hair, it was a picture of true devotedness. Her *all* and *herself* were FOR HIM. There is a beautiful fitness in the fact that we never hear of her again. She had expended herself ON HIM. Martha could no doubt say, "My Beloved is mine"; but Mary had tasted the deeper joy of confessing, "I am my Beloved's."

It is one thing to say, "Christ for me," and another to say, "Me for Christ." The latter is true devotedness. Who can tell what Mary's act was to the Father and the Son? So precious was it to the Lord that He has ordained that, wherever *His devotedness* is spoken of, mention must be made of *hers*. That ointment is never to cease yielding its fragrance wheresoever the gospel is preached.

C. A. C.

GOD loves peace, and it is the inalienable portion of those who are loved of Him as taken into His favour in the Beloved. The groundwork of this in righteousness is stated in Romans iv. and the consequences in the early part of Romans v. It is peace *with* God, and it is true evidence of the moral state of such as are subject to the Holy Spirit—that the peace *of* God, which surpasses every understanding, guards the heart and the thoughts by Jesus Christ.

With such there will surely be order, and due restraint of spirit, soul and body, as they go forward like those borne on the bosom of a calm and flowing river.

T. M.

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## The Christian's Secret of Joy.

“ Rejoice in the Lord always : and again I say,  
Rejoice.”

“ I have learned, in whatsoever state I am,  
therewith to be content.”—Phil. iv. 4, 11.

My desire for thee :

That thou may'st daily gather  
Fresh droppings of His love,  
For ever round thee falling,  
Like manna from above.

That ever 'midst the worry  
Of busy outward life,

170 THE CHRISTIAN'S SECRET OF JOY.

Thine inner life may flourish,  
Unhindered by the strife.

That thou may'st know His presence  
To brighten all the way,  
And prove His grace sufficient  
For each succeeding day.

That more increased attractions  
In Jesus thou may'st see :  
And mine is but an echo  
OF HIS DESIRE FOR THEE.

ADALBERT P. CECIL.

A sick person once said to me, "I am too weak to think of the Lord as I would like"; to which I replied, "The Lord thinks of you." If an Israelite visited the tabernacle in the morning, he would know that during the night the smoke of the evening lamb had been ascending to God during the time that he had been in the helplessness of sleep. It would have taught him the favour he was in. "The beloved of the Lord shall dwell in safety by him."

In moments of weakness Satan may try to cast down the saint but it is here

that the grace of the great High Priest is known, and we find that we are sustained by the hand of the same blessed Person, whose heart bears our names before the Lord.

T. H. R.

SOME of our modern prophets exhort us to look at "the bright side of things," that so we may be able to pass comfortably and happily over life's journey. But if they mean things *visible*, we may lawfully inquire, "Which is the bright side?" And if they mean things *invisible*, it is all bright there. In the one case, there is nothing but darkness; in the other, there is no darkness at all.

If any one imagines that he can look at the bright side of the things that are seen, he is simply under a miserable delusion. There is not so much as a single ray of true light throughout the wide range of this present evil world, of which Satan is the god and prince. How could there be light in the scene from which the Son of God has been cast out? Impossible. To talk of the bright side of things in a region of sin and death, where Satan reigns, and Christ is rejected, is to offer a flat con-

tradition to the plainest teaching of holy scripture.

It is very evident that the apostle knew nothing about "the bright side of things." He does not say, "While we look not at the dark side of things." Nothing of the kind. He did not look at them at all. He kept his eye steadily fixed on the *unseen* things. He lived amongst those eternal realities of which God is the Source, Christ the Centre, and simple faith the power of realisation. All is bright there!

C. H. M.

THE grand secret of spiritual freshness and soul-prosperity is to have the Person of Christ so before the heart that we are attracted to *Himself* with intense longing to know Him better.

C. A. C.

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“In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him.”—1 John iv. 9.

Eternal love their portion is,  
Where love has found its rest ;  
And, filled with Thee, the constant mind  
Eternally is blest.

There Christ the centre of the throng  
Shall in His glory shine,  
But not an eye those hosts among  
But sees His glory Thine.

Yet deeper, if a calmer, joy  
The Father's love shall raise,

And every heart find sweet employ  
In His eternal praise.

Nor is its sweetness now unknown,  
Well proved in what it's done ;  
Our Father's love with joy we own,  
Revealed in Christ the Son.

J. N. D.

I BELIEVE the Lord orders and cares for us, so that we may individually learn how necessary He is to us—even for quietness and rest. He gives us His peace, and this keeps us unruffled in our troubles.

Each day brings its own trials—lessons for faith. We are placed in some circumstance where God only can make a way for us. We are not only saved by faith, but, if we are true, we live each day by faith.

Faith is seeing God and being sustained, though I see no providences. What a rest to the soul to feel I have God, though I have nothing else. Nature does not like this, but it is the deepest blessing. The wilderness is to teach us dependence. What a real and



most blessed thing it is to depend on One—not only all-powerful, which He surely is, but who loves us perfectly!

J. B. S.

WE lean our souls and our hopes upon *facts*, not upon gleams of sunshine in our spirits, or upon promises in the word, or upon help from God. Mere help would not do for them who are already under condemnation—promises to us would not answer God's demands upon us.

It is upon *facts*, upon transactions counselled, accomplished and accepted as between God and His Christ, and as for us, we rest ourselves—an anchor of the soul sure and steadfast.

J. G. B.

“THE good shepherd giveth his life for the sheep.” By giving His life for the sheep He acquired the title to their possession. Thereon follows another action—He giveth life *to* the sheep. “The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they

might have it more abundantly " (John x. 10); and again, "I give unto them eternal life; and they shall never perish." (x. 28.) E. D.

To have real comfort we must learn the cross. We must see how God has removed us and revealed Himself. The cross is repugnant to the natural man because it stains the pride of all human glory, and shews that man in the flesh is under death and judgment. But to the saint the cross is life and health. It takes nothing away that we desire to keep; it removes in holy judgment what is offensive to God and hateful to us. It is the way of divine comfort for us.

If we know what it is to be distressed because of what we find in ourselves, it is the greatest comfort to see that in the death of Christ it was all removed from before God. And God has come into view as the Source of our eternal blessing and joy. C. A. C.

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## Perfect Goodness Displayed in Christ.

“ I have manifested thy name unto the men  
which thou gavest me out of the world : thine  
they were, and thou gavest them me ; and they  
have kept thy word.”—John xvii. 6.

What grace, O Lord, and beauty shone  
Around Thy steps below ;  
What patient love was seen in all  
Thy life and death of woe !

For ever on Thy burdened heart  
A weight of sorrow hung ;  
Yet no ungentle, murmuring word  
Escaped Thy silent tongue.

Thy foes might hate, despise, revile,  
Thy friends unfaithful prove ;

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Unwearied in forgiveness still,  
Thy heart could only love.

Oh, give us hearts to love like Thee,  
Like Thee, O Lord, to grieve  
Far more for others' sins, than all  
The wrongs that we receive.

SIR E. DENNY.

I HAVE had deep delight in the thought of the Father giving us to the Son—to Him who was the object of His eternal delight and love, and to be associated with Him in this (John xvii. and xx.), being such, from beforehand, in the divine thought and counsels. The Son has done all that was needed to place us there righteously, though according to infinite love and grace, but in doing it He has done all that has perfectly glorified the Father, and that, too, as God Himself; and then He associates us with Himself: "My Father and your Father; my God and your God," and tells us that even the world shall know that we are loved as He is. (John xvii. 23.)

J. N. D.

THE whole heart of Christ, as well as of

God, was revealed by His death; for there was nothing in us to draw out His affection, to move Him to take our place, and to redeem us with His precious blood.

“In the same night in which he was betrayed, he took bread and gave thanks,” and founded the memorial of His accomplished sacrifice. Thus side by side we behold His perfect goodness and man’s perfect evil, but the full exhibition of what man was could not hinder the manifestation of what He was. Nay, just as the light of the sun when shining on a dark thundercloud seems all the more bright and intense, so the love, grace and goodness of Christ are magnified by the unmitigated evil which, on man’s part, brought Him to the cross.

E. D.

IN the desert the Lord taught His disciples how to minister to the need which is found in this world. There are the two things: “He began to teach them many things,” and His hand supplied their need.

Now the disciples were not fully in

the mind of their Master: they would send the multitude away, and He could not do that. Hence He says, "Give ye them to eat." But they are not in the secret of heavenly grace; they are looking to earth for supplies. "Shall we go and buy?" Note the Lord's answer, "How many loaves have YE?" What have *you* got? Only five loaves! Very little! But the Lord takes them.

We may know very little of the things of Christ, but it is a great thing to apprehend that He can enlarge the little we have. The disciples had but five loaves, but He took them, and looked up to *heaven* and blessed.

It was the bounty and blessing of heaven, and He used His disciples to distribute it, as well as taught them the fulness of resource they had in Him.

T. H. R.

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A decorative border featuring a horizontal line of small dots, with ornate floral and scrollwork designs at the corners and ends.

## Divine Love Reaching us in Christ.

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“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

“He whom God hath sent speaketh the words of God.”—John iii. 16, 34.

Sweet was the hour, O Lord, to Thee  
At Sychar's lonely well,  
When a poor outcast heard Thee there  
Thy great salvation tell.

Lord, 'twas Thy power unseen that drew  
The stray one to that place,  
In solitude to learn from Thee  
The secrets of Thy grace.

There Jacob's erring daughter found  
 Those streams unknown before,  
 The waterbrooks of life, that make  
 The weary thirst no more.

And, Lord, to us, as vile as she,  
 Thy gracious lips have told  
 That mystery of love revealed  
 At Jacob's well of old.

In Spirit, Lord, we've sat with Thee  
 Beside the springing well  
 Of life and peace, and heard Thee there  
 Its healing virtues tell.

SIR E. DENNY.

WHY had the Word of God to come down into this world? Why not teach man and guide man as he was? Why bring the eternal Son from heaven? People will accept a great deal of truth, but why have a revelation? they say.

There *must* be a revelation, because man has departed from God, and God in mercy to him must reveal something new to him.

If God is not revealed in perfect grace to my soul now, I must have to say to Him in judgment by-and-by; I



cannot for ever stay in the dark in my own soul as to God. I must have to do with Him some time or another. Then I find the grace of a revelation of God. I get in CHRIST—the Word of God, God Himself come down. Not waiting till I go up for judgment—that would be a terrible story!

J. N. D.

SOMETIMES things seem too high for some of us to reach, but it is not the question whether we can reach up to them, but that our great Priest can reach down to us, and, if He does this, we know that we are thus linked with the place He is in, however feeble we may be.

T. H. R.

THE birth of Christ, like the morning, awakened the creation; and the lights of many other days broke forth together to tell that the long dark night had at length given place to a very bright and cheerful morning. Heaven rejoiced, like the sons of God at the creation. Angels, once so well known in Israel, reappeared. The grace that had acted in infant, patriarchal days, again displayed itself. Promises to Abraham and to

David, which anticipated the new birth of the people and of the kingdom, are cited and rehearsed.

All this is seen on this great occasion, this fresh morning-hour in the progress of the ways of God. And the child born in Bethlehem is welcomed by the seer of God as "the dayspring from on high," the sunrise, or the morning.

J. G. B.

THE cross brought to light that there was nothing in man for God. "If one died for all, then were all dead." Man is often large before our eyes; we are easily influenced by what is of man in the way of wisdom or religiousness. But the cross is the power of God to deliver us from all that. Our every blessing is in CHRIST, and we have also found in Him the perfect revelation of God.

C. A. C.

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## A Dwelling Place for Christ.



“That Christ may dwell in your hearts by faith.”—Eph. iii. 17.

“As the Father hath loved me, so have I loved you ; continue ye in my love.”—John xv. 9.

Hark ! ten thousand voices crying  
“Lamb of God !” with one accord ,  
Thousand thousand saints replying,  
Wake at once the echoing chord.

“Praise the Lamb,” the chorus waking,  
All in heaven together throng ;  
Loud and far each tongue partaking,  
Rolls around the endless song.

Grateful incense this, ascending  
Ever to the Father’s throne ;  
Ev’ry knee to Jesus bending,  
All the mind in heaven is one.

All the Father's counsels claiming  
 Equal honours to the Son,  
 All the Son's effulgence beaming,  
 Makes the Father's glory known.

By the Spirit all pervading,  
 Hosts unnumber'd round the Lamb,  
 Crown'd with light and joy unfading,  
 Hail Him as the great "I AM."

J. N. D.

THE testimony of old, that is, the law, with its requirements of God from man, was put into an ark, a box overlaid with gold; but with Christians the Christ is to dwell in our hearts by faith. The ark was the depository of the will of God for Israel, but the church is not a mere depository where the truth is held. Man has tried to make it so, and hence there are articles of faith and systems of doctrine, and the attempt to reduce Christianity to a religious system.

But what we have really is Christ dwelling in the heart. It is not any longer a box overlaid with gold, but the hearts of the saints which become a *dwelling-place* for Christ. A dwelling-

place is for that which is *living*—Christ dwelling in the heart by faith.

T. H. R.

IF I want a clear, full idea of grace, I see it when it first came out with respect to the thief on the cross, under the penalty of a broken law, and when there was no other prospect before him but the terrible and eternal doom of a transgressor. The Saviour is seen alongside, the Just for the unjust to bring us to God, and in answer to his prayer, "Lord, remember me when thou comest into thy kingdom," he was conducted by Christ's word into the prospect of being that day with Him in paradise—a divine contrast indeed to the misery of the place and position in which grace had reached him!

ANON.

THE reward which God offers to man is the knowledge of Himself. He could not give anything greater or better than that. He said to Abram, "I am thy shield, and thy exceeding great reward." (Gen. xv. 1.) "He is a rewarder of them that diligently seek him." (Heb.

xi. 6.) He rewards them by giving them what they seek—the knowledge of Himself. We grow by the true knowledge of God, and all things which relate to life and godliness are given to us through the knowledge of Him. (Col. i. 10; 2 Pet. i. 3.)

Our desire and exercise should be to increase in the knowledge of God. It is the great reward which divine love sets before us, and nothing could be more attractive to the spiritual mind. "Delight thyself also in the Lord; and he shall give thee the desires of thine heart." (Psa. xxxvii. 4.) C. A. C.

IN most cases failure occurs, not because souls are not reading and praying, but because they are not *watching*. They are caught when they did not *fear* any harm. "Blessed is the man that feareth always." Be like a little child holding tight to its mother's hand!

J. B. S.

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## Christ seen in His own.

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“ But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.”

“ And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge.”—Acts vii. 55, 60.

Lord, I was in the far-off land, I loved from  
Thee to stray,  
And when unto myself I came, a swine-herd far  
away,  
One moment—then the welcome sweet, the kiss,  
the Father's home ;  
Far distant was the distance : to Thy bosom I  
am come.

Trans. from G. TER STEEGEN

If sinners ever were to know  
 The depths of love divine,  
 All Calv'ry's weakness and its woe,  
 Blest Saviour, must be Thine.

God's righteousness is there proclaimed,  
 His mercy's depths are known,  
 While to the full Thou hast maintained  
 The glory of His throne.

C. A. C.

WE are liable to be affected by what is around us, and it is possible for Christians to go quietly along in what they have received without knowing *whence* they have received it. Christianity is true, blessedly true, but we want to have the consciousness that it is not of this world, as Christ was not of this world, but from heaven. . . .

Christianity now is connected with the blessed Man who is in heaven. He came from thence, from the Father, and He is gone back there.

T. H. R.

IN Luke's gospel the two characteristics of the "remnant" are found. One in chapter xxi., the poor widow giving all the living she had for what belonged to God on earth. The other is Bethany,



where the Lord (chap. xxiv.) retires to, having turned away from Jerusalem, and ascends from there. These should be the two characteristics of the saints now; one is giving up all here for God's house on earth; the other providing for Him in one's own house, with a resting-place for His heart during His rejection. This is the "remnant" character. At the close of the church's history on earth the bride is the "remnant."

J. B. S.

"IMITATION of Christ" must come from *within*, and not from *without* . . . . we must be like Christ before we can imitate Him; and hence the closeness of our walk to His will depends upon the degree of our likeness to Him.

It would save much disappointment, and many mistakes, were this remembered. For it would then be seen that to walk as Christ walked is not the result of any effort we can make—we can never imitate Him by any effort of our own—but it must be the outcome of what we are.

See how beautifully this was exemplified in the case of Stephen, when he

was martyred. . . . Why was it that Stephen followed so exactly in the footsteps of his Lord? Was it because he had heard that the Lord uttered such prayers, and he thought therefore that he would copy His example? That would have been a valueless imitation, if not altogether a counterfeit. No, he was occupied in beholding the glory of the Lord, and the effect was that he was changed into the same image, and therefore of necessity he expressed himself in the same way—"Lord, lay not this sin to their charge." E. D.

No greater end could be proposed to us, and none more attractive to a spiritual mind, than that we should be "partakers of his holiness." And every divine chastening has its "afterward," its blessed answer and recompense even here. I believe a moment comes in the history of every saint when he comes in view of "the end of the Lord," and, in the estimation of his heart, the end reached is well worth the painful course which has had to be travelled over to reach it. C. A. C.

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## Christ the Object of Faith.

“And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.”—1 John iii. 23.

Thou holy One and true,  
Our hearts in Thee confide,  
And in the circle of Thy love,  
As brethren we abide.

In Thee the Father rests,  
His own anointed One ;  
In Thee alone He finds delight,  
His well-beloved Son.

In Thee we find delight,  
Firstborn 'mongst brethren Thou ;

To Thy dear Name alone we cling,  
To Thy sure word we bow.

Teach us that Name to own,  
Whilst waiting, Lord, for Thee ;  
Unholiness and sin to shun,  
From all untruth to flee.

ADALBERT P. CECIL.

It is no small comfort to us as we are journeying onward through the desert to look up and see our great High Priest ever bearing us up before God, and to remember, in all our weakness and coldness, that His strength and His affections are in exercise through His intercession on our behalf; and that, therefore, our cause is presented to God, not according to what we are, but according to all that He is. E. D.

IN the thick and gathering night, with a dangerous coast on his lee, what cheer to the anxious navigator to have before him a trustworthy chart, the steady sentinel light of the friendly beacon, with a ship under him which obeys the guiding hand of the helmsman! We

have to own that the grace of our God and Father has provided for us in the perilous times in which we are found, and has carefully noted in scripture the hidden dangers which lie beneath the smooth, smiling surface of the course of this world.

T. M.

THE great defect of modern Christianity is that there is so little affection for Christ. Many hear what is called a "clear gospel," and trusting the blood and work of Christ they get the assurance of the word of God that they will never perish, and this seems to satisfy them, and they settle down upon it and go to sleep. There is not the earnest longing after Himself—the *watching daily* at His gates.

Did it ever occur to you that Christ values your affections? You belong to Him; you are the object of His love; you are "His own." Your heart is Christ's property: is it His dwelling-place?

C. A. C.

"LORD, if it be thou, bid me come unto thee." You cannot get on at all unless

you have Christ before your soul. It is the greatest proof to me that we are on divine ground, when we see the confusion we get into when the eye is off Christ. We have left the boat. We have Christ and the Spirit, but no boat ; the port is in view if we have not gone to sleep. We have nothing but Christ, and if our eye is off Him, we cannot walk at all.

What a beautiful picture it is of our present position ! We cannot get on unless our eyes are fixed on Christ. That is a proof that the place we are in is a divinely ordered place. It is the right place to get your feet upon the water, but you cannot walk on it if your eye is off Christ. E.

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## Affection and Growth.

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“That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing by the knowledge of God.”—Col. i. 10.

The months and years speed on,  
Like clouds that drift  
Across the summer sky—  
So light, so swift.  
Sometimes we'd like again  
To see these clouds, but when  
We look, they're gone !

So with our life that's past,  
We'd have it still,  
And shape it—if we could—  
More for His will.  
But no, He makes us learn  
Time passed can ne'er return—  
Alas, 'tis gone !

Let us henceforward keep  
                    More close to Him,  
Whose great unchanging love  
                    Shall ne'er grow dim.  
Himself alone to please—  
Each fleeting moment seize,  
                    'Ere it be gone !

T. W.

A CHRISTIAN is like a standard rose tree; the stem is the briar, and the top the rose. So long as all the ability of the man is directed to the rose, all goes on beautifully, but when the briar is allowed to bud and shoot out, then the rose is weakened. Any one can see how every way advanced the briar is because of the rose; thus incomparably am I morally elevated here on earth, because of the Spirit of Christ; and everything that advances the rose advances me; while everything which promotes or gives an opportunity to the briar, only reduces me to the low state from which grace has raised me.

In Adam the flesh is our governing principle, but in Christ it is His Spirit leading us into all the happy, beautiful traits of the manner and conduct of the



perfect Man on earth. Nothing more natural, simple and easy, because true, than the ways and bearing of our Lord on the earth. May we indeed learn of Him, "If we live in the Spirit, let us walk in the Spirit."  
J. B. S.

His love counts on your giving Him a place in your affections, so that He may dwell in your heart by faith. If He does dwell there, you may depend upon it that you will be watching daily at His gates—not only seeking His benefits but longing after *Himself*, and finding it the deepest joy of your heart that you are admitted to personal acquaintance with Him.  
C. A. C.

NOTHING imparts such a sense of living power as personal presence, for there the measure of power is set forth. I believe that, though there may be great joy in the reception of truth, and known light in the soul through it, yet there is no right use of it but as one sees the Lord. "If it be thou, bid me come unto thee."

Thus with the disciples going to Emmaus; though their hearts burned

within them through the word being so blessedly ministered to them, and though there was real divine light, yet until they had seen the Lord, there was no right action !

It is as I am with Him, in His company, that I learn to keep His word. His word first keeps me (John xiii.), and then, as I believe in Him, I am where He is, and love works in me in the place where He is not. ANON.

THE divine life in the Christian expresses itself in all true moderation, not insisting on one's rights, after the manner of the natural man, but found in subjection to one another, in mildness and balanced behaviour, whose true repose and calm dignity plainly declare that which the mouth witnesses—"The Lord is near."

T. M.

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## Morning by Morning.

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“To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.”—Rev. ii. 17.

Could it be that in the glory,  
Ere of Him I had a thought,  
He was yearning o’er the lost one,  
Whom His precious blood had bought ?

That it was HIS need that brought Him  
Down to the accursed tree,  
Deeper than His deep compassion,  
Wondrous thought ! His need of me.

*Trans. from the German, T. P.*

Head of the Church ! Thou sittest there,  
Thy members all the blessings share—

Thy blessing, Lord, is ours :  
Our life Thou art—Thy grace sustains ,  
Thy strength in us each victory gains  
O'er sin and Satan's powers.

And soon, the day of glory come,  
Thy bride shall reach her destined home,  
And all Thy beauty see :  
How great our joy to see Thee shine,  
To hear Thee own us, Lord, as Thine,  
And ever dwell with Thee.

J. G. DECK.

WHEN we come to the creation of God, and see things in their true character, we are slow to speak and swift to hear. My thoughts are entirely reversed ; all my lifetime I have been entirely at fault, all my judgment of things is entirely overturned. In regard to the Lord Himself, all was divinely perfect. He said, "As I hear, I judge." "He openeth mine ear morning by morning." He was slow to speak. You can see how suitable it is to be swift to hear and slow to speak.

The wrath of man is the expression of man's will, and proves that man's will is in activity. Now man's law is lawlessness, and is diametrically op-

posed to righteousness, and hence can never work the righteousness of God. We have to move in the orbit of God's will, and on the other hand we have to receive with meekness the engrafted word which is able to save our souls. It is a deliverance from what I call snares. The implanted word discloses these snares; then it is that the snare is broken and we escape. F. E. R.

THERE were some practical directions concerning the gathering of the manna which were of the utmost importance. (Exo. xvi.) First, they were to gather it every man according to his eating. As a consequence, he that gathered much had nothing over, and he that gathered little had no lack. The appetite governed the amount collected. How strikingly true this is of the believer! *We all have as much of Christ as we desire—no more, and no less.* If our desires are large, if we open our mouth wide, He will fill it. . . .

Secondly, it could not be stored for future use. No man was to leave of it until the morning; but some disobeyed this injunction, only, however, to find

that what they had thus left had become corrupt. No ; the food collected to-day cannot sustain us on the morrow. It is only in a present exercise of soul that we can feed upon Christ. . . .

Thirdly, it was to be collected early, for when the sun waxed hot, it melted. No time, indeed, is so precious to the believer for gathering the manna as the first moments of the day when, in quiet, he is alone with the Lord. He has not yet entered upon the experiences of the day, and he knows not what may be the precise character of his path ; but he knows that he will need the sustaining manna. Let him therefore be diligent in the early morning, and let his hand not be slack to gather, and to gather as much as he may need. . . . How many a failure may be traced back to neglect on this point !

E. D.

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## Till He Come.

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“Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.”

“Be ye also patient ; stablish your hearts : for the coming of the Lord draweth nigh.”—James v. 7, 8.

He is waiting, I am waiting,  
Soon the waiting will be o'er ;  
Now a little while of patience,  
THEN to see Him and adore  
In His presence evermore.

C. T.

Our God and Father ! may our souls repose  
In the deep sense of Thine unfailing love !

Kept by Thy peace, in Him who died and rose,  
Till we are gathered to Thy rest above.

E. L. B.

It is not that we do not delight in the perfectness of our Saviour in Himself, and glorifying His Father, but we delight in Him as our Saviour. There is a link of personal association connected with our own joy and companionship—He the Firstborn among many brethren.

J. N. D.

"THEN all those virgins arose and trimmed their lamps." Here we see the effect of the midnight cry. The presentation of the Person who is coming immediately awakens exercise. It raises the question in the soul, "Am I suitable to Him?" If there is no exercise of this kind, it is a sure indication that the soul is asleep. The exercise of every awakened heart leads to the discovery that the lamp needs trimming—that there is that which needs to be judged and removed so that we may be in conscious suitability to the One who is coming.



When our hearts are illuminated<sup>1</sup> by His love we are in conscious suitability to Him. It is not here a question of being perfected for ever by His one offering—of being cleansed by His blood, but of conscious suitability to Him by the Spirit. Many a believer who has no doubt as to the efficacy of His work, is far from being in conscious suitability to Him, and where this is the case the lamp needs trimming. We do not reach this suitability without exercise, and may God enable each one of us to trim our lamps. C. A. C.

God finds us, at the beginning, in our ruin. We are taken up as sinners, having come short of His glory, and are in revolt and distance from Him. It is from such a point we start on the way. But He leads us along from our depths to His heights, from our ruin to His wonders and riches of mercy. And at last He plants us on an elevation where we can challenge all our enemies, and find ourselves above all that might be against us.

"Who can be against us?" is the language of the heart there. Who can

accuse, who can condemn, who can  
separate ? J. G. B.

THE clouds may be very dark round  
about our earthly path, and trials may  
abound, but nothing can obscure Him—  
Him in all the tenderness of His love,  
in all that He is for us before God—  
from the gaze of our faith ; and light,  
and joy, and peace always stream from  
His presence. E. D.

Nor we alone, Thy loved ones all, complete  
In glory round Thee there with joy shall  
meet ;  
All like Thee, for Thy glory like Thee, Lord,  
Object supreme of all, by all adored.

J. N. D.