

THE
BELIEVER'S
PATHWAY.

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THE GREAT TRUTHS OF GOD'S WORD FOR HIS PEOPLE,
IRRESPECTIVE OF PARTY OR CREED.

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Containing over One Hundred Simple Papers for Christians.

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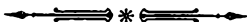
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The
Believer's Pathway.

"ALWAYS READY;"

OR, PAUL'S MOTTO FOR ALL THE YEAR AND EVERY YEAR.

"I am ready to preach the Gospel" (Rom. i. 15.).

YES, and so he was, always *ready*, ever on the watch to get in a word for Jesus. Some preachers nowadays can only preach when they have their "Notes" with them, and others must study a day or two before and get "prepared." Paul was *ready* to preach the Gospel in the market at Athens (Acts xvii. 17); on the top of Mars Hill (Acts xvii. 22); in the jail at Philippi (Acts xvi.); on board the ship in the Mediterranean Sea (Acts xxvii.); and in his own hired house in Rome (Acts xxviii.). It was all the same to him; he was instant in season, out of season. Just so. Well, God wants His people now to be the same. In the railway train; on the steamboat; walking on the road; coming home from work, as well as in the meeting, to be "Ready to preach the Gospel." Of course unsaved people and worldly believers will say, "There's a time and a place for everything," and so there is, for God has said, "Now is the accepted time" for sinners to be saved, and this world is the place where salvation is to be preached to every creature. Therefore, my brother, my sister, *go on*. "As ye go, preach," and don't let the devil close your mouths. Be always

READY TO PREACH THE GOSPEL;

FOR THE LORD JESUS IS

"READY TO JUDGE THE QUICK AND THE DEAD."

—1 Peter iv. 5.

AND POOR SINNERS ARE

"READY TO PERISH."

—Deut. xxvi. 5.

W. S.

FAMILY RELATIONSHIPS.

VI.

CHILDREN AND PARENTS.

TWO reasons are given why children should obey their parents. Eph. vi. 1 says, "For this is right"; while in Col. iii. 20 the word is, "For this is well pleasing unto the Lord." The first seems to put the obedience on the ground of what the child owes to its parents. "This is right"; or, more literally, righteous or just. Seeing that the child owes everything, under God, to its parents, it is fitting, a reasonable thing, that it should be subject to them in all things. God always makes these two things go together—dependence and subjection, or obedience. What an unspeakably beautiful pattern we have of this in the Lord Jesus. From all eternity one with the Father (John i. 1), and sharer of His glory (John xvii. 5), He emptied Himself, taking the form of a servant (Phil. ii. 7, R.V.). Thus emptied, He became perfectly dependent upon the Father. "The living Father hath sent Me," He said, "and I live by the Father" (John vi. 57). While again and again He declared that He could do nothing of Himself (see John v. 19, 30; viii. 28). And He was no less obedient than dependent. "I do always the things that please Him" (John viii. 29), He could say of Himself; while the Father delighted to confirm this testimony and to bear witness to Him as the "beloved Son" in whom He was well pleased (Matt. xvii. 5).

This, then, is the heavenly pattern which believing children, in their behaviour to their parents, are to copy. It is a *right* thing that those who are dependent should be obedient also, and it is *well pleasing unto the Lord*. Wherever God sees a believing child obeying its parents in the Lord, He sees a copy of that which was to Him the source of such infinite delight. What a blessed thing for children to know, and what an incentive this should be to diligent studying of the perfect example, that the copy may approach more and more closely to it. But the Apostle not only bids children obey their parents, but also honour them (Eph. vi. 2). This is the same thing that was commanded under the law, and the promise that was from the first attached to this commandment is quoted here. The thought of honouring parents seems to have special reference to caring for their needs. The Lord Jesus refers to it in this sense in Matt. xv. 3-6. The Pharisees set a man free from all obligation to care for his parents, if he would say that the gifts he ought to have bestowed upon them were dedicated, and the Lord says that in doing this

they taught him not to honour his father or his mother. In the same sense the word is used in 1 Tim. v. 3-4. The Church is to honour widows that have no children—that is, they are to care for their temporal necessities; but if widows have children then the children are to requite their parents, and the Church is not to be burdened.

The honour, then, that children are to give to parents is mainly summed up in these two things: obedience while the children are young and dependent on their parents, and loving care for them when they are grown up, and the parents may be needing their help. Of course, in many cases the parents may not need help in money from their grown up children. But caring for the parents' needs goes far beyond this, and covers all that thoughtful love can do to make the parents' declining days happy.

But this reminds us of a striking contrast between our earthly and heavenly relationships as children. The earthly relationships are continually changing in character. The day comes when the child, who for years had lived under his parents' roof, and in subjection to their authority, enters upon new responsibilities. He has become a husband, and the Word of God bids him leave his father and mother and cleave unto his wife. Then, as time goes on, his responsibilities widen and deepen still further, and as a father he is called upon to exercise the same authority to which he had once been subject. As to the earthly relationships, he is no longer dependent on his parents, and called upon to yield them the obedience that belongs to the dependent condition. On the contrary, he has now those who are dependent on him, and who are bidden to obey him. Even towards his parents, if they be still living, the honour he should never fail to give them has become more of the character of loving succour than of obedience. But how different in the heavenly relationships. The children of God are just as dependent on Him at the close of their earthly history as at the beginning of it, and, therefore, they should always be as completely subject to Him in all things. Our obedience will always be in proportion to our sense of how entirely we are unable to keep ourselves, to guide our own steps aright, or even to think a right thought of ourselves. While towards fellow-saints we may grow up from being little children to young men, and from young men to fathers; towards God our blessed position is ever to be as little children, receiving everything from Him, and giving Him a whole-hearted obedience in return.

A. J. H.

“HALF-ERS.”

IF a boy in Scotland were to find a penny on the road, and his companion were to see it, and he said “Half-ers,” according to schoolboy code of honour he was entitled to half of the treasure. This illustrates greater things. Two believers became deeply interested in the conversion of a certain person. They pleaded with God and continued in prayer for his salvation. One of the Christians resided in the City of London and the other in the North of Ireland, near to where the one who was being prayed for lived. In the course of time prayer was answered. The Lord’s servant in Ireland was used in pointing the person to Christ, and he at once wrote to his friend in London, making known to him the good news. The brother in London, delighted at the intelligence, wrote to his friend in Ireland a letter in which he playfully put in his claim for “HALF-ERS.” Mr. M——, in Ireland, had been used of the Lord in leading the person to Christ, and the believer in London had been dealing with God by prayer about the case, and “the day” will “declare” what share each had in the conversion of that soul. This opens up a most interesting and important subject for reflection and meditation. We have got so accustomed to speaking of this one and that one being converted at Mr. So-and-so’s meetings, or through Mr. So-and-so’s instrumentality, that we are in danger of forgetting that others than the one who *spoke the last word* had to do with the winning of such to the Lord Jesus.

We sometimes read of the “last spike” being driven in the construction of a railroad; but it would be foolish to affirm that the man who drove the last spike was the one who made the line.

In the conversion of a soul to God there may be many links in the chain—a mother’s prayers, a father’s instruction, a Sunday School teacher’s words of love and entreaty, brothers or sisters, friends or relatives who pleaded with God for his salvation. And who can tell how much these may have prepared the ground for the seed that was sown and influenced such in accepting the “unspeakable gift?”

If a person is converted at a Gospel meeting, there is the one who invited him to the meeting, the preacher who delivered the message, the friend who was praying that the Word would be carried home to the conscience and heart, the brother who watched for his soul and was the means of pointing him to the passage of Scripture which led him to rest on the finished work of Christ.

Fellow-workers in the harvest field, let us labour on. 'Tis

only a very little while we shall be privileged to warn the unsaved of impending judgment and point them to the "Lamb of God which taketh away the sin of the world" (John i. 29). Don't let us be too anxious about the *results* or *effects* of our service. "Whatsoever ye do, do it heartily, *as to the Lord*, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ" (Col. iii. 23-4).

And whether we see much apparent blessing or not as the result of our labours, let us go on for God and eternity. The prayers of that lonely bedridden saint will not be forgotten by the Lord of the harvest. The visit paid and the help afforded to yon poor old woman in the slums of the city is remembered by Him.

Let us, then, labour on, in view of the judgment-seat of Christ; let us scatter Gospel slips, papers, tracts, leaflets, and booklets wherever we go; let us stand shoulder to shoulder, heart to heart, and sound aloud the wondrous story of God's mighty, matchless, changeless love to the crowds of careless men and women who throng the thoroughfares of towns and cities; let us, in cottage or hall, in kitchen or drawing-room, in theatre or circus, in barn or schoolhouse, in the backwoods of Canada or the prairies of the West, in miners' rows or fishing villages, tell sinners of their guilt and danger, and, oh! don't forget to "speak love's message low and tender" to them as they heedlessly hurry along to eternal darkness and despair; and, last but not least, let us bear up in prayer all who are in the forefront of the battle, all who are teaching the young, all who are publicly preaching the Gospel, all who are seeking to help on the people of God in the ways of Christ.

Slowly, sadly, with the reapers,
Who had laboured long and late,
Came I at the Master's bidding,
And was latest at the gate.

There, apart from all the others,
Weeping bitterly I stood;
I had toiled from early morning,
Working for the others' good.

Where one friend had fallen, fainting,
By his piles of golden grain,
With a glass of cooling water
I revived his strength again.

And another, worn and weary,
I had held and cheered awhile,
Till, her failing strength returning,
She went forward with a smile.

And the others I had aided,
While the golden moments fled,
Till the day was spent, and evening
On the earth her teardrops shed.

And I to the Master's presence
Came with weary, toil-worn feet,
Bearing as my gathered harvest
But a single head of wheat.

Then I laid it down with weeping,
At His blessed piercéd feet,
And He smiled upon my trembling ;
Ah ! His smile was passing sweet.

Child, it is enough, He answered—
" All I asked for thou hast wrought ;
And among the band of reapers,
Truly, bravely hast thou wrought."

Then I woke : but long the vision
In my heart I pondered o'er,
While I tried to see what meaning
Hidden in its depths it bore.

And at length its lesson slowly
Dawned upon my wondering mind ;
Never mind what others gather,
Do whate'er thy hand can find.

Those who seek to serve God's servants,
And to make their labours light,
They shall share the gathered harvest
And Christ's welcome glad and bright.

A. M.

ONCE.

He appeared *once* (Heb. ix. 26), and was offered *once* (vii. 27).
He suffered *once* (Heb. ix. 26), and entered in *once* (ix. 12).

REAL FELLOWSHIP WITH GOD.

“THESE things write we unto you that your joy may be full” (1 John i. 4). Such was the language of the beloved apostle as he sought to lead those to whom he wrote into a fellowship which he enjoyed and to which they were called. It is only when we can re-echo the words of that disciple and say: “Truly our fellowship is with the Father and with His Son Jesus Christ,” that we also can rejoice in an overflowing cup. Thus alone can true service be rendered to God, a service that will not only be *faithful*, but as the day of Christ will plainly manifest, *successful*, for in both the parables of the talents and the pounds the faithful ones were also the successful ones. Yet, though it may be a lonely path as concerns this world, there are others walking in the same path, and with them we will have *real fellowship*. Nothing will compensate for its lack, neither energy in the Gospel nor zeal for the truth.

This is forcibly exemplified in Moses' smiting of the Egyptian who did wrong to the Israelite; Gehazi running with the staff to lay on the young man lying dead; as well as the thousands going out to fight at the call of Gideon; yet sent back at the command of God.

Fellowship implies a partnership, but it includes much more and a far closer relationship, for while there is a participation in interests, there is also a communion of thoughts. Fellowship with God means that there are no secrets between us. He reveals to us His wondrous purposes of grace towards us and towards others, whilst He permits us to labour with Himself that these purposes may be fulfilled. Nay, more, He gives us to walk with Him, consciously to realise the wondrous light of His presence.

We, willingly laying bare our hearts before Him, refer everything to Him, our language being like that of the Lord Jesus: “Not My will but Thine be done.”

Sin is realised in all its ugliness as that which at once mars this happy fellowship. It is seen, not so much in its effect upon oneself, but as regards the honour of Jehovah.

The child of God, seeing this, is deeply humbled as the light shines through Him. He would with Paul write himself down as a “chief of sinners”; yet, towering high above all, he sees as never before the surpassing grace of God, and worship flows out to God.

To a right appreciation of this wonderful theme it is in some measure necessary to note the distinction between *our calling* and *our walk* (Eph. iv. 1, R. V.).

HAS CHRIST DIED? Not merely does God see Him as dying for us, but also sees us as having died in Him.

IS HE RAISED FROM THE DEAD? Not only was He raised for our justification, but also in Him we are risen from the dead, "and conjointly seated in the heavenlies in Christ Jesus." So we must account ourselves as having died, having been raised and seated already in heaven, and walk as such.

In like manner God has called us into fellowship with Himself that He may *share with us* in the trials of our pilgrimage journey, so that, as with the two disciples on the Emmaus road, "our hearts may burn within us as he talks with us by the way," and that we may partake with Him in His delight of His Son. Beloved of God! is your walk one in real fellowship with Him?

F. W. F.

SEVEN CHARACTERISTICS

OF A SCRIPTURALLY GATHERED COMPANY OF BELIEVERS.

1. Consists of *believers* only. 1 Cor. i. 2.
2. Liberty for the free action of the Holy Spirit when collectively gathered (1 Cor. xiv.). This would certainly be *impossible* if any individual, or any number of individuals, presided there.
3. Are *gathered* on the Lord's Day to *break bread*, thus showing "the Lord's death till He come," remembering Him, and manifesting the oneness of the body in the one loaf. 1 Cor. xi. 23-26; 1 Cor. x. 16, 17; Acts, xx. 7; John xx. 19; Luke xxiv.
4. Are guided by the word of God only.
5. Are gathered to the *Name* of the Lord Jesus as they would be to His *person* if He were in the world. Matt. xviii. 20.
6. These exclude most carefully *moral* evil (as 1 Cor. v.) and doctrinal evils (as 1 Cor. xii. 3; 1 John iv.; 2 John) owning God's "within and without," yet never imagine themselves to be *the church*, to the exclusion of other believers.
7. Mourn over the present ruinous condition of the church's testimony, with large-heartedness towards *all Christians*, but stand apart from everything not according to the Word.

Placing things in this clear light, we trust we shall give offence to none of the Lord's dear saints, whilst we hope it will help every godly one to detect his true position in the light of the Scriptures.

D.

CHRISTIANITY.

CHRISTIANITY takes its rise from the Manger and the Cross—Christ Incarnate and Christ the Sacrifice. Its facts, history, and doctrines circle round **THE MAN CHRIST JESUS**. He is the centre of the whole Bible and of the Christian religion. It is the Messiah and not Abraham who is the object of the Old Testament; and it is Christ and not Paul who is the refreshing object of the New Testament. He is the glorious sun to which the rays of the prophetic lamp are directed. He is the end to which the ways of God in grace and His works in creation tend. He is the grand consummation of all Christian work, of all Christian development, of all Christian thought, and of all Christian teaching. He is the central figure in the Universe of God. He is the power, warmth and moral spring of all Christian life. Without Him Christianity has no existence, as its very name would show. Without Him! Then would eternal gloom settle down on creation, and the universe clothe itself in sackcloth. Without Him! The Holy Bible would be Satan's masterpiece, and the faith of millions be buried in one common sepulchre.

"God was manifest in the flesh," says Paul (1 Tim. iii. 16); "that which was from the beginning," says John (1 John i. 1), definitely fix the commencement of Christianity. The Incarnation and death of our Lord are the two pivots on which Christianity revolves, embracing in its ample folds and ever widening circle millions of sinners from all lands, of all degrees, and of all character.

Christianity is a system of life, of fact, of doctrine. Its progress may be checked or hindered for a time in order to test our faith and lead to redoubled diligence in the grand work of preaching, teaching, and living out Christianity. But its ultimate triumphs are absolutely certain, while the wail of endless misery in the lake of fire shall witness to the close for ever of the "*Down-grade*" controversy.—*The Believer's Almanac*.

THE PRIESTLY BOOK.

(Notes taken at the Young Men's Bible Class conducted by John R. Caldwell)

GENESIS.—The names of all the books in the Scripture are characteristic. For instance, Genesis means "the beginning," not merely of creation, but the beginnings of all the principles that are developed in the Scriptures. It has been very aptly called by one "the seed plot of the whole Scripture."

Exodus means "the going out, the calling out, and the bringing out from under slavery, condemnation, and bondage of Israel by Jehovah."

Leviticus was written to those of the tribe of Levi, because the priestly family was of that tribe. It is especially a priestly book; a book concerning not so much the way of the sinner's salvation as the way of the saint's access to Jehovah. The characteristic of the whole book is in the first verse, which says: "God called out of the tent of the congregation." He had spoken previously from Mount Sinai. His communications there were characteristic of the giving of the law. There God was surrounded with all the pomp and magnificence that befitted the great God who had created the people, whose they were, who had brought them out of Egypt and legislated for them. There was nothing there of the character we get in *Leviticus* i., where God could freely speak out from the mercy-seat and tell Moses the precious, gracious thoughts that were in His heart concerning the people whom He brought out from Egypt to Himself. There was this peculiarity about the mercy-seat: blood was sprinkled upon and at the front of it, and, as it has been beautifully remarked by Mr. Newberry, it was only one drop of blood that rested upon it, because it was to be sprinkled with the priest's finger, and it does not say it was to be repeated upon the mercy-seat, but it was to be sprinkled before the mercy-seat seven times (*Lev. xvi. 14*). The one drop on the mercy-seat was for the eye of God, therefore not repeated; it spoke to the heart of God perpetually of the cross of Jesus. Thus the blood of Jesus was ever before the heart of God, showing that the blood alone is the ground upon which God deals with us in grace. The mercy-seat was the place in which the unbroken tables of the law were put, and on that the blood of sprinkling, and there between the cherubim was the dwelling-place of God; also, the cloud by day and fire by night were the symbols of His presence in the midst of His redeemed people.

J. R. C.

I WAS just considering the victories of God's servants of old. The mighty ones had always "a present God"; a David had his "God"; the rest of the people their "giant"; the servant saw the host of Assyrians; the prophet say "He who is for us"; a Paul, storm-tossed, had his God; a Peter in prison had his God. Oh! cannot we plunge into the ocean of His mighty love?

A. MUNNOCH.

THE YOUNG MAN'S STORY.

(1 Samuel xxx.)

WHEN David found a young man, an Egyptian, on the field, dying from starvation, the first thing he did was to give him food. His whole need was met, and that with no niggardly hand, for not only was he given bread to eat and water to drink, but also a cake of figs and two clusters of raisins. How blessedly this reminds us how our David found us poor worldlings dying in the outside place, for the field is the world (Matt. xiii. 38), and ministered unto us the bread of life; and not only this, but also the joy and comfort of the Gospel.

Nor is this all, for when the young man was able to give an account of himself, he had to confess himself the servant of an Amalekite. An Egyptian first, the servant of an Amalekite next. This also sums up our past history, as of the world and serving the flesh.

In Scripture the Amalekite is ever a type of the flesh. But when he was dying his old master left him and his new one found him. The pleasures and gratifications of the flesh flee from us in the hour of trial. Then the flesh can do nothing for us. When the prodigal had lost all, he was nearer his father's house than ever he was before. So it was a good thing for the young man that his old master left him. Good it was for us when the service of the flesh palled upon us, so that we groaned for something better. As David *found* the Egyptian, and in free grace ministered unto him where he was, so did the seeking Saviour find us, and coming to where we had fallen, apart from all merit on our part, He blessed us according to the riches of His grace.

David met the young man's need first, and questioned him after. Such is the order of grace. Now that the young man knows who David is, he has only one request—that he may not be delivered unto his master. Graciously does David grant him his request, even as our David has promised us He will never leave nor forsake (Heb. xiii. 5); He will never cast out (John vi. 37); yea, He will save to the uttermost (Heb. vii. 25). "Their sins and iniquities will I remember no more" (Heb. x. 17). So the eternal covenant stands. Let us, like the young man, the Egyptian, hate nothing more than the thought that we might return to our old master. Ever loyal and true to our David, may we never in our hearts go back, either to Egypt, from whence we have been redeemed, or to the service of that old master, from which we have been delivered. W. H. S.

REAL SANCTIFICATION.

I am not a believer in the sanctification obtained in exchange for a surrender of idols, etc., and maintained by assertion of its possession, however belied by experience, and rendering its possessor independent of the Word of God; but I am a believer in the keeping power of God continuously exercised in connection with a continuous surrender and trust on the part of the believer and his obedience to what is revealed. J. J.

PEARLS PICKED UP.

If Christ hath made us *kings*, why do we live as *beggars*?

The devil falls in when saints fall out.

If we were not strangers here the dogs of the world would not bark at us.

The poor sinner has not to come and steal a pardon while *Justice* sleeps, but *Mercy* hands a pardon on the point of the sword of justice.

Adam was a safer and happier man *outside* paradise, because inside his *life* depended upon himself, whereas outside it depended upon another—a promised Christ.

The cherubims in Genesis iii. stand connected with the sword of justice to bar the way, but at the mercy seat (Exodus xxv. 17-22) they welcome the sinner's approach. There is no sword now; it has been sheathed in the victim, and they gaze upon the blood.

Paradise is opened up and regained at the death of Christ. Luke xxiii. 43; Heb. x. 20.

God teaches His children precious lessons from the blackboard of sorrow.

Some enter the port of heaven as a shipwrecked mariner climbs the rocks of his native country, like Lot dragged out of Sodom, but all he had burned up—"Saved, yet so as by fire."

Collected by J. H. M'E.

We invite "Pearls" as above from the Lord's servants: Jottings from addresses, notes from Bible margins, or other choice fragments. Small pebbles often kill giants trouble, distress, anxiety, etc.

JESUS IS COMING "HIMSELF."

[Addressed to those who may not have had their attention previously directed to the glorious subject of the personal return of the Lord Jesus Christ.]

"**A**ND if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John xiv. 3). Every one of us must have read that chapter repeatedly; but some may have read that promise from the lips of the Lord Jesus, and may have thought it sweet and beautiful, and yet have never known what He really meant when He spake thus. It is like giving a child, two or three years of age, a five-pound note. It is valuable, but the child does not know its value, and he must be instructed as to the use and value of what to him is but a piece of paper.

NOT HIS RESURRECTION.

Our Lord says: "I will come again and receive you unto myself." What does He mean? Does He mean in resurrection? No, it does not mean that, for He says, "to receive you unto myself"; and when He came back to His disciples in resurrection, it was *not* to receive them to Himself, but soon to be separated again from them. The Lord Jesus Christ is absent; would that we, His followers, felt more keenly what that is.

NOT THE COMING OF THE HOLY GHOST.

Does He mean that He will send the Holy Ghost? No; in another place in this chapter He tells His disciples that He will send the Holy Ghost. That is not what He means here. How little the world, which has taken the profession of Christ's name upon it, is aware that the Holy Ghost is down here now indwelling every believer individually, and the Church of God collectively; down here in the world as the representative of Christ! The Lord Jesus Christ *does not* mean by this promise that the Holy Ghost should come.

NOT OUR FALLING ASLEEP.

What does He mean? Is it that His people were to die and go to Himself? It is sweet to know that the saints who have "fallen asleep" are "absent from the body, present with the Lord"; but that is not the promise here. They have gone to be with Him; but there is a vast difference between that and His coming to take us to Himself.

The Lord Jesus Christ, then, did not mean death, for we find further in the last chapter of John, that He tells Peter that He

should die and by what means He should die. Peter asked: "And what shall this man do?" referring to John. But the Lord said: "'If I will that he tarry till I come, what is that to thee; follow thou me.' Then went this saying abroad among the brethren, that that disciple should not die; yet Jesus said not unto him, he shall not die; but, 'if I will that he tarry till I come, what is that to thee?'" Here the Lord distinctly shows the difference between death and His coming again; while the disciples by their very misunderstanding showed how they received the promise of His coming. Therefore the promise is not death.

Well, but what did the Lord mean when He spake thus? He meant literally and actually what He said: that His coming is to be a **personal, real coming**. Turn to 1 Thess. iv., where we have the coming of the Lord for His saints given us with more detail. "This we say unto you by the word of the Lord"—the Apostle Paul had received this hope, not from those who heard the Lord speak the word in John xiv., but direct from the Lord Himself—"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For **the Lord Himself** (that is the word I would call your attention to) shall descend from heaven with a shout."

It is the *Lord Himself* who shall come. It is a personal coming. Not His coming into your hearts. He is come into our hearts, and only the people into whose hearts Jesus has come will meet Him in the air. It is not that He sets up His millennial kingdom, it is not that He takes possession of the throne of the heart. No, it is that to the saved people, the Church, the Lord Himself will come. How precious is that thought. It is *Himself*. "I will come again and receive you unto myself." He does not say to heaven, though that is true, but it is to Himself. It is His personal absence we mourn, it is for His personal return we look; He will receive us to Himself. It is "from heaven with a shout." Was it not His great love that first drew you to Him when you were in the world? It was not a mere doctrine, or an abstract truth, or even a code of doctrine that drew you. It was when you heard of Him that you were drawn to Him. It is that same blessed One who is coming for us. Him whom we have already seen by faith, we shall see face to face. It is the Lord Jesus Christ who has gained our hearts, and the more we love Him, the more will we long for His return, and the brighter will be this hope. H. T.

“TRY LOVE.”

MY first tract district lay in a somewhat deserted country village, where the only place of worship (so called) was a damp, tumble-down parish church, and the clergyman anything but a godly man, and certainly one who took no interest whatever in his poor parishioners. I was asked to take the district where the worst two women in the parish lived—so they termed them—Ann and Hannah Chaney, two hardened old sinners, the terror of the whole village, and a terror to each other; for they drank and cursed and quarrelled almost incessantly.

I agreed to take the district of forty houses allotted to me, and started one wintry afternoon, coming last upon the miserable hovel inhabited by Ann Chaney. I shall never forget the sight that met my eyes through the half-open door. The two old women were crouching over a log of wood burning on a large brick hearth; wild misery was depicted on their countenances; the filth and destitution of the dwelling were appalling. They started as I tapped loudly, thinking they would be deaf, and then sprang up, and, in the most awful tones and wicked language, threatened to break every bone in my body if I ever dared to darken their door again. Raising the thick stick, Ann added, “And I will lay this across your shoulders now unless you are off quick.” “I am sorry to have grieved you,” I said, as humbly as I could, and quietly walked away. Not offended—not I, but very disappointed; for I had prayed long and earnestly that week that the Lord would use me—a simple maiden—to those poor benighted souls.

However, as I tripped home along the dusky lane in the twilight, with the bright stars twinkling and shining down upon me, I had a little talk with Jesus. I said, “Jesus, did'st Thou really die for Ann and Hannah Chaney?” “Yes, I died for them.” “And dost Thou love them?” “Yes, I love them.” “Then I will love them too; and please, Lord Jesus, fill me afresh with Thy love, and give me a chance to tell them one day of how long and how much Thou lovest them.”

The next week was a long one to me until the “district day” came round again. More disappointment was in store for me; for when I reached Ann Chaney's gate it was shut and padlocked, and, to my astonishment, a faggot of thorns placed against it, as though I was likely to climb over it; and at the window stood Ann, holding up the thick stick, with a fierce look on her wicked face. She evidently considered a tract distributor a formidable personage to deal with.

Checkmated again, I thought. But "love suffers long, and is kind." Consequently, I there and then decided to attack the citadel on the Monday, when she would not expect me, with a couple of pounds of bacon and a plum-cake, easily obtained from the home larder.

A drizzling rain was falling when I entered the unlocked gate and stood by the house door, which was ajar as usual. "Who's there?" was the growl from within. I dare not for the life of me say "It is I," so I said, "It's only some bacon and a plum-cake; may I put them on the door-step?" "Bacon, indeed! plum-cake, indeed!" with an oath. "You only want, with your wheedling, canting ways, to get round us. I hates the lot of yer—proud, stuck up; and yer hates us, only yer wants to lord it over us. Be off, girl, with yer bacon and cake, or I'll soon help yer!" "Don't send me away," I pleaded, "it's raining so fast. Ann, may I not shelter a minute?"

Then Hannah growled something about starving, not intended for my ears; but I heard it, and it encouraged me to boldly enter the cottage; and, placing the basket on the table, I said fearlessly, "Ann Chaney, you have told a lie. I love you, and—what is better—the Lord Jesus loves you; and you may hate me if you like, and beat me with that great stick, if you are coward enough, but you won't prevent my loving you." As the dear Lord kept Daniel in the lion's den, so He kept those two wild, wicked women silent on their seats.

Love thawed—then melted—then conquered. Still I had a rough time of it with them for many long weeks. But one snowy afternoon, as I stood by my bedroom window watching the snowflakes being blown about by the wind, wondering what I could do to be useful, I saw the bent form of Ann Chaney coming as fast as she could hobble down the lane, then, to my astonishment, turn in at the gate, and I soon heard her at the door inquiring for me. Down I went immediately. She would not come in, but said roughly and abruptly, "Hannah's dying, and wants yer! You've just to come, and be quick about it"; and off she went. "Would not my father do better?" I shouted. "None of your gentlemen for me," she growled; "don't let him try it on. I hates the lot of 'em!"

Of course I went. The doctor had been and gone; and the poor old woman lay white and still upon her filthy bed. Stroking the poor withered hand, I said softly, "Hannah dear,

"Try Love."

I've come." She opened her heavy eyes and said, "Who said 'dear'? Was it mother come again?" Her mind was wandering; for her mother had been dead some fifty years ago. "I've come to tell you, Hannah, that Jesus loves you; that He is willing and able to wash you in His precious blood, and to make you whiter than the snow, if you will only let Him." "I did not send for you to tell me that again," she said; "I only wish He had sent someone to love us before. It's too late now," she sighed; "only I could not die till I just thanked you for your love, and (lowering her voice) to ask you to try it on Ann a bit longer, because I've been the worst a good bit; for when she wanted to live peaceable I wouldn't let her; and if this Jesus would give her a chance, I think she might give into Him in time."

I fell on my knees, and oh! I prayed then as I had never prayed before for the Lord Jesus to reveal Himself, and to save that poor, dying soul. When I had finished she heaved a deep-drawn sigh; but I never heard her speak again, nor did anyone else. She died at midnight.

The following Sunday night a decrepid form hobbled into our little mission hall. It was Ann Chaney. After the meeting I followed her home, she seemed so sad and weary. She sat on the hearth with her bonnet and cloak on, her hard elbows on her knees, her hands covering her face. Ah! and I saw something else, too—I saw a briny tear trickling down between the withered fingers. Oh! how I loved that desolate old woman! She knew my step. "Shut t' door," she said. I did so. "I've given in," she said. "God bless you, Ann!" "Will He have me, think yer?" "Why, He is holding out His arms," I said. "Could His blood wash my sins away?" "All away, Ann." "Just ax Him a bit, will yer?" We had a little prayer-meeting in the cottage that Sunday night all alone. The old woman's prayer was one I had often read to her—"Lord, save me, or I perish!" She is singing in the glory-land now. Praise the Lord!

About us there are hundreds and thousands of homes desolate, and hearts as cold and black as Ann Chaney's, who want love—who are crying out for a bit of human love. They want God; for God is love. We are God's representatives. How much do we love? Our love to Christ is a mockery unless we love poor lost souls, and are willing to make self-denial and sacrifice for them. The poor, the wretched, and the outcast need our love, perhaps, more than they need our gifts. As we realise how many opportunities we have lost, how many blunders we have

made, how little we have loved, how terribly we have failed, let us cry mightily to Him for strength to obey His commands, and especially how to love as He loved. Then during 1891, with its golden opportunities and happy, holy service days, let us go forward and try love; and it will not fail if it be of God.

MRS. S.

CALLED - CHOSEN—FAITHFUL.

THE Lord drew His disciples around Himself when He was down here on earth before He sent them forth to service for Him (Mark iii. 13-15.) So would He have His people dwelling with Him to hear His voice, to learn His mind. Those thus drawn to be with Him are :

1. *Called to Him, to know Him as Saviour and Redeemer from sin and death, to love Him, in response to His unchanging love, to serve Him in spirit, soul, and body as the purchase of that love. They are called to fellowship with Him, into a union sealed by His resurrection, strong as omnipotence, and lasting as eternity; they are called "out of darkness into His marvellous light," to be partakers even now of the divine nature, to be joint-heirs with Him of His kingdom and glory soon to be revealed. This is their marvellous portion; but they are also*

2. *Chosen by Him. The path of each one of His own is marked out by His infinite wisdom, and the sphere in which they are to witness for Him is allotted by His unerring hand. He makes them His chosen vessels to bear the glorious news of His love and grace to those who are still strangers to Him. We can but rejoice in seeing how wonderfully this fact has been recognised by many of late, and they have answered to the call, and gone forth as His chosen ones to the teeming millions of Africa and Asia to sound forth amid the ignorance and darkness of heathen lands the glad tidings of redeeming love. In this work of bearing witness the Lord's servants are to be*

3. *Faithful for Him. God has in all ages honoured those who have been faithful to Him, and set His seal of approval upon them. Our space forbids us to enumerate the worthies of Old and New Testament days who approved themselves to God, and whose record has been left for our example, as well as written on high. And as in the past, so is it still, the Lord is looking for true devotedness of heart and faithful obedience; and this, by-and-by, shall secure His "Well done," however little it may have been seen and known among men.*

J. H.

CHRIST—"THE ASCENDING-OFFERING."

THERE are five different offerings in the book of Leviticus, viz.: (1) The burnt or ascending offering, (2) the meat-offering, (3) the peace-offering, (4) the sin-offering, and (5) the trespass-offering. Almost invariably the word connected with the peace-offering is a different word: it is the *peace-sacrifice*, for when the word "sacrifice" is used it commonly refers to the peace-offering, not to any of the others.

God *begins* with the ascending-offering because it is the highest and most glorious of all the offerings. God *ends* with the offering which is first apprehended by us as sinners; that is, the trespass-offering, because the first sense in which we see ourselves guilty before God is that of trespassers, those who have conscientiously committed offences. These five offerings represented the person and work of Christ in various aspects from various points of view. Under the teaching of the Holy Spirit we see Christ as clearly in the book of Leviticus as in the four gospels.

The special aspect of the work of Christ brought before us in the burnt or ascending offering is not so much the putting away of sin as the acceptance we have in the fragrance of His offering; it is the perfect, spotless obedience of the Son of God—obedience unto death. It was a whole burnt-offering; wholly consumed. The burnt-offering, literally the ascending-offering, is so called because that which is burnt ascends up in smoke and flame. In that respect it speaks to us of Him whose whole being ascended up continually to God; both in His life and in His death His soul was continually an ascending-offering, and that is the thought in the exhortation in Rom. xii. 1, to "present our bodies *a living sacrifice*"—our body, our energies, our whole being presented to God! There are two words in the Hebrew rendered "burn": the one is connected with the burning of incense (the idea of judgment and suffering is not so much in that word); the other is used in connection with judgment, as in the burning of the red heifer, which was to be burnt, her skin, and her flesh, and her dung, outside the camp (Numb. xix.). In the one it is *incense-fire*, in the other it is *judgment-fire*, clearly distinguished in the two words in the Hebrew. The burnt-offering represented the voluntary offering up of Christ to God, the pouring out of His soul unto death. As He said, "No man taketh my life from me, I lay it down of myself" (John x. 18). In the sin-offering it is judgment-fire, that which Christ passed through and endured as the One made sin for us.

The thoughts connected with these two words are full of

meaning and instruction. For instance, one of the common errors found so attractive by many thinking minds is that the atonement wrought by the Lord Jesus consisted only in His obedience, and that it was not vicarious or substitutionary suffering as penalty for sin. Theologians of that class only see how the burnt-offering gives us that aspect of the work of Christ, whereas the sin-offering gives us the bearing-of-judgment aspect of the work of Christ. May they discover how great is their error, and be delivered from it. We get the *two* distinct aspects shown out to us in the sacrifices, they see only *one* aspect; this is an error, because they deny the other aspect.

It is true that Christ gave infinite satisfaction unto God by His obedience unto death, but that is not the whole truth; another truth is brought out in the sin-offering, "He was made to be sin for us," He was in the outer darkness, He bore the judgment, the sword was called to awake against Him, He stood as the sinner's substitute, and bore the judgment of God on his account. We should never separate the obedience of Christ in His life from His obedience unto death. It is all one obedience. God had perfect satisfaction not merely in the one act of His death but in the whole obedience that led up to that death and culminated in the Cross.

J. R. C.

THE SALT CURE.

2 Kings ii. 19-22.

THE story of the healing of the waters by Elisha is pleasant reading. In their need the men of the city came to the prophet and told out their trouble. It availed little that the situation of the city was pleasant, so long as the waters were "naught." Without the living water the land was barren, and their toil was all in vain. The want was everywhere apparent—the want of good water. In such case what madness to waste precious time in mutual congratulations as to the situation of their city. Nay, the very pleasantness thereof did but the more plainly declare the dire need of water—living water.

So it came to pass that their need drove them to the prophet, who at once declared the remedy. "Bring salt," says he, and going to the spring of the barren waters he casts it in there. And lo! at once the waters are healed, and no more from thence is there death or barren land.

Men of the city are not the only ones who have to confess to death abounding instead of life; barrenness instead of fruit. A

similar cry goes up from many an assembly, and from many a heart which knows its own bitterness. Let such learn from the men of the city how to effect the cure. First, seek out the cause of the trouble. The situation may be all right, but the water may be naught. Be satisfied with nothing less than living water flowing out (John vii. 37-39). How pitiable when the workmen are so occupied with the machinery that they forget about the steam. When externals and not internals occupy the heart, not much will be done for God. May the realised need drive us in confession to our Elisha. Let us neither waste precious time in congratulations over the situation when the land is barren, nor in fretful complaints over lack of power, but let us haste to the presence of our great Deliverer. The men of the city came to Elisha. Their common need united them as one man, in one cry. Good is it when the assembly with one accord thus seek help at the throne of grace (Acts iv. 24).

Elisha cast the salt in at the spring of the dead waters. Yes, that is it. **We need the salt**, the grace of God, to be behind our efforts; the source, the motive, the strength of all our doings. When the grace of God is manifested, what a change is wrought! The meetings become living, saints are united instead of suspicious, backsliders are brought home again, sinners are converted. Concerning the whole land round about, it is declared by all to be no more barren. What is true of the assembly is true of the individual. Our situation is indeed pleasant, our standing good, even in Christ. But what of this if the power and joy of our new life seem ebbing away? Let us at once come to our Elisha that he may cast in the salt. Our God is able to make all grace abound toward us, so that we may abound to every good work (2 Cor. ix. 8). Shall we not, then, come boldly to the throne of grace that we may obtain mercy, and find grace to help in time of need (Heb iv. 15, 16)? *Oh! shall we not?* The men of the city could only enjoy its pleasant situation after the salt was cast in. As individual saints or assemblies, we can only enjoy and use the rich blessing of our God, as His grace controls all. May that grace help us to use the pleasant situations for His glory. W. H. S.

Hear and <i>Understand</i>	...	...	...	Matt. xiii. 23.
Hear and <i>Receive</i>	...	...	...	Mark iv. 20.
Hear and <i>Keep</i>	...	...	...	Luke viii. 15.
Hear and <i>Do</i>	...	...	...	Luke viii. 21.

PEACE IN STORM—PEACE IN PRISON.

(TWO PRACTICAL ILLUSTRATIONS).

“**P**EACE I *leave* with you, my peace I *give* unto you” (John xiv. 27). The former is peace of *conscience*, the latter is peace of *heart*; the former is left as the fruit of the Cross, the latter is given personally by Christ. Two practical illustrations from Scripture will show what the peace of Christ is, and how a believer learnt it.

In Matt. viii. 23-27 the Lord entered a ship. The wearied Master laid down His head on a pillow, lovingly provided by an unknown devoted heart and a loving hand (Mark iv. 38). Satan knew that the Lord was there. Quickly the Galilean sea was lashed into fury; the tempest raged, and wind and wave combined to engulf the ship with its sleeping freight. He who holds “the waters in the hollow of His hand,” whether awake or asleep, was in calm, profound slumber. *That* was the peace of Christ. The terrified disciples awoke their Master with the reproach: “Master, carest thou not that we perish?” (Mark iv. 38). As if *He* could cease to care for His much-loved disciples! as if their sorrows and distress could be a matter of indifference to Him! Ah! they had to learn that the storm that would sink *them* would equally engulf *Him*. He is with us in the wildest storms of life, as we will be with Him in the deep glories of heaven. Calmly opening His eyes, and fixing a look of mingled love and sorrow upon them, He hushed the storm in the troubled breasts of His own. We have hung again and again with wonder and worship and delight over

This Exquisite Picture!

Before ever the Master raised His head from His pillow, before ever He quieted the storm without—while, too, the tempest was at its height—the calm, reproving voice of the Lord first stilled the tempest and conflict in the hearts of His beloved. “Why are ye fearful, O ye of little faith? *Then* He arose and rebuked the winds and the sea; and there was a great calm.” He spread this “great calm” in the souls of His own and on the face of nature; first the one, and then the other. Believer, is this great calm keeping you amidst life’s troubles in perfect peace? The Lord of the Galilean sea is our own Saviour; our own everlasting friend. It is His hand which wipes away the tear, His tender word and love which assuages the deep, deep sorrows of life. He knows how to hush to sleep and rest the tired and wearied. “My peace I give unto you.”

There was at least one in the ship who learned the profound lesson—one who so shared in the perfect peace of Christ that he had to be roused from sleep, not by a whisper, but by a stroke on the side by an angelic band. A storm of persecution unto death has burst upon the Church of Jerusalem (Acts xii.). The sword has sent James to Paradise (verse 2). Now Herod and the Jews thirst for the blood of Peter, whose brave words and testimony with his fellow-apostles had turned Jerusalem upside down (Acts v.). He is apprehended, lodged in prison, chained, and committed to the safe custody of sixteen soldiers, besides the prison keepers. Herod was about to bring forth *his* prisoner to gratify the cruel malice of the murderous Jews. But

Look at the Lord's Prisoner.

Calmly he sleeps, bound with two chains and lying between the wakeful soldiers, while warders keep guard outside. The Master slept in the ship. Peter slept in prison. He is a practical illustration of Psalm iv. 8, "I will both lay me down in *peace* and *sleep*; for Thou, Lord, only makest me dwell in safety." How deep the peace! How profound the slumbers of the apostle may be gathered from the action of the delivering angel. "He *smote* Peter on the side and raised him up" (verse 7). The Christ who once slept in the almost sinking vessel had given His peace to Peter, and now oversees and guards His faithful servant as *he* slept in fearless peace. The Master is unchanged. He giveth His beloved sleep as He did to Peter (Acts xii. 7), and songs in the night as He did to Paul (Acts xvi. 25). The peace and holy calm which never disturbed the heart or ruffled the brow of our Lord amidst the wildest storms of life, He gives to us each one. "Why are ye troubled?" Why do the storms of life affright the soul? Is thy Lord not with you in the ship? Can He not say at the fitting moment to the proud waves of passion or sorrow "Peace, be still"? He will calm the loudest tempest at His own fitting moment.

W. S.

OUR HOPE.

JUST as a decayed tooth reminds us of that which exists throughout our whole body, elements of and material for decay, so the Lord would have us learn, while we mourn and long for the day, when we shall drink anew with Him of the fruit of the grape.

F. S. ARNOT.

BEACONS FOR YOUNG BELIEVERS.

Esau is mastered by the fragrance of a mess of pottage, Samson by the charms of a Philistine girl, Peter by the question of a maid-servant; therefore, let your cry be :

“ My soul be on thy guard !
Ten thousand foes arise ;
The hosts of sin are pressing hard
To draw thee from the skies.”

J. H. M'E.

PEARLS PICKED UP.

Christ's consecration told its own tale.

None of God's children are born dumb, though many of them look like it.

Those are the best Christians who are more careful to reform themselves than to censure others.

He was before the “ *unknown*,” and therefore the *unloved* God ; now He is the *known*, and therefore the *loved* God.

Let prayer be the key of the morning and the bolt of the evening.

Where God gives great grace, He commonly exercises it with great trials.

Paul had three wishes, and they were all about Christ : That he might be *found in* Christ, that he might be *with* Christ, and that he might *magnify* Christ.

Wait as sons, *work* as servants, *walk* as strangers.

There never was and never will be a believing prayer left unanswered.

The conversion of sinners, the prosperity of saints ; these are great and desirable things, but they should not be our *object*. Our object should be to PLEASE GOD.

A man cannot be a faithful preacher until he preaches Christ, for Christ's sake—until he gives up striving to attract people to *himself*, and seeks only to attract them to Christ.

“ FATHER, I WILL.” That is the most wonderful prayer that ever rose from our earth to the throne of God. No mere human lips ever prayed this : “ Father, I will ” ; and He wills that we should swim in the same ocean of love with Himself throughout eternity.

Collected by Hy. P.

We invite “ Pearls ” as above from the Lord's servants : Jottings from addresses, notes from Bible margins, or other choice fragments. Small pebbles often kill giant trouble, distress, anxiety, etc.

TO CHRISTIAN YOUNG MEN.

BE *real*. Sham and religious cant are hateful to God. Hypocritical professions of piety are quickly seen through even by unspiritual people, and only excite the contempt and disgust of persons. Do not imitate, or walk in the steps or faith of another. Live and act in all simplicity of character. Be natural. Avoid planning, scheming, and policy, especially in the things of God. We do not refer to wise and godly arrangements. There must be a breakdown where unreality characterises anyone; besides a wasted life—a life without fruit and honour. Young men, keep constantly in the company of Christ, and you will become *Christ-like*. “A man is known by the company he keeps.”

Be *earnest*. Half-hearted people are a perfect drag. They are the drones in the busy hive of Christian service, and do more to increase the ranks of infidelity than all the anti-Christian literature published. A man in downright earnest will do a power of good. He will influence souls for eternity, revive spiritual life, quicken the flagging energies of the wearied worker, and create a spirit of enthusiasm amongst the people of God. *We* need just such men. *God* wants such men, and blessed be His name! He is raising them up. Yes, a generation of young men are needed in every town and village—saved young men, whose eyes rest in faith on the Living God, and who hold the Supreme Authority of the Scriptures, and who believe in the reality of hell, of heaven, and coming eternal judgment. Oh, that God Himself would raise up, fit, and send forth in daily life a band of young men whose burning desire would be Christ and His glory! Reality and earnestness on the part of all who know a Saviour's love would shake the kingdom of darkness from its centre to its circumference.

Be *straightforward*, looking direct and *only* to the Living God. You may expect to get “the cold shoulder” often enough, along with any amount of counsel and advice, and generally from people who will tell you they are wiser and older, and know better than you. Now, do not be turned aside or get disheartened by the too free remarks of critical people, who are always correcting and finding fault. Press on, dear young fellow-believer. Rome was not built on the day of its foundation. Some people seem as if they had a prescriptive and born right to find fault, with young men especially. Let them alone with God, and press on in the strength and grace of the Lord. A gentleman who was the subject of a good deal of remark and comment in the

village where he resided, put up a printed notice on his estate. It read thus: "THEY SAY. WHAT DO THEY SAY? LET THEM SAY." Never mind what people say or think. Act as before God. Never dread results. Conform your life and service to God's Word. Act according to the Lord's rules and instructions laid down for you in the Scriptures (2 Tim. ii.). *Study, and pray much.* Be constant and close students of the Word of God. Reading without prayer will leave you dry and savourless. Prayer without study of the Word will leave you without strength or ballast. Combine both and you will be strong. Neglect both and you will become a wreck. Much prayer will keep the soul fresh, humble, and happy. Go on reading and praying, serving and worshipping.

W. S.

THE TESTED WORD.

THE Word of God has been tested, "as silver tried in a furnace of earth" (Psalm xii. 6). The Scriptures do not fear the closest scrutiny. Like an honest man, against whom some false accusation is laid, and who says, "Here I am, question me, examine me, investigate as much as you please, I have nothing to fear." Our hearts may sometimes "tremble for the ark of God," but that ark does not tremble for itself. The enemy may get it into their hands for a time, but their Dagon shall fall before it, and they themselves will be glad to send it back. The Word of God is a blessed friend, but a terrible foe. The Word of God has been

TESTED BY TIME.

What is there that can stand the ravages of this destroyer? Look at its traces upon *men*: how it whitens the hair, writes deep lines in the face, bows the head, and makes the limbs to tremble, and finally lands the body in the grave. See how it deals with the noble structures which skill and strength have erected to adorn the cities of the world. Slowly and secretly, decay steals through the fabric till it crumbles into ruins. See, too, how it tells upon nations. Where now are the kingdoms of Babylon, Persia, Greece, and Rome? In spite of all their wisdom, strength, culture, and military prowess they are become things of the past. But look at the Word of God. Time has not touched it with any sign of decay. "Its eye is not dim, nor its natural force abated." And while the works of men become out of date, or require extensive correction, this Word to-

day needs not a single line of revision.* In 1830, when Dr. Duff was journeying to India, the vessel was wrecked off the Cape of Good Hope. The passengers were saved, but the vessel and goods were lost. But a sailor, searching for penguins' eggs, noticed something which had been washed up, and which, on closer inspection, proved to be a copy of the Bible, scarcely injured. This, with the exception of a copy of the Scotch Psalms, was the only book saved out of a library of 800 volumes. And so, amid all the wreck of human life and literature, the Word of God survives. Whatever sinks, it comes to the top.

Again, the Word of God has been

TESTED BY CRITICISM.

For centuries powerful intellects have set themselves against the Bible, and by destructive criticisms have endeavoured to overthrow it. Yet, is it not a significant fact that in spite of this it lives still? Could any forgery have withstood such a test? And not only does the Bible live among literature, but it lives more than ever it did in the hearts and lives of men and women who fear God.

Not only has criticism been unable to dethrone it from its place among books, but it has utterly failed to shake the allegiance of true-hearted children of God. The critics have gone, but the book they criticised remains. Of late years criticism has changed its front, and not only so, it has changed hands. The Bible is wounded in the house of its friends. Its professed advocates and exponents have become its vivisectors; its contents are divided up between truth and error, fact and fable. How this can in any way serve to promote confidence in the Bible it is difficult to see. Its obvious tendency is to weaken our faith and undermine its authority. If what it says about creation or history be untrustworthy, how can it be a safe guide in the matter of salvation? But as the Bible has survived the dissecting knife in the past, it will come out unhurt from the hands of its modern tormentors.

The Word of God has also been

TESTED BY PERSECUTION.

In the course of its history it has had kings, princes, philosophers, statesmen, and people of all classes of society marshalled against it. It has been hunted after in every hole and corner, and has been made to feed the flames in many a country. Has any other book had such treatment? And if it had, could it possibly have lived? Yet it is here still. Who has preserved it?

* Translations may need revision, but the Word itself needs none.

Against this sea-swept rock,
Ten thousand storms their will
Of foam and rage have madly spent;
It lifts its calm face still.

It is indestructible. It may be crucified and slain, but in three days it will rise again.

Yet again. It has been

TESTED BY EXPERIENCE.

This is a slow, subtle, and searching process. The Word of God is a practical book; it comes to men and offers to do certain things for them. It propounds certain terms, and promises on the condition of their fulfilment, that particular results shall follow. Now, this has been borne out by experience? It comes with the announcement of life, liberty, peace, purity, joy, strength, and prosperity. It predicts that certain results will follow certain courses. It tells us that "the way of transgressors is hard," and it tells us also that "in the way of righteousness is life, and in the pathway thereof there is no death." Have these things been verified? They have, and they are being verified now. The suffering of the sinner and the peace of the saint are testimonies to the truth of the divine Word. Oh! if we could gather in one vast assembly the myriads who have passed into the presence of Christ, and ask their testimony on this point, with one harmonious voice they would declare: "Not one good thing have failed of all the good things which the Lord our God spake."

Thus, whatever crucible the Word of God is placed in, however severe the flame, it comes out scathless, and not even the smell of fire has passed upon it.

J. L. S.

Extract from "The Bible Victorious; or the Purity of the Divine Word." One Penny. The Witness Office, Glasgow.

USEFUL NOTES.

In Abraham we have *promise* (Gal. iii. 16); in Moses we have *law* (John i. 17); in David we have *royalty* (Ps. lxxviii. 71, 72); in Noah we have *government* (Gen. ix.); in Aaron we have *priesthood* (Heb. v.).

Matthew says Behold the *King*.

Mark says Behold the *Servant*.

Luke says Behold the *Man*.

John says Behold the *Son*.

The *facts* of Christianity are unfolded in the Gospels; the *progress* of Christianity is traced in the Acts; the *doctrines* of Christianity are taught in the Epistles.

A WORD TO THE STRONG.

“**W**E then that are strong *ought* to bear the infirmities of the weak, and not to please ourselves” (Rom. xv. 1). It is easy to be occupied with the gift instead of the giver, and thus become proud, as we measure ourselves with our less gifted brethren.

We forget we have nothing we did not receive. The gifts we boast of were granted us apart from any merit in ourselves. Why should we then glory, as if they were ours by right instead of lent us for a season (1 Cor. iv. 7)? Gifts and talents bring with them responsibility. Part of that responsibility is to use what God has given us so as to help on our fellows. How sad when, instead of this, our strength, our wisdom, our knowledge are used, not to help others up to where we are, but to get on *ourselves* in advance and draw attention to their backwardness, so that our own advancement may be more clearly seen. But what saith the Lord, “Behold I, even I, will judge between the fat cattle and between the lean cattle, because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad” (Ezekiel xxxiv. 20-26).

How often those who are strong clique together, and the poor weak ones must look after themselves. At the fellowship tea-meeting the clever brethren enjoy a chat or argument over some knotty point; but the poor weak ones, what of them?

We like to walk home with so-and-so, for we can so enter into one another's feelings; but we could not really be expected to put up with the company of so-and-so, who is dull and slow! Shame on us! Let us kill such selfish thoughts with the remembrance that our wisdom and strength become our obligation to care for and help the slow and dull. We only fulfil our obligations as we use our gifts for others. A little attention and notice given to such would be repaid a hundredfold, and we should soon be echoing the words of others who have tried the same experiment, “I never should have thought so-and-so could be so intelligent and so interesting.” How our hearts would be enlarged, our love increased!

Sometimes we hear, “So-and-so is so trying; really, I wish he would leave the meeting, he is no credit to us.” Not much is done in such case to bind the *lean and diseased* with the cords of love to the fellowship. The door is left open, and if such stray out it is taken for granted, the name “read out,” and a sigh of relief goes up rather than prayer for restoration.

That which should be after the pattern of the heavenly, "My church," becomes by such selfishness degraded down to the level of a religious club. What, oh what are our responsibilities towards the weak, feeble, ay, and the diseased also?

"Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures; and to have drunk of the deep water, but ye must foul the residue with your feet" (Ez. xxxiv. 18, 19)?

"Now we exhort you brethren (strong ones):

Warn the unruly;

Comfort the feebleminded;

Support the weak;

Be patient to all" (1 Thess. v. 14).

Again does Scripture, in Hebrew xii. 12-15, lay responsibility on the strong to make straight paths for the lame, so that they may be healed? Sin, weakness, and folly in the assembly lie not only on those who fall, but also on the strong. So real is the fellowship that their fall becomes our shame. May God deliver us, then, from self-pleasing: "For even Christ pleased not Himself" (Romans xv. 1-3).
W. H. S.

COMPOSURE.—Of all photographs the softest and most vivid and exact are those taken at Venice, and the reason is that, as there are no streets in that city—but canals, only gondolas and not carriages—there is no vibration in the artist's studio. All things around are still, and the likeness is perfect. Thus, however, it is with ourselves when sitting down before Christ and seeking to acquire His pure image. Vain is the attempt if the noises of earth and its visions are floating around to distract and derange. We cannot see the face of Jesus in its beauty when there is no composure in the soul, and our reflection of it would, therefore, be partial and distorted. But let all desires and remembrances which excite be excluded when we fix our eye on the "altogether lovely." Let me move not, breathe not, but just sit and look at Him who is "fairer than the sons of men," and I shall be "transformed from glory to glory." H. B.

STILLNESS.—Scripture repose, heavenly calm, divine solemnity is not stagnation. It is not the suspension of mind, but only a parenthesis of thought; and when God says "be still," he does not mean cease to think or cease to feel; He only bids us be at leisure from ourselves, that we may realise *His* hand, and hear *His* voice, and know that *He* is what He is—GOD!

MULTUM IN PARVO.

THERE is in most of the letters called epistles in the New Testament a prominent point or feature which dominates the whole letter, and which, if seen and seized upon, gives to us the key to, and sum total of, the whole. So it is with the Epistle to Titus. The three verses—11, 12, 13—of chapter ii. are the three cardinal truths of practical Christianity as to its basis, its development, and end—its past, its present, and its future, and so concern every Christian man, and also provide him with a veritable *multum in parvo* and useful *vade mecum* for every day in the year.

I.

Verse 11. "*For the Grace of God that bringeth salvation hath appeared to all men.*" This is the broad, general statement of what the "*Grace of God*" has done and still does. It brought and it still brings salvation. In the days of the apostles it appeared so universally that Paul wrote that the glad tidings of this grace "*was preached to every creature which is under heaven*" (Col. i. 23). It is the great fundamental fact of real vital Christianity that "*the Grace of God,*" the *unmerited* favour of *God*, brought and still brings *salvation* to fallen, sinful, frail, and failing man. "*The Grace of God,*" as declared and made known to those in pagan Rome, from Rom. iii. 19, to the end of chapter v., is the basis of Christian faith and hope, and so of real and vital Christianity. And "*the Grace of God,*" as thus discovered by a man who knows his need, and at the end of more than forty years still knows his need of it, is a "*matter of fact*" too great and too wonderful for him. Words fail him to express the thanks, gratitude, and praise that keep welling up within him; and he can only say day after day and year after year,

O to Grace how great a debtor daily I'm constrained to be.

II.

Verse 12 teaches us, upon the ground of Grace, two things:
(a) "*Teaching us that denying ungodliness and worldly lusts,*"
(b) "*we should live soberly, righteously, and godly in this present world or age.*" This is practical Christianity; and "*the Grace of God*" so teaches for the daily guidance of those who know "*the Grace of God*" in truth, and have real faith and hope in our Lord and Saviour Jesus Christ.

III.

Verse 13. "*Looking for that blessed hope.*" This, though

stated in general terms, is of personal application. But what is meant by "looking for" a "hope"? We can hope *for* something, but "looking for" a hope, whether blessed or not, is somewhat enigmatical. And yet it is true, for the hope here spoken of is a person. (See 1 Tim. i. 1.) "Paul, an apostle of Jesus Christ by the commandment of God our Saviour and Lord Jesus Christ *our hope.*" So the general exhortation is, "Looking for that blessed hope, and the appearing of the Glory of our Great God and our Saviour Jesus Christ."

THE PAST.

Verse 11 relates to the time when our Lord and Saviour "appeared and put away sin by the sacrifice of Himself" (Heb. ix. 26).

THE PRESENT.

Verse 12 relates to the present time, and to what we should do or be in this world or in this age.

THE FUTURE.

Verse 13. "Looking for that blessed hope." This is future, however *imminent* it may be.

Then verse 14 is an explanatory detail, and links what we have been looking at with the next chapter; but we do not go into its four parts, for this note was only intended as a *multum in parvo* and useful *vade mecum* for young or middle-aged Christian men who are lawfully occupied in the busy whirl of commerce and trade of the present day. Older men are supposed to "know the road."

L. D. G.

OUT OF THE DARKNESS AT LAST.

THANK GOD, we are out of the darkness at last." Such is said to have been the expression when Stanley's exploring party emerged from the thick forest which it took them one hundred and sixty days to pass through.

As we read the words our hearts rose in gratitude to God for deliverance from a deeper darkness and a translation into a truer kingdom of light and liberty.

Dear young believer, think of your experience as an anxious soul, the doubts, the fears, the temptations, and all the many stumbling blocks Satan placed in your way as you moved forward "from darkness to light," and just think for a moment of the time when the first ray of divine light entered your dark heart;

was it not the thought of your mind, if not the expression of your lips, "Thank God, I am out of the darkness at last"?

Have you ever been sitting in a train as it dashed on at lightning speed. The sun was at its meridian, but all of a moment you were

ENSHROUDED IN DARKNESS.

The time seemed long, but again the light appeared, and you were thankful for it.

Now, every moment brings us nearer our bright eternal home; and, praise God, "there shall be no night there" (Rev. xxii. 3). No evening shadow shall ever fall, no cloud shall ever dim the sky, all shall be a steady eternal stream of light from the Lord Himself. But as we speed onward, moment by moment, we find many a dreary tunnel on the way—that sin, that hasty word, that unkind act, or evil thought of unbelief shrouds us in darkness until the eye of faith rests upon its object—"The Risen Christ." When our sin is repented of, confessed, and forsaken, again our note of praise rises, "Thank God, we are out of the darkness."

STILL FURTHER,

when God delivered us we began to read His Word, and few are the days since then that we have not seen some of our ways to be the ways of darkness, simply because they would not bear the light of His Word; but, oh, we have found "His grace sufficient" to enable us to give up "our ways," and also humbly to walk in "His ways," and (blessed be the name of the Lord) mercy and forgiveness for our wanderings in the past. Fellow Christian, whoever may frown is little to us, if God's approving smile will beam upon us. As God by His spirit reveals His mind to us from that Word, let us set our feet meekly, yet firmly, down for Him, quietly saying, "Thank God, we are out of the darkness at last."

This will go on until our journey here is over, until our pilgrim path is at an end, then no more as strangers shall we roam the shadows, and the darkness shall be forever left behind. The eternal sunshine of His presence shall be our joy forever, and from us, as we pass from the temporal to the eternal, shall unfeignedly come forth the words, "Thank God, we are *eternally* out of the darkness at last."

A. B. G.

Experimental acquaintance with Christ is an inestimable blessing.

OUR WALK.

Rom. vi. 4. ; Gal. v. 16 ; 1 Thes. ii. 12.

AS "born again" ones, it is desired of us that we "walk in newness of life," and never more be found walking as we did aforetime. Walking in the Spirit is the only cure for not fulfilling the lusts of the flesh, and walking "with Him" the only way to walk in wisdom towards those who are without, and thus commend the Gospel to every man's conscience in the fear of God.

J. G.

SEVEN ONE THINGS.

ONE thing I know that blind was I, John ix. 25.
But God to me the light has given,
And now redeemed, to Him brought nigh,
I am His child and heir of heaven.

One thing I lacked, a heart for Him Mark x. 21.
Who died to win me for His own,
But now His love has entered in,
And I am His and His alone.

One thing is needful now for me, Luke x. 42.
To learn His mind and do His will ;
Like Mary, would I ever be
Low at His footstool listening still.

This one thing, too, is my desire, Psalm xxvii. 4.
To dwell within Thy house, my God ;
There shall I find all I require,
Thy shepherd care, Thy staff, Thy rod.

Ah, then, *this one thing I shall do—* Philippians iii. 13.
The things behind I shall forget,
And onward press the prize in view,
The calling high our God has set.

And while eternity rolls o'er, 2 Peter iii. 8.
And wiped away are all my tears,
I then shall know *this one thing more—*
With God one day's a thousand years.

One theme shall then my heart employ, Joshua xxiii. 14.
To sing His faithfulness and love ;
Not one thing failed of all the joy
He promised in the land above ! A. O.

“AND SO THE DEVIL DOES HIS WORK.”

SATAN is the Accuser of the brethren. He accuses them before God day and night (Rev. xii. 10). He is the author of divisions between the children of God, by accusing them one to the other (Rom. xvi. 17-20). He would hire Balaam to curse the people of God, and failing in that he would use the same prophet to teach Balak to mix them up with the nations around, and partake of their sinful practices. He would excite Jehovah to try Job, speaking bad things of him before Jehovah's face (Job i., ii). He would tempt David to sin in numbering the people of Israel (1 Chron. xxi. 1), and move Jehovah against them to destroy them (2 Sam. xxiv. 1). He would resist Joshua, the high priest, and seek to prevent his filthy rags being taken from him, and his being clothed in new raiment (Zech. iii. 1). This is the Accuser's wretched work. Those that follow him are called false accusers, slanderers (literally devils), because doing the devil's work. He whispers in the ear of a minister's wife (1 Tim. iii. 11) some false story about some brother or sister in Christ. She spreads it about, and so the evil spreads, which perhaps may end in an assembly being broken up. Some aged sister sits leisurely at home (Titus ii. 3), and not having much to do is ready to hear stories perhaps from some worldly person about some child of God. She spreads it about to others who come to see her. It is a slander, a lie, and so the devil does his work, and perhaps some child of God gets a wound, or gets hindered in the work of the Lord for years.

I would solemnly ask every child of God who reads this paper, On whose side are you working? When some slander is uttered about a child of God do you plead for him, go home and pray for him, if you know he has failed? Do you go in love and humility, and take the Word to him, and wash his feet? (John xiii. 14). This is the blessed work of the Advocate. Or do you listen to the story, go and spread it lightly to some one else, without knowing whether it is a fact or not? and if you are hurt by some brother, do you go in a pet to God, or pray in anger at him at prayer meetings (1 Tim. ii. 8), and accuse him? This is to do the devil's work.

But how happy is it for us to be associated with the blessed Advocate; on the one hand pleading for our brethren if they sin, on the other hand carrying the Word to them and washing their feet. May the Lord grant His people increasedly this grace, so that the saints may see their blessed privilege of love to cover sins (Prov. x. 12), plead for their brethren if they sin,

and act in faithfulness to them, in carrying the Word to them, washing their feet, so that they might be cleansed from the defilement; these last overcoming the Accuser by the blood of the Lamb, on the one hand if they sin, and on the other hand openly resisting him by the word of their testimony, like the blessed Lord Jesus Himself. He answered the devil when tempting him to sin, by, "It is written." So should we. If we sin, thank God we can always answer Him by the blood of the Lamb, which is the balm for every wound. Thus the blood of the Lamb and the Word, the sword of the Spirit, are our instruments against the devil down here, whilst the Advocate maintains our cause before the Father up in heaven. Thus in every case we are maintained, and are overcomers, "more than conquerors, through Him that loved us."

A. P. C.

PEARLS PICKED UP.

The still, small voice of God claims greater attention than the loudest thunders of nature.

Faith looks back to say, Christ died for me; above to cry, He lives for me; forward to whisper, He comes for me.

The child of God need not "fling away ambition," but needs to have it in its noblest aim; to be well pleasing to his Father.

The world values its treasures by their money worth; so he who is Christ's may well ask himself about that which he sets store by. "How much has it cost?" (See Heb. xi. 33-38).

Nature has no baser object than the man who lives to please himself, no higher than he who aims at pleasing others; grace alone can produce one who lives to please God.

The greatest deed that man ever wrought, if done in Nature's strength, is but a dead work, and though it gain man's loud applause, in the sight of a holy God is but sin (Heb. x. 14; Rom. xiv. 23).

Like the traveller returning home who, while not forgetful of the place he started from, glances at the objects around, yet has his thoughts centred on the loved ones at home; even so the Christian, not unmindful of the past, nor callous as regards the present, yet does his heart go out in earnest longing to the time when he shall see that One who is preparing the heavenly mansion ere his arrival.

F. W. F.

We invite "Pearls" as above from the Lord's servants: Jottings from addresses, notes from Bible margins, or other choice fragments.

TWO LIKENESSES

GIVEN TO HIS BRIDE BY A DEPARTING BRIDEGROOM.

IN order to have a likeness there must be a reality. To discern the likeness the reality must be known, and in measure as it is known and loved will the likeness be prized; otherwise it may be of no value, however beautiful. Not for the value of a likeness do we regard it as among our treasures, but inasmuch as it brings more vividly to memory the loved form it represents do we esteem it.

Two great realities are taught us in the Word of God as accomplished in the cross of Christ; and our blessed Lord Jesus, before ascending to the Father, left His people two beautiful likenesses of the same, that, by them, these realities might be ever fresh in our remembrance. If we know and love the reality we will readily accept and prize the likeness. First,

LOOK AT THE REALITY.

The first lesson of the Cross is, "Christ died, was buried, and rose again" *for us* (1 Cor. xv. 3, 4; Rom. v. 8).

The second—*we* are dead (Gal. ii. 20), buried (Rom. vi. 4), and risen (Col. iii. 1) *with Him*.

To keep these truths ever before us the Lord Jesus, ere He left this earth, instituted and left for us the two likenesses of Baptism and the Lord's Supper. The Lord's Supper, the likeness of His death *for us*. Baptism, the likeness of our death *with Him*. The latter to be observed by believers once, the former to be repeated "till He come."

THE FIRST LIKENESS.

Christian Baptism was INSTITUTED by the Lord Jesus, after He rose from the dead (Matt. xxviii. 19; Mark xvi. 16). Its order is *after* believing, and *only* believers or disciples to be baptised.

Christian Baptism is EXPLAINED in Rom. vi. 4, 5, as burial into the *likeness* of the death of Christ"—buried with Him "in baptism, wherein also ye are risen" (Col. ii. 12). As Noah and his family were carried by the waters of judgment into a new world, so, by our resurrection with Christ are we carried into a new creation (see 1 Peter. iii. 20, 21), and water-baptism is a beautiful figure of the same. Thus, when a believer is baptised, the water closing over his body, he ignores his place in the first creation, he is buried out of it in figure, and when raised up out of the water, he confesses thereby he is risen with Christ. He receives

in baptism a likeness of death, burial, and resurrection with Christ. Where the reality is known and loved the likeness will never be questioned, but gladly obeyed.

Christian Baptism, as CELEBRATED in the Acts of the Apostles, is our guide and example in every age. Thus, when Philip goes to Samaria he preaches Christ (Acts viii. 5), and *when* they believed they were baptised, *men and women* (Acts viii. 12). An eunuch from Ethiopia is converted in the desert of Gaza (Acts viii. 27-39). He learns, from the Word of God, the Lord Jesus Christ's death *for him*, and, as a consequence, his death *with Christ*, and at once demands of Philip, "See, here is *water*; what doth hinder me to be baptised?" (Acts viii. 36). No Scribes or Pharisees being at hand to offer any objection, or defile his Spirit-taught soul with their traditions, the young convert steps from his chariot *into* the water, is there buried with Christ in baptism, and goes on his way rejoicing. Having known the reality he hastens to receive the likeness. Cornelius and his house, having *all* received the Holy Ghost, are baptised (Acts x. 44-48), and the Philippian jailor and his household, ALL believing, are baptised the same hour (Acts xvi. 33). Twelve men at Ephesus had already been baptised with John's baptism (Matt. iii. 11), but hearing of Jesus, to whom John pointed, they offer no objection to receive the likeness of Christian baptism, but are baptised in the name of the Lord Jesus (Acts xix. 1-5). The great Apostle of the Gentiles, on being converted is asked—"Why tarriest thou? arise, and be baptised" (Acts xxii. 16), and immediately allows the disciple Ananias to baptise him (Acts ix. 18), taking thus the first step in that wondrous life of obedience to the Word of God which only ended in death. We see Christian baptism, therefore, *instituted* by the Lord Jesus, *celebrated* in the Acts of the Apostles, and explained in the Epistles, but not *one Scripture in the Word of God, neither precept nor example, for sprinkling infants.*

THE SECOND LIKENESS

is the Lord's Supper, INSTITUTED by the Lord Jesus the "*same night* in which He was betrayed" (1 Cor. xi. 23; Luke xxii. 12), bearing with it all the sacred memories of that wondrous night, and His own request, "*this do in remembrance of Me,*" to be continued till He come (1 Cor. xi. 26). It is a feast for His disciples *only*, where they

gather to remember Him, to celebrate His victory and their deliverance.

EXPLAINED in 1 Cor. x. 16; xi. 23-29 as the Lord's Supper, where the members of His body feast on Him, the "roasted Lamb" (Ex. xii. ; 1 Cor. v). The bread and wine are emblems of His broken body and poured-out blood. Thus they *show* His death "till He come" to gather them around His table above, where these likenesses will not be needed, for "they shall see His face" (Rev. xxii. 4). Hallelujah!

The Lord's Supper CELEBRATED, we find in the Acts of the Apostles, three thousand are converted, baptised, and added at Pentecost, and continue steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread and in prayers (Acts ii. 42). The two likenesses were both received. Again, in Acts xx. 7, in the first day of the week, "the disciples *came together to break bread.*" To come together to "break bread" was their practice, not to hear preaching (although on this occasion Paul, about to leave them, did preach), but to remember the Lord in the "breaking of bread." This was done every first day of the week (see John xx. 19-26; Acts xx. 7). No president was needed, for "the King sitteth at His table" to comfort, cheer, and fill with joy His guests. Although they only number "two or three" thus gathering, "there am I" is the Lord's own promise (Matt. xviii. 20), and every obedient Christian gathering on the first day of the week to break bread finds the promise fulfilled. There they meet the Lord. To neglect the feast is to slight the love that planned it, and cold must the heart be towards Christ who can live in continuous neglect, or wilful disobedience, of so precious a likeness, of so great a reality, as the agony and death of God's beloved Son, not to mention the fact that some of the Lord's redeemed can sit with the unconverted, and even give and take from the hands of the "enemies of the cross" the emblems of the body and blood of their dear Redeemer. O how deeply is His heart oftentimes wounded in the house of His friends.

Beloved fellow-saint, these two likenesses are provided for you by Him who loves you, and left in the Word for your reception and obedience, and if hitherto you have been careless about Him, be no longer, but, by obedience to His Word, show your love (John xiv. 23) to Him who has bought you with His blood, and is coming again to receive you to Himself.

THE STARTING POINT OF "SANCTIFICATION."

YOUR Father which is in heaven" (Matt. v. 48). Alas! we speak it only as the utterance of a reverential homage. We think of it as a figure borrowed from an earthly life, and only in some faint and shallow meaning to be used of God. We are afraid to take God as our own tender and pitiful father. He is a schoolmaster, or almost further off than that, and knowing less about us—an inspector, who knows nothing of us except through our lessons. His eyes are not on the scholars, but on the book, and all alike must come up to the standard

LET US LOOK INTO THE SCHOOL.

Here is one thoughtless and indolent, the lessons neglected for everything; when he comes up to the master no wonder he hangs his head and is full of confusion. Here is another dreaming, as people dream in hearing sermons, the mind wandering for half an hour, then waking up suddenly to find that the time is gone and the lesson unlearned. Here is another who does try at the sum, but it will come wrong, try and try as he may. Here beside him is another who sees the mistake and gets it right without any trouble at all. But the master knows nothing about trouble, he only looks at the answer. Here is the poor little maiden, God bless her, who has to be the mother at home, the mistress of the poor household, to see to all the family—is it any wonder that her thoughts are flying from the lessons back to other cares? but the master knows nothing about that as he calls her to himself. Here is the lad who has failed so often that he has given up trying. Here is a dull little scholar, born of dull parents, for half a dozen generations, who finds every task so dreadfully hard. Here is the clever boy who knows it all at a glance and says it. Here is the poorly little one with the headache and weariness, trying to keep back the tears that tremble in her eyes. All of them, dull and clever, weak and strong, anxious and easy—all are brought to the same lesson, the master measuring them not by themselves, but by the answers and the tasks.

Oh, I know those scholars; so do you. It is just the picture of our trying to serve God—trying to bring what He has commanded; the dull scholar and the anxious scholar, and the poor, weak, tired scholar, all getting up the tasks, and in it all burdened with the fear of failure and of being "turned."

The Starting Point of "Sanctification."

Now the school is over. Home they come, bounding with glee. All the restraint gone, the troublesome lessons are done with, the fear of failure is forgotten. Why?

THEY ARE AT HOME NOW.

This is the Father's house, and love is here. Ah, there is that lazy, thoughtless scholar—was there ever such a boy to work? And he who was dreaming—look how his eyes flash; he is all eagerness and tenderness and care. But this is harder work than lessons or sums? No! there is no work in it, it is only *doing something for mother.* Oh, the magic of love!

Here is the anxious little maiden; it is no burden to toil; there is no sigh over it now. It is for those she loves. Here comes the dull slow child; she forgets all about her not being clever; her father loves her as much as the clever one every bit. Ah, and here is the sum that would not come right, with the master's cross drawn right down the slate. The father hears all about it, and takes the little fellow on his knee, and holds the little hand in his and tracks the mistake up to its beginning, and gets the answer right triumphantly. "There, you have done it at last!" says the father, cheerily. "Oh, yes, father, I could do anything when you help me like that," cries the lad, wondering if he shall ever be so clever. Home comes the little one who is so poorly, and love sees at once the drooping eye and the heavy head, and soothes it with tender pity.

Now, open the ears of thy heart, timid child of God; let it go sinking right down in the innermost depths of the soul. Here is the starting-point of holiness, in the love and patience and pity of our heavenly Father. We have not to learn to be holy as a hard lesson at school, that we may make God think well of us; we are to learn it at home with the Father to help us. God loves you, not because you are clever, not because you are good; He loves you because He is *your Father.* He loves all His children—the clumsiest, the dullest, the ugliest, the worst of His children. His love lies at the back of everything, and we must get upon that as the solid foundation of our Christian life, not growing up into that, but growing up *out of it.* We must begin there, or our beginning will come to nothing. Do take hold of this mightily. We must go out of ourselves for any hope or any strength or any confidence. And what hope, what strength, what confidence may be ours now that we can begin here, *Your Father which is in heaven!*

M. G. P.

THE HEATHEN CRY FOR HELP.

“**W**E pray you to help us.” Such was the message sent by a company of half-heathen Chinese to the Christians of Great Britain, and it is echoed loudly from many lands. “Show us this God of whom you tell us, that we may love Him,” said one Chinaman; while a woman pleaded, “Tell your people how fast we are dying, and beg them to send the Gospel faster.” “If the Christian religion be true,” said another Chinaman, “why are there not two hundred of you here instead of one; and why did you not come before, for then my father, who was all his life seeking for the truth, would not have died without it?”

“I have often heard people in India exclaim,” writes a missionary, “Oh, do show us the way of salvation! We want peace. Our religions do not satisfy us. Can your religion give what ours cannot?” “We have nothing but dead silence at the idols’ shrines,” said some Hindu women. “Oh, that we could find comfort to our souls!”

A Brahmin asked Mr. Lewis, “Do the Christian people of England really believe that it would be a good thing for the people of India to become Christians?” “To be sure they do,” he replied. “What I mean is,” continued the Brahmin, “do they, in their hearts, believe that the Hindus would be better and happier if they were converted to Christianity?” “Certainly they do,” said Mr. Lewis. “Why then do they send so few to preach? When there are vacancies in the Civil Service, there are numerous applicants at once; when there is a military expedition a hundred officers volunteer for it; in commercial enterprise you are full of activity. But it is different with your religion. I see one missionary with his wife here, and a hundred and fifty miles away is another, and a hundred miles in another direction is a third. The Christians of England cannot so convert the people of India from their hoary faith. Why do they make so little effort?”

“Will you sell me your idol?” said Mr. Paton to a South Sea chief. “What! do you think we would sell our gods?” was the indignant reply. “No, never! You cannot have one for any money. Our forefathers worshipped them, and they are all we have to trust in.” But soon after he came with his idol, saying, “When you go to England take this with you.

We will not sell it, but we will give it. Take it and show it wherever you go, and perhaps when the people in England see it, they will pity us, and send us a missionary to tell us about the God you say they love so much. We know these idols cannot help us much, but we have nothing else to trust in."

"I knew that my people were perishing," said an Amercian Indian chief, who had walked 350 miles to find a missionary. "I never looked in the face of my child that my heart was not sick. My fathers told me there was a great Spirit, and I have often gone to the woods and tried to ask Him for help, and I only got the sound of my own voice. You do not know what I mean, for you never stood in the dark and reached out your hand and took hold of nothing. Will you give me a missionary?"

"Help, Christian!—pressing is the call
To set sin's captive free;
For the same Saviour died for all
Who blessed and pardoned thee."

S.

MORNING BIBLE READING.

THE best time for Bible reading is in the *morning*. The mind and body are fresh after the repose of the night, and the highest powers of thought may be brought to bear upon the chapter selected. But, with most people, each recurring morning brings its own pressing tasks. Business cares, the daily toil, and the duties of the household are the first and most engrossing concerns. Some hours must pass, with many, before they can find time to sit down to any quiet reading. Let the plan be honestly tried of taking some words from God's Book for the first meditation of the morning. Make for the next month a fair, steadfast trial of the plan of studying the Bible when your faculties are at mental high-water mark. You wonder at the familiarity of this or that friend with the Psalms, the Epistles, the Gospels. It has been gained a little at a time, by patient daily reading—thoughtful and prayerful reading, too, which was hived by the soul as something worth treasuring. We shall all gain immeasurably in our influence, as well as in our own comfort, by giving more of our unwearied thought to the Holy Book. A few tired, sleepy, worn-out moments at night, and those only, are almost an insult to the Master whom you profess to serve.

—C. A.

REASONED INTO IT.

IT was the after-meeting on a Wednesday night, and approaching two intelligent girls of some thirteen or fourteen years of age, sitting pertly near the front of the hall, I said: "Well, how are you to-night?" "Quite well." "And what is your name?" "Jane T——" "And what is yours?" "Jane S——" "Indeed, two Janes! then I'll just need say, Jane, and mean you both."

"And is it long since you were saved, Jane?" "A week past Sunday night." "And where was it?" "In Pier Street." "That is very good, Jane. Now tell me nicely just how it happened; how you got saved?" "Well, you know," replied the brightest one of the two, "Jane here and I went to the little meeting in Pier Street, and at the end of the meeting Mr. G—— and Mr. D—— spoke to us, and showed us John iii. 16, and, you know,

THEY PUT IT SO NICELY

we couldn't refuse."

"Then you think you got saved a week past Sunday night, and have you been happy ever since?" "Oh, yes." "Well, now, Jane, tell me what you got saved *from*?" A look of perplexity came across both countenances, for neither seemed to have thought in the least what they had been saved *from*.

"You know, Jane, if a man was in the dock and some one saved him, he would be saved from drowning; if you had been in the recent fire at ——, you might have been saved from burning. Now, when you got saved on that Sunday night, what did you get saved *from*?" One meekly ventured, "From sin." "And were you ever such a sinner that God should have sent you to hell?" "Oh, well, we wouldn't like to say that"; and both of them seemed shocked at anyone suggesting *they* were only "fit for hell." "If you had both died before that Sunday night in Pier Street Hall, where would your souls have gone to?"

These and similar thoughts seemed never to have entered their heads, much less troubled their hearts, for they had evidently been "*reasoned into it!*" Shown from John iii. that "God loved them," and they had "only to believe," they "couldn't refuse." Alas! these are not solitary cases, for many are to be found nowadays who "believe in their believing"—who "have been reasoned into it," or who "couldn't refuse" when it was "put so nicely;" while the conscience remains undisturbed concerning sin and coming judgment, the heart remains

at ease concerning vital belief in the blood-shedding of God's beloved Son, a simple assent of the mind has been given to "something," and often because it was "put so nicely," as Jane truly said.

Fellow-labourers in after meetings—ye who seek in any way to win souls for Christ—

PUT THE PLOUGH IN DEEP TO BEGIN WITH.

Lay the great facts of Man's Sin in Romans iii. before the anxious one, ere you take him to the glorious truth of God's Salvation in John iii. Show him his *death* (Eph. ii. 3, 5, 12); his *danger* (John iii. 36, Gal. iii. 22, Rom. iii. 23); his *doom* (Mark xvi. 16, Rev. xx. 15, Rev. xxi. 15, Luke xvi. 24, 2 Thes. i. 8, 9); and you will then find one ready to hear of God's great *deliverance* (John iii. 16, John v. 24, 1 John i. 7, Isa. liiii. 5).

Noah, "MOVED WITH FEAR, prepared an ark," and God had little trouble to get him in; Jonah cried, "yet forty days and Nineveh SHALL BE DESTROYED," this accepted, grace could easily flow to the six score thousand souls (Jonah iv. 11); Paul, the successful soul-winner, ever kept before his hearers that "Christ died FOR OUR SINS" (1 Cor. xv. 3), and that Christ came to "SAVE SINNERS"; Luther, Whitefield, Wesley, Spurgeon in London, Matheson in Scotland, Denham Smith in Ireland, and McCody in many parts, with all who have been used of God in leading numbers to Christ, have been men who have ploughed deep ere sowing the seed.

Young believer, in these days when it is becoming popular to have "been converted," see to it that you aim at leading sinners to a real breakdown before God. Don't heal the wound slightly; don't reason sinners into it; don't press them to say they see it. Oh, may God save us from making hypocrites HY. P.

JUSTIFICATION.

We are justified by *God*, the *source* of it (Rom. iii. 26).

We are justified by *grace*, the *spring* of it (Rom. iii. 24).

We are justified by *blood*, the *ground* of it (Rom. v. 9).

We are justified by *resurrection*, the *acknowledgment* of it (Rom. iv. 25).

We are justified by *faith*, the *principle* of it (Rom. v. 1).

Justification is a judicial term and thus connected with God's throne or seat of government, before which believers stand cleared from every charge by the blood of Christ. W. S.

A VALUABLE BANK-NOTE.

PHIL. iv. 19.

THE structure of this verse seems to me to be the same as that of an ordinary bank-note, and the idea embraced in it is much the same. Indeed it is one of God's own "bank-notes." Look at this:

"My God." This gives us the Banker's name; and could there be a surer name? Then observe it is not only "God," but "*my* God"; the God whom the Apostle knew so intimately, and the one he had so often proved.

"Shall supply." This corresponds to—"I promise to pay," printed on bank-notes. It is an *absolute* promise.

"All your need." The *amount* is immeasurably more than £1000. Even if the need were only *temporal* the amount would be large, but it includes something far vaster—viz., our *spiritual* need.

"According to His riches." Here we have the *capital* of the bank; inexhaustible and incorruptible.

"In glory." The *address* of the bank, where no thief approacheth, neither moth corrupteth.

"By Christ Jesus." Here is the *Cashier's name* signed to the foot, without which no bank-note could be circulated.

A. B.—The advice that might be given to one who has become the happy possessor of this wonderful "bank-note," is to lodge it at once in the bank. Any amount may be drawn.

Verse 6 of the same chapter is the "*cheque-book*." "Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God."
W. H. W.

"MOONSHINE" AND "SUNSHINE" SAINTS.

THE moon gives a bright clear light, but no heat; but the sun's rays are both warm and bright. There are two kinds of Christians one meets betimes. One is the moonshine saint, clear in doctrine, sound in faith, and can speak with a certain force of what he knows; but there is no warmth in his teaching. His words kindle no fire in the hearts of others. They revive no drooping souls. The light is clear but cold, and one cannot help feeling that it is borrowed. The moon borrows her light from the sun, but she cannot borrow her heat; so we may gather up and give forth with clear and moonlight clearness the precious truths of God, either as we have read them or heard them from others, with little of

Christ in our souls, and consequently with little power and freshness, and little blessing to others.

Other Christians are like the sun—sunshine saints. They have warm affections, and their very soul goes forth with their words. There is a gush of warmth with what they say that draws out your heart at once to Christ, and unction in their words that everybody feels the blessing of. The one gathers truth and learns it apart from Christ's person, and it may be with little communion; the other sits at Jesus' feet and hears from His own lips the same blessed words. The one treasures them in, and gives them out from his own mind and intellect; the other has them dwelling in his Christ-filled heart, giving joy and blessing to his own soul, and he speaks as one who is enjoying the power and blessedness of what he holds out to others.

G. H.

"ONLY A DAY AT A TIME."

THE future looked dull and drear,
As weary I lay on my bed,

"It must be many a month

Ere you *can* be well," they had said,

When there rose in my heart, like a soothing chime,
If so, 'twill be only a day at a time.

"Only a day at a time,"

Then the burden will not o'erpower,

I need not take up the weight

Of the whole in this short hour;

Some days will be weary and some will be bright,
But all will draw to a close with the night.

"Only a day at a time,"

And how sweetly the promises read,

"As thy day, so thy strength shall be,"

"My God shall supply *all* thy need,"

Each moment of suffering or care then will be
But a chance of fresh proving my Lord's love to me.

"Only a day at a time,"

One by one they will soon be o'er,

Each bearing its record above

To be read, when these days are no more;

Lord, help me in suffering and weakness to be

"Only anxious, at all times, to glorify Thee."—A. F. P.

A WISE ANSWER.

A SCEPTIC, who was trying to confuse a Christian negro by contradictory passages in the Bible, asking how it could be that we are in the Spirit and the Spirit in us, received the following reply : "Oh, dar's no puzzle 'bout dat ; it's like dat poker. I puts it in de fire until it gets red hot. Now de poker's in de fire, and de fire's in de poker." J. H. M'E.

PEARLS PICKED UP.

GOD always begins with making us realise our weakness before He uses us.

Nature's *stopping* places are God's *starting* places.

"The brighter the light, the deeper the shadow."

We are always least when we make ourselves greatest.

Sin indulged in a believer is like a crack in a silver bell.

God shows mercy to the full ; and yet remains full of mercy.

As a tree without fruits, so knowledge without works is unprofitable.

Practice without knowledge is blind ; knowledge without practice is lame.

It is exceeding lovely to behold pictures of purity hung in frames of poverty.

Christ's love is like the beams of the sun ; it reaches east, west, north, south.

Pride is a foul leprosy in the face of morality and a hurtful worm at the root of humility.

God's love began in His eternal purposes of grace ; and ends in our eternal possession of glory.

"By their fruits ye shall know them." A Christian should always be empty, yet fruitful ; fruitful, yet empty.

That sinner's darkness will be the greatest in hell whose life was the clearest on earth ; that saint's reward will be the greatest in heaven whose life was the brightest on earth.

The world estimates the worth of our profession by our practice. The obedience of faith unbars the door, and Christ the "Light of Life" comes in ; the practice of holiness cleans the window, and Christ the "Light of the World" shines out (2 Cor. vii. 1).

Collected by J. T.

We invite "Pearls" as above from the Lord's servants: Jottings from addresses, notes from Bible margins, or other choice fragments.

WHAT IS CHRISTIANITY?

CHRI**S**TIANITY is a great reality. But I mean the Christianity of the New Testament, not that of the schoolmen, nor of the professing world, nor of its religious magazines and newspapers. Christianity, the real vital thing, is not "the religion taught by Christ," nor is it "the religion of Christians," nor "a system of faith and worship;" nor is it that collateral benefit to mankind which results from the existence of Christianity and is so commonly, and unconsciously, mistaken for it, viz., modern civilisation. Christ's death and resurrection beside being according to the purpose and the grace of GOD, and the grand yet solemn basis upon which the Divine purpose is being carried out, has also brought blessings into the world which being allied with the formal and popular profession of faith in Christ, and in the doctrines that relate to Him, has, in some way or other, got to be called and known as "Christianity." Before Christ came, "and died, and rose and revived," Judaism was in the world. Christianity has come into the world and supplanted Judaism, and Judasim has dispensationally died out, come to an end.

CHRISTIANITY WAS BORN

on what was distinctively, emphatically, and dispensationally THE day of Pentecost, and it lives on, though not in the simplicity and purity of its early days. The Acts of the Apostles are the historical record of the transition from one order of things to another; from one dispensation to another. Judaism in the persons of the people of Israel, helped on by the representatives of "the kings of the earth" (Herod and Pontius Pilate), and the Gentiles, killed the Prince of life (Acts iii. 4). GOD raised Him from the dead; and that new thing on the earth, "the assembly which is His (Christ's) body" (Ep. i. 22, 23), in which there are neither "Jew, Greek, Scythian, bond nor free," and which now is popularly known and spoken of as "Christianity," starts from the empty sepulchre with the affirmation that Jesus is risen from the dead, and is now at the right hand of GOD (Acts ii. 24, 31, 32; iii. 13; iv. 10; v. 30, 31; vii. 55, 56; xiii. 29, 30, 31; xvii. 18; xxvi. 13-23; Rom. i. 3, 4; 1 Cor. xv. 1-8; Heb. i. 3, and chap. ix.). But while that which hitherto had kept Jew and Gentile apart was thrown down by Peter's preaching to Cornelius (Acts x., Eph. ii. 11-22), the great distinctive feature of the new thing, the promulgation of the new dispensational truth, was specially committed to the one who had been known as Saul of

Tarsus, but afterwards better known as Paul the apostle of Jesus Christ to the nations. In Acts xxvi. 14-18, we read the terms of the special commission that was committed to him by the risen and ascended Lord Jesus. Those terms are descriptive of what real Christianity is. There is not a word about "ordinances of divine service in a worldly sanctuary" (Heb. ix.); not a word about rites, ceremonies, ordinances, religion, nor a system of faith and worship. The first part, or preamble, states to whom the apostle is being sent, viz., "the people" (of Israel) "the Gentiles" ("the nations"). The first object or purpose is to awake them, arouse them to a consciousness of their condition, and that condition is briefly and fearfully described as Sin, darkness, and Satan's power—a condition that cannot be altered, improved, or made other than it is here described, by civilisation, or any ameliorative or philanthropic efforts of individuals or of institutions. Sin, darkness and Satan's power continue to be the general description of "the people" and "the nations." It may be denied, and it is, but it is the serious and terrible truth notwithstanding; and that the eyes of people may be opened to see this, and they be turned from it, be "turned from darkness to light and from Satan's power unto GOD," is one part of the great work that was committed to the Apostle Paul, and *this* should be remembered by all who desire and seek the eternal safety and welfare of their fellow-creatures. But there is

A MORE SERIOUS MATTER.

Whether men know it, and believe it, or not, they need "forgiveness of sins." Paul was commissioned to tell "the people and the nations" how they could obtain "forgiveness of sins." A strange piece of news that should have been welcome news to those under Judaism, for their priests were always daily offering sacrifices for sins that never could take away sins. (Heb. x. 11). The truth that Paul had to announce, the testimony that he had to bear "before the Gentiles and kings, and the children of Israel," was based upon the accomplished fact that Jesus "had by Himself purged our sins"; He had "died for our sins according to the Scriptures and risen again from the dead according to the Scriptures" (Heb. i. 3; vii. 23-27; ix. 10; 1 Cor. xv. 1-4; Rom. iv. 23-25; v. 1); and when this testimony was received the opening of the eyes and the turning from darkness to light was preliminary to or coincident with "that they may receive forgiveness of sins," but

this turning from darkness to light, this turning from Satan's power to GOD, was

A CONSCIOUS CHANGE.

It was conversion. Those who were thus consciously changed, converted, turned from darkness to light, and from Satan's power to GOD, would at once become conscious of a need—the need of “forgiveness of sins,” and at once the testimony from Jesus, through Paul, to them, meets them “they may receive forgiveness of sins and inheritance among the sanctified by faith” in that Jesus whom Herod and Pontius Pilate, and the Gentiles and the people of Israel had crucified and slain, but whom GOD had raised from the dead, and by that act had “given assurance or offered faith to all men” (Acts xvii. 30, 31). The words of Jesus in His commission to Paul were “that they may receive forgiveness of sins, and inheritance among the sanctified by faith *that is in Me.*” Not in any ordinance, not in rites and ceremonies, not in Jewish priests, nor any other priests, but “*by faith that is in Me.*” In Jesus who “suffered the just for the unjust that He might bring us to GOD”—“who died for our sins,”—“who was delivered because of our offences, and raised again for, or because of, our justification,” and because of all this the believing man or woman “has peace with GOD through Jesus Christ our Lord” (1 Peter iii. 18; Rom. iv. 23-25; and v. 1).

THIS, AND THIS ONLY;

this, and nothing else, nor less than this, is the Christianity of the New Testament. *Is it yours?* Good works may follow, and should follow this being turned from Satan's power to GOD and receiving forgiveness of sins. It is ordained that we should walk in them (Eph. ii. 8, 9, 10; Titus, ii. 11-15; and iii. 8). They “are good and profitable unto men”; are a blessing, a comfort, a help to them, to the “household of faith,” and to the world at large; and though some “may speak against you, they may by your good works, which they shall behold, glorify GOD in the day of visitation.”

L. D. G.

WHAT intense thirsting after the Beloved! She wants the Lord's food. She has tried all that the world has to offer, and found it husks and mockery. Now she wants His, and His only, and His she must have, or else she will famish.—*Whitfield.*

LIFE IN CHRIST.

WILL you please open the Word and read at John v. 26 the following "life"-saying of our Lord Jesus: "As the Father hath life in Himself, so hath He given to the Son to have life in Himself." He who uttered these precious words was, is, and ever will be The Eternal Life. He is not only the constituted source of life, but He is in His *person* the Life Eternal. Surely this much is embodied in the words of the bosom-leaning apostle when He says: "The life was manifested, and we have seen, and bear witness, and declare unto the life, the eternal life, which was with the Father, and was manifested unto us" (1 John i. 2—R. V.). Now, beloved, this eternal life spoken of here is surely

SOMETHING MORE THAN LIFE AS A PRINCIPLE,

or even a manifestation of it. It must be the Lord in person that is so spoken of. That it is the Lord is clearer still when we turn to the closing statement of the epistle we are quoting from: "This (He) is the true God and eternal life" (1 John v. 20—Newberry). He did not become this at His incarnation. As the Word He became flesh, but He was the Eternal Life before that. Young believer, you do well to lay this truth upon your heart, and by faith make it part of your life. For this is a day when it is being strenuously denied, and many are being led into this error of the Evil One. "I am . . . the Life" are His own words: not the expression, neither the manifestation of it, but the thing itself in His own ever blessed divine person. That which we have in John v. 26 is something different, as we shall seek to show. As Son of God from all eternity He is the eternal life; but as Son of Man at incarnation He was put in possession, and that by the Father, with life as a principle in order to bestow it upon the people of His choice. It is indeed needful to grasp the truth revealing the subordinate position occupied by our Lord as Son of Man to the Father. And we don't know a single passage of the New Testament which so blessedly brings it out than as John v. 17-30. He there is seen as speaking, working, quickening, and judging in subordination to the Father. In fact, He has received as Son of Man all His power for working from the Father, and in this way He received life, and in so doing became the vessel, the fountain, and source of life to all believers (John v. 26). In Him are enshrined all the treasures of wisdom and knowledge, and in Him are embodied the complete perfections of the Godhead (Col. ii. 3-9).

Burden-Bearing.

And part of that fulness is life. Therefore, all believers can truly say, "God hath given to us eternal life, *and this life is in His Son*" (1 John v. 11), put there by His Father. It will be at once clear to the youngest child of God that this is not the divine essential life which is peculiar to the Godhead, and which can by no possible means be communicated to the creature; that, the

INCOMMUNICABLE ESSENCE OF DEITY

can never be shared in neither by man nor angel. This life of which our Lord is the vessel, is as to its nature spiritual, and unlike all that is merely natural. It is in its activities *holy*: it is the seed-plant of holiness. In its aspirations *heavenly*: it finds nothing on earth to correspond with it; whilst as to its duration it is *eternal*: the endless life of God in Christ. A life in the Godhead ever, yet, so to speak, not *necessary* to the Godhead, but there for the sons who should hereafter be brought to glory. It was given to the Son that He might become the Author of Life to all who believed on Him (Acts iii. 14, 15)—the author of a life original, independent, limitless, and deathless. It is the lifeblood of His own sayings—sayings which, though spoken well-nigh 2,000 years ago, are as full of life to-day as when they crossed His holy lips. And those who through the grace of our God and faith of the heart believe them have as assuredly life within themselves as He has, yet, of course, not in the same degree. As that life is in the Father, so it is in the Son; and it is equally as true as the life is in the Son so it is in the saint.

J. HIXON IRVING.

BURDEN-BEARING.

THE same divine Word that bade us to cast all our care on God said also, "Bear ye one another's burdens." If with our own trials as they come we are given grace to apprehend the love that bears the heavier part of them, we may easily trust ourselves to God, learning to praise Him that each one is chosen by unfailing wisdom to work out most effectually in us His purposes of blessing. Whether bereavement or poverty or pain, there is nothing outside the length and breadth of the promise: "My God shall supply all your need according to His riches in glory"; and still more, "All things work together for good to them that love God." "I know thy poverty, but thou art rich," was the message of the

Burden-Bearing.

Lord Jesus to the church at Smyrna. Poor in passing earthly possession, rich in heavenly treasure. Perhaps the one has more to do with the other than we think of, as calling forth the faith which, like gold tried in the fire, is our true and enduring riches. While our High Priest presents us in the preciousness of His own person before God, bearing on His heart every need and every sorrow of His saints, we never can doubt the fulness of supply from our Father in heaven.

But not thus may we pass over one another's burdens, because there is a divine law to be fulfilled that "if one member suffer, all the members suffer" with it.

NOT SPECIAL SYMPATHY

in a special trial, but the sympathies of Christ wrought out in us, so long as there is a burden to be borne by His waiting church on earth. Let us look at this law as concerning Christ Himself, the greatest of burden-bearers. For this He left the bosom of the Father, and stood as man under the awful burden of the sin of a guilty world. This was His purpose from the past eternity, and all along His earthly path it was a scene of burden-bearing with the blessed Master, as we trace His footsteps to the home at Nazareth, where He met the restlessness of our unsubmitive hearts, teaching us how to serve acceptably in the lowly labour of the day; or by the sea of Galilee, while He showed His disciples of heavenly things, suffering their ignorance and unbelief; bearing upon His heart of divine compassion the hunger of the multitude and the anguish of the bereaved; making the lame to walk and the blind to see, cleansing the lepers and raising the dead, until on the cross of Calvary He took upon His shoulder the burden of a lost world, and bowed Himself beneath it unto death.

And not when He had put away our sin by the sacrifice of Himself did

THIS GRACIOUS BURDEN-BEARING

cease; for we find Him shortly after His resurrection speaking out of the glory into which He had entered: "I am Jesus whom thou persecutest." And later on the apostle speaks of filling up that which is behind of the sufferings of Christ for His body's sake, which is the Church. Blessed be God, He is the same yesterday, and to day, and for ever. Such was the law of His life on earth, as it is the glory of His priestly ministry in heaven, bearing in the holiest before God His people's cares and sorrows. Shall we not seek for more fulfilling of this heavenly law—more fellowship in the ministry of Jesus our

One More Cottage Door.

Lord in the sanctuary above. And if we cannot help in the work of succour with our hands, our hearts, in sympathy with Christ, shall carry out on earth the blessed service of intercession, as workers together with Him who has given to us the privilege of burden-bearing.

A. E. W.

ONE MORE COTTAGE DOOR.

A WORD OF ENCOURAGEMENT TO TRACT DISTRIBUTERS.

WE were passing round from house to house handing gospel books and speaking a word for the Master as opportunity presented—a work that always has much to discourage; but our experience is that, if we meet with ninety-nine rebuffs, number one hundred seems to be “oil on the troubled waters.” Well, on the day before us, we had many rebuffs, and were feeling “discouraged because of the way,” almost inclined to give it up, but on second thought tried *one more cottage door*. Gently and tremblingly we knocked. The door was opened by a young woman who, taking the booklet, invited us in. This was an unexpected welcome, and we needed no pressure, but quietly passed in. The conversation soon commenced, for a very old-looking woman (nearly ninety-nine), on being told that this was “the preacher,” exclaimed, “Praise the Lord; sit down till I tell you all about it. It’s sixty-six years since the burden rolled away.”

Dear fellow-worker, we cannot tell you how much we felt strengthened and encouraged as the dear old sister related her experience of more than half a century, the sum of which was “with me all has been failure, but the good Lord has never failed in all that He has promised.” What we thought and felt as we sat and listened to that dear aged saint we cannot forget, and many times when feeling discouraged does this simple incident recall the Scripture message: “*Be not weary in well-doing.*”

Now, fellow-worker, we know you sometimes feel cast down, but cheer up and “go on.” Fellow-saints may give you little help or encouragement, they may even make light of your feeble service, but all the things that tend to cast us down will soon be past; the Lord is coming. Would it not be grand to be found at a cottage door with a gospel tract, or busily engaged in some such service for Him. We are sure that such servants will hear Him say “Well done,” and this will make up (and far more than make up) for all the drawbacks of such service for Him.

A. B. G.

COMPANIONSHIP WITH JESUS.

THERE can be no real communion between God and man except on the ground of shed blood. Man must take his right place before God. Recognise he is dead. That his only hope is in another. Abel saw it, and hence he brought the firstling of the flock and was accepted. All through Holy Scripture does this stand out an unchangeable truth;—pointing to the glorious work of our Blessed Lord, “who was made sin for us who knew no sin, that *we might be made the righteousness of God in Him.*” Communion is

The Vital Strength of a Christian.

Without it he is as Samson, shorn, and becomes as another man. Nay, more, a child of God out of communion is the devil's plaything and the world's laughing-stock. His testimony is withered; his power gone. What a multitude of believers have a blight upon them. Their life is a cold, monotonous respectability. Worldliness, business cares, and formality sap the very life out of them.

They live in the world and for it. They die, and are only missed in their accustomed seat or the family circle. They leave behind them no fragrance of Christ. Their life-themes are stocks, shares, the shop, bank, or bench.

Every energy is engaged in these. For nobler things they are “too tired” or have “no time.”

Well-to-do people, with hearts surcharged with worldliness, or infested with care, for all good they are paralysed and are an easy prey to the flesh or to the devil. If such be the condition of any of our readers, the remedy is simple and all-sufficient. It is *God's presence and keeping there.* Confessing every sin and *its cause.* Dealing with Him, and by *faith* laying hold of His power. Do not be lenient with *self.* Cut off the right hand or pluck out the right eye, so that you do but get His smile.

John was Loved of Christ.

Of course he was. Did he not pillow his head upon Christ's bosom? It could be no liberty; faith can take none. It was the confidence of a heart won to Him, and this it was which gave joy to the Lord Jesus. This was Enoch's case. He came to the side of Jehovah and walked with Him in holy confidence. The old world might go on with its revels or its religion; his world was *God.* His one desire was to please Him, and this *he did.*

Fellow Christian, are you not entirely happy? You are not as once you were. Your love is cold, your 'ways-crooked. Private prayer (if any) is formality. No wonder you complain

of others ; better complain of yourself ; of your wilfulness, selfishness, coldness of heart, contempt of God's Word and commandments. You must have got into

Bad Company

—into the company of *yourself*. Oh, get into the company of *Jesus!* Learn of Him ; walk with Him. *Put yourself into His path, and He will put Himself into your circumstances.* He is a risen Christ. All power is in His hand, and He longs to give it to His people. In company with him you shall have power against sin ; you shall triumph. You shall not moan out your life in continual regrets. It shall be jubilant with song. You may, you will, have sorrow, but you will sing through your tears :

Let cares like a wild deluge come,
And storms of sorrow fall,
Yet shall I reach my heavenly home,
My God, my heaven, my all.

Friendship with Jesus is *Heaven*—heaven before the time. Two heavens it gives every believer—one here by faith and another with Him by sight. S. T. F.

FAITHFUL UNTO DEATH.

WHEN the Emperor Licinius was persecuting the Christians in Armenia, the Thundering Legion was stationed at Sebaste. Forty men in that legion declared themselves Christians, and were sentenced to be exposed naked all night on a frozen pool ; for it was winter, and bitterly cold. In a house at the edge of the pool a large fire was kindled, and food and wine and a warm bath were prepared, under the charge of Sempronius, a centurion, and a guard of soldiers ; and it was announced to the forty, that if any of them left the pool, and entered the house, they would be considered to have denied Christ. So night came on, and the keen wind from Mount Caucasus made the citizens close their windows and doors more tightly, and heap up the fuel on their hearths. And on the frozen pool were the forty warriors ; some standing lost in prayer, some walking quickly to and fro, some already sleeping that sleep which only ends in death. And ever and again, as the hours went slowly by, they prayed : “O Lord, forty wrestlers have come forth to fight for Thee ; grant that forty wrestlers may receive the crown of victory.” And now, as the cold grew more intense, one of the forty could endure no longer, and he left the pool and came to the house where

Sempronius and his men were keeping guard ; but still the martyrs' prayer went up to heaven : "O Lord, forty wrestlers have come forth to fight for Thee ; grant that forty wrestlers may receive the crown of victory." And the prayer was answered. Sempronius, the centurion, was touched by his comrades' bravery ; he declared himself a Christian, and took his place upon the frozen pool. And when the cold had done its work, and forty corpses lay upon the ice, forty glorious spirits, with Sempronius among them, entered into the presence of their King. *Ex.*

HINTS TO OPEN-AIR PREACHERS.

IT is a trite saying that "what is worth doing is worth doing well." This surely applies to preaching the Gospel in the open air, when sometimes a difficulty is experienced in gathering people together to listen.

Let me point out a mistake into which some are liable to fall. With a view to collect hearers they raise their voice to the highest pitch and keep it up until they are physically unable to go on.

By so doing they not only distress themselves but their hearers as well, for it is a painful thing to listen to one who is evidently taxing his powers.

But a still more serious evil is caused by so doing. It is very difficult, if not impossible, for one straining his voice to the utmost to speak with clearness and freedom. His mind becomes liable to be disturbed and confused, and the result is often a lack of clearness and power in the declaration of the message.

I would say to all, keep well within the limit of the power God has bestowed upon you. Better to speak to a few with an undistracted mind than to lose control of your thoughts by aiming to reach many at a distance.

If many are gathered round, you will more easily let them hear your message by speaking distinctly and naturally than you will by straining your voice, thereby impeding your utterance and endangering your being occupied with your efforts to the loss of clearness in your message. As one long engaged in open-air work, I have learned from experience what I now seek to impress upon my fellow-labourers.

W. H. S.

To know the *crucified wisdom*, the Lord of Glory, is man's highest wisdom here.

"OUT-AND-OUT FOR GOD."

SHOULDER to shoulder—all together—all at once—that's it. It does not matter how small a flock of God's people there may be : if they are *in God's hand* the walls of Jericho are sure to fall. A little handful in the unity of the spirit and bond of peace is quite *plenty for God*. Did you ever read of Gideon's army? At first it numbered 32,000. But God gave the faint-hearted and all who were "not sure about the business," a chance to slip away home. And home no less than 22,000 of them went. Had they been sure the affair was to be a success they would have gone to the front, but they must consider consequences. What they wanted to be sure of was *success*. What God required of them was to be *faithful*. Only 10,000 are now left. But God still says, "Too many, Gideon—too many for Me." So those who were not in a great state "about the battle, and were inclined to "take it easy," were *laid aside by the Lord*, for He has no use for those who only serve Him in a half-hearted way. And now only 300 were left ; but they were 300 *out-and-out men for God*. The Midianites lay like grasshoppers in the valley—thousands upon thousands ; but Gideon's little band was big enough for the Lord ; and the result was that the Midianites were smitten with a great slaughter. That's how the Lord works. Hallelujah ! Now for every saved soul to be a *Three Hundred Christian*—one of the *Gideon's band*—just lying *in the Lord's hand* ; and the slain of the Lord *shall be many*.

SAVED BUT—

I AM saved, but is self buried?

Is my one, my only aim,
Just to honour Christ my Saviour,
Just to glorify His name?

I am saved, but is my home life
What the Lord would have it be ;
Is it seen in every action
Jesus has control of me?

I am saved, but am I doing
Everything that I can do
That the dying souls around me
May be brought to Jesus too?

I am saved, but could I gladly,
Lord, leave all and follow Thee?

If Thou callest, can I answer,
"Here am I, send me, send me?" —J. H. W.

BE IN EARNEST.

DURING the Crimean war a young chaplain, newly arrived in camp, inquired of a Christian sergeant the best method for carrying on his work among men. The sergeant led him to the top of a hill and pointed out the field of action. "Now, sir," said he, "look around you. See those batteries on the right, and the men at their guns. Hear the roar of the cannon. Look where you will, all are in earnest here. Every man feels that this is a life and death struggle. If we do not conquer the Russians the Russians will conquer us. We are all in earnest here, sir; we are not playing at soldiers. Worker for God, if you would succeed *you* must be in earnest; an earnest Christian always wins his way.—W. W.

PEARLS PICKED UP.

Our prayers and God's mercies are like two buckets in a well—while one *ascends* the other *descends*.

Beware of humble self: it is the proudest frame you can be in.

The more humility, the more comfort; and the more we shall live to the glory of God.

Pride costs us more than hunger, thirst, or cold.

Irresistible strength—God *for* me, Christ *with* me, Holy Spirit *in* me.

Three certainties: The object of my trust, the foundation of my safety, the ground of my certainty, are alike eternally unalterable.

That God is what He is, is to His saints the matter of their chiefest joy.

Three things the devil does not know:

1st. Where Moses was buried, for God buried him (Deut. xxxiv.).

2nd. Where the sinner's sins are put, for they are buried in the sea of His forgetfulness.

3rd. Where the believers' life is, for it is hid with Christ in God (Col. iii. 3).

It should be the *joy* of every believer's heart that he is freed from guilt, and the *desire* of his heart to be freed from sin.

We can only shine as lights in the world by bearing the light of the world within us.

Faith looks back on the past, on what has happened: hope looks forward to the fulfilment of the promise: love looks up and around (Heb. x. 22-24).

Collected by R. W. R.

THE PATHWAY OF THE BELIEVER.

1 Peter ii. 13 to 17.
1 Timothy ii 1, 2, 3.
Romans xiii. 1 to 7.
1 Peter i.

THE believer's pathway is not that of a recluse or ascetic, and is never regarded by the apostles as though it were. The apostles regarded and dealt with the facts of everyday life very much as we know them, and if anyone desires to help others he must do the same. For a number of years many have been so preoccupied with certain parts of Paul's writings as to seem as though they had forgotten that there were any writings by Peter or by James. They have been so occupied with what has got to be called "church truth" and "assembly truth" that practically they ignore the teachings that are written for the instruction, guidance, and help of those who, though Christians and children of GOD, whose ultimate home is in "heavenly places," are not only living in "this present evil world," but many of whom have "to labour under the sun," and to see, and perhaps feel, "the evils that are done under the sun," and beside this, have to bear their share of "the ills that flesh is heir to." These things are existing facts, and existing facts are stubborn things that we cannot escape from. They are always with us. We are living, as other men are, in the world, and in some great division or local part of it, and are amenable to the laws, edicts, and ordinances of the country or kingdom in which we live. Allegiance to the reigning or the governing power, and submission and obedience to the laws are required of us. The reigning or governing power may be autocratic, monarchical, military, republican, democratic, and we may prefer one of them before the others; but we are bound as Christians to own and obey whatever government exists in the country in which we are living. This is not a theory. It is the distinct teaching of the Apostles Paul and Peter as to the believer's pathway through this world. Here is the broad and general instruction:

"Submit yourselves to every ordinance of man"—that is, the laws and regulations for the government of a country or nation; "Submit yourselves to every ordinance of man for the Lord's sake." Now follows the details.

1. "Whether it be to the King as supreme," or

2. "Unto governors" (rulers or magistrates) "that are sent by Him" (the King) "for the punishment of evildoers, and for the praise of those that do well."

3. "Honour or esteem all men." Notice, it is "all men."

4. "Love the brotherhood." This is wider in its range than "Love those who 'meet as we do.'" "Love the brotherhood" refers to, and includes, all who are the "children of God by the faith of Jesus Christ"; all "who are of the household of faith," whether or not they "meet as we do."

5. "*Fear GOD.*" For some reason some try to minimise this and similar exhortations by suggesting that it is "filial fear," but neither the prophets of the Old nor the apostles of the New Testament did so. "There is one GOD," and He is who and what He is. He is the Eternal Lord GOD Almighty "who dwells in light unapproachable, whom no man hath seen or can see"; who has said, "There shall no man see Me and live," and who by Moses, and the writer of the Epistle to the Hebrews, is declared to be a "consuming fire" (Deut. iv. 24, Heb. xii. 28, 29). In this view and in this sense "filial fear" has no place. It is the fear that begets reverence, submission, homage, and worship.

6. "Honour the King," or in this country and kingdom, honour "our sovereign lady Queen Victoria." Honour her "for the Lord's sake," and for her own sake. Thus far we have Peter's teaching and exhortation. Now we will refer to Paul's. "Let supplications, prayers, intercessions, and giving of thanks be made for *all men*, for *kings*, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty, for *this is good and acceptable* in the sight of GOD our Saviour" (1 Tim. ii. 1, 2, 3). In Romans xiii. Paul enjoins submission and subjection to the ruling power, and he states, "Wherefore you must needs be subject not only for wrath but for conscience sake." Will you not be afraid of the power? Will you resist the power? If you do He will execute wrath upon you, for by resisting the power you "resist the ordinance of GOD." Therefore you must be subject because of the wrath; but as a Christian and a child of God you must be subject for conscience sake towards GOD. "for the powers that be are ordained or ordered by GOD." "They are GOD'S ministers." Thus far we have seen the believer's pathway in relation to the governing powers and authorities; now we will glance at our relation or responsibilities to those amongst whom we live. We have already read "honour all," "pray, intercede, and give thanks for all men." Now we read, "As we have therefore opportunity let us *do good unto all*, especially unto those of the household

of faith" (Gal. vi. 10). Yes, "let us do good *unto all*," for GOD whom we call "our Father who art in heaven" maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust" (Matt. v. 44 to 48). "If it be possible, as much as lieth in you live peaceably with all men."

"Study to be quiet and mind your own business."

"Hide not your face from your own flesh," even though some of them are unconverted, for the apostle's words are :

"But if any provide not for his own, specially those of his own household or kindred, he hath denied the faith, and is worse than an unbeliever." In the exhortative portion of each and all of the epistles are detailed instructions and exhortations for every relation of life, and as to conduct, manners, and principles for everyday life, even to such common everyday things as "owe no man anything," and, "it is a shame for a man to have long hair." The believer in his pathway may be, and frequently is, "in heaviness through manifold trials;" his faith may be, and frequently is, sorely tried. But all is well, both now and hereafter. There is an end to the believer's pathway in this world, and a bright prospect beyond it. We are distinctly assured that "through the abundant mercy of GOD, and the resurrection of Jesus Christ from the dead, we have a living hope in an inheritance that is incorruptible and undefiled, and that fadeth not away *reserved in heaven for us who are kept by the power of GOD*, through faith, unto the salvation" (that is, the ultimate result of redemption) "that is ready to be revealed in the last time" (1 Peter i. 3, 4, 5). And when that happens we shall have done with the believer's pathway; we shall be out of, and have done with, the world and all its troubles, trials, and perplexities.

The believer's pathway is not marked out in the writings of Paul. To him was committed the "mystery which from the beginning of the world hath been hid in GOD," and his writings are, in the main, expositions of the revelation of the mystery (Eph. iii.) and of the great doctrines of the faith, to which are super-added the special instructions that were necessary for the due and proper exercise of those gifts which were given "for the work of the ministry, for the edifying the body of Christ" (Rom. xii., 1 Cor. xii., xiii., xiv. ; Eph. iv. 11-13). It is Peter's first epistle that relates to the believer's pathway in this world, and it would be very useful to many if they learned the first epistle of Peter by heart. Peter was

a frail and a failing man. He had failed, and he knew it. He had been converted twice (Luke v. 8, Matt. xvi. 16, Luke xxii. 32, John xxi. 15 to 19). The first had given him the knowledge of the Lord and His divine power; the second gave him the knowledge of himself as a *failing man*, in addition to his first discovery that he was a "sinful man." Peter, then, is the man to help, counsel, and comfort the failing ones in their pathway through this world; and he does it with heaven before him as his goal.

Paul says you are "blessed with all spiritual blessings in heavenly places." The "wayfaring man" feels *that* is almost beyond his mental reach. Peter says: "To an inheritance incorruptible, undefiled, and that fadeth not away *reserved in heaven for you.*" But great blessing as that is, it is not all, "for you who are kept by the power of GOD, through faith." What do you think now of the believer's pathway? Kept, guarded, sustained in it "by the power of GOD!" Kept and guarded in it by the power of GOD unto the full and ultimate result of redemption—eternal salvation (1 Peter i. 1 to 5).

And then how loud the chorus
Shall to His name resound,
From all at rest before us,
From all whom grace has found,
One joyful song for ever,
Each harp, each lip shall raise,
The praise of our Redeemer,
Our GOD and Saviour's praise.

L. D. G.

SYMPATHY.

THE meaning of the word sympathy, in the Greek, is *suffering with*. Love and sympathy are twin sisters. We cannot have the one without the other; if we have real love we must be in sympathy with the object of that love. In the present day we talk much about love, and of how much union there is amongst Christians, but is it real? If so, where is the sympathy that should exist? For you *cannot* have one without the other. How beautifully it is described by Paul in his epistle to the Corinthians, where the Church of God is compared to the human body; if one member suffers all the other members suffer also, does it say? Ah, no; but *suffer with it*—that is *true* sympathy. But if we want an example of perfect sympathy we have not to search far for it, for as soon as we find Jesus we find *perfect sympathy*. Did not He sympathise with the widow of Nain, and enter into her

Sympathy.

sorrow, and bring joy into her soul by restoring her son to life again? But, above all other times, how that sympathy flowed forth at the grave of Lazarus! "Jesus wept." For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted *like as we are, yet, without sin* (Hebrews iv. 15). Ah, yes, Christian reader, if you have no fellow-saint to sympathise with you, you have Jesus. If you have no one to unburden your heart to, you still have Jesus. He can enter fully into your sorrow, your joy, your affliction. Yes, He—how wonderful!—suffers with you (Isa. xviii. 9). But although the Lord Jesus is in sympathy with all His saints, when on earth He had none to sympathise with Him. You remember the agony in the garden; did those three disciples enter into His sufferings and watch *with Him* then? No, they slept. How like ourselves. And when it came to His death they all forsook Him and fled. How often is the form of remembering His death gone through by many a child of God at the supper, and we are as it were, asleep—*there is no sympathy*. Like Eutychus we at times go spiritually asleep, and are not awakened till we fall to the ground, and need the renewing of divine strength.

Sympathy means *something more than pity*. We may pity a beggar who is in want and give him alms, and still have no sympathy with him; also, we may pity the bird which is in confinement. But true sympathy identifies itself wholly with its object, and becomes, as it were, *one with it*. As in the thirteenth chapter of Hebrews, where Paul says, "Remember them that are in bonds, as *bound with them*."

Christians need sympathy with one another sadly at the present time. So many seem to labour for the Lord in a more or less isolated way. And often when it is otherwise, how much the work assumes a merely business character. My brothers' or my sisters' work, if of and in the Lord, should be my work. But should sympathy only extend to work for the Lord? Ah, certainly not, in everything we should be one. The trials, the sorrows, and the joys of fellow-pilgrims should be mine, even as we are one in the Lord. Then we will possess true sympathy—sympathy that will cause us to weep together, to sorrow together, to mourn together, to rejoice together. Fellow-saints, may you and I, in our lives and conversation, show such sympathy to one another, and to all the redeemed with whom we are brought into contact. —R. H.

FOUR GREAT PRINCIPLES OF FELLOWSHIP.

By THOMAS NEWBERRY.

THEY continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts ii. 42). These are the four great principles of fellowship in "the House of God, which is the Church of the living God, the pillar and ground of the truth."

Now, in God's dwelling-place, the sanctuary which He required to be made for Himself to dwell in, there were four vessels, the vessels of the Tabernacle, and these four correspond with those four particulars mentioned in the Acts. I believe that the Spirit of God has given us in this passage in Acts, His divine explanation of these four vessels in the sanctuary.

"THE APOSTLES' DOCTRINE."

The Tabernacle stood east, west, north, and south. On the west stood the golden lampstand, which I believe is God's emblematic representation of ministry, having Christ for its centre, source, and subject, in the power of the Holy Ghost; "the Apostles' doctrine" is God's truth about His own Christ, revealed to us by the Spirit, through the apostles of our Lord and Saviour.

"FELLOWSHIP."

"Truly," says the Apostle John, "our fellowship is with the Father, and with His Son Jesus Christ," and we write these things unto you, "that ye also may have fellowship with us." In the holiest of all, the holy of holies, stood the "Ark of the Covenant"; and there in the cloud above the Mercy-seat, and between the two cherubim, God dwelt, and from thence He spoke; so that the holy of holies became the oracle or speaking-place of God; the speaking-place *from* God, and the speaking-place *to* God. The genuine fellowship of saints must have its centre "within the veil." It must begin with God in Christ, and there must be communion by the Holy Ghost with God within the veil ere there can be real fellowship with saints without.

"BREAKING OF BREAD."

Next comes "the breaking of bread." On the north side—the place of judgment—stood the Table of Showbread with its golden crown and its border, that is, a golden crown to the border; upon it stood the showbread. "Breaking of bread" is here typified, and it was on the *north side*, the place of judg-

ment and discipline. For the table of God must be guarded, and there is beauty and glory in the guarding.

“PRAYERS.”

Lastly, in the centre, over against the Ark of the Covenant, but without the veil, stood the golden Altar of Incense. “Let my prayers,” says David, “be set forth before Thee as incense, and the lifting up of my hands as the evening sacrifice.”

Thus we have the golden Candlestick, the Ark of the Covenant, the Table of Showbread, and the golden Altar of Incense, which four vessels correspond, I believe, to the four particulars of fellowship mentioned in Acts ii. 42, “They continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.” Let none of these be forgotten by us, and may God grant that in every respect we may learn to stand steadfastly as those who are “in the House of God, which is the Church of the living God, the pillar and ground of the truth.”

THREEFOLD DELIVERANCE.

OURS is a threefold salvation—past, future, and present. First wrought out by Christ on Calvary, when the floods of wrath against our sin could not quench His great love wherewith He loved us, and ready to be revealed in its fulness in the moment of rapture when He shall present us to the Father as the fruit of the travail of His soul. But between lies the “great and terrible wilderness,” and the flock of God must be guarded and tended and led though all the powers of earth and hell withstand their way to heaven. These few sheep, how feeble they are, but they are God’s sheep, and we find that seven times in one short chapter of our Lord’s closing words on earth He reminds the Father of the flock given to His keeping. That makes all the difference. The stone, as it lay in the brook in the valley of Elah, how helpless it was! but taken into the hand of David it became the source of Israel’s victory; and so the weak ones whom grace has chosen, in themselves how empty and how poor, yet become precious and priceless when the blood touches them, and God writes upon them for eternity the blessed word of appropriation—**MINE**. It is but a clay vessel, frail and corruptible, but if Christ has need of it, all the subtleties of Satan cannot pluck it out of His hand. The power that burst the bands that bound His redeemed ones can lead them safely

"A Wonderful Influence."

on. And for this the Captain of our salvation was perfected through suffering. Deep as the cross is the mystery of love that bore Him through the life training, that He might succour a tempted flock. The author of an eternal salvation, unbroken all the way. But let us notice the condition—"to all them that obey Him." Christ was glorified to be an High Priest on the ground of suffering obedience, and all the rich blessings of His priesthood come to us through obedience. Saved from wrath for ever; but the first step taken as a child brings us into contact with something to be saved from. Temptations lie thick on every side. How are we to flee them? By hiding in the Living Rock; by following hard after Him, one step at the time; by keeping these wandering feet and unruly tongues from grieving His spirit; and above all, these straying affections gathered ever and only round Himself. And let us remember that every victory must be wrought by a power outside ourselves. Meeting every enemy, not in the strength given to us, but "strong in the grace that is in Christ Jesus." This is our victory—"the whole armour of God;" God's still while we use it. Let us hide behind Him, and Satan will flee from us. We follow a Leader who has been highly exalted because of His obedience unto death (Philip. ii. 8, 9). Let us seek to be heirs of an unbroken salvation by the power of His endless life. A. E. W.

"A WONDERFUL INFLUENCE."

IT is said that when a note is struck the sound continues in widening circles long after the human ear has lost its softest tones—such is *influence*. It begins at home and widens out in an ever-extending circle. We meet our neighbour, his countenance catches the expression of our spirit, his mind receives the impress of ours, and he in turn communicates thereof to others. The music of a true Christ-like spirit vibrates a long way off; it never dies.

You and I, beloved fellow-saints, have a wonderful influence on one another either for good or evil. What an influence salt has; it not only *kills*, but *preserves*; so the salt of God's grace should not only *kill* our sins, it should also *preserve* or season our afflictions, etc. We can only be light amidst the darkness, and salt amidst the corruption of this world, by obeying the injunction, "Let your conversation be always with grace, seasoned with *salt*" (Col. iv. 6. See also 2 Kings ii. 19-22, Matt. v. 13, Mark ix. 50).

THE SINGLE HEAD OF WHEAT.

ALL my daily tasks werè ended,
And the hush of night had come,
Bringing rest to weary spirits,
Calling many wanderers home.
"He that goeth forth and weepeth,
Bearing golden grains of wheat,
Shall return again rejoicing,
Laden with the harvest sweet."
This I read and sweetly pondered,
What of seed *my* hand had sown,
What of harvest *I* was reaping,
To be laid before the throne.
While my thoughts were swiftly glancing
O'er the path my feet have trod,
Sleep sealed up my weary eyelids,
And a vision came from God.
In the world's great field of labour
All the reapers' tasks were done ;
Each one hastened to the Master
With the sheaves that he had won.
Some with sheaves so poor and scanty
Sadly told the number o'er ;
Others staggered 'neath the burden
Of the golden grain they bore.
Gladly then the pearly gateways
Opened wide to let them in,
And they sought the Master's presence
With their burdens rich and thin.
Slowly, sadly, with the reapers,
Who had laboured long and late,
Came I, at the Master's bidding,
And was latest at the gate.
There apart from all the others,
Weeping bitterly, I stood ;
I had toiled from early morning
Working for the others' good.
Where one friend had fallen fainting
By his piles of golden grain,
With a glass of cooling water
I revived his strength again.
And another, worn and weary,
I had held and cheered awhile,

Till her failing strength returning,
She went forward with a smile.
And the others I had aided
While the golden moments fled,
Till the day was spent, and evening
On the earth her tear-drops shed,
And I to the Master's presence,
Came with weary, toil-torn feet,
Bearing, as my gathered harvest,
But a single head of wheat
Then I laid it down with weeping
At His blessed pierced feet,
And He smiled upon my trembling,
Ah! His smile was passing sweet.
"Child, it is enough," He answered,
"All I asked for thou hast brought,
And among the band of reapers
Truly, bravely hast thou wrought."
Then I woke; but long the vision
In my heart I pondered o'er,
While I tried to see what meaning
Hidden in its depths it bore.
And at length its lesson slowly
Dawned upon my wondering mind—
Never mind what others gather,
Do whate'er thy hand can find.
Those who seek to serve God's servants,
And to make their labours light,
They shall share the gathered harvest,
And Christ's welcome, glad and bright.

FATHER KNOWS.

"Johnny, don't you think you have got as much as you can carry"? said Frank to his brother, who was standing with open arms receiving the bundles his father placed upon them. "You've got more than you can carry now."

"Never mind," said Johnny, in a sweet, happy voice, "my father knows how much I can carry."

How long it takes many of us to learn the lesson little Johnny had by heart! "Father knows how much I can carry." No grumbling, no discontent, but a sweet trust in our Father's love and care that we shall not be overburdened. Our Heavenly Father never lays a burden upon us that we cannot bear. So we will trust Him as little Johnny did his father.

DO'NT WASTE YOUR "BAIT."

HOW are you to know if you are called to preach the gospel? I would say, Is it real love to souls? If you are sent of the Lord you will win souls. Jesus said to Peter, the fisherman, "From henceforth thou shalt catch men." What a fisher of men he was in Acts ii. Yes, a fisherman is a man who catches fish. A sent preacher of the Gospel is a man who catches men; who wins souls to Christ. Now, I send you a parcel of tracts; these are baits for lost souls. A good fisherman would not throw his baits into the water, and think no more about them; he would try to use each bait to catch a fish. Do not throw these tracts into the sea of humanity, and think no more about them, but seek to use each tract to catch a soul.

If you catch souls you are a fisher of men. Do you see that man with rod and *basket*? you will find he goes where he hopes to catch the fish. There is a likely place for a trout; see how carefully he puts the bait in the water. See, he has got a nibble; does he say that is enough and leave it? No, how carefully he seeks to land his fish. Ah, the fishers of fish are wise in their work. We might learn a lesson from them. You might find a quiet, suitable place to try these baits for precious souls. I will tell you a quiet fishing-place—the cemetery. You need the wisdom of God which bait to use.

Watch the effect of each bait. Is there a nibble—is there manifest interest? Now, you need the wisdom of God to deal with that soul; such wisdom as He gives to those He sends. Then it is a mistake to suppose the fish will come to a room always. Oh, go and sow beside all waters. God may use in divine sovereignty the broad-cast sowing.

And he may use the Gospel net in the open air, or in the preaching room; but there is a field of labour, and especially in the use of tracts, which has been little tried. From house to house; in the street, or lane, or court, or village; and in not throwing a lot of tracts, as it were, away, like fishermen's bait, in the water, but in seeking to use each one as a bait, or an introduction to one individual soul. If you will tell me how many souls you have won to Christ by this parcel of tracts, I shall then know pretty clearly if the Lord has sent you to catch men.

C. S.

There is nothing so helpful to us as saints, as to know Christ in resurrection life, accepted for us; yea, "the Lord, strong in battle" (Psalm xxiv). Once in a borrowed grave beneath the Roman seal, now the Captain of our salvation! Who shall condemn us now?

J. G.

PEARLS PICKED UP.

Riches, not poverty, shut Christ out at Laodicea.

Faith has a right to everything it lays its hands on, for it never lays its hand on anything but what it has a right to.

The servant of God should know who has sent him, and thus be above the praise and censure of men.

Faith is never out of employment.

If we are disputing who shall be the least we shan't quarrel.

Pride breaks the peace.

If you can't bear Christ to hear you speak, you speak too loudly when you speak within yourself.

Individual wrong makes assembly wrong as in case of Achan. If you get wrong you will be a drag on the assembly.

Weakness wrought if power not maintained.

We often sink from the holiness of the truth (as it is in Christ) to the holiness of Moses—that is, from the holiness of Zion to holiness of Sinai.

At which do you marvel most, at faith or unbelief? Lord, at both (Mark vi. 6, Luke vii. 9). At unbelief as contrasted with God's faithfulness, at faith as contrasted with man's desperate condition.

In Rev. iii. 20 Christ has to knock at closed door; not so the prodigal in Luke xv. No door for him to knock at.

God hasn't had much of your face, and the world has had much of your countenance.

In the Ark God took the responsibility of the door, but gave Noah that of the window.

God's book of martyrs—Heb. 11th.

"Save to the uttermost" (Heb. vii. 25), that is, to the end of my days and depth of my need.

When your closet is full of God then will your flesh tremble.

Obedience complete, the law of communion.

God speaks most into an opened ear.

"Second coming of Christ"—Heaven's remedy for a troubled heart.—John xiv. 1-3.

The Holy Ghost is down here to make good in the members, the rights and claims of the Head and absent One.

The work of Christ for me should satisfy my soul for salvation; the work of Christ in me should satisfy others of the work of salvation.

Collected by W. P. A.

THE PATHWAY OF THE BELIEVER.

[SECOND PART—"THROUGH CHRISTENDOM."]

IT is a mistake to suppose that a man who at the present time is converted—"Turned from darkness to light, and from Satan's power unto GOD," or whose conscience has been exercised, and whose mind has been renewed in a less radical and signal manner, finds himself in the same or similar circumstances as a Jerusalem Jew, a Roman soldier, a Greek hellenist, or a native of Asia Minor during the lifetime of the apostles. At that time only Judaism, heathenism, and schools of culture and philosophy occupied the world's platform, and when man or woman was converted to GOD by the preaching of that "Gospel which is the power of GOD unto salvation to every one who believes it," it was *from* one or other of these *unto* GOD or to Christ, and quite naturally such persons at once became associated with similar persons, and continued in regular association (Acts ii. 41 to 47). But the circumstantial condition of men and women to-day, and for long past in the continents of Europe and America, is very different indeed. There has for long existed throughout the length and breadth of both continents a general and popular profession of what is called "Christianity," and of its prominent features and doctrines, and people are

BORN INTO THESE CIRCUMSTANCES.

Many thousands of people *are brought up from childhood* in the midst of one or other of the various "denominations" or "professing bodies," and are familiar with "the doctrines of grace," with the "theory of redemption," and with the various doctrines upon which sects have been formed. They have a verbal acquaintance with it all, and can tell you textually and verbally what it all is. It must be evident, therefore, that if, by the grace of GOD, any of such persons are converted—their conscience having been convicted when hearing a preacher, or when reading the vital truths of the Gospel of the grace of GOD—their position would be quite different from that of men who had previously known nothing but Judaism on the one hand and heathenism on the other. They would be acquainted with their own and with other sects of professed Christians, and unless the "truth of the Gospel," and the truth concerning "the purpose and the grace of GOD" in visiting the Gentiles (the nations) to take out of

them a people for His name (Acts xv. 7, 8-14), had come home to their minds and consciences with very marked power, they would, quite as a matter of course, settle down with the congregation or denomination they had known and had been connected with all their lives hitherto. And none should blame them, for they do not know what otherwise or better to do, having never been taught otherwise or better; and they are no more to be blamed for having been born into association with a congregation of Baptists, Wesleyans, or Presbyterians than they are to be blamed for having been born in London, Liverpool, Dundee, Paris, New York, Chicago, or Montreal. The having been born within any of the various Christian congregations does not, and never should, be supposed to put them into an inferior position to others, or to those who, perhaps, had been born into association with another party which originally, some fifty years since, was chiefly composed of persons who had left the Church of England and some of the dissenting congregations. Whatever we may think about the matter, these various congregations "call upon the name of Jesus Christ our Lord." Yes! But He is *their* "Lord and our Lord," and the "same Lord over all is rich unto all who call upon Him," and they will have His blessing and help in proportion to their faith and sincerity, and, perhaps, out of proportion to these (Romans x. 8 to 13, 1 Cor. i. 2)—"Love the brotherhood." Many things, doctrines, etc., keep apart now

THOSE WHO WILL BE TOGETHER IN HEAVEN

"for ever with the Lord." Nevertheless, all of us have to *learn* as soon as we begin to live after conversion, and those who have been born and brought up in the circle of influence of any sect or party—without any exception—may, and surely will, have to learn "the way of the Lord more *carefully*" (Acts xviii. 24-28, R. V.) "Carefully" instead of "perfectly" is an important correction in the R. V.; and if anyone has the opportunity to assist or instruct those in other congregations, he should do it "more carefully" and not pharisaically nor offensively. The believer, certainly, should examine the matter of his association and surroundings to ascertain if they correspond with what is taught in the New Testament as to "the house of GOD, the assembly of the living GOD, the pillar and ground of the truth," as to the order of ministry and worship, as to the responsibility of individuals whether

in assemblies for edification or worship, or outside of these in daily life (1 Tim. ii., iii., iv. , 2 Tim. ii., iii. ; 1 Cor. xii., xiii., xiv.). Some men are years in seeing and learning these things, others take them for granted upon the word of a teacher. He who never having been anything, never having been connected with any church, sect, nor party, who was in blank ignorance of all revealed truth, and had not anything to *unlearn* after conversion, and sits down for two or three years to read the Bible and the Testament through, and through again, and yet again, and makes them their own commentary, and prays to GOD, and looks to GOD for the help, instruction, and guidance of the Holy Spirit of truth to keep him straight, prevent him misunderstanding what he reads, or misapplying any part of what he reads, he is the one who learns best and surest, if not also the quickest, *and yet that one*, even after thirty or forty years, may have to unlearn some doctrine or conventional interpretation that he had unconsciously acquired by association, intercourse, and correspondence with those amongst whom his lot was cast. We must be always learning, and trying to learn, "the way of the Lord more carefully." In this way, and in other ways, in exercises of mind and consciences, and providential mercies and deliverances, the believer's pathway becomes

A LIFE-LONG SCHOOL,

to which, many years since, Mr. Harris applied the apt and expressive term, "the school of GOD." Nicodemus commenced his schooling in conversation with Jesus about being "born again" (John iii.). Peter commenced his schooling in Luke xxi. 31, 34-55-62, and his various stages are marked down in John xxi. 20, 21, 22 ; Acts x. 9 to 17.

Paul's course commenced with Acts ix. 16, Gal. i. 7, and continued, as he himself records it, in 2 Cor. vi. 1 to 10, xi. 21 to 33, xii. 1 to 10 ; Phi. iv. 12, 13. Apollos in Acts xviii. 26. Timothy in following Paul's instruction to him in 1 Tim. iii. 15, iv. 15, 16 ; 2 Tim. iii. 15 to end. Each one being instructed, educated, and fitted for the place he had in the purpose and the grace of GOD, in the economy (house law) of the house of GOD, and for public service. Nicodemus had to learn as his first lesson, though he was "a master in Israel" and "a ruler of the Jews," what many to-day who occupy a similar position have to learn, "Ye *must* be born again." Peter had to learn his own frailty, impulsiveness, and even his

dissimulation (Gal. ii. 11 to 14). Paul's lessons were many, his instruction various, his sufferings manifold, for he was not only the Lord's chosen vessel, but Christ's "bond slave," and he wrote of himself, "Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering *for a pattern* to those who should hereafter believe on Him to life everlasting" (1 Tim. i. 16). Timothy's instruction was as to how he should "behave himself in the house of God," that by meditating upon these instructions and continuing in them, he might be able to save himself and others from false doctrines and practices, and become an example to believers, and lead them to "follow righteousness, faith, love, peace, with those who call on the Lord out of a pure heart," and the believer to-day has to profit by observing and heeding all that they learned, for it may be well and truly said of all we have been looking at, "they were written for our admonition," "they are written for our learning." He who learns the least may learn sufficient to keep him in "the path which no fowl knoweth, and which the vulture's eye hath not seen"; while he who learns most will also have to learn "not to think of himself more highly than he ought to think, but to think soberly according as GOD hath dealt to every man the measure of faith" (Rom. xii. 3).

The believer's pathway *through the world* is marked out very clearly, and was briefly traced out in a previous note, the believers' pathway *through Christendom*, and as a believer amongst believers, or those who profess to be such, is

SOMETIMES FULL OF PERPLEXITY,

trial, and sorrow. Even amongst those who come nearest to the apostolic order and practice, "men arise saying perverse things to draw away disciples after them," but the sure resource is in "GOD and the Word of His grace, which is able to build you up and to give you an inheritance among all those who are sanctified" (Acts xx. 29 to 32). The end of the believer's pathway, as disclosed in this passage, is the same as that announced by Peter (1 Ptr. i. 4), and also the same as that announced by Jesus Himself when He committed the "Gospel of the glory" to Paul on the road to Damascus (Acts xxvi. 18).

The beginning—"That they may receive forgiveness of sins and inheritance among those who are sanctified" (Acts xxvi. 18).

The end—"Begotten, etc., to an inheritance incorruptible and undefiled and that fadeth not away" (1 Peter. i. 4).

The end—"GOD and the Word of His grace, which is able to build you up and give you an inheritance among all those who are sanctified" (Paul—Acts xx. 32).

In the previous view of the believer's pathway we found that we are kept, guarded, and sustained in it "by the power of GOD through faith," faith connecting us with divine power. In the view of our pathway which we have in this note, we find "GOD and the Word of His grace" as our resource in the presence of all the trials and perplexities that come upon us in association with our fellow-Christians. It is very often "the last resource," but what a resource it is in the believer's pathway—"GOD and the Word of His grace."

L. D. G.

THE GOSPEL SPIRIT.

A BURNING desire to see sinners saved, and an effort of some kind to bring them to Jesus; this is what we mean by "the Gospel spirit." New-born souls have generally a goodly portion of the Gospel spirit. One of the first reflections of the happy young convert is: "How blessed would it be if all around but knew the Saviour I have found!" The young convert, rejoicing in the heaven-born joy, is a preacher in spite of himself. He cannot help it, if we may so speak. An inner fire is burning, and that fire must find an outlet. The woman of Sychar cannot rest until she has said to the people of the city: "Come, see a man who told me all things that ever I did: is not this the Christ?" (John iv. 29). Andrew has no sooner found the Messiah than he runs for his brother Peter to taste the new-found joy (John i. 41). Philip has no sooner beheld the beauty of Christ than he is found bringing Nathanael to the Saviour (John i. 45). Thus, in some measure, it ever is. You will not find more hearty helpers in the Gospel than young Christians whose souls are all aflame with the love of Jesus' name. With a band of such happyworkers we have known a town to be turned upside down. But why does the work languish and perhaps cease altogether? We believe it is largely due to a decline in the Gospel spirit. First love wanes—although there is no reason why it should wane. The fire from within has burned down—the motive power has come to a low point; and thus it is that Gospel effort becomes heavy and laboured. What was once a joy has now

become a burden. Instead of the inward fire impelling, it is now some *outward* constraint, such as the mere keeping up of a testimony. Thus the form is maintained although the power has departed; and sooner or later the form, too, will disappear. Therefore, what we want is an abundant supply of the Gospel spirit. It is not new "machinery"—new methods—or even the sending for some gifted evangelist to impart a little fleeting vitality to the work. We must have heat from the *inside*. External heat is only effective so long as it is there; but whenever you remove the cause, the effect disappears. In plain words, whenever the gifted evangelist goes away, he seems to take all the new vitality with him. But let the new vitality come from *within*—let it begin in the heart, let the fire be kindled there by the hand of the great Master of assemblies—and it will so take possession of the whole man, that no matter who may go or come, the fire will burn, and saint and sinner alike shall be made to feel that *God is there!*

Is it the case that some of us have got so *established* now that we have lost our Gospel zeal? To hear some brethren speak, you would almost think they were thankful that the joy of early conversion had departed. They have become "sensible" believers now—and have got over the exuberance that characterised the period of their Christian youth. We must, however, emphatically protest against such sentiments. If we have got so "established in the faith" that the Gospel spirit is almost departed, we had better inquire if it is the faith of the New Testament. If the joy of early conversion would bring us back the same love for the perishing that inspired us at that time, then by all means let us have that joy again. It will do us no good to go in the search for *excuses* or sit down in a kind of self-satisfaction, to persuade ourselves it is the mind of the Lord that things are as they are. Around us there is a perishing world, going headlong on to judgment. Must that world go down unwarned? Unto us it has been given to behold in some measure the glories of Christ. Shall these glories remain untold? We do not say that we are all to turn platform preachers. The Lord does not require that. But it is according to His mind that we should all be imbued with the Gospel spirit—longing to see the lost ones brought in, and so dwelling in the Lord's presence that our manner of life shall allure "far-off" ones to the Saviour.

Ex.

THE LORD WILL PROVIDE.

THOUGH troubles assail
And dangers affright,
Though friends should all fail
And foes all unite,
Yet one thing secures us,
Whatever betide—
The Scripture assures us
THE LORD WILL PROVIDE.

THE birds without barn
Or storehouse are fed ;
From them let us learn
To trust for our bread :
His saints, what is fitting,
Shall ne'er be denied,
So long as 'tis written,
THE LORD WILL PROVIDE.

WE may, like the ships,
By tempests be tossed
On perilous deeps,
But cannot be lost ;
Though Satan enrages
The wind and the tide,
The promise engages
THE LORD WILL PROVIDE.

HIS call we obey,
Like Abram of old,
Not knowing our way,
But faith makes us bold :
For though we are strangers,
We have a good guide,
And trust in all dangers
THE LORD WILL PROVIDE.

WHEN Satan appears
To stop up our path,
And fill us with fears,
We triumph by faith ;
He cannot take from us,
Though oft he has tried,
This heart-cheering promise,
THE LORD WILL PROVIDE.

HE tells us we're weak,
Our hope is in vain,
The good that we seek
We ne'er shall obtain ;
But when such suggestions
Our spirits have plied,
This answers all questions, —
THE LORD WILL PROVIDE.

NO strength of our own,
Or goodness we claim ;
Yet since we have known
The Saviour's great name,
In this our strong tower
For safety we hide,
The Lord is our power ;
THE LORD WILL PROVIDE.

LIFE THROUGH THE DEATH OF CHRIST.

“**I**N Him was life” (Jno. i. 4). Yet that life of which He was and is the constituted source He had to purchase it for the members of His body. **B**ut how did He procure it for His people? Was it by His incarnation, as Son of God becoming man? No! His taking flesh was but a means to an end, not the end itself. For not one of the millions who have obtained this life principle obtained it on the *ground* of His incarnation. Neither was it purchased for them by the peerless life of our Lord, a life which magnified the law and made it honourable (Isa. xlii. 21). If it were so then His death was in vain ; a needless thing (see Gal. ii. 21). The two things needful for a sinner standing before God are life and righteousness ; but these come not through law-keeping, not even the law-exalting life of Jesus, “For if there had been a law given which could have given life, verily, righteousness should have been by the law” (Gal. iii. 21). So you see, dear young fellow-believer, that neither the birth nor the life of our Lord Jesus procured for His own the blessing—*inestimable blessing* we are thinking of.

HIS DEATH WAS THE PROCURATION OF LIFE,
and His death alone (see John iii. 14, 15). The Son of Man *must* be lifted up in death before life everlasting could be procured. For had He lived on the earth till the present time His

life would not have availed ; He must die before ever a soul could "drink of the fountain life-giving and free." The word and will of God must be fulfilled ; His life must be taken from the earth (see Isa. liii. 7, 8, with Acts viii. 32, 33). In speaking thus we are not forgetting all that for a period of 4,000 years God did in bestowing life upon pre-trusters, who, like Anna, but with much less intelligence, perhaps, looked for the Redeemer. All that He did for such during that time was done on the ground of the death of Christ in prospect, a death which was from the beginning in His own blessed purpose an accomplished thing. No death, no life, is a divine axiom, and one we need to lay hold upon with no nerveless grasp, but with the strength of a divinely begotten and bestowed faith. The procurement of life through death, and the consequent joy of it both to Himself and His own, was that which beckoned Him to the cross, where He poured out His soul, and gave Himself a ransom for many.

Just at this point someone may be asking the question, "But what life was it which He laid down?" Well, it could not be His divine essential life, for divinity cannot die. Neither could it be the life of which He was made the depository when He became man (John v. 26), for that is a deathless thing. What then was it but the life of a perfect manhood which he took at Bethlehem, consisting of an un-fallen spirit, an undepraved soul, and a sinless body.

THIS HE LAID DOWN IN DEATH—

His spirit (Luke xxiii. 4-6), His soul (John x. 11-15), and His *body*, for by the Spirit in the prophet He said, "I gave My back to the smiters, and My cheeks to them that plucked off the hair ; I hid not My face from shame and spitting" (Isa. l. 6). In the power of the Eternal Spirit He offered *Himself* without spot to God (Heb. ix. 14), and that offering procured life eternal for all who believe on His name. The life which He voluntarily laid down in death He took again in resurrection (John x. 17, 18). It is the same life, but with this difference, His body is now glorified—glorified with that glory of which the transfiguration on Tabor was a foreshadowing ; a glory which is at the same time a type and a pattern of that which all who have life through death will put on at His coming to meet them in the air (Phil. iii. 21). J. HIXON IRVING.

Lowliness of heart is real dignity, and humility is the brightest jewel in a Christian's crown.—*Bond.*

"UNDER NEW MANAGEMENT."

IN most cities it is no extraordinary thing to see in the windows of restaurants and shops of all kinds a neatly printed card with the words :

"UNDER NEW MANAGEMENT."

Common though it be, it conveys to the spiritual mind some precious suggestions which fill the heart with joy and gladness. The Scriptures give us many instances of *bad management*, but as surely do they give us examples of "*good management*." Look at down-trodden Israel in the land of Egypt, under the rule and power of Pharaoh. Surely, you exclaim, they need to be put "under new management." Yes, they do, and God takes the matter in hand, delivers them from the power and authority of Pharaoh, and puts them "under new management," for they "were all baptised unto Moses in the cloud and in the sea" (1 Cor. x. 2).

How like ourselves ! We are all conscious how bad was the management of our former lives when "we walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. ii. 2). But having trusted Christ, He now says, "Ye are not your own, for ye are bought with a price, therefore glorify God in your body" (1 Cor. vi. 19, 20).

Oh, dear young believer, God holds us responsible to show to a guilty doomed world that we are no longer under the same management as them, but that we are "*under a new Master*," under the precious rule of "the Lord from heaven," who said, "Take My yoke upon you, and learn of Me, for I am meek and lowly in heart ; and ye shall find rest unto your souls, for My yoke is easy and my burden is light" (Matt. xi. 29, 30).

This management cannot be manifested by trusting to inward impulses or our own thoughts, however good we may consider them. We must each one come with holy reverence to God's own Book, there learn His will, His rule, His order, His thoughts, and these we can only learn from the Word by the teaching of the Holy Spirit. Having learned them thus we must seek to *carry out all we learn*. If then we seek to "hear and do," it will soon be manifest, where'er our lot is cast, that we are truly "under new management." The Lord help reader and writer so to do.

A. B. G.

COMPANIONSHIP WITH JESUS.

THERE can be no real communion between God and man except on the ground of shed blood. Man must take his right place before God. Recognise he is dead. That his only hope is in another. Abel saw it, and hence he brought the firstling of the flock and was accepted. All through Holy Scripture does this stand out an unchangeable truth—pointing to the glorious work of our Blessed Lord, “who was made sin for us who knew no sin, that *we might be made the righteousness of God in Him.*”

Communion is

THE VITAL STRENGTH OF A CHRISTIAN.

Without it he is as Samson shorn, and becomes as another man. Nay, more, a child of God out of communion is the devil's plaything and the world's laughing-stock. His testimony is withered; his power gone. What a multitude of believers have a blight upon them. Their life is a cold, monotonous respectability. Worldliness, business cares, and formality sap the very life out of them.

They live in the world and for it. They die, and are only missed in their accustomed seat or the family circle. They leave behind them no fragrance of Christ. Their life-themes are stocks, shares, the shop, bank, or bench.

Every energy is engaged in these. For nobler things they are “too tired” or have “no time.”

Well-to-do people, with hearts surcharged with worldliness, or infested with care, for all good they are paralysed, and are an easy prey to the flesh or to the devil. If such be the condition of any of our readers, the remedy is simple and all-sufficient. It is *God's presence and keeping there.* Confessing every sin and *its cause.* Dealing with Him, and by *faith* laying hold of His power. Do not be lenient with *self.* Cut off the right hand or pluck out the right eye, so that you do but get His smile.

JOHN WAS LOVED OF CHRIST.

Of course he was. Did he not pillow his head upon Christ's bosom? It could be no liberty; faith can take none. It was the confidence of a heart won to Him, and this it was which gave joy to the Lord Jesus. This was Enoch's case. He came to the side of Jehovah and walked with Him in holy confidence. The old world might go on with its revels or its religion, his world was *God.* His one desire was to please Him, and this *he did.*

Brother Christian, you are not entirely happy. You are not as once you were. Your love is cold, your ways crooked. Private prayer (if any) is formality. No wonder you complain of others; better complain of yourself, of your wilfulness, selfishness, coldness of heart, contempt of God's Word and commandments.

You must have got into

BAD COMPANY—

into the company of *yourself*. Oh! get into the company of *Jesus*! Learn of Him; walk with Him. *Put yourself into His path, and He will put Himself into your circumstances.* He is a risen Christ. All power is in His hand, and He longs to give it to His people. In company with Him you shall have power against sin; you shall triumph. You shall not moan out your life in continual regrets. It shall be jubilant with song. You may, you will, have sorrow, but you will sing through your tears:

Let cares like a wild deluge come,
And storms of sorrow fall,
Yet shall I reach my heavenly home,
My God, my heaven, my all.

Companionship with Jesus is *heaven*—heaven before the time. Two heavens it gives every believer—one here by faith and another with Him by sight. S. T. F.

PEARLS PICKED UP.

Christ's zeal never degenerated into bitterness, nor His love into weakness, nor His patience into indifference.

It needed that Christ should be broken before there could be a man in Christ. But the man in Christ must be broken before there can be the practical exhibition of Christ.

My safety hangs upon Christ's work for me.

My assurance upon God's word to me.

My enjoyment upon my not grieving the Holy Spirit within me.

The saint trusting God in adversity has more joy than the wicked in prosperity.

I am determined, said an old saint, never to speak of a man's virtues before his face nor to speak of his faults behind his back. Noble determination!

Collected by W. M.

FRUIT-BEARING.

By the Late Mr. HENRY GROVES of Kendal.

IN Galatians v. 33 it says, "The fruit (in the singular mark, not fruits) of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, temperance; against such there is no law. We need to be again and again reminded, dear fellow-workers in the Kingdom of our God, and the patience of Christ that it is a most important thing for us as seeking to be workers, to seek of God for ourselves, that God's fruit might be wrought out in us. A very little God does in us is worth ten times anything we can ever do for God. There is nothing more precious to a believer's soul than to work for his Master, and if we want that we must let our Master work in us; and our difficulty lies in letting the Spirit of God, unhindered and ungrieved, bring out in us what we have here.

THE FRUIT UNOBTRUSIVE.

It has often struck me how little this is looked at. Love, joy, peace, long-suffering, goodness, lie underground. Yet that is what we want, the underground works of the Spirit of God in our own souls, that the eye of man may little see or rest on. And what then? "Thou hast made me a polished shaft, and hid me in Thy quiver." That little word *hide* is so beautiful: God is to get the glory of it all, it is hidden in the quiver. It is very easy to go and make a great show of a great many things; but the Lord seeks at our hands that the fruit of the Spirit should be so wrought in this underground, secret, mighty, inworking of God in us, that we might be able to say, or rather God might be able to say of us what the blessed Lord and Master said, "I am a polished shaft, and Thou hast hidden me."

I trust that if there is one thing we have learned which is of more importance than anything else, it is the working of God Himself in us. I shall never forget the remark of a brother—"It is a far greater thing what God is working in me, and God takes a great deal more thought about it, than anything I can do for God, because He can do that by anybody else; but God's working in me is between me and God, and can be worked nowhere else but in the secret of one's own soul."

FITNESS FOR THE MASTER'S USE.

It is a blessed thing to work, to have it put into our hands, and if there is anything that might cover us with shame it is that God makes use of such unworthy instruments; God's

heart yearns to use, but the hand is shortened. Why? Not because the heart is shortened, but because the instrument, the shaft, is not polished; the consequence is that it is not fit as it ought to be, for the Master's use. Let us then remember that little word of our Lord's in John xv., "Herein is my Father glorified." How? By your going and doing a great deal of work? No; but "that ye bring forth much fruit." A great deal of work can be done outside our communion with God; but the bringing forth fruit unto God can only be the result of abiding in Him. May it be, dear friends, to us all a matter of more earnest concern that we be really subject, and really in such a condition of soul, that God the Holy Ghost may work unhindered in these hearts of ours. "Let your light so shine before men," says our blessed Lord. What light? The light of my walks? No; but the light of the indwelling power of the Holy Ghost in my own soul. And then what? "Let your light so shine before men, that they may see your good works;" not that you might show them your good works, but that in the light of what God has made you they might glorify, not you, but God.

BRINGING GLORY TO GOD.

We all know, looking around us in the Church at large, and we mourn over, that when great things are done the hallelujah is given to the man that did it, and not to the God whence, if there is any good in it, it came. There is no surer sign that we have missed the mark, if anything we have accomplished does not bring glory direct to God. May God grant unto us that we may have this mark, by His grace, continually before our eyes and hearts, that it is for God to work in us.

Nothing to my mind is so remarkable as the life of that man of God, the Apostle Paul; and yet one cannot read Paul's epistles without seeing that it was Christ who reaped the honour, and not Paul. When he was going to his martyrdom, what was it? "All have forsaken me," and he was not disappointed, for he had laboured that they might not gather around himself, but around Christ. May the Lord give us to know what that means—the *fruit* of the Spirit.

WORKMEN OF GOD.

It is from these underground and out-of-sight realities that the work of God, as done by us, will be a work in which God

can be glorified. Then comes Paul's word, "Study to show thyself approved unto God, a workman that needeth not to be ashamed." There are many things that will shame the workman in that day, and I name two or three as they pass across my mind.

One is, if he has got his plans from his Master, and his rules laid down here, and yet when God comes and measures his work, it does not stand to the proportion God has marked out in His Word. When God brings His rule and line to bear upon our architecture and buildings in that day, how many of us, I fear, will have to be ashamed and confounded before our God. We have worked very hard, but not one line of it, perhaps, in accordance with the line of the Word—much work, but the workman ashamed.

Another comes forward and shows his work that he has done, but there is little of it. It is beautifully executed. It is to the line and to the measure exactly, but how little! There is a danger again. How that man of God may have worked, building up and again pulled down, always measuring; but when the Master comes there is little to show for the long years he has been engaged in his Master's service. We all know as each one looks back humbly, under the guidance of the Spirit of our God, upon the past, some of us for a good many years, how much there is that would keep us from lifting up our eyes before our God again, were it not that "grace triumphant reigns." If we would not be disappointed in that day let us see that God's work in secret is not hindered in our souls. If it is, all our work for God may look very well, appear very great; the eye of men may see it, and they may talk about it, and our names be in half the newspapers of the country, and what then? Many a child of God will grieve in that day, and be ashamed before his Lord, when he sees he has reaped his reward here, for work done to meet the eye of man, and not the eye of the living God alone.

Again, I say, let us be careful to allow God to work unhindered and ungrieved in these hearts of ours, producing those precious virtues of His Spirit, little thought of by men at large around us, and which will gain us no particular credit. If the Holy Ghost works in us we shall get little credit for it; but it will be found in that day that the work of God wrought in us will stand.

JESUS RISEN.

THE SOVEREIGN REMEDY FOR ALL THE ILLS OF LIFE.

DEEP and varied as are the necessities of the soul they are all met by the death and resurrection of Christ. If it be a question of sin that affects the soul, the resurrection is the glorious proof of the complete putting away of it. The moment I see Jesus at the right hand of God I see an end of sin, for I know He could not be there if sin was not fully atoned for. "He was delivered for our offences;" He stood as our representative; He took upon Him our iniquities, and went down into the grave under the weight thereof. "But God raised Him from the dead;" and by so doing expressed His full approbation of the work of redemption. Hence we read, "He was raised again for our justification." Resurrection, therefore, meets the need of the soul, as regards the question of sin.

Then, again, when we proceed farther, and enter upon the trying and difficult path of Christian testimony, we find that Jesus risen is a sovereign remedy for all the ills of life. This is happily exemplified for us in John xx. Mary repairs to the sepulchre early in the morning. And, as we learn from the parallel passage in Mark, her heart was not only sad at the loss of her gracious friend, but also tried by the difficulty of removing the stone from the mouth of the cave. The resurrection removed at once her *sorrow* and her *burden*. Jesus risen filled the blank in her desolated affections, and removed from her shoulders the load which she was unable to sustain. She found the stone rolled away from the sepulchre, and she found also her beloved Lord, whom death had for a season snatched from her view. Such mighty things could resurrection accomplish on behalf of a poor needy mortal.

Nor is it otherwise with us now. Have our hearts been broken and bereaved by the stern, rude hand of death? Has his cold breath chilled our affections? What is the remedy? Resurrection. Yes, resurrection, that great restorer, not merely of "tired" but of ruined nature, fills up all blanks—repairs all breaches—remedies all ills. If the conscience be affected by a sense of sin resurrection sets it at rest, by the assurance that the Surety's work has been fully accepted. If the heart be bowed down with sorrow, and torn by the ravages of death, resurrection heals, soothes, and binds it up, by securing the restoration and reunion of all who have gone before; it tells us to "sorrow not as others which have no hope,

for if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with Him" (1 Thess. iv 13, 14). It is commonly thought that time fills up all the blanks which death has made in the affections; but the spiritual mind could never regard time, with its sorrowful vicissitudes, as a substitute for resurrection and its immortal joys. The poor worldling may perhaps find in passing circumstances something to fill up the void which death makes, but not so the Christian; to him resurrection is the grand object; to that he looks as the only instrumentality by which all his losses can be retrieved and all his evils remedied.

So, also, in the matter of burden and pressure from present circumstances; the only relief is in resurrection. Till then we have but to toil on from day to day, bearing the burden and enduring the travail of the present sorrowful scene. We may, like Mary, feel disposed to cry out, "Who shall roll us away the stone?" Who? The risen Jesus. Apprehend resurrection, and you are raised above the influence of every burden. It is not that we may not have many a burden to carry; no doubt we may; but our burdens shall not sink us into the dust, because our hearts are buoyed up by the blessed truth that our Head is risen from the dead, and is now seated at the right hand of God, and, moreover, that our place is here with Him. Faith leads the soul upward, even into the holy serenity of the Divine presence—it enables us to cast our burden on the Lord, and to rest assured that He will sustain it for us. How often have we shrunk from the thought of some trial or burden which appeared in the distance like a dark cloud upon the horizon, and yet when we approached it we "found the stone rolled away from the sepulchre." The risen Jesus had rolled it away. He had removed the dark cloud, and filled up the scene with the light of His own gracious countenance. Mary had come to the sepulchre expecting to find a great stone between her and the object of her affections, but instead of that she found Jesus risen between her and the dreaded difficulty. She had come to anoint a dead body, but arrived to be blessed and made happy by a risen Saviour. Such is God's way—such the power and value of resurrection. Sins, sorrows, and burdens all vanish when we find ourselves in the presence of a living Lord. When John, in the island of Patmos, had fallen to the dust as one dead, what was it that raised him up?

Resurrection—the living Jesus; “I am He that liveth and was dead; and behold, I am alive for evermore.” This set him on his feet. Communion with Him who had wrested life from the very grasp of death removed his fears and infused divine strength into his soul.

In the case of Peter and John, too, we find another instance of the power of resurrection. In them it is not so much a question of sin, or sorrow, and burden, as of difficulty. Their minds are evidently puzzled by all that met their view at the sepulchre. To see grave-clothes so carefully arranged in the very tomb was unaccountable. But they are only puzzled, because “as yet they knew not the scripture that He must rise again from the dead.” Nothing but resurrection could solve their difficulty. Had they known that they would have been at no loss to account for the arrangement of the grave-clothes; they would have known that the Destroyer of death had been there doing His mighty work, and had left behind Him the traces of His triumph. Such was the meaning of the scene at the tomb; at least it was calculated to teach that lesson. The Lord Jesus had calmly and deliberately passed through the conflict. He had exhibited no haste—no perturbation. He had taken time to set in order His grave-clothes and His tomb; He showed that it required no strained effort on His part to vanquish the power of death. However, Peter and John knew not this, and, therefore, they went away to their own home. The strength of Mary’s affection made her linger still; love was more influential than knowledge; and though her heart was breaking she remained at the sepulchre; she would rather weep near the spot where the Lord was laid than go anywhere else. But resurrection settled everything. It filled up the blank in Mary’s broken heart, and solved the difficulty in the minds of Peter and John. It dried up *her* tears and put a stop to *their* amazement. Jesus risen is, in good truth, the sovereign remedy for all evils, and nothing is needed but faith to use Him. M.

OH, that I may love Christ more! What can the world give in comparison with Him! While I have Him for my Friend and Portion, and a bright eternity in view, let me be contented to be slighted, scorned, and cast out by all men.—
Henry Martyn.

A WORD TO THE DISAPPOINTED.

HEAR not, dear child of God, cared for by Him
Who loves thee much, and fills thy cup to brim—
Yea, makes it overrun with joy divine ;
And things around, which doth their strength combine
To lay thee low in His most gracious hand,
All made to work thy good, and make thee stand
A conqueror by power not thine own,
A power which soon shall take thee to thy home—
Thy home of glory—far away from care,
The joy of Christ with all His own to share.
If this world's joys, and things that nature craves
Are kept from thee, then as the soldier braves
The battlefield, so brave thy conflict, friend,
For thou art sure of victory in the end.
But more, e'en *now* He makes thy heart rejoice,
And comforts thee with His most loving voice—
"Fear not, fear not," He whispers to thy soul,
'Tis I, 'tis I, on Me thy burden roll ;
I'll take thy care if I may have thy heart,
And in return I will My peace impart."
Thus saith the One whose love doth far exceed
All human love, though that be great indeed.
And as He speaks (and speaks in gracious tone,
Which makes thee know He leaves thee not alone),
A flood of comfort flows into thy breast—
Thy troubled heart is soothed and put to rest :
Oh, such a rest, so real and so profound ;
Though still the surging billows roar around !
Then cheer, my friend, why shouldst thou down be cast ?
Why melancholy brood upon the past
Or present things—born (fickle as desire),
On one brief day, and on the same expire ?
'Tis so with trial, 'tis so with pleasure, too.
Then leave thy path with Him who cares for you ;
Confide in Him, Oh, treat Him as thy friend ;
Just tell Him all, and leave with Him the end.
Look not around upon the numerous band
Of second causes, which in His blest hand
Are only means by which to bring about
The best for thee ; this faith can never doubt.
Then joy in sorrow, peace 'midst wildest strife,
And holy calm amidst the storms of life

The "Hope" is Real.

Are thine, God's trusting child, while Christ to thee
Is more than all earth's joys could ever be.
And yet a little while and He will say,
"Arise, My love, My fair one, come away ;
The withering blasts of winter are no more,
The dark clouds disappear, the rain is o'er,
Where I now am thou shalt for ever be—
The place I have prepared—prepared for thee."
Then hush to silence every murmuring thought,
And trust in Him whose tender heart is fraught
With deed, compassion which doth meditate
Thy good e'en now while in this low state,
And plans for thee eternal joy in heaven,
Of which the earnest is already given.

J. H. BURRIDGE.

THE "HOPE" IS REAL.

"Sorrow not even as others which have no hope."—*1 Thess. iv. 13*

"Yet a little while, and He that shall come will come."—*Heb. x. 37.*

SANCTIFYING EFFECT OF THE HOPE.

QUAY the Lord quicken this hope in our hearts, for of all the truths in God's Word nothing can be more sanctifying and comforting. Not only have you the right to hope thus, but it is your duty to wait for the Son from Heaven. These Thessalonians were turned to God from idols. They heard the Gospel, and it was impossible that Christ and idols could go together, and the idols gave way before the attractiveness of Christ. They were waiting, as you and I are, for God's Son from Heaven, and the sanctifying effect was—no more service to idols, but service to the living God. So in John's epistle "every man that hath this hope in him purifieth himself, even as He is pure." If it be true that the Lord Jesus Christ might come this very evening, what a sanctifying thought that should be to us. Surely we will not be found doing that which would dishonour His name or grieve Him. Can I so act that my neighbours should say, when they see me appearing with Christ: "Well, I did not expect to see you here. I never thought it by your acts and words."

We are to be for ever in the company of the eternal and holy Jesus Christ. May we live as those who are expecting to be thus "caught up" at any moment to meet Him in the

air. Do we speak most about this present world, or about the world to come? Do our politics concern our citizenship in Heaven or this evil world? May the Lord, by His grace, attract our hearts more and more to Himself, that we may live more for Him in the comfort and joy of this hope.

COMFORT IN THE HOPE.

The Lord begins the promise with "Let not your hearts be troubled," and so in Thessalonians, "Comfort one another with these words." It is only "a little while," wherefore take comfort. The sufferings, trials, persecutions, toils, labours, and weariness will soon be forgotten. Soon the Lord will come. A "little while" of testimony, and then for ever with the Lord.

THE POWER OF TESTIMONY AS TO THE HOPE.

How this thought should energise us as well as comfort us.

One last opportunity to speak to that one about his soul ; be quick about it, it is only "a little while."

There are two sisters in the neighbourhood of London. One lived for God and the other for the world. The Christian had been at a meeting where she had been hearing about the coming of the Lord. She told her sister on her return home of her hope, and the danger she ran, and pleaded with her for Christ. They went to bed, the Christian sister could not sleep, thinking of the eternal separation that might at any moment take place. At length she rose quietly, went to the far corner of the room, and kneeling down poured out her soul in prayer. Presently the other awoke. Startled to find her companion gone, she felt for her in the dark. "Can it be possible that the Lord has come and taken my sister away? What will become of me?" thought she. She got up and felt about. At last she found her in the corner, she knelt down beside her, and before she rose from her knees she had found Christ.

Oh, friends, it is a reality ; Heaven is real ; we are really going to be where Christ is and to be like Him ; hell is real. Opportunities will soon close ; may we be up and doing that the absent Lord may hasten His coming. May the Lord bless us, sanctify us, and fill us with joy in this prospect of His glorious coming.

H. T.

Faith gives up idols ; Love serves God ; Hope waits for His Son from heaven.

LESSONS FROM BETHANY.

“Then Jesus, six days before the passover, came to Bethany, where Lazarus was which had been dead, whom He raised from the dead. There they made Him a supper, and Martha served; but Lazarus was one of them that sat at the *table with Him*. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the odour of the ointment” (John xii. 1-3).

The place where the supper was celebrated, viz., Bethany, which signifies, “House of song, of affliction, of obedience, of the grace of God.” The *grace of God* is seen in each member of the family of Bethany. *Obedience*, the manifest fruit of the grace of God. *Affliction* or *sickness* had been their portion for a season, but Jesus said, “It is not unto death, but for the glory of God, that the Son of Man might be glorified thereby” (John xi. 4). The house of song. *Song*, the sweet overflowing of love in praise to God from the hearts of those who were the recipients of His wondrous grace.

In these three characters combined we get

THREE PHASES OF THE CHURCH.

1st. In Lazarus we have the *risen man at the table with Jesus*.
2nd. Martha is seen in *service*. We may term it *Christian activity*, which was Martha's characteristic. 3rd. Mary is seen as a *worshipper*. She took ointment and spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with odour of the ointment.

The lessons taught are: 1st. It is only in a risen life that we can have any participation in Christ (John vi. 51-54). 2nd. Service for God must be in the power of the risen life. “Turned from idols to serve the living and true God” (1 Thess. i. 9). 3rd. Worship, which is seen in Mary pouring out her love to Jesus in the costly ointment of spikenard, filling the house with the fragrance thereof. “They that worship Him must worship Him in spirit and in truth” (John iv. 24). We all need to be more watchful in these matters, viz., of *worship* and *service*. It is just possible to be brought into such a state of soul as to be solely occupied with the one to the neglect of the other, especially in the case of those who are not matured in Christian life. The *secret of power* for service is *communion* with God. If this were borne in mind how often we should be deterred from rushing into service to which God had never called us. The tendency in many believers of the present day is to do work for God by proxy. May our life be a *reflex* of the threefold characteristics of Lazarus, Martha, and Mary.

W. B. A.

POWER FOR DAILY LIFE.

WHAT is the life of the believer intended to be in this present world? "If ye then be risen with Christ, seek those things which are above." If you examine that verse in the third chapter of Colossians you find that by the sense you are sent back to the 15th verse of the previous chapter. The closing verses (16th to 23rd) of the second chapter form a long parenthesis. The apostle has been writing of the resurrection of Christ and the glory God has given him, and now, after the parenthesis, he proceeds, "If ye then be risen with Christ."

There we have a divine intimation of what our life is to be "Risen with Christ," it is to be a life resembling, as it brings out, the risen life of our Lord and Saviour Jesus Christ. Not "as He *was*," but as He *is*, so are we in this world. "Risen with Him." That is the power which is to rule in our hearts right throughout our earthly pilgrimage, lingering for a little while among the associations and friendships and employments of earth, ere we see His face. Death is abolished, and there is a clear line of vision between the present and the glory that is to be revealed.

"Risen with Christ." Thus our affections are to be set on things above, and we are to live as becometh dear children; not merely, as one might say, by way of duty, or as obeying a charge, but rather because it is our high and glorious privilege to regard ourselves in the faith of Jesus as "risen with Him." J. C.

COMING TO THE POINT.

MY friend S—— was one of your plain-spoken, say-what-you-mean kind of Christians. A preacher was telling him of a sinner who was a "good case"—a "hopeful case"—taking "an interest in eternal things," and so on, and so on. "Stop," said S——, "stop, tell me this, *is he born again?*" The preacher was brought to a stand. He did not like that point blank way of putting it. But S—— wanted to come to the point; and that's what's needed nowadays. "Taking an interest in eternal things," is by no means the same thing as being *born of God*.

Faith lives out of self and on God; the devil never caught Christ the man of faith out of God.

Those are the best Christians who are more careful to reform themselves than to censure others.—*Fuller*.

PEARLS PICKED UP FROM ST. AUGUSTINE

(A.D. 354 to 430).

Showing that the thirsting soul of the third century saint could only be satisfied with that which alone can meet the need of the nineteenth century believer.—“God and the Word of His grace.”

“Great art Thou, O Lord, and greatly to be praised.” . . .
Thou dost arouse us to delight in praising Thee; for Thou hast made us for Thyself, and *our heart is restless until it find rest in Thee.*

Oh, that I might find rest in Thee! Oh, that thou wouldst *enter into my heart and saturate it*, that I may forget my own ills, and embrace Thee, my only good!

Narrow is the dwelling-place within my soul; enlarge Thou it, that Thou mayest enter in.

O Truth, Truth, how inwardly did even then the marrow of my soul *pant after Thee* when they often, and diversely, and in many and huge books, clamoured to me of Thee in empty words! . . . Food in dreams shows very like the food of waking men, yet are not those asleep nourished by it, for they are asleep.

Blessed is he that loveth Thee, and his friend in Thee, and his enemy for Thee. For he alone loses no dear one to whom all are dear in Him who is never lost.

Why, then, art thou *perverted* to follow thy flesh? Let it be *converted*, and follow Thee.

I panted after honours, gains, marriage, and Thou didst laugh me to scorn. In these desires I underwent most bitter distress, Thou, being the more gracious, the less didst Thou suffer aught to grow sweet to me, *which was not Thyself.* Thou didst cause the wound to feel its smart, that forsaking all else it might be converted unto Thee.

Let set times be fixed, let certain hours be set apart for the health of our soul.

Loving the blessed life, I feared it in its own abode, and sought it by fleeing from it.

I prated as one well read; but had I not sought Thy way in Christ our Saviour I should have not been well read, but well-nigh dead.

The way, the Saviour Himself, well pleased me, but as yet I was reluctant to journey thereon by reason of its straitness.

Thou shalt slay my wants with a wondrous sufficiency, and shalt put on this corruptible the clothing of incorruption everlasting.

Collected by J. L. S.

"YOUR FATHER KNOWETH."

TO THE POOR AND NEEDY.

Matthew vi. 19-34; Luke xii. 22-32.

THE poor and needy of the "little flock" have a history of their own. The difficulty of getting ends to meet; to supply the children with food, clothing, and schooling, and in numerous instances to provide the weak and sickly wife, husband, or child with delicacies such as they require, along with the ever-torturing suspense and anxiety of what next? How are we all to be sustained next week? And how are the rent and taxes to be paid?—for paid they *must* be; added to all this failing health and the spirit broken—make up a case common to many of the Lord's dear people. It is a gloomy picture but a *true* one, as we know from personal knowledge, and one which thousands can witness to the reality of.

Now, we greatly desire to encourage all such to strengthen their faith in God, and confidence in their Father's daily love and care. Do not in your need appeal to man. Do not as a rule (there may be exceptional cases) disclose your circumstances to the rich. If you do you will probably add to your sorrow by being repulsed and disappointed. Keep your circumstances to yourself unless asked to detail them. But on the other hand pour *all* into the open ear of your Father. Weep in His presence; it will be a relief to the poor heart. He has a peculiar tender touch, and a way of His own in wiping away tears and in drying faces *so* calming to the poor troubled soul.

But a needed word of caution here. Don't be slothful or wasteful (Rom xii. 11; John vi. 12). Improvidence is a sad and common enough characteristic even among the Lord's poor. It has grieved us exceedingly to witness the waste in many Christian households—children allowed to throw aside pieces and crusts of bread. We wonder our publishers have not yet supplied us with this useful household wall-text: "GATHER UP THE FRAGMENTS THAT REMAIN, THAT NOTHING BE LOST."

Provided, however, that there is thrift not meanness, generosity not selfishness, diligence not idleness, *then* rest your anxious heart on those precious words, "Your Father knoweth." Your need is real and urgent. His love will provide. He loves to give. His care oversees. He knows the cause of your anxiety. He has a perfect and intimate knowledge of your every feeling. He counts every beat of your heart. He measures and weighs with infinite nicety every trial—not one too many or too long continued. The very hairs of your

head are *all* numbered. He clothes the grass whose brief existence is measured by the day. He gives to the lilies those delicate tints which impart such loveliness; they grow up in beauty as the Christian should, and that without care, under His fostering eye and hand. He feeds the fowls who are

ABSOLUTELY WITHOUT ANXIETY.

But above all, He gave His Son to die; and *this* is the God you have to do with in daily life.

Yes, "Your Father knoweth." What comfort and strength! He *knows* you have need of food and clothing. He *knows* all about your threadbare, tattered garments. He *knows* about a coming winter, your empty purse and cupboard, and your need of warm clothing. He *knows* the difficulty of finding suitable employment. He *knows* you through and through, and your circumstances absolutely and minutely. "Your Father knoweth" is faith's resource at all times and under all circumstances! His love is measureless. His grace is boundless. His care minute and unceasing. His power is omnipotent. What is needed and what He so prizes is the heart that will securely rest in Him. He wants you to cast your care upon and lean hard your weakness upon Himself. O to leave every cause of trouble or anxiety to Him—to put Him between you and the trial, to go on hour by hour, moment by moment, fed by Him, clothed by Him, housed by Him! Is all this a bit of mere sentiment? God forbid. It is a Christian *reality*.

Is His gracious care not equal to each difficulty as it arises? Can your need and poverty make demands beyond the power of His helping hand? No, no. Spread simply, earnestly, and weepingly too, your circumstances before Him—tell Him *all*. Keep nothing back. Let there be no reserve. Then in confidence wait and look out and *up* for the answer. "Take no thought for the morrow." The answer will not likely come in the way you expect, nor from the human quarter nor instrument you think of; but come it will. Your Father will both feed and clothe you, so fear not "O ye of little faith." Your need is not more *real* than His perfect *knowledge* of it and of you too. Simple, unquestioning confidence in your Father's present love and care is your one resource. He loves to be confided in. It is His joy when need presses close and hard to Him and when large demands are made upon His treasury. He is a *great* God and *our* Father. W. S.

THE LIFE-GIVING SPIRIT.

MANY years ago the people had gathered in thousands on an appointed day away among the hills of Wales, waiting the arrival of the preacher, who, I think, was the renowned Christian Evans. The time for commencing had come, but the preacher had not put in an appearance. A messenger was despatched to seek him. On reaching the house where the good man was expected, and listening at the door of a room, he heard him, as he supposed, in conversation. Hastening back to the waiting crowd, he told them that the preacher had come, but he was holding an interview with someone. He did not know with whom it was, but he was telling this unknown person that he would not go to the meeting unless he came with him. Presently the preacher came, and his invisible friend came with him, and the power of God was felt in a remarkable degree.

When Ezekiel stood in vision before the valley of dry bones he saw them scattered before him on every hand. Strange though it seemed, he was commanded to prophecy to these dry bones. Presently there was a shaking among them, and the bones came together forming the skeletons of men. After this there came up sinews and flesh, yet there they lay—bodies in human form, but destitute of life. Ezekiel had prophesied to the dry bones; now he turns in another direction and prays, "Come from the four winds, oh breath, and breathe upon these slain, that they may live." Then the Spirit of God entered into them, and they stood upon their feet an exceeding great army. In the presence of the Gospel preacher of to-day are men, as totally destitute of any vestige of salvation as were these bones of any human form. By means of Gospel ministry these may be instructed and influenced for good; they may be redeemed from a state of heathenism into one of morality and outward religious respectability; but we have need to cry as Ezekiel did, that the Holy Spirit, whose province alone it is, may quicken them and make them to live anew.

The subject of the Spirit's power in the world has a special value at the present time. A marked feature of the age is materialism—denial of the supernatural. Strenuous efforts are made to get rid of it, and to account for all phenomena, Christian experience included, by the mechanical operation of fixed laws. As Professor Drummond puts it, men are to place themselves in a chain of sequences, and results will

follow. Fancy taking such a message as this to the east end of London, and telling poor creatures sunk in misery and sin to "place themselves in a chain of sequences!" What men need is

A PERSONAL POWER

to uplift them, and that power is derived from the ascended Saviour through the Holy Spirit. We must never forget that genuine conversion is the work of the Holy Spirit, and cannot be effected by any human power.

It is important, too, that we should not overlook the purpose of God in the present dispensation, viz. : "to gather out a people for His name." The failure to recognise this is fruitful in serious errors. Dr. Gordon, of Boston, in his "Ecce Venit," says that "the attempts to make the Church a multitudinous collection instead of a gracious election have only issued in apostasy. Sacramentarianism would take the world into the Church by instituting a baptised paganism, instead of taking the Church out of the world by preaching spiritual regeneration; and behold the result in a half-heathenised Christendom. Latitudinarianism would make the Church co-extensive with the world by preaching the gospel of universal salvation—all men by nature the sons of God—thus crowding the companies of saints with 'the children of the wicked one'." And it seems to me there is a third error into which true-hearted souls may run, viz., this: forgetting that regeneration can only be effected by the Spirit of God, they unwisely urge persons to a profession of faith, with the result that a spurious work is wrought and sacred things are counterfeited. Backsliding is anticipated, and inevitably follows. It is impossible to escape from the great facts of the sovereignty of God and the work of the Holy Spirit.

While fully recognising this, however, we should not think lightly of human instrumentality. The late Mr. Craik said, "Whenever I find any doctrine so operating as to make me indifferent to the salvation of men, either the doctrine is wrong, or I am making a wrong use of it." This is true; we should never allow any doctrinal belief to affect our concern for the salvation of souls, or slacken our efforts in their behalf. We must endeavour to

PRESERVE THE BALANCE

between self-dependence on the one hand and a false reverence

for Divine sovereignty on the other. *God can work without means if He pleases, or He can use them.* Very instructive in this respect are the two chapters in Exodus xvi. and xvii. In the first we find Israel supplied with manna from heaven. In this case no human instrumentality was employed. Moses was not called upon to act in any way, but without the slightest intervention the gift was bestowed. In the next chapter, however, water is needed, and here God acts in a different way. Moses is commanded to take his rod and smite the rock. Instrumentality is employed, but it is evident that the power was from God. The secret of the success lay in the words, "I will stand before thee there upon the rock in Horeb." The preacher in the presence of a thirsting congregation is like unto Moses in the presence of Israel. The people are gathered together in expectation of receiving some spiritual benefit; how shall they be satisfied? The answer must be the same. It is the comfort of the true servant of God to know that He who stood before Moses and made the rock give forth its streams will also be with him, and will not suffer the people to go away disappointed.

J. L. S.

THE SECRET OF TRUE REST.

[Two verses handed to us by our brother, Duncan McIntyre, shortly before he "found a Home above." His comment was "very good," and how soon he realised their true meaning.]

THE opened veil reveals the Throne
Of Mercy stained with Blood,
Which tells me that my sins are gone,
Forgotten by my God ;
The opened veil reveals to me
The dwelling-place of Love,
The home of all the matchless grace
Which reached me from above.

Right to His bosom He did bring
A sinful wretch like me,
And made of me a "priest" and "king"
For all eternity !
And now, reposing on His breast,
Confiding in His love,
I find the secret of true rest,
I find a home above.

M. I. R.

“ASHAMED OF JESUS;”

OR, HOW MARY GOT DOWN INTO THE VALLEY OF HUMILIATION.

A YOUNG lady was leaving her home on a visit to a friend's house at the sea-side. She did not very much care for the visit, as she knew that they were people who lived only for this world, whereas she had learned to live for things higher, and to find her greatest joy, not in parties, and dress, and novel-reading, but in pleasing her Redeemer, and in communion with Him.

And now, as she sat in the railway train bearing her swiftly along, she prayed silently for the dear home she had left, and for some there who as yet knew not the secret of happiness she had attained. From her sisters she was distinguished by their acquaintances as “the religious Miss R——.” She knew this, and she rather shrank from it, while feeling that she ought not to do so. It was an honourable badge which she would sooner have been without. Not that for the world she would have given up the faith and hope which caused her to be thus entitled; nay, if there was any great occasion she thought she could stand fast for the truth against the heaviest opposition; but it was disagreeable to be made appear singular in ordinary life by any such soubriquet. People might imagine her eccentric in her habits and queerly dressed, whereas she was like everybody else in both particulars—only perhaps a shade quieter in colour and less demonstrative in fashion than her professed worldly sisters.

However, it was solely by degrees of comparison that this last difference was observable. To the eyes of those in her friend's house Mary R—— appeared as elegantly attired as need be, and certainly there was not the slightest symptom of peculiarity in her manner or mien.

The dread of appearing singular, and of having the old odium fixed upon her, led her to comply with everything, and to live as like the others as could be. Not that there was actual evil in anything done; but the reigning spirit was of worldliness. Whenever conscience whispered a remonstrance, Mary R—— quieted the monitor by such reflections as, “I am recommending my religion by cheerfulness, and by showing how far it is from being strait-laced or severe; I am proving that a Christian is not necessarily gloomy and morose,” and so on.

It is said that the principle of human vitality deteriorates so quickly in impure air as to be very soon unconscious of the slow poison it inhales, while gradually losing the power to

struggle against the baneful influence. This is true also in soul matters. Nothing descends so quickly as the standard of spirituality in one's heart. Still, often when Miss R— was reading her Bible in her own room, and enjoying very much the precious words of eternal life, feeling them as the very utterance of her Father in heaven, she would have her gladness dashed with regret as she came upon such passages as these, "Let us go forth therefore unto Him without the camp, bearing His reproach." "Be not thou therefore ashamed of the testimony of our Lord: but be thou partaker of the afflictions of the Gospel according to the power of God." And the motto under the old picture of the Crucifixion would come into her mind: "All this for thee; what hast thou done for Me?"

Then she would resolve that in some way or other she would prove herself a Christian before the day should pass. She would get some of the ladies to talk on serious subjects, or she would tell some little child about the Saviour; or she would not spend so much time in frivolous amusement—she would show that she possessed a source of more excellent delights. Alas for resolutions unless the strength of God go with them! The attempt at serious conversation would dwindle down from a talk about Providence to (perhaps) dead people and epitaphs; the stand against frivolity would end in a shame-faced yielding to persuasion. The very last day of Mary R—'s stay at her friend's house arrived, and the most wordly of the visitors could have concluded that she was

ALTOGETHER SUCH AN ONE AS THEMSELVES.

She was walking in the pleasure-grounds which sloped to the sea's edge, and were bordered with shingle beyond the grass and tamarisk; a lady was with her, to whom she had felt attracted in some indefinable way during their sojourn together in the same house. She was a young and apparently very light-hearted woman; the foremost in every plan of pleasure, the most brilliant singer and liveliest talker among the company. But during times of unreserve, such as this walk, the gaiety often was supplanted by something not far from gloom; and Mary R— thought more than once that she was one to whom she would like to have talked about religion. But never until now had she ventured to lead the way to the best of subjects, and to-day, only because urged by a sense of the quickly vanishing opportunity.

Mrs. B—— looked at her with some little surprise. "I did not expect to hear *you* talk in this way ; but when your sister, the religious Miss R——, came, I hoped for some nice conversation." "The religious Miss R—— !" Mary's face flushed violently. "They call *me* by that name," she said, in a low tone.

The lady's countenance fell. "I beg your pardon ; I never would have thought you were a Christian—I mean—" and she coloured in her turn—"I never would have thought that you had any decided views on religious matters."

"Oh, Mrs. B—— !" The implied reproach was more than the unfaithful believer could bear. Her eyes filled with tears. "Oh, Mrs. B——, I am indeed a Christian. I have been most wicked in not appearing to be one more decidedly. I—I—do indeed wish above all things to serve and glorify the Lord Jesus Christ." She paused, overcome by an emotion of remorse.

"And I," said the other lady, not looking at her, "have been longing to meet with somebody who could speak from experience about religion, where I know that the only real satisfaction is to be found in this world. I have tested the world at all points, and learned its utter hollowness. I have enjoyed what is called society to the utmost. I have found nothing anywhere to fill the void in my soul ; when I heard that 'the religious Miss R——' was coming, I thought, now I shall see a happy Christian, and I can talk to her about what I so much want—peace and rest, such as are promised in the New Testament. And when you came, I imagined that you must be one of the others, for I knew you had sisters that were not Christians in that sense of the word."

It may be believed how every word sank into Mary R——'s heart. But for her unfaithful walk and conversation, perhaps this soul would have been given her for her hire ! And she had been "ashamed of Jesus !" for now she saw that this was the truth of the case. She had not confessed Him, her dear Saviour, before this company, by bearing herself as an earnest believer should ; by showing that she trod a stranger soil, and that the home of her heart was with Him in heaven ; she had been "offended in Him—she had lived to herself, and not unto "Him who died for her, and rose again !" Like words blazoned in fire rose these in her memory, "If we deny Him, He also will deny us." "Whosoever shall be ashamed of Me and of My words, of him shall the Son of Man be

ashamed when He shall come in His own glory, and in His Father's, and of the holy angels."

Mary R— never forgot the lesson. She had gone down into the Valley of Humiliation that day, which is one of the most effective departments of "the school of God"; and He gave her strength never again in such a manner to suppress the fact of her Christianity.

How strange that the heirs of glory should be slow to acknowledge their exalted position! The sons of a king are not averse to take their honours. Let those who are of the royal family of heaven endeavour earnestly to possess the "hope that maketh not ashamed." And let them remember the Master's words, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." V.

A SCRIPTURAL CHURCH.

WHAT is "the church" in the scriptural sense? To form a correct notion of this we must divest our minds for the moment of the meaning at present generally attached to the word. A "church" is generally understood to be a company of people associated together under one collective name for religious purposes. Of such companies there are many. Some aspire to embrace every one in the nation, and are called "national churches." Some are content with humbler dimensions, and are associated around some great human leader, dead or living, to whose doctrines they require consent. Others again, without a leader, make a doctrine their rallying-point, such as, among true doctrines, baptism of believers, or among false, the denial of the deity of our Lord Jesus Christ. One and all agree in this: the right to the name of "churches." But in none of these do we find the scriptural idea of "the Church of God" expressed. For most of these bodies are composed partly, if not chiefly, of unregenerate persons; that is, of those who have no place in God's church whatever. The Church of God, however, is the company of all true believers. All of these are members of it; none but these have any part in it. This is the divine, present, and eternal character of the church according to Scripture.

When Moses was about to build the tabernacle, God took him up to the mount, and showed him a pattern of the

heavenly things, and bade him make all things according to this pattern (Heb. viii. 5). So should it be with regard to the Church of God; the earthly assembly should be composed according to the heavenly pattern. None but true believers form the heavenly company described in Eph. i. as "the fulness of Him that filleth all in all," then should none but these assume to have a place in the earthly counterpart of that blessed company. All the true believers in every town should therefore be found in company—no bond binding any together but that which binds all—no head owned but the living Head, Christ—no animating power introduced but the one Holy Ghost (Eph. iv. 4-6).

SECTARIANISM CONDEMNED IN SCRIPTURE.

In short, when we return to Scripture, to discover the mind of God, we find that the existence of sects under different names is utterly foreign to His will, and most strongly condemned in His Word (1 Cor. iii. 1-4). Those who would be obedient to that Word must therefore henceforth recognise no other ecclesiastical body but the "body of Christ," and must separate from every religious community of the nature of a church, in which people are systematically recognised as members who are *not members of Christ*; or to which all who live godly in Christ Jesus, of whatever name, are not, from *that only qualification*, considered to belong. Some may say, Then I must needs stand alone; for which of the denominations can be said to include all saints? I answer sadly, None; the church has so fallen from its primitive faithfulness that the heavenly things have no adequate counterpart or representation on earth. Yet, blessed be God, you need not stand alone, for the Lord Jesus has promised His presence wherever two or three are gathered unto His name (Matt. xviii. 20). Yet again, if those who gather in His name in twos and threes, in different places, attempt to form these assemblies into a society or body collectively, we must resist such a course to the utmost; for we must not belong to any body but that of Christ, nor consent to the claim of any to represent that Body, while the present widespread denominationalism keeps its members aloof from one another.

Even as to the local gathering, however holy and scriptural the ground upon which we meet, we must never consider ourselves as more really united with those who thus meet than

we are with ALL God's saints. In short, I can belong to no religious community or body except that one to which you belong, my brother, by the baptism of the Holy Ghost (1 Cor. xii. 13). If you are a Christian, you are a member of God's church; and if you associate yourself with something besides, which calls itself the church, but is not, that does not make you less really a fellow-member with me of that to which I belong, viz., the body of Christ; only it were more pleasing to the Head, and happier for ourselves, that we met and worshipped together, and thus declared our unity.

It is quite impossible to reconcile the multiplicity of denominations with the unity set forth in Scripture. For while it is true that the principal thing is not outward conformity but inward grace and love, and that these fruits of the Spirit are most manifest when displayed towards those who differ with us; yet it is not to be questioned that where love largely prevails outward uniformity will in the long run be the necessary result.

POPULAR PLEA FOR DENOMINATIONALISM.

To defend denominationalism by the illustration of an army composed of regiments is a transparent fallacy. Why are there many regiments? Is it not because the one ruling centre of the great united organisation finds the regimental system the best for efficiency? But why are there many sects? Is it not because of disagreements in doctrine and practice, leading to mutual condemnation, and thence to separation? In short, to make a parallel, it would be necessary to imagine that each regiment condemned its neighbour's system so utterly as to maintain that, for allegiance to the sovereign, all soldiers ought to belong only to itself. For if any denomination (*mutatis mutandis*) set up a lower claim than this, it must be guilty of wilful schism.

The words, "There are differences of administrations"* (1 Cor. xii. 5), are explained by the context, and the Greek word, to mean nothing else than that *ministry* is of various sorts, such as "the word of wisdom," the word of knowledge, prophecy, etc. Let us, then, settle in our minds that in each place there should be but one Christian assembly, or at least, that if for convenience there be more, all should be in perfect and entire communion. This being universally acted upon there would be on earth but "one body" (Eph. iv. 4; 1 Cor.

* "Varieties of Ministries," Alford's Greek Testament.

iii. 4), calling itself, and known as the Church of God ; its members being all the true children of God, poor and rich, weak and strong, learned and unlearned, wavering and steadfast, all who call on the name of our Lord Jesus Christ in sincerity, whoever and wherever they may be.

We should, therefore, leap the barriers which separate God's people into denominations, and unite with one another on the old foundation, as all baptised by one Spirit, into that one body of which Christ is Head. God says, "There is ONE body" ; men say there should be many. Whether ought we to follow God or men in so solemn a matter?

G. F. T.

PEARLS PICKED UP FROM MANY SOURCES.

A good conscience in a continual feast, and a peaceful mind the antepast of heaven.—*Reynolds.*

If Christians lived nearer to God they would have no difficulty in loving one another.—*Hamilton.*

When *many* share the joy *each individual* has a richer measure of joy, because they kindle themselves and mutually inflame each other.

He is Thy best servant who does not so much look to hear from Thee what accords with his will, but rather to will what he hath heard from Thee

Moses was the son of a poor Levite ; Gideon was a thresher ; David was a shepherd boy ; Amos was a herdsman ; several of the apostles were fishermen ; Zwingli was a shepherd ; Melancthon, the great theologian of the Reformation, was an armourer ; Luther was the child of a poor miner ; Fuller was a farm servant ; Carey, the originator of the plan of translating the Bible into the language of the millions of Hindoostan, was a shoemaker ; Morrison, who translated the Bible into the Chinese language, was a last-maker ; Dr. Milne was a herd-boy ; Adam Clark was the son of Irish cotters ; John Foster was a weaver ; Jay, of Bath, was a herdsman. "God hath chosen the foolish things of the world . . . to bring to nought things that are."

THE CHRISTIAN'S

Dress	-	-	Eph. vi. 13.	
Talk	-	-	Phil. i. 27.	
Race	-	-	" iii. 13.	
Aim	-	-	" i. 20.	J. T. S.

INWARD FELLOWSHIP WITH GOD.

By the late HENRY GROVES, of Kendal.

IT is indeed a blessed thing to know that we are saved, and that we stand in Christ before God, but it is well to see that we understand what fellowship with God really means. It is an easy thing to come out of Babylon, and yet to bring Babylon out in our hearts. Israel came out of Egypt, but brought Egypt out with them.

Now, in connection with this we have the record, in the 15th chapter of Genesis, of God's making the covenant with Abraham. It was not Abraham but God who made the covenant. But fourteen years after that (in the 17th chapter) there is, as it were, a second step—the bringing of Abraham into the covenant. God has made a covenant with us, and on that covenant we stand, and by it we are saved. But is that all? Has He done with us? By no means, that is just the beginning of His dealing with us. He has begun, thank God, we are saved, and can shout "Hallelujah" to Him through Jesus Christ our Lord. But there is a sealing on and in ourselves of that covenant which God secured on and in Christ on the cross, which we would need to know, in these days, if we would not bring Babylon out with us.

Notice in the first verse of the 17th chapter, "Walk thou before Me." If we would drive Babylon out of our hearts, we must have a deep sense of the living God; a God that sees and hears and knows; a God in whose conscious presence we are continually. We talk about God seeing, but few of us realise it aright. If we realised the presence of God, as really as we do that of a husband, wife, or parent, how dreadful (I don't like the word, rather how deserving of godly fear) would the place be.

"THE FEAR OF THE LORD;"

that is what we want to learn. We are in danger of letting it go.

Those who know their standing in Christ, and who live and walk as in Christ, are those who know the fear of the Lord, and are ready to be in the very dust before God.

We notice in Scripture that when a soul gets into a high place of communion, that soul is described as being in the dust. Abraham, in his intercessory prayer, acknowledged himself to be "but dust and ashes." Job, too, was brought to make the same confession, though it took forty long chapters to bring him to it. What brought him to this position? Not the afflictions, but the presence of God. When God had

spoken, then it is that Job said, "Wherefore I abhor myself and repent in dust and ashes." Why so? Because the presence of God had made the fear of God a reality to his soul. If the fear of God were a reality to our souls, would it be possible for us to carry our Babylonish ways in our hearts? No. But remember that if we profess great things before God, God will measure us by the line of our own profession. The greater the profession we make as believers in Christ, the narrower will be the inspection that God will make of us and our ways.

Notice, then, that Abraham was commanded to walk before God "and be perfect." The word *perfect* seems to me to be connected with

WHOLE-HEARTEDNESS

and reality. From the top of the head to the sole of the foot "be thou *entire*." What was Caleb's characteristic? That he followed the Lord fully. That is how God wants each of us to walk, that we may be to Him a name, an honour, and a glory.

"And Abram fell on his face." I do not know how you have felt, but I often feel how little we do know of this falling down before God.

Remember, only as we get deep down shall we be caught up high. It is in proportion to the ballast that a vessel carries that she can carry much sail, if there be little ballast then there is a danger that with widespread sails the vessel will be blown over and capsized.

Now, let us come face to face with the 17th chapter of Genesis. The history of Abraham is

NO ORDINARY HISTORY,

for the Apostle Paul links his history with the life of faith in every child of God. Abraham is set before us in this chapter as one who had a covenant given him to keep. It is a covenant, let us remember, that has a knife in it. And so it was when Israel came to the land; they made sharp knives and circumcised themselves again. This knife is emblematic of the life and death of Christ, but we are to seek to make the cross of Christ something, not only on which we were crucified, but are. "I am crucified," says Paul, not *I was*, and so the world is crucified to me, and I to the world. If it be so with us, then Babylon has no place in us, it is under our feet, and what is more, out of our hearts.

In the Philippians Paul treats of this subject. In the second chapter he says, "Let this mind be in you which was also in Christ Jesus." Mark the steps of this mind, and surely we shall painfully own that we know very little of it. May God help us and lead us down into it to the glory of His name.

BETTER.

"**B**ETTER is the end of a thing than the beginning thereof," and this always is true for those who are heirs of God and joint heirs with Christ. Our earthly lives are filled with mercy and judgment, shadow and sunshine, as God sees our need, and we naturally like to linger in the brightness; and yet, as we emerge again into some cloud of sorrow or perplexity that lies across our way, still is the end always better than the beginning, because ever before us lies the eternal brightness, unreached by our highest thought—the exceeding and eternal weight of glory, the fulness of our redemption in Him who once died, and ever lives for us to guide us all the way homeward, as one who has trodden before for us every turn of the path.

"See that ye be not troubled" in the cloudy and dark day, for above all the shadows stands the word immutable, "Better is the end of a thing than the beginning thereof." It may not seem better to our perception, but it *must* be so, because we get nearer to the eternal brightness, and because the darkness itself is sent only to make us meeter for the light. Therefore, for those who are Christ's, "'Tis better on before," and for the present, better always God's way than ours.

We may miss the goal of this poor world's highest aims—riches and strength and power; but let us see how infinite wisdom contrasts our lot with theirs. "Wisdom is a defence, and money is a defence," (the Spirit of God gives it its full value), "but the excellency of knowledge is, that wisdom giveth LIFE to them that have it." This is that in which heavenly wisdom exceeds. Money truly "answereth all things" for what is passing and perishing down here, but *life* is in God's keeping, beyond earthly grasp or ken—"In Him was life"—that eternal life which was with the Father, and was manifested unto us. "This is life eternal, that they might know Thee." This is wisdom's highest reach, the knowledge of God in Christ, and this is life imparted in its length and breadth and fulness. Again we read, "Wisdom

is better than strength," for it brings us into touch with God's almightiness. "When I am weak, then am I strong," for "Thou art my strength, O Lord God," and "To them that have no might He increaseth strength." Again, "Wisdom is better than weapons of war," because wisdom distrusts its own weakness, and leans only on God, therefore "Wisdom strengtheneth the wise more than ten mighty men that are in the city." Wisdom hides behind the shield of faith, and is satisfied with God, and thus is more than conqueror, resting through all the conflict in a victory already won. Christ must reign, and the very malice of Satan subserve His mighty purposes, therefore it is better now, and must be better eternally for those who trust in Him.

A. E. W.

DO YOU REALISE IT?

DEAR A—,—You have been much in my thoughts lately, and now I must try and write you a few loving words.

"I will tell you what has been very strongly impressed on my soul during the last few months—that it is not so much working for God or speaking for God, as living in the secret of His presence, which most glorifies Him.

"If we do live before Him and with Him, we shall work and shall speak; and then half the effort and half the words will bring forth a thousand-fold larger harvest of results, because all will come with the Spirit's power and unction and presence.

"Have you ever been in the presence of one possessed of vast powers of mind, and of strong and fervent affection for you—and have you observed how (almost unconsciously at the time) your whole being was controlled, yea, and elevated beyond, above itself, and you felt as though you were a better and greater man under the benign and powerful influence of that presence? I have felt it.

"Well, let us realise that we are in the presence of our Saviour, who is greater and more loving than anyone else, and then our whole being will be calmed and quietly elevated and controlled in every little thing and little word. Thus we shall glorify Him, and shall become a power in His hands among men, and a testimony, yea, even when silent, to all with whom we associate.

"Here is the secret of a holy life and of a useful one!

Shall we two strive after this blessed realisation of His presence? Tell me. I am seeking and will seek it with all my heart. God will give it me; yea, He does in some measure.

"Forgive a reiteration of the thought, that to become a blessing we must be holy—we must cultivate communion with God. Considering my strength, my life has been a very active one since I left school. It has been an outward life of service, but very little of an inner life of love.

"In wonderful condescension, God has blessed His own Word through me; but if I had lived near to Him—in His presence—oh, what fruit would have been mine! how I mourn the past, and long and pray to be in the future the very reflection of my Saviour!

"My brother, we have 'died with Christ' and are 'risen with Him.' We have died to sin and self and the world, and are 'alive unto God.' To walk with Him, and live near to Him we must realise this truth. Do you realise it? God grant it; and may He bless you exceedingly."

ROBERT FLOCKHART'S DELIGHT IN THE BIBLE.

While thankful for the sympathy of Christian friends, he declared that had it not been for the companionship of God's Word, its light and consolation, he would have perished in his affliction. I have just been sitting, he would say, under its shadow with great delight, and finding its fruit sweet to my taste. There are grand sweet apples on that tree; there's the apple of justification, "Justified freely by His grace" (Rom. iii. 24); there's the apple of adoption, "Having predestined us unto the adoption of children" (Eph. i. 5); there's the apple of sanctification, "Now are ye sanctified" (1 Cor. vi. 11); there's the apple of glorification, "Them He also glorified" (Rom. viii. 30). Practically we'll get that by-and-by, "for it doth not yet appear what we shall be" (1 John iii. 2). I mind when I have been in tropical countries I've seen trees whose fruit just seemed as if it wanted to drop into your mouth, it was so rich and ripe; and doesn't the Lord say to us when we come to His blessed Book, "Open thy mouth wide and I will fill it."

In comparison of *Thy Sweetness*, "and the beauty of Thy house which I loved," those things delighted me no longer.

The Message of the Glorified Head the Church to the Seven Churches.

FOR THE PRAYERFUL AND CAREFUL CONSIDERATION OF ALL CHURCHES.

"The things which are."—Revelation 1: 19.

		1. EPHEBUS.	2. SMYRNA.	3. PERGAMOS.	4. THYATIRA.	5. SARDIS.	6. PHILADELPHIA.	7. LAODICEA.
THE DECLARATION.		Unto the Angel of the Church who is in Ephesus write: These things saith He that holdeth the seven stars in His right hand, He that walketh in the midst of the seven candlesticks of gold:	And unto the Angel of the Church in Smyrna write: These things saith the First and the Last, who became dead, and lived:	And unto the Angel of the Church in Pergamos write: These things saith He who hath the sharp two-edged sword:	And unto the Angel of the Church in Thyatira write: These things saith the Son of God, who hath His eyes as a flame of fire, and His feet are like unto fine brass:	And unto the Angel of the Church in Sardis write: These things saith He that hath the seven Spirit's of God and the seven stars:	And unto the Angel of the Church in Philadelphia write: These things saith He that is holy, He that is true, He that hath the Key of David.	And unto the Angel of the Church in Laodicea write: These things saith the faithful and true Witness, the Beginning of the creation of God:
	THE SPIRITUAL STATE OF THE CHURCHES LAID OPEN.	IN THEIR FAVOUR.	I know thy works, and labour, and thy endurance, and that thou canst not bear those who are evil: and thou triest those who call themselves apostles, and are not, and foundest them liars: and thou hast endurance, and barest for My name's sake, and hast not been wearied.	I know thy tribulation, and poverty, (but thou art rich,) and I know the blasphemy from those who say that they are Jews, and are not, but are the synagogue of Satan.	I know where thou dwellest, even where the throne of Satan is: and thou holdest fast My name, and deniest not My faith, and in those days was Antipas My witness, My faithful one, who was killed among you, where Satan dwelleth.	I know thy works, and faith, and love, and service, and thy endurance, and thy works, the last to be more in number than the first.	I know thy works that thou hast a name, that thou livest, and art dead. Be watchful and strengthen the things which remain, that were about to die: for I have not found thy works complete before My God.	I know thy works: behold, I have set before thee an open door, which no one can shut: because thou hast a little strength, and didst keep My word, and didst not deny My name.
	AGAINST THEM.	Nevertheless I have this against thee, that thou hast left thy first love. Remember, therefore, whence thou hast fallen, and repent, and do the first works; otherwise I am coming unto thee, and I will remove thy candlestick out of its place, except thou repent.		But I have a few things against thee, that thou hast there those who hold the doctrine of Balaam, who taught Balak to cast a stumblingblock before the Children of Israel, to eat things sacrificed unto idols, and to commit fornication: so thou also hast those that hold the doctrine of the Nicolaitanes in like manner.	Notwithstanding I have this against thee, that thou lettest alone the woman Jezebel,—who calleth herself a prophetess, and she teacheth and deceiveth My servants to commit fornication, and to eat things sacrificed unto idols.	Remember, therefore, how thou hast received and heardest; and observe and repent. If therefore, thou shalt not watch, I will come as a thief, and thou shalt not know at what hour I will come: upon thee.		I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. Thus because thou art lukewarm, and neither hot nor cold, I am about to spue thee out of My mouth. Because thou sayest, I am rich, and have become enriched, and have need of nothing: and knowest not that thou art the wretched one, and the miserable, and poor, and blind, and naked.
THE PROMISES TO OVERCOMERS.		He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the paradise of God.	He that hath an ear, let him hear what the Spirit saith unto the churches: He that overcometh shall not be hurt of the second death.	He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give of the hidden manna, and I will give unto him a white stone, and on the stone a new name written which none knoweth save he that receiveth it.	And he that overcometh, and he that keepeth My works unto the end,—I will give to him authority over the nations. . . . And I will give unto him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches.	He that overcometh shall thus be clothed in white garments; and I will not blot out his name out of the book of life, and I will confess his name in the presence of My Father, and in the presence of His angels. He that hath an ear, let him hear what the Spirit saith unto the churches.	He that overcometh will I make a pillar in the temple of My God. . . . and I will write upon him the name of My God, and the name of the city of My God, the New Jerusalem. . . . and I will write upon him My new name. He that hath an ear, let him hear what the Spirit saith unto the churches.	To him that overcometh will I give to take his seat with Me in My throne, even as I also overcame and took My seat with My Father in His throne. He that hath an ear, let him hear what the Spirit saith unto the churches.
MEANING OF THE NAMES.		Ephesus=relaxation.	Smyrna=myrrh, bitterness.	Pergamos=a tower.	Thyatira= { she that is unwearied in sacrifices.	Sardis=renovation.	Philadelphia= { brotherly love.	Laodicea= { the judgment of the people.
SUGGESTED.		The waning of love at the close of the apostolic period.	The ten persecutions.	Earthly greatness of the church from the accession of Constantine.	The church of Rome with her perpetually repeated sacrifices of the mass, and her corrupt doctrine.	The results of the reformation.	The gathering out of those who love the Lord and look for His return and who love each other as brethren.	The self confident body, they need not the Lord's help nor His presence, they are indifferent.

This translation is by S. P. Tregelles, LL.D. From the Ancient Greek Text. These seven churches are probably selected on account of their representative character, as the names of the churches appear to give us a history of the time of the church from the commencement until the end of the present age. The number seven here, as elsewhere, signifies dispensational completeness.

THE CHURCH IN TYPE.

(*Yottings from an Address by ROBERT M'MURDO.*)

AS we look back to the past beyond the Cross we see the wheels of progress in the things of God move slowly. Long and often trying to man was the interval between the unfolding of God's purposes. But no sooner is the work of the Cross past, and Israel set aside as a nation, than turning to the Gentiles a people is *quickly* gathered out to "His Name." For by the mighty power of the Gospel, as the fruit of the Cross,

THERE SPRANG INTO EXISTENCE

that which was a revelation of the mystery that in other ages was not made known, "The Church which is His body, the fulness of Him that filleth all in all." But although this was something altogether new upon earth, it long had found a place in the purposes of God; for, just as long before Israel had any existence upon earth as a nation God had them in His mind, and when He separated the sons of Adam, He set their bounds according to the number of the children of Israel. And long before the Temple was built on Moriah as a dwelling-place for God He had marked it off as the place of His rest; so, long before the Church was seen in existence upon earth it lay hid in the purposes of God. And as we see from Eph. iii. 21, the Church will have a unique place throughout all ages, we may safely infer from verses 9, 10, 11 of the same chapter that it always has had that place in the councils of God. The very life that each believer now possesses is given to us in fulfilment of a promise made to Christ, by the God who cannot lie, "*before the world was.*"

As by faith we look on to the future and see Christ revealed in His glory, and side by side with Him the Church which He purchased by His own blood, so in turning to the past we behold Christ set forth *in type*, and closely linked with those types are others which speak of the Church.

It is the work and joy of the Holy Spirit to unfold to our souls the wondrous story of a Saviour's love, and to guide us into all truth that concerns His glory; whether it be the types and parables of the *past*, or their fulfilment in the *present* and *future*.

THE FIRST TYPE OF CHRIST

the Holy Spirit brings before us in the Scriptures is Adam, of whom we read in Rom. v. 14, "Who is *the figure* of Him that was to come." All created things on earth were put in sub-

jection to Him. Side by side with Adam is Eve, who was made from him, to be a sharer with him of all that he possessed.

So to man, namely, to Christ, hath God put in subjection the age to come, and then *with Christ shall be seen the Church* as a sharer of His power and glory.

But not only was Eve a partner with Adam and sharer of all the joys of Eden, Adam also became of his own accord a sharer with Eve of her sin and suffering. In 1 Tim. ii. 13, 14 we read, "Adam was not deceived, but the woman being deceived was in the transgression." Eve, blinded by Satan to the terrible results of sin, and lured by the tempting bait he offered, transgressed the law which God had made, and quickly fell from the place that God had given her, and sin rose up as a barrier between her and her God; but not only that, a breach was made between her and Adam, and never more could she taste the sweets of innocency, never could she cross the gulf that sin had made. Adam still stood, but he stood alone; the terrible facts now stared him in the face. To be true to God was to be separated from Eve, who had been given him as an "helpmeet," and who was bone of his bone and flesh of his flesh. On the other hand, to link himself with Eve in her sin was to be separated from his God, and bring upon himself all the terrible doom contained in that one word, *death*. His heart set upon Eve—the choice is quickly made, not in the dark as Eve's was, but with his eyes open to the awful step he was about to take; the command of God was set aside, and Adam and his bride were once more *one*. At what a cost! all was forfeited! Guilty and doomed they were "driven" forth to seek for a time a home in a world upon which the curse of God now rested, and where sin, sorrow, and death quickly gathered around them; and there, amidst the desolation that sin had made, they were doomed to live and die. What

A BLESSED CONTRAST

to all this do we see as we turn to the history of Christ and the Church. God had said, "It is not good that the man should be alone," and as for Adam, so for Christ, a partner must be found, and wondrous to tell, away back in the far past, when by infinite power the world was being fashioned, we hear Him say, "His delights were with the sons of men." And when the fulness of time had come, with a full knowledge of the mighty sacrifice that must be made, and the great

ransom that must be given, He left the glory, laid aside His dignity, took upon Him the form of a servant, and as a man among men He toiled, suffered, and wept. But that upon which His love was set lay sunk in sin and far from God. And before ever the Church could share with Him the glory of His throne He must first descend to her level and become identified with sin. For this purpose He turned His face to Calvary. And although every sinner that ever shall be saved shall for ever owe their salvation to the atonement made there, yet the special object that led Christ there was the Church. "He loved the Church and gave Himself for it." There, with a love that death itself could not quench, "He endured the cross, despising the shame, for the joy set before Him." There He sank beneath the judgment for sins that He made His own; "He bore our sins on His own body on the tree." How different from the first Adam! When he fell, he could not raise himself nor help his fallen bride. But with Christ His death was His victory. Like David of old who took Goliath's own sword and cut off his head, so Christ took Satan's own weapon and turned it against himself, and "by dying destroyed Him that had the power over death." And as "it was not possible He could be holden of death," He rose up free and set us free in His perfect liberty. Yea, the day will soon come when with the crown of crowns upon His brow He shall lead forth His Church to share with Him the triumphs of the Cross. Though in that kingdom over which He shall reign there may be those who shall go into life "halt and maimed," in the Church those who shall reign with Him shall be "without spot or wrinkle, or any such thing." Ay, when time has ceased to flow and our minds expand to embrace eternity, new visions of glory shall meet our eye, as with Him who loved us and gave Himself for us. According to His eternal love we enjoy the fulfilment of His prayer which He prayed with the darkness of death gathering round His head, "Father, I will that they also whom Thou hast given Me be with Me where I am, that they may behold My glory which Thou hast given Me."

"Knowing these things what manner of persons ought we to be?"

THE CHRISTIAN'S ATTITUDE.

Stand - - Gal. v. 1.
Walk - - ,, v. 16.

Run - - Heb. xii. 1.
Live - - Gal. ii. 20.

THE DEAD IN CHRIST.

WHAT IS GOD'S PURPOSE CONCERNING THEM?

WE have a deep personal interest in that question for ourselves ; and some of us have tender interest in it in connection with dear ones who have fallen asleep in Jesus. Some of them went from us suddenly ; some more slowly. We saw them wearing away ; we stepped softly out and in beside them, we in the dimness, to them the Unseen becoming luminous, and standing out in all its great proportions and solemn majesty ; we marked the wasted form, the pallor of the countenance, the eye so calm, so clear, so purged of every earthly passion, looking into ours so lovingly, yet as if mighty realms already lay between us ; we saw the spirit, as it were, shining through the fleshy veil as if kindled into unearthly beauty ; we felt the last pressure of their hand and caught their faintly whispered *Adieu*. What has become of them? What is God's purpose concerning them? That is revealed in the resurrection of Christ from the dead. There we see a wonderful revelation of God's purpose concerning all His redeemed. To be where Christ is, to be with Him, to see His face, to be like Him, to share His glory. "Because I live, ye shall live also." Jesus is risen from the dead, not for himself alone, but also as "the first fruits of them that slept." His resurrection is the pledge, the promise, and the type of what the resurrection of His people is to be. They are not perished, then, our dear ones who sleep in Jesus ; but like as Jesus rose by the power of the Father, they too shall soon come forth from their silent chambers to immortal and glorious life, with the dust swept from their beauty, and not a vestige of sin or sorrow left ; as pure as if sin had never touched them—the vile body fashioned like unto Christ's glorious body according to the working of that mighty power whereby He is able even to subdue all things to Himself. What a joy there is in that thought !

W. W.

I love a kind of light, and melody, and fragrance, and food, and embrace, when I love my God ; the light melody, fragrance, food, embrace of my inward man, where there shineth upon my soul what space containeth not, and where resoundeth what time stealeth not away, and where is fragrance that a breath scattereth not, and where there is flavour that eating lesseneth not, and where there is an embrace that satiety rendeth not asunder. *This I love when I love my God.*

"I KNOW WHAT IS BEFORE ME."

TUNE—"I know not what awaits me."—*Songs & Solos, 377.*



KNOW what is before me ;
God kindly ope's mine eyes,
And clearly to faith's vision keen
Bright heavenly scenes do rise,
As on toward my home I press—
My home beyond the skies.

Chorus—Though through this world of sorrow,
My pilgrim path is shown,
Yet on I march with quickened step,
And sing, "I'm going home !"
Yes, on I march with quickened step,
And sing, "I'm going home !"

I know no other prospect
But glory, far away :
The only morrow known to faith
Is God's eternal day ;
And nought I meet along the road
My onward course can stay.

"I know not what awaits me "
Along my path below ;
But I know it leads me home to God,
So on with joy I go ;
And many a blessing now, in grace,
The Father doth bestow.

The end I know already ;
My God hath made it sure :
'Tis glory bright at His right hand,
And pleasures evermore.
And now I'd trust Him on the voyage
To such a blissful shore.

And shall I fear the billows
Which round my barque doth foam,
When I know they only speed me on
Toward my Saviour's Throne?
No ; even on the angry waves
I'll sing, "I'm going home !"

J. H. BURRIDGE.

WHAT IS OUR PROPER HOPE AS CHRISTIANS?

THERE are three great subjects in the Bible. *First*, That which bears upon the individual wants of the soul—truth common to both Testaments. *Second*, The history of God's ways in government—the subject generally of the Old Testament. *Third*, The revelation of God's grace and the unfolding of His eternal counsels and hidden purposes respecting Christ and the Church—the special and commanding truths of the New Testament. Or, (1) Salvation; (2) Government or the kingdom; (3) God in grace and glory.

We take it that the needs of the soul have been fully answered, and that the heart of the saved one is fully satisfied and entirely devoted to the person, mission, and service of the now glorified Deliverer. Well, there is a threefold work done for you, beloved one, by Jesus—the Eternal Lover of your soul. He did a work for thee on the Cross; there He met the question of thy sin, saying, It is finished. He is doing a work for thee on the Throne; there He meets thy daily need, suffering thee to hunger that He may feed thee (Deut. viii.). Precious Lord, Thy Cross-work is finished, Thy Throne-work is finishing. He will do a work for thee in "the air." On the Cross He died for thee; on the Throne He lives for thee, and from the air—His own appointed trysting-place (1 Thess. iv. 17) He will call thee up to Himself, saying, "Arise, my love, and come away."

What, then, is our distinct and proper hope as Christians? Is it to get on in the world that crucified Him, and reach Heaven when we die? Oh no, it is to get off by the fulfilment of that precious word recorded in John xiv., "I will come again and receive you unto Myself, that where I am there ye may be also." We are thus set in direct and immediate connection with our blessed Lord's descent into the air. But there is another event noticed in Scripture, termed the appearing of the Lord, and which will take place some years—seven at least—after the translation of the Church to Heaven. We Christians wait for the Lord's private descent from Heaven to the air; while the godly Jew will long for the Lord's public descent from Heaven to Mount Olivet (Zech. xiv.). "When the Lord shall build up Zion, He shall appear in His glory (Ps. cii. 16).

The details of the Lord's descent from Heaven and our ascent from earth, and the meeting are detailed in the first written of the Pauline Epistles (1 Thess. iv.). He will come as the Resurrection to the dead or sleeping saints. The

voice of the Lord will break upon the silence of many centuries. That voice, like the voice of many waters, will sound amongst the tombs, and the sleepers will awake, for He has spoken, and they will rise to resurrection-life and glory. The work will be done silently; there will be no external evidence to the world, no disturbing of the tombs to indicate that the "resurrection of the just" has taken place. The world will miss the living, but not the dead. He will come as the Life to the Living. Creation will be searched, and the living and the dead caught up together in the likeness of their Lord. O that shout as we wing our way to yonder regions of light, "O death, where is thy sting? O grave, where is thy victory"? What an assembling of all who loved the Lord—from every land, from every age and clime. Every saint, from Adam, will, with the saints of this and other ages, respond to the voice of Christ, and go up in clouds. He will glean the precious dust of His saints, and glorify their bodies in fashion like His own. What a meeting! How they cluster and gather around the Lamb! Fare-ye-well, changing scenes of life. No more winter, no more sinning and sorrowing, no night and no tears, and no more grieving of our blessed Lord. Summer and the time of the singing of birds has come. "For ever with the Lord"!

Come, beloved fellow-believer, let us search ourselves: Are our lamps trimmed and lights burning? Are we waiting in holy, loving expectation for our Lord's return to fetch us to Himself? Hark! hark! He is about to speak the gladdening words:

Arise! my love, and come away,
Look up, for thou shalt weep no more,
But rest on heaven's eternal shore.

W. S.

A GODLY LINK.—In the eleventh chapter of Isaiah the two words *knowledge* and *fear* are linked together, and I pray God that they may be linked together in our hearts. "The Spirit of knowledge and of the fear of the Lord." We are in terrible danger of being so puffed up by *knowledge* that we shall find no standing-room for *fear*. Oh, that there might be such a harmony in us that knowledge and fear may be linked together. Without this we shall make shipwreck—not of our salvation, that cannot be—but of our power for life and testimony for Christ. God's purpose is that we should be to Him for a name, an honour, and a glory; and if so, it can only be by the power of the Spirit of God. H. GROVES.

THE RESOURCE OF THE BELIEVER.

WITH A BIRD'S-EYE VIEW OF THE NEW TESTAMENT BOOKS.

I COMMEND you to God and the word of His grace which is able to build you up," etc. These were the words which the Apostle Paul addressed to the elders of the assembly of believers who lived at Ephesus after he had foretold of a time of perplexity and trial that would come upon them. Men whom he could only characterise as "grievous wolves" would get amongst them, but worse and more perplexing "of your own selves shall men arise speaking perverse things to draw away disciples after them." Paul would not be at hand then to help them with his counsel or teaching. They would "see his face no more"; and though after awhile he "besought" Timothy to "abide still at Ephesus and charge some that they teach no other doctrine, nor give heed to fables and endless genealogies" (1 Tim. i. 3) etc.; his fresh concern was to place them

IN THE KEEPING OF GOD HIMSELF,

and under the guidance of His work, which in those days was given orally by the prophets (1 Cor. xiv. 29, 30, 32), and would establish them, "build them up" in the faith of the gospel. "The word of His grace has since then been written by the apostles; and since then, and for about 300 years, has been printed; and during the last half century it has been published and circulated by the million. We have it. It is called "The New Testament." "The purpose, the grace, and the will of God" are revealed in the writings so called. It is the reading, searching into, becoming acquainted with, meditating upon, the truth of the New Testament that will "build you up." Aim at getting a fair

UNDERSTANDING OF THE WHOLE,

not merely of some pet portion of it. Seek to understand "the whole counsel of God" as revealed and written in the New Testament—do not, as many do, make hobbies of isolated portions. It is only as being informed in "the whole counsel of God," the whole of the "word of His grace," that any can possibly have the help and the blessing which results from the apostle's commendation, "I commend you to God and the word of His grace which is able to build you up, and give you an inheritance among all those who are sanctified."

And now we will take

A BRIEF SURVEY

of this voluminous, extensive, and far-reaching "Word," for

although the New Testament is composed of twenty-seven different parts, and those not arranged as they were written, but in the order of their importance, it is really a complete work consisting of great divisions and subdivisions. Paul writing to the Corinthians gives three great divisions, viz., "The Jews, the Gentiles, the assembly of God" (1 Cor. x. 32); but there is also the historical division and the subdivisions.

HISTORICAL.

MATTHEW.—This is distinctly Jewish and Messianic. The genealogy, the birth, "where is He that is born King of the Jews?" much of the subject-matter, the title over Him on the Cross, "This is Jesus the King of the Jews"; the allusion twice in this gospel to the "lost sheep of the house of Israel" (x. 6, xv. 24), and the number of quotations and allusions to the Old Testament stamp this narrative or "gospel" as Jewish and Messianic. The quotations and allusions referred to are 88.

MARK.—This is a narrative or "gospel" of Jehovah's servant. He is at once presented to us at work preaching the kingdom and healing the sick (Is. xlii., lii., 13,14,15). Only 34 quotations and allusions to the Old Testament.

LUKE.—The genealogy which is here traced up to Adam, and some of the subject-matter, mark out this narrative or "gospel" as that of the "Son of Man." It is in this gospel that we read, "The Son of Man is come to seek and to save that which was lost." There are 58 quotations and allusions to the Old Testament.

JOHN.—This was the last written of the books of the New Testament, and distinctly exhibits the Divine being of Him who was "the word made flesh" (i. 14). With the first three verses connect Gen. i. 1-26, Heb. i. 2, Col. i. 16. There are 40 quotations and allusions to the Old Testament.

ACTS.—As before noticed, this book records the transitory condition of affairs when one dispensation was passing away and another and different one being set up. Hence we find things rather mixed.

FIRST DIVISION—TO THE JEWS.

The Epistle to the HEBREWS is almost the grandest division of the New Testament, and was written especially to converted Hebrews, but some parts of it refer to those who were only professedly converted.

The epistle opens with a grand portrayal of the Divine and the Messianic glories of Him who is not merely "a son," nor merely "the son," but by eternal right and title "Son," the second person in the Trinity. The following chapters are occupied with telling out what this Divine Son became, what He had done in order to obtain an eternal redemption, remission of sins, and "deliver those who through fear of death were all their lifetime subject to bondage"—how He became the priest, compare His priesthood with that of the priests under the law; unfold the subjects of the two priesthoods, the Melchisedec and Aaronical; unfold, too, the subjects of sacrifices and offerings for sins, and of Christ's one offering for sins that put away sins for ever, and obtained remission of sins. Chapter xi. is really a treatise on "faith," and xii., xiii. are full of admonitions and exhortations based upon all that has gone before. This remarkable epistle commences with the Divine glories of the Lord Jesus Christ, but as it proceeds brings Him lower and lower until at the end He is depicted "sanctifying the people with His own blood, and suffering without the gate."

The quotations from, and the allusions to, the Old Testament are 85, and thus nearly corresponds with Matthew, which has 88.

SECOND DIVISION—TO GENTILES. "TO ALL NATIONS."

The Epistle to the ROMANS is the great epistle to Gentiles. It is addressed to the believers who then were living in "Pagan Rome," the imperial metropolis of the nations. It was written by the "apostle of the nations," by the authority of Him who had said to Paul, "Delivering thee from the people and the nations, unto whom now I send thee," and whatever mystery may hitherto have enshrouded the matters treated of they were "now made known to all nations for the obedience of faith" (i. 5, xvi. 25, 26).

In this comprehensive and most important division of the New Testament heathen and idolatrous people are portrayed and condemned; the eternal power and godhead of the Creator is asserted; the wrath and judgment of God against all ungodliness and unrighteousness is declared (ch. i. 18 to ii. 16). Jew and Gentile are both arraigned and both found "under sin"; the whole world is proved guilty before God, and all are then declared to have "sinned and come short of the glory of God" (ch. ii. 17 to iii. 23). Redemption and re-

mission of sins and the justice of God in them are presented (iii. 24 to end), the righteousness of faith exemplified (iv.), justification by faith and the origin of sin treated of (ch. v.); then a long argument about sin and law, flesh and spirit, and the result that those who are in Christ Jesus are eternally secure (vi., vii., viii.). God's sovereignty and man's responsibility (ix.); the righteousness of the law and the righteousness of faith contrasted; "the world of faith" preached (ch. x.) God's ancient people Israel taken up and their future restoration assured (ch. xi). Then follow chapters of exhortation, admonition, and instruction of the most serious character; and thus concludes the second division of the New Testament revelation which is now "made known to all nations for the obedience of faith."

THIRD DIVISION—TO THE ASSEMBLY OF GOD.

EPHESIANS.—Treats of the dispensation of the grace of God, of the revelation of the mystery, of the assembly which is here referred to as Christ's body, "head over all things to the assembly, which is His body"—of the gift of persons who are fitted to perfect the saints and edify the body of Christ.

COLOSSIANS.—The Divine headship of Christ and truths which result from it.

1 COR.—Chiefly administrative, also corrective for "the assembly of God." See further on.

2 COR.—Chiefly exhortative to the members of the "assembly of God."

PHIL.—For "the overseers and deacons," and also the members of an assembly.

GALATIANS.—Corrective, doctrinal, exhortative.

1 THES.—Chiefly exhortative.

2 THES.—Comfort, exhortation, and corrective of misunderstanding as to the "day of the Lord."

All the foregoing are addressed to assemblies of believers; what now follows are addressed to individual believers both official and private.

FIRST SUB-DIVISION—OFFICIAL MEN.

1 Tim.—Instruction, guidance, and warning to men who had

2 Tim. a charge of assemblies and were responsible for

Titus. them. But plain instructions also for individual believers as such.

SECOND SUB-DIVISION—TO PRIVATE INDIVIDUALS.

Philemon.—A fellow-labourer.

2 John.—To a lady.

2 John.—To a private individual and helper of the brethren.

THIRD SUB-DIVISION—TO THE FAMILY OR CHILDREN OF GOD.

1 Epistle of John.

FOURTH SUB-DIVISION—TO THE PEOPLE OF GOD SCATTERED ABOUT THE WORLD.

James to Jewish converts (1 Peter) ; 2 Peter to the Gentile converts (see James i. 1., 1 Peter i. 1).

FIFTH SUB-DIVISION.

This is supplementary and prophetic for the information, guidance, and warning of the assemblies, not "churches," of believers in the various cities and towns then existing, and for all assemblies that would exist afterwards.

1. Jude's Epistle, and the

2. Apocalypse.

The rough, meagre, skeleton sketch given in this note of the contents of the New Testament will give at least some idea of the fulness, completeness, and comprehensiveness of "the word of His grace which is able to build you up and give you an inheritance among those who are sanctified."

Here, then, is presented to you a brief survey, a "bird's-eye view" of the resources which the believer in Jesus Christ our Lord has in that compilation of writings called the New Testament, which to us is "the word of His grace which is able to build us up and give us an inheritance among all those who are sanctified."

L. D. G.

FROM THE GUTTER.

SOMETIME about 1870 or earlier three Christians were walking on a country road a little north of Aberdeen. It was late at night, and they had been attending a meeting in the country. As they went along they noticed a countryman in a state of intoxication scrambling on all fours out of a ditch.

One of the Christians said, "I must go and speak to that man."

The two others tried to dissuade him, telling him it was of no use, and that he would get nothing but abuse.

But the Christian said, "The Spirit of the Lord bids me, and I must speak to him."

By this time the man had got out of the ditch, so he began to speak to him, whereupon the fellow took off his coat and wanted to fight him.

The servant of the Lord said, "I can fight, but not with your weapons;" and getting down on his knees he began to pray very earnestly for the man. As he pleaded God touched the man's heart, and he got down on his knees as well. By the time the Christian had finished his prayer he was ready to be spoken with, and was pointed to a sin-forgiving Saviour.

They stopped at the first cottage on the road, and asked the people if they could lodge the man for the night.

After looking at him the cottier said :

"Why, we have just been holding a prayer-meeting for that very man. He is my brother. We have had a special prayer meeting to-night to ask God for his salvation."

Five years afterward the Christian was gladdened by knowing that the man was a living witness to the power of God, and was being used as a great blessing to others. Surely, Christian worker, the foregoing will make you take for your future motto, "If God be for us, who can be against us."

C. C.

MEETNESS FOR THE LIGHT.

YOUNG believer, you may search your Bible from cover to cover for a line teaching a growing title to heaven, and you will search in vain. Your right or title to heaven is absolutely perfect. In this respect it is in contrast to your actual practical condition, which is ever one of imperfection. There can be no improvement as to your title, but there ought to be as to your moral state. Even the work of the Holy Spirit in you does not add a feather's weight of value to the worth of the precious blood. The sacrifice of Christ—the Lamb of God's own providing for guilty sinners—is faith's only title to heaven and its glory; in that there can be improvement: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light" (Col. i. 12). The dying robber was as fit for the light as the Apostle Paul, for their fitness was equally the same—the precious blood of Christ. God has already fitted you for the light, not, it may be, as to your experience or state, but as to your title to be there, which none dare question, for it is God-given.

EXPECTING THE BLESSING.

FREQUENTLY complaints are made, and surprise expressed, by individuals who have never found a blessing rest upon anything they have attempted to do in the service of God. "I have been a Sunday school teacher for years," says one, "and I have never seen any of my girls or boys converted." No; and the reason most likely is, you have never been really anxious about it; you have never made up your mind that, in dependence on the power of God's sovereign Spirit, converted they should be, and that nothing should be left undone until they were. You have never been led by the Spirit to such a degree of earnestness that you have said, "I cannot live unless God bless me. I cannot rest until I see some of those children saved." Had it been so, you would not have been disappointed.

A godly young lady was requested to teach a class of girls in a Sunday school. She accepted the invitation, and engaged in the work. She was seen to be very earnest, faithful, and affectionate with her youthful charge. In a little while one scholar after another became thoughtful, serious, and anxious, until every member of her class was converted to God. She was then requested to give up her class, and to take another in which none of the scholars were anxious. After due consideration she consented. She had not been long in her new class before similar effects were produced, and ultimately every member of the class believed in Christ. She was finally induced to give up this class also, and to take another class of children who were unconverted. She had not laboured long when precisely the same results as before followed her labours, every scholar in the class having been brought under the power of the truth. Her work was now done. She fell asleep in Jesus, and entered the rest that remains for the people of God. After her death her friends, on examining her journal, found the following resolution: "Resolved that I will pray once each day for each of my class by name." On looking further into the journal they found the same resolution re-written and re-adopted, with a slight addition, as follows: "Resolved that I will pray once each day for each member of my class by name, and agonise in prayer." On looking still further into the journal the same resolution is found re-written and re-adopted, with another slight addition, as follows: "Resolved that I will pray once each day for each member of my class by name, and agonise in prayer, and expect a blessing."

N. B.

RESURRECTION LIFE ;

OR, LIFE BEYOND THE REACH OF DEATH.

THE Lord Jesus saw in those Greeks who had come to the feast of the Passover, and who said to Philip, "Sir, we would see Jesus," a sample of the fruit of His approaching death and resurrection. The index finger of His Father had already been placed upon the dial-plate of time, and the hour had arrived when He must pour out His soul unto death. Already by anticipation the sorrows of death compassed Him. Yet in the midst of them He had the satisfaction of knowing that His sorrow would bring joy ; suffering, bliss ; and death, life to His own. His death and resurrection are linked together in John xii. 24 as in many other parts of Scripture, and both were absolutely necessary to His becoming the first-fruits of a vast and glorious harvest. That significant word "except" shows it. By the way, have you noticed that whilst there are twenty-four double "verilies" in John's gospel, four only are followed by an "except?" All more or less related to "life." The first (John iii. 3) shows the necessity of new life from above ; the second of that life being imparted by the Holy Spirit (John iii. 5) ; the third, of believing on the Lord for life (John vi. 53) ; whilst the fourth is this miniature parable (John xii. 24). It is not denied that the death of our Lord is not the primary thought of the verse. This is clear from verses 32 and 33, but to say that the truth is exhausted in His death is to miss the full import of His saying. If He die not He must abide alone ; but if He die He *must* bear fruit, and the fruit is resurrection fruit, for in resurrection only can He bear fruit.

CAN A FULL-ORBED GOSPEL BE PREACHED

if the death, burial, and resurrection of Christ is not set forth? Is not the burial and resurrection of our Lord an integral of the gospel of God? Can any study Paul's definition of the message of salvation which he proclaimed at Corinth (Cor. xv. 1-4) and not see the prominence which he gave both to the burial and resurrection of the Lord? He Himself made much of both. Those "three days" were ever before His mind (Matt. xii. 40, Matt. xvii. 23, Luke ix. 22, Luke xviii. 33, John ii. 19), as anyone reading these Scriptures will see. He evidently looked upon His being incarcerated in the grave and His resurrection therefrom as necessary to the work of redemption. The instructed believer (in the words of the Lord Jesus, I mean) hears from yon

empty tomb not only speaking of the powers of earth and hell having been defeated, of the mightiest miracle having been performed, of the prophetic word being fulfilled, of death having been set on one side, but also of the future deliverance from death and the grave of all true believers by the last Adam becoming a life-giving Spirit (1 Cor. xv. 45).

IT IS A LIFE BEYOND DEATH

which is even now imparted to the members of His body. Just as God stooped over the lifeless form of the first man and breathed into him a life which, whilst it was divine, was not divinity, neither was it necessary to the divine existence; in like manner the Lord Jesus stoops over His own and imparts to them a higher, even resurrection life. But, then, this is in association with Him as having been crucified, buried, and raised. The mystical birthplace of every believer was the grave of the Lord Jesus. The actual birth-time was when life was imparted to the soul—a life which has passed through death, and hence is resurrection life—a vitality which alike animates both the Head and the members, so that that which is beyond the reach of death in the former is also beyond its reach in the latter. The comfort and strength which this truth can impart to the spirit is beyond conception. The more it is meditated upon, the more the mind ponders it, the greater will be the peace of the heart and the power of the life. No child of God can remain unemancipated from the bondage of fear and doubt who sees the life they have in union with Christ is a life beyond the reach of death.

J. H. I.

THE RIBBON OF BLUE.

THE Ribbon of Blue! the Ribbon of Blue!
And what, O Christian, is that to you?

Is it you wish the world to see

How self-denying you can be?

Then why not wear a Ribbon of Black,

To show on all sin you have turn'd your back?

And why not wear a Ribbon of White,

To show the world you're a child of light?

Nay, why not wear ribbons of every hue,

To show that no evil clings to you?

Christian! live Christ in every act,

And you'll need no badge to show the fact. A. A. R.

PEARLS PICKED UP.

I can appreciate and enjoy the fellowship of my brethren best when I have learned to do without it, by enjoying *full time* communion with Christ.

"Fear God, all ye saints," and there is no one else ye need to fear.

At the close of chapter i. of Ephesians I am invited to repose upon the might of God's power working towards and for me.

Our public service, whether in the church or world, writing or speaking, would be powerful with souls were it previously gone through with God.

We sometimes say, "I have no strength." Would you like to have resource in yourself? "I can do all things through Christ which strengtheneth me." He is my strength.

The more occupied you are with Christ and His interests the more simply and with divine certainty will you tread this world for Him.

Peace as to our sins and circumstances is the proper portion of the weakest saint.

Christ in glory as man has been revealed to my soul as the measure and assurance of my acceptance, and thus I have liberty to gaze peacefully upon Him.

How far better to wait with Him above for the glory than to wait for it amid death and sin and dying down here.

Crucified together, dead together, buried together, quickened together, raised together with Him, like Him, to see Him—what priceless blessings!

We always remember the past but feel the present; yet a little while and the life to come will be felt and the past only remembered.

How far are you going on, merely holding your head above water that you may not be drowned, and may breathe the fresh air of heaven enough to preserve life.

Avoid a life of policy, it never succeeds. Human plans and schemes, especially in Christian life and service, are unworthy your high calling.

Heaps of wealth were at Pentecost laid down at the apostle's feet, yet their hearts were for heaven, heavenly. None of it was kept by Peter, or invested in Church lands.

—Collected by W. S.

THE HOLY ONE OF GOD.

OUR IDENTIFICATION WITH AND ADMIRATION OF HIM.

Leviticus i. 3.—' If his offering be a burnt-sacrifice (or an ascending-offering) of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will (or for his acceptance), at the door (or entrance) of the tent of the congregation before Jehovah."

THE idea here is not so much the justification of the sinner as the acceptance of the worshipper. Eph. i. 6—"He hath made us accepted in the Beloved, in whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Thus, we observe the same order in Ephesians as in the first five chapters of Leviticus. The Holy Spirit begins with acceptance and ends with forgiveness of sins.

"Without blemish." That points to Christ the spotless One. 1 Peter i. 18, 19—"Redeemed . . . with the precious blood of Christ, as of a lamb without blemish and without spot." The thought here is that the spot is the outward, the blemish the inward thing, as there might be a grievous blemish not outwardly apparent. We see from this the necessary perfection of the offering, and how it thoroughly excludes all that man could bring to God. There must be nothing superfluous and nothing lacking. Unless the offering was perfect it could not be accepted (Lev. xxii. 21-23). How thoroughly that shuts us up to the perfect, unblemished, holy Lamb of God, in whom there was nothing superfluous and nothing lacking. It is interesting to note the different testimonies recorded in the Gospel to the perfection of Christ.

Mark i. 23, 24—"I know Thee who Thou art, the Holy One of God." Here we have the testimony of the demon-possessed man to the holiness of Christ. Pilate said, "I find no fault in Him"; and Pilate's wife said to Him, "Have thou nothing to do with that just Man." Also, Judas said, "I have betrayed the innocent blood" (Matt. xxvii. 4, 19, 24). The centurion likewise testified, saying, "Certainly this was a righteous Man" (Luke xxiii. 47). And God also bore witness to His Son, saying, "This is My beloved Son in whom I am well pleased" (Matt. iii. 17). So heaven, earth, and hell bore testimony to the perfections of the Lamb of God, who gave Himself for us, and in whom we are accepted.

V. 4—"And he shall put his hand upon the burnt-offering," etc., which showed the offerer's identification with the offering. What answers now to the putting of the hand upon the burnt-offering is faith; it has also the thought in it of

leaning the hand on the head of the offering. How beautifully that brings out the necessity for faith. Suppose we take the case of an Israelite who had committed a trespass, there is first the unblemished offering brought to the door of the tabernacle; there is the brazen altar, and the priest and the offering, and here is the man; the offering was slain, and its blood scattered on the altar, but if the man never laid his hand on the head of that offering it would be of no value to him. The putting of his hand on the offering connected him with it, and so all our blessings are connected in Scripture with faith. "Thy faith hath saved thee, go in peace" (Luke vii. 50).

It is our faith resting upon the sacrifice, resting upon the finished work of Christ, that brings us into all blessing. Though Christ has died, and though God has accepted Him with infinite delight, it is no avail to me except as I put my trust in Him. That gives us the key to the whole question, that much-disputed theological point, as to whether Christ died for all men. To me it makes the whole thing perfectly plain that there is a sense in which Christ is God's provision for all, and in which He died for all men, as it is written, "He gave Himself a ransom for all" (1 Tim. ii. 6); but, then, the one who gets the benefit is he who can say by faith, "My sins were laid upon Him; He was wounded for my transgressions, He was bruised for my iniquities;" those who, so to speak, "put their hand upon Him"; those who by faith are resting upon Him, they only can say so. I cannot say it for you, and you cannot say it for me, but faith can say, "He loved me and gave Himself for me" (Gal. ii. 20).

The "laying on of hands" is mentioned in Heb. vi. along with the other foundation truths, such as "resurrection of the dead and eternal judgment." The laying on of hands mentioned here has nothing to do with New Testament order; it refers to the Old Testament in connection with the sacrifices. In Heb. vi. we have, so to speak, the A B C of the doctrine of Christ—"repentance from dead works and faith toward God"; these pertained to all dispensations; then the washings, not New Testament baptism, but the ceremonial washings of the Old Testament, all which, as connected with the laver, taught regeneration, as the sacrifices and the altar taught atonement. Then the laying on of hands connected the persons with the sacrifice. The next-mentioned couple, "resurrection and eternal judgment," are fundamental doctrines of all dispen-

sations. Resurrection refers to the saved : eternal judgment to the lost. We get the first resurrection and the second death, but we never get "the second resurrection." When the resurrection is spoken of it is the "resurrection of the just." That there will be a resurrection of judgment is true, but the two grand events are "the first resurrection" and "the second death."—Jottings from an address by J. R. C.

THE SERVANT'S PATH.

"And He that sent Me is with Me: the Father hath not left Me alone; for I do always those things that please Him" (*John viii. 29*).

THEY who fight the Lord's battles must be content to be in no respect accounted of; to be in no respect encouraged by the prospect of human praise.

If you make an exception, that the children of God will praise you, whatever the world may say; beware of this, for you may turn them into a world, and find in them a world, and may "sow to the flesh" in sowing to their approbation; and you will neither be benefited by them nor they by you, so long as respect for them is your motive. All such motives are poison and a taking away from you the strength in which you are to give glory to God. It is not the fact that all that see the face of the Lord do see each other. It is not the fact that the misapprehension of the world is the only misapprehension the Christian must be content to labour under; he must expect even his brethren to see him through a mist, and to be disappointed of their sympathy and cheers of approbation.

The man of God must walk alone with God; he must be contented that the Lord knoweth—that God knows. It is such a relief to the natural man within us to fall back upon human countenance and human thoughts and sympathy, that we often deceive ourselves and think it "brotherly love," when we are just resting in the earthly sympathy of some fellow worm! You are to be followers of Him who was left alone, and you are, like Him, to rejoice you are "not alone," because the Father is with you, that you may give glory to God. Oh, I cannot but speak of it, it is such a glory to God to see a soul that has been accessible to the praise of men, surrounded by thousands of his fellow-creatures, every one of whom he knows how to please, and yet that he should be contented, yea, pleased and happy in doing, with a single

reference to God, that which he knows they will all understand! Here was the victory of Jesus! There was not a single heart that beat in sympathy with His heart, or entered into His bitter sorrow, or bore His grief in the hour of His bitter grief; but His way was with the Lord—His judgment was with His God, His Father, who said, "This is My beloved Son in whom I am well pleased."

This was the perfect glory given to the Father by the Son, that in flesh and blood such a trust in God was manifested; and this is what you are called to, and you are not called to it as He was, but you are called to see God in Him.

Oh! Jesus, Master! take my fevered hands in Thine, and keep me with Thee, with Thee, walking above the worthless din of human praise or disapproval.

Then shall it be in my ear the empty sound which it is in Thine; and I shall walk in sweet unconsciousness—too far for some—not far enough for others—but with Thee; putting my whole weight into that which in Thine eyes is service; no longer offering Thee the blind, the lame, the maimed desires of a spirit dreaming of the great things which it would do, but my waking, rejoicing energies.

Lord! shine upon Thy poor plant—say unto me with power, "ARISE, FOLLOW ME."

THE RESULT OF CRITICAL REVISION OF THE NEW TESTAMENT.

VERY few passages will receive any doctrinal alteration. Honest criticism will never touch one atom of orthodox or evangelical truth; it may exhibit the text of the word of God with more exactness, but the doctrines will be found the same, unchanged and unshaken. It is, indeed, cause for thankfulness that God has preserved the Scripture unto us in such substantial integrity; it has been subjected to many casualties, it has passed through the hands of many copyists, but in doctrine and in precept it is unchanged. I believe it may most truly be said that the most faulty copy presents to us the doctrines and the duties of Christianity devoid of any material alteration. Of course the more exactly we know the very words of Scripture as originally inspired by the Holy Ghost the more exactly have we the declaration of His mind set before us." DR. TREGELLES.

HINDRANCES TO "JOY."

I SHALL not soon forget the first flood of divine joy that filled my heart and caused me to raise my voice in praises to the Lord for saving even me. Very little of God's will was known to us but what we knew we thoroughly enjoyed, and surely our joy was as nothing to the joy in the presence of the angels of God over the returned wanderer.

Our object in now taking up the pen is to look back over the chequered experience of our Christian life, and at some of the times when our joy was low, in order that we may find out the things that cut off for the time the joy that ought to fill every believer's heart.

UNBELIEF

we believe is the first thing calculated to bring the young Christian from the mountain top of divine joy down into the dark valley of doubt and despair. Satan inserts his poison. The young Christian begins to lean upon his own frames and feelings, and then follows that misery which only those who have experienced know. Young believer, it was belief of the truth that first brought you joy; simple, humble belief that your sins, which were many, were all forgiven, and when doubt and fear would seek to raise their evil heads, fall back upon God's Holy Word and that will point you from self to the bleeding Lamb, and "the God of hope" will "fill you with all joy and peace in believing" (Romans xv. 13).

Then there is a host of followers in the train of unbelief.

PERMITTED SIN,

that is, something you allow to go on in yourself, or to be performed by yourself, that you know *from the Word* is displeasing to God. If this is still allowed to go on the consequences generally prove disastrous and land in shipwreck. Dear young believer, let self-judgment do its splendid work. Confess, forsake your sin, and find mercy which will again cause you to rejoice, for "He that confesseth and forsaketh shall find mercy" (Proverbs xxviii. 13).

DISOBEDIENCE

is just another form of sin allowed. It is not necessarily refusing to obey in a verbal or positive way, but may be simply shirking what God by His Spirit and Word has revealed as something He requires from His children. For instance, there are numbers who have seen the truth of believers' baptism to be according to the Word of God, yet because it was not the ordinary and popular way they refrained

from obeying the Lord, and in almost every case known to us where such has happened, there has been no real joy filling the heart until the Word of the Lord had been carried out. It was disobedience that caused the fall, disobedience that kept Moses from entering the land of Canaan, and also brought sorrow upon sorrow among the Children of Israel when they entered the promised land. And my dear fellow Christian the promise of God is: "If ye be willing and obedient ye shall eat the fat of the land." Well might we seek grace to run in the way of His commandments, for the Spirit of God has said concerning things known "happy are ye if ye do them."

We believe that all the things that rob the believer of the joy of the Lord can be summed up in these two words—Unbelief, Disobedience—so that we may well continue the cry "Lord increase our faith" (Luke xvii. 5), and also "Teach me to do thy will" (Psalms cxliii. 13) Yea, may we ever seek to follow the steps of Him who could unfeignedly say "I delight to do thy will, O my God: yea, thy law is within my heart" (Psalm xl. 8).

A. B. G.

"I AM WITH YOU."

THIRTY-THREE years Jesus dwelt on this earth. Not alone for the eyes which beheld Him, and the ears which heard the winning accents of His voice, but for all time, all circumstances, all places. He is the Immanuel; not promised in the future, but "*I am with you,*" and, lest doubting spirits should deem that time and distance could prevent His presence, He adds: "Even unto the end of the age." Has it been so indeed? The apostles went forth and preached everywhere, the Lord working with them. He whose head rested on the loving bosom of the Lord at the Last Supper realised the blessed promise in the lonely isle of Patmos.

The Apostle Paul realised it when he said, "Christ is all, and in all." In his wanderings, hunger, persecutions, and tribulations he said, "I live; yet not I, but Christ liveth in me."

"I am with you," to comfort the suffering, rejoice with the glad, lead the dying, forgive the repenting, hear and respond to every sigh and every aspiration of trust.

My sins brought His (Jesus') death.
His (Jesus') death brought me life.

THE INFIDEL'S SHEEP.

AWAY among the hills of northern New England were two infidel neighbours, who had lived to man's estate, sinning and blaspheming against God.

One of them heard the Gospel message, and hearing, believed unto eternal life. A short time afterward the converted man went to the house of the infidel neighbour, and said to him :

"I have come to talk to you. I have been converted."

"Yes, I heard that you had been down there and made a profession," said the sceptic, with a sneer; "and I was surprised, for I had thought you were as sensible a man as there was in the town."

"Well," said the Christian, "I have a duty to do to you, and I want you to stop talking and hear me. I haven't slept much for two nights for thinking of it. I have got four sheep in my flock that belong to you. They came into my fold six years ago, and I knew they had your mark on them, but I took them and marked them with my mark; and you inquired all around and could not hear anything of them. But they are in my field with the increase off them. And now I want to settle this matter. I have lain awake at nights and groaned over it, and I have come to get rid of it. And now I am at your option. I will do just as you say. If it is a few years in a State prison I will suffer that. If it is money or property you want, say the word. I have a good farm and money at interest, and you can have all you ask. I want you to settle this matter and get rid of it."

The infidel was amazed. He began to tremble.

"If you have got them sheep you are welcome to them. I don't want anything of you, if you will only go away; a man who will come to me as you have—something must have got hold of you that I don't understand. You may keep the sheep, if you will only go away."

"No," said the Christian; "I must settle this matter up and pay for the sheep; I shall not be satisfied without. And you must tell me how much."

"Well," said the sceptic, "if you must pay for them, you may give me what the sheep were worth when they got into your field, and pay me six per cent. interest, and let me alone."

The man counted out the value of the sheep and the interest on the amount, and laid it down, and then doubled the dose, and laid as much more down beside it, and went his way, leaving a load on his neighbour's heart almost as heavy as

"Faithful in a Very Little."

that which he himself had borne. The full result of that scene is only known to God. One thing is certain, the infidel was seen to frequent the meetings, and we may be sure that he afterwards believed that there was some power in the Gospel, and that all Christians were not hypocrites. P. G.

"FAITHFUL IN A VERY LITTLE."

"Well, thou good servant; because thou hast been faithful in a very little, have thou authority over ten cities."—*Luke xix 17.*

A LEAFLET in a letter, folded with thoughtful care,
And sealed with earnest longing and a short, heart-
broken prayer;

Commended to the Saviour, and sent forth on its way,
His changeless loving-kindness, His faithfulness to say.
A leaflet in a letter—so small a thing to send,
And yet God's great salvation may on its course attend;
Some tempted soul or weary, a longing heart opprest,
May, through its timely coming, find heaven's eternal rest.
Not much to give to Jesus, easy this work for Him,
But the world is growing older and faith oft groweth dim;
And the time is passing over, and it needs that some should
stand

And do *small* things for Jesus, with free, unsparing hand.
A leaflet in a letter; who has an unsaved friend,
And will not Christ's own offer of full forgiveness send?
Who would not on its cover some name beloved write,
To see in heaven the letters formed in its unfading light?
A leaflet in a letter; but it brought another song
Of joy in heaven in presence of the great angelic throng;
And its mission and its triumph were echoed round the throne,
For the Lord needs not the mighty to gather back His own.

S. A.

NO CONDEMNATION.—The Lord Jesus is our righteousness, and by His resurrection and the indwelling of the Spirit, He is our life. In Him we are accepted and filled with the Spirit of Life. We have access by Christ unto the Father. *Here is our perfection!* It is not in ourselves but in the Lord, who is at the right hand of God. It is not a progressive perfection, or a gradual diminution of the evil and God-opposed character of the flesh. Through all the days of our earthly life the flesh warreth against the Spirit, yet is there *no* condemnation to them who are in Christ Jesus.—SAPHIR.

"GOD TOOK HIM."

ENOCHE waited while the judgment of the old world grew nearer and nearer, until "God took him," and Faith was crowned by

GLORY.

The expression of the inspired author is not a little remarkable. "He was not." Sought for, but gone. Taken away by Jehovah ere the Destruction came. Taken up to Him *without death*, because God must have him near Himself to be a joy to His holy presence. Oh, how this shows the Divine yearning after fellowship!—God eager to find responsive love in man! Strange, mysterious fellowship! Wondrous love of God, in after ages finding its fullest flow to man in the sacrifice of that One who was "Man that He might suffer and God that He might atone." Thus from a ruined earth peopling a stainless heaven, thronging it with beings like Christ, so reflecting His glory; and with Christ, so enjoying His presence. Enoch's case and our own, beloved Christian, are gloriously parallel.

What is the great, grand HOPE of the Church to-day? It is to be *taken away*, to be "caught up to meet the Lord," to be made like Him and for ever with Him. Marvellous hope! Glorious consummation! Sweetest expectation, soon to be realised. Are you waiting for it, my brother? "He is near, even at the door," and when we see Him we shall be like Him. Like Him for ever, with Him for ever. This indeed is glory. In the meantime, even now, this world, grown old in sin, labours in a sea of disquietude. Nation distrusts nation. There has been an "Eastern Question," there is now "a Jewish one," and the end approaches. Yet do men go on in a mad whirl of pleasure while the dark clouds of the coming storm are lowering. The handwriting is on the wall of time, and soon, oh! how soon, the awful voice of the Judge will utter, "World, world, thou art weighed in the balances, and found wanting." Then will come the great crash. Sorrow after sorrow falling upon Christendom, nations in tumult, society broken up to its depths, infidelity and false religion trying to crush by persecution the remnant of God's saints, God's chosen people gathering to Palestine. Then amid the seething chaos, like the flash of a meteor, will the Lord Himself come to earth for judgment. As surely as the Scriptures assert His first coming as Saviour, so do they declare His second advent as Judge. All that is unreal will then be made manifest.

Masks will drop off; shams will be gone; and all mere profession will perish. To the ungodly it will be a day of terror and doom. They have rejected Him as Saviour; then must they behold Him as Judge. Men will have been deluded by the Antichrist; they will be punished by Christ. He will purge out evil from the earth, and establish a reign of perfect righteousness; enthroned as *King* of Kings and Lord of Lords.

Then will the long moan of creation be over. Then and only then will the long reign of sin cease.

Amen. Even so come, Lord Jesus.

S. F.

"FIREWORK" CHRISTIANS.

LET your light shine." It is not by any forced sort of artificial method by which we pump up oil, or make great spurts, or make large fireworks on great occasions. There are some firework Christians. They seem by some accident to blaze up occasionally, and then they relapse into a quiescent state, waiting for some other blazing time, when they can make some further wonderful demonstration, and do something great. That is not the testimony of our blessed Lord. I believe that we all have need of patience—a patient continuance in well-doing; and if you look at the Lord's coming you will find it often mixed up and connected with patience. Sometimes district visitors, in a little corner of God's vineyard, get paralysed in their action, and they think, "If I could only preach to twenty or more old women, I should do very well; but I have not the gift of utterance"; and instead of going the round of their little beat, bearing a glorious testimony, and with their light shining to His dear people, they get disheartened. "Let patience have her perfect work." Ye have need of patience. It is by patient continuance in well-doing that we are to reap the glory of immortality. I was asked if it was not a great thing to be able to preach to a lot of people. I said, "Whether it is or is not, the Lord tells us that true religion does not consist in that at all. He tells us that true religion consists in visiting the fatherless and widows, and we can all do that. It is not some great work, some spasmodic effort, some great throwing off of scintillas of light on occasional opportunities, but it is by that constant living in communion with an absent One, filled with His oil, and showing forth His light, that we fulfil the text, "Let your lights be burning." W. P. M.

RUNNING OVER.

BUT the water that I shall give him shall be in him a well of water springing up into everlasting life" (John iv. 14). That's what the Lord says about the believer. He does not say the water will require to be pumped up. No; it will spring up. This is what is required in these days—Christians that are running over. There's lots of vessels, but how few running over? But does God say "run over"? Yes, brother, he says, "Out of his belly shall flow rivers of living water" (John vii. 38). God wants you to run over with love to souls—to run over with the fulness of God. It is only when a vessel runs over that the dry ground beneath gets the benefit of the moisture; and it is only when a Christian is running over that he is of any use to God. You found it dry work speaking to so-and-so about his soul, didn't you? very dry work. And why? Simply because you had to pump, that's it. Oh, if you had been running over, as you ought to have been, why, your friend could not have escaped getting a drenching. My dear brother, with the joy of God running over in your soul, you will be in the condition the Psalmist wanted to be in when he said, "Restore unto me the joy of Thy salvation. . . . Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee" (Psalms li. 12, 13).

COVER IT.

LOVE covers a multitude of sins;" but there are many people abroad who act in a very unchristian way, and instead of covering up the faults of brethren, seek to expose and magnify them. Surely such is not the mind and spirit of Christ. How much better would it be to look out for things to commend in our brethren. In this connection we were much struck with the words of a correspondent: "For my part, I am determined to see and hear only the good. Let who will find out the evil, I pray God to shut my ears against evil-speaking. When I see all the evil in self, I need not to be told of evil in others; but I do need to see and hear and witness the good, of which, thank God, there is much." We think well of Christ, let us think well of His people, and pray and labour for their advancement in the grace and truth of the Lord Jesus Christ.

"He saved others"; the cry of the multitude.

"He saved me as well as others"; the cry of a saved sinner.

PEARLS PICKED UP.

Christianity reveals a land beyond the grave—points to a deathless existence in a world where all our powers, now so confined and contracted in their exercise, shall have ample room to expand and the most glorious objects to employ them.

The rest of Christ is not that of torpor, but that of harmony; it is not refusing the struggle, but conquering in it; not resting from duty, but finding rest in it.

In the army of Jesus every true hearted warrior is a victor. Final triumph is assured.

It is not part of "Godly Sorrow" to let our sighs be heard. If we must sigh, let it be done in secret.

The two fundamental principles of the Christian religion are love and sacrifice; the latter being the means of its manifestation. One person may love another, but the only manner in which it can be made known is by sacrifice.

Consecrated men and women for mission work amongst the heathen at home and abroad are in great demand. Let all such count the cost and then go forward in the grace and strength of the living God.

A cordial for spiritual weakness will be found in Psalms xlvi. and Hebrews xii. 3. An excellent remedy for the too common complaint of "doubts and fears" is given in John xix. -20.

A forsaken closet is the certain index of a low spiritual condition. It lies in the path to moral ruin and shipwreck of faith, service, and conscience. A man of prayer is usually a man of power.

The Bible is an incomparable treasure consisting of sixty-separate books. It reveals God, unfolds the way of life, discloses the destiny of man, and rolls back the curtain of eternity. It is a grand old book is it not?

Earnestly seek the salvation of every member of your household. Charity begins at home, but should not end there. Your nearest have the first claim (Mark v. 19). Will yours be an unbroken circle in that day?

The church was the witness of grace (Acts ii.); she will be the display of glory (Revelations xxi.). What is she now but a spectacle of disorder and ruin? The Spirit and the Word abide, so in this strength we go on.

Collected by R. K. and W. S.