

T H E
YOUNG BELIEVER:

**HIS PORTION, HIS PATH, AND
HIS PROSPECT.**

**"Love not the world, neither the things that are in the world:
if any man love the world, the love of the Father
is not in him,"—1 *John* ii. 15.**

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The young Believer 1 (1879)

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TO YOUNG BELIEVERS.

DEAR YOUNG FRIENDS. — In writing a few lines on behalf of Him who loveth us, I trust you will forgive the plainness with which I may sometimes speak, in order to reach your hearts and consciences.

You are Christians, and know something of Christ; when you think of His love, each one can say, "I love Him who first loved me." And there are times at the Lord's table and elsewhere, when in an instant the soul is so filled with a sense of His presence, that the heart overflows, and praise ascends.

Our heart must always overflow when the Lord is its enjoyed portion, because the Lord is greater than our heart, it cannot contain Him, and the overflowing of the heart is praise. "We give thanks to the Lord."

But our lips are not the only channel through which praise must flow. "*Thanksgiving is good,*" as an old writer has said, "*but thanksgiving is better.*" Our Lord wants not alone our *lips*, but our *lives* for His praise. Has He got them? You know He is living *for us*, are we living *for Him*?

If young, we have parents, if older, we have masters who direct our daily occupations.

Is Christ the Master who directs our life? Are we guided by *His will*, or *our own*? In what you undertook last week, in the journey you went, in the way you spent your leisure time, whose will were you following?

When the age of twenty-one is attained, it is a very common thing to hear, "I am now my own master." In no case, however, is it *true*. For, if unconverted, we are led captive by the devil at his will (a captivity that does not cease at twenty-one); whereas, if saved, One is our Master, even Christ.

And yet how often in practice we say what we would by no means like to put in words. Our lives (not only lips) "are our own, who is lord over us?" "You are *not your own*; for ye are bought with a price . . . "with the precious blood of Christ," is the ringing answer from the word of God to all such thoughts.

And now, my dear young friends, what are you going to do with what remains of your life? Look back to the day when you first knew Christ as a Saviour, and trace your path of life up to the moment you read these pages. Whom have you served? Whose will have you done!

Well, you say, I did *that* for Christ, and I

did *that* for Christ. Thank God, so far. But setting aside isolated actions that can be recalled, I again ask what is the broad stamp on your life? Christ or yourself?

Beloved friends, I know there is not much in these few words—there is not even a word of new truth in these lines. But just let the above question carry you into God's presence, to get its answer *there*, and they will not have been written in vain. *Reality* is wanted; nay, more, *God must have it*.

And now I again ask, What are you going to do? Go on as before; trimming your course sometimes with the world and sometimes with Christ, according as you are in the company of Christians or unbelievers? Or will you give up the helm into His hands, who alone knows where the shallows and quicksands lie, and can keep you from making shipwreck of your faith.

Not all your friends, nor all the meetings you attend, nor all you read or hear can decide this question. *You must answer it yourself*.

We may not see all at once how the change will affect us; indeed, in many things the path outwardly will be the same, but to God and Christ the change will be all-important. To live to do *His will* instead of *my own*.

The value of the same action as done to

please Him, or done to please myself, is as the value of the Koh-i-nor to a bit of glass. The appearance may be similar, but *that is all*.

And are we, who have the truth, to be satisfied with appearances?

Beloved friends, be real, and seek, above all things, to live and act in God's presence, to weigh your actions in His balance, and not by the false weights current in the religious world.

May the Lord help us all by His Spirit, which He has given us, to answer the question. "*Whether, 'until He comes,' we live to do His will or our own—to please Christ or ourselves?*"

STORY OF A CONVERSION.



I HAD been a Christian for about ten years when the second conversion, of which this is the story, occurred; for I can as clearly speak of two conversions in my history, as I doubt not the apostles Andrew and James could speak of two in theirs—one when they believed in Christ as Messiah, and the other when He became their sole object on earth, detaching them moreover by His

express call, even from their daily occupation. Peter, indeed, could speak of a third conversion, expressly mentioned by the Lord as such: "When thou art converted, strengthen thy brethren," Luke xxii., 32.

But while these instances show that such cases are by no means rare, it is well to remember that when God does save a man, expressly as a pattern to them "which should hereafter believe in Him to life everlasting," he is so completely turned to God from everything at the outset, that we do not read of anything that could be regarded as a second conversion in the history of the apostle Paul. It should, however, be clearly understood what is meant by conversion. The Greek word is generally translated "to turn," or "turn about." In Matt. ix., 22, we read "But Jesus *turned* him about, and when he saw her, &c." In Matt. xii., 44, we find "*I will return* into my house." In both cases the word is the same as that translated "conversion."

Any definite turning *to God* is a conversion *to God*. People may turn to other things; we often hear of a conversion to politics, or to some school of medicine; with these, however, we need not concern ourselves now, as the only conversion I have to speak of is "*to God.*"

When first we believe we are *converted*, as we read of the Thessalonians, "they turned to God from idols to serve the living and true God." But this may only be a turning from some one thing, as in their case, "*from idols*," which might still leave room for a turning from the world, or a turning from self.

It must be plainly understood that conversion in no way always implies salvation, which can only be *once*, and is *for ever*, whereas a conversion (as we have seen) may occur several times in a Christian's life."

This, indeed, I clearly apprehended in my own case, having been saved as I have said, ten years before the conversion of which I now write, and during the whole of that time being perfectly clear as to eternal life.

I had always enjoyed sound gospel teaching, and was also rightly taught what a Christian should be, although I had never grasped the *power*. I used to attend the meetings regularly on the Lord's day, and I helped also a little in working amongst the young. I also went to one meeting in the week, feeling it was not right to do less. Under the plea, however, of necessary bodily exercise I mixed largely with the world in sports and amusements. In travelling I desired to see as much of the world as possible;—in short, although

I recognized the claims of God *over part of my time*, I lived the rest to please myself.

Not that I ran to any excess ; on the contrary, in every respect my life was very regular and steady. It is of principles I now speak, and my principle was to please myself as far as possible, without violating what my conscience told me God required.

Of course I was not very happy. In this I am sure you, my reader, will bear me out if you are trying to trim with the world and *draw the line*, so as to include as much of it as possible.

The very fact of marking out a boundary between myself and the world short of that formed by the cross and grave of Christ shows that we are not of one mind with God in the matter, and are therefore out of communion with Him on this subject, and no soul can be happy where it is out of communion.

In this way, therefore, I went on drawing my own lines of demarcation, which included those pleasures that I most loved, while rigorously excluding those I did not so much care for, or had a bad conscience about, which lines were necessarily always shifting and uncertain, not being established by God's Word ; and as I had a good many Christian companions, each with lines of their own drawing, and which

often did not coincide with mine, the question continually arose, "Is this right?" or "Is that wrong?"

But the Lord had a better course for me than always steering as near as possible to the rocks and shoals which I loved, although I knew the danger I ran if I struck upon them.

It was in the autumn of 187- I left home for a month's pleasure tour. The programme was a delightful one to me, and just suited my tastes, being mainly by water. One of my companions was a child of God, the other not.

At first everything went well, our plans prospered, the weather was fine, the scenery magnificent.

But after a few days things suddenly took a turn. We suffered shipwreck, and after being nearly drowned, were compelled to give up the water and travel by land.

All this spoke to my conscience, which was by no means completely at its ease, for none of my boundary lines between what was right for a Christian and what was wrong, had really satisfied it; but of one thing I was glad; by going on foot instead of by water I found we should be able to include in our route a town I had longed wished to visit, in order to see a Christian who lived there, and of whose con-

sistent and happy life I had very often heard. Fortunately the town was in the midst of beautiful scenery, so I was enabled to change our route without disclosing what was in my heart. After some unpleasant adventures we reached the town about 7 o'clock one evening. On leaving our hotel after dinner I went to the meeting-room and found that a lecture was being given by the very man I had come to see.

I cannot remember a word of that address. I had attended meetings and lectures from my infancy. God was now going to work in my soul by other means.

I was not unknown by name to the lecturer, and was, with my friends, invited to supper.

Somehow I listened that night with wonderful interest to what I heard of the Lord's work, in which he was so happily engaged; and as I looked at his face, I felt that he at least had found a source of pleasure in serving his Master to which I was still a stranger. What struck me, too, was not so much the work he spoke of as the manner in which it seemed to flow from a real love to Christ, so that even I felt it must be a very happy life to lead.

At a late hour we left, promising to breakfast with our new friend in the morning. We

had to tell him something of our plans, although I must say I felt somewhat ashamed at laying my tour of pleasure by the side of his work for the Lord. I thought a good deal that night about the different paths he and I were pursuing, both children of God.

In the morning, after breakfast, he brought out a map and showed us our way to a neighbouring lake of great beauty, which we had arranged to reach by boat, and he bid us good-bye; but with a sad look at me, that went to my heart, for I saw he pitied me.

I let my companions row while I steered. All at once, when about half way to the lake, the *truth* flashed upon me, and I saw I was the *slave of self* instead of being *Christ's free-man* and His servant. I saw I was being dragged about, for its own pleasure, by the wretched self that God had condemned, and I felt it was not I. I had different tastes. I longed to serve Christ, and as the sense of His love to me, and His forbearance all the long years I had known Him, filled my heart, I felt I was in an intolerable bondage I would endure no longer.

I felt I had a right to be free. Christ had died to set me free, and yet here was I working like a galley slave to please myself. What made me see it so clearly was that I had just

left a *free man*. He, at any rate, was not toiling at the old oar. He was under a new master, and was free from the tyranny of the old.

A slave will endure a great deal of bondage if he is not brought face to face with freedom; but if he is in the company of a free man, his soul must indeed be dead if he does not long to lose his fetters. My mind at any rate was made up. I would not endure it another day.

The time past of my life was indeed more than sufficient to have lived in the flesh, to have wrought my own will, and Christ having suffered for me in the flesh, I armed myself with the same mind, no longer to live in the flesh, after the desires of men, but according to the will of God. It was from myself I now turned (that I had served so faithfully) to Christ; from doing my own will to a desire to do His.

I sat in the boat with all this passing in my mind, and said nothing; but I prayed to the Lord to make this conversion a very real one, and to enable me from that day to do *His will*, and not my own.

At last I began to think how to get out of my tour, as I longed to spend some days where I was to see more of my friend, who, not by his words, but simply by the force of *living for*

Him who died for him, had been the means of this my second conversion; and the Lord opened the way in a remarkable manner. My unconverted companion began talking about the tour, and how tired he was of walking. I proposed to stay a few days where we were, while he paid a visit to some friends he had near, to which he assented.

By this time we reached the lake, but I must confess its beauties are almost forgotten in the remembrance of the beauty I saw in the path of Christ.

On our return my companion went on his way, while we who were Christians went up to see my friend again. He was surprised at the sudden change in our plans, but on hearing we were staying in the town insisted on our making his house our home.

This we did, and what I *saw* in his life fully confirmed me in my discovery, that *to please one's self is slavery, and that the only liberty and happiness for a Christian is to do the will of God.*

This then is the simple story of my second conversion from the principle of serving self to serving Christ; for although in many respects I did the same things, by God's grace it was in measure through the influence of a new principle, and it is *this* that is of all im-

portance in God's sight. *What we do* is of course a serious question, but *why we do it* is a far deeper one, both to God and ourselves.

I have hesitated for many years to record these experiences, feeling how feebly they presented the great truth of deliverance from self, and knowing how still more feebly I have carried it out. But seeing in Scripture how often a personal testimony is given, I look to the Lord, that he may use this narrative to the full deliverance of any of my readers who may still be seeking to serve two masters.

“For the love of Christ constraineth us; because we thus judge that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again.” 2 Cor., v., 14, 15.

THE BASKET.

EXHORTATIONS.—The Scripture always sets before me *what I am*, before it speaks of what I *ought to be*.

QUICKENING AND SEALING.—In Scripture it is always *sinner*s that are quickened, and *believer*s that are sealed.

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NOTES FOR YOUNG BIBLE STUDENTS.

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INTRODUCTION.—“An apostle” (i.1) one sent, i.1-15 “unto whom now I send thee” (Acts xxvi., 17); “separated,” *separate me Barnabas and Paul for the work* (Acts xiii., 2) —“The Gospel” (1) “of God,” (2) “of the grace of God,” Acts. xx., 24, (3) “of his Son,” Rom. i., 9, (4) “of Christ,” Rom. xvii., 19, (5) “of the glory of Christ” (lit), 2 Cor. iv., 4, (6) “of peace,” Rom. x., 15, (7) “of your salvation,” Eph. i., 13. 3.—Observe this gospel is *about Christ*, not about me, although to be preached *to every creature*, Mark. xvi., 15. 2.—“obedience to the faith,” for the command see Acts. xvii., 30. 7.—“Grace and peace.” You will find these two connected in the Old Testament in Num. vi., 25, 26. “The Lord be gracious unto thee, the Lord give thee peace.” This is very beautiful; for the one who pronounced the words (Aaron) was a type

NOTES FOR YOUNG BIBLE STUDENTS. 17

of our Lord Jesus Christ, and he bore the children of Israel as the Lord bears us, on his breast (the place of love, assuring them of grace), and on his shoulders (the place of strength, assuring them of peace of heart through all the dangers of the journey). Here, however, the blessing is also connected with the source of all, "God our Father." 7.—not "called to be saints," but "called saints," or "saints by calling."

STATE OF THE WORLD BEFORE GOD, i·18-iii·20. This is a parenthesis, as i·16, 17 introduce the subject of this epistle (the gospel), which is taken up again in iii·21 the apostle turning aside to show the need of this gospel by a graphic picture of the state of the world at the time. (i·24, 26, 28) Notice in each verse "*God gave them up.*" i·30.—"Thought, word, and deed." "*Despiteful,*" *i.e.*, insolent in deeds; "*proud,*" *i.e.*, proud in thoughts; "*boasters,*" *i.e.*, boastful in words. ii·17.—Observe here he turns to the Jew; from the beginning of the chapter he has been addressing the heathen philosopher. iii·4.—"God forbid" (lit), "Far be the thought," the name of God is never thus used. iii·15-18.—Observe that the thought, tongue, lips, mouth, feet, head, and eyes are all wrong.

(*To be continued.*)

PETER'S SEVENFOLD FAILURE.

“ If a man love me, he will keep my *words*.”

THE MASTER'S WORDS.

THE SERVANT'S ACTS.

<p>Watch and pray. Mk. xiv. 31. } 1 {</p>	<p>He found them sleeping. Luke xxii. 45.</p>
<p>I say unto <i>you</i>, love your enemies, . . . pray for them which despitefully use you and persecute you. Matt. v. 44. } 2 {</p>	<p>One of them (Peter) smote the servant of the high priest and cut off his right ear. (50).</p>
<p>If any man serve me let him follow me. John xii. 26. <i>Thou</i> (Peter) canst not follow me now. John xiii. 36. } 3 {</p>	<p>And Peter followed afar off. (54).</p>
<p>They are not of the world, <i>even as I</i> am not of the world. John xvii. 16. } 4 {</p>	<p>Peter sat down amongst them. (54).</p>
<p>Whosoever shall deny me before men, him will I also deny before my Father. Matt. x. 33. } 5 {</p>	<p>He (Peter) denied him. (57).</p>
<p>Whosoever therefore shall be ashamed of me and of my words, . . . of him also shall the son of man be ashamed. Mk. viii. 38. } 6 {</p>	<p>And another saw him, and said, thou art also of them. And Peter said, Man, I am not. (58.)</p>
<p>Swear not at all. Matt. v. 31. } 7 {</p>	<p>And Peter said, Man, I know not what thou sayest! (60). And he began to curse and to swear. Mark. xiv. 71.</p>

The above list is a very sorrowful one, as are all histories of the failure of God's children; but surely it is for our instruction and warning it is recorded, and shews us very strikingly the immeasurable distance at which the chief of the twelve Apostles stood from the Lamb, "dumb before his shearers," *who opened not his mouth*. Deeply surely was this contrast marked and felt, for when Peter, by the Spirit, gives Christ as our example, he exclusively dwells upon the marvellous patience, the wonderful *dumbness* the *Master* displayed at the very time when the *servant* failed so conspicuously.

THE MASTER.

He did no sin, neither was guile found in *His* mouth.

When *He* was reviled, reviled not again.

When *He* suffered *He* threatened not, but committed Himself to *Him* that judgeth righteously.

It is worthy of notice, in the seven instances recorded of Peter's failure, how extremely gradual they are. Not at one step does the Apostle, who, in the 33rd verse, is ready to follow his Lord to prison and to death, become a denier and a blasphemmer even at the very sight of his trial.

THE SERVANT.

Peter denied *Him*.

Peter began to curse and to swear.

Peter smote the servant of the high priest, and cut off his right ear.

Nor do our lives, as a rule, present such violent contrasts as being hot one day, and cold the next. All the various stages of lukewarmness must be passed through, and it is the very insidiousness of the manner the enemy proceeds that makes him so dangerous, and especially in the way in which he allows *the feet* to remain in the right path, until by working in *the heart*, and getting it detached from Christ, and in his power, he has prepared the way for a total downfall.

The manner in which Peter successively succumbs to the flesh, the world, and the devil is very remarkable, and also the exact way in which his action is the reverse of that of the righteous man, as recorded in Psalm 1st. I have roughly tabulated them for clearness.

Peter asleep.	Carnal ease	The flesh.	PSALM I.
Peter using the sword.	and carnal energy.		The <i>counsel</i> of the ungodly.
Peter following afar off, sitting down among them.	Fellowship with the world.	The world.	The <i>way</i> of sinners.
Peter's triple denial, oath, and curses.	He is a liar from the beginning.	The devil.	The <i>seat</i> of the scornful.

Let us look at these steps a little more closely. It is evident that they all sprang from what is recorded in verse 33, where the Apostle's overweening self-confidence was undoubtedly the root that produced such bitter

fruit. The flesh in Peter was determined to overcome every obstacle and difficulty in the path, and, doubtless, had difficulty or danger been the first thing it met, there was an energy that might have conquered them.

But the enemy of souls has not been seducing them for 4,000 years without knowing better than to attack them on the side they expect. He always takes them *in rear*. It was not thus by difficulties, but by ease that Peter was overcome. After receiving the Lord's direct command to "watch and pray" lest he should enter into temptation (for His Lord was not ignorant of the enemy's device, however much His servant may have been), *he slept*; and although Luke adds "for sorrow," and Matthew that "their eyes were heavy," the means by which Peter was kept from communion with the Lord in no way altered the sad fact, or averted the fatal consequences, for this sleeping of Peter's does not speak to us of "taking rest in sleep," but of a very general way in which Satan commences his attacks.

To be forewarned is to be forearmed. When Peter was asleep he was out of communion with his Lord, who looked for comforters, but found none. Having chosen out of the twelve, Peter, James, and John, as companions in His midnight agony, He finds them in heart

and soul as insensible then to His *griefs* as they had been a few hours before to His *joys* ("If ye loved me, ye would rejoice, because I said I go unto the Father," John xiv., 28).

The first thing Satan does is to get our *hearts out of communion*. Until he succeeds in this he is powerless against us. Now how far are we in communion with Christ? Is it too much to say that it is not an uncommon thing for many to go on for days and weeks, and even longer periods, out of communion. Communion only exists where the soul is consciously happy in the love of Christ.

Review the past week, beloved reader, and consider how many seasons you have known when you were really awake with Christ.

Ask yourself the question boldly and searchingly, if you would be saved from the shame of Peter's fall, Am I asleep, or awake?

It is astonishing how much of our lives are spent in spiritual sleep—a state which leaves us as weak as water, and a thorough prey to Satan's wiles.

You may go to meetings of every sort, you may read the Bible, you may "say your prayers," and yet the soul be asleep all the time. And, after a while, we get quite accustomed to this state—of being out of communion with Christ, and our hearts are cold and dead,

though still outwardly going on with Him. The other disciples doubtless thought because Peter, James, and John were outwardly with Christ, that they were sharers of His sorrow. But the Lord knew the truth, and in His grace, awoke them.

Will you let Him do the same for you? *He* never slumbers. *His heart* ever waketh, and is ready to make itself known to you. Before we pass on, let this point be settled. Is your soul awake or sleeping?

Don't look at those around, for I doubt not you can point out many sleepers, who, by their company, keep you in countenance, but let us judge ourselves and exercise our hearts as to this,—real communion with Christ *daily*.

Business, &c., of course must be attended to, and we cannot do two things at once, but *at least daily* let the heart consciously know the presence of Christ, remembering that *sleep is the first step in Satan's path*, who has no power over the soul that is in communion.

(To be continued).

THE BIBLE CLASS.

Q.—I have been recently converted, and want to know what I can do to please Christ at school?

A.—*Everything*. Christ does not so much

call you to do something new and special, but to do all the old things from a new motive—all that you did before to please yourself or your instructors, now do to please Him. You may also be able to do some little service for Christ, such as speaking a word to any that do not know Him, or writing about him to your brothers or sisters. But this is only occasional, you cannot be always speaking or writing, but you can always be *manifesting Christ*. In all your actions try and show *what Christ is*, not *what you are*. *His* meekness, not *your* pride, *His* patience, not *your* impatience; *His* love, not *your* selfishness—that thus “the life also of Jesus may be *made manifest* in your body.” (2 Cor. iv. 10).

Q.—“Is it true that we are ‘*adopted*’ sons? Are we not sons *by birth*? And is not birth more than adoption?”

A.—“To them gave he power to become the *children* (literally) of God, even to them that believe on his name, *which were born*” (John i., 12, 13). “That we might receive the *adoption of sons*” (Gal. iv., 5). These and many other texts show that we are *children by birth*, and also *sons by adoption*. To be born again is to become a child of God, and this was known in measure before Christ died; not so the adoption, or

spirit of sonship, which is the result of the death and resurrection of Christ, and is a distinctive Christian privilege, whereby we cry, "Abba Father." *Sonship* is in distinction to being a servant, from which, *although a child*, the Jew differed nothing. (Read carefully Gal. iii., 24—iv., 7).

TO THOSE IN BUSINESS.



ONE great difference between *serv*ing Christ and *manifesting* Him is that the former is necessarily intermittent, the latter continuous.

Especially is this true of those in business, whose opportunities of service are but few.

During the hours of work I need hardly say that direct service to the Lord cannot find much place, the truest service to Him then being to work for our earthly master faithfully and well, to remember that the time we are in business is his and not ours. The "righteous Lord *loveth* righteousness," and nothing pleases Him better than to see His child humbly, faithfully, steadily, and conscientiously giving all his energies during his

master's time to carrying out his wishes and furthering his interests.

“Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's,” is a word as true of *time* as of *money*, and that perfectly maintains the balance between what we owe to our earthly and heavenly masters.

None are more quick to perceive the value of a truly faithful servant than worldly men, and although in a consistent Christian they do not find that push and dash, and what, alas, is often called for, “*business*” deviations from the truth, they look for, and ought to find, a thorough hearty service, and a strict integrity.

Let us remember that we cannot think of, speak of, or do *two things at a time*. If I am posting a ledger, or casting up an account, I cannot at the same time be pondering the last address I heard, or thinking over some favourite Scripture. If I do, most likely my ledger will be wrongly posted, and my account wrongly added.

I am sure we all need to remember this, lest we bring reproach upon the name of Christ. We cannot do many things in business that others can, and we are therefore bound in common uprightness to devote our whole business time the more strictly to what we

are engaged in ; and if there be a spare quarter of an hour, rather give it our master than use it ourselves, that our service to him may be as God's grace ever is to us, " Good measure, pressed down, shaken together, and running over."

Another matter of much importance is always to come to our work, especially at the beginning of the week, with all our faculties in good order.

Surely it is no little disgrace to the Lord if we are found, like so many others, fit for little or nothing for the first three or four hours we come to business ; and although we may be worn out with working hard and late for the Lord, while our companions are exhausted with dissipation, the difference of the *cause* does not excuse the sameness of the *effect* in our master's eyes, or hold us blameless before God.

It cannot of course be supposed for a moment that working for the Lord, however hard, can have any such injurious effect upon the body as is brought on by dissipation ; but those who have tried it will bear witness that it is impossible to bring the energies and faculties into the full use that is required by business in the present day, unless the body and mind have had sufficient rest.

In this, as in everything else, if the heart is right with the Lord we shall not go far wrong, either on the one hand, of selfishly using for ourselves the hours of leisure instead of rendering them as a thank offering to the Lord, or on the other, of overstepping the right limit, and bringing the precious name of Christ into dishonour through failing in our engagements with our earthly masters.

I would seek to write tenderly and carefully on this subject, for I know how great the harvest is, and how few the labourers; how near the Lord's coming, and how infinite the value of one precious soul; and yet there is one thing that is more precious than all beside, and that is the precious name of Jesus.

While thankfully owning, therefore, that many hours on the Lord's day can be fairly devoted to His service, even by those regularly employed in business, we must remember that we have to present ourselves fresh and ready for work at a certain time the next morning, and our labours must therefore cease at such an hour the night before as will ensure that our "good" on the Lord's day will not be "evil spoken of" on the Monday.

(To be continued).

THE WORLD.



THE following is a full description, gathered from the New Testament, of the world, and the Christian's relationship to it, and it is a deeply solemn and interesting question for each one of us, "How far our lives answer to it?"

If we compare the 6th chapters of Galatians, Romans, and Ephesians, we see what is our position towards our three great enemies—the world, the flesh, and the devil. The difference in each case is important; for while in Ephesians we *fight* the Devil, in Romans we do not fight the flesh (sin), but *reckon it dead*; but in Galatians we neither fight, nor reckon dead, but by the Cross of Christ "the world is *crucified* unto me, and I unto the world." The devil is not dead to me, nor I to the devil; the flesh is to be reckoned dead, but being still in me, is not actually so; but the world which is around me is absolutely *crucified to me*. I have completely broken with it in the Cross of Christ, and not only have I done with it, but it has done with me. Many

find it hard practically even to give up the world, but it is still harder to be content to know *it has given me up*. The power for this is the knowledge of the Cross of Christ. At the solemn hour when Jesus hung on Calvary, the whole world, religious (*"and it was written in Hebrew"*), learned (*"and Greek"*), powerful (*"and Latin"*), ranged itself with its Prince on one side, while the hidden band of believers (with timid, though true hearts) were with their Lord and Master on the other. Nineteen centuries have elapsed, and the Cross of Christ still stands between the crucifiers (as religious, learned, powerful as ever) and the crucified (*"I am crucified with Christ"*), speaking to the one of life, of light, and of love; to the other of death, darkness, and wrath. Surely those who love the Crucified, to whom they owe their all, must shrink from mingling with the ranks of His enemies. *"Come out from among them, and be ye separate,"* counting it all joy to bear the world's frown, so that you have His smile.

Never was there a time when the world read so carefully the Epistle of Christ (*"Ye are the epistle of Christ"*); and if in it they fail to trace the same narrow separate path in which the Master trod, it is not to be wondered at if some miss the way, while others

doubt the genuineness of the epistle. Christians are increasingly being judged by their *likeness to Christ*, and less and less by their *profession*, and honest minds are perplexed in seeing those whose lips loudly proclaim their trust in the Crucified, following in their lives the fashions and pursuits of His crucifiers. Seek not to bridge the gulf, and still more to confuse the unbeliever by talking to him of the "*Christian world*." That such a phrase could find currency is a sad testimony to the unfaithfulness of the children of God. The Christian is *not* "of this world."

May every "young believer," while attentively reading what follows, solemnly consider how far it condemns their daily life:—

What the Christian IS in Relation to the World.

The Christian *is* crucified to the world, and the world unto Him, by the Cross of Christ (Gal. vi. 14); he *is* delivered from this present evil world (Gal. i. 4), according to the course of which he formerly walked (Eph. ii. 2). He *is not* regarded as alive in the world (Col. ii. 20), but *is not* of it even as Christ (Jno. xvii. 16), although he *is* sent into it, as his Master was (Jno. xvii. 18), and *is* its light (Mat. v. 14).

What the Christian is to BE and DO in Relation to the World.

He is not to be conformed to this world (Rom. xii. 2), of whom Satan is the god (2 Cor. iv. 4) and Prince (Jno. xii.31), but to keep himself unspotted from it (Jas. i. 27), because its friendship is enmity with God, so that if he will be "A FRIEND OF THE WORLD," he "IS AN ENEMY OF GOD" (Jas. iv. 4). He is, therefore, not to love it, nor *any of the things* that are in it (1 Jno. ii. 15), all of which are comprised in "the lust of the flesh, the lust of the eyes, and the pride of life," and which are emphatically "not of the Father" (1 Jno. ii. 16). He is to beware, therefore, of following the example of Demas, who forsook the right way, having loved this present world (2 Tim. iv. 10), but is as a stranger and pilgrim (1 Pet. ii. 11) to expect tribulation in it, but to be of good cheer, for Christ has overcome it (Jno xvi. 33).

Such is the Christian course, as laid down in the Chart of God's Word.

Shall we not seek to be more true to it "until He comes?"

DEATH AND LIFE.—The *death* of Christ *for* me is the ground of my righteousness before God, the *life* of Christ *in* me is the source of my practical righteousness.

CURRENT CHRISTIANITY.

AMONG those who call themselves Christians, there is a large class with whom some vague estimate of character makes up the whole idea of religion. A good Christian is understood to be one who pays his debts, loves his family, deals honourably with his neighbours, and carries himself amiably and respectably according to his station in society; without any reference to what he believes of the doctrines of Christianity, or whether he believes in Christ at all. The unbelieving poet's axiom is their favourite creed,—

'His can't be wrong whose life is in the right.'

But the creed is falser than the axiom. This is in the abstract true; for there is no rule of right but the revealed will of God—no example of right but the example of Christ; and he whose life is conformed to these, cannot indeed be wrong.

"This is the will of God, that ye believe in him whom he hath sent." To believe in Christ, and follow in His footsteps, we must be born anew and sanctified by the Holy Spirit—and this is to be a Christian indeed. But this is not the poet's meaning, nor the meaning of his unconscious

copyists. These all, unless they think it bad taste to name the name of Christ, or unless the enmity of the heart to the doctrines of the gospel is so great that they would exclude Christ from their religion altogether, profess to think the example of Jesus the only thing worthy of attention; the morality of the Bible the only thing of importance in it. To conform to these, they fancy themselves fully competent by virtue of some power given by God at their birth; or some grace imparted at baptism; or some act of amnesty, they scarce know what, by which the will is to be taken for the deed, and they who have not done well are to be accepted as having done their best.

If to persons of this large class we speak of faith, they tell us that works are better. If we speak of sin, they say, God is merciful, and their hearts are good. If we set Christ before them, they say it is better to be like Him than to talk so much about Him. The disciples of Christ, living by faith upon His name, meet with ungentle treatment at their hands; the longrepented sins of former days, the deeply mourned defectibility of present conduct, being esteemed sufficient evidence of hypocrisy. But if there be those, on the other hand, who "deny the Lord that bought them," and live without God in the world, they are defended on the ground that, being upright and conscientious men, we have nothing to do with what they *think*.

Nay, I have observed that even the word of God

meets with but partial acceptance at the hands of these moralists; they like none of it but the gospels, which they idly and falsely conceive to be the practical part of scripture. "Character, character!"—this is their cry; they will have nothing but character. It seems to them that professors of religion cannot be right, their conduct being so defective. Men of the world cannot be wrong, being so amiable and upright.

I am aware that amongst the number who thus suspend their religious opinions upon some indefinite notions of character, there are persons neither so light nor so careless, though perhaps not less mistaken, than those I have described. These are they who read the Bible with seriousness, who seek truth with a willing and desiring mind, do reverence to their own abstract idea of religion, and think that if they could see it exemplified, they should love it and bow down before it. But because they have formed their *beau ideal* of a Christian from some fancy of their own, rather than from the Word of God, they are baffled and puzzled by what they see. In the people of this world they frequently perceive a dignified uprightness, a polished amiability, very strikingly contrasted with the rugged humours and defective conduct of some of the children of God.

Could their heart be unclosed, and the springs and motives of action be brought to the test of scripture, there would be little difficulty, I believe,

in deciding which of them approaches nearest to our great Example. But the exterior only is perceived, and this is measured by "the measure of a man," and not of God; and the honest inquirer after Christian character, still persuading himself he shall love it when he finds it, either takes that for it which is not it, and does homage to a counterfeit; or, failing to recognise the reality, when he finds it, learns to doubt if it has existence anywhere.

Some part of the difficulty that opposes their acceptance of a profession so little borne out by the character of the professors, may perhaps be removed if they can be shown that, however beautiful appears the character of the upright and amiable of this world, it bears not the slightest resemblance to the character of Him, to be conformed to whose likeness we were redeemed, while in the rude, the indistinct, the unformed lines sketched in the bosom of the weakest believer, there are some traces of what will be a likeness, though as yet indistinct and unattractive.—*An extract.*

THE TWO CREATIONS.—Of the six days of the old creation we already have the antitype in the new, of the light of the first day, the lightbearers (Phil. ii. 15, Rev. xxii. 16) of the fourth, and the Man and his bride of the sixth. We yet await in patience—the new heavens of the second day, the new earth of the third, and the redeemed creation of the fifth (Rom. viii. 22).

FOR YOUNG MEN ONLY.

“I have a message from God unto Thee.”—Judges iii. 20.

“War a good warfare, holding faith and a *good conscience*. . . . Exercise thyself unto godliness, for bodily exercise profiteth for a little time (marg.); but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. . . . Be thou an example of the believers, in word, in conversation in purity *give attendance to reading* meditate upon these things *keep thyself pure*. . . . They that will be rich fall into many foolish and hurtful lusts but thou flee these things, and follow after righteousness, godliness, faith, love, patience, meekness avoiding profane and vain babblings, and oppositions of science, falsely so called. . . . *Flee also youthful lusts.*” — 1 Tim. i. 18, 19—iv. 7, 8, 12, 13, 15—v. 22—vi. 9, 11, 20—2 Tim. ii. 22.



WE greatly need in this day to study such Scriptures as the above, telling us of the practical holiness God requires from us as His children. Let us consider for a moment one or two exhortations that are especially striking.

“*A good conscience.*” Have you got this priceless jewel in your possession? Have you any secret pursuits that will not bear the light? Would you like all your life to be known to your Christian friends? What about your leisure hours; have you a good conscience in the way you spend them? What about your business, or daily occupation; have you a good conscience in the way you conduct it? What about your friends; can you keep them all with a good conscience? What about your father or mother; have you a good conscience in the way you treat them? What about your master or employer; have you a good conscience as regards him? Beware, beloved reader, of making shipwreck of the faith. Seek always to have a conscience *void of offence* toward God and all men.

“*Exercise thyself unto godliness*” is the next exhortation. This is the exercise that is to be preferred to mere bodily development. To a certain extent the latter is necessary for a young man, and is not condemned by the apostle, as in this case the margin is the better reading (for the apostle does not say it “*profits little,*” but is “*profitable for a short time*”—*i.e.*, only for this life). But the extent to which this, in various forms, is made by many young men the absorbing pursuit of their life,

for the sake of which, study, business, and home duties are thrown on one side, is to be carefully guarded against by the young believer.

For him, while duly caring for the exercise and development of the body, the chief exercise is to be "*unto godliness*" — i.e., exercising the spiritual life rather than the natural; for while the development of the former is only for time, that of the latter is for eternity. Consider for a moment how many young believers you know, who, while their bodily growth and development is like that of King Saul of old, are dwarfs in spiritual stature when compared with many a poor consumptive girl or helpless cripple.

Seek then the development of the divine life by healthy, steady work for the Lord, by sound wholesome food, gathered from His Word; that your Christianity be not effeminate, but vigorous, strong, hardy, and able to stand against the rough winds and waves of a godless world. Make this *an object in life*, to "exercise yourself unto godliness."

"*Give attendance to reading,*" and "*meditate.*" This is a great secret of spiritual strength. All the athletics in the world will not produce an athlete unless there be abundance of the best of food from which to form the sinews

and muscles. It is greatly to be feared that many young men who are believers hardly take enough spiritual food to keep a child alive. They stint their souls dreadfully; a verse or two a day, and sometimes not even that is the allowance given. No wonder their Christianity is of a most sickly and decrepit type. Beloved young reader, see to this. "*Give attendance to reading.*"

"*Keep thyself pure*" is what next strikes us; and oh! what a needful word. In a day, when amongst young men, impure conversation is rather the rule than the exception,—when anecdotes of the foulest description are told without a blush, and Satan seems to have enlisted a mighty army of young men to carry on the dreadful work of moral corruption; beware, oh! beware, by word, look, or deed, of lending yourself to his degrading service.

Is such an exhortation uncalled for? On the contrary, it is greatly needed. Are there not many who hold their heads high in Christian circles, and yet who greatly need this word? Seek, then, beloved reader, to flee as you would from a viper from impure conversation or society. Let your presence be felt as a rebuke to all loose behaviour. Let your Christianity carry moral weight with it, that foul deeds and words may shrink into the

darkness to which they belong before the one who is "*in the light.*" Beware of even lending your ear to an impure word. Guard against the thin end of Satan's fatal wedge.

"*Avoiding profane and vain babblings, and oppositions of science, falsely so called.*" What a weighty and necessary word. Observe: do not consider them, do not dwell upon them, do not examine them, *avoid them.* Oh, what worlds of sorrow would many have been spared had they followed the apostle's words. But no. Young men are strong and self-confident, and they will needs undertake to overcome, in their own strength, and by their wisdom and their skill in argument, the trained emissaries of the Prince of Darkness. What wonder if they are overthrown, and carry their scars to their dying day.

Trifle not, tamper not, with what you know to be error. You have the truth, and no lie is of the truth. You are not called upon to examine the details of the countless emanations of man's mind, that like the noxious vapours of some malarious swamp, blight and destroy all beneath their influence. You have but to hold fast "*the faith,*" and unhesitatingly reject everything that will not stand the test of your unerring standard—the Word of God.

Be guided, therefore, henceforth by God's

wisdom rather than by your own, and instead of discussing and investigating heresies, "*avoid them,*" even if they take (as now) a scientific form; for the voice that here speaks, from the first century, especially points out this peculiar danger of the nineteenth.

"*Flee also youthful lusts!*" A most solemn and comprehensive warning. Observe the word here. It does not say indulge moderately in them, but *flee them*. Do you flee them in every shape and form? Take one or two of the more prominent. "Swear not at all." It is now the universal and recognized custom of most young men of the world openly and continuously to break this command. "*Flee this,*" and let your communication be, "Yea, yea," or "Nay, nay," not "*by*" anything at all. Discountenance altogether this besetting sin. "*Be an example*" in this.

Drinking is another fearfully common vice. Whenever a young man begins this fatal sin, it is as sure a sign of entering the devil's army, as the acceptance of a shilling is of becoming a soldier of the Queen. *Flee this*. Often has it been a pain to see young Christians, while not openly exposing themselves, drinking wine and spirits for their own gratification, or *to do as others do*. How far Timothy was

from this is seen in 1 Tim. v. 23, where his abstemiousness is pointed out, and he has to be exhorted to use a little wine for his bodily health. Surely we ought to be more watchful in this, and especially "*flee*" and avoid countenancing this deadly youthful lust.

Another widespread vice, leading to dishonesty, deceit, and ruin, is that of gambling. Christians, not thrown much in contact with the busy scene in which young men move, may wonder that I feel it necessary to allude to such gross sins as these. But those to whom I write know all about it, and can bear witness to the fearful extent to which gambling is carried; not only openly, but under the insidious form of speculating and overtrading, a word that comprehends all the various ways (such as borrowing, bill drawing, and renewing) by which a business is kept afloat on little or no capital, only in nine cases out of ten to result in bankruptcy and moral ruin. The child of God, in all these things, being guided by Divine light, has no excuse for falling into "the snare of the fowler." He knows they are but specious varieties of gambling; one of the most fatal of those lusts he is here warned "to flee."

I trust, dear reader, you are not tired of all these warnings. If none of them are needed,

thank God for His grace in having kept you. But I fear there are few young men that read this paper but will feel their conscience pricking them for failing in some one or other of the points we have touched upon. *Beware of silencing your conscience.* If any secret sin or failure is thus brought home to you, take it into God's presence, and there and thenceforth lay it aside, and utterly discontinue it in the power of the Spirit of God that dwells in you. May the Lord give each one of us thus to cultivate as precious in his sight, practical righteousness and purity in all our ways.

THE BASKET.

SELF-WILL.—The breaking of the will is a great means of opening the understanding.

ARMOUR.—Against Satan we are armed with a *sword* and *fight* (Eph. vi.); against self we are armed with a *mind* (1 Peter iv.), and *reckon* (Rom. vi.).

THE PENTATEUCH.—Genesis gives us the election, Exodus the redemption, Leviticus the worship, Numbers the walk, and Deuteronomy the moral government, of the people of God.

DEVOTEDNESS.—In all true devotedness Christ is the *first* and governing object; next, "his own which are in the world," and then our fellow-men. First their souls, then their bodies, and every want they are in.

NOTES FOR YOUNG BIBLE STUDENTS.

ROMANS, i. 16, 17, AND iii. 21—v. 11.

1.—DOCTRINAL (<i>continued</i>)	i.—viii.
III.—SINS DEALT WITH—i. 16, 17, and iii. 21—v. 11	
A.—PROPITIATION	iii. 21-31
B.—SUBSTITUTION	iv.
<i>a.</i> Blessing by Faith, Abraham	iv. 1-5
<i>b.</i> " " " David	iv. 6-8
<i>c.</i> " Apart from Law	iv. 9-22
<i>d.</i> " Applied to Us	iv. 23-25
C.—SUMMING UP.	v. 1-11
<i>a.</i> Normal Christian Position	v. 1, 2
<i>b.</i> Blessings in Trial	v. 3-5
<i>c.</i> Work of Christ for us	v. 6-11

PROPITIATION, i. 16, 17: "the power of God," "the
iii. 21-31. righteousness of God," this is what
the Gospel *is*, the law (*if kept*) would have been
the *strength of man* and the *righteousness of man*—
"from faith to faith," i.e., on the principle of *faith*,
not of *law*, to "every man that *believeth*."

iii. 22.—"No difference," *for all have sinned*; x.
12, "No difference, *for the same Lord over all is rich
unto all that call upon him*."

iii. 22.—"Unto all, and upon all, &c.; towards
all in its aspect, but only received by "them that
believe."

iii. 23.—"Come short of the glory of God;"
v. 2, "rejoice in hope of the glory of God." The
righteousness of God received by the sinner through
the death and resurrection of Christ, brought out
between these two passages as the cause of their
mighty contrast.

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iii. 25.—“For the *remission* of sins that are past,” or for the *passing by* the sins that were previous (i.e., to the cross). The word used is not remission or forgiveness, but a passing by, or putting on one side,—not a putting away, which nothing but the blood of Christ could do. The cross thus vindicates God’s character in righteousness for all the sins of Old Testament saints that had been passed by, in order that they might go to heaven, and also shows God’s righteousness *now* (“at this time”) in justifying every sinner that believes in Jesus.

iii. 30.—“By faith,” i.e., not by law (the Jew); “through faith,” i.e., not through unbelief (the Gentile), see i. 17.

Chapter iii. 20, to the end, gives the Mercy-seat or propitiation as the righteous ground on which God can justify. Chapter iv. is rather the principle on which I receive this righteousness. It also brings in the resurrection, which is not named in chapter iii., as it is not so much the *ground* of God’s righteousness, as the *proof* of his satisfaction with the perfect work of Christ, thereby giving me peace in resting on it.

SUBSTITUTION, iv. 11, 12.—“The father,” “the father
iv. of circumcision.” The one to “all those that *believe*,” the other, to those “who also *walk* in the steps of that faith of our father Abraham.” The first is, therefore, true of every believer, the latter only of those that are *walking in a path of faith and separation*.

SUMMING-UP, v. 2.—Justified by faith; (9) by His
v. 1-11. blood; (iii. 24) by His grace, i.e., by the grace of God as the *source*, by the blood of Christ

NOTES FOR YOUNG BIBLE STUDENTS. 47

as the *means*, and by faith (the work of the Spirit) as the *power*.

v. 1, 2.—*Peace*, as to the past resting in Christ's work (see Psalm xxii.); *grace*, as to the present resting in Christ's love (see Psalm xxiii.); and *glory* for the future resting on Christ's glory (see Psalm xxiv.) Thus also, *faith* as to the past, *love* as to the present, and *hope* as to the future. "And now abideth these three, faith, hope, and love, but the greatest of these is love."

v. 5.—"The love of God" not named in chapters iii. or iv., because it is a question of justification, which there shows His righteousness rather than His love, although it is *His grace* that is the source of all—the Holy Ghost first named here, because God would have us resting in perfect peace on Christ's work *for us*, before He alludes to the Spirit's work *in us*, a most important point. By the confusion of these two, souls are deprived of peace for years in looking to the latter work (which will never be finished till we reach the glory), instead of to the former, which was finished on the cross.

v. 6-10.—Christ's death for the *ungodly*, justification for *sinner*s, reconciliation for *enemies* (see Psalm i. 1).

v. 11.—"Joy in God" higher than rejoicing in the *hope of His glory*.

v. 6.—In due time,—i.e., as soon as man was fully proved "without strength."

v. 5, 8.—God's love *in us*, and God's love *for us*.

(To be continued.)

BRIEF ANALYSIS OF THE FIRST
EPISTLE TO THE CORINTHIANS.

GENERAL SUBJECT—*The Order of an Assembly.*

I. INTRODUCTION	i. 1—9
2. SPECIAL REPROOFS	i.—vi.
I. FOR DIVISIONS	i. 10—17
II. AS TO HUMAN WISDOM	i. 18—iii. 23
A. It is set aside by the Cross	i. 18-25
B. and by their Calling	i. 26-31
C. and by the Apostle	ii. 1-5
D. Contrasted with Divine Wisdom	ii. 6-16
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PETER'S SEVENFOLD FAILURE.

(Continued.)

SPIRITUAL sleep is generally followed by the next step, and that is using the sword of the flesh, instead of the sword of the Spirit. You find Peter using the one here, and cutting off a man's ear, but you find the same Peter wielding the other, in Acts ii., and pricking three thousand men to the heart.

Such is the mighty difference between serving God in the flesh, or Spirit. Now the soul that is asleep often seeks thus to hide its real state by a display of religious zeal, but not according to God.

The flesh cannot serve God, *nor can any Christian who is out of communion.* A great appearance may be made. Peter was determined to show he was very wide awake, and that his sleep did him no harm; but all in vain.

Had his heart watched with his Lord, had his ear heard those wondrous words, "Nevertheless, not as I will, but as thou wilt;" had he, in short, apprehended how the Son had

taken the cup from His Father's hand, the sword would not have left its sheath. Are you, beloved reader, seeking to serve the Lord with fleshly zeal?

The energy may be great, the object good, there may be a fair show in the flesh—but there is nothing that will stand. The heart must be right and happy with the Lord before the sword of the Spirit can be wielded.

Scripture abounds with instances of fleshly zeal in God's service. The history of Saul furnishes two. One in 1 Sam. xiv. 39, when he would have put his own son Jonathan to death at the very time he was really fighting for the Lord, and the other (recorded in 2 Sam. xxi. 2), when seven of his sons had to be hanged as the result of his fleshly zeal in killing the Gibeonites contrary to God's mind, a very similar case to the one before us in our chapter.

Other instances abound, but I trust the reader feels the truth, that a soul out of communion must first be restored before it can serve the Lord, otherwise *open* exposure must follow *secret* failure.

And this, alas, was the case with Peter. Having vainly sought to conceal the distance his heart had got from Christ, he now follows *afar off*. The heart ever precedes the feet for good or evil. The heart of the prodigal son

strayed from his father before his feet, which followed "*not many days after.*"

Have any, who read these lines, reached the third sad step in a backsliding path? Once they were foremost among the disciples, once to be seen at every meeting, to be found in every good work, their faces bright, their hearts happy. But now the continued absence, the listless indifference, the unhappy face, all tell the tale that they are following *afar* off.

The fourth step treads so closely on the heels of the third, that we can hardly separate them. "Peter *sat down* among them." In our history they nearly always go together. *Far from Christ* generally means *near to the world*. "Following afar off" our Master generally implies "sitting down" with His enemies.

Has our conscience *no voice* as we read these words? Let me ask, beloved reader, are you "*sitting down*" when your Lord is standing? What a fearful picture. Surely the lip-denial that followed was hardly more morally degrading than this position of Christ's chief apostle, who, seated at his ease, was thus seeking to become as one of the betrayers and murderers of his Master, while He stood "dumb before his shearers." Is it not a fearful sight!

Are you seeking in any way to identify yourself with the world; in dress, in deportment,

in your business, or in your recreations? Are you anxious that the difference between you and a man of the world should not be too keenly marked? You do not like *to be singular* in standing up when they are sitting down; when with the world you do as the world does, and seek to excuse yourself to a condemning conscience, by saying, 'If you were peculiar, you would lose half your business,' or that you believe you often do good by joining in worldly amusements, or by the common phrase, "You don't see any harm in it," justifying yourself, maybe, by the oft misapplied expression of the apostle, "All things to all men." There might be no harm in a cold, tired man sitting and warming himself. But still, Peter's position was terribly wrong.

Beloved friends, we must test our position by Christ's. "*They are not of the world even as I.*" Let half your business go; leave all the good undone before you sit down with the world in order to do it. Be a disciple of a rejected Christ seven days of the week instead of one, and let men see and feel that He is the Lord and Master of your heart and life.

(To be continued).

A DANGEROUS STATE.—*Great activity without great communion.*

TO THOSE IN BUSINESS.

II.

HAVING seen in our last number that for those actively engaged in business, the opportunities of direct service to the Lord are but few, it is happy to know that there is a way in which we can *continually* glorify Him. *Manifesting Christ* involves no neglect of our master's work, interferes with no daily occupations, and finds as honourable and appropriate a sphere in the counting-house or wareroom, as in the family circle or Christian gathering.

The believer who manifests Christ in business life, makes Him known to many whom his active service could not reach: for hundreds, who never think of listening to any word spoken about the Lord, cannot but mark and own His graces when brought under their notice in daily life by the unobtrusive walk of a true disciple.

But do we fully understand what is meant by "manifesting Christ?" Having believed in Him, He has given us Eternal Life, which indeed is *Himself* ("Christ, who is our life.")

This life in us has an object outside ourselves, which is also Christ. So that Christ is *in us all*, as life, and is our *all*, as object, thus explaining Col. iii. 11. Just in proportion as the divine life in us is drawn out by its object, we become practically Christ-like, and so "manifest Him." If we study the first Epistle of John, we shall find eternal life displays itself in two ways, "light and love," or, in other words, as expressed in Christ (John i. 14), "grace and truth." Observe in passing that the Gospel of John is the unfolding of eternal life *in Christ*, the Epistle, the unfolding of the same life *in the believer*. The power to manifest it is by the Spirit, which dwelt in Christ and now dwells in us, so that the very fruits of the new life are spoken of in Galatians as the "Fruit of the Spirit" (Gal. v. 22).

How, then, can this light and love be made to flow out from our daily lives? By having Christ truly before us as our object, and not ourselves in any shape or form; by having our hearts filled with *His love*, and our conscience with *His light*, we can alone practically exhibit both, and obey the apostle's exhortation, "Walk in *love*," "Walk as children of *light*" (Eph. v. 2, 8). In business life *light* would show itself in honesty, strict integrity, truth, and practical righteousness, while *love*

would flow out in longsuffering, gentleness, goodness, meekness, and patience. No one can doubt that these qualities are greatly called for and valued even by worldly men. Surely it is our place to exhibit them.

Nothing so arrests a man's attention as when he unexpectedly finds (it may be in some trifling action) a man whose code of right and wrong is not framed on the accepted basis of "commercial morality," but who brings the light of the throne of God into the office or the shop; or, one who, instead of the natural impatience, the hasty temper, the sharp reply so often met with, displays the meekness and the gentleness that was in Christ. The very incidents of business life afford so many opportunities for the display of the treasure that is in the earthen vessel. It is the blowing of the north wind that causes the spices to flow out.

And now how far are we each thus manifesting Christ? Is every young believer so upright in the details of business, so gentle and patient in his manner as to render these few words unnecessary? Do we never hear of those, whom we know as true Christians, engaged in doubtful transactions, or giving way to a hasty temper?

(To be continued.)

THE PICTURE OF A LIFE.

HOW are you painting it? For the light of time or eternity, for God's eye or man's, for heaven, or for earth?

Some time ago, I stood before a masterpiece of Landseer's, representing a shaggy brown mountain pony, lying on the grass. I examined it closely, and it appeared nothing but a mass of the roughest daubs and washes. On retiring about twenty feet, the daubs and washes all disappeared, and the effect was perfect; the rough hair actually seemed to stand out from the pony's back, so lifelike was the picture. It is therefore most important to look at a painting from the right distance.

If I order a work from an artist, he must know whether it is a fine cabinet picture, that will bear the closest scrutiny, or a large painting for a gallery that is wanted. In the one case he will paint in every detail most carefully and minutely, in the other he will lay on his colours boldly and broadly, for effect from a distance.

Now for the application. We are each filling

in the canvas of our lives, and as soon as the picture is completed it will be passed in review before the judgment seat of Christ before it is hung in the courts above. By the light of that throne it will be examined closely, stroke by stroke, nothing will escape.

Many a Christian's life makes a very satisfactory picture before his fellow men, that will look, alas, sadly different on that great day before the throne.

Paul felt all this, and painted his picture for God, not for man. "We are made manifest unto God," "but with me it is a very small thing that I should be judged of you . . . but he that judgeth me is the Lord." Such words as these tell us of the light in which the artist worked, and the eye for which he painted.

A man must paint his picture in the light in which it is to be shown. If it is to be viewed by day, it must be painted by day; if by gas-light, it must be painted by night; and if our life picture is to be viewed by God, it must be painted *in the light of His presence*. Do we not all work too much in the light of man's day for present praise from one another?

If we live for man's approval we shall probably get it, and the applause and esteem we covet will be ours; but, remember those

solemn words, thrice repeated by the Lord when speaking of the Pharisees of old; "Verily I say unto you *they have their reward;*" and the sentence pronounced upon all who thus seek the praise of men, "Ye have no reward of your Father which is in heaven." (Matt. vi. 1, 2, 5, 16.)

Face the question, beloved reader. You must paint your picture for time or eternity; which then will you work for? Oh seek, as you cover the daily portion of your life's canvas, to lay on every stroke in the light of the coming judgment seat, or better still, let God guide the brush, and move and direct it as He will, for only as He works in you, "to will and to do of his good pleasure," will your life meet His approval.

Nothing but the work of God will suit the eye of God. Even in natural things man's most perfect work is full of flaws. None that have ever seen under the microscope the finest fabric that can be produced, compared with such an object as a butterfly's wing (where the very grains of dust are seen to be rows of the most beautiful minature feathers, each one hanging from a crystal peg), can ever forget the difference between the works of man and of God. Let one thing be understood, you may paint your picture to suit man's present,

night or God's eternal day, but *you cannot paint for both.*

One solemn thought remains. *We do not know the size of our canvas.* Yours may be nearly covered, and you know it not. Oh, seek then from this day to live and walk and work for the eye of God alone, that there may be at least some strokes that will stand the light of the judgment seat of Christ. The truly spiritual eye will discern your object, and approve of it, and your eternal reward will be sure.

What a time of surprise that day will be! A man's name may have been on the lips of thousands as he began painting his life picture for popularity. Discovering his mistake in time (it may be), he finished his life for the eye of God. What a picture that will be in heaven.—One half all daubs and colours that will not stand the light, and the other (unheard of by man) radiant with the beauty of Christ that will all be shown out there. Oh may this little paper wake up every reader to live for God and for eternity in *His fear* and for *His praise* alone.

Alone with Thee, O Master where
 The light of earthly glory dies;
 Misunderstood by all, I dare
 To do what thine own heart will prize.
 Such be my path through life down here,
 One long close lonely walk with Thee,
 Until past every doubt and fear
 Thy face in light above I see.

A CONVERSION.



GOOD instructions, as to the contents of the Bible, were mine at school. At seventeen I was under a John the Baptist ministry; but I never knew the Gospel till, at nineteen, I went abroad, full of the animal pleasures of a military life. I and my comrade spent a long and tiring day on the field of Waterloo, in June, 1824.

Arriving late at Lens, I soon went to my bedroom. It struck me, "I will say my prayers" (it was a habit of childhood, neglected in youth). I knelt down by my bedside, but found I had forgotten what to say. I looked up, as if trying to remember, when suddenly there came on my soul a something I had never known before. It was as if someone, Infinite and Almighty, knowing everything, full of the deepest, tenderest interest in myself, though utterly and entirely abhorring everything in, and connected with me, was making known to me that He pitied and loved myself. My eye saw no one, my ear heard no one; but I knew assuredly that the One whom I knew not, and never had met, had *met me*

for the first time, and made me know we were together.

There was a light no sense or faculty of my own human nature ever knew; there was a presence of what seemed Infinite in greatness, something altogether apart and supreme, and yet at the same time making itself known to me in a way that I, as a man, could thoroughly feel, and taste, and enjoy. The light made all light, Himself withal, but it did not destroy, for it was love itself; and I was loved individually by Him. The exquisite tenderness and fulness of that love appropriated me myself for Him, in whom it all was; while the light, from which it was inseparable in Him, discovered to me the contrast I had been to all that was light and love.

I wept for awhile on my knees, said nothing, and got into bed. The next morning's first thought was, "Get a Bible." I got one, and it was henceforward my handbook. My clergyman companion noticed this, and also the entire change of life and thought. We journeyed on together to Geneva, where there was an active persecution of the faithful going on; he went to Italy, and I found my own company—stayed with those who were suffering for Christ.

I could quite now, after fifty years' trial,

LETTER ON SERVICE.

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adapt to myself those few lines as descriptive of that night's experience :

“ Christ, the Father's rest eternal,
 Jesus, once looked down on me,
 Called me by my name external,
 And revealed Himself to me.
 With His whisper, light, life-giving
 Glowed in me, the dark and dead,
 Made me live, Himself receiving,
 Who once died for me, and bled.”

G. V. WIGRAM.

[The beloved writer of the above, after serving the Lord fifty-four years, fell asleep in Jesus on February 1, 1879.]

A LETTER ON SERVICE.

My dearest S——,

. . . . I have been out every day this week in full work, talking as well as walking, so that I have hopes that I may not be laid aside. You say that I always have work to do. Dear S——, *all that we do to the Lord, whether made effectual to others or not, is service, accounted so by Him, and bye-and-bye to be rewarded by Him in the kingdom. This is what we need to learn. I have found that I needed it. I had not learned that I was so the Lord's, as to have no right to myself.*

We are, or have been, so in the habit of using the expressions “consecrating our talents,” “de-

voting ourselves," "giving up ourselves," that we have forgotten God's right to us. We do not possess ourselves in any sense. We had forfeited all, and Christ redeemed us, but as we had sold ourselves and were the slaves, or servants of Satan, Christ purchased us, that we might be His servants (slaves) *absolutely His*.*

Therefore, whenever I do the least thing *to please myself*, right or wrong, I am sinning, for I am not *my own*. When I do anything because it is *His will* in obedience, it is service. Men may not so reckon it, the flesh in us may despise it, saints may say, "we do nothing," *Christ says*, "you serve *Me*."

If, in a large house, a servant is hired to attend only to one bell, she is paid for being *in her place*, attending for that bell to ring, all the day. Whilst she waits ready to attend it, she is a good servant, though she should do nothing else. She was hired for that one thing. The Lord calls us, not to run hither and thither, but to be at His bidding, whether for activity or inactivity.

We must learn this, I believe, before the Lord will much use us; and then we have to learn also, that we are not agents to act for Him, so much as instruments by which He acts; pipes, through which He waters. We must learn our nothingness in order that we may be simple, in no way occupied with ourselves, whether in success or failure. Our

* This truth only enhances the grace of Rom. xii. 1, 2, that can beseech us to yield our bodies, although we belong to God, body and soul.

work is to deliver our message, and we are rewarded for doing our work, the success is not ours to control; and when we learn our nothingness, that we are only the instruments which He takes up as and when He pleases, and for what He pleases, we shall be content to work on simply.

Perhaps you will say, "Of course."

But I assure you that to me all this is new. I have worked with some diligence, but now I see how much selfwill dictated. I was a willing self-dedicating agent.

When first I saw this, about Christmas, I was perplexed and sad at heart. "How should I ever know what *the Lord* would have me to do?" (*The Lord as Master.*) "How should I avoid running when not sent," &c. I appeared to have the stream of service at once cut off. I could not go back to old plans, and I could not see one step before me, but the Lord knew all, and when He had taught me the lesson (in a measure) He used me when I thought not of it, and shewed me that *life* in healthy action necessarily includes all service, and that all I had to do was to yield myself as one alive (in a new life which was *a gift*) and yield my members as instruments, &c. (Rom. vi.) and He would speak through me, act by me, in a word *use me*.

I cannot tell you how this has simplified everything, made me happy in strength or feebleness, writing or speaking. Fear of man, and desire of man's approbation is that which is judged as sin.

I used to desire to live to some purpose, to be of some use. Why? "Oh, for God's glory," I would have said. But now I see it was for self. I had not learned my nothingness now and to all eternity. I worked as an individual believer to be individualized to all eternity, not as *a part of Christ*. Dear S——, the Lord will fill the vessel, when He has prepared it, will use the tool when it knows itself to be one. Do not be discouraged, trust God and believe the love He has toward you.

Your fondly attached friend,

* * *

THE BIBLE CLASS.

Q.—I should feel deeply obliged if you would give an exposition of Heb. vi. 4-6; James ii. 17, 20, 26; and Phil. ii. 12. The first seems to crush all hopes for a backslider, and to prove that a soul, although once safe in Christ, may yet be taken from Him and lost; and James seems to contradict Eph. ii. 8, 9; and also Rom. iv. 5.

V. V. H.

A.—Heb. vi. 4-6, describes the whole circle of Christian privileges in contrast to the Jewish elements spoken of in verses 1 and 2, and proceeds

to show that if a Hebrew after tasting and being connected with all that Christ had brought in, returned to Judaism and gave all up, there was nothing further for him; he openly joined the crucifiers of Christ, (verse 6) and put Him to an open shame.

Observe that these people *never went beyond mere profession*; there is not a hint of their "being safe in Christ" or of having believed in Him. They were enlightened, they had *tasted* of the heavenly gift (the revelation of the grace of God)—of the good word of God of which they saw the preciousness (although not quickened by it, see Matt. xiii. 20), and the powers of the world to come (miracles which they had seen); but only to reject all; they were also outward participators (the force of the word used) of the Holy Ghost, not as life, but as a new power known and felt among all professing Christians. Thus no Christian privilege was wanting, but the enjoyment of them all does not imply life; *the simplest trust in Christ does*. This is seen in verse 18. God thus conclusively shewing in the same chapter that the greatest privileges and professions do not give life, but that the weakest faith does.

Moreover, although the apostle thus warns Hebrew apostates, he expressly (verse 9) excludes the Christians whom he was addressing, however ignorant, because (verse 10) their faith had shewn itself in fruit. And this brings us to James ii. 17, 20, 26. The key of this passage lies in the word

“say” (verse 14). Any one may “say” they have faith, but the proof to others, (not to myself, or to God, who knows the heart,) is in fruits. “Wherefore by their fruits ye shall know them.” (Matt. vii. 20). Faith without works is *dead*. Real living faith will always shew itself. Rom. iv. 5, speaks of justification by faith alone, because the subject of the chapter is how a man can be righteous *before God*. James gives the other side, the works of faith, because it is these that justify me *before man*. God can see my faith, man cannot; he, therefore, must judge by my works.

Eph. ii. 8, 9 shews that we are saved by the grace of God, not (*before Him*) on the ground of works, but of faith.

Phil. ii. 12, speaks of salvation as future, as also, Rom. xiii. 11; 1 Thes. v. 8, ; 2 Thes. ii 13; 2 Tim. ii. 10; Heb. ix. 28; and both the epistles of Peter, (excepting 1 Peter i. 9, where *soul salvation* is a present reality,) God works *in* me, what I work *out* with fear (godly fear) and trembling, and the one that has most of this fear and trembling of grieving God is the one who most knows His eternal and unchanging love. It were well if this godly fear and trembling were more generally felt amongst young believers; not the fear of being lost, which cannot exist in the heart of the one who rests in the word of God, (John x. &c.) but the fear of sinning against such infinite grace and such eternal love.

 AN EXTRACT.

. . . . GRAND launch yesterday. I was wished to go. Some christian friends of ours did, but I feel so utterly out of place. Am I right, or morbid? *Right*, I am persuaded.

I cannot go into the world, perhaps not any of us can (I believe not) unless *sent*; then we are protected, without serious pollution—What do you think? . . . I do not know that I can say that my position as raised and seated in the heavenly places, is a defined one in my soul. I want more conscious communion with a risen Lord, but I bless God I do feel in small measure a *complete* separation between the world and myself.

. . . . Some eight months since, my mother told me that she noticed how dull and mopish I looked. I told her I was quite the contrary—*most happy*. Her remark grieved me, it dishonoured God, so I put my *looks* into His hands, and asked that I might *look* to His glory, and ever since, people have gone out of their way, to say how they have marked the change, and I have continually to praise the Lord for His goodness. Only this morning Mrs. B. said, “You used to look so anxious, and now you look so placid.” Is it not beautiful to mark God in even these little ways?

SELF-DISPLACED.—What a deep and radical change in the whole moral being of a man when he ceases to be the centre of his own importance!

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BRIEF ANALYSIS OF THE EPISTLE TO THE GALATIANS.

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NOTES FOR YOUNG BIBLE STUDENTS.

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c. Is the law death?	vii. 13-16
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ABSTRACTEDLY, v.12 "For that all have sinned,"
 ADAM AND CHRIST, not that all have *sin* (though
 v. 12-21 of course this is true). What

I have *done*, my sins, is the ground of my condemnation, what I *am* is the source whence they spring

v. 13. "Sin is not imputed when there is no law." The law makes sin exceeding sinful, and brings it home to the conscience. It is like a plumb-line applied to a wall that shows out irregularities that would not otherwise have been seen, although it cannot remedy one of them.

v. 14. "Adam's transgression." Adam *alive* was under a law, the breaking of which brought in death; Israel as *dead* was under the law, which, if kept, would have given life. Thus the *sins* of

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Adam and Israel were alike *transgressions*. Between the two, however, there was no law, hence no *transgression*, although both *sin* and death reigned from Adam to Moses.

v. 15. "Much more," see verses 9, 10, 15, 17, 20.

v. 18. The margin is much the better reading here.

v. 19. Read "So by one obedience." "Many were made sinners." Indeed *all* were, but many is said here to preserve the parallel, as it could not be said in what follows, "*all* were made righteous."

v. 21. From the fall in Eden to the cross, *sin* reigned unto death : from the cross to the coming of Christ *grace* reigns through righteousness unto eternal life ; from the coming of Christ to the close of the millennium *righteousness* shall reign, (Isa. xxxii. 1). In eternity *righteousness* shall dwell (2 Pet. iii. 13).

<p>SIN DEALT WITH, AS IN US. vi.</p>	<p>Observe carefully the division in this chapter at v. 14. In the first part sin is looked at more as the <i>old nature</i>, in the latter as the <i>old master</i>. Previously to this we have deliverance from the <i>guilt</i> of sin, here from its <i>power</i>. The knowledge of the former enables me to die a happy death ; that of the latter, to lead a holy life. The one answers to the Passover, the other to the Red Sea. We, therefore, get <i>blood</i> spoken of before, and (in the symbol of baptism) <i>water</i> alluded to here.</p>
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vi.4. "Should walk," *conditional tense*. All before and after is, "We are," "We have been," "We shall be." That is to say all that Christ has done for us is absolutely sure and certain, whether we enjoy it now or hereafter. The only thing that is *not* sure, is what *we* will be for Christ. Oh, beloved reader, will you not change this "should" of the Apostle's into a "shall" or a "will" in your own life? "Newness of life" in which we *walk*, "Newness of spirit" (vii.6) in which we *serve*.

vi.6. "Crucified," not merely dead. This is judicial, that which is merely *dead* might be raised, but the old nature, being *crucified*, cannot—it is the judicial end of it.

vi.7. "Freed," i.e., "justified," or "cleared."

vi.13. "Instruments of righteousness." Observe, the righteousness in this chapter is practical, as is also the holiness (v.22). Previously to this the righteousness is God's, and is imputed. The latter is my standing, the former my state. Observe in this chapter although resurrection with Christ is *implied* it is *not expressed*.

SIN DEALT WITH, AS Mark carefully the five divi-
CONNECTED WITH THE sions of this chapter. (See
LAW. vii. head of paper.)

vii.6. The margin is the better reading here, "being dead to that," &c., compare Gal. ii. 19.

vii.14. "We know." Christian knowledge, "I am carnal" *hypothetical*, personal experience. The "I" all through is hypothetical. The Apostle is putting a case: compare 1 Cor. iv. 6.

PETER'S SEVENFOLD FAILURE.

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vii. 17. The grand discovery that the old nature is no longer "I," but that the new is.

vii. 20. "Now if I (the old nature) do that I (the new nature) would not, it is no more I (myself) that do it, but sin that dwelleth in me.

vii. 24. Whenever we are "without strength," Christ is the resource, v. 6.

(To be continued.)

PETER'S SEVENFOLD FAILURE.

(Concluded.)



THE path of a backslider is, indeed, a downward one, and when Peter had got the length of taking his seat amongst the betrayers of His Lord, it was hardly to be expected he would stop there. The arch enemy of souls having overcome the apostle successively by the flesh and the world, now reveals his personal enmity to Christ in causing His servant to deny Him with oaths and curses.

It was thus the prince of darkness betrayed his hatred to the Prince of light, and poor Peter became an unconscious tool of the enmity and malignity of Satan, who rejoiced in being able to wound Christ by means of one of His chosen followers. He had already

induced Judas to betray Him; he would now lead Peter to deny Him.

Let none of my readers suppose that the danger of Peter's position is less to-day than it was in the high priest's house. Those believers who walk in a worldly manner, and thus identify themselves with the enemies of Christ, will rarely escape the shame and humiliation of denying Him in one way or another.

How difficult it is when I have become one of a worldly party, and some word is said against my Lord, for me to speak and make myself peculiar. I am almost obliged to be silent, if indeed I am not led directly to countenance what I know to be wrong. Many a young believer knows what it is to be placed in these circumstances, and has often returned from such a scene, with a heart broken, and full of shame at having thus openly or tacitly denied his Lord. What misery our cowardice brings upon us, what darkness and distress of soul. May the solemn warning here given by the apostle's fall keep us from being drawn into such scenes of temptation.

The judgment hall of the high priest would have been no snare to Peter, had he entered it as a confessed follower of Christ, and stood with his Lord; but he concealed his colours, and

when they were asked for, not only dare not shew them, but displaying false ones, openly denied any knowledge of the One for whom he had forsaken all. One can weep over such a scene. Oh! beware of being placed in a false position. If you have to mix with the world let it be as a professed follower of a rejected Lord. Above all let it be in dependance on Christ's strength, not on your own, or you will surely break down.

In the days of the Spanish inquisition, a christian girl was stretched on the rack for confessing her Lord. As the wheels turned, the inhuman torture was too much for her resolution, and she offered to retract all. She was taken in a fainting condition to her solitary cell, and when she returned to consciousness, her heart was filled with agony at what she had done, and she told God that if He would give His poor child one more opportunity, she *would be* "faithful unto death." Arming herself with the utmost resolution, she refused to retract anything, and was again carried to the torture chamber.

A second time as every limb seemed torn asunder, flesh and blood gave way, and again she promised to recant. When, once more she came to herself her soul was in darkness, all her strength had failed; she had twice

denied her Lord. Would such a sin be forgiven? She could only cry to the One who had never forsaken her yet, and tell Him that she had not strength to "hold fast" his name. At this moment, that text flashed into her mind, "*My strength is made perfect in weakness.*" A light shone in upon her soul as she asked the Lord now to make good His word. At her refusal to deny Christ, she was again led trembling to the fearful chamber, leaning on her Beloved, and He did not fail her. The inhuman monsters did their work, but the Lord preserved her from thrice denying His name. As the earthen vessel broke in agony, the Lord took away the treasure to Himself, and she feared no longer "them that kill the body, and after that have no more that they can do."

At a future occasion, we hope to look at Peter's complete and perfect restoration. May all that stand take heed lest they fall, and learn from the history of the apostle the danger that lies about their path; amidst which, God's wisdom and God's strength alone can keep them.

"And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly, therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Cor. xii. 9.)

TO THOSE IN BUSINESS.

(Concluded.)

ALTHOUGH service as generally understood, means some definite work for the Lord; and is used in this active sense throughout this article, there is no doubt but that "manifesting Christ," is one way of serving Him. Many being unable in business, actively to labour for the Lord, feel themselves cut off from doing anything for Christ, being unaware that by thus *manifesting Him*, they can still serve Him.

I have spoken a little on the way of doing this, but do we fully estimate the importance and blessedness of thus shewing forth the life of Christ in us.

The truth is, beloved friends, that if those in business continuously displayed that practical righteousness and love in which Christ walked, it would bring a glory to His name and be a testimony to the reality of Christianity such as has never yet been given, and that no infidel could withstand.

Beloved reader, seek in the sphere in which you move thus practically to exhibit Christ;

seek it prayerfully, seek it earnestly, seek it continuously, and rest not content unless the light that is *in you* also shines *out of you*. The very purpose for which you are left down here is to grow into the likeness of Christ. The lines may be unformed, the resemblance indistinct, but let there be that at least, even in the daily business life, that will show the most careless around "that you have been with Jesus."

A sketch, however rough and imperfect, is worth a page of description, and an illustration of the principles of true grace and truth is worth many discourses on the subject, and is of very especial value when shown in a place otherwise inaccessible to anything divine. And although those that see it, may find no beauty in the dim outline, the eye of One is gazing into the crowded wareroom, the bustling shop, or the busy counting-house, to whom the slightest resemblance to the Beloved Son is ever dear; and the meek answer, or the truthful reply, that may only raise a laugh and scoff around, ascends as a sweet savour to the throne of God. Ponder over these things, beloved reader, and seek *to live them*, and there will be fewer wasted hours to account for in the morning of the resurrection.

TO YOUNG WOMEN.

“Favour is deceitful, beauty is vain, but a woman that feareth the Lord she shall be praised.” (Prov. xxxi. 30.)

WHAT THE WORD OF GOD FORBIDS.

Dress and vanity.—“I will therefore that women adorn themselves not with broided hair, or gold or pearls, or costly array.” “Whose adorning let it not be that outward *adorning* of plaiting the hair, or of wearing of gold or of putting on of apparel.” (1 Tim. ii. 9; 1 Pet. iii. 3.)

Gossip.—“Not only idlers, but tattlers also and busy-bodies, speaking things which they ought not.” (1 Tim. v. 13.)

Worldliness.—(To women.) “Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world, is the enemy of God.” (Jas. iv. 4.)

WHAT THE WORD OF GOD ENJOINS.

As to dress and true adornment.—“I will therefore . . . that women adorn themselves with modest apparel, with shamefacedness and sobriety . . . with good works.” (1 Tim. ii. 9-10.) “Whose adorning *let it be* the hidden man of the heart, in that which is not corrupt-

ible, even *the ornament* of a meek and quiet spirit, which is in the sight of God of great price. For after this manner, in the old time the holy women also, who trusted in God, adorned themselves." (1 Pet. iv. 4, 5.)

As to walk.—"And now I beseech thee, lady, . . . that we love one another. And this is love, that we walk after his commandments. This is the commandment. That as ye have heard from the beginning, ye should walk in it." (2 John 5, 6.)

As to place.—(At the feet of Jesus.) "Mary hath chosen that good part, which shall not be taken away from her." (Luke x. 42.)

As we wrote last month especially to young men, it may be helpful now to see what the Word of God has to say to those young believers whom this paper addresses.

The first danger it points out, and also dwells upon at greatest length, is that of dress. So much has already been spoken and written upon this subject, that were it not evident that the Spirit speaking both through Peter and Paul, regards it of the first importance, nothing more need be said. But we trust our readers will bear another word on this subject.

The warning in each case specifies that natural adornments (as of hair, &c.), artificial adornments (such as gold, pearls, &c.), and gay

FOR YOUNG WOMEN.

or costly attire are to be particularly avoided. Is such a word unneeded now? Alas! no. It is high time that every woman who loves the Lord, makes a decided stand on this point. It is one of the silent ways in which a woman can testify for Christ. The public ministry of the Word is peculiarly for men; to godly women God gives a special way of witnessing even by their very dress. A woman's attire ought to be a subject of serious thought with her, (since God has not considered it beneath *His* notice,) and in it surely she should study to please the Lord. He must be the object, or all is valueless, for a nun may be prouder of her gown than a lady of her train; still although the Word of God *prescribes* nothing more than "modest apparel," it distinctly and emphatically *condemns* costly, worldly dress and ornaments. If therefore believers will dress as the Word forbids, they are committing a *very serious sin* with their eyes open. How is it with you dear reader? Have you so learned to obey God's word, as to heed its solemn voice on this matter, in spite of every inclination to the contrary? Oh, beware, of *disobeying God* by gratifying a love of vanity and dress.

May the Lord reach your conscience with these few words, and show you, perhaps, the secret of much deadness and coldness. If we

please ourselves instead of Christ, we shall reap nothing but corruption. From this day let one word describe your appearance on every occasion—“*modest apparel.*”

(*To be continued.*)

“PERFECT PEACE.”

Hidden in the hollow
 Of God's blessed hand.
 Never foe can enter
 Never traitor stand.
 Not a shade of worry,
 Not a surge of care,
 Not a thought of hurry
 Touch my spirit there.

Every joy and trial
 Falleth from above ;
 Traced upon our dial,
 By the Sun of Love.
 We may trust Him fully :
 All for us to do ;
 They who trust Him wholly,
 Find Him wholly true.—*Anon.*

“LOOKING UNTO JESUS.”

Psalm xxxii. 8. Isaiah lviii. 11. Psalm xlviii. 14
Heb. xii. 2.



HE first of these is a most beautiful passage. It seems to show at once the state of nearness to their Lord, in which all must live, who have accepted Him as their own personal Saviour. If we follow afar off, we shall lose sight of our Guide, and not see when He is looking at us, other objects will attract our attention, and occupy our thoughts, and we shall fall into trouble as Peter did. Was it not because he was following afar off, that He denied his Lord? (Luke xxii. 54.) He shrank from standing by his Master when it required a little more courage, and forsook Him (to a certain extent) when human sympathy was so much needed. And is not this just like us? We are willing to fight for and with our Captain (Heb. ii. 10.) as long as it does not require any great sacrifice, but when it comes to standing apart from companions, and having to bear their ridicule and contempt, then are we not apt to give way and fall back a little? We take our eyes off Jesus, and fixing them

on our enemies and difficulties, they appear so strong and insurmountable, that our courage fails, and becoming "weak as water," the opportunity which was given for whole-hearted service, is lost, never to be recalled.

We have an instance of failure in this respect in Matthew xiv. 23-33, where Peter taking his eyes off Jesus, sees the wind boisterous, and immediately begins to sink; only while his thoughts were fixed on Christ, was he enabled to walk upon the waters like his Master.

The next text, (Is. lviii. 11) shows that our guidance is to be "*continually*" that is, daily, hourly, momentarily, and the path in which He leads us is *always* right. It may, and does often seem mysterious to our weak faith and short sight, but God makes no mistakes.

Sometimes the way is dark, and it appears to us as though His guidance were withdrawn, but is not the cause of this in our own unbelief? The earthly sun is often veiled from our sight by clouds that intervene, or mists that obscure it, but still we know it is shining in all its glory, though we cannot see it. And just so with our Sun, our Guide, and Keeper. He slumbers not, (Ps. cxxi. 4.) neither is weary. (Is. xl. 28.) God's promises cannot be broken, and His eye is always on us. He does not always lead in sunny paths, because He sees

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we need the trials and the cloudy times to make us lean entirely on Him. Perhaps our hearts are straying from Him to some earthly object, and in order to draw us back to Himself, the chastening is needed.

" All thy griefs by Him are order'd,
Needful is each one for thee ;
Every tear by Him is counted,
One too much there cannot be ;
And if, whilst they fall so thickly,
Thou canst own His way is right,
Then each bitter tear of anguish
Precious is in Jesus' sight.

Far too well thy Saviour loves thee,
To allow thy life to be
One long calm, unbroken summer,
One unruffled, stormless sea.
He would have thee fondly nestling
Closer to His loving breast ;
He would have that world seem brighter,
Where alone is perfect rest."

The third text at the head of this paper (Psa. xlvi. 14) shows us how far God will be our Guide.

" For this God is our God for ever and ever :
He will be our Guide even unto death," or as it has been translated, " over death ;" which recalls to our mind that wondrous path of our Lord's when He could say " Thou wilt shew me the path of life." (Ps. xvi. 2.) A way that led, as the previous verses tell us, through

the dark waters right up into that "presence where there is fulness of joy."

And now our last reference (Heb.xii.2) carries us back to what we began with—the eye fixed on Christ. The force of the passage is "Looking off," i.e. away from all other objects however glorious, to Him who is not only our Guide all the way, but who is also our Forerunner, having trodden every step Himself, "the Author and Finisher of (the whole path of) faith."

In conclusion let us remember that the secret of keeping the track is not in having our eyes fixed on it, but in "looking off" to Him who has trodden it and who is now in the glory.

A simple illustration may help us to grasp this important principle. A lady crossing the Irish Channel was much alarmed at the terrible storm that was raging. In vain she sought to copy her Master as she thought of Him asleep on the pillow on the rough waters of Galilee. Instead of doing the same she only got more alarmed as the vessel trembled with the shock of the waves. At last she gave it up, and opening her Bible, her thoughts were soon occupied with the One who ever delights to make His love known to our hearts. She became composed, and was now able to lie down, and as she felt she was in His care, and as she realized a sense not only of His love, but of His strength, she

THE POWER OF PRAISE.

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fell asleep, thus shewing very simply that it is only as we are occupied with a living Christ in glory, that we can copy the steps of a humbled Christ on earth.

 THE POWER OF PRAISE.

NEAR the town of S—, in the Rhine province, where I was at the time, labouring in the gospel, there lived about twenty-five years ago, a widow with her three daughters, all of them believers in the Lord Jesus Christ. Mrs. W—, the mother, was the owner of a mill in the neighbourhood. All four were well known as quiet godly women, “*keepers at home,*” and bore a steady unobtrusive testimony for Christ.

One cold winter’s morning, Anna, one of the daughters, went down to the mill stream, to fetch a bucket of water. There had been a severe frost in the night, and just as she was bending over the icy margin to fill the bucket, she slipped, and fell into the water. The strong current carried her rapidly towards the great mill-wheel, and before her cries for help could be heard and the wheel be stopped, poor Anna

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THE POWER OF PRAISE.

had been twice or thrice turned round with it. Having been at last extricated from her fearful position, she was carried into the house in an unconscious state.

The nearest medical man, who was an infidel, was soon on the spot, and having examined poor Anna, found that her leg was broken just above the ankle, besides several wounds in the back. He declared that the foot must be cut off immediately, or mortification would set in. The mother's tearful consent was obtained, and the surgical instruments were at once sent for.

Meanwhile the news of the terrible accident had spread, and quite a number of their Christian friends, made their appearance to offer what comfort they could.

The doctor's assistant having returned with the instruments, Anna, who had been restored to consciousness, was, at the surgeon's direction, placed on a long dining table. "I shall want four of you to hold her," said the doctor to one of the bystanders.* The young sufferer's ear caught the words, though spoken in a low whisper. "I want no one to hold me, doctor," she said feebly but distinctly. Then looking steadily upward, she added, "My

* The use of chloroform was then unknown.

life is hid with Christ in God. Now doctor, I am ready." Then with a smile and a few words of encouragement to her weeping mother and sisters, she joined with the surgeon in his gentle and firm request that they should withdraw from the room, adding that their presence might take her eye off Christ and unnerve her kind doctor's hand, and that their prayers would be a far more real support to her. Mrs. W— and Anna's sisters withdrew, though with great reluctance, to a distant room in the house to pour out their heart before God.

As the doctor and his assistant were then preparing for the operation, Anna turned to her Christian friends around her, and said, "I should like you now to sing our hymn

"Arise, praise our God."

With trembling voices, and half choked with emotion, they began; but gradually as their hearts were filled with the beautiful thoughts they were expressing, their voices strengthened, and they rose in (the spirit of) the song far above the scene of suffering, to the presence of the Lord. We give a rough rendering of four verses of this beautiful German hymn—

"Arise, praise our God, and let us not rest,
 If *we* would not sing, who else should?
 An eternal salvation has become our portion,—
 Brought down from heaven, to us has been given;

We have heard and believed it
 Our hearts have received it
 Jesus Christ is ours!

“In Thine own book of life, we are written as Thine,
 With the gifts of Thy Spirit Thou adornest Thy bride ;
 Kept safe by Thy might by day and by night,
 Ever near—Thou dost love us, Christ in glory above us ;
 Christ’s Spirit within us,
 Christ’s pathway before us,
 Sons of Peace in the path of Peace.

“ Soon Thou wilt come down, take us up unto Thee
 Thy victory to crown, and set us quite free.
 Thy Bride hears the shout, and responds aloud,
 Then Thy face she shall see, and triumph with Thee,
 Thy glory around her,
 Thy beauty before her,
 Thy Spirit within her.

“ Oh infinite love, how rich is Thy store !
 Our Saviour He loves us, we want nothing more :
 What returns shall we give for love like Thine ?
 Let us praise the virtues of Him who called us,
 From darkness and night,
 To His marvellous light.
 Hallelujah !

Meanwhile the surgeon’s knife had begun its unsparing but necessary work. The patient sufferer was lying almost motionless on the table with both her hands placed under her head. Her eyes were steadily looking upward with an intent gaze as if she saw Him, to whose power and her union with Him she had just borne such a bright testimony, while

her face lighted up with heavenly joy, seemed to reflect the happiness that flowed into her heart. The effect of a scene like this upon the infidel man of science was striking. At the first notes of the hymn he appeared much annoyed, and inclined to bid the singers stop. He restrained himself however, though his whole demeanour shewed the hostility of his heart. But when he saw the soothing and strengthening effect which the singing (contrary to his expectations) had upon his patient, he appeared satisfied and continued the operation with the coolness of an old practitioner.

When, however, the work had been finished and the severed foot had been removed and the bandages put on, and the doctor, with a sigh of relief, straightened himself from his stooping position to cast a glance first at his patient, then at those with her, the strangeness of the scene seemed at first utterly to bewilder him. But when the last notes and words of the beautiful hymn fell on his ear—

“ Let us praise the virtues of Him who called us
From darkness and night
To His marvellous light
Halleluiah !”

a sudden change seemed to come over him and he shewed great emotion. With an effort he

walked up to the table offering some restorative to his patient, thinking from her quietness that she had fainted. But when he looked at her face and saw it radiant with light, and peace, and glory, God, who commanded the light to shine out of darkness, began to shine in on his dark infidel heart. And when Anna with a grateful smile whispered to him "Thank you, doctor, I need no restorative; Jesus Christ—is my light—and my salvation,—and the strength—of my life," and then with uplifted finger and eye, repeated: "My life—is hid—with Christ—in God," the doctor turning quickly aside to his assistant, said in a hoarse voice, pointing to the instruments: "Take these home. I cannot stand this. In all my practise I never met such a case," and taking his leave of all in the room quickly left the house.

He went, as we afterwards heard, straight to his brother's who lived near. On entering he requested to have a few minutes to himself in his study. His brother alarmed at his looks asked him what was the matter, but he got no answer; the doctor went to the study and sank into an arm-chair, covering his face with his hands, burst into tears and wept like a child, and there his brother left him. And there we must leave him alone with the

One who only can bind up the broken-hearted, and preach deliverance to the captives.

As to Anna, though the operation had been successful, she departed soon after to be with Christ, and to enter into the joy of her Lord whom she had so faithfully served.

May God bless this simple and faithful record of the power of prayer and praise, thus happily combined, to any poor suffering and tried ones that may read these lines, that they may know in deeper measure the meaning of those words. "The joy of the Lord is your strength." Oh, for more "songs in the night."

FROM INFANCY TO MANHOOD.

- 1.—New-born babes. 1 Pet. ii 2.
- 2.—Infants. 1 Cor. iii-1 ; Gal. iv-1,3 ; Eph. iv-14.
- 3.—Little children. 1 Cor. xiv-20 ; 1 Jno.ii-13,18.
- 4.—Children. 1 Cor. iv-14 ; Phil.ii-15 ; 1 Jno.iii-2.
- 5.—Sons. Rom. viii-14 ; Gal. iii-26 ; Heb. ii-10.
- 6.—Young men. 1 Jno. ii-13, 14.
- 7.—Men or fathers. Eph. iv-13 ; 1 Jno. ii-13, 14.



UCH are the seven stages of christian life given in the Word of God. A brief examination of them will surely be of interest to every member of the divine family.

It must be noticed at the outset that al-

though there are seven classes mentioned in God's Word, we do not always pass *out* of one stage when we arrive at another. On the contrary three of them—*new-born babes, children' and sons*, describe what every christian, old or young is, or ought to be; one—*infants*, is not a true *christian* condition at all, and the last three alone represent successive stages of growth—*little children, young men, and men or fathers*.

In considering the first three, we find that two of them—"children and sons," are positional, whereas "new-born babes" is used practically in the only place where it occurs in Scripture, and signifies a condition to which belongs that simplicity of taste and wants, which characterise a newly-born infant, and that in the christian, should ever lead him earnestly to desire the pure milk of the Word. This is a taste, beloved reader, that greatly needs cultivating. Even this very periodical might be made a snare in leading you to neglect the Word itself.

There is a great danger in the present day when sound and attractive expositions of truth are so plentifully set forth, of losing our taste for the Bible, of preferring the water in the pitcher, to the living gush from the fountain head. If we would maintain our freshness and grow in grace, we must get the pure milk from

the Word itself, and while the very issue of this magazine shews that the value of human channels is owned and recognised, still there is a great danger of such a ministry being abused. Truths in tracts are often set forth in a plain sort of two-and-two-make-four way that is not found in the Word of God, the result being that the mysteries of Scripture, whether of the kingdom, of the church, of the faith, or of godliness are made patent to the human understanding, and can be grasped in the letter, though not in the power, by the natural intellect, with the sure effect so often seen, of puffing-up instead of humbling those who thus hold them. Let us then while fully owning the value of any true ministry, keep it in its proper place, and never let it interfere with the study of the living Word.

A remarkable characteristic of the Bible, and one that stamps it as divine, is that it is so written and the simplest truths so stated that they must be apprehended by the heart and conscience, and not merely by the intellect, or in other words, instead of my apprehending the truth, it apprehends me, which is a far different thing. See then, beloved readers, that your faith rests directly on the Word of God and that still like a new-born babe, you go directly to the fountain head for your food and nourishment.

These remarks apply equally to preaching the Gospel. It is one thing to set it forth as a divine mystery (Eph. vi. 19) of love from the heart, and righteousness from the throne of God, and quite another to cheapen it (as a huckster his wares) to suit the tastes of the hearers. This may be done from the best of motives, and the most ardent desire for the salvation of souls, but it is a mistake: the fact is we cannot make it *cheaper* than it is ("without money and without price"). What is wanted is not to try and demonstrate salvation like a problem in euclid, but to preach a free forgiveness from the throne of God, to a perishing world in the power of the Holy Ghost with earnestness and solemnity.

But enough has been said fully to point out the danger of receiving any truth *merely* of second hand and through the intellect, instead of feeling its power in the heart and conscience. May the Bible itself be daily more and more the text book of each reader of these pages, that no truth may be held, still less preached, without its being received into the heart and conscience direct from the living word of God.

(To be continued.)

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III. THE MYSTERY.	ii. 11—iii. 21
A. THE ONE BODY	ii. 11-18
a. Gentile condition	ii. 11-13
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C. PAUL'S KNOWLEDGE OF IT.	iii. 1-13
a. By revelation.	iii. 1-7
b. For what purpose	iii. 8-13
D. PAUL'S PRAYER TO <i>THE FATHER</i>	iii. 14-21
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b. God's portion in them.	iii. 20
2.—EXHORTATIONS (BASED ON THE MYSTERY)	iv.—vi.
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100 THE EPISTLE TO THE EPHESIANS.

II. INDIVIDUAL	iv. 17—v. 21
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A. TO WIVES.	v. 22-24
B. TO HUSBANDS	v. 25-33
C. TO CHILDREN	vi. 1-3
D. TO PARENTS	vi. 4
E. TO SERVANTS	vi. 5-8
F. TO MASTERS	vi. 9
IV. GENERAL	vi. 10-24
A. AS TO CONFLICT WITH SATAN	vi. 10-20
a. The armour	vi. 10-17
b. Request for prayer	vi. 18-20
C. MESSAGES	vi. 21, 22
D. BENEDICTION	vi. 23, 24

AN EXTRACT.

Real laziness is a sad temptation in my case. What is the cause? Is it that my own heart is not overflowing with love to Jesus? Worthless ungrateful creature! I believe this is the reason. Love is truly the fulfilling of the law, for if the heart is full of love it must gush out in telling of it to others and inviting them to "taste and see that the Lord is good." I seem increasingly to see the absolute sinlessness *in Christ* of each and every believer, myself included. For as God is perfectly holy, unless I am so too I cannot enter into His presence. But I *can* and *do* draw near, therefore I must be perfect, because *one with Christ*. Oh, what a truth! I am only just beginning to open my eyes. "Whereas I was blind (how true) now I (begin to) see."

NOTES FOR YOUNG BIBLE STUDENTS.

ROMANS, viii.

5.—COMPLETE AND TRIUMPH-
ANT CHRISTIAN STAND-
ING viii

- a. SPIRIT AS LIFE IN US viii. 1-15
- b. " " DISTINCT INDWELLING PERSON . viii. 16-27
- c. GOD FOR US IN EVERYTHING viii. 28-39

SPIRIT AS LIFE IN US The latter clause of v. 1, "who walk &c." should be omitted. It
viii-1.15. rightly occurs in v. 4.

viii. 2. Seven spirits in this chapter—of life (2), of God (9), of Christ (9), of resurrection (11), of adoption (15), of witness (16), of intercession (26). Observe here, and in v. 1, I am "*in Christ,*" v. 10, *Christ in me.*

viii. 3. In iv. 7, *Sins* are forgiven; here *sin* is condemned. God forgives what I have *done*, but condemns what I *am*—my nature,—and gives me a new one in place of it.

viii. 4. Taken in connection with verse 3, this is very interesting. In v. 3 I am absolutely delivered from the law by the *death of Christ*, and so stand in perfect righteousness. The *object* of this is then stated (v. 4), that by means of the *life of Christ* in me the practical righteousness of the law might be fulfilled in my daily walk. To separate these verses is therefore practically antinomianism. Christ's *death for me* brings peace to *me*; Christ's *life in me* brings glory to *God*. Observe, as stated at the head, that up to v. 15, the Spirit of God is looked at as the life of Christ in my soul.

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viii. 9. We are not "in the flesh," but the flesh is in us.

viii. 13. The new life in me by the Spirit, is here called Christ. It was first fully imparted in John xx. 22, where the article should be left out before "Holy Ghost," as it is not His personal indwelling, but the new life in the fulness of resurrection. We get Christ's presence in connection with His people in three ways. Here it is a *continual* indwelling as life, common to all Christians. In Jno. xiv. 23 it is *conditional*, and is promised to those who keep His words. In Matt xviii. 20, it is *corporate*, and is conditional on being gathered to His name.

viii. 14. "Sons of God" also Gal. iii. 6. In both, connected with the cry "Abba." This word only occurs three times, twice as above, and also Mark xiv. 36. This position, and the cry here connected with it, is a distinctive Christian privilege unknown before Christ came. Observe we are *children* by birth, we are *sons* by adoption.

SPIRIT AS A DISTINCT
INDWELLING PERSON
viii. 16-27

viii. 16. We here get the Spirit as a distinct Person, bearing witness "*with our spirit.*"

viii. 21. Not "glorious liberty," but "liberty of the glory;" it is this for which the creation waits. We have the liberty of *grace* now.

viii. 24. Should read "saved *in hope.*" The preceding verse shews that this refers to the *body* only. The salvation of our *souls* we receive the

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moment we believe. (See 1 Pet. i. 9, and comp. 1 Pet. i. 5.)

viii. 25. "Hope" in divine things implies no doubt concerning them, (nor did it in plain English when the bible was translated), but merely indicates that they are yet future. This verse is not therefore the definition of what is called hope amongst men. Salvation is frequently spoken of as future in Scripture. (See Bible Class for March)

viii. 26. The Spirit down here, and Christ in glory both make intercession "for us." (v. 26 and 34)

GOD FOR US IN
EVERYTHING
viii. 28-39

viii. 30. We do not get "sanctified" in this verse, because that is the work of the Spirit *in us*; whereas this is God *for us*. (v. 31)

viii. 34, 35, 36. Observe the way in these verses in which the gauntlet (as it were) is thrice flung down in the face of the enemy, first by God, who justifies us, secondly by Christ, who died for us, and thirdly by the Spirit, who makes His love known to our hearts.

viii. 36. It is not only that nothing can separate us "from Christ," but "from *the love of Christ*," or as it is so beautifully expressed (v. 39) "from the love of God, which is in Christ Jesus our Lord."

viii. 37. To suffer with Christ, is to be "more than conquerors."

Note. Observe in chaps. iii-viii., seven stages

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of blessing fore-shadowed in Exodus xii.-xv., as follows.

1. Ex. xii. 13; Rom. iii. 25. The blood of atonement before the eye of God.

2. Ex. xii. 22; Rom. iv. 24, 25. Sprinkling or appropriation by faith, without which neither the death of the lamb in Egypt, or of Christ on the cross, is of any avail to the sinner.

3. Ex. xii. 11; Rom. iv. 12. Measure of separation and pilgrim character (girded loins and staff) even before the Red Sea.

4. Ex. xiii. 21; Rom. v. 5. The pillar of cloud (God's presence with His people by the Spirit,) here after the passover, Rom. iii. and before the Red Sea, Rom. vi.

5. Ex. xiv., Rom. vi. As the Red Sea delivered the children of Israel from *Egypt* and from *Pharaoh* so the death of Christ delivers me here from sin as a *nature* (1-14) and as a *master* (15-23).

6. Ex. xix., Rom. vii. Sinai looked at anticipatively here, deliverance from the law.

7. Ex. xv., Rom. viii. Song of praise after a full knowledge of the salvation of God.

EGYPT AND BABYLON.—Egypt is the state of nature, out of which the Church is brought; Babylon is the corruption and worldliness into which she falls.

STRENGTH AND WEAKNESS.—I know nothing stronger than the grace of God, nothing weaker than myself.

TO YOUNG WOMEN,

(Concluded.)



THE next danger to be avoided is that of foolish talking and evil speaking. We are all prone to this in spite of the many solemn warnings God has given that of every idle word that we speak we shall yet give account. Surely a great deal of talking and letter writing must be included under the head of "idle words." There is no doubt but that we all require continually to read Jas. iii., a chapter that is but little studied generally. We never shall know till *that* day the terrible results of idle words and gossip.

Those whom we now address should especially beware of this sin. They have frequent opportunities for social converse, and at such times a strict watch should be set over the door of the lips, that the speech may be *that which is good*, to the use of edifying! It is distressing to think how many golden hours of the few remaining days before our Lord's return are not only wasted, but are thus positively used for Satan. Beware, then, of listening to, or circulating, that which is not good;

and whatsoever things are true, honest, just, pure, lovely, of good report, "think on these things." Having spoken of wasting time, it is well to remember there are also other ways in which Satan steals our hours. Many a child of God (it may be the one who is reading these lines) spends more time in the day over some light and foolish book than over her bible. Novel reading in some shape or form is a very common way, even amongst young Christians of wasting many a precious hour.

The last warning heading this paper is against *worldliness*, and is expressly addressed to women as well as men. In this case the words of Scripture are so terribly pointed and strong that they need no comment. Are you, beloved reader, prepared to class yourself as an enemy of the God who has so loved *you*. If not, make a clean cut with the world, in its songs and dances, in its parties and pleasures, in its fashions and follies, in its pride and vanity. Be true to Christ, and esteem the cost of being so "greater riches than the treasures in Egypt." Let the love of Christ be the constraining power to detach you from all that grieves Him.

And now a word or two on what the word of God enjoins. We find modest apparel, shamefacedness, sobriety, good works, a meek and quiet spirit, all spoken of, and telling us with

one voice that the peculiar charm of a woman's position is in a humble and quiet walk. Her place at the feet of Jesus, is not so public as man's, but it is as precious to the heart of Christ. And surely that woman is beautiful to the eyes of the Lord (and shall we add, in the sight of the angels. See 1 Cor. xi. 10.) and in those of every believer, who is adorned with these virtues. If you then, beloved reader, would find favour with God and every godly man, let no grace be lacking, remembering that

"Fairest and best adorned is she,
Whose clothing is humility."

A real difficulty with many Christian young women is how to spend their time. Beyond doubt their sphere pre-eminently is home, and there in a diligent discharge of the daily duties to testify against the unsatisfied restlessness, and the craving for excitement that blight the lives of so many. If early rising is practised there is time for the diligent *study* (not mere hasty reading) of the Bible; and if the home duties do not claim all the time, the sick and poor are always within reach of those who have hearts to search them out. Devotion to Christ thus shewn is peculiarly a woman's sphere, and is, as it were, the pouring of the precious ointment over the members of *His body*.

All this however requires self-denial, as we

have said. There must be early rising to gather the manna before the sun is up; and none but those who have tried it can tell the quiet and rest of a day, the first hour of which is spent alone with God.

Let each young reader of these pages then steadfastly resolve to let God have *the first hour of her day* before the bustle of the house begins, and she will be well repaid what it will cost her.

It is surely unnecessary to warn any reader of these pages against scenes of worldly excitement and pleasure. Balls, parties, and concerts are not to be named in connection with true followers of a rejected Christ. But there are other forms of excitement that often injure the simplicity of a young Christian's life. There is such a thing as *religious* excitement, an unhealthy craving after meetings, rushing about from one to another, and often up to very late hours, to the neglect of home duties, and fostering a great distaste for quiet occupations. Meetings are very helpful for the soul that is feeding on Christ, but will never do to take His place, or the place of any home duties we may have given us to do. For young believers no text is more profitable than 1 Tim. v. 4.

In conclusion, do not forget the mighty power

CONFORMITY TO CHRIST.

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you wield *of unconscious influence*, and although you may never hear of the results until you reach heaven, do not cease to speak of Christ by your dress, your conversation, your ways, your walk, and your good works.

Dear young believers, I would beseech you do not let your days slip by in the idle listless way in which so many do ; seek to be earnest, consistent devoted followers of Christ, daily studying the word of God, and working hard for the Lord. Above all, if you would render such a service as Mary's in Matt. xxvi., do not forget the secret of her strength in Luke x. May the Lord make each one of you a true Mary of Bethany.

 CONFORMITY TO CHRIST.

WHILE the heart is unchanged, and the spirit unrenewed, vain is every exhortation to serve God and lead a good and Christian life. This is to demand the fruit before the tree is planted, to reap the harvest before the field is sown. It is not the language of Scripture. "Repent, and believe in the Lord Jesus Christ," be conscious of your need of such a change, and believe that it is the gift of redeeming love. Converted to God, we are justified freely and have peace with Him ; and

God is more honoured by our confidence than He could be by our doubts, or any degree of mistrustful, anxious labour with which we might endeavour to relieve them.

But on this good foundation we perceive a disposition to build a structure totally at variance with the symmetry and beauty of the divine plan of salvation.

Dwelling continually on the divine doctrines above mentioned, men have come to consider pardon and safety, and the hope, not very animated, of a future heaven, as the whole of salvation—all of it, at least, that is dispensed to us in this life—holiness and happiness, the blessed remainder, being to be waited for till we die.

This is betrayed by a mode of talking, which I think is not so good, as it is common to good people—a sort of acquiescent self-reproach, which reconciles the mind to the shame it confesses, as if sin had lost its culpability and become a mere misfortune. I hear Christians express themselves after this manner. “We all forget God in the business of life, we prefer our own will to His, we fear man more than God, we covet too ardently this world’s goods,” and so on, as if there were no closer walk with God, no nearer resemblance to His image, than they have obtained. And sometimes, I have observed, they are not pleased to be contradicted; they do not like to be told that *all* do not forget God, or prefer their own will to His, or care for the things of earth, to the degree in

which they are content to do so—in short, that there is a *higher and holier walk, not only attainable, but which it is our indispensable duty to attain.*

And when I look around upon those whom we believe, from an apparent change in their principles, to be the children of God, and see some advancing rapidly in the way of holiness, becoming more and more like their Lord, and more conformed in all things to the Father's will, while others seem to rest where they began; still conning their first principles, wishing *and* hoping, but nothing the holier, for their hopes; when I consider this, and together with those parables in which our Lord spake of an unequal distribution of rewards, by some measurement of previous service, I cannot divest myself of the thought, that the place of each one in the Redeemer's kingdom may depend upon the progress he has made in life—on his fitness to be employed in the higher offices of the kingdom, and to sit nearest to the King. I do not pretend to know by what rule these unequal honours will be distributed; "there are last that shall be first, and first that be last;" but it seems certain that those will sit nearest to their Lord, who shall be found most like Him.

How then, is man to find out God? Where are we to see, that we may copy it, the likeness in which we were created, and to which we are redeemed? In the abstract idea of God there is nothing that humanity can compass. But as God

has manifested Himself to us in Christ, we have a perfect pattern, by which we may fully know what He would have us to be.

When the artist puts the pencil into the pupil's hand, and bids him copy what he sees, he knows he cannot do it, but he means to teach him. So when our Father reveals himself in the person of His Son, and bids us "be holy as he is holy," He knows we cannot, but He intends to lead us forward, by almost unconscious steps, to the attainment of that which He requires. He sets before us the object of imitation that, with eye intently fixed upon its beauty, we may love it more the longer we behold it, and grow insensibly to the likeness of what we love,—still loving, still proceeding, but then only "satisfied, when we awake after his likeness." *(An Extract.)*

THE BASKET.

MY PATH.—Until the glory I am never on a level with the position I hold: I must always look *above* my path to be able to walk *in* it.

THE NEEDLE AND THE POLE.—The needle trembles a little when the storm and tempest roar, but its direction changes not. The needle of the Christian's heart points always towards Christ.

TOGETHER WITH CHRIST.—*We are crucified, dead, buried, quickened, raised, living, heirs, workers, sufferers, and shall be fashioned, glorified, and reign—together with Christ.*

THIS PRESENT TIME.

Rom. viii. 18.

IT is well, young believers, that our hearts and minds should not only be set upon the coming glory, but, that we should duly estimate the importance of our *present* position, time, and circumstances, especially as they bear upon that future glory.

I desire therefore to share with you a few thoughts about "this present time."

Now, heaven will be much more precious to us than to the angels because they were never so far off as we were; and can never be so near as, by grace, we are, and eternally shall be. They have never been in the happy position of sharing rejection with, or suffering loss for their Lord. They have never stood between the cross and the glory, sharers of the one and expectants of the other. Heaven has no antecedents for them; and no "if by any means" has ever fired them in pressing on thereto.

But you and I have the peerless privilege of suffering for Christ, and where can this alone

be known? On earth. And when the period for its endurance? "This present time."

Our blessed Lord addressing his Father, said, "I have glorified thee on the earth." This was the scene of his faithfulness to God, "and now glorify thou me," is the plea founded thereupon. So wholly had every thought and act and desire been to his Father's glory and praise.

Where then are we, beloved ones, in our practical appreciation of this thought? The 'crown of glory,' is a reward. And who ever yet won even earthly glory, by violence or self-indulgence? Can such means then win a heavenly crown?

Paul could say "that I may win Christ." He realized in these words the importance of the present time, and also, in connection with it, the blessed fact that Christ was before him, the object of his soul, the intense longing of his heart.

Were I addressing the unsaved I could not speak of their winning Christ; but of the need—the deep need of their immediately receiving the Lord Jesus Christ as the true "Gift of God." It is not the unsaved's, but the saint's glory to win Christ, and when is the time for winning? "This present time." And where are the proofs of loyalty and affection to

Him to be manifested? "On the earth" where Christ glorified the Father.

Would it not be a loss to us, if it were possible, to have entered heaven and not have trodden the earth? And would it not have been a double loss to enter that blessed place, having trodden the earth, but having failed in glorifying God, and witnessing for Christ? It is this, beloved christians that I wish to impress upon you! The world is not a friend to help you on to the goal. What then shall we do? Why, stem the current, face the flood, and press towards the prize!

Decision for Christ is a beautiful thing. But how are we to win him? As Paul did, "By any means." Come life, come death, come prosperity, come adversity, come smiles or frowns, "by any means" to win Him, who, by his death has won our souls. What a privilege! what an honour!

Shall we be satisfied with having Jesus for our salvation, and not care to win him as our eternal reward. He received us as a gift from the Father, but it did not hinder His proving His estimate of the gift by dying to win us to Himself. And He has won us, blessed be His name!

Let each one of us then, dear young believers, ask himself the question, how have I been wit-

nessing for Christ? How have I proved my estimate of Him? Have I given up one thing for Him? Have I gladly borne the contemptuous frown, the curled lip, and the finger of scorn for Him? Have I given up the world—or, what proves the power of love infinitely more,—been satisfied in seeing the world give *me* up? Does the ready word always leap to my tongue for my Master, whether to the saint or to the sinner? Are the Lord's interests paramount to my own? These are a few of the "by any means" in which, and by which, we can attest that our hearts have entered into the spirit of the apostle who said "that I may win Christ," and all these things are connected with "this present time." How it makes earth the very vestibule of heaven!

Need I say dear young servant of Christ, that every act of devotedness and self-denial, by God's grace helps us on to fresh victories? For just as one sin paves the to another, so, by the same principle, one victory for Christ makes others attainable. Exercise promotes strength, and strength endurance.

The wise man tells us that "the glory of a young man is his strength." And what more glorious object can heaven's eye rest upon, now that Christ is gone, than upon the career of a young saint, begun in the secret of communion,

and continued, before God in the same precious atmosphere, and in the power of an ungrieved Spirit.

I need hardly advert to the little time we have for all this. The day is about to break, the first lights of early dawn are already falling upon and around our pathway. "The Lord is at hand." Let us see to it that we may be found, if faint, still pursuing, though weary still advancing, and if longing for rest still strong for the combat. One more blessed confession of His name and all may be over, one more sturdy thrust in the combat and all may be peace, one more suffering and all may be glory. Christ is coming! He who triumphed is coming to crown the victor, and He who overcame is come to reward the overcomers. Then shall the blessed fruits of "this present time" be received through sovereign mercy, in the "far more exceeding, and eternal weight of glory."

THE HOLY GHOST.—The Holy Spirit cannot present *to me* the works he has produced *in me*, as the object of my faith. He speaks to me of my faults, of my short comings, but never of the good works that are in me.

FROM INFANCY TO MANHOOD.

(Continued.)

- 1.—New born babes. 1 Pet. ii 2.
- 2.—Infants. 1 Cor. iii-1; Gal. iv-1,3; Eph. iv-14.
- 3.—Little children. 1 Cor. xiv-20; 1 Jno.ii-13,18.
- 4.—Children. 1 Cor. iv-14; Phil.ii-15; 1 Jno.iii-2.
- 5.—Sons. Rom. viii-14; Gal. iii-26; Heb. ii-10.
- 6.—Young men. 1 Jno. ii-13, 14.
- 7.—Men or fathers. Eph. iv-13; 1 Jno. ii-13,14.

RETURNING now to the other two classes we have named, "*children*" and "*sons*," we may notice that whereas "*children*" is a common term for all who are born again, and equally belongs to the Old and New Testament saints, the term "*sons*" only occurs in the following passages, and is never applied to any individuals before the cross of Christ. Rom. viii. 14-19; ix. 26; 2 Cor. vi. 18; Gal. iii. 26; iv. 6, 7; Heb. ii. 10; xii. 5, 6, 7, 8; Rev. xxi. 7. Both these terms now belong to every true believer, although, alas! comparatively few enjoy the latter.

Turning to John i. 12, we find that it is by birth we become *children*, (which is the right word here) and when, in chap. iii. the Lord

instructs Nicodemus as to this new birth, He tells him (verse 10,) that as a master in Israel, he should have known all about it, (verse 12,) and speaks of it as an "earthly thing," by which we understand that it was as necessary for God's true earthly people, as now for the heavenly. All God's children must thus be born again, although the present possession of eternal life was a thing unknown to the "children" before the cross. It was "brought to light" by the gospel, and only fully enjoyed after the death and resurrection of Christ. Hence we find it but twice named in the Old Testament, and in both cases as future; and in this chapter of John, it is not put in connection with the new birth, but with the cross of Christ (verses 14, 15).

It is therefore evident, that although all saints are "*children*," those since the cross have a far fuller enjoyment and understanding of their position; in addition to which they alone are "*sons*." Sonship is not in Scripture connected with birth, but with adoption (Rom. viii. 14, 15, &c., Gal. iv. 5; Eph. i. 5 where it is "*sons*,"); and with the indwelling of the Spirit, (Rom. viii. 14: Gal. iv. 6). It is the portion of every true believer, (Heb. ii. 10; Gal. iii. 26, where it should be "*sons*,") although only fully enjoyed when *obedient*. (Rom. viii.

14; 2 Cor. vi. 18.) The cry of "Abba" is connected with this position, which implies not only the fact of belonging to the divine family, but is a full recognition of the mutual position of Father and son, with all the dignities belonging to such a place. In an Eastern household there are often many "*children*" who are no better than servants, while some one or two are in the place of "*sons*," and are owned as such, and whereas the others address their parent as "*master*," these can call him "*father*."

All this shows that to remain in the standing of an Old Testament saint, is to fall short of the Christian's true position. There were those who did so even in New Testament times, and alas, there are many now. Such are designated by a peculiar word, (no. 2 in our list,) which (as has been observed,) is what no believer ought now to be, and may be described as "*Old Testament Christians*." The word used literally means "one that cannot talk," and as such, they are represented in Gal. iv. 1, 3, 6, where this peculiar word "infant" is used by the apostle to describe his old Jewish position, and is contrasted with "sonship" and the cry connected with it. A Christian can talk, for he can cry "Abba." An "infant" cannot. The word also occurs in 1 Cor. iii. 1,

and is described there as a "carnal state; also in Eph. iv. 14, where it is what we are "no more" to be; and in Heb. v. 13, when the Hebrews were still in this imperfect (verse 14, marg.) condition, greatly to the apostle's distress.

To sum up therefore, the word "children" describes the position of every saint of God.

The word "sons" denotes the additional privileges of being indwelt by the Spirit, and of a mutually enjoyed relationship that belongs to Christians only.

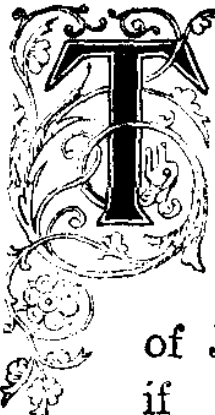
The word "infants" describes what all Old Testament saints were, but what no Christian ever should be.

And now, dear reader, *can you talk?* Are you in the full and enjoyed position of a son? For although we write for "young believers" and greatly value the simplicity of "new born babes" it is a great mistake to think that God is pleased or honoured by our being in bondage and fear as "infants" instead of standing fast in the liberty of "sons" wherewith Christ has made us free, and fully enjoying every privilege that His grace has given us. Read Eph. i. 3-14.

(To be continued.)

A THANKSGIVING.

“Come and hear, all ye that fear God, and I will declare what He hath done for my soul.” Psalm lxvi. 16.

 HE present time is the first anniversary of the new birth in the soul of the writer of the following little note of thanksgiving. It is a desire to tell out with joy the wondrous love of Jesus, which impels her to write it, and if possible to help forward any other christian of younger date than herself.

There is nothing new to tell of. Let us praise Him that the bond which unites Jesus with His people, and them with one another, has ever the same beginning, the same stages on the road, and the same ending. The “beginning,” the love which found us; the “stages,” the power which keeps us; the “ending,” eternal glory with Him who gave himself for us.

“HE FOUND ME.” “This is the birthday motto of all God’s children. Oh the grace of it! Why me? (I see hundreds of people dragging through this life not yet “found;” many near and dear to myself are not yet “found.”) To the praise of the glory of His grace is the only answer I can frame to such a question.

What a revelation the gospel brought, when it shewed me why I was created, and that it was “for His glory,” and to shew forth His praises,

who had called me out of darkness into His marvellous light. Truly, until we know the reason of our existence, we may well wish we had never come upon the platform of this world at all.

The battle with Satan raged many days and nights, but He won the victory for me, and then put His hand gently upon me and has never taken it off for one moment since. I arose and followed with half a heart, doubtfully, and fearingly; raised up all sorts of barriers, questionings, and murmurings, but His hand never relaxed its loving hold. He often gave gleams of joy, and I began to rest in them, and thought, "If I can hold on to these all will be right," but they went directly I tried to keep them. I suppose it was my faith which had brought them.

"I do think if I want a true illustration of the *ignis-fatuus*, or "Will o'the Wisp," it is my faith. As one has said, "I don't want to possess a faith: I want a faith to possess me;" and this is just what I found to be true, for things were always blacker in my experience after a chase of this sort to find my faith.

Every conflict and every struggle of my first year, has been simply and only caused by *unbelief and introspection*—that looking to see how we are getting on, which causes a halt at once. Strange it is that we should persist in doing this, although we never find anything to please us, when we have looked and hunted over our boxes of old rubbish ever so carefully.

“HE KEPT ME.” “Let me bear earnest testimony to the wondrous “keeping power of God.” I think we do prove the infinite patience and forbearance of our loving guide to the uttermost in these first stages of the new life. Our unworthy doubts and faithless fears, the determination to have something to do to help in the finished work of Jesus. The repeated getting away and then turning round and reproaching Him for leaving and forsaking us. Now He bears with all this and keeps us; waits while we sometimes linger to pick up worthless weeds by the way-side, and then when we see how foolish we are His grasp is made tighter when we return to it, and our tears fall upon a still loving hand. “Who teacheth like Him?” was a word given to me lately by a christian friend, and I can but repeat, “who indeed.”

Dear younger christian, when we have trusted Christ to save us, the next step is to trust Him to keep us, and the one is as sure of fulfilment as the other. If there are any who hang back as I did over the blessed fact of being indwelt by the Holy Spirit of God, I would just say that with me it was a foe to all progress; there I stayed tongue tied and bound, no speaking for or of Jesus; not a bit of power of course, because it is the Spirit's power which does all, and we cannot use it till we take it, and it is unbelief which prevents our taking it. “The christian life is a constant receiving.” “Salvation from first to last is nothing else but a *receiving.*”

Do not imagine that Satan has been absent from me at any stage of the road of which I have been speaking. He has been, and is especially active, not liking to lose one who did him great credit; but his power is secondary, and he knows that the cry of "nearer, nearer," "higher, higher," which is set up can never be silenced again.

This little account of finding, loving, keeping, and guiding, is one which every saved soul can echo. It is the "old, old story" verified in ourselves. Let us join in the praise which these concluding lines express, and say—

"Unto Him who hath loved us, and washed us from sin,
Unto Him be the glory for ever. Amen."

An extract.

THE BASKET.

LAST WORDS OF JOSEPH AND OF THE LORD.—
"God will *surely* visit you." (Gen. i. 25.) "*Surely*,
I come quickly." (Rev. xxii. 20.)

SELF.—Self likes to be served; love delights to serve.

INDEPENDENCE.—Saints who will carve for themselves, are sure to cut their fingers.

CHRISTIANS IN BUSINESS.—Christians in a declining state often exhibit an ardour in their business transactions, such as they but little display in the things of God. *The world is winding round their hearts.* "Grey hairs are here and there upon them, and they know it not."

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(For fuller analysis of above, see page 15.)

DISPENSATIONAL.—ix. 4. "The adoption," This is ix.-xi. *nationally* only "I have called my Son out of Egypt," Hos. xi. i.; *individually*, sonship is a privilege peculiar to Christians. ix. ii. — In Isaac and Ishmael, although God chose Isaac (v. 7), yet they had different mothers (which might be adduced as a reason), but here in order to shew His absolute sovereignty, Jacob is chosen before Esau, before either are born, and both children of one mother.

ix. 13.—That Jacob is loved, is seen in the first book of the Bible. That Esau is hated is not seen until the last (Malachi), when he had fully proved his evil disposition.

ix. 22. 23.—"Fitted," passive voice; "prepared," active (see Matt. xxv. 34, 41). The one is what they made themselves, the other what God's grace made them.

ix. 29.—Sabaoth—Hosts (see James v. 4.).

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x. 9.—The heart, here and elsewhere, does not mean the seat of the affections but of the moral being of man in contrast to his merely intellectual faculties.

x. 12.—Compare iii. 22.

x. 13.—“*Whosoever*”—a blessed truth especially when following ch. ix.

xi. 1.—See Psalm xciv. 14.

PRACTICAL.—xii.—Having told us what we *are* in xii.-xvi. Christ up to ch. vii., and connected this with His sovereignty (ix. x.), and His promises (xi.), God now tells us what we *should be*.

xii. 1.—“A living sacrifice &c” in contrast to Jewish ritual.

xii. 2.—“be not confirmed to this world” contrast to Gentile position.

xii. 1.—It is beautiful to see the grace with which we are here besought to give God *His own*. (1 Cor. vi. 19, 20.) Three sacrifices are to be offered by God’s priests (a class that embraces every believer young or old), first their *praises*, (Heb. xiii. 15,) next their *goods*, (Heb. xiii. 16,) and thirdly, *themselves* (as here). Do not forget this, young believers!

Note.—Observe in the analysis the difference between this chapter and the next.

xii. 6-8.—Having here spoken of the exercise of gifts, from verse 9 we get a list of Christian graces.

xii. 9-12.—We may thus paraphrase these qualities and let each of our readers as they study the list see how many are displayed in their

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characters, and seek to make up those that are lacking—

holy	diligent	hospitable	meeek
kind	hopeful	forgiving	honest
courteous	patient	sympathizing	peaceful
active	prayerful	humble	unrevengeful
earnest	generous	unambitious	compassionate
		unasuming	good.

xii. 9.—This verse expecially shews the difference between *innocence* and *holiness*. Adam was innocent and knew neither good nor evil. We are created after God in righteousness and true holiness, and therefore “abhor that which is evil and cleave to that which is good.”

xiii.—There is no more important chapter for young believers in the whole epistle than this one. Read carefully and ponder well.

xv. 8.—Jesus for the Jew.

xv. 9.—Jesus for the Gentiles.

xv. 10-11-12.—proved from the law (10) the psalms (11) and the prophets (12).

xv. 10.—compare Numb. viii. 11

xvi. 13.—probably the ‘mother’ was the wife of Simon who bore the cross, Mark, xv. 21.

xvi. 23.—See iii. John.

xvi. 25.—We here get a hint of the Church, bordering on Ephesian truth just as in the end of chap. viii. we get the priesthood of Christ alluded to (verse 34) thus touching on Hebrews. Thus divinely is the word of God linked together.

xvi.26.—Compare i. 5.

A WILLING HEART AND A WISE HEART.

“Take ye from among you an offering unto the Lord: whosoever is of a *willing* heart let him *bring* it.” “And the children of Israel brought a *willing* offering unto the Lord, every man and woman, whose heart made them *willing* to *bring*.—Ex. xxxv. 5, 29.

“And every *wise hearted* among you shall come, and *make* all that the Lord hath commanded.” “Then wrought Bezaleel and Aholiab, every *wise hearted* man in whom the Lord put wisdom and understanding, to know how to *work* all manner of work for the service of the sanctuary according to all that the Lord had commanded.”—Ex. xxxv. 10 xxxvi. 1.



THE difference between a *willing* heart and a *wise* heart appears to be that one is qualified to *give* and implies devotion, the other is fitted to *work* and requires divinely given wisdom.

As God expects from each young believer “a willing heart” and as to many He has given a “wise heart” as well, this chapter (Ex. xxxv.) will furnish us all with much instruction and encouragement.

We find three things connected with the first service here spoken of: first, it must flow from *true devotion* “a willing heart,” secondly, it was accepted equally whether

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little or much, and thirdly, it was all done "to the Lord." Now this service does not flow from *gift*; ("*wise hearted*" service does) but is within the compass of the little child just saved or of the aged christian, of the most un-instructed or the most enlightened child of God. It does require *a heart for the Lord*.

It may consist in little things or great, giving one tract or a million; contributing some mite towards the fund of a preaching room, or hiring a dozen gospel halls, giving a cup of cold water or feeding five thousand. The amount of the gift is not the question, but what is of all importance is *whence it comes and whither it goes*. It must proceed from a *willing heart* and it must be done *to the Lord*, and thus the fragrance of the gift will reach far beyond the recipient, right up into the presence of Him to whom it is done. Think of this, dear young believers and study well the lessons of this chapter. Surely some timid retiring souls will be comforted and encouraged when they read of the man who brought his humble offering of shittim wood and goat's hair, and they may be led to consider if there is not some little work they can do for Christ. I am persuaded that none are exempted from this service.

There is a service as we have seen dependant upon gift (Ex. xxxvi. 1 &c.), and a very blessed

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one ; one in which women are included (xxxv. 25, 6) ; but there is also a service *not* dependant on any gift (save that of "eternal life") and which God expects from each of His children, It is interesting too to see that the "*wise hearted*" service depends in measure upon "*willing hearted*" as the former brought the materials which the latter used ; so now, many a young believer cannot preach that can yet invite souls to the gospel and visit them afterwards ; many are not able to write a tract who can yet assist to circulate it. Those who are not able to lecture or speak to christians can still help to provide a room for those that can ; they may not even be able to teach a class, but yet can visit the scholars. The great secret is not to be above doing *little things*. Many a one brings nothing because he cannot bring gold and precious stones, and has nothing but goats' hair or badger's skins. Let such learn a lesson from the study of this chapter, and not wait for great things or a "wise heart" before they render the service of a "willing" one. "The Lord loveth a cheerful giver." "For if there be first a willing heart it is accepted according to what a man *hath*, and not according to what a man *hath not*."

THE BIBLE CLASS.

Q.—It would be a great help, both for other young Christians and myself if you would kindly give the scriptural view of Baptism, and say if it is the duty of every Christian to be baptised.

J. H.

A.—Baptism in Scripture is a burying *with Christ* into death (in figure) in order that those who take this place should walk in newness of life (Rom. vi). The Red Sea is a type of this. *The Red Sea is death*, but while to the believer (the Israelites who had been sheltered by the blood of the lamb) it is only a harmless figure (baptism) because he passes through it *with Christ*; to the unbeliever (the Egyptians) the same death is the solemn and fearful judgment of God.

Christian baptism follows a profession of belief in Christ (Acts ii. 41; viii. 12, &c.); that of John preceded it (Acts xix. 4). Mark xvi. 16. is clear that every believer should be baptised, although Scripture lays the responsibility rather on the baptizers than on the baptized (Matt. xxviii. 19, &c.); it is however quite right to ask to be baptised (Acts viii. 36). Baptism by water is *an act of man's* and admits into the circle of Christian profession on earth. (Matt. xxviii. 19; Acts ii. 38. &c.) The profession might however not be genuine (Acts viii.

13. 23). It is the responsibility of those who baptize to see to this. Compare 1 Cor. iii.

The baptism of the Holy Ghost is an *act of God's* and admits into the body of Christ 1 Cor. xii. 13.

Q.—Can you tell me what scripture says about Satan being now in heavenly places, and about his accusing the brethren. R. J.

A,—According to Eph. vi. 12, we fight against the rulers of the darkness of this world . . . in heavenly places, amongst whom Satan as prince of the power of the air (ii. 2), is surely first and foremost. Satan has therefore full access still to the heavenlies, and in someway appears able to speak to God. Job ii. 4, 5; and Zech iii. 1, shew us he opposes the saints before God with cunning and malignity, and Rev. xii. 10, adds further light by calling him “the accuser of our brethren” . . . which accused them before our God both day and night. He is there also seen as being cast finally out of the heavenlies to the earth, which has not taken place yet; when it does it will be an awful time for this world, as his time will be short, and being no longer able to accuse the saints before God he will wreak his utmost vengeance on the Jewish remnant on earth (xiii. 7) for all Christians will have been caught up to heaven before this takes place. Let no young believer tremble however at the thought that Satan has still access to heaven to accuse us, for we have an Advocate, Jesus Christ

the Righteous, there on our behalf, who is infinitely more than a match for Satan.

Still the thought is a very solemn one, and ought to fill us with fresh love to the Lord when we think of his daily standing on our behalf, and fresh carefulness to avoid sin, and not to give the enemy any cause for accusation.

Q.—What is worship when remembering the Lord's death, and how may we know spiritual worship from fleshly worship?

S. M. C.

A.—Worship is the highest form of praise, which may consist of either *thanksgiving*, i.e. praise for what God has *done*, or *worship* i.e. praise for what He *is*; the former too often occupies us at the Lord's supper to the exclusion of the latter. The truth is both should be included in the praise that then ascends to God. The remembrance of the Lord in His death, calls for the highest worship, when, His presence being realized in spirit, the heart enters in some measure, by the Holy Ghost into what the cross was to Him and His Father; it also produces the most hearty thanksgiving when, as we are reminded in each account of the Lord's supper, we remember that His body was broken, and His blood was shed "*for us.*" Christ however and not ourselves must be the object of our praise, and while therefore *thanksgiving* is

not excluded, *worship* is the fitting attitude for each soul.

Spiritual worship, is distinguished from mere fleshly worship because in it there is no fixed routine, the guiding of the Holy Ghost being looked for and recognized; the *object* is Christ Himself, not even our blessings, although as we have seen, they are by no means forgotten; and there is no display of *man* in any shape or form. Christ at such a time is not only "*in all*" but is emphatically "ALL."

Of course it is only those who are *spiritually minded* that can discern when this is truly the case and hence before we can distinguish practically between what is spiritual and fleshly, we must be spiritual ourselves. "He that is spiritual judgeth all things."

Q.—Have we in Scripture anything referring to the virgins after the door was shut in Matt. xxv.

* * *

A.—The subsequent history of the foolish virgins may doubtless be traced indirectly in Luke xiii. 25-30. As to the wise we probably get a further glimpse of them in Rev. xix. 7-9.

THE NEW MAN AND THE NEW CREATION.



THE scriptures in which these expressions are found are Col. iii. 10 "Put on the new man," and 2 Cor. v. 17, "If any man be in Christ, he is a new creature," or lit, (There is) "a new creation."

The head of this new creation is Christ. "The beginning of the creation of God," and Christ not in *incarnation*, but in *resurrection*; for it is only as the first fruits, the first born from among the dead, that Christ is the head of those that are His—the new men of the new creation—or, that we are associated with Him, "Except a grain of wheat fall into the ground and die, it abideth alone."

The force of this however, will be more clearly seen if we look a little at the closing history of the *old*, before speaking of the *new*.

The first creation left the hands of its Creator, [Jehovah—Jesus] perfect and sinless; but the first man, the natural man, falling beneath the simple test of creature obedience, dragged all his race and all creation down into his ruin. Man *innocent* having thus failed, God now put to the trial (by the law), a chosen nation of the

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fallen race, only with the result of fully bringing out all the evil that was in the natural heart. This double fall completely testified that there was no such thing for man as *restoration*.

But had God here closed the history of man in the flesh, and of the old creation, the curtain would have fallen in gloom and darkness without a single ray of light.

Such was not His way. Before morally ending the first that He might bring in the second, He would in the very scene where he had been dishonoured be fully glorified, and that by a man, "made of a woman," made under the law, "The man Christ Jesus."

He came into the old creation at the very close of its moral history, that God again might have His pleasure in *man*—not placed in a garden of delights, but walking in a world, black with the ruin of 4,000 years and amongst a race steeped with love of sin and hatred of God—yet in such sinless perfection of nature, and such absolute creature-dependence, that the heavens opened to express the delight that *God* had in *man*, that the Father had in this, His well beloved Son.

Where God had been doubly dishonoured Christ doubly glorified Him. As, *made of a woman*, he was obedient in every detail in which

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man had been disobedient; as, *made under the law*, he was a true Israelite, "God's law was within His heart."

Such was indeed a glorious close to the moral history of the world. But the "grain of wheat" was absolutely alone, and entirely out of harmony with the scene around, where man, towards God, was dead in trespasses and sins.


Jesus, however, having perfectly done God's will in *life*, now accomplished it in *death*. Christ on the Cross of Calvary, bearing as the Lamb of God the sin of the world, by the shedding of His precious blood, for ever vindicated the throne of God's righteousness, and thus, in death, as in life, "God was glorified in Him."

Glorified alike in the only perfect life ever manifested in this world, and in the atoning death that took away *sin*, that had reigned in defiance of a God of love and light from the moment of Adam's fall.

Such then briefly was the work of Christ as regards the old creation and God's claim upon it.

To be continued.

 CHRISTIAN SOLDIERS.


 WHEN truly converted to God, one of the first desires of the soul is to bring others to Him. It cannot be otherwise, for when we are converted Heaven is a reality, Hell a reality, the grace of God to lost sinners a reality, and also the salvation of the soul, no longer as it formerly was a half believed story, but a tremendous reality to us. The world with its busy inhabitants, the pleasures of life, the religious routine of a christian land, all wear an entirely changed aspect to us, for the simple reason, that God has opened our eyes to see things in some degree as He sees them. In the energy of the newly received faith the young christian goes forward and seeks to serve the Lord who has bought him ; sometimes, indeed with but little discretion, but usually for a few months at least, with considerable zeal.

But rushing into battle is not exactly warfare. There are indeed those in our lax times whose hearts are fixed for the Master's service, but

none the less is it to be pressed, that what is done in the Master's Name should be done according to his will.

When God brought the people of Israel out of Egypt, away from their bonds and misery, He raised them up an army for Himself, He was amongst them, He led them,—but the recent slaves were not fashioned all in a moment into men of war. For though “the Lord did bring the children of Israel out of the land of Egypt by their armies” (Ex. xii. 51), yet He “led them not through the way of the land of the Philistines although that was near; for God said, lest peradventure the people repent when they see war,” xiii. 17.

Though redeemed from Egypt by the passover effectually delivered by the Red Sea from that land, they were not all at once in a fit state for warfare. And we who believe are redeemed by the blood of Jesus from the world, and delivered from it and from its rule by the resurrection of our Lord Jesus, but we are not all in a moment christian soldiers.

Indeed there are many believers, who resemble the armies of Israel, when they cried in their terror as the 600 chosen chariots and the terrible army of Pharaoh bore down upon them. When they cried thus they were indeed redeemed from the land of bondage by the blood,

but they were not then delivered from the fear of Pharaoh by the Red Sea. Such believers have not yet learned by the teaching of the Holy Ghost, that the resurrection of the Lord delivers His people from the power of the enemy for ever. In other words they have not yet peace with God through our Lord Jesus Christ, who "was delivered for our offences and was raised again for our justification" (Rom iv. 25). As the type teaches, the blood of the lamb was shed for Israel in Egypt, and the passage made through the Red Sea to bring Israel clean out of Pharaoh's authority and domain. The Red Sea separated Israel from Egypt, and the believer by the resurrection of Christ is separated from the world and Satan, and delivered from their terror. He is on the other side of judgment and death, as Israel was on the far side of the Red Sea.

True it is that a man very rarely becomes a christian soldier all at once; though the moment he is converted he belongs to God's armies, inasmuch as he is not of the world. It is very much the same with the army of a country, a man is not made an effective combatant merely by donning the Queen's uniform, for a host of raw recruits would be only a rabble in the day of battle. In spiritual things the lessons are

spiritual, generally slowly learnt, although some are quicker to learn than others.

We must not confound christian warfare with the experiences through which a christian passes. Christian warfare is fighting God's battles ; learning in sorrow and shame what we ourselves are, is not fighting for God. Neither is it fighting for God when we are bemoaning ourselves. We have to prove indeed what "oh wretched man that I am " is, in our experience, and we have to learn what we are, even as did Israel when in the wilderness, but we must not confound these things with the work of christian soldiers.

It is in the epistle to the Ephesians that we learn most of the christian soldier. There we begin with being seated with Christ in the heavenly places, and should stand fully clad with the whole armour of God. The illustration of Israel crossing the Jordan explains the doctrine. When Israel crossed that stream they were brought into the place of their possession, which was a very different thing from being brought out of the land of their bondage, and from being delivered from their old master. The death and resurrection of Christ brings us not only out of the world but into the heavenly places, and a vast thing it is for the soul, when by God's teaching the fact of where the

christian is *brought into* as well as where he is *brought out from*, is clearly apprehended. For then he becomes what the scripture speaks of as "perfect." See. Phil iii. Then he may be termed a christian soldier.

Christian warfare is engaging in conflict *for* God, not we repeat, for ourselves. We do not make light of any dealing of God which is for ourselves; did we dare to do so we should be guilty of the sin of making light of God's chastisements, and His way of teaching us what we are, and also of the gracious care of our Lord Jesus in so tenderly carrying us to the rest which is yet to come; but these are things which differ. A christian may on the self-same day humble himself under the mighty hand of his God, learn a fresh lesson of what he himself is, rejoice in his Lord's loving care, and also go out to fight for God. Go out in the energy of the Holy Ghost to win souls for God, to deliver God's people from the power of Satan and to smite the foe with the "sword of the Spirit, which is the word of God." We can readily trace the distinction in natural things. A soldier on the day of battle might read a letter from home telling him of his sick child, and bow his head in his tent with grief, yet before the day was gone he might be in the front engaging the enemy. But grieving over the sickness of his child would not be warfare.

The christian soldier to begin with, is "perfect" that is a "full grown" christian. We must not expect to find him amongst those who have not peace with God. He will not be discovered amongst such as are always talking about self or continually occupying himself with questions whether after all they will ever reach heaven. That man would be indeed a strange soldier in the Queen's army, who was morning by morning doubting whether he was alive, or was continually studying whether he was physically fit for service. Send such to the hospital, not to the front. Alas! how many of God's people are in this kind of state, and alas! how few are christian soldiers.

Supposing however, a christian by the grace of God, aware that he is seated with Christ in the heavenly places, certain as Israel was when over the Jordan that they were in Canaan, supposing such an one rejoicing in his heavenly position before God; is he therefore of necessity a christian soldier?

We will accept that he is "perfect," that he is a soldier, but with all that he knows, he may not be engaged in conflict for God, and of what use is his knowledge if he is not fighting? This is a practical question.

The knowledge of truth does not of itself make us active for God. There must be more,

even the energy of Christ in the soul. We shall not find the christian combatant amongst those sleepy souls whose main idea is to enjoy their blessings. There are very many of such idle christians about, occupied in dreamily telling others what they are as across the Jordan. We compare these people to soldiers who like to strut about in their uniform, people who are vain of their position, but who really are for all practical purposes unfit and useless. It is no time of peace for the christian soldier, now is the day of battle—now during this short lifetime and till the Lord come is the day for earnestly and prayerfully fulfilling those good works which God Himself has ordained, for us to accomplish.

The great idea in the Ephesians of the christian soldier is that he stands and having done all, or overcome all, still stands, see ch. vi. 10-20. We begin the epistle by our position seated in Christ in the heavenly places, by being as Israel was by means of the ark across the Jordan and in Canaan, and we should prove it practically by standing against Satan for God, as Israel ought to have stood but never did in their history under Joshua. Israel alas! never occupied all that God gave them; they failed to drive out their foes; in plain speech they did not do the work which was appointed them by God. Instead of fighting for God they sank down into

enjoying what a few years of hardship and toil had made their own. Surely christian soldiers with Israel's example before them need to heed the cry "awake thou that sleepest and arise from the dead, and Christ shall give thee light" ch. v. 14. For was there ever a day more sleepy than ours, and such is the enervating character of it, that some who know their heavenly position go to sleep in it and dream of their spiritual enjoyments. Men are wide awake enough for business and pleasure, and active enough in running about hither and thither, but oh! so fearfully heavy for Christ's interests. Awake and look around you, christian soldier! Behold the thousands of unsaved sinners on every hand. Behold the masses of God's people led captive by Satan; see the gathering forces of the enemy, mark infidelity, superstitions, adulterations of the truth, swarming over the land like devouring locusts, threatening to blot Christianity from the earth.

Awake, awake christian soldier, you are over the river of death, over the border, and in the heavenly places, you are not of the dead world or of sinners dead in trespasses and sins. "Arise from among the dead," sleep no more. Be no more like the unsaved; it is of no use *saying* you are heavenly, *live it out, act it out*—shake yourself. There is a mighty work to be done for the

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Master, but in that work none can engage who are not in a fit state of soul. The time is short. The noise of battle will soon be over. *Lose not* your high privilege of fighting for God in this world. Awake, and Christ shall shine upon you. The light of His countenance shall make your way and your heart bright. There will be eternity for rest : now in these short hours is the time for work. Awake, awake christian soldier, and fight for God

BRIEF STUDIES IN THE GOSPELS. 1.

THE BAPTISM OF JESUS.

“Suffer it to be so now, for thus it becometh us to fulfil all righteousness.” Matt. iii. 15.

THIS verse is well worthy of reverent thought, for it contains the first recorded utterance of our Lord on His entrance into His public ministry, or more correctly, on His first step out of private life. We well know how often an opinion, and frequently a correct one, is formed of a stranger from the manner in which he enters a room, or from the first few words he utters, and if such a slight indication can often enable us to form a true estimate of

character amongst such crooked and double natures as our own, it is evident that in One like our Lord who could say that He *was* "altogether that which he said unto them from the beginning," a sentence like this in Matt. iii. 15, is of great interest. Let us then consider the verse a little.

In the first place we observe in it three well defined characteristics of Christ—humility, grace, and holiness. That the One who in chap. i. had proved to be the *Son of God*, and chap. ii. the *King of Israel*, should here say "Suffer it to be so now," as the lowly *Son of Man*, tells us of His *humility*.

The word "*us*" associating Himself according to Psalm xvi. 2, with "the excellent" in whom was all His delight, shews us His *grace*; while the rest of the sentence to fulfil all righteousness tells us that although all others came to confess their sins, Jesus only "knew no sin," and however in grace he might connect Himself with this godly remnant, in *holiness* He stood alone. Another fact that gives an added beauty to this verse is that Christ took this place before He was baptised with the Holy Ghost, thus shewing the intrinsic perfection of his character in a more wonderful way than by the mightiest miracle.

No sooner has the voice of Jesus been heard

in this world than the heaven opens, and the Father testifies to His complacency in "This is My well beloved Son."

The marked appreciation by heaven of this strange loveliness on earth may well arrest us and keep us from passing heedlessly such a picture.

This first glimpse of our Lord certainly has a peculiar attractiveness and fully prepares us for the life of grace and truth that follows. The sight of the only perfect man who is the eternal God, choosing, (while necessarily declaring His own holiness,) for his company this little band of convicted sinners is singularly beautiful.

The contrast between verse 15 and 16 and 17, is very marked. Just as we may say that never did Jesus in His life take a lower place than in verse 15, so never do we see Him on earth more glorified than in verses 16 and 17. For though the Son may in grace say "*us*" the Father in glory at once distinguished Him from all others by the descent of the Spirit and the words "This (not these) is my beloved Son, in whom I am well pleased." And cannot we, dear friends, in communion with the Father echo these words? Is not Jesus our Beloved, and do we not in our feeble measure, delight in Him?

As has been remarked, the Spirit of God here descends "as a dove" in accordance with the spirit of lowliness and humility, Jesus was displaying; at Pentecost it was as tongues of fire because it was a power that addressed every one in his own language. The opened heavens are spoken of in John i. 51, Acts vii. 55, and Rev. xix. 11, and on each occasion as here, Jesus is the object whether on earth or in heaven. And if God, beloved friends, has opened the holiest to us, surely it is for the same purpose that *Jesus Himself* may increasingly become our sole and absorbing object. Surely this little picture of the lowly gracious spirit of Jesus, makes us each one echo more earnestly the apostle's desire that "this mind" may also be found in us.

SPENDING A DAY.



OUR eternity is a glorious inheritance secured for us in heaven by Christ, a prospect we can survey from our standing on resurrection ground, by the Spirit who is the earnest and foretaste of its wondrous enjoyments. Our days (if such an expression can be

used when there is neither night nor time) will there flow on in an endless succession of perfect bliss in adoring and reflecting the glory of our Redeemer.

Our future, then, is settled and sure, and shortly we shall enter into full possession of that to which we are heirs.

We all know the way in which earthly inheritances are dealt with. How when the heir is a minor, the estates and all the money is securely invested in trustees not to be used by him until his majority is attained. A certain allowance only is made for his present use.

In a similar way has God invested all our eternity for His glory and our gain, but meanwhile He has allowed us to *spend* a few days down here.

In human affairs we can often tell a good deal of the *man* by the ways of the *child*, and the manner in which a sixpence is spent may often clearly mark a selfish or a generous disposition.

Now we can never use our eternity, otherwise than for God's glory. But we can squander our daily life, and the way in which we lay it out marks our character, and *God is looking on*. Just as a living father sees with pain the foolish tastes and wasteful character of his son, so God marks the senseless and foolish (not to say sinful)

way in which we spend many of our days, and let us remember, in passing, that when we spend a day, *it is spent* and our stock is but small; our fortune may be infinite, but our present allowance will soon be all gone, *and with what result?*

Has our use of it been a cheer to the heart of Christ and brought glory to our God and Father? *Have we been, are we,* living to ourselves or to *Him?*

Just as a young man, with an allowance of a pound a day might pull out his sovereign each morning and consider what he will do with it, so each one of us every morning has a day given to spend.

The way in which we spend it indelibly marks our tastes. If our object is Christ our days will be spent so as to win His smile, if it is our religious friends, they will be laid out to please them; if the world, they will be used to get its approval; if ourselves they will be spent for self.

Now, dear reader, how are you spending the days that God allows you to spend in order that your character may be clearly shown? Bring the past month into the light and recall the way in which each of your past days has been spent. See on how many you can

write *Christ*, and on how many *yourself*. Every morning when you rise, before you begin the day, make up your mind how you will use it. Consider well what Christ has *spent for you*, and then think if you cannot give some of what is at your disposal to Him. And if some, how much? What do you say? Shall it be ALL? As has been often said to answer *yes*, would not necessarily involve the giving up of your earthly calling. You can continue your same occupations, and do them all from new motives, for I may go about the same business or profession, merely for my own gain or for Christ's glory.

It will be seen from what has been said that in this light, the few days we spend in this world are of inestimable value, as indicating where our heart is, and whether our tastes are heavenly or earthly; whether indeed our affections *are set on* "things above where Christ sitteth at the right hand of God."

LOOK ABOVE.—Until the glory I am never on a level with the position I hold. I must always look *above* my path to be able to walk *in it*

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NOTES FOR YOUNG BIBLE STUDENTS.—VI.

Matthew, i.—ii.

Matthew and Mark present Christ's *official* glories as King and Servant respectively; Luke and John His *personal* glories as man and God. We thus see that Jesus was the Kingly-Servant and the God-man. The word "gospel" literally means "good history."

i. 1.—Book of the generation (lit. the Genesis.)

i. 1. 16.—The introduction of four women into this genealogy, two of them at least being notorious sinners and one a Moabitess has often been noticed.

i. 21. 23.—If Isaiah prophesied that *Emanuel* should visit them, it is not until now we get the name revealed that He would take—Jesus the Lord, the Saviour.

ii. 3.—Herod the King was the last that reigned over all Palestine (see Gen. xlix. 10.) He died in the same year that Jesus was born.

ii. 2. 5.—In the wise men we see great ignorance, but true hearts set on Christ; in the chief priests and scribes great knowledge of scripture combined with utter deadness of heart and conscience. These varieties of character are by no means uncommon now.

ii. 7. 16.—Satan who was a liar and murderer from the beginning, began thus early to plot against Christ, using Herod as his tool in v. 7 as a liar, and in v. 16 a murderer.

ii. 11.—Worshipped *Him* i.e. Christ *only* not even Mary, although she was present. Thus early does God distinguish His Son from all around Him. This text is an instructive commentary on the worship of the Virgin.

ii. 16.—“All the children,” amounting probably to 10 or 12, a massacre so insignificant amongst Herod's greater crimes that it is not recorded in profane history. This was the second time the royal seed of Judah was sought to be cut off. See 2 Chron. xxii. 10.

ii. 20.—“They are dead,” i.e. Herod and his cruel son Antipater, who was killed five days before his father.

ii. 21.—“The land of *Israel*,” a beautiful title recalling its former glories.

ii. 22.—“Parts of Galilee,” because it was not under the rule of Archelaus, but of his brother Antipas.

ii. 23.—Nazareth, a small hill village, a great contrast to Bethlehem. It is not even named in Old Test. *Nazarene* has no connection with *Nazarite*.

THE BIBLE CLASS.

Q. Are those addressed in Romans viii., 13, *saved ones*, and if so, how is it that if they live after the flesh they shall die, and what is meant by being in the Spirit (v. 9), in what way can we say that we are? J. C. K. (New York)

A. Romans viii., 13, presents to us the respective ends of living after the flesh and after the Spirit. It is stated, abstractedly, that to live after the flesh is to be about (lit.) to die. A child of God may in a measure experience this, for in proportion as he sows to the flesh he will reap corruption, and it may be, incur the chastening of the Lord even unto death (of the body) (1. Cor. xi., 30). It is surely unnecessary to add that if the person who is living after the flesh be a child of God he cannot perish eternally. As to our standing (v. 9) says absolutely we (christians) are not in (the) flesh, but in (the) Spirit. The Spirit here as life, so the life is in me and I in the life. It is not an advanced state, but a common Christian privilege.

Q. Are we gathered by the Spirit at the Lord's table to manifest the unity of the one body?
J. C. K.

A. No, we come together to remember the Lord in His death (I Cor. xi, 24-26). This is the object. The unity of the One Body of Christ is declared in the one loaf, and our participation in that unity in partaking of it (I Cor. x., 17) and is therefore thus connected with the supper.

Q. Could a Christian be a vessel to dishonour in II Tim. ii., 20?
H. J.

A. No, although the very fact of his being called "a vessel" shews that a person makes some outward profession of being one, for which doubtless he will be judged.

Q. Would you give an exposition of John i. 7, as to whether it implies that we are cleansed from all sins past, present, and future.

R. H. J.

A. This verse gives us the abstract normal perfection of the christian's walk and standing. The latter clause presents the perfect and eternal value of the blood of Christ Godward: that it ever maintains us spotless in His presence. Historically we are *cleansed* from all sins the moment we believe (Rev. i., 5), but here it does not present what it has done, is doing, or will do, but its eternal efficacy for us before God (compare 'imputeth,' Ps. xxxii., 2). It must always be understood that no sins are *forgiven* until confessed, as in v. 9. The cleansing there is not said to be by blood, but evidently refers to the washing of water by the word as typified in John xiii; we have thus *cleansing by blood* effected historically once for all on our conversion, but presented here abstractedly as of eternal efficacy; and *cleansing by water* repeated each time we get defiled by sin and confess it.

Q. Is it wrong to speak of "blessing God" in prayer?

A.E.C.

A. Eph. i., 3; II Cor. i., 3; I Peter i., 3, suffice to give us the Scripture as to this. Jas. iii., 9, is also very clear. We all understand that "blessing" is not in the sense of Heb. vii., 7, but is ascribing praise to God in the sense of Rev. v., 13.

FROM INFANCY TO MANHOOD.—III.

(Continued.)

- 1.—New born babes. 1 Pet. ii 2.
- 2.—Infants. 1 Cor. iii-1; Gal. iv-1,3; Eph. iv-14.
- 3.—Little children. 1 Cor. xiv-20; 1 Jno.ii-13,18.
- 4.—Children. 1 Cor. iv-14; Phil.ii-15; 1 Jno.iii-2.
- 5.—Sons. Rom. viii-14; Gal. iii-26; Heb. ii-10.
- 6.—Young men. 1 Jno. ii-13, 14.
- 7.—Men or fathers. Eph. iv-13; 1 Jno. ii-13,14.



WE now arrive at the three distinct stages of Christian growth, little children, young men, and fathers; and here each one of us may get the most blessed instruction by carefully studying 1 Jno. ii. 15-27. In the first place we may notice that every "little child" (that is every one on true christian ground) characterised by that which no "infant," as such, possesses—*they know the Father*. They are *children*, for they have a father and they are *sons*, for they know Him and can cry "Abba." This first characteristic is a very beautiful and a very blessed one, and it is cheering to know it is the portion of every "Young Believer."

Next we find (ver. 20,) they have an unction from the Holy One (Christ, Mark i. 24). This

unction or anointing is also spoken of 2 Cor. i. 21, and is alluded to in 1 Cor. ii. 11-16, and is the use of the instincts of the new nature in the power of the Holy Spirit. Little children are thus not only warned against the seductions of antichrists, but are plainly told they can overcome them. Take courage, dear young christians, for you have an anointing that enables you to detect and avoid all Satan's wiles. And the principle here laid down is blessedly simple and worthy of the closest attention of every "little child." It is not that the lies (whether denying that Jesus is the Messiah—the Jewish faith, or the Father and the Son—the Christian faith) are to be examined and investigated, but according to 1 Tim. vi. 20, should be avoided; the power being not in the knowledge of the error but of the truth. *Little children know the truth* (ii. 21). It is well to hold this fast, dear young friends, and it gives us great power, as long as we are humble and not puffed up by it. If I go to buy some valuable article, that I have heard of but never possessed, I may easily have a counterfeit palmed off upon me; but if I have the real article, and want to match it, I compare every thing with that *I have*, and however beautiful other things appear, if they are not the same they won't do for me. This will illustrate the

difference between one who is '*seeking for truth*' and who may be deceived with a counterfeit, and one who *knows the truth* and that no lie is of the truth.

It is a beautiful mark of the grace of the Father towards His "little children, that out of 15 verses devoted to the three classes above ten are allotted to their guidance and instruction.

(*To be continued.*)

THE BASKET.

ELECTION.—*Election* is God's sovereign choice, *predestination* is the special purpose for which we are chosen.

WORK AND PERSON OF CHRIST.—We do not get salvation by the work of Christ apart from the Person. We get Christ for the *heart* and His work for the *conscience*. The acceptance of *Christ* carries salvation with it (Luke xix,) although *peace* is only obtained through a knowledge of His *work*.

WORKING FOR ETERNITY.—O that we could be made to feel the surpassing importance of the Lord's work in this day of need. We see deadly error spreading rapidly around us, and yet we often spend our strength in '*falling out by the way!*' We want to live, work, and preach for eternity.

THE NEW MAN AND THE NEW CREATION.

(Continued)

BUT as yet the first day of the new creation had not dawned, the new man of it had not been formed. The night closed in in darkness, for although God was glorified in the One who was delivered by His own determinate counsel and fore-knowledge, it was still by wicked hands that Christ was crucified and slain, and the very sun hid its face, when the first and only perfect Man was stretched upon the cross.

Having thus accomplished the will of God, Christ descended into the tomb. A mighty stone was rolled to its mouth, man set his seal and his watch, and Jesus was numbered with the dead.

And there He lay for three days and nights in the grave. From the "It is finished" of the cross until the morning of the resurrection an unbroken silence on God's part reigned on earth; reminding us forcibly of the half hour's silence in heaven after the breaking of the seventh seal. Rev. viii. 1.

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Was there no mystery in this? For while we can see the necessity of burial to prove the actual facts of death, and to complete the cross; (1 Cor. xv. 47.) yet still knowing, as we do, the perfect satisfaction of the Father in the work of His Son; do we understand what mysterious reason kept that blessed One in the grave for three days and nights?

Why should not "the glory of the Father" have raised him from the tomb ere the departing footpaths of sorrowing disciples had died away?

It is not that we can speak when God has been silent, or explain a mystery unravelled by Him but one thing is plain, this awful silence, this stillness on the part of God on that Sabbath day—man's high day—this silent resting of the Lord of life in the arms of death, tells us of a pause—a full stop—in the dealings of God with man, that marks an entire change of dispensation, standing as it does between the end of the old and the beginning of the new, between "the first man of the earth earthy" and "the second man, the Lord from heaven" between the old man, corrupt according to the deceitful lists, and the new man "which after God is created in righteousness and true holiness."

So the dark scene that had thus closed in was not without hope, but in the wondrous

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counsels of God this black night of the crowning sin of man, with the glorious morning of the resurrection formed the first day of the new creation—"And the *evening* and the *morning* were the first day."

The dawn of the resurrection morning was first illuminated, not by the Sun of the Old creation, but of the New. The Lord rose from the grave before the rising of the sun.

There had been *one* first day of the week, 4000 years before, on which this same Lord had said "Let there be light and there was light." "And the evening and the morning were the first day." And six days of that week being now morally ended, the first day of a new week began in God's ways. Again God said "Let there be light," and He who was the Creator of the Old, became the Light of the New Creation.

It is far from improbable, that the world at this time had reached its 6,000th year, instead of being but 4,000 years old as generally supposed.

The Septuagint greatly favours this. If such were the case six days (1,000 years for a day) would have literally run their course, at the cross of Christ, leaving only God's Sabbath of rest in the millenium to complete creation week;

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the present interval between the two not being reckoned in Gods dealings with the earth.

And now the corn of wheat, having died, would no more abide alone, and the Lord delayed not to breathe upon his disciples the full power of resurrection life, descent of the Spirit after His own ascension to bring them into union with Himself. So the light shone with a new and strange power into the souls of men no longer veiled beneath the form of a servant, but exalted to the right hand of power, and God "who commanded the light to shine out of darkness," shone into the hearts of 3,000 sinners on the day of Pentecost and by the light of the "knowledge of the glory in the face of Jesus Christ" called them of the new creation and brought them, in the power of resurrection life, into the new, where all things are of God.*

No one was more manifestly born again into this new order of things than the Apostle whose words I have just quoted.

(To be continued.)

* This is the true beginning of the christian era, and were our *anno domini* chronology rightly calculated, it would surely date rather from the moment when Jesus was indeed made *Lord* and Christ, than as it does, from the fourth year of our Saviour's life.

LIBERTY NOT LICENSE.

NOTHING is more wonderful than the brotherly love characteristic of Christianity, and the way in which people are thus brought into a close and happy relationship that otherwise would never have met, and who, it may be, socially and mentally have not a single point in common. The absence, too, of worldly restraint at the holy and happy gatherings of Christians, and the way in which the differences of social position are set aside, that all may enjoy together the new-standing on resurrection ground is very blessed wherever it is real. Nothing, however, is worse than an imitation of such a state; and nothing is more contrary to God than for the flesh to find an occasion for license in the liberty that grace gives.

Seeing that this little magazine is directly addressed to young believers of both sexes, a large number of whom are also young in years, it may not be inappropriate to point out one or two dangers arising from the abuse of

our Christian privileges, and especially in the present day, when socialism on the one hand, and unsuitable behaviour on the other, is so greatly on the increase, have we need to remember the Apostle's word to Timothy to treat the elder men as father's, the young men as brethren, the elder women as mothers, the younger as sisters with all purity (1 Tim. v. 1, 2; see also vi. 1).

There are two relationships which Christianity would not only not cause us to forget, but alone can give us rightly to understand. The one is conferred by our respective positions in the world, such as master and servant, the other by the relationship between the sexes, as brethren and sisters; and the danger is that, since when we shall be fully brought into the new creation (which now we enjoy *in spirit*) both these relationships will cease, we should take advantage of this fact and seek to ignore them now. To do this, however, is to abuse grace, not to enjoy it. It is true that when we meet on the common footing of resurrection ground we are all on a level, however great the difference of our relative positions. And it is surely a sweet privilege to enjoy this, and for master and servant on one common level alike to remember their one Lord at His table, or in Christian intercourse to hold communion on

heavenly ground. But the one who most enjoys and values this is the last to abuse it. And none is more ready rightly to take his place in the old creation in which we still are than he who truly enjoys in his soul the blessings of the new. Let none therefore grieve the Lord by presuming, from the free and happy intercourse that their Christian position may give them, to forget what may be due to their respective stations.

Turning now to the conduct proper to young men and women, it would be equally as wrong, because] in the new creation there is neither male nor female, but all are one in Christ Jesus, to forget the respect and the modest bearing that is becoming. It is, of course, true, that there often is, rightly, a happy freedom of Christian intercourse between the sexes that would not be allowed by the rules of this world. Therefore all the more need that we should carefully avoid its abuse, and ever seek to distinguish between *liberty* and *license*.

Let all young believers who read these lines particularly guard against violating the relationships of the old creation by an abuse of the liberties of the new, and ever remember to commend their Christianity by a quiet and modest bearing, an absence from familiarity, a proper consideration and respect, in every case

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exceeding (certainly not falling short of) what is expected even by the world. "Let not your good be evil spoken of." In conclusion, then, while happily enjoying our Christian privileges, let us set our faces against what, alas, is by no means uncommon—this turning the grace of God into lasciviousness, by using it to ignore the conduct due to those different in station or in sex.

SOVEREIGNTY AND RESPONSIBILITY.

MAN may, by the deliberative will with which he is endowed, choose among the objects that are set before him which he will pursue, for what he will live, to what he will direct his aim.

I know this may be disputed, and may even be metaphysically disproved. It may be said that man cannot choose in opposition to his nature, the will itself being under the influence of his passion, tastes, and feelings. This is true, and in this consists the moral inability of man,

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born in sin, and of his own nature loving it, to make a right choice between the good and evil that are set before him, to renounce the world he loves, and turn himself to the God he loves not. To do this would prove him wise, whereas he is by nature foolish: to do this would evince a correct judgment, whereas he is blind and perverted: to do this would be to do the greatest good, whereas he is pronounced incapable of any good. This is scripturally and philosophically true; and our nature must be changed, and our judgment must be enlightened, and the feelings and affections of our hearts reversed, before man will make God his choice.

It is impossible to reflect closely and not be sensible of the difficulty with which this position brings us—a difficulty from which human reason, as I think, is totally unable to extricate us. This moral incapacity, so plainly declared in Scripture, and deducible from the very nature of things, if our condition be such as the Scripture says it is, seems, by every process of reasoning to which it can be subjected, to disprove our moral responsibility—so much of it, at least, as is involved in that bad preference by which we remain separated from God when means of reconciliation are proposed to us.

At this issue human reasoning must arrive, and human wisdom has nothing to reply. The apostle Paul himself, writing under the inspiration of the Holy Spirit, had nothing to reply. When he had

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brought his argument to this point he could only say, "Nay, but O man! who art thou that repliest against God?" Much disputation would be spared if men would cease the argument where Paul declined it—if they were not ashamed to own they do not understand what the Spirit, speaking by the mouth of Paul, forbore to explain. It would be well if we did not defer to do *that which is required of us*, namely, to believe what the word of God declares, till we can do *that which is not required of us*, namely, to reconcile its apparent inconsistencies. But against this submissiveness the pride of intellect revolts.

Unable to reconcile the sovereignty of divine grace with the responsibility of man, they who see the former too plainly to reject it, by a very consistent train of reasoning make that which is not written the necessary sequence of that which is written. In doing so, they make void the half of Scripture; that most abundant part of it which addresses man on his wilful rejection of the gospel;—and because they find it plainly written that "no man can come to Christ except the Father draw him," they deprive of all meaning his tender remonstrance "Ye will not come to me that ye might have life." Those, on the contrary, who cannot believe that the invitations of the Gospel are a mockery—that those commands to all men everywhere to repent and believe the Gospel, and those entreaties, "Come unto me all ye that are weary and heavy laden and I will give you rest;"

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and those reproaches, "Because I have called and you have refused;" have no more meaning as addressed to a man dead in trespasses and sins than if directed to the cold carcass in the church-yard, reject the converse position, and maintain that man has some power of himself to help himself, as if it were not as plainly written that, "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." "Ye have not chosen me, but I have chosen you."

At one or other of these conclusions I believe we must arrive by every train of consistent argument. But why should man argue when God has spoken? Why should finite reason, darkened by the fall, wonder at its own incapacity to comprehend what God has said? He has declared both these things; and difficult as they are to reconcile in the abstract, they have never presented any practical hindrance to an earnest soul. Every unsilenced conscience testifies of their truth; every man born anew of the Spirit, who has turned from vanities to serve the living God, knows that he did not do it, and could not have done it, for himself; and every man that continues in sin, in defiance of the threats and promises of the Gospel, knows that he does it wilfully and of his own ungodly preference; and both these truths will be testified to in heaven and hell to all eternity—in one to the glory of God and to the gratitude of the freely saved, in the other to the endless misery of the self-destroyed.—(*An Extract.*)

FROM INFANCY TO MANHOOD.—IV.

(Concluded.)

- 1.—New-born babes. 1 Pet. ii. 2.
- 2.—Infants. 1 Cor. iii-1; Gal. iv-1, 3; Eph. iv-14.
- 3.—Little children. 1 Cor. xiv-20; 1 Jno. ii-13 18.
- 4.—Children. 1 Cor. iv-14; Phil. ii-15; 1 Jno. iii-2.
- 5.—Sons. Rom. viii-14; Gal iii-26; Heb. ii-10.
- 6.—Young men. 1 Jno. ii-13, 14.
- 7.—Men or fathers. Eph. iv-13; 1 Jno. ii-13, 14.

THE exhortations to young men (1 John ii. 13-17.) are more detailed than those to little children. The latter are strong in their simplicity and in their knowledge of the Father (v. 13.) and of the truth (v. 21.) The former being necessarily more brought into contact with the world are more thrown into conflict with the enemy. The character of Satan is that of a *liar* and a *murderer*; as the former he uses deceit, as the latter violence; hence the warnings addressed to young men in the book of Proverbs speak of the double danger of the violent man and of the deceitful woman. Here also the double character of the enemy is pointed out; the force of the

exhortations being—now that you have overcome his power (through Christ) beware of his wiles. And it is just at the time when, flushed with some victory over Satan *as a lion* that we are in danger of being overcome by the cunning of *the serpent*: v. 14 is the one, v. 15 the other.

Love not the world, *neither the things that are in the world*. Many a young man may think he obeys the first of these commands while still disobeying the second. It is one thing to break with the world *as a whole*, it is another to overcome its attractions *in detail*, as our Lord did in the temptation in the wilderness in the threefold aspect that they are here spoken of. And although young men are often great cowards, and are overcome by the lion's roar, in the ridicule of their friends or fear of consequences, still it is through the *wiles* of the devil that they most generally fall. The charms of a pretty face, the prospects of a good position, the delights of a tour of pleasure, are often powerful levers to detach the young man's heart from Christ. Such might still think they did not love the world, its balls, its theatres, its races and its revellings, and yet be led astray by the more refined attractions we have alluded to. One of the special devices of Satan in the present day is to entrap the

young believer into a marriage with an unbeliever; or, as is almost as bad, with a worldly minded Christian; another is to flatter him, and so to foster pride in every shape and form (the devil's own sin); and a third to distract his heart by a round of sightseeing and worldly pleasures. Each of these is but a result of *pleasing ourselves* instead of God, of doing our own will in place of His. And here that solemn verse comes in, "The world passeth away and the lust thereof: but *he that doeth the will of God* abideth for ever" (v. 17.)

One word in conclusion on the 'Fathers.' Although they are twice addressed the apostle has nothing to add the second time to what he has said the first: all is comprehended in the one sentence, "Ye have known Him that is from the beginning." The full knowledge of Christ is the ultimate attainment of the Christian (see Eph. iv. 13.) What an attainment! what a knowledge! If this then be the goal of the Christian's path, this the test of full stature, everything by which I gain a deeper knowledge of my Lord is a step towards it. The very sorrows and trials of the daily life, if passed through in communion with Him, are thus great helps to the soul's growth, for it is in sorrows that we learn most of Him, as one has so sweetly said—

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We know Him as we could not know
 Through Heaven's golden years;
 We there shall see His glorious face,
 But Mary saw His tears.
 The touch that heals a broken heart
 Is never felt above;
 His angels know His blessedness,
 His way-worn saints, His love.

May the Lord lead each of us on, growing day by day, in a deepening knowledge of Himself, for His name's sake, Amen.

 THE BIBLE CLASS.

WOULD you give the true meaning of this text—"Whosoever abideth in Him sinneth not, whosoever sinneth hath not seen him, neither known him" (1 John iii. 6.) Does it refer (1) to the Believer and the unbeliever, or (2) to the two natures in a Christian, the old and the new, or (3) to two states of soul, one of a Christian abiding in Christ and in communion, the other of one out of communion but still a believer? * *

This verse refers to the believer and the unbeliever; only we must remember in this epistle the believer is always regarded at the height of his proper standing in Christ. Hence every believer is here looked at as abiding in Christ, and

so abiding, he does not sin. You may say that every believer does not practically abide in Christ. This is true, otherwise there were no need for i. 9, but this is not spoken of here. Also remember that the words rendered "commits sin" all through this passage (4, 8, 9) should be "*practises sin.*" This verse, therefore, does not deny that a true child of God may fall into sin, although it does not *here* contemplate it or make provision for it. The text does not allude to the two natures in a believer—it is "*whosoever,*" not "*whatsoever;*" besides, to say the old nature has not known Christ would be a truism, whereas a person might profess he knew Christ, but from this verse if he practises sin we know that he does not; neither could it apply to a backslider, for such an one *has* both seen and known Christ by faith.

How would you explain the verse, "Whosoever sins ye remit they are remitted, and whosoever sins ye retain they are retained"? A verse often used to advocate priestly confession.

K. A. F.

When Jesus was down here He had special power to forgive sins *on earth* as *Son of Man* dispensationally (Luke v. 24). Before leaving the world He gives this power in John xx. 23 to the company then gathered with Himself in the midst. In the company there were probably women (xx. 18.), and certainly others in addition to the eleven apostles (Luke xxiii. 33), besides the two just

returned from Emmaus (Luke xxiv. 35). So that this power was not here given to an individual, nor to a body of apostles who might be thought to represent "the clergy" (so called), but to a company of disciples gathered round their Lord. And in proof of this see Matt. xviii. 18-20, where the power is again spoken of and again connected with a body of disciples gathered together (though but two or three) and Jesus in their midst, in spirit, if not (as in John) in body. A practical carrying out of the power thus committed to believers may be seen as to *retaining* sin in 1 Cor. v. 4, 5, when the man's sin was retained on him as regards his position on this earth by a body of disciples gathered according to Matt. xviii. 20, a procedure ratified by God; and as to *remitting* sin in 2 Cor. ii. 6, 7, where on his restoration his sin was remitted. The power is not therefore connected with *a class*, but with any body of believers gathered to Christ's name, He being present in spirit.

Please explain Rom. v. 12. Does it mean the unsaved will be punished for Adam's sin as well as their own? J. R. P.

This verse gives us the origin of sin (the root) and of death. Sin entered in Adam's fall and death followed. Adam's descendants are therefore born in sin (the root) but in addition to this, *sin* (the root) has produced in each one, *sins* (the fruit) and death is the penal result of *these*. The soul that *sins* shall die. (See *ante* page 72.)

BRIEF ANALYSIS OF THE FIRST EPISTLE TO TIMOTHY

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HOUSE OF GOD.

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BRIEF ANALYSIS OF THE SECOND EPISTLE TO TIMOTHY.

SUBJECT: EXHORTATIONS FOR THE LAST DAYS.

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B. WARNINGS AS TO LAST DAYS	iii. 1-13
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A. SUNDRY MESSAGES	iv. 9-15
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MATTHEW iii. iv.

iii. 11, 12. "With the Holy Ghost and with fire." The wheat refers to those baptised *with the Holy Ghost* (all Christians), the chaff to those baptised *with fire* (all the unsaved). The fire does not here allude to the cloven tongues at Pentecost, but to the judgment at Christ's second coming. Observe Christ was baptised *with both*; here with the Holy Ghost, and at Calvary with the fire (the judgment for our sins). See Luke xii. 50.

iii. 15. Carefully distinguish between the Jewish remnant baptised *confessing their sins* (ver. 6) and Jesus, *in fulfilling righteousness*.

iii. 16. We here get for the first time the three persons of the Godhead clearly distinguished. "Like a dove," in accordance with the meek and lowly character of the ministry of Christ; at Pentecost "as tongues of fire," in accordance with the worldwide testimony of the apostles.

The heavens are opened on four great occasions. On Jesus as Son of God (Matt. iii. 16). On Jesus as Son of Man on earth (John i. 51). On Jesus as Son of Man in heaven (Acts viii. 55); and on Jesus King of Kings and Lord of Lords (Rev. xix.) Jesus, whether on earth or in heaven, is always the object.

iv. 1. Moses and Elijah were both away from

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man to be with God. Jesus was so habitually with God, that it was his natural condition: to Moses and Elias it was unnatural and special; as much so as it was here for Christ to be with Satan.

iv. 10. The temptation was of three characters--the *lust of the flesh* presented to Christ as man, the *pride of life* presented to Him as Messiah, who was tempted to make an ostentatious display of the special care vouchsafed to Him, and the *lust of the eye* addressed to him as Son of man, the heir of the world.

It is worthy of special notice that Jesus conquered Satan here as *man*, not as *God*. The devil seems determined to drive Him into His Godhead, and the Lord just as resolute to keep His place as the dependant man. "If thou be the *Son of God*," says Satan; "*man* shall not," answers the Lord, thus giving a pattern of simple dependance on God's will that the feeblest may copy. Again Satan says, "If thou be the *Son of God*," but Jesus is still the dependant *man* who refuses to tempt the Lord His God. The object of Satan is apparent, for had he *forced* the Lord, so to speak, into His Godhead, he would have been no example to us, nor would it have been any real victory over Satan *as man*; also, on the other hand, God would not have been glorified in a man as such, perfect in obedience and humility. When at length Satan reveals himself in his true colours as usurping the place of God, it is still as *man* Christ replies, "Thou shalt worship."

It is, of course, understood the "Thou" in verse 7 and 10 refers to the Lord, not to Satan.

iv. 13, 14-16. Mark the contrast between the lowly humble man, quietly coming to live awhile at Capernaum, and the magnificent way in which the ancient prophet heralds His approach. He would travel as it were "incognito," but "He could not be hid." God the Father declares He is His well beloved Son, iii. 17. John the Baptist prepares His way and Isaiah announces His approach, and the grace and love that flow from Him personally speak His fame "throughout all Syria" (v. 24).

iv. 19. "Follow me." See also viii. 22; ix. 9; xvi. 24, Mark x. 21; John i. 43; xxi. 22.

The gospel of John thus opens and closes with these words.

THE PILGRIM'S LOAD.

An aged pilgrim lo I see
 With lowly head and bended knee,
 His mind with care oppressed,
 He comes to speak to Him whose heart
 In every sorrow bears a part,
 In whom the weary rest.

Trouble and want and anxious care
 Their well known lines have furrowed there,
 His form is bent with age;
 His trembling hand, and faltering limb,
 His hoary head, and eyesight dim,
 Tell of life's well-worn page.

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Longtime he prays with sighs and tears,
 Tells all his griefs, his hopes, his fears,
 To One who loves him well.
 At length he rises, but his heart,
 With cares from which it will not part,
 Is sad and heavy still.

He turns to go, but on his ear
 Falls a low tone; he stops in fear,
 And listens to the sound:

“ My son,” the voice did softly say,
 “ Thou camest here to Me to pray
 And yet no peace hast found.”

“ Thy burdened heart, thine anxious care,
 Thou brought'st to Me with earnest prayer,
 That I would ease thy load;
 And now thou turn'st and would depart
 Uneased in mind, heavy in heart,
 From Me—thy Saviour—God.”

“ Rightly did'st thou thy troubles bring,
 Thy cares and sorrows—everything
 That gives thee grief and pain;
 Thy heart I'd fill with joy and rest,
 Thy load I'd take upon my breast;
 Why bear it back again?”

“ For man will trust his fellow-man,
 And every burdened traveller can
 Find where to rest his load;
 But when thy heart is running o'er
 With grief and woe—a heavy store—
 Thou can'st not trust thy God.”

“ Upon Me cast thine every care,
 In all thy sorrows let Me share,
 In every grief have part ;
 Bring all thy burden now to Me,
And leave it here ; and thou shalt see,
 My peace will fill thine heart.”

The aged pilgrim knelt again ;
 His heart was full, and could contain
 Its load no longer now ;
 His sin confessed, his sorrows cease,
 His heart is filled with God's own peace,
 Calm and serene his brow.

Oh ! what they lose who ne'er have found
 In prayer a balm for every wound,
 From every fear release.
 Cast all thy care upon the Lord,
 And trust in His own plighted word—
Thy soul shall know His peace.

THE BASKET.

KEEPING THE TESTIMONY.—*Holding fast the Head*, and not merely *keeping things together*, is the proper work of those who would now be found in God's path, and advancing. That which has wrought so much confusion and scattering is, that people have been more concerned to *keep things together* than holding the Head.

THE NEW MAN AND THE NEW CREATION.

(Continued.)

A TYPE of a man of the old creation in his best estate and of the height to which such an one could rise, Saul of Tarsus was journeying to Damascus in all the noonday splendour of the scene around him, when, from the heaven in which God had placed it, one ray, above the brightness of the sun, shone down from the light of the new creation, in upon the old, and utterly eclipsed it. But it did more than this. It shone into the darkness of Saul's heart, and shewed him that all the "glory of God" was now revealed in the face of the One whom he hated and despised. This must have been a terrible moment to the soul of that proud man: so terrible that he was as one dead, and not until he had been three days without sight did he open his eyes and heart to the new scene, the new light and the new man.

The power of the resurrection life he had.

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received soon shewed itself, for "straightway he preached Jesus in the synagogue, that He is the Son of God."

It is worthy of notice that God thus emphatically placed *His full stop* between Saul's old career and his new in a manner closely corresponding to the Lord's three days and nights in the grave, and especially so, if we remember he was God's sample of a new man. "A pattern to them that should after believe on Him to life everlasting."

Having traced our subject thus far, let us solemnly ask ourselves,—first, whether this definite break between the old and new is fully recognised by us; and secondly, on which side of this gap—this full stop—we are practically living?

If we answer the first, as I trust we shall, by the light of God's word, in the affirmative, it can only be in the presence of God Himself that we answer the other. For this is indeed a question to be most solemnly considered, if, as stated at the outset, without the knowledge of practically living as "a new man" in "a new creation" it is impossible fully to glorify God in this world.

We find in Scripture two distinct sets of expressions: the one setting forth the work of Christ *for us*, the other our connection *with*

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Him in it, both of these being absolutely and unequivocally true of every child of God.

We read that, "Christ died *for us*,"
that He was "Raised *for us*" (as to justifi-
cation),

and that He is "Coming *for us*."

We also read that, "We have died *with Christ*,"
that, "We are risen *with Christ*,"
and that "We are coming *with Christ*."

It is evident that the death, resurrection, and return of our Lord are characterised in the one by the word "*for*," in the other by the word "*with*."

Now to say "Christ died *for me*" is totally different in its meaning and effect from saying that I died *with Him*. Indeed at first sight each would seem to exclude the other.

For "if Christ died *for me*" it was to deliver me from death, which my being "dead with Christ" seems to deny. If, however, we see that what has died with Christ is my old evil nature, whereas that for which He died is the fruits of it—my sins, from the penalty of which He thus frees me—the apparent contradiction disappears.

In considering the difference between death and resurrection, "*for*" and "*with*," perhaps a simple illustration may help.

Supposing the familiar instance of a man in

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prison for debt in England, whose case has been heard of by a wealthy friend in France. This friend desires his son to rescue him, and he accordingly leaves his home and, crossing the channel, arrives in England. He takes the man's place in prison and pays his debt, and, having freed him from every liability, departs across the channel to his father's home, leaving however a promise of a speedy return to take the man to live in his home in France.

Meanwhile the channel rolls between the man and his deliverer, and not only so, but the one is an Englishman and the other a Frenchman. Such an illustration would imperfectly represent Christ's death, resurrection, and return *for us*. The man has been freed from the penalty of his sins, and has learnt, it may be, to love his deliverer, and to look for his return; but although his *condition* is changed, his *position* is the same.

Supposing, however, instead of leaving him in England the son took him across the channel *with him* into France and there naturalized him, France becoming his country, French, his tongue; its people, his people; its laws, his laws; and its king, his king; we should then have a feeble picture of how Christ has taken us across "the gap" *with Him* in resur-

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rection life, and given us a new title, a new country, with a new tongue new laws, a new Master, and brought us, not merely *into it*, but made us *of it*; not as in our story *naturalized*, but made by the new birth so completely of a new nationality that our very "citizenship" is no longer on earth, but in heaven.

It is, however, impossible to carry our simile further, it being, as yet, only as to our spirits that we are called into the new creation, or are new men. Indeed, it is this which often hinders it from becoming a *reality* to us. We look too much at the things that are seen, and too little at the things that are not seen; and, finding that the new man, the new creation, the new country, are all invisible to mortal eye, whereas the old body, the old creation, the old country and associations are palpable every day realities, we hold the latter as facts, and the former too often as purely abstract doctrines.

It remains, however, true that though our tongues, hands, and feet are unchanged, they are to be used by a new life, a new power; that though we are surrounded with the old creation, we belong to the new; and unless this be realized the "life that we now live in the flesh" cannot be to the glory of God. It is as though, having brought the man he had delivered into a new country and made him of

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it, his deliverer said, "Now that France is your country and your home, I send your hands and feet and tongue back to England, but your heart must stay with me in France, while you shew by your body in the old country the life and the manners of the new."

It is important to remember that the veil that fell across God's dealings when Christ descended into the grave has never been lifted since to the sinful world. The last it saw of Christ was as He expired on the cross, and not until ("as the lightning shines from the east unto the west") the Son of Man comes in His glory will it see Him again.

The grave of Christ for ever separated Him and those that are His from man in the flesh; so truly so, indeed, that the apostle says, "Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we Him no more."

For us it is indeed blessedly true that the veil has been lifted; we have crossed the gap on to resurrection ground; no longer belonging to the six days of the old week, but to the first of the new—the Lord's day.

Moreover "we see Jesus;" indeed, it is in glory we know Him, and He manifests Himself to us as truly as to the faithful few to

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whom He appeared the forty days he lingered in the earth.

If, therefore, the Lord, the light and Sun of the new creation, has vanished from the old, the night has fallen; nor will its darkness disappear until "the Sun of Righteousness arise with healing in His wings." The heart of the Christian should, however, know no night, for if all is darkness to those that have not crossed the gap into resurrection ground, Christ is light to all who have done so. Hence, although as regards our bodies we may call it night, it is already day to our hearts. We are not *of* the night, although outwardly *in* it. And in this lies all the secret and all the power of being a light in a dark place. We are of the new creation, where there is no night; and in proportion as our hearts *dwell* there are we light bearers in the old, "holding forth the word of life."

For if Christ is the Sun, the greater light that rules the day, His people (collectively, as the moon, or individually, as the stars) are the lesser lights to rule the night, and (for, although an old one, I know of no illustration so good) just as the moon owes all her brightness to the fact that (being above, and not of, the world to which she is a light) she can reflect the glory of the sun that has long disappeared from the

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earth beneath, so the Christian (called up with Christ into resurrection ground in the new creation) owes all his brightness to the fact that (being above, and not of, the world to which he is a light) he can gaze upon and reflect the glory of that Saviour whose brightness was long ago quenched to the old creation in the darkness of the cross. The very word, indeed, used for lights in Philippians signifying "heavenly luminaries" exactly expresses what the Christian should be.

In what has been said, however, regarding our heavenly position in the new creation, it must be clearly understood that it is all spiritual and not yet bodily; and it may be well to remember, while insisting so strongly on the fact that our spirit and our life belong to a new creation, that our bodies are both *in* and *of* the old, and as long as we are in them we have duties to discharge in no way abrogated by having passed in spirit into resurrection ground. Not that it will be always so. The coming of our Lord into the air for which we wait marks the full completion of that transformation already wrought in an inner man.

(To be continued.)

ALONE.

“He that sent me is with me: the Father hath not left me alone.” “I am not alone, because the Father is with me.”—John viii. 29 and xvi. 32.

ESUS *was never alone, save once.* On the cross of Calvary, bearing our sins in His body on the tree, crucified by the worldly power, urged on by the hatred of His own people, mocked at by chief priests and scribes, abandoned by His followers, betrayed by one of His apostles, denied by another, and deserted by the rest, but above all (carrying with it a horror and a depth of anguish so beyond His other sorrows that it eclipsed them all), in His moment of supreme need, forsaken by His God, then indeed *Jesus was alone.* But He was never alone before from all eternity: He will never be alone again to all eternity.

To be alone will, I am sure, be one of the greatest horrors of hell; a solitary eternity is surely one of the most fearful punishments of the lost. To be isolated from all around in outer darkness—is terrible; but above all, to have the sense that one is finally abandoned by God *for*

ever—is indescribably awful. So awful, indeed, that men, with all the power of a perverted intellect, are trying to reason when God has spoken, and to prove that what God says he cannot mean, and that no man is ever finally “*left alone*” by Him.

On the other hand, one of the greatest joys of heaven is the community of bliss. None are alone. Not only fellowship with saints, but with the Father and the Son by the Spirit, is there enjoyed *in the light* to the full. In this then, as in all else, heaven is the opposite of hell.


Now, dear reader, do you ever feel alone, utterly alone? Some believers often do, others but seldom, and some, it may be, never. And who are these last? *Those that ever walk in communion with Christ.* He has once *been alone*, that none of His might ever be. “I will never leave thee, nor forsake thee,” is a literal fact. If then we ever feel alone, the fault is our’s, not His. The thought is a wondrous one, that the child of God should *never* be alone. In a sorrow so deep that it isolates him from all others, he is only made increasingly to feel the nearness of Jesus; in an apparently lonely path down here, a friend ever walks by His side; through the long dark watches of a dreary night, he knows that one is near, whose loving eye

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slumbers not nor sleeps. I am sure it grieves the heart of Jesus, then, that we should ever feel lonely, when he died that we might have a friend at all times. And yet do we not, beloved reader, often go for days unconscious of the patient company He is bearing us in spite of our neglect. Oh, let us value it more; and whenever in trouble and trial, the sweetness of Christ's love takes away the bitterness from the falling tears, and the anguish from the broken heart, let us remember it was purchased for us by the sorrows of Calvary, in that solitary moment when *Christ was alone*.

UNHAPPY MARRIAGES.

HESE, a fruitful source of life-long misery, may spring from a variety of causes. We will, however, do no more at present than indicate one of the chief of these, and also point out an effectual remedy. The cause we specially allude to, in addressing young believers, is marriage with an unconverted person.

When a young man or woman once takes this fatal step, it not only (unless God

intervenes in grace) bars all spiritual progress, but is the beginning of a life of misery. How can two walk together except they be agreed? And how can a wife, a new creature in Christ Jesus, a child of God, an heir of glory, walk in the close relationship of domestic life with a husband who, however amiable in outward appearance, is still a sinner, dead in trespasses and sins, a child of wrath, and, above all, a *Christ-rejector*?

A young believer must indeed have been walking very far from God, before an unconverted man could find favour in her eyes, for were she near her Saviour, and in communion with her Father, none but Their friends would be counted her friends; but the old story of Peter's fall is here repeated—first she follows afar off, and then she throws in her lot with the world.

We have often heard of the horrible Roman punishment (supposed to have been alluded to by Paul in Rom. vii. 24) of chaining a living man to a dead body; but what shall be said of the Christian who voluntarily brings this punishment on him or herself by marriage with an unbeliever? Sometimes, indeed, the step is not taken until the young saint has been fairly blinded by Satan, and persuaded that the future husband or wife is really in a hopeful frame of mind, and quite inclined

to become a Christian. Away with such delusions, dear young believer! Do not do such an evil that good may come! When once the knot is tied, too often the young bride awakes to the sad fact that the garb of religion was but assumed, it may be not intentionally, but perhaps unconsciously, under the influence of the father of lies, who will often make an imitation saint, if he can thereby cause a young believer to fall. And oh! what a triumphant day for the arch-enemy of souls is the wedding-morning of such a pair, and what a delight to him is the long-drawn life of misery and dishonour to God that follows.

Doubtless amongst those who will read these lines there are many who have thoughts of marriage. Dear young Christians, if your affections are in any way set on one who is not a true child of God, let me plead with you, by your love of your own happiness, by your love of Christ and His smile, by your love of God and His glory, by your value of the presence of the ungrieved Spirit, to refuse absolutely, faithfully, firmly, to engage yourself to an unconverted man or woman. If, happily, you are still heart-whole, accept the earnest warning of one who writes with instances of the awful effects of these unhappy marriages crowding on his mind, and seek that

Christ may really *dwell in your heart* by faith, and then you will be secure. Watch your heart, and be loyal and true to your Lord, and give not up the smallest corner to one that is not a true friend of His. If, happier still, your affections have been won by a fellow-believer, bound in the same bundle of life, and you have waited on God, and can truly say that the engagement is not only *in*, but *of*, the Lord, you will surely have, not only the assurance of God's approval above, but a happy life below, provided only that both continue in the same God-fearing spirit in which they have begun.

And now let me recall a case or two of unhappy marriages. An earnest young Sunday School teacher, in spite of repeated warnings, engaged herself to a promising young man, who was, however, unconverted. She acted in such deliberate wilfulness that I felt certain God's hand would be laid upon her. About three months after her marriage, she lost her peace with God, and began to doubt her salvation, and was utterly miserable. Of course she gave up her class. Within six months she was laid on her death-bed, in a most rapid consumption, that seemed to eat her very life away. I saw her shortly before she died. It was a most solemn scene. The clouds had

passed away. She knew she was a child of God, but she knew also, and owned to all, that she was being taken away by His chastening hand (see 1 Cor. xi. 30) for her sin that she now confessed. I shall never forget the gathering of young teachers who were so solemnly warned at her death-bed against such a marriage.

Another young teacher, attracted by a handsome form and face, had married an unconverted man, deceived and led by his religious bearing to hope he would soon become a Christian. For a short time apparently all went well, but soon Satan wound his chain round her husband, and led him away captive, a willing slave, and a hopeless drunkard. On the other hand, many cases recur to my mind of faithfulness to God in refusing one unworthy of Him, rewarded by the gift of a better and more suitable husband; but I forbear, for I doubt not that the circles in which my readers move will furnish them, if they look around, with abundant proof that those who honour God He will honour, but that the way of transgressors is hard.

It may, however, be objected, that all who marry unbelievers do not die young, neither do their husbands prove drunkards as in the above cases. On the contrary, many may lead exem-

plary lives, and some even are converted. This is true ; but let any real Christian who has once tasted the love of Christ, but tell the hidden tale of the secret misery of living with one with whom she has not an idea or hope in common on the holiest, happiest, dearest themes to her heart ; of all her hidden sighs and tears ; of the broken-hearted confessions of a sin of which, alas, she must now reap the bitter fruits, and few of my readers would, I think, be willing to marry even the most moral or upright person that was not a Christian.


In conclusion, then, let me entreat you, my fellow-believers, both young men and women, for I need hardly say I write for both, who may be looking forward to marriage (that wonderful type of the union of Christ and the Church), to be much in prayer to God for His guidance, that He may not only keep you so near to Himself as to guard you from all danger of marrying an unbeliever, but that He would choose for you, and so guide your eyes, your tongue, and your heart, that you may be carrying out His will concerning you in this, the greatest event of your earthly life. May the Lord graciously keep each reader of these pages from the horrors of an unhappy marriage.

BRIEF STUDIES IN THE GOSPELS.

II.

THE FIRST WORDS OF JESUS.

“How is it that ye sought me? Wist ye not that I must be about my Father’s business?” Luke ii. 49.

T is evident that neither Mary nor Joseph really understood how intensely Jesus already loved His Father, or they would never have searched for Him for two days without once looking in the Temple—the House of God, the most likely place for Him to be. There is nothing surprising in this; for in all the world’s history there never had been a man on earth before who loved God with all his heart, with all his soul, and with all his strength. This was the *hinge* on which His perfect obedience moved. This made obedience not only a *necessity*, but the *delight* of His existence.

And this obedience of the Lord’s is what stamps his character; and whether we measure His obedience by His love, or His love by His obedience, the result is the same, for both are perfect. His obedience to the will of God

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formed an impenetrable shield against the fiery darts of the enemy (Luke iv.); it became the staff that supported Him through the Valley of the Shadow of Death (Luke xxii.); it was His bread (Luke iv. 4); His meat (John iv. 34); and so sweet was it to His soul that, in the midst of crushing sorrows, in the midst of trial, it could put a song in His mouth, even praise unto His God. (Compare Matt. xi. 25 and Luke xi. 21.)

I am persuaded that all the Apostles when with Jesus must have been struck with the way in which He referred every action to the will of another, and, although their Master, never let them forget for a moment that He was another's servant, His springs of action were in God. What wonderful glimpses they must have had of the mighty undercurrent of love that was flowing between the Father and the Son—as they marked the intense joy of His obedience, and the way in which He ever put His Father in the foremost place.

And now He has given to us the same way of proving our love. No more searching words ever fell from His lips than these, "*If a man love Me, he will keep My words,*" repeated no less than seven times in different forms in John xiv. and xv., as if He would say, "The true measure of your love to Me is not the

amount of your works, or of your words, but of your obedience.”

And do you know, beloved reader, why we obey Christ so little? The reason is because we *love Him* so little. The measure of our obedience is the measure of our love. If we loved Him intensely, fully, continuously, we should *always be listening for His voice*, and would not think of moving until He said, “This is the way: walk ye in it.” We should daily compare our life with His revealed will in the written Word, and we should give the impression to those around us that we were always living in the presence of One to whom, though unseen, we referred every event, great or small, and who held in his unerring hands the rudder of our lives. The thoughts of others would then be raised from ourselves to the One above us, and Christ would thus be glorified in us without an effort, by the simple yet eloquent power of a subject will—true index of a heart really won by Christ.

THE FLESH.—Flesh is *flesh*, whether it be trained in the court, sensitive, pathetic, delicate; or wild in the wood, rough, rude, and grasping. And flesh is not owned or allowed by God.

TO THE DISCONTENTED.

MANY Christians—and more especially young and ardent Christians—while professedly recognising God as their Father, and One who can supply their utmost and daily need, are continually fighting against His will. It is not that they mean to do so; but by their perpetual repinings and hankerings after what He, in His wisdom, sees fit to deny them, they do, in reality, resist His will concerning them. This is a great sin, and one to be carefully, and prayerfully guarded against. To such I would say, very tenderly, and yet most emphatically, “Take just what thy Father sends thee.”

Though He should shut you up from all human spiritual guides, and though He should bid you part from your dearest friends, though He should call you to bear your cross alone; climbing the rugged mountain heights, when your natural inclinations would take you to the fair pastures, and still waters lower down, “Take just what thy Father sends thee.”

It is given in love as well as in wisdom. Take

it; murmur not, neither faint by the way because of Him. The wilderness led to a goodly land, "a land flowing with milk and honey," and thus it shall prove with you.

In the wilderness, where the darkest shadows lie, you will hear His voice as you have never heard it before. You will shortly find, too, that He can touch the cold grey shades into light, even in that desert place, that there is a rest there far sweeter than that of the fragrant evening hour. A rest hitherto unknown to your experience—the rest of patiently accepting His perfect will. He has no words for joyous days such as He has for sorrowful ones. He will assign spiritual supplies, though every human channel be cut off. He Himself is, and will continue to be your best, your truest friend; and wherefore matters it, if the way be dark, and steep, and toilsome, while He is with you? "His rod and His staff shall comfort thee."

As surely as you fight against the Lord's dispensations, so surely must you smart for it afterwards. He is a jealous God: jealous of His own honour, jealous of your unswerving faith. Be very careful, then, *never to press the Lord* for anything which is not *quite clear* to your conscience to be His will, lest in righteous anger at your mistrustful solicitations

and dictations, He lets you have your own way, and that way prove a disastrous loss. No *good thing* will He withhold, but certainly everything evil that would harm His much loved child.

Wait then upon God, from day to day, from hour to hour, in perplexity, in temptation, in depression, in need of every kind. He will not be dictated to, but He loves the appeal of faith. Be not cast down, nor think your power limited, when you have no power whatever. You do not need it. Dare not to think or act for yourself at all, but refer everything to Him, wholly trusting His will and wisdom (which is infinite), to make all things—yes, *all things*—work together for your temporal, spiritual, and eternal good.

Thus, according unto thy faith shall it be done unto thee.

MATTHEW VI. 32.—Seeking things for oneself is to do as the Gentiles do. The fault of the prodigal son was asking for his inheritance *before the time*. It was offered to Christ, but he would not have it. Matt. iv. 8.

SELF AND LOVE.—Self likes to be served, love delights to serve.

**BRIEF ANALYSIS OF THE EPISTLE
TO TITUS.**

**SUBJECT: CHARGE TO TITUS CONCERNING
SOUND DOCTRINE.**

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**BRIEF ANALYSIS OF THE EPISTLE
OF JAMES.**

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REMNANT AMONG THE TWELVE TRIBES.**

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NOTES FOR YOUNG BIBLE STUDENTS.

MATTHEW v.—viii.

In chapters v., vi., vii., we get the *words* of Christ, and in viii., ix., x., His *works*.

v., vi., vii. The sermon on the mount has been divided as follows:—

v. 1-12. The character and position of those of the kingdom.

v. 13-16. Their position in the world.

v. 17-45. Connection between the principles of the kingdom and the law.

vi. 1-18. The spirit in which the disciples should perform good works.

vi. 19-34. Separation from the spirit of the world and its anxieties.

vii. 1-6. The spirit of their relation with others.

vii. 7-12. The confidence in God which becomes them.

vii. 13-22. The energy required to enter the kingdom, and the watchfulness against deceivers and being deceived.

v. 10-12. The kingdom of heaven is the time when the government of the earth is directly from heaven and refers to the millenium when Christ rules over the world. The kingdom of heaven is thus an *earthly* sphere, not *heavenly*. It will thus be seen that the reward for *righteousness' sake* is an earthly one—that is, a place in the

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kingdom (v. 10) ; whereas the reward of suffering *for Christ's sake* is a heavenly one—that is, a reward in heaven (v. 11, 12). These two characters of suffering are not the same, and are also distinguished in 1 Pet. iii. and iv. Both are now the portion of Christians, one being the result of *keeping a good conscience*, the other of *following Christ*.

v. 13, 14. “Salt of the earth” is not the same as the “light of the world.” The *earth* is that which professes to have received light from God, and salt is the preservative principle ; the world is that which has never had the light.

v. 13. The salt is always best when nearest to the *rock*, what is exposed to the air soon becomes tasteless.

v. 38. The Lord here positively supersedes the law of equity, and insists that the children of the kingdom must love with a perfectly unselfish love expecting nothing again. This was an entirely new doctrine, unknown in the Jewish economy. Mark, also, it is not a principle to guide the world, to whom it is utter foolishness, but the Christian. *Let all young believers diligently study and practice v. 38-48.*

vi. 1. “Alms” should be translated “righteousness,” three kinds of which are spoken of, viz: alms, 2-4 ; prayer, 5-15 ; and fasting, 16-18. The *principles* here laid down should be ingrained in every young believer's life.

vi. 9. This prayer is commonly called the

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Lord's prayer (a term more properly applying to John xvii.). The fact that in the parallel passage in Luke, the prayer is recorded (in the original) in a different form entirely, tends to show that it was given more as a *model* to be imitated, than as a form to be repeated. Moreover, since the descent of the Holy Ghost, and the exaltation of Christ to the right hand of God, the Spirit should guide our requests, and they should be offered in the name of Christ (John xvi. 24 and Rom. viii. 26). The spirit breathed in this prayer, and the order of it, especially command our reverent attention, commencing as it does with giving God His right place in heaven, and His will its right place on earth, and ending in a desire for His glory. Oh! that our prayers were more really formed on such a model.

vi. 27. "A cubit to his stature," or, "to his *age*," not to his *height*. Compare Luke xii. 26, Ps. xxxix. 5, Job ix. 25, 2 Tim iv. 7. To add eighteen inches to the height could hardly be called "that thing which is least."

vi. 25, 28, 31, 34. *Take no thought* for your life, raiment, food, or for the morrow.

vii. 7. Observe the ascending scale, "ask—seek—knock;" and note, this is not to sinners, telling them to knock for mercy, but to children with their Father.

vii. 12. Compare v. 38. We are not to do to others what they *do* to us, but what we *would* that they *should* do, which is very different.

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vii. 13. *The broad way leads to destruction*, whether you travel along the muddy road, like the poor drunkard; or carefully choose your way on the well-kept footpath, like the modern Pharisee, who, while hurrying to the same awful end, still finds time to thank God that, at any rate, he is "not as other men are."

viii. 2, 10, 26. The leper believed in the *power* of Jesus, but doubted His *love*; the disciples believed in the *love*, but doubted the *power*, the centurion believed *both*. Which of the three are you like?

viii. 10. We get two instances only of *great* faith, and both are in Gentiles; the centurion more especially owning Christ's *power*, and the Syrophenician woman (xv. 28) more especially casting herself on His *love*. To find *little* faith we must look to Peter (xiv. 31), foremost of the twelve apostles; and to find "*no faith*" we must look at the disciples (Mark iv. 40). What a humiliating picture; especially when we remember that without faith it is "impossible to please God."

viii. 8. The centurion said, "I am *not* worthy," because the Jews in their pharisaic spirit had given *his worthiness* as a ground for claiming Christ's help; a fatal mistake (Luke vii. 4, 5).

viii. 12. "*Weeping and gnashing*," the one shewing the *pain*, but the other the *rage* that will exist in hell; a fact that does not help those who erroneously believe that those in hell will one day "be reconciled."

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viii. 14. The *only* apostle said to have had a wife, is the one that Rome has made the head of a clergy to whom marriage is forbidden. Thus the wisdom of God provides for the foolishness of men.

viii. 17. A most touching verse, showing that Jesus felt in His spirit every sickness that He healed, for His sympathy was perfect.

viii. 29. The devils own Christ as "*Son of God*," when His "own received him not."

viii. 34. The Gergesenes preferred their unclean riches to the Son of God and His delivering love. Are there any Gergesenes now?

 THE BIBLE CLASS.

Q. Is James v. 20 speaking to the Christian, or to the unsaved? Would you kindly explain the verse?
R. J.

A. This verse connected with the previous one, evidently refers to a backslider; taken alone it is equally true of an unbeliever. In the former case, the one who is restored by the care of another, is thus saved from the present chastisement of the Lord (see 1 Cor. xi. 30-32); in the latter from the eternal judgment. The verse is abstract in form, and is a general truth, but here is specially connected with the restoration of a believer.

Q. Please explain Matthew xii. 31 and 32.

E. A. W.

A. Compare Mark iii. 30. You will see what the Lord means by "speaking against" the Holy Ghost is attributing His work to the power of Satan. Those who thus spoke against the Holy Ghost should not be forgiven; neither in that age (that of the law), nor in the age to come (that of Messiah's reign). The Lord having taken His place as Son of *Man* in humiliation, this solemn warning did not extend to words spoken against Him.

Q. Please explain 1 Jno. iii. 9.

GLOUCESTER.

You will find this explained on page 179. We have not forgotten your other requests.

Q. Will you kindly tell me the difference between *sin* and *sins*, spoken of in Rom. v. and vi. and 1 Peter ii. 24.

L. B. W.

A. In Romans v. we get *sin* (the root) spoken of from verse 12, and in vi. 10, that Christ "died to *sin*," and in vi. 2, that we are "dead to *sin*," and further we are "alive from the dead" and yield our "members as instruments unto God." In 1 Peter we never get the foundations of the Christian standing laid bare in this manner. The furthest that we get is that "Christ bore our *sins*," ii. 24, "suffered for *sins*," iii. 18, and "suffered for us in the flesh," iv. 1, and the result is that "we are dead to *sins*," ii. 24; that is, we have done

with *sinning* (practically). The way this is carried out, therefore, is not reckoning ourselves "dead indeed unto sin," but "arming ourselves" with the mind of Christ, to suffer rather than live in the lusts of the flesh, for he who indulges in the flesh does not suffer, but sins; so he who does not, does not sin, but suffers.

Q. Kindly explain Hebrews vi. 4-8 and x. 26. I feel sure many young believers are not clear upon it. It seems impossible to me for anyone to receive so much of the divine blessing as is here mentioned and not to be a Christian.

J. R.

It would be a great help to me, and others also, if you would explain Heb. vi. 4-8.

E. L.

A. Hebrews vi. 4-6 you will find explained on page 66. The way in which these scriptures are being constantly brought up, shows that they are very generally misunderstood.

J. R.'s query leads one to ask, "What is a Christian? Is he not *essentially* one who "*believes God,*" who is "*born again,*" who has "*eternal life,*" who is a "*child of God,*" and who enjoys "*forgiveness of sins?*" Not one of these five qualifications, that every true Christian must possess, is named in Heb vi. 4-8, or x. 26, or anything equivalent to them. What ground is there, therefore, for the common supposition that these Hebrews were true Christians. No doubt every

privilege a man could enjoy, short of "eternal life," is here stated, for the Apostle's express object is to show that not even the enjoyment of them all can preserve from utter destruction. If one were to write out the privileges of Judas Iscariot, a still more imposing list might be made, and yet we know he went "unto his own place." These professors, moreover, are carefully contrasted with true believers (v. 9). The force of the word "partaker" (v. 4) is remarkable. There are two words that might be used, both seen in ii. 14, where the children are said to be "partakers," that is, being 'formed in part of,' continuously and necessarily; but Christ is said "to take part" (or partake), a different word, meaning an outward and voluntary participation, and it is this latter word that is used in Heb. vi. "Sinning wilfully" (Heb. x.) is defined in v. 29, and means a deliberate apostacy from Christianity by a Jew, who had once renounced Judaism. If young believers would study the first twenty-five verses of this chapter, they would be better prepared to give the rest its right place.

Q. In Acts ix. 7 we read: "hearing a voice," &c., and xxi. 9; "but they *heard not* the voice of him that spake to me." The one seems to *contradict the other*. S. H.

A. Acts ix. 7 is "hearing a voice" (or sound as it might be rendered here). Comparing this with xxii. 9, we understand that the men heard the sound of the voice only, probably as in John xii.

29, when they are expressly said to have heard the voice, but it was only as thunder, so that they did not hear a word that was said. A little consideration would often remove these superficial difficulties.

Q. Will the Holy Ghost return to heaven with the saints at the Lord's coming, or will He remain with those who are to be saved out of the great tribulation?

M. F. P.

A. I think it is clear in 2 Thess. ii. 7, that the Holy Spirit as a person on this earth will not remain after the Church is gone, and the departure of the Spirit, as well as of the children of God, will be the signal for letting loose, without restraint, all the evil of man's heart urged on by Satan. Doubtless those saved during this fearful period among the Jews will be souls quickened by the Spirit's power, which will act as in old Testament times. Towards the close of the tribulation, also, there will be a great *outpouring* of the Spirit (Joel ii. 28, of which Acts ii. was but a sample as to power), which shews the Spirit is looked at as coming from above, not as dwelling on the earth.

Q. Has Malachi iv. 5 been fulfilled, or is it yet future? If fulfilled, please say when.

J. R. P.

A. John the Baptist came in the spirit and power of Elias (Matt. xi. 14), but as they would neither receive him (xvii. 11) nor his Master, the

literal fulfilment of this prophecy is still future, and will take place shortly before Christ comes in judgment in Daniel's last week. See Rev. vi. 3-6, where one of the witnesses, probably Elijah, performs a similar miracle to his (1 Kings xvii. 1).

Kindly explain Acts vii. 53. E. M.

I must refer you to Gal. iii. 19, Psalm lxviii. 17, and Deut. xxxiii. 2, where "saints" undoubtedly should be "holy ones," and refers to angels.

Who are the just that need no repentance (Luke xv. 7)? S. G.

The Pharisees who stood round the Lord at the time, and all since who, like them, trust in themselves that they are righteous and despise others (xviii. 9.) The Lord took people on their profession, and although as God He knew there was none righteous, no, not one, He still could say, "I came not to call the righteous" (v. 32), just as here "the just," i.e. those who thought themselves so.

THE NEW MAN AND THE NEW CREATION.

(Concluded.)

Before leaving this glorious subject, while fully owning that God alone can apply it to our hearts in power, it may be well to see the results that flow from a true apprehension of it before God.

The two facts—first, that there is an entire break in the history of the world at the death of Christ, and, as we have seen, an emphatic pause in the ways of God; and, secondly, that having crossed this gap on to resurrection ground, it is now *between us and the world* instead of being between us and Christ—produce a wonderful sense both of nearness to the Lord and of separation from the world. In proportion as the soul slowly awakens to the fact that we are even now “risen from among the dead” *with Christ* in this new life, in which we live and move, and have our being in a world, and are surrounded by men utterly dead towards God, we learn that the change effected in our *position* is no less great than that wrought in our *condition* when first freed from all our load of sin.

It is the practical enjoyment of this new position with Christ that makes our hearts feel at home with Him, and only as this is the case can we truly be strangers in this world. If, therefore, we would follow in the footsteps of a *rejected Christ on earth*, we must know what it is to be one in spirit with *an accepted Lord in heaven*. Many saints of God are longing for heaven as a relief from earth, who do not know that it is already the home of their spirits, and are looking forward to cross the

dark river of death that, like the Jordan, still rolls between them and the promised land, content if, like Moses, they can see its glories from afar, in complete ignorance of the fact that they have already crossed the river and entered the land in Christ and in the power of the Spirit, that death is behind their backs, and that, as we have said, the true power to tread the wilderness path is to have the heart and spirit at home in Canaan.

I forbear, however, to point out the practice that flows from this truth of the new creation, as those who accept it in their hearts will very soon find how it colours every action in their daily life and proves itself to be a most practical Christian truth. These results are sure to follow. The knowledge of the truth, however, must come first, as it is not the position that flows from the practice, but the practice from the position.

May the Lord use these few words on a subject which, although widely spoken of, is, alas, so little enjoyed, for blessing to the hearts of all who desire "To walk *worthy* of the vocation wherewith they are called."



THE TWO YACHTS.

WHERE I am now staying, near the banks of a beautiful river, I am often taught a lesson in Christian life. About four miles from where I stand, the river empties its brown waters into the broad blue Atlantic, at the head of a well-known and picturesque bay. The further bank, for about half the distance, is wooded to the water's edge, while lower down there are sandhills on both sides, and islands in the river. These islands make the navigation very difficult, and no vessel can come up without the pilot, who boards every ship from his little boat waiting in the bay. Just opposite and in mid-stream lie two yachts strikingly different in appearance. The one has a very high single mast, and is evidently meant to carry an immense stretch of sail, and a beautiful sight she looks when she glides about in the bay outside with all her snowy canvas set, like a swan upon the water. The other, a small screw steamer, has two short masts, both of which together cannot spread as much sail as the cutter's one. But between

the two a low white funnel tells the tale of another power altogether.

Now when I see these two yachts coming up or going down the river, or sailing about in the bay, I frequently think what a good picture of a child of this world the cutter is, while the steam yacht often reminds me of the course of a young believer. When both are at anchor you can, of course, see no difference in their sailing qualities, and in appearance you doubtless would prefer the graceful cutter. So the votaries of this world in every way outshine the children of God to the outward eye. Their dress is gayer, their manners are clothed with this world's grace and ease, and their conversation is merrier and more attractive.

But while here, I have observed that although the steam yacht often goes out, the cutter is but seldom used. I find the latter can never leave or enter the river unless the wind is fair. On the other hand, the steam yacht goes out in all weathers; when once the light blue vapour begins to curl out of the funnel, you know that a force is generated within that is entirely independent of wind and weather. She can steam out in the teeth of a strong breeze, and her course is solely dependant on the will of her owner. It is in sailing then that the superiority of the one is seen over the other.

And so it is *in their lives* that we learn the real difference between the believer and the unbeliever. The unbeliever must sail with the stream or with the wind. His course is guided and directed by the opinion of others, and the influence of surrounding circumstances. If these are favourable, and by careful training he is kept out of open or gross sins, he pursues a fair course; if on the other hand they are contrary he soon drives upon the rocks. In either case he is dependent on external influences. The true Christian is not so. He has a power within, a power superior to all without. He can steam down the river of life, either with a fair wind or a foul, but although he sails faster with the former, in view of the many hidden dangers, he is often surer with the latter. Adversity is a safer wind than prosperity. A young believer then is *not dependent* on circumstances, neither need he be carried away with the current around. Yet in a rapid stream, a yacht requires to have the steam up, even to keep her position, for quite a little storm is often raised round the bows by the fast ebbing tide. So when a young Christian resolutely *stands still* for God against the hurrying tide of evil of any sort, whether in a boarding school, at home, in office, warehouse, or shop, an outcry is at once raised against

him, by those who are rushing down to destruction.

A steam vessel is a wonderfully *certain* thing. Its voyage, departure and arrival can be carried out exactly according to its Master's plans. A sailing vessel is, on the contrary, helplessly dependent. In the same way a Christian's course ought to be certain and sure, guided by the will of His Master, who has entrusted him with a divine power to carry it out, in giving him the new life and the Holy Ghost. The will of God is the pilot that directs the vessel; but all the pilots in the world could not steer the sailing yacht up the river with a headwind. The child of this world *cannot* obey the will of God, and none can carry it out unless they possess the divine power of resurrection life in active exercise.

Nothing is more useless or helpless than a steam yacht without her steam up. She cannot sail like the cutter, for she does not carry the same canvas. Her elaborate machinery is a mere dead weight for want of the motive force. How like many a Christian who is ignorant or careless of the power he possesses. There may be an outward indication (like the steamer's funnel) that the power is within, but it is not available, it is not in use, and he is carried about with every tide an object of con-

tempt and pity, for he can neither sail with the wind as fast as the world, and he certainly cannot stand against it. Are any of my readers in this state? Surely they must own how true this picture is; but let them not rest content with this, but by constant *study of the word and prayer*, so feed the divine life that it may be in healthy readiness to obey the Master's will, whether it be in witnessing for Him by stemming the current around; or in steadily pursuing the voyage of life to His glory, sure, *if the pilot is at the helm*, of arriving at the haven at the appointed hour; or, it may be, in braving the dangers of a storm, just in time to rescue some poor sailing vessel from destruction.

Remember, dear readers, that when the good Samaritan met the wounded traveller, he was not content with merely binding up his wounds, but *he set him on his own beast*, that is, he gave him the same power to carry him through the world that had carried himself. And that power is God, the Holy Ghost. "For this cause I bow my knees unto the Father of our Lord Jesus Christ that he would grant you, according to the riches of his glory, to be strengthened with might, by his Spirit, in the inner man."

THE OBJECT OF LIFE.

WHAT do men live for? Some seem to live for nothing but to sin, as if life were not long enough, without unnatural efforts, to earn eternal misery. They long for the morning to renew their work—they go abroad to find what iniquity is doing—they return to pursue it in their secret chambers—they lie down at night full of contrivings how to sin to-morrow. Miserable slaves! they have indeed chosen an object, and hardened as they are, they dare not accuse their Maker of their choice.

But all are not alike. There are those whose only object in existence seems to be to do no harm. Entrusted all with some talents, they feel no responsibility but to keep them safe; they preserve their health by temperance, their prosperity by prudence, and their character by propriety of conduct, and no man lays anything to their charge. Harmlessness makes them objects of this world's indulgence; not of its affection, for they do nothing to obtain it. They are not known openly to despise God's laws, neither are they seen to give Him honour. They are not heard to deny Christ, nor to confess Him before men. What shall it be said that these live for, with their harmless pleasures and their selfish pains? All they pretend to is to do no harm. What an object for an immortal soul

to choose! and yet they make some boast of it. Do such pretend to any likeness to the Son of God? There is a portrait that resembles them *now*. "Wherein have we robbed thee?" And when that day, the day of the manifestation of the sons of God shall come, they will be found in the likeness of him who said to his lord "There thou hast that is thine."

Need I name those whose only object in the world is to possess it? If they are not many, they are enough for plain sense to wonder at. These are they who join house to house, and field to field, but neither dwell in their houses, nor reap their fields; their whole object being to accumulate wealth and honours for years they do not live to see, and for children that die before them. These have a likeness too, sketched by the pencil of Him whom, I suppose they do not pretend to resemble—"Thou fool, this night."

And there are those whose only object in existence is to enjoy it; and they are the greater part of those who dwell upon the earth. For it matters not what their enjoyments are; they may be vicious, or they may be only vain, or they may be very rational; they may be sometimes in opposition to the will of God, and sometimes in conformity with it; the object is the same, since there is *no settled purpose* to observe it or to slight it, and they are determined rather by taste or habits than by principle. While one seeks enjoyment in what is distinctively called pleasure, the—"lust of the

flesh, the lust of the eyes, and the pride of life," another finds it in the legitimate comforts of domestic life, and a third in intellectual exercise and the pursuits of science. I do not say there is no difference in the wisdom of their choice.

The world has its wise as well as its foolish ones, though with God one word describes them, "for the wisdom of this world is foolishness with God." My argument is, that their object is the same, since it is no other than to enjoy life after their own manner.

If they work, it is that they may enjoy the fruit of their labours; if they study, it is that they may enjoy the benefits of knowledge; if they mix with others, it is to enjoy society; if they live apart, it is to enjoy themselves. In few words, be their path of existence what it may, their object in it is to enjoy the most that circumstances will permit. It were a mockery to ask, if He who came into the world to suffer lived for such a purpose as this?

I will suppose but one case more. I will suppose there may be those whose only object in life is to do good, to benefit society, to gratify their friends, to bless their families, who cast into the treasury all that God has given them. Let them have their likeness in him of old who thus describes himself. "When the ear heard me, it blessed me; and when the eye saw me, it gave witness to me." The "blessing of him that was ready to perish came upon me; and I caused the widow's heart

to sing for joy." These cannot be dissatisfied with their portrait. Let them compare it with the likeness of their Lord.

Our object may be very good; if it was not Christ's object, it can form no feature of resemblance. So far as it is good, it will stand among the many things which have their reward. They who labour honestly to possess will have honest possession for their reward, and it is much; they who seek knowledge will have the benefits of knowledge for their reward, and they are many; they who live for this world's love will have its love, the sweetest zest of time's transitory banquet; and they who live for its pleasures only must take the value of them for their recompense. Christ wanted none of them and he pursued them not.

In His human existence Christ had a single object. If there were any subordinate ones, I do not perceive that they acted on Him independently of this. When He assumed humanity, His own will and His Father's being one, it was His divine purpose to redeem the sons of men, instigated by His own love and pity. But He does not give this as a reason for His coming, "I came down from heaven, not to do mine own will, but the will of Him that sent me." Through all His life we find the highest motives that could have acted upon His humanity, in like manner superseded and displaced. The mind of Jesus Christ was capable of being actuated by whatever motives naturally and sinlessly act upon our own; but I do not perceive

any instance in which He followed so natural an impulse. The aims of ambition, the ends of avarice, the contrivances of pride, and the schemings of sinful passions, were excluded of course; but neither does it appear in Scripture that He was ever determined in what He did by the legitimate desires of humanity.

Had there been any motive in His hallowed bosom of sufficient power to move Him to action, without direct reference to His Father's will, it must have been his benevolence, His tender pity for the children of men, and the gracious work of their salvation. Yet Jesus lived for thirty years in active, unheard of working, probably for His daily bread. Did not compassion move Him all that time? Did He not know His power to save? Doubtless His tender bosom throbbed through all those years to warn the perishing sinner of his doom, and open the gates of mercy. Doubtless His compassionate eye looked on the sick and bereaved with as much pity then, as when He worked miracles to relieve them. But for thirty years—so we have reason to believe—Jesus preached no gospel, offered no mercy, healed no diseases; and why this apparent loss of time and opportunity while men were perishing around Him? Because He did not feel, or was not willing? No, but because "His hour was not yet come," the hour appointed of the Father.

Jesus did not live to gratify His benevolence, He did not act upon the impulse of mere humanity;

He did not speak by the dictation of His own best feelings; He lived, acted, and spoke for the accomplishment of His Father's will, and therefore waited His appointed time. And when the time was come, and He commenced His spiritual mission as a preacher of righteousness, it does not appear that He ever consulted His own pleasure in calling a sinner from the error of his ways. Or why, when He could draw Simon from his honest labours, and Matthew from his nefarious gains, and the Magdalene from her unlawful course, did He let the young man, whom when He saw he loved, go away sorrowful and unreclaimed? We can understand no otherwise, than that Jesus knew that for that time at least it was not His Father's will to draw the young man from his riches.

In His social kindness, in the temporal favours He conferred, I do not see that the desire even of human affection, of human gratitude, the natural heart's best feelings, was ever the motive of His actions. *Evil* Jesus never did; but even *good* He did not indiscriminately and for His own holy delight therein, but simply when, and because it was His Father's will. For this He spake, for this He kept silence, for this He went into the city, for this He withdrew into the wilderness, for this He hid Himself from death when His hour was not yet come, for this He exposed Himself to it at the appointed time. This, then, was the sole undivided object of the life of Christ.

(AN EXTRACT).

THE BIBLE CLASS.

Q. Is 2 Cor. v. 3 a word of warning, or a word of consolation? J. H.

A. This chapter has the unsaved constantly in view (v. 11, 19, 20), and here has a word for the mere professor, who, although clothed with a spiritual and immortal body, on the day of the second resurrection will yet be found naked before the great white throne, for his body will not be in the likeness of Christ's. The verse is intensely solemn for the present day of lip profession.

THE BASKET.

WALKING WITH GOD.—There is nothing in the world like the dignity of a man who walks with God; in whom, therefore, self-exaltation is neither possible nor desired.

PARENTS AND CHILDREN.—“I know him that he will command his children, and his household after him; and they shall keep the way of the Lord.” Strange that in the families of so many of God's people nowadays, His instituted rule is exactly inverted, and, first the children lead the mother, and the wife rules the husband. Nothing but evil can accrue from such a state of things.

HEAD KNOWLEDGE.—It is frightful to think how much truth we admit—that is, do not deny—and how little of its practical power we express.

A “BREAD LIVING.”—A bread living is all that God allows His saints to seek for here; and this, with His own favour and smile, He will give them. But if they covet more of the former, *more than proportionately* they lose of the latter.

2 KINGS viii. 4. GEHAZI AT COURT.—To have been connected with a testimony, while now we only relate its marvels at court, is a sad position. To rise in the world, and entertain the world with the mighty works of God, is to fall very deeply.

HAGAR.—Hagar was only in man's account an insignificant servant-maid. Yet she was cared for and watched over by God. He was not *engrossed* with the care of great saints like Abraham and Sarah, *nor is He now*.

THE STORM AND THE PILOT.—If God send the storm, He will also steer the vessel.

GOD'S LIGHTS.—Every Christian should be as a sun in his little sphere; merely a creature of God's goodness, manifesting God's glory, and shining without a thought of merit or reward.

BRIEF ANALYSIS OF THE EPISTLE TO THE HEBREWS.

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and Christianity.*

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- B. HE IS THE ONLY BEGOTTEN SON i. 5-7
- C. HE IS GOD i. 8-9
- D. HE IS JEHOVAH i. 10-14
- II.—THE SON OF MAN ii.
- A. WARNINGS ii. 1-5
- B. CHRIST'S HUMILIATION AND GLORY ii. 6-9
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- III.—THE SON OVER HIS OWN HOUSE iii. iv
- A. GREATER THAN MOSES iii. 1-6
- B. WARNINGS FOR THE JOURNEY iii. 7—iv. 11
- a. Against unbelief and hardness iii. 7-19
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- IV.—THE GREAT HIGH PRIEST vi. 10 & vii.-viii. 6
- A. HUMAN PRIESTHOOD v. 1-4
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- C. HISTORY OF MELCHISEDEC vii. 1-11
- D. THE PRIESTHOOD CHANGED vii. 12-28
- E. SUMMARY viii. 1-6
- V.—WARNINGS TO PROFESSORS (v. 11 —vi.)
- A. THE DULNESS OF THE HEBREWS v. 11-14
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BRIEF STUDIES IN THE GOSPELS.

III.—MARY OF BETHANY.

Matt. xxvi.

MARY of Bethany's was the one heart that *sympathised* with Christ on earth. He did *once* look for comforters, and from the circle of his apostles (already broken by the discovery of one traitor) He selects Peter, James, and John, as His companions in the hour of His soul's anguish; His spirit was already deeply troubled at the knowledge that one of "His own" should betray Him (John xiii. 21), he was already mourning over the scattering of the sheep without a shepherd (Matt. xxvi. 31); but far beyond all the rest THE CROSS, with all its horror, its sin-bearing, its bitter cup of anguish, the hiding of God's face, was pressing on his soul with a weight that none but Jesus could have borne. And in His love, taking these three into his most sacred confidence, He tells them of His grief, and adds one touching request to "*watch with Him*." But He "looked for comforters and found none," and he returns to find them fast asleep. Again he deigns to ask them to watch with Him. But all in vain.

They had not hearts for *His* sorrow, and the last request Jesus ever made before His death to His three chosen friends *was not granted*. Surely it must have been a bitter life long remembrance to them.

Turn now to the other picture of Mary of Bethany, at the beginning of this chapter (see also John xii.). For she it is that is spoken of, though here in beautiful retirement she is nameless. Outwardly all is gaiety and merriment. The occasion is a feast, Lazarus, a monument of Christ's life-giving power, is seated at the table; the circle of the twelve apostles is yet unbroken. But what was it all to the heart of Jesus, who had long been oppressed with the coming darkness of Calvary? who knew His betrayer was by His side, as His own familiar friend; what was it to that corn of wheat, still abiding alone, that only by its own death could produce much fruit? *But one knew*. Not Peter, James, or John, not Lazarus, who had felt His power, but Mary, who knew His love. She has not forgotten a day when her heart was broken with sorrow at the loss of her brother, she yet remembers the thrill of joy and hope that vibrated through it at the words, "The Master is come and calleth for thee;" and she still feels in her spirit the ineffable sweetness of the sympathy of that

lonely Man (who, though comforted by none, could comfort all) as she lay at His feet.

And now it is her turn. Once more she approaches those feet that so vividly recall the last time she embraced them, but now it is not to look for sympathy, but to show it; not to seek for comfort, but to give it. She has prepared some *very precious* ointment, the very box that holds it is of alabaster; but the box must be broken, for it must be consecrated to no other use, and all the ointment poured upon that head, so soon to be bowed in death, and upon those feet so soon to be pierced with nails. (I leave my readers to ponder why here it is the head, and in John the feet that are mentioned.) But Mary has a gift yet more precious to the heart of Jesus than this, Judas can calculate the worth of the ointment, but he cannot tell us the value of the love of Mary's heart to Christ. "She wipes His feet with her hair." A woman's glory is her hair (1 Cor. xi. 15). And this, her glory, Mary lays at her Master's feet.

How far she intelligently understood the full meaning of her act we know not, but Jesus saw in it such a value, that He stamped it with His approval as he did none other. Not content with vindicating her from her accusers, He gives this—the one touch of sympathy that

he felt on earth—an undying fame, and adds in words of wondrous sweetness, “She hath done what she could.” Let us ponder these words, and study the act that called them forth, and learn that if we would ever have them said of us, we must know what *communion* is; that *it* may be the source whence the stream of our service flows. At all that table, Mary’s was the only heart in communion with Christ.

We find Mary at the feet of Jesus on three occasions: in Luke x. 39, as a *disciple* to hear His word; in John xi. 32, as a *sorrower* to get comfort in *her* sufferings; in John xii. 3, as a *worshipper* to give comfort in *His* sorrows. Beloved friends, we often enjoy the two former, but do we sufficiently understand how Christ looks for and appreciates the latter. Observe also, our first glimpse of Martha is “serving;” our last is still the same, “Martha served” (John xii. 2). Those that *begin* with service will doubtless end with it, but it *will not have the character* that flows only from first sitting at His feet and hearing His word. Many epitaphs, recording in glowing language the character and virtues of the departed one, may be read in our graveyards and cemeteries, but where will words be found so simple and touching as these that close the account of Mary’s life on earth, “She hath done what she could.”

NOTES FOR YOUNG BIBLE STUDENTS.

MATTHEW ix.—xii.

ix. 2-6. "Thy sins be forgiven thee," *peace* ;
 "take up thy bed," *power*.

ix. 6. "Power on earth to forgive sins," given, in John xx. 23, to a company of disciples gathered in His name ; see also Matt. xvi. 18-20. For the practice of this, see 1 Cor. v. 1-5.

ix. 8. The people saw that Jesus was *Man* and owned the power of *God*, but could not combine the two in the one person.

ix. 9. "At the receipt of custom," the Roman tax ; a most degrading occupation for a Jew, and especially so since most tax-gatherers were avaricious characters, extortionate and unjust, and were regarded with contempt, "*publicans* (tax-gatherers) and sinners. That a Jew who had sunk so low should be chosen by the Spirit to write the gospel that tells us of Christ as the King of the Jews, is as much a proof of God's grace, as that Mark, the faithless servant (Acts xiii. 13 ; xiv. 38), should give us the picture of Christ the faithful servant (gospel of Mark) ; or that Paul, the one who would destroy the Church from the face of the earth, should be the only one to whom the revelation concerning it was made known (Eph. iii).

ix. 18-22. This may be taken as a picture of Christ on His way to restore His Jewish people

(morally dead) to life (which He will yet do) : meanwhile, *now* there is free grace flowing out to the vilest, for all that will claim it.

ix. 20. She did not come to the One who healed "without money and without price," till she had spent all she had (Mark v. 26).

ix. 22. Observe the grace of saying, "*thy faith*" to encourage her, and not "*my grace.*"

ix. 24. Observe the three instances of Christ restoring to life, Jairus' daughter, the widow's son, and Lazarus ; three widely different cases, but all equally needing the *voice of Jesus* to call them from the dead. The first only just dead, the beauty of life hardly departed, is a picture of those upright and generous natures that show but little outward sign of the state of death within ; the widow's son, already in his coffin and evidently a corpse, would represent the ordinary mass of mankind ; while Lazarus, three days in his grave, and thought to be already corrupting, is a picture of those whose very bodies show the defiling power of sin, such as the drunkard and the profligate. We thus get three degrees of death, but all three *are dead*, and all three equally require the voice of Jesus.

ix. 27. The counterpart to the leper. He believed Jesus was *able*. These that He was *willing*, though afterward confessing His power also.

x. 2. It is interesting to see how the apostles are associated two and two.

x. 5. A solely Jewish mission, just as after the

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resurrection (when His death had broken down the middle wall of partition) Jesus sends the same company *to all nations* (xxviii. 19).

x. 16. "Sheep in the midst of wolves!" and yet the mission was to *His own people*.

x. 23. After the church is gone at the coming of the Lord, this mission will be resumed amongst the Jews in their own land, in fulfilment of this until the *Son of Man* returns to the mount of Olives (Acts i. 11).

xi. 5. The fulfilment of Luke iv. 18. Jesus takes the moment when John's doubts would cause him to fall in public opinion, to speak well of and uphold His faithful forerunner.

xi. 11. John was not in the kingdom of heaven, but merely announced the King.

xi. 12. The kingdom was not set up till Acts ii., and then it was refused by the Jews, so that it is literally still future. It was proclaimed by Christ, but being violently opposed, it was only through much difficulty that the strong in faith pressed into it.

xi. 14. But as they did *not* receive it, the coming of Elias is still future, and will take place immediately before Christ's coming as King. Elijah is probably one of the two witnesses of Rev. xi. 3, and 6.

xi. 25-28. In verse 25, Christ offers up the spiritual sacrifice of praise (1 Pet. ii. 9), as a *royal* priest. It is most beautiful to see in this chapter how, finding the *resource* and solace of His heart in His Father's will, in spite of all the *rebuffs*

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from John, from His own people, and from His own city, Capernaum, He can make such *returns* and come out in perhaps the most gracious winning invitation He ever uttered. What a lesson for us who are often rather soured than mellowed by our trials and disappointments.

xii. 1. Jesus did not break the Sabbath to satisfy His wants, but to meet the sin and need around Him.

xii. 8-14. It was undoubtedly the way in which the Lord (in presenting *Himself* and the necessary change of dispensation from law to the grace and truth *He was*) wrought on the sabbath day, that excited the malice of the Pharisees, who refused Him, and led them to seek His death (Mark iii. 6).

xii. 32. See Bible Class, page 218.

xii. 44. The state of Israel at the time. The unclean spirit of idolatry had been cast out by the Babylonish captivity, and they had never fallen into this sin since, but *they will* (verse 45), when in their own temple at Jerusalem they will worship the image of the beast (Rev. xiii. 15).

xii. 49. His own people having now rejected Him, He shows that He is forming a new circle of "His own" (see John xiii. 1), not by blood relationship, but by the new test of spiritual likeness. This chapter marks the definite close of Christ's presentation to His earthly people for their acceptance. Chapter xiii. commences with taking a *new* position outside "*His own*" house, and sowing a *new* seed to produce a *new* people.

THE LORD'S WILL.

THIS expression is a very common one, and is, we fear, not only lightly used, but often when what is done is not God's will at all. Those who talk loudest about being in the Lord's path, or who speak most confidently about having His mind, are not always those who most do His will. It is a great and common mistake, when under discipline, to put on a resigned expression, and seek to bear our misfortunes as the Lord's will, instead of judging ourselves and owning our sin. By such feigned humility the flesh often escapes being judged, and God has to repeat his discipline in severer forms to gain the desired end. It is also very remarkable, that one seldom hears the expression used except in seasons of trial or perplexity. Surely this is most dishonouring to God.

Many of our readers have doubtless, when in trouble, solaced themselves with this well-worn expression, instead of seeking rather to find out the "*needs be*," that lies at the bottom of every sorrow. The Lord would have us judge ourselves, and I am sure that we

often fail in this, and lose all the blessing that the trial might have brought us. We are all too ready to take for granted, that if we suffer it is necessarily fellowship in Christ's sufferings, whereas it is much more likely to be a chastening for some hidden sin. The following extract, although couched in homely language well exposes the abuse of this much misused phrase, "The Lord's will."

"I can't bear to hear people talking about it, putting down everything that is sad and miserable to be the Lord's will. It isn't the Lord's will, but just our own folly, very often, that makes the Lord deal with us a bit hardly. Fancy Eve coming out of Paradise, and when the earth begins to get covered with thorns and briars, and Adam has to go earning his daily bread by the sweat of his brow, she says, 'well, you know it's the Lord's will.' All the fruit, and flowers, and beauty of Eden was the Lord's will, but it was right against the will of their Father that there should come these thorns, and briars, and weariness, and sorrow; only it was just what their sins forced the Lord to do. When I was a little chap, my father had to give me a thrashing one day, and sent me up in the garret to finish the day on dry bread and water. Do you think I said, It's my father's will and I must bear it? No;

I knew too much about myself to do anything like that. His will! Why, I can mind how his lip quivered, and how grieved he looked, and I knew it was all along of my own fault, and it just served me right.

“And if a man forgets his heavenly Father, and is coming to love money till it almost chokes the grace out of him, the Lord is forced to take some of it away, or to let him go and fling some of it away, which comes to just the same thing. And then the man begins to talk quite religiously about, ‘*suffering the Lord’s will.*’ By all means let him suffer the Lord’s will, which to my thinking is this—that he shouldn’t love what he has got left, and should make a better use of what he earns another day.

“Why, when a man tumbles down in a pit, and the doctor bleeds him to bring him to his senses, he doesn’t talk about bearing the doctor’s will. Everybody knows the doctor took his blood to save his life. And it seems to me that it would save us a heap of folly if we were as wise in our religion as we are about everything else almost.

“But this isn’t the worst of it either. I wouldn’t mind so much if people put in *the other side* a bit; but they won’t do that. No; its only what is painful, and dismal, and ugly—

that is the Lord's will. If a man is laid upon his bed in a raging fever, that's the Lord's will; but if the fever doesn't come near to him nor to anybody else, why that's nothing at all. If a man is doubled up with rheumatics, that's the Lord's will. But if he can stick to his work all day, nobody ever thinks that *that* is the will of our Blessed Father. I dearly love the hundred and fourth psalm. '*My meditations of him shall be sweet.*' But *our* meditations of Him are all that is doleful and dull. David *sang* about the will of the Lord when he saw a man going forth to his work and to his labour till the evening. But we *sigh* about the Lord's will only when a man is kept home all day; or when he is going to die and leave a widow and half a score of little children. Bless the Lord, His will has as much to do with health as with sickness, and more too. I often think about it in my garden. People talk as if the Blessed Master only got fruit out of us with a pruning knife, always standing over us, and cutting here and lopping there. Why, sunshine, and showers, and south winds, have a great deal more to do with a bunch of grapes than pruning knives have.

"We do want a bit of pruning, but don't go thinking the dear Lord is standing over us for

that. Standing there with all His kindness and care, why He is training the branches, and is watching over us, warding off blights, and keeping off enemies, and His gentleness and loving care have a great deal more to do with the fruit than the knife has."

"Don't let us be always talking about *bearing* His will and *suffering* His will. Let us talk about *enjoying* His will. When the baby is pining away, and sickly and dying that may be His will, *if it is not our neglect*; but that is His will, too, when the baby gets a big boy and thrives. It is God's will, perhaps—*if it is not our carelessness*—when the house is burnt down, and we escape with our lives. But it is the Lord's will, too, all the days we come and go, and find all safe and sound. The Father's will is not that we should be out in a far country perishing with hunger. His will is the best robe, and the fatted calf, and being merry. 'My meditation of him shall be sweet.' You may talk what you like about *suffering* the Lord's will; I talk about *enjoying* it, and delighting in it.

A HAPPY MAN.—He is a happy man who cannot please himself without pleasing God.

THE CAPTAIN'S BOY.



ROSSING the Channel the other day, as we were nearing the pier we heard a loud clear voice ringing over the boat. It came from a small dirty looking boy standing near the engine-room. We could not hear what he said, but we could feel that the great wheels were beginning to revolve more slowly. Again the clear tones were heard, and suddenly the motion of the engines was reversed, and the paddles began to turn in an opposite direction. At first, it appeared as if the boy had the entire control of the vessel, and certainly he seemed quite capable of guiding her. The orders he gave were with authority, and with the utmost confidence; there was no hesitation in his manner or his voice.

On approaching nearer to him, the mystery was at once explained. His eyes were intently fixed on the little bridge above his head, where stood the captain. It was some time, however, before we discovered how he gave his orders to the boy. He seldom spoke, and then but a

word, and yet the boy kept shouting down below as if moved by some unseen power. At last we found that it was by short sharp movements of the hand, that the captain gave his orders. Quite unintelligible as they were to us, to the boy all was clear; every movement had its meaning, and no sooner did a little wave of the hand say "forward," than the voice was heard—"Full speed ahead," and instantly the mighty engine moved in obedience.

We pondered over this, and wished that, as Christians, we were more like the captain's boy. We should all be very much more useful, much surer in our testimony, if our eyes were more fixed on the Master; or, since we cannot see Him, if our ears were attentive to His voice; never speaking or moving until it is heard; and then, when we do speak, speaking with certainty and with authority, as "ambassadors of God." Those who would work for Christ need both a trained ear and a clear voice. A trained ear to distinguish *His* tones amidst the Babel cries around; a clear voice to send His message forth with power. The captain's boy was (like John the Baptist of old) simply "a voice," but as the Baptist's voice derived all its importance because it was *the Lord's*, so did the boy's because it was but

an echo of the captain's. What a wonderful thing if we were just Christ's voice down here. How many vessels should we keep off the rocks, and how many aid to reach their haven, if our ears were opened morning by morning to the Master's voice. The little scene on the steamer was to us a striking illustration of that verse in the Psalms, "Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God" (Ps. cxxiii. 2), although in this case, the eye was directed for a different reason.

Continuing our observations, we noticed that although there were many officers about, gay with brass buttons and gilt caps, and many brawny sailors with sunburnt faces and smart blue jerseys, this small dirty boy was the one selected from them all for this important and, in our eyes, honourable post. We suppose his quick eyes and ears, and his sharp voice, were the qualifications for which he was chosen; and I am persuaded that when God has to choose a man now for any difficult or important post, these things are equally essential—a ready eye and ear, and a clear voice. I do not say that the post of captain's boy was considered the most honourable, especially by the ship's company. Still it

brought him most in contact with the captain, and was of all importance to the vessel's safety; humanly speaking, all our lives were in his hand; for the weather being rather rough, the slightest misunderstanding on his part would have wrecked us on the rocks. He, however, did his duty well. He did not stay to consider whether in his judgment the orders were wise or rash, all his care was to give them exactly as he received them.

Surely, dear reader, this is an allegory that needs no further interpreting. If, instead of my opinion and your opinion, we were all more anxious to get God's thoughts on the thousand dangers around, and as to our path through them, we should find our course both easy and pleasant.

Some may covet places in the Church, held in great estimation, and conferring dignity amongst men; but to us, the lowly place of the captain's boy has more charm, for it brings us near our Master; it gives us to hear His voice, to catch His eye, and, leaving us in our own nothingness, makes us but channels for the communication of His words and His love to the world around.

But now we reached the harbour, and in a moment the little boy had disappeared. His work over, he retired into his own obscurity.

Another lesson for us; cheerfully to do the Master's will, seeking neither name or fame for ourselves, and anxious only to carry it out according to His mind. Don't forget the captain's boy.



WORK FOR YOUNG BELIEVERS.

I.—SUNDAY SCHOOL TEACHING.

THERE is, perhaps, in many respects, no Christian work so adapted for young believers as this. And still we are persuaded these lines will be read by many, who, although really fitted by God for Sunday School teaching, have never yet taken it up. We are sure, that while there is a danger in "*all work*," there is a greater danger in "*no work*;" that while in the former we may become absorbed in "our" doings, and become mere "Martha's;" in the latter we are apt to sink into a state of listless indifference.

That stirring hymn so often sung a few years ago: "What are you going to do, brother?" has a voice for every young believer.

There are many Christian "drones" who, not content with idleness, are apt to look upon themselves as superior beings, and to slight the poor working bees. Are you a "working bee" or a "drone," dear reader? Perhaps, like Count Zinzendorf, you will be startled out of sleep if that question rings in your ears, "What hast thou done for ME?" What are you doing for Christ? If you answer, I would gladly work if He would only set me my task, you may be helped in finding out what that is, by a brief enumeration of the different spheres of service suitable for young Christians. In any case, do not rest until you *know*, and are engaged in your work for Him.

In nothing, perhaps, is it more essential that all should be done *to Christ*, than in Sunday School work. The teacher who, like a horse in a mill, comes and goes with clockwork regularity, performing the heavy round of his Sunday duties without heart, in a dull mechanical way, is not a model to be copied. Such teaching, however, is not uncommon in very large schools, where centralisation is much carried on, reducing the teacher's individuality and interest to a cypher. On the whole, there is no doubt that the best schools are small schools. There may be some advantages in having fifty fellow-workers to co-operate with,

but there is none in having them to quarrel with, which is often the case. There may be some benefit in the elaborate management and classification carried out, but there is none in the absence of direct responsibility to God such a system engenders. A school of about sixty or one hundred children is large enough to enable the scholars to be classified according to their abilities, and yet small enough to preserve the direct responsibility of the teacher. There should be no more central authority than is absolutely necessary to preserve order. Each teacher should be held directly responsible to God; and while we admit the necessity of a few simple rules when a number of children are collected together, these should, as far as possible, be enforced by the teacher.

And now, dear reader, if you are a teacher, pardon a few disconnected suggestions I would offer to you as such. Try ever to look on your work with spiritual and not natural eyes. Never allow for a moment it is easy or unimportant. You are waging nothing less than a direct conflict with Satan for the souls of the children on God's behalf. Do not be *weary* in well doing. Your reward is *absolutely certain*, if you will but persevere. In working, remember the double object before you, first the smile of Christ, secondly the souls of the chil-

dren. Be *faithful* to your engagements. If you arrange to teach all day, do not come in the afternoon only. If you arrange to begin at three, do not appear with a careless air at five minutes past three. Let the *measure* of your work be always "running over;" always seek to "abound." Don't think you have done when you take leave of your class on Sunday afternoon. Always hunt up the absentees, and visit the poor and sick *yourself*, take a friendly interest in their concerns and even worldly welfare. *Be much in prayer for them by name.* Oh! do not forget *this*, the secret of all real success.

Do not spend all the time in class in reading, neither in talking yourself, but encourage in every way the children to talk. Discourage mere displays of head knowledge and verbal fluency in divine things. Try and make all your class intensely *real*. Do not go away from home for a Sunday without making *suitable* provision for the teaching of your class in your absence. If you have position and wealth, never let them be excuses for neglecting the smallest duties, but feel doubly your responsibility, and set an example of faithfulness and zeal to others. Heartily attend and join in all meetings for united help and prayer. Seek to give your children a

thoroughly sound knowledge of Scripture facts, as well as a true view of the work of redemption. Seek to cultivate in them a knowledge of Christ as a person. Never forget they are children. Do not be afraid of giving rewards and encouragement; God is not. Do not speak to them as hardened Christ rejectors; if you do your work right, they should never become this. Do not be afraid of cultivating a personal love of the children to yourself, such a link is beautiful, natural, and helpful in a thousand ways. Never allow your authority to be infringed in the smallest degree. Be firm, but kind. Do not be upset by crotchets; by these many a good workman is stumbled, and flings away his trowel in despair. It is so easy to get discouraged. It is so easy to cast down the hands and make the knees feeble, and to turn that which is lame out of the way: and this, alas, is often done by well-meaning Christians. Go on with God; and while listening patiently to suggestions from all who have a *practical knowledge* of that whereon they speak, and that can be helpful; look with suspicion on anything that has a tendency to make you give up your work. If you wait until all God's children approve of the way in which you carry on your Master's work, you had better go home and sit in the

easy chair at once, for you will never do anything. Again we say, go on with God, only be sure it is with God that you do go on.

(To be continued.)



THE BIBLE CLASS.

NOTICE.—In a real Bible Class, where confidence has been established, questions often arise on practical difficulties in the young believer's life, besides those directly found in Scripture. We have been told that it would be a great boon to many of our readers if we would answer any such questions. We can only say, that in addition to the ordinary Bible questions we have received hitherto, that if any of our readers meet with difficulties in their daily Christian life or work on which they would value a word of counsel, they can send their questions to us, and as God gives ability we will seek to answer them. Should the subject be of a general nature, we will print the question as well as the answer; should it be of a private nature, we will print the answer only.

Q. Please will you explain Col. iii. 15.

M. A. K.

A. This verse should be translated the "peace of Christ," not the peace of God. The connection of "peace" and the one body reminds us forcibly

of Eph. iv. 3. Christ is here introduced as the Head of the body, the hearts of whose members are to be ruled by His peace. This alteration of a word gives great additional meaning to the verse, and makes it of marked force. If the peace of Christ, to which we are called in one body, *ruled* more in our hearts, much unpleasantness, and rancour, and many divisions, would be avoided in Church matters.

Q. In Luke xxii. 14, it says that the twelve Apostles sat down with Jesus, which of course included Peter, and then in v. 32, we read that the Lord tells Peter that when *he is converted* he was to strengthen his brethren. Could you tell me how it was that Peter was at the Lord's table. It seems to me he must have been unsaved.

R. J.

A. Your query opens up a very interesting question as to the Scriptural difference between "conversion" and "salvation." The passage in question, so far from being a proof that Peter was not "saved," because he had to be "converted," is, on the contrary, a clear proof that although a man can only be "saved" once, he may be "converted" several times, and hence that these two words do not necessarily mean the same thing. Conversion means a *turning to*, and in Scripture always a "turning to God." Salvation or saved means "made safe." Now Peter's first conversion,

or turning to God, was when he was "saved," by receiving Christ into his heart as the promised Messiah (John i. 41). Peter, however, turned back to his nets and his fishing, and does not appear to have become at that time a follower of Christ. At the miraculous draught of fishes he was again converted, or turned to Christ, not for salvation, but for discipleship. In Luke xxii. 32, Jesus foresaw that His apostle would again turn away from Him to the world (xxii. 55), and again require converting (but not *saving*). No doubt, a slight review of our own history will furnish several instances of conversions, or direct turnings to God, although we never confuse such with our salvation. See page 4, "Story of a Second Conversion."

Q. Would you explain 1 John i. 9? Are we to confess *every sin* before obtaining pardon?

A. E. S.

A. We trust A. E. S. distinctly understands that by the sacrifice of Christ all sins are put away for ever, and that not one that the believer ever commits will be brought up against him in judgment. At the same time, God is a holy God, and He cannot go on in communion with a saint who sins. If that sin is confessed, it is clear it is judged by the one who commits it, and thus instead of chastening (1 Cor. xi. 31, 32) we get forgiveness, and fellowship restored. All sins, whether confessed or not, that a believer may fall into, are equally "put away," as regards their penal con-

sequences, by the blood of Christ; but all sins that are not judged by the believer now, and concerning which he may be self-willed or blinded, will certainly have all their roots laid bare at the judgment-seat of Christ, that *the self-will* may be revealed from which they had their source, and the believer at last be brought to join God in His judgment against himself. Confession (when true) really marks the moment when the will ceases to be connected with the sin, and returns to its allegiance to God. There is, therefore, no sense of forgiveness, or restored communion, as long as any positive sin remains unconfessed, and therefore unjudged. The real reason why so little communion is known, both individually and collectively, is because there is so much unconfessed sin.

Q. Would you kindly explain why David is called Jesse's *eighth* son in 1 Sam. xvi. 10, 11, and his *seventh* in 1 Chron. ii. 15?

K. F.

A. I do not find that David is actually called Jesse's eighth son in 1 Sam, although it is apparently implied; at the same time, it is specifically stated he is the seventh in 1 Chron. The first clause of 1 Sam. xvi. 10 may be misplaced. If it came in lower down, after the mention of David, it would make all clear. No doubt there is some slight mistranslation, which our coming new version will correct. Should we come across any further solution, we will insert it in due course.

BRIEF ANALYSIS OF THE FIRST EPISTLE OF PETER.

1.—THE PATH OF THE CHRISTIAN (more particularly a Jew of the dispersion) THROUGH THIS WORLD.

- I.—INTRODUCTION i. 1, 2

- II.—CHRISTIAN POSITION AND RESPONSIBILITY i. 3—ii. 10
 - A. INDIVIDUAL PRIVILEGES i. 3-12
 - a. Enjoyed in Christ i. 3-9
 - b. Foretold by Prophets i. 10-12
 - B. RESPONSIBILITIES AS CHILDREN i. 13—ii. 3
 - C. CORPORATE PRIVILEGES ii. 4-10

- III.—EXHORTATIONS ii. 11—iii. 12
 - A. TO PILGRIMS AND STRANGERS ii. 11-17
 - B. SPECIAL ii. 18—iii. 7
 - a. To Servants ii. 18-25
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 - C. GENERAL iii. 8-12

- IV.—ON SUFFERINGS iii. 13—iv. 19
 - A. SUFFERING FOR RIGHTEOUSNESS iii. 13-17
 - B. SUFFERING FOR SINS iii. 18-22
 - C. SUFFERING IN THE FLESH iv. 1-6
 - D. SOBRIETY ENJOINED iv. 7-11
 - E. SUFFERING FOR CHRIST iv. 12-16
 - F. JUDGMENT BEGUN AT GOD'S HOUSE iv. 17-19

V.—CONCLUDING EXHORTATIONS v.

- A. TO THE ELDERS v. 1-4
 B. TO THE YOUNGER v. 5-11
 C. POSTSCRIPT. v. 12-14
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**BRIEF ANALYSIS OF THE SECOND
 EPISTLE OF PETER.**

I.—GODLY COUNSEL FOR THE LAST DAYS.

- I.—TO THE CHRISTIAN i.**
 A. INTRODUCTION i. 1, 2
 B. DIVINE POWER FROM GOD i. 3, 4
 C. DILIGENCE ON OUR PART i. 4-9
 D. INCENTIVES TO IT. i. 10-21
 a. By the Apostle's Teachings. i. 10-15
 b. By the Coming Glory i. 16-18
 c. And especially the Day Star i. 19-21

- II.—CONCERNING FALSE PRO-
 PHETS WITHIN ii.**
 A. THEIR CHARACTER ii. 1-3
 B. THEIR JUDGMENT ii. 4-9
 C. THEIR CHARACTER (continued) ii. 10-22

- III.—CONCERNING SCOFFERS
 WITHOUT iii.**
 A. THEIR CHARACTER iii. 1-7
 B. THE DAY OF THE LORD iii. 8-13

- IV.—EXHORTATIONS TO THE
 FAITHFUL iii. 14-18**
 A. TO BE DILIGENT iii. 14-16
 B. TO BE FAITHFUL iii. 17, 18

NOTES FOR YOUNG BIBLE STUDENTS.

MATTHEW xiii—xiv.

xiii. 1. Going out of the house and sitting by the sea-side marks the division of this gospel. Up to this point Jesus had been presenting Himself in various ways to His own people. From this point Jesus takes His place as finally rejected by them, and, in the parables that follow, tells us of the *new* seed, the *new* kingdom, and the *new* people.

xiii. 3-50. Of the seven parables that follow, the first is introductory and general; the next three—the tares, the mustard seed, and the leaven—present the outward form the kingdom would assume, and were therefore all spoken in the hearing of the multitude; the last three give us the aspect of the kingdom before God, and were spoken to the disciples only. We now give a few brief notes on each of these seven parables.

The Sower. In the fowls, the stony places, and the thorns, we get the three hindrances to the growth of the seed, typifying the devil, the flesh, and the world. The wayside hearers are the ordinary run of godless people. The stony or rocky ground means a place where a shallow layer of earth (presenting all the appearance of good

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ground) serves to conceal the solid and unbroken rock that lies just beneath the surface, and that this class represents those religious characters who, with great outward delight in sermons, in church or chapel going, and in prayers, have an unbroken heart within, that has never yet truly felt its state of sin, or need of a Saviour; the result is there can be no real root, and although there may be a large surface-growth of apparent "good works," there is nothing that will stand before God, or that can endure the day of trouble. It is very remarkable that the thorns equally represent the *cares and pleasures* of this world (v. 22). We seldom fear the *cares* as much as the *pleasures*, and yet they are just as destructive of the growth of the seed. The good ground originally may have been the surface-hardened wayside, or the still more hopeless concealed rock, or the thorny ground, but it has been prepared, it has been ploughed, the rock has been blasted, the thorns cleared. Observe it is only here the seed is said to fall "*into*" the ground, just as in the interpretation it is expressly said (v. 23), and "*understandeth*" it. The true understanding of the word is eternal life, for in Scripture understanding is never a mere operation of the intellect, but the reception of the word in the heart and conscience, which always produces an effect.

Thus (Job xxviii. 28), *to depart* from evil is understanding, not merely to know what it is. Eternal life is here looked at as the *fruit* of the

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seed. The *growth* of it without fruit is mere profession.

The Tares. Most people after reading this parable go away with the multitude in v. 36, instead of waiting with the disciples to hear the explanation. Hence commentators almost invariably represent the tares as sown in the Church, assuming that the field is the Church, whereas (v. 38) it is expressly stated that the field is the world. The two seeds, good and bad, are growing together in the world, and outwardly it must remain so until the harvest, but this furnishes no reason why in the Church, and the worship proper to it, they should be thus mingled indiscriminately together. Observe (v. 30) that although the tares are gathered together in bundles (doubtless the banding together of men in the last days, see Rev. xiii. 17), preparatory to their burning, the wheat is removed from the field and gathered into the garner before this takes place. The two operations of "gathering" and "burning" are not the same, nor are they done simultaneously. The remainder of the parable presents no difficulty to those who carefully study v. 37-43.

The Mustard Seed. The *outward* corruption that would mark the development of the kingdom of heaven. It must ever be remembered that this kingdom includes the whole circle of Christian profession, true or false, and we well know into what a "great tree" this has now grown, and how

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many unclean birds find shelter beneath its shadow.

The Leaven. This parable is the counterpart of the preceding, and shows the *inward* corruption that would take place. Leaven is always used in the Bible in a *bad* sense. It is not here exactly faith, nor is it divine life in the soul; but it is a religious profession that pervades the whole.

The Treasure. This is the first of the three parables that give us the aspect of the true kingdom in the eyes of God. The treasure is God's people in the world, for the sake of whom Christ bought the world, even wicked men (2 Pet. ii. 1); for purchase and redemption do not mean the same thing. The former means that God has claims over me, the latter means that justice and Satan have none.

The Pearl. In spite of commentators, we do not believe the pearl represents Christ. To so interpret it would be to make the sinner seeking Christ, instead of Christ the sinner; would make the sinner sell all that he has to buy Christ! instead of Christ laying aside all that He has and buying the sinner, even with His own precious blood. Not that we think the pearl represents the sinner individually, so much as the Church collectively. Indeed, the Scriptures that furnish the best commentary on this text is Eph. v. 2 and 25.

The Net. This last parable is very much like the close of the parable of the tares (39-42), and presents no special difficulties.

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xiii. 52. "Things *new* and *old*," because the kingdom of heaven was *old* as regards its general form in Old Testament prophecy, but *new* in the special aspect here presented, owing to the rejection of the king.

xiii. 55. These may have been the literal brethren and sisters of the Lord, or, it is possible, as frequently supposed, that the word brethren is used in a general sense, as father and children often are, and may here mean cousins, for *Maria* the virgin had a sister called *Mary*, the wife of Cleophas. Joseph was now most probably dead; and if the two sisters lived together, both families may well have been reared as brothers and sisters. It is worthy of note, that *Maria*, the virgin, is never called the mother of any one but the Lord. The above is, however, merely given as a suggestion.

xiv. 12. Went and told Jesus. A wonderfully simple and blessed step, and one we ought to take in all circumstances.

xiv. 17. Most probably their own provisions for the day.

xiv. 19. Even whilst working this mighty miracle, that showed He was the same Jehovah that fed His people ages before in the wilderness, He takes His lowly place as man, and gives thanks to God as the giver.

xiv. 22, &c. Jesus having sent the people away (*i.e.*, closed His mission in grace to the Jews), goes up to the mountain (to heaven), to pray for those

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whom He has left to cross the stormy sea alone. Amongst these the special faith of Peter, discerning the (spiritual) presence of Christ before His actual return, finds strength to walk on the waves that before were a source of danger to him (outward circumstances). When Jesus returns to His people all trials are over. All own Him as the Son of God (as they will), and on earth He takes away all the effects of Satan's power (the Millenium).

xiv. 31. "Little faith," see Bible Class, p. 216.



THE TWO DEBTORS.

"There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had *nothing to pay*, he frankly forgave them both. Tell me, therefore, which of them will love him most? Simon answered and said, 'I suppose that he unto whom he forgave most.' Jesus said unto him, 'Thou hast rightly judged.'"—LUKE vii. 41.

THE city ways—broad paths and bye—
 She'd trod with erring feet oft times ;
 But now, with grief-charged heart and eye,
 In deep repentance mourns her crimes ;
 Brings self and sin to Christ's own feet,
 And wins forgiveness full and sweet.

Those feet, way-worn with earthly toil,
 She worships now with tear-dew'd kiss ;
 Her alabaster's fragrant oil
 Pours forth—and hears with wond'ring bliss
 Her Saviour's lips new life impart,
 “Thy sins forgiven—in peace depart !”

But he, the host, beneath whose roof
 Our blest Emmanuel deign'd to rest,
 With Pharasaic pride aloof
 Had paid small welcome to his Guest ;
 No kindly kiss—no unguent sweet—
 No Water for His weary feet.

He'd bidden to his feast that ONE,
 Whose wondrous fame raised deep surmise ;
 Was HE what He proclaimed—“ God's Son,”
 Or prophet wearing earth's poor guise ?
 And now the tempter's whisper came—
 “ He knew not of His suppliant's shame !”

EMMANUEL read the scorning doubt :—

“ Simon, I have a word for thee—
 Two debtors once were summon'd out,
 Both were insolvent—both set free ;
 One owed five hundred (ruin's case),
 The other fifty—each met grace.

“ Now say which lov'd his lord the most—
 To which did mercy richest seem ?”
 With ready answer spake His host,
 “ He to whom most's forgiven, I deem.”
 Then answer'd Jesus,—“ True, indeed :
 You've judg'd aright—grace meets deep need.”

“I entered, thine invited guest,
 No water lav'd my feet's tired tread,
 No greeting kiss was courteous prest,
 No cooling oil-balm sooth'd my head ;
 This woman hath not ceas'd to pour
 Tears, kisses, fragrant ointment's store.

“Behind me kneels this debtor deep—
 Her sins are great—thou deem'st thine less;
 She loveth much—thou see'st her weep,
 And kiss my feet in fond distress ;
 Her heart by love's repentance riven—
 Her debt is cancell'd, past, forgiven !”

Oh, erring soul ! before thy God,
 Like which of these dost thou appear ?
 Art thou a debtor great or small ?

His pardoning love thy debt can clear ;
 Because Christ gave HIS LIFE for thee—
 Bore all thy sins—to set thee free.

Because he paid the righteous due
 A God, defrauded, claim'd from thee ;
 He took thy place—a surety true—
 Met all God's wrath on Calvary's tree ;

“The utmost farthing ” Jesus paid—
 Sin's long arrears on Him were laid.

So be thy debt e'en great or small,
 Thy case is bankrupt—nought to pay ;
 But see thy Creditor forestall

Thy ruin, in His own blest way ;
 Oh ! wondrous depths of love's deep sea,
 Christ's blood, as ransom, sets thee free.

THE WATCH.



WATCH, to one who had never seen such a piece of mechanism before, would be a great wonder. It is an object of much curiosity to the natives of the savage tribes visited by the missionaries. It seems to speak and move as though instinct with life. I have read of a poor negro who, seeing a white man's watch on the ground, and hearing it tick, supposed it to be some venomous reptile, and with a stone dashed it to pieces. A watch is an object of no less wonder to a child. Children are full of curiosity, as my readers well know. They wish to examine everything they see, to take it in pieces, and see how it is made.

If I could sit down with you, my friends, and take my watch in pieces, I could teach you a useful lesson. I could show you how a watch resembles a human being. There is the case (in old fashioned watches), which may be taken off, and still the watch will go as well as ever. In this respect it is like the human body. Death separates it from the soul, and yet the

soul remains with all its active powers. It still lives. The inside of the watch, too, resembles the soul. It has a great many different parts, all working together in harmony; a great many wheels, all moving in concert. So the soul has a great many different powers and faculties, all designed to operate in concert with each other, as the *understanding*, the *conscience*, the *will*, the *affections*, the *memory*, the *passions*, and the *desires*; and each one of these has a part to act, as important for the man as the several wheels and springs of a watch. If every part of the watch is in order, and in its proper place, it will keep exact time; but if one wheel get disordered, it will derange the whole. The secret power that moves the watch is unperceived. If you examine it, you will see a large drum or wheel, with a smooth surface, round which is wound a long chain, attached to another wheel with ridges for the chain to run on. Inside of the first-named wheel is the *mainspring*, which by means of the chain moves the whole machinery. The **WILL** is the mainspring of the soul. By a mysterious, invisible chain, it holds all the powers of the soul and body at its command. Not only the operations of the mind, but the motions of the body are controlled by the will.

But if there were no check upon the main-

spring of the watch, it would not give the time of day. It would set all the wheels in rapid motion, and in a few moments the watch would run down. To prevent this there is a *balance wheel*, which turns backwards and forwards by means of a fine spring, called the *hair spring*, and so keeps the whole machinery in a regular motion. To this is attached a little lever, called the *regulator*, which by a gentle touch works on this delicate spring, so as to move the balance wheel faster or slower, as the case may be, to make the movement exact and regular.

Now, if there were no checks on the will, it would run on impetuously in its course, without regard to consequences. And this is what we often see in persons called *wilful*, *self-willed*, head-strong. Without meaning to be very accurate in these illustrations, I shall call the *judgment* the *balance wheel*. This is the faculty which perceives, compares, and decides, keeps the mind balanced, and prevents it running to extremes either way.

The *hair spring* and *regulator* of the watch I shall compare with conscience. A very slight touch of the regulator moves the hair spring, and gives a quicker or slower motion to the balance wheel. But, if the watch is out of order, oftentimes the movement of the regu-

lator has no effect upon it. So, when the soul is *in order*, a very slight touch of conscience will affect the judgment and regulate the will. But often, the soul is so much *out of order* that conscience will have no effect upon it.

But who touches the regulator of the watch? There is nothing in the watch itself to do this. The power that moves the regulator is *applied to it*. So the conscience is moved. The word of God enlightens the conscience, and the Spirit of God applies the word. But what a poor thing a watch is when it is out of order. It is of no use. A watch is made to keep the time of day; but when it is out of order, it will keep no time; or if it is in order and yet not regulated, it will not keep the right time.

Now until the heart is changed by the grace of God, the *soul is out of order*. It does not answer the purpose for which it was made. The *will* is wrong, the *judgment* is wrong, the *conscience* is wrong. And whatever cultivation may be bestowed upon the mind, it will not set it right. In the very beginning, then, you want *true piety* as the main spring of action, the regulator of the soul. Love to God gives a new spring and vigour to all the faculties of the soul. It does more. It regulates the powers of the mind, and the affections of

the heart, and gives a right direction to them all. Without this guiding principle, you will be like a watch without a balance wheel or regulator; you will be fit neither for this life nor that which is to come. If you lay the foundation of your character now in the *love* and *fear* of God, it will rise in excellence and beauty; but if you lay the foundation in selfishness and wilfulness, and build accordingly, it will ever be sinking lower in degradation, and deeper in wretchedness. (EXTRACT.)

THE BIBLE.—In the Bible we have not men's ideas with respect to God, nor is it even God's truth submitted abstractedly to the capacity of men, that they may judge it. It is *God* who addresses *Himself* to man, who communicates His thoughts as being His own. For if man is to judge them, they are not the words of God, proclaimed as such. The effect produced on man, which causes him to own the truth and authority of the word has often been confounded with a judgment, formed by man upon the word as upon something submitted to him. *Never can the word thus present itself.* It would be denying its own nature; it would be saying, It is not my God who speaks. Can God say He is not God? If not, He would not speak, and say His word has not authority in itself.

SUNSHINE.

“He shall be as the light of the morning, when the sun riseth, even a morning without clouds” (2 Sam. xxiii. 4).

“Unto you that fear my name shall the Sun of righteousness arise with healing in his wings” (Mal. iv. 2).

“At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me” (Acts xxvi. 13.)



O a landscape, what a wonderful difference sunshine makes. Without it, the finest prospect loses half its loveliness, and the tamest landscape becomes almost beautiful when lighted up by the sun. Take your stand upon some hill, commanding a wide view, on a dull rainy day, and mark how all the country seems to be more or less of the same leaden hue. Now watch the shower cease and the sun burst out from behind the clouds; and lo, as if by magic, each field stands out in its distinctive colour. The golden corn field is no longer confounded with the verdant meadow, and each tree in the wood is clothed with its own shade of green.

As the sun to the landscape, so is Christ to Christianity. He lights up every truth with

His own glory. Without Him, the work of salvation becomes a mere "plan" or "scheme." With Him, it is the greatest proof of the love of our living Lord. I am not surprised that many Christians find Christianity rather a dull thing, and are disappointed with it; just like a person would be who has come to see a fine landscape on a rainy day. The simple reason in both cases is, that the sun is not shining. I have been struck at Bible readings and other meetings, when doctrines have been discussed, however accurately and truly, how often they seem "dull" and "dry," but the moment a little of Christ comes in, how it all brightens up as the beauty of "the Sun" is seen and its warmth is felt.

It is the presence of Christ that will give heaven its charm. The glory of the golden streets and the heavenly Jerusalem would be dimmed if deprived of the Lamb who is the light of them. How His presence even on earth lights up the chamber of sorrow; and at the sick-bed, when we have proved the powerlessness of any mere doctrines to relieve or comfort, some simple hymn such as "How sweet the name of Jesus sounds," or some little word about the Master, often makes all bright. You can easily distinguish those who really possess Christ as their portion from

those who merely have Christianity, by their bright faces, looking like those who are ever walking in the sunshine. Carry Christ with you, dear young believer, and you will be welcomed amongst His people wherever you go. Walk with Him, and whatever the circumstances, your life and heart will ever be in the warmth and sunshine, and will never get dreary or cold.

Christ, then, is the Christian's sun, the source of all life, light, and heat; so that if we are dead or dark, or cold, we always know where to go. A few more sunshiny Christians would be a great testimony in this dark world. I have observed, in the extraordinarily dull and wet summer through which we have passed, that a real sunshiny day was valued as it never was before. And now, when before the world the outlook is getting darker and drearier, it is no small testimony to meet those whose lives, and lips, and hearts, are all bright with a radiance from a hidden source. Do try, dear reader, and be a sunshiny Christian.

A TENDER CONSCIENCE.—A tender conscience is an inestimable blessing; that is, a conscience not only quick to discern what is evil, but instantly to shun it, as the eyelid closes itself against a mote.

WORK FOR YOUNG BELIEVERS.

I.—SUNDAY SCHOOL TEACHING.

(Continued).



WORD or two now to those who sit at home at ease while gifted by God for this work. Do not start, beloved reader, and exclaim that you are not one of these. For after all the cap may fit more closely than you think. If you are, however, let me say one word: you may excuse yourself to the overworked teachers, but God will not hold you excused. I have been much pained lately in continually hearing how this blessed work is flagging in many quarters for want of workers, and not so much (as might be supposed) in small country places, but in our capitals and great cities, where labourers abound. But why speak of one's feelings, when one thinks of the blessed Lord, who sees the precious talents He has given thus buried in the earth.

The coming of the Lord draws nigh, and I believe that a *very special work* of this day is that

amongst children. Children's meetings abound on every hand, but it is not of these I speak at present, but of the ordinary old-fashioned Sunday school. It is one thing, in the excitement of a revival, to speak once in a while to children, and quite another patiently to plod on month after month, bearing the burden and heat of the day, with little to encourage you but Christ's smile.

But now, dear reader, let us return to the question, why you are not in this work. If you reply, your work is elsewhere, there is nothing more to be said. All labourers do not work in the same part of the vineyard. But if you say, "I'm afraid I am not suited to the work," I would ask you to make a trial before you decide thus. You have doubtless a warm heart, a fair knowledge of Scripture, a love for Christ, and a love for the children that He loved. You are not very fluent, but children don't require fluency; all they want is the truth combined with love and patience. "Ah," you say, "I have no patience!" If this is so, let me ask if you are content to remain so unlike your Lord, and also whether the Sunday school might not prove an admirable means of developing this grace in you. "But," you say, "admitting all this, I cannot teach for I have no time." If you live where school is

held in the mornings, and you are a member of a busy household, with many cares and duties, this reason may pass, but what about the afternoon? How do you employ it if you are so busy? Shall it be said that you devote it to letter writing, or talking, or perhaps to mere bodily exercise, not but what this latter may be needed after a week's confinement; but if to and from your meeting-house twice a day, and to and from school in the afternoon is not enough, you might still get an extra half hour in the evening, and not trench on the two hours in a week devoted to the children. Oh! bear with me, then, while I continue to plead for this despised branch of the Lord's work. I know a place now where there are scores of godly young men and women who do nothing on Sunday afternoon, and where formerly there was a large and flourishing school, and now no one, but one dear, devoted old sister in the Lord, is left to hold the ground against the devil. I trust your conscience is beginning to smite you as you read these very lines, perhaps in your easy chair on a Sunday afternoon, while not a mile away the half deserted school cries aloud for aid.

“But,” you say, “I don't approve of the system.” What system? “Why Sunday school teaching.” Sunday school teaching is taught on

a hundred systems, and in "system" and out. One thing is certain, it must be *systematic* to be profitable. A teacher who is in time the first month, late the second, and absent altogether the third, may object to system for obvious reasons. "No," you say, "this is not what I mean. I do not object to regular teaching, but to classes, and prizes, and treats, and all that sort of thing." Would you like, then, to teach the whole school, that you object to a class, or would you prefer children chosen indiscriminately, without regard to age or attainment. Once only have I had to speak to an audience ranging from ragged urchins and hardened workmen, to gaily dressed young ladies and soberly dressed and aged Christians, all classes, all degrees were before me, and I never wish to do so again. The best cure for the teachers who object to classes, is to give them a "mixture" for a few Sundays. But you also object to prizes. Do you object to *giving* them or *receiving* them? Certainly, if consistent, to both. Then you must decline all the rewards that God so profusely offers throughout His word. Prizes, like any other good thing, may be put out of their right place, or be made the objects of unhealthy competition. But this would not lead you to object to them, but only to see that

they were given rightly. Lastly, you object to "treats." These vary so in different localities that I hardly know what to say. I only know God not only gives His children "prizes" hereafter but "treats" now, especially often after some particularly hard lesson. Again we say what you most probably object to is not the thing itself, but its abuse. By your presence, and counsel, then, prevent this, and do not let these (shall I call them "crotchets") keep you from your work. It is so easy to find an excuse for not doing one's duty, especially when that duty is in itself rather irksome, for it is truly a self denial to give up the quiet and comfortable fireside for the often noisy and ill-ventilated schoolroom, with its hard benches and intractable children. And yet the teachers there surrounded by the knots of eager little heads are more in the place of their absent Saviour, and more pleasing to His eyes than sitting at their ease at home. I now close, hoping that the Lord may use these few desultory remarks to stirring up more labourers in this branch of his vineyard.

Note.—Questions on any difficulties in this work may be addressed—"Y. B.," 27 Paternoster Square, E.C.

ON SAYING "NO."

"And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, NO" (John i. 21).



WHAT a world of trouble this plain answer saved. It might not raise John's position in the eyes of the people, but it clearly showed his moral dignity. It often requires great courage to say NO. But by being able promptly, on occasion, to utter this little monosyllable, you may save yourself a great deal of trouble. If Eve had known how to say *no*, she might have saved herself and her posterity from ruin. And many of her children, who have lost their character and their all, might have been saved if they had only had courage promptly to say NO. Your safety and happiness depends upon it.

You are entreated by some of your companions to engage in some amusement, or to go to some excursion which you know to be wrong; you resolutely and promptly say NO at the outset, and there is an end of it. But if you hesitate, you will be urged and impor-

tuned, until you will probably yield; and having thus given up your own judgment, and violated your conscience, you will lose your power of resistance, and yield to every enticement.

Take, for instance, a young man. He never hesitates a moment, when anything wrong is proposed. He rejects it instantly. The consequence is, his companions never think of coming to him with any proposals of a questionable nature. His prompt and decisive NO they do not desire to encounter. He can be trusted anywhere. But take the case, say of a young girl, who wants to please everybody, and therefore has not the courage to say "no" to any. She seems to have no power to resist temptation. Hence she is always getting into difficulties; always doing something that she ought not, or going to some improper place, or engaging in some improper diversions, through the enticement of her companions. Her parents scarcely dare trust her out of their sight, they are so fearful that she will be led astray. She is a source of great anxiety to them; and all because she cannot say "NO."

Let me beg of you to learn to say NO. If you find any difficulty in uttering it, if your tongue wont do its office, or if you find something in

your throat that obstructs your speech, go by yourself and practice saying *no*, NO, NO! till you can say it clearly and without hesitation; and have it always ready at your tongue's end, to utter with emphasis to every man or woman, or evil spirit that presumes to propose to you to do anything that is wrong. Only be careful to say it respectfully and courteously, with the usual *prefixes* and *affixes* which properly belong to the persons to whom you are speaking.



TRAPS AND SNARES.



AMONGST these we would point out, especially as the season for them is just beginning, are the "Sacred" Concerts and Oratorios, which under various names are greatly on the increase.

Numbers of Christians would go to a so-called "sacred" concert that would not attend a "secular" one, and would hear an oratorio that would not listen to a play of Shakespere's, or be seen at the Opera. Some indeed go so far as to persuade themselves,

that in hearing "the Messiah" or "Elijah," they are attending a religious service, or performing some religious rite. Thus does Satan delude those who listen to his voice. To a godly Christian the recital of the agonies of our Lord by professed and paid stage-players is an awful thing. The theatre and the opera house are professedly of the world, worldly; but they have not the terrible profanity of the oratorio. We feel it needful to write about this the more, because it is largely creeping into schools and chapels, and although stage-players may not recite the parts, the principle is equally and utterly pernicious. In any way to make the story of the cross a means for raising money, of pleasing the senses, is utterly abhorrent to the Word of God. "Sacred Dramas" are being greatly revived, and we would warn our readers against them, and against the folly of supposing that in any way they can be pleasing to God. The end in no way can justify the means. The devil knows he cannot get the Christian to the play, so he makes the play "religious," and brings it to the Christian. Never then, dear young believer, allow yourself to be led away with his devices. Leave the theatre and the concert room to the world; you have Christ and heaven, but above all avoid those horrible

mixtures of Christ and Belial, of Scripture and stage-plays, of the Church and the world, that would either beguile the Christian to the concert hall by their appearance of respect for religion, or more daring still, would seek to intrude themselves into the very places where God is worshipped.



PRAY WITHOUT CEASING.

- “ Oh ! hast thou knelt in bitterness
 Before the Mercy Seat,
 And yearned, with speechless yearning
 To kiss the Master’s feet ?
- “ Did clouds and darkness intervene,
 Did direful shadows rise,
 To chill thy love ; and gloom thy faith,
 And hide Him from thine eyes ?
- “ Yet once again approach His throne ;
 Thou still hast tears to bring ;
 Oh ! let them flow ; nor rise to go
 Till thou hast seen thy King.
- “ It is not sunshine all the way ;
 Drear must the day oft prove ;
 But this thy confidence shall be—
 His everlasting love.”

BRIEF ANALYSIS OF THE THREE EPISTLES OF JOHN.

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A. IN VIEW OF CHRIST'S COMING . . .	iii. 1-3
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BRIEF ANALYSIS OF JUDE.

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SECOND EPISTLE.

SUBJECT.—*Warning the faithful against the reception of those who did not teach the truth.*

THIRD EPISTLE.

SUBJECT.—*Encouragement to the faithful to receive those who taught the truth.*

BRIEF ANALYSIS OF JUDE.

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III.—CONCLUSION	20-25

NOTES FOR YOUNG BIBLE STUDENTS.
MATTHEW xv.—xvii.

xv. 3. The Pharisees divided the law into two parts; the oral law, and the written law; the former consisted of their traditions, handed down from father to son; the latter of the Pentateuch or five books of Moses.

xv. 22. Compare Zech. xiv. 21.

xv. 23. "He answered her not a word." She only addressed Him by a title to which she had no right, and do not the unconverted now do the same every time they address God as "Our Father, which art in heaven" (see John i. 12; Romans viii. 14, 15). This may account for the numerous prayers offered thus, with but few answers. It is not that God is lacking in grace, but that we are taking a place before Him to which we have no right.

xv. 25. She here takes a lower place, but not the lowest, and anything short of *this* won't do. The attentive study of this narrative will reveal the secret of many unanswered prayers.

xv. 27. "Truth, Lord." This should be our reply to every word Scripture says about us. Take Rom. iii., for instance. Observe she took the place of an unclean beast; consider this carefully in connection with Peter's sheet (Acts x.).

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xv. 28. "Great faith," the only two instances of this were found in Gentiles (see Notes, page 216). The moment she takes her true place, she gets one of heaven's blank cheques to fill up to the utmost of her need.

xv. 31. Compare xi. 8 (see Notes, page 244).

xv. 32-37. Observe the difference between this and xiv. 15-21. There Jesus gave the disciples a blessed place, "Give *ye* them to eat," had they had faith to take it, that He does not offer them here. He does indeed give them the opportunity (ver. 32) of showing they had learned His power from the 5000, but, alas, their words tell of nothing but mere carnal reasoning. If they were in the wilderness, it was in the company of Jehovah. Jesus still, however, allows the disciples to be the dispensers of His grace to the multitude.

xvi. 1. The Pharisees were the Ritualists, and the Saducees the Rationalists of the day.

xvi. 4. Observe the type of Jonas is twice repeated (the death and resurrection of Christ). In Matt. xii. 40, it is followed by taking the new position apart from "*his own*," and the parables of the kingdom of heaven. Here it is followed by the revelation of the Church.

xvi. 14. The easy indifference of popular opinion.

xvi. 18. (lit.) Thou art *Petros*, and on this *Petra*, i.e., thou art a stone, and on this rock. Christ is the rock and foundation stone, as is witnessed by the Law, Genesis xlix. 24; by the Psalms, Psalm

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cxviii. 22; by the Prophets, Isaiah viii. 14; by the Gospels, Matthew xxi. 44; by the Epistles, 1 Peter ii. 4.

xvi. 18, 19. *Observe carefully* verse 19 is by no means a repetition of verse 18. The former speaks of the true Church (see Eph. ii. 19-22) against which the gates (or the power) of hell should not prevail, composed of all true believers; verse 19, on the contrary, speaks of the kingdom of heaven (a term that includes all Christian profession). Peter had the keys of *this*, and with these opened the door to the Jew in Acts ii., and to the Gentiles in Acts x. Observe also the Church is *built*. As has been well said, men do not build with *keys*. He appears to have exercised the latter part of this verse in Acts vi. 10; and viii. 18-24. The power of binding and loosing was afterwards expressly connected with any body of Christians gathered together to and in the name of the Lord Jesus Christ (see Bible Class, page 180).

xvi. 20. The word "Jesus" is better omitted in this verse.

xvi. 16. "The *living* God," or the God that lives. A beautiful title when the path led through death. Notice how Peter dwells on this title in his epistle, 1 Peter i. 3-23; ii. 4, 5.

xvi. 21. The first time we find this. Compare Luke ix. 22 and Mark viii. 31.

xvi. 23. It is well to compare and contrast such verses as this and v. 18.

xvi. 24. The "if" in this verse is very touching.

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xvii. 2. The majesty of the "King" in his kingdom, see Luke *in loco*.

xvii. 3-4. The truth revealed here is very interesting, but requires close attention. It will be seen that there are two companies with the King in His kingdom. The one—Moses and Elias with Him in His glory; the other—Peter, James, and John, on earth witnessing it. It will also be remembered that in the parables in chap. xiii. we read in verse 41 of the kingdom of the Son of Man *on earth*, and in verse 43 of the kingdom of the Father *in heaven*. The kingdom of heaven is a general expression that would include both. Now Matt. xvi. 28 promised that they (the disciples) should see the kingdom of the Son of Man. Moses and Elias typify, then, the heavenly side of the kingdom. Moses, a type of the saints that have been put to sleep by Jesus; Elias, a type of those who will be caught up, when the Lord comes into the air, without dying (1 Cor. xv., etc.), while the three disciples, not having died at all, but living in the land, typify the earthly inhabitants of the kingdom *over* whom Christ will reign in the Millenium. The difference, in short, between the two classes is that Christ will reign *with* the one (Rev. xx. 6) and *over* the other.

xvii. 3. "Talking with Him." The subject of their converse we will consider when we reach the other Gospels.

xvii. 5. "A *bright* cloud," the sign of the presence of God. It is a most interesting task to

300 NOTES FOR YOUNG BIBLE STUDENTS.

trace "the cloud" through Scripture, beginning with the children of Israel, and ending with 1 Thess. iv., or Rev. xiv.

xvii. 11-12. We have here an instance of the double fulfilment of prophecy, an immediate and partial one, and a remote and full one.

xvii. 21. "Prayer and fasting." The one forms a link with God, the other breaks the link with the flesh.

xvii. 22-23. "The Son of Man is about to be delivered up into the hands of men." Why should this be a dreadful thing? The Son of Man had sought men's good, and spent His life healing their diseases and relieving their miseries. None but gracious words to them had proceeded out of His mouth. Why, then, should they not love Him? And how was it that the mere fact of His being in their power implied the certainty of being at once put to a cruel death? Why was this, reader?

xvii. 24. Tribute, or the didrachma (see Exod. xxxviii. 26), value fifteen pence, a small tax paid by most Jews for the temple service.

xvii. 25. "Prevented," lit. "anticipated," that is in speaking.

xvii. 27. Observe the exquisite grace and dignity of this verse. The *grace* of saying "we," thus putting Himself together with Peter as children; and *dignity* of "me and thee," not "us," thus distinguishing between the Almighty Creator, who could command a fish to bring him money, and His poor failing creature who, with His usual haste, had committed an indiscretion in answering for his Master.

A FEW WORDS ON PRAYER.



YOUNG people, when they come to a certain age, are often disposed gradually to leave off private prayer. They find the old adage true, "Praying will make thee leave sinning, and sinning will make thee leave praying."

It is a sad period in the history of a young person, when the early habit of prayer is given up. Then the heart becomes like the garden of the slothful, described by Solomon: "I went by the field of the slothful, and by the vineyard of the man void of understanding; and lo, it was all grown over with thorns."

There are no good plants thriving in the prayerless soul, but weeds, and briars, and thorns, grow thick and rank, occupying every vacant spot. The stone wall is broken down; there is no defence against the beasts of the field. Every vagrant thought, every vicious passion finds free admittance. The heart grows hard, and the spirit careless. Sin is not dreaded as it once was. The fear of God and the desire of his favour are gone. "God is not

in all his thoughts." That youth stands on the edge of a precipice.

I would not have you think, however, that there is any *merit* in prayer, or that the prayers of one whose "heart is not right with God" are acceptable to Him. But what I say is, that every one ought to pray to God with a right heart. If your heart is not right with God, then it is wrong; and you are to blame, for having it wrong. I will suppose a case, to illustrate what I mean. You see a child rise up in the morning, and go about the house, and though its mother is with it all the time yet the child neither speaks to her nor seems to notice her at all. After a while, the mother asks what is the matter, and why her dear child does not speak to her? The child says, "I have *no heart* to speak to you mother. I do not *love* you; and so I think it would be wrong for me to speak to you." What would you think of such conduct? You would say, "The child *ought* to love its mother; and it is only an aggravation of its offence, to carry out the feelings of its heart in its conduct?" Would you then have it act the hypocrite, and speak with its lips what it does not feel in its heart? No; but I would have it love its mother, and then act out, in its speech and behaviour, what it feels in its heart. But I would

never have it excuse itself from *right* actions because its heart is *wrong*. Now, apply this to the subject of prayer, and you will see the character of all such excuses.

If possible, have a particular place of prayer, where you can be secure from all interruption, and particular times for it. At the appointed hours retire alone, and put away all thoughts about your studies, your work, your amusements, or anything of a worldly nature, and try to realise that God is as truly present as if you saw Him with your bodily eyes. Then read His word, as though you heard Him speak to you in the sacred page; and when your mind has become serious and collected, kneel down and pray to God. Thank him for every mercy you have received, never forget to confess your sins, and ask for such blessings as you see and feel that you need. Pray also for your friends (and for your enemies, if you have any).

Let me earnestly entreat you to have set times for prayer, at least as often as morning and evening, and never suffer yourself to neglect them. And especially, do not adopt the unseemly practice of praying in bed, but give to God the brightest and best hours of the day, and offer not to Him the blind and the lame for sacrifice. You will find the regular

and stated habit of prayer, thus formed in early life, of great value to you as long as you live.

But let me once more caution you not to trust in your prayers, for they cannot save you; and never think, *because* you are regular and punctual in praying, that you must be a Christian.

Prayer, if sincere and true, will prepare you for engaging in the duties of the day, or for enjoying calm repose at night. You need that calm, tranquil, humble spirit, which prayer promotes, to prepare you to encounter those things which are constantly trying your feelings, and to enable you to do anything well. Therefore never engage in anything of importance without first seeking direction of God; and never do anything on which you would be unwilling to ask His blessing.—*Extracted.*



THE BIBLE CLASS.

Q. In Daniel xii. 1, 2, we read that, after the time of tribulation, "many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame

and everlasting contempt." I am not a believer in a general resurrection, but the above certainly seems to convey such a thought. The passage may be spiritualised, but I doubt if we have a right to thus explain such a verse.

F. A. R.

A. Although strongly against the common practice of spiritualising Old Testament prophecies, we cannot admit that this passage refers to a literal resurrection. We take it as referring to the same period as Ezek. xxxvii. When the dry bones of Israel that have been slumbering in the earth (the world) will be brought back to the land; these are especially the ten tribes of Israel who will return after the great trouble, which will in righteousness specially fall only on the two tribes, who alone directly crucified their Messiah. These ten tribes are surely now slumbering in the earth, and no man can say where they are. A comparison of Luke xv. 32 and Rom. xi. 15, especially, will show that this is by no means the only passage when the return of that which has been lost is regarded as "life from the dead."

Q. Would you kindly explain Matt. v. 22, 29, 30.

L. M. R.

A. The Lord is here trying the heart, and showing that all outward acts of sin and violence spring from it. In verse 22, under the figure of three judgments known to the Jews—the ordinary

judgment—the Sanhedrim, or supreme council of of seventy—and the fire in the valley of Hinnon, called Gehenna—the Lord would typify the judgments that would fall upon those who were in reality murderers at heart. Verses 29, 30, have been acted on literally more than once by earnest men of God, but their meaning is, that whatever is a hindrance to us in the right path, however near and dear, must be sacrificed, though it be like cutting off our right hand, or plucking out our right eye.

Q. Will you please explain Haggai ii. 10, 13?
E. B.

A. Just as in the physical world sickness has a spreading power but health has none, so that if a person in a fever touch a healthy person he will probably communicate the disease; whereas if a healthy person touch another, he by no means communicates any health; so in the moral world, where *evil*, not good, is ever compared to leaven. The presence of one sickly sheep, it is said infects the flock, but it is never stated that one healthy one benefits it. Thus contact with evil has a catching power that contact with what is good does not possess. This results from the inherent evil of our nature that, like tow, only wants a spark to set them in a blaze. It is well to remember that the spreading of what is evil is natural, whereas the spreading of good requires the power of God.

Q. Have Acts i. 8, Matt. xxiv. 14, Mark xiii. 10, been fulfilled? E. B.

A. Not fully—Acts ii. vii, is as far as it has yet gone. The word “of” inserted in the quotation of Joel’s prophecy, Acts ii. 17; (see Bible Question, No. 37, and answer to it) shows that all then was only partial. After the removal of the Church when the Lord comes for it into the air (at any moment) the thread of these earthly Scriptures will again be taken up and every word fulfilled, by means doubtless of Jewish Missionaries.

Q. Do Ezek. xxviii. 12-19, and Isaiah xiv. 12, 14, speaking of the king of Babylon and the king of Tyrus, both refer to Satan?

E. B.

A. Yes. The pride of the king of Babylon is taken as typical of that of Satan, who under the figure of the king, is doubtless addressed in the verses in Isaiah. In Ezekiel the chapter begins with addressing the *prince* of Tyre, but in v. 12 changes to the *king* of Tyre, by whom from the language that follows Satan is plainly meant. What a commentary are these two Scriptures on pride. May God give us to see how He abhors “a proud look.”

Q. I do not understand Luke xvi. 9.

F. M. P.

A. The latter part of this verse is better trans-

lated, "you may be received." You will find that 1 Tim. vi. 17, etc., throws great light upon this Scripture. The meaning of the verse is, lay out your riches in such a way as to bring, instead of present enjoyment, an eternal reward; as 1 Tim. vi. 19 says, "Laying up in store for themselves a good foundation against the time to come." "He that giveth to the poor lendeth to the Lord;" and not even a cup of cold water given in His name shall ever lose its reward. "When ye fail" means when you die.

Q. I should much like to know your opinion as to the best mode of Church Government

A. W. L.

A. Fortunately I can give you something better than my "opinion." It is men's "opinions" that have wrought all the mischief and confusion that everywhere reigns around. Instead, therefore, of offering it on any such subject, I would commend to you the prayerful study of 1 Cor. x. 14, of 1 and 2 Tim., and Titus.

Q. Kindly state how you distinguish between Matt. xiv. 14, and Mark vi. 34. Are they not parallel passages?

S. A.

A. These passages are parallel, the only distinction being that the result of the compassion of the Lord in Matthew was, that He healed their sick, in Mark, He began to teach them many things.

SPIRITUAL CONCEIT.



SUFFER, dear young fellow Christian, a few words of exhortation! The Apostle Paul, teaching Christians that Israel, as the olive tree, is yet to be restored to its place of fruitfulness for God on the earth, bids those who are by birth Gentiles not to forget that the day will come when the Gentiles, now so greatly blessed, and who by nature are the wild olive, will be cut off, if they continue not in God's goodness. Israel, the olive tree, was cut off, and in its stead the Gentile, the wild olive, was grafted in; and now upon this earth, it is not Israel which has the Scriptures, and which gives light to the world, as having the testimony of God, but ourselves of the Gentiles who are Christians. In this severity of God towards His ancient people, we find His goodness towards ourselves. But should we not as a whole continue in this goodness of God, then as a graft we shall be cut off. And stating this solemn fact, the Apostle adds, "I would not brethren that ye should be ignorant of this mystery, lest ye

should be wise in your own conceits" (Rom. xi. 25).

It is now nearly two thousand years since the wild olive was grafted in, and the spray, once so small, has become a great and spreading tree. And with its increasing size, wisdom in our own conceits has filled the mind of professing Christendom. For little, alas, is God's goodness practically owned, and much, alas, does man boast in the progress of Christianity. This wisdom in our own conceit is a sign of the times. Yet a little while, and the wild olive will be cut off. Yet a little while, and judgment will begin at the House of God. Continuing not in God's goodness, Christendom will be rejected, and then Israel will be restored.

Now may we not apply this principle to ourselves. Many who read our pages are blessed with much knowledge of the word of God; they have peace with God through our Lord Jesus Christ, and know that their standing before God is in Christ, who is in heaven. But let writer and reader ask, Are we continuing in God's goodness? Do we daily, hourly extol His grace to us? Is the sense of His marvellous goodness towards us continually possessing our very souls. Why should we have heard His voice? Why should we be chosen

to know the love of our God? It is God's goodness; His own sovereign grace toward us.

Now, if we lose sight of this, we are in danger of that horrible evil—spiritual conceit. When a saint of God is seized with this soul-sickness, he is indeed in bad case. If the knowledge of truth be used by us to glorify ourselves, a fall is near. If we take all that God has given us to know of His word as a matter of course, and do not get closer into His presence because of what we know, our souls are in serious danger. The truth of God is the unfolding of God to us, and the nearer we get to God the lower are we in ourselves. God allows no pride in His presence, and those who are wise in their own conceit are afflicted with the disease of spiritual pride. And pride goeth before a fall.

There are many of God's dear people who have fallen, because they continued not in God's goodness. Fallen into sin, or into the world, or fallen from their place of service. Truth without God's presence is a terrible danger to the soul. Satan knows a great deal about the doctrines of the Bible, but he does not know one single letter of them in communion with God. The noblest saints of God in all ages are those who knew most of God; and such were and are always humble in spirit.

The present boast of Christendom in its position and progress is only the sound of its coming end. We see in different generations God raising up different men, and even bodies of people, for His own glory upon earth; and we see these bodies of Christians becoming weak and gradually useless. Why is this? Surely, because they continued not in God's goodness. What goodness of God it is, that in our day He has recovered the truth of the Lord's coming again, and of Christians being a heavenly people united to the Head in glory. Now, are we continuing in His goodness as to these things? At the first, the knowledge of these truths sent us upon our faces before God, overwhelmed by His grace that such as we should ever have heard such things. The sense of His grace towards us filled our souls with praise to Himself; His goodness was then prized indeed by us. How is it now? Oh! dear young believer, God save you from head occupation with the truths of God; may your hearts be filled with the sense of His grace, not only that God should save you, but that He should give you the knowledge of His ways of love.

One word more, the olive tree of Israel was a testimony for God, and Christians are the same now. We are a testimony for Him.

And not only individually, but collectively. "Be not high minded, but fear; for if God spared not your natural branches, take heed lest he also spare not thee," is a word to professing Christians as a whole. Yet, may we not apply the instruction to ourselves. Do we not read of bodies of Christians shining for God, and then learn of their light going out! How bright was the light for God given in different countries by various bodies of His people in years now gone by; but the light waned, and the testimony faded away, and now little but the name and the memory of what was once for God remains. "Be not high minded, but fear," is a word for our day, and for ourselves, dear young believer. And let us repeat, that no creature who abides in God's presence can be lifted up by pride. So soon as pride fills our hearts we are a long way from God. Let us, as we seek to serve our God, remember that He is a jealous God.

TWO BLESSINGS.—Christ comes with a blessing in each hand; forgiveness in one, and holiness in the other; and never gives *either* to any who will not take *both*.

NOTES FOR YOUNG BIBLE STUDENTS.

MATTHEW xviii.—xx.

xviii. 5. "One such little child," see ver. 3, 4. That is one who has so humbled himself as to become one.

xviii. 6. "One of these little ones that believe on me," also distinctly refers to ver. 3, 4; *i.e.*, one who is converted and has become as a little child.

xviii. 8, 9. Compare ver. 29, 30.

xviii. 10. "These little ones." This and ver. 17 are evidently sufficiently wide to embrace actual children, although we doubt not the Lord still included those of ver. 3, 4.

xviii. 11. Observe difference between this and Luke xix. 10. This, embracing children, only says "*save.*" Luke alluding only to adults, those who had wandered further away, says "*seek and save.*"

xviii. 15. It is fearful to think how many quarrels and divisions have sprung from neglect of this verse. We would earnestly enjoin on all our readers, who may have been stumbled or offended by others, to adopt the course here laid down *literally*, and they will be surprised to see how effectual it is.

xviii. 20. "In my name." Doubtless that of "Christ," xvi. 16-20. This name was first taken

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as head of the Jewish people, "the Anointed, the Messiah," but being refused by them, the same title is taken here by Christ as the Head of the Church, and in chap. xvi., as the Rock on which that Church was built. The word "for" evidently shows the *primary* force of this verse is in connection with ver. 19, which is on the subject of prayer. The power of "the name," so strikingly developed afterwards in Acts, is first indicated here.

xviii. 24, 28. Observe the differences between this parable and Luke vii. 41. *Here*, where the contrast is between a sin against God and the offence of one man against another, the difference of the gravity of the two is as about two millions of money is to three pounds; *there*, where the contrast is between one who has sinned greatly against God and one who has sinned but little, the difference of the two is only as fifteen pounds is to thirty shillings, thus showing that the difference between the greatest and least sinner is but slight, whereas the difference between a sin against God and one against man is enormous.

xix. This chapter comes in beautifully here. After laying down the new heavenly principles, and revealing the truth of "the Church," the Lord here shows that the links and ties of the old creation are in no way abrogated thereby, and in the midst of these wondrous revelations speaks of marriage, and of little children.

xix. 14. The first part of this verse is expressly said of children as children; in the latter part,

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observe the Lord does not say, "*these are in the kingdom of heaven,*" but "*of such is the kingdom of heaven,*" referring, doubtless, to xviii. 3, 4.

xix. 17. "My goodness extendeth not to thee" (Psalm xvi. 2), thus taking His place as *nan*.

xix. 18, 19. The Lord gives him the second table of the law first, *i.e.*, to love his neighbour—as being the easiest. This he asserts he has kept, and Jesus does not contradict him.

xix. 21. But now takes him on the first table, *i.e.*, to love the Lord his God (which Jesus was) with *all* his heart, &c. This reveals the fact as to *where* the young man's *heart* was—in his riches, and not after Christ.

xix. 24. "Camel to go through the eye of a needle." This has been said to refer to a narrow gateway called the Needle's Eye, which the camels had to crawl through on their knees. This may be true, but in any case the simile is a simple one. A camel was the largest animal known to the Jews, therefore "to strain at a gnat, but swallow a camel," a needle's eye, the smallest thing; it means, therefore, the largest thing to go through the smallest.

xix. 28. I think we get the fulfilment of this in Rev. xxi. 12. The *gate* was the place of judgment.

xx. 13. "*Friend*" (*Etairos*), a very solemn word, used thrice only; here, and xxii. 12, and xxvi. 50.

xx. 20. The servants seek the highest place, just as the Master takes the lowest.

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xx. 22. From "and" to "with" is best omitted in this verse, also in ver. 23.

xx. 28. This chapter should close here, for with the next verse we get a new beginning, of the final manifestation of Christ beginning where Joshua entered the land, at Jericho.

xx. 30. It is worthy of note, that here and elsewhere, where other evangelists speak of *one*, Matthew mentions *two*. It is well known that this is the distinctly *Jewish* gospel, presenting Christ to the people for their acceptance, and that, according to Deut. xix. 15, every matter required two witnesses. We here find, therefore, that two witnesses declare that Christ is the "Son of David," and in viii. 28, we get two witnesses declaring that He is the "Son of God."

 THE BIBLE CLASS.

Q. Please say what is the meaning of Psalm xxii. 20, "My darling from the power of the dog;" also Ps. cxxvii. 5; has it reference to the millennium? W. B.

A. The word "*darling*" or (marg.) "*only one*," occurs also Gen. xxii. 2, Zech. xii. 10, "*only*," and Ps. xxxv. 17, all showing it is figuratively applied to Christ's own life. We must never forget the Psalms are beautifully poetical. Psalm cxxvii. is doubtless millennial in its application.

Q. Please explain the parable of the tares in Matt. xiii. What does it mean by saying, "gather first the tares" ? J. R. P.

A. See Notes for Young Bible Students, page 270. The "gathering together" points to the increasing distinction and separation between those who are Christians and those who are not, and also the banding of the latter together in all sorts of confederacies.

Q. (1) What is meant in Scripture by the "day of the Lord?" and does the "day of our Lord Jesus Christ" refer to the same time? (2) Were the Apostles limited to twelve, as in Rev. xxi. 14; Luke xxii. 30, &c.? E.M.

A. (1) "A thousand years as one day" is literally true of the day of the Lord (2 Pet. iii. 8), which is a period that includes the whole of God's final dealings with this world, and extends over at least 1000 years. It commences with the rising of the Sun (Malachi iv. 2; 1 Thess. v. 2), and extending over the millennium, reaches on until the passing away of the present earth and heavens (2. Peter iii. 10). The "day of the Lord Jesus" (1 Cor. v. 5) is much more limited, and refers to the "appearing," as also similarly 1 Thess. ii. 19; iii. 13. (2) The Apostles were originally twelve, and their qualification is stated by Peter in Acts i. 21, 22. The case of Paul (Acts xiv. 14), and perhaps Rom. xvi. 7, however show that the title was extended to others. The word "messenger" in

2 Cor. viii. 23, and Phil. ii. 25, is literally "apostle," showing the term had a wide application. The verses you quote, however, as well as others, plainly give "the twelve" an entirely distinct position, and one that even the Apostle Paul does not share.

Q. (1) Are the feast of firstfruits (Lev. xxiii. 10-14) the feast of weeks (Deut. xvi. 9-12), and the Pentecost (Acts ii. 1), the same, seeing in each case they follow the feast of unleavened bread? (2) Why was Jesus baptised? (3) Does our A.D. chronology really date from the fourth year of our Saviour's life?

A. (1) The feast of firstfruits is not the same as "weeks," or "Pentecost;" but occurring the day after the Sabbath (the first day of the week) it is a distinct type of the resurrection of Christ, and is so used by Paul (1 Cor. xv. 20). "Weeks" or "Pentecost" is spoken of in Lev. xxiii. 15-21, and was fulfilled in Acts ii., seven weeks after the feast of firstfruits. Deut. xvi. only speaks of the three greater feasts—passover, pentecost, and tabernacles, whereas Lev. xxiii enumerates the whole seven. (2) "To fulfil all righteousness." See page 184 and 149. (3) Yes. It was intended to begin from the birth of Jesus, which took place shortly before the death of Herod the Great. But modern investigation having discovered that this event took place four years earlier than Josephus apparently states shows that the chronology is at least four years wrong.


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 TO THE DOUBTING.


 WE are afraid this title still includes a great many young Christians, and not a few old ones. Such a state was not surprising in the days when salvation was preached as half of Christ and half of works ; for as long as any part, even the smallest fraction, of the work depends upon me, that part will forever be a cause for doubt. But if people believed (as is now much more generally preached) that it is all of Christ, and none of my works ; that the work is not only finished, but has been formally accepted by God, in that He raised up Christ from the dead, the race of doubters would soon become extinct ; and any rare specimen, that might occasionally be found, be as great an object of wonder as a person used to be who declared he had peace with God.

With a view of lessening the number of this still numerous tribe, we now lay a few Scriptures before our readers, and would beg their careful consideration of them. They are particularly intended to meet that phase of

doubting which arises from the confusion of the work of Christ *for* me, and the work of the Spirit *in* me; on the former of which alone my salvation depends, the latter being merely a result that flows from it. Because I am not as good as I should, or would be, I therefore add to my sin by doubting whether God is as good as He says He is. Such a course of reasoning, however foolish, is painfully common.

Let us turn to Psalm xxxii. 1, and consider the expression "whose sin *is covered.*" In Rom. iii. 25, we meet with the same thought in the word "propitiation," which means "mercy-cover," or "*mercy-seat,*" as it is translated in the only other place where the word occurs in the New Testament (Heb. ix. 5). In this passage we are also told what this mercy-seat covered, namely, "the golden pot that had manna, Aaron's rod that budded, and the tables of the covenant." We must remember, also, that the mercy-seat was the seat or throne of God in mercy, whence God spoke "from between the cherubim;" and also that the pure gold of the top was ever covered with blood, renewed once a year by the high priest on the great day of atonement (Lev. xvi.).

Now let us turn to Numbers xxiii. 19-21, "God is not a man that he should lie"

He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel." Let us remember these words were used by God, who is of "purer eyes than to behold iniquity, and who cannot look upon sin," concerning a people whose stiffneckedness and perverseness, and continued rebellion for forty years are notorious. No person can read Exodus and Numbers and say that *he* sees no perverseness in Israel. The question then is, how could God say so in this Scripture?

The difficulty is a striking one, but the solution is truly amazing and divine. It will be remembered that God, who spoke in Numb. xxiii. 21, habitually dwelt amongst the very people He then spoke of, so that even if the very conception of the Godhead did not in itself exclude the idea of ignorance, it could not be admitted in this case.

God then knew all the *state* of the people, for He dwelt amongst them. But where did He dwell? On the mercy-seat, or cover of the ark. Now this ark contained three witnesses of three of Israel's most daring sins. The two tables told the story of the golden calf, the golden pot of manna of the murmuring against the "light food," the budding rod of the terrible rebellion of Korah. So that God who declared He had not beheld iniquity

in Jacob, nor perverseness in Israel, not only dwelt amongst them, but had ever in His immediate presence three silent, but terrible witnesses of their sins. Clearly, then, God's words in Numbers did not depend upon the *state* of the people, nor could they refer to it. If, then, these three witnesses were in the ark, how is it God could not see them?

Because they were covered. But what can cover sin from the eye of God? Not the burnished gold of the mercy seat, but *the blood upon it.* Had the blood, then, such a power to cover sin, that God could say he had not seen it? YES.

Consider now the wonderful power of the blood, that could actually cover such sins from the eye of God. Truly "their sin was covered." Their *standing* thus depended entirely on the sprinkled blood.

Now all this was effected for Israel by the blood of a bull, that merely foreshadowed the blood of Christ. We depend on no types or shadows, but on *Christ Himself.*

Regard your doubts for a moment now in the light of this striking illustration. Observe carefully what would have been the result, if the *state* of the Israelites had been confounded with their *standing*, as you are continually doing. Come now for a moment, not into the

tabernacle, which was but a figure of the true, but into heaven itself, and see there our mercy-cover, and the sprinkled blood that forever covers our sins. The burning eyes of the two golden cherubims that were ever gazing down at the mercy-seat (figures of God's consuming judgments) could never see the broken law that lay beneath, for what met their eyes was *the blood* that satisfied every claim. So with us who have our sins covered by the blood of Christ. So that if God can say such words as Numb. xxiii. 21, of His people of old; of us He can say, "as He (Christ) is, so *are we* in this world" (1 John iv. 17).

May God give you, dear reader, to judge your unbelieving doubts in the light of these Scriptures, that you may fully enjoy the blessedness of the man "*whose sin is covered,*" and learn that your salvation entirely depends upon the power of the blood of Christ to cover (or better still to cancel) sin. Shall it be said that after reading the above, you see and own the value of the blood of a bull or a goat, but still cannot rest on the value of the blood of Christ? I leave you to bid a last farewell to all your doubts by an emphatic NO.



THE LIFE PRINCIPLE; SELF OR GOD.

I SEE no likeness to Christ in those advocates of a cold morality, who hear nothing of Christ but His example. What have they lived for from their birth? What do they live for now? Whose will do they consider in the morning, and accomplish till night-fall. And in which of all their good deeds, and their useful ones, has the will of God been the predominant object? They have lain down to rest and risen up to play; they have laboured to gain, and spent to enjoy, not as secondary objects to the great one first fulfilled. It has been the purpose and character of their existence to get the best, and enjoy the most, and abide the longest, irrespective of any wish to fulfil, in so doing, the purposes of God. And I see no likeness, too, in the upright man pursuing his earthly business, but not because God has ordained it; conferring benefits on society, but not because God has required it; abstaining from profligacy, but not because God has forbidden it; moved by a thousand objects, not evil in themselves, but never *by the only one*, which moved our Lord,

These branches of the wild olive-tree bear fruits, wholesome fruits, that have their value

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here, but they are not those which grow upon the stem of which the child of God is an ingrafted branch. Are such found anywhere? I believe they are. I think they might be more, if they were more assiduously cultivated. That man, unchanged and unregenerate, should make the will of God the object of existence is plainly impossible. God Himself cannot make him to do this, without first converting his affections and his will. He and his maker are not of one mind in anything. Therefore to seek the will of God would be to defeat his own purposes, to forego his enjoyments, and live in daily opposition to all he considers good. We can but entreat such a one to contrast his own motives and objects with those of the Divine Being whose example he acknowledges.

He must be converted, pardoned, born again of the Spirit, before he can have even the desire to do God's will. I believe, however, that a degree of conformity in this particular to the character of Christ does take place in the bosom of every true Christian; and while his outward actions appear to the world to be the same, the object of them is changed. To his own consciousness, Paul speaks of himself as having obtained a large measure of this conformity. In the minutest, most earthly, most necessary acts, Paul declares he had only this one object. If he ate, it was to the Lord: if he ate not, to the Lord he ate not. Meaning, as I understand, that his intention in either was to subserve the purposes of God. In every case he pleads this intention as the

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ground and justification of his conduct, and pleads it so confidently as to show he had no distrust of himself in this particular.

I believe this desire to do the will of God is the first formed fruit of the divine life in the soul, though it may be the last to ripen to perfection. We shall do well to look for it within us. If it is not there at all, we have little reason to be satisfied with our condition.

The root that is not planted cannot grow. If we find it but as a grain of mustard seed, mixed with a thousand other objects, we may look with encouragement to its increase; but I think we must not rest satisfied till it takes precedence of every other object, however useful, legitimate, being destined ultimately to absorb them all. Take an instance; let it be the parent going forth to his accustomed occupation, to which the greater part of his attention is devoted. If he be a mere worldly man his object is to increase his means, or provide for his family. When his heart is in some measure with God, he considers, together with this natural desire, that he is fulfilling the appointment of providence, which requires every man to provide for his own, and do diligently the duties of his calling. But if we have indeed the mind of Christ, the will of God being His predominant object, however the outward action may be the same, the inward emotion will be very different; so different, they need not be mistaken by himself, and cannot be by Him who reads the heart; for then the labour will be willing,

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be it honourable, or be it mean ; the gains will be enough, be they anything or nothing ; ambition will not urge it, nor pride refuse it, nor earthliness be disappointed in the issue. He gains at anyrate his object ; he does the will of God, and the will of God determines the event. With higher objects and more generous aims, sure benevolent and spiritual labours are capable of the same distinction, whether they be done for man or God, to accomplish our will or His. Sometimes we complain that we work in vain, and have no success in our charitable labours ; yet, if we begin to work with the simple intention to subserve the will of God, we must attain our object, be the issue what it may. Two may meet in the same market place and transact business with the same prudence and honour, while one refers all to the will of God, and the other thinks not of God at all. Two may sit at the same domestic board, sharing alike its legitimate enjoyments ; while one is living to God, the other for himself and family. The world asks Where is the difference, and we cannot show it them, for it is spiritually discerned. But God knows the difference, and we may each one know it for ourselves. The man of the world may know the difference ; if he will, he may look into his heart, and see that there is no such motive there ; he may ransack the secret chambers of his heart, and among the crowd of objects that keep him in a hurry of pursuit he will fail to find this one.

The man of God does know the difference, for

he feels that the will of His Father has become to him an object of the deepest interest and desire. Prompt to recur, if at times over borne and forgotten; quick to be recalled, if banished by the occupation of the day; sensibly desired while inadequately pursued; increasing in magnitude as the divine life advances; gradually supplanting the diminishing interests of this world; consented to, delighted in, as that which is ultimately to absorb them all. Perhaps he remembers when it was not so, and can trace in the gradual change of motives a growing conformity to the character of his Lord.

(*Extracted.*)



NEXT YEAR

A WORD, dear friends, on what is before us for next year, should our Lord still tarry. We desire to make this little magazine still more *a real help* to our readers. The numerous letters we have received show us that such a help is greatly needed and much prized, even when very imperfectly given, and we shall always value any hints that will tend to make the "Young Believer" of more practical use to our readers.

What is especially laid on our heart is to increase

the *private study* of God's word by every possible means.

To this end we have prepared a sort of combined Diary and Daily Text-Book (advertised on the cover) for this sole and special end, and we earnestly hope that each of our readers who use it will write and let us know if it is of any real help to them in leading them to read the Bible more diligently. As to this magazine, we hope to begin in January (the Analysis of the Epistles being now finished), a sort of Dictionary of religious words and phrases, attempting to give their true Biblical meaning, so as to encourage their *intelligent* use. We also hope to begin a series of Conversational Papers on subjects that often puzzle young Christians. In addition to the regular Bible Notes, we hope to give a few hints monthly on the portion recommended in the "Help to Bible Study." The questions in the Bible Class, we hope, will embrace subjects generally helpful in Christian life, as well as those purely Biblical. As will be seen, we intend to issue a Cheaper Edition, on thinner paper, for wide distribution, and also to print the Penny Edition on better paper. Once more, in closing, we would ask the hearty co-operation of those who have a care for the lambs of Christ's flock, both in prayer and practical help in this undertaking. May the Lord abundantly bless each of you, with an increased knowledge of Himself in the coming year.