

The Believers' Pathway—IX.

# EARTHLY GLORY

AND

# HEAVENLY GRACE.

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STUDIES IN THE LIVES OF DAVID AND SOLOMON.

STUDIES IN THE LIFE OF THE LORD JESUS.

ORIGINAL OUTLINES FOR BIBLE STUDENTS.

PRACTICAL PAPERS FOR CHRISTIAN WORKERS.

BRIEF RECORDS OF MEN OF GOD.

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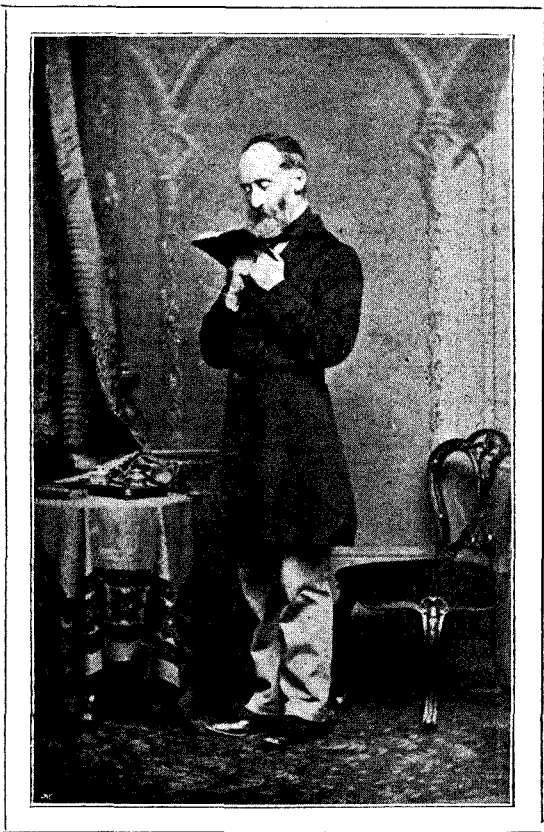
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LORD CONGLETON.

JOHN PARNELL, second Lord Congleton, the eldest son of Baron Congleton, was born in London on June 16th, 1805. When studying at the University of Edinburgh he was led to accept of Christ as his Saviour and Lord. From the day of his conversion he took a decided stand as a Christian among his fellow-students and friends. He was one of that class of believers whom D. L. Moody styles "O.-and-O." people—out-and-out ones! When asked if he had not had to give up much to become a Christian, his characteristic reply was: "Give up! No, I gave up nothing; I got all." On leaving college his father, wishing him to become a soldier, purchased for him a commission in the army. He could not, however, accede to his father's request, believing that it was not God's will that he should be connected with the military profession. Soon after this decision of his a rich uncle left him property the annual value of which was £1200. It is needless to say that principal and interest were consecrated to God. During the years 1827 and 1828 he was a frequent visitor at an uncle's house in Dublin. Here he became acquainted with the late Anthony Norris Groves, John N. Darby, John G. Bellett, Dr. Cronin, and other devoted and gifted Christians, who were used of God in commencing a remarkable movement which at one time promised to become a mighty power for God in the world.

Mr. Henry Groves, Lord Congleton's biographer, tells us that among the truths that exercised these brethren were—1st, the oneness of the Church of God, involving a fellowship large enough to embrace all saints and narrow enough to exclude the world; 2nd, the completeness and sufficiency of the written Word in all matters of faith, and pre-eminently in things affecting our Church life and walk; 3rd, the speedy pre-millennial advent of the Lord Jesus.

The first *public* room where so-called "Brethren" assembled for the breaking of bread was hired by Lord Congleton (then Mr. Parnell), and was situated, not at Plymouth, as is generally believed, but at Angier Street, Dublin. On September 18th, 1830, he accompanied a mission party to Bagdad, in Asiatic Turkey, purposing to join Mr. Anthony Norris Groves, who was labouring there. They took with them a great number of books, a printing press, and a large medicine chest. After many rough and painful experiences, as well as hair-breadth escapes, they reached Bagdad on June 27th of the

following year. Here they found almost insuperable difficulties placed in their way by the Turkish authorities. Being bigoted Mohammedans they did their utmost to prevent the truth being spread. After toiling for a time at Bagdad and neighbourhood, Lord Congleton and several others visited India, and finding open doors in that needy land remained for years, preaching the Gospel to the unsaved and teaching the Word to believers. In the summer of 1837 Lord Congleton left India and returned to England, where for forty-six long years he toiled and laboured until his home-call. Lord Congleton was a diligent and able Bible student. It was his custom, as it was that of his friend, the late George Müller, to rise early in the morning, in order that he might have a period of uninterrupted meditation and study of God's Word. To him, as with Jeremiah, the Scriptures were "the joy and rejoicing of his heart." When in poor health he wrote from Cannes as follows: "As to myself, I do not know that I ever was happier. Of late I have been almost daily picking up nuggets of metal, far, far more precious than gold, out of the Holy Scriptures—the book I have been reading daily for more than fifty years, and it seems to get newer instead of older." He was also a man of prayer. In addition to his early morning hours for prayer and communion with God, he usually retired to his room at eleven in the forenoon, three in the afternoon, and eight in the evening.

He had a great love for the children of God, irrespective of sect or party, and it was a delight to him to be of any service whatever to the humblest, weakest, poorest, or most ignorant of them. He loved believers because they belonged to Christ, and counted it a privilege to help them in any way he possibly could. And this was not done in a patronising way, as it is to be feared is too often the case with some who are in "easier" circumstances than their poorer brethren. He was free from that spirit of *caste* which so pervades Christian society. Instead of seeking the company of the rich and the great, the refined and educated, he sought the poor and the outcast, the sick and the sorrowing, and ministered to their needs. He was a self-denying and faithful steward of the money and property entrusted to his care. It was his constant rule to devote *one half* of his income to the Lord's service. What a lesson to some of us who only devote a *fraction* of our income to the Master's cause! "Freely ye have received, freely give," is the Divine injunction. Though glad to carry the gospel of God's

grace—the proclamation of His mercy—into every open door, his special ministry was among believers. He delighted in expounding the Scriptures to God's people. Whilst contending for “open” ministry at the Lord's table, he did not believe in an “any man” ministry. One of his utterances in prayer often was, “May we be willing to sit silent until Thou givest us a word, and ready also to speak when we get a message from Thee.” In a booklet written by him on the “Open Meeting” some important principles are enunciated, which are especially needed in these “last days.” “Everything connected with the *open meeting* calls for the greatest lowliness of mind. Mere sanctified natural ability and educational acquirement in a member of Christ will not suffice to edify His body; and that everybody with any experience knows. A man must have a gift in addition to being a member of Christ in order to be able to edify his fellow-members. And after that he has to wait upon Christ, the Head of the body, his Lord, for guidance as to whether, when the members are all come together into one place, he is to move. It is only the lowly ones that will wait for, or discern, or obey that guidance. And it is only the lowly ones that will submit to the judgment of others.”

In the early morning of October 23rd, 1883, Lord Congleton fell asleep. “Lord Jesus, receive my spirit,” was often on his lips, and he remarked that that summed up all his desires.

May we follow in his footsteps, walking worthy of our calling, with all lowliness and meekness, esteeming each other better than ourselves, and making it our daily business to please Him whose meat it was to do the will of Him that sent Him!

A. M.

## CHRIST IS OURS.

**H**E bore for us on the Cross the awful burden of our sins; and now He bears for us the burden of our cares, our sorrows, our needs of every kind. Let us carry everything to Him. Let His free and most undeserved love sweeten our lives for us. He is *all* ours, our very own, as nothing else is ours; He is ours, with all that is in Him. And what is in Him? Why, nothing less than all the fulness of the Godhead (Col. 2. 9). Is not that enough for us? Let us then, by constant exercise of faith, draw strength out of Him to aid our weakness, and joy out of Him to gladden our sorrow, and life out of Him to quicken our death. For He is our very own; and we are made free to use His stores as such. JOHN DICKIE.

## “WITH PURPOSE OF HEART.”

WATCHWORD FOR 1899.

A NEW-YEAR season is a time of purposes. The old year has been weighed in the balances and found wanting. We see our failures through the perspective of Time. In the calm review of a year of life, we take note of our weak points. “Ah,” you say to yourself, “this will never do. I must be awake to the realities of eternity. I must live as a child of the heavenly kingdom. I must work and wait, O Christ, for Thee!” And, almost unconsciously, the advent of a new year associates itself in our mind with new life and new vigour—with “the dew of youth,” and “the womb of the morning” (Ps. 110. 3). Let us be thankful that it is so. Let us be thankful if in this milestone upon the great highway of Time, we hear the trumpet call of God saying to His children, “It is high time to awake out of sleep.”

Let us glance briefly at two “purposes” referred to in Scripture—one in the Old Testament and one in the New. To keep to “the moral order,” we shall refer to the one in the New Testament first. It is found in Acts 11. 23, where we have Barnabas exhorting the young converts at Antioch, “that with *purpose of heart* they would cleave unto the Lord.” When real work is to be done for God it must begin at *the heart*. It is out of the heart that proceed evil thoughts; and it is in the heart that the highest and noblest purposes must first be formed. The condition of the heart determines the condition of the believer. In the case of Simon, the sorcerer, we have the solemn declaration that his heart was “not right in the sight of God” (Acts 8. 21). Out of the heart are the issues of life. When God gets the heart He gets everything. What is stronger than the purpose of a heart that is surrendered to *Him*? You may be wonderfully correct in externals, and yet be a stranger to the inner court of the temple. It is quite possible to hold the form of truth with mathematical accuracy, and yet have no sanctuary in the soul for God! If we are to have a year for the Lord Himself, we must get into His presence as to the condition of the heart. There must be a deliberate purpose to put God first. Thus, cleaving to Him, we shall find Him our strength and song in the path of service, and our stronghold in the day of trouble. In the year of famine we shall be satisfied, and in the dark and difficult time we shall prove that “light is sown for the righteous.”

We have thus far been considering “purpose of heart” in its *positive* aspect—a cleaving to God. Let us now consider

that purpose in its *negative* aspect—a turning away from that which is not of God. We find it written (Dan. 1. 8), that "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." Here we have purpose of heart *not* to do a particular thing—negative testimony truly, yet testimony that needs very decided faith in God. It was this purpose of heart and this faith in God that led this same Daniel to give no heed whatever to the decree of Darius, although his refusal involved his being cast to the lions. It was the same purpose of heart that led three Hebrew captives to say to Nebuchadnezzar, "We will not serve thy gods, nor worship the golden image which thou hast set up" (Dan. 3. 18). Inspired by like precious faith and like determined purpose, Mordecai refused to acknowledge the enemy of the people of God (Esth. 3. 2), and Moses refused to be called the son of Pharaoh's daughter (Heb. 11. 24). An easy-going, popular Christianity knows nothing about this solid and determined *no* when the glory of God is at stake. Wherever there is a deliberate purpose of heart to say *no*, when we are persuaded that the Lord would have us say *no*, we may be sure there has been first a cleaving unto God with purpose of heart. If we would have right purposes we must be right with God. If we would have the courage and the constancy to carry out these purposes we must cleave unto Him to whom power belongeth. If, in the will of God, the coming year is to be bright with His praise, we shall find our sufficiency in Him in whom it has pleased the Father that all fulness should dwell. They that thus know their God shall be strong, and do exploits—yea, and by grace divine shall say *no*, alike to the allurements of the world, the wiles of the devil, and the seductions of the flesh.

W. S.

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## THE DAY OF SALVATION.

"For He saith, I have heard of thee in a time accepted, and in the day of salvation have I succoured thee. Behold, now is the accepted time: behold, now is the day of salvation" (2 Cor. 6. 2).

THESE words, in the first instance, refer to the nation of Israel. They are quoted from Isaiah 49. 8, and refer specially to the Messiah and His people Israel. They are here quoted to show that God has a special period which He calls "the accepted time" and "the day of salvation." We hear

this scripture frequently used in speaking to the "careless," who are putting off the time when they will give attention to their salvation, but that is not the *primary* use of the scripture. The "now" is this present age or dispensation, which is God's "accepted time," "God's day of salvation."

You will see how this is brought out in Isaiah 61. "The Spirit of the Lord is upon Me; because the Lord has anointed Me to preach good tidings to the meek; He has sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." The Lord Jesus, to whom these words referred, when reading this scripture in the synagogue at Nazareth, read no further. "The day of vengeance of our God," He did not read. He was not come to proclaim or usher in the day of vengeance. He was come to herald in the acceptable year. "This day is this scripture fulfilled in your hearing." There He stopped. This is the day of God's grace—the day of vengeance is come. The acceptable year of the Lord is being lengthened out. Peter tells us that "the heavens and the earth are reserved unto fire and perdition of ungodly men" (2 Peter 3. 7-13), and that the day of the Lord—the day of the vengeance of our God—will come as a thief in the night suddenly and unexpectedly. Which of us would have thought, unless we had this set before us in the Scripture, that *between these two clauses* of the Scriptures, that there should have been a period of 2000 years.

The acceptable year of the Lord will run its course until the Lord comes, and the saints come with Him, to execute judgment. In Rev. 19 we see the King of kings and Lord of lords, with His sword girt on His thigh, and the armies of Heaven with Him, to execute judgment, and then to take the kingdom and reign. He comes forth with garments dyed with blood, the day of vengeance in His heart, the year of His redeemed having come.

It is well that any of us who seek to make known the Gospel should have it fully in our hearts as we proclaim it, that this is the period in which God has but one message—salvation to a guilty world. It is well for us to seek to arouse the conscience of men by telling them that there is judgment coming. While we do so let us take care that we make very plain to them that *now is God's accepted time*, the day of salvation, and that God is beseeching them by us to be reconciled to Him.

It is remarkable how God is lengthening out this day of

grace. For nearly 1900 years has God waited in His grace, prolonging this year of acceptance, but it will come to an end without man knowing anything about it. The Lord will come and take away His people "in a moment, in the twinkling of an eye." We have no knowledge when this event will happen. Hence the urgency with which we ought to beseech sinners to repent and believe the Gospel while the door of Mercy is open. The door of the Ark was open for an appointed time. Noah and his family went in, then God shut to the door, thus shutting them in in perfect safety, and shutting all out who did not enter. Guilty Christendom will not know when the acceptable year closes. When the Church is taken up to be with the Lord they will be left to the terrible judgments that will come upon this poor world. I don't mean to say that people will not be saved after the Church is removed. God will at all times gratify his own heart in the salvation of sinners. But there is then no hope for those who have heard and rejected the Gospel. May God touch our hearts with compassion for those who are Gospel rejectors.

J. R. C.

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## PEARLS PICKED UP.

FROM SAMUEL RUTHERFORD.

SATAN seeks some of his own work in us, as God seeketh to bring out some of His work in us.

Our little inch of time-suffering is not worthy of our first night's welcome home to heaven.

His visits are short, but they are both frequent and sweet.

I esteem it my glory, my joy, and my crown; and I bless Him for this honour, to be yet yoked with Christ.

I live a king's life; I want nothing but heaven.

I owe my Lord, I know, submission of spirit, suppose He would turn me into a stone or a pillar of salt.

I am still of that mind, and still will be, that we wrong and undervalue that holy, holy One, in having such short and shallow thoughts of His weight and worth. Alas! it were easy to measure and weigh the love that we have for Christ by inches and ounces! Alas! that we should love by measure and weight, and not rather have floods and feasts of Christ's love. O! that Christ should break down the old, narrow vessels of these narrow and ebb souls; and make fair, deep, wide, and broad souls to hold a sea and a full tide, flowing over all its banks of Christ's love.



# "EBENEZER."

Numbers 14. 19.

**H**ITHERTO God's pardoning mercy  
Hath my wandering steps recalled,  
Heart and life, that's all too easy  
By this passing world enthralled.

Joshua 17. 14.

Hitherto the Lord hath blessed me  
Far beyond my highest thought;  
His blest will more fully knowing,  
By His Holy Spirit taught.

1 Samuel 7. 12.

Hitherto the Lord hath helped me  
Lovingly from day to day,  
Granting counsel, strength, and comfort,  
For each new and untried way.

2 Samuel 7. 18.

Hitherto the Lord hath led me  
By His tender, gracious hand;  
Sunshine, shadow, health, and sickness,  
Come at His own sweet command.

John 5. 17.

Hitherto His working in me,  
Captivating heart and mind,  
All my being permeating,  
To His blessed will resigned.

Let me raise my Ebenezer,  
With one last full note of praise;  
His the power, and His the glory,  
Now and through eternal days.

Kwala Lumpor, S.S.

B. C. M.

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## SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

### SCHEME OF LESSONS for 1899.

FOLLOWING up the Series of Lessons on "The Entrance into the Goodly Land and Titles of our Lord," of last year, we purpose taking up the subjects of—

#### EARTHLY GLORY, and HEAVENLY GRACE,


As manifested in the Reigns of David and Solomon, with events connected. | As outshining in the Words and Works of our Lord Jesus Christ.

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1st January.—**BIRTH OF THE SAVIOUR** (Luke 2. 1-20). *Mem. verses, 10, 11*—"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

The place and the Presence—The stable palace—To men of low estate—Fear-dispelling Gospel—All-embracing Gospel—A Saviour and a Lord—Believing and testifying.

**T**HE Holy Spirit reveals a complete Saviour in Jesus, from eternity to eternity the object for faith to know, love to admire, and hope to rest on in expectancy. "The Word was made flesh, and dwelt among us" (John 1. 14); His advent on earth is our present theme.

**In the same country.** Bethlehem, the birthplace of David, the king, was that also of David's Greater Son (Micah 5. 2). There in the "khan" or yard of an inn the Saviour was born and laid in a manger. In the fields **shepherds** at their usual occupation watched the night-watch over their sheep. Shepherds were lowly men. It is a scene of great lowliness, quietness, peace.

The angel of the Lord and the glory of the Lord appeared to the men, filling them with fear. Fear of God is the result of sin and consciousness of unfitness for God's presence (Gen. 3. 10).

"**Fear not.**" Not to add to men's terrors but to remove them is God's great purpose. Fear is removed by the Gospel tidings brought to us by God's messenger. "**I bring you**" and "**unto you**" are the words (Acts 13. 26).

"**To all people.**" An evangel for every kindred, people, and nation, Jew and Gentile. "Every creature" (Mark 16. 15), "all nations" (Matt. 28. 19) are in the Gospel plan. At the birth of Jesus it was so declared; at His death and in His resurrection it is the same.

"**A Saviour**" who is "Christ" the Lord." A Saviour to do saving work (Matt. 1. 21), even to dying on a cross. The Christ (anointed, Messiah), prophet and priest, God's sent One; Lord, the One having dominion, to whom every knee shall bow (Phil. 2. 10),

**Suddenly . . . a multitude.** The angel spoke a solo; the heavenly host a chorus. God's glory and man's good was their burden, and indicated the object of the life and death of Jesus. In Him these perfectly meet, and only in Him.

**The shepherds' faith.** "Let us *now* go"—this was prompt and active believing. They said, "*is* come to pass"—accepting as done what was spoken. They "*came with haste.*" So everyone should come to Jesus. They "*found.*" That is faith's reward.

**The shepherds' testimony.** "They made known abroad." So does every true believer, and the people wonder, and the Marys ponder the good news in their hearts.

Such the story of the advent of Jesus, wondrous in its lowliness; and the story of His death must be linked with His birth, for it was for this very purpose He was born, that He should die for "the sins of the world" (John 12. 27).

8th January.—**VISIT OF THE WISE MEN** (Matt. 2. 1-12). *Memory verse, Psalm 72. 15*—"And He shall live, and to Him shall be given the gold of Sheba; prayer also shall be made for Him continually; and daily shall He be praised."

The shining star—Leading on to Jesus—Making a mistake, but willing to learn—The Book puts right—Trouble in the palace—Joy in the cot—The false king and the true—Worship and offerings to royal babe.

**S**HEPHERDS of Bethlehem had seen the Saviour, so also had Simeon and Anna; now it is strange men from the far East who are moved to look for and come to Jesus.

**Wise men from the East.** Supposed to be Persians. Travelled a long way to see Jesus. Spent much pains, time, and money, like Sheba's Queen (2 Chron. 9.).

**Born King of the Jews.** Of course they sought the King in the capital, Jerusalem, but He was not there. **Where is He?** Herod did not know where, because he did not know the Bible: The Bible is the "Guide to Jesus" (John 5. 39).

**We have seen His star.** Shining in the sky in the dark night. The men had seen the bright orb of light, symbol of, and guide to, Him who is "The Bright and Morning Star" (Rev. 22. 16) and the "Light of the World" (John 8. 12). They did not rest admiring the star, but were led by it to the Jesus it pointed to.

**Herod was troubled.** A great king troubled because of a baby! Yes; the Holy Child Jesus makes all the power of darkness shake. The true King must bring down the false (1 Sam. 5. 4).

**In Bethlehem.** They could turn up Micah 5. 1-3, and tell about it from the Bible, but they did not move to seek Him. The wise men came from far; they sat still near at hand. See Luke 13. 29, 30.

Notice Herod's cunning, hatred, fear, and hypocrisy. He said, "I may come and worship Him also," but he meant to kill Jesus. The men started afresh, and again the star appears. They rejoiced, glad to be nearing the object of their search. A lesson to all now to be heartily exercised about finding Jesus.

**They saw Him.** Same point as shepherds, Simeon, and Anna; saw Him. We cannot now visit a stable, a temple, or a house, and see Jesus with our natural eyes, but, led by the Word (written) and the Holy Spirit, we can by faith see Jesus still (Heb. 2. 9).

**They worshipped Him.** Though only a little child to the natural eye, yet they could own Him Lord and King. That is faith. Though they were poor heathen men from dark Persia, they excelled the enlightened Bible readers of Jerusalem. Central Africa or China boys and girls may be saved and British boys and girls lost.

**They presented gifts** (see Psalm 62. 15), yet to be fully fulfilled when Jesus sits on His throne.

So they sought, so they found, and did, and went away back to their homes happy to have found the Lord Jesus Christ. This is the experience of all who find Jesus, Saviour and Lord.

**15th January.—BAPTISM OF JESUS** (Mark 1. 1-11). *Mem. verses,* Mark 1. 10, 11—"And straightway coming up out of the water, He saw the heavens opened, and the Spirit like a dove descending upon Him: and there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased."

Foundation facts—Promises fulfilled—The Messenger and His Message—Shadow and substance—The glory to follow.

**I**N our last lesson we were considering the visit of the wise men to Jesus in Bethlehem, and nearly thirty years elapse between that time and the appearing of Jesus at Jordan. These years were chiefly private, growing up before God as "a tender plant, a root out of a dry ground" (Isa. 53. 2). Now He is about to enter on His public service, and He enters by "the door" (John 10. 2), the true Shepherd of the sheep.

**The beginning of the Gospel.** Gen. 1. describes the beginning of creation, John 1. the Word in the beginning, Mark 1. tells the beginning of the Gospel in the ministry of John the Baptist. The true foundation of Gospel work—a conviction and confession of sin. This was John's ministry, pointing to and preparing for the Lamb of God, who only could take away "the sin of the world" (John 1. 29).

**Jesus Christ, the Son of God.** A full name and high claim. Jesus, the

Saviour (Matt. 1. 21); Christ, the Anointed, Messiah (Psalm 2. 2); Son of God, the Divine One (Psalm 2. 7). His *personal* title, Jesus; *official*, Christ; *nature*, Son of God. The Gospel is of Him and concerning Him (Rom. 1.).

**As it is written.** Two prophets are quoted: Mal. 3. 1 and Isa. 40. 3. The Person of the Forerunner, His work, and His word foretold. "My Messenger" to "prepare the way," "a voice in the wilderness." In the dreary wilderness of sin, amongst sinners, the path of Jesus lay, to prepare a way, to remove obstacles, to humble the heart of the proud, to raise the expectancy of the crushed, to point to the Lamb, is work of God's messenger. A pattern servant was John.

**John was clothed.** The garb of the poorest, not "soft raiment" (Matt. 11. 8), not "long garment" of Pharisee (Mark 12. 38), nor "gorgeous apparel" of Scribes (Luke 7. 25). A working man in working clothes, and feeding on plainest diet—meet servant of a lowly Master.

**"There cometh One."** John's preaching was objective in a high degree. "One"—only One, mightier, so much mightier that I am not worthy to be His slave—not to *stoop down* to untie His shoe. Do we show such reverence in our teaching, in our living?

**"I with water, He in Holy Spirit."** Not only His person greater, but His work greater. Water only symbol, Holy Spirit the reality. The shadow nothing if no substance (Acts 1. 5).

**Baptised of John.** In Matt. 3. 13 we read John's protest and the reply of Jesus: "Thus it becometh *us* to fulfil all righteousness." That baptism was a typical picture of the whole work of Christ—His remembering and sharing with transgressors, His death, burial and resurrection and ascension. Thus He fulfilled (filled up) all the requirements of righteousness, not in the shadow, but in reality.

**Heavens opened.** The type is perfect. Immediately as he ascended the banks of Jordan the *Spirit* descended on Him, and a *Voice* bore testimony (heavenly testimony) to Him: *My beloved Son*. Loved ever as a Son, yet in his obedience an object of delight to the Father, God (John 10. 17).

22nd January.—**TEMPTED IN THE WILDERNESS** (Matt. 4. 1-11).

*Mem. versa*, Heb. 2. 18—"For in that He Himself hath suffered being tempted, He is able to succour them that are tempted."

The Tested One trustworthy—In weakness strong—The great adversary—The greater Victor—The dependent Man—The empty one—The Loved One—Glorified.

**WE** are now to consider the Lord Jesus, having passed through the waters of baptism, and been owned by the Father-God as "the beloved Son," and having been anointed by the Holy Spirit, as He enters the arena of conflict with the great adversary.

Every thing or person worth trusting will stand testing, and it should be helpful to faith to "consider Him," as the well-tried and victorious Jesus, "in all things tempted as we are, yet without sin" (Heb. 5. 15).

He was led or driven (Mark 1. 12), that is, He did not go rashly or self-confidently, but obediently.

**Into the wilderness.** Contrast with the Garden of Gen. 2, where the first Adam met the Tempter and failed.

**Tempted.** "He suffered, being tempted" (Heb. 2. 18). He knows the pain of the temptation, though He does not know the sin of yielding.

**The devil.** "That old serpent" (Rev. 12. 9; 20. 2-16). The "adversary" (o Peter 5. 8), etc. The "prince" (Matt. 12. 24). Not a slight combat—the Goliath of the Pit against the true David, Man after God's own heart; "My well-beloved" (Matt. 17. 5).

**Fasted forty days.** Same as Moses (Deut. 9. 9) and Elijah (1 Kings 19.

8). Adam began our ruin by eating; Jesus began His active recovery work by fasting.

**The Tempter came.** When Jesus was hungry and weak with fasting it was the devil's opportunity.

**If...command...stones...bread.** The Lord Jesus had accepted the place of a Man (though God's Son), and, as a dependent Man, to show out the Father's glory—not His own power or independence. Thus he said, "MAN shall," &c. Philippians 2. tells how He "emptied Himself," and to have done this would have been contrary to His character as an empty One. Deuteronomy 8. 6 is the perfect answer to that temptation. MAN'S existence depends on God's Word.

**Second Temptation—Cast Thyself down.** Using a mutilated scripture (Ps. 91. 12) the devil tempts the Lord to put God's Word to the proof—Jesus had boasted of God's Word. "Thou shalt not tempt" (Deut. 6. 16) settled that. Simple faith is content to depend upon God without demonstration or presumption.

**Third Temptation—These will I give Thee.** A whole world and its glory. Offered to a poor, hungry, homeless Man! How many have fallen under that temptation. But Jesus was the Man of Faith, and faith conquers (1 John 5. 4).

**Angels ministered unto Him.** Same as Gethsemane (Luke 22. 43). God's care of His beloved Son is thus seen. Alone He must meet the tempter, alone He must suffer—no man with Him; yet God the Father with infinite delight approves of the Person and the Work.

Precious, tried, suffering, and glorified Saviour, not only hungry and victorious, but wounded, dying, dead, and victorious, and marked with God's approval when He raised Him from the dead (Rom. 1. 4: Phil. 2. 9).

**29th January.—FIRST DISCIPLES CALLED** (John 1. 35-49). *Mem. verse*, John 1. 45—"Philip findeth Nathaniel, and saith unto him, We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph."

Looking to, pointing to the Lamb—Following Him—Enquiring of Him—Telling of Him—Leading others to Him—Revelation of Him—Coming glory of Him.

**I**N our former lesson we were occupied with the testimony of John, and the testimony of the Father God to Jesus the Son of God, the Lamb of God. We now see the effect of that testimony in gathering around Jesus those pointed to and attracted by Him.

**John stood, and two of his disciples.** Andrew and John, two of the Baptist's disciples. **Looking upon Jesus.** Not an ordinary, meaningless observing, but a fixed and intent beholding.

**"Behold!"** (John's own action) the Lamb of God. *The*, not *a*. All the lambs ever sacrificed pointed to Him. He was God's Lamb. Appointed by Him (Rom. 3. 25); devoted to Him (John 17. 19); accepted of Him (Matt. 3. 17).

**The sin of the world.** Jewish lambs were for Jewish sins, limited in their worth and effect. God's Lamb was for A WORLD (John 3. 16). The Gospel is for "all the world" (Mark 16. 15).

**Heard—followed.** God's way of saving (John 5. 24). **Followed Jesus.** Attracted by Him away from John, who had pointed them to Him. John would be glad that they did so—this was John's work (John 3. 30).

**"Come and see."** These following enquirers were invited there and then to come with Him—the place is only worth because of the Person.

**Andrew . . . findeth his own brother.** This is just the fashion now. The moment one comes to Christ they seek others quite naturally. They do it simply.

**Jesus findeth Philip.** One of Andrew and Peter's townsmen. It is

possible they had asked Jesus to reach Philip. Perhaps Andrew or Peter knew that Philip was seeking a Saviour.

**Philip findeth Nathaniel.** The circle widens. Philip tells his joyful discovery, and invited his friend to "Come and see." The result is blessed; Nathaniel sees, hears, and believes, and confesses Jesus, Son of God, King of Israel.

**Thou shalt see.** Jesus points His new disciple on to the coming glory, when heaven will be open and communication be free to the Son of Man and His redeemed ones. Many points there are in this lesson that space will not permit taking up. It is a happy scene of "finding," "following," and "revealing," full of matter which the thoughtful teacher cannot miss to find useful to both saved and unsaved scholar.

*5th February.*—**THE SHEPHERD LORD** (Psalm 23.). *Mem. Verses,* Psalm 23.—"The Lord is my Shepherd," &c.

The dignity of the Shepherd—Personal possession—Confidence—Satisfaction—Guidance—Direction—Protection—Provision—Home.

**D**AVID'S masterpiece is this lovely psalm. There is nothing like it; it is the fruit of his experience, a testimony to God's abundant love and goodness to a poor, silly, sheep-like man. Simple it is, yet sublime; Martin Luther called this psalm "a little Bible."

**The Lord.** Title of Jesus in resurrection (Acts 2. 36; Rom. 14. 9). He is now the All-powerful One who died to redeem and lives to keep.

**My Shepherd.** He calls himself **THE SHEPHERD, GOOD** (John 10. 11) in laying down His life for the sheep; **GREAT** (Heb. 13. 20) in His risen and exalted glory; **CHIEF** (1 Peter 3. 4) in His glorious appearing to reward the under-shepherds. All a good shepherd's love, tenderness, faithfulness, strength, and purposes are His, and **MY Shepherd** He is. If this is true the following verses are ours; if not, then no portion have we in them.

**I shall not want.** Confidence in the person is assurance of supply (Phil. 4. 19; Heb. 13. 5). "Jehovah-Jireh" (Gen. 22. 14) was the title given to God in connection with the Lamb provided in Isaac's place.

**He maketh me.** Satisfaction with the Shepherd's choice and provision of "tender grass" and "waters of stillness" (Matt. 11. 28; Psalm 36. 8). **Restoreth my soul**—the result of rest and refreshment.

**He leadeth me.** The path of the pilgrim is a righteous path, and is the right path (Psalm 107. 7), leading to a heavenly home. Right *through* the valley of the **shadow of death**. Death's dark shadow rests on the world; but, thank God, there is a way through it, and a **Guide and Companion** in it. **Thy Name's sake.** All his Saviour's title is a pledge of salvation to those who trust Him.

**Preparest a table.** Here in the place of Satan's power—in presence of His enemies and mine—a table is spread, sustenance and comfort are the portion of God's people. Bread from heaven, and water from the smitten rock.

**Anointest my head.** Kings, priests, honoured guests were anointed. The believer in Jesus is also an anointed one (1 John 2. 27). **Cup runneth over.** Copiousness is a feature of God's supplies (John 7. 38).

**Goodness and mercy** shall follow me all the days. The pilgrim is not following goodness and mercy; he is following, walking with the Lord—these are the footmen servants waiting on the guests of the Lord.

**The house of the Lord.** The Father's home is the goal (John 14. 2), and for ever is the period of tenancy there. Our lesson closes with a view of the eternity of bliss in God's dwelling-place (Rev. 20. 3-5). Happy they who once were lost sheep but now returned (1 Peter 2. 24), are healed, cared for, and kept for the heavenly fold of the Good Shepherd.

# OUTLINES OF SCRIPTURE STUDIES.

## THE BLOOD OF JESUS (Heb. 10. 19)

Was Innocent blood	- - - - -	Matt. 27. 4
Precious blood-	- - - - -	1 Pet. 1. 19
Its shedding declared God's righteousness	- - - - -	Rom. 3. 25
And effected our justification	- - - - -	Rom. 5. 9
It also made peace	- - - - -	Col. 1. 20
Procured redemption	- - - - -	Eph. 1. 7
Purchased the Church of God	- - - - -	Acts 20. 28
Freed us from our sins	- - - - -	Rev. 1. 7
And redeemed us to God	- - - - -	Rev. 5. 9
It cleanseth us from all sin	- - - - -	1 John 1. 7
And gives boldness to enter into the holiest	Heb. 10. 19	T.R.A.

## SPIRITUAL BLESSINGS.

"Blessed with *all* spiritual blessings in Christ," Epistle to the Ephesians

Chap. 1. verse 4 we have	-	An election that can never be annulled
" " 5 "	-	A relationship that can never be broken
" " 6 "	-	An acceptance that can never be questioned
" " 7 "	-	A title that can never be disputed
" " 7 "	-	A forgiveness that can never be modified
" " 10 "	-	A union that can never be dissolved
" " 11 "	-	An inheritance that can never fade away
" " 13 "	-	A seal that can never be disowned (2 Tim. 2. 19)
" " 14 "	-	A pledge ( <i>mar.</i> ) that can never be dishonoured
Chap. 2. " 5 "	-	A life that can never be forfeited
" " 14 "	-	A peace that can never be destroyed
" " 20 "	-	A foundation that can never be removed

## THREE GODLY THINGS in 2 Cor.

Godly sorrow	- - -	ch. 7. 10
Godly sincerity	- - -	ch. 1. 12
Godly jealousy	- - -	ch. 11. 2
Sorrow over our <i>past</i> sins; sincerity in our <i>present</i> endeavours; jealousy over <i>our future</i> intentions.	T. B.	

## TEACH

Me to do Thy will	-	Ps. 143. 10
Me Thy way	-	Ps. 56. 11
Me...I will hold my tongue	-	Job 6. 24
Us to pray	-	Lu. 11. 1
Us to number our days	-	Ps. 70. 12
		W. S.

## THE LORD'S SUPPER A MEMORIAL TILL HE COME (1 Cor. 11. 26).

In remembrance of *Me*—from the Cross to glory (Lu. 22. 19; 24. 26)  
*Me*, the crucified One, who His own self bear our sins in His own body on the tree (1 Peter 2. 24).  
*Me*, the risen One. He was raised ...for our justification (Rom. 4. 25).

*Me*, the ascended One, now in the presence of God for us (He. 9. 24; 1. 3);  
*Me*, the living One. He ever liveth to make intercession for us (He. 7. 25).  
*Me*, the coming One. I will come again and receive you unto Myself (John 14. 3; Heb. 9. 28).

## TYPICAL FORESHADOWINGS IN LEVITICUS 8.

The washing	- - vs. 6	type of	- - -	New birth, John 3. 5
The clothing	- - " 7	"	- - -	Righteousness, 2 Cor. 5. 21
The anointing	- - " 12	"	- - -	Sealing of Holy Spirit, Eph. 1. 13
The sin-offering	- - " 15	"	- - -	Justification, Rom. 3. 24
The burnt-offering	- - " 18	"	- - -	Acceptance, Eph. 1. 6
Blood applied to ear, hand, and foot	- - " 23	"	- - -	Consecration, 1 Cor. 6. 19, 20
Blood...oil sprinkled on Aaron; his sons; garments	30	"	- - -	Separation, Gal. 6. 14 J.M.H

**THE UNCHANGING ONE.**

"JESUS CHRIST THE SAME YESTERDAY,  
 ("The Lord thy God HATH BEEN with thee,") - Deu. 2. 7  
 TO-DAY,  
 ("The Lord thy God IS with thee,") - Josh. 1. 9  
 AND FOREVER."  
 ("The Lord God WILL BE with thee,") - 1 Chron. 28. 20  
 S. B. K. W.

**JOHN'S FOUR SIGHTS.**

"And we beheld His glory" Jno. 1. 14  
 1. *Revealed Glory* at Transfiguration, - Mark 9. 2  
 2. *Redemption Glory* at Crucifixion, - John 19. 26  
 3. *Risen Glory* at Resurrection, - John 21. 20  
 4. *Returning Glory* in Revelation, - Rev. 20  
 A. C. B.

**"BEFORE THE FOUNDATION" and "FROM THE FOUNDATION" OF THE WORLD.**

Three things that took place *before* the Foundation of the World.

1. Christ loved of God, John 17. 24
2. Christ foreordained to die, - 1 Pet. 1. 20
3. Believers chosen in Christ, - Eph. 1. 4

Five things that have taken place from the Foundation of the World.

1. The Lamb slain, - Rev. 13. 8
2. The Works of God's rest, - Heb. 4. 3
3. The Kingdom prepared, - Matt. 25. 34
4. Names written, - Rev. 17. 8
5. Secrets kept at last revealed, - Matt. 13. 35

**WHAT WE WERE, WHAT WE HAVE, WHAT WE SHALL BE (Rom. 5).**

WERE.	HAVE.	SHALL BE.
Without strength.	Peace.	Glory in tribulation.
Sinners.	Access.	Also joy in God.
Enemies.	Received Atonement.	SHALL BE.
Reconciled.	Stand fast and rejoice in hope of glory.	Saved from wrath.
		Saved by His life.
		M. E. S.

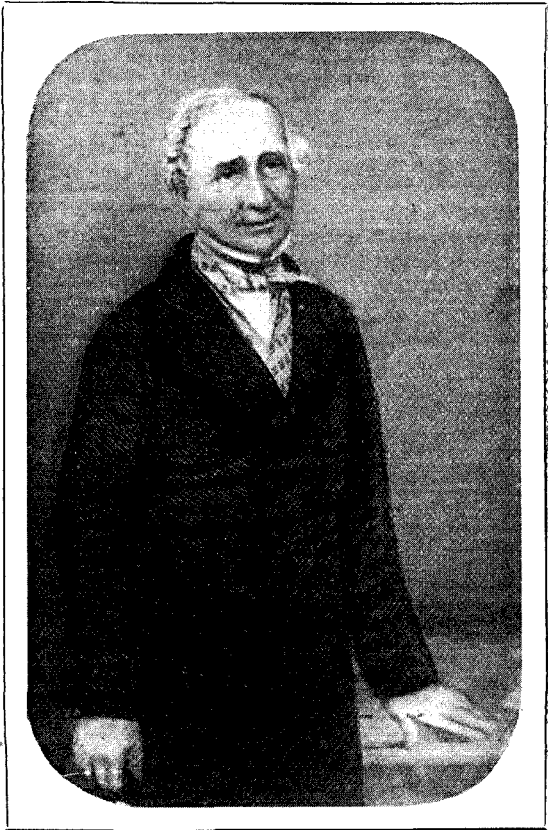
**VICTORY.**

Thanks be to God who giveth us the victory, - 1 Cor. 15. 57  
 Through Him we shall do valiantly, - Psalm 60. 12  
 In His name we will set up our banners, - Psalm 20. 5  
 He has laid help upon One that is mighty, - Psalm 89. 19  
 Through Him we are more than conquerors, - Rom. 8. 37

- |   |   |
|---|---|
| (a) The Lord is on my side, Ps. 118. 6, 7         | (d) He stood by me, and I was delivered, 2 Tim. 4. 17               |
| (b) His right hand doeth valiantly, - Ps. 118. 15 | (e) He will compass me about with songs of deliverance, - Ps. 32. 7 |
| (c) He is my strength and my shield, - Ps. 28. 7  |   |

This is the victory, even our faith; - 1 John 5. 4  
 They were helped . . . for they cried to God, - 1 Chron. 5. 20  
 E. A. H.





ANTHONY NORRIS GROVES.

## ANTHONY NORRIS GROVES.

ANTHONY NORRIS GROVES was born at Newton, in Hants, in 1795. His father seems to have been a well-to-do and generous man, only a little venturesome in his undertakings, for besides being part owner of the famous ship *Royal George*, that went down "with twice three hundred men," he laid out a fortune in draining land near the sea, which ended in nothing but heavy loss. A factory for refining salt was more successful for a time, but that, too, proved a failure, through a servant revealing the secret of the process to others.

It is not to be wondered, then, that Mr. A. N. Groves took after his father, and was fond of bold and daring enterprise, only not in the way of "loving his life" and amassing money, but rather in throwing his life and his money away—as it appeared to many.

He was converted at Exeter, through Mrs. Paget, whose name is well known in connection with the work of Messrs. Chapman and Hake at Barnstaple.

One of his first "ventures" was to take up a poor mason boy, of the name of Kitto, who had fallen from a ladder and lost his hearing. This poor boy, with Mr. Groves' unwearied help, became a great man, and after Mr. Groves had taken him to Palestine and the East, he returned to England and wrote his famous "Pictorial Bible," was made a D.D., and afterwards pensioned for life by Queen Victoria. This investment alone surely surpassed all his father's ventures. The *Royal George* went down to the bottom of the sea, but *Kitto's Bible* is still with us, and is one of the standard works in the English language.

When Henry Martyn crossed from India to Syria, *via* Persia, all England was interested to hear of those countries, but Mr. A. N. Groves alone prepared to give himself to carry the Gospel to them. No tempting and comfortable steamer lay at London Dock ready to take him and his family on board. A small sailing yacht was lent to him by a friend, and in this the little party sailed for St. Petersburg. Mrs. Groves wrote: "Our party consists of our little family—two boys of nine and ten—Mr. Groves' sister Lydia, Miss Taylor, and Mr. Bathie, a young man who came from Ireland." One of the little boys was called Henry, who afterwards lived to serve the Lord for many years in this country.

Trials and hardships abounded, of course, on the little yacht, and in Russia, travelling through rough, wild country in a carriage with their bag and baggage, hardships without number. Daily they were "in perils of waters, in perils of robbers, in perils by the heathen, in perils in the city, in perils in the wilderness," but they were all as nothing compared to what lay before, so that it would appear almost like a waste of time to dwell upon the details of this long overland journey from St. Petersburg to Bagdad.

Bagdad is a city on the ancient river Euphrates, not far from the supposed site of the Garden of Eden, but Mr. Groves found the city to be a dreadful place, the temperature, at times, so hot that during the day all took refuge in the cellars under the house, and by night all slept—or tried to sleep—on the roof of the house. Nearly all the inhabitants were fanatical Mahommedans, who delighted in murder, war, and robbery. Little wonder that he found there, too, the dreadful plague, as a judgment from God, carrying off thousands of victims, and this with "war," "famine," and "flood" was the sum of the history of his three years' stay in that dreadful place. The most distressing and touching part of it all was when his brave and noble-hearted wife, Mary Groves, died of the dreadful plague. Family after family had been swept out of existence in the district all round about where the missionaries lived, and still the "plague came not nigh their dwelling," but when the storm seemed to have passed over, and light, and hope, and the dawn of a new day appeared to be breaking upon them, Mr. Groves makes this entry in his diary: "The Lord has this day manifested that the disease of my dear wife is the plague, and of a very dangerous type, so that our hearts are prostrate in the Lord's presence. . . . It is indeed an awful moment, yet my dear wife's faith triumphs. The difference between a child of God and a worldling is not in death, but in the hope the one has in Jesus, while the other is without hope and without God in the world."

From Bagdad Mr. Groves and family went on to India, and finding very many open doors for the Gospel there he decided, "as much as in him lay," to preach Christ to the heathen millions of this most populous country in the whole of Asia.

Man's work generally begins "big" and ends "small," but the Lord's work often begins very small—so small that it is too small for many of us—and we "despise the day of small

things," but if it is God's work it goes on, and increases, and no *man* can stop it.

After seeing the need in many parts of India, Mr. Groves returned to England, and took back to India Messrs. Bowden and Beer, both of Barnstaple. These two missionaries settled in the Godavery district, and began work somewhat to the south of the Delta proper. For twenty years they toiled on almost alone, and with little encouragement, but others were raised up to join them—Mr. Heelis, Mr. M'Crae, Mr. Miles, Miss Taylor, and others—and now the work has spread into the Delta and over a wide area, and Mr. Bowden's son, E. S. Bowden, as well as a son of Mr. Beer, are still engaged in it.

Mr. Groves, in those early days, was blessed to a native, J. C. Aroolappan, who travelled about among the villages some distance to the south of Godavery. Many through him believed, and churches were formed, but the work was not known to Christians in this country. Aroolappan died, and troubles came to the little assemblies. Some good missionaries wished to help them and join them to the Church of England, but the simple people could not fall into their ways. A Baptist society next tried to befriend the few native churches, but hitches occurred. They had been taught differently by Aroolappan, and when Mr. H. Bird visited them only a few years ago, they received him with open arms. Can we imagine the joy of our brother in seeing in those many churches the fruit of Mr. A. N. Groves' small beginnings sixty years before?

Mr. Groves applied all his inherited ingenuity in seeking to improve the lot of the native Christians in India. Silk farming, coffee planting, and other industries were tried, involving the outlay of much of his own money.

But years of anxiety and privation had told heavily upon him, and he was forced to return to England. He fell asleep at Bristol in May, 1853, and the first number of *The Missionary Reporter* was published in July of the same year. *The Missionary Echo*, afterwards *Echoes of Service*, has followed the work of *The Missionary Reporter*, so that as we from time to time read reports of work for the Lord in India, China, Africa, and many other distant places, we are forced to remember the hero of sixty years ago who, under God, laid the foundation of much of the missionary interest happily found throughout our assemblies.

F. S. A.

[If any reader would like to present a copy of *The Pathway*, containing these stimulating memoirs, to Young Men's and Young Women's Bible Classes, the Editor will gladly forward the requisite number post free.]

## GOD'S THOUGHTS TO US-WARD.

Jottings from an Address by the late HENRY HEATH, who passed into the Presence of the King, New-Year's Day, 1899, in his 84th year. (Read Psalm 40. 5-8.)

**P**ONDER a little on this passage. First, the speaker refers to the mighty works which Jehovah had wrought, and then he touches on the thoughts of God, which he says are to us-ward.

There are passages in Scripture in which Christ speaks as for Himself alone, but there are other passages in which He, in His thoughts and in His words, associates those who are so dear to Him—His flesh and His bone, the members of His body. "Thy thoughts which are to us-ward." What thoughts are they? God Himself declares what kind of thoughts they are. He declared it to Israel, and He declares them to us also. He says: "I know the thoughts that I think concerning you; thoughts of peace and not of evil, to give you an expected end."

That, of course, had a direct application to Israel, while they were in their sorrows on account of their disobedience. The thoughts of God were toward them, and they were thoughts of peace and not of evil, and to give them an expected end—return from their captivity.

But to us, beloved, the thoughts of God centering in Christ as the perfect One in His presence, the perfect anointed Christ—His thoughts centering there are to us-ward, and they are thoughts of peace and not of evil. What is the expected end which he in due time will give us? After the sorrows, and temptations, and trials, and difficulties, and tears of the wilderness, to gather us together unto Him in the air, to be for ever with Him. That is our expected end. And if there are any sorrowing here; if there are any here in difficulty; if there are any in strong, fiery temptation, Satan suggesting all manner of evil thoughts, slandering the very character of God to them to shake their confidence, O beloved brother or sister, take these words to your heart: "I know the thoughts that I think toward you; thoughts of peace and not of evil, to give you an expected end."

Some one asks: "Has there been any expression of these thoughts?" Yes; for this declaration of God's thoughts to you and me is followed by the Cross—by the Cross, because that alone opens out to perfection the thoughts, the eternal thoughts of God's loving grace towards us, poor sinners by nature, but by redemption His children, and precious in His sight.

You observe that it is followed by the word, "Sacrifice and offering thou wouldest not" (verse 6). I suppose the Lord Jesus Christ, when He came into the world, entered the world

with a double impression, or an assurance on two points and of two facts—First, that an offering for sin was not required till sin had entered the world. Adam was not asked to bring a sacrifice until he was a sinner—no burnt offering. But what did God require? Obedience—not to touch a certain tree. But as Adam failed in obedience, then the sacrifice must be instituted as a shadow of that wondrous sacrifice that was to cover transgression forever. And, therefore, what do you and I owe to God? We sometimes speak of the debt we owe to God. What do I owe to God by nature? Sin? Oh, no; my debt to God is perfect obedience. It was that which God required, but as I could not render that, He, as it were, looked into His own bosom, fixed His eye on the Son of His love, of His delight, and He determined to send Him to do that in perfection which I had failed to do, and so give me the full, precious blood of Jesus as the covering of my failure in obedience.

Then, what Christ rendered to God for you and for me was a perfect obedience unto death, and by that we are placed beyond condemnation. We may have consciousness of failure, we may have the chastisement of God upon us, but there can never be a sentence of condemnation brought against us in the presence of God, because Christ has died, and through His obedience unto death you and I are not only pardoned but counted righteous, justified by the blood, justified from all things, and appear in the presence of God as righteous.

Well, the Lord Jesus came into this world with the knowledge of that fact. But He came with the knowledge of another fact, that all sacrifices to the Lord, as shadows of that which was to come, could never effect reconciliation or justification for the sinner, and that God could not be satisfied with them, and therefore He says, "Lo, I come . . . to do Thy will. Thy law is within My heart." He left the throne of God, for there His obedience began. That was His first step, from the throne to the Virgin's womb, and from that on to the cross was his perfect obedience rendered to God in life and in death.

"Thy law is within My heart. I delight to do Thy will." So that you see, as in the days of Moses, the law, the tables that were once entrusted to his hands. He, descending from the Mount and beholding the idolatry in the camp, lost the balance of his mind, threw down the tables, proclaiming his own character—the law-giver and the law-breaker. The second pair of tables were not entrusted to Moses' keeping. They were

laid in the ark, there safely kept, and the cover of that ark was the mercy-seat, and that was a type, a shadow of what we get in this passage: "I come to do Thy will. I delight to do Thy will; Thy law is within My heart."

So Christ began His course with the law of God written on the fleshy tables of His heart, and for that fallen world He was a perfect answer to that law, and His shed blood covered the transgression of those who had broken it. So that we have in Him, in His obedience unto death, our perfect deliverance, and that is how Paul says in Romans 8: "Who is he that condemneth?" What is the answer? "It is Christ that died," and His obedience unto death perfects our delivery from guilt, and our justification in the sight of God.

There, then, His obedience began—in the body God prepared Him. He took it; in it He obeyed God in all its members. All the members of that body were presented to God—yielded to God even unto death, the death of the Cross. And then He bore the sentence of God against sin, and freed us—you and me, who have trusted Him—from condemnation and from judgment, and has given us an unquestionable title to peace with God, entrance into His presence, and an eternal glory.

*To be followed by "The Obedience of our Master and Lord."*

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### PEARLS PICKED UP.

He hath come to my prison, and run away with my heart, and all my love.

It is a blessed fever that fetcheth Christ to the bedside.

Every day we may see some new thing in Christ; His love has neither brim nor bottom.

"And I saw no temple therein" (Rev. 5. 21, 22). If any should ask tidings, and say, "John, what sawest thou in that new city? Was there any temple, any priests, any prophets, any candlesticks there?" He should answer, "Oh! you know not what you speak! I saw no temple there; I saw a more glorious sight than all the temples of the earth; I saw Christ, the Fountain of Heaven. And though ye should know Moses, David, Paul in glory, you should be so taken with beholding the face of the Lamb for evermore in an immediate vision that you would find no leisure to look over your shoulder to Moses, or any other; for the Lord God Almighty and the Lamb are the temple thereof."

## "WE SEE JESUS."

WE walk by faith ; the world walks by sight. This marks a wonderful difference between the child of faith and the child of the world. It is a difference wide asunder as the poles, and far-reaching as eternity. We who are saved by the blood have seen One whom the world has not seen since that day when they nailed Him to the cross of shame. We *now* see One whom the world sees not, for it is written, "We see not yet all things put under Him ; but *we see Jesus.*" We *shall* see One whom the world shall never see (except in judgment), for it is written, "We shall be like Him, for we *shall see Him as He is*" (1 John 3. 2).

This faith in the unseen and eternal—this far-reaching eye that brings the eternal glories near—is the peculiar heritage of the children of God. The believer is one who holds communion with Him who was dead, but is alive for evermore—throned One of Eternity. The believer is one whose faith rests in a living Redeemer—a personal Jesus, who is not only near and visible, but is hailed in those words of love, "Thou art fairer than the children of men." This is why we count all things but loss for the excellency of the knowledge of Christ Jesus our Lord. The world cannot understand it. We do not expect them to understand it. They have had no vision of Calvary. They are strangers to the opened heavens, and the rent vail, and the moral glory of the risen Lord Jesus Christ. Their horizon is bounded by the things of time and sense. Their heaven, their heart, their all is here.

But it is altogether different with those whose hearts have been won by the Christ of God. This earthly scene is the house of their pilgrimage. Their citizenship is above. They are waiting for the Son from heaven—for that day when faith shall be exchanged for sight, and they shall behold Him face-to-face, and rest in His love through never-ending years ! What a glorious destiny is ours ! What an untold privilege, that even now we see Him, crowned with glory and honour !

It was this vision of the Unseen that sustained Moses in the crisis of his life's history. We read that he "endured as seeing Him who is invisible" (Heb. 11. 27). He saw what the Egyptians saw not, and could not see. It was by faith that he endured, and refused, and made his deliberate choice "rather to be evil entreated with the people of God, than to enjoy the pleasures of sin for a season" (Heb. 11. 25, R.V.).

It was like precious faith that enabled Abraham to go forth at the call of God—not knowing whither he went. "By faith



he became a sojourner in the land of promise, as in a land not his own, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; for he looked for the city which hath the foundations whose builder and maker is God" (Heb. 11. 9, 10, R.V.).

It was faith in an ever-present Lord Jesus Christ that caused Paul to count all things but loss for the excellency of knowing *Him*. The great Apostle acknowledges his identity with the crucified One when he says, "I am crucified with Christ." And, in his experience, life itself was brought under the dominion of the Unseen and the Eternal, for we hear him say, "And the life which I now live in the flesh I live by the faith of the Son of God" (Gal. 2. 20).

The easy-going, popular Christianity of the day knows nothing of all this. "The world hath not known Thee . . . but these have known" (John 17. 25). And who are "these"? His loved, His own—all who have been reconciled by the sacrifice of Christ—whose hearts have been won by the beauty of Christ—and whose life is dominated by the presence of Christ. With these is the secret of the Lord—the secret of victory over sin, and power for service, and purification, even in the furnace of trial; for it is written, "Our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4. 17, 18, R.V.).

W. S.

## THE WORD OF GOD.

**T**HIS Book, this Holy Book, on every line  
Mark'd with the seal of high divinity,  
On every leaf bedew'd with drops of love  
Divine, and with the eternal heraldry  
And signature of God Almighty stamp'd  
From first to last; this ray of sacred light—  
This lamp from off the everlasting throne,  
Mercy took down, and in the night of time  
Stood, casting on the dark her gracious bow,  
And evermore beseeching man with tears  
And earnest sighs to read, believe, and live.

POLLOK.

## “CHRIST IS ALL.”

CHRIST OUR PEACE (Eph. 2. 14).—Then it is stable as the throne of God. Its permanency and stability are in no wise affected by our ever-changing state. We have peace within, which may be clouded at times, but the peace without cannot be lost, cannot be dimmed, for Christ on High is our peace, and He is unchangeable (Heb. 13. 8). Learn to distinguish the peace *within* from the peace *without*. The former may fluctuate; the latter never. He who made peace through the blood of His Cross (Col. 1. 20), is that abidingly in the presence of God for us. He is our Peace.

CHRIST OUR SUBSTITUTE (1 Peter 2. 24).—What was borne? our sins. Who bore them?—His own self. Where were they borne?—on the tree. How were they borne?—in His own body. The LORD hath laid on Him the iniquity of us all (Isa. 53. 6). Where then are our sins?—made an end of, says Daniel (9. 24); cast into the depths of the sea, says Micah (7. 19); cast behind His back, says Isaiah (38. 17); remembered no more, says Paul (Heb. 10. 17); blotted out, says Peter (Acts 3. 19).

CHRIST OUR BREAD (John 6. 33).—For forty years—day by day—Jehovah spread a repast for His people. “Thy raiment waxed not old upon thee, neither did thy feet swell these forty years” (Deut. 8. 4), sufficiently attests the unchangeable grace of Jehovah to His people of old. Jesus humbled here, entering into earth’s circumstances, is our manna, our bread. God’s bread and angel’s food He is declared to be. Are we weary of Jesus? On Him we feed morning, noon, and night. Rich, savoury food is Jesus. The husks of earth, or the manna from Heaven: on which are we feeding?

CHRIST OUR EXAMPLE (1 John 2. 6).—His life was one of absolute devotedness to His Father, of faithfulness to God, of grace to sinners, and of goodness to all. None so holy, none so gentle, none so meek, none so compassionate. In all this and more He is our example. We trace His blessed footprints. We are to walk *as* He walked. We are to love *as* He loved. We are to be holy *as* He was holy. In all circumstances and at all times, our lofty aim should be, “O to be more like Him,” and never rest satisfied till we bear His likeness in glory.

CHRIST OUR HOPE (Col. 1. 27).—The ineffable joys of Paradise are not the goal of expectation. Heaven in its vastness and unknown and untold wealth of love and glory does not satisfy our lofty, ambitious desire. We have tasted of a joy yet deeper; we have looked upon the face of Jesus radiant

with the glory of God. He eclipses all else. Everything and everyone is in the *shade*, and Jesus alone in the *sun*. He is our hope. We wait for Him and Him alone who is, not the Hope of love, for that we have, but the Hope of glory, for that we wait.

**CHRIST OUR OBJECT** (Phil. 3. 14).—Christ on high is our "mark" in time, and our "prize" in eternity. He is the sum and centre of our interests now. For Him we live and for love of Him we serve. Heaven would be desolation without Jesus. Christ is our object. To reach Him, with Him, and like Him, our prize, our crown! We press on with unwearied feet and dauntless spirit, using earth's resources by the way, but not detained by them. We dare not linger, nor look behind, but gird up our loins and cry aloud, "Christ for me! Christ for me!"

**CHRIST OUR STRENGTH** (Phil. 4. 13).—The man who lives in the strength of Christ is for the time being omnipotent. What is impossible in service, in trial, in persecution to one armed with the resources of Christ? The might of earth is baffled by the strength of Christ. A bed-ridden saint living in the power of Christ is more than a match for all the powers of darkness. *His* strength is perfected in *our* weakness. Realised weakness brings Christ to our aid. Through Him we shall triumph and bear aloft the palm of victory in the coming day of strength and glory.

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## SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

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**12th February.—THE DESERTED SLAVE** (1 Sam. 30. 11-25). *Memory verse*, Psalm 72. 13, 14—"He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence, and precious shall their blood be in His sight."

The old master and his wages—Castaway—Kindness to an enemy—Entering a new service—Working with the rescuer—Victorious results.

**G**OSPEL shadows abound in our lesson. A people had to be rescued from a strong enemy; an agent to help in the work is found, reconciled, and used in the work; and restoration of the lost is the result.

**An Egyptian**—a worldling slave, who has been in the enemy's service, active against David as sinners are against Jesus (Rom. 1. 32).

**In the field.** "The field is the world" (Matt. 13. 38), and there the slave lay in his dying misery (Luke 10. 30).

**Brought him to David.** The Lord's anointed and the dying slave meet. He must have expected death, but he found life—not to condemn, but save, Jesus came (John 3. 17).

**They gave him . . .** Just what he needed so badly—bread, water, figs, raisins. The famished one was fed, the sick one restored. All that a poor sinner needs, and much more, is furnished him when he is brought to Jesus. "Robe, and ring, and sandal, and fatted calf" (Luke 15); "Wine, and oil, and beast, and inn" (Luke 10).

**To whom? Whence?** Here follows confession; the Egyptian owns all up. His master, an Amalekite—the implacable and doomed enemy (Ex. 17, 16)—and fresh from the destruction of David's property. Yet mercy is shown him (Isa. 55. 7; Eph. 2. 4).

**Canst thou bring me down?** The slave is now brought into a new service—to help to rescue out of the enemy's hands those who were there (Gal. 1. 23; 2 Cor. 5. 18).

**"Neither kill me nor deliver me."** To serve well he needed assurance. No one can be of use to save others until he is at rest about his own safety. The last thing that the Egyptian wanted was to go back to the old master. He doubtless got David's word for both his life and liberty (Rom. 6. 22).

**David recovered all.** So well did the rescued slave serve his new master that his service ended in the happy restoration of persons and property.

Thus, in Gospel times and in Gospel ways, does our Lord still convert the foe into a friend, the destroyer into a helper, and all works to the end of recovering His own.

19th February.—**DAVID, THE KING** (2 Sam. 5. 1-12). *Memory verses*, Heb. 10. 12, 13—"But this Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool."

The Kinsman Lord—Reviving recollections—God's Word must come true—Shepherd and Captain—Covenant relations—Complete victory.

**D**AVID is admittedly a type of our Lord Jesus in His calling, in His rejection, and in His exaltation, subduing all enemies under His feet, and in His universal reign; consequently we may expect to see in this lesson teaching regarding King Jesus.

**"We are thy bone and thy flesh."** So said all Israel that day. Though for long he had been disowned by the many and owned by the few, He was now approached as a Kinsman. Jesus, our Lord, was really Son of Man as well as Son of God—is our Kinsman Redeemer (Heb. 2. 14).

**Thou leddest out.** Memories of deeds wrought for them arise in their memories and are confessed. The slaying of Goliath and defeat of the Philistines is a ground of faith in David's fitness to rule. So all the works of Jesus, in overcoming the devil and releasing out of his grasp, proclaim Jesus worthy to wear the crown (Rev. 5. 9).

**"The Lord said to thee."** All things are of God; the good choice of God is at last assented to. The tall "Saul" was the choice of the people—the shepherd lad, God's choice. Jesus is God's chosen and anointed King (Psalm 2).

**"Thou shalt feed My people and be Captain."**—Feed as a Shepherd and lead as a Captain. Sheep need a shepherd, warriors a captain. Sheep without a shepherd—helpless (Mark 6. 34); warriors without a captain—a fleeing mob (1 Kings 22. 17).

**David made a league with them.** Into covenant relationship with the now submissive Israelites, they took their place; David took his. This was right and the right order. The confession (Rom. 10. 9), obedience of faith (Rom. 1. 5), and covenant mercies (Isa. 55. 3) are God's way of blessing. No bargain first, nor bargain from the sinner—it was David who made the league.

**They anointed David.** This was the third stage in the anointing of David the King: according to God and of God (1 Sam. 16. 12, 13); by Judah (a section of the people only) in 2 Sam. 2. 4; and now by the whole. So wrought out God's purpose with David—so will yet God's purpose be fulfilled with Jesus (Phil. 2. 10, 11).

In Jerusalem he reigned. Not only in the midst of a willing people, but in the very stronghold of His enemies, and there will Jesus reign (1 Cor. 15. 25; Rom. 16. 20).

David perceived that the Lord had established him king. A contrast to Nebuchadnezzar, who said, "Is not this great Babylon which I have built?" Even as King of Kings, the Lord Jesus owns, as Son, that God is "all in all" (1 Cor. 15. 28).

**26th February.—THE ARK AT ZION** (2 Sam. 6. 1-16). *Memory verse*, Rev. 21. 3—"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God."

A neglected ark remembered—A revival of religion—Zealous, but wrong—A severe lesson—Receiving a blessing—Repentance and restoration—Final glory.

**T**HIS lesson may at first sight appear difficult of application, but a little prayerful study of it will yield ample theme of profitable remarks.

**The Ark of God**—the very heart of the tabernacle worship—the symbol of the Divine Presence—had been greatly neglected. It might be good to describe the Ark, with its mercy-seat, cherubim, and shekinah glory; its place of dwelling in the Holy of Holies. Its use should also be explained—a meeting-place of God with man (Ex. 25. 22).

This precious and sacred Ark had been homeless, and, one might say, had shared the troubles of the people of God. With the establishment of the kingdom under David it was but right that the worship of David's God should be attended to.

**David gathered together** all the chosen men—30,000 (see 1 Chr. 13. 1). This was a great conference, on a great subject, with a great purpose in view. David's piety comes out here—his desire to set God in the midst of the kingdom..

**A great mistake.** Everthing in connection with the Tabernacle had been particularly arranged for, and it was written in the books of the law. David should have read that law (Deut. 17. 18-20). There it was written that the Levites should *carry* the Ark (Num. 4. 15; 7. 9; 10. 21). David evidently copied the Philistines in putting the Ark on a **new cart**, drawn by cattle (1 Sam. 6). But the Philistines had no Bible; David had—this made him responsible (Heb. 2. 1).

**A dreadful judgment.** Uzziah, who was, with his brother Ahio, driving the cart, put up his hand to steady the Ark, and died. The joyous procession was stopped, the day of gladness became a day of sadness, all through inattention to God's Word. Many cases like this (see Lev. 10. 1-6; Num. 20. 1-13; 1 Sam. 6. 19; 1 Sam. 15. 22. &c.).

**David was afraid.** "The fear of the Lord is the beginning of wisdom." It is right to fear the Lord and reverence His presence. There need be no fear if God is approached in a right way.

**Obed-edom, the Gittite.** A resting-place was found in this man's house, and a remarkable blessing followed the pious reception of the Ark (see John 1. 12; Luke 19. 6, 9).

**So David went and brought up the Ark.** The report of God's goodness led David to repentance (Rom. 2. 4), and the Ark was brought to its final resting-place in Zion. We thus see David acting as king over Israel, but as servant of God and worshipper, bringing God into His true place in the midst of His people, to be the object of their worship, and the centre of blessing. All this foreshadows the mighty work of the Lord Jesus, the end of whose work we see in our memory verse (Rev. 21. 3).

**5th March.—WINE FOR WATER** (John 2. 1-11). *Memory verse*, John 1. 14—"And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth."

An invited Guest and His friends—Short supplies—Mary's appeal—The reality of the shadow—Obedience needed—Earthen vessels filled—Best last—Glimpses of glory—More faith.

**WE** are now to consider our Lord Jesus in a scene of joyful festivity, gracing with His presence and blessing the union of two lives in marriage. His ways there are full of helpful teaching.

**The third day.** Resurrection day, the first day, sin-bearing (John 1. 29); second day, gathering disciples (John 1. 35-51); third day, a marriage.

**Jesus was called, and His disciples.** The invitation was His, the right to be there was His—they were there because they belonged to Him (John 14. 3). It is good to invite the presence of the Lord at all our gatherings.

**They wanted wine.** Men's supplies even run short—the best inadequate (John 6. 7). **Mother . . . saith.** Mary knew where to look for help. It is thought that she desired to urge forward the Lord Jesus to His public work by referring this to Him: the answer, "What have I to do with thee," seems to imply this.

**"Mine hour is not yet come."** Jesus knew that the real vine must be crushed ere the real wine could be given to men. The hour referred to is the hour of His death (see John 7. 30; 8. 20; 12. 23, 27; 13. 1; 17. 1). "His grief brings joy to me,"

**"Whatsoever He saith."** Mary read the answer "yes" in the seeming "no," and made ready to receive it. "Whatsoever" He saith, it may be mysterious, unreasonable, extraordinary, "do it" (see Luke 5. 5).

**Six water pots.** Common stone jars ready to be filled (2 Kings 4. 3) and used (2 Tim. 2. 21). **Filled to the brim**—if we are to be any use so must we be filled with and into "all the fulness of God" (Eph. 3. 19).

**The good wine.** The governor of the feast "knew not whence it was"—men are often ignorant of the source of their blessings (Isaiah 1. 2, 3). **The servants knew,** the lowly and simple may know more than the high and learned (Matt. 11. 25). **Doing the will means knowing the way** (John 7. 17).

**Manifested forth His glory.** The latent power shone out—it was there before—and this miracle was just a glimpse of Jesus' creative power, as also John 6, where the loaves and fishes were multiplied (John 1. 14).

**Disciples believed.** Every fresh revelation of Jesus' glory is a step upwards for faith. They believed before; they believe more now (see 2 John 5. 13, &c.).

## SCHEME OF LESSONS for 1899.

FOLLOWING up the Series of Lessons on "The Entrance into the Goodly Land and Titles of our Lord," of last year, we purpose taking up the subjects of—

### EARTHLY GLORY, and HEAVENLY GRACE,


As manifested in the Reigns of David | As outshining in the Words and  
and Solomon, with events connected. | Works of our Lord Jesus Christ.

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### THREE SOWERS and THREE REAPERS.

- |                       |              |                      |                 |
|-----------------------|--------------|----------------------|-----------------|
| 1 Christ a Sower -    | Matt. 13. 37 | 1 Christ a Reaper    | Rev. 14. 15, 16 |
| 2 Satan a Sower -     | Matt. 13. 39 | 2 Angel Reapers -    | Matt. 13. 39    |
| 3 Every man a Sower - | Gal. 6. 7    | 3 Every man a Reaper | Gal. 6. 8 T.B.  |

### SEVEN THINGS FOR BELIEVERS IN PSALM 23. 4.

- |                            |         |                                   |
|----------------------------|---------|-----------------------------------|
| 1 His PLACE -              | - - - - | The valley of the shadow of death |
| 2 His PROGRESS -           | - - - - | Walk                              |
| 3 His PEACE -              | - - - - | Fear no evil                      |
| 4 His PERSONAL COMPANION - | - - - - | Thou                              |
| 5 The PRESENCE -           | - - - - | With me                           |
| 6 His PROTECTION -         | - - - - | Thy rod and staff                 |
| 7 His PRESENT COMFORT -    | - - - - | They comfort me F. J. D.          |

### JOHN 3. 14, 15.

- 1 A Similarity—For as Moses lifted up the serpent
- 2 A Necessity—Even so *must* the Son of Man
- 3 A Scheme—That whosoever believeth
- 4 A Blessing—Should not perish but have everlasting life A. C. B.

### THE WORD OF THE LORD IS

- |                   |       |              |
|-------------------|-------|--------------|
| A Fire -          | - - - | Jer. 20. 9   |
| A Hammer -        | - - - | Jer. 23. 29  |
| A Sword -         | - - - | Eph. 6. 17   |
| A Lamp -          | - - - | Ps. 119. 105 |
| A Looking-Glass - | - - - | Jas. 1. 25   |
| As Water -        | - - - | Eph. 5. 26   |
| As Milk -         | - - - | 1 Pet. 2. 2  |
- J. M. H.

### FORGIVENESS OF SINS (Acts 13. 33).

Forgiveness of sins and the knowledge of it are features common to the whole family of God (1 John 2. 12).

- 1 *It is a Divine forgiveness.*—God Himself has lifted the mighty load from off the conscience, saying, "*I, even I, am He that blot out thy transgressions*" (Isa. 43. 25).
- 2 *It is a personal forgiveness.*—The Saviour, who spoke to the weeping penitent at His feet, said to *me*, "*Thy sins are forgiven*" (Luke 7. 48).
- 3 *It is a frank forgiveness.*—No reserve in His blessed heart—"He frankly forgave them both" (Luke 7. 42).
- 4 *It is an eternal forgiveness and forgetfulness.*—The Holy Ghost has come from heaven as God's witness to us, saying, "*Their sins and iniquities will I remember no more*" (Heb. 10. 17).
- 5 *It is forgiveness for Christ's sake.*—It must, therefore, be complete, perfect, and God-like in character—"Your sins are forgiven you for His name's sake" (1 John 2. 12). Our sins are all forgiven, forgotten, purged, borne, and cast behind Jehovah's back. W. S.

### THE HOLY SPIRIT.

- |               |                     |
|---------------|---------------------|
| As sinners -  | He works upon us    |
| As saints -   | He works within us  |
| As servants - | He works through us |
- J. W. K.

### THE R'S IN 1 PETER 1.

- |                              |          |
|------------------------------|----------|
| Redemption, a new Proprietor | v. 18    |
| Regeneration, a new Life     | verse 23 |
| Resurrection, a new Position | verse 3  |
- J. M. H.

### "BE STRONG" (Joshua 1. 6, 7, 9, 18).

- |                   |                                |     |                  |
|-------------------|--------------------------------|-----|------------------|
| Be strong in the  | Saviour, who only has strength | - - | Ps. 24. 8        |
| Be strong in the  | Truth, and only go its length  | - - | Rev. 22. 18      |
| Be strong in His  | Righteousness, purest of all   | - - | Cor. 5. 21       |
| Be strong through | Obedience whatever befall      | - - | John 2. 5        |
| Be strong in your | Nothingness, He is enough      | - - | 1 Cor. 12. 10    |
| Be strong in His  | Gentleness, it will not "puff" | - - | Ps. 18. 35 J. S. |

**CHRIST'S HUMILIATION AND EXALTATION.**

**SEVEN STEPS IN HIS HUMILIATION.**

Philippians 2. 7, 8.

1. Made Himself of no reputation.
2. Took upon Him the form of a slave.
3. Made in the likeness of men.
4. Found in fashion as a man.
5. Humbled Himself.
6. Became obedient unto death.
7. Even the death of the Cross.

**SEVEN STEPS IN HIS EXALTATION.**

Philippians 2. 9-11.

1. God hath highly exalted Him—  
Humanity occupying the highest place in the universe.
2. Given Him a Name which is above every name.
3. At the name of Jesus every knee shall bow.
4. Of things in heaven.
5. And things on earth.
6. And things under the earth.
7. And every tongue confess that Jesus is Lord.

J. W. K.

**WORDS OF EXHORTATION.**

Let us fear lest, a promise being left of entering into His rest, any of you should seem to come short of it .

Heb. 4. 1

Let us labour to enter into that rest . . . . .

Heb. 4. 11

Let us hold fast . . . . .

Heb. 4. 14; 10. 23

Let us come boldly to the throne of grace . . . . .

Heb. 4. 16

Let us draw near with a true heart . . . . .

Heb. 10. 22

Let us go on unto perfection . . . . .

Heb. 6. 1

Let us lay aside every weight . . . . .

Heb. 12. 1

Let us run with patience . . . . . looking unto Jesus .

Heb. 12. 1, 2

Let us go forth unto Him without the camp . . . . .

Heb. 13. 13

Let us offer the sacrifice of praise . . . . . continually .

Heb. 13. 15

Let us have grace whereby we may serve God acceptably

Heb. 12. 28

E. A. H.

**SPIRITUAL BLESSINGS.**

"Blessed with *all* spiritual blessings in Christ" (Ephes. to the Ephes.), chapter 1, verses

4. An election that cannot be

5. A relationship " " annulled

6. An acceptance " " broken

7. A title " " questioned

7. A forgiveness " " disputed

10. A union " " dissolved

11. An inheritance " " fade away

13. A seal " " disowned

(2 Tim. 11. 19)

14. A pledge (mar.) " " dishonoured

Chapter 2, verses

5. A life " " forfeited

14. A peace " " destroyed

20. A foundation " " removed

W. B.

**FOUR LIVELY THINGS.**

1. Lively stones . . . . . 1 Pet. 2. 5

2. Lively oracles . . . . . Acts 7. 38

3. Lively hope . . . . . 1 Pet. 1. 3

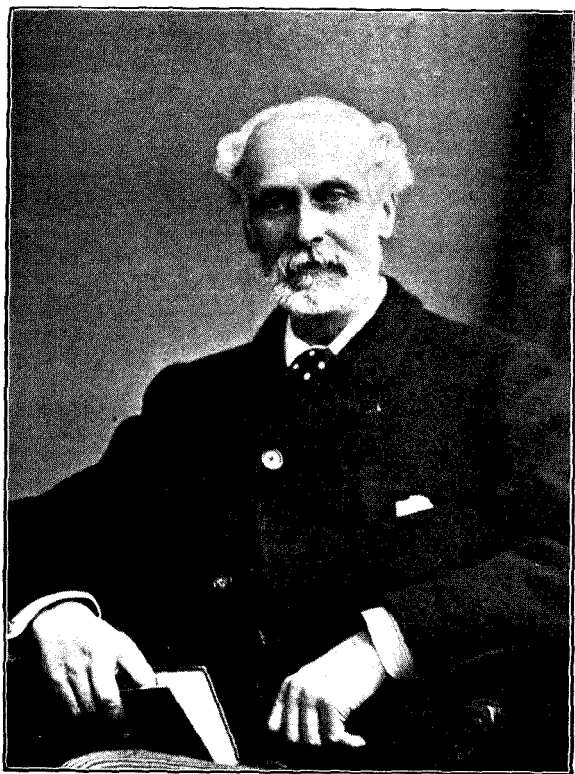
4. Lively enemies . . . . . Ps. 38. 19

I know the Revised Version renders three of these Scriptures "living," but I prefer the word "lively" because it includes both. A thing may be *living* and yet not *lively*, but a thing cannot be *lively* unless it be *living*. Let us be "lively stones," resting upon "lively oracles," sustained by a "lively hope," putting to flight our "lively enemies."

T. B.

"Whatsoever things are true . . . think on these things."





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SIR ARTHUR BLACKWOOD.

## SIR ARTHUR BLACKWOOD.

**S**IR ARTHUR BLACKWOOD—better known as Mr. Stevenson Arthur Blackwood—was for many years one of the best known and most highly esteemed of the many Christian workers in the city of London. As Financial Secretary of the Post Office, at the head of 130,000 employés, his influence was extensive and far-reaching.

Stevenson Arthur Blackwood was born at Hampstead on 22nd May, 1832, and was the only son of Mr. Arthur Johnstone Blackwood, who was Gentleman Usher to King William IV., and subsequently to her Majesty Queen Victoria. On leaving school at Sandford Grange, he spent several years at Eton, Cambridge, and Mecklenberg.

During the Crimean War he was made a field-acting commissariat officer, and so well did he perform the arduous and difficult duties of his office that his name was honourably mentioned in the House of Commons. On his return to England, in the end of 1855, he was promoted to a post in the Treasury Chest Department.

Through the death of a favourite sister he became concerned about his soul's welfare, but it was not till 29th June, 1856, that he was brought to know the Lord.

Mr. Blackwood, at his conversion, took a decided stand for Christ in the upper circles of society in which he moved, and immediately commenced Gospel work. For nearly forty years he was "instant in season, out of season," preaching and teaching, pleading and warning, working and warring. At one time he is addressing an audience of working men in the open-air; at another time he is conducting Bible readings amongst the upper classes; now we get a glimpse of him speaking to immense audiences at the Opera House, London, or the Dome, Brighton; there he is addressing gatherings of policemen in his own house; and yonder he proclaims the Gospel to the letter-carriers at St. Martin's-le-Grand.

He was a most successful soul-winner, and was privileged to see much blessing as the result of his whole-hearted labours. In December, 1858, he was married to the Duchess of Manchester, a devoted Christian lady, who still survives him. Mr. Blackwood was appointed Financial Secretary to the Post Office in 1874. During the nineteen years that he filled this important and responsible post he discharged the multifarious duties devolving upon him with such remarkable tact and skill that at his death very high encomiums were passed upon him by Post Office officials. The Postmaster-General, at the Lord Mayor's

banquet, referred to the "great ability and unimpeachable integrity of character which he had brought to the performance of his duties ;" and to his death as "casting a gloom over the whole postal service of the country. Thousands of men and youths felt that in him they had lost not only a chief but a friend."

Writing on the subject of secret prayer, he remarks : "It is in the closet, when a man is shut out from the world, and can come calmly and leisurely before God, and draw very near to Him, and speak face to face with Him, that his soul makes progress in the Divine life. An hour alone with God in reading and prayer is worth the whole of the rest of the day ; and a man comes out of his chamber, after pleading with his Father and pouring out his heart before Him, refreshed for his daily course, with heaven in his heart and thankfulness on his lips. Point out the men who have been notable as holy, consistent Christians, benefactors of their generation, and eminent servants of God, and you will find without one exception that they have been regular in their morning, noon-day, and evening devotions. A man's fondness for private communion with God is just the thermometer of his spiritual life."

His intense earnestness and winning ways secured him many openings for the Gospel. Wherever he went, in whatever society he mingled, he sought to witness for Christ. Whether in London or Edinburgh, Cambridge or Dublin, Vienna or Constantinople, Paris or Lisbon, he proved himself a faithful ambassador of Christ. Princes and Princesses, Dukes and Duchesses, Barons and Baronesses, Earls and Countesses, listened with rapt attention to his faithful Gospel addresses. Nor was his ministry confined to the upper classes. Brick-makers and farm labourers, policemen and soldiers, sailors and postmen were reached by him with the glad message of mercy.

Though a very busy man, Sir Arthur found time to write a number of valuable booklets and books. Many who never saw his face or heard him speak have been blessed through his writings. Amongst his books we would mention the following : "Forgiveness, Life, and Glory ;" "The Shadow and Substance," addresses on the Passover ; "Heavenly Places : or the Book of Joshua ;" "Position and Progress." In addition to these, he wrote a number of excellent booklets for believers and unbelievers. "Eternal Life," a splendid Gospel tractate which has been greatly blessed in conversions, is now into its five-hundredth thousand. Numerous cases of blessing through these tractates are recorded, some of which are very striking.

In the early part of 1893 Sir Arthur's health began to fail, and his physician ordered him abroad. Towards the end of September, while at Ems, he grew much worse, and so on his medical attendant assuring him that there was no hope of his recovery he said to the nurse: "Oh, nurse, I have had glorious news to-day." Instructions were immediately given that he should be taken back to England. The delays, however, were numerous, and he had scarcely reached Harwich when he was summoned into the presence of Him whom he had served so long and so faithfully on 2nd October, 1893. A. M.

### PREACHING HIS DOUBTS.

QUITE a number of years ago a brother turned up one night and addressed the believers' meeting. I remember he had several good points in his discourse; but I also remember it had a serious drawback. It seems he was troubled with *doubts*—and he preached his doubts! He told us he sometimes had doubts as to the truths of revelation, and was tempted to question the very foundations of the faith.

When the meeting was over, and we were quietly reviewing things, I said to him, "My dear brother, I am sorry to hear that you are tempted at times to doubt what God hath made known unto us through His Word. I trust that these occasional doubts are merely 'fiery darts of the wicked one.' But, whatever may be their cause, there is one thing I must impress upon you, and that is—never take your doubts to the public platform. If they do arise, take them into your closet and shut the door, and deal with them in the presence of God. When victory is yours—when through taking unto yourself the shield of faith you have quenched the fiery darts of the devil—you can then go forth to tell men what God has said and what you *know*. You have no warrant to preach your doubts. You were never sent to do that work. It is not through the preaching of your doubts that souls are saved and saints built up on their most holy faith."

My friend received my word of counsel with very good grace, and admitted that I was right. He saw clearly that no good end could be served by the proclamation of his doubts and fears. He saw that these should all have been settled before he said a single word as "a man sent of God."

I am aware that in certain quarters it is counted a mark of

"humility" not only to have doubts but to express them. Yea, there are those who tell us it is our wisdom to be "sure of nothing" except clearly proved scientific facts. We are living in an age when everything that comes from above must pass through the fires of hostile criticism, while the speculations of philosophical theorists are received without a single question. The drift of things is towards a rationalism that will not rest short of dethroning God or denying a divine revelation. The first step in this downward course is to entertain *doubts* as to the things clearly taught in the Scriptures. Yet it is nothing less than the hand of the great adversary at work as of old. What God hath made sure the devil must needs bring into the region of uncertainty. "Yea, hath God said" (Gen. 3. 1). Thus reasons the enemy. But his tactics are as old as Eden. Yet that does not prevent them being terribly successful in the world to-day. We know that he hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. And, not content with this, he is evidently bent on blinding the minds of them that believe, by suggesting doubts as to the eternal verities. From the highest seats of learning, from professorial chairs and so-called "halls of divinity," these doubts are being sent forth with the authority of great names, under the guise of "reverent enquiry," *alias* "modern criticism." Surely there never was more need than there is now for the Christian worker to give heed to that word which says, "Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2. 8).

In the path of Christian testimony, let us see that we keep to the clean-cut and decisive truth of God. Let us be of those who can say, "We speak that we do know." Neither the world nor the Church will be blessed through the proclamation of our doubts. It is the entrance of *God's Word*—not our doubts—that gives light. It is the knowledge of the *truth* that makes free. It is written, "Add thou not unto His words, lest He reprove thee, and thou be found a liar" (Prov. 30. 6). If to God's words we add our own *doubts*, the case is not altered, except it be for the worse. Then consider the incalculable damage that may be wrought by a professed ambassador of the truth who confesses he is troubled with doubts as to what the truth really is. Seeds of scepticism and unbelief may thus be sown in many hearts, resulting in the paralysis of

Christian effort, and perhaps in an open shipwreck of faith. Those whom God sends to preach His Word are those who have "believed God." They can say, "We also believe, and therefore speak." We cannot expect conviction to be wrought through one who is not himself convinced. We cannot expect saints to be established through the testimony of one who is not sure about the revelation he professes to expound. The Lord has ever been pleased to carry on His work through those who "believe," who "know," and who are "fully" persuaded. If we are to be well-pleasing to our God let us see to it that we give no place to modern unbelief, although it attempt to palm itself off as "reverent doubt." Without faith it is impossible to please God. "If the trumpet give an uncertain sound, who shall prepare himself to the battle?"

W. S.

## THE LORD'S TABLE.

*Tune*—"Art thou weary?"

GATHERED, Lord, around Thy table,

Here we seek Thy face ;

Let us know Thy presence with us,

Lord of grace.

Love divine first drew us to Thee

In our sin and need ;

For our sake, in deep compassion,

Thou didst bleed.

Risen Lord, in glory seated,

We are there in Thee ;

Thou hast snapt the chains that bound us—

We are free.

Gratefully we Thee remember,

As we break the bread,

Symbol of Thy body broken

In our stead.

Drink we, too, "the cup of blessing"

Which Thy love has filled ;

Through Thy blood we have redemption—

Tears are stilled.

Backward looking, seeing Calv'ry,

Musing while we sing !

Forward, upward, for Thy coming,

Lord and King !

D. R.

# THE PERFECT OBEDIENCE OF THE PERFECT ONE.

Jottings from an Address by the late HENRY HEATH, who passed into the Presence of the King, New-Year's Day, 1899, in his 84th year.

IN Isaiah 50. 3 to 8 we have a description of the thoughts and the faith of the Lord Jesus as He went on in His course of obedience to the Father. In the first verse I read: "*I clothe the heavens with blackness.*" He would impress our souls with this truth, that He who came into the world to save was the One who could, before His incarnation, claim equality with God. That sentence, "*I clothe the heavens with blackness,*" proclaims His divine glory—His person before incarnation—and tells us that He was, as the Son, the eternal Son and Word of God, the Father's glory. In Philippians we are told what He was before incarnation, and we are told what He made Himself. That He was "in the form of God (not *made* in the form of God), yet He made Himself of no reputation." Here we have the same truth when He says: "*I clothe the heavens with blackness.*" That describes what He was from eternity; that which follows tells us what He made Himself to be, and that is the obedient One to the Father. And He tells us He listened to teach and He hearkened to suffer. The Fountain of Wisdom submitted to be a listener in order to be a teacher. Let me ask you which you think was the chief listener in the house of Bethany, for example. You would say, "It was not Martha, for she was full of carefulness." Was it Mary? No. It was the Teacher. It was Him whose ear Jehovah opened to listen, and as He heard He taught. He submitted to be a learner to teach, an example to all who seek to teach. To take the place of the learner to have the opened, wakened ear morning by morning, and listen in order to speak and teach.

Then He says, "*He hath opened mine ear.*" And that was answered by perfect, unflinching, undaunted obedience to that which He heard. Perfect service. He who at one time could sit on the throne, and, if I may so express it, make Gabriel fly with the turn of His eye, takes the place of the servant, and listener, and the obedient One on the earth. That is obedience.

"*He wakeneth Mine ear morning by morning*" O I trust I shall know that by grace. I have been listening for more than sixty years to that voice, yet I wish for greater power to be a patient, dependent listener, to hear the voice morning by morning in order to teach me His will, and to teach me how I may teach others and give me power.

*"The Lord God hath given Me the tongue of the learned."* The Fountain of Wisdom, the Maker of men's mouths, submitted to take a tongue to speak a word in season. And if you trace His words in the Gospel you will find this, that it was always in distress that He was present, and that His words were always with point, and yet they were, as it were, wine and oil that soothed and composed. To the sick, to the sorrowing, to the tempted, to all who appealed to Him, He used that tongue, and used it right, and used it by the guidance of the Spirit of God to speak words in season to them that were distressed.

Have you never heard that voice? Have you never been in temptation, and trouble, and sorrow when one after another has spoken to you but no comfort came, till at last a verse of Scripture occurs to you (it is the voice of Christ), and met your case and ministered the grace, and strength, and comfort that you needed? He had it here; He has it now—the tongue of the learned—to speak seasonable words to him that is in trouble.

Then observe that when His sufferings were over He set His face as a flint. We are told that He set His face to go up to Jerusalem, knowing what awaited Him there. He set His face as a flint, undaunted, with a holy determination to obey to the end. Read the Scriptures carefully and you see that the closing verses of the 8th chapter of Romans are transferred from this to that portion. Compare the two and you will see they are almost word for word the same, so that the faith he possessed has its answer. The same ear is in you and in me, and the challenge he could throw out to all who were against him we can throw out also and say: "Who shall lay anything to the charge of God's elect? It is God that justifieth." Christ says: "God will justify me. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

O wondrous grace, that the words that crossed the lips of the Obedient Son and Servant of God should become your words and mine, and the result the same.

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WHO is there that measures wisdom by simplicity, strength by suffering, dignity by lowliness? Who is there that counts it first to be last, something to be nothing, and reckons himself of great command in that he is a servant?



## ANOTHER MAN!

**A**N incident has been left on record by the late Thomas Guthrie of Edinburgh which cannot be too widely read or its moral too thoroughly pondered.

During a heavy storm off the coast of Spain, he says, a dismasted merchantman was observed by a British frigate drifting before the gale. Every eye and glass were fixed upon her; and a canvas shelter on deck, which was almost level with the sea, suggested the idea that even yet there might be life on board. The order was instantly given to put the ship about; a boat was lowered, and away after that drifting hulk went those gallant men over the mountainous swell and roaring sea. They reached it: a shout was given, and then a strange object rolled from the canvas screen against the lee-shroud of a broken mast. On being hauled into the boat it proved to be a man—but such a man. Head and knees were bent together, and the whole body was so dried up and shrivelled as to be hardly felt within the ample clothes; so light, that a mere boy lifted him on board. The poor creature was laid upon the frigate's deck, and in horror or pity the crew gathered around. Suddenly the miserable object showed signs of life and moved. The men drew nearer, and then they heard a mutter, a deep sepulchral mutter, "There is another man!" Rescued himself; the first use the saved one made of speech was to try and save another.

Oh, to learn the blessed lesson. Have we been rescued from eternal woe? Then let us use our speech in pleading for and with men who are still where we once were, perishing without hope. Let us use our means to spread the glad news of salvation through a crucified and risen Saviour, and even if scores or hundreds are saved by our means let us ever remember that there is another man.

Another man! Alas, there are millions of them, wrecked by sin, drifting to perdition, nearly over the brink, and yet few to put out a boat, give a shout and take on board the souls that would fain flee from the wrath to come.

In Protestant, Catholic, Mohammedan, and heathen lands there are other men who are lost, but may be saved. If the Gospel is preached many will be saved; if no Gospel is sent to them they cannot believe on the only Name given under heaven whereby they may be saved.

How shall they hear without a preacher? Let us cry, "Lord, thrust forth labourers into Thy harvest," and when they are thrust forth may we be found cheering and helping them by our prayers and means.

W. H. S.

## “CHRIST IS ALL.”

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**CHRIST OUR INTERCESSOR** (Rom. 8. 34).—There is no higher, there is no more honourable seat in the universe than the right hand of God, and there Christ sits:—In solitary dignity? No, but active and generous in His service of love on behalf of those for whom He died. He makes intercession for us, and that powerful intercession ever avails and never fails. According to His knowledge of our need and the requirements of the Divine glory He pleads. He knows, He names, He remembers each one. Thus the resources of grace are ample. We are in safe and powerful hands.

**CHRIST OUR HIGH PRIEST** (Heb. 4. 14).—He bears our names on His shoulders and heart. Strength and love (Exod. 28. 12-29). Our infirmities which are many, our temptations which are severe, and our sorrows which are abundant, are embraced in this gracious and compassionate ministry. Christ is both High Priest and Minister in the sanctuary of God. Life's battle is practically known to Him, and so He can and does sympathise. Hold fast, therefore, the confession of His Name. Struggle on. The conflict is nearly over. His priestly service avails with God, and is available for every tried and suffering saint.

**CHRIST OUR ADVOCATE** (1 John 2. 1).—Christ acts as a Priest with God, and as an Advocate with the Father. In the former official capacity He deals with our needs as tried, suffering, and tempted saints; in the latter provision is made for us as failed and failing children. The object of the advocacy of Christ is to restore us our forfeited communion, the joy of salvation. Relationship is not broken by our constant failures, but the communion of it is, hence this gracious ministry of love to restore, not the relationship of child, but the feelings proper to it.

**CHRIST OUR HEAD** (Col. 2. 19).—The Head of the body is neither Pope nor Archbishop, but Christ, and His headship is neither exercised from Rome nor London, but in Heaven itself. The body comprising only and all true Christians is on earth, but the Head is in Heaven. The life, nourishment, and government of the body come from the Head. The sources of supply cannot fail; they are inexhaustible. Satan has scattered the members, but there his power ends. The gates of Hades cannot prevail against the Church—Christ's body and bride, the nearest and dearest to Him.

**CHRIST OUR FORERUNNER** (Heb. 6. 20).—Jesus as High

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

W. SCOTT.

## PEARLS PICKED UP

By R. M'MURDO.

“To be a *bondservant* is terrible in the abstract. To be *Jesus Christ's bondservant* is paradise in the concrete. Self surrender taken alone is a plunge into a cold void. When it is surrender to ‘the Son of God, who loved me and gave Himself for me,’ (Gal. 2. 20), it is the bright home-coming of the soul to the seat and sphere of life and power.”

“The *saints* are those who belong to Him—his personal property for His ends. Thus it is used habitually in all the Scriptures for *all Christians*. Not an inner circle, but all bear the title. It is not only a glorified aristocracy, but the believing commonality. Not the *stars* in the eternal sky, but the flowers sown by the Lord in the common fields. Even in such a tract of that field as Cæsar's household.”

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## SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

12th March.—A NIGHT INTERVIEW (John 3. 1-16). *Memory verse*, John 3. 16—“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.”

Incarnation and regeneration—Man at his best—Life needed—Not the old renewed, but a new creation—Flesh and Spirit—Life in a look—The source and way of life.

TWO great truths lie in the opening chapters of John's Gospel, both necessary to salvation's plan, (1) The eternal Son of God must be born into the natural world—that is incarnation; (2) Man must be born into the spiritual world—that is regeneration. This second truth is the burden of the present lesson.

There was a man. A MAN, one of many, a specimen, typical of all. Specially suitable for the teaching of the subject. An *old* man, verse 4; *wealthy*, John 19. 39; a man of *rank*, John 7. 50, 51; thus proving that the best as well as the worst need to be born from above.

Came by night. Whatever the reason—some say business, some say

fear—it was good he came. No time is prescribed—NOW is the time indicated (2 Cor. 6. 2).

**We know.** Speaking for others as well as himself, Nicodemus began to tell what he and they thought. What we know is incomparably less than what we do not know (1 Cor. 13. 9, 12).

**I say unto thee.** Jesus “knew what was in man” (John 2. 25), and what man lacked, and said, “Except a man be born again, he cannot see the kingdom of God.”

**Born again.** Born anew (R.V.). Born from above (margin). Nicodemus was born a Jew and trained a Jew, but that was not sufficient. One must be born from above ere they can see, know, or understand God’s kingdom (1 Cor. 2. 14).

**How?** Nicodemus is startled and puzzled. He suggests a repeating of the process of natural birth—this, if possible, would be futile—a man returning to natural infancy would still be natural (Psalm 51. 7-10).

**Water and Spirit.** Two agencies. The Word (1 Peter 1. 25) at work in regeneration, applied by the quickening Spirit (1 Thess. 1. 5).

**Flesh is flesh.** Each of its kind. The natural never changes into spiritual, nor spiritual to natural—two distinct natures (Romans 8. 8).

**Ye must.** Personal application an imperative necessity here.

**Wind.** Unseen yet powerful; energetic and uncontrollable by man—all true of Holy Spirit.

**How?** Second how, but without any suggestion or debate, Nicodemus is now subjective in the Teacher’s hands, and the Lord leads him on, teaching Him first His own descent from heaven—“came down,” and from that to His “lifting up” from the earth.

**As the serpent, so the Son.** For the dying sinners (Numbers 21. 4) the serpent availed—for dying sinners now the Son avails.

**For God so loved.** The Cross of Christ is the outcome of God’s love, the proof of it and the exhibition of it too (1 John 4. 9). The design of that love is that men may have “everlasting life.”

**19th March—AT AN OLD WELL** (John 4. 5-26). *Memory verse*, John 4. 14—“But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.”

The necessary journey—Weary and thirsty—The gift of God for the ignorant—Opening blind eyes—Beginning to see—Fully revealed.

**SYCHAR’S Well** (about seven miles south of Samaria) still bears the aroma of Jesus’ visit there. Seeking the lost is His business there.

**Must needs go through Samaria.** More than a geographical fact here; the path of Jesus lies through dark byeways to reach lost ones (Luke 19. 10; 10. 33).

**Jacob’s Well**—“Spring” (R.V.). Good in its own way; good for Jacob, his children, and even cattle, but not life-giving—not eternal.

**“Give Me to drink.”** Wearied man of travel, with more than water-thirst, could be refreshed in his own grace, being revealed to the woman at the well.

**A Woman of Samaria.** The subject of the lesson, and object of Christ’s visit there. With no character, and a false religion—the religion of Samaria was an imitation of Jerusalem and opposed to it (2 Kings 17. 24).

**“If thou knewest.”** With what pity of the ignorant is God filled (Jonah 4. 11; Heb. 5. 2). Ignorant of God’s gift (John 3. 16), therefore not having it, not expecting, not seeking, not taking.

**“Art Thou greater?”** Jacob was the woman’s standard of greatness, and the benefactor of children and cattle. Answer—Jacob’s well water fails to permanently supply or satisfy; God’s living water-spring is an ever-present supply.

"Give me." Yes, He will; but first the emptying before the filling. Conviction before conversion. "Bring thy husband" is the convicting word; "come hither" the converting.

"I perceive." The woman is beginning to see imperfectly, and her soul's need rises up, and to her mind "religion" is needed. The right kind—"Jerusalem" or "this mountain"—which? Neither! not place, but "spirit" worship will avail.

"Messias." The final hope of the ignorant, sinful, perplexed children of men. "He will tell us all things;" He will end our darkness when He comes.

"I that speak unto you am HE." Revealed thus, what could the woman do but accept His testimony, listen to His words, and tell to others of her great discovery of "the Saviour of the world" (verse 42).

26th March.—IN THE SYNAGOGUE (Luke 4. 16-30). *Memory verse*, Luke 4. 18—"The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, and to set at liberty them that are bruised."

Beginning at home—The Trinity at work—Anointed and sent—Five needy classes met—An admiring audience—Grace and truth—Truth hated—Christ rejected.

AT the well, in the house, or in the synagogue, wherever we find Jesus, He is the centre of observation, and the source of light and blessing. He came to Nazareth, where He had been brought up, a crucial place, where all His life was known. Nazareth not being a large city, everybody knew everybody.

The synagogue. As His custom was, there was no more regular or more devoted attendant at that place of gathering.

Stood up for to read. It was customary for seven persons to read portions of Scripture, and Jesus that day took part.

"The Spirit of the Lord is upon Me." The Trinity is here represented in that humble synagogue (Isa. 61. 1).

"He hath anointed Me." . . . He hath sent Me. Up to the Fountain-head, God (2 Cor. 5. 18). Source of every good and perfect gift (James 1. 17). Fitted and sent to meet the need of

The poor, in paying their debt and making them rich (2 Cor. 8. 9).

The broken-hearted, removing their burden (Matt. 11. 28).

The captives, setting them free (Heb. 2. 14, 15).

The blind, giving them sight (John 9. 39).

The bruised, healing their diseases (Psalm 103. 3).

"This day is this Scripture fulfilled." Before them stood the One of whom Isaiah wrote. Present with them the Enricher, the Comforter, the Liberator, the Revealer, the Healer. All eyes were fastened on Him, as they might well and ought to be.

Marvelled at the gracious words. Admiring audiences may be far from obeying and believing audiences. Natural admiration can easily be turned into natural detestation. Grace and truth combined in Jesus perfectly. It is possible to admire grace and reject truth. This the Nazarenes of that day did.

Namaan and the widow (1 Kings 17; 2 Kings 5). Examples of sovereign grace reaching out to known need and simple faith is obnoxious to human heart; so they were filled with wrath, and would have thus early slain the Lord; and thus in vain appeared God's Anointed Servant among them. In vain to-day is all God's gracious provision, when unbelief and pride closes the door against Christ and His saving Gospel.

## Notes on Bible Lessons.

**2nd April.—DAVID'S THANKSGIVING** (2 Sam. 7. 18-29). *Memory verse*, 2 Sam. 7. 21—"For Thy word's sake, and according to Thine own heart, hast Thou done all these great things, to make Thy servant know them."

A grateful king—A good intention—The blessing of God's favour—The scholar's place of rest—Grace humbles—Looking back and looking onward—A great God and a great people—Faith's Amen.

**T**HE enthroned king (once shepherd-lad) sat in his house and rested, and his heart was stirred as he looked at His palace of cedar, and he owned the good hand that had blessed him. Gratitude moved him to think what He would do for God, and He said, "I have no right to a better dwelling-place than God; I will build Him a house." Good intentions are not always God's intentions, and David could not be the builder of God's house; a man of peace must be that. David was not that, but a man of war.

But God cannot be excelled in gracious ways, and sends Nathan to tell all His heart to David and concerning His people Israel. This leads David up to worship and thanksgiving, the theme of our lesson.

**Sat before the Lord.** The scholar's place and attitude (Luke 10. 39). The attitude of rest and finished work (Heb. 1. 3).

**Who am I?** Grace humbles, never puffs up; no room for pride in sight of God's great stoop to lift the beggar from the dunghill (Ps. 113. 17).

**"Thou hast brought me."** Up to the present, looking over life's past history, the working of God for and with him fills David with praise. By a path he knew not (Deut. 8), in a manner marvellous, God leads on His trusting ones to the glory.

**"This was a small thing."** That is, it was a mere fraction of the great and good plan of God. In one sense a great deal—yet, compared with the end in view, not to be counted great (Rom. 8. 18; 2 Cor. 4. 17).

**"A great while to come."** It is when God's Word as to the future of the believer is taken in that God's wondrous grace and kindness appear (Eph. 2. 7; 1 Cor. 2. 9; Col. 3. 4, &c.).

**"Thou art great."** A great Saviour, a great Shepherd, a great Leader, a great Promiser, a great Giver, a great Glorifier (Heb. 4. 7).

**"What one nation?"** The great God's people are a great people by reason of their union with and blessing from their God. Union with Jesus raises a poor child of Adam into sonship—faith is the way (Gal. 4. 26; John 1. 12).

**"Do as Thou hast said."** It is not humility to refuse honour and blessing from God, even when we are unworthy of that blessing. Faith bows the head and allows God to crown it with highest honours, and wears that crown with lowest humility.

We may learn and teach from God's grace to David, and David's apprehension of it, the lesson that any poor sinner who accepts Jesus, and passes into the grace of God by Him, is not only saved, but he is also blessed in Him, and will eventually be glorified with Him.

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## SCHEME OF LESSONS for 1899.

FOLLOWING up the Series of Lessons on "The Entrance into the Goodly Land and Titles of our Lord," of last year, we are now taking up the subjects of—

### EARTHLY GLORY, and HEAVENLY GRACE,

As manifested in the Reigns of David | As outshining in the Words and Solomon, with events connected. | Works of our Lord Jesus Christ.

The Gospel Scheme, with Weekly Reading, Memory Text, Comparisons, Contrasts, and suggestive References on these subjects, 1/6 per 100, post free.

DOUBLE TITLES GIVEN TO THE LORD JESUS.

The Author and Finisher of our <i>faith</i>	- - -	Heb. 12, 2
The Apostle and High Priest of our <i>profession</i>	- - -	Heb. 3. 1
The Shepherd and Bishop of our <i>souls</i>	- - -	1 Pet. 2. 25
		T. B.

TRUTHS CONNECTED WITH THE HOLY SPIRIT.

THE HOLY SPIRIT

- 1 Convicts the world John 16. 8. 12
- 2 Regenerates the believing one  
John 3. 5-7 and 1 John 5. 7
- 3 Indwells the child of God  
John 14. 17
- 4 Seals the saint - Eph. 1. 13
- 5 Is the comforter and guide  
John 15. 26 and 16. 13
- 6 Is the unction or holy  
anointing - 1 John 2. 20
- 7 Is the earnest of com-  
ing glory - Eph. 1. 14

THE CHRISTIAN IS EXHORTED TO

- 1 Be filled with the Spirit Eph. 5. 18
- 2 Pray in the Spirit  
Jude 20 and Eph. 6. 18
- 3 Sing in the Spirit - Eph. 5. 19
- 4 Worship in the Spirit  
John 4. 23 and Phil. 3. 3
- 5 Walk in the Spirit - Gal. 5. 16
- 6 Be led by the Spirit Gal. 5. 18
- 7 Remember His Body is  
the temple of the Holy  
Spirit - 1 Cor. 6. 19  
J. M. H.

OUR GREAT DELIVERER (2 Cor. 1. 10).

YESTERDAY.—Those who have believed on the Lord Jesus Christ can say, “Who *delivered* us from so great a death.”

TO-DAY.—And trusting Him day by day can add, “And *doth deliver*.”

FOR EVER.—Then looking forward to the future can say again, “In Whom we trust that He *will yet deliver* us.”

In the past, He *hath delivered*, in the present He *doth deliver*, in the future He *will deliver*. What a wonderful deliverance ! Hyp.

DEAD WITH CHRIST (Rom 6. 8).

THEREFORE WE ARE

- |                   |     |            |
|-------------------|-----|------------|
| Dead to sin       | - - | Rom. 6. 2  |
| Dead to self      | - - | Rom. 6. 8  |
| Dead to the world | -   | Gal. 6. 14 |
| Dead to law       | - - | Rom. 7. 4  |
|                   |     | J. W. K.   |

FOUR NEEDFUL THINGS.

- 1 As diseased through  
sin—a *physician* - Luke 5. 31
- 2 As liable to contract  
defilement—a *priest* John 13. 10
- 3 As empty in myself—  
a *portion* for my heart Lu. 10. 42
- 4 As a tried and tempted  
one—a *patience* He. 10. 36 J. K. M' E.

THINGS WELL PLEASING.

Three things with which the Lord is well pleased.

- 1 With His beloved Son, Mat. 3. 17
- 2 For His righteousness sake,  
Isa. 42. 21
- 3 With many sacrifices, Heb. 13. 16

Three things well pleasing to God.

- 1 The working out in us  
of all the will of God Heb. 13. 21
- 2 The obedience of  
children to parents Col. 3. 20
- 3 The gifts of saints to  
servants - Phil. 4. 18 T. B.

LOOKING UPON JESUS FOR SALVATION Jno. 1. 36  
UNTO SERVICE Heb. 12. 1  
FOR SOLACE Titus 2. 13  
W. SS.

**THE HEART BY NATURE.**

1. Only evil continually - Gen. vi 5.
2. Gathereth iniquity - Ps. xli. 6.
3. Of little worth - Prov. x. 20.
4. Perverse - Prov. xii. 8.
5. Proud - Prov. xvi. 5.
6. Deceived - Isa. xlv. 20.
7. Deceitful - Jer. xvii. 9.

**THE LIPS BY NATURE.**

1. Unclean - Isa. vi. 5.
2. Uncircumcised Ex. vi. 12.
3. Flattering - Ps. xii. 2, 3.
4. Lying - Prov. xii. 22.
5. Dissembling - Prov. xxvi. 24.
6. Contentious - Prov. xviii. 6.
7. Holding the poison of asps Rom. iii. 13.

**THE MOUTH BY NATURE.**

1. Full of cursing and deceit - Ps. x. 7.
2. Speaking proudly Ps. xvii. 10.
3. Given to evil - Ps. l. 19.
4. Speaking vanity Ps. cxliv. 8.
5. Covered with violence - Prov. x. 6.
6. Pouring out foolishness - Prov. xv. 2.
7. Ends in destruction - Prov. xviii. 7.

**THE FEET BY NATURE.**

1. Almost gone - Ps. lxxiii. 2.
2. Running to evil Prov. i. 16.
3. Running to mischief - Prov. vi. 18.
4. On the dark mountains - Jer. xiii. 16.
5. Sunk in the mire - Jer. xxxviii. 22.
6. Swift to shed blood - Rom. iii. 15.
7. Slide in due time - Deut. xxxii. 35.

**THE HEART BY GRACE.**

1. Broken - Ps. li. 17.
2. Clean - Ps. li. 10.
3. New - Ezek. xxxvi. 26.
4. Having the love of God - Rom. v. 5.
5. Having the peace of God - Col. iii. 15.
6. Singing with grace Col. iii. 16.
7. Christ indwelling Eph. iii. 17.

**THE LIPS BY GRACE.**

1. Opened - Ps. li. 15.
2. Sinning not - Job. ii. 10.
3. Joyful - Ps. lxiii. 5.
4. Praising - Ps. cxix. 171.
5. Keeping knowledge Prov. v. 2.
6. Dispersing knowledge Prov. xv. 7.
7. Giving thanks - Heb. xiii. 15.

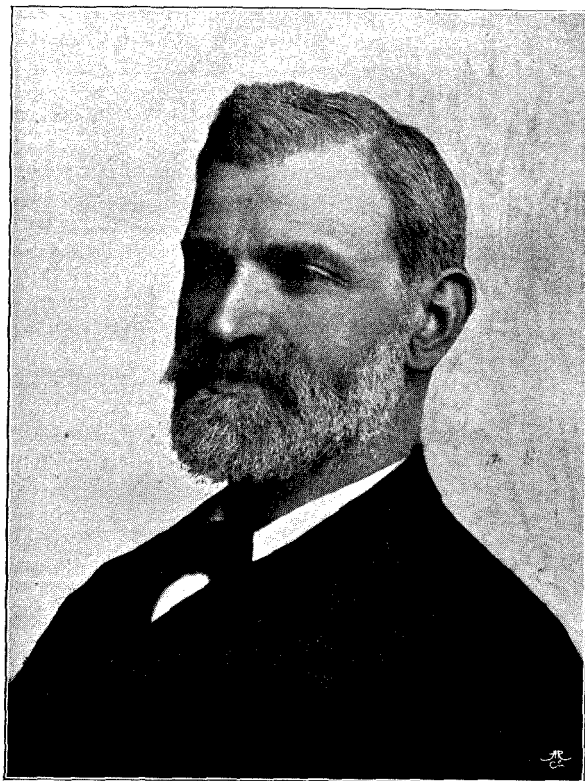
**THE MOUTH BY GRACE.**

1. Crying unto the Lord - Ps. lxvi. 17.
2. Filled with His praise - Ps. lxxi. 8.
3. Showing His righteousness Ps. lxxi. 15.
4. Filled with laughter - Ps. cxxvi. 2.
5. A well of life - Prov. x. 11.
6. Satisfied Prov. xviii. 20.
7. Confessing the Lord Jesus - Rom. x. 9.

**THE FEET BY GRACE.**

1. Washed - Jno. xiii. 10.
2. Kept - 1 Sam. ii. 9.
3. Set upon a rock - Ps. xl. 2.
4. Not to be moved - Ps. lxvi. 9.
5. Shod with the Gospel - Eph. vi. 15.
6. Bringing the Gospel - Rom. x. 15.
7. Bruising Satan Rom. xvi. 20.





*From a Photograph.*

DAVID REA, EVANGELIST, BELFAST.

## DAVID REA.

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IN the volume of testimonies entitled *Trophies of Grace*\* which have been compiled by Mr. Rea, we learn something of his early life, conversion, and subsequent career.

The remarkable story of his own conversion prepares the reader to expect many trophies to be won by his subsequent warm-hearted and rousing declaration of the Gospel. After telling of several narrow escapes from death, of days and nights of revellings, of the first arrow of conviction entering his soul through a terrible thunderstorm, of how it was deepened at a Methodist class meeting, of his visit to the penitent-form, followed by his visit to the public-house, ending in being chased by five policemen, then being lost in a snowstorm, he tells how his sinful life and the terrible danger to which he had been exposed in the snowstorm, seemed to make the wrath of God ready to fall upon him, and caused him to think of a Gospel meeting which was held near by, to which he went. But we will give his own account of what took place in that memorable month in 1869:

“Never can I describe my feelings as I opened the door of that meeting-place—they were singing at the time. I felt as if it was heaven, and I as black as hell.

“After this meeting I became moral, and gave up many of my sinful ways and companions; indeed, many thought I was a Christian, and sometimes Satan tried to persuade me that I was, but I had no peace. I went on for some time in this way until one night, after rising from my knees it seemed as if an audible voice spoke to me and said: ‘You might as well give up prayer, and all hope of being saved; you are the man that is born to be damned. You see you have tried all means to be saved, and all has failed.’ I said: ‘It is true, *so I will give it up*, and never pray again.’ I lay down on my bed that night resolved to go to hell; and, indeed, it seemed as if it had begun. I cannot describe my anguish, as I thought of how my poor soul and body would have to endure the unquenchable fire throughout the ceaseless ages of eternity. I tossed in my bed for some time, and then cried out and said: ‘O God bid me do anything, and I will do it to be saved.’ All at once the following words flashed into my mind: ‘Be ye *reconciled*

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\**Trophies of Grace*, a collection of over 500 authentic testimonies, gives a fuller account of the conversion of Mr. Rea, also a review of the meetings at which the testimonies were given. 2/6, post free.

to God, for He hath made *Him to be sin for us*, who knew no sin, that we might be made the righteousness to God in Him' (2 Cor. 5. 20, 21).

"I felt as if I stood at Calvary's cross the day on which Jesus died. And as by faith I gazed upon His pierced hands, and feet, and side, it seemed as if He looked down upon Me, saying: 'Could I *give* more for you? Could I *do* more for you? I have given my life for you. Will this not satisfy you?' This was all new to me, as I thought it was me that had to satisfy God. At once I felt my heart going out in thankfulness to the Lord Jesus for dying for me, and as I thanked Him, joy and peace unspeakable took the place of fear and torment. That moment my soul was filled with love to Christ and a perishing world. How simple! how easy! how blessed! 'It is finished!'" Only believe! Hallelujah!

The young convert soon commenced to tell to all around what a *mighty Saviour* he had found, first by gathering a class of young men—his former companions—into the village school-room at eight o'clock on a Sunday morning for reading the Scriptures and prayer, with no thought of *preaching* at this time. The Spirit began to work; four out of the seven at the first meeting professed conversion. The meetings went on, till on Wednesday night, during the singing of that grand old hymn, "I Hear the Words of Love," a remarkable apparition of the Spirit fell on the young enthusiast, who up to that time had never *preached in public*. During the singing of the one hymn, which occupied one and a half hours, he felt his tongue unloosed, and announced a meeting for the Saturday. Crowds came; the meeting lasted three and a half hours; was re-commenced at six on Sunday morning and went on all day, men and women falling on all hands and crying for mercy. Thus began a mighty wave of blessing, which passed over his own district in County Armagh, and spread to other parts.

For three or four years after his conversion Mr. Rea worked with his hands during the day and preached at night, then, as the number of meetings increased, he joined the Irish Evangelisation Society, and continued with them for a few years; but feeling he would like to have more scope for Gospel work, he became the Lord's freeman over twenty years ago, and has since then travelled the length and breadth of the Emerald Isle, preaching in tents, barns, halls, and chapels; at fairs, races, and demonstrations; in cities, towns, and hamlets. He has also had extensive campaigns in London, Barnstaple, Bristol,

and other English towns, as well as in Glasgow, Aberdeen, and various other Scottish cities and villages.

During these services the great truth that the Gospel proclaims *a common salvation*, irrespective of position, sect, or creed, has been confirmed by the conversion of hundreds of "lawyers, military, constabulary, business men, sailors, fishermen, servants and masters, handmaids and mistresses, Roman Catholics and Protestants, Jews and Gentiles."

Time would fail to relate the soul-stirring scenes witnessed at some of the places visited. A few glimpses must suffice.

At BALLYMENA in 1892.—"For some weeks the largest hall in the town, holding more than a thousand people, was crowded nightly, and so greatly were the people convicted of sin that considerable difficulty was experienced in getting the hall closed before midnight."

At BROUGHSHANE in 1893.—"The first night in the Court-House there was hardly standing room, and soon there were hundreds unable to get in. On Lord's-Day night we could hardly get near the door an hour before the time, and the crush was so great at the last that a policeman and some others took hold of me and pulled me in almost over the heads of the people. Several had walked twelve miles to the meeting, and had to return the same distance at night; and the scene on some occasions was most touching. I had once to stop speaking, owing to the cries and even wails of anxious souls; that night about twenty professed to pass from death unto life."

At BARNSTAPLE in 1894.—"Each Lord's Day the Music Hall (the largest hall in the town) was filled. Many souls passed from death unto life."

At GLASGOW in 1896.—"A large hall in the East-end and one in the West having been used—'the Olympia,' a large covered-in showground capable of holding 10,000, was secured for Sunday nights. Long before the time of opening the first meeting, crowds were standing outside waiting for admission, and almost caused a panic by their desire to get inside. The number increased nightly until it was believed that 10,000 persons passed in and out of the place during one meeting. Many were brought under conviction, and professed to find peace in believing." Mr. Rea baptised 33 at one time and 29 at another, 4 of whom had been Roman Catholics.

At DUBLIN in 1898.—"The tent is pitched right in the midst of hundreds of poor Roman Catholics, and a mighty work of grace is going on. The tent seats 2,000, and sometimes it was

packed full. A great number of Roman Catholics have been saved, and have come out brightly for the Lord."

"Our brother, like Moses, does not seem to feel his "eye getting dim, or his natural force abating," for he is enlarging his tent to seat 3000, and hopes in a few weeks to open a vigorous and lengthy campaign in Liverpool, where we are sure all interested in reaching the masses will follow him in earnest prayer that, as the meetings progress, he may realise the Master's power and blessing, and be able to say, "Thou hast kept the good wine until now."

HYP.

### QUALIFICATIONS FOR SERVICE ABROAD.

The essence of an Address by J. R. CALDWELL at the first United Monthly Missionary Meeting, Glasgow.

*Basis Texts.*—Eph. 4. 11: "Some apostles, prophets, evangelists, pastors, and teachers." 1 Cor. 12. 29: "Are all apostles, prophets, teachers, workers of miracles?" No. Only some, according to wisdom and grace of the Spirit.

*General Qualifications.*—Acts 8. 4: "They that were scattered abroad went everywhere preaching the Word." This was the common rank and file, not including the apostles. Not special evangelists, yet everywhere they went they declared the glad tidings. Not necessarily that they preached publicly, but that they carried the testimony by lip and life wherever they went. So to-day, persecution, bad trade, changing situations, and other causes may scatter the saints as God's light-bearers.

*Confounding Qualifications.*—At one of the Report meetings, a missionary (as the modern title runs, though it just means *evangelist*) made the statement that "instead of waiting the call of God to go abroad we should rather wait the call to stay at home." While sympathising with the *heart* that, under the pressure of the awful needs of heathen lands, uttered these words, it seems to me there was a confounding of the *general* responsibility of every believer to make known the Gospel message, with the *special* qualifications which the Scriptures surely set forth as requisite in those who go forth to heathen lands.

*Special Qualifications.*—The commission is to "preach the Gospel, baptise, and teach them to observe all things" (Matt. 28. 19, 20; Mark 16. 15), so that one going forth would need more the qualifications of an apostle than an ordinary believer—one with the grace and gift to preach till there are converts, then teach them, baptise them, gather them, and lead them on "in the ways that be in Christ." He would almost require to combine the gifts of evangelist, pastor, and teacher.

## Qualifications for Service Abroad.

Again, the only strength that could stand amidst difficulties and temptations is the *absolute assurance* that God has called and sent. How could Gideon have gone if the Lord had not been with him. He was the least in his father's house, yet that was no hindrance. God condescended to his apparently capricious request about the fleece and the dew again and again because his one desire was to be satisfied that God had *called* and would be *with him*. For one to go forth who has not proved God must end in utter failure.

*Examples.*—Acts 13. 2: "The Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them." Years before Saul had borne public testimony (Acts 9. 19, 22, 28), but now the call comes to "*go forth*." As to Barnabas, he had surrendered all that he had to begin with (chap. 4. 36); then he had the full confidence of the apostles and the Church (chap. 9. 26); he had been sent forth as a special messenger carrying gifts of the saints (verse 29)—a temporal service, but it was faithfully rendered.

In Acts 16. 3 we read concerning Timothy, "Him would Paul have to go forth with him." Paul knew he had a godly grandmother, a godly mother: from his youth he was well acquainted with the Scriptures, and in verse 2 he is "well reported of by the brethren," so that he was led on and promoted till he was leading man of an important church that was at Ephesus.

Thus the labourer that goes forth must have acquired and manifested a character befitting one called of the Spirit, must be commended by his brethren, and have the sympathy and fellowship of the whole Church.

*Objection.*—But if these qualities be essential, it will soon thin down the ranks of those who go forth. Well, it is not the first time the ranks have been thinned down. Gideon's army was reduced from 32,000 to 300. Perhaps there are too many yet!

"*The Sum.*"—From what we have read we conclude that one who goes forth must be approved by (a) grace, (b) gift, (c) fruit; and these can only be known to others as they are manifested in life and walk.

Remembering the injunction to "lay hands suddenly on no man," we rightly *wait* for the manifestation of the work of the Spirit in the fervent spirit, "good report," grace to rub shoulders with fellow-labourers, ability to acquire languages, and above all "lowly heart" of those whom we help forward in the Master's name and service.

## THE GREAT PURPOSE.

THIS is the great purpose of our predestination—that we should be conformed to the image of God's Son (Rom. 8. 29). We might have been taken off to heaven as soon as we were converted, but our God has kept us here in order that He may chisel, and fashion, and mould us according to the heavenly pattern, even that we may be conformed to the image of His Son. The world sees *Him* no more, but although "the Word made flesh" tabernacles not now on earth, the world is to see *Him* in His members. Wonderful thought! Transcendent truth! In us who are saved the world is to see Jesus! It is for this purpose we have been left here—to "show forth the virtues of Him who hath called us out of darkness into His marvellous light" (1 Peter 2. 9). Of preaching and teaching there seems to be no lack. These forms of testimony are maintained with wonderful regularity. But there may be a very serious lack—there may be a positive dearth—of that form of testimony which consists in Christ lifted up in the life of the believer.

This is the most powerful testimony we know. The world finds it hard to discover Christianity in books. When the principles of Christianity are expounded from the public platform, the world finds it just as hard to discover what Christianity really is. "Show us Christ, and it will suffice us," they say. In other words, "Let us see these principles of Christianity in flesh and blood—let us see them manifested in a human life." This is not an unreasonable demand. The world may well declare itself tired of sermons, and addresses, and expoundings, and refinings, and hair-splittings, in dealing with the words of Holy Writ; but when the principles of Christianity—when the mind and ways of Christ—are visible in the life of a child of God, the world is confronted with an argument to which it has no answer. "Yes," they say, "So-and-so is a Christian: we see it—we feel it." What wonderful possibilities may be bound up in the short life of a very obscure believer! But a believer transformed into the image of Christ cannot be obscure. Christ cannot be hid. The precious ointment will bewray itself. And thus the world is made to feel the power of the Gospel, and to acknowledge that Christianity is a great reality after all. Surely, then, it may be truly said that the great want of to-day is *living epistles*—epistles that the world can read, and understand, and believe.

In the bustle of meetings and work for God it is to be feared

that this "department" of the Lord's work is often overlooked. But it is in vain that we pile meeting upon meeting, and effort upon effort, if this is not kept in the foreground of our testimony—*conformity to the image of Christ*. Let us be clear on this point—Christianity is not a set of doctrines, nor membership in a system. It is *a life*—even the life of the risen Son of God being reproduced in those whom He has redeemed. We tremble for those who profess to have received forgiveness at a certain time in the past, and who have put their forgiveness in their pocket, so to speak, as if the whole matter were ended. The moment you and I believed unto salvation, the work of transformation *began*, and has been going on, or should have been going on, ever since. It is important to pause and enquire, "How has that work been progressing?" for our usefulness will be in exact proportion to the progress of that work. We may *seem* to be doing a great work in the path of service, while the work of transformation is at a standstill. In the din of service we may fail to catch the Master's voice, saying it is time to retire with Him to the desert place. Let us take time to thus retire with *Him*, to hear *His* voice, to consider *Him*, to learn of *Him*. To breathe the Spirit of Christ, to be adorned with the beauty of Christ—this is the testimony that never fails of its purpose. And the fruit thereof shall shake like Lebanon. w. s.

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### ABRAHAM'S TRIAL.

IN the beloved Isaac of every Abraham God lays His hand, and says, "*Give Me this*;" while He may allow Eli to keep his ever-loved sons. And why is Abraham so tried, while Eli is so spared? I fancy it was because Abraham was *an Abraham*, while Eli was only *an Eli*. Abraham had been tried again and again on much smaller matters, and had stood the trials; and so he is honoured by being subjected to this his greatest trial; but Eli, tried on similar matters, had completely failed. And so Eli is spared the heavier trial—for he would not be able to bear it (1 Cor. 10. 13). I have said Abraham was HONoured in being so severely tried; for when any child of God *endures* his appointed trial (James 1. 12), the fruits of it are inexpressibly sweet to God (1 Peter 1. 7), and inexpressibly rich in blessing to the tried man himself. He would have been eternally a loser if he had missed the trial.

JOHN DICKIE.



## FOR US—IN US—WITH US

Address by the late GEORGE MULLER.

WE have Christ *for us, in us, with us.* The Lord's table reminds us of *Christ for us*, the substitutionary work of the Lord Jesus Christ. And it is this which is the greatest comfort in the matter of salvation. We are never to look at Christ *in us* with regard to the pardon of our sins, with regard to justification, with regard to resurrection, to being like in body, and spending a happy eternity with Him. All this is the result of Christ *for us*, what He *has* done, what He *is* doing now at the right hand of God.

The moment we look at ourselves, and view the work of the Lord Jesus Christ *in us*, for comfort and hope regarding eternity, our peace and comfort are gone, for the most advanced among us have to complain of weakness and infirmity, and all this without measure. If we walk godly and hate sin, love holiness and crave after it, still no comfort is to be obtained in looking at ourselves, at the advance we have made in knowledge and in grace. This is *Christ in us*. But we have to humble ourselves, to make confession, to look away from self to Christ *for us*.

And this may be the case with one or the other this morning. They are not at peace because they are not looking to the Lord Jesus Christ as the Substitute, as the One who took on Himself all our numberless transgressions, and endured the punishment for every wicked deed, for every wicked, sinful, unholy word that, from the moment we entered the world up to the day we depart out of the world, has been uttered by us, and every thought and feeling contrary to the mind of God. For all these He had to suffer. None were found in the Blessed One, for then He would have required a sacrifice for Himself. But He was the Perfect One. He never spoke a word, never did one single thing contrary to the mind of God, never uttered a word that was not for the glory of God, and therefore He is fit to be our Saviour. He made full atonement for our numberless transgressions. We have to cry, "I am unclean, but the precious Lord Jesus fulfilled the law of God, endured the punishment for me, wicked, vile, hell-deserving sinner. I have no other rock, but on this Rock I stand—to Him alone I look." This is the greatest of comforts with regard to eternity. He is the beginning, middle, and end of our salvation.

Yet it tends to the glory of God that Christ is allowed to work mightily in us, and that we let Him work by the Spirit in

us, and do not hinder Him in the least. All this is connected with fruit-bearing. We should seek to be witnesses for Him in the world.

But while seeking more and more conformity to His mind, we must never look to this for comfort. *Christ for us* is our comfort. *Christ in us*, that we live as becomes holy children that have a holy Father—that we aim after conformity to Christ. But not for salvation, for if we depend on one deed, or act, or word in the matter of salvation, we shall, even as Adam and Eve failed. But, blessed be God, he has made a provision that can never fail. As assuredly as the sinner passes sentence on himself, and hangs on Christ alone, all, all will be well at last.

SOME duties have their termination: Christian joy hath none. 'Tis not to cease when goods cease; 'tis not to cease when all contents cease; 'tis to last summer, winter, spring, fall, day and night. Joy is the nightingale grace in the soul; it is to sing all the night long, let the night be never so long, never so dark: "Rejoice evermore."

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### SCHEME OF LESSONS for 1899.

FOLLOWING up the Series of Lessons on "The Entrance into the Goodly Land and Titles of our Lord," of last year, we are now taking up the subjects of—

#### EARTHLY GLORY, and HEAVENLY GRACE,

As manifested in the Reigns of David | As outshining in the Words and  
and Solomon, with events connected. | Works of our Lord Jesus Christ.

The Gospel Scheme, with Weekly Reading, Memory Text, Comparisons, Contrasts, and suggestive References on these subjects, 1/6 per 100, post free.

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### SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

9th April.—**A HAPPY MAN** (Psalm 32. 1-11). *Memory verse*, Rom. 4. 6-8—"Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying: Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."

Blessed though unworthy—Four aspects of evil—A hand laid on—Conviction—Confession—Forgiveness—Safety and shelter—The guiding eye—Two portions.

THE occasion of this Psalm was one of the darkest events of David's history, and shows how grace can, if submitted to, extract out of the vilest material glory to God and blessing to man (Rom. 5. 20).

**Blessed is He.** The first Psalm speaks of a blessed man who does what is right, loves the Bible and the God of the Bible, and "walketh not astray," but that would be no Gospel to a sinner, and could not reveal a God of love (1 John 4. 10).

**Transgression—Sin—Iniquity—Guile.**—Four evils belonging to the one:

now called blessed, each and all of them curses and causes of misery. Transgression is to cross over a line or break through bands; sin is to miss the mark or come short; iniquity is to distort or pervert; guile is to deceive and hide away—these four belong to all—"all have sinned" (Rom. 3. 23).

Yet is it possible for a poor one like that to reach true and solid happiness, and the Psalmist now unfolds the way. **Thy Hand was heavy upon me.** God is the beginner of the work of grace—it begins with CONVICTION (John 16. 8) and leads to CONFESSION.

**I acknowledged my sin.** There is no way past that, no forgiveness. (Jer. 3. 12, 13). See also Luke 15: "Father, I have sinned."

**Thou forgavest.** God has a ransom found (Job 33), and can be just and justify through the redemption that is in Christ Jesus (Rom. 3. 24). "Without the shedding of blood there is NO remission" (Heb. 9. 22). Remember here the truth that forgiveness of sin comes only through the blood of Jesus Christ, God's Son (1 John 1. 12).

The foundation happily laid—the transgression forgiven, the sin covered, the iniquity not imputed (or charged to the man), having been charged to and paid by Christ. (2 Cor. 5. 19), and the Spirit purged from guile (made honest in God's sight)—we have a truly happy one—made happy by God.

**Prayer, Protection, Instruction, Teaching, and Guidance** follow. Every one that is Godly is made a praying one, and that in a favourable time (2 Cor. 6. 2).

**Floods of great water.** Judgment floods, as the deluge, come not to such (John 5. 24; Rom. 8. 1).

**A hiding-place.** Not to hide from God, as Adam, but to hide in God as Noah in the Ark (Gen. 6), the manslayer in the city of refuge (Joshua 20), as the coney in the rock (Prov. 30. 26), as the chick in the mother hen, etc. (Matt. 23. 37).

**Be not as horse or mule.** God's eye is on His believing one—the believing one's eye should be on God—a bit and bridle is only needed for animals who do not "understand."

**Many sorrows** shall be to the wicked—a contrast to the happiness of the forgiven one. Wicked, Christ-rejecting, grace-despising, unforgiven ones have a sad outlook, but **Mercy** (Ps. 23) attends the one who trusts in the Lord.

**Be glad in the Lord . . . Shout!** Happy because forgiven, and the subject of grace (Rom. 5. 2), there is ample ground to shout loudly out of hearty gladness.

16th April.—"**FOR JONATHAN'S SAKE**" (2 Sam. 9. 1-13). *Memory verse*, Titus 3. 4, 5—"But after that the kindness and love of God our Saviour toward man appeared. Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost."

A covenant of love—The ruined family—Seeking for a remnant—For the sake of another—A heavenly pattern—A lowly subject of grace—Received graciously—Provided for grandly.

**THE** love ties formed between Jonathan and David are proverbial as examples of devotion and constancy, and yield a beautiful picture of affection that death could not destroy nor floods of opposition quench.

**Covenanting love.** 1 Sam. 18 reveals Jonathan adorning David with his own princely garments, and 1 Sam. 20. 11-15 tells of a covenant made intended to be lasting and far-reaching in its effect. The covenant of grace, well ordered and sure, sealed in Jesus' blood, is thereby recalled (Luke 22. 20; Heb. 7. 7, &c.).

"Is there anyone left?" A sad question; nothing left of the great

King Saul's house. Yes, there is a remnant—a poor, cripple one (Rom. 9. 29).

**"For Jonathan's sake."** David thought on the well-remembered one in his heart treasured, and grace rose up and swelled in him. Saul's house had no claim on David, but David's heart was set on Jonathan. "For Jesus' sake" is parallel truth: God looks on His Son and God delights to please Him—He delights to bless—so sinners are blessed (1 John 2. 12; Eph. 4. 32).

**"The kindness of God."** The pattern divine—a kindness above human (Rom. 5. 8). Only one who has known God's kindness can show God's kindness (Matt. 5. 44, 45).

**Mephibosheth** (shame) in **Lo-debar** (no pasture) in the house of **Machir** (sold) are all suggestive names, and indicate the unworthiness of the subject of grace.

**Lame in both feet.** Condition as well as position pitiable (see Eph. 2), by nature "children of wrath" and "in the world."

**King David sent and fetched him.** Sought and brought all the way, our God's Son came to our Lo-debar world to fetch many sons to glory (Heb. 2. 10).

**The reception.** "Fear not" only love in David's heart; see also reception of Joseph's brethren (Gen. 45), and greater still the prodigal (Luke 15).

**The portion.** Not only pardoning love, but restoring and enriching grace. Above that even is the place of fellowship at the table of the King in His palace.

**"Such a dead dog as I."** An expression of the humbling effect of grace. True faith accepts the kingly grace, not because it is deserved, but because it pleases the donor to give.

A retinue of servants was also given (Heb. 1. 14), and the lesson closes with the words, "Mephibosheth dwelt in Jerusalem . . . continually at the king's table . . . and he (marg.) lame on both his feet." The wonder of grace to see such there (Eph. 2. 7).

23rd April.—**A REBEL SON** (2 Sam. 15. 1-12). *Memory verses*, Prov. 20. 20, 21—"Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness. An inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed."

Fair but false—Diligent in evil—Slandering and flattering—False kisses—Thief of hearts—Hypocrisy—A great conspiracy.

**WHAT** light and shade is in Bible story! Last lesson was the kindness of God; this the cursed pride and ambition of man, rising to rebellion against a king and a father.

**Absalom**, the subject of our lesson, was a beautiful man in his person, much admired (2 Sam. 14. 25). But a fair exterior is a poor substitute for inward beauty (1 Peter 3. 4).

It came to pass after this, referring to Absalom's previous course of hasty crime and unchastened return to Jerusalem previously recorded. **Prepared him chariots and horses**—setting up a royal state to attract attention—the sin of ostentation.

**Rose up early.** A sign that his heart was in it—he was diligent in his evil purpose. A virtue put to a wrong use.

**"There is no man."** Sowing discontent in the hearts of those who came, insinuating that their interests were neglected. Just like Satan of old (Gen. 3).

**"Oh, that I were judge!"** The slanderer and the flatterer are one. So the enemy of souls lies and flatters and seduces souls (2 Cor. 11. 3, 14).

**"Took him and kissed him."** This condescension and affection were

pride and cruelty disguised. The kiss was the same as Judas' (Luke 22. 47).

**Stole the hearts.** Not their money—worse than that, the hearts that should have been true to David. That is what the devil wants, men's hearts and souls.

**Absalom's hypocrisy.** He pretended to go to Hebron, to his birthplace—the old capital of Israel—to pay a vow to God. He asked and obtained leave of absence. David was all unsuspecting—said, "Go in peace."

**Two hundred men** out of Jerusalem went in simplicity with the traitor, and were entrapped. How much wisdom is needed to know whom to follow and keep company with (Gal. 2. 13).

**The conspiracy was strong.** Evil quickly spreads, and men gather in bands against the right; but God sits in heaven (Psa. 2), and will surely overthrow the mightiest combinations, as He did in this case.

Sad was the end of this chief-rebel, and great the loss of all who were misled by him, as the sequel shows. Parallel truths of our dispensation; the conspiracies of Satan and men to throw off Christ's yoke (Psa. 2), and not have Him to reign over them (Luke 19. 14); and the end of such will be dreadful (Luke 19. 27). Now, then, be wise, says the Psalmist (Psa. 2. 10), and be reconciled (2 Cor. 5. 20).

*30th April.*—**TRIAL, TRUST, and TRIUMPH** (Psalm 3. 1-18). *Mem. verse*, Matt. 26. 42. 43—"He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from Me, except I drink it, Thy will be done. And He came and found them asleep again, for their eyes were heavy."

A resource in trouble—Multiplied miseries—Excluding hope—Faith's reply—Comforting titles of God—Prayer hearing—Confidence in hope—Salvation of God.

**I**N our last lesson we were occupied with Absalom and his evil plans and deeds; David was hardly seen at all. Now we are to see how he did when the trouble reached its height and the aged king had to flee; from the wickedness of the son he loved so much (2 Sam. 13. 39; 18. 33; for in this Psalm we have recorded the thoughts and feelings and actions of David at that dark time.

**Lord.** In time of trouble God is a present help (Ps. 46. 1) even to a dying sinner (Luke 23. 42; see also Rom. 10. 13).

**How are they increased.** The mob was all against him—his following was few and feeble. We are reminded of David's Lord; the multitude of people was against Him, innumerable evils compassed Him, and iniquities more than the hairs of His head took hold on Him (Psalm 40) when He became our Saviour.

**No help for Him in God.** In the midst of the trial such a suggestion is cruel, devilish. It is Satan's poison of despair, and it is a libel on God. There IS help in God (Ps. 50. 15). Similar words were spoken to the Lord on the cross (Matt. 27. 43).

**But Thou, O Lord, art.** Trust now speaks—trial and unbelief have had their say—and faith speaks of what God IS, and is unchangeably.

**Shield to cover and protect; glory to boast of, to rejoice in, to trust in** (1 Cor. 1. 31), and **lifter-up, to exalt in** due time (1 Pet. 5. 6; James 4. 10).

**I cried . . . He heard me out of His holy hill.** The valley of humiliation was David's; the throne was still occupied by a HOLY ONE. Read and compare Psalm 22. 3, where the Saviour speaks.

**Slept . . . Awaked.** Sleep is a sign of confident dependence (Ps. 127. 2) and rest from toil and worry (Matt. 26. 45) given to weary ones by One who works and watches for them. **Awaked** tells of renewed life and activity beyond—it is a resurrection word (Dan. 12. 2, and see also 1 Thes. 4. 15).

I will not be afraid . . . Salvation belongeth to the Lord. That is the sum of the matter. God is a saving God—salvation from first to last is His work. In salvation work—atoning, redemptive, protective, and preservative, all is of God. His the plan—He the Worker, Author, and Finisher from the cross to the glory.

7th May.—**SUCCESSFUL FISHING** (Luke 5. 1-11). *Memory verse*, Rom. 1. 16—"For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

A business unprofitable—An unlikely venture—Great results—Sharing the profits—A still better investment—A life-long engagement.

IT is our privilege again to have the Lord Jesus before us in His most gracious ways with the objects of His care and love. He is seen in our lesson coming to and blessing and ennobling the lives of Galilee fishermen.

We might profitably adopt a familiar alliterative help in this lesson, viz.:—

F	AILURE.	"Taken nothing."
	AITH.	"At Thy word."
	ELLOWSHIP.	"Come and help."
	ORSAKING.	"They forsook all."
	OLLOWING.	"And followed Him."

"Toiled all night and taken nothing." Lost labour and failure. Peter had before met Jesus (John 1), and had his name changed. As "the Lamb of God who taketh away the sin of the world," Peter came to Jesus. Again in Matt. 4. 18 we find Jesus calling Peter away from the fishing; yet here we find him at it again. Fishing was Peter's rival love (see John 21. 3, 15-17). The empty nets marked in both cases the truth of John 15. 5. See also Hag. 1. 6-11. Toiling apart from believing is vain, "deadly doing."

"Launch out for a draught." Some have said this was meant to pay for the use of the boat, but it was meant for far more than that. It was a trial of faith and obedience. Reason said, if we could not catch at night, day fishing would be foolish, and experience would agree.

"Nevertheless, at Thy Word." The Word of God is a test of faith and obedience, and at the same time a sufficient warrant and justification of action. "He that made me whole, the same said" (John 5. 11), was a good and reasonable reason for doing. Think what would have resulted if Peter had allowed reason to rule here. Faith prevailed, and the result justified the Speaker and the obedient believer.

"I am a sinful man." Revelation of Jesus to a man is a revelation of a man to himself. It may be Peter's conscience spoke loudly of his slowness to obey the call referred to in Matt. 4. 18, as well as much else in him. Isaiah 6. 1-5; Job 42. 6; Daniel 10. 8; Rev. 1. 17 are kindred cases of prostration in the presence of divine glory.

"Fear not, from henceforth." A clear call to the ministry of soul-winning. The trial was not of speaking ability, but believing ability, and Peter passed. This test would thin the ranks of present-day teachers and preachers.

"Come and help." The blessing of one is enriching of all (1 Cor. 12. 26). Partnership involves sharing profit and loss—there should be no sleeping-partners in God's business.

They forsook all. Fish, boats, nets, home became valueless compared with the attractive power of the person (Mark 10. 28-31). See also Phil. 3. 7-8.

Followed Him. The sum of their future—these two words should cover all the action of the believer (John 10. 4-5).

### BE IN EARNEST.

- |   |         |               |
|---|---------|---------------|
| 1 Give earnest heed to the voice of God   | - - - - | Heb. 2. 1     |
| 2 Pray earnestly  | - - - - | James 5. 17   |
| 3 Contend earnestly for the truth of God  | - - - - | Jude 3        |
| 4 Covet earnestly the best gifts  | - - - - | 1 Cor. 12. 31 |
| 5 Groaning earnestly to get out of this tabernacle and get into our house which is from heaven. |         | J. K. M'E.    |

### THE ELECT OF GOD, AND WHAT HE WILL DO FOR THEM.

#### THE ELECT OF GOD.

- |                                  |       |              |
|----------------------------------|-------|--------------|
| 1 Christ is called God's Elect   | - - - | Isa. 42. 1   |
| 2 Israel is called God's Elect   | - - - | Isa. 45. 4   |
| 3 Angels are called Elect Angels | - - - | 1 Tim. 5. 21 |
| 4 Saints are called God's Elect  | - - - | -Col. 3. 12  |

#### WHAT GOD WILL DO FOR THE ELECT.

- |                                   |     |                |
|-----------------------------------|-----|----------------|
| 1 Gather them                     | - - | Matt. 24. 31   |
| 2 Avenge them                     | - - | -Luke 18. 7, 8 |
| 3 Shorten the day of tribulation  | - - | Matt. 24. 22   |
| 4 Lengthen the day of their peace | - - | Isa. 65. 22    |
| 5 Prevent their being deceived    | - - | Matt. 24. 24   |
|                                   |     | T. B.          |

### GUIDANCE.

"My Father, Thou art the Guide of my youth."—Jer. 3. 4.

- |                                    |         |                 |
|------------------------------------|---------|-----------------|
| 1 { Guided by His Counsel          | - - - - | Psalm 73. 24    |
| 2 { Guided by His Eye              | - - - - | Psalm 32. 8     |
| 3 { Guided by His Hand             | - - - - | Psalm 78. 72    |
| 4 { Guided like a Flock            | - - - - | Psalm 78. 52    |
| 5 { Guided on every Side           | - - - - | 2 Chron. 32. 22 |
| 6 { Guided by springs of Water     | - - - - | Isaiah 49. 10   |
| 7 { Guided into the way of Peace   | - - - - | Luke 1. 79      |
| 8 { Guided in Judgment             | - - - - | Psalm 25. 9     |
| 9 { Guided in all Truth            | - - - - | John 16. 13     |
| 10 { Guided continually            | - - - - | Isaiah 58. 11   |
| 11 { Guided even unto Death        | - - - - | Psalm 48. 14    |
| 12 { Guided to Thy Holy Habitation | - - - - | Exodus 15. 13   |
|                                    |         | J. M. H.        |

#### CHRIST FOR ME.

- |                         |              |
|-------------------------|--------------|
| 1 The heart sympathises | Heb. 4. 15   |
| 2 The hands encircle    | -Song. 2. 6  |
| 3 The arm strengthens   | -Psa. 89. 21 |
| 4 The eye guides        | -Psa. 32. 8  |
| 5 The feet conquer      | -Isa. 63. 3  |
| 6 The lips plead        | -Heb. 7. 25  |
| 7 The bosom rests       | -Jno. 13. 23 |
|                         | A. H.        |

#### "MUSTS" OF JOHN'S GOSPEL.

- |                      |                    |
|----------------------|--------------------|
| Must of Regeneration | chap. 3. 7         |
| „ Atonement          | „ 3. 14 and 12. 34 |
| „ Holiness           | „ 3. 30            |
| „ Service            | „ 4. 4             |
| „ Worship            | „ 4. 24            |
| „ Resurrection       | „ 20. 9            |
|                      | J. W. K.           |

### THREE PASSOVERS.

- |                               |       |                                      |
|-------------------------------|-------|--------------------------------------|
| <i>Redemption</i> by Blood    | - - - | Exodus 12. 23: Acts 20. 28           |
| <i>Deliverance</i> by Power   | - -   | Exodus 15. 16: Col. 1. 13; Gal. 1. 4 |
| <i>Inheritance</i> by Promise | - - - | Joshua 4. 10 23; Eph. 1. 3-6         |
|                               |       | J. K. B.                             |

THE BELOVED.

1. Accepted in the Beloved - - - Eph. i. 6.
2. Opening to the Beloved - - - Song of Sol. v. 6.
3. Leaning on the Beloved - - - Song of Sol. viii. 5.
4. Listening to the Beloved - - - Song of Sol. ii. 8.
5. Speaking well of the Beloved - - - Song of Sol. v. 10-16.
6. Fruit-bearing for the Beloved - - - Song of Sol. iv. 16.
7. Longing after the Beloved - - - Song of Sol. viii. 14.

OUR HOPE.

*The Coming of the Lord is—*

1. A saving hope - Rom. viii. 24.
2. A good hope - 2 Thes. ii. 16.
3. A blessed hope - Titus ii. 13.
4. A joyful hope - Heb. iii. 6.
5. A living hope - 1 Pet. i. 3.
6. A purifying hope - 1 Jno. iii. 3.
7. A hope of righteousness Gal. v. 5.  
J. S.

READY.

*The believer should be "ready"—*

1. To give an answer of the hope 1 Pet. iii. 15.
2. To preach the gospel - Rom. i. 15.
3. To distribute - 1 Tim. vi. 18.
4. To every good work - Titus iii. 1.
5. To be bound - Acts xxi. 13.
6. To be offered - 2 Tim. iv. 6.
7. To meet the Lord Luke xii. 40.

SEVEN CHARACTERISTICS OF THE PEOPLE OF GOD.

1. DISCIPLES - In the same school - One Master - Acts xx. 7.
2. CHILDREN - In the same family - One Father - John xi. 52.
3. SHEEP - - In the same flock - One Shepherd - John x. 16.
4. SAINTS - - In the same covenant One rank - Rom. i. 7.
5. STONES - In the same house - One foundation - 1 Peter ii. 5.
6. MEMBERS - In the same body - One Head - Rom. xii. 5.
7. THE BRIDE In the same glory - One Bridegroom Rev. xxi. 2, 9.

1. All believers are alike disciples, though some have not made the same progress as others.

2. All are alike children, sharing the same life, though some of them are mere babes, others young men or fathers in growth.

3. All are alike sheep, though some follow the Shepherd more closely, listening to His voice.

4. All are alike saints by calling, though some are more practically holy in their walk and conversation than others.

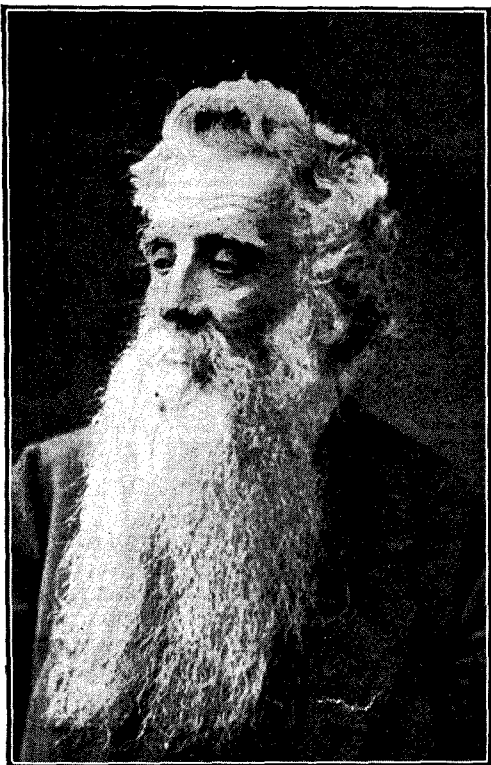
5. All are alike living stones upon the one foundation, though some are more prominent in the building than others.

6. All are alike members of the body, though some have a more honourable place and office than others.

7. All will be together in the same glory, though some will suffer loss through unfaithfulness when in the body.

M. I. R.





*From a Photograph.*

JOHN WARDROP, of Wishaw.

## JOHN WARDROP.

JOHN WARDROP was born on 18th July, 1809. His parents were most devout, a sample of those who gave Scotland its pre-eminence as a God-fearing nation. They belonged to what is now known as the Reformed Presbyterian Church. He was an only son, and was trained most carefully in all the doctrines and practices of the Church to which they belonged. The Lord's Day especially was by them observed with all sanctity as a day of rest and true devotion to God. The family were favoured with the ministry of a godly servant of his Master, who often prolonged the services to four or five hours. As a boy, John was much wearied with the long sermons, and was glad when they were over. But at home there was no respite, for his father at once "took *the Book*," as it was called, and after calling on him to give the heads, &c., of the sermons, went through the usual exercises of singing, reading, and prayer till dinner was ready. John enjoyed better the long journeys with his father on the different sacramental occasions at Airdrie and other places in the neighbourhood.

We need not be surprised that as the lad grew up this severe training became nauseous to him, so that for a number of years he entered into worldly company and took his fill of the world's empty pleasures and sins. But "God, who is rich in mercy," followed the lad, and *turned* him in his wild career. How this came about we do not now know, but it occurred when he was about 25 years of age. It was a *real* change—John Wardrop became a "new creature in Christ Jesus."

After his conversion he joined the church at Bonkley, then under the ministry of a true servant of Christ who was of a liberal turn of mind. A Prayer Union was formed among the young men of the church, of which John Wardrop at once became a member, and here a ready utterance in prayer was acquired, which became a marked characteristic of his after-life. In this church he had a remarkable vision whilst sitting at the Lord's table. He saw the heavens opened, and Jesus standing on the right hand of God. The glory of that sight was unspeakable, and while John Wardrop placed no dependence on that vision as means or proof of salvation, he yet considered it as given him to strengthen his faith and incite him to become a whole-hearted disciple and servant of the Lord.

Soon after this the truth about baptism began to trouble his mind, and Mr. Scott, under whose ministry he sat, commenced a course of lectures on the subject, but was soon obliged to desist, as one after another of the congregation saw the truth

in the opposite way to that which he intended. Mr. Wardrop went to Mr. Scott and told him the change in his views, and asked him to baptise him as a believer. This Mr. Scott refused to do, asserting that John Wardrop had been baptised already. This did not content John, and he immediately found his way to the old Scotch Baptist meeting in Portland Street, Glasgow, which was the nearest Baptist congregation. Messrs. Dawson and Watson were the joint pastors, and after conversation with him they said, "You will not long remain where you are," and being much pleased with his testimony baptised him at once. He then came back to Bonkley, intending to retain his connection with the congregation, but soon found he got the cold shoulder from the minister and his former associates. About this time he had a severe attack of small-pox, which necessitated his absence from church for a considerable time. When at length able to return, he found his seat let to another party, and thus he was as it were cast out.

Shortly after this he met with four or five like-minded believers, and as Hamilton was the most central place for most of them, they commenced to meet simply in the Lord's Name to break bread according to 1 Cor. xi. and xiv. This continued for some years, he walking five miles every Lord's-day morning to enjoy this valued privilege. He became connected with the meeting in Newmains whenever they began to see the Lord's mind regarding baptism.

The revival of 1859 and 1860 was a great means of quickening his ardour in evangelistic work. With others, he invited those whom God was using to hold meetings in the Public School, Wishaw, and there very many souls were born of God. Mr. Wardrop was greatly used at that time in leading anxious souls to Christ. The meetings were prolonged in those days; the people, being desirous of being saved, would not leave, and as Mr. Wardrop passed from one to another, he was used of God to bring light and liberty into many a troubled breast. From this time to the end of his days a great passion for the salvation of souls became his leading characteristic.

Mr. Wardrop gave some of his time to public affairs, and in 1861 he was elected Chief Magistrate of the burgh of Wishaw, and, like the Earl of Shaftesbury, was in this public position a known confessor of Christ, and sought God's help in this, as in all he felt his duty led him to do. One notable instance will suffice: As a magistrate he usually gave the full penalty to evil-doers, and on one occasion a man who was known as an

"old chum" of his was brought before him. The Court was crammed, for word went round, "Come and see how leniently he will deal with his 'old chum'." The trial went on, the man was convicted, and to the amazement of all Mr. Wardrop inflicted the heaviest fine in his power. Descending from the bench, and taking off his badge of office, he took out his purse, paid the fine, and said, "You are free." Then facing his large audience he preached the gospel to them, telling of Him who laid aside His glory and "gave Himself a ransom for all."

In his home he was most affable, considerate, and kind, and those who have had the privilege of his hospitality will not easily forget his unfailing kindness, nor fail to observe that on all matters on which he expressed his opinion it was respected and received as law by all connected with him.

Thus knowing how to "take care of his own house," he carried the same care into the church, and his bearing was as a father among his children, yearning for their spiritual welfare; and while some might at times differ, they could not but own his singleness of aim nor fail to note the "earnest care" the Lord had put in his heart for "His own."

The Lord gave an exceedingly great blessing through the labours of two evangelists who conducted meetings for six weeks in Victoria Hall, which Mr. Wardrop erected for the increasing work, and where many souls have been saved and believers refreshed. When showing the hall to a brother from a distance, he made the remark: "Though this hall should now be burned, I should consider myself well repaid for all the trouble and expense by so many souls saved and blessed."

Mr. and Mrs. Wardrop (as recorded in a local newspaper) took a great interest in the blind, and we prefer to give the paragraph in full: "Mrs. Wardrop assiduously shared with her husband in Christian work, and the people of Wishaw will long remember how much practical interest they both evinced in the instruction and assistance of the blind in Lanarkshire. It was only on account of Mr. Wardrop's failing health that the interesting and memorable gatherings at which the blind were annually entertained in the Victoria Hall were discontinued."

Increasing frailty marked the last five years of his life, but not a murmur escaped his lips. He often quoted from Job: "All the days of my appointed time will I wait till my change come." To one who on his eighty-second birthday wished him "many happy returns of the day," he instantly replied, "I am fully satisfied." Thus did the Lord fulfil His promise:

"With long life will I satisfy him, and *show him My salvation.*" The end came after two days' illness. He was carried to the meeting on Sunday morning, and at the close gave the benediction as usual. He felt ill during the night, having caught a chill. In the morning he said to his wife: "This is death, and O may it not be long in coming." During his illness he spoke very little—his was a life testimony. A short time before he departed his son-in-law began to sing his favourite hymn, "My Jesus, I love Thee." At the second verse he joined in, so his last words were:

"I will love Thee in life, I will love Thee in death,  
And praise Thee as long as Thou lendeth me breath,  
And sing while the death-dew lies cold on my brow,  
'If ever I loved Thee, my Jesus, 'tis now'."

Thus passed away John Wardrop, on 31st August, 1892, in the eighty-fourth year of his age, loved and remembered by all who knew him. The funeral was largely attended, and marks of respect were shown all along the route; and amongst the mourners was Mr. Daniel Hamilton, a life-long fellow-labourer about his own age, and for many years in a similar work in Hamilton, where our departed brother gathered at first with the four or five like-minded.

☞ We believe John Wardrop's word to us would be: "Be not weary in well-doing. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know that these hands have ministered to my necessities, and to them that were with me. I have showed you all things, how that, *so labouring*, ye ought to support the weak, and to remember the words of the Lord Jesus, 'It is more blessed to give than to receive'." T. C.

## CHRIST MAGNIFIED.

"CHRIST shall be magnified in my body, whether it be by life or by death" (Phil. i. 20). Paul had but one single thing to do down here; it was that Christ might be magnified in that perishing body of his which was chained to a Roman soldier in the house of Cæsar. You say, what a wonderful power Paul must have had! True! but do you not see that it came from knowing that the whole heart of Christ was set upon him. Saul of Tarsus thought he could do something for himself till this thought broke in upon him, that the Son of God who had died, risen, and gone back into heaven, could open His heart and care for him. G. V. W.

## RELATIONSHIP AND EXPERIENCE.

By WILLIAM SHAW, Author of "Selected Sayings."

NO doubt you have heard the words often sung—"In the Person of His Son I am as near as He." We are all familiar with the phrase. But what does it really mean? It is greatly to be feared that many use it as a kind of pillow on which they may fall comfortably asleep. It is so soothing to know that we are so near to God, at all times and in all circumstances. Yet it is of vital importance to understand what is the *kind* of nearness referred to. We have no doubt that in the case of many believers the blessed doctrine of the *nearness* is used for purposes for which it was never intended—even to cover up our own defects, and to preach peace to our hearts while there is "sin in the camp."

We must be careful to distinguish between two kinds of nearness to God—(1) the nearness of *relationship*, and (2) the nearness of *experience*. It is through confounding these two that some have been led into the sin of presumption, careless walking, and unholy familiarity; while others, making their condition the test of their assurance, have been tempted to question the completeness of their standing in Christ. We must distinguish between things that differ; and especially must we do so in the great matter of the believer's nearness to God. The statement that "in the Person of God's Son I am as near as He," refers, and can only refer, to my *relationship* to God; in other words, to my *standing in Christ*. It may *not* denote my spiritual condition at all. I may be in a very poor condition. Yea, the Lord may have a controversy with me as to my ways and doings. Yet these words are true of me—"In the Person of God's Son I am as near as He." In short, they are true of *every* believer, no matter what his condition may be. Judicially, as we say, the believer has died with Christ—has passed out of the *Adam* standing into the *Christ* standing. He is brought into a new relationship to God. He is now *in Christ*—no longer afar off, but brought nigh. Christ is the measure of His acceptance, Christ is the measure of his nearness. The believer, as regards his standing, cannot be nearer to God, for no one can be nearer than Christ, and the believer is *in Christ*. Well may we be found saying in the words of the apostle, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the Sons of God" (1 John 3. 1). It is from the consciousness of this nearness that godly walk and acceptable service must spring.

The nearness of *relationship* does not mean that there

is a corresponding nearness of *experience*. No doubt relationship and experience should be in agreement. But they are not always so. Yea, there may be great divergence between the two. And when there *is* a divergence—when I am far away in heart from God—what purpose does it serve to dwell on my “positional” nearness to God? Is it not incongruous and contradictory, perhaps even hypocritical, to sing of the nearness of my relationship in such circumstances? It is to be feared that the truth of the Christian’s standing is thus called to stand a strain which it was never intended to bear. It must certainly have a confusing effect on one who is conspicuously away in heart from God, to be told that he is as near to God as he can possibly be. No doubt an instructed believer, with conscience still pulsating, will perceive what is meant, and will reject all such comfort. But what of those believers who are poorly instructed, or those who have settled into ease in Zion? In their case we must take care lest we seem to lay the soothing unction to their souls that all is right when all is wrong. A prodigal from an earthly father’s home may be at the ends of the earth so far as distance is concerned; and yet he may boast, and boast truthfully, of his wonderful nearness to his father. But when you push your inquiries you find he is referring to the nearness of relationship—to his standing as a son. As to relationship, he is near; as to fact and experience, he is truly far off. Is there not every reason to believe that this is the case with many who can sing with all their might—“In the Person of His Son I am as near as He”? They may find a delusive comfort in so doing. But God is not honoured; and the purposes of His glory are not served. We must distinguish between our standing and our state—between our relationship and our experience. If our condition is out of harmony with our standing, we must get down on our faces before God. It will not help matters if we fall back on our standing, and console ourselves by the reflection that we are “so near to God we cannot nearer be.”

### THINGS WORTH STRIVING AFTER.

“STRIVE to *enter* in at the strait gate” (Luke 13. 24).

“I strived to *preach the Gospel* where Christ was not named” (Rom. 5. 20).

“Striving together for the *faith of the Gospel*” (Phil. 1. 27).

“Strive together with me in your *prayers* to God for me” (Rom. 15. 30).

J. W. W.

## TESTIMONY OF A HINDOO.

**I**N the midst of abounding departure from "the Faith once for all delivered to the saints" amongst professing Christians, preachers, and professors, it is interesting to hear the voice of "a pagan convert" raised against the "loose interpretations" of these last days.

TO THE EDITOR OF THE SUN.—*Sir*: Excuse me, as a visitor to your country, in writing to thank you for your remarks under "Preaching without religious faith." I am converted from Hindooism: the Brahmanic blood runs through my veins. Nothing could have brought me to the Lord Jesus Christ but two things—(1) the consciousness of my guilt; (2) that Christ hath atoned for me. The light of revelation in my soul warned me of a hell; since then the Scriptures have affirmed it, and, with the acceptance of Jesus, the burden has gone. I am a missionary now, and have been in the work since 1883.

After spending ten years between Great Britain, Europe, India, and Ceylon, I solemnly say that I have not found any scheme, plan, or amusement which can or will ever come up to the power of the Gospel of Christ. I have just come to visit this country for the first time, to study American methods of Christian work, and to find how far the people who send us missionaries believe in Christ and the Bible for themselves. The opinions and remarks of the clergymen you comment upon make me feel that I am not safe among such theologians. The Gospel has an eternal charm for me, a pagan convert; I find elevating pleasures and joys in it. It has transformed me. I believe in the inspiration of God's Word, permanent and unchangeable; otherwise man has no permanent standard to appeal to. I feel I must give this testimony in these days of loose interpretations of the Scriptures. I am forgiven much, so I wish to say a word for Him who has made me what I am.

P. N. CHAKRABURTTY.

NEW YORK, 21st March.

## PEARLS PICKED UP.

Brother, since we must have a devil to trouble us, I love a raging devil best.

He never yet put out a dim candle that was lighted at the Sun of Righteousness.

I bless His glorious name, my losses are my gain, and my sadness joyfulness.

Our best things here have a worm in them.



## WHOSOEVER.

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WE find in Scripture four conditions of answered prayer, to each of which is attached a pledged promise of fulfilment. Now, if we are in earnest to get the answers, the first thing to see to is that the conditions be fulfilled.

We will just take one out of many passages on each point. John 15. 7: "If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you" (R.V.). Here we find the condition of *fellowship*. We know that fellowship means a community of interest, and mutual interchange of thought. We have been with Christ about it, and we know that what we want to get, He longs to give; and so our desires go up to the Father laden with the incense of the one offering so precious to His heart, and we know that we have the petitions that we desired of Him.

Next we have the condition of *obedience*. 1st John 3. 22: "Whatsoever we ask, we receive of Him, because we keep His commandments, and do the things that are pleasing in His sight." We get here obedience as the natural fruit of abiding. The growing likeness to Him in whose presence we dwell. The fruit that must grow on a living branch, because abiding in the living Vine. Or, to take another metaphor, the glory of His grace reflected as by faith we gaze on Him; compare (2 Cor 3. 18).

Then, thirdly, the condition of *believing*. Matt. 21. 22: "All things whatsoever ye shall ask in prayer, believing, ye shall receive." The Spirit of God reiterates the promise by the double assurance of "all" and "whatsoever." If we have learned His mind and drank into His Spirit, if we have looked with Him on things seen and temporal and brought our desires into captivity to His will, then we can come boldly to the Throne of Grace, in full assurance of faith, to claim that which we know is ours.

The fourth condition we find in John 14. 14: "If ye shall ask anything *in My Name*, I will do it." The Lord was speaking to those who, after He had risen, were to do "greater works than these" in the power of His resurrection, by the Holy Ghost sent down from heaven. And yet every petition must be in His Name. We cannot believe that our Lord meant only the verbal repetition of the name of power. If we have a friend on earth who has unlimited resources of wealth, and we are very needy, we do not go to the bank and just give his name, and expect thus to get our need supplied. There must

be two things first. There must be oneness of mind with the giver about his gift, and *he must give his name* as a token of his consent to it. And is it not so if we want to possess the wealth of the spiritual inheritance, already ours by title, or if we want the answer to some smaller petition, must we not first be assured of His consent, and then, with His name, as it were, written across our prayer, we come, as sent by Him, into the presence of the Father.

God has linked it all together—the fruit of the Spirit, growing out of, abiding in the true Vine, leading to a deeper fellowship, for, “If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.” He calls us not servants but friends, and lets us into the secrets of His heart; and teaches us, in infinite grace, as little children, what to ask of the Father in His name.

A. E. W.

## HINTS AND HELPS FOR BELIEVERS.

“A declaration of those things which are most surely believed among us.”

**A**TENTION is specially requested to the Scriptures here quoted. They have been selected in the hope that by the Spirit's power the children of God may apprehend in a fuller measure the mind and ways of God concerning the worship, fellowship, and testimony of His Church. We are anxious that of every saint it may be recorded, “They continued stedfastly in the apostles' doctrine, and in the fellowship, and in the breaking of bread, and in the prayers” (Acts 2. 42).

### I. CONCERNING BAPTISM.

Matt. 3. 13-15; 28, 19, 20. Acts 2. 41; 8. 36-38. Rom. 6. 3, 4.

**W**HILST baptism symbolises burial with Christ, it also shows forth our being risen with Him (Col. 2. 12); and as the children of Israel were baptised unto Moses, passing in a figure through death unto him as their leader and lawgiver, so the believer passes in baptism symbolically through the grave of Christ, coming forth from the waters as “risen with Him,” there to learn the name of God in its fulness, never before thus revealed until the work of Christ had been accomplished.

He is baptised into the name of the Father, and is for ever owned a child; into the name of the Son; and is for ever identified with Him, not only in death, but also in resurrection;

and into the name of the Holy Ghost, in whom he is baptised with all saints into one body (1 Cor. 12. 13), of which Christ is the Head, for an habitation of God through the Spirit. J.R.C.

## II. CONCERNING THE LORD'S SUPPER.

Luke 22. 19, 20. Acts 20. 7; 2. 42. 1 Cor. 10. 16, 17; 11. 26-28.

**W**ITH what profound interest and thankfulness should the believer contemplate "the bread and the cup!" Without a word spoken, there is the setting forth of truths at once the most precious and glorious—grace reigning—redemption finished—sin put away—everlasting righteousness brought in—the sting of death gone—eternal glory secured—"grace and glory" revealed as the free gift of God and the Lamb—the unity of the "one body," as baptised with the "One Spirit." What a feast! It carries the soul back over a lapse of 1800 years, and shows us the Master Himself sitting at the supper-table, and thus instituting a feast which should lead every heart backward to the Cross and forward to the glory. C. H. M.

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## SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

FOLLOWING up the Series of Lessons on "The Entrance into the Goodly Land and Titles of our Lord," of last year, we are now taking up the subjects of—

### EARTHLY GLORY, and HEAVENLY GRACE,

As manifested in the Reigns of David | As outshining in the Words and  
and Solomon, with events connected. | Works of our Lord Jesus Christ.

The Gospel Scheme, with Weekly Reading, Memory Text, Comparisons, Contrasts, and suggestive References on these subjects, 1/6 per 100, post free.

14th May.—A FREE BREAKFAST (John 6. 1-14). *Memory verse*, Isa. 55. 2—"Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? Hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness."

The hungry crowd, what shall we do with them?—A puzzle—Impossible plans—The source v: the channel—A little lad's store—Plenty and to spare—Bread of Life.

**T**HIS miracle is the only incident in Christ's life recorded by all the four evangelists. It has its place here in John's Gospel leading up to the Lord's teaching about the Bread of Life, and the lesson is suggestive of truth concerning the meeting of the soul need of "shepherdless sheep" (Mark 6. 35). It would be well to read the parallel narratives of Matt. 15, Mark 6, and Luke 9. Matthew and Mark tell us of the compassion that filled the heart of Jesus to the people; Matthew, Mark, and Luke record the fact that the disciples could only advise the sending away of the needy crowd, and the answer of the Lord, "They need not depart"; true then and now, He sends none empty away.

A puzzling proposal. "Whence shall we buy bread?" This to draw out the thoughts of His disciples; not to be instructed by them, for "He

knew what He would do." Philip was asked "to prove him," and to make evident what progress he had made in learning Christ's power.

**Calculating how.** Jesus had said "whence?" not "how?" as if He would indicate the source, and not the means. They looked to the multitude and the means, ignoring the source. Seven pounds (if they had it) would hardly be enough to give "a little" to each, a mere bite—satisfaction is out of the question.

**The suggestion of faith.** Andrew the apostle ventures to mention a lad with "five barley loaves and two small fishes." The boy's little store became, in Andrew's eyes, at least something tangible to begin with; "but what are these among so many?" So may we well say; yet the little put into Jesus' hands becomes sufficient for the need (1 Kings 17. 16; 2 Kings 4).

**"Make the men sit down."** An orderly manner is a great help. Confusion is not God's way; sitting down is the place of learning (Luke 10).

**"Jesus took the loaves."** In His hands first—to Him and then from Him. And gave thanks. Yielded to Him, and sanctified by Him, our smallest gifts become multiplied blessings.

**The disciples to them.** Out of Jesus' hands direct to the hungry people. Happy occupation to carry bread to the hungry—happier to carry the Bread of Life, broken on the Cross, to dying men.

**As much as they would.** No one but was satisfied, and plenty remained. Twelve full baskets—one for each of the apostles—remained. The storehouse is inexhaustible. Invite all to come and take freely, as in memory text. "Every man according to his eating" (Ex. 12. 4).

So the Lord deals out the Bread of Life for the soul. Bread come down from Heaven, that if any man eat he shall live for ever (John 6. 51). "His flesh is meat indeed."

**21st May.—CLEANSING and HEALING** (Mark 1. 21-45). *Memory verse*, Isaiah 1. 18—"Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

The true Servant—In a solitary place—Prayer the secret of power—Going forth—The leper's state—The leper's faith—The Lord's compassion—A healing touch—Grateful, yet disobedient.

**O**UR lesson to-day contains a lovely view of our Lord Jesus, perfectly acting in the solitary place of prayer and amongst the busy crowds, meeting the claims of God and the troubles of men.

**A great while before day.** Others slept whilst Jesus prayed. The servant of God, through His Son, must there, in a solitary place, find His strength and comfort. Teachers are servants—this is an object lesson to us; such a servant is sure to do good work.

**"All men seek for Thee."** The people missed Him, and the disciples seem to hint that Jesus had missed something by retiring to pray.

**"Let us go."** Capernaum has its share, but the Lord has a heart for many places. Many persons are to be rescued. "Go" is a great Gospel command, and it is, "Let US go" (Matt. 28. 19; Mark 16. 15; Luke 14).

**There came a leper.** A dreadful disease leprosy—a pitiful sight a leper. See Lev. 13. 45. Clothes rent, head bare, mouth covered, cry, "unclean," alone, outside the city. A living model of a sinner.

**The leper's action and cry.** He had doubtless heard of Jesus' power and grace; his sense of need emboldened him, and his belief in Jesus' power urged him on over every obstacle to Jesus' feet, and there we see the leper in his dreadful leprosy kneeling at those blessed feet. "If Thou wilt," the poor man says.

**Moved with compassion.** What a potent force was there! Every loathsome wound of the leper man was drawing the heart of Jesus toward him, and the Hand of the Undefined One touched the defiled one: the

voice of the mighty True One said, "I will; be thou clean," and it was done at once and perfectly.

"How could Jesus do this?" Because He had life in Himself, because He was the Son of God as well as the Son of Man, and had power to destroy the works of the devil. The lesson of the leper applied to present-day needs is this: Sinners poor and wretched, weak and wounded, sick and sore, need to hear of the Blessed One who died that sinners ungodly might not die, and lives to pardon and cleanse all who like this man believe His ability and put His willingness to the proof.

**The leper's disobedience.** He was charged to tell none. The Lord had wise reasons for this, but the leper "blazed it abroad." This was quite natural, but it defeated Christ's purpose, and the result was that He had to retire from the place. Lesson: Learn to speak when told, and refrain when told—it will serve the Lord's purpose best.

28th May.—**FOUR TRUE FRIENDS** (Mark 2. 1-19). *Memory verse*, Phil. 2. 4, 5—"Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus."

The helpless, the helpers, the Healer, and the hinderers—Faith and love at work—Overcoming difficulties—Reaching Jesus—Faith rewarded—Unbelief rebuked—God glorified—A new fashion.

OUR last lesson was about a leper who was cleansed by Jesus; he could and did come himself. To-day's lesson is about one so helpless that he had to be carried. Four kinds of people appear in this story—the helpless, the helpers, the Healer, and the hinderers.

**The helpless.** Paralysed, and stretched on his bed, a man without strength (Rom. 5. 6); if left to himself he must remain in that case. If he is to be saved salvation must reach him from outside himself.

**The helpers.** Four men who had faith in Jesus' power to heal that paralytic. They could not cure, but they could carry the man. They agreed about it (Matt. 18. 19), and they did it. Their act was in harmony with the man's condition—they carried him in his bed or carpet couch, and four could do that perfectly.

**The Healer.** Able to save, ready to save, willing to save—the only Saviour. Busy with a great crowd, yet having time to spare for ONE needy man. None cast out (John 6. 37).

**The hinderers.** A crowd of them; they block up the passages and surround the door. It was so in the case of the sick woman (Luke 8) and Zacchæus (Luke 19); but faith removes mountains. The four helpers had faith.

**Uncovered the roof.** These four men were real, practical believers. ingenious and bold, not afraid of doing an extraordinary thing if their friend might be blessed. If the door was obstructed they would find a way, and they rested not till the poor man was at Jesus' feet.

**Jesus saw their faith.** True and simple faith is much valued by God—He is quick to see and reward it (Matt. 15. 28).

"Thy sins be forgiven thee." At the root of all trouble is sin. The forgiveness of sins is a healing of the disease of sin and its fruits. Some would be rid of the trouble and retain the sin. It cannot be. Again, the forgiveness of sin involves death, for "without the shedding of blood is no remission." (Heb. 9. 22).

**Certain of the scribes.** Again the hinderers are in evidence. Critical unbelief is there with its reasonings. "Why" and "Who" is in their hearts and on their lips. "Why reason ye?" said Jesus. Which is easiest—healing a body or saving a soul?

"That ye may know." The giving power to that paralysed one is evidence that Jesus can give forgiveness of sin. The man's walk condemns their unbelief and justifies the Lord's words (Luke 7. 35).

**"We never saw it in this fashion."** A great revelation is grace of God in the walk of a converted sinner (Psa. 40). "Many shall see, and fear and trust." God is glorified and man blessed in souls passing from death unto life.

**4th June.—A GREAT GRIEF** (2 Sam. 18. 18-33). *Memory verse*, Luke 19. 41, 42—"And when He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

Sudden destruction—A useless monument—Zealous messengers—The waiting Father—Bitter tears—Unavailing love—Substitution—Life and death.

**W**E, in previous lessons, have seen the rapid development of evil in the life of that fair and false son of King David; we now reach the climax and end.

The decisive battle had been fought—twenty thousand men had been slain (verse 7), and Absalom, with his famous long hair likely flowing in disorder as he rode his mule through the forest, went under a great oak, got entangled in the branches, and there he hung suspended until he was found and killed by Joab.

**Absalom's pillar.** Absalom had sons, but they were dead, and this monument he built in the king's dale was doubtless intended to perpetuate his fame. Alas! he was buried in a pit and covered with stones, and his memory is sin-stained.

**"Let me run."** At Mahanaim (see Gen. 32), between the gates, sat all that eventful day the old king and father, David. How he would long for tidings, hoping and fearing! Ahimaaz wished to be courier of the news; Joab told another, Cush, to go and tell the king. Both ran; it was a long race, and Ahimaaz was first. The first arrival could not give a very clear account, but Cush was able to give definite news to David. These run with a very mixed message of victory and woe; Gospel runners have a very happy message.

**The king was much moved.** Pity and love were in David's heart for his poor rebel son, and he would have spared him, but it could not be. Bitter tears flowed from the sorrow-stricken old man—these tears indicated his love. See John 11. 35, 36 and Luke 19. 41, where Jesus wept over dead Lazarus and doomed Jerusalem.

**"My son! my son!"** Many things combined to make David's grief very, very bitter. If Absalom had been a good son, there would have been many sweet memories to counteract the sorrow; but in this case there was none in the past, and there could be no hope of joy in the future—it was awfully dark. Lost beyond hope of recovery (Luke 16. 23, 26) makes a dark deathbed.

**"Would God I had died for thee."** Absalom never dreamt of the true affection of his father's heart, or surely he would not have behaved as he did. What David wished to do—was willing to do—Jesus really did. Could David have prevented his son's death, he would have taken his place in the grave. Jesus took the sinner's place, died the sinner's death—such His mighty love (Rom. 5. 8).

Thus we have seen the bitter, dark end of a selfish, vainglorious, self-pleasing life. David, all too fond, spoiled his son, and reaped the sorrowful fruit. Absalom sought a kingdom, and found an early and dishonoured grave. The end of these ways is death (Rom. 6. 23); the end of the believer is life (Rom. 6. 22), everlasting life and glory.

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**Helps and Hindrances to the Work of the Lord among the Young,** an Address at a Conference of Sunday School Teachers, by Dr. Thos. Neatby, will (p.v.) be given in next number.

## SPIRITUAL GROWTH:

THERE can be no growth until there is life. After we get life in Christ God looks for growth, "But grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ" (2 Peter 3. 18).

*Means given for growth*—"As new-born babes, desire the sincere milk of the Word, that ye may grow thereby" (1 Peter 2. 2). "First the blade, then the ear, after that the full corn in the ear" (Mark 4. 28).

We are to grow three ways:

I. GROW UP—"Speaking the truth in love, may *grow up* into Him in all things, which is the Head, even Christ" (Eph. 4. 15). "Unto you that fear My name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth and *grow up* as calves of the stall" (Mal. 4. 2). As it is said of Christ, "The child *grew* and waxed strong" (Luke 2. 40).

II. GROW DOWN—"That Christ may dwell in your hearts by faith; that ye, being *rooted* and grounded in love" (Eph. 3. 17). "If ye continue in the faith, *grounded* and settled, and be not moved from the Gospel" (Col. 1. 23; 2. 7). We are to learn of Him who made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men. If we abide in Him we will be meek and lowly like Him by growing in His image.

III. GROW STRONG—"Finally, my brethren, *be strong* in the Lord, and in the power of His might" (Eph. 6. 10). "Thou, therefore, my son, *be strong* in the grace that is in Christ Jesus" (2 Tim. 2. 1). "Watch ye; stand fast in the faith; quit you like men; *be strong*" (1 Cor. 16. 13).

If we would grow in the Lord we must lay aside all weights. If you find the books you read do not help you, burn them (Acts 19. 19). "Put off the old man with his deeds, and put on the new man which is renewed in knowledge, after the image of Him that created Him" (Col. 3. 9, 10). (1) *life* (John 3. 16); (2) *life springing up* (John 4. 14); *life flowing out* to others (John 7. 38); (4) *more abundant life* (John 10. 10).

John writes to (1) little children; (2) young men; and (3) fathers (1 John 2. 12, 13).

The blessed Master Himself, before He went away, said to Peter (1) "Feed My lambs;" (2) "Feed My sheep." The sheep were once lambs, but, being fed by the Word of God, they grew up to sheep (John 21. 15, 16).

Milk is for babes, says Paul, but meat is for the fathers (1 Cor. 3. 1, 2).

May we be not carnal, but spiritual, so our desire may be like Paul's when he said, "That I may know Him, and the power of His resurrection from the dead" (Phil. 3. 10). Paul by this time knew men and doctrine, but he now wants to know Christ. Paul is still growing in the spiritual life. He says, "I press toward the mark"—not taking things just as they come; he says, "I press"—he was in earnest; he wanted to know more of Christ Himself. "When I was a child I spake as a child, I thought as a child, but when I became a man I put away childish things" (1 Cor. 13. 11). He was a healthy, growing believer.

*Examples of Growth*.—"The righteous flourish like the *palm tree*; he shall grow like a *cedar* in Lebanon" (Ps. 92. 12). The palm is known for *height*, grows nearly to a hundred feet, and is always green. The cedar is famed for its *strength*; measuring thirty-six feet six inches in girth.

The children of God and the Church of God are to *continue growing* "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4. 13).

A.

# THE CHRISTIAN'S SEVEN-FOLD POSITION.

God has conferred upon us a seven-fold position, which cannot be sinned away, but which is dependent upon our practical state for its enjoyment. He has gifted you

- (1) with *relationship*, for you are a child (1 John iii. 1);
- (2) with *divine dignity*, for you are a son (Rom. viii. 14);
- (3) with *authority*, for you are a king (Rev. i. 6);
- (4) with *nearness*, for you are a priest (1 Peter ii. 5);
- (5) with *glory*, for you are an heir (Rom. viii. 17);
- (6) with *holy separateness*, for you are a saint (1 Cor. i. 2); and
- (7) with *united fellowship*, for you are a brother (John xx. 17).

## JESUS, THE MAN OF PRAYER.

- |  |   |
|--|---|
| <ol style="list-style-type: none"> <li>1. At baptism: while praying, Holy Ghost came upon Him. Luke iii. 21, 22.</li> <li>2. After He had healed many sick. Mark i. 35.</li> <li>3. When His fame spread and multitudes came to hear. Luke v. 16.</li> <li>4. When enemies sought to destroy Him, and before appointing disciples. Luke vi. 2-12.</li> <li>5. When He had fed 5000. Mark vi. 46.</li> <li>6. When praying alone, told His disciples He must be rejected and slain. Luke ix. 18.</li> </ol> | <ol style="list-style-type: none"> <li>7. When He was transfigured. Luke ix. 28.</li> <li>8. At the grave of Lazarus. John xi. 41.</li> <li>9. When He taught His disciples to pray. Luke xi. 1.</li> <li>10. When His soul was troubled. John xii. 27.</li> <li>11. When about to leave His disciples. John xvii.</li> <li>12. In the garden of Gethsemane. Matthew xxvi. 36.</li> <li>13. For His persecutors. Luke xxiii. 34.</li> <li>14. Jesus resigned His breath in prayer. Luke xxiii. 46. F. v.</li> </ol> |
|--|---|

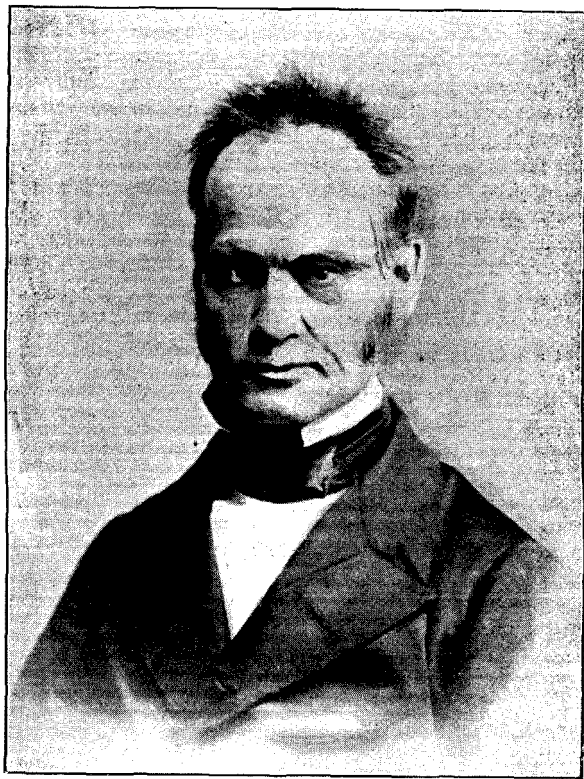
## PAUL'S ESTIMATE OF HIMSELF.

No. of years after Conversion.	24	<b>SERVICE.</b> (1 Cor. xv. 9) "I am the least of the Apostles." This marks a holy stage of experience.
		<b>RELATIONSHIP.</b> (Eph. iii. 8) "Who am less than the least of all saints." Here we have a holier thing still.
		<b>SINNERSHIP.</b> (1 Tim. i. 15) "Christ Jesus came into the world to save sinners, of whom I am chief." This is the holiest utterance of them all. F. A. B.
29		
30		

## SOME NEW THINGS SET IN ORDER.

- A Christian is a  
 NEW CREATURE, 2 Cor. v. 17.  
 Resting on a  
 NEW TESTAMENT, Matt. xxvi. 28.  
 Approaching God by a  
 NEW WAY, - Heb. x. 20.  
 Daily enjoying  
 NEW MERCIES, - Lam. iii. 23.  
 Singing a  
 NEW SONG, - Psalm xl. 3.  
 Keeping a  
 NEW COMMANDMENT,  
 John xiii. 34.  
 Marching to a  
 NEW HEAVEN, - 2 Pet. iii. 13.  
 A Member of the great  
 NEW MAN, - Eph. ii. 15.  
 To be known eternally by a  
 NEW NAME, - Rev. ii. 17.  
 T. B.





*Photo. by Holmes, Bristol.*

HENRY CRAIK (George Müller's Colleague).

## HENRY CRAIK.

A GENERATION has passed away since the subject of this brief sketch entered into rest, and the number of those in whose memories he is enshrined has become exceedingly small. Henry Craik, for forty-four years the beloved colleague in ministry of the revered George Müller, was born at Prestonpans, East Lothian, on the 8th August, 1805. After a course of instruction in the Parochial School of Kennoway (of which his father was the master), he entered St. Andrews University at the beginning of the session 1820-21, and studied under Professor Alexander and Dr. Hunter. Here he speedily gained distinction for his proficiency in Greek. In an old memorandum book, among other entries is the following from Mr. Craik's pen: "1823-1824.—Attended Greek, Latin, Natural Philosophy, and Dr. Chalmers' lectures. Obtained a prize in the Latin, and two in the Greek, the highest honour, as before. This concluded my Philosophy course, and qualified me for entering St. Mary's College, or the Divinity Hall. During all these years I had been living without God, though I read the Scriptures, and kept up a kind of formal praying, as far as I can recollect. My happiness consisted principally in my companionship; but I feel a difficulty in recalling my state of heart, except that I did not delight in the things of God."

In early days Mr. Craik's great mental powers made themselves manifest, and his own diary gives evidence of the extensive literary labours to which he devoted himself. Our space will not admit of any further reference to these. It was in the year 1826, and about the twentieth year of his age, that the great spiritual change occurred which resulted in the consecration of his great abilities to the service of his Lord and Saviour. This change he himself especially attributed to the conversation and society of his college companion, John Urquhart. In 1826 Mr. Craik moved to Edinburgh, where for a time he was engaged in tutorial work as well as study, and continued to enjoy the ministry of Dr. Chalmers. In the month of July in that year he "received a proposal to become tutor in the family of Mr. Groves, a gentleman then residing in Exeter," the well-known Anthony Norris Groves. This proposal was accepted, and he took up his abode in the family of Mr. Groves, where he remained two years. His admiration of Mr. Groves was very great, and while with him Mr. Craik commenced exposition of the Scriptures in a school-room at Heavitree. His time was now, and for some years onward, fully occupied with

classical studies, in which he greatly delighted, and especially in the study of the original languages of the Bible.

In the year 1831 he took up his abode in Shaldon, Devonshire, and became pastor of the Baptist Church there. The same year he was married to Miss Mary Anderson, but after only a few months of married life she was taken from him early in 1832.

Mr. Craik's first meeting with Mr. Müller took place in July, 1829, at Teignmouth, and thus began the friendship which led on to the association in ministry, and which remained unbroken till death.

In March, 1832, Mr. Craik accepted a pressing invitation to preach in Gideon Chapel, Bristol. Crowds flocked to hear him, and the second Sunday the chapel was crammed. A week later he was joined by Mr. Müller, and the two preached alternately in Gideon, as well as in other chapels in Bristol. There were many striking conversions. On the 1st May, 1832, Mr. Craik and Mr. Müller returned to Devonshire, but soon afterwards the way was made quite clear to return and settle at Gideon Chapel. The conditions on which these servants of Christ consented to settle at Gideon were—That they should be considered only as ministering among the people, and not as occupying any fixed pastoral relationship; that pew rents should be abolished, and that they should go on as they had done in Devonshire in respect to the supply of temporal wants. Speaking of the removal of these two ministers of Christ to Bristol, Mr. Craik's biographer says: "If the angels of God have any knowledge, as we may reasonably suppose, of the future consequence of events, they must surely have rejoiced with exceeding joy as they witnessed the arrival of Mr. Craik and his colleague, Mr. Müller, in the ancient city of Bristol; for the former, in the course of a few years, was destined to take his stand among the very foremost of the ministers of the city; to become the friend and correspondent of some of the most able and learned men of the kingdom; an author eminent for his services in the cause of religion, Biblical criticism, and Protestantism, and, what is more, the spiritual father of some hundreds of Christian men and women; while the latter was not only destined to serve the cause of truth by his writings and his ministry of the Word, but, more important still, to become the Founder and Director of the New Orphan Houses on Ashley Down, and also of the Scriptural Knowledge Institution for Home and Abroad." After coming to Bristol Mr. Craik

married a second time, the lady of his choice being Miss Howland.

The ministry begun at Gideon was afterwards transferred to Bethesda Chapel, and a little later Salem Chapel was also rented. In these buildings, for a long series of years, the church continued to grow and multiply, and the "little one became a thousand."

In a brief sketch like this it is impossible even to outline the course of events during the years of Mr. Craik's truly remarkable ministry, and we must close with a few words about the ministry and the minister himself. Mr. Craik was a man of true humility, self-forgetful to a fault, and exceedingly affectionate and approachable. To have known him and enjoyed his ministry is among the most precious memories of the writer. There was nothing heavy about his discourses, but verily they were solid to a degree. He was "mighty in the Scriptures," and his sermons were rich in expository wealth. One discourse of his would shed light on a large field of Scripture. His sermons on Sunday evenings usually lasted a full hour, but instead of this being a weariness or cause of complaint, it was with regret that hearers observed the approach of the time for closing the service. Rugged and somewhat careless in appearance, a stranger might at first be disappointed, but such a feeling would soon vanish before the outbursts of truly natural eloquence and the glowing fervour which habitually characterised his delivery. His readiness to enter into the spiritual difficulties of any member of the church was a marked feature, and the writer cherishes the memory of one such instance of a special kind, when he not only replied by a letter (which is still preserved), but took up the topic in question on two subsequent occasions in ministry. His removal in 1866, at the comparatively early age of sixty-one years, was an irreparable loss, and the immense concourse at his funeral testified that the loss was felt by the whole Christian community.

J. L. S.

### PEARLS PICKED UP.

"There is a tendency of man's heart to substitute, in religion, the outward for the inward, the mechanical for the spiritual, the symbol for the thing."

The children of the wedding chamber have cause to skip for joy, for the marriage supper is drawing nigh, and we find the waiting hours sweet and comfortable.

# HELPS AND HINDRANCES TO WORK AMONGST THE YOUNG.

Address by Dr. NEATBY at a Conference of Sunday-School Teachers in Glasgow.

Read 2nd Kings, 4. 18-37.

## I.—THE IMPORTANCE OF THE WORK.

IT is impossible, my friends, to exaggerate the importance of what brings us together this afternoon; and it is not necessary for me to dwell upon its importance. It is one part of the work of the Gospel—God's Gospel. It is one part of the Lord's service—Jesus as Lord—Lord of the harvest. There is no distinction between your service and any other service, except in detail, and those details show yours to be the most important part of service to the Lord Jesus Christ.

Who can tell the importance of a father, or mother, or a teacher (who occupies their place for a moment) having the child's *early years* of its life to train, to bring up "in the nurture and admonition of the Lord." The aim must not be less than that.

Some of the most distinguished of the sons of Christ have been brought up by godly mothers. Samuel in the Old Testament, and Timothy in the New, will spring to everyone's mind. It was a thing between the Lord and their souls to bring their children up for Him. In Timothy's case special stress is laid upon the "Holy Scriptures." And most of us have known cases in which a godly mother has impressed a character upon her child that has never been effaced. Hudson Taylor's mother I had the pleasure of knowing, and a more godly woman, a more intelligent one, one who acted more beneath the eye of the Lord Jesus, I never knew, and the service for Christ that has been so abundant in her son owes much to the mother. Such cases might be vastly multiplied. The Lord give us to know the importance of our service before Him.

The teacher of the Sunday School, for the time that he has the child under him, has the forming of the character—the opportunity of pouring in that which the Lord may use, nay, which the Lord constantly uses for salvation.

## II.—HELPS.

The helps in this work—I will just refer to one or two. They are the helps to any service for Christ, and you are all servants of Christ in some measure. O what a privilege it is—"Whose I am, and Whom I serve" (Acts 27. 23). It is a

still, small voice in the hurricane and the tempest. It is Paul, calm with his God in the midst of the shipwreck—"Whose I am, and Whom I serve." My brethren, let every one of us now, by God's grace, take those words home, and if they do not fit to our practical life in the past, may God make them fit to our practical life in the future.

"*Whose I am.*" Thank God we belong to the Lord Jesus Christ, then—"Whom I serve." I would like to be able to look upon my service from end to end and say, yes, "Whom I serve." I humbly ask Him that that at least may describe the service from now till He come.

(1) The first help is a genuine love for the souls of men; for those are young souls that you have to deal with. If the Lord seems to tarry, they are the future men and women. They are just at a time when they may be influenced for good or evil. To love their souls is to enter into the Spirit of Christ.

He looked abroad on the vast masses that were gathered around Him on one occasion—there were "five thousand men, besides women and children." I will leave you to make your own computation as to the number. I would put it at least at fifteen thousand. "Five thousand, *besides women and children.*" He looks on that vast concourse of dying and yet living souls, and He is moved with compassion. His disciples are ready to send the people away, but not He. "Give ye them to eat." He looks over them, counting upon the power of God which was there present, and using that power. God help us to use His power! "They need not depart," there is enough for them to eat. Jehovah, who satisfies His people with bread, is here—"they need not depart." It is real love for souls that is the first help in the work of Sunday Schools, or in the work of the Gospel in any department. I well remember one of the most devoted servants of Christ whom I ever knew—John Nelson Darby—said, "What is the first necessity, the first characteristic, the first qualification of an evangelist? Love for souls! And the second?—Love for souls!! And the third?—Love for souls!!!"

It is so, my brethren. It is a love for souls that springs from the Saviour of souls, that springs from communion with Him who gave His life a ransom for all—love that will do anything to bring them to the Saviour.

In this little narrative which I read—which you may have thought strange for a Sunday School—we see the prophet of God had got a little at fault. He thought that his staff would

raise the dead. He was greatly mistaken. I think for the moment he was not fully in communion with his Master. He says himself that Jehovah had not shown him. He was in the dark about this. The woman came with a bitter heart, bitter with sorrow, feeling that she had lost everything in losing her child, given of God, and he had not the slightest inclination of it. His first effort is prompted by his own heart, and he sends his servant with his staff. But, O how one admires that woman! She was in real earnest, like what you should be, like what I should be about souls. She says, "As Jehovah liveth, and thy soul liveth, I will not leave thee." She was not going to rely upon a staff—she was not going to put up with Gehazi and his staff—she was going to have God in the person of His prophet. She was going to have God that day, and no one but God. God in the person of His prophet speaking from God and acting for God. It must be that or nothing.

The prophet is forced by her importunity to accompany her. It says he followed her. I suppose she went at such a rate that the prophet was forced to follow. At anyrate, he did follow, and when he gets to the place, he sees, he feels, he knows the deep reality of what had taken place. He shuts himself up with that little corpse and finds himself in the presence of death. If he is going to raise the dead he must feel, so to speak, the coldness of death itself. So "he stretched himself on the child." A remarkable expression—"stretched himself on the child." You might have supposed it might have been "*contracted*" himself on the child. But God uses His words carefully. "*Stretched* himself." Yes, he had been stretched already. It was a staff at first, now it is life; and he stretches himself on the child—mouth to mouth, hand to hand. He feels the cold clay of that corpse, he feels the power of death in his soul. The child's body waxes warm; but that will not do—that is not enough. Anew, Elisha paces about, dealing with God in his soul, the living God in the presence of death. He has got some of the coldness from that corpse, and now he is pouring out his heart before that living God. Who shall tell how earnestly Elisha was in the presence of his God, when for the moment he had scarcely known what to do, when he was not sufficiently in communion to know what he ought to do. He walks about backwards and forwards, stretches himself again upon the child, and, thank God, the child sneezes—the child is raised. Well, but

is it God that does it? Yes, it is God that does it—it is God only who can raise the dead, and it is God only who can speak to the souls of the children that you teach in the Sunday School. But God uses a vessel for His excellent, heavenly treasure. O for a sense in the soul, Sunday by Sunday, and all the week—I have these souls to win for Christ. These souls may be in an eternity of joy in the presence of the Lord Jesus and the redeeming God, or these souls may be lost by my carelessness, by my idleness, by my want of divine wisdom. Do not tell me about the purposes of God. I know something about the purposes of God. I thank Him for those blessed counsels; without them I should have been in the lake of fire. But that is no excuse for a servant of Christ doing his work as if he could do nothing. “I can do all things through Christ that strengtheneth me.” “My grace is sufficient for thee.” “My strength is perfected in weakness.”

See there how Elisha does a thing that you say a man cannot do. He raised the dead. Man cannot do that. He does it, though. Jehovah does it through him, and he is just as earnest as if he were doing it; his heart is as full as if it was his work, and fuller, if the blessed God of all grace is good enough to use an earthen vessel.

*(Other Helps and Hindrances will appear in next number.)*

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## **BLESSED AND KEPT.**

(Numbers 6. 24.)

**“THE LORD BLESS THEE!”**

How shall He bless thee?

With the gladness that knoweth no decay,  
With the riches that cannot pass away,  
With the sunshine that makes an endless day—  
Thus may He bless thee!

**“AND KEEP THEE!”**

How shall He keep thee?

With the all-covering shadow of His wings,  
With the strong love that guards from evil things,  
With the sure power that safe to glory brings—  
Thus may He keep thee!



HE was a new arrival, and was wanting an introduction to the Christian workers in the place, so that he might have the opportunity of taking part in the meetings and thus do something for God.

“And so you are wanting into work for God,” I said.

“Yes,” he replied, “that is what I am after.”

“Man,” I said, “I know of a capital opening, and it is a work which you will have nearly altogether to yourself. You will not be elbowed out, for there is very little competition in that line, But it’s a fine opening all the same. In the garret above me a poor old woman is dying, and scarcely a person calls to ask if she has a soul. It is a grand little field for visitation and practical Christian work; for I understand that is what you are after.” My newly-found friend looked at me and said nothing. But I know this, that he never found his way to that lonely garret. He was evidently after some “greater” work—something of a more public character, and presenting a larger field for “usefulness.” Garret work was too obscure, too humble by far, for him. He seemed to know but little of that great sentiment which actuated the “Village Preacher”—

“More bent to raise the wretched than to rise.”

I fear this is not the predominating tone in professed service for God to-day. There are those who are “ready to serve” if there is an opportunity of speaking to a goodly audience. It is recognised as an undoubted call from God, and they act on the principle, “Woe is me if I do not preach.” But, if it is the case of some lonely heart pining away in a garret, they recognise no call from God. Yet is it not this kind of work that furnishes the truest test of our professed zeal? We may well question that zeal which manifests itself only in well-filled meetings and before smiling audiences. Disinterested devotion to an absent Lord waits neither for crowds nor for brilliant occasions. They who walk only before God, and seek only to please Christ, care not how obscure and unseen the work may be. It is sufficient that *the Master* is looking on. It is *for Him* that yon weary stair was climbed. It is *for Him* these verses were read—that hymn was sung—that word of cheer was given. And the lonely sufferer shall arise and call Thy name blessed. And in the day that is yet to come, the glorified One on yonder throne shall say, “*Ye did it unto Me!*”

## "A LITTLE CHILD SHALL LEAD THEM."

A YOUNG man had been extremely profane, and thought little of the matter. After his marriage to a high-minded, lovely wife, the habit appeared to him in a different light, and he made spasmodic efforts to conquer it. But the growing evil was set before him, by a little incident, in its real and shocking sinfulness.

One Sunday morning, standing before the mirror shaving, the razor slipped, inflicting a slight wound. Bound by his fixed habit, he ejaculated the single word "God;" and was not a little amazed and chagrined to see reflecting in the mirror the pretty picture of his three-year-old daughter, as laying her dolly hastily down she sprang from her seat on the floor, and exclaimed, as she looked eagerly and expectantly about the room, "*Is God here?*"

Pale and ashamed, and at a loss for a better answer, he simply said, "Why?"

"'Cause I thought He was when I heard you speak to Him."

Then noticing the sober look in her father's face, and the tears of shame in his eyes, as he gazed down into the innocent, radiant face, she patted him lovingly on the hand, exclaiming, "*Call Him again, papa, and I guess He'll surely come.*"

Oh, how every syllable of the child's trusting words cut to his heart! The still, small voice was heard at last. Catching the wondering child up in his arms he knelt down, and for the first time in his life implored of God forgiveness for past offences and guidance for all his future life, thanking Him in fervent spirit that He had not "surely come" before in answer to some of his awful blasphemies. Surely "a little child shall lead them."

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## KEPT IN CONSTANT DEPENDENCE ON HIM.

OUR Heavenly Father keeps us constantly in the condition of uttermost dependence on Him: for were it otherwise with us, how wanton would we become. Therefore He writes the sentence of death upon ourselves, and also upon our choicest temporal mercies—not that He always means to remove them, but that He means us, in retaining them, to hold them as a special gift from Him; and, despairing of all succour but His own, that we should place our trust not on self, nor on valued fellow-creatures, but on God, who can raise up to help us even the very dead (2 Cor 1. 8-10). He is considering our weakness, and our need, and our work; and in perfect wisdom and love has already arranged for the very best.

JOHN DICKIE.

## SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

FOLLOWING up the Series of Lessons on "The Entrance into the Goodly Land and Titles of our Lord," of last year, we are now taking up the subjects of—

### EARTHLY GLORY, and HEAVENLY GRACE,

As manifested in the Reigns of David | As outshining in the Words and  
and Solomon, with events connected. | Works of our Lord Jesus Christ.

**The Gospel Scheme**, with Weekly Reading, Memory Text, Comparisons, Contrasts, and suggestive References on these subjects, 1/6 per 100, post free.

**11th June.—LAST WORDS OF A KING** (2 Sam. 23. 1-7). *Mem. verse*, Isa. 55. 3—"Incline your ear, and come unto Me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David."

A lowly origin—Exalted—Anointed—Gifted and a gift—Inspired—The coming King—His heavenly glory—The earthly blessing—A covenant: Everlasting, complete, and satisfactory.

**THE** last words of an aged man, if he be a wise man and has had much experience, must be interesting and profitable. The subject of our lesson need not be looked upon as the death-bed utterances of David, but rather as the sum of his life lessons, and expression of his hopes and prospects for the future. Looked at from this point of view, David's final song is worth careful study.

**David the son of Jesse.** This points back to the home of Bethlehem, and reminds us of lowly origin: a poor shepherd boy: a farmer's son (2 Sam. 7. 8). God in grace stoops down to lift up the poor (2 Cor. 8. 9), as well as save the lost (Tit. 2. 11).

**Man who was raised up on high.** The subject of grace owns the extent of that grace. From the dunghill to the seat among princes (Ps. 113. 7, 8; 1 Sam. 2. 8; Eph. 2. 4-6).

**The anointed of God.** In this a type of Jesus, the Messiah (Ps. 2. 2). As David was God's anointed, and for a time rejected, so Jesus, the Real Anointed, is now rejected (Luke 19. 14), and as David ultimately reigned in Jerusalem, so will Jesus yet reign (1 Cor. 15. 25).

**The sweet Psalmist of Israel.** Poet Laureate of God's people—gift to the people for their benefit (Eph. 4. 11), and to voice back of the people in their praises to God.

**The Spirit of the Lord spake.** The words were David's, and yet God's. It is better thus—like a "rock" is God, and like a "rock" His word (Matt. 7. 24). Heaven and earth pass away, but God's word endureth (Mark 13. 31).

**The Ruler of men.** "There shall be One that ruleth" (R.V.). God's own King comes into prophetic view here—the only King Jesus (1 Tim. 6. 15). The very One who was crowned with thorns to save will be crowned with many crowns to judge and reign (Rev. 19. 13). See also Dan. 7. 4.

**Righteously (R.V.) in the fear of God.** This is the character of Christ's reign (Isa. 32. 1).

**He shall be as the light of the morning.** A beautiful figure—the dark night past, and the bright sun shining in a cloudless sky, ushering in eternal day (Mal. 4. 2).

**As the tender grass.** Not only the heavens shining, but the earth will respond, and the cursed thorns and briars will disappear (Isa. 55. 13), and the whole creation share the glory (Rom. 8. 21). Happy time, and happy they who share it.

**An everlasting covenant.** Although my house, that is, David's natural children, may and did fail, yet God's purpose and promise never could. It was "ordered in all things," and "sure." Even the failure and sin were covered and provided for in the covenant of God (Ps. 89. 34). Jesus sealed and confirmed His covenant in His own blood (Luke 22. 20), and

it is now an everlasting covenant (Heb. 13. 20), and sure and steadfast (Heb. 6. 19).

**This is all my salvation and desire.** Complete and satisfactory; no mixture, no rivalry; Christ is ALL and IN ALL.

**Sons of Belial.** Words of warning here. Salvation so great, who shall lose it? (Heb. 2. 3). "They shall be thrust away." "They shall be utterly burned with fire." The reign of Christ is the destruction of the impenitent unbeliever" (Psalm 2).

*18th June.*—**CHOOSING WISELY** (1 Kings 3. 5-15). *Memory verse,* Deut. 30. 19—"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live."

A gracious and great offer—The child-like spirit—Seeking the truest boon—Giving pleasure to God—Accompanying gifts.

**DAVID**, God's chosen king, has passed away, leaving his testimony of God's goodness past and to come behind him; and his son Solomon occupies his prominent place. A great opportunity for good or evil is before that young man. How will he use it? So in measure before every young person lie a life on earth and a future beyond it, to be either a blessing or curse.

The Lord appeared to Solomon in a dream. God of old, before Bible revelation was complete, often dealt with man in dreams (Job 33. 14-16), as at the outset of Jacob's life at Bethel (Gen. 28. 12); to Joseph (Gen. 37. 5, 9), and to Pharaoh, Nebuchadnezzar, and others. Note the grace of God in thus offering him the choice of all that God could out of His great riches give His young servant. No special visit is now needed; the like offer stands good in God's Word to-day (John 16. 23, 24).

**This was a test.** Doubtless the Lord knew Solomon's heart and could put this opportunity within his reach. Not every one can be trusted to choose. Remember Lot's choice (Gen. 13. 11); Esau's choice (Heb. 12. 16); Herod's wife's daughter's choice (Mark 6. 25); the people's choice (Luke 23. 18). God help all to make Mary's choice (Luke 10. 42).

"**Thou hast shewed . . . great mercy.**" Solomon in his reply calls to mind and confesses that his father David received all from God's store of mercy—not his own merit—and Solomon's own position was just a continuance and sequel to that same mercy. God's mercy to the father and God's mercy to the son. The covenant holds good to all related to the head (Rom. 5. 1, 2).

"**I am but a little child.**" This is a mark of a converted one (Matt. 18. 3). "Of such is the kingdom of heaven" (Mark. 10. 14). A truly great confession.

"**I know not.**" A deep sense of our ignorance is the highest wisdom (1 Cor. 8. 2). The going out and coming in need the guidance and instruction of true wisdom (Eph. 5. 15).

"**An understanding heart.**" Passing by riches, honour, fame, and all outward showy things, Solomon sought the best of gifts; good for himself, good for his people, and pleasing to God. The condition of the heart is of the most vital importance; as a compass to a ship, as a mainspring and regulator to a watch, is the heart in man's life; if wrong there all is wrong (Prov. 4. 23; Rom. 10. 10). God is pledged to give an answer to such a petition (James 1. 5); a wise child is a father's delight (Prov. 10. 1).

The speech pleased the Lord. How often man's choice and speech have grieved the Lord. The highest pleasure any one can give to God is the acceptance of His Son as Saviour, and the desire to know more of Him (Luke 9. 35).

"**I have also given thee.**" If the right things are sought after they

come not alone. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you" (Matt. 6. 33).

Our lesson should then teach the benefit of wise desires; to the unsaved, God waits to bestow freely the best of all gifts, eternal life in Christ Jesus, a salvation procured by the work of the Lord Jesus Christ; to the saved, that wisdom fitting for a child of God, pleasing to Him and beneficial to all men.

**25th June.—WORK OF A GREAT KING** (1 Kings 8. 54-63). *Memory verse*, Psalm 72. 17—"His name shall endure for ever; His name shall be continued as long as the sun; and men shall be blessed in Him; all nations shall call Him blessed."

A work finished; costly; God honouring and man blessing—Rest of God—Faithfulness of God—Praise, prayer, and peace—A great feast.

**O**UR present lesson has for its subject the king in his glory in the presence of the Temple he had built, and in the midst of God's chosen people gathered round it. The central thought is the temple building newly finished in all its fitness for use in God's service and worship—the work of the glorious king; fruit of his peaceful reign. David's toil and work and Solomon's exalted glory form together a duplex type of Christ's great work.

We see in the temple building a **finished work**. It had been a long time in preparation and progress. The plan had been great, and much toil and wisdom involved, but now it was finished. This reminds us of a greater work. "Finished" (John 19. 30) so far as redemption work is concerned, yet being carried on to completion by the glorified Christ.

It had been a **costly work**. The gold, silver, stones, and timber were of untold value, yet it was of no value when we think of the precious blood of Christ (1 Peter 1. 19; Acts 20. 28).

It had been a **God-honouring work** in that in the view of all the nations, as well as in the midst of Israel, God had His place of worship set up. Solomon's work, however, is not to be compared with the work of Christ in glorifying God (John 17. 4) in the past, at present, and in the future.

It was a **work conveying blessing to the people**. God in His place, and honoured, is sure to result thus. Having concluded his prayer at the dedication of the finished temple, Solomon rises from his knees, and facing the people, blessed them with a loud voice. In this he is a type of the Lord Jesus, who went to heaven with uplifted hands of blessing (Luke 24. 51), whose hands are now uplifted in God's presence for us (Heb. 7. 25), and who will come in like manner (Acts 1. 11).

"**Hath given rest.**" This is a great blessing—the opposite of disquietude and trouble, war and alarm, as well as freedom from burdened labour. Christ gives it (Matt. 11. 28), and we receive it or enter into it by faith (Heb. 4. 3). Rest is consequent on finished work (Gen. 2. 2; Heb. 1. 3).

"**There hath not failed one word.**" Much had been promised (Deut. 12. 9-12), and all had been fulfilled. It will always be so. God will perform all His counsel (Matt. 24. 35). "Not failed" is a beautiful expression; all the trust that can be reposed in any word of God will be fully justified. Christ is the unfailing God (Heb. 1. 12); His Word the unfailing Word—"a faithful word" (1 Tim. 1. 15).

"**The Lord our God be with us.**" From praise Solomon glides into prayer that God should be with them, and "not leave nor forsake them," that covenant mercy be given them, and, further, that "hearts may be inclined to Him"—a beautiful condition of Enoch-like communion. What a wonder that Christ's atoning work makes this possible (1 Jno. 1. 7).

**A sacrifice of peace offerings.** A great feast followed the completion and dedication of the temple—before the Lord and unto the Lord. Note the character of the offering, in which three parties received a portion—part on the altar, God's portion; part to the priest, and the rest to the

offerer (Lev. 3). Christ is here foreshadowed—the fruit and end of His work portrayed. God, Christ, and man in joyous, eternal feasting all through His great and glorious Person and work.

**2nd July.—FROM A FAR COUNTRY** (1 Kings 10. 1-13). *Memory verse*, Matt. 12. 42—"The Queen of the South shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and, behold, a greater than Solomon is here."

Rich, yet needy—Fame spreading—Effect of hearing, coming—A heart opened—A heart enlightened—A heart satisfied—Seeing, confessing, sharing—Rejoicing—A Royal witness.

**A** RICH, typical portion is the story of the visit of Sheba's Queen to the Court of King Solomon. The King is universally admitted to be a type of the greater King of Glory, our Lord Jesus Christ.

The Queen of Sheba, great and rich in one sense, yet burdened, and perplexed, and ignorant.

Heard of the fame of Solomon. Some who knew for themselves, and spoke well of Solomon, must have travelled that way, and she "heard." That is the first thing (Isa. 55. 3; Rom. 10. 14).

Concerning the Name of the Lord. God has His place in all effectual preaching and teaching; this must be (John 17. 25, 26).

She came to prove him. Not content with hearing *about* him, she earned fame by coming *to* him. Perhaps her thought was that her difficult questions were more difficult than any other had—certainly she came to Solomon with them all. Like the poor woman of John 4, there was much she could not understand.

She communed . . . of all that was in her heart. Not every one can we open the heart to; but such the grace and wisdom of Jesus that a poor sinner can tell ALL, and He will not despise or spurn (John 6. 37).

He told her all things. See John 4: "Come, see a man, which told me all things that ever I did." Thus this woman shared in Solomon's wisdom, and had her puzzles unravelled to her amazement and satisfaction.

And when the Queen of Sheba had seen. There was much evidence all round her of Solomon's wisdom in his works—food for eyes as well as ears. A house built, provision and attendance, and, most wondrous of all, a way up to God's own very presence arranged and provided. These she wondrously reviewed.

There was no more spirit in her. A real sight of Jesus will and does overwhelm the beholder. See Isaiah 6. and Revelation 1.

It was a true report. True, but only partial—"the half was not told me," she said. Some things cannot be described fully—the riches of Christ are unsearchable (Col. 4. 4).

"Happy are thy men." Their happiness was "continual." Not fitful, or occasional, or temporary. Like Mary's (Luke 10. 42); like the redeemed in glory (Rev. 22. 4).

She blessed God for giving His people such a king. How shall we praise God for the gift of such a Saviour Lord as Jesus.

She gave the king. To Him who is worthy will be paid all honour (Ps. 72. 10), and from all this royal bounty all receive (John 1. 16); "more than we ask or think" (Eph. 3. 20).

She went on her way rejoicing. As did the eunuch (Acts 8. 39), full of joy to tell others of the wondrous person and wondrous things she had seen and heard, as well as to show the gifts she had received.

In the Judgment this queen will appear as a witness against all who neglect and reject the wisdom and bounty of a greater than Solomon (Matt. 12. 42). A long journey she took to see Solomon and hear him, but God's Word is very near (Rom. 10. 7. 8).

## Outlines of Scripture Studies.

### OUR OWN.

Our own Master	- Rom. 14. 4
Our own Vineyard	- S. of S. 1. 6
Our own Business	- 1 Thes. 4. 11
Our own Reward	- 1 Cor. 3. 8
	H. C. H.

### SOME THINGS WORTH REMEMBERING.

#### FOR THE SAINT.

##### 1 *The Death of Christ.*

Remember Mine affliction and My misery, the wormwood and the gall (Lam. 3. 19).

##### 2 *The Resurrection of Christ.*

Remember....Jesus Christ, of the seed of David, was raised from the dead, according to my gospel (2 Tim. 2. 8).

##### 3 *Remember Himself.*

This do in remembrance of Me (1 Cor. 11. 24).

### THINGS "LAID UP."

#### "LAID UP" FOR BELIEVERS

1 Goodness	- Psalm 31. 19
2 Hope	- Col. 1. 5
3 Crown	- 2 Tim. 4. 5

#### "BETTER" IN HEBREWS.

1 Hope	- Heb. 7. 19
2 Testament	- " 7. 22
3 Promises	- " 8. 6
4 Sacrifices	- " 9. 23
5 Possession (R.V.)	- " 10. 34
6 Country	- " 11. 16
7, Resurrection	- " 11. 35
	L. B.

### PROMOTIONS IN THE HEAVENLY CALLING.

Aliens . . . and strangers . . . far off . . . made nigh by the blood of Christ (Eph. 2. 12, 13).

#### *From Strangers to Servants.*

Where I am there shall My servant be; if any man serve Me him will My Father honour (John 12. 26).

#### *From Servants to Friends.*

Henceforth I call you not servants (John 15. 15). Ye are My friends

### THE HOLY SPIRIT AND "ALL THINGS."

Comforter shall teach you all things - John 14. 26  
Bring to your remembrance all things - John 14. 26  
Spirit searcheth all things 1 Cor. 2. 10  
D. T. B.

#### 4 *The Love of Christ.*

We will remember Thy love more than wine (S. of S. 1. 4). Remember...ye were without Christ...having no hope, and without God in the world (Eph. 2. 11, 12).

#### FOR BACKSLIDERS.

Remember from whence thou art fallen, and repent and do the first works (Rev. 2. 5).

#### FOR THE UNSAVED.

Remember Lot's wife (Luke 17. 32).

W. J. W.

#### BELIEVERS SHOULD "LAY UP"

1 God's Commandments	Pro. 7. 1
2 Knowledge	Pro. 10. 14
3 Treasure in heaven	Matt. 6. 20 T.B.

#### GLORY.

2 Corinthians 4. 7 speaks of  
A weight of glory  
An eternal weight of glory  
An exceeding eternal weight of glory  
A more exceeding eternal weight of glory  
A far more exceeding eternal weight of glory J. M. H.

if ye do whatsoever I command you (John 15. 14).

#### *From Friends to Brethren.*

Go to My brethren, and say unto them, I go to My Father and your Father, and to My God and your God (John 20. 17). Both He that sanctifieth and they who are sanctified are all of one, for *which* cause He is not ashamed to call them brethren. Them that honour Me will I honour (1 Sam. 2. 30). E.A.H.

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**CHRIST OUR LIFE.**

1. Bread of Life, - John vi. 35.
2. Fountain of Life, - Ps. xxxvi. 9.
3. Tree of Life, - Rev. ii. 7.
4. Light of Life, - John viii. 12
5. Path of Life, - Ps. xvi. 11.
6. Word of Life, - 1 John i. 1.
7. Prince of Life, - Acts iii. 15.

**CHRIST OUR ALL.**

1. Look unto Me, - Isa. xlv. 22.
2. Come unto Me, - Matt. xi. 28.
3. Learn of Me, - Matt. xi. 28.
4. Abide in Me, - John xv. 4.
5. Lovest thou Me, - John xxi. 15
6. Follow thou Me, - Jno. xxi. 22.
7. Watch with Me, Matt. xxvi. 48

**CONTRASTS BETWEEN OLD AND NEW TESTAMENT.**

- Abram called out of Ur. We called out of the world - Jno. xv. 19.
- Israel promised long life. We have eternal life - 1 Jno. v. 11.
- Israel blessed in the land. We blessed in heavenly places Eph. i. 3.
- Israel promised prosperity. We promised tribulation - Jno. xvi. 33.
- Promises of the Old to the Jew; of New to Christian - 2 Peter i. 4.
- In Old God came down. Now believers go up - Eph. ii. 6.
- In Old God hid behind the veil. Now revealed in Christ 2 Cor. iv. 6.
- In the Old Israel gathered around the tabernacle We  
gather around the Lord - Matt. xviii. 20.
- Israel worshipped at Jerusalem. We inside the veil - Heb. x. 19.
- Nothing made perfect. In Him perfected forever - Heb. x. 14.
- Old Testament saints prayed for vengeance. We are  
not to avenge - Rom. xii. 19.
- Old Testament saints prayed for Holy Spirit. Now  
Holy Spirit teaches us to pray - Rom. viii. 26.
- Old Testament begins with Genesis of man. New  
Testament begins with the generation of Jesus Christ.

**JESUS ONLY.**

- |  |   |
|--|---|
| The Light of Heaven<br>is the face of Jesus Rev. xxii. 4, 5. | The Harmony of Heaven<br>is the Praise of Jesus Rev. v. 13. |
| The Joy of Heaven -<br>is the Presence of Jesus Rev. v. 6.   | The Theme of Heaven<br>is the Work of Jesus Rev. iv. 9.     |
| The Melody of Heaven<br>is the Name of Jesus Rev. xix. 10.   | The Fulness of Heaven<br>is Jesus Himself - Rev. xxi. 22    |

**THINGS ETERNAL.**

- |                              |                         |                   |
|------------------------------|-------------------------|-------------------|
| Saints are called to -       | Eternal Glory -         | 1 Peter v. 10.    |
| Saved with an -              | Eternal Salvation -     | Heb. v. 9.        |
| According to an -            | Eternal Purpose -       | Eph. iii. 11.     |
| Based upon an -              | Eternal Redemption -    | Heb. ix. 12.      |
| Sealed with an -             | Eternal Spirit -        | Heb. ix. 14.      |
| Possessing -                 | Eternal Life -          | John x. 28.       |
| Having for a refuge the -    | Eternal God -           | Deut. xxxiii. 27. |
| They press toward an -       | Eternal Inheritance -   | Heb. ix. 15.      |
| Where they will inhabit an   | Eternal House -         | 2 Cor. v. 1.      |
| On each will rest an -       | Eternal Weight of Glory | 2 Cor. iv. 17.    |
| And over all will reign an - | Eternal King -          | 1 Tim. i. 17.     |





JOHN WILSON, of Kilmarnock. Died at Luanza in May.

FROM darkest Africa to brightest glory! What a transition! Such was the thought on learning that a cablegram had arrived with the words, "John Wilson died at Luanza from hematuria early in May."

Another sun has set on the Dark Continent, but risen in the realm of which we sing:

"No clouds ere pass along its sky—  
     Happy land!  
 No teardrops glisten in the eye—  
     Happy land!  
 They drink the gushing streams of grace,  
 They gaze upon the Saviour's face,  
 Whose presence fills that glorious place—  
     Happy land!"

John Wilson has stepped in to see the King, to be with Christ, which is very far better. His sojourn on earth was short, his service for Christ brief but bright. Only eight-and-twenty summers have come and gone since earth first saw him. Heaven now possesses him. His conversion to God, by far the most important event in his life, took place over seven years ago. He delighted in telling how it came about. He was one who knew when, where, and how God saved him. His testimony was clear and sweet. Like nearly all other cases of real conversion, it happened in a remarkably simple way, yet produced astonishing results.

J. M. Scroggie had visited Kilmarnock, and was conducting special evangelistic meetings. Many crowded to hear this honoured servant of Christ, who now also rests from his labours. Numbers of young men and women were awakened to think about eternity and meeting God, and quite a few were born again.

John Wilson, with some companions, went out of curiosity to see and hear what was going on, with no thought of getting saved, but as he sat and listened to the terrors of law and of God, they startled him. His sins rose like mountains before him. Eternity looked him full in the face—meeting a holy God made him tremble. The preacher finished, the people began to disperse, but John was fastened to his seat. The arrow of conviction had entered his soul. He longed for peace and rest; nor had he long to wait. Convinced of his sin, his guilt, his danger, he acknowledged that salvation is of the Lord, and as a helpless sinner he cast himself upon Christ for salvation. The darkness fled, the clouds dispelled, the light shone

in, peace reigned where trouble had been, and he was able rapturously to sing :

“ From darkness, and sin, and despair,  
Out into the light of His love  
He has brought me, and made me an heir  
To kingdoms and mansions above.”

His whole after-life proved the reality of conversion. Those who knew him before He trusted Jesus could not fail to notice that a great change had taken place—he had become a new creature in Christ Jesus. Again and again he used to say, “It’s a wonder God ever saved Wilson.”

“ Amazing grace ! how sweet the sound—  
It saved a wretch like me ;  
I once was lost, but now am found,  
Was blind, but now I see.”

In his Bible, which he had used for a long time, and which is beautifully marked throughout, handed by him to his father on the eve of his departure for Africa, is inscribed :—“ John Wilson, born 17th Nov., 1870 ; born again, 15th Nov., 1891. ‘Ye turned to God from idols, to serve the living and true God ; to wait for His son from heaven’ ” (1 Thess. 1. 9, 10).

The young convert became burdened about the needs of others. His big heart was filled with compassion for the perishing. He longed to see souls won for Christ. Most earnestly did he labour for this, and God rewarded his work, giving him the unspeakable joy of pointing quite a number to the blessed Saviour of sinners.

Not long after his conversion, he became much exercised about going forth to labour for Christ in darkest Africa. As days, and weeks, and months rolled past, this burden grew heavier. He was convinced that the Lord wanted him there, and nothing could turn him aside. Often have we heard him sing the beautiful lines penned by another who laid down His life for Africa and the Gospel’s sake :

“ As heard those fishermen that day on Galilee,  
When o’er the deep the Saviour said, Come after Me ;  
So would I hear Thy call, and say—  
Lord, I will follow Thee alway.

“ Too long, the boats and nets have been my only care,  
And in my heart, O Lord, Thou hast had little share ;  
But now my all to Thee I bring,  
And o’er my life I crown Thee King.

"As risen from the dead I yield myself to Thee ;  
Wherever Thou would'st have me, Lord, there would I be ;  
Where Thou dost choose Thy servant place,  
And lead me daily by Thy grace."

In the spring of 1898, the way was clear for going forth, so with James Anderson, as fellow-labourer, and seven other missionaries, he set out from London, on 12th April, for the land where his heart had been years before. On leaving Scotland he was asked if he were not afraid to go to Africa. The cheery reply was, "No, no, I'm not afraid ; it's as near to heaven from Central Africa as it is from Scotland." In a recent letter home, he wrote : "Had I ten thousand lives, and were there ten thousand Africas, I should gladly give one to each." Dear, devoted soul, for the sake of the Man in the glory, the spread of His blessed Gospel, the eternal welfare of Africa's dark sons, he has laid down his life. We who are left toiling amidst the shadows here, cast a longing look into the far interior where sleeps the precious dust of one we love. We heave a sigh, drop a tear, say good-night until the day break and the shadows flee away.

"Only 'good-night,' beloved, not farewell ;  
'A little while' and all the saints shall dwell  
In hallowed union indivisible—good-night." J. M. H.

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## **JOTTINGS from the LETTERS of JOHN WILSON.\***

WE are on the Lord's work, and as his servants we don't expect too much from a world that nailed Him to the Cross.

Separations belong to earth, and the Lord is worth serving.

I don't know anyone else I would have left home and friends for but JESUS. But He is worthy. Then there is the promise of Mark 10. 29, 30. Position in this world, ease and comfort, are worth sacrificing for the Lord.

Arriving at Katungae, we trudged half of the distance to Blantyre that night, and slept at a half-way house. There was one bed : Mr. M'L. got it. Mr. A. took a form, and I slept on the table. Having plenty of blankets, we were very comfortable, much more so than the Lord was many a night.

Had I ten thousand lives, and were there ten thousand Africas, with all their fevers I should give them a life each for the sake of such a loving God, who does such wonders.

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\* **God First** : The Life and Letters of John Wilson, Edited by T. M'Laren, with Photograph and other Illustrations, will be issued in Book form. 1d. each. 1s. per dozen, post free.

What a terrible place Africa would be without God, but with Him all is well.

Who couldn't travel a hundred Africa's with such a God? I wouldn't have missed that sickness for anything.

O how few groans there are in the presence of God by us who are saved, for those who are passing into the region of eternal groaning.

There is no more important day in the annals of one's life than the day in which one was brought to Christ—the day when the Cross of Christ ceased to have only a historical interest and become possessed of personal, eternal interest.

I sometimes yearn for those at home, but never for home. Africa's dark sons are in the densest darkness, and O what a privilege only to get whispering "Jesus" to them, and telling them the meaning of this sweet sound.

As I write, opposite to me are about twenty photos. on a photo. stand; above the stand is this: "*God first.*" Friends are dear, but "*God first*" should be the motto of the year. He is worthy of every inch of flesh, and every drop of blood.

In the heart of Africa God increasingly gives a heart for Africa. Could it be otherwise, as one is now so close as to hear the mighty heart-throb of Africa? What an Africa and what a need of your Jesus! May we never get away from God's heart-throb of love for needy, needy Africa!

Our souls cry, "Strength, O God, to abide in the field until the shadows of evening close in upon the day of service in the great, grand, gracious, and glorious Gospel" (Ruth-like).

I had often thought of the joy it would be to get off among the people with the old Gospel. I was not disappointed. There was deep joy, not without an admixture of sorrow, as I looked at the poor people drinking in, drinking in the message.

What a trophy of grace Smish (a native convert) is. Once engaged in human butchery and barbarism, grace has wrought a mighty change within, which finds an outlet in many ways. His prayers are full of earnest pleading that is seldom among us who have developed a wonderful ability in wording our requests, the wording doing duty for the inward beseeching.

I tried to speak to the old African (a native chief on Lake Mweru), but his mind seemed incapable of grasping the words. Thus it is that the African grows hoary with age, and the Gospel preacher delays his coming. Why, why, why shall it be so? God help us to give Him the one life we have, remembering His word: "He that loseth his life for My sake shall find it."

# HELPS AND HINDRANCES TO WORK AMONGST THE YOUNG.

Address by Dr. NEATBY at a Conference of Sunday-School Teachers in Glasgow.

## II.—HELPS (*Continued*).

(2) Another help to service is

### A PROFOUND KNOWLEDGE OF THE WORD OF GOD—

a holy confidence in that Word—a deep reverence for it. “The Word that I speak unto you it is Spirit, and it is life.” I once heard a dear brother say, “The sword of the Spirit is the Word of God, but,” he said, “if a sword were lying there it would not be of any use at all. But you cannot say that about the Word of God.” “The Word that I speak unto you it is Spirit, and it is life.” How many souls have been converted by a passage of Scripture when there was no one to speak a word about it. The Word itself was spirit and life. I know the Holy Ghost acts through it, but the Holy Ghost is inseparable from the Word of God. There are many passages in Scripture when you cannot tell whether it is the written Word or the living Word that is spoken of. The written Word and the living Word are inseparable, and when you throw over the written Word you have thrown over the living Word ; and when you press to your heart the written Word, you press to your heart the living Word. O for reverence for that Word ! O for confidence in it ! O to bring before the dear children, and before grown-up people, the Word of God in all its simplicity.

Especially would I put in a plea for the four Gospels. I do not in any way set the four Gospels above other parts of the Word of God—all is perfect. It is all God’s Word ; but in the four Gospels you have “God manifest in the flesh” passing through the circumstances of this world’s sin, and sorrow, and shame, and there you see what God would be if He were in this world. O let the Word be pressed home with a warm, loving heart, in the power of the Holy Ghost. God honours His Word. I love to speak as much as I can in the very words of Scripture. There is power in them, for God dictated every word.

(3) Another help is

### THE SPRING IN THE HEART

springing up into everlasting life, and turning in the soul to rivers of living water—that is the Holy Ghost. You cannot do without it ; there is no service for Christ without the Holy Ghost—it must be the spring of all service. Look at that

passage in the 7th of John, "If any man thirst, let him come unto Me and drink." "He that believeth in Me, as the Scripture saith, out of his belly shall flow rivers of living water." He did not come to Christ to get rivers of living water to flow out; he came to Christ to get the thirst of his soul satisfied, as that poor woman had hers satisfied. "The water that I shall give him shall be in him a well of water, springing up into everlasting life."

But this well, this spring, must have an outlet. What would be the result of a spring in an enclosed vessel? It would be burst. You have come to Christ because you were thirsty—you have drank, and it has turned to a spring in your soul—it is the Holy Ghost; and *there* is the secret of all service in the Sunday School, or in the teaching of God's children, or in the work which we call the work of the Gospel—though it is all the work of the Gospel. The secret is, the heart in touch with God, the heart filled with the Spirit and flowing out rivers of living water.

(4) Another great help is to

PRAY MUCH.

Pray for each one of your children—pray for them by name, note their tendencies, see their spiritual condition—perhaps they are feeling after God if perhaps they may find Him—though He is not far from any one of them. You pray for them, and as you pray you will find your heart drawn to them, and you will find divine wisdom to speak to them.

In natural things, when we are very much in earnest about a thing, we find ways and means of saying what we want to say. I might give illustrations. Most of you who are married will have one illustration present to your thoughts. Yes! There is a wonderful way of doing what you did not think you could do if your heart is really in it. If you have been on your knees about a child, presenting that child to God, you will be very ready to learn of Him how you can win his or her soul for Christ.

III.—HINDRANCES.

Now as to hindrances—what are they? Just the opposite of the helps. There are helps and there are hindrances in a thousand forms, but they will all come under these headings.

(1) There is one thing that I specially press upon you, that is a hindrance—

UNREALITY.

Children have more than two eyes and they have more than

two ears; you have two—they have more. O they are very quick to hear! Before you think that they have heard, they have heard; and before you think that they have seen, they have seen; and if they see that you do not live in the things of Christ, they do not believe them, and you cannot persuade them when you do not live in them yourself. There is no hindrance like this. O God, lay this upon every heart, upon mine and yours, whatever our sphere of service is. *Unreality!* UNREALITY!! It tells against us point-blank.

(2) INCONSISTENCY.

I say sometimes that I am sitting in heavenly places in Christ, but if my children hear that, they expect something very heavenly in my walk, in my conversation. If they see me a great deal fonder of my newspaper than of the Word of God, they notice it. I am not speaking against newspapers—they have their importance in the way of business, and in the way of other things; but, O my friends, let me beg you to read your Bible ten times as much as you will read the poor, lying literature of the day. O read the Bible—get it into your soul, into your life every day, and let your school children see, let your home children see that you live in the things of Christ; that you do not live in the sight of your eyes, that you do not satisfy your natural craving—whether it is drinking, or smoking, or what not; but to do really for the glory of God—you do all things in the name of the Lord Jesus Christ.

IV.—INACTIVITY.

There is a sort of spiritual idleness that creeps into our souls perhaps much more than we are conscious of. God has left us here not to make ourselves comfortable, but He has left us here for two great purposes, and they run into one another, and they spring out of one another. He has left us here to learn what God is, and to serve Him.

God might have taken us the moment we were converted; we were as ready for heaven in that sense of the title as ever we shall become. But He has left us here to learn His ways, as Elisha learned them that day, to learn His ways whilst we see all wrong around us—creation groaning, and ourselves groaning in fellowship with creation—that we may learn God's ways in a world of sin. O we shall one day look back on the path we are now treading as the school-time of our souls. When I look back on my school-days, what fills my thoughts? O what a fool I was; how much more I might have done, how



much more I might have learnt; but the time is gone—I cannot make it up.

O that God may give us wisdom to learn whilst time is left. And then we have to serve Him. It is not idleness. It is easier perhaps for me to put my boots off and my slippers on, and sit in the easy-chair and doze, when God has some schoolboy that He would have me caring for, visiting, watching over, preparing something for, praying for. “The diligent soul shall be made fat.” May God help us. Let us keep hard by Christ. Let us say to our blessed Saviour, “I will not leave Thee,” as that woman said to Elisha. Let us be close to Him—not asking merely when He feeds His flock, but keeping close to His person—drinking into His Spirit, into His mind, and filled with the Holy Ghost to go out in service that must be effectual, because it is His work through us. God grant it for His Name’s sake. Amen.

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### “THANKSGIVING.”

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“I AM not half thankful enough,” said one, as we were talking over some of God’s great mercies. “How thankful are you?” I asked. The answer was not easy. “How thankful ought you to be?” It was almost as difficult a question. The only reply was, “I can never be thankful enough.”

True; the debt is infinite. Yet is there no way of keeping our account straight with the Giver of all good? I further asked, “Have you ever gone on your knees and rendered thanks to Him for this special mercy?” “No.” “Then surely you have not been thankful enough.”

Psalm 50 teaches us that instead of costly gifts which can never repay the Giver, and whilst He does not need, His bidding is, “Offer unto God *thanksgiving*.” “Whoso *offereth praise* glorifieth Me.”

We knelt together and poured out our hearts in thanksgiving for His goodness. “Now,” said I, “while your feelings of gratitude can never come up to the greatness of the mercy, you have at least rendered to God his due on this behalf. Your debt in this respect is paid, and you are in a position to begin again with Him as to the next cause for thanksgiving. How long will it be before you have to be on your knees again for the next mercy?”

No doubt the nine lepers (Luke 17) were thankful. But only one “returned to give glory to God.” And though his

feelings must, at best, have come short of the greatness of the benefit, his act of thanksgiving was accepted and acknowledged in payment of his due.

The late beloved George Müller once, when about to sail that afternoon for America with his wife, said to the writer, "We have been on our knees this morning fifteen times to ask for something we needed to find;" and after a pause he added, "And we have been on our knees also fifteen times to thank the Lord when we found them." Thus he sought to keep short accounts with the blessed Giver of all good, though the infinite debt must ever remain.

W. C.

## SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

FOLLOWING up the Series of Lessons on "The Entrance into the Goodly Land and Titles of our Lord," of last year, we are now taking up the subjects of—

### EARTHLY GLORY, and HEAVENLY GRACE,

As manifested in the Reigns of David | As outshining in the Words and  
and Solomon, with events connected. | Works of our Lord Jesus Christ.

**The Gospel Scheme**, with Weekly Reading, Memory Text, Comparisons, Contrasts, and suggestive References on these subjects, 1/6 per 100, post free.

*9th July.*—**SOLOMON'S SIN** (1 Kings 11. 4-13). *Memory verse*, 2 Pet. 3. 17, 18—"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and for ever. Amen."

Old, yet not wise—A heart affection—Needlessly ignorant—Settled in sin—Favoured, yet faulty—Loved, yet judged—Mercy for another's sake.

**I**T is sad, to see the end of the greatest and wisest of kings darkened and eclipsed by sin, and the brightness of his glory end in disgrace. So is it with Solomon; favoured and honoured above all others, his life closes in awful declension and ruinous loss.

**When Solomon was old.** He was at this time nearly sixty years of age. Old men should be wise (Job 32. 7-9); growth should be in "grace" and "knowledge." It is only so when "abiding in Him" (Jno. 15).

**His wives turned away his heart.** This was not done in a day, or a year or two; it was no sudden temptation Solomon fell under. Early in life the parting of the ways occurred. He married Pharaoh's daughter long before: this he should not have done (Ex. 34. 13-16; Deut. 7. 3, 4), and he knew she was heathen (see 2 Chron. 8. 11), and could or would not be with him in worship. This in after life was multiplied vastly. One traitor in the city is weakness, and can open the door to the horde of enemies.

**His heart was not perfect**, not in the sense of sinlessness, but in the sense of sincerity, as was the heart of David; whose heart ever, even in declension and sin, reverted back to his God (Ps. 51. 10).

**Solomon did evil.** It was a sin to have the wives (Deut. 17. 16, 17). The Word of God was plain, written specially to instruct and warn kings—horses, Egypt, wives, silver and gold, were dangers in the path of a king. Bad to have these many wives; worse, infinitely worse, to provide

altars and allow the worship of their abominable gods, as well as join in it. To what depths the backslider descends, even to feeding swine and living on swine food (Luke 15).

**The Lord was angry with Solomon.** Even though Solomon was David's son, and though he had done much of God's work and been much blessed, yet after all the Lord's anger was justly kindled against him. Had God not twice visited the king specially to encourage and warn?—yet after all he turns to sin and folly (see Heb. 3. 12).

**"I will surely rend the kingdom from thee."** It is a bitter thing to depart from God—to sin against Him. To provoke God to anger means great loss to the soul. In the case of the *unbeliever* it means judgment unto everlasting death; in that of the *believer* it means great loss, not of life, which is a gift of grace, but of glory and reward (1 Cor. 3. 15, 16).

**"In thy days."** That is not only in earthly days but beyond the grave; even after Time is past and Eternity sets in, the result of what is done here will be manifest (2 Cor. 5. 10).

**"For David My servant's sake."** Even here covenanting grace shines out. Grace extended to the unworthy for the worthy one's sake. Solomon's judgment was tempered with mercy for David's sake. What abundance of mercy and grace is shown to sinners for Jesus' sake. "God, for Christ's sake, hath forgiven you" (Eph. 4. 31; 1 John 2. 12); and every blessing for Time and Eternity comes to the undeserving for Jesus' sake.

16th July.—**TORN IN TWO** (1 Kings 12. 1-17). *Memory verse*, Prov. 22. 3, 4—"A prudent man foreseeth the evil, and hideth himself; but the simple pass on and are punished. By humility and fear of the Lord are riches, and honour, and life."

The scourge prepared—Speaking for the people—Good advice and bad—Pride before a fall—God forgotten—God overruling—Revolt—A contrast—The true and tender King Jesus.

**I**N our last we were occupied with the decline and extinction of Solomon's glory, and saw that for David's sake mercy tempered the judgment (1) in deferring the judgment and (2) in leaving a remnant in the house of David.

**Jeroboam, son of Nebat.** The son of a widow, an industrious man, who was promoted by Solomon, and chosen by God to be the instrument of chastisement to David's erring house (see 1 Kings 11. 26). God sees the end from the beginning, and may cause the sinner to prepare the rod of punishment for himself.

**Spake unto Rehoboam.** Rehoboam was Solomon's son—the new king in Solomon's place. The old king had been very extravagant and taxed the people cruelly. The people sent to Egypt for Jeroboam to act as spokesman, and to seek relief for them of their burdens.

**The old men's advice.** The king turned to the sages and got good counsel—"a soft answer turneth away wrath" (Prov. 15. 1). They said, "Be a servant and they will serve thee." That is the way Jesus teaches us to serve, by being Himself a servant (John 13).

**The young men's advice.** Full of pride, arrogance, and boasting. "Be a despot, be a lord, glorify thyself." Such is the way of man; so unlike the meek and lowly spirit of Jesus, who stooped to bless and serve the oppressed.

**The king spake to the people after the counsel of the young men.** There is always the danger of accepting what flatters and puffs up. It must have seemed to the young king more king-like to bluster and threaten than to entreat and deal kindly. Note, there is no thought of God. Rehoboam took counsel of old and young—God was ignored (Ps. 36. 1).

**The cause was from the Lord.** The plan in God's purpose was working

out. Each in their own way, and after their own character and will, were filling up the detail. "His kingdom ruleth over all" (Ps. 103. 19).

**The people answered the king.** That answer was revolt and rebellion, sullen and determined; the people departed to their homes, fully purposing to resist the oppression and despotism of the young king. A sad picture this. A great contrast to a submissive, happy, and contented people. Compare with the reign of Jesus the King, who is a "shadow" and a "refuge" in a weary land, not exacting, but full of blessing (Isa. 32. 1, 2). "Blessed are all they that put their trust in Him" (Ps. 2. 12).

What a mercy that our Lord can be known as Himself the burden-bearer; even a sin-bearer (1 Peter 2. 24); who imposes no heavy yoke (Matt. 11. 28); who gives rest to the weary—a blessed contrast to man's lords.

**23rd July.—A TEACHER OF SIN** (1 Kings 12. 25-33. *Memory verse*, Matt. 5. 19—"Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.")

An unbelieving heart—Distrust of man, distrust of God—Evil counsel—A convenient religion—The false priesthood—Out of his own heart—The bitter end.

**JEROBOAM** was now king over ten tribes of Israel, and that by the favour of God to him. He must have known this well, for the Prophet Ahijah had met him before the death of Solomon, and declared God's purpose and promise of blessing if he would be faithful and obedient (1 Kings 11. 29-39). Our lesson shows how utterly Jeroboam failed and basely betrayed his trust, sinning against the God who had exalted him.

**Jeroboam said in his heart.** There is the root of the trouble; the king did not believe God, either in what He had said or what He had done. God had said, "I will be with thee, and build thee a house" (1 Kings 11. 38), and events had all gone to prove this true, yet Jeroboam's heart had made God a liar, saying, "The kingdom shall return." The evil heart of unbelief (Heb. 3. 12), the deceitful and desperately wicked heart (Jer. 17. 9) is the council chamber of all sin and unbelief. (See same expression in 1 Sam. 27. 1.)

**"If this people go up."** The division of the kingdom into two, politically, had not effected a religious schism; it was not necessary it should—God ordained the two kings (Rom. 13. 1); both were under God, holding their office from Him. Distrust of God led to distrust of the people. The sure outcome of distrust is disobedience (Psalm 106. 24, 25). In order to safeguard his own political power and position, Jeroboam did not stop short of dethroning God, and to keep the people to himself he deliberately led them from God. (See Acts 20. 30; Gal. 4. 17; Luke 9. 49.) This evil is rampant to-day.

**The king took counsel.** It must have been the "counsel of the ungodly" (Psalm 1. 1), for the issue of it was a counterfeit imitation of Jehovah's worship, the setting up of two very **convenient** and **considerate** places of worship, with symbolic calves and full ritual—all apparently for the people's ease and good (pretended), but **SIN**—sin of the worst character, done in the guise of humanity.

**Priests of the lowest.** Casting off the regular Levi priesthood (2 Chron. 12. 11), the king gathered a company of worthless characters to fill their places in the new ritual: this has been repeated (2 Tim. 3. 4). Instead of God-appointed priests, we see now man-appointed priests, &c. All believers are priests, made so of God (1 Peter 2. 9; Rev. 1. 6); and no ordinance of man can make or unmake a priest.

In the month which he had devised of his own heart. God had set the days and times of the feasts; Jeroboam invented other times out of his own heart. So we see often now men setting times, apart from any scriptural authority or example.

He offered upon the altar. Jeroboam now appears as head of the Church and authority in God's place. Surely a foreshadow of Antichrist (2 Thess. 3. 4).

The long-suffering of God (2 Peter 3. 9) is shown while all this was going on; but it had an end, and in 1 Kings 15. 29 we read of the utter destruction, root and branch, of the house of the man that "made Israel to sin" (1 Peter 4. 17).

30th July.—**BEFRIENDING A WIDOW** (1 Kings 17. 1-16). *Memory verse*, Isa. 41. 17—"When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them."

An appropriate name—A courageous confession—The Divine Presence—A challenge and a judgment—Hidden by God—Sustained by God—Across the border—The widow's salvation.

**I**T is a great relief to turn from the dark picture of man's sin and apostasy, and to see, even in the midst of it, God's faithful witness and God's faithful mercy, in the story of the prophet and the widow.

**Elijah the Tishbite.** Elijah means "My God is Jehovah," and Tishbite means "The Converter"—a very appropriate and suggestive name, descriptive of the prophet's character and mission. The Christian's name should be no empty title or deceptive appellation. Jesus' name described His character and work (Matt. 1. 21, 23).

"**As the Lord God of Israel liveth.**" This was the prophet's bold declaration to the ungodly King Ahab. Ahab was a Baal-worshipper; his wife was the infamous Jezebel, high-priestess of Baal. Elijah's bold character shines out in his first words, "God lives;" Jesus lives to save (Heb. 7. 25; Rom. 5. 10), and lives to judge (Acts 17. 31).

"**Before Whom I stand.**" Ahab's presence and power ignored—God's presence everything. This is true courage and simple faith (Acts 16. 23). See also Hebrew captives (Dan. 3. 17), and many others.

"**There shall not be dew nor rain**" (See James 5. 17, 18). In prayer, Elijah had the assurance that this would be—it was an evidence that God had control of the elements, and not Baal. The worshippers of the false god attributed all fruitfulness to their deity; this was a challenge, a judgment, and an evidence all in one.

"**Hide thyself by the brook Cherith.**" His message delivered, the messenger was God's care. This is a beautiful illustration of Matthew 6. 25-34: *precept*, "Seek first the kingdom of God;" *promise*, "these things shall be added." There, in that seclusion, the brook and the ravens met Elijah's need.

"**Arise, get thee to Zarephath.**" The failing brook God knew of as well as Elijah, and He did not forget His dependent one (Isa. 40. 15).

"**A widow woman.**" This is not like man's way, but it is like God's. Over the boundary of favoured and apostate Israel's land, in the dark heathen land of the Zidonians, God sent His servant, a light in the darkness. To-day, Jewish fall is Gentile salvation (Rom. 11. 11). **A widow woman** to support a strong man; this was humbling to Elijah—not so humbling as Jesus the Creator to depend on the creature Mary and others (Phil. 2). It was honouring to the widow for God to choose her (1 Cor. 1. 27).

"**She shall sustain thee.**" The poor woman was at starvation's point herself; yet God from her death level commanded sustenance for herself

her son, and the prophet. Out of Jesus' weakness and death come our life and strength (John 12. 24).

The story is full of point and interest, but space will not admit detail. Note the trial of the widow's faith. Elijah asked her all—her last meal—and made a promise; she obeyed, and believed. Then Elijah's discernment and faith come out in the seeking and finding the widow. The happy issue, too, is worth noting—a continual supply, day by day, of sustaining meal and enriching oil. All suggestive of salvation from death, preservation, and continual supply of sustaining grace. Faith is the root of all. "By faith we have access" (Rom. 5. 2).

6th August.—**OPENING BLIND EYES** (John 9. 1-17). *Mem. verse* Isa. 9. 2—"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined."

A subject ready for God's handiwork—Darkness and light—The clay ointment—Faith's trial—Faith's triumph—Faith's testimony—Faith's reward.

**EVERY** phase of man's need is an opportunity for God's goodness to be displayed. Even if we were not sinners against God, we are dependent on Him for every blessing. How seldom we remember that our commonest mercies are His bounty. Not for *special sin* (ver. 3) was the man of the lesson born blind, but for *special mercy*; he was to be honoured in showing God's power, and a testimony to Jesus "the Light of the world" (ver. 5). Many mysteries are to be unlocked with that key, viz., *God's glory with man's good*, which ever is the Saviour's purpose.

"**Jesus saw him.**" Though the Lord was close to the crowd, who took up stones to stone Him (John 8. 59), yet He could pause to help a poor blind man.

"**I must work.**" "I am the Light of the world" (ver. 5). This work of light is to enlighten and cast out darkness, and here was a subject ready for His working.

"**Made clay,**" &c. God uses means the humblest, vessels "earthen" (2 Cor. 4. 7); the "foolish," "weak," "base" things (1 Cor. 1. 27, 28), that the power may be seen to be of God.

"**Go wash . . . he went . . . and came seeing**" (ver. 7). Here we have the word spoken, the word obeyed, and the blessing possessed. The same way always—"heareth," "believeth," "hath" (John 5. 24). Then confession comes (Rom. 10. 9). First it is "*How?*" then it is "*Who?*" Both "how" and "who" are mysterious to the natural man.

This mystery of God's grace and power brings out strongly the blind unbelief and hatred of the enemy. They would not believe the man, but they could not shake his faith—the work in him was too real for argument. "I know," he says, "I *was* blind, *now* I SEE!" (1 John 5. 13; 2 Cor. 5. 1).

"**They reviled him,**" saying, "Thou art His disciple," and that was true; yet it was good to be His disciple, though "they reviled him."

"**They cast him out.**" Put him out of the synagogue. Excommunicated him because he confessed Jesus, who had given him sight. He could do nothing else but speak well of Jesus, who had done well for him (Mark 7. 37).

But the once blind man was to see much more yet. Jesus found him, and opened the eyes of his understanding, and revealed Himself as the Son of God (verses 36, 37). and the man became a worshipper of Jesus (Psa. 27. 10). What a history—from darkness to light! Such darkness! such light!—to see and to know Jesus, God's own Son, as your Deliverer and Friend. Blessed blindness that draws out such power and love (2 Cor. 6. 17, 18).

### THREE CIRCLES OF GOD'S LOVE.

Outer, John 3. 16,	-	-	World
Middle, Eph. 5. 25,	-	-	Church
Inner, Gal. 2. 20,	-	-	Me
H. C. H.			

### THREE SHORT PRAYERS.

Lord save me	-	-	Matt. 14. 30
Lord help me	-	-	Matt. 15. 25
Lord remember me	-	-	Luke 23. 42
H. C. H.			

### POWERFUL AND PROFITABLE THINGS.

Three things said to be **POWERFUL**.

- 1 The voice of the Lord Ps. 29. 4
- 2 Letters of the apostle 2 Cor. 10. 10
- 3 The word of God Heb. 4. 12

Three things which are **PROFITABLE**.

- 1 Godliness - - 1 Tim. 4. 8
- 2 Scripture - - 2 Tim. 3. 16
- 3 Mark - - 2 Tim. 4. 11. T.B.

### RICHES OF GRACE (Eph. 1. 7).

- 1 Foreknown (Rom. 8. 29; 1 Pet. 1. 2; Eph. 1. 4).
- 2 Predestinated (Rom. 8. 30; Eph. 1. 11).
- 3 Called (Rom. 8. 30; 9. 23, 24; 1 Pet. 5. 10).
- 4 Justified (Rom. 8. 30; Titus 3. 7).

- 5 Glorified (Rom. 8. 30; Eph. 2. 6; 1 John 3. 2).
- 6 Made one with Himself (Col. 1. 18; Eph. 5. 23)—partakers of the divine nature (2 Pet. 1. 4; Heb. 2. 11).
- 7 Blessed in Him with all spiritual blessings (Eph. 2. 4; Jno. 1. 16).

"Who shall separate us?" (Rom. 8. 35). "I am persuaded that neither life, nor death, nor any other creature" (Rom. 8. 38, 38).

How safe, how satisfied, the souls that cling to Him!

E. A. H.

### THE LORD'S HANDS FOR HIS PEOPLE.

- 1 Pierced for their sin - - - - Psalm 22. 16
- 2 Graven with their names - - - - Isa. 49. 16
- 3 Healing their infirmities - - - - Mark 1. 41
- 4 Opened for their supply - - - - Psalm 145. 16
- 5 Uplifted for their blessing - - - - Luke 24. 50
- 6 Strong for their defence - - - - Psalm 138. 7
- 7 Sustaining their weariness - - - - S. of S. 2. 6
- 8 Reassuring for their fears - - - - John 10. 28
- 9 Hiding for their preparation - - - - Isa. 49. 2

F. V.

### "UNTO THE LORD."

- 1 The law of the believer's *life* is living unto the Lord (Romans 14. 8).
- 2 The law of the believer's *consecration* is to give to the Lord (2 Cor. 8. 5).
- 3 The law of the believer's *worship* is to make melody in the heart to the Lord (Ephesians 5. 19; Colossians 3. 16).
- 4 The law of the believer's *service* is to do all heartily to the Lord (Col. 3. 23).
- 5 The law of the believer's *ministry* is to the Lord (Acts 13. 2).
- 6 The law of the believer's *sympathy* is to commend to the Lord (Acts 14. 23).
- 7 The law of the believer's *faith* is to cleave to the Lord (Acts 11. 23).

We *become* believers by turning to the Lord (Acts 9. 35; 11. 21, 24; 1 Thessalonians 1. 9); and we *show* we are such by doing all things to Him (Exodus 35. 5, 22, 29).

F. E. M.

**LOVE "ONE ANOTHER."**

- 1 Its *authority*. "A new COMMANDMENT I give unto you that ye love one another" (John xiii. 34; xv. 12, 17; 1 John iii. 23; 2 John 6).
- 2 Its *measure*. "Love one another AS I have loved you" (John xiii. 34; xv. 12).
- 3 Its *source*. "Love is OF GOD" (1 John iv. 7).
- 4 Its *witness* to discipleship. "By this shall all men know that ye are My disciples, IF YE HAVE LOVE one to another" (John xiii. 35).
- 5 Its *characteristic*. "Herein is love, NOT THAT WE LOVED God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another"—i.e., to love unloved—(1 John iv. 10, 11).
- 6 Its *results*. "If we love one another God DWELLETH in us, and His love is PERFECTED in us" (1 John iv. 12). "Every one that loveth is BORN of God, and KNOWETH God" (1 John v. 7).
- 7 Its *obligation*. "We OUGHT to love one another" (1 John iv. 11). It is a DEBT we owe to God that never can be discharged (Rom. xiii. 8).
- 8 Its *Teacher*. "Ye yourselves are TAUGHT OF GOD to love one another" (1 Thess. iv. 9). It comes not from the natural heart.
- 9 Its *importance*. "This is the MESSAGE which ye heard from the beginning, that ye love one another" (1 John iii. 11).
- 10 Its *purity and fervency*. "Love one another with a PURE heart FERVENTLY" (1 Peter i. 22).

HENRY GROVES.

**ABUNDANCE OF PEACE.**

- 1 The *Revelation* of it.  
"REVEAL unto them the abundance of peace" (Jer. xxxiii. 6).
- 2 The *Delight* of it.  
"And shall DELIGHT themselves in the abundance of peace" (Psalm xxxvii. 11).
- 3 The *duration* of it.  
"And abundance of peace TILL THERE BE NO MOON" (Ps. lxxii. 7—margin) T. B.

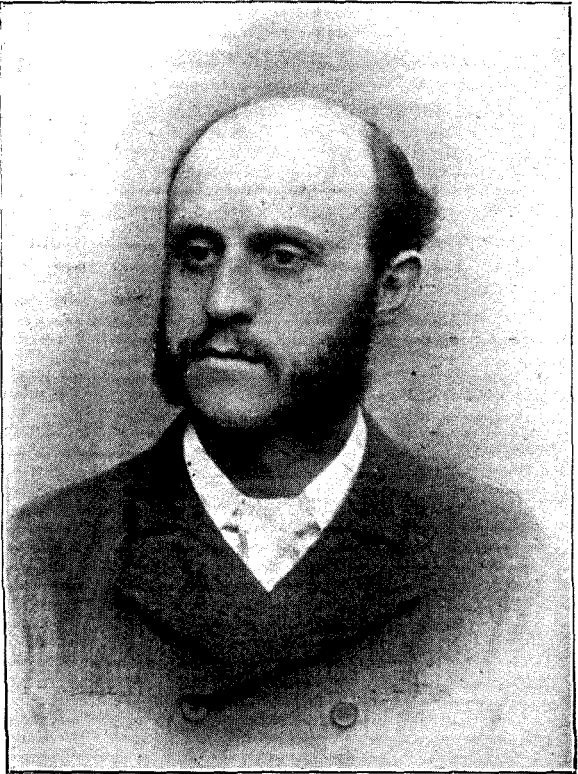
**CHRIST OUR SHEPHERD.**

- In John x. we get—
- |   |                      |            |
|---|----------------------|------------|
| 1 | The Shepherd's love, | - verse 11 |
| 2 | " call,              | - - - " 3  |
| 3 | " leading,           | - " 3      |
| 4 | " gift,              | - " 28     |
| 5 | " word,              | - " 28     |
| 6 | " power,             | - " 28     |
| 7 | " care,              | - " 12     |
| 8 | " knowledge,         | - " 14     |
| 9 | " feeding,           | - " 9      |
- J. K. M'E.

**NUMBERS OF THE BIBLE.**

1. *Oneness, unity*—God, Spirit, Father, Lord, faith, baptism. [nants.
2. *Conflict, testimony*—Natures, witnesses, masters, ways, sons, cove-
3. *Fulness, completeness*—Measures, Persons in One, ascensions, resurrections, classes (Jew, Gentile, Church).
4. *Universal, worldly*—Seasons, winds, corners, kingdoms, Gospels.
5. *Weakness, responsibility*—Senses, fingers, toes, books Moses, offerings, loaves, virgins.
6. *Man's limit*—Days creation, cities refuge, water pots, measures, branches of candlestick. [7th from Adam.
7. *Perfection, rest*—Dispensations, parables, churches, baptisms, Enoch
8. *Resurrection, octave*—8 in ark, 8th day, Lord's day, enter priesthood.
10. *Double responsibility* toward God and man—Commandments, plagues, talents, virgins.
12. *Ministry*—Patriarchs, tribes, gates, stones, fruits. [Matt. i. 17.
14. *Perfection, testimony* (2 × 7)—Paul's Epistles, fulness of time
40. *Probation*—Trial, testing, flood, wilderness, temptation, Moses.
70. *Fulness, responsibility*—70 weeks Daniel, Christ sent out 70. W.G.C.





THOMAS HENRY MORRIS, Died in Africa.

THE life of Thomas Henry Morris, I have no doubt, was full of interest from the day of his conversion, he was so energetic, and a born leader of men. But I am sorry to say that, for want of information, I cannot go into that part of his history.

I met him in Walthamstow a few months before he sailed for Africa, where he had been doing the work of an evangelist for some years with much success. Often, after a busy day, I sat with him talking about Africa, and all the work that lay before us there, never for a moment dreaming that he had any thoughts of giving up what seemed to be a prosperous business, his comfortable home, and of starting for the "Dark Continent" with wife and four children. But it was not long before Mr. Morris began to talk about it, then to declare plainly that he believed that the Lord was calling him to the far-off field. Remonstrances, rebukes, rebuffs from all his friends, and from all quarters, only seemed to strengthen him the more in the conviction that the Lord was calling.

So the business went; the house was gradually stripped, and sitting-rooms, bedrooms, and all turned into packing-rooms. Mr. Morris could do many things beside preaching; he was a good carpenter, so he saw to the making of his own boxes.

Meanwhile news came from Benguella, West Coast of Africa (the proposed port of disembarkation), that carriers—the only means of transport available—were very scarce owing to a sudden "boom" in the rubber trade. When the day of sailing arrived matters looked so bad and difficult that Mr. and Mrs. Morris set out without their four children, hoping to return in two years or so for them. He often spoke of the trial of that parting, and how "like the cows that were harnessed to the new cart containing the Ark of the Lord, he and his wife were going against all the affections of nature, the calves in both cases being tied up at home."

After the usual stay at Lisbon the journey was continued to Benguella, where again faith was tried and patience tested. The report on all hands was that carriers could not be procured, and that the missionaries might have to wait over a year at the coast, so serious was the block. But in answer to prayer over 150 carriers were procured, and after a month's delay the whole party left the coast, leaving, of course, a good many of their things behind them to be sent for later on.

Life in a city office was not the training most suited for a

rough African journey. For the first part of the journey the strain was very keenly felt by our brother. A horse, a mule, and a large ox were in the caravan for the use of the party, but the horse was old and so slow in his movements that Mr. Morris preferred walking; the mule was a young, unbroken animal, so that he was hardly prepared to turn horsebreaker at so short notice; the ox was, if anything, a more difficult creature to manage than either horse or mule. However, the days wore by and we always succeeded in sleeping 12 or 15 miles nearer to the interior than our last night's pitch. The greatest amount of interest was centred not so much in the scenery, and in the climbing, and difficulties of the journey, but in the language. Every evening long discussions were engaged in with the men as to meanings of words, and at last some little attempt was made to explain the reason for our having come so far to a distant and inhospitable country.

I well remember, as we neared Bailundu, seeing Mr. Morris singing an Umbundu hymn, the chorus of which spoke of "Eternal life, eternal life." One of the men standing by challenged him on this point, and wanted to know what this eternal life meant, or was it but another lie? I, knowing a little of the language, was called to the rescue. Tom Morris, when I arrived, was pinching the flesh of his one hand with the other, and saying, "Yes, this flesh will go into the grave like yours" (and at the same time he pointed to the ground), "but me, *me*, ME, ME go up to God," and here our dear brother pointed triumphantly to heaven, though at that time he was apparently the strongest of the party.

At the Keve river the first batch of carriers employed by us were paid off; we had to wait a few days, however, on account of two of the sisters in the party being laid up with fever. All felt this delay very much, as the rainy season was upon us; but just as a start was about to be made Mr. Morris showed symptoms of fever. At first it seemed to be a slight attack, but the sudden alarm of fire made him spring out of bed and assist in putting it out. The tent in which he lay was badly burned in places. However, as soon as possible Mr. Morris was got to bed again, but only to grow worse. Mr. Gall, who had accidentally set the camp on fire, was also laid down. How far the excitement had to do with it in both cases, cannot be said, but on 19th October, 1889, both died within two hours of each other, and both were laid in the same grave.

All who go to Africa in any capacity had better see to their

soul's interests beforehand, as the fever soon stupifies the brain, and when severe coma sets in no opportunity occurs for last words.

Dear Mrs. Morris, broken-hearted, was soon able to leave Africa again for home to care for her children.

In this way Mr. Morris was the illustration to the Africans of his own sermon—that our flesh goes down to dust, but our spirits to God.

The Lord may have permitted the many deaths that occurred at the beginning of the work in that country to show to the native that the white man was a man like himself, and that it was the message that was of value, not the messenger. F. S. A.

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## THE GARDEN OF THE CROSS.

By THOMAS NEWBERRY, Editor of *The Englishman's Bible*.

"Now, in the place where He was crucified there was a garden, and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus, therefore, because of the Jews' preparation day; for the sepulchre was nigh at hand" (John 19. 41, 42).

**B**ETWEEN the third and the sixth hour—that is, between nine o'clock in the morning and twelve o'clock at noon—our Lord was crucified, between two malefactors, amidst the revilings of the multitude, and the scoffs of the chief priests, scribes, and Pharisees.

From the sixth to the ninth hour—that is, from twelve to three in the afternoon—the sun was darkened, and there came darkness over the whole land.

During this time we read nothing of the taunts of the people. The multitude of the sight-seers probably dispersed, for there was nothing to see—all was darkness. And the religious portion returned to celebrate the Passover in their own houses.

After the darkness had passed, the Lord Jesus committed His mother to the care of the disciple whom He loved, and assured the repentant thief of his acceptance. To complete the testimony of Scripture, He received the vinegar.

It was between the ninth and twelfth hour—that is, between three and six o'clock according to our time—that Jesus bowed His head and committed His Spirit into His Father's hands.

According to the Mosaic law the bodies of those hanged on a tree were not to remain all night upon the tree (see Deut. 21. 22, 23). At the time of the going down of the sun they were to be removed (Josh. 10. 27). The Jews, therefore,

requested Pilate that the legs of those crucified might be broken, and their bodies removed. "Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him. But when they came to Jesus, and saw that He was dead already, they brake not His legs; but one of the soldiers with a spear pierced His side, and forthwith came there out blood and water" (John 19. 32-34).

All this was on Passover Day, the fourteenth day of the month Abib, which ended at the going down of the sun, according to the Jewish reckoning.

When the evening was come, another day commenced, which was the fifteenth day of the month, the day of preparation—that is, the day before the Sabbath (Mark 15. 42).

The Jewish Sabbath was on what we call Saturday, and this preparation day was not the time of the crucifixion, but the day of the burial of the body of Jesus. "Now, when the even was come . . . Joseph of Arimathæa went in boldly unto Pilate and craved the body of Jesus." When Pilate had ascertained from the centurion that Jesus was already dead, he gave the body to Joseph.

There came also Nicodemus bringing a mixture of myrrh and aloes, about a hundred pounds weight. Joseph had bought fine linen. These two disciples were in the minority in the council of Israel's rulers, and did not consent to give up Jesus to Pilate. So, in a remarkable manner, they gave Him a royal burial, for the Jews laid their kings in beds of sweet spices.

He was condemned and crucified as the KING OF THE JEWS, and now, at the hands of these loving disciples, He received a right royal burial.

"Now, in the place where He was crucified there was a garden, and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus; . . . for the sepulchre was nigh at hand" (John 19. 41, 42). This sepulchre belonged to Joseph. It was a memorial sepulchre, which he had hewn out of the rock. This fulfils the prophecy of Isaiah 53. 9: "He made His grave with the rich man in His death;" for "rich" in the Hebrew is in the singular number. In this sepulchre no body had hitherto been laid. Jesus was not only sinless in His humanity, but uncontaminated in His burial. Thus was fulfilled the type in Lev. 6. 10, 11: "The ashes which the fire hath consumed with the burnt-offering on the altar" were carried forth "without the camp unto a clean place."

## *The Garden of the Cross.*

There were five gardens mentioned in Scripture:

(1) There was the Garden of Eden, which God planted, in which was the tree of life ; but into that garden death entered, and, through sin, an end to transitory joy.

(2) Solomon's Garden ; the scene of "the Song of Songs," typical of the communion between Christ and the Church. But no sepulchre is mentioned there.

(3) The Garden of Gethsemane. There the Lord Jesus was in an agony through the prospect of His approaching death.

(4) The Garden of Calvary, or the Garden of the Cross. It is a fact, but little realised, that there was a garden in the very place where Jesus suffered, bled, and died.

This Garden of the Cross was also the Garden of the Resurrection. Thence Jesus rose from the dead, who is the resurrection and the life, bringing life and immortality to light, Himself the first-fruits of them that sleep, by whom death is swallowed up in victory.

(5) The Paradise of God, where in His presence there is fulness of joy, and pleasures for evermore ; but where there will be no more death, sorrow, or crying, for the former things will have passed away.

" There everlasting spring abides,  
And never-withering flowers."

Thus the Tree on which Jesus bore our sins, becomes the tree of life ; which, forfeited in Eden, will bloom in the Paradise above. The promise of Jesus is: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God" (Rev. 2. 7).

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## THE WEEKLY PRAYER MEETING.

**PUNCTUALITY.**—To begin at the appointed time, and to close in about an hour, except on special occasions, is greatly for the comfort of many, and for the good repute of the meeting.

**BREVITY.**—The longest prayers in the Bible are comparatively short. When the Holy Ghost is making intercession in a prayer meeting, petitions are distinct, and generally but few through one person ; enlargement by way of explanation, information, exhortation, or repetition, is avoided, and the style of our Lord's prayer (Matt. 6.) is more or less imitated. Long prayers, or prayers of more than five minutes, generally disturb the spirit of worship. Some persons present are worn with toil and trial. Some, of necessity, are looking for other petitions

than those we offer. Long prayers discourage young Christians by making them think they cannot pray publicly. They also hinder others who desire to present *their* supplications to God. Let us occasionally, in confidence, ask one another whether we are too long or not, until short prayers in public are our habit. To the true-hearted, this will not interfere with praying in the Holy Ghost, for He willeth that "all things be done decently and in order" (1 Cor. 14. 40).

VARIETY.—Variety, if of God, is a great help in prayer meetings. Reading a few verses of Scripture blessed to us in private, some few words of Christian experience, a striking anecdote, an interesting fact or two, or special requests, often conduce, by the Spirit, to the profit of all.

SIMPLICITY.—When we have the routine of a hymn and a prayer, that is probably mere formality, not simplicity. If waiting really on God, we should often have two or three prayers after one hymn, or, instead of a hymn, should be led to a verse or two of Scripture, or to mention for prayer some special subject pressing on us, on our fellow-believers, or on the nation. Observing simplicity and desiring mutual blessing, we should scarcely fail to have confidence in one another, and especially to smooth the way for young and timid Christians to be at home and helpful in our meetings.

CONSISTENCY.—Waiting on God in prayer meetings requires walking with God out of the meetings. Pleading together with God demands loving one another, as Christ loves us and bears with us. Praying with one accord in the Holy Ghost cannot be without living in the Spirit, and seeking earnestly not to grieve or quench the Spirit.

"I will pray with the spirit, and I will pray with the understanding also." "Let all things be done unto edifying" (1 Cor. 14. 15-26).

PERSISTENCY.—"And let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another; and so much the more as ye see *the day approaching*" (Hebrews 10. 24, 25).

NEVER NEGLECT THE PRAYER MEETING.—"Consider what I say; for the Lord shall give thee understanding in all things" (2 Tim. 2. 7, R.V.).

J. V.

THE very essence of truth is plainness and brightness: the darkness and crookedness are our own.

## JESUS OUR FRIEND.

By the Late GEORGE MULLER, of Bristol.

THE precious Lord Jesus Christ is our *Friend*. O let us seek to realise this. It is not a mere religious phrase or statement, *but verily He is our Friend*. He is the Brother "born for adversity," the One who "sticketh closer than a brother," who will never leave and never forsake us.

How precious even on earth to have a heavenly Friend! for this brings the joys of heaven in a little degree into our hearts now. And this is just what our heavenly Father desires regarding His children, that they might be as happy as they are capable of being while yet in the body. Do we enter into it, that the One who is "altogether lovely" is ready hour by hour to be our Friend, by day and by night to prove Himself to be our Friend? When we cannot sleep at night, say, "My precious, heavenly Friend, wilt Thou give me a little sleep?" When in pain, "My precious, heavenly Friend, if it might please Thee, wilt Thou take away this pain? but if not, if Thou seest better that it should continue, sustain, help, and strengthen me, my precious, heavenly Friend." When we feel lonely and tired, turn to the precious Lord Jesus. He is willing to be our Friend in our loneliness. I have found it thus. For sixty-two years and five months I had a beloved wife, and now in my ninety-second year I am left alone. But I turn to my precious Lord Jesus as I walk up and down in my room and say, "My precious Lord Jesus, I am alone, and yet not alone. Thou art with me, Thou art my Friend. Now, Lord, comfort me, comfort me; strengthen me—give Thy poor servant everything Thou seest he needs."

O this is a *reality*, not a fable, that the Lord Jesus Christ is our Friend. And we should not be satisfied till we are brought to this, that we know the Lord Jesus Christ *experimentally* to be our Friend, *habitually* to be our Friend. Just ponder this, *habitually*—never leaving, never forsaking us, at all times and under all circumstances ready to prove Himself to be our Friend. And this He is willing not merely to grant for a few months or a year or two, but to the very end of our earthly pilgrimage. In Psalm 23 David says: "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." O how precious this!

Now, this "lovely One" is coming again—and soon, soon, soon may He come again—and then He will take us home, and there we shall be for ever and ever with Him. O how precious that bright and glorious prospect!



## NO "BEST" WITH GOD.

I HAVE heard a Gospel preacher use the expression, "God will do His best for you." Now, we may speak of *man* doing his best ; but we have no warrant to speak of *God* doing His best. His "good" is the superlative of excellence, and is capable of no degree of comparison. God is good, and what He does is good. We cannot conceive of Him being better or doing better. When you are brought into contact with the *good* that God has for you, you are brought into contact with that which cannot be improved upon. This, speaking after the manner of men, is the *best* that you can possibly have. Therefore let us see that we do not misrepresent God in our testimony towards men. Let us see that we do not speak of Him as of some man who, by making a strained effort, can do "better," or perhaps "his best." There are no strained efforts with God. He fainteth not, neither is weary. There is no "best" with *Him*, because His good is the perfection of goodness, and admits of neither a comparative nor a superlative. w.s.

### "READY."

THE CHRISTIAN WORKERS' MOTTO.

READY to go—ready to stay,  
Ready a gap to fill,  
Ready for service, small or great—  
Ready to do His will.

Ready to suffer grief or pain,  
Ready to stand the test ;  
Ready to stay at home, and send  
Others, if He see best.

Ready to do—ready to bear,  
Ready to watch and pray ;  
Ready to stand aside, and wait  
Till He shall clear the way.

Ready to speak, ready to think,  
Ready with heart and brain,  
Ready to start when He sees fit,  
Ready to share the strain.

Ready to seek—ready to warn,  
Ready o'er souls to yearn,  
Ready in life, ready in death,  
Ready for His return.

## HINTS AND HELPS FOR BELIEVERS.

"A declaration of those things which are most surely believed among us."

### III. CONCERNING THE ASSEMBLY.

Matt. 18. 20. 1 Cor. 12. 4-7, 13, 27. Heb. 10. 24, 25.

THE peculiar feature of God's dealings since the death of Christ and His rejection by the Jewish people, is that the Holy Ghost is on earth, forming and uniting to Christ, as HEAD in heaven, a BODY (Eph. 4. 4). "By one Spirit are we all [who have received the Spirit] baptised into one body." This is more than receiving life; this is a unity formed by the Holy Spirit uniting into one all who have received life, and bringing them, thus united, into a certain relation to a head in heaven, so as to be a body to the head. There is ONE body, though many members of that one body, but I cannot have the proper idea of a "member" without connecting it with the head and the body. A "son" of God is a complete thing in itself. Christ is Son; we are sons. But Christ as *Head* is not complete without His Body (Eph. 1. 23), and every member is an incomplete thing by itself—it is part of something else, not of an assembly, but part of the *body*, and of the head.

### IV. CONCERNING GIFT IN THE ASSEMBLY.

Rom. 12. 6-8. 1 Peter 4. 10, 11. Eph. 4. 11, 12. 1 Cor. 12. 31.

WE have not all *the same* office or function as members of the body, but gifts *differing* according to the grace that is given to us; in whatever degree that may be, and in whatever sphere of action that may be assigned to us, we are to fulfil our part individually and mutually. Whatever is the capacity which God has given each in the body, that is to be waited on and pursued, without encroaching on the sphere of another. That which is given or imparted must be done without the pharisaical ostentation that seeks for human applause; it must be done with a single eye.

J. M. C.

### V. CONCERNING RULE IN THE ASSEMBLY.

1 Tim. 3. 1, 2. 1 Peter 5. 1-3. 1 Thess. 5. 12, 13. Heb. 13. 17.

OBEEDIENCE and submission should be given to those whom the Chief Shepherd has placed over us. They have been placed in a position of grave responsibility—they watch for our souls, *and they watch as they that must give account*. There should, therefore, be submission to them, not because of any superiority in themselves, but because the Holy Spirit has

made them overseers. If this is done, the labours of the rulers will be with pleasure and joy; but if they are despised, their labours will be accompanied with sighing, and those in the assembly will be the losers.

J. S.

## SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING, ON

### EARTHLY GLORY, and HEAVENLY GRACE,

As manifested in the Reigns of David | As outshining in the Words and  
and Solomon, with events connected. | Works of our Lord Jesus Christ.

**The Gospel Scheme**, with Weekly Reading, Memory Text, Comparisons, Contrasts, and suggestive References on these subjects, 1/6 per 100, post free.

13th August—**DEMONS CAST OUT** (Mark 5. 1-20). *Mem. verse*, Mark 5. 19—"Howbeit, Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee."

The messenger of mercy to Gadara—Fallen man—The graveyard instead of the garden—Weak chains—Helpless men—A mighty Lord—Value of a soul—A home missionary.

**S**ATAN'S potent energy and full possession confronts our Lord Jesus in the present scene. He came to destroy the works of the devil; and we now see Him actively engaged doing so.

**When He was come to the other side.** Before Jesus could reach the object of His loving kindness He must pass through the storm; dark Calvary lay between Him and us, and he has passed through it all to reach us.

**There met Him . . . a man.** Picture the contrast between what a man is, and what he should be. Jesus, God's perfect Man, and Satan's man (see Eccles. 7. 29). Such is Satan's work, to debase and destroy.

Out of the tombs—the region of death and dark uncleanness (Eph. 2. 3) "a man!" In Genesis 2, a "garden" (no tombs there), a man in God's "image," enjoying Sabbath rest, a man of God's pattern and work. Here, in Gadara, a devil's man. What will hell be?

**No man could bind him.** Neither could any man tame him. No human chain strong enough to restrain when Satan drives. Man stands aghast to see all his best and most highly-valued plans for saving, apart from "Jesus only," broken to pieces, cast to the winds.

**Saw Jesus . . . worshipped Him.** The Divine glory of the Son of God shines out. We see the demon power cowering before the face of our glorious Lord. Daniel in the lion's den showed God's power. Jesus is Lord over all (1 Peter 3. 22).

**Besought Him**—see Matt. 8. 29—"before the time"—and Luke 8. 31—"not into the deep" (abyss). Satan's time and Satan's place here indicated (Rev. 20. 10).

**"Send us into the swine."** Some place of abode necessary for them. Fit dwelling for them, the filthiest of animals.

**2000 swine** drowned (verse 13) in the lake. A trade disaster. Shook Gadara Exchange. Many failures. Swine-herds idle. Seldom did the Lord interfere with business. Some businesses will not prosper where He comes. See money-changers, &c. (Mark 9. 15).

**Into the sea.** The man would see and rejoice to know that the demon power was gone from him for ever. The believer has like knowledge about his sin; God casts them into the sea (Micah 7-9).

**Clothed, in His right mind, at the feet of Jesus.** Beautiful result.

Dressed (like prodigal). "In right mind;" Jesus gives that as well as takes the wrong away. "At the feet" "sitting"—lovely attitude of repose—no more "crying out," "cutting," and restless roaming in the tombs—rest at Jesus' feet—learning, listening, loving, true worship now—not slave worship—love worship—that only is acceptable to God (John 4. 23).

"They began to pray," and what a prayer—"depart," 2000 swine lost, only one man saved. How precious a soul is.

"He that had been possessed . . . prayed" too. A different prayer. "If you go, I want to go too." "Always with my Saviour." The answer: "Go home . . . tell thy friends"—so he was ordained a home missionary. And we read how well he did it in verse 20—"So that all men marvelled" (see Psalm 40. 3).

**20th August.—DISEASE HEALED** (Mark 5. 25-34). *Memory verses*, Psalm 103, 2, 3—"Bless the Lord, O my soul, and forget not all His benefits. Who forgiveth all thine iniquities; who healeth all thy diseases."

An incurable's sad state—Poverty and need—Faith's kindling by hearing—Hindrances overcome—Faith's contact—Discovered and revealed—Confession—Benediction.

ON His return from Gadara Jesus found a great multitude waiting for Him—where He is best known Jesus is most welcome. While He was busy talking to the crowds (Matt. 9. 18) Jairus arrived, and sought help for his daughter, who was dying. Jesus rose and went with the ruler, and the crowd followed and thronged round Him.

A certain woman. Her sad state is graphically described. Twelve long years unclean (Lev. 15. 25-27); suffering much; her money wasted; her body wasted; in deep poverty; and, having exhausted every human hope, a true picture of a ruined, helpless sinner (Rom. 5. 7, 8).

Suffered much and spent all. Like the prodigal; like the woman of Luke 7. 42; and like the woman of John 4, who had nothing but an empty water-pot.

When she heard of Jesus. A familiar point this. What she heard of His power and grace she believed, and believing moved her to come to Jesus (Rom. 10. 17; 1 John 5. 9-11).

Came in the press behind and touched. The crowd was great, as in Luke 19. 3, but that did not hinder her; she was weak, having been long ill—that did not hinder her; it was broad daylight—that did not hinder; it was not reasonable to think a touch would heal her, yet it did. Less than a touch can save a soul; a look can (Isa. 45. 22).

Straightway she was healed, and she felt in her body. She believed, came to Jesus, and was healed, *then* she felt—all in proper order. Faith is the root, feeling the fruit. "By faith we understand" (Heb. 11. 1); "He that believeth hath the witness" (1 John 5. 10).

Jesus immediately knowing. Two consciousnesses here—the woman's and Christ's. None saved without His full knowledge, approval, and impartation of life (John 10. 28; 17. 2). No one ever could get salvation without His knowledge or against His will.

"Who touched My clothes?" A world of truth here—the crowd pressed and thronged, but only faith "touched." The character of the act, and not the act itself, is the life of it. Many that day came more into contact with Christ's clothes, and it had no effect on them (Heb. 11. 6).

The woman . . . told Him all the truth. Confession honours the Lord, and is a blessing to the confessor (Rom. 10. 10). Before the whole astonished crowd she prostrated herself—owned her hopeless case, and told how she came and was healed.

"Daughter, thy faith hath made thee whole." Her name is changed

from "woman" to "daughter"—a title of precious relationship (2 Cor. 6. 18), and Jesus keeps true to all the duties and responsibilities of all ties and titles given by Him to us. "Go in peace and be whole"—this points to the future life of the woman; "be" is a creative and sustaining word in the lips of Jesus.

*27th August—DEATH DEFEATED* (Mark 5. 35-42). *Mem. verse*, 1 Cor. 15. 54—"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

An urgent case—Moderate faith responded to—Delay and disaster—Faith supported—Chosen witnesses—The Life-giver—The quickening voice—Resurrection.

**WE** have now to review one of the most interesting displays of our Lord's power over the great and mighty enemy who through sin has dominion over young and old. A man named Jairus, a ruler of the Capernaum synagogue, had a daughter, twelve years of age, very sick, "at the point of death," who, when he knew that Jesus was there, came to Him, pleading for help for his loved child (verses 22-24),

**Come and lay Thy hands on her.** Jairus' faith was not so bright as that of the centurion (Matt. 8. 8), who knew that Jesus, at a distance, could "speak the word" and heal his servant, but in its measure his faith was respected and responded to, for Jesus went with him.

On the way to Jairus' house the woman of our last week's lesson interrupted their progress and was healed. While the delay must have tried the ruler's patience, the result must have strengthened his faith in the power of Jesus.

**"Thy daughter is dead."** The spirit had fled from the body—too late is the conclusion. "Trouble not the Master;" disease He may cure, but not death, only God can raise the dead (2 Cor. 1. 9).

**"Only believe."** Jairus' faith was in danger of being destroyed, but Jesus' word supported Him, and no unbelieving expression is recorded. As in the case of Peter (Luke 22. 32), the Lord counted faith the vital matter. "All things are possible to him that believeth" (Mark 9. 23).

**At the ruler's house** Jesus found all in a state of distraction and noisy expression of hopeless sorrow. Dark is the grave to the unbeliever, but the follower of Jesus can say "it is far better" (Phil. 1. 23), and they are exhorted to sorrow not as those who have no hope (1 Thess. 4. 13).

**Not dead, but sleepeth.** So Jesus spoke of Lazarus (John 11. 11), so also is 1 Cor. 15. 6, 18. Asleep in Jesus is not death in the true sense of the term—the spirit is present with the Lord (2 Cor. 5. 8).

Peter, James, and John, and the father and the mother of the girl, only were allowed to see the Worker take the hand in His, and hear the Life-giver speak the quickening word, "Talitha, cumi," or "Little one, arise." How sweet to hear that voice some day calling all sleeping ones awake and all living ones up to be "for ever with the Lord" (1 Thess. 4. 16, 17).

**Something should be given her to eat.** The new life needs suitable food (1 Pet. 2. 2); Jesus has power and love to sustain the life which He imparts, and employs divinely-fitted agencies to do this (John 21. 15, 17; Acts 20. 28; 1 Pet. 5. 2).

Four times in the Gospel narrative is Jesus seen in the presence of death: At Nain, where He raised the widow's son (Luke 7); here at Capernaum, where He raised Jairus' daughter; at Bethany, where He raised Lazarus, four days dead (John 11); and, finally, when He Himself encountered death in His own Person, and completely vanquished the foe. Thus what man could not do Jesus did, and showed Himself the Living and Life-giving One.

*3rd September.*—**TRIAL OF THE PROPHETS** (1 Kings 18. 25-39).  
*Mem. verse,* 1 Kings 18. 21—"And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow Him; but if Baal, then follow him. And the people answered him not a word."

A challenge and a test—Sincere and earnest, but deluded and defeated—  
Acting for all and embracing all—Unchanging God—Seeking the strayed and lost—Revelation, conviction, conversion.

**W**HEN last saw Elijah taking up his abode with the widow of Zarephath, and there he was safely hid and sustained till the end of the three years' terrible drought. Then the people and the king Ahab being in sore straits, God sent His servant Elijah to meet the king, and call the people together. Our lesson has to do chiefly with the demonstration of the folly and uselessness of all religious beliefs and services other than faith in and service to the One Living and True God.

**The test.** Beginning with Cain and Abel's sacrifices, fire has had intimate connection with God's worship and revelation. At Horeb, Moses saw the burning bush; at Sinai, the fire-like glory of the Lord appeared (Ex. 24. 17); in Leviticus 9. 24, the fire consumed the sacrifice, and in the following chapter consumed the false worshippers.

**The sincere priests of Baal.** Nothing could exceed their zeal, and their deluded sincerity is apparent. How loudly they called on their sun-god, but no answer. The bullock lay on their altar; no fire consumed it. Like Cain's flowers and fruit, no God was found to accept the offering.

**Cut themselves after their manner.** Awfully in earnest, but wrong, like Saul of Tarsus—approaching to madness in their zeal, yet futile. Blind men, perverted in their nature, destroy themselves. See Romans 1.

**Elijah took twelve stones.** Simple, grand, and broad this action. ALL represented there; God's unity is recognised. So acts our Lord Jesus in all His doings. ALL our sins were laid on Him (Isa. 53. 6); ALL His sheep are known by Him (John 10. 14); ALL His come to Him (John 6. 37); and ALL His own will be glorified with Him (John 17). Hezekiah acted on the same principle (2 Chron. 30).

**Twelve barrels of water.** On the sacrifice, soaking the wood on the altar, and filling the trench round about, fire could be no accident for the sceptic to explain away. God gives certainty for faith to rest upon (Acts 1. 3; 1 Cor. 15. 5-8). Perhaps it would not be fanciful to see confession of Israel's sin and weakness in that poured-out water (2 Sam. 14. 14); and note that it was poured on the sacrifice.

**"Lord God of Abraham, Isaac, and Israel."** Back to the covenant titles of God, and His covenant relationship with that erring people, Elijah, taught of God, appealed on that ground for a demonstration of His power and presence.

**"Turned their heart back again."** The purpose of God by His servant is to win them, not destroy. Even though they had departed from God, He was seeking after them, as in the case of Adam (Gen. 3. 9), and all through history (1 Chron. 6. 15), and latterly in the person of His Son Jesus (John 3. 17); and even to-day, by His Word and Spirit, God is seeking lost man.

**"The Lord He is God."** The fire which consumed the sacrifice convicted the people, and a conversion—partial, at least—ensued. When God's arm is revealed (Isa. 53), men are convicted and converted. The fire of God's wrath consuming the Sacrifice on the Cross, when seen by the sinner, results in that sinner's conversion.

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**SCHEME for 1900.**—We are seeking guidance as to the Subjects for next year's Lessons, and will be pleased to have any hints on this or other points connected with these Notes.

## Outlines of Scripture Studies.

### ONE DOZEN FUNDAMENTAL TRUTHS IN COUPLETS.

For verbal inspiration of the Scriptures,	See 2 Tim. iii. 15, 16; 1 Cor. ii. 13
For the Trinity of the Godhead,	See Matt. iii. 16, 17; xxviii. 19
For Eternal Life,	See John v. 24; 1 John v. 20
For Eternal Punishment,	See Matt. xxv. 41; Mark ix. 43-49
For Advocacy of Christ,	See 1 John ii. 1; Luke xxii. 32
For Priesthood of Christ,	See Heb. ii. 17; v. and vii.
For Atonement,	See Lev. xvi.; Heb. ix.
For New Birth,	See John iii. 5-8; James i. 18
For Justification,	See Rom. iv. 25; v. 1-9; iii. 25, 26
For Forgiveness,	See Acts xiii. 38; Rom. iv. 7
For Human Ruin,	See Eph. ii. 1-3; Rom. iii. 9-18
For the Spirit's Work,	See Jno. iii. 5-8; Jno. xvi. 7-13. W.S.

### DIOTROPHES (3 John).

What he loved—	What made him act thus—
“To have the pre-eminence,” v. 9	He had “not seen God,” <i>i.e.</i> , was
What he spake—	out of fellowship with Him, v. 11
“Malicious words,” - - v. 10	What he deserved—
What he did—	Rebuke by the apostle, - v. 10
Rejected true brethren in Christ,	What we may learn—
Forbade others to receive them,	To “follow not that which
Cast out those that would, - v. 10	is evil,” - - - v. 11

### — A GREAT CONTRAST —

Demetrius had “good report of all men” (v. 12), even of the apostle. W. H. S.

### “UNTIL HE COME.”

We show forth His death - - -	<i>Until He come</i>	1 Cor. xi. 26
We are using our talents - - -	<i>Until He come</i>	Luke xix. 13
We are fighting the good fight of faith -	<i>Until He come</i>	1 Tim. vi. 12
We are enduring tribulation - - -	<i>Until He come</i>	2 Thess. i. 7
We are to be patient - - -	<i>Until He come</i>	James v. 8
We are to wait for a crown of righteousness	<i>Until He come</i>	2 Tim. iv. 8
We wait for a crown of glory - - -	<i>Until He come</i>	1 Pet. v. 4
We wait for a reunion with departed friends	<i>Until He come</i>	1 Th. iv. 13-18

### JESUS WAS ANOINTED THREE TIMES.

1. With the Holy Spirit for service (Acts x. 38).
2. With ointment for His burial (Matt. xiv. 8)
3. With the oil of gladness for eternity (Heb. i. 9). T. B.

### “WITH CHRIST”—SEVEN GOLDEN LINKS

(1) Crucified together with Christ (Gal. ii. 20).	heavenly places (Eph. ii. 6).
(2) Quickened together with Christ (Col. ii. 13).	(5) Sufferers together with Christ (Rom. viii. 17).
(3) Raised together with Christ (Eph. ii. 6).	(6) Heirs together with Christ (Rom. viii. 17).
(4) Seated together with Christ in	(7) Glorified together with Christ (Rom. viii. 17).

The first and second of these wondrous links, binding us indissolubly to Christ Jesus our Lord, belong to the past, for our crucifixion and quickening together with Him have already taken place, as the result of His finished work and accomplished sacrifice. The third, fourth, fifth, and sixth form our present privilege; and the seventh points onward to our future portion.

# CONTRASTED INHERITANCES IN THE PROVERBS.

BELIEVER	UNBELIEVER
Inherit Substance, chap. viii. 21	Inherit Wind, - chap. xi. 29
Inherit Glory, - ,, iii. 35	Inherit Folly, - ,, xiv. 18

T.B.

## REVELATION I. 1-3.

WHAT THIS BOOK IS—	- "The revelation (or unveiling) of Jesus Christ." How precious!
WHO IT IS FOR—	- The <i>servants</i> of God. Am I one?
WHY WRITTEN—	- To show them "things that must shortly come to pass." How wonderful!
WHO WRITTEN BY—	- "His servant John." What a privilege to write for God!
WHAT HE RECORDS—	- (1) The Word of <i>God</i> .
	(2) The testimony of Jesus <i>Christ</i> .
	(3) All things that <i>he</i> saw.

Threefold testimony to the truth of what is written.

WHO MAY BE BLESSED—	- (1) "He that <i>readeth</i> " this book.
	(2) "They that <i>hear</i> " its words.
	(3) They that " <i>keep</i> those things which are written therein."

Make sure of the blessing by doing all three.

WHY SUCH INDUCEMENTS?—"For the time is at hand." There is no time to lose if you would read this book.  
 "The coming of the Lord draweth nigh." W. H. S.

## THE LORD JESUS AND "ALL THINGS."

Jesus before <i>all things</i> , Col. i. 17	Heir of <i>all things</i> , Heb. i. 2
Jesus made <i>all things</i> , John i. 3	For whom are <i>all things</i> , Heb. ii. 10
The Father delivered <i>all things</i> , Matthew xi. 27; John iii. 35	By whom are <i>all things</i> , Heb. ii. 10
Pre-eminent in <i>all things</i> , Col. i. 18	Like his brethren in <i>all things</i> , (sin excepted) Heb. ii. 17
Holds together <i>all things</i> , Col. i. 17	Christ Jesus fills <i>all things</i> , Ep. iv. 10

D. T. B.

## "OTHERS."

In Romans xv. we are

1 To help others, - verse 1	4 To admonish others, - verse 14
2 To please others, - ,, 2	5 To minister to others, - ,, 27
3 To receive others, - ,, 7	6 To pray for others, - ,, 30

J. K. M'E.

## RICHES IN GLORY. THE BELIEVER HAS

1 A Saviour in Heaven, - - -	1 Peter iii. 21, Phil. iii. 20
2 A sure Hope, - - -	Col. i. 5, Heb. vi. 19
3 Life hid, - - -	Col. iii. 1-3, Eph. ii. 6
4 Citizenship, - - -	Phil. iii. 20
5 A great High Priest, - - -	Heb. iv. 14
6 An Inheritance, - - -	1 Peter i. 4
7 Names written, - - -	Luke x. 20
8 Affections, - - -	Col. iii. 2, Matt. vi. 20
9 A Master, - - -	Eph. vi. 9
10 A Father, - - -	Matt. 5. 16, John xx. 17





*From a Photograph.*

DR. W. P. MACKAY.

THE late Dr. W. P. Mackay was born at Montrose, where he received his early education. At the age of eighteen he entered the University of Edinburgh, and during nine years attended the theological and medical classes. After being two years in Edinburgh, in the year 1860, when there was much awakening all over our land, he passed from darkness to light. It was a real change, truly a new birth; he had faithfully served Satan, and he was indeed turned to God from idols to serve the living and true God. He was much used in evangelistic services when a student, and great blessing accompanied the clear and forcible way in which he presented the truth.

In December, 1868, he was elected as pastor to a very small congregation in Hull, comprising 44 members. At the end of four years there were 486 members, and the work done by the congregation testified to their faith, love, and zeal in the Master's service. There was a large amount of aggressive work carried on, which involved the raising of large sums of money. In the interests of Church extension Dr. Mackay gave up a fixed salary and depended entirely on the free-will offerings of the people. This method was continued for fourteen years, till the close of his ministry, and we rejoice to think that his faith in God was abundantly honoured and his wants amply supplied. Dr. Mackay's services were in great request for conferences and evangelistic work. In connection with these his journeys were very numerous, and extended over England, Scotland, Ireland, Sweden, and America.

His lofty demands for consecrated purses led to his being appointed Convener of the Synod's Committee on Christian Giving, and a great deal of work fell to him in visiting and stirring up congregations to a larger liberality. "It is more blessed to give than to receive"—after the Gospel of the grace of God—was his favourite subject, pressing upon the Lord's people the privilege of setting apart a stated amount of their income as the Lord's portion—a tenth, or more, as the Lord had prospered them. How we regret that his voice is no longer heard proclaiming this much-needed truth in these days when labourers are not sent forth because the money is withheld which ought to be freely given. He was also very busy with his pen. He edited the *Herald of Mercy* for some years, and afterwards the *British Evangelist*, which still exists, and contains every month some of his writings.

In the early years of his ministry he was asked by a friend

who desired greatly to make the Gospel known, to write some simple booklets for distribution, which he did, and they were published under the title, "Edinburgh Tracts," with a nice view of Edinburgh on the cover. Eventually they were formed into a book, under the title of "Grace and Truth." They were written with the object of making the Gospel as plain and attractive as possible, and God has used this book in a marvellous way. The British edition has had an unparalleled sale, and in America two editions have been published; also seven foreign editions—German, Dutch, Italian, Swedish, Arabic, French, and Welsh. He also wrote "Notes on the Books of the Bible," "Notes on the Shorter Catechism," "The Seeking Saviour," and "Abundant Grace," which contains addresses given in Canada and the United States.

Dr. Mackay was a man of strongly marked individuality of character, of much energy and capacity for work, and of great robustness and penetration of intellect. He had the gift of mastering every subject to which he devoted his attention, and had the wonderful faculty of making an abstruse and difficult subject clear and intelligible to an ordinary mind. His style of expression and address was unique, and his matter bristled with illustration and anecdote. He was often abrupt, sometimes startling his hearers by the oddity of his expressions, and frequently humorous. His fervid, rugged eloquence at all times compelled the attention of his audience, and his congregation never left without having learned some fresh truth, or gained insight into an old one. He was an earnest student of the Scriptures, which accounted for much of the power which attended his ministry, and while he ever maintained that the Bible is its own best interpreter, he had no sympathy with those who claimed that they needed not the help afforded by the labours of others in connection with its study. He availed himself of every possible help, and all gained by him he at once turned into current coin, and passed it into circulation among others.

But the earnest preacher was early called to his reward; his years were few, but his labours were many—they were sufficient to fill three lives. Instead of resting when away for a holiday he constantly preached at least twice every week. His last sermons were on one of these occasions at Oban. In the forenoon it was specially to the Volunteers, the subject being, "Fight the good fight of faith," and in the evening, "Glory to God in the highest," when the glory so filled his vision that he

seemed unable to finish the subject, and intimated that he would continue it the following Lord's Day. But it was otherwise ordered, as the following Saturday he entered the Glory land. On the Wednesday of that week he left by steamer for Thurso. At 10 o'clock that night they reached Portree, and in coming on to the steamer in the darkness he slipped and fell into the water. As it was a considerable time before he was rescued by boat, congestion of the lungs set in, and in much suffering he passed away on the Saturday morning.

The following week the coffin was carried through Oban by the Volunteers, while the band played the "Dead March" in *Saul*. He fought the good fight, and was buried with all earthly honours, as a warrior beloved. Strong men sobbed like children at that grave, and although mysterious in its suddenness, we believe it was for the glory of God. Many were made to ask, "Am I ready to be called?" and we know of those who said, "I have never read 'Grace and Truth,' but I shall do so now." Truly "he being dead yet speaketh."

### JOTTINGS FROM JOSHUA.

THE spies gave to Rahab as a token of safety the *same* scarlet line by which they themselves escaped from the doomed city. What have we to proclaim to poor sinners but the cleansing power of that "precious blood of Christ," by which we ourselves have been delivered from wrath to come?

Four times we read Joshua rose *early*: 1, To cross the Jordan (3. 1); 2, To compass Jericho (6. 12); 3, To execute judgment (7. 16); 4, To victory (8. 10).

Defeat at Ai was the result of *sin* at Jericho. We are not always punished *where* we sin; but if our sin is unconfessed, it is *sure* to find us out.

All Israel suffered for the sin of *one* man. Individual sin oftentimes brings collective chastisement. Miriam's folly detained the camp of Israel seven days (Numb. 12. 15).

After the sin of Achan was judged, God gave Joshua nearly one *king* for each of the thirty-six *men* he lost at Ai (compare 7. 52, 12. 24).

The first command Joshua received after he crossed Jordan was *not*, Make sharp swords and go up against *Jericho*; but, Make sharp knives and circumcise the *children of Israel*. The Christian must first use the sword of the Spirit upon his own flesh before he applies it to the man of the world. T. B.

## DIE TO SELF—LIVE TO CHRIST.

2 Cor. 5. 17-21.

IT is a blessed fact in God's reckoning that every one who believes in Jesus has died in Him. God sees us to have been already condemned, executed, crucified, dead, buried along with Jesus Christ. O wondrous grace that substituted Christ for us, and has identified us with Him! Not only are we one with Him in death, but also one with Him in resurrection, being quickened, and raised up with Him, and seated together in the heavenly places in Christ. He took part of flesh and blood that He might redeem us, and then in resurrection linked us with Himself in life eternal. That is the thought in these words: "Because we thus judge that if one died for all, therefore all died" (R.V.): and the purpose of that being that "they who live should no longer live unto themselves, but unto Him who died for us and rose again." Self is the object of every unsaved man. He has no object beyond himself. Even his religion is for himself—it is to save his soul. Our religion is not to save our soul. The work is finished which saves. Our object ought not to be self, it ought to be Christ. If our object is self, it is foreign to our character as Christians.

This truth here goes very deep. The truth of seeking to please Jesus gets to the root of many a thing that we might not discern otherwise as evil. If self be our object, then that is just walking as men in the flesh. But the new man has Christ for his object.

"Wherefore henceforth we know no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we Him no more" (verse 16). The apostle knew believers in Christ as risen in Him. He looked on them as members of the body of Christ. He looked on them with the love of Christ. He knew no man after the flesh. The apostles had known Christ in the flesh when walking upon the earth. The two disciples on the road to Emmaus said, "We thought it was He that should have redeemed Israel." The Jews had put Him to death. Therefore all their hopes concerning Him were blasted. The apostle says, "We don't know Christ any more after the flesh, but we know Him by the Spirit as at God's right hand alive for evermore." Peter says, "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 1. 8).

It is a blessed thing we do know Him. When the Lord comes we won't meet a stranger, but one we have known and loved, and

we shall be with Him for ever. As the child would say, "Where is my home? Just where my father and mother are." It was not the house that made the home, it was the persons. And so we will be at home when we are with the Lord. We are strangers here. It is a blessed thought for us that when with Him we are at home. The very fact that we are strangers here, and we feel that we have so little in common with the world, is a pledge that we are not to be always here, but that we will be at home with the Lord. Here there is nothing but change. We are out of harmony with our surroundings, but when we get home all will be in harmony with the new life. J. R. C.

### ITTAI THE GITTITE.

IT was a day of trouble for David. Absalom had seized the throne, and his father—a king without a crown—was flying to the wilderness. It is in the hour of trial that the thoughts of many hearts are revealed. It is then that secret enemies like Shimei (2 Sam. 16. 5) come boldly forth, rejoicing that their hour has come and the power of darkness. But it is also then that secret friends, the true and faithful, take their stand openly for the Lord and His anointed. Ittai the Gittite was one of these. He had the opportunity to return to Jerusalem if he had been so minded. "Wherefore goest thou also with us?" said David; "return to thy place and abide with the king, for thou art a stranger, and also an exile. Whereas thou camest but yesterday, should I this day make thee go up and down with us? Seeing I go whither I may, return thou, and take back thy brethren; mercy and truth be with thee" (2 Sam. 15. 19, 20). In answer to this suggestion of David's we have one of the finest instances of devotion to be found in the whole range of Scripture. "And Ittai answered the king and said: As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be" (ver. 21). Ittai had counted the cost, and made his deliberate choice; and that choice consisted in this, that he would take his stand with the Lord's anointed, no matter what the cost might be. It might lead to death itself. He was prepared to be faithful, even "unto death." David was in rejection at this time; the usurper was on the throne. Ittai had no assurance whatever that the king of Israel would see Jerusalem again. We know

that the people increased continually with Absalom, and that his purpose was to gather all Israel to his standard—"as the sand that is by the sea for multitude" (chap. 17. 11). Compared with this array of supporters, David's forces were but a handful. Yet Ittai was unmoved by all these considerations. David in rejection, David without a throne, David outnumbered by his enemies—these opposing circumstances had no weight with Ittai. He had gone forth to be identified with the Lord's anointed, and in whatever spot David might be, there would Ittai be found.

We have here a striking and beautiful picture of our going forth "outside the camp" to the rejected Lord Jesus Christ. The usurper—Satan, the god of this world—is on the throne. The Lord's Anointed has been rejected, cast out—crucified. He is still the rejected and despised of men. As He is, so are we in this world. We are one with Him in death, burial, and resurrection. And as He suffered "without the gate," so the word comes to His redeemed, "Let us go forth, therefore, unto Him without the camp, bearing His reproach" (Heb. 13. 13). The people may increase continually with the enemies of God's Christ, and comparatively few may be found with the Rejected One. But those of a kindred devotion to Ittai of old will not be moved by any of these things. The darker the night of trial and rejection, the brighter their light shall shine, and the more intensely their devotion shall be manifested towards the person of their rejected Lord. It is not to a doctrine we go forth, nor to a creed, nor to an ecclesiastical system. We go forth "unto *Him*"—to a person, even the peerless person of the Lord Jesus Christ. It will cost something—it may cost much—thus to take a decided stand with the Lord's Anointed in the wilderness. But there shall be the consciousness of God's approval, and the joy of the Master's presence. Blessed are they who can say, like Ittai of old, "In what place my lord the king shall be, whether in death or life, even there also will thy servant be."

W. S.

## PEARLS PICKED UP.

From Letters of the late WILLIAM ROMAINE.

IF the whole world were mine, and I could purchase what I would with it, I would give it all to be a scholar made poor in spirit at Christ's feet.

Oh, this is a blessed life! No tongue can tell what a heaven it is to live by faith upon the Son of God.

## ADVICE TO A YOUNG CONVERT.\*

By JOHN WILSON, who died in Central Africa after 12 bright months of service.

SUMBU, LAKE TANGANYIKA, 6th Nov., 1898.

MY DEAR SISTER A—,

I got your letter two days ago containing news of the best kind, telling me of your conversion. It was like a drink of "cold water to a thirsty traveller" There is no more important day in the annals of one's life than the day in which one was brought to Christ—the day when the Cross of Christ ceased to have only a historical interest and become possessed of *personal, eternal* interest. Let me, as your brother in a double sense now (praise God !), give you a few verses that have often in the past, and now at the present yield their stimulus and help homeward and heavenward—1 Cor. 6. 19, 20: "*Not your own,*" &c. Reading these two verses, let your heart say :

"All for Jesus, all for Jesus,  
All my being's ransomed powers,  
All my thoughts, and words, and actions,  
All my days and all my hours."

In 1 Samuel 2. 30, there is a divine principle worth keeping mind of at every moment of the day: "Them that honour Me I will honour, and they that despise Me shall be lightly esteemed." When you hesitate in any course of action let this be your heart's voice: "I want to honour God in the matter." Linked with that, read Heb. 11. 24, 25. Moses in choosing looked into eternity, then decided. Never use the world's rules of profit and loss, but use heaven's. They may be learned only from the Book of God. Therefore another advice I would give you: Read much in the Book of God. Perhaps much of it may not be understood by you as you read at first, but then it is the work and the joy of the Holy Spirit to reveal Christ from the Word, and to the one who is truly wanting to know Him better He will be revealed. Luke 24. 45: "Then opened He their understanding." To His true disciples He opens the understanding. Never be ashamed of Christ. It may bring persecution that belongs to earth, but not to heaven, and He Himself said, "In the world ye shall have tribulation; but be of good cheer: I have overcome the world."

Writing on the same subject in another letter, he adds: "Oh, to think there is another in the family, in my home (the best in the world), saved. Had I ten thousand lives, and were there ten thousand Africas—with all their fevers, I should give them a life each for the sake of such a loving God who doth such wonders."

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\*From "GOD FIRST; or, From Darkest Africa to Brightest Glory."  
32 Pages. Illustrated. One Penny.





THE late W. H. Williams, of Dublin, once said in reference to this Scripture (Phil. 4. 19), "I have found a Bank Note of enormous value.

"The name of the Bank is that of 'My God,' and no man, save Jesus Christ, drew so largely on God as the Apostle who used the words :

"The promise to pay—'shall supply.'

"The amount—'all your need.'

"The capital of the Bank—'His riches in Glory.'

"The all-important signature—'Christ Jesus.'

"Having found this note, what shall I do with it? Lodge it to my credit, and finding my cheque book in verse 6, draw my cheques (make my 'requests') and be 'careful for nothing.'"

## HINTS AND HELPS FOR BELIEVERS.

"A declaration of those things which are most surely believed among us."

### VI. CONCERNING DISCIPLINE IN THE ASSEMBLY.

1 Thess. 5. 14, 15. 2 Thess. 3. 14, 15. 1 Cor. 5. 11, 13. Titus 3. 10.  
Gal. 6. 1.

IN the Church of God there are two classes of discipline. For the sake of distinction I might call them "*internal*" and "*external*." *Discipline* is a much misunderstood word. Usually amongst believers it is applied to "putting out of fellowship." This is a great mistake. The word in the original signifies *the parental dealing with the child*. It includes instruction, warning, rebuke, correction, patience, chastening; it includes every species of dealing which answers to the ways of a prudent parent with his child, and leaves as a final thing, a last resort, the "putting away from among yourselves" of 1 Cor. 5.

J. R. C.

VII. CONCERNING TESTIMONY.

1 Cor. i. 23, 24. Rom. i. 16. Phil. i. 27. Matt. io. 32, 33.  
Phil. 2. 15, 16.

**H**E that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water." It is not *he* that is an apostle, or evangelist, or a John Wesley, or a George Whitefield, but it is every believer. "He that believeth on Me;" one may say, "But I am only a private Christian;" "but you are a believer in the Son of God;" "but I am only a servant maid." "He that believeth on Me." "O, but I am only in the workshop with ungodly sinners right and left of me." Observe the words—"He that believeth on Me." Be it in a tramway car, or a railway carriage, or in the quieter retreats of life. "He that believeth on Me," what then? "Out of his belly shall flow rivers of living water." Not out of his long, preaching tongue, but out of his inmost, yearning soul, for that poor lost sinner. Not mere pools that will dry up in an hour or two, but "*rivers* of living water." Not giving a word in a railway carriage, and then shrinking back into your corner, thinking that you had done well that you did not altogether hold your tongue, but out of the very yearning of his heart flows the stream.

H. D.

VIII. CONCERNING NAMES.

Acts ii. 26; 5. 14. Phil. 4. 21. Acts 14. 22.

**I**T is important to maintain the titles of God's children as understood at the first. Now, "CHRISTIAN" is a name given to any person who follows Christ. "BELIEVERS" are a contrast to unbelievers, the believers having received the Gospel, the unbelievers refusing it. "DISCIPLE" is one who learns from and faithfully follows his Lord through trials and difficulties to the very end. "Let him deny himself and take up his cross daily and follow me," said Jesus. It is by the call of God that the child of God is a "SAINT"; he is called with "a holy calling." "BRETHREN" or "brother" gives the idea of relationship to one another as children of God the Father. Members of the body of Christ tells of union to Christ the Head in heaven, and to one another. This latter is the closest relationship, as each member loses his personality in one sense, all being connected with one another like the human body, and all are exhorted to keep the unity of the Spirit, and thus to express the oneness of the body practically (Eph. 4. 3, 4).

# SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING, ON

## EARTHLY GLORY, and HEAVENLY GRACE,

As manifested in the Reigns of David | As outshining in the Words and  
and Solomon, with events connected. | Works of our Lord Jesus Christ.

**The Gospel Scheme**, with Weekly Reading, Memory Text, Comparisons, Contrasts, and suggestive References on these subjects, 1/6 per 100, post free.

10th September.—**ALONE WITH GOD** (1 Kings 19, 1-18). *Mem. verse*, Psalm 46. 1, 2—"God is our refuge and strength, a very present help in trouble; therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

A hardened heart—The fear of man—An unanswered prayer—God's loving care—Rebuke, restoration, return—A great mistake.

**THE** story of the thrilling events on Carmel, in which the prophet Elijah occupied so lofty a position, and bravely stood for God, is closely followed by the narrative of a sad collapse, in which the weakness of even the strongest man as well as the goodness of God are plainly seen.

**AN IMPENITENT SINNER.** Jezebel is not softened, not subdued—famine, fire, and death only enrage and harden her. A picture of a sinner with heart steeled against God (Rom. 2. 5).

**ELIJAH'S FEAR AND FAILURE.** The threat of Jezebel to kill had a strange effect: "he went for his life." At the threat of a woman God's man ran. "The fear of man bringeth a snare" (Prov. 29. 25). See also Isa. 51. 12, Luke 12. 4, &c. Contrast with the three Hebrew children, Daniel, &c.; and remember the Lord Jesus, who, threatened by Herod (Luke 13. 32), about to be stoned by Jews (John 11. 8), and perfectly aware that the nails and spear were ready for Him, never turned aside one hairbreadth. If Jesus had swerved as Elijah did, what a calamity! Elijah should have stayed by his work and completed it—what a mercy that Jesus did! (See also John 17. 4; 19. 30.) **Requested that he might die.** This prayer was not answered. Elijah asked to die in a wilderness, under a juniper-tree. God had better in store—a triumphant ride in fiery chariot to the skies (Eph. 3. 20).

**GOD'S GRACE, CARE, AND PROVISION.** Though as a servant Elijah failed and lost sight of God, he was not forsaken by God. "Arise and eat," said the angel who came to serve him. This reminds of the scene on shore of Galilee lake (John 21. 9). Elijah fell asleep again, the angel visitor waiting on him all the time. (See Heb. 1. 14.)

**THE INTERVIEW ON HOREB.** We are not told why Elijah went there. It was a long journey. The place was noted—"a mount of God"—it would almost seem headquarters. There God appeared in the bush (Ex. 3. 1), and there Moses abode forty days "in the mount with God" (Ex. 24. 18). Here the prophet came, and here alone with God he was dealt with. "What doest thou here, Elijah?" This searching question implies that he ought to have been somewhere else. His answer contains a great many I's, a similar strain to the man of Luke 18, and was not a direct answer to the question at all. God then caused wind, earthquake, and fire to pass before His servant—tokens of His almighty power—a rebuke to his faint heart—humbling, convincing (as Job 41. 42), and preparing for the "still, small voice." Distress and tumult give way to peace, and God is not in the great noise of outward display, but in the voice of His Word, winning, wooing, converting. Like the appearing of Jesus—the voice of God to all who have ears.

**ELIJAH SENT BACK TO HIS WORK.** "Go, return," said the

Lord, and gave him instruction what to do, thus graciously restoring him to office and his work (2 Cor. 12. 9).

**ELIJAH'S CENSUS REVISED.** Only one—that's me. "I only," said the prophet. He thought he knew, but he was wrong—only 6999 out. "In that day" (Mal. 3. 17) the hidden jewels will be gathered—not one missing—and many who said, "I only," or "We only," shall find their calculations all wrong (2 Tim. 2. 19).

17th September.—**A WICKED DEED** (1 Kings 24. 1-16). *Mem. verse*, 1 Thes. 4. 6—"That no man go beyond and defraud his brother in any matter, because that the Lord is the avenger of all such, as we also have forewarned you and testified."

The Omniscient One—Rich, yet not satisfied—The humble neighbour—True to his trust—A king in a pet—Satanic plan—Possession disturbed—Punishment declared.

**T**HE same eye that compasses the unbounded universe observes the sparrow's fall; the Almighty who raises up kings and is the defence of nations is also the avenger of the poor and humble. This is the theme of our lesson to-day.

**AHAB'S PALACE.** Jezreel was the royal Windsor of King Ahab. Samaria was the capital of Israel, and Jezreel seemed to be a country palace. The king had pleasure-grounds there.

**NABOTH'S PROPERTY.** Close by the grounds of Ahab a humble man lived. He had been born there; his father and his forefathers had had this property—it was given them by God (Lev. 25. 23).

**AHAB'S PURPOSE.** The king thought he would like Naboth's little vineyard—it was not very large; it would not make a forest, only a "garden of herbs," so he proposed to buy or barter for it (Isa. 5. 8).

**NABOTH'S INTEGRITY.** "The Lord forbid it me." Even though it was a king proposed this, the man Naboth could not do it, and he gave his reason. Loyalty to his family, faithfulness to the Lord who gave it to them, justified Naboth in refusing. Faith in God and obedience to God may be thus shown (see Heb. 11. 23, 27; Acts 5. 29).

**AHAB'S COVETOUS PASSION.** Like a petted child, so unlike a manly king, he went to bed in a pet. His condition of mind was such that Satan could make easy prey of him. Covetousness ruined Achan (Jos. 7. 21), and Gehazi (2 Kings 5), and Judas, and many others. Covetousness makes thieves, liars, and murderers (see Luke 12. 15).

**JEZEBEL'S OPPORTUNITY.** This woman hated God and His people. Most likely Naboth's sturdy faith in God had roused her passion against him—he was doubtless one of the 7000 who did not bow to Baal. Recall the Hebrew children (Daniel 3), and Mordecai (Esther 3. 5). The Queen said: "I will give thee the vineyard," and set to work. Hypocritically pretending that Naboth had blasphemed God, she sent letters proclaiming a fast, and found false witnesses, the result being that Naboth was stoned. Just the way men treated the Lord Jesus (Mk. 14. 56).

**AHAB IN POSSESSION.** Now he had got the garden, was the king happy? Was Judas happy when he had the thirty pieces of silver? No, there is a conscience that will wake up and tell the evil-doer, perhaps when too late, of the evil that has been done and the judgment to follow. This came to Ahab in the person of Elijah, who found him out and pronounced his fate to him.

**AHAB AND JEZEBEL'S PUNISHMENT** (see 2 Kings 9. 26). As they had done, so was done to them. Twenty years passed before it was all fulfilled, but sure it came, and of haughty Jezebel the dogs only left the skull, feet, and palms for burial.

So retribution follows sin. "Be sure your sin will find you out," unless "blotted out" in God's mercy through the atoning blood of the Lord Jesus Christ. "Without the shedding of blood there is no remission."

*24th September.*—**TAKEN TO HEAVEN** (2 Kings 2. 1-11). *Mem. verse,* 1 Thes. 4. 17—"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

A good ending—Planned by God—Ready to go—Saying "Good-bye"—A trusty friend—A legacy of power—Sudden glory.

**W**ELL might Balaam say: "Let me die the death of the righteous, and let my last end be like his" (Num. 23. 10). The death of the believer is "falling asleep" and the end "with the Lord" (1 Thes. 4. 13-17). Our present lesson is concerning the glorious closing of Elijah's stormy life on earth and his translation to "brighter realms above."

**GOD'S GRACIOUS PURPOSE.** Out of His own goodness God designed the honour of a deathless passage to heaven. We can remember Elijah wishing to die in his own blind despair (1 Kings 19. 4); but God had a better end for him. Only one other man, Enoch, passed into heaven without passing through the grave. "From among the dead" Christ was the first to rise to God's right hand in glory (Acts 26. 23).

**ELIJAH'S READINESS.** There is no sign of alarm, or reluctance, or desire for lengthened days. Like Paul he could say, "I am ready" (2 Tim. 4. 6), and he "desired to depart," for it was "far better" (Phil. 1. 23). The believer who is right in soul is in like attitude, "looking for" the hour when the Lord will appear and call him home (Titus 2. 13). The unbeliever dreads that appearing.

**VISITING FAMILIAR PLACES AND FRIENDS.** Elijah knowing that his end on earth was close at hand, would, like Peter (2 Peter 1. 14), and Paul (Acts 20), and the Lord Jesus, in his journey to Gilgal, Bethel (where was the school of the prophet's sons), and to Jericho, speak words of wise counsel and confirm the faith of his brethren. Last days are precious; each day may, as it comes, be the last for us.

**TESTING ELISHA'S FIDELITY.** Three times over the prophet sought that his friend should leave him to journey alone, but he would not. Like Ruth clinging to Naomi (Ruth 1. 16), Ittai to David (2 Sam. 15. 22), and the disciples to Jesus (John 6. 67). How much Elisha foresaw we know not, but this he did know, that soon he would be parted from his loved master, and he would not willingly leave him—he would have lost much if he had.

**THE LAST TRIUMPH OF FAITH.** Jordan's stream braved the path of the two travellers, and God's call was onward. Elijah, in faith's energy, smote the flood; it parted; they passed over dryshod. Death's dark stream itself cannot hinder; there is a way through it; its waters shall not overflow the believer (Isa. 43. 2).

**ELIJAH'S OFFER AND ELISHA'S CHOICE.** A parting gift is offered, and a choice by Elisha falls to be made. "Give me a double portion of thy spirit," says Elisha. The double portion was the first-born's share (Deut. 21. 17), so what he asked for was a son's legacy—not double what Elijah had, but a large portion of it. "This is a hard thing," said Elijah. Perhaps, like the asking of James and John (Mark 10. 38), it involved hard things for the asker. Yet it was a good choice—the best. "If thou seest me," said Elijah, "it shall be"—this was a condition that involved constant expectancy and watchfulness.

**THE TRANSLATION.** Suddenly, as they talked, arrived the chariot, and the wind caught Elijah away from Elisha's side, and up to heaven

the prophet went. Elisha saw him go, the promise came true, and the mantle of Elijah became the property of his successor in the work. Many saw Jesus go into heaven; these also at Pentecost received the Holy Spirit to carry on His work. The translation of Elijah is a suggestive picture of the rapture of the saints when, in a moment, in the twinkling of an eye, they shall be caught up, changed, and clothed with immortality (1 Cor. 15. 51).

1st October.—**SOIL AND SEED** (Luke 8. 4-15). *Mem. verse*, Isa. 55. 11—  
“So shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”

The sower and his work—The great field—Wayside, stony, thorny soil—  
Good soil—The reward of the sower—Fruit, more fruit, much fruit.

**THE** parable of the sower, the first of a series of seven in Matthew 13 which unfold various truths concerning the kingdom of heaven. This one deals with the dissemination, reception, and retention or otherwise of the precious Word of God.

**THE SOWER, AND WHAT HE DID.** The Sower is “the Son of Man” (Matt. 13. 37). He is the great Head of all sowers, and the minor sowers are only such as are energised by Him. He “**went out to sow.**” Eastern fields being outside the walled cities or villages, sowing is done in the open country. Bearing precious seed, Jesus left his bright home on high to suffer and, in suffering, to sow. (See Psalm 126.)

**THE PLACE OF SOWING.** The soil is persons who are privileged to hear God’s good Word. The hearing brings the responsibility of receiving and obeying—“Take heed how ye hear” (Luke 8. 18).

**THE CHARACTER OF THE SEED.** It is God’s Word. A living Word, incorruptible, and abiding (1 Peter 1. 23); an unfailing Word (Isa. 55. 11); and a powerful Word (Heb. 4. 12). In sowing it is essential that right, true, and pure seed be used (2 Tim. 4. 2). Teachers, note this.

**THE VARIOUS KINDS OF SOIL.** All hearers are not alike. The Lord speaks of three grades of bad soil—wayside, stony, thorny; and three degrees of good—thirty-fold, sixty-fold, and hundred-fold.

**Wayside Soil.** Hard with traffic of all kinds, the seed has no reception at all, and Satan snatches it away “immediately”—these have ears, but they do not hear.

**Stony Soil.** That is, soil only thinly covering a rock—no depth, shallow. There is even joy in receiving the Word, but the root finds no depth to lay hold of. Temptation ensues, and collapse follows. Christ in the heart, not a mere profession, is what is required.

**Thorny Soil.** No one can serve two masters (Matt. 6. 24). If the thorns are not uprooted they will choke the wheat. Jesus and the devil cannot live together. “Sow not among thorns” (Jer. 4. 3).

**Good Soil.** That is a heart ploughed up with conviction of sin; in which sin is judged and abhorred; there the Word of God produces fruit to God’s glory—thirty, sixty, hundred-fold. Notice the prepositions: *By* the wayside, *on* the rock, *among* thorns, and *in* (R.V.) the good ground.

**THE SOWER’S REWARD AND JOY.** “Herein is My Father glorified” (John 15. 8). “He that soweth and he that reapeth may rejoice together” (John 4. 36). The ground that brings forth herbs for them by whom it is dressed receiveth a blessing from God (Heb. 6. 7). All Christ’s work and the Holy Spirit’s activity were and are for this end, that out of the barren soil of man’s life much fruit to God might be produced. Apart from the True Vine no fruit can be brought forth (John 15. 5).

### THREE DAYS.

- 1 The Dayspring - Luke 1. 78
  - 2 The Daysman - Job 9. 33
  - 3 The Daystar - 2 Pet. 1. 19
- The Dayspring points to the *birth* of Christ, the Daysman to His *mediation*, and the Daystar to His *coming*. T. B.

### FOUR P'S IN PSALM FORTY-TWO.

- 1 David panting - verse 1
  - 2 David pouring - verse 4
  - 3 David pouting - verse 5
  - 4 David praising - verse 11
- T. B.

### CHRIST ALL IN ALL.

- |                                 |                         |               |                      |                                |
|---------------------------------|-------------------------|---------------|----------------------|--------------------------------|
| Having life, 1 John 5. 12 -     | -                       | -             | -                    | Live to Christ, 2 Cor. 5. 15   |
| Having lips, Heb. 13. 15 -      | -                       | -             | -                    | Speak to Christ, Acts 7. 59    |
| Having utterance, 1 Cor. 1. 5 - | -                       | -             | -                    | Speak for Christ, Matt. 10. 32 |
| Having time, 1 Cor. 7. 29, 30 - | -                       | -             | -                    | Occupy for Christ, Luke 19. 13 |
| Be holy, 1 Peter 1. 15 -        | For Christ is holy,     | -             | -                    | 1 Peter 1. 16                  |
| Be humble, 1 Peter 5. 5 -       | For Christ was lowly    | Matt. 11. 29; | Phil. 2. 5-9         |                                |
| Be forgiving, Luke 11. 4 -      | For Christ has forgiven | -             | Col. 3. 13           |                                |
| Be patient, James 5. 7 -        | For Christ suffered     | -             | Heb. 12. 2           |                                |
| Be zealous, Rev. 3. 19 -        | For Christ laboured     | -             | Ps. 69. 9; John 9. 7 |                                |
| Be prayerful, 1 Thes. 5. 17     | For Christ is Mediator  | 1 Tim. 2. 5   | J.E.W.               |                                |

### DAILY BILL OF FARE.

- Daily searching in the Word  
Acts 17. 11
- Daily gathering precious store  
Ex. 16. 4, 5
- Daily bread get from my Lord  
Luke 11. 3
- Daily praising Jesus more Ps. 72. 15
- Daily taking up the cross Lu. 9. 23
- Daily dying I shall be 1 Cor. 15. 31
- Daily watching. Count but loss  
Prqv. 8. 34
- All things till His face I see  
Phil. 3. 8 J.M.H.

### THE WRATH OF GOD.

- The duration of it Rev. 14. 10, 11
- The subjects of it - John 3. 36
- The certainty of it 2 Thes. 2. 11, 12
- The nature of it - 2 Thes. 1. 9
- The place of it - Rev. 21. 8

### BUT

- Salvation is free - Isa. 55. 1
- Salvation is full - Luke 2. 29, 30
- Salvation is everlasting Isa. 45. 17
- Salvation is now - 2 Cor. 6. 2
- Salvation is costless - Eph. 2. 8
- W. S.

### REDEMPTION'S TYPE AND THEME.

- |                               |   |   |   |   |   |   |                   |
|-------------------------------|---|---|---|---|---|---|-------------------|
| Bondage in Egypt, -           | - | - | - | - | - | - | Ex. 1. 14         |
| Blamelessness of the Lamb -   | - | - | - | - | - | - | Ex. 12. 5         |
| Bason of blood -              | - | - | - | - | - | - | Ex. 12. 22        |
| Bunch of hyssop -             | - | - | - | - | - | - | Ex. 12. 22        |
| Beginning of months -         | - | - | - | - | - | - | Ex. 12. 2         |
| Brought to God -              | - | - | - | - | - | - | Ex. 19. 4         |
| Bitterness of the Egyptians - | - | - | - | - | - | - | Ex. 12. 30 J.E.B. |

### THE BELIEVER'S PATHWAY.

#### A PATHWAY OF

- F**AITH Heb. 11. 8; Phil. 4. 6
- F**AVOUR - Ps. 5. 12, 91
- F**ELLOWSHIP with Christ  
1 John 1. 3; 1 Cor. 1. 9
- L**IGHT Prov. 4. 18; 1 Jno. 2. 9, 10
- L**IFE Psalm 16. 11; 1 John 3. 14
- L**OVE Eph. 5. 2; 1 John 2. 5, 6

- P**EACE Luke 1. 79; Isa. 26. 3
- P**ROGRESS Ps. 84. 7; Ph. 3. 13, 14
- P**RIVILEGE Jn. 14. 23; Eph. 2. 18
- T**RIBULATION John 16. 33
- T**RUST Is. 50. 10; Psalm 37. 5
- T**RIUMPH  
Psalm 59. 12; 1 Chr. 19. 13

- I am the Lord which leadeth thee - Isa. 48. 17
- I will lead thee in paths not known - Isa. 42. 16 E.A.H.

THE SEATS OF THE BIBLE.

1. The Seat of *God*, - - - - Job xxiii. 3; Ezek. xxviii. 2
2. The Seat of *the Scornful*, - - - - Psalm i. 1
3. The Seat of the *Image of Jealousy*, - - - - Ezekiel viii. 3
4. The Seat of *violence*, - - - - Amos vi. 3
5. The Seat of *Moses*, - - - - Matthew xxiii. 2
6. The Seat of *Satan*, - - - - Rev. ii. 13
7. The Seat of *the Beast*, - - - - Rev. xvi. 10

1. The Seat of *God* is His throne in the heavens, on which He sits governing the nations (Isaiah xl. 22).

2. The Seat of *the Scornful* is occupied by the "despisers, who wonder, and perish" (Acts xiii. 41).

3. The Seat of the *Image of Jealousy* answers to the "Man of sin sitting in the Temple of God" (2 Thess. ii. 3, 4).

4. The Seat of *Violence* is presently occupied by heartless men, in the oppression of the poor (James v. 4).

5. The Seat of *Moses*, for the administration of law.

6. The chief place of wickedness in any town can safely be called *Satan's Seat*.

7. The Seat of *the Beast* is his temporary head-quarters during his brief reign on earth.

T. B.

CALVARY—VOICES FROM.

- |                                    |                              |
|------------------------------------|------------------------------|
| 1. Of Intercession, Luke xxiii. 34 | 5. Of Humanity, John xix. 28 |
| 2. Of Mercy, Luke xxiii. 42        | 6. Of Victory, John xix. 30  |
| 3. Of Affection, John xix. 26-27   | 7. Of Death, Luke xxiii. 46  |
| 4. Of Desertion, Matt. xxvii. 46   |                              |

ACCORDING TO HIS RICHES.—Phil. iv. 19.

- |  |                       |
|--|-----------------------|
| My God shall supply all your need, - - - -           | Phil. iv. 19          |
| For He knoweth it, - - - -                           | Matthew vi. 8         |
| Therefore; take no thought, - - - -                  | Matthew vi. 34        |
| Live not in careful suspense, - - - -                | Luke xii. 29 (margin) |
| Be careful for nothing, - - - -                      | Phil. iv. 6           |
| But wait on the Lord, - - - -                        | Psalm xxxiv. 10       |
| Rest in Him, - - - -                                 | Psalm xxxvii. 7       |
| Be content, - - - -                                  | Hebrew xiii. 5        |
| Looking unto Jesus, - - - -                          | Hebrew xii. 2         |
| Who is the same yesterday, to-day, and for ever, - - | Hebrew xiii. 8        |

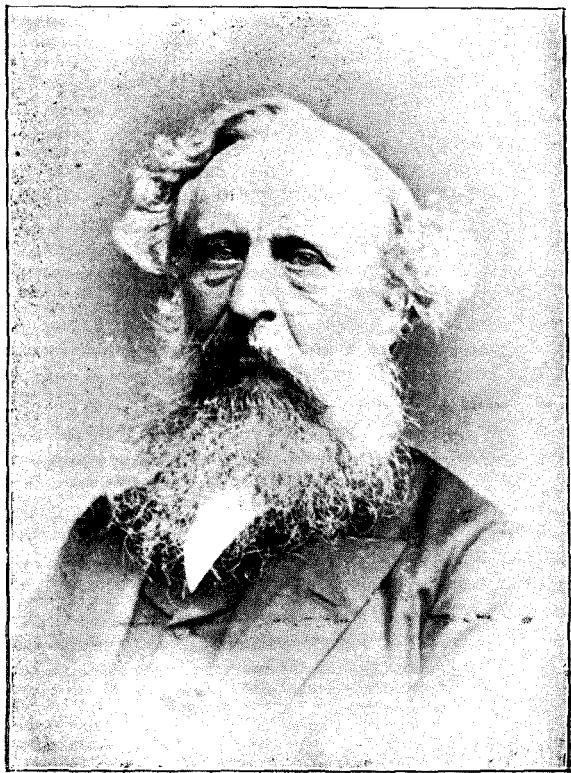
E. A. H.

NOTHING.—ANYTHING.—EVERYTHING.

- |   |                    |
|---|--------------------|
| NOTHING.—With God <i>nothing</i> shall be impossible, - - | Luke i. 37         |
| Without Me ye can do <i>nothing</i> , - - - -             | John xv. 5         |
| In <i>nothing</i> be anxious, - - - -                     | Phil. iv. 6 (R.V.) |
| Lacked <i>nothing</i> , - - - -                           | Luke xxii. 35      |
| ANYTHING.—If ye shall ask <i>anything</i> , - - - -       | John xiv. 14       |
| He shall receive <i>anything</i> , - - - -                | James i. 7         |
| Is <i>anything</i> too hard for the Lord, - - - -         | Genesis xviii. 14  |
| Lacked ye <i>anything</i> ? - - - -                       | Luke xxii. 35      |
| EVERYTHING.—In <i>everything</i> by prayer, - - - -       | Phil. iv. 6        |
| In <i>everything</i> give thanks, - - - -                 | 1 Thess. v. 18     |
| I know that Thou canst do <i>everything</i> , - - - -     | Job xlii. 2        |
| Let <i>everything</i> . . . Praise the Lord, - - - -      | Psalm cl. 6        |

B. C. M.





*From a Photograph.*

MR. HENRY GROVES.

## HENRY GROVES.

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**H**ENRY GROVES, the eldest son of Anthony Norris Groves, missionary to Persia and India, was born at Exeter, in Nov., 1818. Together with his brother Frank, who was a little more than a year his junior, he had for his earliest teacher, Mr. Henry Craik; afterwards so well known in connection with Mr. George Müller, of Bristol, and was linked up with Lord Congleton, Dr. Cronin, and other devoted servants of God. He was ten years old, and his brother was nine, when they accompanied their parents and John Kitto through St. Petersburg and Moscow to Baghdad. They commenced their travels in May, 1829, and continued them till December. The fatigue and danger of that long journey early taught the boys to endure hardness; but those travelling experiences were as nothing to what lay in store for them at their destination. In April of the following year, the plague broke out in Baghdad, and the mortality often considerably exceeded a thousand a day. Fifty unburied corpses might be seen during a walk of 500 yards, and the wails of naked and starving children who roamed the streets were heart-breaking. When this calamity was at its height, an inundation of the river took place. Upwards of 5000 houses crumbled, and in many cases crushed the inhabitants, but a small strip of rising ground at the end of their street saved the missionary's family from the water entering their dwelling. Mrs. Groves had died of the plague, and the stricken household presently found themselves, after the subsiding of the water, threatened with another danger—the doomed city was besieged by a Turkish army. Bullets were constantly flying overhead as they slept on the house-top, and bands of robbers broke once and again into the house, carrying off whatever they chose. During all this time the necessities of life had risen to an enormous price, and the food so dearly purchased had to be eaten at night and in the cellar, to prevent its falling into the hands of the lawless and starving mob.

At length deliverance came, and also fresh missionaries from England. The boys' deaf tutor (afterwards the celebrated Dr. Kitto) returned home, and the friends who arrived took up their education to some extent; but so terrible were the experiences of those days, that Mr. H. Groves said that after leaving England, he cannot remember that he was a boy at all. The brothers continued in Persia till 1834, when they went to India and joined their father in many efforts to establish a self-supporting mission. Converts among the

Hindoos becoming outcasts, it was thought by farming, silk, and other industries to give them some means of livelihood. Partly through inexperience, but more on account of the impossibility of producing profitably alongside of native labour, these schemes failed one after another. After ten or twelve years Mr. A. N. Groves' health broke down, and he came to England in 1852, and died in the house of his brother-in-law, Mr. George Müller. Meanwhile Mr. Henry and Mr. Frank Groves had been appointed jointly superintendents of a sugar-refining factory in South India. For many years this prospered very fairly in their hands, but, after 1857 (the year of the mutiny), the price of the raw material rose to double what it had previously been, and was no longer remunerative.

During that year Mr. H. Groves had visited England, and Ireland, and also America, and was deeply impressed with the work of revival which he witnessed. He longed to be free to give himself wholly to the work of the Gospel, and the way for this was made plain in 1862, when the Indian factory was sold to a native firm without occasioning loss to the original shareholders. The following year found Mr. Groves commencing the service on which he had set his heart in Bristol, and in 1868 he paid a visit to Kendal, for a few weeks as he thought, but here he settled, and though constantly travelling over the United Kingdom in the service of the Gospel, during the following three-and-twenty years it never ceased to be his home; and here he fell asleep on Thursday afternoon, 2nd July, 1891, after some fourteen months' illness. In May, 1890, a chill he took brought to light a serious state of vital organs in the form of a sudden paralytic weakness. His gracious Master kindly enabled him, even after this, to minister the Word now and then to the Kendal Assembly, and to pay some visits to fellow-sufferers, and to continue, more or less, his Bible readings in his own house, warned though he was that all mental exertion was dangerous, and might be at any time fatal. On 22nd April, he took part with Gen. Halliday at the burial of a much-esteemed sister in Christ, at Kendal, from which time long-standing disease made rapid progress. Yet so gentle, that by God's blessing on medical care, and on most affectionate and skilful nursing, paroxysms of suffering were avoided, and almost to the day before his death he was able to move to a sitting room. Mrs. Groves' invalid state—almost as feeble as himself—made God's fatherly kindness in this all the more marked. Specially also the arrival from India, a few

weeks before, of his nephew and nieces, Mr. and Mrs. Frank Groves and Miss Groves. To these he had been, in former days, almost as a father as well as uncle.

Thus in the midst of family life, and in what he still could do of pastoral and teaching work, did he "finish his course," as he had, by God's grace, and by God's special calling to public ministry, in early life begun it.

The funeral at Kendal, 7th July, was largely attended; and Mr. James Wright, of Bristol, reminded those present of the aim of our departed brother in his ministry: (1) to teach what was "noted in the Scripture of Truth"; (2) to point to Him who said, "I am the Truth"; and (3) to exhort God's children to "walk in the truth."

### "THIS SAME JESUS."

Extracts from an Address by JAMES WRIGHT, of Bristol.

"Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1. 11).

**N**OTHING plainer or more simple could be imagined than this testimony of the angels. Listen to it.

"THIS SAME JESUS."—An emphatic word. It fixes the identity of the Person of the One who is coming. It is as much as if the angels said to John, "Now, John, that Jesus on whose bosom you reclined at supper is coming again." It is as much as if they said to Peter, "Peter, that Jesus who looked upon you when you basely denied Him, and when by that look He melted your heart, and by prayer to the Father beforehand upheld you in that distressful moment—Peter, that same One is coming again." It is as much as if they said, "You, all of you, remember how the little children came in groups around Him, and how He put His hands on their heads. It is that same Jesus who is coming. He will come in very different form, but it is *the same Jesus!*"

In effect, for us it is just this, the Jesus of the Gospel is coming again. Oh, isn't it lovely that we shall see that same Jesus who met that poor, defiled woman at the well, and who, just by His holy finger, without any unnecessary probing, revealed her to herself, and made out of that defiled sinner a worshipper such as the Father seeks! He is coming again, and we shall see Him, the same Jesus.

He is the same Jesus now to any tired one here who has been toiling all the night and taken nothing, and is discouraged at

the non-success of his labour. That same faithful Friend is coming, who resorted again and again to the beloved ones of His heart at Bethany, and whose heart is just the same now, for how often He comes to us!

It is the same Jesus who on the mountain top looked across the water through the midnight darkness and saw His disciples "toiling in rowing," and the wind "contrary." And he does that over and over and over again in the experience of His tempest-tossed ones. And it is He who is coming again; it is not a stranger; it is the One we know by the gospels and the teachings of the Holy Ghost in our every-day life.

"WHO IS TAKEN UP."—We are "called unto the fellowship of His Son Jesus Christ our Lord," and as surely as you and I walk this earth, the law of gravitation shall be set at naught, as in His case, and we shall rise into the air. How? I cannot tell you. What is that to God? "Why should it be thought a thing incredible with you that God should raise the dead," or that all human bodies should rise up into the air?

"FROM YOU."—It was a parting then; but what does He say in another place? "It is expedient for you that I go away." If His being taken from them was an expedient thing, what is His coming again? A satisfying thing. Let us submit to the expedient thing in the light of the satisfying thing. We have the warrant to say every moment of our life, "I shall be satisfied." And when will that be? When He comes in glory, and we shall be like Him.

"INTO HEAVEN."—That was His proper home. The sorrow of the Cross was a shadow over all His earthly life, but He faced it—He knew what was before Him. Have you thought of the difference between His experience and ours? God puts a veil before our eyes. He does not make known to us the events of the days and months to come. Oh! what should we do if we could look through all the coming years? We could not bear it—it would spoil all our joy, and unfit us to bear present trials; but to Him all was open. Ah, it was a solemn business for which He left His Father's home! But isn't His home-going blessed? Oh, how He did long for the moment when He should go home! And in the full foresight of the glory that awaited Him, He did the lowliest thing (John 13. 1-5), and we should be prepared to do the most menial thing for the glory before our eyes.

"INTO HEAVEN."—His home. Did he mean to be there alone? No; go on to chapter 14. and you read, "I go to prepare a place for you."

"He'll not live in glory and leave me behind."

His God is our God, His Father is our Father, and His home is our home.

"SHALL SO COME."—Not "*may*" or "*perhaps*." It is certain, nay, far more certain than anything we see. The Word of God cannot be broken. "He that shall come, *will* come, and *will not tarry*."

"IN LIKE MANNER."—Now, how did He go? "A cloud received Him out of their sight." Then He is to come in the clouds of heaven? Yes; He went up as the risen, glorified Son of God, in power and great glory, and took His seat at the right hand of God. Psalm 24. opens our ears to the wave of tumultuous joy, shall I say, that filled all heaven when He went in—"Lift up your heads, O ye gates," &c. Then the antiphon comes, "Who is this King of Glory?" The Lord, strong and mighty; the Lord, mighty in battle; the Lord, who slew all His foes by being slain—

"Trode all His foes beneath His feet  
By being trodden down."

And He will come down from that place of glory, the immediate presence of God, to take hold of you and me, and lift us up to heaven. Was there ever such love, such grace! "Behold what manner of love the Father hath bestowed upon us," and the Son bears to us who believe, that He is going to take us to be with Himself!

Now, this is called "the blessed hope." Is there anything like it, or that so satisfies the soul? Then, do let us ask the Holy Spirit to make it a more bright and purifying hope. "Every man that hath this hope in Him, purifieth himself, even as He is pure."

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## A WORD TO DOUBTERS.

Read carefully John 3. 36 and 5. 24, and Acts 13. 38, 39.

IF all the shalls in Scripture meant perhaps,  
And all the haths meant simply hope to have,  
And all the ares depended on an if,  
I well might doubt.  
But since our Saviour-God means what He says,  
And cannot lie,  
I trust His faithful Word, and know that I  
Shall surely dwell throughout eternity  
With Him whose love led Him for me to die,  
E'en Christ Himself.

## WHAT TO PREACH.

"We preach Christ crucified" (1 Cor. 1. 23). "We preach not ourselves, but Jesus Christ the Lord" (2 Cor. 4. 5). "He preached unto them Jesus and the resurrection" (Acts 17, 18).

THESE three passages give us the subject-matter of apostolic preaching. They preached Christ crucified and risen. They pointed to a glorious Person—One who was dead, but was alive for evermore—One whose Blood could cleanse the foulest stains, and whose power could keep all who believe on His Name unto salvation, ready to be revealed in the last time. Your message and mine to a perishing world is the same—to tell of One, to point to One, who can save to the uttermost all who come unto God by Him.

Christian workers are sometimes found saying to themselves, "What subject shall I take up to-night?" But why always a *subject*? Why not an object—the Object, the Person of the great Redeemer? There is all the difference in the world between *subjective* and *objective* preaching. You may choose a subject, and analyse it, and divide it up into "heads," and thresh them out one after another, and have even "something to say;" but you will fail to reach hearts if you fall short of pointing them to the Person of Christ.

The preaching that is the means of awakening and saving is preaching that directs lost ones to a crucified and risen Christ. "I, if I be lifted up, will draw all unto Me." It is written, "Look unto Me, and be ye saved." John the Baptist pointed to Christ, saying, "Behold the Lamb of God," and there were immediate "signs following." Philip, in dealing with the eunuch of Ethiopia, preached unto him *Jesus*. If we are in the leading of the Holy Spirit, we shall be led to unfold the beauty and glory of Christ—the sacrificial efficacy of His death, and the power of His risen life.

There are those who seem to think they will honour the Spirit by preaching the Spirit's work to the sinner; but this is a mistake, for the office of the Spirit is to take of the things of *Christ*, and show them unto us. The Spirit does not "preach Himself," if we may so speak. He exalts Christ. He reveals Christ. Therefore, let the burden of our message be *Christ*.

We must also remember that we are not preaching Christ if we are merely making appeals to people to believe. They must be told what they are to believe. They must be pointed to *Him* on whom they are called to believe. There are preachers whose addresses are almost entirely made up of appeals. Then there are others who dwell almost entirely on the disease of sin

and the danger of the sinner, and have very little to tell of what *Christ has done*. When we hear the Gospel thus preached—with the Gospel almost entirely left out—we feel inclined to say to the preacher, “Now, tell the people something about Jesus.” It is important that sin should be described, and the sinner’s danger pointed out, and appeals made; but the centre and burden of our testimony is the Gospel of Christ—the Christ of the Gospel.

The apostles said, “We preach not ourselves.” We are not called to preach self, whether it be good self or bad self. The true preacher of the Gospel, whatever the measure of his gift may be, is one who *stands aside* and, as it were, says, “Never mind me; look past me altogether; I am going to point you to the Person of the Son of God.” This is *objective* preaching—the preaching that allures, and attracts, and emancipates. This is the preaching that exalts Christ, and honours the Spirit, and glorifies God. We must let the people see Christ, and we must *stand aside* that they may see Him.

W. S.

## PEARLS PICKED UP.

From Letters of the late WILLIAM ROMAINE.

God’s Word and Spirit will teach you nothing about yourself but what will humble you to the dust, and keep you there.

Whatever a man sees in himself great or good, is an absolute hindrance to the enjoyment of Jesus.

I am still a poor dependent creature, sitting very low at the feet of my dear Teacher, and learning to admire that love of His which brought me down, and keeps me down at His feet. There be my seat till I learn my lesson perfectly.

Where Jesus is, nothing need be feared, because nothing can hurt. His power will bear you up in temptation, sickness, poverty, and death.

We only want more faith to make Him more precious and ourselves more happy.

Christ has become my one study, but I am a dull scholar. What I have already learned makes me count all but dross for Him. My vileness is most felt in His clear light. The more precious He grows, the more humbling views I get of myself. As Christ rises, self falls.

Happy for you and me if every disappointment leads us nearer to God.



## THE GOD OF PEACE.

Heb. 13. 20; 1 Thes. 5. 23.

**C**HRIST Himself is our peace, "Heavenly-made peace through the blood of His Cross;" and "there is therefore now no condemnation to those that are in Christ Jesus," and thus as redeemed ones we have peace with God through our Lord Jesus Christ having finished the work of atonement on Calvary.

But there is a peace into which we enter as God's children, as we cast our burdens on Him, and make our requests known in faith to our Father—a peace passing understanding, that shall guard our hearts and our thoughts in Christ Jesus (Phil. 4. 7 (R.V.)). And still beyond this we find a deeper and fuller peace as the fruit of communion and of obedience: "*And the God of peace shall be with you*" (verse 9). It is at this blessed result of the indwelling of the God of peace that we want to look with Paul.

In Eph. 6 we read of the spiritual hosts of wickedness in the heavenly places that withstand our way to God, and of the "whole armour" given to us which ensures a perfect victory, for the battle is not ours, but God's. Christ having for us "destroyed him that had the power of death," our wrestling is with a conquered foe. We notice the Satanic methods of warfare, by wiles and darts. He does not draw up his hosts to meet Christ, but to meet us in our helplessness, seeking whom he may devour. Christ settled for us with him on Calvary, and it needs no second fight. Only let us remember it is CHRIST, and not we, against all the power of Satan. Resist, and he will flee; stand in the consciousness of a finished victory, and his power is broken. Our warfare is to "withstand." Standing, as it were, here with our armour on, and there, within the veil, having entered into Christ's perfect rest, being made to sit together in heavenly places in Christ Jesus, for "There is a path which no fowl knoweth, and which the vulture's eye hath not seen" (Job 28. 7). The fierce lion passeth not by it; it is the path of communion, where the blood is sprinkled before the throne. It is here the blessed work is done of the promises of 1 Thes. 5 and Heb. 13.

"Faithful is He that calleth you, who also will do it." Let us put our hand in His, helpless as we are for this mighty work, that He in us may fulfil all the good pleasure of His goodness, and the work of faith with power (2 Thes. 1. 11). The promise is very distinct, and with Him is no variableness, neither shadow of turning. We read concerning things that are little

upon the earth, but are "exceeding wise," that "the spider taketh hold with her hands, and is in king's palaces" (Prov. 30. 28). So may we, worthless and feeble in ourselves, take hold of the Almighty hand stretched out to us, and enter, as heirs with Christ Himself, into the very treasury of heaven, where he has gone in as our forerunner, to claim for us "all spiritual blessings in heavenly places in Christ" (Eph. 1. 3).

A. E. W.

## JOTTINGS ON JUDGES.

THE dew was *first* on the *fleece*, then on the *ground*, and so blessing must come to the *world* through the *Church*. Christ's sheep must first be *drenched* with the Spirit, and then *wrung* out in self-denying service.

Three hundred *men* who lapped the water like *dogs*, led on by a *barley-cake*, thoroughly routed the hosts of Midian (Judges 7. 6-13).

Never was victory more of God than that given to Gideon. He came upon the camp of Midian, when they had "*newly set the watch*," not when they were tired and worn out, but when the sentry would be all alive and on the alert.

Gideon made a brilliant beginning, but his end was dark and sorrowful. He began by throwing down the altar of Baal in his father's house, and building an altar to the Lord, but at the close of his life he made an ephod which became a snare to him and the nation.

Gideon had learned that a "soft answer turneth away wrath." He was not by any means a *soft man*, but he had the art of conciliating offended brethren. (See chapter 8. 1-3.) T. B.

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## SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

8th October.—**CHILDREN WELCOME** (Mark 10. 13-22). *Mem. verse.* Mark 10. 14—"But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God."

A Friend for little children—The hinderers rebuked—A far-reaching "come"—How to "come"—In His arms; on His bosom—The rich young man, a contrast.

THE record contained in the present lesson is one of the gems of Gospel story. We have in it revealed the tender and simple love of Jesus to the very young. "Young children," Mark calls them; in Matthew 19. 13 they are called "little children"; and in Luke 18. 15, "infants."

**THE CHILDREN AND THEIR TRUE FRIEND.** Children need Jesus, and cannot be brought too soon. Every parent and teacher who knows the Lord and loves the children will "bring" them in prayer to Jesus; and bring Jesus to children in teaching. See Timothy, Samuel, &c. Better far to bring children to Jesus than leave them a fortune.

**THE DISCIPLES' MISTAKE.** The only reason for their act must have been that they thought the little ones of no importance, and possibly the Lord too great to take notice of them. Oft and again Jesus taught otherwise (see Matt. 11. 25; 18. 2-10; Luke 9. 47; 18. &c.). "**Jesus was much displeased.**" To put a hindrance in the way of a little one grieves the loving heart of Jesus and earns His rebuke.

**JESUS' WORDS OF WELCOME**—"Suffer the little children to come unto Me." The special "come" of Jesus to the youngest this is. No age unwelcome—the earlier the better and easier. Coming to Jesus in not an intellectual nor educational act, but an act of faith and work of grace on the heart. The youngest trust best, and can obey easiest. "**Of such is the kingdom of God.**" That is, not so much as to age or stature, but as to spirit and character, for all who truly come to Him, do come in the self-emptying and simple, trusting character of little children (Matt. 18. 3).

**JESUS' WAY WITH CHILDREN.** "He took them up in His arms, and put His hands upon them, and blessed them." Those who brought the little ones desired a "touch"—they got an embrace. "In His bosom" (Isa. 40. 11), near the warm, throbbing heart of the Son of God—who would not be there?

**JESUS AND THE RICH YOUNG RULER.** This forms a setting to the preceding narrative. The little, the simple, the babes, are welcome freely, and the educated, the rich, and exalted are sifted, and tested, and found unfit to enter the kingdom by the lowly door that the children and child-like enter by (John 10. 9). The young ruler had done much, and was willing to do more, yet he was not saved nor accepted by Jesus; the children had done nothing, nor had they promised or purposed to do anything, yet they found a place in Jesus' bosom. The young ruler went away sorrowful because he had great possessions (a strange source of sorrow, yet an often source of sorrow); the children had gone happy in the loving blessing of the Lord Jesus. "The blessing of the Lord, it maketh rich; and He addeth no sorrow with it" (Prov. 10. 22).

*15th October.*—**BLIND BEGGAR BLESSED** (Mark 10. 46-52). *Mem. verse*, Mark 10. 49—"And Jesus stood still, and commanded him to be called. And they called the blind man, saying unto him, Be of good comfort, rise; He calleth thee."

In the cursed place, in the dark, and in poverty—An ear to hear—Quick to act—An effectual cry—Jesus waiting—Need confessed and met—Right use of new faculties.

**THE** theme of our present lesson, a blind beggar having his eyesight given him, must prove interesting and suggestive.

**THE PLACE AND CONDITION OF THE BLIND MAN.** Near to and a dweller in Jericho, the place of the curse (Josh. 6. 26; 1 Kings 16. 34); sitting by the wayside (Matt. 22. 9), and in utter darkness (Matt. 4. 16); begging from the passer-by (1 Sam. 2. 8).

**WHAT THE MAN HEARD.** He could not see but he could hear, and he heard that Jesus of Nazareth passed by. That conveyed to his mind the thought that this was his golden opportunity—Jesus had never before been within his reach—would never again be so near—the blind man acted promptly, vigorously, earnestly. Above the noise of the passing throng rose the cry of need, "Have mercy on me!" Note the definite knowledge of his need, and the directness of his appeal.

**WHAT THE MANY SAID.** They did not feel his need—their hearts were not tender enough to sympathise and encourage the poor man: they “charged him that he should hold his peace,” but all the more he cried. It is ever so with every awakened soul.

**WHAT JESUS SAID AND DID.** “Stood still”—the march to Jerusalem was stopped—God’s Son paused in His way in answer to that cry: “commanded him to be called”—a contrast to the “hold your peace” of the unkind crowd. “Be of good comfort, He calleth thee”—what glad sound to that agonizing beggar; better words had never reached his ear. The same words can be spoken, in His name, to every poor, dark sinner—He “calleth thee out of darkness into light” (1 Peter 2. 9).

**WHAT THE MAN DID.** Acted at once—no delay—did not find time to adjust his ragged dress to decency—away they went—“he cast them away”—they were “dross and dung” (Phil. 3. 8) compared with the sweet light Jesus could give and he expected to get. So acts faith. “Haste” is in accord with salvation (Gen. 19. 17; Isa. 51. 14). “What wilt thou?” The Lord would have a specific expression of the man’s need—the question was unnecessary except to draw confession of definite need from the man. It is good to “tell Jesus” exactly our need, though He knows it.

**SIGHT RECEIVED AND RIGHTLY USED.** Immediately, a free gift, the man received the precious, priceless boon, and used that sight to follow his Benefactor; how far he followed we know not—we lose sight of him following Jesus (John 8. 12).

*22nd October.*—**A KING ON AN ASS** (Mark 11. 1-11). *Mem. verse,* Zechariah 9. 9—“Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass.”

The King on the way—His lowly character and way—The omniscience of Jesus—The borrowed ass—The fickle crowd—The outlook from Olivet.

**THE** entry of Jesus into Jerusalem is recorded in all the four Gospels (Matt. 21; Mark 11; Luke 19; John 12). There is conscious dignity, calm, meek, and lowly, in the Lord’s approach to His own royal city, though well He knew what the end of His visit at this time would be.

**THE APPROACH TO THE CAPITAL.** From Jericho, where He had cured the blind man, and stayed with Zaccheus, to Bethany, where He found the weeping company and dead Lazarus, whom He raised, He now reaches Bethphage and the Mount of Olives in His journey towards Jerusalem.

**PREPARATION NECESSARY.** Zechariah, chapter 9, verse 9, foretold exactly how the King would come, and this must be fulfilled to the letter. “A colt” was one thing needed, and Jesus knew just where to find one. He could tell the exact spot, and what would happen when His disciples sought to loose him. Nothing is clearer taught in Scripture than the omniscience of Jesus (John 1. 48, &c.). “The Lord hath need of him.” This is a sufficient reason for impressing the man’s colt into the service of the King. There is no answering against this call.

**THE LOWLINESS OF THE KING.** On a borrowed ass, meek and lowly Jesus, David’s Son and Lord approaches the royal city. His life was all in keeping with His character (Matt. 11. 29); born in a stable, cradled in a manger, having nowhere to lay His head, His life was of the most humble character, and His death the most shameful. That was the true way to the throne (Phil. 2. 9). Contrast with His many crowns and

His appearing, seated on a horse, not an ass, King of Kings and Lord of Lords (Rev. 19. 11).

**THE FICKLE CROWD.** A great company had gathered round the person who had fed 5000, who had raised the dead—they knew nothing of their real need—they doubtless expected a revolution political, and were ready to hail Him as Deliverer from the Roman yoke. Their need was a Saviour from their sins, and only by the Cross could they be saved from sin. In Luke's narrative (chap. 19. 41), we are told that even then, when Jesus beheld the city He wept over it. The shouts of the people did not elate Him; He saw within range of a few days the only throne He would at that time occupy, and heard the very same people shouting the changed cry, "Crucify Him! crucify Him!"

The great need of man is a Saviour from sin before we can have a King who will reign in righteousness over a redeemed and justified people.

29th October.—**BAD TENANTS** (Matt. 21. 33-56). *Memory verse*, 42—"Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvellous in our eyes."

A position of trust and responsibility—A reasonable demand—Repeated calls—Getting worse and worse—The crowning crime—Retribution and new channels of mercy.

**THE** Planter of the vineyard (Psalm 53. 8-15; Isa. 5. 1, 2) is God Himself. He planted it for a purpose; and the servants, the husbandmen, were put in charge, and responsible to give a return in due season to their Lord. The parable is a condensed history of the Jewish nation in the light of their privileges and position before God.

**WHAT THE OWNER REQUIRED.** A return for His goodness—grateful yielding to the Sovereign Lord of His rightful due. God is greatly defrauded of His rights (Mal. 3. 8). Men are not even thankful (Rom. 1. 21) for His good gifts.

**WHAT THE OWNER RECEIVED.** Rebellion, insult, and, in the person of His servants, injury. Three stages are given—No. 1 was sent away empty; No. 2 was treated shamefully; No. 3 was wounded and cast out (see 2 Chron. 36. 15; and Matt. 23. 35). The long-suffering of God is plainly taught here.

**THE OWNER'S LAST RESOURCE.** His Son; imperfect servants had come; the perfect Son (Heb. 1.) would be messenger to man from God. "They received Him not" (John 1. 11). "They knew Him not" (1 John 3). Some did receive Him, and became sons of God, but as a nation, as a world, they rejected God's declared Son (Luke 9. 35, &c.).

**THE HUSBANDMEN'S CROWNING CRIME.** "Let us kill Him." How blinded the minds of men, led on by the devil, whose purpose ever was to kill God's Son; even as a babe they sought His life (Matt. 2. 13). Satan well knew that Jesus was Heir, and evidently thought that He could be destroyed, and man was a willing tool in the enemy's hand.

**THE JUDGMENT OF THE MEN.** Destroyed themselves, and their privileges taken from them and given to others. This has happened to the letter. The Holy Land is laid waste, and Gospel privileges of salvation by Jesus Christ are conferred on the Gentiles for a season.

We see, then, the goodness and severity of God (Rom. 11. 22) in all this, and should take warning about all abuse of God's goodness and rejection of His claims, or a similar fate will befall all who "obey not the Gospel of God" (1 Pet. 4. 17).

5th November.—**A NOBLE WOMAN** (2 Kings 4. 8-37). *Mem. verse*, John 11. 25, 26—"Jesus said unto her, I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die. Believest thou this?"

A kind and good act by a great lady—Serving God by serving God's man—A contented one—The acceptable reward—Faith's trial and triumph.

**T**HE town of Shunem lay between Samaria and Carmel. The woman of our lesson observed the prophet Elisha passing through the place, and invited him to eat bread. She was a great lady, but evidently observed the godly demeanour of the man of God, and on this account wanted to show kindness—this was sure to bring a blessing to her.

**WHAT THIS LADY DID.** She saw and discerned a good man—God's man—and received him kindly and gladly (see John 1. 14). Kindness shown for the Master's sake is as kindness to the Master Himself (Matt. 25. 40, &c.). Her character was of a practical kind, and her deeds suited the need of the prophet: a chamber, a bed, a table, a stool, a candlestick—a complete outfit, shelter, rest, provision, and light.

**THE LADY'S KINDNESS REWARDED.** The prophet could not take all this kindness without showing his gratitude. He could not pay her in money; she was already rich, so he proposed to introduce her to the king, and bring her into royal society, but she was wisely content to dwell happily among her own people (Rom. 12. 16; Jer. 45. 5). "What is to be done for her?" again said the prophet, and his servant Gehazi suggested that she, like all women of Israel, would prize the gift from God of a son, as she had none. This at once met with Elisha's approval, and doubtless prayer followed, and assurance was received, for Elisha was able to tell the woman that soon she would be a happy mother, and so it came to pass.

**THE TRIAL OF THE WOMAN'S FAITH.** We are reminded of Abraham's trial, the greatest possible, and his faith that God could even raise the dead (Heb. 11. 19). The boy fell sick and died, but she did not give up. She knew God had given, and she knew that God did not mean to mock her by taking away without reason; so she set about to see what could be done. She put the body on the bed of the man of God, and set out to find him. This was true faith, for she knew that God who gave at first could even now restore. The prophet sent Gehazi his servant with his rod in his hand; but the woman was not satisfied but said: "As the Lord liveth, and as thy soul liveth, I will not leave thee." Cleaving like this brings blessing (see Gen. 32. 26-29; Ruth 1. 16; John 6. 68).

**THE REWARD OF FAITH.** Elisha's way with the boy is instructive. His earnest activity, prayer, and contact with the dead boy convey many lessons, and the final and happy result, as the mother clasped her darling to her breast and carried him away, is a bright outcome of her faith—persistent, active, and genuine. Recall the truth that as Elisha came to the boy and contracted himself to the boy's stature, &c., so Jesus came to man's condition, and contact with Him is life eternal (John 12. 42).

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A new object	-	-	-	-	-	-	-	-	-	"Christ."
A new source of strength	-	-	-	-	-	-	-	-	-	"The Holy Spirit." J. M. H.

## INFINITE.

Infinite iniquity—Thine iniquities infinite	-	-	-	-	-	-	-	-	-	Job 22. 5
Infinite understanding—His understanding infinite	-	-	-	-	-	-	-	-	-	Ps. 147. 5
God dealt with our <i>infinite iniquities</i> by His <i>infinite understanding</i> , and put them away for ever by the blood of Christ's Cross.										T. B.

## OPENED.

1 The opened door	-	Rev. 3. 8
2 The opened eyes	-	Isa. 42. 7
3 The opened ear	-	Isa. 50. 5
4 The opened scriptures	-	Lu. 24. 32
5 The opened understanding	-	Luke 24. 45
6 The opened heart	-	Acts 16. 14
7 The opened lips	-	Ps. 51. 15. J. M. H.

## RESPONSIBILITY.

1 Gospel	-	-	-	1 Cor. 9. 23
2 His holiness	-	-	-	Heb. 12. 10
3 Gospel afflictions	-	-	-	2 Tim. 1. 8
4 His sufferings	-	-	-	1 Pet. 14. 13
5 Chastisement	-	-	-	Heb. 12. 8
6 One Bread	-	-	-	1 Cor. 10. 17
7 Lord's Table	-	-	-	1 Cor. 10. 21
				R. L. B.

## THE DEVELOPMENT OF THE SPIRIT IN GALATIANS.

1 The Spirit promised	-	-	-	-	-	-	-	-	-	chap. 3. 14
2 The Spirit sent forth	-	-	-	-	-	-	-	-	-	" 4. 6
3 The Spirit ministered	-	-	-	-	-	-	-	-	-	" 3. 5
4 The Spirit received	-	-	-	-	-	-	-	-	-	" 3. 2
5 A beginning made in the Spirit	-	-	-	-	-	-	-	-	-	" 3. 3
6 Living in the Spirit	-	-	-	-	-	-	-	-	-	" 5. 25
7 Led by the Spirit	-	-	-	-	-	-	-	-	-	" 5. 18
8 The warring of the Spirit	-	-	-	-	-	-	-	-	-	" 5. 17
9 Sowing to the Spirit	-	-	-	-	-	-	-	-	-	" 6. 8
10 Fruit of the Spirit	-	-	-	-	-	-	-	-	-	" 5. 22
11 Waiting for the hope of righteousness through the Spirit	-	-	-	-	-	-	-	-	-	" 5. 5 T. B.

## "NOWS" FOR THE BELIEVER.

How much is contained in this word, not only for the sinner, but it is rich in blessing to the believer. It contains the very essence of the Gospel to the sinner. How often we press on anxious enquirers that "*Now* is the accepted time"; but the little word *now* is of the very essence of all spiritual blessing to the Christian.

1 <i>Justification</i> —Being now justified by His blood (Rom. 5. 9).	6 <i>Holiness</i> —Now being made free from sin, ye have fruit unto holiness (Rom. 6. 22).
2 <i>Assurance</i> —Now are we the sons of God (1 John 3. 2).	7 <i>Life of faith</i> —The life I now live, I live by faith... (Gal. 2. 20).
3 <i>Deliverance</i> from law—Now... delivered from the law (Rom. 7. 6).	<i>Intercession</i> —Now to appear in the presence of God (Heb. 9. 24).
4 <i>Freedom</i> from condemnation—Now no condemnation (Rom. 8. 1).	9 <i>Keeping</i> —Now unto Him able to keep from falling (Jude 24).
5 <i>Union</i> to Christ—Afar off, now made nigh (Eph. 2. 13).	10 <i>Hope</i> —Now the God of hope fill you with all joy (Rom. 15. 13).

W. B.

## Outlines of Scripture Studies.

### CONTRAST CHRIST WITH THE CROWD.

CHRIST'S	Matt. xxvii., verse	THEIR'S	Luke xxiii., verse
<i>Body</i> ; Weak with agony, - - -	46	Comfortable with ease, - - -	36
<i>Heart</i> ; Breaking in sorrow, - - -	46	Sunken in hatred, - - -	22
<i>Head</i> ; Crowned with thorns, - - -	29	Shaken with scorn, - - -	39
<i>Eyes</i> ; Closing in death, - - -	50	Gazing at death, - - -	36
<i>Voice</i> ; Raised for them, Luke xxiii.	34	Raised against Him, - - -	25
<i>Tongue</i> ; Tasting bitterness, - - -	34	Spitting shame, - - -	30
<i>Blood</i> ; Shed so freely, - - -	35	Angered so bitterly, - - -	25
<i>Hands</i> ; Stretched in love, - - -	35	Fighting for lots, - - -	35
<i>Feet</i> ; Pierced for them, - - -	35	Turned from Him, - - -	39

A. C. B.

#### THE LORD LOVETH

1. The Stranger, -	Deut. x. 18
2. Righteousness, -	Ps. xi. 7
3. Judgment, -	Ps. xxxvii. 28
4. The gates of Zion, Ps. lxxxvii.	2
5. The Righteous	Ps. cxlvi. 8
6. A cheerful giver, -	2 Cor. ix. 7
7. Whom the Lord lov-	
eth He chasteneth, Heb. xii.	6

W. H.

#### ABUNDANT.

1. Grace, - - -	1 Tim. i. 14
2. Mercy, - - -	1 Pet. i. 3
3. Pardon, - - -	Isa. lv. 7
4. Life, - - -	John x. 10
5. Provision, - - -	Song v. 1
6. Ability, - - -	Eph. iii. 20
7. Entrance, - - -	2 Pet. i. 11
8. Satisfaction, - - -	Ps. xxxvi. 8

T. D. W. M.

### THE KEYS OF THE BIBLE.

1. **THE KEY OF DAVID.**—This key is first seen upon the shoulder of Eliakim (Isa. xxii. 22). God afterwards removed him. The key of David is next seen in the possession of Jesus Christ (Rev. iii. 7). This key will fit every ward in the lock of every promise that ever God made to Israel as a nation (Rom. xv. 8).

2. **THE KEY OF KNOWLEDGE** (Luke xi. 52).—This key, being in the hands of the lawyers, is evidently the law of God. The lawyers had taken it away and put tradition in its place. But why is it called the key of knowledge? Because, "By the law is the *knowledge* of sin" (Rom. iii. 20). That law unlocks *ourselves to ourselves*, and lets us see ourselves as God sees us.

3. **THE KEYS OF THE KINGDOM.**—These keys were given by Christ to Peter, and by them he and his fellow-apostles "opened the *door of faith* unto the Gentiles" (Acts xiv. 27). These were not a pair of *iron* keys, but the gospel in the apostle's mouth, making plain to sinners how they could be saved. As Peter himself says, "That the Gentiles, by *my mouth*, should hear the word of the Gospel and believe (Acts xv. 7).

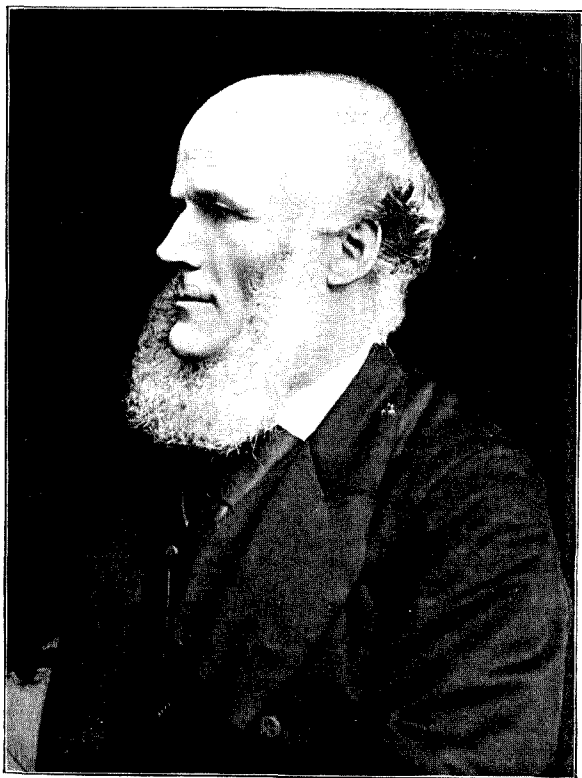
4. **THE KEYS OF DEATH AND OF HELL** (Rev. i. 18).—These keys are seen in the hands of Him "who was dead, but who is now alive for evermore." How can the "gates of hell" prevail against His Church (Matt. xvi. 18), whilst He has the "keys of hell?" Christ has locked hell's gates behind Him for ever to all who believe on His name.

5. **THE KEY OF THE BOTTOMLESS PIT** (Rev. xx. 1).—This key is entrusted to an angel who descends from heaven with a great chain to bind the devil and put him under restraint for one thousand years. He who now "walketh about" (1 Pet. v. 8) will soon find himself in irons.

Let me summarize these keys—1st, Promise; 2nd, Law; 3rd, Gospel; 4th, Victory; 5th, Judgment.

T. B.





*Photo, by J. Davidson, Edinburgh.*

C. H. MACKINTOSH.

## C. H. MACKINTOSH.

**C**HARLES HENRY MACKINTOSH was born in Glenmalur Barracks, County Wicklow, Ireland, in October, 1820. His father was a Captain in the Highlanders' Regiment, and had served in Ireland during the Rebellion. His mother was a daughter of Lady Weldon, and of a family long settled in Ireland.

At the age of eighteen the young man experienced a spiritual awakening through letters received from his sister after her conversion, and obtained peace through the perusal of J. N. Darby's "Operations of the Spirit," being specially helped by words to the effect that "it is Christ's work *for us*, not His work *in us*, that gives peace."

Entering a business house in Limerick, the young Christian "gave attention to reading," and diligently applied his mind to various studies. In 1844 he opened a school at Westport, throwing himself with much enthusiasm into educational work. His spiritual attitude at this time may be inferred from the fact that he aimed at keeping Christ enshrined in the citadel of his life, and making Christ's work his chief concern. At length, in 1853, he feared that his school was becoming his primary interest, and accordingly he gave it up.

In the meantime his pen had been busy with expository notes on the books of the Pentateuch. At intervals during the past forty years the volumes of "Notes by C. H. M." have been issued, one each upon Genesis, Exodus, Leviticus, and Numbers, and two upon Deuteronomy.\* These works, which are characterised by a deep-toned evangelical spirit, have been published in successive and large editions, and the Preface was signed by his friend Andrew Miller, who correctly says of the teaching: "Man's complete ruin in sin, and God's perfect remedy in Christ, are fully, clearly, and often strikingly presented."

As an expositor, "C. H. M." had a perspicuous style, and presented his views with much strength. Some of his deductions were of a type which the generality of believers would regard as peculiar; but for loyalty to God's Word, and unswerving trust in Christ, no writings could be more stimulating.

His contempt for *sceptical unbelief* in all its lights and shades was expressed as follows in his "Notes on Deuteronomy":

"Nothing can be more miserably contemptible than the books which infidels write against the Bible. Every page, every paragraph, every

\* 2s. each volume, or the set of six for 11s., post free.

sentence only goes to illustrate the truth of the apostle's statement that "The natural man receiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned." Their gross ignorance of the subject with which they undertake to deal is only equalled by their self-confidence. Of their irreverence we say nothing; for who would think of looking for reverence in the writings of infidels? We might perhaps look for a little modesty, were it not that we are fully aware of the bitter *animus* which lies at the root of all such writings, and renders them utterly unworthy of a moment's consideration. Other books may have a dispassionate examination; but the precious Book of God is approached with the foregone conclusion that it is not a Divine revelation, because, forsooth, infidels tell us that God could not give us a written revelation of His mind.

"How strange! Men can give us a revelation of their thoughts, and infidels have done so pretty plainly; but God cannot. What folly! What presumption! Why, we may lawfully inquire, could not God reveal His mind to His creatures? Why should it be thought a thing incredible? For no reason whatever, but because infidels would have it so. The wish is, in this case assuredly, father to the thought. The question raised by the old serpent, in the garden of Eden, nearly six thousand years ago, has been passed on from age to age by all sorts of sceptics, rationalists, and infidels, namely, 'Hath God said?' We reply, with intense delight, Yes; blessed be His holy name, He has spoken—spoken to us. He has revealed His mind; He has given us the Holy Scriptures. 'All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.' And again, 'Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope' (2 Tim. 3. 16, 17; Rom. 15. 4).

The Lord be praised for such words! They assure us that all Scripture is given of God, and that all Scripture is given to us. Precious link between the soul and God! What tongue can tell the value of such a link? God has spoken—spoken to us. His Word is a rock against which all the waves of infidel thought dash themselves in contemptible impotency, leaving it in its own divine strength and eternal stability. Nothing can touch the Word of God. Not all the powers of earth and hell, men and devils combined, can ever move the Word of God. There it stands, in its own moral glory, spite of all the assaults of the enemy, from age to age. 'For ever, O Lord, Thy Word is settled in heaven.'

After ceasing scholastic work, "C. H. M." went to Dublin, where he began speaking in public. For many years he boldly stood forth in defence of the Gospel, and to proclaim the truth, and God owned his labours in a remarkable degree. When the Revival swept over Ireland in 1859-60, he was very active, and some account of his labours may be found in the early volumes of "Things New and Old." He was a man of great faith, and was ever ready to testify that though God had often tried Him he had never allowed him to suffer want in the

matter of life's necessities while engaged in Gospel work and without material employment.

During the last four years of his life he resided at Cheltenham, and when unable, through the weakness of advancing years, to do much on the platform, he still continued to write. His last series of tractates was entitled "Handfuls of Pasture." As long as possible he followed his much-loved work of visiting the sick and solitary of the household of faith; but his wife having died a year or two ago, there came a time when other disciples visited him in sickness and solitude. As the months went by he sent forth his "Handfuls," and circulated his booklets among friends and acquaintances.

The influence of his writings cannot be estimated. He was continually receiving letters from all parts of the world acknowledging the satisfying character of his teaching on the books of Moses.

His first tract in 1843 was on "The Peace of God." When in 1896 he despatched a manuscript to his publisher on "The God of Peace," his hand was stayed, and a few months later he entered into rest. His "Miscellaneous Writings" have been bound up in six volumes, corresponding with his expositions.

He peacefully fell asleep on 2nd November, 1896, and four days later devout men carried him to his burial in Cheltenham Cemetery. His remains were laid by the side of those of his loved wife, and in the presence of a company gathered from many quarters. Dr. Wolston, of Edinburgh, discoursed on the burial of Abraham, from Genesis 25. 8-10 and Hebrews 8. 10. Before dispersing, the company sang J. N. Darby's beautiful hymn:

"O bright and blessed scenes,  
Where sin can never come;  
Whose sight our longing spirit weans  
From earth where yet we roam."

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### "GOD SPEED."

"GOD speed." What does it really mean?  
'Tis a wish expressed at parting,  
By those who stay to those departing;  
And it means far more than any of us dream.

"God speed," At what rate does it go?  
Fleeter than wind, swifter than lightning blaze  
Flashing athwart the tempest-driven haze,  
But sometimes "God speed" means "dead slow."

## “THE ETHICAL GOSPEL.”

THOSE opponents of Revival work, known as Broad Churchmen, are busy in some quarters just now. They are opposing the *sacrificial* Gospel; and they are exalting what they call the *ethical* Gospel. This ethical Gospel is the Gospel of do what is right, be square in your dealings, and pay twenty shillings in the pound. This, they tell us, is the true Christianity. They pour contempt on salvation by the blood; and “getting the soul saved” seems to be of very little moment in their eyes.

We do not wonder that the enemy of the true evangelism is at work. Many of the Lord’s servants are buckling on their armour for special efforts in His work in the Gospel, and tokens of His power are already being seen. We need not be surprised if, with “an open door,” there should arise “many adversaries.”

An old Latin proverb says: “Learn from an enemy.” Even the rationalist and the infidel may point out a weak spot in Christian testimony as it appears to the outside world. They tell us that the evangelical Gospel is deficient in the *ethical* element. That is to say, people are taught that if they simply believe on Jesus they will be *saved* on the spot, and made sure of heaven. And the opponents of the Gospel declare that those who profess to be saved are no better than other people—in many cases inferior in moral tone to “decent, respectable people who make no profession.”

Well, it is to be regretted if this is true to any large extent. We admit that you will find cases in which the life gives the lie to the profession. But we emphatically protest against these exceptional cases being taken as *samples* of what the Gospel does. The failure of these professors of the religion of Jesus Christ is not due to their Christianity, but to their *want* of Christianity. They are no more samples of Christianity than a leaden imitation is a sample of a good five-shilling piece.

Those who have had any real experience in revival work know quite well that every promising blossom does not mature into fruit that abides. And they also know that it takes much more than a mere lip profession to make a believer whose Christianity shall be believed among men. But the soul-winner knows right well that the Gospel is “the power of God unto salvation to every one that believeth.” He knows that the Gospel is the greatest transforming power in the world—that the Gospel, received by the sinner, revolutionises his whole life.

The Christian worker has seen the evidences of the Gospel’s power. He has seen men transformed, through faith in Christ,

into new men—moral, upright, honest, debt-paying, God-fearing men. Yet the would-be wise men of this age tell us it is an *ethical* Gospel they want. To this we reply that the Gospel of Christ—the Gospel of Sacrifice—is the Gospel of the highest ethics we know on earth. The Gospel neither teaches nor permits a low moral tone. On the contrary, the grace of God teaches us that, "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." Yea, the Gospel has before it this wonderful purpose—to take up the believing sinner, and conform him to the image of God's Son. Truly there is a most transcendently ethical element in the Gospel.

We remember a Revival movement that swept over a certain town. Numbers were sceptical about it. They did not believe in "this excitement." They marked it down as an "unreal business altogether." But as one after another of the converts stepped into shops in that town, and began to clear off long-standing debts given up as "bad," the scoffers began to admit that there must really be something in this revival work after all. Yet those converts had been for years sitting unmoved under a Broad Church Gospel of morality.

How is it that the Gospel of mere morality has so little power? It is because it is a Gospel of *law*—which is no Gospel. It consists in "Do this, and live." But the morality Gospel cannot impart life. It cannot raise men from the death of sin and make them new creatures in Christ Jesus. The Gospel of Christ can do this. The Gospel of law tells men to *do*; but it confers no *power* to do. The Gospel of Christ confers this power. It transforms the life by uniting the believing sinner to the Son of God. It gives him new tastes, new desires. Yea, Scripture declares the believing sinner to be "a new creation in Christ Jesus."

The Broad Church Gospel has nothing to give. It reminds us of a little incident in Temperance work. A poor victim of drink had been picked off the street, and taken into a certain hall to sign the pledge. With the pen in his hand he tremblingly asked, "Is this something I'm to keep?" "Yes," was the reply. "Ah," said the poor fellow, as he put down his pen on the unsigned pledge, "what I want is something that will *keep me*." That man knew what was needed. He knew far more than the Broad Church "Gospellers." The inarticulate longing of the slaves of sin is for "something that will keep me." This "something" is found in the Gospel of Christ.

Yea, Christ Himself is the power. His name was to be called JESUS, because He should save His people *from* their sins, and keep them by His almighty power, through faith, unto salvation ready to be revealed in the last time.

Therefore, let Christian workers go steadily onward proclaiming the tidings of salvation to a guilty world. Let Christ, the atoning Sacrifice, be set forth as the *first* need of the sinner—no matter how depraved, and no matter how respectable the sinner may be. There is no use in urging people to love God while their hearts are "enmity" against Him. It is vain to exhort them to keep the law of God, when God Himself declares that the carnal mind "is not subject to the law of God, neither indeed can be." There must be the mighty change—conversion to God—regeneration by the Spirit of God. This is effected, and can only be effected, by the reception of the Gospel. This is the beginning of the Christian life; this is the foundation of the Christian character. Alas! for those whose "Gospel" is merely a code of ethics—who tell people they may be Christians without a foundation—without a new birth—without having come into contact, by faith, with the "precious blood"! w.s.

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## JOTTINGS ON JUDGES.

AT Manoah's sacrifice the angel of the Lord did *wondrously*, but that is not to be *wondered* at, seeing its name is *Wonderful* (Jud. 13. 19; Isa. 9. 6).

Before the birth of Samson, Manoah was very anxious as to how he should be *ordered*. Samson was a *special* child, and *special* children may require *special* orders, but there is no child *so common* that it does not need ordering of some kind.

No doubt Manoah was perfectly sincere when he asked, "How shall *we* order the *child*?" But when Samson was grown we find him *ordering his parents* (Jud. 14. 3): "Get her for me." Parents who do not *order their children* will find their children grow up to *order them*.

Manoah's wife stood far more in the secret of the Lord than he did. He expected nothing short of death to follow the vision, but she said, "If the Lord were pleased to kill us, He would not have received a burnt-offering nor a meat-offering at our hands." God give us such a faith as this, so that we may ever fall back on Him that "spared not His Son," on "the love that gave Jesus to die."

T. B.

## THE VALUE OF THE PSALMS.

**T**HE Psalms have ever been to me an unfailing spring of living waters. When wearied they have refreshed me; in sickness they have almost restored me; in joy they have given me words to express my thanksgiving; in sorrow they have been a channel through which my grief flowed, leading me away from myself to "behold and see if there was ever sorrow like unto His sorrow."

Like Jerusalem, situated in the centre of the world and the joy of the whole earth—that heavenly city which shall yet be established in the beauty of holiness—they lie, as it were, in the very heart of the Word of God, and seem to me as the fairest spot in that land which floweth with milk and honey. They are at once the soul of the Old Testament and the sun of the New, the index of the mind of Him who is the glory of the invisible God, and the sympathising friend and companion of His people.

THE LATE W. PENNEFATHER, B.A.

### "YET NOW BE STRONG."

Haggai 2. 4.

**B**E STRONG TO "SERVE," for time is fleeting fast,  
Soon will thy Sabbaths dawn, thy toil be past;  
For thee, for me, to-day may be the last.

BE STRONG TO "WATCH"—it is thy Lord's command;  
Thy foes encompass thee on every hand,  
But warfare ceaseth in Immanuel's land.

BE STRONG TO "FIGHT," gird well thy armour on,  
Fight for the honour of God's "Holy One";  
Some day His voice will say, "Servant, well done."

BE STRONG TO "WAIT:" ask Him on thee to pour  
The grace to watch contentedly beside His door;  
If this *His* choice for thee, what wouldst thou more?

BE STRONG TO "SUFFER:" though thy way appear  
So full of thorns and briars, so steep, so drear,  
Thy Guide is on before—faint not, nor fear.

BE STRONG IN "FAITH:" rest wholly on thy God;  
Trust in the promises of His sure Word,  
And say, though dark thy path, "It is the Lord."

T. P.

—From "The Golden Grain Almanac" for 1900.



## “THAT GREAT CITY.”

THE inspired Scripture is full of contrasts—light and darkness; ruin and redemption; faith and sight; our state by nature, and what the grace of God has wrought. Thus the closing pages of the Bible put in contrast the end of this world's glory at its best, and the things which God hath prepared for His people.

We there see Babylon, the apostate Church, the mother of harlots, joined to the world; of all forms of evil the most seductive, and on which the world has lavished its greatest honours. The sight fills John, for the moment, with great admiration or wonder. A handsome woman, gorgeously arrayed, on a magnificent steed; her raiment purple and scarlet; her ornaments gold, precious stones, and pearls; in her hand a golden cup to offer to her lovers. The beast exceedingly mighty—seven heads and ten horns, defying all adverse powers, and even God Himself, by its blasphemies. What can compare with it? The world goes greedily after it, accepts its attractions, and bows to its rule.

But a heavenly voice checks the spectator's admiration. All this is doomed. The beast is to go into perdition; the woman burnt with fire. And when these have come to pass then appears the Bride, the Lamb's Wife, shining in His beauty, casting wholly into the shade all that this world ever attained, or even conceived.

The woman symbolises a city; the city, in its turn, representing a people and their characteristics. So the Bride and the heavenly city both mean the same thing—the true people of God, and the home prepared for them. But see the contrasts!

The first was decked—only *gilded* (margin)—with gold. The second is all pure gold, its very streets transparent as glass. The one had adornings of precious stones. But the vast blocks that form the foundations of the other are themselves “all manner of precious stones.” Pearls hang round the harlot's neck. In the New Jerusalem every several gate of its lofty walls is one gigantic pearl. Instead of the purple and scarlet of earthly pomp, to her is granted that she shall be arrayed in fine linen, clean and white, of heavenly purity. Her light is the glory of God and the Lamb Himself. Babylon was “a *great* city” on seven mountains. But what of the dimensions of the New Jerusalem? If we would measure its enormous size we would find it would cover a large part of Central Europe; and its walls so high that none shall ever scale it.

Then we are shown the end of this world's glory and great-

ness. It is thrown down to be found no more at all; “and while the voice of harpers . . . shall be heard no more at all in it,” in the heavens are “heard the voice of harpers harping with their harps,” singing the new song before the throne. When the light of a candle shall shine there no more, here “they need no candle, neither light of the sun.” When the voice of the Bridegroom, and of the Bride, shall be *heard* there no more, then, with the Alleluias! of the great multitude in heaven the song arises—“Let us be glad and rejoice . . . for the marriage of the Lamb is come, and His wife hath made herself ready.” The kings and merchants of the earth, who were made rich by Babylon’s delicacies, stand afar off for the fear of her torment. But now the kings and nations of the earth bring their glory and honour into the city of God. The beast had marked his servants on their foreheads only to be their doom. But the servants of God and of the Lamb “shall see His face, His name shall be on their foreheads; and He shall reign for ever and ever.”

Such is the bright hope set before the faithful servants of Christ. Let us not mar the blessing on those who “read and hear, and keep these words,” with which this Book begins, by occupying ourselves as to what peculiar class of God’s people this belongs to—ourselves or others. But let us rather seek so to serve Him as that the blessing with which it closes (chap. 22. 14.) may be *ours*, whichever way we read the text. The one great object of the Apocalypse is not for us to construct a system of prophecy. If it was so, how signally we have failed! It is “to nerve our faint endeavour” in the conflict with the powers of darkness, showing what the end will be, the perdition impending on all that is of the world, and the things—such as eye hath not seen, neither ear heard—that God hath prepared for them that wait for Him.

W. C.

## PEARLS PICKED UP.

From Letters of the late WILLIAM ROMAINE.

YOUR many wants only give an occasion to the Lord to show you how much He loves you. Blessed is that want which brings you to Christ for a supply.

If you take notice of God’s dealings, you will find that God never takes away what you are enjoying by faith.

I want nothing but more capacity to praise and enjoy Jesus. Why me, Lord? What *was* I, what *am* I, that I should be

chosen, and called, and accepted in the Beloved? Not unto me, in the least, not unto me, but unto Thy sovereign grace be all the praise.

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## SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

[Following up the interesting and profitable series of lessons for the year now drawing to a close, we purpose during 1900 continuing our study of God's way with His people in Old Testament history, and on alternate months reviewing the revelation of the grace and truth of the Son of God as recorded by the beloved John.] *Specimen Schemes can be had on application.*

**Gospel Scheme**, 1/6 per 100. **Boys and Girls Almanac**, 6d. per doz. Post free.

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**12th November.—A CAPTAIN CURED** (2 Kings 5. 1-14). *Mem. verse*, John 3. 3—"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God."

A great man "but"—A little witness in a dark place—God's Man well spoken of—Royal mistakes—A humbling path—Altogether persuaded—Obedient, believing, blessed.

**THE** familiar story of Naaman, his trouble and its cure, affords the teacher a very picturesque and interesting parable of Gospel truth.

**THE GREAT MAN AND THE LITTLE "BUT."** Commander-in-chief of the armies of Syria, and friend and favourite of the king; brave, rich, honoured, successful—such was the man—"but" spoils all. **He was a leper**, and all that that involved of suffering and death was his. A pretty girl, a clever boy, an honoured man or woman may be, and yet all the while a "sinner." If not converted, born again, blood-washed and forgiven, still a sinner (Rom. 3. 23; 5. 12; 6. 23).

**THE CAPTIVE LITTLE MAID.** She had been cruelly snatched from her home, and made a slave to the great man's wife. Little did Naaman or his wife know the value of that little, nameless one. She was a precious believer in the great Jehovah of Israel, whose faith was preserved in that distant and heathen land. As Joseph was sold to Egypt in God's purpose to save lives, so the maid's captivity and bondage was Naaman's salvation.

**THE MAID'S TESTIMONY.** She pointed away to the remedy—her heart was moved with compassion for her master's sore trouble, and her young lips told of healing power in and through God's Man. (See Acts 13. 39; John 1. 29, &c.) Jesus is God's Man—the Great Physician. All that come are received and healed.

**THE WAY OF IGNORANCE AND PRIDE.** The king's letter and Naaman's gold, and silver, and garments were just so much rubbish and hindrance to the object in view. Acts of Parliament and tons of gold cannot bring salvation to a sinner, or bring a sinner to salvation (Psalm 49. 6, 7; Jonah 2. 9). Even Israel's king was little better; he knew nothing of the power of God's Man—could not do what the little maid did, point directly to Him, and so put an ignorant heathen right.

**THE WAY OF THE PROPHET.** "Let him come to me, and he shall know." This invitation was gracious and opportune. Like this, Jesus says, "Bring him to Me" (Luke 8. 41); "Come unto Me" (Matt. 11. 28); "Look unto Me" (Isa. 45. 22); and knowledge and assurance of salvation results (2 Tim. 1. 12).

**THE WAY OF HEALING.** A humbling way—to stand at a prophet's door like a beggar—to be instructed by a servant, who did not even say “if you please”—to be told to dip in Jordan seven times—surely not a pleasant way for a proud man (Matt. 18. 3, 4). Again, Naaman is benefitted by having a servant wiser than himself, and was persuaded to obey the word of the Lord.

**THE PERFECT CURE.** “His flesh came again like that of a little child.” Probably Naaman was an old, wrinkled man besides being a leper. He came up out of Jordan “a new man” (2 Cor. 5. 17), his leprosy gone for ever, and new life his. Jordan's death-stream the burial-place of the old and seed-plot of the new (John 12. 24).

Naaman's gratitude, tender conscience, and desire to serve and worship the Lord are the closing points of this most interesting portion.

19th November.—**A COVETOUS SERVANT** (2 Kings 5. 15-27). *Mem. verse*, 1 Tim. 6. 10—“For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.”

A grateful confessor—Free grace, nothing to pay—God's land—Rimmon despised and dethroned—An evil thought—Evil ways, and an awful fate.

**WE** parted with Naaman the Syrian in our last lesson a cured leper, a converted man, happy and grateful. He was not like the nine lepers of Luke 17. 12, who took the cure and never returned to give thanks. He came back, and would have given the Prophet Elisha quite a fortune—he had brought about £12,000, and other valuable things besides. We see him now no longer the proud leper, but a humbled man back at the prophet's house to tell out his heart.”

**NAAMAN'S CONFESSION.** “Now I know that there is no God in all the earth but in Israel”—a grand testimony, and true knowledge. One only—“No other Name” (Acts 4. 12). No other salvation—no other Saviour—“Jesus only.”

**A WITNESS TO FREE GRACE.** Naaman offered gifts to the Prophet Elisha, but he would take nothing. Why? The money would have been useful, but it would have marred the grace of God. “Without money, without price” (Isa. 55). “Freely by His grace” (Rom. 3. 23). Money cannot buy it, money cannot pay for it, but need can have it free.

**NAAMAN'S SOUVENIR.** Israel's God and Israel's land connected in the captain's mind; and this heathen man would have a special sacred spot of the dear earth that was blessed with God's blessed presence—not the place for itself, but for the presence of the Person (Matt. 18. 20).

**NAAMAN'S CONSCIENCE.** Rimmon's house had lost its charm now; nay more, it had become an evil place to Naaman—his duty as a servant to serve his king, he saw, might cause him to enter the idol house, and even to act respectfully there; but Rimmon was dead in his heart—God reigned there. The prophet's answer was simple and ample. “Go in peace.” He would not bind a burden on the young convert, but send him forward and expect that light would shine on his path as he grew in grace and knowledge (1 Cor. 3. 2).

**THE SERVANT'S SIN.** Elisha's servant—a servant who had been long associated with his master, and who should have learned more than he evidently had—heard and saw what had passed, and the demon Covetousness rose up in his heart. He concluded that Elisha was silly in “sparing” this Syrian, and he would do a clever thing for himself,

and get something. The narrative gives the plan, and its result—detention, shame, disgrace, and death.

**THE SIN OF COVETOUSNESS.** Many and solemn are the warnings against this in Scripture. This destroyed Lot (Gen. 13. 10); Lot's wife (Gen. 19. 26); Achan (Joshua 7); Gehazi; Judas; Ananias and Sapphira; Demas, and many others. Surely there is need that the heart be fortified with grace and contented with Christ, so that the attractive things may not be reared in the heart to the ruin of the soul. Gehazi passes out of the scene a "leper for ever"—hopeless, dark, dark doom.

26th November.—**AN UNSEEN ARMY** (2 Kings 6. 8-23). *Memory verse*, Psalm 125. 2—"As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth, even for ever."

The enemy's plan—Who is to blame?—A faulty explanation; not man, but God—The new plan—The servant's sight; what he saw and what was unseen—A blind army—"Coals of fire."

**WE** see at work in our lesson the knowledge and power of the unseen yet all-seeing God, in the protection and preservation of His people and His servant, in the face of their deadly foes. The condition of God's people at this time adds to the lustre of the grace of God in thus befriending them.

**THE SNARE OF THE ENEMY.** To entrap Israel was Benhadad's plan, and in course of his operation he took his captains into his counsel, and appointed the place. By way of His man Elisha, counsel of God reached Jehoram, king of Israel, and the snare was broken—frustrated. Here the omniscience of God is plainly set forth (Ps. 33. 13; Dan. 2. 22). This happened so often that the king thought some traitor was amongst his servants.

**THE OFFICER'S EXPLANATION.** Someone had heard of Israel's man of God—remember, Naaman, though not mentioned here, must have been a testimony for God in that heathen court—and explained to the king that Elisha was a "revealer of secrets." He was wrong; not Elisha, but God—it is always so, man does not see above man. See Dan. 5. 16; Acts 3. 12; Acts 14. 15, &c.

**THE NEW PLAN.** If it is Elisha, then the king must proceed against Elisha—nothing easier. A small force sent against Dothan will make short work of the prophet. It was blind, foolish, labour in vain. God, the Almighty, was Elisha's Protector, and no weapon could pierce the shield of God's man (Isa. 54. 17; Psalm 91. 2, &c.).

**WHAT THE PROPHET'S SERVANT SAW.** The morning light revealed to the servant of Elisha a sight that filled him with terror. A host all round, with horses and chariots. "Alas!" he cries, "how shall we do?" God was not in all his thoughts—he saw nothing but the enemy. Reminds us of the spies (Numbers 13), the army of Saul in presence of Goliath (1 Sam. 17, &c.).

**WHAT THE SERVANT WAS SHOWN.** The inner circle filling the mountain round about: not cold steel, not man who could be defeated—a wall of fire, horses and chariots of God against horses and chariots of man. All the power of God guards His own (1 Pet. 1. 5; 2 Tim. 1. 12; John 10. 28). "Greater is He that is for us than all that be against us" (2 Chron. 32. 7; Rom. 8. 31; 1 John 4. 4).

**COMPLETE DEFEAT OF THE ENEMY.** Blindness fell on the whole force—so blind that Elisha could lead them all a fool's errand. The warriors were more humbled than if they had been fought with. Completely subdued, they stood prisoners at Samaria. Then the lovely

grace to enemies appears. When Israel's king would kill, God's Man prevented, and fed his conquered enemies (Rom. 5. 6. 10). In a way the Syrians may be said to be figuratively converted, for we read they came no more into the land—their enmity was slain, not by the sword, but by coals of fire (Rom. 12. 20, 21).

**3rd December.—A GOOD NEIGHBOUR** (Luke 10. 30-42). *Mem. verses*, Luke 10. 33, 34—"But a certain Samaritan, as he journeyed, came where he was, and when he saw him he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him."

The downward road—Evil company and their evil ways—Wounded, naked, near dead—Passers-by—Help for the helpless—Perfect provision—An eternal portion.

**A FAMILIAR** portion is ours to-day—a man in a bad road, to a bad place, gets into bad company, falls a victim, and is rescued, relieved, and restored by a stranger on whom the man had no claim, but the opposite.

**THE MAN ON A BAD ROAD**—his back on Jerusalem, his face to Jericho. Jerusalem is the place of God's presence typically (Jer. 32. 33; Jer. 2. 27). Jericho is known as the place of the curse (Joshua 6. 26; 1 Kings 16. 24). In that road the man was.

**IN BAD COMPANY.** Thieves, murderers, &c., throng that road, all going the same way—DOWN to Jericho (Matt. 7. 13).

**HOW THE MEN FARED.** Robbed, stripped, wounded, left for dead—a picture of one who has fallen into Satan's hands. Truly the human race has been thus treated in the downward way.

**THE PASSERS-BY.** At least two men saw the poor creature; they could not, would not help—their own ceremonial cleanness prevented. They could not afford even to touch what appeared to be a dead man (Isa. 63. 5).

**A REAL NEIGHBOUR—A FRIEND IN NEED.** Travelling in that road, with a purpose in view, was a certain "Samaritan" (John 8. 48). He also was travelling to the place of the curse (Gal. 3. 13) to bear the curse for others. In His journey He met many poor, wounded sinners, and had "compassion" on them (Matt. 9. 36; 14. 14; Mark 1. 41; 6. 34; Luke 7. 13, &c.).

**WHAT THE FRIEND DID.** Not only pitied, but met the need. Wine, oil, bandages, ambulance, an inn, and provision for the interval of His absence, with promise of recompense at His return—a delightful synopsis of Christ's complete way of supplying all salvation's stores for the benefit of a poor stranger found by Him next door to death.

We need not occupy space enlarging on these well-known themes. Pouring in telling of copious supplies (1 Tim. 1. 14); wine, joy of salvation (Prov. 31. 6; Ps. 104. 15); oil, communion (Ps. 23); gladness (Ps. 45); inn and innkeeper, fellowship and cure; twopence, gifts to be spent on the object of Christ's compassion and love (1 Pet. 4. 10); and recompense for all care (1 Pet. 4. 6), when Jesus comes again to take personal charge of all His redeemed.

**AT JESUS' FEET THE ETERNAL PORTION.** The little scene at the end of the chapter is quite in harmony, and a sequel to the story of the Good Samaritan, showing the never-ending portion of the redeemed—never to be taken away.

ETERNAL LIFE.

PRESENT.

Hath everlasting life - John 3. 36  
 Hath everlasting life John 6. 47. 54  
 Hath everlasting life - John 5. 24  
 Passed from death unto life John 5. 24  
 I give...them eternal life John 10. 28  
 From death unto life 1 John 3. 14  
 Ye have eternal life 1 John 5. 13  
 Gift of God is eternal life Rom. 6. 23

FUTURE:

Shall inherit eternal life Matt. 19. 29  
 In world to come... life Mark 10. 30  
 Righteous into life eternal Mat. 25. 46  
 To them...eternal life - Rom. 2. 7  
 Reap life everlasting - Gal. 6. 8  
 Lay hold on eternal life 1 Tim. 6. 12  
 In hope of eternal life - Titus 1. 2  
 W. C.

HIS GIFTS—MY POSSESSIONS.

*My life* for the sheep - - - - - John 10. 15  
*My peace* (the very peace which He Himself enjoyed) I give  
 unto you - - - - - John 14. 27  
*My grace* is sufficient—It was sufficient to carry the Man of  
 Sorrows through His agony; it is surely sufficient for all  
 our little trials - - - - - 2 Cor. 12. 9  
*My strength*—It sustained Him, and is made perfect in our  
 weakness - - - - - 2 Cor. 12. 9  
 The life I now live I live by *the faith of the Son of God*—His  
 faith (which He Himself exercised) is for us now to use  
 in Him; His to use in us - - - - - Gal. 2. 20  
 Lord, increase our faith - - - - - Luke 17. 5  
 That I may apprehend that for which also I was apprehended  
 by Christ Jesus - - - Phil. 3. 12 H. D. (Indian Frontier).

HINDRANCES TO GROWTH.

1 Little foxes - - - Song 2. 15  
 2 Little sleep - - - Pro. 6. 10  
 3 Little folly - - - Ec. 10. 1  
 4 Little leaven - - - Gal. 5. 9  
 5 Little faith - - - Matt. 14. 31  
 6 Little member - - - James 3. 5  
 7 Little love - - - Lu. 7. 47 J.M.H.

GODLINESS IN FIRST TIMOTHY.

1 Profession of godliness - ch. 2. 15  
 2 Mystery of godliness - " 3. 16  
 3 Exercise of godliness - " 4. 7  
 4 Profit of godliness - " 4. 8  
 5 Teaching of godliness - " 6. 3  
 6 Great gain of godliness " 6. 6  
 7 Pursuit of godliness ch. 6. 11 J.M.H.

FIVE GREAT ASPECTS OF SALVATION.

1 *Saved by grace*—By grace are ye saved, through faith - Eph. 2. 8  
 The salvation of the soul from hell.  
 2 *Saved by works*—Can faith save? . . . Justified by works Jas. 2. 14-24  
 The salvation of the believer from a *dead* profession.  
 3 *Saved by water*—Baptism doth even now save us - 1 Pet. 3. 21  
 The salvation of the believer from a *bad* conscience.  
 4 *Saved by hope*—We are saved by hope - - - Rom. 8. 24  
 The salvation of the believer's body when the Lord comes.  
 5 *Saved by fire*—Saved so as by fire - - - 1 Cor. 3. 15  
 The salvation of the believer's *person* at the judgment-seat of  
 Christ, while His *work* is burned. T. B.

EARTHLY GLORY AND HEAVENLY GRACE

is the title of the "PATHWAY" ANNUAL No. IX. In addition to valuable  
*papers* by W. Shaw, J. R. Caldwell, T. Newberry, R. C. Chapman, James  
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# THINGS WORTH WINNING.

"He that winneth *souls* is wise" (Proverbs xi. 30).

All soul-winning is precious in God's sight, but specially so when *wives* win their *husbands* by their "chaste conversation." Souls won through *holy practice* are more valuable than those won by  *fervent preaching*. "What knowest thou, O wife, whether thou shalt save thy husband" (1 Corinthian vii. 16).

"That I may win Him" (Christ) (Phil. iii. 8). Win Him in a twofold sense. Win Him as a Saviour, not by my *merit*, but by my *need*. Win Him as a "Prize of God's high calling" (Phil. iii. 14). T. B.

## SPIRITUAL PROGRESS.

Hear and <i>Understand</i> , Matt. xiii. 23	Hear and <i>Keep</i> - - Luke viii. 15
Hear and <i>Receive</i> - Mark iv. 20	Hear and <i>Do</i> - - Luke viii. 21

## WALKING WORTHY.

1. "*Walk worthy of God, who hath called you unto His kingdom and glory*" (1 Thess. ii. 12). Walk in keeping with the truth that the living God has supplanted your former dead idols and set you to wait for His Son from heaven.

2. "*Walk worthy of the Lord unto all pleasing*" (Col. i. 10). Christ is exalted as "the Head" in Colossians, and we are to own Him practically as such. We need not go to the wisdom of man for help, all resources are stored up in that exalted Lord in glory. We are complete in Him.

3. "*Walk worthy of the vocation wherewith ye are called*" (Eph. iv. 1). It is in keeping with the truth of the Church unfolded in the Epistle, in chapter ii. Association with Christ and one another in resurrection as a new creation, access as worshippers to the Father, and builded together for an habitation of God through the Spirit.

Thus the individual walk and the collective walk is to be in keeping with the grace in which we stand. M. I. R.

## BEHOLD.

<i>Behold I am vile,</i> - - Job xl. 4	<i>Behold He cometh with clouds,</i> - - Rev. i. 7.
Takes the place of sinner.	We see ourselves sinners.
<i>Behold the Lamb of God,</i> - Jno. i. 29	We see Christ as our Saviour.
Christ the Saviour.	We see that we can be saved now.
<i>Behold now is the day of salvation</i> - - 2 Cor. vi. 2	We will see Jesus when He comes to receive us to Himself.
Time to be saved—Now.	<i>Behold I come quickly.</i> M. E. S.

## CHRIST THE ARK.

WHAT THE ARK WAS TO NOAH, CHRIST IS TO US.

An expression of God's love,	- - - - -	John iii. 16
A shelter from judgment,	- - - - -	John v. 24
A place of perfect safety,	- - - - -	Romans viii. 38
A place of perfect peace,	- - - - -	Romans viii. 1
A place of rejoicing,	- - - - -	Phil. iv. 4
A place of waiting, no worry,	- - - - -	1 Peter v. 7
Only one window, could only look up,	- - - - -	Hebrew xii. 2
Only one door. No other way,	- - - - -	John x. 9
No rudder or compass,	- - - - -	Psalms xxxii. 8





*Photo by Mauders, Llandudno.* W. P. LOCKHART, the Merchant Preacher.

**F**EW Christian men were better known or more highly esteemed in the city of Liverpool than the late William Peddie Lockhart, the "Merchant Preacher." The "Prince of Young Men's Preachers," as he was wont to be called in his earlier days, was a fearless, faithful, and powerful preacher of the Gospel.

W. P. Lockhart was born in Kirkcaldy on the 15th October, 1835. His father, who was a shipowner, removed with his family to Liverpool when William was seven years of age. On leaving school the youth was articled as an apprentice to a Liverpool merchant. When twenty years old he was brought to know the saving power of the Gospel. For some time before his conversion he had been in soul trouble, and longed to obtain forgiveness. One day whilst walking along the Menai Straits, close to the Tubular Bridge, the words, "It is finished," were flashed into his mind "with as much force and distinctness as though he heard them spoken from heaven." Then and there he saw what the work of Christ had accomplished, and by faith in Him he obtained peace with God. For about two years he failed to confess the Lord Jesus, and was consequently far from being satisfied. At the commencement of 1859 he speaks of being "still unbaptised," "still neglectful of that great and blessed ordinance." At and after his baptism he obtained a rich blessing from the Lord, proving the truth of the Scripture, "In keeping of His commandments there is great reward." In his diary occurs the following entry: "And now for the future; I must not sleep in the church; I must work for Christ. O that I may be enabled to throw my whole soul into the cause, forsake the world, and devote myself to the Lord!" He took a Bible-class in the Baptist Chapel, Birkenhead, where his parents attended, and at once began the blessed work of soul-winning.

In a letter to a friend he said: "I am resolved, with the Lord's help, to speak personally to every young man I know about his soul, so that I may say I am clear of their blood. . . Day by day the conviction grows upon me that this is the special work that the Lord wills me to do. Ought I not to rejoice that He has honoured me by giving me what we consider such a difficult task?" During 1860 and 1861 he wrote to nearly all the young men that he was acquainted with about their soul's salvation. Numbers of them replied, thanking him for the interest he took in their spiritual welfare.

Mr. Webb had a school-room attached to a hall in Claughton,

a suburb of Birkenhead. There it was where Lockhart first commenced public speaking. Mr. Webb at once perceived that there were great possibilities in the young preacher, and strongly advised him to go on telling out the story of redeeming love. God came in in wondrous power in the Claughton school-room, and many were saved.

For several years Mr. Lockhart's ministry was confined to Birkenhead. His power as a preacher became known to Liverpool Christians, and some of them hired Hope Hall for evangelistic work. This well-known hall was the scene of much blessing. In 1861 Mr. Lockhart visited Scotland, and was received with open arms by Scottish Christians. Glasgow, Edinburgh, Paisley, Inverness, Ayr, Perth, and other places were privileged to hear plain, searching Gospel truths. In Glasgow he spoke thirty times to thirty-seven thousand people. Many were blessed through this visit of his to Scotland.

His labours had been so abundantly blessed of God that he became deeply exercised as to whether he should continue in business or devote his whole time to gospelising. He had been offered partnerships in lucrative concerns, but he felt that he dare not disobey God by contracting a commercial "yoke" with unbelievers (2 Cor. 6. 14-18). The "Carrubbers Close Mission" of Edinburgh offered to appoint him as their Evangelist for Scotland. His parents generously declared their willingness to make ample provision for his needs if he decided to give up business and embark on evangelism. After carefully and prayerfully weighing the matter, he concluded that it was the Lord's will that he should continue in mercantile pursuits, and "speak as a business man to business men."

In January, 1865, he secured Hengler's Circus, and for five consecutive winters preached the Gospel to eager and attentive congregations. Wherever he was announced to preach, crowds of young men flocked to hear him. He was looked upon for years as *the* young men's preacher, and there cannot be any doubt that he was specially fitted of God to teach such.

For thirty-three long years W. P. Lockhart faithfully preached the glorious Gospel of God's matchless grace. Through the circus services he was led to see that thousands upon thousands of people attended no other religious service on Sundays. As he pondered and prayed over this sad condition of affairs, he became convinced that the Lord had called him not only to preach the Gospel to the unconverted, but to teach believers what God had taught him. He shrank from the idea of form-

ing a church, and yet when he considered the need there was for sound scriptural instruction on the things of God he decided on seeking a hall or chapel in which to commence operations. An old Welsh chapel in Beaufort Street, Toxteth Park, was secured. The Lord richly blessed the truth proclaimed by His servant to the salvation of sinners. Open-air and inside meetings, Sunday school, and tract distribution, in addition to other agencies, were carried on in connection with "Ebenezer Chapel." Mr. Lockhart at this time had disassociated himself from the congregation he had been a member of. A church was formed of "baptised believers" who assembled on the first day of the week to break bread, "liberty being given for prayer and praise, and also for mutual exhortation by the members as grace may be given to those who seem gifted of God for that end." The work grew, and a large edifice called "Toxteth Park Tabernacle" was opened free of debt on 20th October, 1871. The roll of those in fellowship at the date of removal from Beaufort Street was 122, and ten years afterwards it was nearly 800. In addition to fulfilling his everyday duties at his office, and statedly ministering the Word to a large congregation, he helped in evangelistic work in many parts of the kingdom. At one time we see him preaching in Mr. Spurgeon's Tabernacle, and at another time he is addressing an immense audience in the Free Trade Hall, Manchester; now he is holding forth the Word of Life in Spain, and again he is speaking in Scotland.

He had been a strong, healthy, robust man, and many in the city of Liverpool were startled on the 2nd June, 1892, by the report that the "Merchant Preacher" had been stricken down by the rupture of a blood-vessel in the brain. Although he partially recovered from this attack, and was able to preach frequently, he never regained his lost strength. In July, 1893, he complained of a severe pain in the head. Mrs. Lockhart and he paid a visit to relations in Ballater, on Deeside, Aberdeenshire. Here his strength steadily failed. Shortly before his departure to be with the Lord, he said to his wife, with a glowing countenance, "The Bleeding Lamb; it's all, the Bleeding Lamb. Tell the people if I never preach to them again that Revelation is the culmination of it all, and it's full of mention of the Bleeding Lamb." On the morning of the 12th August, 1893, William Peddie Lockhart, "Merchant and Preacher," passed into the presence of Him whom he loved and served.

A. M.

## “THE UNIVERSAL FATHERHOOD.”

IN the religious world to-day one of the things most surely believed is the doctrine of the “Universal Fatherhood of God.” The popular preacher, whatever else he may proclaim, must give prominence to the theory that God is the Father of all men, and that all are therefore His children. This popular Gospel sounds out the Universal Fatherhood; and tells sinners that they need not trouble themselves about how they may become God’s children, seeing they are all God’s children already. They are told that Christ came to reveal the “great Fatherhood,” and they are called to “comfort” themselves with the wonderful truth that they are members of the great family of “their Father in heaven”; and that everything, therefore, must be well. This doctrine—heresy, we should call it—is making great headway in these apostate days. It is being propounded from the highest seats of learning. It is being heralded forth from professorial chairs, and it has taken such a hold upon “theological thought,” that many who were once considered tolerably evangelical are now found giving their countenance to the “Universal Fatherhood.”

The theory is a very convenient one. It saves the preacher from any anxiety as to the souls of his hearers. “Conversion” does not require to be insisted on, seeing they are already in God’s family. There is no need to urge them to flee from coming wrath, and be reconciled to God, seeing they are already in God’s favour. There is no need to treat them as children of wrath, seeing they are already held to be children of “the great Father.” Truly, the “Universal Fatherhood” makes things very simple for the preacher. His congregation are treated as Christians because of their relationship to “one common Father”; and their right to a place in the Father’s house at last is never questioned for a moment. Little wonder that souls are going down to a lost eternity with a lie in their right hand. They are not getting the Gospel. They are being deceived by the cry of “Peace, peace,” while there is no peace. There are exceptions, no doubt, in the high places of Christendom. But of the exceptions it may be truly said, “What are these among so many?” Like a light that shineth in a dark place, they serve to make visible the awful darkness by which they are surrounded.

But let us test this doctrine of the Universal Fatherhood by Scripture, and see how it stands the test. No one denies that you may speak of God as the Universal Father of all men by *creation*. He made them all. He is the God of creation.

This is not denied for a moment. But what does it profit a perishing sinner to be told of God as the God of Creation? Scripture tells us that "Death passed upon all men, for that all have sinned" (Rom. 5. 12).

Man's nature is enmity against God (Rom. 8. 7); he is under wrath (John 3. 36); and needs to be reconciled (2 Cor. 5. 20). Will the sinner have his nature changed, will he be saved and reconciled, by hearing and believing that God is the God of Creation—the *Father* of Creation if you will? Never. The sinner must be brought to know God as the God of *Redemption*. He must be brought to know God *in Christ*. The sinner must be brought into an entirely new relationship to God. The theory of the Universal Fatherhood carefully conceals all this. It shuts its eyes, and it seeks to shut men's eyes, to the great truth of ruin by the Fall. Its theology has no ruin, no spiritual death, no enmity of the carnal mind, no wrath to come. It declares that all are children of God, for He is the Father of all. But Scripture does not say so. The Ephesian believers (Eph. 2. 3) are reminded that before their conversion they were "*children of wrath, even as others.*" Here we have the plain truth in words which the Holy Spirit teacheth—not in words which man's wisdom teacheth. What fearful deception, to tell lost and perishing sinners that they need not be alarmed seeing they are all children of their Father in heaven! Yet they are "*children of wrath.*" And what they need is to be reconciled to God. They must be born from above—born by a spiritual birth into God's family, by faith in Christ Jesus. Then, and not till then, will they be children of God, and be able to call God their Father. You may try to flatter unregenerate men with the doctrine of the Universal Fatherhood; but that will not alter their standing before God by a single hair-breadth. They are still children of wrath—still "*condemned already*"—still without God and without hope in the world. What, then, does the doctrine of the Universal Fatherhood accomplish? It accomplishes nothing. Yea, it accomplishes less than nothing. It blinds souls to their danger; it misrepresents God; it preaches a "*gospel*" which never came from above; it speaks peace to no troubled conscience; it binds up no broken heart. The Son of God did not teach it; the apostles did not preach it; the Scriptures do not contain it. Stephen had no flatteries of the Universal Fatherhood order, when he stood up to deliver his soul ere he sealed his testimony with his blood. He addressed his

audience as "ye stiffnecked and uncircumcised in heart and ears." Paul, writing by the Holy Spirit, tells us that the Lord Jesus shall be "revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ" (2 Thess. i. 7, 8).

We want the same kind of plain speaking to-day. We have no warrant to tone down the truth, so as to make it "palatable" to the carnal heart. The Gospel tells of complete salvation provided to meet the utter ruin of man. Therefore let us shun not to declare what God hath said, and let us remember that it is only a true witness that "delivereth souls." w. s.

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## SECOND-HAND MESSAGES.

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HOW often do the servants of the Lord Jesus tell the most blessed truth, unfold the riches of grace and glory, speak with wonderful accuracy on the doctrines of the Word; and yet their words fall coldly and powerlessly, and their hearers go away unblessed. Why is it so? Is it not sometimes because they have received their message *second-hand*? They have not brought it fresh, and warm, and living from the loving heart of their Master. They have not come forth from the chambers of the King to tell what His voice had whispered to them. They have not refreshed *themselves* at the banqueting house before seeking to spread the feast for others. What wonder if they see no fruit.

The harvest is white and the labourers are few, and there is danger lest those who see it to be so should seek to supply the lack by giving the hours and moments which the Lord Himself claims to active service; and then, when the time comes that they should go forth with their message, be it to one or to a thousand, and they have not it, and they are forced to give stale manna—words, it may be, the power of which is a memory of the past, and not a felt reality of the present, in which there is neither life nor nourishment.

God forbid that we should be less in earnest, that we should be more sparing of ourselves, that we should seek to "save our lives." "The time is short." The devil and the world are in earnest. The votary of pleasure and of fashion thinks nothing too great a sacrifice; the man who seeks wealth and honour will trample everything under foot to gain his end; and we

ransomed, blood-bought ones, who profess to believe in the realities of Eternity, may well hide our faces in the dust when we remember our coldness, our apathy, our selfishness. But if we are really roused to see in some little measure the condition of perishing souls around us, let us not make mistakes in our eagerness. The divine order is not changed. First, we must be "*with Him*," if we would be "*sent forth*," or "*have power*" (Mark 3. 14, 15). It is the old story of Moses' forty years in the desert, and Paul's three years in Arabia; only so many who see the need of this at the outset of service forget that in principle the same thing is needed every step of the way. Better stay a month—nay, a year—"watching daily at His gates, waiting at the posts of His doors," that when He does say, "Whom shall I send?" we may be there to answer: "Here am I, send me," and with His message received from His own lips in our hearts, we may go forth in the power of His Word—"Have not I sent thee"—than find too late the same complaint chronicled against us as against the prophets of Israel of old, "I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied. But if they had stood in My counsel, and had caused My people to hear My words, *then* they should have turned them from their evil way, and from the evil of their doings" (Jer. 23. 21, 22).

R. H. M.

### BETTER THAN ELOCUTION.

THE following story is related of Matthew Simpson: "He preached once in the Memorial Hall in London. For about half an hour he spoke quietly, without gesticulation or uplifting of his voice; then, picturing the Son of God bearing our sins in His own body on the tree, he stooped, as if laden with an immeasurable burden from Him, crying, 'How far? As far as the east is from the west, so far hath He removed our transgressions from us'; the whole assembly, as if moved by an irresistible impulse, arose, remained standing for a second or two, then sank back into their seats. A professor of elocution was there. A friend who observed him, and knew that he had come to criticise, asked him when the service was over:

"'Well, what did you think of the bishop's elocution?'"

"'Elocution!' said he; 'that man doesn't want elocution; he's got the Holy Ghost!'"

Thus the indwelling Spirit imparts an unction and effectiveness such as comes from no other source.



## THY FACE.\*

"My heart said, Thy Face, Lord, will I seek."

*SHOW me Thy Face*, for this alone I pray—  
I seek no higher joy from day to day;  
Within the sunshine of Thy love and light :  
Life's dreary places will grow fair and bright.

*Show me Thy Face*, and let its tender glow  
Illumine all my path while here below.  
Oh, let no cloud of unbelief arise  
To hide that holy vision from mine eyes !

*Show me Thy Face* ; its purity will shine  
Into my heart, and every thought refine.  
Thy Presence will all bitterness dispel—  
Come life or death with Thee it shall be well.

*Show me Thy Face* ; no eye but Thine can guide  
My erring feet across the desert wide ;  
When shadows deepen o'er my darkened soul,  
Be Thou the Star to light me to my goal.

*Show me Thy Face* ; one steadfast look from Thee  
Will silence all the doubt and agony ;  
One moment with Thee in the glad to-day  
Will drive the gloom of yesterday away.

*Show me Thy Face* ; as yet I know not where  
The road is leading, but if Thou art there  
I shall forget the weakness and the pain,  
And, hand-in-hand with Thee, be strong again.

*Show me Thy Face* ; be near me till that day  
When all the mists of earth shall roll away :  
No veil between, but face to face with Thee,  
My Saviour, through a bright Eternity !

FLORENCE M. TAYLOR.

\* From *The Golden Grain Almanac* for 1900.

## PEARLS PICKED UP.

From Letters of the late WILLIAM ROMAINE.

As self sinks in esteem, Jesus rises.

I am a bad accountant, but you are well acquainted with figures—try what you can do in casting up this sum : What has God done for you ? When did His purpose of doing you good begin ? How many mercies have followed you all the days of your life ? And when will they stop ?

## SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

[Following up the interesting and profitable series of lessons for the year now drawing to a close, we purpose during 1900 continuing our study of God's way with His people in Old Testament history, and on alternate months reviewing the revelation of the grace and truth of the Son of God as recorded by the beloved John.] *Specimen Schemes can be had on application.*

**Gospel Scheme**, 1/6 per 100. **Boys and Girls Almanac**, 6d. per doz. Post free.

10th December.—**FAREWELL WORDS** (John 14. 1-17). *Memory verses*, John 14. 1, 2—"Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."

The place—The purpose—The Person—Going for a purpose and returning for a purpose—All in One—Life and light and home—The Father God revealed—Another Comforter.

**THE** connection between chapters 13 and 14 should not be overlooked. Jesus had just said to Peter, "Thou shalt deny Me thrice," and in full view of that terrible truth, He said, "Let not your heart be troubled," "believe in Me." Even though conscience loudly accuse, He remains ever the same faithful, loving Saviour.

**THE PLACE JESUS WAS GOING TO.** His Father's home, so different to the enemy world into which He had come to seek and save (Luke 19. 10). The abode of perfect love, peace, joy, and glory (John 17. 5), where there is fulness of joy and pleasures for evermore (Psa. 17. 11). Note the simple title, "My Father's house"—the place for the Son to be.

**HIS PURPOSE IN GOING.** To prepare a place for others, who could never have gone there except Jesus had come and prepared them for that bright home. Jesus went to occupy and secure a standing in the very house of the Father for every one who believes in Him (Heb. 2. 10).

**HIS PROMISE TO RETURN.** "I will come again." The place might well please us, but the Person is the brightness and joy of the place (Rev. 21. 23). The expression "receive you to Myself" shows His personal interest in and love to the saved. He rejoices in His own property (Zephaniah 3. 17).

**THE SLOW LEARNERS.** Thomas expresses his inability to comprehend where Jesus was going, and as to how he (Thomas) was to get there. The answer is complete: If you know Me, you know the way. I AM all you need in order to know the truth, and to have the life, and to find the way (Col. 3. 11). If you don't know Jesus you don't know the way, and can never reach the Father.

**THE FATHER REVEALED.** Philip said, "Show us the Father"; Jesus said, "He that sees Me sees the Father." All that we can know of God is seen in Jesus Christ. He was "God manifest in the flesh" (1 Tim. 3. 16); "the image of God" (2 Cor. 4. 4; Heb. 1. 3; John 1. 18).

**YOU PRAY AND I PRAY.** A symphony of prayer, from the believers on earth, and by the Lord in heaven. Our prayer should be that God may be glorified in the Son through His Church on earth. His petition is that that Church on earth might have the presence, help, and guidance of "another Comforter" during the absence of her Lord in heaven.

17th December.—**A REMEMBRANCE** (Luke 22. 15-30). *Memory verse*, 1 Corinthians 11. 24—"And when He had given thanks, He brake it, and said: Take, eat; this is My body, which is broken for you; this do in remembrance of Me."

An event longed for—Alone with His own—The outlook realised and foretold—The shadow picture of the Cross—The broken loaf—The crushed grape—Another and wider view of the future—"Remember Me" till then.

**T**HE large upper chamber in Jerusalem is the scene of our present lesson; the time, the Passover night; the theme, the expression of desire of the Lord to be held in affectionate memory by those He loved and willingly died for.

**JESUS' INTENSE INTEREST IN THE FEAST.** "With desire I have desired," as a runner to the goal, as a hungry man for his food, and much more intently had Jesus looked forward to this little gathering. "Not to be ministered unto (Matt. 20. 28), but to minister." And the meeting was not of the great and notable, but the poor and unknown (Matt. 11. 25).

**THE PROSPECTIVE VIEW.** "Before I suffer." The Cross-shadow fell on the meeting. He saw it all before Him as He went into that room—it was the way to Golgotha. But that was not ALL He saw, for He spoke of a kingdom of God to come in which again He would drink the fruit of the vine with His own. "For the joy set before Him (Heb. 12. 2) He endured."

**THE SYMBOL BREAD.** The crushed flour, the broken loaf—broken and divided. These all picture the Man of Sorrows, the suffering One, and all for the use of the eater. The hand reached out to take of that bread shows the reception and appropriation by faith of the believing one. "My body given for you." "Remember Me."

**THE SYMBOL CUP.** The crushed grape—its juices flowing into the cup—is fit picture of the precious blood that flowed from the Person of the Man on the tree. In the cup it becomes a blessing to all who partake, not only of the symbol, but the reality by faith (John 6. 54).

**ANOTHER PROSPECTIVE VIEW.** Jesus said: "I appoint unto you a kingdom." From that room the Lord could see, not only His own glory, but others sharing in it (John 17. 22).

So did Jesus set up His own precious "Forget-Me-not" ordinance, and happy, indeed, are they who can truly and often "Remember Him" in His own appointed way, and discern in the broken bread His body broken for them, and in the cup His blood poured out for them, keeping in affectionate memory His word, "Till I come."

24th December.—**TASTING DEATH** (Luke 23. 33-46). *Memory verses*, Rom. 5. 8, 9—"But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him."

The most wonderful place on earth—The most wonderful event of history—The most wonderful Person there—A wonderful prayer for murderers—What a thief learned saw, and said—The thief's petition and the answer.

**T**HERE is no more solemn event to write, think, or speak about than the crucifixion of Jesus, a sacred Person, a sacred spot, the vital event of a world's history—holy ground to be approached with unshod feet (Exodus 3. 5).

**THE PLACE CALLED CALVARY.** Called also Golgotha—the place of a skull (Matt. 27. 33; Mark 15. 22), supposed to be from same root word as Gilgal, the place where the reproach was rolled away (Jos. 5. 9). Outside the city walls in the place of reproach, shame, and death, the blessed One was led in company with two guilty malefactors.

**WHAT WAS DONE THERE.** There they crucified Him. We need not go into detail—the laying of the wood on the ground—the digging of the hole for the socket—the prostration of the victim—the affixing by nails of the body—the uprearing of the cross—all come into view under the word crucifixion.

**WHAT WAS HEARD THERE.** A voice, the voice of the Suffering Man, was heard saying, "Father, forgive them, they know not what they do." Blind to all His beauties, blind to all His goodness, they cast Him out (1 Cor. 2. 8). He pitied them though they hated Him. Other voices were heard—people and rulers deriding, soldiers mocking, and malefactors reviling—an awful scene.

**A MAN SAVED THERE.** One who had reviled Him in that dark hour (Matt. 27. 45), was convicted in his heart that Jesus was not suffering for His own sin; he said: "We suffer justly, but **THIS MAN** hath done nothing amiss." His own guilt confessed, Jesus' faultlessness avouched—wondrous work in a man so hardened, so wicked—but that is not all. Addressing the Suffering One on the middle cross, he said: "Lord, remember me when Thou comest in Thy kingdom." A world of truth in the words—a Lord and a coming King and kingdom spoken of by faith—the dying malefactor's confession of Jesus was grand; he spoke of Jesus as sinless, as Lord, as King, and as coming again. The man was saved there. Jesus said: "To-day shalt thou be with Me in paradise." A dying malefactor saved by the dying Jesus. There is "life for a look."

*31st December.*—**AN EMPTY SEPULCHRE** (John 20. 1-18). *Mem. verse,* 1 Cor. 15. 20—"But now is Christ risen from the dead, and become the firstfruits of them that slept."

A useless anxiety—A startling discovery—Telling the others—Seeing for themselves—Giving it up, and not giving it up—Love waits and wins—A risen Lord—New relationships—Another tale to tell.

**C**ALVARY'S activities are past, the crosses had been dismantled, the new tomb of Joseph of Arimathæa had received its precious treasure, the great stone had been rolled to the entrance of the sepulchre, and the wearied disciples had sadly gone home to keep the darkest Sabbath Day they had ever known. The dawn of the first day of the week finds loving, anxious ones astir, and there our lesson begins.

**AN ASTOUNDING DISCOVERY.** Two Marys (Mark 16), with hearts of pitying love, set out to do their best for the body of Jesus. They had seen the great stone ponderously rolled up to the entrance of the tomb, and that stone gave them some anxiety. They said, "Who will roll away the stone?" (Mark 16. 3); "for it was very great." When they arrived at the place, behold! the stone was removed (see Matt. 28. 2). "They have taken away the Lord," Mary breathlessly tells Peter and John, and all three set out to see what was done.

**WHAT THE DISCIPLES SAW.** John ran fastest, got first to the place, stooped down, and looked in. He saw something lying—the linen clothes—but he did not venture in. Peter arrives—he is always bolder—he goes in, and sees the linen clothes too, and notices that the napkin which had bound the head was folded and laid apart from the other clothes, showing that the body had not been removed in a hurry. John now ventures in and sees all this, and **BELIEVES**. Having seen, as they evidently thought, all that was to be seen, they went home!

**WHAT MARY SAW.** This woman was not so easily satisfied. How could she go home and not know where His precious body was? She stood at that grave's door weeping. Tearful eyes often see things which dry eyes do not. John and Peter had seen linen clothes. Mary sees

angels, and more, for angels could not satisfy her. Her plaint to them was, "MY LORD is taken away." Turning back she saw a man—she thought a gardener. To him she said, "Sir, tell me where thou hast laid Him." Jesus said, "Mary!"—O the thrill of that voice—her own name, as she had heard the Shepherd (John 10. 4, 5) oft speak it before.

**THE MESSAGE MARY GOT.** That was to tell the others of the Lord's resurrection—to call them "My brethren," and to tell them of His ascension to His Father, their Father; His God, their God. Happy Mary! Glorious news to carry to believers, who had not as yet seen what she saw, nor heard what she heard. This second report of Mary was not about a rifled tomb, but about a risen Lord.

*7th January, 1900.—THE WORD MADE FLESH (John 1. 1-18). Learn, John 1. 14—*"And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth.

Before time, before matter, in eternity—Author of all things—Above all things Darkness and light The Creator unknown; the Benefactor rejected—Visiting His people—Receiving Him, receiving all things—Imparted grace.

**O**UR present lesson is first of a series we hope to be privileged to study together, and is a profoundly interesting declaration of the eternity, divinity, and fulness of the One who took upon Him the form of a servant, and became obedient unto death, even the death of the Cross.

**WHEN, WHERE, AND WHO HE WAS.** "In the beginning"—before time began, when there was no days, nor years—He was (Prov. 8. 22, &c.). **With God**—in the closest relationship, in the bosom of the Father-God. **Was God**—in His Person equal, of the same substance and nature (Phil. 2. 6).

**WHAT HE DID, AND WHAT WAS IN HIM.** "All things were made by Him" (Col. 1. 16). **LIFE WAS IN HIM**—that is, He is the fountain-head of life; He is life itself (1 John 5. 12). And light was in Him—He is light itself (John 12. 35).

**THE WORLD AND WHAT WAS IN IT.** Darkness was in the world—spiritual darkness, moral darkness—and in that darkness the true Light shone, yet the darkness comprehended it not (2 Cor. 4. 4).

**THE WORD REJECTED.** The world that He made knew Him not, received Him not; even His own people, Israel, received Him not; He is rejected and despised of men (Isa. 53. 3).

**THE WORD RECEIVED.** Some received Jesus, were glad of His coming, saw Him as God's Son, and believed on His name, and were born of God, born from above (John 3. 3). "As many as" conveys the idea that belief and new birth are co-equal, and that sonship and believing are also parallel. Every one who believes is a son, born of God (1 John 5. 1). The source of the new life is heaven, the Begetter is God (1 Peter 1. 3).

**THE INCARNATION.** The Word became flesh, took form, that of a servant, a likeness, that of man (Phil. 2. 7), for a purpose, viz.: that in the body prepared for Him (Heb. 10. 5), He might manifest the Father, and display God's justice and grace in the sacrifice of Himself on the Cross (Heb. 2. 14).

**THE FULNESS OF CHRIST.** Like as the cold, dark earth receives from the sun of its heat and light, so the believer receives not only life and light from Christ, but is filled, in measure at least, with grace—counterpart of the grace in Christ.

How much is brought within the reach of poor, fallen man by the incarnation, death, and resurrection of Jesus, the Eternal Word of God!

**PRECIOUS THOUGHTS ABOUT  
THE LORD JESUS.**

**HIS HUMANITY.**

A humble man	-	Phil. 2. 8
A poor man	-	2 Cor. 8. 9
A weary man	-	John 4. 6
A lonely man	-	Mark 6. 47
A praying man	-	Luke 6. 12
A hungry man	-	Luke 4. 2
A thirsty man	-	John 4. 7
A crucified man	-	Luke 23. 33

**HIS DIVINITY.**

A risen man	-	Luke 24. 39, 40
A glorified man	-	Heb. 1. 3
A coming man	1 Thes. 4. 16	J.T.S.

**MY PRECIOUS POSSESSIONS.**

Thou art my Lord	-	Psalm 16. 2
" " " God	-	" 22. 10
" " " Rock	-	" 31. 3
" " " Fortress	-	" 31. 3
" " " Strength	-	" 31. 4
" " " Hiding-place	"	32. 7
" " " Help	-	" 40. 17
" " " Deliverer	-	" 40. 17
" " " King	-	" 44. 4
" " " Hope	-	" 71. 5
" " " Trust	-	" 71. 5
" " " Strong Refuge	"	71. 7
" " " Father	-	" 89. 26
" " " Portion	Ps. 119. 57	B.B.

**FAITH, LOVE, HOPE** (1 Thes. 1. 3, 9, 10).

1 Work of faith	-	-	-	Turned to God from idols
2 Labour of love	-	-	-	To serve the Living and True God
3 Patience of hope	-	-	-	To wait for His Son from heaven J.M.H.

**RECIPE FOR ACCEPTABLE SERVICE.**

1 Be zealous	-	Num. 25. 10, 13
2 Be wise	-	Matt. 10. 16
3 Be faithful	-	Rev. 2. 10
4 Be strong	-	1 Cor. 16. 13
5 Be fervent	-	Rom. 12. 11
6 Be winning	-	Pro. 11. 30
7 Be fearless	-	Phil. 1. 14 J.M.H.

**THE FATHER.**

1 Our Father in heaven	Matt. 6. 9
2 Father of glory	- Eph. 1. 17
3 Father of spirits	- Heb. 12. 9
4 Father of mercies	- 2 Cor. 1. 3
5 Father of lights	- Jas. 1. 17
6 A Father unto you	2 Cor. 6. 18
7 Father of our Lord	Rom. 15. 6

L.B.

**SPIRITUALISM, WITCHCRAFT, FORTUNE-TELLING, &c.**

Not a myth	-	-	-	Acts 16. 16; 1 Sam. 28. 7
Its spring	-	-	-	Unbelief; com. Gen. 2. 16, 17; 3. 4, 5
God's condemnation of it	-	-	-	Deut. 18. 9-12
Reason of Saul's death	-	-	-	1 Chr. 10. 13, 14
A blessed fact	-	Powerless against the Lord's people;	Num. 23. 23	
God's provision for His own	-	-	Christ; Deut. 18. 15-19	J.N

**SIN.**

Conception of sin	-	Jas. 1. 15
Deceitfulness of sin	-	Heb. 3. 13
Pleasures of sin	-	Heb. 11. 25
Sinfulness of sin	-	Rom. 7. 13
Wages of sin	-	Rom. 6. 23 T.B.

**FIVE LOOKS.**

1 Faith	-	Num. 21. 8, 9
2 Confidence	-	Rev. 5
3 Triumph	-	Acts 7
4 Transformation	-	1 John 3
5 Despair	-	Num. 24. 17 L.B.

**EARTHLY GLORY AND HEAVENLY GRACE**

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