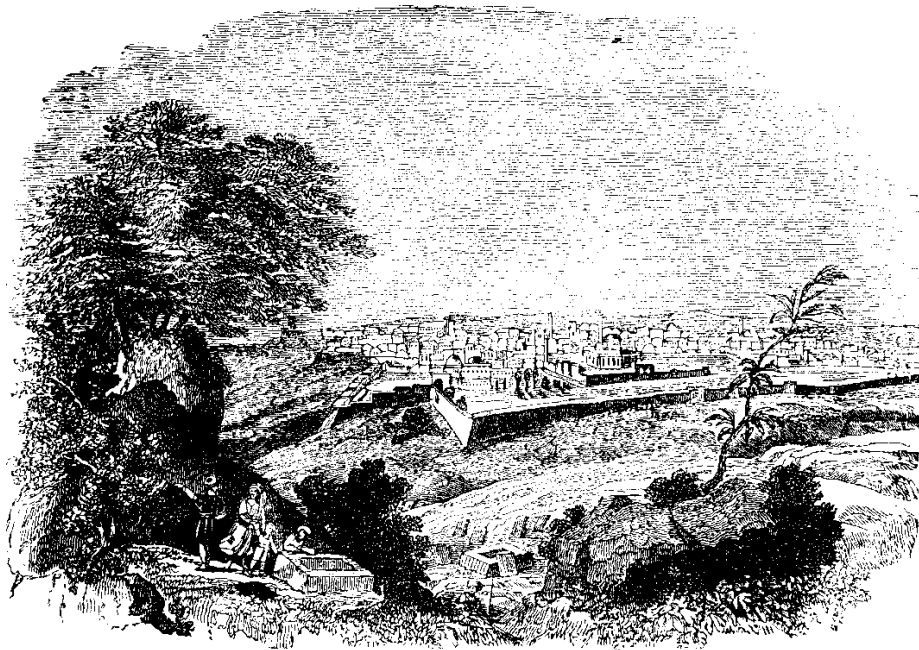


A LAKE SIDE HOME.

# Sunbeams for the Home.

“THOU AND ALL THY HOUSE.”—ACTS XI. 14.



JERUSALEM.

\* \* \* \* \*

LONDON:  
OFFICE OF “SUNBEAMS FOR THE HOME,”  
20, PATERNOSTER SQUARE, E.C. 4.

1918.

# PREFACE.

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ANOTHER volume of "SUNBEAMS FOR THE HOME" is now before you, and will serve to remind you that the year 1918 has quickly passed away. The pens of the Lord's beloved servants, which have contributed to its pages, have been active in past months in presenting to you helpful and instructive themes from the Old and New Testament; also in making gracious appeals by the Gospel, and in giving suited warnings to those who remain neglecters of God's great salvation. We trust that these articles have been used of God for your help, encouragement, and blessing.

Although many of you who read this Magazine are young, you must realise that the times in which we live are very serious ones; times in which "The air, the earth, the sea," as spheres of man's destruction, have witnessed the passing into eternity of thousands of precious souls, and possibly some dear one from your loved circle is numbered amongst them! Now through God's mercy peace has come.

We sincerely hope that those who read this foreword, are able not only to say, "My sins are forgiven," but also that

## **"CHRIST IS MY ONE OBJECT IN LIFE."**

To be our Object He must first be known as our Saviour. Knowing Him thus, we are encouraged to say to Him,

"Let me come near to Thee, Lord Jesus,  
Oh! nearer day by day;  
Let me lean more on Thee, Lord Jesus,  
Yes, more all through the way."

That which naturally follows attachment to Him—important for all in the HOME, whether father, mother, son or daughter, is the recognising of His claims upon us as *Lord* (we are *His bondmen*). This He loves us to do, and herein lies the secret of “SUNBEAMS” in our homes, namely, our being subject to Him. It also educates us in view of our relations with our fellow-believers in God's assembly. We then shall be empowered by the Holy Spirit to confess publicly that Jesus is our Lord, as a soldier *wears* his uniform. Thus doing we are practically delivered from the world that crucified Him.

Soon He will be manifested as King of kings and Lord of lords,” and “The Prince of Peace.” It was a day of glorious opportunity for Jerusalem, when the Lord Jesus as the rightful King presented Himself with full credentials at its gate; not in outward display and glory, but

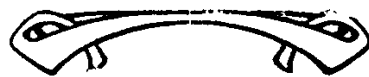
“*Meek, and sitting upon an ass.*” (Matt. xxi. 5.)

The heads of the nation refused His righteous claims, and lost all in consequence; but when He returns it will be in imperial splendour and magnificence on “*a white horse.*” (Rev. xix.) Not only will He in righteousness “judge and make war,” *purity* will mark every movement on His side, as the symbol “*white horse*” shews. Armies, too, will follow Him on *white* horses. It will be war in which, as His followers (having been already translated to heaven—1 Thess. iv. 13, &c.), we shall heartily, willingly engage. Meanwhile, as loving Him, may we in loyalty be waiting for Him with our armour on. (1 Thess. v. 8-10.)

Yours in Christian affection,

A. F. M.

*December 1st, 1918.*







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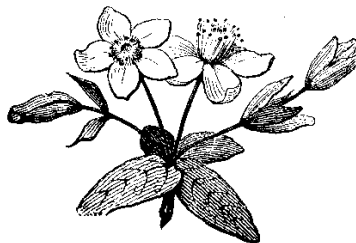
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PUTEOLI.

Vol. IX. No. 97. January, 1918.

Three Halfpence Monthly.

## EDITORIAL.

WE have, through the abundant and un-failing mercy of our God, been preserved to see the commencement of a new year.

That which has closed has been perhaps to thousands of our fellow creatures the most trying and eventful they have ever experienced; and into how many homes has death cast its dark shadow? The nations of the earth have been shaken to their very foundations, governments have been overturned, and a foreshadowing of the last days of solemn and awful judgment has been unmistakably apparent.

The new year opens before us in the midst of all these sorrows, and how shall we meet its unknown eventualities?

The Christian is *safe* whatever betide. He can say, "*Behold, God is my salvation;*"

**"I will trust, and not be afraid."**

Why can he thus have perfect peace in the midst of all the upheaval and unrest around?

The answer is twofold, and can be found in quotations from two Old Testament prophets, which, though spoken of other times and days of a more serious crisis, are still indeed true of all who know God and obey the gospel of our Lord Jesus Christ.

(1.) "*The Lord Jehovah is my strength and my song; he also is become my salvation.*" (Isa. xii. 2, 3.)

(2.) The risen Lord has said, "*All power is given unto me in heaven and in earth*" (Matt. xxviii. 18), and "*The Lord hath HIS WAY in the whirlwind and in the storm, and the clouds are the dust of his feet.*" (Nahum i. 3.)

This last passage is indeed "*a strong tower*" at the present moment. The whirlwind of an almost universal war, the storm of opposing myriads, the dark clouds of impending disaster will only accomplish His sovereign will. He will eventually have *His way*, and one word from His lips at the right moment will produce "*a great calm.*" THE EDITOR.

Grasmere, Burgess Hill,  
January 1st, 1918.

## THE LIFE OF THE APOSTLE PAUL.

## CHAPTER LXXIII.

## PUTEOLI TO THREE TAVERNS.

**P**UTEOLI was the Liverpool of Italy, and divided with Ostia the commercial activity of the then mistress of the world with all countries both west and east. Baiœ, on the other side of the beautiful bay on which it was situated, was a luxurious watering-place filled with invalids and loungers from all parts of the peninsula. In the waters of the bay were the prolific oyster beds, which provided for the tables of many Roman epicures, while the surface was gay with the coloured sails of numerous pleasure yachts, which skimmed to and fro upon its calm and sheltered waters. The corn ships from Alexandria were almost daily conspicuous as they entered or left the commodious harbour, and their arrival was eagerly watched for by the idlers upon the spacious quay. They had the special privilege granted them by the emperor of entering the port with their topsails spread; and, therefore, we may well imagine that the arrival of probably the first vessel of the season would excite much attention, and Paul with his companions and escort would not land unnoticed. During the Second Punic War Puteoli had been the port where the army embarked for Spain, and here the ambassadors from Carthage had landed when visiting Rome.

Since this period it had been an Italian seaport of the first rank, and at this day, among all the interesting ruins in the neighbourhood, none attract more notice from the traveller than the seventeen piers of the ancient mole on which the lighthouse stood, and within which the ancient merchantmen were safely moored.

Always intent on trade and money getting, there would sure to be a large colony of Jews at such a place, and the apostle and his companions were greatly cheered to find also a company of those who had received the truth of the gospel, and had believed on the Lord Jesus Christ

## SUNBEAMS FOR THE HOME.

3

to the saving of the soul. These Christians had no doubt expected a visit from the apostle of the Gentiles for some time, but must have been astonished and grieved to find him a prisoner in custody, and only lately escaped from death by shipwreck, with the loss of everything, the fourth he had experienced during his strenuous and devoted life.

They invited Paul and his companions to remain with them a short time, and by the courtesy of Rufus, the centurion, he was allowed to do so for seven days, thus spending one Lord's day with them. This gave them the opportunity of sending news of his landing to the assembly at Rome, and thus provided the apostle with

**encouragement and cheer**

on his journey by land to the great metropolis.

About the year 310 B.C. Appius Claudius, the censor, wishing to please the lower orders of the people and thus continue his power, had constructed the notable road called after him—the Appian Way, which still remains after more than two thousand years the finest specimen of a Roman road in existence. It was wide enough for two chariots to pass each other, and the stones were so closely cemented together that it appeared as if paved with solid rock. It extended from Rome to Capua, noted in the story of Hannibal, the Carthaginian general, and many years afterwards was continued across the continent to Brundisium (now Brindisi), then, as still, an important seaport on the Adriatic, and constantly engaged in trade with Greece, Asia Minor and the eastern Mediterranean. A cross road of about fifteen miles connected Puteoli with Capua, and this route was chosen by Rufus for his journey. The way led through vineyards, the vines being trained on elms; but at the time the apostle traversed the road both would be leafless, although the bursting of buds of the willows would be beginning to announce the approach of spring.

Having passed the Falerian district, noted for its wines, the way led across

the Pontine marshes, through which it was possible to travel by boat along the canal constructed by Augustus, but probably Rufus continued his journey by road. At the end of the canal stood the town of Appii-Forum, where the mules which drew the boats were tethered, and where many traders, "a motley and vulgar crowd," congregated to transact their business, and travellers from various parts often met. Here a great joy awaited the apostle, for a few Roman Christians who had received intelligence of his arrival, probably from the believers at Puteoli, had come forty miles to meet him; and brethren in Christ who had possibly never met before in this world embraced each other in the bonds of a holy love which should last through eternity.

This must have been a great cheer to the apostle and his companions; possibly Aquila and Priscilla, long known and loved by the apostle, his devoted companions of former occasions, were of the company; but whoever they might be, they were all one in the Lord, and their presence would be a great source of comfort and encouragement to the weary travellers.

About ten miles further on the road they met with another company of expectant disciples at a place called the Three Taverns, who had come from Rome to welcome God's "*ambassador in bonds*"; and when he saw them "*he thanked God and took courage.*"

How precious is the "communion of saints"! It is as true to-day as it was then; but, alas! worldly influences have so sapped the foundations of christian intercourse that its enjoyment is a rare privilege in our own day.

\* \* \* \*

**OUR DAILY DESIRE.**

Our blessed Saviour, King of kings  
In every trial we turn to Thee,  
Spread over us Thy sheltering wings  
And shield us everlastingly.

O be our Refuge and our Stay,  
Shine on our journey all day long,  
Irradiating all life's way,  
Until we join the heavenly son

### HOW I WAS FOUND BY MY SAVIOUR.

**I**T happened when I was about sixteen years of age. I was brought up by my grandparents, who taught me to go to church, read the Bible and say prayers. They were so good to me, and tried to make me love the things which were right and of God as they understood them, but I only mocked and would not believe. Young as I was, I often sent my dear granny upstairs crying because of my violent temper and improper language.

One day, however, two painters arrived from London and came to our house to lodge. One of them was a decided Christian, and it was his bright, earnest example that struck me first, as I could not but see how much better his life was than mine.

As my grandfather could not read, he sometimes asked him to read the Bible aloud, and on one occasion he read the story of the Lord's death, and afterwards he talked over what he had read. He referred to the words, "*Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow,*" and he said that there were many among us now to whom the Lord might say the same words, but that just as He prayed for His murderers on the cross He is still ready to save and bless all who turn to Him.

I had often felt how sinful I was, and now I could stand it no longer. I went alone to my room as soon as I could and knelt down and tried to pray, but my heart was too full. I could only say, "*God be merciful to me a sinner,*" and then, after a long time, I managed to say, "Shew me how to be saved." Thank God, that prayer has been answered. Something then seemed to tell me to pick up my long-disused Bible, and I did, and opened it at the third chapter of the Gospel of John. Verse 16 told me what to do and led me to trust in Him who was lifted up on the cross for me. Now I am happy in His love and love His holy word instead of throwing it on one side and laughing at it as I once did.

Now by His grace I have the joy of

living for Christ who gave His life for all, and I regret that I never told the young man the blessing his words and conduct had been to me; it might have been some encouragement to him, but I thank God my grandparents lived to see my changed life. I know that some day I shall see them once more in that happy land where all is love, and peace and joy, where we shall see His face who once gave Himself for us, and where this joy no man will be able to take from us.

"There shall we see His face,  
And never, never sin;  
There, from the river of His grace,  
Drink endless pleasures in."

H. G.

\* \* \* \*

### TYPICAL TEACHINGS OF THE TABERNACLE OF TESTIMONY.

No. 22.

CONVERSATION IX.

THE COURT HANGINGS AND THE GATE.

(EXO. XXVII. 9-21; XXXVIII. 9-20.)

**QUESTION.** We have noticed so often that in the account of the actual construction of the tabernacle the order is different from the directions given by God. Here, on the contrary, the description of the hangings of the court follow that of the altar in both cases. Why is this?

**REPLY.** I think the reason will appear when we recognise what was one principal object God had in view in the gift of His Son and His death upon the cross of Calvary. *We* think of this act of love as being that which procures for us eternal life and blessing in His presence for ever, and this is very precious, but it is, after all, only our side of the matter.

God had His own present and eternal glory before Him, and He desired to recover man for Himself on earth in relation to the Lord Jesus Christ. He wished to set up man again as a testimony in this world both now and in the future, and thus triumph over and defeat all the plans and activities of His great enemy Satan.

## SUNBEAMS FOR THE HOME.

It is no small victory for God that He can possess and maintain here below in the face of the enemy an assembly against which, whatever may be the appearance before man, the gates of hell can never prevail. (Matt. xvi. 18.) This object, because of the fall of man, could only be attained by the entire and eternal establishment of His own righteousness through an all-sufficient sacrifice which should set Him free to accomplish all His purposes of grace on behalf of and in man for His own satisfaction and everlasting delight and glory. This He has fully done in the Man Christ Jesus, the Son of God, who came forth from the Father to make God known as such, and has now been received back again into His presence and glory on the ground of His perfect work, and seated in the place of complete acceptance and honour at His own right hand.

Q. This is most interesting and important, but I do not yet see what it has to do with the court of the tabernacle.

R. Wait a little. Consequent upon the death, resurrection, ascension and exaltation on high of the Lord Jesus Christ *as man*, God is now calling out from all nations those whom He brings into "*the fellowship of his Son Jesus Christ our Lord*" (1 Cor. i. 9), and has associated them with Him in eternal blessing and intimate favour as shown so blessedly in the early part of the Epistle to the Ephesians. This company will one day be manifested with Christ in heavenly glory. (1 John iii. 1-3.) We have already referred to this subject in speaking of the boards of the tabernacle. We are, however, left here in the absence of the Lord to be a living testimony for Him towards those by whom we are surrounded in the world. The death of Christ has separated us from this scene and transferred all our life interests to heaven, and this is the lesson we are given to learn often in trial and sorrow at the present time. The world has practically become a wilderness to us, and the people around us will not understand us if we are true to our calling and walk among them as strangers and pilgrims seeking a heavenly country.

The Israelites, while journeying from Egypt to Canaan, were a type of this, and the people through whose country they passed must often have wondered at the tabernacle enclosure and what it might contain. It was a figure of God's testimony among His saints on earth, and there is much instruction for our souls and comfort for our hearts in considering the pillars of the court and the white linen curtains they supported as representing the public testimony entrusted to the saints of God collectively while passing through this world. These truths have been much lost sight of in Christendom, but they are very real, and if we are faithful in any measure to this testimony we shall prove increasingly God's all-sufficiency on our behalf.

Q. Will you now shew how all this is illustrated by the two scriptures we have read?

R. I will try, but I feel how in our meditation we need to be led very definitely by God's Holy Spirit as we are now upon very holy ground.

Q. Our attention is first drawn to the pillars of the court, which were, it appears, sixty in number. Of what material were they composed?

R. Although it is not expressly stated I think it must have been shittim wood, like the boards. In the account of their construction in chapter xxxviii. they are spoken of separately from the sockets, which were of brass, while the caps and hooks (and perhaps the rods connecting one pillar with another) were composed of or overlaid with silver.

The pillars would thus represent believers on earth displaying the white linen of practical righteousness before men, what the apostle means when he says: "*Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.*" (Rom. xiii. 14.) And yet again: "*Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel [complaint, margin] against any: EVEN AS CHRIST FORGAVE YOU, so also do ye.*" (Col.

iii. 12-15.) While the Apostle John says: "*He that saith he abideth in him ought himself also so to walk, even as he walked.*" (1 John ii. 6.)

Q. These are solemn thoughts, but "*Who is sufficient for these things?*" (2 Cor. ii. 16.)

R. You may well say so, but the apostle answers this question in the next chapter (iii. 5) with the words, "*Our sufficiency is of God,*" and this is plainly illustrated by what is further stated about the pillars and hangings of the court, which we must consider in the future, if the Lord will.

\* \* \* \*

## WOMEN OF SCRIPTURE.

No. XXIII.

ELISABETH.

(READ LUKE I. 5-25; 39-45; 57-66.)



THESE passages introduce us to the first of several women whom God mentions by name in this gospel.

A new dispensation—God's dispensation of grace—is to begin, "*the fulness of the time was come*" (Gal. iv. 4), and God is about to interpose in the most marvellous way in this world's history.

Here, however, as if to throw the approaching new era into a strong light by vivid contrast, we find ourselves surrounded by the old ritual, and in the company of a priestly couple.

Elisabeth was of the daughters of Aaron, and her husband, Zacharias, a priest of the order of Abia or Abijah.

Both had led a blameless life as regards the requirements of the law, being righteous in God's sight, and both were now advanced in years.

How God notices a consistent walk! This godly couple walked in the light of what had already been revealed, and it is to such that further revelation can be made, and such, too, God can use in the working out of His will. What an honour, yet within the reach of all His people. God is about to "*send forth his Son, made of a woman made under the law, to redeem them that were under the law.*" (Gal.

iv. 4, 5.) But although coming in such lowly guise, He is the true Messiah, Israel's rightful King, as well as the appointed future Ruler of God's whole vast universe. As such He needs a forerunner and herald, one who will go before Him "*in the spirit and power of Elias,*" to turn the hearts of many in Israel to the Lord their God, and "*to make ready a people prepared for the Lord.*" (Vers. 16, 17.) God chooses Elisabeth and her husband as the recipients of this special mark of His favour; and despite their age they were to be the parents of Christ's forerunner.

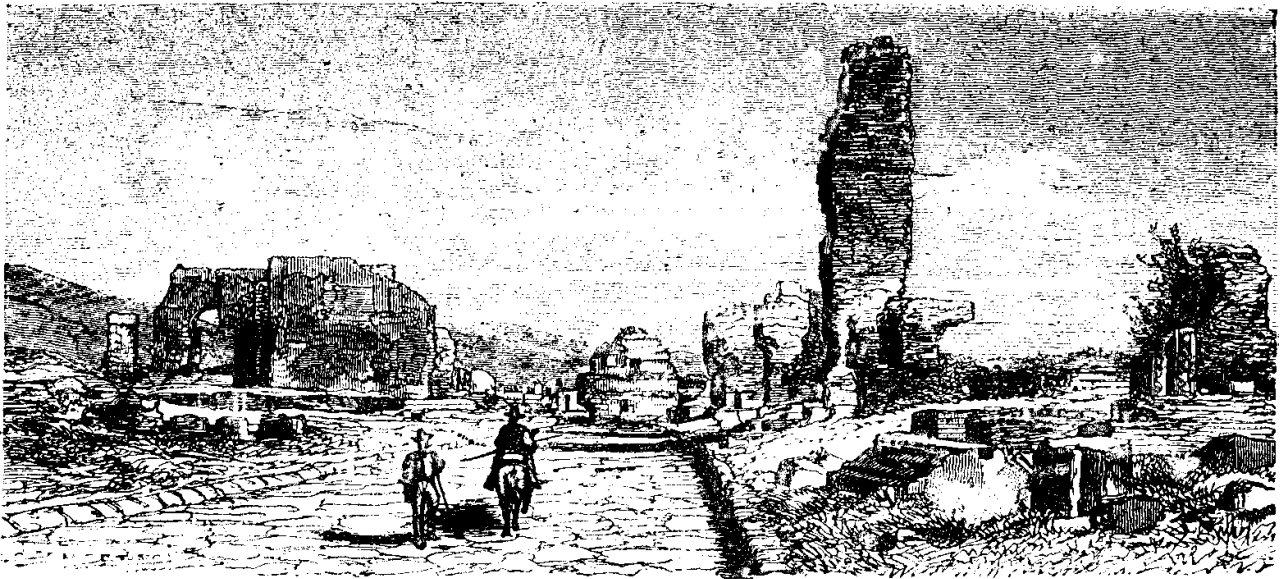
A cloud had dimmed the "*joy and gladness*" of their devoted lives. They were childless, and earnest prayer had been offered that this "*reproach*" might be removed. But all these years no communication from God had broken the silence, and hope had well nigh expired. When nature fails it is often the time God chooses to act. There is so much He has to wean His people from before they are willing to be cast *entirely* upon His loving wisdom and infinite power. Elisabeth and Zacharias were to have no ordinary child, and doubtless this period of *waiting* upon and for the Lord was the necessary education.

It was a memorable time for Zacharias. He had obtained by lot the duty of burning the incense in the holy place at the time of the morning and evening sacrifice. It was the most coveted of priestly functions, and as the twenty-four courses numbered twenty thousand priests at this time, it would be impossible for this honoured duty to fall to the lot of a priest more than *once* in his life time. Incense is a symbol of prayer and intercession, and is much associated with it in scripture. (Compare Psa. cxli. 2; Rev. v. 8; viii. 3, 4.)

Here also while Zacharias, clad in spotless linen and with unshod feet, is fulfilling his holy office, the people in the court without are awaiting his return in silent *prayer*.

Zacharias himself, too, is no exception, for Gabriel's statement implies that he was making a definite petition to God;





THE APPIAN WAY.

and in virtue of the sacrifice then being offered, and the odour of the incense that rose as a sweet savour to God (all a beautiful type of Christ's offering), the angelic messenger could say, "*Fear not, Zacharias: for thy prayer is heard.*" (Ver. 13.) What encouragement! The dawn of God's gospel day ushered in with the reassuring utterance "*Fear not*"!

The birth of John is then promised, but the joy and gladness that this announcement brings is dimmed by Zacharias' unbelief and consequent temporary dumbness.

Distrust of God always brings sadness, and is so often the cause of the lack of soul-rest and happiness among God's people.

It must have been a great trial to Elisabeth not to hear her husband's voice all those months, but it doubtless taught her a needful lesson, as there seems special import in her words of welcome to Mary upon her visit to her later, "*BLESSED is she that BELIEVED: for THERE SHALL BE a performance of those things which were told her from the Lord.*" (Ver. 45.)

We are told, too, that on this occasion Elisabeth was filled with the Holy Ghost; and surely it was in the spirit of prophecy that she uttered those wonderful words when she called Mary "*the mother of MY*

*LORD.*" Her faith was strong, and she appropriated the coming Christ as *her Lord*.

Now that He *has* come and His great work is an accomplished fact, have we so owned Him, dear reader?

In due time God's promise had its fulfilment, and John (the Lord graciously gave) is born, and the happy parents, with their relations and neighbours, rejoice greatly at the Lord's great mercy.

Eight days later, at the circumcision of the child, Zacharias, as his name implies, is *remembered* again of *Jehovah*. His speech is restored, and with a loosed tongue and a joyful heart he praises God. How blessed if our hearts have been stirred and *our* tongues too have been loosed to sing His praises. L.

\* \* \* \*

### COPY OF A LETTER FROM A YOUNG SOLDIER TO HIS MOTHER.

"BASE HOSPITAL,

"NEAR THE MARNE.

"MY DEAR MOTHER,

"You will wonder and be anxious at my long silence; but now I will explain all, and you will see how impossible it

was for me to write before. I have been ill for three months, and I did not want to worry you, so I waited till I was better, and now I have good news to tell you. It belongs to one night just before Christmas. Oh! shall I ever forget that night? We were a bit surprised in the morning that we were in for fighting that day.

"The troops were astir with the dawn, and we got on the move towards the enemy's position. We had not got far when the boom of cannon told us that a battle for life and death had begun.

"Things went on all right until we got about five hundred yards off the enemy, when I got hit with a piece of shell on my foot. However, I managed to limp along and kept on. Then my company got the order to reinforce the supports, so we doubled away to the left. We did not get far before I was struck to the ground.

"Luckily the shell did not burst, or I should have been blown to pieces. I felt so queer, when all at once I seemed to see your dear face close to mine. I remember a comrade came and undid my belt, then I suppose I must have been unconscious. I must have lain like that for hours, for when I woke again it was dark and

**the stars were shining.**

"There was a strange quiet all about me. I put out my hand and touched a comrade; but though I called him he made no answer, and I knew he must be dead.

"I tried to lift myself up, but fell back exhausted. Then I knew what had happened: the fighting had ceased, and I was left among the dead, with others of my poor comrades who had fallen.

"Oh! it was a shock to find myself lying powerless to help myself, a dull ache all over me and a sharp pain when I stirred. Doubtless there were a big number of dead comrades around: how soon should I too be dead? Oh! mother, I can't tell you the awfulness of that moment. I was alone, and I believed within a few minutes of death.

"Something that Mr. P — once said to me in one of those nice walks he took

me when a lad came to my mind, 'You'll want God one of these days,' said he, 'and don't forget He is waiting for you, waiting to be gracious to you.' Then I thought of some verses you taught me as a youngster (oh! you were a good mother to your boy) and bits of hymns. I tried to put a verse or two together of this one:

'Jesus, tender Shepherd, hear me,  
Bless Thy little lamb to-night.'

and you will never believe how there, under the starlit sky, those simple words soothed me, but they made me think. I, Tom —, was no longer a little lamb, I was a black sheep. Oh! mother, it all came back to me there—your teaching, your prayers, your life as a true Christian. I sobbed my heart to God, and asked Him to forgive me all my sins for Christ's sake, and He settled it there and then out in the cold night. He said, '*My son, give me thine heart,*' and I answered, 'Lord, it is thine.'

"The terrors of death left me, for One stood beside me who took away all fear, and I wept for joy.

"I am writing this very fully, and from my heart. I feel you, dearest of mothers, will understand and rejoice. Well, they came round in the morning to bury their dead. I remember clutching at a comrade's arm as he was lifting the next poor chap from the ground; but I had no voice to speak or soon became unconscious. When I awoke I was in the base hospital, where they have been very good to me.

"Sister would have written to you, but I wanted to tell you the good news myself; and soon I shall be with you, for although my wounds are healing, I am to have a spell at home.

"When I get home we will thank God together, won't we?

"Your loving and dutiful son,  
"TOM."

\* \* \* \*

**STILLNESS.**

FROM vintages of sorrow are deepest joys distilled.

**CONFIDENCE ALONE IN THE LORD.****For the New Year, 1918.**

"I will trust, and not be afraid." (Isa. xii. 2.)

In Thee, blest Saviour, we would still confide,  
And in Thy love and power would safely hide,  
Thou art our trust, we on Thy care depend,  
Our constant Guide, and our unfailing Friend.

The storm continues, and above our heads  
A canopy of darkest clouds still spreads,  
Yet they are earthborn, and beyond the pall,  
Thou sittest in the light controlling all.

Thou rulest there ; no weapon 'gainst Thine own  
Can prosper long, for Thou art on the throne.  
Though conflicts rage they only do Thy will,  
Yes "*Thou remainest*" and Thou lovest still.

Well may we trust. Thy wisdom, love and power  
Are perfect, and Thy name the strongest tower,  
The righteous, fleeing there, securely dwell,  
Assured for us Thou doest all things well.

With Thee on high, for us Thou dost prepare  
A bright inheritance, which we shall share,  
The "many sons," with Thee our Saviour Lord,  
God's risen Firstborn, soon by all adored.

Creation, groaning, waits the blissful day  
When sin and sorrow shall be swept away,  
The "*Sun of righteousness*" shall rise and shine,  
And banish darkness by His light divine.

Thus we can look beyond the low'ring cloud  
Which at the present does the glory shroud,  
Thou wilt return, man's lawlessness subdued,  
And reign Thyself, the Faithful and the True.

Oh, Lord, we bless Thee for the prospect bright,  
Soon we shall change *faith's* waiting into sight,  
*Hope* will give place to joy with Thee above  
And we shall rest in Thine eternal *love*.

\* \* \*

**ISAIAH AND HIS TIMES.**

## CHAPTER XIII.

**I**N the midst of Hezekiah's energetic preparations to meet the threatened invasion of the Assyrian monarch, a more terrible experience than any he had yet encountered fell suddenly upon him direct from God's own hand. The king was taken seriously ill. The daily bulletins became increasingly grave, alarming symptoms followed one after another, and his medical advisers and privy counsellors became more and more hopeless.

As yet he had no son ; the family of David seemed destined to become extinct, the succession to the throne would become involved, and internal anarchy might easily be added to the many serious troubles that threatened Judah at this time. We may be sure that the prophet's prayers were joined by those of every godly inhabitant of Jerusalem and the whole kingdom, that Jehovah would graciously restore the stricken king and raise him up again, at least for a time, at this critical moment of the nation's history.

The clouds, however, grew darker and darker, and one morning Isaiah received a direct word from the Lord which must have filled his own heart with dismay and crushed out all hope from the hearts of Hezekiah's faithful counsellors and people.

The record of Hezekiah's illness and the visit of the ambassadors from the king of Babylon is placed in our bibles *after* the account of the Assyrian invasion, but 2 Kings xx. 6 and Isaiah xxxviii. 6 conclusively prove that the defeat of Sennacherib had not taken place when the dread sentence of death was revoked, and the Assyrian records shew that the embassy from Merodach-baladan was one of the causes of Sennacherib's determination to crush Hezekiah and Judah and force them to submit to his tyrannical yoke.

Hezekiah lay upon his couch weak and suffering when the form of the prophet appeared, not now, as usually, a most welcome visitor. His message sounded stern and inexorable, and calculated to

**"strike the dying dead."**

*"Thus saith Jehovah, Set thine house in order, for thou shalt die, and not live."*

We can easily imagine how the whole dreadful truth must have flashed at once across the mind of the afflicted and distressed monarch. Was this to be the end of his devoted service to God and to His beloved people? Were all the divine promises to David to fall to the ground, and all the splendour promised to the reign of the Messiah, the Son of David, never to be realised? Was the enemy of God's people to triumph, and the remain-

ing kingdom of Judah, like that of Israel, to be destroyed and the people led into captivity after all? Lastly, were God's recent promises through the very prophet who had just announced his rapidly approaching death to prove fallacious, and all his hopes and those of the faithful remnant, the followers of the prophet, to be suddenly and for ever extinguished? It was a moment of untold anguish to the faithful heart, but he was to prove that even at such a moment

#### God was sufficient,

and to experience the efficacy of fervent prayer and realise the victory which invariably follows confidence in God.

He had already known several times God's immediate answer to his prayers, and he was to prove it now and again many times. Hezekiah recognised that God was his *only* resource, and, like all who have passed through a similar experience, he was not disappointed.

Does the reader know in his or her own life's pathway what it is to prove God all-sufficient for *every* emergency? "*He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?*" (Rom. viii. 32.) Note the words "*with him.*" God presents His beloved Son, risen and exalted at His own right hand, to you as "*Prince and Saviour,*" and receiving Him your whole future for time and eternity is provided for, and there is abundant grace ever available for every time of need.

Hezekiah literally turned away from his courtiers, his servants, his kingdom, and even the prophet of God, to God Himself. These moments are most sacred when the soul passes into the inner shrine of God's presence and has to do with Him alone.

He pleaded God's own unchangeable and unalterable word to the seeking, dependent soul, and he found God's ready ear and that He had put all his tears into His bottle.

How immediate was the answer! "*And it came to pass, afore Isaiah was gone out into the middle court, that the word of the Lord came to him, saying, Turn again, and tell Hezekiah the captain of my people, Thus saith*

*the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: ON THE THIRD DAY thou shalt go up unto the house of the Lord. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria.*"

Here was typical resurrection indeed, "*the third day*" prefiguring exactly the Lord's own resurrection, which has formed the basis of God's eternal glory. All the marvellous and heavenly blessings of Christianity, and the assurance of the fulfilment of all His purposes for the church and also for His beloved earthly people in a future day, depend too on this foundation.

In this time of sanguinary warfare, turmoil, stress and extreme anxiety for all the inhabitants of the world, the believer sees in the resurrection of God's beloved Son the certainty of the fulfilment of all God's counsels and the permanent establishment of peace when the kingdoms of this world shall become the kingdoms of our God and of His Christ, and He shall reign for ever and ever.

\* \* \* \*

#### GOD'S CARE.

THERE was not a necessity or difficulty in the wilderness but served to prove the care and sustaining power of Jehovah.

He did not intend His people to carry the burden of wilderness difficulties; He intended them to prove how blessedly He could carry them through everything.

What answers to it for us is, " *Casting all your care upon him; for he careth for you.*" (1 Pet. v. 7.)

God's care is the answer to all the difficulties of the wilderness. Were the people hungry? God gave them bread from heaven. Were they thirsty? He gave them water from the rock. Were they treading the sands of the desert? He took care that their feet did not swell nor their garments wax old. At the end of the wilderness:

" Garments fresh and foot unwearied  
Told how God had brought them through."

C. A. C.

SUNBEAMS FOR THE HOME.

**DOUBLE ACROSTIC FOR JANUARY**

1. What boy was named "Where is the glory"?
2. What person, without speaking, received great blessing from the Lord? (Luke.)
3. A prophet who wrote the story of a king's reign.
4. What cannot be "comprehended" by "darkness"?
5. Who occupies the centre of God's throne?
6. What Gentile city will send "a gift" to God's King in the world to come? (Psalms.)
7. Benjamin's youngest son.
8. What hindered the Lord's "mighty works"?
9. The Amorite name for Mount Hermon. (Deut.)
10. A "disciple" noted for "good works" and "alms deeds."
11. David's nephew and companion in several dangerous enterprises.
12. A king who was a "mighty hunter."
13. The initials and finals compose a tonic for the weak and fearful.

\* \* \* \*

**EXERCISE.**

Refer to ten other passages of Scripture where the subject of No. 5 is mentioned; writing two or three words, in each case, to shew the connection.

\* \* \* \*

**DOUBLE ACROSTIC AND MENTAL PICTURE FOR OCTOBER.**

SOLUTIONS, &c.

The reply inserted this month is sent in by Eunice Moorhouse (21), slightly abbreviated.

*Double Acrostic.*

- |      |                        |       |                                    |
|------|------------------------|-------|------------------------------------|
| 1. T | re                     | E     | Psa. i. 3; Jer. xi. 19.)           |
| 2. H | elkath-hazzuri         | M     | 2 Sam. ii. 16.                     |
| 3. E | uphrat                 | E (s) | Gen. ii. 14; Rev. ix. 14.          |
| 4. R | ecor                   | D     | John i. 32.                        |
| 5. l | n-ged                  | I     | Song of Sol. i. 14.                |
| 6. I | dume                   | A     | Isa. xxxiv. 5, 6.                  |
| 7. S | hapha                  | T     | 1 Kings xix. 19.                   |
| 8. O | bed-ed                 | O (m) | 2 Sam. vi. 11; 1 Chron. xxvi. 4-5. |
| 9. N | ebuchadnezza           | R     | Dan. iv. 18-37.                    |
| 10.  | There is one Mediator. |       | 1 Tim. ii. 5.                      |

LIST OF REPLIES FOR OCTOBER, 1917.

*Maximum*—25 points.

- 25 points. C. Aldred, C. Allen, H. Baker, J. Baker, B. Baker, E. Beard, P. Champney\*,

- W. Cooke, M. Cuckney\*, J. Drew, G. Eustice, E. Francis\*, V. Metcalfe, E. Moorhouse\*, H. Muckle, A. Nash, M. Railton, K. Sigrist, D. Sneller, R. Stott, G. Suckling\*, E. Tuffin, M. Watts\*, F. Watts\*.

- 24 points. E. Allison, E. Beesley, C. Beesley, E. Culmer, F. Payne, G. Scott, R. Simms, H. Simms, H. Snow, M. Webber, J. Wyllie.

- 23 points. B. H. D., L. Glynn, J. Purdy, J. Robson, A. Tuffin.

- 22 points. A. Newton, M. Powell, A. Satchwell, M. Scott, E. Scott.

- 21 points. L. Culmer.

*Acrostic only*—20 points.

- 19 points. K. Suckling, M. Walkey.

*Mental Picture.*

JEREMIAH.

1. Ebed-melech intercedes for Jeremiah. (Jer xxxviii. 8, 9.)

2. Rescues him from the dungeon. (Jer. xxxviii. 11-13.)

3. The Lord sent Jeremiah to tell Ebed-melech that He would surely deliver him when Jerusalem was taken, because he had put his trust in the Lord. (Jer. xxxix. 16-18.)

\* \* \* \*

**EDITOR'S NOTE.**

The Editor is much pleased by the steady perseverance and deep interest evinced by his young friends during the past year. He hopes their numbers will be greatly increased this month as a new series of exercises commences with the New Year.

All replies should be written on pad paper, leaving 1½ inch margin on the left side. Searchers may obtain any help they wish, but the writing and composition must be their own. The name and age must appear on each paper, which should be sent to "Lena," Grasmere, Park Road, Burgess Hill, Sussex, not later than the 12th of the month succeeding that in which the exercise is set. The envelope should have the word "Sunbeams" and the name of the month plainly written on the outside, and if it contains *nothing* but the reply and is *not sealed* will pass through the post for a half-penny stamp, except those from Australia, which require a penny stamp.

Prizes will not be awarded to any who have passed their twenty-fifth birthday, but their names will appear on the prize list.

\* \* \* \*

**DAILY PROVISION FOR JANUARY.**

JESUS.

- T. 1—*Math. i. 21.* "Precious name God's Son adorning, [scorning,

- Math. xxvii. 22.* "Yet by man received with

- Rev. xxii. 16.* "Earnest of a glorious morning, "Jesus."

- W. 2**—*Matt. iii. 13.* Lord, Thou wouldst take Thy humble place with the feeble remnant who were confessing their sins. Thou receivest sinners still.
- Th. 3**—*Matt. iv. 1.* Thou wast ever led by the Spirit and Thou wouldst be tempted as all Thine own, sin apart. Thou didst use the "sword of the Spirit."
- F. 4**—*Matt. iv. 18, 19.* Thou didst seek for companions and servants, the poor of this world, and didst send them as Thy messengers of grace to men.
- S. 5**—*Matt. viii. 3.* Even the leper felt Thy cleansing touch, and his "If thou wilt" was immediately answered by "I will; be thou clean." Precious Saviour!
- L.D. 6**—*Matt. xi. 25-30.* What a precious meditation for the Lord's day. The Son rejected in communion with the Father inviting the heavy laden to rest with Him.
- 7**—*Matt. xiv. 25-31.* Jesus can make the stormy waves the stepping-stones for His feet, and His almighty power can sustain us when human efforts fail.
- T. 8**—*Matt. xvi. 13-18.* Glorious confession by the Father's revelation. The rock on which Christ builds His assembly against which the power of the enemy avails nothing.
- W. 9**—*Matt. xvii. 1-8.* The Father's appreciation of His beloved Son. May His glory fill our vision and His voice direct our ways.
- Th. 10**—*Matt. xviii. 1-6; xix. 13-15.* May these precious scriptures encourage all christian parents to bring their children to the Lord by prayer and training in His name.
- F. 11**—*Matt. xxi. 1-9.* The moment of Jerusalem's visitation; alas! unrecognised and her King consequently rejected. Have we received Him?
- S. 12**—*Matt. xxvi. 36-46.* The moment when Satan made his fiercest attack upon the Lord. What acquiescence in His Father's will!
- L.D. 13**—*John xix. 1-7.* The crisis. Gentiles and Jews, governor, king and priests, led by Satan, reject the Son of God.
- M. 14**—*John xix. 19.* The precious name held up to the scorn of the world. Yet approved by God, and soon to be exalted above all.
- T. 15**—*John xx. 17.* The Lord in resurrection satisfying the heart of affection, and communicating the fact of a new and eternally established relationship, His Father ours.
- W. 16**—*Luke xxiv. 13-31.* The great Shepherd seeking and attracting His straying sheep.
- Th. 17**—*John xx. 19-23.* What a picture of the Lord's company on earth. Do we enjoy and practically express this fellowship?
- F. 18**—*John xx. 26-29.* Thus Jesus will one day speak to the heart of unbelieving Israel. Is there now a doubting believer? "Be not faithless, but believing."
- S. 19**—*Luke xxiv. 50-52; Acts i. 9-12.* Jesus has ascended. In heaven He sits as Priest. His intercession must avail until He comes.
- L.D. 20**—*Acts ii. 32, 33.* Precious gift of the Holy Spirit consequent upon the resurrection and ascension of the Lord Jesus.
- M. 21**—*Acts viii. 35.* The longing heart needs this kind of preaching and nothing else can satisfy it. The One who gave Himself to death, rose and ascended is our Saviour.
- T. 22**—*Acts ix. 5.* Stricken down by the voice of Jesus in heaven Saul the persecutor ceased to exist and instead Paul the devoted servant came into existence.
- W. 23**—*Acts x. 38.* All Jesus did on earth was by the power of the Holy Spirit. Saints as anointed by the Spirit do the works of Jesus.
- Th. 24**—*Rom. iii. 26.* The work is accomplished and accepted. God has been fully glorified, and redemption completed by the one sacrifice, hence God is the Justifier.
- F. 25**—*Rom. viii. 11.* The Spirit of God will never lose what He has once possessed. The resurrection of Jesus secures the resurrection of the saints by that same Spirit.
- S. 26**—*Phil. ii. 10.* Jesus, "the conqueror, must reign";  
"No tongue but shall confess Him then,  
"The Lamb once slain."
- L.D. 27**—*Heb. ii. 9.* What a consoling sight for the believer, at the opening of another year of earthly distraction and upheaval.
- M. 28**—*Heb. x. 19.* The blood of Jesus is the basis of all our blessing and privilege, it only gives us entrance into the Holiest where we learn God's thoughts of His beloved Son.
- T. 29**—*Heb. xii. 2.* Turning away from those who have run the race more or less perfectly we look off to Him who is seated at the right hand of the throne of God.
- W. 30**—*Heb. xiii. 12.* Do we all know what is involved in this "going forth"? His was the path of rejection and death, but it led to the throne and the glory.
- Th. 31**—*Rev. xxii. 16.* What precious and consoling words wherewith to close the month. He, Himself, assures us of His speedy return and invites our hearts to welcome Him.

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## THE ANNUAL VOLUME

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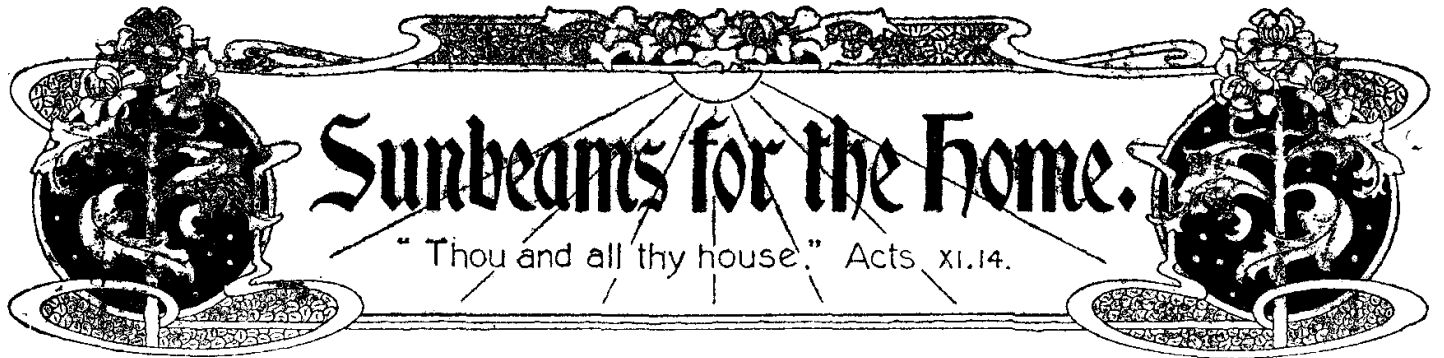
## 'SUNBEAMS FOR THE HOME'

FOR 1917.

### NOTICE.

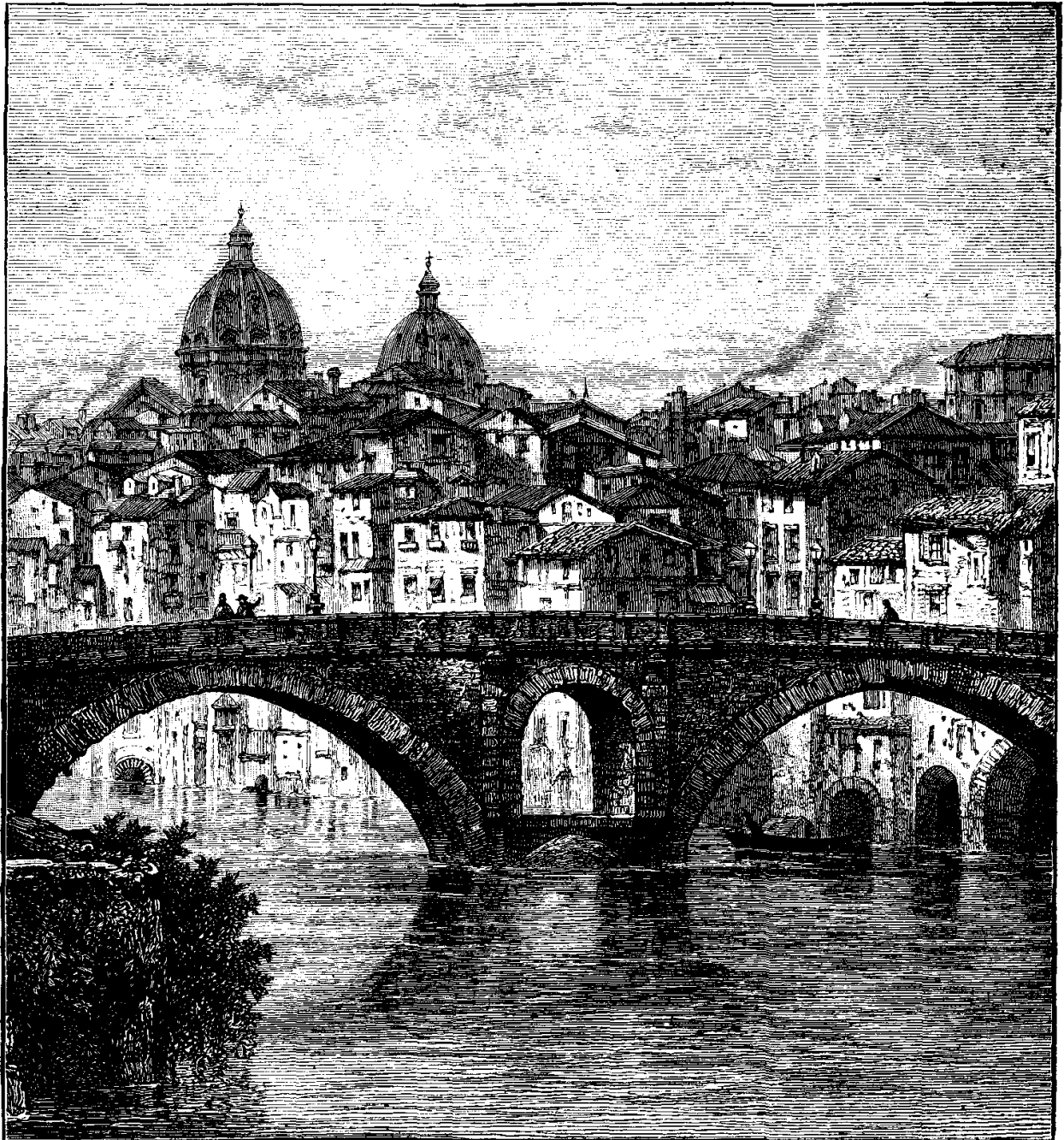
Owing to the greatly increased cost of paper and production, the publisher is reluctantly compelled to make the price of this Magazine 1½d.

The Editor's address is now "Grasmere," Park Road, Burgess Hill, Sussex. Orders for the Periodical to be sent as usual to Gospel Tract Depot, 20, Paternoster Square, London, E.C.



# Sunbeams for the Home.

"Thou and all thy house." Acts. XI.14.



FABRICIAN BRIDGE, ROME.

Vol. IX. No. 98. February, 1918.

Three Halfpence Monthly.



**GRACE AND GLORY.**

Grace and glory, gifts of God,  
Purchased by the Saviour's blood,  
These our portion, now and ever,  
Nothing can from Jesus sever.

Grace to help in time of need,  
Till from care and toil we're freed,  
Glory then, when past all sighing,  
No more sickness, pain or crying.

What though skies are overcast!  
Soon the clouds shall all be past;  
Then the sun for ever shining,  
No more suffering or repining.

Then the Lamb, His people's light,  
Shall entrance our ravished sight;  
Then we'll see Him and adore Him,  
When we cast our crowns before Him.

Then the glory (now the grace),  
Brightly shining in Thy face;  
Lord, we long to feast our vision,  
Glory then in full fruition.

Then to rest in Thine embrace,  
Gazing on Thy beauteous face,  
With Thee then in heavenly glory,  
We shall worship and adore Thee.

\* \* \* \*

**THE LIFE OF THE APOSTLE PAUL.**

## CHAPTER LXXIV.

## ARRIVAL AT ROME.

"**A**ND so we went toward Rome." In these simple words the divine historian records the journey of the beloved apostle and his company along the most noted and thronged roadway of the ancient world, without a single remark upon the interesting monuments with which the path on both sides was adorned. It was a moment of deep interest to the little group of Christians, who could not proceed unnoticed by the motley crowd which accompanied and met them as they passed along their way.

The apostle was about to realise the desire of many years and to enjoy the society of those in Rome "*beloved of God,*" "*saints by calling,*" to whom he had addressed his epistle nearly three years before. How different was his entry into Rome from that which both he and they had anticipated. Long and continually had he known and experienced the "*re-*

*proach of Christ,*" but he had scarcely expected to arrive at the imperial city a chained prisoner under a military escort accused of offences against the laws of God and of man. We cannot but believe that God had so blessed the perusal of the Epistle to the Romans to the souls of the believers there that though personally unknown to most of them their hearts had been drawn out in deep affection to the one who had written to them so precious of God's salvation and of that love from which no power on earth or hell could ever separate them. They were thus ready to publicly cast in their lot with the "*prisoner of the Lord,*" and contribute to his comfort and joy at a time when such sympathy and support were indeed very grateful to him.

Arrived at last at the city, the prisoners were marched to the Pretorian barracks, and the centurion gave up his charge to the prefect of the guards whose duty it was to receive them and order for their safe detention till arrangements for their trial could be made.

Rufus would part with the apostle with some regret; to him he owed his life and the lives of his legionaries and their prisoners, and the prosperous termination of the onerous duty which had been committed to him. Let us hope also that the words of the apostle had not fallen on deaf ears, but that, accompanied as they were with the testimony of a consistent life, the heart of the centurion had been won to receive the gospel, and that like a former centurion he had been led to confess concerning Jesus whom Paul preached, "*Truly this man was the Son of God.*"

Here again, too, we see the overruling hand of God intervening for the comfort of His beloved servant. Usually there were two Pretorian prefects, and they were often mere creatures of a profligate and merciless court who had both the power and will to make the lives of their prisoners wretched in the extreme.

Paul arrived at Rome in March A.D. 61, and at this time the office was held by one man, Afranius Burrus, perhaps the most upright, honest and humane commander of the Pretorian Guards. Julius, in making



his report to this officer, would naturally tell all he knew of the apostle, and the result was that his imprisonment was made as easy as the law allowed. This was called "custodia militaris observatio," and consisted in his being allowed to live in his own hired apartment, having his right hand chained to the left hand of a Roman soldier, who was thus (subject to the changes of the guard) his constant companion night and day. This must have been irksome enough, and that the apostle felt it acutely is evident from the fact of his mentioning "*his bonds*" in each of the epistles dictated by him during his first imprisonment.

Many must have been the insults he received from surly guards during the two years which slowly rolled away while he was thus in custody, but there is no doubt that many of this regiment were won to the knowledge of God and brought under the sway of our Lord Jesus Christ, and that it is quite possible that this period of the apostle's testimony was, and will yet be, crowned with as great results for God's glory and the blessing of His saints as any other part of his noble and eventful career.

#### The four precious epistles

which give profound instruction as to God's purposes in the call and heavenly position of the assembly, the moral activities of Christ as formed in the saints by the power of the Holy Spirit, the reality and preciousness of christian fellowship, and the simplicity of divine love, obedience and forbearance in a believer's household were all written at this time, and the epistles to the Ephesians, Colossians, Philippians and that to Philemon are perhaps the most precious legacies bequeathed to us by any of the inspired writers of Holy Scripture.

"To the Jew first and also to the Gentile." This was the order in which the beloved apostle generally presented his testimony, and immediately on his arrival at Rome he followed this course. It is stated that there were at this time no less than seven Jewish synagogues in the imperial city, and the apostle was immediately visited

by the leaders of these synagogues. They were determined not to involve themselves in any difficulties, and stated at the first interview that they had received no information detrimental to him from Jerusalem, but they knew that the sect of the Nazarenes was "*everywhere spoken against.*" The apostle therefore appointed them a time when they might come to his lodging and he would explain to them the reasons of his faith in Christ. How little they thought that this would be to many of them THE CRISIS OF THEIR ETERNAL DESTINY.

\* \* \* \*

#### FATHER'S PHOTO.

"**W**OULD you like to see father's photo?" This question was asked me one day by a little boy whose father was out fighting for the honour of his country. How proud the little laddie was to shew me his father's much-prized likeness.

This little incident set me thinking, and I asked myself, "Are we Christians desirous of shewing, may I say with reverence, our Father's likeness to those around?"

When Philip, in John xiv., said to the Lord, "*Lord, shew us the Father, and it sufficeth us,*" He replied, "*He that hath seen me hath seen the Father.*"

He plainly shewed the Father to all around, who had eyes to see, when He was here on earth, but now He has left this scene and is on high. From thence He has sent down His Spirit to indwell His own who are left here in order that they may reflect Him. He said before He left, "*Let your light so shine before men, that they may see your good works, and GLORIFY YOUR FATHER which is in heaven.*"

How can we do this? Only by keeping in His company. 2 Corinthians iii. 18 says, "*We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.*" Do we who love the Lord Jesus, whether young or old, so seek to remain in that company that others may see by our conduct down here

that we are the children of our Father in heaven, and in a small way resemble Him whose nature is love?

What a solemn thing it is to think that the men of this world who will not read their bibles know nothing of the God of love, except as they see Him expressed in His own children on the earth. What a responsibility is ours! How then should we seek to live in the sunshine of His presence, and abiding in Christ constantly so that there might be fruit for Himself and that some of His ways may be displayed in us while down here.

May He give us grace to reflect Him, for His name's sake. G. S.

\* \* \* \*

### TYPICAL TEACHINGS OF THE TABERNACLE OF TESTIMONY.

No. 23.

CONVERSATION IX. (*continued*).

THE COURT HANGINGS AND THE GATE.

(EXO. XXVII. 9-21; XXXVIII. 9-20.)

QUESTION. At the close of our last conversation I asked the question, "*Who is sufficient for these things?*" What is your reply to this?

REPLY. Your question will be more necessary when we consider another fact which appears in these white linen curtains.

You will remember that, when speaking of the beautiful curtains which formed the tabernacle proper, we saw that they set forth (1) Christ as Man in all the perfection of His Person under the eye of God on earth, and (2) the church as seen in all that perfection and acceptance before the Father's face. These curtains were ten in number, and they were each twenty-eight cubits long, an aggregate length of two hundred and eighty cubits.

Now let us consider the white linen curtains which enclosed the court. On each of the sides north and south they were one hundred cubits long, on the west side fifty cubits, and on the east fifteen cubits on each side of the gate, which was itself twenty cubits. The curtains, then,

not including the gate, were also two hundred and eighty cubits long.

Q. How remarkable and how solemn the truth this fact appears to teach.

R. Yes, indeed. God ever views the whole assembly of His saints in all the perfection and acceptance of Christ before Himself, but He can allow no less standard for their practical walk before men in His testimony on earth than the perfect walk of His beloved Son in His life here below. Not a cubit less will do for God, and these numbers speak of the perfection of responsibility under God's eye on the earth.

Q. But surely no human power can accomplish this. "*In many things we offend all.*" (James iii. 2.) Neither individually nor collectively has this ever been realised.

R. That is true if you look at men as children of Adam and the assembly as composed of such as it appears in the sight of the world, but this is not God's view of His saints or of His assembly. We must look further at God's provision for the stability of His structure; we have not yet considered the sockets and hooks.

Q. I think I see a little what you are coming to. What are we to learn from them?

R. The sockets were of brass, in this case indicating God's supporting and sustaining power, "*He shall be holden up: for GOD IS ABLE TO make him stand.*" (Rom. xiv. 4.) Thus each and all of the pillars were supported, and then there were the hooks and fillets of silver, upon which the whole weight of the curtains depended. What is this but the power of God's grace available for each pillar. We are forcibly reminded of God's word of encouragement to His weak and infirm apostle: "*My grace [the hook] is sufficient for thee: for my strength [the socket] is made perfect in weakness.*" (2 Cor. xii. 9.) Do we wonder at the triumphant response, "*Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me . . . for when I am weak, then am I strong.*" Strong in the strength of Another, the omnipotent One, this is the direct opposite of "*confidence in the flesh,*" and no power of the enemy can affect a saint of God or a company of saints thus emptied of self

and sustained by His strength. May each and all of us know more of this experience.

Q. Why were the curtains, and thus the pillars, five cubits high?

R. Five is the number of humanity, denoting the fulness of responsibility manward, and often, therefore, human weakness. The testimony is here presented to men, and the weakness of the vessel maintaining it is very apparent, but this only enhances the power and grace of God, which continues to support it in the presence of all opposition, even to imprisonment and death, as has often been proved in the history of the assembly of God on earth.

Q. What have you to say about the gate?

R. It sets forth Christ as the faithful and true Witness, and the only way to God. With regard to the first, He could say to Pilate, "*To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.*" (John xviii. 37.) How blessed to see Him thus taking His place among His own in perfect testimony to the truth of God.

Q. There was no way to God through the white linen curtains which enclosed the court. The gate was the *only* entrance, was it not?

R. Certainly; and though it presents very elementary truth it is very important. We have seen that the white linen curtains represent *practical righteousness*, "*the righteousness of the saints.*" (Rev. xix. 8; see also 1 John iii. 7-10.) Now these do not constitute a way to God. The words which in principle should be inscribed upon them are the following: "*Not by works of righteousness which we have done, but according to his mercy he saved us.*" (Titus iii. 5.) Practical righteousness, as we have seen, has its proper place as characterising Christians *before men* and demonstrating the reality of their faith, but there is only one way to God—through the gate, which is Christ Jesus, bearing the three beautiful colours which exhibit His personal rights as Man. He could say, "*I am the way, the truth, and the life: no man cometh unto the Father, but by me.*"

(John xiv. 6.) "*Neither is there salvation in any other.*" (Acts iv. 12.)

Q. In Exodus xxvii. the chapter closes with God's directions as to the oil for the light following immediately the subject we have been considering; why is this? Does it not seem rather out of place?

R. On the contrary, it is another precious indication of God's wisdom. Verse 19 states that all the vessels of the tabernacle service were to be made of brass, shewing that all connected with His worship must have divine support, and then the oil is a type of the Holy Spirit of God in testimony, and those who worship God must worship Him in spirit and in truth, and by the Spirit only can we be witnesses for Him on earth.

\* \* \* \*

### "JESUS ONLY."

"*And when they had lifted up their eyes, they saw no man, save JESUS ONLY.*" (Matt. xvii. 8.)

When they had lifted up their eyes,  
They only saw the Lord,  
Yes, "*Jesus only*" filled their gaze,  
So speaks the sacred word.  
We sometimes mourn and feel depressed,  
For Him we cannot see,  
But then we do not *lift our eyes*,  
Nor seek His company.

If we would only look above,  
What then should we behold?  
His beauties are so wonderful,  
They cannot here be told;  
Yes, "*Jesus only*" we should see,  
Our eyes would gaze on Him,  
And, walking in His light divine,  
Our lamps would not grow dim.

He would alone our Object be,  
Our treasure would be there,  
We should not then be led away,  
And dazzled by earth's glare;  
Our lives would radiate *His* light,  
Our tongues would tell *His* love,  
Our hearts would then be fixed on Him  
And find their rest above.

Then, Jesus, Lord, to Thee we cry,  
Oh! fix our eyes on Thee;  
That we may contemplate Thy grace  
And "*Jesus only*" see;  
As strangers walk while here on earth,  
Our home with Thee on high,  
Anticipating Thy return,  
"Lord Jesus, come," we cry.

D. A. Y.

**WOMEN OF SCRIPTURE.**

No. XXIV.

MARY THE MOTHER OF JESUS. (PART I.)

(LUKE I. 26-5 ; II. 20.)

"*MY soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.*" Thus begins the beautiful song of praise that burst from the lips of a young maiden of Nazareth under very exceptional circumstances.

She had been the recipient of a wonderful divine communication brought straight from God Himself by the angel Gabriel. She, a lowly virgin, had been addressed by her heavenly visitor as "*highly favoured*" and "*blessed . . . among women.*" Her nervous anxiety caused by this unusual visit (ver. 29) had been set at rest by his comforting "*Fear not, Mary,*" and then she meekly listened to the wonderful revelation, "*The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.*" (Ver. 35.)

Marvellous and personal as the revelation was, she accepted it in faith and answered it in a spirit of quiet subjection, "*Behold the handmaid of the Lord; be it unto me according to thy word.*" (Ver. 38.) Did Mary fully realise at once the import of this weighty message?—that she was to become in a miraculous way, by the power of the Holy Ghost, the honoured mother of the long-looked-for Messiah of the Jews—

**Jesus the Saviour.**

Gabriel had also told her about her aged cousin Elisabeth, and reminded her that "*with God nothing is impossible.*"

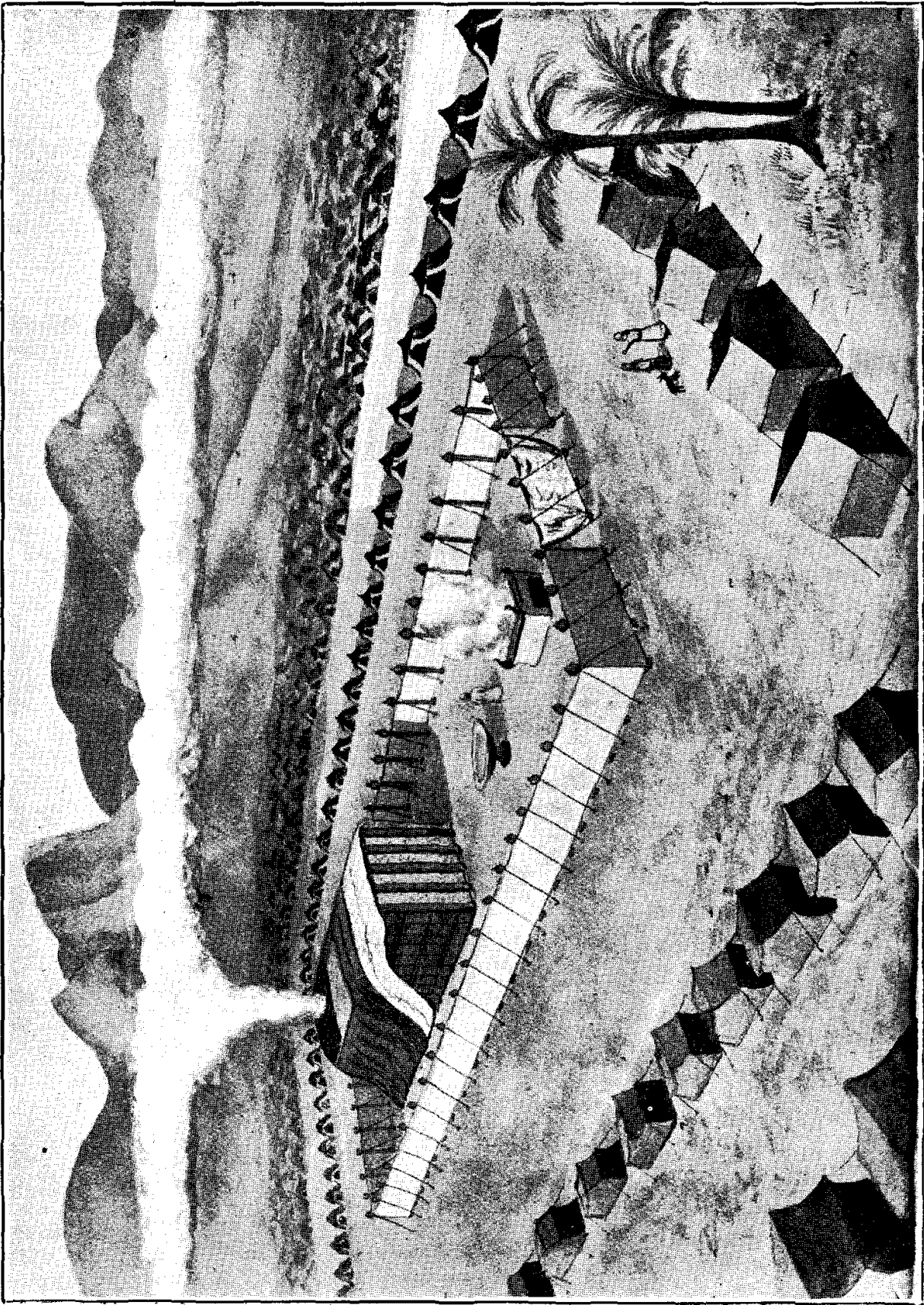
The similarity of the angel's mission to each formed a bond of attraction and fellowship between them, and Mary felt impelled to travel the seventy miles between Nazareth and the hill country of Hebron to visit her relative. Here in the rest and seclusion of the priest's home, with the companionship of Elisabeth, who could fully understand and sympathise, she spent three quiet months.

It was upon her arrival here, too, the first greetings over, that Mary voiced her feelings in the beautiful song with which we started. She had a rejoicing spirit, *not* brought about by earthly circumstances, for they must have been especially trying (see Matt. i. 19), but her soul's vision was filled with the Lord—God her Saviour—whom she magnified and exalted. Occupied with Him she fully realised then, if she had not before, the depth of the Lord's dealings with her, and thus beautifully and simply expressed it, "*He that is mighty hath done to me great things; and holy is his name.*" I think her faith in God is very evident here, and she continued to speak of *His mercy*, always active for those that fear Him (ver. 50)—*His strength* exerted in righteousness in the earth (vers. 51-53), and *His help* which was at the disposal of His favoured people. (Ver. 54.)

Six months more have passed away and Joseph has followed the angelic injunction, and taken his betrothed wife Mary under his protection, and together they have travelled from Nazareth to Bethlehem to be enrolled in the census according to the decree of Cæsar Augustus.

A deeper reason no doubt lay behind. Micah's beautiful prophecy was about to be fulfilled, "*Thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.*" (Micah v. 2.) While Mary was there, sheltering in a stable belonging to an overcrowded inn, this wonderful "Ruler" prophesied of above—the sent One of God—was born.

With her own hands, as in her poverty she probably had none to help her, she wrapped her precious Babe in the customary swathes of linen, and cradled Him in a manger. There was "*no room*" for God's Christ, Israel's true King, in this world. "*He came unto his own, and his own received him not.*" (John i. 11.) But though He was unrecognised by men, angelic hosts heralded His advent and proclaimed to some lowly shepherds keeping watch during the darkness of night



TABERNACLE OF TESTIMONY COURT HANGINGS (page 16).

by their flocks God's "good tidings of great joy." "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." When the heavenly messengers had left them they agreed to go *immediately* to see that which the Lord had made known to them, so they were the first visitors received by Mary to see her holy Child. Convinced of the truth of all they saw they *spread abroad* the "good tidings," so that they who heard wondered at what the shepherds told them. Mary, on the contrary, "KEPT all these things, and PONDERED them in her heart." (Ver. 19.)

Wonderful truths to keep and ponder, and how they must have strengthened her faith and rejoicing in God her Saviour!

L.

\* \* \* \*

### THE BASKET OF FIRSTFRUITS.

(DEUT. XXVI. I-II.)

**T**HE verses referred to above bring before us the account of a very beautiful privilege granted to Israel after they had entered into the possession of the land so long promised to their fathers.

They were to take of the firstfruits of their increase and, putting them in a basket, come to the place which the Lord should choose, to record His name, and profess unto the Lord: "*I am come unto the country which the Lord sware unto our fathers for to give us.*" They thus owned that God had been faithful to His promises, and that they had taken possession of, and were in the enjoyment of the purpose of God for them in their redemption and deliverance from Egypt.

The terms of the *profession* and the words spoken on this occasion by the offerer to the Lord, in the person of His priest, are all well worthy of our meditation, but it is not the purpose of the writer on this occasion to detain his readers here.

It is rather his wish, in reliance upon the Holy Spirit, to speak a little of the contents of that basket and to seek to shew how they were typical of the precious fruits which God has found in His beloved Son, "*Christ the firstfruits,*" and which may

also be enjoyed by those who, led by His Spirit, enter in some measure into those beauties and preciousnesses now.

There were placed in these baskets of firstfruits seven different productions of the land, called "Biccurim," presented in their natural state and separated from each other by a layer of vine leaves. They are said to have been placed in the basket in the following order from the bottom upwards—barley, wheat, olives, dates, pomegranates, figs and grapes, but as all these fruits are named in Deuteronomy viii. 8 we prefer to think of them in the order in which they are presented in scripture: "*A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey.*" The Hebrew word "debash," here translated honey, is also used for the date, the fruit of the palm tree, and here, as well as in 2 Chronicles xxxi. 5, must refer to this fruit, as honey was not permitted in the offerings to God made by fire (Lev. ii. 11), and would also evidently have been unsuitable here as well as in the other passage referred to, where the word dates occurs in the margin of our bibles.

The rich are said to have brought gold or silver baskets, the poor wicker ones, but all were filled with similar fruits arranged in the same order, and all, for us, speak eloquently of the various perfections which are so prominent in the Son of God as Man in all His blessed pathway under the eye of God His Father, from the glory to the cross of Calvary and back again to the glory, where He now sits at God's right hand.

#### Christ in the Gospels.

These fruits and beauties are seen in the various gospels lovingly expressed in the Lord Jesus in all His precious words and works. The evangelists do not give us four different biographies of the Lord, but they each set Him forth in a different aspect in the activities of His matchless grace, so that the Father is morally presented in this precious Person, the Son of the Father in Manhood.

Then, too, they all wrote their gospels under the inspiration of the Holy Spirit,



as given after the Lord Jesus had risen and ascended to God's right hand and the precious truths of Christianity had been unfolded.

If, therefore, we would understand the teaching of this most precious part of Holy Scripture, we must consider it from the standpoint of God's full revelation of Himself in His beloved Son by the Holy Spirit sent down from heaven. The first-fruits were all fruits of *the land*, and this typifies the position and portion of God's saints as associated with Christ risen and ascended, a heavenly portion made ours anticipatively by the power of the Spirit.

(To be continued D.V. next month.)

\* \* \* \*

## ISAIAH AND HIS TIMES.

### CHAPTER XIV.

**H**OW the heart of Hezekiah must have been filled with joy as he received the second message from Isaiah's lips and knew that God had again heard and answered his prayer. There was something touchingly beautiful in the words, "*On the third day thou shalt go up unto the house of the Lord.*" God searches the heart, and he well knew that Hezekiah's first wish would be to return Him thanks for the benefits he had received. Perhaps the words of the Psalmist occurred to Hezekiah at the moment: "*Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies.*" (Psa. ciii. 4.)

Isaiah indicated also the means which should be used for his recovery,

**"a lump of figs."**

This was at that time a common cure for a boil, and God was graciously pleased to point out and use this simple remedy to achieve such grand results. Without His blessing means are of little avail, but from this incident we learn that while using remedies faith looks beyond them all to the Hearer and Answerer of prayer and counts upon His blessing.

A doctor once said to the mother of a young family, "I have known persons worse than yourself live twenty-four

hours," seeking gently to prepare her for the worst. This turned her, like Hezekiah, alone to the Lord, and later in the day the doctor called again, and said, "I have thought of a new remedy for your disease I have never tried before; it *may* be beneficial and it may not." "I am willing to try anything, doctor," she replied, as the thought went through her mind, "Hezekiah's lump of figs," and so it proved to be, for she lived to see her youngest daughter happily married and her granddaughters old enough to minister to her extreme old age. God is the same to-day as He was in the days of Isaiah.

Ahaz had refused to ask a sign from Jehovah, but He gave one to Hezekiah unasked, a sign which was to publish His creatorial power through far distant lands and manifest the greatness of His name among the Gentile nations around. The sun's shadow upon the dial of Ahaz at Hezekiah's request returned again ten degrees, thus lengthening the day and giving Hezekiah the assurance of the fulfilment of God's promise to him of a lengthened life. Perhaps Ahaz had ordered this dial to be constructed from a model he had seen in Damascus. It probably consisted of a number of stone steps with an obelisk at the top, which cast its shadow on different steps at different hours of the day, and was possibly visible from the window of Hezekiah's chamber. The God who could thus alter the course of nature could assuredly save the king and people of His choice from every danger and every foe.

He graciously renewed at this time His distinct promise to preserve Hezekiah and his city from the threatened invasion of Sennacherib. Hezekiah's song of thanksgiving after his recovery has been, through all the ages since, a fortress to faith and an anchor of hope to many a tried saint of God. How many have prayed his prayer in agony of soul or body, "*O Lord, I am oppressed; ease me.*" (Isa. xxxviii. 14, margin.) Has one been disappointed? Never. The God of resurrection has always heard and answered, and Hezekiah's song has responded from many a rejoicing and grateful heart, "*The living,*

*the living, he shall praise thee, as I do this day." "Thou hast loved my soul from the pit of corruption: for thou hast cast all my sins behind thy back." (Isa. xxxviii. 17, margin.)*

Many have wondered why the history of this episode is recorded in the heart of the prophecy of Isaiah, but we can see how all through the Lord was teaching His servant by the events in which he was so deeply interested, and had so personal a part prophetically, the blessed and holy lesson of resurrection, so much so, that the whole character of his prophecy changes from this point, and the establishment of Jehovah's righteousness and the full realisation of His salvation are the grand central subjects of the rest of the book. Thus the results of the resurrection of the Lord are prefigured, the truths of Christianity are outlined, and the full blessing of Israel consequent upon their acceptance of the Lord Jesus sacrificed, risen and exalted on God's throne on their behalf, is glowingly set forth in almost ecstatic language of striking imagery. No writer of holy scripture more graphically describes the future glorious reign of the true Son of David, the Lord Jesus Christ, and the peaceful and happy condition of the whole world under His righteous sway, than does our prophet.

We have already remarked that at the time of which we are now speaking the king had no son. Manasseh was only twelve years old when he succeeded to the throne, and his mother's name was Hephzibah. Isaiah uses this name and the word Beulah, which means "married," in a precious word from Jehovah concerning Israel in chapter lxii. 4. The fulfilment of God's promises to David depended upon a son being born to Hezekiah. May we suppose his marriage to Hephzibah took place soon after his recovery, and that great joy to Hezekiah the prophet and the whole nation was brought about at this time by the birth of a son and heir?

\* \* \* \*

### REST IN THE LORD.

From vintages of sorrow  
Are deepest joys distilled,  
And the cup outstretched for healing  
Is oft from Marah filled;  
God leads to joy through weeping,  
To quietness through strife,  
Through yielding unto conquest,  
Through death to endless life.  
Be still! He hath enrolled thee  
For the glory and the throne,  
Be patient! Let Him mould thee  
Who calleth thee His own.

ANON.

\* \* \* \*

### THE BLOOD OF ATONEMENT.

(EXO. XII. 7-9.)



THE blood on the lintel secured Israel's peace. There was nothing more required in order to enjoy settled peace in reference to the destroying angel than the application of the blood of sprinkling. Death had to do its work in every house throughout the land of Egypt. "*It is appointed unto men once to die.*" But God in His great mercy found an unblemished substitute for Israel, in which the sentence of death was executed. Thus God's claims and Israel's need were met by one and the same thing, namely, the blood of the Lamb. That blood outside proved that all was *perfectly*, because *divinely*, settled, and therefore perfect peace reigned within. A shade of doubt in the bosom of an Israelite would have been a dishonour offered to the divinely appointed ground of peace—the blood of atonement.

True it is that every one within the blood-sprinkled door would, necessarily, feel that were he to receive his due reward, the sword of the destroyer should most assuredly find its object in him; but then the lamb was treated in his stead. This was the solid foundation for his peace. The judgment that was due to him fell upon a divinely-appointed victim; and believing this he could feel at peace within. A single doubt would have made Jehovah a liar, for He had said, "*When I see the BLOOD I will pass over you.*" This was enough. It was no question of personal worthiness. Self



had nothing whatever to do in the matter. All under the cover of the blood were safe. The blood of the lamb and the word of the Lord formed the foundation of Israel's peace on that terrible night in which the Egyptian firstborn were laid low. If a hair of an Israelite's head could be touched, it would have proved Jehovah's word void, and the blood of the lamb valueless.

Full forgiveness of sins rests upon the simple fact that a full atonement has been offered—a fact attested in the view of all created intelligences, by the resurrection of the sinner's Surety from the dead.

The Israelite *knew* that he was safe—and why safe? He rested upon God's testimony. He set to his seal that God was true.

\* \* \* \*

**DOUBLE ACROSTIC.**

1. Abraham's *youngest* nephew.
2. A son born to David *at Jerusalem*.
3. A king's officer *stoned* in a popular revolution.
4. A prince of *Midian* slain by a judge.
5. An exclamation meaning "*behold*" which will be used when the Lord comes to "*save*" Israel.
6. An *instrument* used by the "*virtuous*" wife.
7. What should always accompany "*prayer and supplication*"?
8. A word used by a prophet to shew *how far* the Lord helped him.
9. One of the men who prophesied "*in the camp*" of Israel.
10. The initials and finals express words used twice about the Lord by *the greatest prophet*.

**EXERCISE.**

1. Name *all* the persons whose deaths by stoning are recorded in scripture, giving references.
2. What two kings in the Old Testament were in danger of the same fate?
3. On what occasion was the Lord's life threatened by similar means?
4. What apostle recovered after suffering this terrible infliction?

*Always give references.*

**DOUBLE ACROSTIC AND EXERCISE FOR NOVEMBER.**

SOLUTIONS, &C.

The reply printed this month is sent in by H. Baker (18).

*Double Acrostic.*

- |     |   |         |       |                             |
|-----|---|---------|-------|-----------------------------|
| 1.  | H | e       | W     | 1 Kings v. 15, 17.          |
| 2.  | E | phphath | A     | Mark vii. 34.               |
| 3.  | K | indl    | Y     | 1 Samuel xx. 8. }           |
| 4.  | N | igh     | T     | Psalms civ. 20.             |
| 5.  | O | penet   | H     | Rev. iii. 7.                |
| 6.  | W | om      | A (n) | Judges iv. 9.               |
| 7.  | E | igh     | T     | Acts ix. 33.                |
| 8.  | T | ibn     | I     | 1 Kings xvi. 21.            |
| 9.  | H | ur      | T     | Psa. cv. 18.                |
| 10. | T | em      | A     | Isa. xxi. 14.               |
| 11. | H | 'aw     | 'K    | Lev. xi. 16.                |
| 12. | E | y       | E     | Prov. xx. 12; Matt. vi. 22. |
13. HE KNOWETH THE WAY THAT I TAKE Job xxiii. 10.

*Exercise.*

"I am the Lord." Used 67 times in the Book of Ezekiel.

*In connection with blessing. Judgment.*

- |    |                |                     |
|----|----------------|---------------------|
| 1. | xx. 5, 42, 44. | vii. 4, 9, 27.      |
| 2. | xxviii. 26.    | xxv. 11, 27.        |
| 3. | xxxiv. 27.     | xxx. 8, 19, 26.     |
| 4. | xxxvi. 11, 38. | xxxv. 4, 9, 12, 15. |
| 5. | xxxvii. 6, 13. | xxxviii. 23.        |

LIST OF REPLIES FOR NOVEMBER, 1917.

Double Acrostic and Exercise.

*Maximum*—38 points.

- 38 points. E. Allison, H. Baker, P. Champney, V. Metcalfe, A. Nash, M. Railton, A. Satchwell, R. Simms, H. Simms, K. Sigrist,\* A. Tuffin, E. Tuffin, M. Watts, F. Watts.
- 37 points. C. Aldred, J. Drew, E. Francis, E. Scott, R. Stott, J. Wyllie.
- 36 points. G. Scott.
- 35 points. J. Robson, G. Suckling.
- 34 points. J. Baker, B. Baker, E. Beesley, E. Beard, W. Cooke, M. Cuckney, E. Fox, E. Moorhouse, H. Muckle, A. Newton, J. Purdy, M. Powell, M. Scott, H. Snow, D. Sneller, M. Webber.
- 32 points. E. Culmer, G. Eustice.
- 27 points. C. Beesley.

*Acrostic only.*

- 26 points. B.H.D., L. Glynn, M. Walkey.  
*Late for August.*—N. Davidson (Canada), 35 points; J. Davidson (Canada), 35 points.

\* \* \* \*

**DAILY PROVISION FOR FEBRUARY.**

SAVIOUR.

- F. 1**—2 *Sam. xxii. 3*. What a fine confession is this! Can we, dear friend, start a new month by adopting this language as our own? If so, what more can we need?
- S. 2**—*Psa. cvi. 21*. May we never do this as did Israel. The blood of the lamb had redeemed them, God's power had brought

them through the sea. How much greater has been our salvation!

**L.D. 3**—*Isa. xliii. 3.* God gave Egypt for Israel's salvation. What has He given for ours? The Son of His love, the delight of His heart, to Calvary's cross.

**M. 4**—*Isa. xliii. 11.* Since God Himself has taken up the work of salvation and accomplished it in the Person of His Son, it is evident there is no other Saviour.

**T. 5**—*Isa. xlv. 15.* Yes, God as Saviour has hidden Himself from the house of Israel and revealed Himself to the Gentiles. Let us take advantage of the opportunity.

**W. 6**—*Isa. xlv. 21.* The gospel tells us how this has been brought about as the result of the "*redemption that is in Christ Jesus.*" (*Rom. iii. 24.*)

**Th. 7**—*Isa. lx. 16.* This precious knowledge will one day be the portion of Israel on the earth. It is ours now after a heavenly order. What a privilege!

**F. 8**—*Isa. lxiii. 8.* We have here an important characteristic of the saved children of God. Let us see to it that it marks us always.

**S. 9**—*Luke i. 47.* The mother of the Lord needed a Saviour as we do. What a rebuke to those who would deify her. She rejoiced in Him. Have we?

**L.D. 10**—*Luke ii. 11.* Let us each take the angel's message to the shepherds to ourselves, Jesus has perfected His work by dying and rising again for us.

**M. 11**—*John iv. 42.* Do we know this precious Saviour as our own? Can we say "*Now we believe*"? Have we yielded ourselves unreservedly to His sway?

**T. 12**—*Acts v. 31.* Having finished His work to God's entire satisfaction God has highly exalted Him. Thus the assurance of salvation comes from God Himself.

**W. 13**—*Acts xiii. 23.* A Saviour raised up by God Himself. How God's heart is set upon man's salvation! At what a cost has it been effected! Now is the day of salvation.

**Th. 14**—*Eph. v. 23.* Not only has God provided a salvation for our souls, but the Lord Jesus is the Saviour of the body also, our Saviour all along the road.

**F. 15**—*Phil. iii. 20.* He will return, too, as Saviour, when these bodies shall be changed and we shall know the fulness of His salvation through eternity.

**S. 16**—*I Tim. i. 1.* How precious to reflect that God is Himself the Author of salvation and that it is preached to all by His own commandment.

**L.D. 17**—*I Tim. ii. 3, 4.* We see here God's attitude towards all. None is excluded. We are enjoined to pray for all men, that they may be saved and come to the knowledge of the truth.

**M. 18**—*I Tim. iv. 10.* The God of resurrection

is the Saviour of all men, and all may trust in Him for everything, for He is good and great is His mercy.

**T. 19**—*2 Tim. i. 10.* God's purposes before the world's foundation are now revealed by the appearing of the Saviour and are all secured by His resurrection and exaltation on high.

**W. 20**—*Titus i. 3, 4.* The gospel is not only promised by God our Saviour, but its proclamation to all is commanded by Him and His servants sent forth from Himself.

**Th. 21**—*Titus ii. 10.* Even servants (slaves) can adorn and commend this glorious gospel by their godly conduct and walk. Let us remember this.

**F. 22**—*Titus ii. 13.* What a hope is ours! First of seeing His blessed face, and then accompanying our Lord in His triumphant march as Saviour of all men at His appearing.

**S. 23**—*Titus iii. 4.* Kindness and love of our Saviour-God toward all men. What a thought is this, proved by the gift of His well beloved Son.

**L.D. 24**—*Titus iii. 6.* All the life-giving and powerful operations of the Holy Spirit are freely given through Jesus Christ our Saviour. Let us then "*walk in the Spirit.*"

**M. 25**—*2 Peter i. 10, 11.* How can we do this? Is it not by the exhibition of the virtues enumerated in verses 5-7? Thus are we true subjects of the kingdom of our Lord and Saviour Jesus Christ.

**T. 26**—*2 Peter iii. 18.* The more we know of our Lord and Saviour Jesus Christ, the more we shall grow in grace. Then shall we live to His glory.

**W. 27**—*I John iv. 14.* How perfect are the activities of divine Persons in the work of salvation, and how certain is the blessing of all who believe on the Son, the sent One.

**Th. 28**—*Jude 24, 25.* What a consolatory word, especially at the present moment. God is able to keep us and to present us with exceeding joy. To Him be eternal praise.

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## THE ANNUAL VOLUME

OF

## 'SUNBEAMS FOR THE HOME'

FOR 1917.

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**THE LIFE OF THE APOSTLE PAUL.**

## CHAPTER LXXV.

**A**T the time of the apostle's arrival at Rome the Jews numbered no less than about sixty thousand and possessed seven synagogues. They had expressed themselves desirous of hearing from himself the reasons for his conversion to Christianity, and he appointed them a time when they might visit him at his lodging (since he could not come to them) for this purpose. The leading men from each of these assemblies would probably be present, and the size of the apartment would scarcely allow of a greater number.

For a whole day Paul reasoned from their own scriptures, proving, as he had often done before, that Jesus of Nazareth was indeed their long promised Messiah already come in humiliation, "*despised and rejected of men,*" but on a future day to come in manifested glory when Israel, whose hearts would then be touched by the Holy Spirit, would bow in contrition for their guilty blindness and receive Him to their deliverance and lasting joy. Once more we cannot doubt he alluded to the vision of the Lord Jesus in the glory he had seen on the way to Damascus and to the light "*above the brightness of the sun,*" thus proving the resurrection of the Lord Jesus and His ascension on high, meanwhile silently praying, no doubt, that this same heavenly illumination might shine into *their* hearts. A deep impression was indeed made upon the hearts of some, who, there is reason to hope, were savingly brought to the Lord. The greater number, alas! were untouched, and a sharp discussion seems to have arisen.

Before they dispersed Paul solemnly warned them of the danger which would result to their souls if they now rejected his testimony, quoting a passage from Isaiah which had already been used by the Lord Himself, shewing that their blindness was due to their own wilful hardness of heart, and that, having closed their own eyes and stopped their own ears to the message of God's grace, they would be left in judicial impenitence to reap the

sad results of their unbelief. He closed his address with the solemn words, "*The salvation of God is sent unto the Gentiles, and they will hear it.*"

From this time we hear of no further communications between the apostle and his unbelieving nation; he appears to have definitely accepted the divine intimation that his mission was emphatically to the Gentiles, and though as a prisoner unable to meet the Christians in their assemblies, no hindrance seems to have been put to their visits to him, and the constant change of his guard caused the gospel to spread largely among the rank and file of that imperial regiment, which later on furnished

**the "thundering legion"**

and provided many a martyr to the holy name of the risen and ascended Lord.

During the two years of his imprisonment he was constantly cheered by the presence of his co-labourers in the gospel from all parts, and he thus kept in touch with the churches he had planted in various parts of Greece, Macedonia and Asia, and constantly heard of their welfare and progress in the things of the Lord.

Timothy was frequently with him and often acted as his amanuensis, taking journeys at his desire to distant parts for the dissemination of the gospel or the encouragement and edification of the christian assemblies. Luke seems to have been with him during the whole of his sojourn at Rome, and Aristarchus he calls his fellow prisoner. Epaphroditus was seriously ill as a result of his journey to bring the spontaneous and liberal gifts of the Philippian church, refreshing Paul's spirit with their "*fellowship in the gospel,*" and Tychicus brought him intelligence as to the welfare of the Ephesian assembly.

Epaphras, who was deeply interested in the spiritual progress of the churches of Colossæ and Laodicea, came to inform the apostle of the heresies which were threatening to cause the decline which afterwards set in so rapidly, and received from him in return one of those epistles which will be the support and stay of the church of Christ until He comes again.

God's providence thus watched over His beloved servant, and having had set before him an open door in the gospel and in teaching the truths concerning our Lord Jesus Christ and the kingdom of God, none could shut it.

It is true the beloved apostle was in bonds, but he was to prove that "*the word of God is not bound.*" for during the whole period of his imprisonment he was able both by letters and orally to dispense freely and uninterruptedly the gospel of God's grace.


The important word "*unmolestedly*" closes the recorded history of the apostle and of the divine narrative, and this word, thank God, continues as true to-day after nearly twenty centuries as when the Holy Spirit wrote it.

Has my reader received this "*gospel of the glory,*" entered into the kingdom, and come under the sway of the Son of God's love? He is worthy to be now enthroned in every heart as He will one day be over the vast universe of God.

\* \* \* \*

## THE BASKET OF FIRSTFRUITS.

No. 2.

ET us now consider the fruits in the basket one by one in the order in which they are presented to us in Deuteronomy viii. 8, and turn to a few scriptures where they are named, that we may learn how they set forth in sevenfold perfection Him who is the delight of God's heart and may well become practically the supreme object of our affections.

### (1) Wheat.

The Greek word "*sitos*" (wheat) implies that which is "*sifted,*" and suggests corn in its most approved state. Deuteronomy xxxii. 14 speaks of "*kidneys*" of wheat, giving the thought of that which had been tried and approved. The same word is used in Psalms vii. 9 and xxvi. 2: "*The righteous God trieth the heart and REINS.*" "*Examine me, O Lord, and prove me: try my REINS and my heart.*" Again we read, "*My REINS also instruct me in the night seasons.*" (Psa. xvi. 7.) This last

quotation is prophetically spoken by the Lord Himself, for we all know this psalm speaks of the Messiah personally. It is worthy of notice that everywhere in scripture the word translated "*reins*" is the same as that used for "*kidneys,*" except in Isaiah xi. 5. The word conscience does not occur in the English translation of the Old Testament, and the word reins seems to be used with much the same meaning and in some measure in its place. The function of the kidneys is to separate between what is good for the nourishment of the body and that which must be refused as injurious. The two kidneys of every animal sacrificed were always placed upon the altar and offered by fire to God.

The Lord Jesus as a Man pre-eminently and always refused the evil and chose the good, thus walking in complete acceptability to God. One day He will banish evil from God's universe, and for this reason the sceptre is put into His hand by God. "*The sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.*" (Psa. xlv. 6, 7.)

The severe testing which the Lord sustained while here on earth in every possible way did but prove Him to be perfect and great enough to carry through to a triumphant conclusion the work He had undertaken to do for His Father's glory and for the salvation of man.

In thinking of the wheat we are also reminded of the word in John xii. 24: "*Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.*" Here the thought of death and resurrection is distinctly attached to wheat, and it is used as a precious figure of Him who passed through both that He might not abide alone, but become head of a new race in another scene. The One who has been fully tested and found to be everything that God His Father could desire, thus becomes the "*firstborn among many brethren,*" who being born of God and made "*partakers of the divine nature,*" through the gift and operations of the

Holy Spirit, form with Him God's new generation and shall one day share His glory, but are even now brought by anticipation into a scene which neither sin, nor death, nor ruin, nor failure of any kind can ever touch, and who shall be during eternity, through sovereign grace, in this resurrection scene, the expression of God's moral attributes to the contemplation of a redeemed creation, and the source and centre of blessing to His "vast universe of bliss." We are told that "*the earnest expectation of the creature [creation] waiteth for the manifestation of the sons of God.*" (Rom. viii. 19.) How blessed will be the harvest to God and to His Son when He returns with rejoicing "*bringing his sheaves with him.*" (Psa. cxxvi. 6.)

How important it is then, that now being left here for a little while in the absence of our Lord we should "*walk in the Spirit*, and thus express the virtues of Him "*who hath called [us] out of darkness into his marvellous light.*" (1 Pet. ii. 9.)

Eight times in the New Testament the "firstfruits" are referred to, once in the scripture already quoted (1 Cor. xv. 23), which seems to include the whole basket. Perhaps the layer of wheat is presented in the scripture 1 Corinthians xv. 20: "*But now is Christ risen from the dead, and become the firstfruits of them that slept.*"

What a triumph for God is resurrection!

\* \* \* \*

### THE DYING SOLDIER AND GOD'S MESSAGE TO HIM.

"The thunder of the captains,  
The shoutings" reach mine ear,  
The foe is driven backward,  
But wounded I lie here.

No more with zeal unflinching  
In the battle front I go;  
My life is ebbing from me,  
And more dreadful is the foe.

#### CONVICTION.

The pangs of *death* assail me  
As fails my faltering breath;  
Now tastes my soul the sorrows  
And bitterness of death.

Amid remorseful anguish  
I trace the bygone years,  
And tremble 'neath conviction,  
So great my guilt appears.

No warning voice I heeded:  
I came not to the light:  
Of sin's dread wage regardless,  
Perverted what was right.

By nature too how sinful,  
A guilty soul undone:  
How shall I stand before HIM—  
That holy, righteous ONE?

'Twixt Him and me the distance  
An awful gulf doth prove;  
Alas! what now avails me  
That distance to remove?

Great God! since nought can help me  
But Thine almighty power,  
Most Merciful, I seek Thee,  
In this eleventh hour.

Swift fly its fleeting moments;  
Fast fails my faltering breath;  
I tremble at Thy judgment,  
I fear "the second death."

Earth, where I lived in pleasure,  
Is fading from my view:  
Eternity confronts me:  
O God, what must I do?

#### GOD'S MESSAGE.

"Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts xvi. 31.)

"This is the work of God, that ye believe on HIM whom HE hath sent." (John vi. 29.)

"Behold the Lamb of God, which taketh away the sin of the world." (John i. 29.)

"The Lord hath laid on him the iniquity of us all." (Isa. liii. 6.)

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." (1 Tim. i. 15.)

#### FAITH.

Jesus, Lamb of God, who bore  
All my sins on Calvary's tree;  
Like the dying thief of yore,  
All my trust is now in Thee.

From the battlefield of death,  
I shall pass to endless rest,  
Yield to Thee my parting breath,  
Fall asleep upon Thy breast.

#### COMFORT.

Christ, of God the Image bright,  
Jesus—crucified for me,  
Shining on my hopeless night,  
God has given me faith to see.

I shall reach the place prepared  
In the Father's house on high ;  
Where the Father's love is shared,  
With the Lord for ever nigh.

Love and joy and lasting rest  
Spring spontaneous in that clime,  
In the hearts of all thus blessed  
Through redeeming power sublime.

Christ who crossed o'er death's dark stream,  
Lights me to the further side ;  
Where the Father's love shall beam,  
And my heart be satisfied.

GEO. C—N.

\* \* \* \*

### THE LORD JESUS AS SAVIOUR.

RECOLLECTIONS OF A GOSPEL ADDRESS.

(LUKE II. 8-11; ACTS V. 30, 31; PHIL. III. 20, 21.)

**C**OUNTING upon the Lord's gracious support and guidance, I desire to speak to you a little upon the subject of the Lord Jesus Christ in what He is to us as Saviour, the One who has reached us in order to recover us for God's pleasure and His own satisfaction.

The first passage I read speaks of Him as a Saviour in grace come down to this earth, that He may reach us and secure us for our infinite blessing. The second presents Him before us a Saviour in glory, that we may reach Him where He is, and the third as the Saviour in triumph coming to perfect redemption and subdue everything under His own beneficent sway.

"Behold, I bring you good tidings of great joy." This was the angel's message to the shepherds. Why? A Man of another order was born into the world. Have you ever asked the question solemnly before God why you were born into this world? Why you were made at all? Was it, think you, to go your own way and do *your own* will? No; it was for God's satisfaction, and that you might do *His* will. Yet the greater number of the human race to-day count the whole earth their own, and conceive that they are here to gratify and please themselves as much as possible. It is from this state of things God would save us, and thus the angel's

message proceeds, "*Unto YOU is born THIS DAY in the city of David a Saviour, which is Christ the Lord.*" Yes; it is "*unto you.*" You were created that God might have pleasure in you; and thus the Saviour came that He might reach you and bring you to God, that you might reach Him. This is grace indeed, "good tidings of great joy."

In the beginning man was created for earth, that he might thankfully enjoy the beneficence of his Creator, and respond by praise and obedience for all the blessings God had conferred upon Him. There was then no thought of his entering heaven. Adam was placed at the head of creation that he might hold the earth for God, and be happy as a creature in intercourse with Him about His fair creation, which God had placed under his dominion. But led by Satan he claimed the earth for himself and ignored all God's rights; yet in sovereign grace God has made the entering in of sin the occasion of opening heaven to man. What glad tidings is this!

Satan has robbed God for the moment of His pleasure in man, and taken possession of the earth for himself. He has built up there a great world system, of which he has made himself the prince and the god; and God has waited upon man in longsuffering patience, but without receiving any response.

At last the time arrived when God must intervene in mercy if men were to be recovered for Himself, and a new kind of Man was born into the world. The whole race of Adam had failed, and the Saviour whom God provided was entirely unique: He was quite different from all who came before Him. He came to save men, to subdue God's enemy and ours, and to regain and hold the whole creation for God. Thus God intervened to work out all His purposes of love in the introduction of a scene into which no failure can intrude. If you come in touch with this Saviour a new world will open before you.

God had taken up Israel in the Old Testament times and given them an order of earthly worship, possession of the land

of Canaan, and an established government of His own appointment; but all had failed, and as to the heathen nations, they were sunk in the grossest idolatry and wickedness. The whole world was in distance, darkness, moral death and ruin; and then it was God began to execute His own plan for man's recovery by the introduction of a Man who was entirely apart from all the effects of the fall and completely according to His desires, in all things ready to accomplish His holy will. "*The first man is of the earth, earthy: the second man is the Lord from heaven.*" The Lord Jesus was not the *best man* of the Adam race, He was entirely of a new and heavenly order. He was God the Son, God's eternal Wisdom and Resource, Himself the Creator of all things, the Son of God born into the world.

I want to shew you how He reached us. His whole life on earth bore living testimony to the heart of God toward man, to His own heart of love and grace. He came to deliver us from death, darkness and distance, and in His blessed pathway here was a continual expression of this in all the activities of His love. See Him raising the dead, a figure of our moral condition, opening the eyes of the blind, shewing how He could open the eyes of the soul, saying to the palsied man under the burden of his sins, "*Son, thy sins be forgiven thee.*" Thus He relieved the results of sin, and shewed He had come to accomplish morally all that He performed daily physically, in giving and maintaining life and opening blind eyes, deaf ears and dumb mouths, so that they should utter His worthy praise. What wonderful pictures were these of what His death has accomplished for the spiritual blessing and recovery of man for His own glory and for God's! In all this Christ proved Himself the complete master of the situation: Satan could never get the upper hand, nor man. He shewed Himself ever superior to all, casting out devils with a word; and thus He bound the strong man, spoiling his goods.

He was Emmanuel (God with us), and yet had not where to lay His head. At the gate of Nain He met the funeral

procession. Note His sympathy with the weeping widow and His power over death itself. This wonderful life was brought to an end at the cross. Was this all that man could give Him? Yes; the race of the first man could not tolerate Him here. Why was this? His presence here threatened their own position, and their possession of the earth. The rights were all His, and the power was His: hence if He continued here the former race must give up possession, and the reign of sin and Satan must cease. Neither Satan nor man could tolerate this, and hence God's Son must be cast out of the earth He had created. "*This is the heir: come, let us kill him.*"

Here God stepped in, and turned all the sin and folly of man and the malice of Satan into the foundation for the accomplishment of all His purposes of love for our highest eternal blessing, and the complete deliverance of the earth from the thralldom of sin and Satan, and the establishment and manifestation of His own eternal glory. N.

(To be continued.)

\* \* \* \*

## ISAIAH AND HIS TIMES.

### CHAPTER XV.

**T**HE time of prosperity to the saint of God is always the time of peculiar danger, and so Hezekiah found it to his cost.

Merodach-Baladan, or as he would have written his name, Marduk-Habil-iddin, king of Babylon, was becoming quite a rival to the king of Assyria, and although he had made a very humble submission to Tiglath-Pileser, was longing for an opportunity for throwing off his yoke. An inscription on a wall of the ruined palace of Tiglath-Pileser reads as follows: "Marduk-Habil-iddin . . . terrible fear of Asshur my lord overwhelmed him, and to Sapiza he came and kissed my feet, gold in abundance, cups of gold, instruments of gold, costly garments, gums, oxen and sheep, his tribute I received."

When Sargon succeeded to the throne, the king of Babylon thought it a suitable





HEZEKIAH AND THE BABYLONIAN AMBASSADORS.

time to commence a plot for rebellion. He secured the friendship of the kings of Elam, Moab, and Edom, and then, although he and the kings of Egypt and Assyria had hitherto ignored the kingdom of Judah as being too small for serious consideration, yet he thought if he could secure the co-operation of the king who commanded the rocky fortress of Jerusalem, as well as other strongholds, it would take the Assyrian king some time to reduce them, and perhaps afford an opportunity for a sudden assault upon him which might secure victory for himself.

The Babylonians were great astrologers, that is, they studied the heavens and closely watched the movements of the sun, moon and stars for the purpose of foretelling future events. The wonderful phenomenon of the lengthened day could not escape their notice, and report attributed it to the power of Jehovah, the God of the Jews.

He therefore decided to send an embassy to congratulate Hezekiah on his recovery and to inquire into the particulars of the strange occurrence. No doubt secret instructions were given to the ambassadors to take note of whatever would be of importance or interest to a foreign monarch, and especially as to the treasure Hezekiah possessed, in the hope that at some future time an opportunity might arise when he might be able to make it all his own. Kings in those days were little more than royal robbers, and it would seem that notwithstanding increased civilisation, and even the spread of what is called Christianity, the heart of man is the same still, and nothing but the true knowledge of God and subjection to the Lord Jesus Christ can effect a change.

Hezekiah was greatly flattered by the attention paid him by the powerful monarch, and listened eagerly to the seductions of the enemy. The threats of the Assyrian kings had sent him to the Lord for help, but the flattery of the world excited his pride, and he fell into the snare laid for his feet. God will never tolerate in His people worldly alliance; He calls it by a terrible name in the prophets, and visited upon Israel con-

tinually His severest chastisements for their departures from Himself and unfaithfulness to His commandments.

Shortly after the visit of the Babylonian princes, Isaiah, the faithful prophet, stood before Hezekiah one morning in his audience chamber. "*What said these men? and from whence came they unto thee?*" demanded the prophet. "*They are come from a far country, even from Babylon,*" replied the king. He did not see his sin, nor whither it led. "*What have they seen in thine house?*" asked the man of God. "*All the things that are in mine house have they seen: there is nothing among my treasures that I have not shewed them,*" confessed the startled king. "*Hear the word of the Jehovah,*" responded Isaiah, and then he told the king all should be taken captive to Babylon, and his sons should become servants to the Babylonian king. Hezekiah was broken down now. He submitted to the sentence of a holy God, and praised the grace which postponed the execution of the sentence during his life.

God was graciously using all these circumstances and even over-ruling the faults and mistakes of the true-hearted king for His own glory, and the real good of Hezekiah and the nation he governed.

Oh! that they would hearken to His gracious words through His faithful prophet.

How easy it is for us to slip away from the pathway of obedience and separation from evil. Only a very short time before Hezekiah had been joyously giving thanks to God in His temple for His restoring mercy, now he had listened to the tempting voice of the flatterer, he had made a league with an idolatrous nation, had boasted of his wealth and strength, and had "*forgotten the God of his salvation.*" What sorrow, too, had he given to the heart of his faithful counsellor. Yet the Lord in mercy had not rejected His wayward child, and though he must pass under the rod all would yet end in his lasting blessing and that of the city and nation God had promised to defend for His own sake, and for that of His servant David.

\* \* \* \*

## TYPICAL TEACHINGS OF THE TABERNACLE OF TESTIMONY.

CONVERSATION X.—No. 24.

THE HIGH PRIEST.

(EXO. XXVIII., XXIX.)

QUESTION. I think you said that the third division of subjects commences with this chapter. What does it teach?

REPLY. These chapters stand alone as describing the high priest and his robes of glory and beauty.

Q. What is the truth, as it affects us, here conveyed?

R. Truth which is all-important, and than which nothing can be greater or more blessed. The Lord Jesus Christ is here set forth as God's great High Priest and ours. As God's Priest He maintains the service of God without the slightest thought of weakness or failure, and fully according to His complacency and delight; and on our side He maintains us according to all the perfection of His own Person and work in intercession before God, and at the same time can reach down to us in our frailty and weakness, giving us divine sympathy and support, having been as a Man while on earth "*tempted in all things in like manner, sin apart.*" (Heb. iv. 15. New Trans.) We have therefore in this chapter the blessed Lord antitypically set before us in this precious character, and we shall, I hope, see that even the smallest detail will give us fresh cause to praise the wisdom and love of our God, who has thus provided us with such a full representation of His various beauties and perfections.

Q. What is generally set forth in the "*garments for glory and beauty*" with which Aaron was arrayed?

R. They undoubtedly present the excellences of the Lord Jesus Christ as the High Priest of God and His people, and were *put upon* Aaron (Lev. viii.) in order that he might typically illustrate the moral glories that exist *in the Person* of the Lord.

Q. Speaking of the Lord as Priest, at what point in His history would you say He assumed that character?

R. He became a Priest in resurrection.

(Heb. vii. 16-28.) "*If he were on earth, he should not be a priest.*" (Heb. vii. 12-14 viii. 4.)

In the Gospel of Luke, however, we have recorded for us the perfections of the Lord Jesus as Man, His love, grace, meekness, gentleness, compassion, etc., and thus His *qualifications* for the priesthood (see Heb. v. 2); but as we have already stated He is not hailed or appointed by God as a priest while on earth, seeing that the earthly priesthood pertained to the tribe of Levi and to the family of Aaron, to neither of which did our Lord belong after the flesh. Then again the character of His priesthood is distinctly heavenly and abideth *for ever*, being of an entirely different order, while the priesthood of Aaron typified, and in many respects illustrated it, as we shall hope to see.

A further remark, however, I would like to make, and that is, that the gospels are not so many different biographies of the Lord on earth, but present, as it were, His blessed person placed before us by the Holy Ghost in various *aspects*, livingly expressed for our contemplation and meditation from the stand-point of the full revelation of Him in Christianity as risen and exalted at God's right hand. Hence the aspect of the King is presented in Matthew, the Prophet in Mark, the Priest in Luke, and the Son of God expressing the Father in John. The Gospel of Luke commences with a priest offering incense in the temple, while the people are praying without. The Lord is seen throughout the gospel as the Man of constant prayer (it is recorded seven times that He prayed); and after the resurrection in the act of leaving this world for heaven, He is seen in the attitude of the priest with His hands extended in blessing.

Q. All this is very precious and heart-warming. Shall we now look more particularly at the spiritual signification of Aaron's robes?

R. They were made as we have seen for "*glory and beauty.*" (Exo. xxviii. 2.)

The glory sets forth *the revelation of God to man* in the Lord Jesus Christ as the Son of God come into the world for this

purpose. "And the Word became flesh, and dwelt among us (and we have contemplated his glory, a glory as of an only-begotten with a father), full of grace and truth." (John i. 14. New Trans.) Thus He revealed God as Father and brought to man in Himself as Son of God, life, light and love. (Acts vii. 2; 2 Pet. i. 3.)

Q. What do the garments for *beauty* express?

R. The moral perfections of Christ as the Son of God in humanity presented to God. When He was on earth God for the first time since the fall had complete complacency in a Man on the earth. (See Luke iii. 22; ix. 35.) And now all is expressed in Him, the great Priest, in the presence of God on high for us.

These robes consisted of the following:

(1.) The ephod and its curious girdle. (Exo. xxviii. 5-8.)

(2.) The memorial onyx stones set in pouches of gold, uniting the two parts of the ephod on the shoulders. (Vers. 9-14.)

(3.) The breastplate. (Vers. 15-30.)

(4.) The robe of the ephod (all of blue). (Vers. 31-35.)

(5.) The mitre or priest's cap, and

(6.) The plate of gold upon the mitre. (Vers. 35-38.)

(7.) The embroidered coat with its girdle. (Ver. 39.)

\* \* \* \*

### GOD IN ALL THINGS.

"All things are of God, who hath reconciled us to himself by Jesus Christ." (2 Cor. v. 18.)

**T**HERE are, perhaps, few things in which we so much fail as in apprehending the presence of God, and His dealing with our souls, in every circumstance of daily life. We are constantly ensnared by looking at secondary causes; we do not realise God in everything. Hence Satan gets the victory over us. Were we more alive to the fact that there is not an event which happens to us, from morning to night, in which the voice of God may not be heard, the hand of God seen, with what a holy atmosphere would it surround us! Men and things would then be re-

ceived as so many agents and instruments in our Father's hand; so many ingredients in our Father's cup.

C. H. M.

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### DOUBLE ACROSTIC AND EXERCISE.

1. The *writer* of one of Paul's epistles.
2. The *Hebrew* name of a queen of Persia.
3. *Where* Solomon built a *navy* of ships.
4. Where Jehovah *walked* in the midst of His people Israel.
5. A *place* mentioned in Scripture noted for *gold*.
6. Abraham's firstborn son.
7. A place visited by King Saul during his last night on earth.
8. The work given to Peter by the risen Lord. (Omit the last letter in Nos. 3 and 6.)
9. The initials and finals give the Lord's name in connection with His appearing.

*Exercise.*

1. Mention five persons in the Old Testament who followed the occupation suggested above, giving references.
2. Give ten references from the prophets to the characteristics (good or bad, five of each) of those who followed this occupation.
3. Give five references also in the New Testament. Do not quote.

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### LENA'S LETTER.

MY DEAR SEARCHERS,

Contrary to the expectation of many of His people the Lord still tarries, and we have been allowed to start one more chapter of our lives down here. He only knows how short or how long it will be, and we desire with rest of heart to leave "our times" to Him, seeking to live in such close touch with Him that we may be to His praise in a greater degree than we have been before.

With regard to this restless scene, and His people's often trying position in it, we rest in the knowledge that "As for God, *his way is perfect*" (Psa. xviii. 30) and "*the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.*" (Nahum i. 3.) Surely we may also add the conviction of the Psalmist as our own—"He maketh *my way perfect.*" (Psa. xviii. 32.)

Most of our readers have probably felt the pressure of war circumstances more during the past year than previously, and I have often wondered how they have found time to do the searching at all. It has meant determination, I know, and shews interest in God's word, which one much appreciates.

Out of 82 searchers 37 have continued right through the year, and another seven have only missed one month.

The first 21 have done very well, and though

## SUNBEAMS FOR THE HOME.

35

some of them have not gained quite enough marks for prizes, I hope they will not feel discouraged. The editor will (D.V.) be sending a little recognition of good work to all those reaching 450 marks

I especially appreciate the perseverance of our four dear searchers living abroad, who steadily go on in spite of much delay in receiving their magazines and also in my getting their replies.

May the Lord's rich blessing rest upon them and upon us while He leaves us here.

With love and best wishes from

Your affectionate friend,  
"LENA."

\* \* \* \*

## DOUBLE ACROSTIC FOR DECEMBER.

## SOLUTION.

The reply printed this month is sent in by our young friend E. Fox (12).

## Double Acrostic.

- |     |  |            |   |                            |
|-----|--|------------|---|----------------------------|
| 1.  | S                                      | heba & Seb | A | Psa. lxxii. 10.            |
| 2.  | T                                      | hirs       | T | Judges xv. 18.             |
| 3.  | R                                      | open       | T | Acts xvii. 30.             |
| 4.  | I                                      | rja        | H | Jer. xxxvii. 13, 14.       |
| 5.  | V                                      | irtu       | E | 2 Peter i. 5.              |
| 6.  | E                                      | mmau       | S | Luke xxiv. 13, 30.         |
| 7.  | T                                      | rus        | T | Psa. lxii. 8.              |
| 8.  | O                                      | phi        | R | 1 Kings ix. 28.            |
| 9.  | E                                      | lisham     | A | Num. i. 10.                |
| 10. | N                                      | imsh       | I | 2 Kings ix. 14             |
| 11. | T                                      | ormen      | T | 1 John iv. 18.             |
| 12. | E                                      | xceedin    | G | 2 Peter i. 4.              |
| 13. | R                                      | hod        | A | Acts xii. 13.              |
| 14. | I                                      | nheri      | T | Prov. iii. 35; Matt. v. 5. |
| 15. | N                                      | am         | E | Psa. cxi. 9.               |
| 16. | Strive to enter in at the strait gate. |            |   |                            |

Luke xiii. 24.

N.B.—We hope to insert some of the essays later.

## LIST OF REPLIES FOR DECEMBER, 1917.

Maximum—53 points.

53 points. H. Baker, J. Baker, E. Beesley, E. Beard, P. Champney,\* M. Cuckney, J. Drew,\* E. Moorhouse, M. Railton,\* A. Satchwell, K. Sigrist, R. Simms,\* H. Snow, M. Watts,\* F. Watts.

52 points. E. Allison, W. Cooke, H. Simms, D. Sneller, M. Webber.

51 points. C. Aldred, B. Baker, A. Tuffin.

50 points. C. Beesley, G. Eustice, F. Payne, G. Suckling, E. Tuffin, J. Wyllie.

48 points. V. Metcalfe, A. Nash, J. Purdy, R. Stott.

44 points. M. Scott.

43 points. M. Powell.

42 points. G. Scott, E. Scott.

40 points. A. Newton.

Acrostic only. Maximum—33 points.

33 points. E. Culmer, B. H. D., E. Fox, H. Muckle, J. Robson.

32 points. L. Culmer, E. Francis, L. Glynn.

31 points. K. Suckling.

Late for September.—N. Davidson (Canada),

39 points. J. Davidson, 38 points.

Late for October.—N. Davidson (Canada),

25 points. J. Davidson, 23 points.

Late for May.—P. Walker, 50 points. H. Walker, 50 points (Australia).

Late for June.—P. Walker, 30 points. H. Walker, 30 points (Australia).

## TOTAL MARKS FOR THE YEAR 1917.

Maximum—465 points.

## Prize List and Order of Merit.

1. F. and E. Tuffin, 2\*—459.
2. P. Champney, 4\*; M. Watts, 2\*—458 (over age).
3. F. Watts, 1\*—456.
4. M. Cuckney, 3\*—455.
5. R. Simms, 1\*—454.
6. J. Drew, 1\*; M. Railton, 1\*; H. Simms—452.
7. C. Aldred; W. Cooke—451.
8. J. Baker; K. Sigrist; M. Webber—450 (over age).
9. E. Allison; A. Nash—448.
10. E. Beard—447.
11. B. Baker; G. Suckling, 1\*; J. Wyllie, 1\*—446.
12. A. Tuffin—445.
13. E. Moorhouse, 2\*; R. Stott—441.
14. J. Purdy—439.
15. H. Snow, 1\*—438.
16. D. Sneller; H. Baker—434.
17. A. Newton—423.
18. V. Metcalfe—422.
19. E. Beesley; J. Robson—420.
20. G. Scott—412.
21. H. Muckle—410.
22. C. Beesley—407.
23. G. Eustice—405.
24. C. Allen (missed one month)—399.
25. E. Culmer—385.
26. F. Payne (missed one month)—382.
27. E. Fox (missed one month); L. Glynn—368.
28. M. Scott (missed one month)—354.
29. E. Scott (missed one month)—337.
30. B. H. D. (missed one month)—333.
31. K. Suckling (missed one month)—325.

\* \* \* \*

## DAILY PROVISION FOR MARCH.

## REDEEMER, REDEEMED.

**F. 1**—*Job xix. 25.* What a noble confession! How few of the Old Testament saints were favoured to *know* this. How many too are ignorant now.

**S. 2**—*Psa. xix. 14.* May we each use the Psalmist's prayer with real purpose of heart. Such an attitude of soul is a real delight to God.

- L.D. 3**—*Psa. lxxviii. 35.* May we not be like forgetful Israel, but increasingly recognise the fulness of Him who has redeemed us for His own glory.
- M. 4**—*Psa. cvii. 2.* Spoken of Israel, but how much more have we cause to give thanks for the complete redemption effected for us by the Lord Jesus.
- T. 5**—*Psa. xxvii. 5.* Precious words of confidence at all times, and especially in a dying hour. How precious to belong alone to the Lord.
- W. 6**—*Psa. xlix. 7, 8.* What a contrast this word to the one considered yesterday. A full ransom *has been* paid. We are no longer our own.
- Th. 7**—*Prov. xxiii. 10, 11.* God is especially the God of the fatherless; how many an oppressor will realise this when too late. Let us then commit our cause to Him.
- F. 8**—*Isa. xli. 14.* Precious word for down-trodden Israel, which will speedily be fulfilled; meanwhile, how blessed for us to have and know such a Redeemer.
- S. 9**—*Isa. xliii. 14.* The everlasting love of God for His ancient people will soon bring forth ripe fruit, and when He takes up their cause it must prevail.
- L.D. 10**—*Isa. xlii. 6.* The Lord delights to remind His people of His almighty power and unchanging faithfulness. Hence their deliverance is sure.
- M. 11**—*Isa. xlii. 24.* He refers also to His creatorial power and the fact that He chose and formed Israel for Himself. How much more then will He bless those whom His Son has redeemed.
- T. 12**—*Isa. xlvi. 4.* The Lord takes notice of the enemies of His people. He will destroy their power and deliver and vindicate His own.
- W. 13**—*Isa. xlvi. 17.* All our exercises are for our profit (who teacheth like Him?), that we might be partakers of His holiness. Therefore let us prize the nurture of the Lord.
- Th. 14**—*Isa. xlix. 7.* Wonderful words spoken by Jehovah to Messiah as the One who will accomplish all His will. He who is able to do this will surely fulfil all His promises to us.
- F. 15**—*Isa. xlix. 26.* Thus He will subdue all His people's enemies. But He has already done this for us by entirely annulling the power of His enemy and ours.
- S. 16**—*Isa. i. 2.* The Creator is Himself the Redeemer. This is true of Israel and it is also true of His saints to-day. What cause of rejoicing is this!
- L.D. 17**—*Isa. liv. 5.* If God's promises to His earthly people could be set aside, we might well tremble for our own, but His power, faithfulness and love are all unchangeable.
- M. 18**—*Isa. liv. 8.* Though He chasteneth He will never forsake; He speaks here of "*a little wrath,*" but of "*everlasting kindness,*" and seals the promise with the word "*thy Redeemer.*"
- T. 19**—*Isa. lix. 20.* "*The Redeemer shall come to Zion.*" How much is contained in this immutable promise! Not all the powers of earth or hell can set this aside.
- W. 20**—*Isa. lx. 16.* Jehovah is even now preparing for all these promises to His ancient people to be literally fulfilled. "*The coming of the Lord draweth nigh.*"
- Th. 21**—*Isa. lxiii. 4.* How soon may this be true! Everything points to an approaching crisis. Soon the saints will be with the Lord and His day will replace man's.
- F. 22**—*Isa. lxiii. 15, 16.*—This is the voice of the remnant whose upward gaze is fixed on their Redeemer Lord. Their expectation shall be abundantly fulfilled.
- S. 23**—*Jer. i. 34.* "*Their Redeemer is strong.*" If this is true of the Redeemer of Israel, how true is it of Him who has already "*led captivity captive.*" We triumph in His triumphs.
- L.D. 24**—*Isa. li. 11.* What a triumph too is reserved for God's ancient people! He is the mighty Victor who will soon rule alone in both heaven and earth.
- M. 25**—*Gal. iii. 13, 14.* Blessed thought, Christ is our Redeemer at the cost of His own precious death upon the tree, that we might be eternally saved and blessed.
- T. 26**—*Gal. iv. 4, 5.* Through this redemption we receive sonship in company with Him and soon we shall be brought to Him in glory to enjoy His company for ever.
- W. 27**—*Eph. v. 15, 16.* How needful is this exhortation at the present moment. The time is short. The coming of the Lord draweth nigh.
- Th. 28**—*Titus ii. 14.* The Lord desires to have us for Himself, thus His redemption is "*from all iniquity,*" that we may be for His own possession and delight.
- F. 29**—*1 Peter i. 18, 19.* What a price He has given for us! It was God's thought from eternity. He desires to be our entire object and to possess our full affections.
- S. 30**—*Col. iv. 5, 6.* Let us pay very careful heed to this important exhortation that we may adorn the doctrine of God our Saviour in all things.
- L.D. 31**—*Rev. v. 9.* What a bright hope is this. Shall we be in this redeemed and glorified company, in the full appreciation of His redemption and rejoicing with Him over His earthly saints?

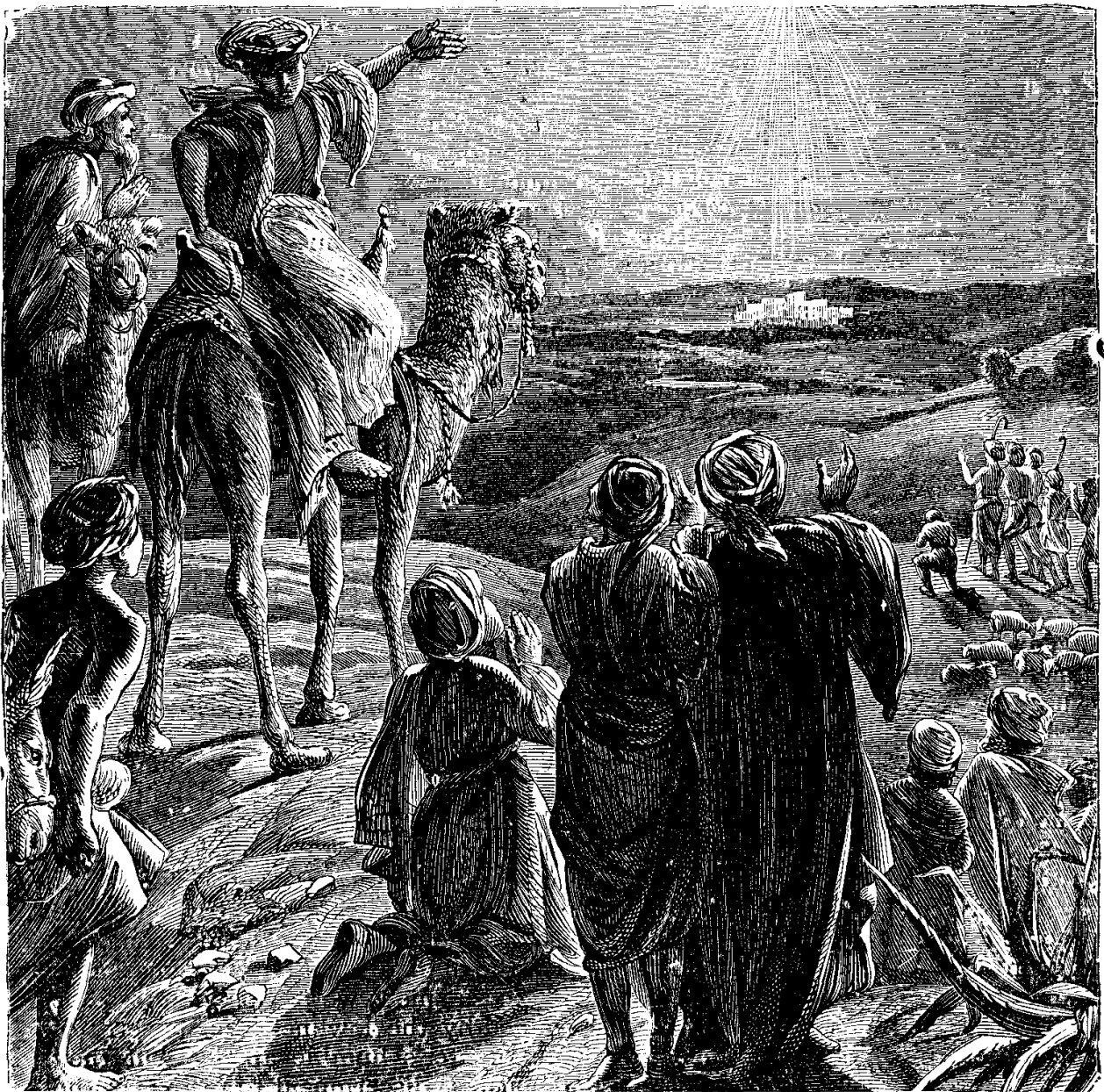
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The Editor's address is now "Grasmere," Park Road, Burgess Hill, Sussex. Orders for the Periodical to be sent as usual to Gospel Tract Depot, 20, Paternoster Square, London, E.C.



# Sunbeams for the Home.

"Thou and all thy house." Acts xi.14.



THE STAR IN THE EAST.

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Three Halfpence Monthly.



## WOMEN OF SCRIPTURE.

No. XXV.

MARY, THE MOTHER OF JESUS.—PART II.

(LUKE II. 21; MATT. II.)

“**T**HINK not that I am come to destroy the law . . . . I am not come to destroy, but to fulfil.” (Matt. v. 17.)

Thus spake the Lord at the beginning of His public ministry, the truth of which is wonderfully exemplified in the passages before us.

Circumcision was the oldest institution of God for His chosen earthly people.

It was an outward sign that they belonged to Him, a covenant-keeping God, who told Abraham, the father of the nation, “*it shall be a token of the covenant betwixt me and thee*”; and when insisting that every man-child in all his generations “*must needs be circumcised,*” added “*and my COVENANT shall be in YOUR FLESH for an everlasting covenant.*” (See Gen. xvii. 3-13.) Here in the person of this wondrous Babe was the “*Yea and Amen*” of all God’s purposes and covenants; and although Mary hardly realised the full meaning of this, eight days after His birth she had the rite enacted for Him. On that occasion His precious, peerless name of Jesus was made public—God a Saviour—the “*name above every name*”—the name dearly loved by all who have practically known its efficacy, and the name to which in a future day God has decreed that “*EVERY knee shall bow.*” Have you bowed to it now in God’s day of grace, dear reader?

With the coming into this scene of this precious Saviour, God’s day of grace began, and it was not to be limited to the *Jews*. Away in the far east God spoke to some learned astronomers by the outshining in the heavens of a wonderful star.

Surely it was by divine revelation that they rightly interpreted its appearance to indicate that a king was born to the nation of the Jews, and that this wondrous Potentate, though yet a Babe, claimed their allegiance and worship.

Accordingly the lengthy desert journey was undertaken, and representatives of the *Gentile* nations travelled westward to do Him homage.

They naturally went straight to Jerusalem and inquired at Herod’s palace, but there nothing was known of His advent.

*Man* could not greatly help them in their quest. *God*, however, did not fail them, and on leaving Herod’s presence they saw the same beautiful luminary in the sky that they had first seen in their distant home, ready to guide them to the One they sought. They heartily welcomed it and “*rejoiced with exceeding joy.*”

The earnestness of these “*wise men of the east*” who knew so little of Him whom they sought, puts us to shame, to whom so much more has been revealed.

Immediately they started forward, following the onward movement of their heavenly guide, until they reached the house at Bethlehem over which it remained stationary. Without hesitation they entered, and found Mary and the young Child, and bowing low before Him in adoration

“**they worshipped him.**”

Note, dear reader, how very definite scripture is. There is not the slightest suggestion that they worshipped Mary or made much of her, neither had she a single desire to be thus made prominent.

She and they had been divinely taught, and together they recognised in this little child the One who alone had the right to be pre-eminent.

With eager fingers they unfastened their treasure-bags, and offered Him their costly gifts—“*gold, frankincense and myrrh,*” presents worthy of a king’s acceptance. What a wonderful provision of God for the needs of His beloved Son when in the guise of a helpless infant in this scene.

To the human mind it is remarkable that these men were not deterred or stumbled by the lowliness and poverty of the carpenter’s humble abode; but they had spiritual discernment to recognise the *born King* in spite of His mean surroundings. Earthly monarchs *succeed* to the throne of their fathers or predecessors;

but here was something unique—Christ, God's sent One, was born a King, though then, as now, disowned and rejected by the masses. That night our travellers were told by God in a dream to return direct to their country by another route, and thus they neglected to give Herod the information he requested—a request prompted only by his evil, murderous intentions.

Man might rage, but God's protecting hand was over that family, and Joseph was told by the angel of the Lord in a dream to take the young Child and Mary and to flee into Egypt, there to stay until Herod's death, about which the angel promised to bring him word.

How useful now were the handsome gifts of the wise men! God sent them the means of executing His will before He made that will known to them; and this is still often His way with His people in their circumstances. Oh! what a God is ours. May we daily drink more and more deeply into His loving-kindness, which must draw forth increasing praise from our hearts. L.

\* \* \* \*

## THE LIFE OF THE APOSTLE PAUL.

### CHAPTER LXXVI.

#### THE EPISTLES OF THE CAPTIVITY.

**T**HE two years' captivity of the apostle, while awaiting the pleasure of the most cruel, wicked and frivolous emperor that ever wore the imperial purple, were fraught with the most precious results to the church of God for all ages. To them we owe the most glorious unfoldings of the purposes and counsels of God concerning our Lord Jesus Christ and concerning that assembly, which He has redeemed to Himself by His own precious blood, which the whole volume of inspiration contains.

We have no record of those two years, and the only glimpses of his circumstances and of the exercises of his soul which we possess are derived from a few allusions and short notices which these letters give us here and there.

His epistles may be easily divided into four groups. First, the epistles of the second missionary journey, Thessalonians i., ii. These are occupied with gospel truths, consolations for the persecutions the Christians there were enduring from the Jews, and the hopes connected with the Lord's return for His church and for the destruction of His enemies, especially the Antichrist, and the establishment of His kingdom.

The second group embrace those written during his third missionary journey, and comprise those addressed to the churches at Corinth, Galatia, and Rome. These contain directions as to church order and discipline; instruction in the main truths of the gospel, especially what the apostle calls "*my gospel*," and "*the gospel of the glory*"; and strong warnings against the Judaizing tendencies of the opposing teaching of those who sought to bring emancipated Christians again under the trammels of the ceremonial law, and thus sap at the very foundations of the heavenly character of Christianity.

The epistles of the captivity, which we hope now to consider, form the third group, and consist of those addressed to the Philippians, Colossians, Ephesians and the short one to Philemon. These contain the warmest expressions of the apostle's heart and the presentation of the highest truths, while that to Philemon gives us some touching aspects of christian love and of the spirit of Christ, which could stretch down to the lowest and meanest, and by God's grace transform a dishonest and fugitive slave into a "*brother beloved*," and yet in righteous grace restore him happily to his lawful owner.

The fourth group include the pastoral epistles of 1 and 2 Timothy and Titus, both Paul's faithful coadjutors in the gospel, which were probably written during the apostle's second imprisonment, and contain instructions as to assembly oversight, and the last words of Paul the aged, the veteran soldier, who has the last conflict and the home fully in view.

No doubt the beloved apostle wrote many letters which have not been preserved to us—indeed, there are several

statements in those we have which seem to point to this supposition; but, much as we should have prized them, we may be sure that all have been given us which are necessary for our edification and growth in grace and in the knowledge of God.

Of the four which now claim our attention there is little doubt that the first written in the order of time was that to the Philippians. Many references in the epistle itself prove most conclusively that it was written at Rome, and that the time was about the commencement of the second year of Paul's imprisonment.

We have seen that through the Lord's mercy the prefect of the Pretorian guards who had the charge of him was Burrus, perhaps the most just and humane of all who held this office. At some time during the first year this compassionate officer died, not without suspicion that, like many others, he had fallen a victim to Nero's jealousy and cruelty.

The man who succeeded him was one of an opposite character, and we may well believe that his treatment of the Lord's prisoner would be very different, if indeed he had leisure from his intrigues and shameless wickedness to notice the apostle at all.

There must have been time for the news of Paul's captivity to reach Philippi, for the preparation for Epaphroditus' journey to be made, for that journey to take place and his illness, and for the sad news of this event to be carried to Philippi and a reply received from thence. Six or seven months would have sufficed for this.

Everything shews that the mutual affection between the beloved apostle and this the first assembly gathered through him on European ground was deep-seated and of the most ardent character. Three times before this they had ministered to his necessities, and while we wonder why it was necessary in wealthy Rome we rejoice in the grace which bore him so constantly in mind, and are assured that their constant prayers supported him in many a time of emergency and trial.

We shall hope to consider the epistle itself in our next chapter.

### THE NEW MAN.

"That ye put on the new man, which after God is created in righteousness and true holiness." (Eph. iv. 24.)



HE new man, walking in the power of faith, lives above the world, above its motives, above its objects, its principles, its habits, its fashions. He has nothing in common with it. Though in it, he is not of it. He moves right athwart its current. He draws all his springs from heaven. His life, his hope, his all is there; and he ardently longs to be there himself, when his work on earth is done. Thus we see what a mighty principle faith is. It purifies the heart, it works by love, and it overcomes the world. In short it links the heart, in living power, with God Himself; and this is the secret of true elevation, holy benevolence and divine purity.

C. H. M.

\* \* \* \*

### ISAIAH AND HIS TIMES.

#### CHAPTER XVI.

"WHOM the Lord loveth he chasteneth." - Hezekiah was to prove the truth of this, and it was to result in his case, as always, in his profit and to make him a partaker of Jehovah's holiness. His heart had been estranged from the God of Israel and he had walked carelessly, trusting more and more in an arm of flesh and yielding in a greater degree to the worldly influences around him. These came, as they always do, both from within and without, and in this day we too need to be much on our guard against them. We have the same deceitful hearts as Hezekiah, the same subtle enemies, only perhaps in a more covert way, the same tempting devil who is ready as ever to accuse us before our God.

Yet on the other hand we have the same gracious, faithful God, the same almighty Saviour, the same divine direction in the holy scriptures, which are for us what the prophetic testimony of Isaiah was for Hezekiah, and, more than he had,

the Holy Spirit of God sent down from heaven to be our Comforter and never failing Guide and Instructor.

Satan, however, took care there should be among Hezekiah's counsellors one at least, if not more, who should seek to counteract and nullify the godly and wise advice given by Isaiah and the influence for good he ever exerted upon him.

Shebna stood in the foremost rank among these trusted men, and his supposed wisdom was much prized at this time by Hezekiah, who generally followed his counsel. He was the king's treasurer at this time and besides held the office of chamberlain, and thus was the king's privy counsellor; but he was far from being a faithful man, and sought his own profit and worldly prosperity before the king's best interests. But

**God's eye was upon him,**

and he should not prosper very long. (Isa. xxii. 15-19.) Outside the kingdom we have just seen Merodach Baladan, the king of Babylon, was ready to make an alliance with Hezekiah, and a powerful king of Ethiopia, named Tirhakah, had just conquered lower Egypt and had assumed the title of Pharaoh. He, too, courted Hezekiah's friendship, and wished, above all things, to form a strong confederacy of all these kingdoms, including Moab, Edom and the Philistine states, against the ever-growing power of the terrible king of Assyria. Shebna strongly counselled king Hezekiah to join this confederacy and thus gain the support and protection of these powerful monarchs. Worldly wisdom, and what we call common sense, pointed in the same direction, and Hezekiah was not only inclined to yield to the specious suggestions, but appears to have sent an embassy to Tirhakah, with costly presents, to secure this alliance.

Among the counsellors of the king was another man of a very different mould. He was Eliakim, the son of Hilkiyah: God calls him "*my servant*." He was one of Isaiah's most devoted followers and supported him faithfully in the counsels of the king. His advice was diametrically

opposed to that of Shebna, and he strongly pressed Hezekiah to refuse all worldly alliances, turn a deaf ear to the counsels of men and rely upon Jehovah alone, who had already several times promised to defend the city and the family of David from all the power of the apparently irresistible foe. In this he was ably supported by Isaiah, but at the present moment, alas, Shebna had his way.

Hence the chastening hand of God must fall and Hezekiah must learn by sad experience the powerlessness and insufficiency of all human support.

Sennacherib, at the head of an immense army, perfectly equipped and certain of victory, commenced his all-conquering march. Tirhakah was not ready, and month after month passed ere he could leave Egypt and direct his march to meet the foe. Sennacherib was, therefore, able to meet his enemies and defeat them one by one. He thus describes the first operation of this terrible invasion: "In my third expedition to the land of the Syrians [Palestine] I went. Fear overwhelmed the king of Zidon, to a distance he fled, and his country I took."

Isaiah clearly saw that the Lord's chastisement must fall upon

**the erring king**

and his misled and worldly-minded counsellors. He uttered his last and solemn warning: "*Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin: that walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion.*" (Isa. xxx. 1-3.)

These are solemn words, turning away from God, persisting in our own way, trusting in an arm of flesh, is only adding sin to sin. No wonder things are to-day as we find them around us. We shall see how Hezekiah learned his difficult lesson later on.

\* \* \* \*

## TYPICAL TEACHINGS OF THE TABERNACLE OF TESTIMONY.

No. 25.

CONVERSATION X. (*continued*).

QUESTION. We were next to consider the ephod and its curious girdle, were we not?

REPLY. Yes, it was the special high priestly robe in which he was originally consecrated, and which was *put upon him* in order that he might represent Him whom he prefigured, the risen Man—God's great Priest and ours—Jesus the Son of God. It was composed of fine white linen worked with gold, blue, purple and scarlet threads.

Q. We have already had occasion to speak of their significance several times; perhaps you will name them once more?

R. The white linen presents the absolute purity of the humanity of the Lord Jesus, in whom was no sin, who knew no sin and who did no sin. The sons of Aaron were also clad in robes of white linen, but they were not decorated by the four characteristic threads which embroidered the robe of their father. This is the great distinction between ourselves as priests and the Lord.

Q. But surely in saying this you are not teaching perfection in the flesh or that our human nature is or can be holy like His?

R. Certainly not; far be the thought. I am first of all speaking of the believer's acceptance in Christ before God in all the value of His adorable person and the completeness of His atoning work; and, secondly, of the formation and growth by the Holy Spirit of the divine nature *characteristically* in the saints.

Q. How do the gold, blue, purple and scarlet threads distinguish the Lord from every other man?

R. The *gold* speaks of His divine glory, all the moral characteristics of deity displayed in Him as the Son of God on earth. In Him were manifested divine life, light and love, the fulness of grace and truth, and indeed of the Godhead. (John i. 14; Col. i. 19, ii. 9.)

*Blue* speaks of *heavenly* glory; it denotes His heavenly origin and nature. "*The second man is the Lord out of heaven.*" (1 Cor. xv. 47.)

*Purple* sets forth *imperial* glory, announcing His rights over *all* men as Son of Man, especially with reference to the Gentiles (see Judges viii. 26; Dan. v. 7, margin; Esther i. 6, viii. 15; Rev. xvii. 4, 18, xviii. 16), and manifests His ultimate authority as King of kings and Lord of lords, the sovereign Ruler of God's redeemed universe.

*Scarlet* is emblematical of *earthly* glory and Jewish royalty (compare 2 Sam. i. 24; Josh. ii. 18; Lam. iv. 5; Matt. xxvii. 28), and may indicate the rights of Christ as Messiah, with special reference to the fulfilment of all God's promises to the favoured nation of Israel.

Q. Was there anything suggested in the *form* of the ephod?

R. Certainly; nothing God orders and arranges can be without meaning, although we need spiritual eyesight to see it and may perhaps often make mistakes and fail in our apprehension of these divine manifestations. It was made in two similarly shaped pieces back and front, and these were joined over the shoulders by means of two precious jewels to be described later. The number two speaks of adequate testimony, and these two parts were bound firmly to the body of the high priest by the curious girdle which was of the same material.

Q. Of what does this speak?

R. Two things, I believe, are suggested by this:

(1) The girdle speaks of truth (Eph. vi. 14), and no one was so perfectly girded as the Lord Jesus Christ, who when asked, "*Who art thou?*" could reply, "*I am altogether what I say.*" (John viii. 25, New Trans.) In Him all these blessed perfections, both as God and man, were displayed before the gaze of all who had eyes to see and hearts to understand.

(2) The girdle also speaks of service. How perfect has been the service of the blessed Lord. He came forth to serve His God and Father, in the full accomplishment of His purposes of love and



THE HIGH PRIEST.

grace, and that service will be continued for ever. He is the true Hebrew servant and His ear has been pierced. (Exo. xxi. 1-6.) He also has devoted Himself to the perpetual service of His church. He has died to redeem her, He has risen to claim her as His own. He is exalted to be the living Priest on high of all His saints, ever serving them in intercession that they may have a part with Him, and that blessed service will not cease even when He comes to receive us to Himself. What precious, loving service is His! May we ever abide in His presence that we may behold the beauty of the Lord and reap the present gain to our souls of His continuous and ever prevalent intercession on our behalf.

\* \* \* \*

**MORE, MUCH MORE.**

Much more to know Thy goodness, Lord,  
More of Thy blessed grace,  
To know much more Thy moral worth,  
The shining of Thy face.

This is no will o' the wisp to us,  
But a pure and steady light,  
Down shining from the Father's throne,  
Through the dark and stormy night.

Teach us, O Lord, for this we pray,  
We need it o'er and o'er,  
Thou art th' unfailing spring of grace,  
Th' unfailing source of more.

More, yea "much more," Thy word declares  
Through sickness, joy or woe,  
May we still seek to serve Thee here  
And bravely face the foe.

For Thou wilt give the "much more" grace  
To meet our every need,  
And in Thy presence we'll declare  
How much it did exceed.

When safe at home, in Thy blest love,  
The pilgrim journey o'er,  
Presented with "exceeding joy,"  
We'll understand "much more."

Then sweeter and still sweeter praise  
Our ransomed souls shall pour,  
As through eternity we sing  
Thy boundless grace "much more."

S. S.

\* \* \* \*

**THE LORD JESUS AS SAVIOUR.**

RECOLLECTIONS OF A GOSPEL ADDRESS.

*(Continued.)*

(LUKE II. 8-11; ACTS V. 30, 31; PHIL. III. 20, 21.)

**T**HE Lord Jesus could not be holden of death. God over-ruled all the malice of Satan and all the opposition and rage of men for His own glory, the salvation of man and the ultimate blessing of the whole universe. Jesus went down into death under all the liabilities that lay upon man. He "*bore our sins in his own body on the tree.*" He was made "*sin for us, who knew no sin; that we might be made the righteousness of God in him.*" He yielded to death that "*through death he might destroy him that had the power of death, that is, the devil.*" He took under the judgment of God your place in death, darkness and distance.

**The mighty grace of God**

met man's ruined and lost condition there. At the cross the fulness of His love is seen. "*God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.*" We were in death and under God's judgment, and the Saviour came under both that He might save those for whom He was seeking, lost men.

We will now look a little at Acts v. 30, 31. Here the same blessed Person is presented to us, but in totally different conditions. He is seen in glory and exalted on God's throne. No longer in death nor in the grave, neither could detain Him. He has broken their power for ever. He who laid down His life had power to take it again, and He is exalted on high that you might reach Him there. He is exalted as a "*Prince and a Saviour.*" If He were still in Palestine you could not reach Him; in the present awful condition of things it would be simply impossible; but He is available for you on God's throne on high.

He is in heaven, where the Man out of heaven has a right to be. God made a mock of all the power of this world and of its prince. An angel rolled back the stone from the door of the sepulchre and sat upon it. God has triumphed then



over all the power of the enemy, and has received His beloved Son back again as the risen and glorified Man to His own right hand. There all power is His. There He is available for you. He is a Prince—will you bow in fealty to Him? He is a Saviour—will you unreservedly commit yourself to Him? He has borne and suffered all this for you. He has come from the top right down to the bottom that He might bring you from the bottom to the top, and no power in heaven, earth or hell could stop His march. *God* has raised Him from the dead, but He is more than risen, He has ascended on high, and is now exalted to the highest place at God's right hand. There He is waiting for you to bow beneath His sway as Prince and accept His salvation, for "*he gives repentance unto Israel and remission of sins.*" "But," you say, "I am not Israel." That is true, but the message of His salvation was to go forth from Jerusalem to all the earth.

The gospel message was to go forth from the very place where He had been rejected and crucified unto "*every creature under heaven,*" thus He is available for you and available now.

To whom do you commit yourself? Shall it not be to Him who thus invites you and is waiting to bring you into full blessing. Then there is the excess, all that is revealed in Christianity—the gift of the Spirit, acceptance and sonship, and the anticipation of a bright and glorious inheritance to be shared with Christ at His return. What a full and glorious portion!

Then, thirdly, when we turn to Philipians iii. 20, 21, we see the Saviour triumphant. "*Our life interests are in heaven.*" Where are your life interests? Are they on earth? You cannot be sure of another twenty-four hours of life here, and then if your possessions are only here you must leave them all. But if, like the apostle, they are in heaven, you too are looking for His coming out from there. He is there the centre of a new world, where nothing that is contrary to God can ever intrude, and He is very soon coming again to change these bodies of

humiliation that they may be fashioned like unto His body of glory. This will be the completeness of salvation so far as we (believers) are concerned, for we shall be with Him and like Him. But He will display His power then, "*by which he will subdue all things to himself,*" and first the earth and then the whole universe shall be subject to His sway. He will gather again and reinstate His earthly people in their land, and with His heavenly saints reign over them gloriously, the nations shall be brought into subordinate blessing, and peace shall be permanently established over all the earth.

"What a day will it be when the Saviour appears,  
How welcome to those who have shared in His  
cross;

A crown incorruptible then will be theirs,  
A rich compensation for suffering and loss."

X.

\* \* \* \*

### THE FIRST NIGHT IN CAMP.

**T**HE first night in camp must be often very trying to a christian boy just fresh from the joys of home and the influences which have surrounded him from his earliest infancy. Equally so also for the young married man, snatched from his wife and children, to meet the various trials attendant upon military service and the evil associations into which he may find himself thrust sorely against his own wishes and desires: yet he can always count upon the Lord's support; and if he walks cheerfully in godly fear and in prompt and willing obedience to those who are set over him, he will still bear living testimony for his absent Lord, and may be the means in the Lord's hand of blessing to his comrades and those with whom he has to associate.

Sometimes, too, the Lord in His grace is much better to him than all his fears, by placing him immediately in touch with some of His own, and he finds some real christian fellowship where he least expects it.

R— was a groom who was thus called from his home and found himself under military authority; and a christian

comrade thus speaks of him: "I well remember the day he came to join our company.

"After being fitted up with bed-boards and blankets, I shewed him where to sleep, and put him into touch with the few comforts hut life affords. The other men in the hut started singing hymns, and he left his corner and came to sit with the singers. His face beamed with joy as he said, 'I like this.' His hearty singing shewed the truth of his words, and he was delighted to find himself so unexpectedly at home in the midst of strangers.

"But a new joy came to him some weeks later when one day he received a letter from his wife. He told us all about it. It seems when he was at home his habit had been to read the Bible stories with his two little children and explain them. When he was called away his children, who had missed their father very much, also missed the little Bible reading, so they said to their unconverted mother, 'Mother, won't you read to us as daddy did.' The mother wishing to please the children did so, and then shut the book. This did not content the little ones, for they said, 'Please explain it as daddy did.' She tried to do so, but found she could not. Her natural mind could not comprehend spiritual things, much less explain them, and she became greatly exercised to find that her little children and her husband were enjoying something to which she was a stranger. In her anxiety she went to the Lord, and He soon responded to her earnest cry.

"The light came. She accepted the Saviour, learned to know His preciousness, and wrote to her husband to tell him the joyful news."

If in the Lord's mercy this young man should be some day restored to his home, what a united and happy family this will be. There is no more precious figure of the kingdom of God on earth than a family where the parents are "*heirs together of the grace of life*," and the children are in loving subjection, and altogether enjoying the things of the Lord as presented in the scriptures of truth. A. H.

## ESSAY.

(SEE DECEMBER, 1917.)

"Strive to enter in at the strait gate." (Luke xiii. 24.)



HIS exhortation was spoken by the Lord to His disciples, and is mentioned in Matthew, though Luke gives us the actual words; and being spoken to them, they have their application to us as believers in relation to the kingdom in its practical bearing upon our way through this world and its final result—either life or destruction. To enter the way which leads to life, a strait gate has to be passed through, and is so narrow that unless we eat unleavened bread, which excludes evil, and makes nothing of us, we cannot be small enough to enter or tread its way. How contrary to the wide gate, which is accommodating to the greatness of man, who, being inflated by leavened bread, boasts in his own greatness, and the broad way adaptable to his vanity leads to destruction.

It is not a question here of heaven or hell, although it might be applied in the gospel, but describes the issues of a definite pathway taken here in this world.

The one for God's pleasure, life; the other, destruction. (See I Cor. x. 9-11.) The cross doubtless stands morally in the presence of these two gates, and should appeal to our actions and calls for an answer from our hearts.

Hence how solemn the words of our Lord Jesus, "*and few there be that find it*"—life—"and many there be which go in thereat"—destruction.

M. R. (Stowmarket).

\* \* \* \*

## A THOUGHT FOR "SUNBEAMS."

How much we owe that One above,  
For all His mercy, grace and love;  
How little we repay the sum,  
That He, by death, for us has won.

'Tis love and mercy all the way,  
And grace, which follows day by day,  
Until at last we cease to roam,  
When to Himself He takes us home.

Oh! happy day, how much we long  
To join that great triumphant throng,  
Who sing to Him, "the Lamb once slain,"  
His glory, power and might proclaim.

L. H. M.

\* \* \*

**DOUBLE ACROSTIC.**

1. What people were "saved by the Lord"?
2. What Paul besought the Romans to be?
3. What animal "pants for the waterbrooks"?
4. A name given to Bethlehem in prophecy.
5. A beautiful flower in strange surroundings.
6. A duke of Edom.
7. Where the strongest man threw away his weapon.
8. The *accuser* and *destroyer* of the priests.
9. What the Lord told the blind man to do.
10. The reward of the *blessed sheep*.
11. A city besieged by an Assyrian king.
12. A province of Asia Minor visited by Paul.
13. A *border* of the land in the future.
14. A prophet of *Israel* who protected and released captives from *Judah*.
15. The initials and finals give a beautiful promise to Israel from their faithful God.

\* \* \* \*

**EXERCISE.**

Give five other references from the New Testament to the subject of No. 10.

\* \* \* \*

**DOUBLE ACROSTIC AND EXERCISE FOR JANUARY.**

SOLUTIONS, &amp;C.

The reply published this month is that sent in by John Wyllie (23).

*Double Acrostic.*

- |  |   |
|--|---|
| 1. I chabo D                           | 1 Sam. iv. 21.  |
| 2. W oma N                             | Luke vii. 36-50.  |
| 3. I dd O                              | 2 Chron. xiii. 22.  |
| 4. L igh T                             | John i. 5.  |
| 5. L am B                              | Rev. v. 6; vii. 17.   |
| 6. T yr F                              | Psa. xlv. 1-6, 11, 12.  |
| 7. R aph A                             | 1 Chron. viii. 1, 2.  |
| 8. U nbelie F                          | Matt. xiii. 53-54, 57-58.   |
| 9. S heni R                            | Deut. iii. 8, 9.  |
| 10. T abith A                          | Acts ix. 36.  |
| 11. A bisha I                          | (1) 1 Chron. ii. 15, 16; (2)<br>1 Sam. xxvi. 5-12; (3)<br>2 Sam. xvi. 9-14. |
| 12. N imro D                           | Gen. x. 8-10.   |
| 13. "I will trust, and not be afraid." | Isa. xii. 2.  |

*Exercise.*

1. The Burnt Offering. Gen. xxii. 8; Lev. i. 2, 10.

2. The Peace Offering. Lev. iii. 7-11; Col. i. 20.
3. The Sin Offering. John i. 29, 36; Heb. x. 12.
4. Our Substitute. Isa. liii. 4-10; Acts viii. 32-33.
5. Our Redeemer. 1 Peter i. 18, 19; Rev. v. 9; xiv. 4.
6. The Universal Object of Worship. Rev. xiii. 8.
7. The Overcomer and Victor. Rev. xvii. 14.
8. The Bridegroom. Rev. xix. 7.
9. The Temple of the City. Rev. xxi. 22.
10. The Light of the City. Rev. xxi. 23.

## LIST OF REPLIES FOR JANUARY, 1918.

*Acrostic and Exercise.**Maximum—36 points.*

36 points. E. Batson, P. Champney,\* E. Francis, M. Grummitt, E. Harper, A. Newton, M. Powell, K. Sigrist,\* R. Simms, H. Simms, R. Stott, K. Suckling, Elsie Tuffin, A. Tuffin, M. Watts, F. Watts, J. Wyllie.\*

35 points. C. Aldred, E. Allison, J. Baker, B. Baker, W. Bicker, D. Boswood, F. Carron, D. Carron, L. Clarke, W. Cooke, M. Cuckney, B. H. D., J. Drew, V. Field, J. Fleming, H. Friend, S. Grantham-Hill, R. Merrick, E. Moorhouse, A. Nash, E. Parson, O. Parson, M. Purdy, J. Purdy, G. Pye, M. Railton, E. Scott, D. Sneller, G. Suckling, E. Tuffin.

34 points. B. Harding, H. Hardy.

33 points. G. Eustice, F. Payne, M. Scott, G. Scott.

32 points. E. Beard.

30 points. F. Culmer, E. Leary.

28 points. H. Baker, H. Drewery, A. Huggett, E. Middleton, J. Pratt, E. Pratt, M. Satchwell, M. Walkey.

27 points. V. Metcalfe.

22 points. E. Baker.

*Acrostic only.**Maximum—26 points.*

26 points. E. Fox, J. Tredgold.

25 points. F. Burtenshaw, L. Culmer.

24 points. M. Nunn.

*Late for November, 1917.*—N. Davidson (Canada), 38 points. J. Davidson (Canada), 38 points. *Late for July, 1917.*—P. Walker (Australia), 27 points; H. Walker (Australia), 27 points. *Late for August, 1917.*—P. Walker (Australia), 33 points; H. Walker (Australia), 33 points.

\* \* \* \*

## DAILY PROVISION FOR APRIL.

## MESSIAH, CHRIST, ANOINTED.

- M. 1**—*John iv. 25.* Every counsel of God waited for the coming of God's anointed. Now He is present and every question will be settled by Him in the future.
- T. 2**—*John iv. 29.* Have we accepted the invitation of the Samaritan woman? He tells us not only what we have done, but what God has done.
- W. 3**—*John iv. 42.* Seeing and hearing implies personal acquaintance. Thus we come to know the Lord and this knowledge is salvation.
- Th. 4**—*Psa. ii. 2.* Man is naturally lawless, but his lawlessness must reap its full reward. God will not give His glory to another and Christ's coming will maintain God's glory.
- F. 5**—*Acts iv. 25, 26.* The disciples celebrated Christ's triumph at the cross, but soon He will return in manifested glory and maintain His kingdom for ever.
- S. 6**—*Daniel ix. 25.* "Messiah the Prince." What glories circle round His peerless name! He is the centre of God's counsels, and soon the whole universe shall do Him homage.
- D. 7**—*Daniel ix. 26.* "Messiah cut off"! What does this involve for the nation that knew Him not? "Blindness in part." Now is salvation come to the Gentiles.
- M. 8**—*John i. 41, 42.* Wonderful words! Have we too found the Christ? Or, better still, has He found us? Andrew brought Peter to Jesus.
- T. 9**—*Psa. xx. 6.* David, as the anointed of God, prefigured the Lord, especially in relation to the remnant of Israel in the latter day.
- W. 10**—*Psa. xxviii. 8.* Then will these two, and many other scriptures in the Psalms and elsewhere, be fulfilled. How blessed to have the company of the Lord.
- Th. 11**—*Psa. xviii. 50.* Earthly triumph as well as heavenly awaits the Lord. He will soon vindicate all His own rights, and God's.
- F. 12**—*1 Sam. ii. 35.* The Priest and the Anointed are all One. How our hearts look forward to the time of His righteous sway and universal rule.
- S. 13**—*Psa. cxxxii. 10.* This psalm was written on the occasion of the ark of God being brought to Jerusalem. It celebrates another triumph.
- L. D. 14**—*Psa. cxxxii. 17.* The Lord Jesus, the true Anointed of God, shall enjoy this glory when He shall be established as King over the whole earth.
- M. 15**—*Psa. lxxxiv. 9.* When the remnant of Israel shall pray this prayer in a future day, all the blessings noted in this psalm will be enjoyed by them.
- T. 16**—*Psa. lxxxix. 38.* A verse descriptive of the exercises of the godly remnant which shall all be heard and answered by the God of their salvation.
- W. 17**—*Psa. lxxxix. 51.* Who was reproached like Jesus? Yet He shall have His earthly reward. Blessing, earthly as well as heavenly, shall be the result.
- Th. 18**—*Hab. iii. 13.* This and many other passages concerning Christ will soon be literally fulfilled. God's glory requires it and His righteousness shall accomplish it.
- F. 19**—*Matt. ii. 4.* This incident has lately been called in question by human daring. How one longs for the time when all these critics shall be silenced for ever.
- S. 20**—*Matt. xvi. 16.* Glorious confession! It led to the revelation of God's cherished secret, until then concealed in His own eternal counsels.
- L. D. 21**—*Matt. xxvi. 68.* Daring insult to the Creator of the universe, the Judge of all men. What will the smiter feel when he stands at the awful bar and the Lord is Judge.
- M. 22**—*Luke ii. 26.* In Simeon we see one who had received the consummation of the hopes of a lifetime. He was abundantly satisfied and ready to depart.
- T. 23**—*Luke iv. 41.* The demons owned the power and authority of Christ. Man alone of all God's creatures turns a deaf ear to His voice. How solemn!
- W. 24**—*John vii. 26.* Well might this question be asked. His miracles bore witness to the fact, but alas! none are so blind as those who will not see.
- Th. 25**—*John vii. 31.* Again the common people were more ready to receive the Lord than the learned and noble. Have we received Him into our heart's affection?
- F. 26**—*John vii. 41, 42.* How man loves to repeat his unbelieving questions, the same to-day as then. May our hearts bow to His precious, peerless name.
- S. 27**—*Luke xxiii. 35.* Lord Jesus, Thou precious One "chosen of God." How could vain man thus mock at Thy person and set at naught Thy rights?
- L. D. 28**—*John xii. 34.* Volumes might be written in answer to this question, let us answer it in the simplest way. He is my own precious Saviour.
- M. 29**—*Acts ii. 36.* Soon "the house of Israel" shall know this. Then they will weep over Him whom they have pierced, and receive Him as their Lord.
- T. 30**—*Rev. xii. 10.* This is the climax of His glory when the Son of man is exalted over the whole of God's universe and all own His rightful authority for ever.

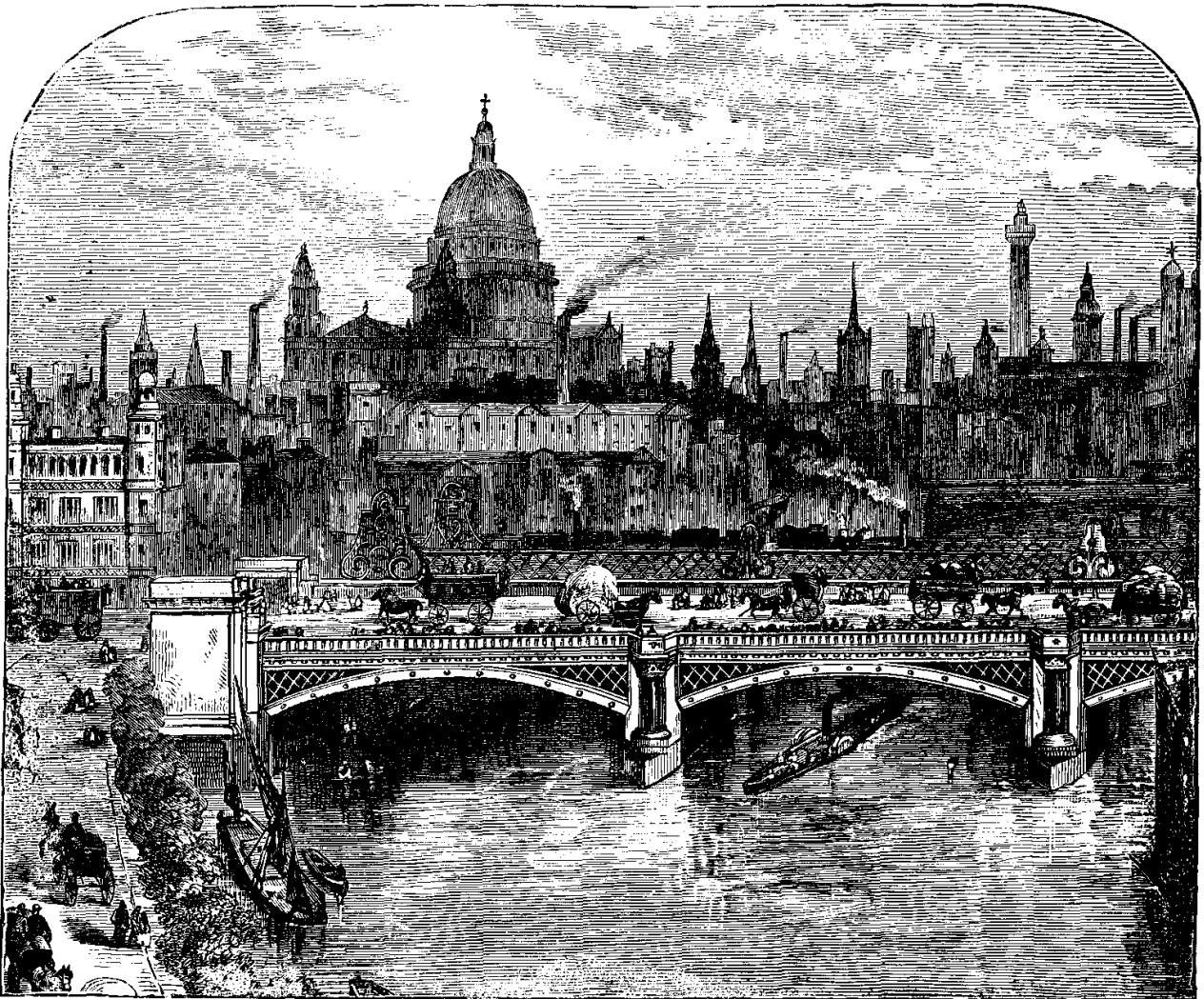
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The Editor's address is now "Grasmere," Park Road, Burgess Hill, Sussex. Orders for the Periodical to be sent as usual to Gospel Tract Depot, 20, Paternoster Square, London, E.C.



# Sunbeams for the Home.

"Thou and all thy house." Acts xi.14.



LONDON FROM THE THAMES.

Vol. IX. No. 101. May, 1918.

Three Halfpence Monthly.

**"TAKE COVER."**

"A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished." (Prov. xxii. 3.)

**T**HE crowds thronging the busy streets of London have grown familiar, in these terrible days of war, with the warning to "take cover" given by the police on the approach of hostile aircraft. Quickly the streets are cleared and the people vanish into the many refuges available, all but the gallant constables whose duty calls them to keep in the open. Those people who are wise enough to obey the advice to "take cover" are usually safe, and when the danger has passed they emerge once again into the fresh air unharmed by the explosion of the death-dealing bombs. Some who have scorned or neglected to obey the warning have been hurled into eternity while all around God's sunshine lights up the scene, or if the raid has been at night the stars look down upon a world rendered hideous by man's strife.

Now that the ghastly effects of the German bombs are well known few people refuse to seek refuge on hearing the warning of their approach, yet how many sit still and neglect to obey God's solemn warning to sinners to flee "*from the wrath to come*" to the precious Saviour whom in His great love He has provided. That night in Egypt long ago when God's judgment was abroad, the only safe place for the firstborn of a family was inside the house where the blood of the passover lamb was sprinkled upon the lintel and the two side posts of the door, and now the only safe place for each one of us is under the protection of the precious blood of Christ, who "*gave himself a ransom for all.*"

Without shedding of blood there is no remission of sin, and God has declared that the soul that sinneth, it shall die, and that on the cross He laid all our sins on His holy, spotless Son, who is now exalted at His own right hand as a Prince and a Saviour, to give a free pardon to every sinner who will come to Him and accept it.

**Come.**

It will be the one act of your life which you will never, never regret, and God says, "*Now is the day of salvation.*"

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John iii. 16.)

In coming to the Lord Jesus Christ and receiving Him as your own personal Saviour you are "taking cover" for time and for eternity.

E. A. W.

\* \* \* \*

**ISAIAH AND HIS TIMES.**

## CHAPTER XVII.

**T**HE invasion had begun, and day by day messengers arrived at Jerusalem bringing news of the terrible and relentless doings of the armies of Sennacherib. He determined to attack his enemies one at a time, and before they could concentrate their forces to offer him that combined resistance which alone could secure victory over so stupendous an attack. He thus marched first against the King of Babylon. This was his second revolt, and Sennacherib decided to crush him entirely and once for all. The two contending armies met at a place called Kish, and Merodach-baladan was utterly defeated. Sennacherib describes this event in these words: "In that battle he abandoned his camp and fled alone to save his life. Into his palace at Babylon I entered rejoicing, and opened his storehouse."

Worldly counsels still prevailed in Jerusalem, and the words of God by a later prophet were being fulfilled, "*My people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.*" (Jer. ii. 13.)

Nothing could retard the onward march of the invader, and city after city fell into his hands. In one of the Assyrian inscriptions he thus describes his relentless fury and savage cruelty and that of his all-conquering hordes: "Like the lion in fury I put on my armour. My lofty war chariot that sweeps away foes I hastily

mounted; my mace, the life destroying, I grasped. I led away mine enemies like fettered bulls, their dear lives I beat out. Like a violent shower I scattered their standards and tents on the ground. . . . With the bodies of their warriors I filled the valleys as with grass. I stripped from their wrists their shining bracelets of gold. Their chariots I brought in from the field; the warriors who had mounted them had fallen and the horses were running about by themselves. The soldiers who ran for their lives were speared when they were found. All those who were un-submissive to my yoke I removed, and burdens I caused them to carry."

In one of the carved pictures found upon the wall of his palace he is seen arrayed in his royal robes, the high crown of Assyria upon his head, holding a sharp spear in one hand and a bow in the other, one foot resting upon the neck of a captive warrior who lies

#### **prostrate on the ground**

at his feet. In another he is depicted holding the cords in his hand, which are fixed to rings in the lips of three captives, threatening to strike to the ground with a sharp spear he is holding in his hand one of them who is kneeling before him.

We will copy one other inscription: "From the upper sea of the setting sun to the lower sea of the rising sun all the kings of the people I subjected to my feet. Their cities I pulled down, destroyed, and in the fire I burned. I pulled down the small cities without number. The whole of their country like an hailstorm I swept. Their plantations I trampled upon. Over the fields flames of fire I spread. People without number I carried off until none were left."

Thus Sennacherib's proud words describe his own arrogant and bloodthirsty character, the wicked and unscrupulous tyrant fearing neither God nor man, just as he is depicted by the divine historian. How wonderful that at the moment when men are criticising the scriptures of truth, and daring to throw discredit upon the divine testimony, these records of Nineveh and Babylon, in the very language of

their respective monarchs and inscribed by their own command, should be deciphered to prove up to the hilt the truth of those scriptures in which these very kings and their doings have been narrated.

This same march of the Assyrian army is graphically described in Isaiah x., and at the same time the sure preservation of those who rely alone upon Jehovah and His protection is clearly announced. Assyria is after all only "*the rod of mine anger, and the staff in their hand is mine indignation*" says Jehovah (ver. 5); and when the chastisement has had the desired effect and produced repentance in the hearts of God's wayward people and their true-hearted but vascillating king, it will be cast aside as no longer of use by a God who delighteth in mercy. The idolatry of Jerusalem must be punished as has been that of Samaria (ver. 11); but when this is accomplished "*the stout heart of the king of Assyria*" must be humbled and "*the glory of his high looks*" laid low in the ground. Let the reader ponder well the remainder of this important chapter, and he will learn how Jehovah overruled all the might and fury of the enemy of His people for their infinite blessing and His own glory, in whose hands he was but the tool to accomplish His gracious and wise purposes.

The triumphal march of the Assyrian army is described in verses 28-32; but he merely comes in sight of Jerusalem and then falls by the hand of Jehovah. How this was accomplished in detail we have yet to see.

\* \* \* \*

## **THE LIFE OF THE APOSTLE PAUL.**

### **CHAPTER LXXVII.**

#### **THE EPISTLE TO THE PHILIPPIANS.**

**T**HE enemy had apparently triumphed and had taken captive one of the Lord's most devoted lieutenants, and now for some time removed from the strain and stress of the outward conflict he had leisure to



survey the battle field and take stock of the resources of the army against the foe. He contemplated the Lord's host, deprived of one of its earthly leaders, exposed to many unseen dangers while marching through an enemy's country towards its heavenly rest, along the road of salvation, and he desired to let the rank and file of its Philippian contingent know how best to behave themselves in the fight and how the ultimate salvation might be attained.

His own circumstances were very trying, but of them he thought little. The time of his impending

#### trial before Caesar

and its consequences were uncertain; it might result in his release or lead to his execution, but it was in the hands of the Lord, and he knew that in either case it would be well for him. His motto was, "*I rejoice,*" "*rejoice with me.*" He was experiencing in full his own words, "*Thanks be to God, who always maketh us to triumph in Christ,*" and nothing could disturb the "*peace of God*" which was garrisoning his heart nor the "*joy of the Lord*" which he was daily proving to be his strength. He was thus free in spirit to express his affectionate solicitations for his "*dearly beloved,*" and to give them the wise and loving advice which his varied experience suggested.

In this epistle the saints are seen as passing through this world to their heavenly home in daily conflict, surrounded by powerful and crafty enemies and deprived for the time of some of their trusted leaders. They are comforted by the assurance that they have the presence and protection of an unseen but almighty power, and that what was needed in them was confidence in God, a behaviour becoming godliness, a "*striving together*" (keeping rank), unwearied circumspection, to have the sentinels fixed and wide awake, and above all implicit and unquestioning obedience to every word from the "*captain of their salvation,*" persevering in their onward march until He should return as Saviour to deliver them out of this scene

of conflict, change them into His own likeness, and take them into His inheritance to rest and to enjoy it with Himself, while He subdued every adverse power and brought the whole universe under His own beneficent sway.

He exhorted them, under these circumstances, to courage, unanimity, self-abnegation and complete dependence upon Him who had engaged to bring them through.

He reminded them that the Lord had Himself trodden this road alone. He had emptied and humbled Himself, He had walked the pathway of devoted obedience, and therefore the exaltation and the glory had been His well-merited reward. The road He had trodden had led Him to this place, the same pathway would conduct them there. The Lord had served, suffered, and at last become a sacrifice in this. He had "*been perfected.*" Others had followed in their measure in the same road. He was himself heartily willing to be poured out as a libation upon the sacrifice and service of their faith; Timotheus had *served* with him as a son in the gospel, and Epaphroditus had suffered much to complete their loving service towards himself and in the "*work of Christ.*" He exhorted them to avoid all murmurings and disputings, that they might exhibit to every one the lineaments of the divine nature and, walking as the children of God in this world,

#### shine as luminaries,

by dwelling in spirit in heaven, but letting their light shine before men.

With a sudden burst of righteous anger he denounced the Judaizers who opposed the liberty of the gospel, and sought to bring the emancipated saints of God under the bonds of a legal system which would eat the vitals out of true Christianity, and then shewed that conformity with Christ in glory was the only object worth aiming at, and that for himself the whole energy of his new being was absorbed in this end. He reminded them that already their true life interests were there. Heaven was their home, and they were in daily expect-

tation of the return of the Lord as Saviour, who should change their bodies of humiliation and fashion them like His own body of glory, hence he exhorted them to

**“ stand fast in the Lord ”**

as his dearly beloved ones. There were two sisters who had some estrangement between them, and he exhorted them to be reconciled. He besought them “all” to be of one mind. This is one of the great subjects of the entire epistle, which is marked by the two words, “all” and “rejoice.”

His closing exhortations are most touching and heart-warming. They are commended to our readers for their prayerful study. He warmly thanks his beloved friends for their timely contributions, and assures them that: “*My God shall supply all your need according to his riches in glory by Christ Jesus.*” Who can estimate the wealth of God’s banking account? May writer and reader increasingly know the secret source of the apostle’s joy and peace.

\* \* \* \*

### A SONG OF PRAISE.

O Jesus, Lord, Thy wondrous love,  
To us so freely shewn,  
When Thou didst leave Thy home above  
On earth to make God known,  
Has filled our hearts with joyous praise,  
And thus, O Lord, to Thee,  
Responsive now our song we raise  
In heavenly melody.

What tongue can tell Thy matchless worth,  
Thou glorious Son of God;  
Despising not a humble birth,  
This earth Thy footsteps trod;  
In Thee, God manifest in flesh,  
His love and grace did shine,  
In all their wondrous power to bless  
And link men’s hearts with Thine.

Obedient still, in lowly grace  
The cross Thou didst not shun,  
E’en though Thy God from Thee His face  
Did turn, His will was done;  
Thy life was taken from the earth,  
Thy blood for us was shed,  
And now we sing Thy peerless worth  
Thou glorious living Head.

In brightest glory Thou art crowned  
With power and majesty;  
Both heaven and earth shall soon resound  
With all Thy victory;  
We then shall have our part and place  
With Thee in glory fair,  
Where all the riches of God’s grace  
Eternally we share.

J. R.

\* \* \* \*

### WOMEN OF SCRIPTURE.

No. XXVI.

MARY THE MOTHER OF JESUS. (PART III.)

(LUKE II. 22 TO END.)

**H**ERE we have two temple scenes, with both of which Mary is connected. Rather more than a month had elapsed since the holy Babe was born, and she brings Him to the temple to present Him to Jehovah, and to offer the sacrifice required by the Levitical law for her purifying.

Here is another mark of her extreme poverty, in that she takes advantage of the provision made by Jehovah, should the offerer be too poor to purchase a lamb, and she brings two turtle doves, or two young pigeons, in its place.

What wonderful condescension when we think that this, the cheapest of all offerings, was made when He who was the Creator and Upholder of the universe, the King of kings and Lord of all, the eternal Son co-equal with God, was, in incarnation, as a babe, presented to God His Father.

Yet this offering, humble as it was, pre-figured and pointed forward to the two-fold aspect of the death of Christ—one of the pigeons was offered as a burnt offering and the other as a sin offering. (See Lev. xii. 8.)

This was, then, the first appearance of the Lord in His temple (the Lord whom the remnant were seeking, see Mal. iii. 1), and there were a few waiting, seeking ones whose hearts were immediately attracted to Him.

The aged Simeon was waiting for the coming Messiah, whom he beautifully calls “*the consolation of Israel,*” or in other

words Israel's Comforter. It may be that the Lord Himself had this appellation in view when at the close of His ministry, in speaking of the Holy Ghost, He uses the expression "*another comforter.*" Simeon's faith had laid hold of God's personal revelation to him, "*that he should not see death, before he had seen the Lord's Christ.*" (Ver. 26.)

No marvel that, led by the Holy Ghost, he comes into the temple at this moment and recognises in the Babe in Mary's arms God's sent One. He takes the infant Jesus into his arms, and his overflowing heart finds its outlet in a burst of praise and prophecy, and Mary stands by marvelling at the inspired words that ring in her ears about her child.

But why marvel? Has she so soon forgotten the time when she *could* exclaim, "*my spirit hath rejoiced in God MY SAVIOUR.*" Prompted by the Holy Spirit, Simeon had just uttered, "*mine eyes have seen THY SALVATION.*" Is she so out of touch that she does not recognise the same divine teaching? Does no kindred feeling awaken within her heart? "*Out of the ABUNDANCE of the heart the mouth speaketh,*" but Mary only marvels.

Simeon then personally addresses her, telling her how God's sent One will be rejected by the nation, how He will be "*a sign which shall be spoken against,*" and the revealer of "*the thoughts of many hearts,*" and then he adds a more personal prophecy still, "*Yea, a sword shall pierce through thy own soul also.*" How true was its fulfilment when, thirty-three years afterwards, she stood by the cross.

It was the feast of the passover twelve years later, and according to the custom Mary and Joseph go up to Jerusalem, taking the child Jesus with them. When the caravan to which they were attached started for home, unknown to His parents Jesus stayed behind. Although a child, He was on wondrous business bent—His Father's—and He seeks His sanctuary. It is here after three days' search that His anxious parents find Him, sitting among, listening to, and asking questions of the

doctors and teachers of God's law. Mary is amazed, and chides Him with a very *natural* rebuke: "*Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.*" Little do they comprehend His answer. "*How is it that ye sought me? wist ye not that I must be about my Father's business?*" "*Wist ye not?*" Ah, how the Lord's simple question exposed how little *divine* intelligence Mary really possessed! No, she did *not* know, though she should have known. She failed to grasp who He really was—"God manifest in flesh"—and her misdirected search, amazement and ignorant rebuke just exposed her poor human nature and shewed that she, as yet, understood Him not nor His mission.

After this, how beautiful to read that He went down to Nazareth and was *subject* to His parents. And Mary, as was her wont, "*kept all these sayings in her heart.*" (Ver. 51.) In this, surely, we do well to follow her example. L.

\* \* \* \*

## THE CHRISTIAN HOUSEHOLD AND THE WAR.

**N**EXT to the assembly of God on earth the christian household is undoubtedly that upon which the eye of God rests with the deepest interest. "*He setteth the solitary in families,*" and on the family principle He will one day govern the whole earth. Long ago He said to Abraham, "*In thee shall all the families of the earth be blessed.*" (Gen. xii. 3.)

In each christian household God has established loving and orderly government, the father representing God in his devoted care over his family, and also the Lord Jesus Christ as Head in His affection for the church and for all who are brought under His sway. Here is displayed, when things are ordered according to God, the principles of the kingdom of the "*Son of his love.*"

It is very blessed that this is still possible in this world, "*which lieth in the wicked one,*" and surely no further proof is



JOSEPH AND MARY SEEKING JESUS.

necessary than to look round at its present moral condition.

Satan has, alas! succeeded in invading these sacred enclosures, and many of the fathers have been taken away from home, for the moment, to fulfil national obligations. The beloved mothers are left with double responsibilities, and we would offer them a word of sympathy and encouragement. Thank God you are not widows. He has not called you to tread this distressing and solitary road, but you are partially in that position for the moment, and need double encouragement and strength from Himself. This you will doubtless receive, for "*he giveth freely.*"

You are, I am sure, being sustained by the prayers of the people of God, and He is the Hearer and Answerer of prayer. Be of good courage, then, and confide in Him who has said, "*Let your widows trust in me.*"

He can and will give you the much-needed wisdom and strength and cause the children to be "*willing and obedient.*" Pray *with* them every day, and let them see that the Lord is your constant Resource.

Now a word for the fathers. You have deeply felt being severed from your loved ones; may the Lord in His mercy soon restore you to them. What a joy this would be!

Then remember your privileges and responsibilities to God on behalf of your families, and in His strength and godly fear make these your first care. Perhaps you are being put through this exercise for this end, that your home interests, under the gracious guidance and support of the Lord, may in the future be more for His honour and glory.

Meanwhile, let us remember that He is above all, and that when His will is accomplished one word from Him will still the mighty tempest, and there will immediately be "*a great calm.*"

\* \* \* \*

THE knowledge of grace makes us lowly when it is real.

## TYPICAL TEACHINGS OF THE TABERNACLE OF TESTIMONY.

No. 26.

CONVERSATION X. (*continued.*)

### THE JEWELS ON THE HIGH PRIEST'S SHOULDERS.

(EXO. XXVIII. 9-14.)

QUESTION. You were saying that the two parts of the ephod were joined together on the shoulders of the high priest by two precious jewels, each containing a large onyx stone set in gold. What do these signify?

REPLY. They were each engraved with six of the names of the *sons* of Israel, "*according to their birth.*" They represent therefore the glory and dignity of *family relationship*. (See Gen. xxix. 32-35; xxx. 1-24; xxxv. 16-18.) The names engraved upon the stone on the *right* shoulder were Reuben, Simeon, Levi, Judah, Dan, Naphtali, while those on the *left* shoulder were Gad, Asher, Issachar, Zebulun, Joseph, Benjamin.

Q. Have you any thought as to why the onyx stone was chosen for this use?

R. The onyx stone is one of the first precious stones mentioned in scripture (Gen. ii. 12), and as we shall presently see denotes *acceptance* in relation to *the place of children*; hence in the two jewels upon the shoulders of the high priest we have the thought presented to us of the sons of Israel *in family relationship* as representative of the *children of God*, all maintained before Him in the favour and acceptance of the high priest—" *accepted in the beloved.*" (Eph. i. 5, 6.) They are seen, too, as *sustained* there in perpetuity according to the *abiding perfection* of an unchanging priesthood upon the shoulders of omnipotence.

Q. This implies much privilege and blessing for us?

R. Indeed it does. All the *power and efficacy* of the person and official work of the High Priest of our profession, Christ Jesus in resurrection glory, maintains the whole family of God in acceptance eternally in His presence. Once He offered

Himself, and His sacrifice has perpetual acceptance with God, and He is consecrated High Priest in resurrection and exaltation on high. The sacrifice by which He Himself was consecrated is eternally available for us, for the sons of Aaron were consecrated by the same sacrifices as those that were offered for their father, and thus we learn the force of the words already quoted, "*accepted in the beloved.*" Note the words, for they emphasise those also spoken by the Lord to the Father about His disciples: "*And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.*" (John xvii. 26.)

Q. What do we learn from the fact that these stones were set in gold and placed upon the shoulders?

R. These precious engraved stones were set in ouches of gold (which held the two parts of the ephod together) that we might see that family love and relationship and the priesthood itself, with all that it involved for the glory of God and for the blessing of His people, is dependent upon the *power* which resides in the shoulders of our great High Priest. He has already entered in absolute perfection, *according to God's reckoning*, into His presence, there to appear in perpetuity for us. In Isaiah ix. 6 we read, "*The government shall be upon his shoulder.*" One shoulder is sufficient to bear the weight of the whole universe, but He uses both to maintain His brethren. For "*He that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren.*" (Heb. ii. 11.)

From the front of these jewels also two wreathed gold chains depended, and these sustained the breastplate of judgment upon the heart of the high priest. Of this we hope to speak later on, but, as we have seen, gold represents here the glory of God, and that all that we are speaking of is connected with the manifestation of that glory, and therefore must be eternally maintained for His own satisfaction and the stability of all the attributes of the Godhead.

\* \* \* \*

## THE BASKET OF FIRSTFRUITS.

No. 3.—BARLEY.



HE usual word for barley (seorah) indicates long hair, and is doubtless applied to this grain from its bearded appearance.

Long hair in scripture is a type of (1) separation from evil to God as in the case of the Nazarite (Num. vi. 5, 18); and (2) of subjection to the will of another as in the case of the woman. (1 Cor. xi. 6-15.) Thus the barley doubtless represents the entire separation from every form of defilement which was perfectly exhibited in our blessed Lord, and the complete subjection to the holy will of His Father which He ever displayed. (See Psa. i. 1, 2.)

Coming into the world He said, "*I delight to do thy will, O my God: yea, thy law is within my heart.*" (Psa. xl. 8); and in His life, "*I do always those things that please him.*" (John viii. 29.)

Forty centuries since the creation of Adam had passed away, and not one man could be found to answer to God's desire for His creature, and then He, the Lord of all, came into this world and for the first time God saw One on earth who lived and breathed but to do His will.

God alone could fully estimate and appreciate such untiring devotedness and willing obedience as that of His beloved Son "*the man Christ Jesus.*"

But a comparison of Leviticus xxvii. 16, Numbers v. 15, Judges vii. 13, Ezekiel xiii. 19, and Hosea iii. 2 would imply that there was a thought of poverty and want of value in barley. It was of course considered inferior to wheat, and thus again we are reminded of Him, who "*though he was rich, yet for [our] sakes he became poor, that [we] through his poverty might be rich*" (2 Cor. viii. 9), and "*Who made himself of no reputation, and took upon him the form of a servant.*" (Phil. ii. 7.) He was born in a stable and laid in a manger.

"The crowded inn like sinners' hearts  
(Oh, ignorance extreme),  
For other guests of various sorts  
Had room, but none for Him."



"He was despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not." (Isa. liii. 3.) He did not think it beneath Him to feed "the poor of the flock." His pathway to glory led by way of the cross. He could say to His disciples, "*I am among you as he that serveth,*" and He proved that "before honour is humility." May this mind be in us which was so blessedly displayed in Him. Perhaps the separation from evil indicated in the barley is alluded to in Romans xi. 16, "*If the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.*" (See also 1 Pet. i. 15, 16.)

This lowly pathway is indicated for us, if we would follow Him, in Philippians ii. His example marks out for us this pathway of lowly obedience and subjection. We can only conquer by coming down, and overcome by taking the low place, "*as the children of God, without rebuke, in the midst of a crooked and perverse generation, among whom [we] shine as lights in the world.*"

\* \* \* \*

### DIVINE TESTIMONY AND LIVING WITNESS.

(MATT. VI. 9, 10, N.T.)

**G**OD'S thought in the testimony is to have a living, collective expression of Christ—a continuation in a company of sons of what Jesus was to the Father as the heavenly Man on earth. This is now being spiritually formed in the saints and will soon be publicly displayed in glory. Divine testimony cannot be separated from living witness. This came out perfectly in Christ when here, and (redemption being accomplished) it was subsequently set forth in the power of the Spirit through the church, with wonderful results for the pleasure of God. (Acts iv. 34, 35; 1 Thess. i. 6-8; Rom. i. 8, New Trans.)

Since then, though very much obscured by the worldliness of the vessel, this testimony has never disappeared, but as we

see in Revelation iii. it is now being revived in what the Spirit says to the assemblies. If, then, we are passing through much discipline to-day, surely it is in order that our hearts and our ears may be opened to hear the voice of Jesus in this special ministry recalling us individually to "first love" and "first works," so that denying self, taking up the cross every day, and following Him, each of us may be an overcomer. (Rev. iii. 19-22; 1 John ii. 15, New Trans.)

Then, as drawn together in holy love, outside the world system of lust and pride, whether social, political or religious, we shall be enabled faithfully to represent the coming Bridegroom in the closing testimony of these last days.

It has been well said that Luke shews us how Jesus *talked*, and John how He *walked*. If, then, His "words of grace" have their due place in our hearts, we shall so abide in His love that we shall walk "even as He walked," doing good to all men in separation from worldly philanthropy, and in deliverance from the principles and bondage of Christendom.

The testimony is in the spirit of the scriptures, not in the letter. It is spiritually expressed in prophetic ministry, not in the letter of expository writings, and certainly not in agreeing to differ. The living witness is in the divine unity of holy love, where nationalism and the mind of the natural man are excluded, and "Christ is everything, and in all." (1 Cor. i. 10; John xvii. 21; Col. iii. 3, New Trans.)

W. M-S.

\* \* \* \*

### ESSAY.—No. 2.

"Strive to enter in at the strait gate."

**T**HIS exhortation was spoken by the Lord in answer to the question, "are there few that be saved?" There are three things suggested in the answer, viz.:

(1) The necessity of being in earnest.—It is not enough merely to *desire* to enter the kingdom of God, as we have an adversary always ready to attract us by the passing and transient pleasures of this



world, and it behoves us to be in earnest and *strive* to enter in. We need to be like the Syrophenician woman who came to the Lord about her daughter and would not be denied.

(2.) The necessity of entering now.—The moment will come when the opportunity will be past for ever. When once the Master of the house has risen up and shut to the door, there will be those inside and those outside. The only way of being sure we are on the right side of that door is to enter in now and seize the present opportunity. Many will seek to enter in then and will not be able. The day of opportunity will be past for ever.

(3.) The necessity of entering individually.—The gate is strait. Each one has to enter for himself or herself. It might be an interesting question as to whether those who should be saved would be few or many, but as the only way of salvation was by entering in at the strait gate, the important point for *every one is*, "Am I among the number? Have I entered in?"

W. B. C.

\* \* \* \*

**DOUBLE ACROSTIC.**

1. A city built by forced labour.
  2. Where Paul was "ready" to preach the Gospel.
  3. A stone used for a target by an archer.
  4. An unjust governor and judge.
  5. The direct enemy of Christ.
  6. The residence of the last judge of Israel.
  7. God's everlasting "habitation."
  8. Where Solomon's warriors wore their swords.
  9. Another name for trade. (Acts.)
  10. A place of grievous mourning at the funeral of a patriarch.
  11. The initials and finals spell a solemn exhortation to the unsaved.
- Disregard the last letter in Nos. 3, 4, 8, 9, and also the last initial.

**EXERCISE.**

Write a short essay (about 25 lines) on the above exhortation.

\* \* \* \*

**DOUBLE ACROSTIC AND EXERCISE FOR FEBRUARY.**

SOLUTIONS, &amp;c.

The reply published this month is sent in by R. Stott (15), slightly abbreviated.

*Double Acrostic.*

- |     |   |            |   |   |
|-----|---|------------|---|---|
| 1.  | B | ethuc      | L | Gen. xxii. 20-23.                         |
| 2.  | E | liad       | A | 2 Sam. v. 16.                             |
| 3.  | H | adora      | M | 2 Chron. x. 18.                           |
| 4.  | O | re         | B | Judg. vii. 24, 25.                        |
| 5.  | L |            | O | Isa. xxv. 9.                              |
| 6.  | D | istaf      | F | Prov. xxxi. 10, 19.                       |
| 7.  | T | hanksgivin | G | Phil. iv. 6.                              |
| 8.  | H | ithert     | O | 1 Sam. vii. 12.                           |
| 9.  | E | lda        | D | Num. xi. 26.                              |
| 10. |   |            |   | "Behold the Lamb of God." John i. 29, 36. |

*Exercise.*

1. Persons who died by stoning recorded in Scripture.

(1) Israelitish woman's son (son of Shelomith). Lev. xxiv. 10, 23.

2. Man who gathered sticks on Sabbath Day. Num. xv. 32-36.

3. Achan. Josh. vii. 24.

4. Hadoram. 2 Chron. x. 18.

5. Naboth. 1 Kings xxi. 13.

6. Zechariah. 2 Chron. xxiv. 20.

7. Stephen. Acts vii. 58-60.

2. Kings in Old Testament in danger of stoning.

1. David. 1 Sam. xxx. 6.

2. Rehoboam. 1 Kings xii. 18.

3. The Lord's life was threatened by the Jews. John viii. 59; x. 22, 31.

4. Paul. Acts xiv. 19, 20; 2 Cor. xi. 25.

## LIST OF REPLIES FOR FEBRUARY, 1918.

*Maximum—42 points.*

42 points. E. Allison, J. Drew,\* M. Grummitt, M. Purdy,\* M. Satchwell, K. Sigrist, B. Sigrist, R. Stott, Elsie Tuffin, E. Tuffin, M. Watts,\* F. Watts,\* J. Wyllie.

41 points. C. Beesley, A. Tuffin.

40 points. J. Baker, L. Clarke, J. Fleming, E. Francis, S. Grantham-Hill, E. Moorhouse, E. Parson, O. Parson.

39 points. E. Batson, H. Drewery, A. Huggett, M. Railton.

38 points. C. Aldred, B. Baker, D. Boswood, F. Carron, D. Carron, W. Cooke, M. Cuckney, E. Culmer, V. Field, E. Leary, M. Powell, J. Pratt, E. Pratt, R. Simms, H. Simms, D. Sneller, G. Suckling.

37 points. H. Baker, L. Culmer, G. Pye, K. Suckling.

36 points. E. Beard, W. Bicker, P. Champney, G. Eustice, H. Friend, B. Harding, R. Merrick, E. Middleton, A. Newton, J. Purdy, M. Scott, G. Scott, M. Walkey.

34 points. E. Baker, E. Harper, E. Scott.

*Acrostic only. Maximum—20 points.*

20 points. E. Burtenshaw.

19 points. J. Ackroyd, E. Corker.

*Late for December, 1917.—N. Davidson (Canada), 48; total for year 439. J. Davidson (Canada), 40; total for year 376.*

*Late for January, 1918.—C. Beesley, 36.*

## DAILY PROVISION FOR MAY.

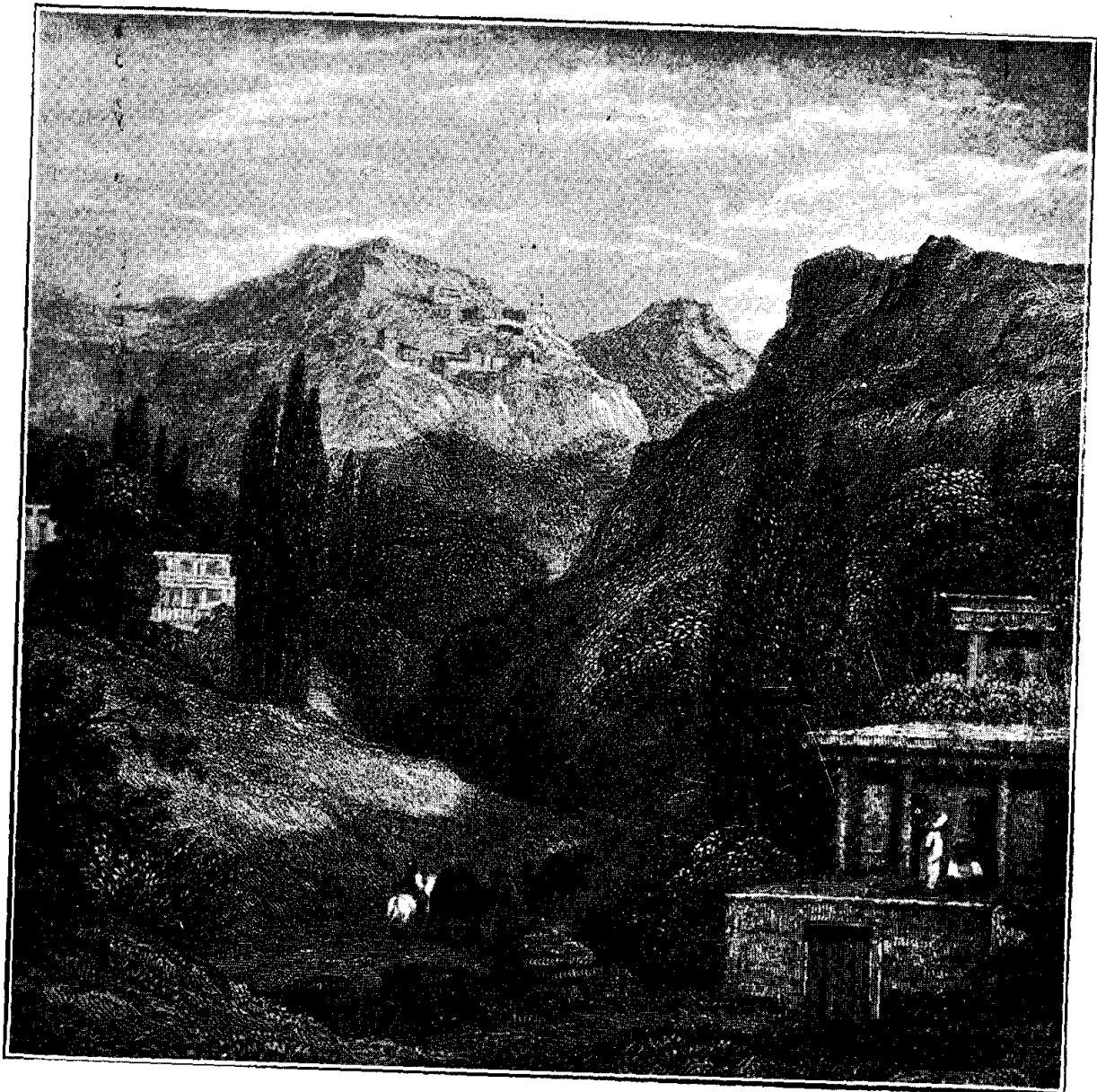
## PROPHET.

- W. 1**—*Deut. xviii. 15.* A definite prophecy of the coming of God's greatest Prophet, the Lord Jesus Christ, who as Son has revealed the Father and made known His mind.
- Th. 2**—*Deut. xviii. 18.* The Word Himself become flesh. When on earth the Lord was the *living* expression of the Father, as well as speaking His words.
- F. 3**—*Gen. xx. 7.* God protects Abraham in the face of the Gentile king. He is near to God and knows His mind. The first prophet so called in scripture.
- S. 4**—*Exo. vii. 1.* A prophet reveals God's mind and comes with His message to those to whom he is sent. Thus Aaron conveyed God's message to Pharaoh.
- L.D. 5**—*Deut. xxxiv. 10.* Nearness to God and personal intercourse marks the prophet. The Lord knew Moses "*face to face.*" Thus we too have access to the Father.
- M. 6**—*Judges vi. 8.* This prophet reminded the people of God's grace in the past, and sought thus to awaken their conscience to His claims upon them.
- T. 7**—*1 Sam. ix. 9.* There is much fitness in this word. One who *sees* is one who has had his eyes opened by God. Have we?
- W. 8**—*2 Sam. xii. 25.* Jedidiah, loved by the Lord, what a precious name! And this is the portion now of all who are born of God.
- Th. 9**—*1 Kings xviii. 4, 13.* A good man in a wrong place, yet possessing real love for God and for His saints. Let us beware of worldly associations.
- F. 10**—*1 Kings xxii. 7.* Jehoshaphat was a worldborderer, yet here he shews his colours in a feeble way. May we all have grace to confess boldly the name of the Lord.
- S. 11**—*Matt. x. 41.* This open confession will not lose its reward as the Lord plainly shews us in this passage. What an honour to be owned by Him.
- L.D. 12**—*Matt. xxiii. 57.* Blessed Lord, they called Thee a Nazarene and rejected Thee on earth, but Thou art now exalted at the right hand of God. We hail Thee there.
- M. 13**—*Matt. xiv. 5.* Yes, and much more than a prophet, the forerunner of the Lord and His messenger in humiliation and rejection, soon to be glorified above.
- T. 14**—*Matt. xvi. 4.* No one would have thought that Jonah's chastisement would be a figure of Christ, but His death and resurrection is the ground of all our blessing.
- W. 15**—*Matt. xvi. 11.* Poor people and children confessed the Lord when the rulers and chief priests rejected and scorned Him.
- Th. 16**—*Matt. xxiii. 37.* Solemn words of the Lord to Jerusalem, fulfilled to-day, of tender remonstrance, "*I would*" . . . "*ye would not.*" Let us hear and obey.
- F. 17**—*Luke i. 76.* Wonderful words of prophecy, clearly shewing what the mission of Jesus would be. Light from above, revealing God's love.
- S. 18**—*Luke iv. 17.* How the blessed Lord Himself loved and honoured the holy scriptures. "*These are they,*" He says, "*which testify of me.*"
- L.D. 19**—*Luke vii. 16.* Again the common people recognised the Lord. Every prophet of old pointed forward to Him. None but the Son could reveal the Father.
- M. 20**—*Luke vii. 39.* Simon's unbelief was soon met by the Lord's searching but gracious words. "*When they had nothing to pay, he frankly forgave them both.*"
- T. 21**—*Luke xiii. 33.* No one could touch the blessed Lord until His time was fully come. He must give *complete* testimony, but alas, all was refused by Israel.
- . 22**—*Luke xxiv. 19.* How precious is the grace of the Great Shepherd! Jesus could listen to all the outpouring of the sorrows of His own that He might comfort.
- Th. 23**—*Luke xxiv. 27.* No wonder the hearts of the two disciples burned within them when HE expounded the scriptures concerning HIMSELF.
- F. 24**—*John iv. 19.* The Lord's words had reached the conscience of the woman at the well and exposed her to herself. The same word could reveal His love.
- 25**—*John vi. 14.* The men's estimate of Jesus was a true one. But the nation as such turned away the ear and lost the opportunity. May we embrace ours.
- L.D. 26**—*John vii. 40.* Men's opinions are generally uncertain and cause division, but the revelation of the Father leads us to Christ for lasting blessing.
- M. 27**—*John ix. 17.* Such a revelation had been made to the blind man, and it led him outside of everything to the Lord, to know and to worship Him.
- T. 28**—*Acts ii. 30.* The prophetic spirit in the Old Testament saints always pointed to Christ, and His resurrection has brought full blessing to themselves and to us.
- W. 29**—*Acts vii. 37.* Moses, too, testified of Him, and He has fulfilled all that was written of Him, and become in resurrection the One in whom all God's purposes are accomplished.
- Th. 30**—*Acts x. 43.* "*To him give all the prophets witness.*" All God's interests and ours centre in Christ. Every spiritual blessing is treasured up in Him and all God's glory.
- F. 31**—*Rom. i. 2.* The gospel of God's grace was the object not only of God's thoughts but of prophecy in Old Testament times.

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The Editor's address is now "Grasmere," Park Road, Burgess Hill, Sussex. Orders for the Periodical to be sent as usual to Gospel Tract Depot, 20, Paternoster Square, London, E.C.

**Sunbeams for the Home.**  
"Thou and all thy house." Acts xi.14.



COLOSSE.

Vol. IX. No. 102. June 1918.

Three Halfpence Monthly.

## THE LIFE OF THE APOSTLE PAUL.

## CHAPTER LXXVIII.

## THE EPISTLE TO THE COLOSSIANS.

**A**LTHOUGH during the labours of the beloved apostle for three years at Ephesus all in Asia had heard the word of God, it appears he had never actually visited Colosse. Christianity had, however, been planted there by some of his co-labourers, probably Epaphras, and a company of Christians had been for four or five years established in that city, and were going on happily and making steady progress in the knowledge of God and of His grace. Still the Judaising doctrines, legal observances and various prohibitions of the ceremonial law on the one hand, and the philosophy and rudiments of worldly wisdom sought after and followed by the Greeks on the other, formed two very great dangers into which they might easily be seduced and led astray.

Epaphras, a faithful pastor of their church, seems about this time to have visited the apostle in his imprisonment and brought him news of their state and of these dangers which threatened them. This led him, under the direct guidance of the Spirit of God, to write this epistle, so full of special instruction on the highest truths of Christianity, as presenting one great aspect of the mystery of the union of believers with Christ.

In some respects the epistle resembles that addressed to Ephesus, which was written about the same time; but while the latter presents the saints as the objects of God's counsels in Christ, and thus associated with Him in heavenly relationship, the former contemplates them more as being yet on earth, and while dead and risen with Him yet still seen in relation to their practical pathway on the earth, with a *hope* laid up for them in heaven, to which they are looked at as pressing on.

His address, in which he associates with his own the name of Timotheus, is "*To the saints and faithful brethren in Christ*

*which are at Colosse.*" He gives thanks to God the Father on their behalf, praying always for them, for what he had heard from Epaphras of their faith in the Lord Jesus and love to His saints, as also for their ready reception of the gospel of God's grace and the godliness of walk which had proved the reality of their conversion to God. He then prays earnestly that they may be filled with the knowledge of God's will for them as saints on earth, that they may "*walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.*"

He desires for them that they may realise the power of God's glory to strengthen them to patience and endurance with joy.

He thanks God for their deliverance from the authority of darkness and translation into the kingdom of the Son of God's love (the only time when the kingdom of the Son is spoken of), and speaks of their meetness for the inheritance of the saints in light, having redemption through the blood of Christ,

**the forgiveness of sins.**

The mention of the Son leads the apostle to dilate upon the excellences of His Person as an antidote to the heresies by which they were threatened. Having such a Person as their Saviour, Lord and Head, what more could they need? He possesses all the fulness of the Godhead, in Him God is fully made known, and He is the Creator of all things which subsist in and for His good pleasure. If this Person deigns to become man He must of necessity have the first place and be the Head of all creation. He is also the Head of His body, the assembly, in resurrection, and in this new and incorruptible sphere He has every pre-eminence.

He was great enough to effect reconciliation for everything by the blood of His cross, on the ground of which the whole creation will one day be brought into full complacency under God's eye, the saints being already reconciled in all the acceptance of His Person and the completeness of His finished work. Yet

being still upon the earth and their course here unfinished, their presentation in holiness and blamelessness before Him must be looked at as contingent upon their continuance in the faith, grounded and settled, and not being seduced by the heresies against which he was warning them.

He was himself a minister of the gospel in an especial way, and it was given to him to complete the revelation of the subjects treated of in scripture by the administration of the mystery of the church as the body of Christ on earth, expressing His moral traits and representing Him in His absence from this scene under the eye of God and for His satisfaction.

We have therefore in this epistle a double headship, a double reconciliation and a double ministry, all having its centre, object and authority in the revelation and fulness residing in the precious and adorable Son of God, come into this scene to be the Head of all things and the Object sufficient to fill and satisfy every craving of our hearts, and make us superior to ritualism on the one hand and rationalism on the other. The second chapter emphasises this, and reminds the saints that being dead with Christ from the rudiments of the world they are no longer subject to ordinances. The apostle then shews (chap. iii.) that being associated with Christ on the ground of resurrection believers are introduced into

**a new scene,**

where all their hopes and aspirations are heavenly, and that Christ glorified is their one Object. They are therefore to put off all that belongs to the flesh and to put on the new man, whose moral lineaments are beautifully described (vers. 12-15) as being the practical character of the Son of God on earth, His word being our direction and guide in all things.

All natural relationships are now taken up in a new way, under Christ as Lord and according to God's will. Thus he closes the epistle with loving salutations from himself and other labourers who are with him at the time. Epaphras is especially mentioned as having great interest

in their welfare, and "*always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.*"

He commands that this epistle be also read in the assembly in Laodicea, and that they also read one sent to that church, shewing that apostolic epistles passed from one church to another.

\* \* \* \*

**"THE TIME IS SHORT."**

A MARRIAGE SALUTATION TO A FRIEND.

"*The time is short.*" Let not this warning prove  
A cloud to dim the sunshine of your love ;  
It was not meant by Him, who joys to bless,  
E'en for an hour to damp your happiness.  
He, who Himself the feast at Cana graced  
With His own presence ; and the best wine  
placed  
To cheer the guests, upon the festal board,  
Would rather gladden by this needed word.

"*The time is short.*" My children, spend it well ;  
As " heirs of life " together seek to dwell.  
Help-meets in following Jesus may you prove,  
Yielding yourselves as captives to His love.  
Your union with each other serve to shew  
(As more and more you in His likeness grow)  
Your closer union with your risen Head ;  
And His dear presence its sweet perfume shed  
O'er all your conversation in your home,  
As pilgrims waiting till the Bridegroom come.

"*The time is short*" for joy or suffering here ;  
Soon shall the morning without clouds appear.  
" The little while " He carries still redeem,  
Your motive, aim and end to live to Him.  
In heaven ther'll be no cross for Christ to bear,  
No sufferings with your blessed Lord to share ;  
No souls to win from error's devious maze ;  
No works of grace to shew your Father's praise.

*Now is the time*, and, oh ! how short the hours,  
Those fruits to bear no plants can yield but ours :  
Soon, when transplanted to a higher sphere,  
We'll lose the occasions that He gives us here,  
In this drear wilderness of sin and woe,  
The fruitful power of heavenly love to shew.  
Gird up your loins together for the fight ;  
Trim well your lamps ; give no uncertain light.

Boldly your banner lift ; confess His name ;  
That you are His let all your ways proclaim.  
Your home, His home ; your Lord, and yet your  
Guest,

By Him protected : with His favour blest :  
Cheered by His smiles, may you more fully prove,  
As time flows on, the sunshine of His love ;  
When time is o'er, that love divine shall be  
Your mutual portion through eternity.

J. G. D.

**GOD'S WORD.**

"The word of God is quick, and powerful, and sharper than any two-edged sword." (Heb. iv. 12.)

**T**HE most effective method of answering all infidel attacks upon the Bible is to cherish a more profound faith in its divine power and authority; and to use it as those who are most thoroughly persuaded of its truth and preciousness. The Spirit of God alone can enable any one to believe in the plenary inspiration of the holy scriptures. Human arguments may go for what they are worth; they may, doubtless, silence gainsayers; but they cannot reach the heart; they cannot bring the genial rays of divine revelation to bear down in living, saving power upon the soul; this is a work divine; and until it is done, all the evidences and arguments in the world must leave the soul in the moral darkness of unbelief.

C. H. M.

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**THE BASKET OF FIRSTFRUITS.**

No. 4.—THE VINE.

**T**HE grape, the fruit of the vine, appears next in the list. Wine produced from the juice of the grape is the well-known figure of joy. The vine replies to the request of the trees, "*Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?*" (Judg. ix. 13.)

Man was originally created that God might find His joy in him. The fall seemed entirely to negative this, and doubtless Satan imagined that he had for ever spoiled God's delight in the being He had created, but God's purpose could never be defeated (Prov. viii. 31), and He would "*devise means, that his banished be not expelled from him.*" (2 Sam. xiv. 14.)

When all the nations had departed from God and fallen into idolatry, He chose Israel that He might have one nation for Himself, and find His joy in that favoured people, the seed of Abraham, His friend. "*Thou hast brought a VINE out of Egypt: thou hast cast out the heathen, and planted it*"

(Psa. lxxx. 8-19), but, alas! it only brought forth wild grapes. (Isa. v. 1-7.) There was no suitable fruit for God, no delight was brought to His heart by His faithless people. Vine and fruit alike were worthless, and there was not a twig found to form a pin on which any vessel could be hung. If a vine proves fruitless the wood of it is of no use whatever and can only be burnt. (Ezek. xv. 3.)

Then the Son of God came, and during His perfect pathway on earth the Father had His own joy in His beloved Son, a joy He had never known before in man on earth.

Thus Jesus could say, "*I am the true vine, and my Father is the husbandman.*" (John xv. 1.) He had superseded Israel as the joy of God on earth. He places us, His disciples, in the place of privilege and testimony on earth as the branches of the vine, and exhorts us to abide in Him that the Father may be glorified by our bearing much fruit, and thus proving ourselves to be His disciples indeed, so that He may have His own joy in us. Oh! that this may be effected in us now by the power of the Holy Spirit.

We have already seen that Israel, set up as a responsive people before God on the earth, has in the past utterly failed, but in the future, when she shall acknowledge her King, and Messiah shall have His place as Lord, she will become the joy of Jehovah on the earth.

We are reminded of God's words in Zephaniah iii. 17 about His ancient people. "*THE LORD thy God in the midst of thee is mighty; HE WILL SAVE, HE WILL REJOICE OVER THEE WITH JOY; he will rest in his love, he will joy over thee with singing.*" What a future for Israel when Jerusalem shall be made the "*perfection of beauty and the joy of the whole earth,*" and this only and because the Lord shall be in the midst of her. "*God is known in her palaces for a refuge.*" (Psa. xlvi. 3.) We know that He who was the Man of sorrows is now the Man of patience, and will be manifested one day as the Man of joy. It was for the joy set before Him that He endured the cross, and into the fellowship of this joy with Himself He brings His

own. He will drink the cup new *with us* in His Father's kingdom. What a joy it will be to Him to remove from God's fair creation everything that has dishonoured Him, to take away in power the sin of the world, fulfilling in manifestation that of which He laid the basis in the cross of Calvary! What joy also it will be for us to be in His own company, and to witness the wisdom and skill by which He will accomplish all this for the glory of God.

The heart of God Himself will rejoice; His full glory in redemption will be then displayed in the reconciliation of all things unto Himself, and the Son will give up the kingdom into the hand of the Father with every stain removed and all in the perfection of divine righteousness, "*that God may be all in all.*"

A company of faithful ones appear in the Revelation in whom these moral characteristics are displayed. "*These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the FIRST-FRUITS unto God and to the Lamb.*" (Rev. xiv. 2-5.)

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### TYPICAL TEACHINGS OF THE TABERNACLE OF TESTIMONY.

No. 27.

CONVERSATION X. (*continued*).

THE BREASTPLATE.

(READ EXO. XXVIII. 15-30.)

QUESTION. Why was the breastplate called "*the breastplate of judgment*"?

REPLY. I think the word here has more the force of a just and right decision, rather than anything of a penal judgment. The breastplate was placed over the breast or heart of the high priest, and is thus expressive of his affection for the people of God: (1) In maintaining their cause continually before Jehovah in holy love; (2) In a just and holy discernment of their *ways* justifying the righteous and detecting and condemning the disobedient and unfaithful. The Urim and the

Thummim were placed and kept in the breastplate, and by them the causes of the people were decided.

Q. What were the Urim and the Thummim?

R. I think it will be better to defer the consideration of them until we have spoken together of the breastplate itself. This was, as we have seen, suspended from the shoulders of the high priest by two golden chains, which were fastened to the jewels which united the two parts of the ephod, to which it was also fixed by two golden rings on the two bottom corners of the breastplate by a lace of blue, just above the curious girdle of the ephod.

Q. What does this teach us?

R. That the whole strength of God, and all His affections as seen in our great High Priest, are engaged to present the saints, and support them ever before God, and hence their cause cannot fail. What a support is this for us in the face of the pressure and testing of the wilderness pathway. The love of Jesus is holy love, and He only can establish "*our hearts unblameable in holiness before God and our Father.*" (1 Thess. iii. 13.)

Q. Why was the breastplate four-square?

R. I think it speaks of righteousness, and of Israel being so established by all the power of God in a future day with reference to the millennial earth, for it will then be the centre of world-wide blessing for all the people of the earth. (Zech. xiv. 16-21.)

The breastplate was made of the same material as the ephod—white linen embroidered with threads of gold, blue, purple and scarlet, and was made *double*, to form, as I think, a kind of bag, perhaps to contain the Urim and the Thummim. On the front of it were four rows of precious stones set in gold, three stones in each row.

On each stone was engraved the name of one of the twelve *tribes* of Israel, *in the order of their march or encampment.*

The order of the stones is given in verses 17-20, and the order of the names upon them is found in Numbers ii., where



they are seen as encamped *round* the tabernacle, and in chapter x. where the order of their march is given, and it will be seen that this is identical in each case.

The whole assembly is thus seen before God in the place of power and affection, set for His glory in all the beauty and perfection of the Lord Jesus Christ, and in view of the nearness (Psa. cxlviii. 14) and glory (Isa. lx. 1-3) which Israel will possess in that day of rest, peace and glory. We have this picture before us in the arrangement of the tribal names upon the breastplate, engraved as they are on precious stones.

Q. What do the precious stones represent?

R. They are representative throughout scripture of that which is costly, valuable and beautiful in the sight of God, and I think portray, on the breastplate especially, the graces and perfections of the Lord Jesus as fully appreciated by God and seen morally in His saints. He says of the beauty of Jerusalem in Ezekiel xvi., "*it was perfect through my comeliness, which I had put upon thee, saith the Lord God.*" (Ver. 14.)

This will be fully manifested in the sight of the whole world when in the future "*Out of Zion, the perfection of beauty, God hath shined.*" (Psa. 1. 2.) This is expressed typically in the breastplate.

Q. Is it at all possible to discover the special teaching of each particular stone used here or in other places in scripture?

R. Yes; I think there is a key in scripture to the meaning of the separate stones as used here.

Q. Where?

R. The tribes are here seen as being set in divine glory and righteousness (gold), as beautiful and precious in the sight of God (precious stones), and maintained upon that which speaks of the Person and work of the Lord Jesus Christ (the decorated fine linen), and this will be fully exhibited in the millennial blessing of Israel on the earth in a future day. Now if we can find a passage of scripture which names the separate tribes in such a condition, and describes their individual blessings characteristically, this

will afford a key to the meaning of the special stone upon which the name of each tribe is engraved.

Q. I think I catch your meaning. It would be exceedingly interesting to turn to such a scripture if there is one and examine it carefully.

R. I think the blessing of the tribes by Moses, the man of God, in Deuteronomy xxxiii., distinctly describes them in this condition, and I believe if we read it carefully we shall find this thought distinctly borne out in most cases, if not in all.

(To be continued D.V. next month.)

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## ISAIAH AND HIS TIMES.

### CHAPTER XVIII.

**T**HE invasion of Palestine, which was intended to destroy the kingdom of Hezekiah and subject the whole of Immanuel's land beneath the iron heel of the haughty Assyrian monarch, now commenced. Once more, as in the days of Pharaoh, king of Egypt, a mighty earthly prince lifted up his hand against the King of kings only to feel the weight of the divine judgment and to retire defeated and humbled from the field.

God had, however, a double purpose in view. (1) His own people of Israel were to be humbled and brought back to their allegiance to Himself, and (2) His holy name must be declared among the heathen who had not known Him.

Thus Sennacherib reasoned, "*Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols? . . . By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man: and my hand hath found as a nest the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth.*" . . . . But what were the Lord's thoughts? "*Shall the ax boast itself against him that heweth therewith? or shall the saw magnify itself against him*

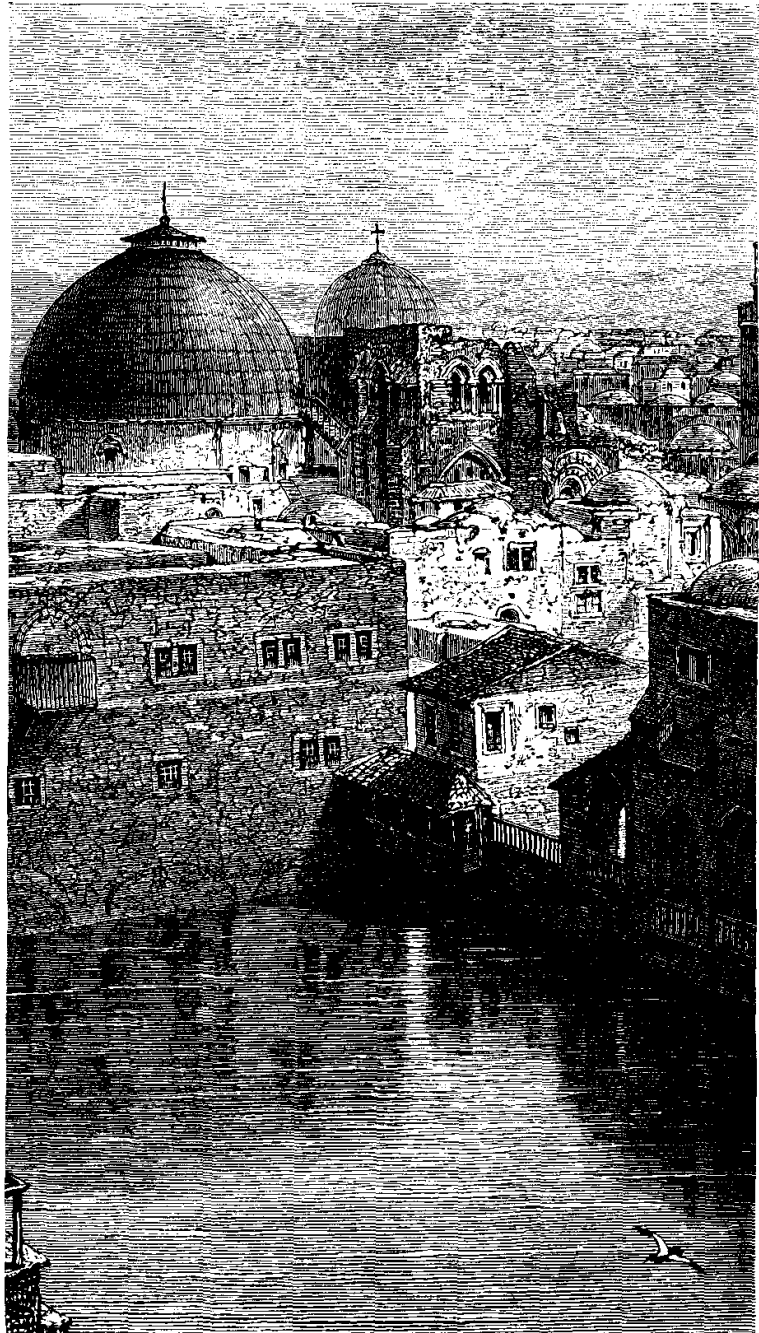
that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood." (Isa. x. 11, 13-15.) Sennacherib in all his pride was yet to learn that he was only a rod in the hand of God for the chastisement of His people for their good.

No better prepared or more commanding force had ever left Nineveh, and their leader made himself quite sure of a victorious issue. Thus he speaks, "In my third expedition to the land of the Syrians I went. Fear overwhelmed the king of Zidon, to a distance he fled and his kingdom I took." Like a swarm of locusts the all-conquering host swept through the land, leaving nothing behind them but smoking ruins and devastated farms and fields. Some of the Philistine cities on the sea plain of the Shephalah yielded at once, as well as Edom and Moab, but Zedekiah the king of Askalon resisted; but the engines of the Assyrians soon beat down his defences: his brave warriors were slaughtered, and an inscription tells us that "Zedekiah himself, the gods of his house, his wife, his sons, and his daughters, I will send in fetters to Assyria."

Ekron next fell; its citizens could expect no favour from Sennacherib, for they had sent their king Padi, placed upon the throne by the Assyrian king, in chains to Hezekiah, and he was even now a prisoner in Jerusalem. City after city fell, and the Assyrian army had crossed the border into the land of Judah.

Refugees from the other cities began to pour into Jerusalem, bringing terrible stories of the cruelties and ravages of the soldiers of Sennacherib. Thus the prophet describes the onward march of the all-conquering host, "He is come to Aiath, he is passed to Migron; at Michmash

he hath laid up his carriages: they are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled. Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth." Thus far was he allowed



THE POOL OF HEZEKIAH.

to come in triumph and even to "shake his hand against the mount of the daughter of Zion, the hill of Jerusalem." (Isa. x. 28-32.)

Meanwhile divided counsels distracted the king and his princes. Nothing was heard of the promised aid from Egypt, and already Sennacherib was besieging Lachish, not many miles from Jerusalem. Hezekiah had prepared Jerusalem for a siege, and it was well provisioned and had plenty of water. A large pool within the walls on the north-west side of the city is still called the Pool of Hezekiah; but the strongest walls could not long withstand his powerful battering rams, and already terror reigned among the people. Some of Hezekiah's counsellors advised him still to rely upon help from Egypt, others said that there was no way of escape but immediate submission to the king of Assyria: but his own heart whispered what an ancestor had said before him, "*Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper.*" (2 Chron. xx. 20.)

Yet the king still hesitated, and at last was persuaded by his courtiers to send an embassy of submission to Sennacherib; and with regard to Padi he said, "*I have offended; return from me: that which thou puttest on me will I bear.*" And he "*appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.*" (2 Kings xviii. 14, about two hundred and sixty-seven thousand pounds.)

A full report of Hezekiah's tribute was written by Sennacherib's scribes, "Precious stones, great carbuncles, couches of ivory," etc. This account makes the silver eight hundred talents, but the Assyrian talent was much smaller than the Jewish.

Thus Jerusalem was saved for the moment but brought under tribute.

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### MAJOR ANDRÉ.

**D**URING the American War of Independence Major John André, an adjutant-general of the British Army, was sent by General Clinton to conduct some secret negotiations with an American general named Arnold with a view to his deserting to the side of the British. He had succeeded in

his mission, was returning, and had almost reached the British lines when he was arrested by a picket belonging to the American army.

He was tried by court martial, and being adjudged a spy was sentenced to be hanged. He had acted under orders, and much could be urged in his favour, but the sentence was carried out and he died with dignity and composure.

After the execution a piece of paper was found in the place where he had been confined containing the following lines, which speak for themselves:

#### MY HIDING PLACE.

Hail! sovereign love, which first began  
The scheme to rescue fallen man;  
Hail! matchless, free, eternal grace,  
Which gave my soul a hiding place.

Against the God who rules the sky  
I fought, with hand uplifted high;  
Despised the mention of His grace,  
Too proud to seek a hiding place.

Enwrapped in thick Egyptian night,  
And fond of darkness more than light,  
Madly I ran the sinful race,  
Secure, without a hiding place.

But thus th' eternal counsel ran  
"Almighty love, arrest that man!"  
I felt the arrows of distress,  
And found I had no hiding place.

Indignant justice stood in view,  
To Sinai's fiery mount I flew,  
But justice cried with frowning face,  
"This mountain is no hiding place."

Ere long a heavenly voice I heard,  
And mercy's angel form appeared,  
She led me on with placid pace  
To Jesus as my hiding place.

On Him God's holy judgment fell,  
Which must have sunk a world to hell,  
He bore it for a sinful race,  
And thus became their hiding place.

Should storms of seven-fold thunder roll,  
And shake the globe from pole to pole,  
No flaming bolt could daunt my face,  
For Jesus is my hiding place.

A few more rising suns at most  
Shall land me on fair Canaan's coast.  
Where I shall sing the song of grace  
And see my glorious Hiding Place.

\* \* \* \*

## THE GREAT WHITE THRONE.

(REV. XX. II.)



HIS judgment is the solemn knell of the second—the eternal death. The countless millions of sinners who have perished in their sins, the millions who have heard the word of God's salvation and rejected it, the millions who have been "almost persuaded" but not quite; the millions who have said, "We will hear thee again of this matter" and then turned away to indulge in their lusts; the amiable, the upright, the religious, the self-righteous, who have been too good for Christ—all will be there. No one can escape.

"The sea gave up the dead that were in it." "Death and hades," the resting-place of the body and the home of the spirit, "delivered up the dead which were in them, and they were judged every man according to his works." Nor are these merely the works seen by man, for in that day "God shall judge the secrets of men by Jesus Christ." (Rom. ii. 16.) To all there is one fearful doom—the second death. T. B. B.

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## WOMEN OF SCRIPTURE.

No. XXVII.

MARY THE MOTHER OF JESUS.—(PART IV.)

(JOHN II. 1-10; MARK III. 31-35; JOHN XIX. 25-27;  
ACTS I. 12-14.)



HE scene before us is a marriage feast, and Mary is present in what appears some responsible position.

Jesus and His disciples are among the guests at this joyous festival. But how short-lived mere earthly happiness is! There is soon a drawback, and they run short of wine—that which speaks of the joys and merriment of earth. (See Psa. civ. 15.) And no wonder. Had they not in their midst the only One who could let them into the secret of lasting joy and they knew it not? He was the only One, too, who had the power to usher in the time of Israel's peace and prosperity as a nation (yet to come), when, owning Him

at last as their Messiah, they yield Him their long-withheld allegiance and drink into earth's deepest joys under His beneficent rule.

But that time of display and rejoicing was not yet, as the Lord Himself said to Mary, when she came to Him to tell Him of the need, "*Woman, what have I to do with thee? mine hour is not yet come.*" Nevertheless there should be a "sign" for those who had eyes to see and ears to hear, and so He graciously exerts His divine power and makes it manifest.

Mary, although losing sight of the deep truth underlying this manifestation, is confident of His miraculous power, and says to the servants, "*Whatsoever HE saith unto you, do.*" (Ver. 5.) A splendid piece of advice to those who are His sheep, and of whom He could say, "*My sheep hear my voice, and I know them, and they follow me.*" (Chap. x. 27.)

Following out the Lord's injunction, the large stone water-pots, used for the ceremonial purifying, are filled to the brim with water, which speaks of death (compare Psa. lxix. 12, 14, 15 and Psa. cxxiv. 4, 5), then poured out and taken to the governor of the feast. It is pronounced good, a great improvement on the previous supply.

**Could anything but what was absolutely good come from such hands?**

Oh! that they had had eyes to see and the hearts to understand what it all meant.

Mark iii. 31-35. The scribes and Pharisees have been blasphemously attributing the Lord's acts of power and grace to the energies of Satan, and gently and yet with quiet dignity He reduced their own scathing remarks to utter folly.

But in a near circle around Him sat, restfully, and as learners, His disciples and a number of others listening to His words of love and power. (See also Matt. xii. 46; Luke viii. 19.) Mary, however, is not among the number. She has deep sorrow yet to pass through before she identifies herself with His disciples.

So we find her "*standing without*" when she might have been "*sitting within*" the circle of blessing. And what a spiritual

loser she is! There, in the outside place, with her sons, she hears what the cold world's opinion of Him is, and, probably swayed by it, and her *natural* love for the Object of its taunts, she calls to Him, and failing to reach Him on account of the crowd, sends a message that they desire to speak with Him. Here is the opportunity for the unfolding of a marvellous revelation, the establishment of new, divine relationships. Let us linger over the wonderful words of the Lord's reply, "*Who is my mother, or my brethren? And he looked round about on THEM WHICH SAT ABOUT HIM, and said, BEHOLD my mother and my brethren! For whosoever SHALL DO THE WILL OF GOD, the same is my brother, and my sister, and mother.*" Who would not envy the place of the restful learners at His feet, for *such* are doing the will of God.

John xix. 25-27. The moment of Mary's supreme sorrow had come, and she stood in dumb agony at the cross of Jesus.

What her soul passed through at such a terrible moment is veiled; but we know that the aged Simeon's prophecy was fulfilled and the sword was indeed piercing her soul. The Lord in His tender love and compassion saw her there in her anguish and desolation, and commended her to the care and protection of the loved disciple John who was standing near, "*and from that hour that disciple took her unto his own home.*"

Acts i. 12-14. An upper room in Jerusalem, and those favoured few who had seen the Lord's ascension into glory—His sufferings over for ever—returned to it with the angel's wonderful and re-assuring message, "*THIS SAME JESUS, which is taken up from you into heaven, SHALL SO COME in like manner as ye have seen him go into heaven.*" (Ver. 11.)

In this room the apostles had taken up their abode, awaiting that "*promise of the Father*" (vers. 4, 5), and with them are the brethren of Jesus and certain women, one of whom is mentioned by name—"*Mary the mother of Jesus.*"

Her soul has found a resting-place in the assembly, and she is a true disciple at last.

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### ESSAY.

"Strive to enter in at the strait gate." (Luke xiii. 24.)

**T**O those to whom the Lord addressed these words, this was, no doubt, a familiar simile. They were well acquainted with the "Needle's Eye" gates which were so common in the Holy Land, where the camels had to stoop down and be unloaded before they could enter.

In Matthew vii. we read of two roads—to the one the gate is wide and the way is broad, to the other the gate is narrow and the way beyond is difficult. Every living soul has to choose one of these two roads, there is no third path. The wide gate and the broad road are very inviting; there is plenty of room for many friends and possessions, and plenty of room to settle down and to enjoy the surroundings. It is a very popular road, and it is always easiest and most congenial to do what everybody does, as they say. But, alas! whither does it lead? Not to life, but to destruction. Regardless of where the road ends, how many are choosing this path to-day. The other road leads to life and glory. But it does not look nearly so pleasant as the broad one. It is not right that we should have all the pleasures of both worlds. It is necessary to strive to enter in at the strait gate. There is not room for any one who is big or great. The greatness and pride of this world have to be left behind. God will provide for the needs of the way. He wants us to press on towards the goal, not to settle down and enjoy comfort on the journey. The christian pathway here is not one of temporal ease and enjoyment, but with such an end in view need we be discouraged? Is it not worth while for the "excellency of the glory" to "suffer affliction with the people of God" rather than to "enjoy the pleasures of sin for a season"?

P. C.

\* \* \* \*

SUNBEAMS FOR THE HOME.

DOUBLE ACROSTIC.

1. *What* marks one of Christ's sheep?
2. *Who answered* Job on behalf of God?
3. *What priest* fled to David?
4. *Why* should children obey their parents?
5. A city noted for *giants*.
6. *What* marked the Lord in His earthly pathway?
7. Where do the "*chief of the people of the earth grope*?"
8. What prophet is called "*the Lord's messenger*"?
9. The father of a prince of Asher.
10. What is "*impossible with God*"?
11. The initials and finals spell an exhortation which would prevent a Christian from being a socialist. Omit the last letter of No. 1.

\* \* \* \*

EXERCISE.

Give references in the Book of Genesis to the following expressions:—

- (1) "I will look upon it." (2) "God will provide." (3) "The Lord thy God brought it to me." (4) "The thing is established by God." (5) "The stone of Israel." (6) "The tree of life." (7) "The garden of the Lord." (8) "I will go." (9) "Who are these?" (10) "It is not in me." (11) "God took him." (12) "Be thou perfect." (13) "The house of God." (14) "I will be surety for him." (15) "Is anything too hard for the Lord?" (16) The Lord hath made room for us." (17) "I have seen God face to face." (18) "The cool of the day." (19) "The beginning of his kingdom." (20) "His father observed the saying."

\* \* \* \*

DOUBLE ACROSTIC AND EXERCISE FOR MARCH.

SOLUTIONS, &c.

The reply chosen this month is sent in by Elsie Allison (17).

*Double Acrostic.*

1. T ertiu S Rom. xvi. 22.
2. H adassa H Esther ii. 7, 17.
3. E zion-geb Er 1 Kings ix. 26.
4. C am P Deut. xxiii. 14.
5. H avila H Gen. ii 11, 12.
6. I shma El Gen. xvi. 15.
7. E ndo R 1 Sam. xxviii. 7, 19.
8. F ee D John xxi. 15-17.
9. The chief Shepherd. 1 Peter v. 4.

*Exercise.*

1. (1) Abel. Gen. iv. 2.
- (2) Jacob. Gen. xxx. 31.
- (3) Laban. Gen. xxxi. 19.
- (4) Moses. Exo. iii. 1; Isa. lxiii. 11.
- (5) David. 1 Sam. xvii. 34.
2. *Good.* (characteristics) *Bad.*  
Tenderness. Selfishness.  
Isa. xl. 11. } Isa. lvi. 11.

- |                        |                 |
|------------------------|-----------------|
| Thoughtfulness.        | Negligence.     |
| Jer. xxxiii. 12.       | Ezek. xxxiv. 2. |
| Diligence.             | Pitiless.       |
| Ezek. xxxiv. 12.       | Zech. xi. 5.    |
| Carefulness.           | Foolishness.    |
| Ezek. xxxiv. 23.       | Zech. xi. 15.   |
| Bravery.               | Worthlessness.  |
| Amos iii. 12.          | Zech. xi. 17.   |
| 3. Good Shepherd.      | John x. 11, 14. |
| One Shepherd.          | John x. 16.     |
| Great Shepherd.        | Heb. xiii. 20.  |
| The Shepherd of souls. | 1 Peter ii. 25. |
| Chief Shepherd.        | 1 Peter v. 4.   |

LIST OF REPLIES FOR MARCH, 1918.

Double Acrostic and Exercise.

*Maximum*—38 points.

38 points. E. Allison,\* J. Baker, B. Baker, E. Beard, F. Carron, D. Carron, P. Champney,\* M. Cuckney,\* J. Drew,\* H. Drewery, V. Field, S. Grantham-Hill, M. Grummitt,\* E. Leary, R. Simms, H. Simms, R. Stott, Elsie Tuffin,\* A. Tuffin, E. Tuffin.

37 points. C. Aldred, E. Baker, L. Clarke, W. Cooke, E. Culmer, O. Parson, E. Pratt, M. Purdy, J. Purdy, M. Railton, M. Scott, K. Sigrist, K. Suckling, G. Suckling, B. Sigrist, M. Watts, F. Watts, J. Wyllie.

36 points. H. Baker, E. Batson, W. Bicker, J. Fleming, H. Friend, J. Pratt, G. Pye, G. Scott

35 points. E. Harper, E. Moorhouse, A. Newton, E. Scott.

34 points. C. Beesley.

33 points. R. Merrick, E. Parson.

32 points. D. Boswood.

27 points. G. Eustice.

*Acrostic only.*

*Maximum*—18 points.

18 points. J. Ackroyd, E. Corker, E. Fox, E. Francis, E. Middleton, D. Sneller.

17 points. L. Culmer.

*Late for February.*—B.H.D., 36 points. N. Davidson (Canada), 38 points. A. Nash, 42 points. F. Payne, 32 points.

*Late for January.*—N. Davidson (Canada), 36 points.

*Late for September (1917).*—P. Walker (Australia), 30 points. H. Walker (Australia), 30 points.

*Late for October (1917).*—P. Walker (Australia), 25 points. H. Walker (Australia), 25 points.

\* \* \* \*

DAILY PROVISION FOR JUNE.

PRIEST.

S. 1—*Gen. xiv.* 18-20. The first priest mentioned in Scripture, offering God praise and bringing sustenance and joy to man, prefiguring Christ.

L.D. 2—*Lev. vi.* 22, 23. This speaks of the humanity of the Lord Jesus Christ, wholly

- devoted to the will of His Father and fully acceptable to Him.
- M. 3**—*Lev. vii.* 34, 35. How beautiful to see that the strength and love of God is the perpetual portion of Christ and the many sons who are being brought to glory.
- T. 4**—*Lev. xvi.* 32, 33. The atonement has been made by One great enough to effect it, anointed and consecrated for this very purpose, and thus is fully secured.
- W. 5**—*Lev. xxi.* 10-12. How holy is the High Priest of our profession! Of this Aaron was but a type. How perfect His intercession! The crown of the anointing is His.
- Th. 6**—*Deut. xxi.* 5. What a place of nearness the Lord and His company of priests have in the presence of God and as intercessors for all men.
- F. 7**—*Deut. xxvi.* 4. The offerer of the basket of firstfruits came to the priest. We draw near through our Priest and offer His beauties and excellences to our God and Father.
- S. 8**—*Josh. iv.* 16. This wonderful verse points forward to the Lord Jesus Christ in resurrection taking possession of the inheritance on behalf of His saints.
- L.D. 9**—*Psa. cx.* 4. The risen and ascended Lord is here owned by God as a Priest eternally after the order of Melchizedek in blessing to God and on behalf of man.
- M. 10**—*Psa. cxxxvii.* 9. When the Lord has His true place in Zion, His priests will conduct the worship of the universe clothed in garments of righteousness.
- T. 11**—*Psa. cxxxvii.* 16. Then shall God's salvation be fully realised throughout His redeemed universe and this will be manifest in the robes of His priests.
- W. 12**—*Isa. lxi.* 6. Israel shall then be the priestly nation for the whole world and shall receive the oblations of the nations of the earth. What a day of blessing!
- Th. 13**—*Isa. lxvi.* 20, 21. Another passage shewing the glory of God's earthly people in the latter days and how the whole earth shall be blessed through them.
- F. 14**—*Zech. vi.* 11. Crowns of grace and glory well become the brows of Him who is here prefigured by Joshua the high priest. How worthy is He to wear them!
- S. 15**—*Zech. vi.* 13. Like Melchizedek He will then be God's royal Priest for the whole universe. God shall be fully glorified and creation delivered and blessed.
- L.D. 16**—*Mat. ii.* 4-7. We learn here the duties of the priest, unfulfilled then, but how perfectly fulfilled in Him who is God's Priest and ours.
- M. 17**—*Heb. ii.* 17. We turn now to think of the Lord taking His place among "His brethren" and "made like" unto them, merciful and faithful. How intensely precious.
- T. 18**—*Heb. iii.* 1. How blessed to consider Him! Called into His company by a heavenly calling, and separated from earth unto Himself our High Priest.
- W. 19**—*Heb. iv.* 14. Well may we rejoice and be glad. The Son of God is our High Priest, and He is able to sustain and support. We may well hold fast to Him.
- Th. 20**—*Heb. iv.* 15. For He has been touched with the feeling of our infirmities, having known all the trials of the way and overcome them all, sin apart.
- F. 21**—*Heb. v.* 5, 6. The priesthood was God's own gift to Christ, the risen and exalted Man. He was called by God to it as His Son, and He abides for ever.
- S. 22**—*Heb. v.* 7-10. After His perfect training here on earth, as One who was now officially perfect, He is called by God to an unchangeable priesthood.
- L.D. 23**—*Heb. vi.* 20. Christ has entered heaven as our Forerunner and has there been welcomed as High Priest. Our cause is for ever safe in His powerful hands.
- M. 24**—*Heb. vii.* 26-28. What a word is this! As is the Priest so is His company before God. There is no infirmity in Him and He is consecrated for evermore.
- T. 25**—*Heb. viii.* 1. What could more testify to the complete acceptance of the Person and work of the Lord Jesus Christ than the place to which He has now gone.
- W. 26**—*Heb. ix.* 11, 12. How completely assuring is this word, the whole work accomplished by Him, who is great enough to do it. Eternal redemption secured.
- Th. 27**—*Heb. ix.* 25, 26. This being so there is no more offering, and none is required. He has appeared to *put away sin* by the sacrifice of Himself. "*It is finished.*"
- F. 28**—*Heb. x.* 11-13. How soul-establishing is this precious word. He has sat down because His work is fully accomplished and accepted by God.
- S. 29**—*Heb. x.* 21. Thus the holiest of all is open to us. The blood opens the way, resurrection new-makes it, and the High Priest is within to welcome us there.
- L.D. 30**—*I Peter ii.* 9. This is our present position before God and this our privilege before the world. Truly a Melchizedek priesthood.

## SUNBEAM LEAFLETS

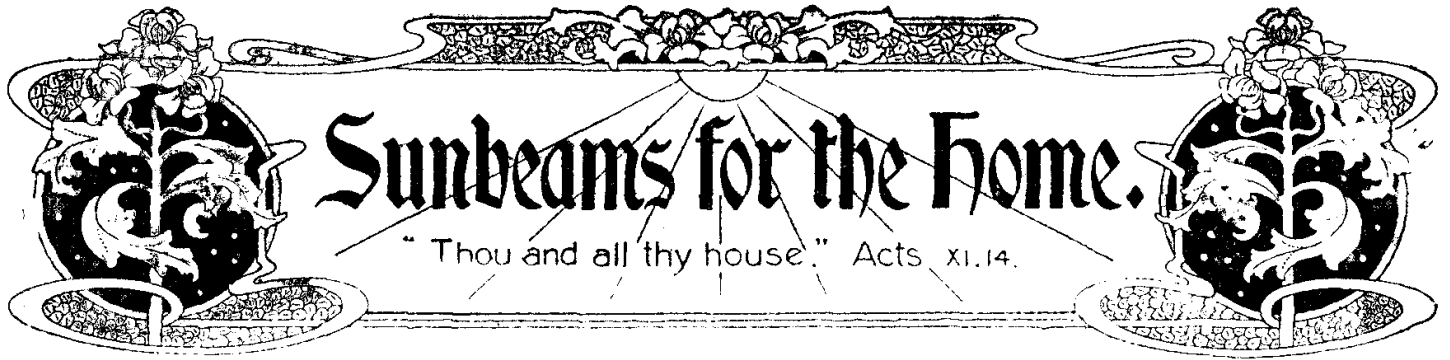
### For Letters.

Four separate packets containing many of the verses published in SUNBEAMS FOR THE HOME, with some others. To be obtained direct and post free from the Editor.

Single or assorted packet of 50, 6d.; or specimen packet of 50, containing one of each, 6d.

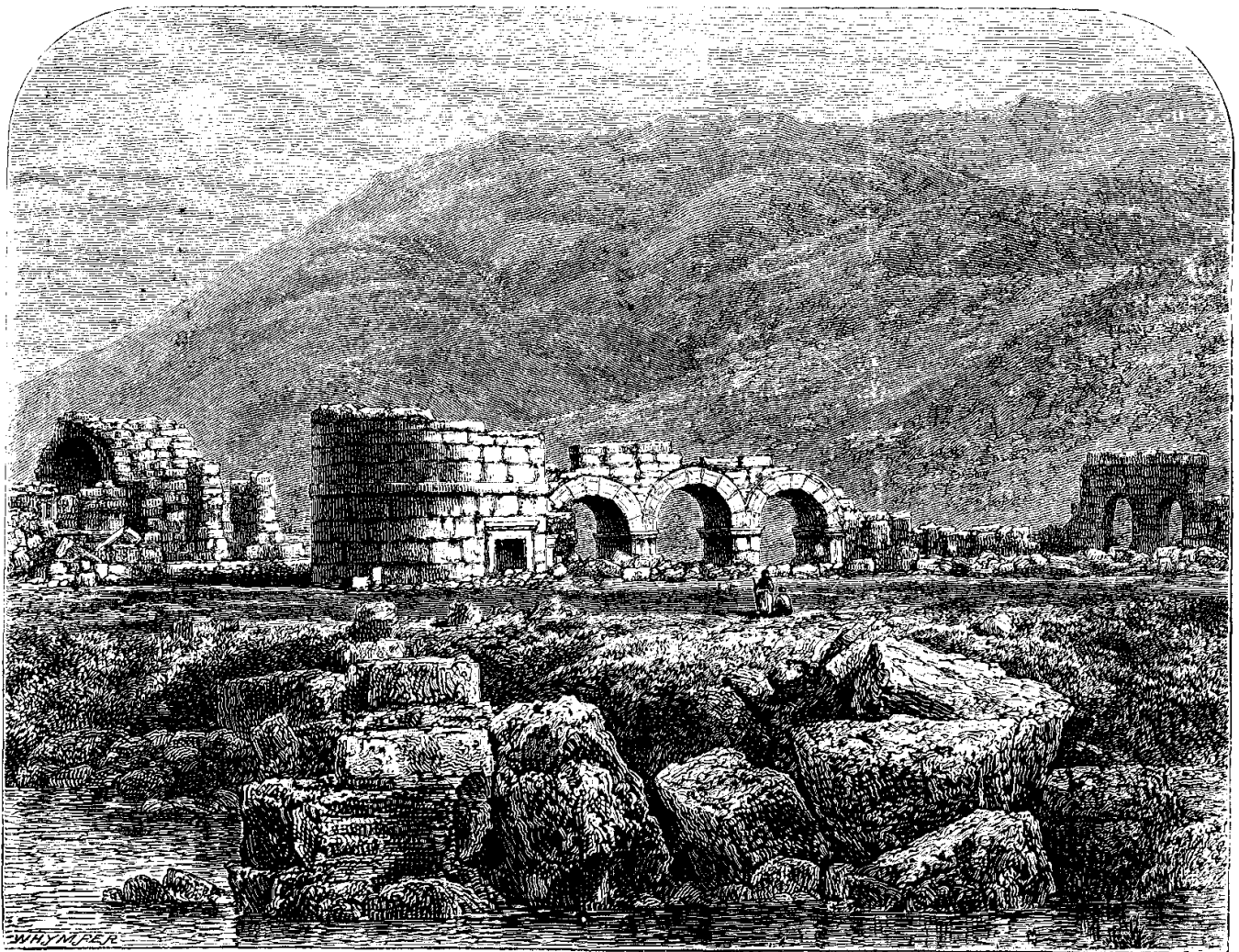
The Editor's address is now "Grasmere," Park Road, Burgess Hill, Sussex. Orders for the Periodical to be sent as usual to Gospel Tract Depot, 20, Paternoster Square, London, E.C.





# Sunbeams for the Home.

"Thou and all thy house." Acts xi.14.



RUINS AT HIERAPOLIS.

Vol. IX. No. 103. July, 1918.

Three Halfpence Monthly.

## THE LIFE OF THE APOSTLE PAUL.

## CHAPTER LXXIX.

## THE EPISTLE TO PHILEMON.

**T**HE "cave of all the churches" occupied the apostle continually, and in no epistle does this shew itself more than in the tender solicitude he expresses when he speaks of the great conflict (agony) he is passing through in his spirit with respect to the danger that was threatening those at Colosse, Laodicea and Hierapolis. (Col. ii. 1; iv. 13), whom, it would appear, he had never had the opportunity of visiting.

Foremost among the Christians at Colosse was Philemon, in whose house the assembly often met, and who constantly hospitably entertained the servants of Christ when they were visiting in that locality. Paul did not mention him in the salutations to that church, probably because he sent him a special letter by the same messenger.

This letter is the only one of a personal character preserved to us, as written by the apostle, and is a very precious specimen of those of a similar nature which we may well believe proceeded from his pen during the two occasions when he was kept in captivity by the malice of the enemies of the gospel, each for two weary years.

But although much occupied with matters connected with the welfare of the many christian assemblies planted in various parts of Greece and Asia Minor, his mind was at liberty to be interested in other thoughts, and the rescue and spiritual progress of individual souls caused him much waiting upon God and personal instruction and exercise.

A young slave named Onesimus (profitable) had proved very unprofitable to his master Philemon, and after robbing him (as a passage in the epistle would suggest) had absconded from his service. He had fled to Rome, where he was in the most imminent danger of sinking lower and lower into the sin and degradation of the Jewish quarter of this wicked city, which

has been called the sewer of the heathen world.

He would here be comparatively safe from arrest but lost in a whirlpool of iniquity and shame. Whether he was met by one of the christian teachers who constantly visited the apostle, or whether he sought his presence in distress and misery we are not told; but in some way he heard the word of the gospel from his lips, and was snatched as a brand from the burning. Henceforth his heart was won and he became the devoted attendant of "Paul the aged" in his bonds. Readily he received the truth from his lips, and made such progress in the divine life, that from an unprofitable slave he became "*a brother beloved*" and endeared himself to the apostle's loving heart.

His past life would naturally be the subject of conversation, and thus the fact would be discovered that he had fled from his christian master. Had Philemon been a heathen, to be sent back to him would mean torture and perhaps death by crucifixion; but the apostle knew nothing of that sort could take place under the present circumstances, and a wrong had been committed and must be redressed at any cost. Although he both needed and desired the services of Onesimus, yet those services belonged by right to Philemon, and

**without his consent**

Paul could not retain them. It was also a needed experience for Onesimus to return to his master and submit himself to him. "*All ye are brethren,*" the blessed Lord had said, and there can be no slavery in the christian community; but the teaching of the gospel does not oppose the existing state of things between man and man, except that it shews what is right and produces a spirit which seeks to always render to all their dues.

Onesimus then was sent back to his earthly master under the care of Tychicus, who was the bearer of the epistle to the Colossians, with the hearty commendations of the apostle and the touching and brotherly entreaty that he might be now received no longer as a slave and unprofit-

able, but true to his name and as "a brother beloved." The apostle indeed hints that Philemon's heart may prompt him generously to do for him "more than" he asks.

What could this mean but freedom? The whole epistle shews the reality of christian fellowship, the confidence of mutual esteem and love, and the deep affection existing between Christians and their families in all parts of the world. Apphia was possibly the wife of Philemon, and Archippus, a christian labourer who perhaps was becoming somewhat lukewarm in the Lord's work. (See Col. iv. 17) Verses 18 and 19 are very touching and beautiful, and shew how deeply Onesimus had won the affection and confidence of the apostle.

The epistle was written in the almost certain expectation of the apostle's release, in answer to the prayers of the saints, when he proposed to visit these as yet unfamiliar parts; and we need not doubt, if that visit was ever paid, it would be an intense joy to the apostle and all the Christians in those localities.

\* \* \* \*

### COMFORT IN THE DARK HOUR.

"**T**HERE never was such affliction as mine," said a poor sufferer, restlessly tossing in her bed in one of the wards of a city hospital; "I don't think there ever was such a racking pain."

"Once," was faintly echoed from the next bed.

The first speaker paused for a moment, and then in a still more impatient tone resumed her complaint.

"Nobody knows what I pass through; nobody ever suffered more pain."

"One," was again whispered in the same direction.

"I take it you mean yourself, poor soul, but——"

"Oh, not myself, not me!" exclaimed the other, and her pale face flushed up to the temples, as if some wrong had been offered not to herself but to another. She spoke with such earnestness that her restless companion lay still for several seconds,

and gazed intently on her face. The cheeks were now wan and sunken, and the parched lips were drawn back as if by pain; yet there dwelt an extraordinary sweetness in the clear grey eyes, and a refinement on the placid brow such as can only be imparted by a "heart acquaintance" with Him who is "full of grace and truth." "Oh, not myself, not me!" she repeated.

There was a short pause, and then the following words slowly and solemnly broke the midnight silence of the place: "*And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head . . . . And they crucified him . . . . And about the ninth hour Jesus cried with a loud voice, saying, . . . My God, my God, why hast thou forsaken me?*"

The voice ceased, and for several minutes not a syllable was spoken. The night-nurse rose from her seat by the fire, and mechanically handed a cup of barley-water, flavoured with lemon juice and sugar, to the lips of both sufferers. "Thank you, nurse," said the last speaker. "*They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.*"

"She is talking about Jesus Christ," said the other woman, already beginning to toss restlessly from side to side; "but," added she, "talking about His suffering can't mend ours—at least, not mine."

"But it lightens hers," said the nurse.

"I wonder how?"

"Hush," and the gentle voice took up the strain.

"*Surely he hath borne our griefs, and carried our sorrows . . . . He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.*"

The following day, as some ladies visiting the hospital passed by the cots, they handed to each a few fragrant flowers. The gentle voice was again heard. "*If then God so clothe the grass, which is to day in the field, and to morrow is cast into the*

oven: how much more will he clothe you, O ye of little faith?"

A few days passed slowly away, when on a bright Lord's day morning the nurse noticed the lips of the sufferer moving, and leaning over her she heard the words, "Going home!" "*I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day.*" Her eyes closed, and the nurse knew that the hand of death was grasping the cords of life. A moment more and all was over: the soul had gone to dwell with Him whom she loved for ever.

Thus did the remembrance of her oncedying Lord cheer the heart of this lonely woman, gilding her bed of death with light. Friend, is her Saviour precious to your soul? There is no love like His, so full, so sweet, so free. Have you tasted it? In love to sinners He bore the cross with all its grief and shame, with all its cloud and judgment, that "*whosoever believeth in him should not perish, but have everlasting life.*" (John iii. 16.)

Have you believed? If so, how good to know that everlasting life is yours, and that ere long the dark shadows of the night of weeping shall have passed away for ever! Then you shall see His face, and be with Him and like Him for evermore.

ANON.

\* \* \* \*

## ISAIAH AND HIS TIMES.

### CHAPTER XIX.

**L**ACHISH had been from the earliest times one of the strongest cities of Judah. In the time of Moses it had been one of those fortresses "*walled up to heaven*" which had discouraged the hearts of the murmuring Israelites, and its king, Japhia, had been one of the confederate five kings overcome by Joshua. In Hezekiah's time it was very strong and well fortified, and had for many years been a prosperous and flourishing city. It was now besieged by Sennacherib, and

all its imagined power of resistance was unavailing to save it from destruction. His powerful battering-rams and war engines tore down its walls and towers, and the Assyrian armies soon poured in on all sides, carrying death and destruction to its miserable inhabitants, who were slain or carried captive by the victorious army.

In the British Museum are several carved pictures brought from what is now proved to have been the palace built by Sennacherib. For many years there was no key to the meaning of these carved records of what happened long ago, and no one suspected that they had any reference to the statements of scripture; but at last a small oblong block of characters in the Assyrian writing was noticed, which, when interpreted, reads as follows:

#### "Sennacherib,

king of nations, king of Assyria, sitting on his throne, causes the spoils of the city of Lachish to pass before him."

We see the city besieged, the battering-rams pounding the walls, the troops killing and torturing the unresisting captives; and all among the once pleasant gardens and orchards which surrounded the city, and through the groves of grape vines and figs the long train of the inhabitants led in captivity past the throne of the merciless monarch.

Hezekiah, as we have already seen, had made his submission which released Padi, and paid the excessive tribute demanded by the boastful and all-conquering king. He might therefore expect to be left in peace. He sought to encourage his people, and carefully attended the worship of Jehovah, which was carried on regularly in His holy temple. Still his heart was full of anxiety, and the word of an idolatrous king was little to be trusted. A mighty Assyrian host, commanded by three high officers, appeared suddenly before the city, for "*the king of Assyria sent Tartan and Rabsaris and Rab-shakeh from Lachish to king Hezekiah with a great host against Jerusalem.*" (2 Kings xviii. 17.) For a long time people wondered who these persons might be, but

the deciphering of the Assyrian inscriptions has solved the mystery. The words are titles, not personal names. Tartan means *commander-in-chief*; Rabsaris, *chief of heads*, who kept a record of all that happened; and the Rab-shakeh is the *chief of staff*. The principal duty of this officer was to conduct the intercourse with foreign nations, combining the office of foreign secretary and ambassador. This man now stood forth and summoned king Hezekiah to come to the wall and hold a parley with him. Instead of doing so, which would have been humiliating in the extreme, Hezekiah sent his three officers, Eliakim, the chancellor; Shebna, the scribe; and Joah, the recorder, to enquire what the new demands of the Assyrian king were. With insufferable insolence and scorn the Rab-shakeh spoke. He derided Hezekiah's confidence, whether in his own resources, the Egyptian king, or even in Jehovah Himself, claiming for himself that he was

**more than a match**

for them all. He made one mistake which even the youngest child in Jerusalem could have corrected, supposing that in cleansing his kingdom from the idolatrous altars Hezekiah had been destroying the altars of the God of Israel; for he could not conceive the idea that the God of Israel was only One. He noticed, too, the few cavalry possessed by Hezekiah, and jeeringly offered to provide him with *two thousand horses if the Jewish king could find riders*, seeking thus to shew the utter inability of Hezekiah to oppose the apparently resistless power of the "*great king, the king of Assyria.*" Then he took bolder ground, and claimed to have been sent by God Himself. Till now the three envoys had listened in silence. Now they asked the ambassador to speak in the Syrian language rather than in that of the Jews, seeking to shield the people from hearing his boasting and blasphemous words.

Then his anger burst forth, and in the most offensive words he invited the people to desert their king and make a revolutionary submission to his master. He

accused Hezekiah of deceiving them, and said that neither he nor Jehovah would be able to save the city. He thus threw down the challenge, and we shall see that the God of Israel was not slow to take it up for His own holy name's sake.

\* \* \* \*

**THE GENERAL AND THE CHAPLAIN.**



GENERAL said to an army chaplain: "What you need to preach to these men is that, when they spring out of the trenches and go over the top, and a German bullet lays them low, they go straight into heaven, having made the great sacrifice."

"General," he replied, "pardon me, I have got my orders as to what to preach from another head-quarters, and I am not going to try to obey two generals. I love our men," he continued, still addressing the general, "for the glorious stand they have made, but the way I present Christ and the gospel never can be exceeded in its adequacy.

"For the man who springs at the signal and goes over the top of the trench you cannot make the gate wider than I make it, or wider than Christ's own terms, which meet every circumstance. Besides, the sacrifice of a million soldiers for any cause does not come

**within a million miles**

of the unique alone sacrifice of the Lord Jesus Christ for the sin of the world." Then he added: "I am in sympathy with all that can be said about the heroism of our soldiers, and what they are doing in these days of tremendous sacrifice, but let the cross of Christ—that mighty sacrifice—stand where the New Testament puts it. Paul would have said: 'If salvation can come by patriotism, then Christ has died in vain, and the cross was not needed.' What is more, the soldier does not believe in this clap-trap; he does not want to hear it, for he knows better."

ANON.

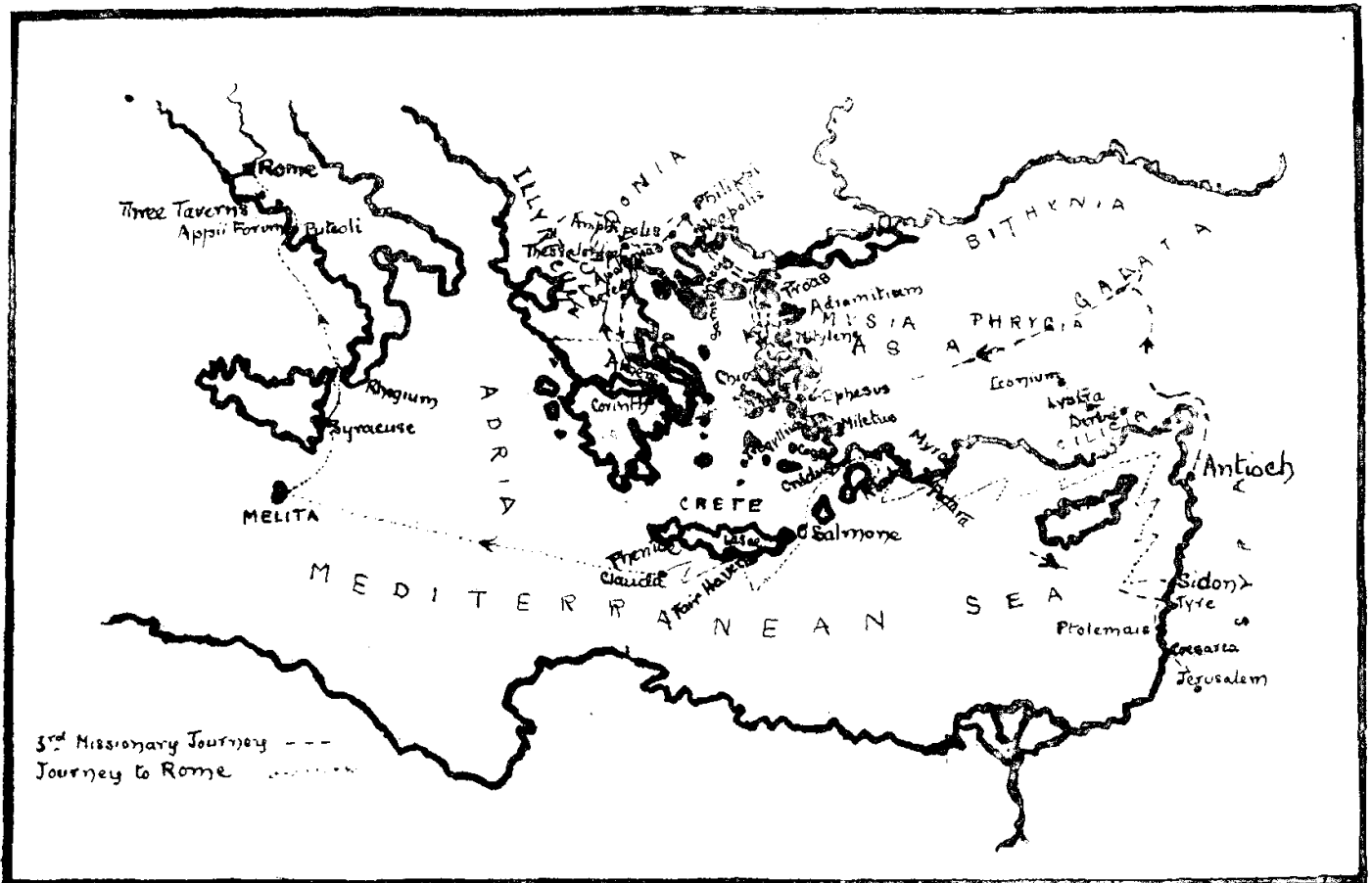
\* \* \* \*

## DIAGRAM OF THE BREASTPLATE.

Order of the stones, Exodus xxviii. 17-20. Order of the tribes, Numbers ii., vii., x. Key to the blessings, Deuteronomy xxxiii. 6-25. The tribes seen in *millennial blessing*. The *breastplate* expresses God's heart of love for His *earthly* people (Deut. xxxiii. 3), and typically for His heavenly people. (Compare Isa. xliii. 3 with Rom. viii. 32.) *Urim—Lights*—God revealed in Christ the Son (John i. 14, 16-18), the *Apostle*. (Heb. iii. 1.) *Thummim—Perfections*—Christ risen in God's presence for us as *High Priest*. (Heb. iii. 1.) These were the *special* portion of the tribe of *Levi*. (See Deut. xxxiii. 8-11.)

<p>1.—<i>JUDAH</i>. <b>SARDIUS.</b> Access; Restoration; All-Sufficiency; Delivering Power. (Ver. 7.)</p>	<p>2.—<i>ISSACHAR</i>. <b>TOPAZ.</b> Joy in Rest; Wealth; Worship. (Vers. 18, 19.)</p>	<p>3.—<i>ZEBULUN</i>. <b>CARBUNCLE.</b> Joy in Activity; Abundance; Affluence. (Vers. 18, 19.)</p>
<p>4.—<i>REUBEN</i>. <b>EMERALD.</b> Life; Increase. (Ver. 6.)</p>	<p>5.—<i>SIMEON</i>. <b>SAPPHIRE.</b> Sovereign Grace; Heavenly Portion.</p>	<p>6.—<i>GAD</i>. <b>DIAMOND.</b> Supreme Power; Legislation; Government. (Vers. 20, 21.)</p>
<p>7.—<i>EPHRAIM</i>. <b>LIGURE.</b> Fruitfulness; Fulness; Goodwill; Covenanted Blessing. (Vers. 13-17)</p>	<p>8.—<i>MANASSEH</i>. <b>AGATE.</b> Reward of Devotedness; Victorious Power and Glory. (Ver. 17.)</p>	<p>9.—<i>BENJAMIN</i>. <b>AMETHYST.</b> Affection; Security; Support. (Ver. 12.)</p>
<p>10.—<i>DAN</i>. <b>BERYL.</b> Renewal of Youth; Strength; Agility. (Ver. 22.)</p>	<p>11.—<i>ASHER</i>. <b>ONYX.</b> Acceptance of Children; Walking with God; Endurance. (Vers. 24, 25.)</p>	<p>12.—<i>NAPHTALI</i>. <b>JASPER.</b> Satisfaction in Divine Favour; Possessions. (Ver. 23.)</p>

The stones are here given in *English order*, left to right.



THIRD MISSIONARY JOURNEY OF PAUL AND HIS VOYAGE TO ROME.

## TYPICAL TEACHINGS OF THE TABERNACLE OF TESTIMONY.

No. 28.

CONVERSATION X. (*continua*).

### THE BRESTPLATE.

**QUESTION.** You said in our previous conversation that the blessing of Israel's tribes by Moses in Deuteronomy xxxiii. is a key to that which is prefigured in the various stones of the breastplate. Will you make this clear?

**REPLY.** A diagram of the breastplate is given this month on page 78, and this must be consulted in order to understand what we shall now consider. The order of the stones is given in Exodus xxviii. 10-20 and xxxix. 9-14, and the order of the twelve tribes in Numbers ii. 3-31, vii. 12-83, x. 14-27, and is the same in each case. A reference, then, to the blessing of each tribe in Deuteronomy xxxiii. will suggest the meaning of the stone

upon which the name of that particular tribe is inscribed—that is, the *prominent thought* of the blessing of the tribe gives the special meaning of the precious stone wherever found in scripture. This is what is here suggested, and in many instances it will be found to be true.

**Q.** This is very interesting. Will you give a few illustrations?

**R.** Take, for instance, the alpha and omega of the breastplate, the first stone and the last. Judah's name was engraved on the sardius (first) and Naphtali's on the jasper (last). Judah's blessing is, "*Hear, Lord, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help to him from his enemies.*" (Deut. xxxiii. 7.) Naphtali's blessing is, "*O Naph'tali, satisfied with favour, and full with the blessing of the Lord: possess thou the west and the south.*" (Ver. 23.)

Thus the principal thought of Judah's blessing is *access, restoration, all-sufficiency, and delivering power*; while that of Naph-



tali is *satisfaction in divine favour* and *possession of blessing*.

Now let us look at Revelation iv. 3. "*He that sat [upon the throne] was to look upon like a jasper and a sardine stone.*" Here these two stones are placed together as characterising the special presentation of God in this wonderful book. Even a very cursory examination of the book will shew this to be the case in a very distinct manner. The prayers of God's oppressed people are *heard* (see Rev. viii. 3, 4), His *hand of power* is seen to be *all-sufficient* for their *deliverance*, and the destruction of their *enemies* and their *restoration* is the result (Judah's blessing—the sardius). God brings His people now into manifested and perpetual *favour* to His *entire satisfaction and theirs*, and gives them *possession of the best portion, the inheritance* so long promised them, bringing them into *the fulness of blessing* (Naphtali's portion—the jasper). (Rev. xx. 1-6.) The completeness of this millennium of blessing is the subject of many a glowing description in the Old Testament prophets. (See, for example, Isa. xi., xii., xxv., lxii., lxv. 17-25.)

Q. This is certainly very remarkable, but do other passages in which jasper is named lead to the same conclusion as to its meaning?

R. They do. In Revelation xxi. 18 we read, "*The building of the wall of the city was of JASPER,*" and in Psalm v. 12 it is written, "*Thou, Lord, wilt bless the righteous; with FAVOUR wilt thou COMPASS him as with a shield.*" Thus God's eternal favour encompasses the city for its protection and security.

The first foundation of the city was *jasper*. God's favour for His own is the *foundation* of all their blessing. "*Whoso findeth me,*" says Wisdom, "*findeth life, and shall obtain favour of the Lord.*" (Prov. viii. 35.)

Thus, too, the whole city is seen radiant in glory and resplendent in the manifested favour of God, for "*Her light was like unto a stone most precious, even like a JASPER stone, clear as crystal.*" (Rev. xxi. 11.)

(We hope to continue the consideration of the stones next month.)

## WOMEN OF SCRIPTURE.

No. XXVIII.

ANNA.

(READ LUKE II. 36-38.)

HOW truly and how vividly does Malachi, the last of the Old Testament prophets until John the Baptist, depict Israel's increasingly deplorable state of departure from God, in their impious arguments and their boastful pride.

They dare to argue every point of the gentle, patient reasoning of the Lord through His prophet, and then boldly state in defiance of His claims. "*It is VAIN to serve God,*" vauntingly adding, "*And NOW WE call the PROUD happy; yea, THEY THAT WORK WICKEDNESS are set up; yea, THEY THAT TEMPT GOD are even delivered.*" (See Mal. iii. 14, 15.) To such depths had God's favoured people sunk when "*the Lord's Christ*" appeared among them. No marvel that they had no eyes to recognise Him. "*THEN,*" adds the prophet—just at that time of terrible failure—"*they that feared the Lord spake often one to another: and the Lord hearkened, and heard, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And THEY shall be mine, saith the Lord of hosts, in that day when I make up my jewels.*" What a contrast! The nation had irrevocably gone its *own way* and God could no longer find any pleasure in it, or secure any response of affection from it; but hidden away in all this sad declension He had His eye on a tiny remnant who still—though in much feebleness—"*feared the Lord, and that thought upon his name.*" He still held their hearts' allegiance and formed the subject of their thoughts; and this wonderful divine link bound them together in common interest and love, so that they "*spake often one to another.*"

In the above verses in Luke ii. we are introduced to one of this little company, the aged Anna, a widow and a prophetess.

She evidently deeply felt the misery and declension of the nation, for she

"*departed not from the temple,*" but fasted and prayed night and day. She realised the value of intercession, and her widowed heart cried mightily to Jehovah for a people, like herself, widowed, for their Maker was no longer their husband.

But her energies did not stop there.

Her name means "grace," and her heart had been captivated by the grace of God, so that she learned His mind and will, and looked forward with great longing to His promised redemption. Others there were to whom this, too, was the absorbing object of their lives, and to these Anna exercised her gift as a prophetess; for she kept them steadfast and cheered by her edifying, encouraging, comforting words, for she "*spoke of HIM.*"

It was certainly not by *chance* that she came in at the moment that Simeon had the Christ of God, as a tiny babe, in his arms, and she heartily joined in the thanksgiving to Jehovah, recognising that Jehovah-Jesus, the long looked-for Redeemer, had come at last—they had not waited for Him in vain.

Dear reader, let us apply this to our day. We are on the eve of the return of the Saviour to complete the work of redemption by translating His saints and restoring order in this chaotic scene for God.

Men around us are proving daily how far they are from God and the knowledge of His ways, and

#### what an awful harvest

they are reaping by going their own way!

In the midst of this scene of confusion the wonderful revelation of God's grace has been accepted by some, and their hearts' affections are set on the *abiding things* in God's world to come. These are waiting for the return of their Lord, but are subjected to the special trials, anxieties and sorrows that surround us and press in upon us at this time.

How needed to-day are the services of the devoted Annas to intercede for all men—for those who never pray for themselves, and by speaking of Him to encourage, uplift, cheer and comfort the tried children of God. She served God

thus, and so may we. Let us seek grace for it, dear fellow-believer; and, believe me, the blessing of Anna's tribe will be enjoyed by us.

*We shall prove what it is to be (1) guided by the Holy Spirit. (Foot dipped in oil, Deut. xxxiii. 24.)*

(2) To have daily strength. (Ver. 25.)

(3) Divine help. (Ver. 26.)

(4) The eternal God a refuge. (Ver. 27.)

(5) His arms of love our support.

What want we more for the pathway till we see His face? L.

\* \* \* \*

#### DIVINE SYMPATHY.

"*Hereby we have known LOVE, because he has laid down his life for us.*" (1 John iii. 16, New Trans.)

How wonderful the Saviour's love,  
His words upon the cross would prove

His sympathy so deep  
With those He left behind Him here,  
Their hearts to comfort and to cheer,  
Supporting one another, where  
The path was rough and steep.

Just at the moment when the sword,  
According to prophetic word,  
Pierced through poor Mary's breast,  
"Woman," He said, "behold thy son,"  
And gave His loved disciple John  
To her, a stay, to lean upon  
And be her earthly rest.

John too would miss the loving heart,  
In which he had so dear a part,  
His loved and trusted Lord;  
That bosom upon which his head  
He trustfully at supper laid,  
For him prevision Jesus made,  
"Thy mother," was His word.

What must that love be that so knows  
In sympathy with all our woes  
How to sustain us here;  
That e'en when facing death alone,  
Bearing the judgment for His own,  
Could shew His love where He found none,  
And bring the needed cheer.

M. E. T.

\* \* \* \*

#### FRAGMENT.

THE double portion refers to Christianity.  
It is the firstborn's portion. J. T.

## THE BASKET OF FIRSTFRUITS.

No. 5.—THE FIG.

**N**EXT in the list of the fruits of the land occurs the fig. In Jotham's parable of the trees choosing a king, the fig tree is made to say: "*Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?*" (Judg. ix. 11.) Adam and Eve sewed *fig leaves* together and made themselves aprons, seeking unavailingly to be acceptable to God though fallen. (Gen. iii. 3-7.)

The barren fig tree (Luke xiii.) and the fruitless fig tree, condemned on that account (Mark xi. 12-14), both appear to point to the same truth—in both cases they were rejected on account of their fruitlessness.

In Jeremiah xxiv. the good figs are accepted and the bad ones rejected as representing, the former those who had been carried away captive by Nebuchadnezzar, and the latter those who remained in the land.

Of the people who were carried into captivity the Lord says, "*Like these good figs, so will I acknowledge them that are taken away captive of Judah*" (ver. 5), and the Book of Daniel shews how the Lord honoured and cared for them. Hence the fruit of this tree seems to point to that which gains God's favour and is

### acceptable to Him!

This alone is found in absolute perfection in the Lord Jesus Christ. He only of all the sons of men was entirely and always acceptable, both in person and activities, to God His Father. How blessed then to our hearts to ponder such a scripture as this: "*Wherein he hath made us accepted in the beloved.*" (Eph. i. 6.) Such is the value of His atonement. What sovereign grace to take us thus into favour in Him.

Nothing that is unacceptable (and in ourselves as born of Adam we can never be anything else) can be tolerated for one moment in "His vast universe of bliss,"

but in relation to Christ and as of Him, the last Adam, in resurrection, redemption has made us all that God can desire as joined to the Lord by the Holy Ghost sent down from heaven, and one day His many sons, the brethren of Christ in association with Him, will be seen as one blessed company without blame and faultless before Him in love. Such will one day be displayed as the grand result of the cross.

But the apostle, writing to the Corinthians, speaks of a practical acceptability which God desires for His own here on earth. He says: "*Wherefore we labour, that, whether present or absent, we may be accepted of him,*" or "*acceptable to him.*" (2 Cor. v. 9.)

We have been left here that God may have under His eye a company of people, His children, born of Him, and partakers of the divine nature in the power of the Spirit, that they may exhibit the moral lineaments of the Lord Jesus characteristically, and may thus be

### a delight to His heart

and a testimony to His grace before the world.

We are reminded, too, that figs possess healing power by the incident of Hezekiah (2 Kings xx. 7; Isa. xxxviii. 21), and surely this will bring the Lord before us as the true Jehovah Rophi, the Healer of His people. There is a scene where sickness is unknown, where, in His blest presence, pain, weakness, sorrow and death can never enter; but while here we can turn to Himself, and know His sufficiency as the good Physician, and experience the love of His heart, the power of His arm and the skilfulness of His hands.

Among God's list of worthies in Romans xvi. Epænetus is mentioned, of whom it is said, "*Salute my well-beloved Epænetus, who is the firstfruits of Achaia unto Christ.*" (Rom. xvi. 5.) The name means "laudable," "worthy of praise," or "acceptable," and in him we see how even a saint may be an acceptable firstfruit unto God, and may thus be a kind of minor antitype of the fig.

\* \* \* \*

**DOUBLE ACROSTIC.**

1. A class of people who oppressed the Israelites.
2. One who sealed the covenant with Nehemiah.
3. A woman who possessed "unfeigned faith."
4. The words omitted in the following quotation:—"I sought for a man who should stand in the . . . before me, but I found none."
5. A place where a patriarch found "room."
6. What Jeremiah "subscribed."
7. A captain of the tribe of Dan.
8. What God did for Enoch.
9. The initials and finals spell a title given to the Lord Jesus Christ in resurrection.

\* \* \* \*

**EXERCISE.**

There is a beautiful passage of ten words in the Gospel of John about the Father's love.

Select one word from each of the following texts to compose it, give chapter and verse. (1) John i. 1; (2) John i. 14; (3) John iv. 44; (4) John v. 20; (5) John v. 38; (6) John iv. 42; (7) John iv. 48; (8) John iv. 32; (9) John iii. 16; (10) John iv. 9.

\* \* \* \*

**DOUBLE ACROSTIC AND EXERCISE FOR APRIL.**

SOLUTIONS, &c.

The reply this month is sent in by John Wyllie (23). It is full, correct, concise and neat.

*Double Acrostic.*

- |     |   |  |   |                                       |
|-----|---|--|---|---------------------------------------|
| 1.  | I | srac   | L | Deut. xxxiii. 29.                     |
| 2.  | T | ransforme                                    | D | Rom. xii. 2.                          |
| 3.  | H | ar   | T | Psa. xlii. 1.                         |
| 4.  | E | phrata                                       | H | Micah v. 2.                           |
| 5.  | L | il   | Y | (among thorns)<br>Song of Sol. ii. 2. |
| 6.  | O | ma   | R | Gen. xxxvi. 15, 16.                   |
| 7.  | R | amath-leh                                    | I | Judges xv. 15-17.                     |
| 8.  | D | oe   | G | 1 Sam. xxii. 11-19.                   |
| 9.  | W | as   | H | John ix. 1-7.                         |
| 10. | I | nheri  | T | (the kingdom)<br>Matt. xxv. 31-34.    |
| 11. | L | achis  | H | (or Libnah)<br>2 Chron. xxxii. 9.     |
| 12. | L | ycaoni                                       | A | Acts xiv. 6.                          |
|     |   | H azar-hattico                               | N |                                       |
| 13. | H | aura   | N | Ezek. xlvii. 16.                      |
|     |   | H azar-ena                                   | N | Ezek. xlvii. 17.                      |
| 14  | O | de   | D | 2 Chron. xxviii. 8-15.                |
| 15. | I | the Lord (thy God) will hold thy right hand. |   | Isa. xli. 13.                         |

*Exercise.*

1. The promised kingdom. James ii. 5.
2. Inheritance among the sanctified. Acts xxvi. 18; Col. i. 12, 13; iii. 24.
3. Eternal inheritance. Heb. ix. 15.
4. Inheritance reserved in heaven. 1 Pet. i. 3, 4.
5. An immovable kingdom. Heb. xii. 28.

LIST OF REPLIES FOR APRIL, 1918.

Acrostic and Exercise.

Maximum—35 points.

- 35 points.—C. Aldred, E. Allison,\* J. Baker, B. Baker, E. Beard, D. Boswood, C. Beesley, D. Carron, P. Champney, L. Clarke, W. Cooke, M. Cuckney,\* J. Drew, H. Drewery, G. Eustice, M. Grummitt, E. Harper, E. Leary, R. Merrick, C. McMaster, M. McMaster, E. Parson, O. Parson, C. Pratt, M. Purdy, J. Purdy, M. Satchwell, R. Simms, G. Suckling, Elsie Tuffin, M. Watts, F. Watts, J. Wyllie.\*
- 34 points. E. Burtenshaw, V. Field, H. Friend, S. Grantham-Hill, A. Nash, J. Pratt, M. Railton, K. Sigrist, H. Simms, A. Tuffin.
- 33 points. E. Baker, E. Moorhouse, S. Pye, F. Scott, K. Suckling, B. Sigrist.
- 32 points. E. Batson, F. Carron, J. Fleming, G. Scott, R. Stott.
- 31 points. W. Bicker, A. Newton.
- 30 points. Evelyn Tuffin.
- 29 points. E. Culmer.
- 27 points. M. Scott.

*Acrostic only.*

Maximum—30 points

- 30 points. H. Baker, E. Francis, J. Tredgold.
- Late for March.*—B. H. D., acrostic only, 17 (maximum 18). R. Morris, acrostic only, 18 (maximum 18) (Canada). A. Nash, 38 points

**IMPORTANT NOTICE.**—Owing to the change in postal rates, all sending replies to SUNBEAMS exercises, &c., should in future affix a penny stamp if the envelope is not closed and a three-halfpenny stamp if it contains anything in the nature of a letter.

\* \* \* \*

**DAILY PROVISION FOR JULY.**

KING

- M. 1**—Psa. ii. 6. It is very establishing to our hearts to know that no upheaval of nations or lawlessness of man can hinder the accomplishment of God's purposes.
- T. 2**—Psa. x. 16. God has never relinquished, and never will, His paramount sovereignty over the whole universe. He will do all His pleasure.
- W. 3**—Psa. xxiv. 10. The resurrection and ascension of Christ has established this in

righteousness, and His kingdom will soon be manifested in glory.

- Th. 4**—*Psa. xxix. 10.* The storms of this world may rage and the tempests roll, but this word remains true and His saints are kept in perfect peace.
- F. 5**—*Psa. xlvii. 6, 7.* Jehovah is King of Israel, but those who are in His kingdom now can indeed praise Him, understanding His purposes and ways.
- S. 6**—*Psa. xcvi. 3.* The supreme control of all things is in His hand, and His saints may rest secure in the assurance of His protection.
- L.D. 7**—*Psa. xlv. 10, 11.* Wonderful words of love to God's ancient people. In principle they address our hearts, claiming them for the Lord our Saviour.
- M. 8**—*Psa. lxxii. 1.* The remnant of Israel thus prays for God's blessing upon their Messiah-King when His power and grace shall be established over them.
- T. 9**—*Psa. xxiv. 8.* The Lord's victory over all His foes gives Him the right to reign in glory. He has already conquered at the cross and ascended on high.
- W. 10**—*Psa. xx. 9.* Hosanna will some day be the prayer and song of the expectant remnant. Then the nation will be fully delivered and blessed.
- Th. 11**—*Psa. v. 2.* The heartfelt cry of the remnant, whose upward gaze will be directed in expectation of the coming of their King for their deliverance.
- F. 12**—*Psa. lxxiv. 12.* Israel here hopes in God, asking and looking for salvation on the earth. Our hopes are heavenly and we look for the Saviour from thence.
- S. 13**—*Psa. cxlix. 2.* Soon Israel's King shall come, man will be delivered from his own lawlessness, and joy and peace will follow the judgment of His foes.
- L.D. 14**—*Isa. vi. 5.* Wonderful sight. We learn then as the prophet did what we are, but we also learn the "exceeding riches of his grave."
- M. 15**—*Isa. xxxiii. 1, 2.* When this blessed "Man," this Hiding-place, becomes earth's manifested King what blessings of peace and plenty will this creation enjoy!
- T. 16**—*Isa. xxxiii. 17.* What a sight for all those who now come under His sway. What royal beauty is His, and how bright the inheritance we shall share with Him!
- W. 17**—*Isa. xlvi. 15.* When we see all apparently going to ruin, how comforting this assurance! Israel's King will establish peace on earth for ever.
- Th. 18**—*Isa. xlv. 6.* Then the time of which these verses speak shall come. How happy we who know Him now as Lord, and that all power is in His hands.
- F. 19**—*Jer. x. 10.* Would that the nations would believe this word now and come willingly under the rule of this "everlasting King." Peace would result.
- S. 20**—*Jer. xxiii. 5, 6.* A wonderful promise for Israel and for the earth. His rule will be righteousness and its effect peace. "For he must reign."
- L.D. 21**—*Zeph. iii. 15-17.* How many precious promises to Israel have yet to be fulfilled by the Lord's coming. Then the church will be above with Him.
- M. 22**—*Zech. xiv. 9.* How different will be this time from the present! Man looks for the reign of democracy, we for the kingdom of the Lord.
- T. 23**—*Matt. xxi. 5.* Then the rulers of Israel refused their King come according to prophecy but in lowly guise. How great has been their loss! Have we owned Him?
- W. 24**—*John i. 10.* What a noble confession! How does the heart of every one in the kingdom of God respond to it. "King and Sovereign even now."
- Th. 25**—*Acts xvii. 7.* Yes, indeed, and contrary, too, to all the decrees of man's government now. He is still the rejected One, unknown and despised by the world.
- F. 26**—*Matt. xxvii. 37.* His royal claims mocked and made the ground of His condemnation. How rightly is He now "highly exalted" by God.
- S. 27**—*Heb. vii. 1, 2.* What a type was Melchisedec of the Lord Jesus Christ, King of righteousness and King of peace. Who would not bow to His sway?
- L.D. 28**—*I Tim. i. 17.* In Him God is fully revealed, eternal, immortal and only seen in Him. All praise and worship are His due for ever and ever.
- M. 29**—*I Tim. vi. 15.* The appearing of the Lord Jesus Christ will manifest this to the universe, when He comes in the glory of God with the holy angels.
- T. 30**—*Rev. xv. 3.* The song of full redemption and salvation and God Almighty seen in the Person of the Son of God as King of nations.
- W. 31**—*Rev. xix. 11-16.* The triumph of the Son as the Word of God over all His enemies, vindicating His title of King of kings and Lord of lords.

## SUNBEAM LEAFLETS

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**Sunbeams for the Home.**  
"Thou and all thy house." Acts xi.14.



HEZEKIAH PRESENTING THE LETTER BEFORE THE LORD.

Vol. IX. No. 104. August, 1918.

Three Halfpence Monthly.

## LIFE AND DEATH.

"He that hath the Son hath life; and he that hath not the Son of God hath not life." (1 John v, 12.)

**W**ITH what force the Spirit of God, all through scripture, unfolds the mysteries of life and death. He would impress our souls with a very deep sense of this, that we have lost life, and, as far as we can act, have lost it irrecoverably, but that we have regained it in Christ and regained it in Him infallibly and for ever.

God is "the living God." As such He is acting in this scene of death. He has come into the midst of it as the living God. How could He have come otherwise? Surely we may say, to the glory of His name, He has not been here if not in that character; and His victory as the living God in this scene of death is resurrection.

J. G. B.

\* \* \* \*

## ISAIAH AND HIS TIMES.

## CHAPTER XX.

**J**UDAH'S day seemed to have passed, and its sun had set behind the darkest clouds; but the sign God had given Hezekiah was to be re-enacted in the history of his reign. Isaiah's words were to be literally fulfilled, "*In returning and rest shall ye be saved; in quietness and in confidence shall be your strength.*" They had tried their own resources and they had failed; meanwhile the Lord had waited that He might be gracious unto them, and now was the time for Him to interpose on their behalf, and they were to prove the truth of the words, "*Blessed are all they that wait for him,*" and "*He will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.*" (Isa. xxx. 15, 18, 19.)

The three officers returned to the king with downcast faces and garments rent, to report to him the insolent words of the Assyrian envoys. They repeated everything that had been said faithfully, and how Rabshakeh had not only scoffed at the army and insulted the king, but that

he had even dared to blaspheme the holy name of Jehovah, placing Him on a level with the false gods of the cities which the Assyrian kings had already subdued, and claiming that they had received a commission from Him to destroy Jerusalem.

Hezekiah was thoroughly humbled now, and ready to cast the whole burden upon Jehovah. He had reached "wits' end corner," and he felt Jehovah was his only resource. Although painful, how blessed is this position, because it enlists the whole strength of God's omnipotence on our side; and Hezekiah was to prove that Jehovah would not fail him.

He sent his three officers clothed in sackcloth to Isaiah, the prophet, with this message, "*This day is a day of trouble, and of rebuke, and of blasphemy. . . . It may be the Lord thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that is left.*" It is noticeable here how faith takes account of the true character of the moment, and lays hold of the exact terms of God's special promise. The original promise by Isaiah to Ahaz was based upon the meaning of Shear Jashub, the name of Isaiah's eldest son—"a remnant shall return," and Hezekiah in his extremity

**claims the fulfilment**

of this promise from Jehovah. This was taking hold of His strength indeed.

Hezekiah now repaired to the temple clothed in sackcloth, to make his personal prayer to Jehovah Himself; and as is often the case, while he was praying the answer came. His officers returned from the prophet with the consoling message, "*Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.*" (Isa. xxxvii. 6, 7.)

News now reached Rabshakeh that Sennacherib and his army had left Lachish and was besieging Libnah; and



as he could not frighten Hezekiah into submission, he considered it his duty to join him there with all his forces, and postpone the siege of Jerusalem till a future time.

When he had joined him the news came that Tirhakah, the king of Ethiopia, who had conquered Egypt, was approaching at the head of a large army, and he was obliged to concentrate his forces and draw off to meet this new danger.

Although it is not quite certain that the battle of Eltikeh, the account of which is given in the Assyrian records, happened at this moment, it is probable that it was so, and the reduction of Jerusalem must therefore be postponed until this new enemy was defeated.

Before he set out Sennacherib sent a letter to Hezekiah, in which he said with bold effrontery, "*Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?*"





The Lord was now Hezekiah's only resource, and he went up to the temple and spread the letter before the Lord, leaving it to Him to answer in His own wise and gracious way. How much we may learn from this action of the afflicted king. Hezekiah was to know the *changed* or "*renewed strength*" of those who wait on the Lord; and so shall we in every time of trial if we only follow his example.

The precious answer he received from the Lord through the prophet Isaiah is too long to transcribe here; but the reader is invited to ponder over it. (Isa. xxxvii. 21-35.) But God's personal word to Sennacherib was this, "*Therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.*" (Ver. 29.)

God would deal with him as he had often dealt with the monarchs he had conquered, and he should know the controlling judgments of the living God.

\* \* \* \*

### LITTLE THINGS.

The "little things of moral worth"  
That crown life's fleeting day,  
Shall shine with lustre in the skies,  
When seen things pass away.  
Four things are little in the earth,  
But are exceeding wise; (Prov. xxx. 24.)  
They speak the wisdom from above,      
A Father's love supplies.  
The little deeds in kindness done,  
Express a Saviour-God;  
And shew to all the world around  
The path that Jesus trod.  
The little word in season given,  
The weary heart to cheer,  
That links the heart with Christ in heaven,  
And brings His succour near.  
The tender touch of sympathy  
Which heavenly grace bestows,  
The heart of God's High Priest above,  
In human sorrow shews.  
Ah! little things, how great they are  
When seen in God's own light;  
The grace of Christ expressed below,  
How precious in His sight.  
Then let His grace mould every thought,  
And every act and word,  
So shall thy path with fruit abound,  
Well pleasing to the Lord. I. E. T.

\* \* \* \*

### THE LIFE OF THE APOSTLE PAUL.

#### CHAPTER LXXX.

#### THE EPISTLE TO THE EPHESIANS.

**S**O marvellous are the truths brought out in the Epistle to the Ephesians that its direct inspiration was for many centuries never called in question, and it was universally accepted by all the early fathers without hesitation. All saw in its high and heavenly doctrines the impress of the divine mind. None but God Himself could have thought out or penned its profound mysteries, or suggested for a single moment that "*the exceeding riches of his grace in his kindness toward us through Christ Jesus*" could have planned such nearness and high dignities for those who were once "*dead in trespasses and sins.*" It has been reserved for German critics of recent times to cast doubts upon its divine inspiration and attribute its existence to the extravagant theories of a clumsy human copyist. Such are the vanities of the

## SUNBEAMS FOR THE HOME.

mind of man and the lengths to which he will carry his lawless opposition to God and to His truth.

The epistle of which we are speaking was probably written by the apostle about the close of his captivity at Rome, and sent into Asia by Tychicus, who also bore that to the Colossians and to Philemon.

The two words "*at Ephesus*" do not occur in some of the ancient copies, and in one the words "*at Laodicea*" are inserted instead, thus leading us to suppose the epistle contemplated all the churches of Asia, and was a kind of circular treatise intended to be sent from one to another, and probably alluded to as "*the epistle from Laodicea*" in Colossians iv. 16.

It presents the most wonderful revelation of the counsels of God concerning Christ and His assembly contained in the whole of the New Testament, and treats of the highest truths anywhere and at any time revealed to man.

After the usual salutation to "*the saints and to the faithful brethren,*" with an outburst of worship and praise the apostle blesses "*the God and Father of our Lord Jesus Christ*" for the blessing of His saints "*with all spiritual blessings in heavenly places in Christ*" as the result of

#### His own eternal purpose.

He speaks of their being marked out beforehand for sonship, their redemption, and their unique place in the administration of the fulness of times, as associated with Christ in His inheritance of all things, of which the Holy Spirit has come as the seal and the earnest. What a superlative blessing is this!

He then prays for them that "*the eyes of their understanding*" (heart) may be enlightened, that they may apprehend three things—"the hope of his calling," the "*riches of the glory of his inheritance in the saints,*" and the greatness of His resurrection power acting first in Christ as man in raising Him from among the dead, and then morally in the saints. These three subjects occupy the first chapter, and the second presents the same power as operative in the saints, where they are viewed first as dead in trespasses and sins,

and then, being brought by the Holy Spirit practically on to resurrection ground in association with Christ, are seen as quickened together with Him, raised up together, saved, and made to sit together in heavenly places in Him.

All this is to be displayed in the "*ages to come,*" but is now made known and entered into by anticipation in the power of the Spirit. We are thus "*his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*" (Ver. 10.) He then shews in inimitable language the striking contrast between our former condition and that into which we have now been brought: the former distance and the present nearness, peace made and preached by the Lord in resurrection, and both Jew and Gentile reconciled to God by the cross of Christ, access by one Spirit through Christ to the Father, the new man and the new race, no more strangers and visitors, but fellow citizens and of the family circle, being built up as a holy temple, and even now a habitation for God on earth in the Spirit.

How marvellous are the results of the death and resurrection of the Lord Jesus Christ and the present portion and privileges of all those who believe in Him. None but the mind of a God of love could ever have purposed, and no power but that of the Almighty could have accomplished, such a marvellous display of grace, wisdom and love, notwithstanding all the opposition of the enemy and the inherent depravity of man's corrupt and evil nature. Such is "*the exceeding riches of his grace, in his kindness toward us by Christ Jesus,*" soon to be manifested to the admiring gaze of the adoring universe.

But we must take another chapter to meditate further upon truths so replete with the eternal glory of a God of love thus revealed as Father in the person of His beloved Son acting according to the sovereignty of His own nature by the Holy Spirit sent down from heaven.

How grand are the manifestations of His thoughts of love in this the dispensation of His Spirit as a living Person and power on earth!

**OUR PRESENT PORTION.**

NOTES OF A GOSPEL ADDRESS.

(PSALM XXVII.)



DESIRE, as the Lord may lead, to consider this psalm in the full light of Christianity, and as setting forth the present pathway of the believer through this world, and the resources he has in God to meet the difficulties and pressure of things around at the present time. For this purpose I would divide it into several parts:

(1) We have the start. The Lord is his light, his salvation and the strength of his life. (Ver. 1.)

(2) The conflict and his confidence in the Lord. (Vers. 2, 3.)

(3) His resource the house of the Lord. (Ver. 4.)

(4) His protection and hiding-place. (Ver. 5.)

(5) This leads to sacrifice and worship. (Ver. 6.)

(6) The pathway of testimony and the Lord's support therein. (Vers. 7-12.)

(7) The result, seeing the goodness of the Lord in the land of the living, hence the encouragement to wait on the Lord. (Vers. 13, 14.)

The Psalmist knew the Lord as Jehovah,

**the covenant-keeping God**

of His earthly people; but we know Him as revealed in the Lord Jesus Christ.

His precious name of Jesus means "Jehovah, a Saviour," and God is revealed fully as a Saviour-God in Him. Do you know Him in this way, dear friend? This is the only starting-point, to become acquainted with Him in the three ways in which He is here presented: light, salvation, and strength of life. Light from above manifests two things: it shews me what I am and exposes the sin of my nature and the sins of my life; but at the same time it shews God's infinite love in the gift of His Son and the full forgiveness He is ready to bestow on all who confide in Him.

Have you, dear friend, received this light from Him, and do you thus confide in Him who has given His own life on the cross of Calvary as a ransom for you?

This light reveals a Saviour who now lives at God's right hand, the accepted One, in whose Person and work God has infinite satisfaction, and who gives repentance and remission of sins. He is indeed a Saviour for the past, but not only so, He is a present Saviour for the pathway, and He saves right through "to the uttermost." Thus He becomes "*the strength of our life*," so that whatever may be the infirmities we feel or the difficulties in the pathway, His almighty strength is our unfailing support right through.

**What an unchanging Saviour He is!**

Then in verses 2 and 3 we learn the character of the pathway: it is conflict. The foes are many and great. The apostle says, "*We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places*," or "wicked spirits in heavenly places." And yet all these mighty powers are conquered powers; they have been conquered by the Lord, who has come out of the conflict a mighty Victor, and we are "*more than conquerors, through him who has loved us*." Well then, may we, like the Psalmist, be confident. Do you, dear friend, know this almighty Victor, and have you taken refuge in the company under His command?

(3) We now notice his "*resource*" (ver. 4), "*One thing have I desired of the Lord*."

Have we been brought to this point, and are we conscious of having only one Object? The Lord said to Martha, "*One thing is needful*." Mary had found it sitting at the feet of Jesus: she was drinking in His word. Is this the one thing with us? The Psalmist had "one thing" before him. What was it? To "*dwell in the house of the Lord all the days of his life*": that is, in this world. The house of the Lord is on earth. Have you found it, dear friend, and are you

dwelling there? It is God's habitation where He dwells by the Spirit. It is composed of His saints. "*In whom ye also are builded together for a habitation of God by the Spirit.*" (Eph. ii. 22.)

God dwells in the midst of His people, and what is the occupation of those who dwell there? "*To behold the beauty of the Lord, and to inquire in his temple.*" The beauty or delight of Jehovah is Christ. It is the Son in whom the Father has found His delight. What an occupation for our hearts is the Father's Delight, and how precious to be found enquiring more and more concerning Himself. y.

(*To be continued if the Lord will*)


\* \* \* \*

### ANIMALS OF SCRIPTURE.

(*Continued from vol. viii., page 118.*)

#### NO. 15.—THE PATIENT ASS.

(NUM. XXII.)

UR young readers will be interested in the picture we give this month, which will remind them of many a happy day of former summer holidays. The donkeys in the picture have evidently been carefully tended and well treated; what I want to speak about is one we read of in the Bible, which was very badly treated and yet was so patient that she got her reward from God, and is specially mentioned in the Holy Scriptures.

I have no doubt you are ready to exclaim at once, "I know,

#### **Balaam's ass."**

Yes. I think every little child, and also every one who is in the place of a servant or helper in the household, may learn a lesson from what the Bible tells us of this animal. Service is a very honourable position. He who is now "*highly exalted*" once took upon Him the "*form of a servant.*"

What is wanted in a servant is patience and obedience, even when at times there are things which try and vex us, and perhaps we feel ourselves slighted, misunderstood and even badly treated. Jesus

walked this pathway perfectly, and never failed in the smallest particular, and His special word to servants is that by walking thus they may "*adorn the doctrine of God our Saviour in all things.*"

Balaam was a very violent, wilful and headstrong man. He was determined to go on in a way of disobedience to God, and was quite careless as to where it would lead him. How many are there in the days in which we live who are just like him!

So, although he knew he was going quite against God's wishes, he saddled his ass and started on his journey to try and do evil to the people of God.

God sent out His angel to oppose him and to prevent his going on to his own destruction. How good of Him to do this. For us He has sent His Son to die for our sins, and now His Holy Spirit to shew us our need and to reveal the Saviour's preciousness to our hearts, but like Balaam, alas! there are so many who are quite blind to these loving activities of God's grace. Stephen told the high priests and elders of Israel they were *resisting the Holy Ghost*; is it possible to do so to-day? If we are acting like Balaam I think *we are* doing so. Do we want to meet his terrible fate?

God calls his course

#### **madness.**

"*The dumb ass, speaking with man's voice, forbad the madness of the prophet*" (2 Pet. ii. 16), and it is nothing short of *madness* for any to live and die "*without God,*" for this is to be "*without hope.*" What a shame it was for Balaam to be rebuked by an animal considered so stupid and unclean as an ass.

And yet this even, although it somewhat sobered him, did not deter him from following his own wilful way, and at last from reaping its terrible consequences.

Three times over he struck his faithful servant, who had as many times saved him from immediate death, and then God, who had already opened her eyes to see the danger her master was in, now opened her mouth and gave her speech. She had never seemed unwilling to do his will before,



A HOLIDAY BY THE SEA-SIDE.

but now she might almost have asked David's question, "*Is there not a cause?*" What an honour God put upon her. He can use those who are little in their own sight, patient and obedient. They are like empty and clean vessels for their Master's service, and the youngest, lowest and most insignificant have been often used by Him to confound, instruct, warn, and sometimes, by His grace, save those who were in danger of losing the blessing He intended for them, or falling into the sad consequences of straying from His pathway into one of lawlessness and sorrow.

Let us each seek to learn the lesson God has set for us in this important chapter of His precious word.

\* \* \* \*

### THE BASKET OF FIRSTFRUITS.

No. 5.—THE POMEGRANATE.



REFERENCE to the Song of Solomon vi. 11; viii. 12 would suggest that the significance of the pomegranate is reciprocal love. *We love him, because he first loved us.*" (1 John iv. 19.) In both the passages referred to above the vine and the pomegranate are found together, indicating the joy the bridegroom and the bride have in the mutual affection they cherish for each other. How precious is this! What rest is there in the knowledge of His great, eternal, unalterable love to us; and what joy to our hearts to know that our response to His love, now often so poor and feeble, is yet grateful to Him, and that His delight even now is to possess the full, entire affection of our hearts.

The robe wholly of blue worn by the high priest had arranged round its lower hem pomegranates, alternating with golden bells (Exo. xxviii. 31-35), signifying, no doubt, the unwearying love of the priest in his willing, constant service for the people of God, and the divine testimony to the perfection and acceptance of that service. "*His sound shall be heard when he goeth in unto the holy place before Jehovah, and when he cometh out, that he die not.*"

Here then we have an expression in

type of the priesthood of our blessed Lord, always available and availing for us in the presence of God. We are reminded of His sympathy, succour, support and salvation right through even unto the end, thus making known to our hearts the tenderness of His grace and love.

As Priest, too, He leads us into the presence of God—His Father and ours—for worship, the worship of sons, so that under His conduct and in His company we may draw near, and present "*the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.*" (Heb. xiii. 15.) His word to us also is "*to do good, and to communicate, forget not: for with such sacrifices God is well pleased.*" (Ver. 16.)

Three times in scripture we are told of the four hundred pomegranates of brass which ornamented the nets or chains upon the chapiters of the two pillars, Jachin and Boaz, which guarded the porch of Solomon's temple. (1 Kings vii. 18-20; 2 Chron. iii. 16; Jer. lii. 22, 23.) They speak undoubtedly of the love of God for His ancient people, and His desire that they should be reminded of it on each occasion when they approached His dwelling-place.

From their position there they would speak of the strength, stability and protection of that love, reminding us of the words recorded by the prophet, "*Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee.*" (Jer. xxxi. 3.) Alas! over and over again they failed to appreciate this love, and Jehovah in righteousness allowed the precious witness of it (the two pillars with their chapiters and ornaments) to be carried away captive into the enemy's land. The pomegranates were there. (Jer. lii. 22, 23.) Jehovah had not failed them, but in chastisement for His people's transgressions He allowed the expression of it to become a prey to the Babylonians, as He had long before allowed the ark of the covenant to be taken by the Philistines.

He had not, however, forsaken them for ever, nor had His love grown cold. Although the pomegranate of their re-



sponsive love still languished (Joel i. 12), yet the time will come when it will again put forth its buds, thanks to the attractiveness of *His love* (Song of Sol. vii. 12; viii. 2), and then will His own words be fulfilled, "*From this day will I bless you.*" (Hag. ii. 19.)

"*Ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints.*" (1 Cor. xvi. 15.)

Does not this scripture exhibit in Stephanas and his household the same priestly love which has its source in Christ, coming out in His beloved saints, and thus exhibiting the "*spiced wine of the juice of the pomegranate*"? How delightful to His heart this mutual love and care of His beloved saints for each other!

\* \* \* \*

### SUNDAY TALK FOR OUR LITTLE ONES.

#### PINS.

**H**AVE my little friends noticed any difference in pins?  
 "Pins!" you may say, "why, yes. Some are long, some are short; some bright, some dull and sometimes rusty; some thick and some thin; some crooked and some straight."

You are quite right, but there is still a greater difference than all these, and yet you must own that putting all the pins together you would see very little difference between them.

A few Sundays ago we were having a short talk about pins, and a little girl, at my desire, brought me a magnet. When we put that close to them we noticed a great difference. Some jumped up and clung to the magnet just as if they were alive, but the rest lay still on the table, and nothing would make them follow their companions' example.

Why was this? The real difference was that some of the pins had steel in their composition and the others had not, and as the magnet always attracts steel to itself the pins that are made of that metal clung close to the magnet while the others remained where they were put.

Why have I told you all this? Just because I think it is a very interesting object lesson. We may all be like pins, small but useful in the little corner of the world in which we are placed, and bright too, but I am wondering which of the pins my little reader is *really* like.

Some day, and it may be very soon, the loving Lord Jesus is coming in the clouds to catch away *His own* from this world as the magnet caught up the steel pins. Will you, my little friend, be like one of the pins that jumped up to the magnet? That is, will you be attracted to Him and caught up to meet Him, or will you be left behind when the dear Saviour calls?

Perhaps you will say what a little girl said to me, "I don't know; I would like to know." Well, dear little friend, you may know, and that at once, for the Lord Jesus will call "*His own*" to Himself when He comes.

His own are those, old or young, big or little, that have been to the Lord Jesus and had their sins forgiven, and have received His Spirit.

"They that have My Spirit,  
 These, saith He, are mine."

If you are still not sure, go to the Lord Jesus just as you are and ask Him to tell you He has washed your sins away in His precious blood, and He will give you His Spirit, for He has promised to "*give the Ho'y Spirit to them that ask him.*"

This is the mark which He puts upon *His own*. Then you would not simply be ready to go when He comes, but His Holy Spirit will guide and direct you while you are down here.

This, too, you may learn from the magnet and the pins. Put the magnet under the paper on which the pins are lying and move it about, some of the pins will follow the magnet wherever it goes. Though you cannot see the magnet, you can tell where it is by watching the pins; so those who have God's Spirit will seek to shew to all around that they belong to Jesus. That my dear little friends may learn a lesson from this talk that they will never forget is the earnest wish of the writer.

G. S.



## TYPICAL TEACHINGS OF THE TABERNACLE OF TESTIMONY.

No. 29.

CONVERSATION X. (*continued*).

THE BREASTPLATE.

(READ EXO. XXVIII. 15-30.)

QUESTION. I was much interested in what you said about the sardius and jasper stones. Is the same true with regard to the others?

REPLY. Yes; it appears to be more or less marked with regard to them all, as we shall see. The topaz and the carbuncle bore the names of Issachar and Zebulun respectively (see page 78), and their blessings speak of joy in rest (contentment) and joy in activity (praise), while their condition as described in verses 18 and 19 give abundant cause for both. They receive of the abundance of the nations around, and invite others to unite with them in praise and worship, while their rest and joy is shared by Jehovah Himself. "*The Lord thy God in the midst of thee is mighty; he will save, he will REJOICE over thee with joy; he will REST in his love; he will JOY over thee with singing.*" (Zeph. iii. 17). Thus they "*enter into his gates with thanksgiving, and into his courts with praise.*" (Psa. c. 4.)

Q. I notice Reuben's name is on the *emerald*. What does this imply?

R. His blessing speaks of life and increase upon earth. "*And there was a rainbow round about the throne, in sight like unto an emerald.*" (Rev. iv. 3.) This speaks of God's covenant with the earth (Gen. ix. 12-17), which He will not break but certainly perform (Isa. liv. 9, 10; Jer. xxxi. 35, 36), for He will one day bring forth eternal life under the rule of His beloved Son upon earth, for "*there [in Zion] the Lord commanded the blessing, even life for evermore.*" (Psa. cxxxiii. 3.)

Reuben was deprived of his birthright because of his sin (1 Chron. v. 1, 2), but he shall yet enjoy this blessing under the reign of the true Joseph, and the emancipated earth shall one day share in all the joy and rest of that scene of universal prosperity.

Q. I do not find Simeon's name at all in the chapter in Deuteronomy. Why is this?

R. I suppose because in Jacob's prophecy (Gen. xlix. 5-7) Simeon seems to represent the state of the nation at the time when it rejected and murdered its Messiah, thus forfeiting all right to the *earthly* promises made to their father. How wonderful then to find his name inscribed upon the sapphire, the most valuable stone with the exception of the diamond, and placed near the centre of the breastplate. What a plain declaration of the sovereignty of God's grace to find this name of all names engraved upon the *heavenly* stone (see Exo. xxiv. 10; Ezek. i. 26; x. 1), announcing that if all claim to *earthly* blessing is forfeited God is able to give freely the highest *heavenly* blessing because of the infinite satisfaction He has found in the Person and work of His own beloved Son. "*O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!*" (Rom. xi. 33) We are here reminded of the words of the Lord Himself to the seventy in the day of His own rejection on earth: "*Rather rejoice, because your names are written in heaven.*" (Luke x. 13, 15, 20.)

Q. What is the special characteristic of the *diamond*, upon which I see Gad's name was engraved?

R. Gad is the *overcomer* (Gen. xlix. 19; Deut. xxxiii. 20, 21), and thus his name appears upon the *diamond*, the most precious stone of all. How the priestly Judge in Revelation ii., iii., when speaking by the Spirit to the churches, delights to recognise and bless the overcomer and associate him in this honour with Himself. (Rev. iii. 21.) The downtrodden One is now exalted, all His enemies are overthrown, and He Himself is seated as the Lawgiver, executing judgment and justice on Jehovah's behalf. The lowly name of Jesus will then be extolled by all, and every living creature be subjected to His righteous and holy sway, and the scripture will be abundantly fulfilled. "*He that overcometh shall inherit all things.*"

\* \* \* \*

**DOUBLE ACROSTIC FOR AUGUST.**

1. What God has *prepared* for Abraham, Isaac and Jacob.
  2. A *question* Pharaoh asked Joseph's brothers, and the sailors asked Jonah.
  3. A Roman *Christian* whose sister was also saluted by Paul.
  4. The *country* possessed by Esau.
  5. In what *parts* God will write His law and where He desires *truth*.
  6. A *noted wise man* of the tribe of Judah, but Solomon was wiser than he.
  7. What Ahab *called* Elijah.
  8. An *island* and a *town* visited by Paul.
  9. The initials and finals give a solemn warning to the Jews who had returned from the captivity to which also we may well give heed.
- (Omit the last letter of Nos. 2 and 3 and the last three letters of No. 5.)

\* \* \* \*

**EXERCISE.**

Where is that *fully described* which is referred to in No 1? State ten things present and ten things absent there.

\* \* \* \*

**DOUBLE ACROSTIC AND EXERCISE FOR MAY.**

SOLUTIONS, &c.

The reply inserted this month is sent in by John W. Baker (18).

*Acrostic.*

- |         |                                 |        |                         |
|---------|---------------------------------|--------|-------------------------|
| 1. P    | itho                            | WM     | Exo. i. 11.             |
| 2. R    | om                              | IE     | Rom. i. 15.             |
| 3. E    | lz                              | LE (L) | 1 Sam. xx. 19.          |
| 4. P    | ila                             | T (E)  | Matt. xxvii. 2, 19, 24. |
| 5. A    | ntichris                        | T      | 1 John ii. 18-22.       |
| 6. R    | ama                             | H      | 1 Sam. vii. 17; xxv. 1. |
| 7. E    | ternit                          | Y      | Isa. lvii. 15.          |
| 8. T    | hi                              | G (H)  | Cant. iii. 8.           |
| 9. O    | ccupati                         | O (N)  | Acts xviii. 3.          |
| 10. (A) | ta                              | D      | Gen. 1. 11.             |
| 11.     | <i>Prepare to meet thy God.</i> |        | Amos iv. 12.            |

*Essay.*

Prepare to meet thy God.

This exhortation was spoken by the Lord to Israel, who had turned from Him and worshipped idols. Again and again had Jehovah's hand been outstretched to recall them, but in vain. Five times over the solemn word of the prophet is heard declaring, "Yet have ye not returned unto me, saith the Lord." (Amos iv. 6-11.) Therefore unsparing judgment is to fall; but judgment is God's strange work, and He warns them beforehand and thus it is the cry goes forth, "Prepare to meet thy God, O Israel."

Echoed through the centuries this note of warning is sounded in the ears of sinners to-day. Sooner or later all men will have to meet Him, either now in the day of grace, or later in the day of judgment. To-day His attitude towards the world is one of perfect grace; He is offering salvation to all who believe on His Son; but men are refusing it and going on to the day when no mercy will be shewn.

This exhortation would also apply to believers who, in view of the imminent return of the Lord Jesus, *should* be found "redeeming the time." Christ, in speaking of His disciples, said, "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord. . . . Blessed are those servants, whom the Lord when he cometh shall find watching." (Luke xii. 35-37.)

LIST OF REPLIES FOR MAY, 1918.

Acrostic and Essay.

*Maximum*—42 points.

42 points. C. Aldred, E. Allison, J. Baker\*, B. Baker, E. Beard, W. Bicker, F. Carron, D. Carron, P. Champney, \* L. Clarke, W. Cooke, \* M. Cuckney, \* J. Drew, G. Eustice, H. Friend, E. Moorhouse, \* E. Parson, O. Parson, M. Railton, K. Sigrist, Elsie Tuffin, A. Tuffin, M. Watts, \* F. Watts, J. Wyllie.\*

41 points. H. Drewery, J. Fleming, S. Grantham-Hill, M. McMaster, G. Pye, E. Scott, R. Simms, H. Simms, B. Sigrist, E. Tuffin.

40 points. E. Baker, C. Beesley, M. Grummitt, E. Leary, M. Purdy, J. Purdy, M. Satchwell, G. Scott.

39 points. H. Baker.

36 points. M. Scott.

35 points. E. Batson, R. Stott.

*Acrostic only.*

*Maximum*—22 points.

22 points. D. Boswood, E. Culmer, B. H. D., E. Francis, E. Harper, A. Nash, J. Pratt, E. Pratt, K. Suckling, J. Tredgold.

21 points. E. Burtenshaw.

\* \* \* \*

**DAILY PROVISION FOR AUGUST.**

THE LORD (IN JOHN).

**Th. 1**—*John iv. 1.* A precious name for the Lord Jesus, implying authority and care for His own beloved disciples. Let us meditate upon His grace as portrayed in this gospel.

**F. 2**—*John vi. 34.* The Lord Jesus is the true Bread from heaven. He alone can satisfy the cravings of our hearts, supplying the new and heavenly food.

**S. 3**—*John vi. 68.* How Peter's question challenges our hearts! Christ's words are words of eternal life and He is the centre of that scene of blessing

- L.D. 4**—*John viii.* 10, 11. What wondrous grace is in the heart of Jesus, what tenderness to the poor convicted sinner! None need fear the sentence from His lips.
- M. 5**—*John ix.* 36. The blind man's heart was won by the Lord. Jesus found him when all had cast him out. How ready was he to confide in Him.
- T. 6**—*John ix.* 38. How bright and immediate was the response of faith, "*Lord, I believe.*" Finding Jesus in the outside place his heart was satisfied.
- W. 7**—*John xi.* 3. What a real solace and comfort it is to be able to take all that grieves us to the Lord, and especially in the sense of His unfailing love.
- Th. 8**—*John xi.* 12. Our mistakes at such times only bring out His own untiring patience with us, and shew His love and forbearing grace.
- F. 9**—*John xi.* 21. Let us not then, like Martha, meet Him with an unbelieving "*if,*" but rather fling ourselves on His almighty love and power.
- S. 10**—*John xi.* 26, 27. She did not yet know Him as the One in whom resurrection was inherent, but she trusted His Person as the Son of God.
- L.D. 11**—*John xi.* 39. How precious to note the Lord's patience with the sorrowful doubts of His own. Well may we trust Him and we shall not be disappointed.
- M. 12**—*John xii.* 13. The fulfilment of this prophecy depended upon this miracle of resurrection (ver. 18), and does still. Alas! that Israel then was deaf to the testimony.
- T. 13**—*John xii.* 38. Sad as it was, however, it did but fulfil Isaiah's prophecy, and secure the accomplishment of God's counsel's and our salvation.
- W. 14**—*John xiii.* 6. Peter's question was intended to express his humility, how little he knew himself, and at this moment needed the Lord's ministry more than all.
- Th. 15**—*John xiii.* 9. Yet at the bottom what real love for the Lord dominated his heart. He would yield everything rather than be parted from the One he loved.
- F. 16**—*John xiii.* 13, 14. Let us also listen to the words of our Lord, and so minister in lowly love to each other, that we may enjoy His blessed company together.
- S. 17**—*John xiii.* 25. Who would not desire to enjoy this precious intimacy. To be so near to Jesus as to know His mind and share His secret.
- L.D. 18**—*John xiii.* 36, 37. Peter on the contrary was not free from himself, and self-occupation is always dangerous and often the precursor of a fall.
- M. 19**—*John xiv.* 5. How often the ignorance of the beloved disciples of Jesus led to the announcement of deep and precious truth. It did so on this occasion.
- T. 20**—*John xiv.* 8. Again we learn by Philip's question. The Son had come to make the Father known, and He is perfectly revealed in Him. What love is this!
- W. 21**—*John xiv.* 22, 23. Let us particularly notice the answer to this question, and note the terms on which the Father and the Son will deign to make their mansion with us.
- Th. 22**—*John xv.* 15. How near and blessed is this relationship! No longer servants or disciples only, but friends, knowing the Lord's mind and the Father's will.
- F. 23**—*John xv.* 20. If this be our privilege it involves much the same pathway on earth as that of the Master, and that we must accept similar treatment.
- S. 24**—*John xx.* 2. There is common interest among the disciples, and Mary realises it on the morning of resurrection. Jesus is to her and to the rest "*the*" Lord.
- L.D. 25**—*John xx.* 13. To the supposed gardener, however, He is "*my*" Lord. He is not supposed to have a *personal* interest in the One who is so deeply mourned.
- M. 26**—*John xx.* 17, 18. Mary told what she had seen with her eyes and heard with her ears. How important and blessed the message she bore to the Lord's brethren!
- T. 27**—*John xx.* 20. The gladness in Mary's heart was entered into and enjoyed by them all when the risen Lord took His place in their midst and said, "*Peace unto you.*"
- W. 28**—*John xx.* 28. Thomas could doubt no longer when Jesus called him by name. His heart was bowed at once; we, however, have the more blessed place.
- Th. 29**—*John xxi.* 7. How quick was John to discern the Lord, no doubt the result of the place of nearness he had occupied at the supper.
- F. 30**—*John xxi.* 12. The Lord knows how to come down to our circumstances and meet all our need in grace. How precious is this.
- S. 31**—*John xxi.* 15-17. Yet He desires to occupy us with His own interests on earth, and Peter when fully restored could be trusted with these. What grace!

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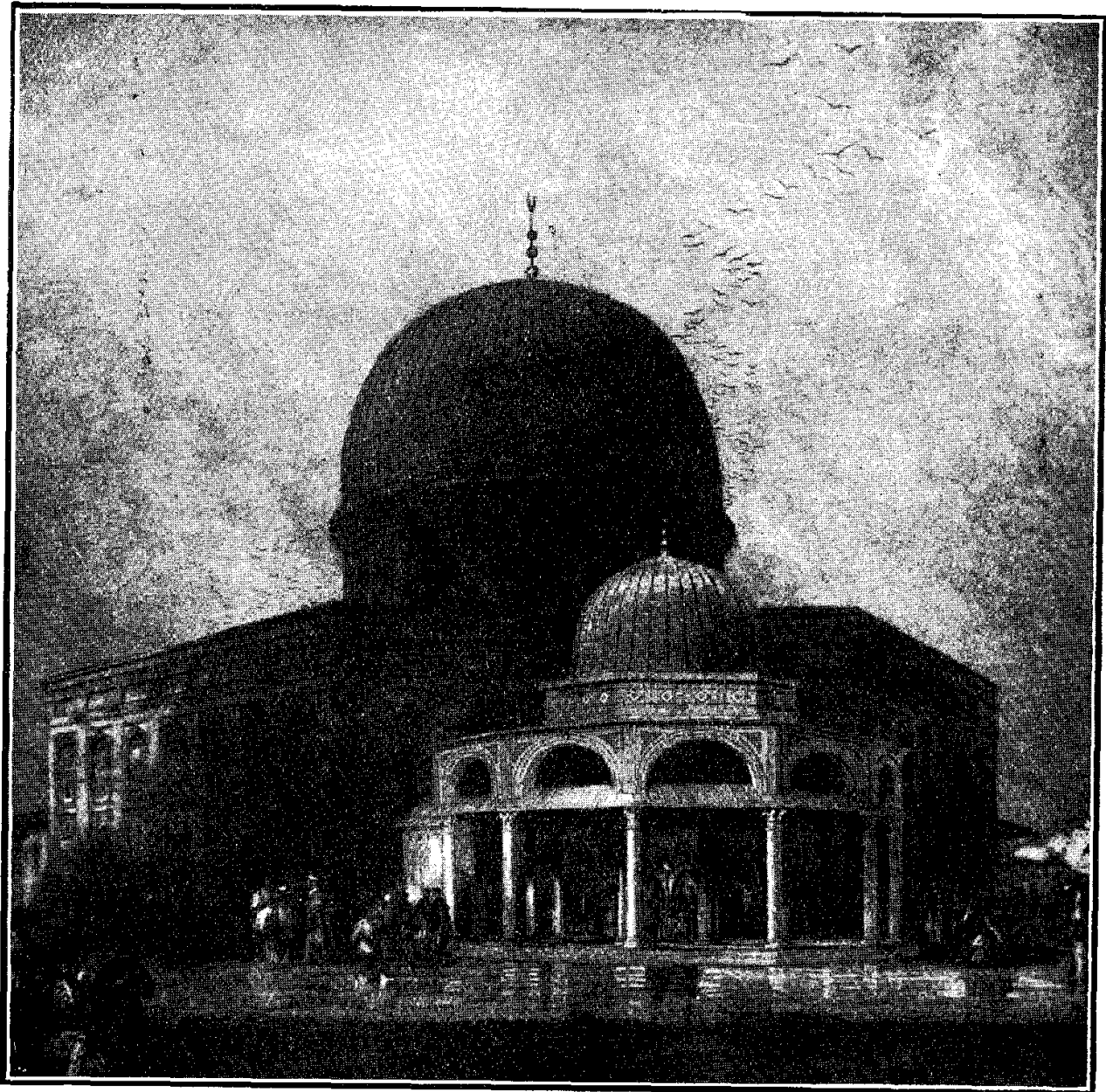
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Sunbeams for the Home.  
"Thou and all thy house." Acts xi.14.



THE MOSQUE OF OMAR, OR DOME OF THE ROCK.

Vol. IX. No. 105. September, 1918.

Three Halfpence Monthly.

## THE MOSQUE OF OMAR.



OUR frontispiece this month presents us with a view of the beautiful building which now occupies the site of the temple of Jehovah, built originally by Solomon, rebuilt after the Babylonian captivity by Zerubbabel and Joshua, and in our Lord's time enlarged and beautified by Herod the Great to curry favour with the Jews.

The present building was erected by the caliph Omar and is devoted to the worship of the false prophet Mahomet, who, it is stated, ascended to heaven from this spot. It is esteemed by his followers one of the most sacred places on the earth's surface.

In God's overruling providence the English are now in possession of Jerusalem, and it may be that presently the Jews will be restored to their land by their means, still, alas! in unbelief, to pass through the terrible tribulation of the last days; but the facts above stated give emphasis to the truth precious to the soul of every Christian, that the "*Most High dwelleth not in temples made with hands,*" His worship is of a heavenly order, and "*God is a Spirit: and they that worship him must worship him in spirit and in truth.*" (John iv. 24.) THE FATHER seeketh such (children) worshippers. What a precious name is this! It implies love and nearness, for "*through him*" (Jesus) "*we both*" (Jew and Gentile) "*have access by one Spirit unto the Father.*" God is now gathering a family of sons to Himself around the "Firstborn," who "*is not ashamed to call them brethren.*"

These know what it is to worship the Father, and their worship is entirely heavenly. For the Christian no spot on earth is more sacred than another. All the upheaval which is now going on will one day result in the return of the Lord Jesus Christ with His saints in judgment, and to establish His kingdom visibly over all the earth, but the Christian's hopes are heavenly, and he looks for the Lord Jesus as Saviour to change this body of humiliation that it may be like His body of glory. The Lord hasten this day.

\* \* \* \*

## THE BASKET OF FIRSTFRUITS.

No. 6.—THE OLIVE.



FROM the fruit of the olive tree (zayith) was obtained that oil (shumen) from which the holy anointing oil was prepared; and it also was used to supply the lamps of the candlestick.

It sets forth the activity of the Holy Spirit as sent down from the risen and ascended Christ: first as manifesting to believers the beauties and excellences of Christ, and secondly, as maintaining the light of God's testimony concerning Him in the assembly upon the earth.

The *wood* of the olive tree, of which the cherubim in Solomon's temple were made, is also called "shumen," the name in other places applied to the oil, no doubt because they represent the *administration* of the risen and glorified Man in divine power, operating by the Holy Spirit in the world to come; but this may be known now morally in anticipation by the church.

No promised *earthly* exaltation could tempt the Lord to anticipate this place of heavenly supremacy in which He should infinitely glorify God and bring in eternal blessing for men. "*Should I leave my fatness, wherewith by me they HONOUR God and man, and go to be promoted over the trees?*" says the olive tree in Judges ix. 9. The Lord (taking antotypically the place of the olive tree) thus speaks, "*Now is the SON OF MAN glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him*" (John xiii. 31, 32), and He went to the cross.

The olive must be crushed if the oil is to flow out, and Gethsemane means the olive or oil press. Thus Jesus glorified God on the cross, and was glorified as Man in doing it. God in return raised Him from the dead, and glorified Him at His own right hand. "*Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.*" (Acts ii. 33.) In these

words the Apostle Peter describes the coming of the Holy Spirit on the day of Pentecost.

Thus we see that the "gift of the Father," the Holy Spirit, whose presence on earth characterises the church period, and is a distinctive mark of the present dispensation, was God's definite answer to the prayer of the Lord Jesus and the witness of God's full appreciation of His Person, and the completeness of His atoning work in all its many phases and far-reaching results.

The oil for the light, which was pure "oil of olive" (Exo. xxvii. 20), and was under the immediate care of Eleazar, the son of Aaron (typical of Christ's priesthood on high), illustrates the Holy Spirit as the power which sustains the light of God's testimony in the assembly on earth, and who, the Lord said, should abide with the saints for ever.

The holy anointing oil, too, redolent with the perfume of the sanctuary, setting forth the precious graces of the Man Christ Jesus, once walking in lowly guise on earth, but now exalted at God's right hand, speaks of the Holy Spirit in another precious aspect as the One who presents to us all the preciousness of the Person of the Lord Jesus, and engaging our hearts with them forms us after His own moral likeness, and produces in the hearts and lives of the children of God those beautiful traits which are for His delight, and are descriptive of His virtues, "who hath called you out of darkness into his marvellous light." (1 Pet. ii. 9.)

These precious operations will never cease, and His work, though always perfect in itself, will never be completed until the Lord's coming, when not only our spirits but our raised or changed bodies will be like Himself in the glory of His presence.

When the people of Israel shall be in that day restored under the reign of their long rejected King, and in the power of the Holy Spirit poured forth upon all flesh (Joel ii. 28) shall respond to the culture and care of Jehovah, it is said of them, "His beauty shall be as the olive tree." (Hos. xiv. 6.) How then will the beauties

and excellences of the Lord be seen as reflected in His earthly people.

In Joel i. 12, we read, "*The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered: because joy is withered away from the sons of men.*" Here all the trees mentioned in Deuteronomy viii. 8 are spoken of *excepting* the olive tree, the apple tree being put in its place. How accurate is scripture!

That which is the result of the operation of the Spirit cannot possibly decay; but if He is grieved, if His power is no longer realised, if thus the "*labour of the olive fails*" what must be the result but the withering of all spiritual life and the consequent loss of joy in the Holy Ghost. How necessary the exhortation, "*Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.*" (Eph. iv. 30.)

The saints are spoken of in Romans viii. 23 as those who have the *firstfruits* of the Spirit, and are represented as groaning in sympathy with the oppressed creation, while "*waiting for the manifestation of the sons of God*" and "*for the adoption, to wit, the redemption of the body.*"

\* \* \* \*

## OUR PRESENT PORTION AND PATHWAY.

PART II.

(PSA. XXVII.)

**D**WELLING in God's house we have divine protection, for God's pavilion is our hiding-place, and in His secret place we are safe. (Ver. 5.)

The word pavilion has the force of the home circle, a place of retirement into which there can be no intrusion. The Hebrew word is used of the secret lair or den of an animal (Jer. xxv. 38), where it is translated "*covert*," and Psalm. x. 9 rendered "*den*." In Psalm lxxvi. 2 it is translated "*tabernacle*," shewing that the main thought is of secrecy and home life. What a precious hiding-place for the saint of God, the inner sanctuary of His own presence, shut in alone with Himself.

Then, too, there is added the thought of strength and elevation out of the reach of danger; this is association with Him in resurrection. He is seen upon this rock in Psalm xl., and immediately His own are seen with Him joining in the praises He raises to His God and theirs.

What a place of rest and security is this! Do you, dear friend, know and enjoy this precious portion in His own company? This leads to sacrifice and worship in His tabernacle; there is the heart's response to Himself and in this He is glorified.

The pathway on earth now becomes one of weakness, suffering and isolation, and the Psalmist feels his need of constant support from the Lord, who is the "*God of my salvation.*" It is the pathway of testimony, and there are many who observe him, for so verse 11 should be rendered. There are those who are watching for his fall, and he asks to be led in a plain path. What dependence, lowliness, and obedience this exhibits; he does not desire to choose his own path but seeks to be led. How applicable is this at the present moment, when we find the walk so difficult and trying and feel ourselves so ignorant and are often at our wits' end. He knows and has Himself trodden this pathway of entire dependence, and hence He is perfectly competent to lead us and bring us safely through.

With such wise guidance and such almighty support we are more than a match for all that oppose, "*more than conquerors through him that loveth us.*"

Then we have the result as the all-availing antidote for fainting: "*to see the goodness of the Lord in the land of the living.*"

This is resurrection ground, that to which the Psalmist could look forward, but which in Christianity we enjoy by anticipation. Faith realises it now. The Lord has already entered there, and the grand results of His resurrection and ascension are revealed to us in the New Testament and made available to us here and now by the gift of the Holy Spirit.

Sons of God, brethren of Christ, fellow-heirs with Him, the expectation of His

return to have us with Him and like Him for ever, the calling of the church and the present conjugal affections produced by the Holy Spirit—all these and much more are included in "*the goodness of the Lord in the land of the living.*"

What prospects of unfailing joy and true delight come before us while traversing this heavenly country, all secured to the Lord and to His fellow-heirs in this land of resurrection.

This is all treasured up in a risen Christ for His saints, and like Abraham of old we are invited to "*walk through the land,*" knowing that soon, very soon, we shall be put in the actual possession of it all.

It is well worth waiting for, and our light momentary affliction will seem as nothing in comparison with the "*far more exceeding and eternal weight of glory.*" Let us then "*be of good courage,*" and let these thoughts "*strengthen our hearts*" while we wait for and upon Himself to accomplish all for His own glory and for our infinite blessing in His own way and time. v.

\* \* \* \*

### ONLY "A LITTLE WHILE."

Only "a little while," and then the morning,

The "night of weeping" will have passed away,  
Christ with His saints, His bright return adorning,  
Shall usher in the everlasting day.

Only "a little while," still He doth tarry,  
He, who has tasted all our sorrows here,  
Now by His priestly grace His saints doth carry,  
Sustaining them above all harm and fear.

Only "a little while," we onward pressing,  
Knowing His love will cheer us all the way,  
With brightened hope we, still His name confessing,  
Await the glory of His bright display.

Only "a little while," creation's groaning,  
Soon by His word He'll hush in perfect peace,  
All kings to Him shall bow, His sceptre owning,  
And the fierce storms of war for ever cease.

Only "a little while," redeemed creation—  
The desert soon shall "blossom as the rose,"  
While every earthly kingdom, realm and nation  
Shall 'neath His sway in happiness repose.

Lord Jesus come! We wait with earnest longing  
Thy glorious advent and Thy blissful reign.  
Thy ransomed saints in light around Thee thronging,

Earth fully cleansed from each defiling stain.

1 .



## TYPICAL TEACHINGS OF THE TABERNACLE OF TESTIMONY.

No. 30.

CONVERSATION X. (*continued*).

THE BREASTPLATE.

QUESTION. We come now to the third row of precious stones, and I notice the names upon them are those of Rachel's children (see page 78), Ephraim and Manasseh, the two sons of Joseph, and Benjamin. What do they teach us?

REPLY. Their blessings are all typically connected with resurrection, and are therefore unalienable and cannot be lost, as we shall now see. Joseph receives a double portion because he was "*separated from his brethren*," and passed through typical death and resurrection, of which the pit, his being sold as a slave, and his imprisonment in Egypt are types and figures, and Benjamin is the son of the right hand, the firstfruit out of death.

Q. Why did you say just now that the blessings represented by these three stones can never be forfeited?

R. You know that there is a *third* list of precious stones besides those mentioned here and the foundations of the heavenly city. (Rev. xxi. 19, 20.) In Ezekiel xxviii. *nine* precious stones are named, and they are identical with nine mentioned here, but the three omitted in that list are the three in this row, the *ligure*, the *agate*, and the *amethyst*.

Q. Why is this?

R. The stones named there are the decorations of the king of Tyrus, who is a representation of Satan as the prince of this world. The description given could not apply to a mere man, however dignified. It undoubtedly refers to Lucifer as an unfallen angel, and, however great and magnificent what is here stated of him, he could fall from his high station through sin, and we know he did lose all his glory and beauty. Life, rest, the favour of God, heavenly glory, youthful vigour, acceptance and the highest privileges might all be lost if dependent upon the continuance of creature righteousness only sustained by creature power, but the

results of the redemption, given to us in Christ by God's sovereign purposes, and dependent only upon the Person and completed work of the Lord Jesus Christ, the fruits of His resurrection and ascension on high to God's right hand, are eternally secured in Him, and these are the beauties and glories set forth in the stones which compose this third row.

Q. This is very true and wonderful, but please go on.

R. The *ligure* and the *agate* bear the names of Ephraim and Manasseh respectively. The blessing of Joseph combines both these tribes, and thus he receives the birthright or double portion. It is, we have said, the blessing of the rejected one—"Him who was separated from his brethren" (Gen. xlix. 26; Deut. xxxiii. 16), and four times over the things spoken of are called "*precious*." Ephraim means double fruitfulness and Manasseh forgetfulness, and these significations guide me somewhat in the distribution of the blessings of Joseph between them.

These are most comprehensive; there is nothing too great for the heart of God to bestow upon the true Joseph. His name means "addition," and every possible glory shall be "*added*" to Him, the risen One exalted at God's right hand. "*Of the INCREASE of his government and peace there shall be no end.*" (Isa. ix. 7.)

"*The goodwill of him that dwelt in the bush*" speaks of God's covenanted blessings to Israel according to the perfection of His purpose (the seven "I wills" of Exodus vi. 6-8), irrespective of the conduct of the people, and all is seen as the rightful portion of the true Zaphnath-paaneah. His devotedness is now rewarded: "*His glory is like the firstling of his bullock.*" The firstling bullock was always devoted to Jehovah (Deut. xv. 10), fit emblem of Him who "*became obedient unto death, even the death of the cross. WHEREFORE God also hath highly exalted him, and given him a name which is above every name.*"

The glory is commensurate with the suffering, and "*if we suffer, we shall also reign with him*" (Rom. viii. 17; 2 Tim. ii. 12), but like Joseph when Manasseh was

born he could say, in the realisation of the recompense of glory, "*God hath made me FORGET all my toil.*" (Gen. xli. 51.) He is victorious over all opposing forces, and "*there is neither adversary nor evil occurrent.*" (1 Kings v. 4.) How blessed to know Him thus and to share with Him all the results of His victory and glory—God's ever-blessed and exalted Man, in whom is all His delight.

Q. All this is most precious; will the blessing of Benjamin add to this?

R. The portion of Benjamin, the son of the right hand (fit type of the Lord Jesus Christ in ascension glory), is most precious, and sets forth the meaning of the *amethyst*. (Ver. 12.) It speaks of affection, security and support, all His eternal portion as the Son of God, "*back where he was before,*" and that, too, of the many sons who are predestined to be conformed to His glorious image, for the love wherewith He is loved is also bestowed upon them by His Father and theirs. (1 John iii. 1, 2; John xvii. 23, 26; see also John x. 28, 29; xiv. 19.)

I am afraid we must defer our consideration of the *fourth* row till another occasion.

\* \* \* \*

### ESSAY.

#### THE STRAIT GATE.

**T**HE "strait gate," or narrow door, is spoken of in connection with entrance into life and blessing. The Lord speaks of Himself as "*the door,*" by whom if any enter in they shall be saved. (John x. 9.)

"It is the "narrow way," too, that leads unto life: the path of separation from the world with all its varied pleasures and attractions.

The fact of the door being narrow would give one the impression that it would allow nothing of self to pass through. All that pertains to us by nature has been ended and set aside in judgment in the death of Christ, and it is a new order of man in Christ which enters into God's purposes of blessing.

It is the new and living way which He

has consecrated for us, so that we may approach with a true heart and in full assurance of faith. (Heb. x. 19-22.)

He tells us to strive with earnestness to enter in at the narrow door. (Luke xiii. 24, New Trans.)

K. S.

\* \* \* \*

## THE LIFE OF THE APOSTLE PAUL.

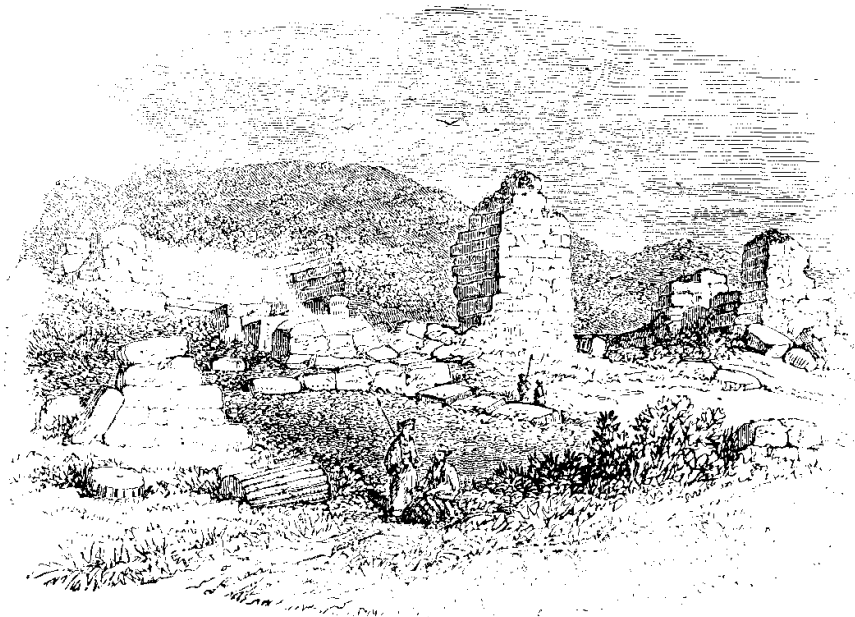
### CHAPTER LXXXI.

#### THE EPISTLE TO THE EPHESIANS.

#### (PART II.)

**T**HE third chapter of this epistle forms a most important parenthesis in which the apostle develops the nature of the mystery, hid throughout all the earlier ages of the dealings of God with men, but now revealed from heaven direct through the apostle himself. This marvellous truth, transcending all former manifestations of God's thoughts, although prefigured in many types in the Old Testament, had never yet been made known to man, that a company chosen by God before the world was created and now redeemed by the precious blood of Christ should be called out from both Jews and Gentiles to be the sharers of His heavenly glory, fellow-heirs of His inheritance of all things, and His own blest companions through the endless ages of eternity.

This stupendous revelation brought the apostle to his knees again in the attitude of worship, in which he could alone receive such vast communications, and he felt how necessary it was to pray for those who were thus so supremely favoured by God. His prayer is addressed to the *Father* of our Lord Jesus Christ, that in the first chapter to the *God* of our Lord Jesus Christ, thus carrying our thoughts back to the first words uttered by the risen Lord, "*Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.*" (John xx. 17.) It has been said that the whole of this epistle is the Holy Spirit's unfolding of these precious and significant words. Every family in heaven



RUINS OF THEATRE AT EPHEBUS.

and earth shall one day own God as Father, and the Father's house shall then embrace the "universe of bliss." He asks that the saints may be strengthened with might by His Spirit in the inner man, that Christ and His interests on earth may be cherished in their souls, and that they may thus comprehend in communion with all saints the fulness of all His counsels, and enter into a present enjoyment of the love of Christ, which passeth knowledge, being filled into all the fulness of God.

In chapter iv. the hortatory part of the epistle commences, and we are exhorted to "*walk worthy of the vocation wherewith ye are called, with all lowliness and meekness,*" exhibiting the precious characteristics of the Man of God's good pleasure while on earth, endeavouring to keep this holy unity which the Spirit has formed here below in the uniting bond of peace.

He shews that the power for this resides in the ascended Saviour at God's right hand, and that the gifts for the building up of the assembly all proceed from him, "*Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of [the] Christ,*"

On this the practical walk becoming in a Christian must be founded, and he gives many details as to how this is to be exhibited for God's glory down here.

In the next chapter we are seen on earth as God's own children, and are exhorted to walk in love "*as Christ also hath loved us, and hath given himself for us,*" a whole and acceptable burnt offering to God. We are no longer in darkness but in light, and are to walk as children of the light according to God's will.

He then speaks of the various relationships in a christian household, and shews the conduct proper to each.

Speaking of the husband and the wife he refers to the union of Christ and the church, and the mutual privileges and responsibilities flowing therefrom. He notices the wonderful place the church occupies in the affections of Christ and in the ways of God, using the figure of the body and its members to shew the dependence of the members upon the Head, and the way in which nourishment and support is ministered from Him to them.

Now he speaks of the children and servants (slaves), and the obedience due from them to their parents and masters, and the love and forbearance with which they should both be treated.

He next recognises that we are placed in a scene where there are spiritual enemies, and all the power and malice of the wicked spirits in the heavenly places may oppose us. He knows that this must be met and overcome if we are now to enjoy and take possession by faith, in the power of the Spirit, of our portion in Christ. Hence we need "*the whole armour of God*," and he proceeds to enumerate the various pieces of armour at our disposal, and how they are to be used in the conflict.

He commends himself and his service to the hearty sympathy of those to whom he is writing, and desires their earnest and constant prayers on his behalf. He speaks of Tychicus as "*a beloved brother and faithful minister*" to them, and concludes with the desire that peace and love, with faith from God the Father and grace from the Lord Jesus Christ, may be their portion.

It is sad to learn from the epistles in the Apocalypse how soon those to whom this epistle was addressed fell further and further from their high and noble christian position.

\* \* \* \*

## SUNDAY TALK WITH OUR LITTLE ONES.

No. 2.—A BOTTLE OF WATER.

**T**HIS month I want to have a talk with you about a bottle of water that brought life to a dying boy.

I must take you in thought to a wilderness, where nothing grows and nothing can be seen but sandy rock, with here and there a little stunted shrub.

Under one of these shrubs lies a boy of about fourteen years, who is dying of thirst, and seems all alone, poor little fellow.

If we go, however, a short distance farther on we come across a poor woman sitting on the sand, crying as if her heart would break, with an empty water bottle beside her.

She is the mother of the laddie. Why is she not with him in his last hours? Because she can do nothing to help him, and so cannot bear to see him die.

What a sad picture, you may say. Indeed it is; but it only shews us how helpless we are in times of great need like this one. However much this mother loved her boy, she could do nothing to save him; she was utterly powerless to help.

I think the poor boy must have felt that; but he had learned something else, and that was, that if every earthly friend failed to save him, he had One above that could hear and answer his cry. And so lying under the shrub in the lonely wilderness, he turned to the God of whom his father must have told him.

Let us remember, dear little friend, that God loves to hear and answer prayer. Yes, help was at hand, though they did not know it then.

Suddenly the mother hears a voice from heaven. One of God's own angels is sent with a message in answer to her boy's cry. Does that not shew us that real, earnest prayer goes direct to God. What was the message?

- (1) *A question*, "What aileth thee?"
- (2) *A word of comfort*, "Fear not."
- (3) *A reason for the "Fear not."* "God hath heard the voice of the lad where he is."
- (4) *A command*, "Arise, lift up the lad, and hold him in thine hand."
- (5) *A promise*, "For I will make him a great nation."

Then God opened the eyes of the mother. It seems they had been blinded by tears before; and what did she see? "A well of water." You may be sure it did not take her many minutes to fill that empty water-bottle, and run to her son with the cool, refreshing draught.

I dare say the bottle was soon emptied; but that did not matter now, for it could be filled again from that well that God had provided.

This well reminds me of a little verse in John vii. 37, "*Jesus stood and cried, saying, If any man thirst, let him come unto ME, and drink.*"

When nothing avails down here *Jesus* can satisfy, and will if we turn to Him like the little boy of our story. There is one more important sentence I would like to mention, and that is,

*"God was with the lad."*

What a grand thing to know

(1) A God that hears and answers prayer ;

(2) A God that satisfies our needs ;

(3) A God that will be always with us till He calls us home to Himself.

May we each know that God of love.

G. S.

\* \* \* \*

## ISAIAH AND HIS TIMES.

### CHAPTER XXI.

**T**HE king of Assyria had heard a rumour (2 Kings xix. 7), and when the Rabshakeh, at the head of the army he had led to Jerusalem, returned to him at Libnah he found him hastily preparing to meet a new though long-expected foe. Tirhakah, the king of Ethiopia and Egypt, was not to be despised, and the news had reached the Assyrian camp that he was already marching at the head of a very large army from the south to attack the Assyrians. Until this formidable enemy was met and defeated Sennacherib must leave Jerusalem alone, but its destruction was only deferred; he would return victorious, and then let Hezekiah and his people expect the worst.

We do not exactly know at what point in the history the battle of Eltekeh between the Assyrians and the Egyptians took place, but it must have been about this time. This little town is not far from Ekron, and the words of an Assyrian inscription are as follows:—

"The kings of Egypt called forth the chariots and horses of the king Melukhki . . . a force without number . . . before the city of Eltekeh, they arranged their battle array, appealing to their weapons. With the help of Asshur, my lord, I fought with them and accomplished their

defeat. The chief of the chariots and the sons of the kings of Egypt and the chief of the chariots of the king of Melukhki my hands took alive in the fight." Again the hosts of Assyria were successful, and the army of Sennacherib seems to have chased the flying Egyptians many miles to the south. This was partially for the sake of plunder and partially to break entirely the power of Tirhakah.

It seems to have been at this moment Sennacherib sent off his insulting letter to Hezekiah, in which he dared to blaspheme Jehovah, the ever faithful God of Israel—the living God. By the defeat of Pharaoh's army the last barrier was broken down, and it seemed that a week or two at most would see Jerusalem besieged by flushed and victorious armies.

But the letter had been spread out before Jehovah, and His almighty power and unchanging faithfulness were both engaged on behalf of His stricken people and their anxious king. All day the chase of the flying army of Egypt had been diligently prosecuted, and the victorious host arrived in the evening at the pestilential marshes which lie near the north-eastern boundary of that country. They were wearied with their chase; they had secured large quantities of provisions and much wine, and far into the night the feasting and carousing continued until gluttony and drunkenness gave place to the heavy and stupid sleep that surely intervenes. Then

"The angel of death spread his wings on the blast,  
And breathed in the face of the foe as he passed;  
And the eyes of the sleepers waxed deadly and chill,  
And their hearts but once beat and for ever stood still."

*"And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses."* (2 Kings xix. 35.)

With what speechless horror did the surviving officers and men of the stricken army on the following morning pass through the ranks of their sleeping com-

rades, smitten by the hand of the almighty Defender of Judah.

“For there lay the steed with his nostril all wide,  
Yet through it there rolled not the breath of his  
pride;  
For the might of the Gentile unsmote by the  
sword,  
Had melted like wax at the glance of the Lord.”

Seized with panic the remainder of the army, with the disappointed monarch at their head, made haste to return to their own land by forced marches; and when the joyful news of full deliverance reached Jerusalem, they had already put many miles between them and the city they had intended to destroy.

Not one word of all this is, of course, to be found in any Assyrian inscription; but the facts of Sennacherib's discomfiture are told with very strange additions in Egyptian history.

When the truth was known in Jerusalem a solemn and hearty feast of thanksgiving was kept in the temple by king Hezekiah and his rejoicing people; and a Jewish tradition tells us that Psalm lxxvi. was composed on this occasion, and it is very likely true.

“*In Judah is God known; his name is great in Israel. . . . There brake he the arrows of the bow, the shield, and the sword, and the batt'e. . . . The stout-hearted are spoiled, THEY HAVE SLEPT THEIR SLEEP; and none of the men of might have found their hands. At thy rebuke, O God of Jacob, BOTH THE CHARIOT AND HORSE ARE CAST INTO A DEAD SLEEP.*”

The *night of weeping* had passed, and joy came in the morning. Once more in the temple the praises of Jehovah resounded; and prophet, priests and king, as well as the whole people, rejoiced at the way in which their faithful God had once more delivered them, when hope seemed to have gone, for again they had proved the truth of the words, “*God is our refuge and strength, a very present help in trouble.*” (Psa. xlv. i.)

\* \* \* \*

**NOTICE.**—It has been ascertained that replies to SUNBEAMS questions, etc., may still be sent by inland post in UNCLOSED envelopes under a halfpenny stamp.

## IS FOOD NECESSARY?

**Y**OU may say this is a very strange question to ask. Of course food is necessary: it nourishes our bodies, and without it we should die. You are quite right; if we did not or could not eat we should become quite weak and ill. We must take our regular meals daily if we want to be strong and well.

What about our souls? They want feeding too; and how are they to be nourished and strengthened?

Surely by having daily communion with our living, loving Lord, who is at God's right hand in the glory. Our hearts need to be drawn up to where He is, away from all the sorrow and turmoil of this world. A little while ago in reading Leviticus I was very interested in noticing in chapter xi. how very carefully God gave in detail what animals, birds and fishes were to be eaten—all those that were clean. Why was God so particular as to what His people should eat? Was it not because He wanted a people separated to Himself? Do you not think this chapter is to teach us how very careful we as Christians should be in choosing the books we read?

Perhaps you may think, Surely it does not matter what we read.

Indeed, it does matter a great deal. There are many *very* harmful books circulated which cavil at the scriptures and reason about many verses that are in the Bible. If those who believe in the Lord Jesus Christ read those books it only brings misery and unhappiness into their souls; and they cannot then grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

It is quite as bad as if they took poison; the spiritual life is entirely weakened, and no glory can be brought to God through their lives.

The scriptures are the *words of truth*—God's holy word; and I do earnestly entreat you never to open a book that in any way opposes the holy scriptures. You may ask, “What books, then, may I read?” I think a very good test is if we

can at any time shut up the book we are reading and turn to the Bible, and enjoy the wonderful truths there are in it. May we know what it is to feed on Christ, our blessed *risen* Lord, who is at God's right hand.

Just as He, as the lowly Man when down here, was ever for His Father's delight, and fully did His will, so may it be our earnest desire to be for His glory and delight. The Lord Himself says in John vi. 57, "*As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.*" Feeding on Christ, contemplating Him, is surely the way by which our spiritual life can be sustained.

May this be daily true of us, and then our lives will be devoted to the Lord the little while He leaves us down here till He comes.

A. M.

\* \* \* \*

**DOUBLE ACROSTIC FOR SEPTEMBER.**

1. When *thinking* of the *king*, how was the *heart* of the Psalmist occupied?
  2. Joab's *armour-bearer*.
  3. Who "brought *death* into the world and all our woe"?
  4. A *significant* name of John Baptist.
  5. Possibly David's *youngest* son.
  6. A *city of refuge* east of the Jordan.
  7. What the promises are in Christ "*to the glory of God by us.*"
  8. The *father* of a noted king of Syria.
  9. A *prophet* distinguished for a remarkable prayer.
  10. *Properties* of a group of stars which cannot be bound.
  11. "*A proselyte of Antioch.*"
  12. A *Christian* to whom an *apostle* addressed a letter.
  13. The initials and finals spell a divine command which only faith can obey.
- N.B.—Disregard the last letter of No. 3 and the two last finals.

**EXERCISE.**

State briefly the subject of the letter referred to in No. 12, and the character of the person to whom it was addressed.

\* \* \* \*

**DOUBLE ACROSTIC AND EXERCISE FOR JUNE.**

SOLUTIONS, ETC.

The reply published this month is sent in by Dorothy Boswood (abbreviated).

*Double Acrostic.*

- |       |         |       |                                  |
|-------|---------|-------|----------------------------------|
| 1. F  | oll     | O (w) | John x. 4, 27.                   |
| 2. E  | lih     | U     | Job xxxii.—xxxvii.               |
| 3. A  | biatha  | R     | 1 Sam. xxii. 17-21.              |
| 4. R  | igh     | T     | Eph. vi. 1.                      |
| 5. G  | at      | H     | Josh. xi. 22.                    |
| 6. O  | bedienc | E     | Heb. v. 8; Phil. ii. 8.          |
| 7. D  | far     | K     | Job xii. 24, 25.                 |
| 8. H  | agga    | I     | Haggai i. 13.                    |
| 9. O  | chra    | N     | Num. i. 13, 16.                  |
| 10. N | othin   | G     | Luke i. 37.                      |
| 11. F | ear     | God.  | Honour the king. 1 Peter ii. 17. |

*Exercise.*

- |                      |                      |
|----------------------|----------------------|
| 1. Gen. ix. 16.      | 11. Gen. v. 24.      |
| 2. Gen. xxii. 8.     | 12. Gen. xvii. 1.    |
| 3. Gen. xxvii. 20.   | 13. Gen. xxviii. 17. |
| 4. Gen. xli. 32.     | 14. Gen. xliii. 9.   |
| 5. Gen. xlix. 24.    | 15. Gen. xviii. 14.  |
| 6. Gen. iii. 22, 24. | 16. Gen. xxvi. 22.   |
| 7. Gen. xiii. 10.    | 17. Gen. xxxii. 30.  |
| 8. Gen. xxiv. 58.    | 18. Gen. iii. 8.     |
| 9. Gen. xlviii. 8.   | 19. Gen. x. 10.      |
| 10. Gen. xli. 16.    | 20. Gen. xxxvii. 11. |

LIST OF REPLIES FOR JUNE, 1918.

Double Acrostic and Exercise.

*Maximum—42 points.*

- 42 points. E. Allison, \* E. Baker, H. Baker, J. Baker, B. Baker, D. Boswood, \* P. Champney, \* L. Clarke, W. Cooke, M. Cuckney, \* E. Culmer, B. H. D., G. Eustice, H. Friend, S. Grantham-Hill, E. Leary, \* A. Nash, E. Parson, C. Pratt, M. Purdy, J. Purdy, M. Railton, K. Sigrist, R. Simms, \* H. Simms, \* Elsie Tuffin, A. Tuffin, E. Tuffin.
- 41 points. C. Aldred, E. Beard, W. Bicker, E. Burtenshaw, F. Carron, H. Drewery, E. Francis, M. Grummitt, C. McMaster, M. McMaster, O. Parson, J. Pratt, K. Suckling, B. Sigrist, J. Wyllie.
- 40 points. D. Carron, J. Fleming, E. Moorhouse, M. Satchwell.
- 39 points. G. Scott, E. Scott. 38. G. Pye.
- 37 points. M. Scott. 36. E. Batson.

*Acrostic only.*

*Maximum—22 points.*

- 22 points. L. Culmer, J. Tredgold.
- Late for May.*—E. Culmer (acrostic only), 22 points.
- Late for January.*—P. Walker (Australia), 36 points; H. Walker (Australia), 36 points.
- Late for November and December, 1917.*—P. Walker, 80 points; H. Walker, 70 points.
- Total for year.*—P. Walker, 375 points; H. Walker, 365 points.

**IMPORTANT NOTICE.**—Lena's address is now 15, Goldsmith Avenue, Acton, W. 3, and replies, etc., should be sent there.



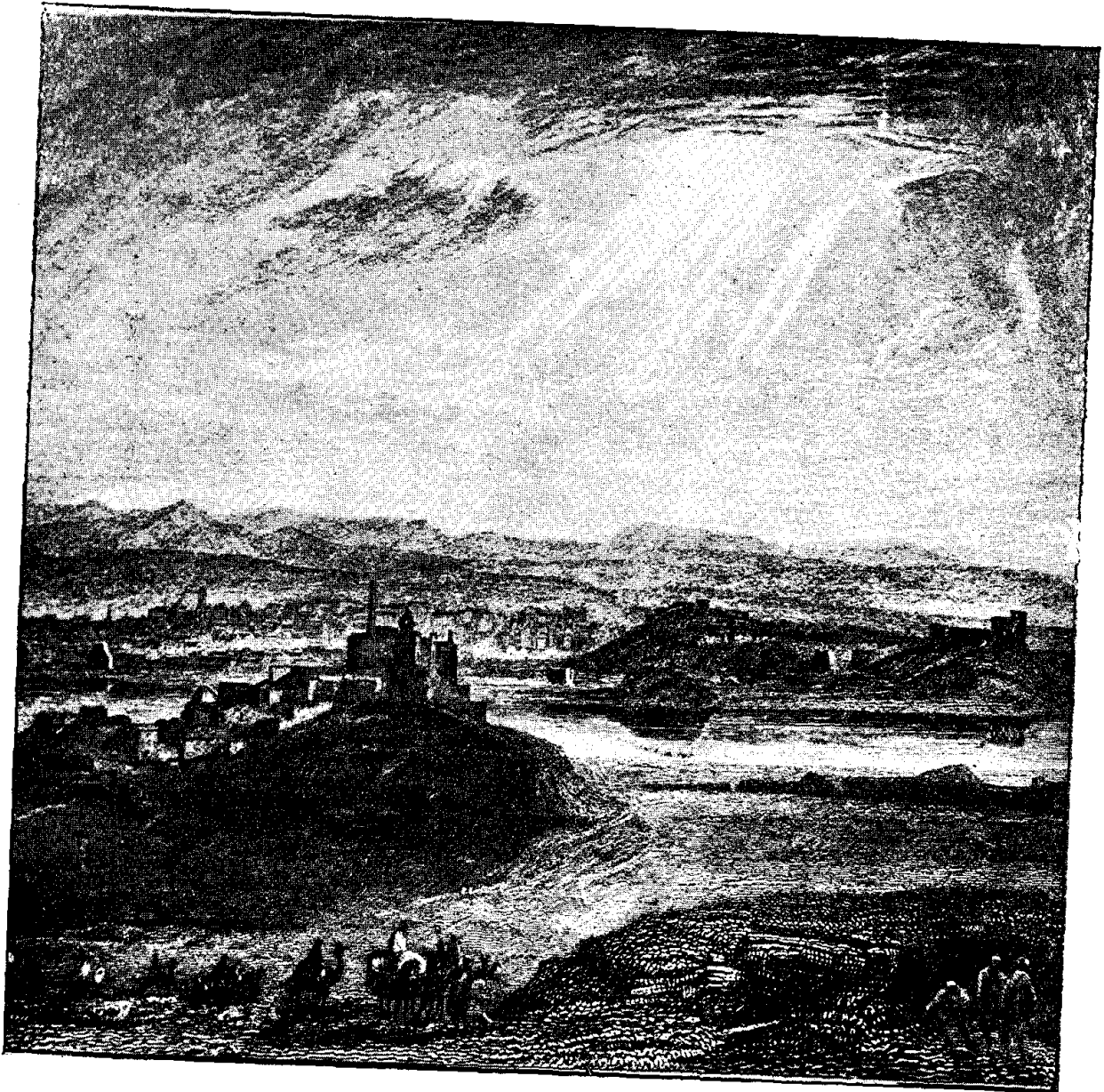
**DAILY PROVISION FOR SEPTEMBER.**

DAYSMAN, MEDIATOR, ADVOCATE,  
COMFORTER, RANSOM.

- L. D. 1**—*Job ix. 33.* What Job so longed for we have fully in the Lord Jesus Christ. Emmanuel. Thus as Man He sympathises with our infirmities and knows our needs.
- M. 2**—*Gal. iii. 19.* Moses was the mediator between God and the people, but we have One who is entirely perfect and our cause must be fully maintained by Him.
- T. 3**—*Gal. iii. 20.* Jesus has brought us nigh to God by His precious, perfect sacrifice. All distance is now removed and we have full liberty of approach through Him.
- W. 4**—*I Tim. ii. 5.* God has approached us and made Himself known unto us in the "Man Christ Jesus," while His perfect work has made eternal peace.
- Th. 5**—*Heb. viii. 6.* A perfect Mediator has introduced a better covenant, no longer dependent upon man's doings, but established securely upon His own worth.
- F. 6**—*Heb. ix. 15.* This covenant is entirely new, and the transgressions under the first covenant being annulled by death, we now share with Him an eternal inheritance.
- S. 7**—*Heb. xii. 24.* Believers have come to Jesus, the Mediator of the new covenant, all is eternally secured in Him, and He is able to maintain us in perpetuity.
- L. D. 8**—*I John ii. 1.* We have a Paraclete on high in the Person of the Son of God, and even if we fail, and who does not? His loving advocacy avails for us.
- M. 9**—*John xiv. 16.* "Another comforter," a Paraclete on earth, the Spirit of God, to support our interests here and comfort our hearts by interesting us in Christ's interests.
- T. 10**—*2 Sam. x. 3.* David's well-meant attempts at comfort were misunderstood, but we have a Comforter that never fails. He is the "God of all comfort."
- W. 11**—*Job xvi. 2.* Human comfort is always inadequate, but divine consolation is at our disposal and there is no sorrow Jesus has not known, sin apart.
- Th. 12**—*Psalms lxix. 20.* There was a time when He Himself experienced a sorrow which was too great for human comfort, and He was alone then.
- F. 13**—*Eccles. iv. 1.* In this world we may be oppressed and have no earthly comforter, but we can always turn to Him and we shall not be disappointed.
- S. 14**—*Lam. i. 9.* How true is this of all who, like Israel, forsake their God. He is ever the same and loves to restore and keep our hearts true to Himself.
- L. D. 15**—*Lam. i. 16.* This is now true of Israel, but the time shall come when, returning in heart to the Lord, she shall again be owned by Him for lasting blessing on earth.
- M. 16**—*Nahum iii. 7.* The judgment, long deferred, spoken by Jonah, at length fell on Nineveh, but there is a time coming when Assyria shall again be brought into blessing.
- T. 17**—*John xiv. 26.* When the Lord left this scene He comforted His own with the assurance of the coming of the Holy Spirit as our abiding Comforter who still remains.
- W. 18**—*John xv. 26.* He is here with us too as a witness to the exaltation of our risen but absent Lord. May we not grieve Him.
- Th. 19**—*John xvi. 7-12.* His presence in the church brings conviction to the world of the way they have treated the absent Lord. May we ever be true to Him.
- F. 20**—*Exo. xxx. 12.* A ransom for every man's soul is needed, but who shall give it? God's grace (silver) in redemption has provided this ransom.
- S. 21**—*Job xxxiii. 24.* How precious to find such words thus early in the history of mankind. God has found a ransom, and we may be sure it is sufficient.
- L. D. 22**—*Job xxxvi. 18.* A provision being made at such a cost, no efforts of our own can avail. Let us then gladly accept God's grace, for no other ransom can be accepted.
- M. 23**—*Psa. xlix. 7.* There is no power of ransom with us for ourselves or others, nor is this necessary, for God has provided the Lamb for Himself.
- T. 24**—*Prov. vi. 35.* If man is thus strict to execute vengeance for wrong done, how can any expect to be able to atone for his own offences before a holy God?
- W. 25**—*Prov. xiii. 8.* With men this may be so, but not with God, for only the sacrifice of God's own Son can be acceptable to Him, and this He has given.
- Th. 26**—*Prov. xvi. 18.* This is sometimes the case in this world, for instance, Haman, but how has God's grace reversed it in giving His own Son a ransom for all!
- F. 27**—*Isa. xliii. 3.* How precious are God's earthly people to Him! How infinitely more precious are those for whose ransom He has given His only Son.
- S. 28**—*Exo. xxi. 30.* Between man and man this was just and right. How marvellous the thought of the mighty ransom given for our salvation!
- L. D. 29**—*I Tim. ii. 6.* What a wondrous message is that of the gospel! God's Son become a Ransom for all men, and on this account the door of mercy still stands open.
- M. 30**—*Matt. xx. 28.* Was ever such a servant as the Lord Jesus Christ, devoted to God His Father and devoting Himself to death for our sakes. Blessed Saviour!

The Editor's address is now "Grasmere," Park Road, Burgess Hill, Sussex. Orders for the Periodical to be sent as usual to Gospel Tract Depot, 20, Paternoster Square, London, E.C. 4.

**Sunbeams for the Home.**  
"Thou and all thy house." Acts. XI. 14.



RUINS OF NINEVEH.

Vol. IX. No. 106. October, 1918.

Three Halfpence Monthly.

## ISAIAH AND HIS TIMES.

## CHAPTER XXII.

**T**HE defeated and baffled monarch fled by forced marches out of the land where he had experienced such disaster, and hastened to his capital Nineveh, which he had left in so much pomp and pride some months before. He did not, during the remainder of his reign, which lasted twenty years, dare again to invade "Immanuel's land." He had learned his solemn and awful lesson, that none could lift up his hand against the Most High and prosper.

He ventured once more to invade Babylon; for although Merodach-baladan had gone, his people had again become restless and were in direct rebellion. Sennacherib determined to crush them once for all, and all the nations round shuddered to hear the awful tale. The following is from Sennacherib's own account: "The houses from their foundations I dug up and in the fire I burned; with their rubbish I choked the canal. The statues of the gods I caused to be broken in pieces and canals dug through the city, in order that in the course of time no one might find the place of this city and its temples." "So Sennacherib king of Assyria departed . . . and dwelt at Nineveh." (2 Kings xix. 36.) How accurate is scripture! He "dwelt at Nineveh," and his own histories inform us this was the most important fact of the remainder of his life. He set himself the task of making this, the capital city of his empire, the most beautiful and the grandest city in the world. His selfish nature shewed itself in the fact that he erected a grand and magnificent palace for himself upon a mound raised ninety feet above the surrounding plain, and was eight acres in extent. It was built entirely by the forced labour of captives taken in his many warlike expeditions. But all the time he was building and planning, there was a solemn sentence of divine judgment hanging over his head: the God

of Israel had said, "*I will cause him to fall by the sword in his own land*" (Isa. xxxvii. 7), and it was impossible that this word could fall to the ground.

One of Sennacherib's sons was warlike and clever like his father, and on this account he became his father's favourite, though not the eldest. His name was Esar-haddon, and to him Sennacherib intended to leave his kingdom and most of his treasures. In order that this desire might be accomplished he made a will, the most ancient that exists.

Thus it reads, "I Sennacherib, king of multitudes, king of Assyria, have given chains of gold, stores of ivory, a cup of gold crowns, and chains, besides all the riches of which there are heaps, crystal and precious stones to Esar-haddon, my son."

It is the old story, jealousy and hatred springing up in the hearts of his other sons, and they plotted

**to take their father's life.**

Having seduced a strong party of Assyrian nobles, they waited for a suitable opportunity. It came at last. Esar-haddon, at the head of the armies of Assyria, was conducting a war upon a distant country. The plot was kept a profound secret, until one day when Sennacherib was worshipping in the temple of one of the Assyrian gods.

When an Assyrian monarch entered the temple for worship he was alone, except for the presence of one or more of his sons; this gave the parricides their opportunity. The unsuspecting old king entered the temple attended by those who were plotting the most horrible of crimes, and stood before the altar of the idol.

"*And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword . . . and Esar-haddon his son reigned in his stead.*" (Isa. xxxvii. 38.) It was God's righteous retribution, and his false god was powerless to help.

The records of Assyria confirm the above short statement of scripture in every particular, even giving the very date of the murder: "20th Tebet, Sennac-

herib was slain by his sons in a revolt. He reigned twenty-three years in Assyria. From the 20th of Tebet to the 2nd of Adar the revolt continued." When Esar-haddon heard of his father's death this is what he said: "From my heart I make a vow, I am inflamed with rage. Write to Assyria saying that I assume the kingdom." It was winter, and the snow was lying deep; but he started for Nineveh at once: "I will make haste," he said, "I will provide all that is needful, although snowstorms darken the sky. I will display my standards, and take the road to Nineveh." He met his brothers in the field on the way, but their armies deserted to him, and they had to take refuge in flight; and we find in the Assyrian records the same sentence as in our own Bible. "*They escaped into the land of Armenia. And Esarhaddon his son reigned in his stead.*" (2 Kings xix. 37.)

These events foreshadow a greater deliverance of God's earthly people in the latter day; but this will usher in the glorious and peaceful reign of the King of righteousness and peace as we hope yet to show.

\* \* \* \*

### A LIST OF OLD MEN.

(GEN. V.)

**T**HOSE who do not know God could only see in this chapter, if they believed it at all, an historical record of names and ages, but if we read reverently, remembering that the Spirit of God is the Author, we shall find, while assured of its accuracy as history, that the chapter throws out wonderful rays of light as to the character of our God—His righteousness, faithfulness, mercy, long-suffering, goodness, and wisdom.

The previous chapter gives a sorrowful development of man's determination to ignore the judgment of God and to go on in his own rebellious way, in the history of Cain and his family seeking to make this earth a pleasant place away from God. At the end, however, we have a gleam of hope in the name Seth gave his son

Enos. It shews that he at least recognised man's weak and dying condition, and there appear to have been others like-minded with him, for it says, "*Then began men to call upon the name of Jehovah.*" (Gen. iv. 26.) The One against whom they had sinned was the only One who could save them. They knew it and owned it.

Now, just at this point, the Spirit of God brings in again the grand foundation truth that God is man's Creator and his Blessor. (Vers. 1, 2.) May that truth never lose its grip upon our souls! Then, making but little mention of the fall of man, He brings in a new generation—the children of Seth (those who called on the name of Jehovah), in contrast with Cain and his family. The Spirit points down the line leading to the One who should fulfil all God's will, the blessed "*Seed of the woman*" whose coming should prove God's faithfulness and His mercy.

The chapter thus connects blessedly with the end of Luke iii., where the same names (in reverse order) occur at the close of the Lord's genealogy after the earlier chapters have presented Him in holy babyhood, boyhood, and manhood. How this brings to mind the Lord's own words when here to those who knew the scriptures well: "*Had ye believed Moses, ye would have believed me: for he wrote of me.*" (John v. 46.) No doubt, however, our readers have often before considered this wonderful theme—the Lord Jesus as the centre and life of all scripture—so we will pass on to that which was more particularly in the writer's mind,

### God's ways with those who fear Him.

First of all, then, we notice the righteousness of God and the inflexibility of His word. He had plainly commanded: "*Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*" The serpent came along, as we know, and dared to say to the woman, "*Ye shall not surely die.*" Now, whose word was to stand, the serpent's or God's?

Some one may say, "But Adam lived nine hundred and thirty years; how does

that fit in with the words, 'In the day thou eatest thereof?'" Well, Adam's life, long as it was, falls short of the thousand years that Psalm xc., quoted by Peter, speaks of as being with the Lord as one day. Moreover the penalty was, as the margin puts it, "*Dying thou shalt die*," and one cannot doubt that from the day he fell Adam was conscious, first of the snapping of the happy intercourse he had hitherto enjoyed with his Creator, and also that slowly but surely he was declining in bodily and mental strength—he was dying. In God's own appointed time then (for as it is well written :

"God never is before His time,  
And never is behind")

Adam died. God's righteousness and His word alike were vindicated, and the serpent was proved to be a liar and a deceiver.

Thus it was throughout this chapter. The men named no doubt acknowledged their sinfulness, and continued to call on the name of Jehovah, but, with the exception of Enoch, the righteous sentence of death was not lifted from them any more than from the unrepentent world around them. God's word *cannot* fail.

F. V. G.

(To be continued if the Lord will.)

\* \* \* \*

## SUNDAY TALK WITH OUR LITTLE ONES.

No. 3. "A POT OF OIL."

**L**AST month, if you remember, we had a talk together on a bottle of water that brought *life* to *one* boy. This month we will have a chat on a pot of oil that brought *freedom* to *two* little boys.

Our last story was connected with a *wilderness*; this time I must take you to a poor room in a very poor house.

As we enter it seems quite empty as to furniture, and only two little boys are the occupants of that room.

They are both looking very sad and

unhappy. What is the cause? To have that question answered we must pay a visit to the house where the mother of these boys has gone.

She is speaking to a prophet of God. Let us hear what she is saying, "*Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen.*"

Now we can understand the reason for the two sorrowful faces of the little boys at home. What a sad position to be in!

I am sure we should not like to be in their place; but if you, my little reader, do not know the Lord Jesus as your Saviour, you are in a worse position, though you may not know it, for you are a little slave of Satan and under his control; but the loving Lord Jesus came down, and shed His precious blood in order to buy us back again, and He wants to have us as His own: not as slaves, but as God's sons. What a contrast!

But to return to the mother. The prophet asked her what he could do for her, what she had in the house. Her answer was "*Not any thing in the house*"; and then adds, as if it was an after thought, "*save a pot of oil.*" How little she knew the worth of that neglected pot of oil.

The prophet then told her to return home and borrow of her neighbours empty vessels "*not a few*," and go into the house, and shutting the door on her and her two boys, to pour out from the pot of oil into the other vessels until they were full.

She must have had faith in the prophet, or we will hope in the prophet's God and her God too, for she returned without asking any more questions, and did as she was told. I can just fancy those little boys running to and fro collecting the different sized pots, and then bringing them one by one to their mother to be filled with the precious oil, that was going to bring them freedom and blessing, for there was still oil in the pot till the last vessel was filled.

The mother then returned to the prophet. She would not go a step with-

out guidance. What a lesson this may teach us!

She was told to sell the oil, pay her debt and live, she and her children, on the rest. What an answer of peace! You see, after the oil was sold she would have enough to pay her creditor, and so save her two dear boys from slavery; and not only that, but enough over to provide for their future needs, and this would prevent her from getting into debt again. How true that little verse is, "God is able to do exceeding abundantly above all that we ask or think." What a grand thing to have such a God as our Father. G. S.

\* \* \* \*

### TYPICAL TEACHINGS OF THE TABERNACLE OF TESTIMONY.

No. 31.

CONVERSATION X. (*continued*).

THE BREASTPLATE.

QUESTION. We have, I think, only two stones now to consider, the *beryl* and the *onyx*, as we spoke of the jasper in connection with the sardius. Dan and Asher's names were inscribed on them, were they not?

REPLY. Yes; but there will be a few general remarks to make before closing our conversation on the breastplate, and we have not yet spoken of the Urim and the Thummim.

Q. What have you to say about Dan?

R. It seems to me his blessing is very important; it represents the renewal of youth and the agility which characterises that time of life—in this case in connection with judgment. A young lion is spoken of, and the agility with which he leaps upon his prey.

If we refer to the blessing of Jacob (Gen. xlix. 16-18), we must conclude that Antichrist will be of this tribe. Dan is represented as a bad governor under the figure of a serpent biting the horse's heels and causing the rider to fall backward, as if just as the nation is commencing a period of upward progress the ruler turns traitor and performs some act of treachery

by which it is brought under judgment. The cry of the remnant which anticipates the salvation of Jehovah immediately follows. It is also noticeable that Dan's name does not occur among those of the tribes who are sealed in Revelation vii.

We infer therefore that God cannot own this tribe at that moment, and that it needs, so to speak, a new birth or new beginning. This new beginning, a moral resurrection (Ezek. xxxvii. 11, 12), is thus exhibited in the blessing of Moses. The body of the man who appears to Daniel (chap. x. 6) is like the beryl, indicating a new start in the sovereign mercy of God, the renewal of youth and strength through the ordeal of judgment just endured, the brightness, freshness, and activity of a new creation all to the glory and praise of God.

Q. How small and meagre appear all the efforts of men to overthrow the statements of a book which contains so many unlooked for testimonies to its inherent accuracy, connecting its various parts in one indissoluble whole, bound together by the fact so often overlooked that all speaks of Him who is Himself the Truth. What do we learn from Asher's blessing?

R. Asher's name was engraved on the onyx, which some authorities call the beryl; it was, however, the same stone as that used for the jewels upon the shoulders of the high priest. The stone is first mentioned in Genesis ii. In Job xxviii. 10 it is spoken of with the sapphire as "*precious*." It speaks of acceptance, and is here connected with the relationship of *children*, as also on the shoulder jewels, with the *sons* of Jacob.

How blessed that all the children of God are maintained on the shoulders of divine power in all the acceptance of the Person and work of Christ. This is their heavenly birthright; but this is not all, we have already seen that it is accounted precious by God, and "*To you therefore who believe is the preciousness*." (1 Pet. ii. 7, New Trans.) He is precious to us, but how much more are we precious to Him. Then Asher is to "*dip his foot in oil*." He is to "*walk in the Spirit*" in order that he may be acceptable in his ways to God and

to his brethren. "*For he that in these things serveth Christ is acceptable to God, and approved of men*" (Rom. xiv. 18), and thus he shall have shoes of iron and brass protecting him from all the roughness of the way and from all the snares of the enemy.

Q. It does not appear that the name of Levi occurs on the breastplate. Why is this?

R. Levi is represented by the Urim and the Thummim (see verses 8-11), which we are told was "*put in the breastplate*" by Moses. (Exo. xxviii. 30.) It is uncertain what these articles were, but some have thought that as the breastplate itself was "*doubled*" it formed a kind of bag in which the Urim and Thummim were kept, others that they were fixed in the centre of the breastplate in a similar way to the stones, and the four rows of stones were placed round as the tribes pitched round the tabernacle. Scripture, however, is perfectly silent as to this, and we must beware of human thoughts.

Q. What were the Urim and the Thummim?

R. Scripture does not say, but the names signify "*lights*" and "*perfections*," and they were the means by which God made His mind known to the priests. The Urim seems to point to Christ coming out to make God known to man as the Apostle, and the Thummim Christ in all the perfection of His Person and work going in for us to God as Priest.

It is a very beautiful thought that the stones in the foundation of the heavenly city begin where those on the breastplate leave off, indicating, I think, that the blessing of the church in the millennium is infinitely higher than that of Israel.

The stones on the breastplate commence with the *sardius* (*deliverance*) and end with the *jasper* (*divine favour*), while the stones of the foundations commence with the *jasper* (*divine favour*), and end with the *amethyst* (*sonship*), affection and divine support. Benjamin, the son of the right hand, Christ exalted on high, who with the many sons will soon be manifested for the deliverance and blessing of the earth. (Rom. viii. 19.)

\* \* \* \*

## THE BASKET OF FIRSTFRUITS.

NO. 7.—THE DATE.



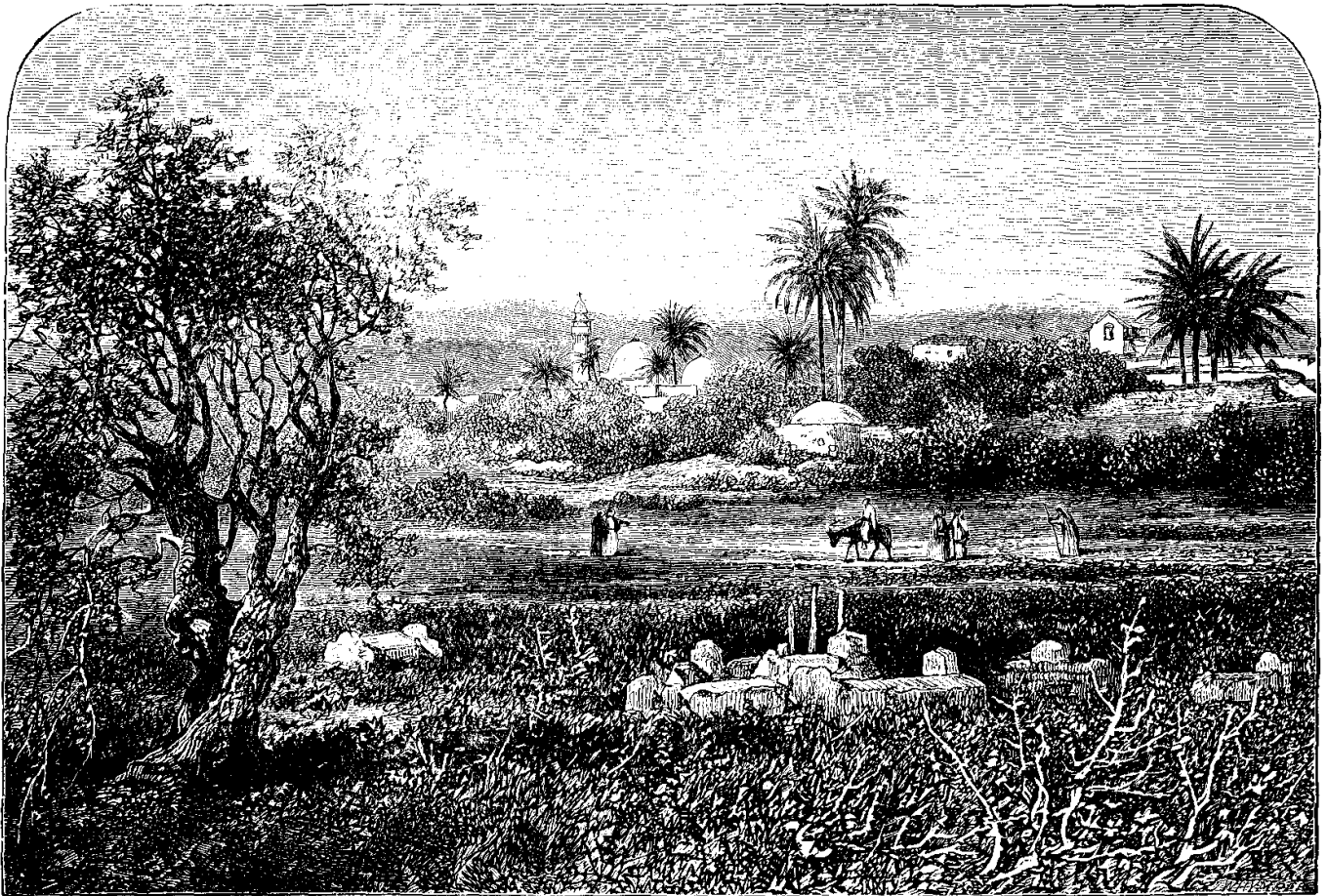
THE seventh fruit of the land alluded to in Deuteronomy viii. is the date, in our translation "honey," but as we have seen from a reference to the margin of 2 Chronicles xxxi. 5 (where the same word is used) probably the date, the fruit of the palm tree, is intended. "*The righteous shall flourish as the palm tree.*" (Psa. xcii. 12.) Dates therefore represent those "*fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God*" (Phil. i. 11), and fittingly follow the fruit of the olive, because apart from the operations of the Spirit of God they cannot be produced.

How perfectly were they displayed in the Lord Jesus Christ when a Man on earth. How grateful to the eye and heart of God His Father were all the sayings, doings, and ways of His beloved Son, Jesus Christ the Righteous! "*The way of the just is uprightness: thou, most upright, dost weigh the path of the just.*" (Isa. xxvi. 7.) Thus did the Father with delight weigh and find pleasure in the whole pathway of the Man Jesus Christ on earth, for "*by him actions are weighed.*"

These "*fruits of righteousness*" are, however, produced also in us by His Spirit "*to the glory and praise of God,*" so that we may be "*a kind of firstfruits of his creatures.*" (James i. 18.) For this purpose it was that "*of his own will begat he us.*" See also 1 John iii. 6, 10 and Romans viii. 4, clearly proving that it is God's desire for His saints that, walking in the Spirit, the practical life of believers may evince to all around the reality of their new life in Christ Jesus. "*He that saith he abideth in him OUGHT HIMSELF ALSO SO TO WALK, EVEN AS HE WALKED.*" (1 John ii. 6.)

It cannot be denied that this is a distinct christian obligation, and the power for it lies in the indwelling and active operations of the Holy Spirit in our souls. God *must* set before us a perfect standard, even the perfect walk of His Son on earth, and He has given us the Spirit of His





PALM TREES IN THE PLAIN OF JEZREEL.

Son that it may be practically produced in our hearts' desires, lives, and ways. Christ Himself exhorts us to abide in Him in order that we may bring forth *much* fruit, and adds, "*So shall ye be my disciples.*"

The bridegroom in the Song of Solomon thus takes pleasure in the spouse. "*Thy stature is like to a palm tree . . . I said I will go up to the palm tree, I will take hold of the boughs thereof,*" no doubt for the purpose of fruit gathering. (Song vii. 7, 8.)

In this way restored Israel shall one day be entirely for the praise and glory of her Lord and King, when Matthew xxi. 1-11, Mark xi. 1-10, Luke xxii. 37-40, and John xii. 12-16 shall be fully accomplished, and His "*people shall be willing in the day of his power;*" but even now, "*the Lord taketh pleasure in them that fear him,*" and, "*the righteous Lord loveth righteousness; his countenance doth behold the upright.*"

Of uprightness the palm tree is a clear figure. (See Jer. x. 5.)

This fruit lay immediately above the olives in the basket. How precious to know that by the Holy Spirit of God the moral beauties of the Lord are being formed in the saints now, and that the white linen of practical righteousness may be their adornment even now, so "*that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.*" (2 Thess. i. 12.)


The palm branch in many places also denotes victory and triumph. In Revelation vii. 9 a multitude, which no man can number, is seen standing before the throne clothed in white robes with palms in their hands. They are victors out of the great tribulation, but they have washed their robes in the blood of the Lamb, and they are only conquerors through Him who

has loved them. What a victory He has won, what a triumph He has gained!

*"Now thanks be to God, who always causeth us to triumph [leadeth us in triumph] in Christ."* (2 Cor. ii. 14.) May it ever be our delight to grace His triumph, and to express His excellence, in our measure while passing on through this world, until He comes again to receive us unto Himself, as the bride of His heart's affections, and to be manifested with Him when He returns to take possession of His inheritance, and to subdue all things beneath the sway of His glorious kingdom.

\* \* \* \*

### THE KINDNESS OF GOD.

NE morning, in the beginning of the year 1882, there was a very heavy fall of snow; it towered up in front of the doorways, and stood like walls along the streets of many towns in England and round about London. On that particular morning a christian woman, Mrs. M——, went downstairs, after having been ill in bed for three weeks, to find no food but a piece of stale bread, and just a few sticks and one shovel of coal, with no money to buy any more. Her husband, a big, strong man, looked on, not to help her, but to say hard things about God whom he did not know. He wanted to have his own way and to satisfy his selfish nature, and perhaps this was the reason why he was placed in these circumstances of poverty. He had lost a valuable situation through intemperate habits, and his wife had been obliged to support the little home by working hard as a dressmaker.

She had work in the house at this time, but through ill-health had been unable to do it. But her resource was in God; how good He had been to her; how often He had heard her prayers and come in for their relief. Would He fail her now? Oh! no.

She lit the fire and made some water hot, then toasted the bit of bread and prepared some hot toast-water. She thanked God for it, while her husband,

in his dark unbelief, failed to see that he was but reaping what his naughty ways had sown. "Is this your God?" said he. "Ah! Tom," was the reply, "God is my God, but not yours."

He seemed struck by her manner, and said he would go out and sweep their doorway, and then he might see if he could earn a few pence by sweeping away the snow. After he had left, the wife poured out her heart to God and felt comforted and even cheerful.

There was no more coal to be found, neither was there a bit of soap to wash her hands. "Will God forsake His own? His own; His child art thou?"

God knew her weakness and her need, and was even then preparing her relief. In front of their cottage were the grounds and house of a rich lady. As she looked out at the snow, and felt the severity of the weather must be very trying to the poor, she remembered being told that her poor neighbour was ill. She immediately told her servants what she wished Mrs. M—— to have at once. About ten o'clock that morning, a man with a sack of coals and a basket of wood was seen wheeling a barrow up to the doorway; he was followed by a young woman carrying a heavily-laden large basket filled with good things. With what thankfulness were they received, and how the poor woman's heart rose to bless her God and Father, through whom this kindness came.

#### All she needed

was in the basket: bread, meat, tea, sugar, cheese, butter, potatoes and even a piece of soap. She quickly made up the fire and cooked the meat to prepare for a good meal when her husband should return cold and hungry.

How surprised he was to see such comfort in his home; the table well spread and such a cheery fire. "You see, Tom, what a good God is mine," said his wife, with a tone of triumph. The man was silent; what could he say?

But his wife said she never heard him say from that day that God was not good. She, too, hoped it was the beginning of lasting blessing to his soul.

## SUNBEAMS FOR THE HOME.

117

It is the goodness of God that leads men to repentance. (Rom. ii. 4.)

The Psalmist wrote, "*Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!*" (Psa. cvii. 8, 15, 21, 31.) The nation of Israel who will be gathered from north, south, east and west will learn God's goodness in a remarkable manner, as this psalm speaks; but before that day shall come, how many have been and are learning, in their trials and sorrows, what God can do for them. What has God done for you, dear reader? Has He given you food, clothing and a shelter? Surely He has, or you would not be alive on the earth. But more, has He spoken to your soul and told you of His great kindness to you through our Lord Jesus Christ? Do you know the compassion of the Saviour? of His death? something of the value of His blood to God? of His burial? of His triumphant rising? of His going back to God as Man glorified? Do you know He lives in the presence of God for you? If you know some of these things you will join with His own dear children in praising Him, and desiring that others may praise the Lord for His goodness, and for His wonderful works to the children of men! "*For he satisfieth the longing soul, and filleth the hungry soul with goodness.*"

E. E. S.

\* \* \* \*

### THE GOOD AND GREAT SHEPHERD.

(JOHN X. AND PSA. XXIII.)

Jesus, Thou Saviour dear,  
And Shepherd of Thy sheep,  
Whose loving, guiding voice to hear,  
They ever watchful keep.

Since first they heard Thee tell  
Of Thy deep, changeless love,  
Their hearts with joy unspeakable  
In sweet response must move.

Before death's dread alarm  
The loveless hireling fled;  
But, ah! to save Thy sheep from harm  
The loving Shepherd bled.

Yes, Thou for them hast died,  
And Thou alone canst lead

The softly-flowing stream beside,  
Through cool and fertile mead.

Yet there midst grief and strife,  
In presence of the foe,  
The foretaste of eternal life  
Thou giv'st Thy sheep to know.

Then earthly stages o'er,  
Death's dismal valley past,  
They'll know, as they ne'er knew before,  
The heavenly life at last. H. M. D.

\* \* \* \*

## THE LIFE OF THE APOSTLE PAUL.

### CHAPTER LXXXII.

#### THE EPISTLE TO THE HEBREWS.

**I**N our Bibles the heading of this epistle bears the name of the Apostle Paul, but this is not so in the original Greek. It is not known certainly who was used by the Spirit of God to be the penman of this very remarkable and valuable treatise. Nor is this of great moment, for it bears its own evidence of inspiration on every page, and could only have been indited by one "*mighty in the scriptures.*" For this reason some have thought that Apollos was the author, while others have attributed it to Barnabas.

Whoever wrote it was not a prisoner at the time of its composition, and he proposes to visit the Hebrews in company with Timothy, who has just been "*set at liberty.*" (Heb. xiii. 23.)

If, therefore, Paul was the writer, and the style somewhat resembles his, it proves that he was set free from his first imprisonment at Rome and was for a year or two permitted again to visit some of the scenes of his former labours. Passages, too, in his epistles to Timothy and Titus can be also cited in proof of this supposition.

There is, however, one consideration which would tend to throw some doubt upon the subject which is not often considered. If during his life there was one desire which dominated him, and which on several occasions led him to forget his special apostolic call to preach the gospel *to the Gentiles*, it was his intense longing to be used to his own countrymen the

Jews. This desire led him, as we have seen, to go unknowingly but none the less decidedly against the direct leadings of the Spirit, and caused his apprehension and imprisonment.

The question then arises, would the Holy Spirit, under such circumstances, choose him as the penman of an inspired epistle to Christians who belonged to that nationality? In answer, however, to this we have the passage in Peter's epistle to the Jews of the dispersion (2 Pet. iii. 15) which is by some considered an allusion to this epistle.

There is another and a deeper reason why an apostle's name does not appear, and that is that the Lord Jesus Christ as Son is seen as the Speaker, and that He is Himself called "the Apostle" in this epistle (Heb. iii. 1), and no other person can be put by His side. The Lord is Himself placed before us as the One who inaugurates a new system of things and Himself as High Priest sustains it perfectly. Hence He is compared with men of faith who have gone before and proved in every respect absolutely perfect, while the system He has established is infinitely better than that which had preceded it, and hence entirely supersedes it and sets it aside.

The law was given by angels, but the Son as a divine Person and also as Man is better than angels. God owns Him in both aspects and gives Him as Man a better place than they. Then as Man others are associated with Him,

**risen and glorified,**

and the angels have become their servants.

As the Apostle He is better than Moses, and as High Priest He is better than Aaron, and in Him the High Priest is equal to the Apostle, so that the new order of things He has introduced is maintained in perpetuity on a level with its perfect installation.

He introduces into a better rest than Canaan and hence is better than Joshua. As High Priest He is able to sympathise perfectly with all our infirmities and save us right through. He is called of God in resurrection a High Priest for ever after

the order of Melchisedec, and is appointed such by the oath of God Himself. The apostle thus earnestly entreats us to go on and apprehend fully the special privileges of the new and Christian position as contrasted with the Jewish.

He next shews that the Melchisedec priesthood is greater than the Aaronic, and that it abides for ever and therefore cannot be superseded by any other, but remains permanent and unchangeable.

This priesthood, too, is heavenly, for the High Priest has passed through the heavens and the new covenant He introduces is one that cannot be abrogated, because God alone is the Covenant Maker, and it involves for all under its terms the forgiveness of sins and divine teaching. It is also founded upon a perfect sacrifice offered and fully accepted by God—the less is set aside by the better, and the second is perfectly established by the death of the Testator, who has risen again to be His own Executor.

As Priest He has sat down in perpetuity because His work is completely done. He has fully accomplished the will of God, and a new and living way is now opened through the veil into the holiest of all, where the glory of God is enshrined and where everything speaks of the beauties of the Son,

#### **God's eternal Delight.**

If all this be true in Christianity, how solemn is the condition of those who turn away and go back to the former order of things, where all was incomplete and where the judgment of God rested.

He then reviews the long list of the men of faith who had lived in former times, and seeks to turn away the eyes of those he is addressing to Christ who supersedes them all, and exhorts his readers to look off to Him and consider Him. He reminds them that they are under the discipline of the Father and that for their profit, that they may be made partakers of His holiness, and warns them by the example of Esau of the danger of despising their birthright by turning away from future blessings for present gain.

This leads him to speak of the realities to which Christians have come—the mountain of grace rather than that of law, the city of the living God, the heavenly Jerusalem, the innumerable company of angels, the general assembly, the church or assembly of the firstborn ones enrolled in heaven, God the Judge of all, the spirits of just men made perfect, Jesus the mediator of the new covenant, and to the blood of sprinkling. Of these things the voice from heaven had testified, and they were solemnly exhorted not to refuse it.

Finally, after some exhortation, Jesus is presented, as at the beginning of the epistle, as unchanged and unchangeable, and they are exhorted to leave everything to join Him without the camp, bearing His reproach, and exercising their privileges as holy and royal priests. He commends them to the God of resurrection, who "*brought again from the dead our Lord Jesus, that great shepherd,*" and concludes the epistle with loving commendations to all the saints.

\* \* \* \*

**DOUBLE ACROSTIC FOR OCTOBER.**

1. Who is said to have been "*comforted*" after his death?
2. A *captain* who assisted in the succession of Joash.
3. Who *conquered* at Mount Zemaraim?
4. A *district* visited by Titus.
5. A *prince* of the Persian court.
6. One of the *seventy* elders chosen by Moses.
7. The *fourth* son of King Saul.
8. The *tribe* to which Zophar belonged.
9. The *native place* of "*a seller of purple.*"
10. The *third* son of Midian.
11. When God "*satisfies,*" what is "*renewed*"?
12. *Where* an army was collected to fight against Amalek.
13. What Job said his "*judgment*" was to him.
14. The initials and finals give a short prayer of David's we all need to use.  
(Omit the last letter in Nos. 1, 7, 10.)

\* \* \* \*

**EXERCISE.**

Ask a question dependent upon the prayer (No. 14) and give the answer, both in words quoted from one of the gospels.

**DOUBLE ACROSTIC AND EXERCISE FOR JULY.**

SOLUTIONS, ETC.

The reply printed this month is that sent in by Malcolm Cuckney (17). It is well tabulated.

*Double Acrostic.*

- |    |   |                               |   |   |
|----|---|-------------------------------|---|---|
| 1. | T   | askmaster                     | S | Exo. i. 11.                                     |
| 2. | H   | { attus<br>odija<br>ashabia } | H | Neh. x. 4<br>Neh. x. 10, 13, 18,<br>Neh. x. 11. |
| 3. | E   | unic                          | E | 2 Tim. i. 5.                                    |
| 4. | G   | a                             | P | Ezek. xxii. 30.                                 |
| 5. | R   | ehobot                        | H | Gen. xxvi. 22.                                  |
| 6. | E   | videnc                        | E | Jer. xxxii. 6, 10.                              |
| 7. | A   | hieze                         | R | Num. i. 12.                                     |
| 8. | T   | ranslate                      | D | Heb. xi. 5                                      |
| 9. | "The great shepherd." (Heb. xiii. 20. New Trans.) |                               |   |   |

*Exercise.*

The passage referred to is: "*The Father himself loveth you, because ye have loved me.*" (John xvi. 27.)

LIST OF REPLIES FOR JULY, 1918.

*Maximum—20 points.*

20 points. C. Aldred, E. Baker, J. Baker, B. Baker, E. Batson, E. Beard, W. Bicker,\* D. Boswood,\* D. Carron, P. Champney,\* L. Clarke, W. Cooke, M. Cuckney,\* B.H.D., J. Drew \* H. Drewery, E. Francis, S. Grantham-Hill, M. Grummitt, E. Moorhouse, M. McMaster, A. Nash, E. Parson, J. Pratt, M. Purdy, J. Purdy, G. Pye, M. Railton, M. Scott, G. Scott, E. Scott, K. Sigrist, R. Simms, H. Simms, K. Suckling, Elsie Tuffin,\* A. Tuffin,\* E. Tuffin, M. Watts, F. Watts.

19 points. E. Allison, H. Baker, C. Becsley, F. Carron, H. Friend, O. Parson, M. Satchwell, B. Sigrist.

18 points. G. Eustice, F. Harper, J. Wyllie.

17 points. E. Burtenshaw, E. Culmer, J. Fleming.

*Acrostic only.**Maximum—18 points.*

18 points. L. Culmer.

17 points. M. Rusted.

*Late for June.*—J. Drew, 42 points.

\* \* \* \*

**IMPORTANT NOTICE.**—"LENA'S" address is now 15, Goldsmith Avenue, Acton, W. 3, and all replies, &c., should be posted to her there. They may still be sent for ½d. stamp if left unclosed, and if they contain nothing but the reply itself, name, address, age, &c.

The Editor must again announce that he altogether disregards anonymous communications.

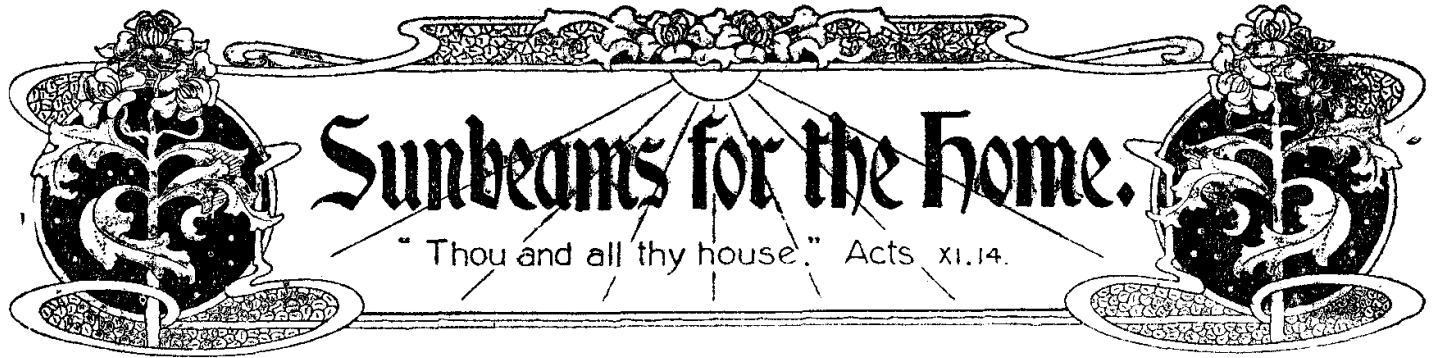
## DAILY PROVISION FOR OCTOBER.

## IN CHRIST JESUS.

- T. 1**—*Rom. iii. 24.* These are wonderful words speaking of a new state and condition consequent upon the establishment of redemption in the resurrection of the Lord Jesus Christ.
- W. 2**—*Rom. viii. 1, 2.* In Him we possess the Spirit of life, which principle sets us free from that of sin and death, one of works with a view to obtaining eternal life.
- Th. 3**—*Rom. viii. 39.* No separation from the love of God in Christ Jesus! His love enjoyed becomes the active principle within us.
- F. 4**—*Rom. xvi. 3.* Two saints are here spoken of as being brought into this new condition, and are thus greeted as belonging to the "household of God."
- S. 5**—*I Cor. i. 2.* "Sanctified in Christ Jesus," brought into this new place and thus for ever separated from evil to the service of God. What marvellous grace!
- L.D. 6**—*I Cor. i. 30.* In this state we have everything in Christ and He is made to us wisdom, righteousness, sanctification, and redemption. What want we more?
- M. 7**—*I Cor. iv. 15.* With what fatherly solicitude did the beloved apostle watch over the interests of his children in the faith! His love for them never failed.
- T. 8**—*I Cor. xv. 31.* Not all the deep exercises through which the apostle passed, nor the daily deaths he endured could rob him of his joy in Christ.
- W. 9**—*I Cor. xvi. 24.* What a loving close to an epistle in which the apostle had been obliged to say some harsh and unpalatable truths, because of their state.
- Th. 10**—*Gal. ii. 4.* The apostle was very jealous that none should deprive the saints of the liberty they had in Christ Jesus, let us also beware of teaching that would do this.
- F. 11**—*Gal. iii. 26.* "Sons of God in Christ Jesus," what a portion is this! What nearness it involves! Let us prize it highly and gratefully respond to such love.
- S. 12**—*Gal. iii. 28.* Thus we are brought together into a living organisation or unity and have mutual privileges and responsibilities.
- L.D. 13**—*Gal. vi. 15.* How entirely this unity belongs to a new order of things, and earthly ordinances are excluded and can profit nothing. Let us remember this.
- M. 14**—*Eph. i. 1.* How one longs to be individually in the moral condition implied in these words. Only thus can the Lord's testimony be maintained on earth.
- T. 15**—*Eph. ii. 6.* How wondrous is our place as associated with the risen Lord! May we seek to enjoy now His purpose for us by anticipation.
- W. 16**—*Eph. ii. 10.* New "created in Christ Jesus UNTO GOOD WORKS." How important is this word! Works "prepared" by God that we should walk in them.
- Th. 17**—*Eph. ii. 13.* What a contrast to our state in Adam! Then distance, now nearness in Christ Jesus. What has His atonement wrought for God and for us!
- F. 18**—*Eph. iii. 11.* All this and much more was according to His own purpose, and we now have access into it with confidence through faith.
- S. 19**—*Phil. ii. 5.* Another meaning to these words, but how much we desire that the apostle's exhortation may be fulfilled in our experience.
- L.D. 20**—*Phil. iii. 14.* We have been contemplating some of the aspects of this calling on high, may it be ever before us, and may we walk in conformity with it.
- M. 21**—*Phil. iv. 21.* Again the thought of our sanctification in Christ Jesus; we are "SAINTS" and therefore must not be conformed to this world. We are not of it.
- T. 22**—*Col. i. 4.* Christ Jesus risen and glorified at God's right hand is alone our Object. How this lifts our affections upward.
- W. 23**—*Col. i. 28.* The apostle had this so before him personally that he could not rest until he could thus present every man perfect in this respect.
- Th. 24**—*I Thess. v. 18.* How impossible to nature is this exhortation, and yet it is God's will for all of us who are brought into this blessed relation to Christ.
- F. 25**—*I Tim. i. 14, 15.* The apostle was much occupied with God's grace and love, especially when he remembered the gulf from which he had himself been plucked.
- S. 26**—*I Tim. iii. 13.* The apostle greatly desired the spiritual progress of the saints, and the exercises of those who were leaders led to greater boldness in the faith.
- L.D. 27**—*2 Tim. i. 9.* This verse should be written in letters of gold and always kept in memory by all of us in loving gratitude.
- M. 28**—*2 Tim. i. 13.* True doctrine is always necessary to godly practice, and the second should always flow out of the first.
- T. 29**—*2 Tim. ii. 1.* In the face of the declension from the truth which shall mark the last days Timothy is exhorted to be strong in the grace of Christ Jesus.
- W. 30**—*2 Tim. ii. 10.* Much of the tribulation the apostle endured was on account of his standing firm for the truths of salvation and its result eternal glory.
- Th. 31**—*2 Tim. iii. 12.* This persecution he forewarns us will be the portion of all who will live godlily in Christ Jesus. May we not be ashamed of the gospel of Christ.

The Editor's address is now "Grasmere," Park Road, Burgess Hill, Sussex. Orders for the Periodical to be sent as usual to Gospel Tract Depot, 20, Paternoster Square, London, E.C. 4.





# Sunbeams for the Home.

"Thou and all thy house." Acts xi.14.



TARSUS, THE BIRTHPLACE OF PAUL.

Vol. IX. No. 107. November, 1918.

Three Halfpence Monthly.



**TARSUS.**

**N**EXT month we hope, if the Lord will, to bring our long series of articles on the life of the beloved Apostle Paul to a close, therefore this month we give as our frontispiece a good view of his birthplace.

**Saul of Tarsus**

will be a name of renown while the world lasts as being the greatest trophy of the sovereign grace and mercy of our God, and the most prominent example of the power of the risen Lord in the conquest and salvation of His most pronounced and inveterate foe.

There was never a keener hater of the Lord than Saul of Tarsus, but he met the Man he hated on the road to Damascus and was conquered in a moment by His unutterable love, and his whole moral being was changed for ever. Saul, the raging persecutor whose very breath was slaughter, became the loving, patient apostle of the faith which before he had destroyed, for he learned indeed "*how great things he must suffer*" for the name of his Lord.

\* \* \* \*

**THE LIFE OF THE APOSTLE PAUL.****CHAPTER LXXXIII.****THE PASTORAL EPISTLES.**

**C**ERTAIN references in the epistles to Timothy and Titus make it probable that just before the burning of Rome and the commencement of the first persecution of the Christians, the trial of Paul terminated, not only in his acquittal, but also in his being set at liberty.

Doubtless in this case he immediately left Rome, and travelling through Macedonia carried out his intention of revisiting Thessalonica and Philippi, and continued his journey into Asia, visiting both Colosse and Laodicea, to whose assemblies he had been hitherto a stranger. Many years before he had told the Ephesian elders he would see their faces no more, but it would seem that, contrary to their

expectation and much to their joy and his own, he was now permitted to do so, and accompanied by Timothy he appears to have spent some time with them, after which, leaving Timothy there to combat the heresies which were seducing many, he again departed into Macedonia. Whether he now carried out his desire to visit Spain we do not know; all we can say is it is possible that he did. Later on he seems to have gone to the island of Crete with Titus, in whose charge he left the christian assembly there in order that he might arrange things that were necessary to its well being, and "*ordain elders in every city,*" according to the apostle's appointment.

**The First Epistle to Timothy.**

This epistle was evidently written when the weaknesses of age and the infirmities attendant upon broken health began to oppress the beloved apostle, and he felt the need of younger men to take up the standard and bear some of the burden. To fit Timothy for this special service he unfolds to him the gospel of the glory of the blessed God which was committed to his trust, commencing with his own call, and warns him against those who were teaching errors which caused "shipwreck" to their souls.

After having presented some important principles of the gospel, he proceeds to describe the qualifications for a bishop and a deacon, unfolding the "mystery of piety" in the coming, ministry below, and exaltation of the Lord, and shews that the church on earth is the pillar and basis of the truth.

Next he specifies distinct forms of evil which would soon arise and would demand Timothy's most earnest watchfulness and opposition, and then he exhorts him as to his own personal conduct and behaviour among the saints to whom he ministered, exhorting him to strict impartiality and especially noting the duties of servants (slaves) and their masters.

He warns him solemnly against the love of money, and enjoins contentment as being a proof of real godliness. As a "*man of God*" Timothy is to flee from

these evils, but to lay hold on that which is really life, and after the example of the Lord Himself, witness a good confession. He exhorts him to continue steadfastly in the observance of these commandments until the appearing of our Lord Jesus Christ.

With an exhortation to all to be humble-minded and to be rich in good works, shewing liberality and thus exhibiting the true marks of the Lord's kingdom, that they may lay hold on eternal life, he closes the epistle.

It was possibly written from Macedonia.

### The Epistle to Titus.

The apostle had often proved the fidelity of Titus, especially as the bearer of his two epistles to the Corinthians, and he calls him "*my own son after the common faith,*" probably because he had been used to his conversion, and had found him like-minded with himself in maintaining the truth of the gospel. The Cretans, who had been lately converted to Christianity, had been very deeply steeped in the vices of a heathen condition, far removed from any knowledge of God and His truth. He therefore describes the behaviour which befits the assembly and the maintenance of the truth, and the purity of conduct which must always accompany its profession.

He then proceeds particularly to describe this conduct in men and women, old and young, insisting on sobriety in every relationship.

Afterwards he takes up the case of slaves, and shews that they may "*adorn the doctrine of God our Saviour in all things,*" shewing that the same grace which brings salvation unto all, teaches the necessity of a godly life that is the exact contrast to that in which they lived before their conversion.

Thus the salvation presented in this epistle is a practical salvation from lawlessness unto godliness, with a blessed hope set before us of being fully delivered from a corrupt scene by the glorious appearing of our Saviour Jesus Christ, who has already redeemed us from all iniquity unto Himself.

In conclusion, he enjoins obedience to magistrates and the powers that be, shunning the conduct that marked our former condition in sins, but on the contrary shewing the fruits of righteousness as those who are saved by the "*washing of regeneration, and renewing of the Holy Spirit.*"

He exhorts that believers should provide for their own needs by working at necessary trades, and that foolish questions are not to be discussed, and the heretic must be rejected.

He intimates to Titus that he intends to spend the winter at Nicopolis, a city in Greece built to commemorate the victory obtained by Octavius Cæsar over Brutus and Cassius, and hence known as "the city of victory," and desires him to come to him there. If he sends Artemas or Tychicus, to bring also Zenas the lawyer and Apollos on their way, supplying all their needs.

\* \* \* \*

### TYPICAL TEACHINGS OF THE TABERNACLE OF TESTIMONY.

No. 32.

CONVERSATION X. (*continued*).

THE ROBE OF BLUE.

REMARK. The breastplate sets forth all that there is in the heart of God for His earthly people, and His unchanging purpose to set them in righteousness, peace, and honour on the earth that they may display practically in the view of the nations of the millennial earth the beauties of the Son of His love, when they shall be the expression of God's grace to the world under the sway of the King of righteousness and peace, the true Melchizedek. Then the heavenly saints will be their temple and the dwelling-place of the heavenly King.

QUESTION. This is indeed a glorious thought, especially when we *seem* to be living in a day when peace has been taken from the earth. I think the next article of the high priest's clothing mentioned is the robe of the ephod, "*all of blue.*" What does this signify?

REPLY. Blue, as we have seen, is the heavenly colour, and this robe was all of one piece and bound round the neck, that it "*might not be rent.*" On its lower hem were placed golden bells and pomegranates of blue purple and scarlet alternately, that "*his sound might be heard when he went into the holy place, that he die not.*"

We have here the heavenly origin of the "*second man*" set before us. He is "*out of heaven.*" (1 Cor. xv. 47.) He has now ascended and gone back to His proper place as the Son of God risen and glorified, and there hailed as High Priest by God. He has an inherent right to be where He is, in fact, He is at home there, and He is there also in virtue of what He has done as Man on earth, but, as He said Himself, "*What and if ye shall see the Son of man ascend up where he was before?*" (John vi. 62.) He has taken His seat at God's right hand as His own right. Aaron was of the earth, earthy, and needed all that was put upon him to make him in any measure a figure of God's heavenly High Priest.

Q. What do the bells and pomegranates signify?

R. Aaron was subject to failure, and if this happened while he was conducting the service inside on behalf of the people all would be unavailing, and there was the danger that death by judgment might be his portion, and the people's cause would be unrepresented before God.

Hence it was necessary that "*his sound should be heard*" when he went into the holy place. Those golden bells, sounding from within the sanctuary, said sweetly to the people outside, "*I am living still. Your cause is being maintained before God.*"

The pomegranates, while they speak to God of responsive fruitfulness, perfectly expressed in the Lord Jesus, speak also to us of reciprocal love (Song of Sol. vi. 11; vii. 12; viii. 2); hence the sound of the bells spoke too of love, saying, "*I am loving still.*"

Our great High Priest is *perfect* personally and officially. He needs no bells to assure us that "*Because I live, ye shall live also*" (John xiv. 19), and "*Having*

*loved his own which were in the world, he loved them unto the end.*" (John xiii. 1.) "*We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens,*" and our cause is safe in His hands.

We notice that the vesture the Lord wore on earth was woven from the top throughout, and the soldiers, after His crucifixion, would not rend it but cast lots for it whose it should be. This has, I think, a teaching for us.

Q. In what way?

R. I fear many so-called Christians to-day are seeking, perhaps unconsciously, to impair the heavenly nature of the blessed Son of God by throwing doubt upon one truth or another affecting His glorious Person, seeking to make, as it were, a rent here and there in the heavenly robe of blue. Every truth revealed in scripture as to His Person must be maintained intact, or the whole of His perfectly completed work falls to the ground and our bright and eternal hopes will melt away like the mirage of the desert.

Blessed be God, the enemy can find no weak place in this vesture, and those who unwaveringly trust in Him can never be ashamed.

\* \* \* \*

## A LIST OF OLD MEN.

(GEN. V.)

(Continued.)

ANOTHER prominent thought in the chapter is "sons and daughters." How this shews God's goodness. He had imposed severe toil upon man at the fall, but nevertheless He would cheer His creature's burdened spirit by granting him all the joys of a complete home.

No doubt those families became little circles where, at least in measure, were maintained the fear of God and a shelter from the ever-increasing wickedness outside.

Does this not remind us of the word to the Corinthians where, taking up the Old Testament promises and applying them to Christians—those who had been

## SUNBEAMS FOR THE HOME.

Gentiles, moreover—the message comes: “*Be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.*” (2 Cor. vi. 17.) Enoch, whose course was marked by walking with God, was himself a family man like the rest. What an encouragement, and what a challenge to those who are fathers and mothers to-day!

His household must have been richly blessed in having such a father. He could make known the mind of God too. Jude speaks of him as prophesying the coming of the Lord with His saints to execute judgment. It has been said that the very name Methuselah which Enoch gave his son is prophetic of the judgment poured out at the flood, namely, “*His death shall bring it.*” If this be so, it but emphasises the longsuffering of God, for Methuselah, for whose death the flood tarried, lived longer than any other man.

Now if we make a table of the names and ages, carrying on the names as far as Jacob, we shall be well repaid for the trouble. Thus:—

Name.	Birth.	Age.	Death.
Adam ... ..	—	930	930
Seth ... ..	130	912	1042
Enos ... ..	235	905	1140
Cainan ... ..	325	910	1235
Mahalaleel ... ..	395	895	1290
Jared ... ..	460	962	1422
Enoch ... ..	622	365	987*
Methuselah ... ..	687	969	1656†
Lamech ... ..	874	777	1651
Noah ... ..	1056	950	2006
Shem (about) ... ..	1556	600	2156
Arphaxad ... ..	1658	438	2096
Salah ... ..	1693	433	2126
Eber ... ..	1723	464	2187
Peleg ... ..	1757	239	1996
Reu ... ..	1787	239	2026
Serug ... ..	1819	230	2049
Nahor ... ..	1849	148	1997
Terah ... ..	1878	205	2083
Abraham ... ..	1948	175	2123
Isaac ... ..	2048	180	2228
Jacob ... ..	2108	147	2255

\* Translated. † Date of the flood.

In consulting the above table several very interesting things come to light. We find that Adam lived fifty-six years into the lifetime of Lamech, the father of Noah. All the intervening generations, therefore, could get from Adam's own lips an account of his happiness in the garden, when, in right relationship with God, he received His visits and delighted in His company; of his disobedience which had brought sin, sorrow, and death upon all; of the solemn calling to account; and of the hope of salvation vouchsafed through the death of another when Jehovah clothed His fallen creatures with the skins of slain beasts.

Again, Abraham was fifty-eight years old before Noah died; Shem, who also passed through the flood, lived well into the lives of Isaac and Jacob. All these generations, therefore, had first-hand evidence of that great example of God's judgment.

Another remarkable fact is also seen. Adam's death occurred in 930, and Enoch was translated in 987. If his remarkable prophecy quoted by Jude was uttered about the time of Methuselah's birth, it must have been *before the death of Adam*, and thus the Lord's second coming might have been known by man from the very beginning of his history, and we learn too that Enoch's translation had taken place before any of those named in scripture had died except Abel and Adam.

What wisdom and goodness on the part of God we see in all this!

Finally, does not the exactness of the record bring to light the tender, watchful care of God for those who fear Him; how He notes every step of their course down here. Truly, as we read what looks like a mere array of names and figures, we can thankfully exclaim with the Psalmist: “*This God is our God for ever and ever; he will be our guide even unto death.*”

F. V. G.

[More than this. If we link together the meanings of the names from Adam to Noah, we have (1) the history of man away from God fully revealed, and (2) the whole plan of God's intervention on his behalf in the gift of His Son, Thus:—

For Adam (man in God's image) was substituted (Seth) by the fall, Enos (man in misery), Cainan (acquisition), never satisfied. This is the course of the human race from then to now. Mahalaleel (the splendour of God) the God of glory, Jared (descending), Enoch (dedicated, or teaching), Methuselah (his death shall bring), Lamech (wild man), lost man, Noah (rest, or satisfaction).

Who would have thought this list of names is so pregnant with the precious truth of man's redemption through God's own work?—ED.]

\* \* \* \*

### "NO MORE PAIN."

"NO MORE PAIN," sweet, sweet word,  
Message of love from our risen Lord.  
Read it again—"No more pain,"  
Whisper it softly, shout it triumphantly,  
Over and over—again and again.

"NO MORE TEARS,"

Wiped away by a Father's hand, in that  
lovely land,  
Wiped away to return no more  
While the golden years roll o'er and o'er.

"NO MORE DEATH,"

For the former things will have passed away,  
Pain and sorrow, and death and tears,  
And doubts and fears  
Lost in the splendour of eternal day,  
Fleeing away from the Saviour's face,  
The crowning bliss, the abiding grace  
Of that happy place.

"ALL THINGS NEW,"

Gracious the word and precious true;  
Fair new body, and fair new home,  
Glad new name of import sweet,  
Blessedly meet.

Sweetest pleasures, richest treasures,  
Wealth and mirth of God's new earth;  
Citizen honours, and rights within  
The new Jerusalem—these shall be  
The blest rewards of victory,  
For those who enter in.

Fear no more; almighty power  
Guards each hour.  
Infinite love but waits to see  
Faith's victory—and then for thee  
Dawns the joyful eternity. E. S. W.

\* \* \* \*

## ESSAY.

No. 2.

"Prepare to meet thy God." (Amos iv. 12.)



THESE were the words of God Himself, and were addressed primarily to the nation of Israel. Consequent upon the fall and the complete failure of man in his responsibility and the inability of Israel, God's chosen people, to be a witness for Him amongst the nations, God was pleased to reveal Himself in the Person of His beloved Son, who came down into this scene to make known to man the heart of God, and His thoughts of grace and love towards all men. God looked down with perfect delight upon the Lord Jesus Christ as He went about among men. He was the only One who was not under sentence of death as a man, and therefore He could and did give Himself "*a ransom for all.*" (1 Tim. ii. 6.)

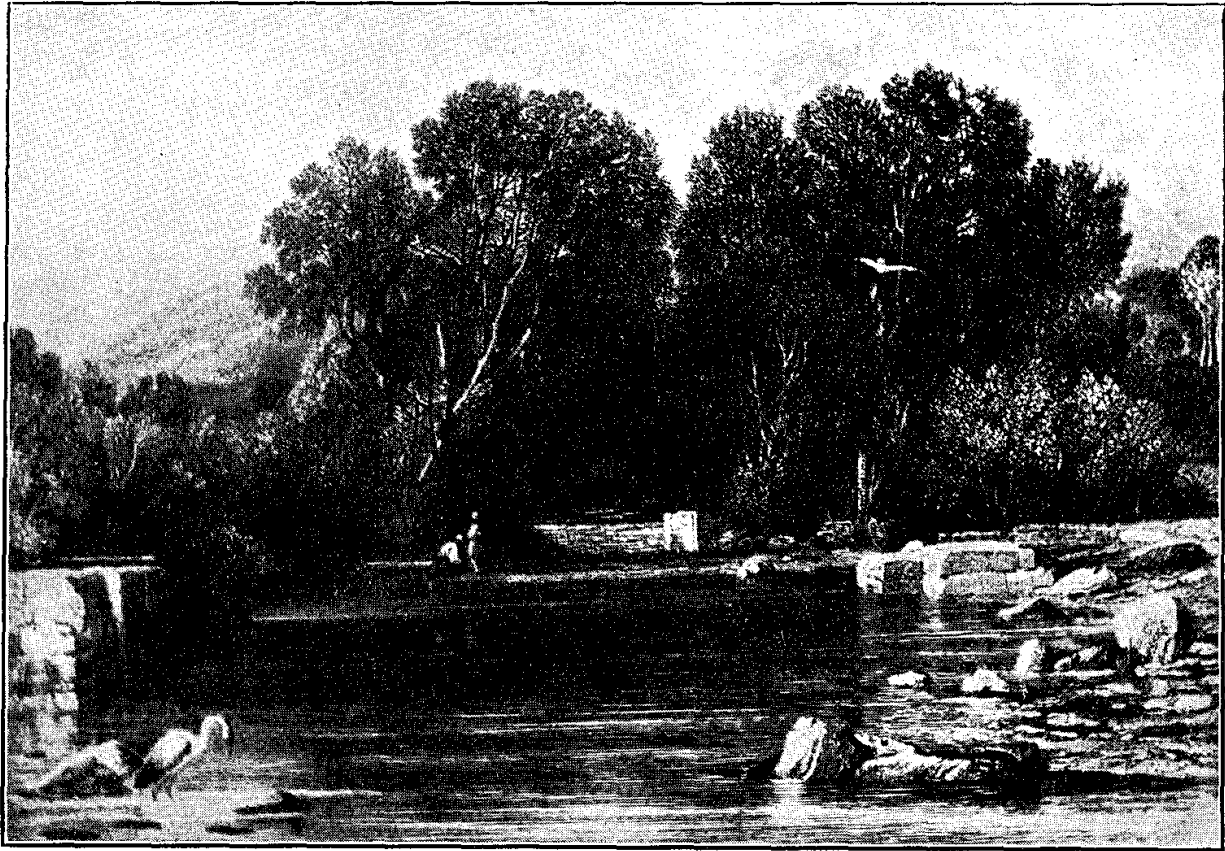
God's message is not now confined to Israel, but it goes out towards all men, and every one therefore will have to do with God personally, either now in the day of grace, when mercy is proclaimed in the gospel, or he will have to come before God as Judge by and by.

There are many people in the world whose hearts are filled with terror at the thought of meeting God, but He has provided the way by which any one, the poorest or weakest, or even a little child, can approach Him and be sure of a welcome. This is by accepting the death of the Lord Jesus Christ, His atoning work accomplished on Calvary's cross.

This has fully satisfied the righteous claims of God and also meets the needs of man, and God will receive every poor sinner who puts his trust in the Lord Jesus Christ.

In Cain we see a picture of a man who brought to God that which was the produce of his own labours. Many people to-day think that by their own work they can merit salvation: this is the "*way of Cain*" upon which God has pronounced a "*woe.*"

Abel owned his inability to satisfy the requirements of God apart from the sacri-



ELISHA'S FOUNTAIN AT JERICO.

face of another. God "*had respect unto Abel and to his offering,*" and He will be well pleased with all who come to Him as Abel did.

There is a bright and blessed prospect before the one who is prepared to meet God which enables him to live here in perfect peace in the midst of a world of turmoil and strife. God is speaking loudly to people in the world to-day by all the troubles and difficulties, the sorrow and distress that is caused through the great war now raging. He is seeking to draw the hearts of men to Himself in the same way as He sought to draw Israel back to Himself by allowing them to experience famine, withholding rain, sending pestilence upon them, and in various other ways. (Amos iv. 6-11.)

How blessed for all those who hear His voice in an acceptable time, the day of salvation, and are thus ready to meet Him.

C. M. A.

## SUNDAY TALK WITH OUR LITTLE ONES.

No. 4.—A CRUSE OF SALT.



CRUSE of salt that brought healing.

My little friends may think this very strange, but for all that it is quite true.

The incident that we are going to have a chat over this month took place in the city of Jericho.

Some young men are speaking to one of God's prophets. What are they talking about?

They are shewing the prophet the beauty of the surrounding country; but they complain that the water is bad and the ground useless to produce fruit.

How trying for the people who lived in that city!

What was the cause of this trouble?

If we look back in the history of Jericho we shall find out.

When God's people took the city, God pronounced a curse upon it, and said it was not to be built again.

Some years after a wicked man disobeyed God and built the city, but his sons died as a punishment; and now you see the people who live there find out that *where God's blessing does not rest* there is nothing that can satisfy or nourish them.

I think this city reminds us of this world where God is not owned.

We may try and be happy here (and God likes to see children happy), but though we are only little children and have many pleasures and enjoyments, yet these pleasures are soon over and we are wanting something else. Our hearts are too large to be satisfied with things on earth.

No one can satisfy us but the Lord Jesus, and He has pleasures that last for ever. It was only God's prophet that could bring help at all to the people in our story.

He turned to the young men and asked for a new cruse, and told them to put salt in it. Then they went to the spring of the river—the start, where the water bubbled out of the ground, and putting the salt in, there he pronounced these words, “*Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land*”; and the next sentence is, “*So the waters were HEALED unto this day.*”

It is Jesus and *Jesus only* that can give life and healing where there is nothing but death.

It was no good putting the salt in the river lower down the stream, it must be healed at the spring, and this is the same with us. It is no use trying to be good if our heart is not changed; and we must have the grace of the Lord Jesus and His touch of healing before this can take place.

He says to us, “*My son, give me thine heart*”; and if we listen to His voice He will give us His holy Spirit, and then there will be fruit for Him in our lives down here.

G.

## ISAIAH AND HIS TIMES.

### CHAPTER XXIII.

**H**EZEKIAH did not live to know of the fulfilment of all God's threatenings concerning Sennacherib, nor to hear of his sad, though well deserved fate. He died much lamented by his people, and was honoured by a stately funeral, being laid to rest “*in the chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour*” (2 Chron. xxxii. 33), and his son Manasseh, a boy of twelve years old, succeeded him. The prophet Isaiah was at this time a very aged man, certainly more than fourscore years old. If he was twenty years of age at the death of Uzziah, when he saw the wonderful vision and received his prophetic call, and he could scarcely have been less, he had now lived during three reigns—Jotham, Ahaz and Hezekiah—a period of sixty-one years. We have no record of his death; but a Jewish tradition says he was martyred in Manasseh's reign by being sawn asunder. But his great age at the accession of Manasseh would render this, to say the least, very improbable.

We will now look a little at his prophecy, which is in many respects the most remarkable and complete in the whole Bible. Another has said, “The whole circle of God's thoughts with respect to Israel is given” in this book. “What a scene presents itself to our view—sorrowful in one respect, yet at the same time lovely and glorious, like the first glimmerings of dawn after a long and cold night of darkness, telling of the bright day which will soon rise over a scene, the beauties of which are faintly perceived, mingled with the darkness that still obscures them—a scene that shall be vivified by the sun that will soon enlighten it.”

The first four chapters form a kind of introduction, revealing the sad state of the people in the outwardly prosperous reign of Uzziah. Chapter v. gives their general history, and reveals God's judg-



ment upon them because of it, answering fully the question raised in Psalm lxxx.

In chapter vi. we have the judgment of the nation in the presence of the glory of Messiah, reaching the individual conscience of the prophet, but comforting him in the assurance of sins forgiven, and calling him to be Jehovah's messenger to His stubborn and inattentive people. Here first a remnant is recognised, because the prophet is forewarned that the mass will not hear and repent.

In chapter vii. Messiah is personally introduced, and the house of David is seen as totally indifferent to Him, His coming, or His claims. In Him—Immanuel—there is an assured hope presented in sovereign grace; but at the same time it is shewn that human power is judged and set aside.

Then the Assyrian is introduced; but it is shewn that Immanuel, who now claims the land, will eventually subvert all his plans and bring his schemes to nought. This refers to the latter day and to the final overthrow of the Assyrian, when the people, having passed through a period of anguish, will emerge to the blessing and brightness which is brought in by Messiah's presence among them. This generally brings us to the blessing celebrated in chapter xii., of which the overthrow of Sennacherib was a type and forecast.

The judgment of the surrounding nations is the general subject of chapters xiii. to xxvii., but in relation to the establishment of Israel in millennial blessing in the latter day under the reign of Messiah. (Chaps. xxv.-xxvii.)

This is followed by an account of what happens to the Jews in the latter days, and much, if not all, still remains to be fulfilled, except that certain principles of their conduct have marked them in the past, as they will also in the future.

This occupies chapters xxviii.-xxxv., and then follows the history of a part of the reign of Hezekiah. Some have asked why this piece of history occurs in the middle of a book of prophecy, but the three subjects which it presents gives the ready answer. It is first a scene of typical

resurrection, the resurrection of the Son of David from death, pointing forward to another scene of resurrection—that of the Lord Jesus Himself. The whole of the later chapters of the prophecy, with the unprecedented blessings coming to the earthly people of God therein portrayed, are the grand results of this expression of the almighty power and faithful love of a God whose gifts and calling are without repentance.

The second subject is the destruction of the Assyrian, when apparently at the very point of realising full victory, type of a full deliverance to be vouchsafed to the Jews in the latter day. Thirdly, the subject of the Babylonian captivity is introduced, which also prefigures the spiritual captivity of Christendom to the idolatrous system, whose judgment is so clearly described in the Revelation.

Whatever God has apparently lost by man's failure and sin, will be triumphantly secured for Him through His beloved Son, risen and exalted as a Man at His own right hand. This is the principal subject dealt with in detail in the chapters from xl. to lxvi.

\* \* \* \*

## WOMEN OF SCRIPTURE.

No. XXIX.

THE WOMAN OF SAMARIA.

(READ JOHN IV. 1-42.)

**I**F there was ever a woman in need, and yet one who knew it not, it was she, that nameless woman of Sychar.

She was going on in darkness, just living her careless, fickle life, without thought of consequences, regardless of God or man, living for self-gratification and the pleasures of this world alone.

The Saviour, however, knew and fully estimated her need, and in His compassion and mercy went out of His way to meet her, and reveal Himself to her ignorant heart.

So at the end of a tiring journey of many miles on foot, because "*He must NEEDS go through Samaria,*" He rested His weary frame by Jacob's well, waiting

there while His disciples went into the town to buy food. His love to *one soul brought* Him there, and in divine compassion He *waited* for her.

She soon appeared with her empty pitcher, coming to the well to draw water.

The Lord accosted her with a very simple, straightforward request, "*Give me to drink.*" Instead, however, of complying, and thus refreshing the One who had come on such a mission of grace to her, she gave way to her argumentative spirit and expressed surprise that He, being a Jew, should ask anything of her, a Samaritan. The Lord graciously accepted the opportunity she gave Him, and began to reveal Himself to her. Her understanding, conscience and heart all needed opening, and to quote Mr. Bellett's beautiful expression, "When the whole vessel was open Jesus poured Himself in."

"*If thou knewest the gift of God, and who it is that saith to thee, Give me to drink;*" were His gracious words, "THOU *wouldest have asked of HIM, and he would have given thee LIVING WATER.*" (Ver. 10.) What a marvellous declaration of grace to this outcast Gentile woman, living her life of sin and reaping the misery such a life would bring. Ah! *if* she only knew, but at present she knew not, nor cared to know, although she was in the presence of the One who could reveal all to her, and who had come there for that very purpose. What an experienced Teacher was He! In the first place, the grace of His manner and the novelty of His condescending request excited her attention and curiosity; and then His language was aptly suited in its simple attractiveness to awaken her heart.

She did not understand what He meant by the "living water," as she argued about His having no means of drawing from the well, and questioned His "*greatness*" as compared with that of poor, failing Jacob: but she shewed she recognised *her need* as she asked for the gift—"Sir, *give me this water, that I thirst not, neither come hither to draw.*"

The Lord then dealt with her conscience. *That* must be searched and reached. She found she was in the

presence of One who could tell her "*all things that ever she did.*" Her whole life was laid bare to her own gaze, as well as to His divine scrutiny; and though He, as the Searcher of hearts and the true "Prophet" knew the whole of her wicked course, He uttered not a single reproach. And although He was the appointed future Judge of quick and dead there was no word of condemnation for the sinner before Him—He had nothing but *grace* and the gift of God, "*without money and without price*" to freely offer her. What a Saviour! Have you ever been in His presence *alone*, dear reader? He is a *perfect* Saviour, and none can be in His presence without receiving unutterable blessing, as is beautifully shown here. Though absolutely holy Himself He did not *repel* her, nor on the other hand was He defiled by His intercourse with her. His love and grace captivated her heart and detained her; and though He did not conceal her sin, and made her feel that He was perfectly cognizant of her worthless life, yet He in no way alarmed her. She had to own to the truth about herself, and she also parades her outward knowledge of the religious differences of her day. But how empty and flat it all fell when the Lord revealed God as a Father, seeking true, spiritual worshippers, and Himself as the Christ of God, "*I that speak unto thee am he!*"

She was conquered. Her hard heart was won. She realised in whose presence she was. Her water-pot was forgotten, and she returned to the city full of her wonderful interview with the Messiah.

"*Come, see a man, which told me all things that ever I did: is not this the Christ?*" was her invitation to her astonished fellow countrymen. "*Then they went out of the city, and came unto him . . . and many Samaritans also believed on him,*" for they could not be in the presence of such a One as the "Saviour of the world" without receiving blessing.

Have you received such blessing at His hand, dear reader? If not, the invitation is to you—"Come and see," and He who remains the same unchanging, unfailing One to-day will not send you away empty.

L.

## SUNBEAMS FOR THE HOME.

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## DOUBLE ACROSTIC FOR NOVEMBER.

1. Where "the fire of the Lord" burned.
  2. A king of Ammon who rewarded evil for good.
  3. One of Solomon's princes (a scribe).
  4. A well near which a patriarch "dwelt."
  5. The father of a prince of Asher.
  6. The name of a part of a plant given to the Lord both in *humiliation* and *exaltation*.
  7. A city on the border of Zebulun.
  8. A christian woman admonished by Paul.
  9. A little word sometimes implying doubt.
  10. An ancient warrior, *king of more than one tribe*.
  11. A city where resided "a wise woman."
  12. One of the cities to which the ark of God was taken by the Philistines.
  13. What happened to Enoch?
  14. The initials and finals give an encouraging word for the present moment.
- (Omit the last letter in Nos. 2, 3, 4 and 12 and the two last in No. 11.)

\* \* \* \*

## EXERCISE.

Refer to *all* the passages where the name mentioned in No. 6 is applied to the Lord, and *very briefly* shew its signification in each case.

\* \* \* \*

## DOUBLE ACROSTIC AND EXERCISE FOR AUGUST.

SOLUTIONS, ETC.

The reply printed this month is sent in by C. M. Aldred (24), abbreviated.

*Double Acrostic.*

1. C it Y Heb. xi. 8, 9-16.
2. O ccupati O (n) Gen. xlvii. 3; Jonah i. 8.
3. N ere U (s) Rom. xvi. 15.
4. S ei R Deut. ii. 5.
5. I n W (ard) Jer. xxxi. 33; Psa. li. 6.
6. D ard A I Kings iv. 31; I Chron. ii. 3-6 (margin).
7. E nem Y I Kings xxi. 20.
8. R hode S Acts xxi. 1.
9. Consider your ways. Haggai i. 5.

*Exercise.*

The city which God has prepared for Abraham, Isaac and Jacob is fully described by the Apostle John in the Revelation xxi., xxii.

*Ten things present in the city.*

1. The glory of God. (Rev. xxi. 11, 23.)
2. Light. (Rev. xxi. 11, 23.)
3. A great and high wall of jasper. (Rev. xxi. 12, 18.)

4. Twelve gates of pearl on which were written the names of the twelve tribes of Israel. (Rev. xxi. 12, 21.)

5. Twelve angels at the gates. (Rev. xxi. 12.)

6. Twelve foundations garnished with precious stones on which were written the names of the twelve apostles of the Lamb. (Rev. xxi. 14, 19, 20.)

7. Street of pure gold. (Rev. xxi. 21.)

8. Pure river of water of life. (Rev. xxii. 1.)

9. Tree of life. (Rev. xxii. 2.)

10. Throne of God and of the Lamb. (Rev. xxii. 3.)

*Ten things absent.*

1. Tears or crying. (Rev. xxi. 4.)

2. Death. (Rev. xxi. 4.)

3. Sorrow. (Rev. xxi. 4.)

4. Pain. (Rev. xxi. 4.)

5. Temple. (Rev. xxi. 22.)

6. Sun. (Rev. xxi. 23.)

7. Moon. (Rev. xxi. 23.)

8. Night. (Rev. xxi. 25.)

9. Anything that defileth or worketh abomination or maketh a lie. (Rev. xxi. 27.)

10. Curse. (Rev. xxii. 3.)

## LIST OF REPLIES FOR AUGUST, 1918.

Double Acrostic and Exercise.

*Maximum—42 points.*

42 points. C. Aldred,\* E. Allison,\* E. Beard,\* D. Boswood,\* W. Cooke, J. Drew,\* M. Purdy, J. Purdy, M. Satchwell,\* J. Wyllie.\*

41 points. H. Baker, B. Baker, P. Champney, L. Clarke, M. Cuckney, E. Culmer, B.H.D., H. Drewery, G. Eustice, M. Grummitt, E. Moorhouse, M. McMaster, A. Newton, G. Pye, M. Railton, G. Scott, K. Sigrist, R. Simms, H. Simms, K. Suckling, Elsie Tuffin, A. Tuffin.

40 points. J. Baker, D. Carron, S. Grant-ham-Hill, E. Leary, J. Pratt, B. Sigrist, E. Tuffin.

39 points. E. Baker, C. Beesley, J. Fleming, E. Scott.

38 points. A. Nash, E. Pratt.

35 points. W. Bicker.

*Acrostic only.**Maximum—21 points.*

21 points. E. Harper, J. Tredgold.

20 points. E. Batson.

19 points. E. Francis, M. Rusted.

*Late for July.*—E. Leary, E. Pratt (20 points); A. Newton (16 points).

*Late for June.*—A. Newton (42 points).

\* \* \* \*

## DAILY PROVISION FOR NOVEMBER.

## JESUS CHRIST OUR LORD.

- F. 1**—*Rom. i. 3.* God's glad tidings to man has for its Subject and Object "Jesus Christ our Lord" and is based upon God's satisfaction in His Person and finished work.
- S. 2**—*Rom. iv. 24.* God's righteousness and our forgiveness are both established and secured by the resurrection of Jesus our Lord from the dead. How blessed!
- L. D. 3**—*Rom. v. 21.* Grace now reigns through this righteousness unto eternal life. A new scene is opened to us into which sin and death cannot enter. Praise to God.
- M. 4**—*Rom. vi. 11.* What a precious reckoning! Alive unto God. This delivers us from the power of sin on the one hand, and introduces us into a scene of life before God.
- T. 5**—*Rom. vi. 23.* Sin's wages were taken by Jesus, but God's gift is ours. What praise and worship are due to Him eternally for His unspeakable gift!
- W. 6**—*Rom. vii. 25.* Deliverance has been fully effected in and by Jesus Christ our Lord. We have in Him a new Master and a new Husband. What praise is due!
- Th. 7**—*Rom. xiii. 14.* This exhortation is most important and nothing less can satisfy the holiness of God. Only by the Holy Spirit have we power for this.
- F. 8**—*I Cor. i. 2.* The local assembly was the church of God in that place. They bore the name of the Lord Jesus and collectively shewed forth His virtues.
- S. 9**—*I Cor. i. 9.* What a fellowship is this! Let us remember that we are thus brought under His sway and that only thus can the privileges be enjoyed.
- L. D. 10**—*I Cor. i. 7, 8.* The coming and day of our Lord Jesus Christ are placed before us here as incentives to a godly walk. May this hope continually affect us.
- M. 11**—*I Cor. i. 10.* How dear to the apostle was the practical unity of the saints of God. It can only be maintained by each member being true to the fellowship.
- T. 12**—*I Cor. xvi. 22.* What solemn words are these! That which is the hope of the saints of God turned into a moment of judgment to those who know Him not.
- W. 13**—*2 Cor. i. 3.* What a precious portion is this! The Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort or encouragement.
- Th. 14**—*2 Cor. viii. 9.* How beautifully the grace of our Lord Jesus Christ is presented in this verse. He who was rich became poor for us, that we might share His vast riches.
- F. 15**—*Gal. i. 3, 4.* He gave Himself . . . that we might be delivered from this present evil age. How this should kindle our love, and desire to be only here for Himself.
- S. 16**—*Gal. vi. 14.* In this alone we should glory.  
"His cross has severed ties that held me here, Himself my treasure in a brighter sphere."
- L. D. 17**—*Eph. i. 3.* The God and Father of our Lord Jesus Christ has blessed us on resurrection ground with all spiritual blessings . . . in Him.
- M. 18**—*Eph. i. 17.* How earnestly the apostle prayed that the saints might be practically acquainted with these things; well may we add our hearty Amen.
- T. 19**—*Eph. iii. 14.* Again let us join the apostle's prayer. Oh, to know more of His indwelling and be more occupied with His interests here on earth.
- W. 20**—*Eph. v. 20.* Then would this scripture be true of us. Thanksgiving would mark us and our joy would be full.
- Th. 21**—*I Thess. i. 1.* The salutation of the apostle to this assembly is very full, bringing in the name of God the Father and the Lord Jesus Christ twice over.
- F. 22**—*I Thess. i. 3.* He remembers their work of faith, labour of love and patience of hope in our Lord Jesus Christ. What bright reality is here!
- S. 23**—*I Thess. ii. 19, 20.* How he anticipates the return of the Lord, when they will be his own crown of rejoicing and glory when the Lord's "well done" is gained.
- L. D. 24**—*I Thess. iii. 11.* The apostle recognised that his goings were all ordered by God, and, desiring to see the saints, prays that his way may be directed to them.
- M. 25**—*I Thess. v. 9, 10.* How solemn and blessed are God's appointments, and what a comfort is this word. "To obtain salvation" through Him "who died for us."
- T. 26**—*I Thess. v. 23.* Well may we endorse the apostle's prayer in this precious passage. May we, spirit, soul, and body, be preserved blameless until then.
- W. 27**—*2 Thess. i. 7, 8.* What a solemn aspect is this of the return of the Lord, the final deliverance of the saints will be the judgment of those who know Him not.
- Th. 28**—*2 Thess. ii. 13, 14.* How precious this word. Chosen to salvation through sanctification of the Spirit, and called unto glory!
- F. 29**—*2 Thess. iii. 16, 17.* Another precious prayer for the saints, loved of God, consoled by Him and with a good hope that their hearts may be comforted and established.
- S. 30**—*I Tim. i. 1.* "The Lord Jesus Christ, which is our hope." All our hope is centred in this glorious Person; we are even now associated with Him and soon shall be manifested with Him in glory.

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The Editor's address is now "Grasmere," Park Road, Burgess Hill, Sussex. Orders for the Periodical to be sent as usual to Gospel Tract Depot, 20, Paternoster Square, London, E.C. 4.

Sunbeams for the Home.  
"Thou and all thy house." Acts xi.14.



THE START OF THE LINER.

Vol. IX. No. 108. December 1918.

Three Halfpence Monthly.

### NO RESPONSE TO THE GRACE OF GOD.

**I**T was on a Saturday at noon, the sky was clear, the sun shone brilliantly, as we boarded a liner at the port of New York bound for Europe. Many had gathered upon the landing stage to take their final leave of relatives and friends. Precisely at the advertised time the vessel moved slowly from the dock, and the passengers began to settle down into new surroundings for a few days of ocean life ere they would reach their destination.

One passenger among the rest now attracted my attention as the stewards carried him on deck and placed him in a restful and comfortable position on a lounge under an awning, where he was sheltered from the sun's rays. His face was deadly pale, his features were drawn, and one could see at a glance that he was suffering from exhaustion brought on through a long illness.

I desired an opportunity for some conversation with my afflicted fellow-passenger, so the next day I inquired after his health, and asked to what place he was bound. He told me he had lived for several years in one of the American States, had made money, gained a reputation, and conducted for some years a prosperous business concern. Suddenly his health had become impaired, his strength exhausted, and he was now returning home to his native town of Plymouth, in England, where he hoped to regain his health and strength. I ventured to speak to him with regard to eternal matters, suggesting that God in mercy had brought him low in order to speak to him for his soul's blessing and salvation.

A look of anger passed over his face, and he began to upbraid me for addressing him thus, saying that it was not the time to speak of such things in his present weak condition. How strange, thought I, that men are so slow to perceive God's hand at work for their eternal good, and yet not strange, for how few there are

who have any desire to know God, notwithstanding all His grace and compassion towards them. Here was a man, a mere shadow, his strength declining so much that one could scarcely believe he would survive the voyage, yet having no sense of the mercy of God, and of the love which had been expressed in the gift of His Son.

So far as one could see there was no repentance on the part of my fellow-passenger, and no sense of need, or acceptance of the fact that God was speaking to him in the weakness from which he was suffering; his suggestion was that it was neither the time nor the place to approach him on that subject. If left to himself man will never appoint a time for God to have an interview with him; he does not in general at all appreciate an audience with God.

Where and when, we may ask, may God get man's ear and gain his attention? Will he pause in his effort to make money, to gain fame and position in the world or in his giddy pursuit after pleasure, to listen for even five minutes to the voice which speaks to him from heaven? We fear not. Then surely it is gracious of God to seek an entrance to the heart of man while he is lying helpless upon a bed of affliction. Thus we learn, in Job xxxiii. 19-29, God often speaks, and when He had gained Job's ear there was nothing but blessing for him, for we read that, "*The Lord blessed the latter end of Job more than his beginning.*" (Job xlii. 12.)

For you, my friend, the Lord Jesus, exalted at God's right hand as a Prince and a Saviour, is available to-day. His precious blood can cleanse from every stain, and wipe out a lifetime of sins committed against a holy God, or many years of sad indifference to His righteous claims. Turn then to Him, for He waits to receive you. Has He not said, "*Him that cometh unto me I will in no wise cast out.*"

E. I. E.

\* \* \* \*

NOT THE RIGHTEOUS—

SINNERS JESUS CAME TO SAVE.

**ESSAY.**

No. 3.

(AMOS. IV. 12.)

**I**N virtue of God's twofold claim upon man, first on the ground of creation, and secondly on the ground of redemption, the injunction "*Prepare to meet thy God*" raises with each of us a warning note. It is of supreme importance that we should be ready to give an account of ourselves, for *meet God we must*, either in the character of a Saviour or as a stern Judge.

We may therefore consider the three questions:—

- (1) Why must I meet God?
- (2) When shall I meet Him?
- (3) How shall I meet Him?

**(1) Why must I meet God?**

We have all committed sins against Him in the short space of our existence in this world, and we must remember that every sin is an outrage against the holiness of God.

Sin is abhorrent to His Being, and His judgment is seen in the death of His blessed Son. The Lord Jesus Christ bore the just judgment due to sin on our account, and it is our privilege to take advantage of this sacrifice, else if we despise it we must bear for ever the results of our misdeeds.

**(2) When shall I meet God?**

It is a certainty that we must either have to do with God in this present day of grace or at the great white throne in a future day. The character of God in the present dispensation is that of a Saviour, but at the great white throne He will be a Judge, hence the importance of each one of us seeing to it that he is prepared to meet God. How much better it is for us to have the matter settled now, for this means salvation now and salvation from the wrath to come.

**(3) How shall I meet God?**

This is still the day of God's long-suffering grace. "*He willeth not the death of a sinner,*" and still He waits as a

Saviour-God with arms outstretched in blessing towards guilty man.

We have nothing of our own to merit His approval, but if we come to Him, as we are, in all our sins He will welcome us and "*cleanse us from all unrighteousness.*"

Luke xv. gives us a picture of the reception God gives to returning sons. Not only is there the kiss of the Father's forgiveness, but the ring, the shoes, the best robe and the fatted calf, all speaking of God's provision for us in Christ.

J. W.

\* \* \* \*

**TYPICAL TEACHINGS OF THE  
TABERNACLE OF TESTIMONY.**

No. 33.

CONVERSATION X. (*concluded*).

**QUESTION.** We have now, I think, to consider three more articles of dress, have we not—the mitre, the golden plate, and the embroidered robe? What do these signify?

**REPLY.** The mitre was the priest's cap and was made of fine linen. This material, as we have seen, prefigures human righteousness, and in the spotless life of the Lord Jesus on earth we see the qualifications for the priesthood He now exercises in the presence of God fully expressed. While His priesthood is entirely heavenly and of a distinctly different order from that of Aaron, which it displaces entirely and for ever, yet it is founded on what He was for God on earth as the perfectly obedient and devoted One. Then by His complete and accepted sacrifice He was consecrated to God as High Priest in resurrection. (Heb. vii. 26, 27.)

We have also seen already, in the perfection of His life of grace and love toward man, His fitness for His present official place and work of High Priest for us in the presence of God, and this is one of the special subjects of the Gospel of Luke. There we see His perfect sympathy for the poor, the weak, the afflicted, the bereaved, lovingly portrayed, and His deep compassion for the lost, the erring, the sinner, and the outcast. (See Heb. v. 2-5.)



Q. What is indicated by the golden plate on the forefront of the mitre?

R. It was worn upon the high priest's forehead and was inscribed with the words, "*Holiness to the Lord.*" He was to wear this that "*Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord.*" (Exo. xxviii. 38.)

Gold represents the glory of God, what He is—light and love—especially righteousness, but it represents holy love as well. This is the basis upon which holiness is now established and maintained. Thus the presence of our High Priest before God maintains us in acceptance as to our worship in the presence of God, seeing we are still in bodies of humiliation and subject to failure. "*Having an high priest over the house of God; let us draw near.*" (Heb. x. 21, 22.)

Leviticus xxi. 10, describing the high priest, has been thus translated: "*He who is the priest, who is greater than his brethren, upon whose head the anointing oil is poured, and that is consecrated to put on his garments.*" What a description underlies these prophetic words of Jesus the Son of God. (See Psalm xlv. 7, 8.)

Q. Truly, "*the testimony of Jesus is the spirit of prophecy.*" How His beauties shine out from every part of holy scripture! Shall we have time to look a little at the embroidered coat and girdle?

R. Yes; I think we must conclude our talk on the high priest's dress to-day. It was of fine linen, and secured to the body of the high priest by a girdle of the same material.\* It was the dress he usually wore, and in which he constantly appeared before the eyes of the people. For us it indicates the perfection of the Lord's holy and spotless life during His sojourn here on earth as presented in the four evangelists. If it had been possible for one flaw to have been found in Him, neither His atoning sacrifice in the past, nor His present priestly office before God, could

\* Exodus xxix. 39 would imply that this girdle also was worked with blue, purple and scarlet threads.

have been of any avail—in fact the latter could never have existed. He has stood every test, and has been found perfect in every particular. No blemish, no failure, could be found in Him; all His garments are of immaculate white linen, of which this embroidered coat is but a specimen.

How beautifully was it worked with the embroidery of every precious word of tenderness, love, meekness, and grace, and with every blessed act of submission, dependence, and obedience to the will of His Father! As we trace His unique pathway we admire the beautiful tracery, and bow in worship as we contemplate the perfection of that life which was laid down for God's glory and for our sakes at His Father's command in devoted obedience on the cross of Calvary.

Q. What an inexpressibly precious presentation of Christ is all this, how heart-warming! May our souls be encouraged as we meditate upon these divine portraiture of His adorable Person. Yet there is more to come. So perfect a Priest will be able to maintain all He has inaugurated in unflinching perfection and present us faultless one day before the presence of God's glory with exceeding joy.

R. Yes; this is our bright and blessed expectation. It depends on Him and not on us; this is the wondrous work of His unchanging love and grace, but we must not forget that we have received His Spirit to the end that now we may respond to Him and to God His Father here on earth, that He may even now have complacency in us. Aaron's sons, like their father, were arrayed in white linen garments.

\* \* \* \*

## THE LIFE OF THE APOSTLE PAUL.

### CHAPTER LXXXIV.

#### HIS LAST LETTER AND DEATH.



THE close of the apostle's life, looked at from a human point of view, was most sad and depressing, and bore the marks of failure.

If he looked at the state of the church of God on earth, for which he had suffered

## SUNBEAMS FOR THE HOME.



TRE FONTANE, SUPPOSED SCENE OF PAUL'S MARTYRDOM.

untold trials, persecutions and hardships, all appeared to be fast going a downward course, "all they which are in Asia be turned away from me," are words which occur almost at the commencement of the epistle, and the instructions given to his "son" Timothy are those suited to a decadent state of the christian faith, and directions as to how to maintain a remnant testimony in the face of all the opposing elements within and around the assembly.

Yet, is he disheartened? On the contrary, he uses every argument to encourage the possibly waning faith of a naturally timid follower. For himself nothing matters now: the end of his course is in view, and he contemplates it with unwavering faith and joyful expectation; but those who will be left behind as witnesses to the truth will have to meet the fiercest attack of a foe who sees his kingdom falling to pieces around him, and knows that a power he is unable to conquer is behind the feeble band of confessors, who are "*resisting unto blood.*"

The apostle longs to see his faithful and beloved son, and calls to remembrance his "*unfeigned faith.*" In the face of the spiritual and temporal opposition to the truth, he says: "*God has not given us the*

*spirit of fear,*" or cowardice, "*but of power, and of love, and of a sound mind.*" He exhorts Timothy not to be ashamed of the testimony of the Lord or of himself, now again a prisoner for His sake.

We have no record of the apostle's second arrest; whether he was apprehended at Nicopolis, where he intended to winter, or perhaps was suddenly seized at Troas and hurried off to Rome, leaving behind him some of his few earthly, but much prized possessions (chap. iv. 13), we do not know. We may be sure, however, that with the ruins of a burned city, the firing of which had been falsely laid to the Christians' charge, still in view, a leader of that despised and cruelly persecuted sect could look for no mercy from the worthless emperor, who now ruled the destinies of the world.

It is not now upon this world the glance of the apostle is fixed, the only things here important to him are the interests of his Lord, that church which He has redeemed with His own blood, the faith once delivered to the saints, and though all may forsake him he has full and complete confidence in the Lord, who will maintain that which He has committed unto him against that day.

If the profession of Christianity has become like a great house containing vessels unto dishonour, as well as vessels unto honour, yet the foundation of the Lord standeth sure, having a double seal—(1) "*The Lord knoweth them that are his,*" and (2) "*Let him that nameth the name of the Lord depart from iniquity.*" He exhorts Timothy to become a skilled workman, a brave soldier, and a faithful servant of the Lord.

He warns him of the last and difficult days, and the many heresies and heretics he may have to meet; and after reminding him of the many afflictions and persecutions he had witnessed in the apostle's life, urged him to follow him in the same path, knowing the Lord as a very present Saviour and Deliverer.

He suggests to him that he has known the scriptures from a child, and that they are able to make him wise unto salvation.

He then as a veteran who has reached the end of his course, gives him a last solemn charge, "*before God and the Lord Jesus Christ and the elect angels,*" to preach the word, and hold that fast which has been committed to his charge, making full proof of his ministry.

He asks him to hasten to his side, and tells him that already he has appeared once in the emperor's court. Then he stood alone, so far as human helpers were concerned; but he had known the Lord's sustaining strength, and the gospel had been again announced in the ears of the Gentiles, and he had been delivered out of the mouth of the lion.

All had been ashamed of him in the time of his extremity. Demas had forsaken him, Crescens had departed to Galatia, Titus had been sent by him (we would fain believe), to Dalmatia, and Tychicus to Ephesus; only faithful Luke was with him. He desired Timothy to bring Mark with him; for though once unfaithful he was now profitable for the ministry.

He sends salutations to Aquila and Priscilla, and the household of Onesiphorus, who had sought him out diligently when he was in Rome and found him. Three Roman friends, Pudens, Linus, and

Claudia, join their greetings with his. We now quote his last words, pregnant with faith, hope, and full assurance.

"*I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.*" (2 Tim. iv. 6-8.)

His eyes are fixed upon the goal, and on the One who waits to reward him there. Many years has he known Him, and has found Him always the same. His support all through his strenuous life, his solace and stay in affliction and old age, and the constant Object before his soul, and eternal hope in the prospect of a speedy and violent death. The scene before him is only and eternally bright and glorious.

Whether Timothy was permitted to reach him in time, or Trophimus arrived restored in health from Miletus, we know not.

Nero was called to his account in June of this year; and sometime earlier than this the apostle stood once more before his tribunal, and heard the sentence of death passed upon him.

Of the last scene we know nothing, but there is no reason to doubt the report current among the ancient Christians. He was led under the charge of a centurion and soldiers out of the gate, which now bears his name, towards Ostia, the port of Rome, past the pyramid of Cestius, which is the only monument in the neighbourhood which then existed, and which now marks the spot where stands the English cemetery.

The little company, followed by the riff-raff of the city, always eager for scenes of blood, proceeded about three miles upon the road, when they came to a green and level spot now known as Tre Fontane. There a halt was called: the prisoner knelt down, and the flash of the executioner's sword ushered the spirit of the greatest apostle into the presence of his Master and Lord.

\* \* \* \*

**ANIMALS OF SCRIPTURE.***(Continued from page 90.)***THE ASS THAT JESUS RODE.**

**I**N each of the four gospels we have an account of this wonderful incident, when, in fulfilment of a prophecy by Zechariah, the Lord Jesus as son of David and King of Israel rode into Jerusalem on an ass's colt.

Not long ago the incident itself formed the subject of an article in this magazine; we wish now to speak of the colt on which He rode.

We learn from Matthew that (1) when it was taken for His use it was tied in company with its mother. This speaks loudly to our young friends to love, honour, and reverence your mothers. Perhaps while yet at home under your mother's care the Lord Jesus may use you in His blest service, and you, dear mothers, are greatly privileged to be the means of leading your little ones to Jesus both by precept and example. You may teach them very early to think of the poor and suffering children they may know, and shew them sympathy and love for His sake.

I know a family where every year the little ones are taught to pick out from among their toys some that they have not broken or done with to give away to a poor or afflicted child of their acquaintance, and where once every week a little money box is placed on the table at breakfast time for pennies for the poor. Thus is cultivated in their young hearts kindly thoughts for others for Jesus' sake.

Then (2) this little donkey had never been used for any other work, no one had yet ridden upon him. No doubt he had been *redeemed* by the offering of a lamb for him (see vol. viii., page 118), but he had been since then reserved for the Lord's use. Have my young friends learned to look upon themselves as redeemed by the precious blood of God's precious Lamb, the Lord Jesus Christ, for His special use and service, redeemed "*from all iniquity,*" to be "*zealous of good works*" unto Himself?

Once more (3) this little animal was

tied up and waiting for the Lord's coming to use him for His glory. This to my mind has a double significance, first a waiting, patient attitude as a clean vessel fit for the Master's use, and also an expectant looking for the Lord's return, in separation from the world around which is unheeding going on to the judgment.

It is a very blessed thing to be brought into the Lord's kingdom now in the time of His patience, and to live always under the control of His sway of love.

Children are especially prominent in this beautiful incident. When all the leaders of the people were in active opposition to the Lord, the children owned Him publicly, and with songs of hosannah proclaimed Him as the King of Israel coming in the name of Jehovah. In answer to the cavils of the scribes and Pharisees, the blessed Lord said, "*Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?*" (Matt. xxi. 16.)

"Children's praise He loves to hear,  
Children's songs delights His ear."

\* \* \* \*

**"BUT IF NOT."***(DAN. III. 18.)*

Exalted above measure, the Babylonian king  
Not heeding heaven's displeasure nor every  
threatening,

On Dura's plain erected a golden image high,  
Each subject then directed to worship or to die.

Yet three were found unmoved; though fierce  
the sentence given,

They were by God beloved and worshipped only  
heaven.

Death will their souls deliver from misery and  
pain,

To live with Him for ever, to them eternal gain.

Undauntedly relying on one alone true God,  
With confidence replying to each vindictive  
word,

"O king we are not careful in this to answer  
thee,

"Our God is truly able to save from tyranny.

"He will, O king, deliver His servants from thy  
hand,

"Not e'en thy wrath shall ever His mighty  
power withstand,

"*But if not,* king, be mindful, still are we undi-  
mayed,

"We will not bow to worship the idol thou hast  
made."

Faith, never disappointed, receives its just reward,  
 For in the flames appointed they walked with  
 Christ their Lord;  
 Their enemies affrighted confessed almighty  
 power,  
 While they in Him delighted preserving love  
 adore.

Thus we, our Lord confessing, may make in  
 Him our boast,  
 His patient grace expressing whatever may be  
 the cost,  
 Shall prove His power maintaining our cause  
 against the foe,  
 His presence still sustaining, His succour we  
 shall know. E. G.

\* \* \* \*

## ISAIAH AND HIS TIMES.

### CHAPTER XXIV.



THE second part of the prophecy of Isaiah, commencing with chapter xl., is confessedly of a different character from the first, and the first word goes far to explain this character. "*Comfort ye, comfort ye my people, saith your God.*" God here takes up a new attitude towards His earthly people, and all that follows in this book is affected by this change of attitude.

But how is it that He can righteously do this? The scene of typical death and resurrection lately described is the first reason. The Son of David has in figure died and risen again, and thus He can take up His rights on the unassailable ground of life out of death. This brings into evidence the omnipotent power of God and the fulfilment of all His counsels is entirely secured. Man's futile power has come to an end like the grass, but the power of God is sufficient to accomplish all His purposes. The weakness of the remnant is of no account; those who wait upon the Lord shall "*change*" their strength, relinquish all supposed human power for that which is divine and almighty.

Then while the earth is called to "*keep silence*" before God, He introduces His "*servant*" who, coming from heaven, shall accomplish all His will, and this Servant and the double character of His work being described, nothing but eventual

success and triumph is the result, and thus "*all flesh shall see the salvation of God.*" The scene of resurrection which now opens before our eyes brings with it the anticipation of that blessing into which it is God's purpose to bring His earthly people in the latter day, and His heart is seen as set upon it, and He calls Israel to remembrance with this in view. Alas! this is at first without effect. Idolatry and departure of heart from God must be judged, and the folly of the former and the sin of the latter are fully demonstrated, while the call, "*Hearken unto me,*" is seven times repeated.

The Persian monarch who should be the instrument in His hand for their restoration to their own land after the Babylonian captivity is named nearly two hundred years before his birth, who "*shall let go MY captives, not for price or reward, saith the Lord of hosts.*" (Isa. xlv. 13.)

For this purpose Cyrus is called Jehovah's servant and His shepherd, and the judgment of Babylon is foretold. This deliverance is looked at as a figure of a further and full deliverance in the latter day at the hands of a greater Deliverer, the true Shepherd and Servant, who shall be first rejected by Israel, but bring blessings to the Gentiles in consequence (chap. xlix.), as also to a remnant of Israel who should receive Him. (Chap. li.) He would, however, be despised and rejected by the mass of the nation, and even be put to death by them, accomplishing through this death, unknown to them, the atonement for their sins as the Antitype of the many offerings they had presented to God under the ceremonial law. The result of this would be the accomplishment of the "*pleasure of Jehovah,*" who would grant Him renewed life in resurrection so that He should "*see of the travail of his soul and shall be satisfied.*"

The result of this is given in chapters liv. and lv., where the blessing of the Gentiles and the universal declaration of the gospel are more than foreshadowed, and repentance the only necessity for blessing pressed upon man.

The nation is again exhorted to partake

of all this mercy offered on the ground of an accomplished sacrifice, and the prophecy is recorded, used by the Lord in His opening discourse in the synagogue of Nazareth (chap. lxi.), with glorious promises of rich blessing if they will receive Him.

Alas! we know they rejected Him then, and ere they receive Him the present interval—the church period—must pass and the “*day of vengeance*,” now so near at hand, fall upon them and upon the whole of Christendom, now equally guilty with them of ignoring if not rejecting the testimony to His resurrection and exaltation at God’s right hand, and the full announcement of salvation and heavenly relationship to Him, the Man of God’s delight and the Son of His love. What an opportunity is the present. May writer and reader accept with responsive gratitude and worship the “*riches of his grace in his kindness toward us through Christ Jesus*.”

The day of blessing for Israel will, however, come at last. The Lord will be revealed in majesty and judgment, taking vengeance upon His enemies (chap. lxiii. 1-6), and causing His people to remember their deliverance out of Egypt, and His own constant love. This will lead the remnant at last to seek His return from heaven for their salvation, and then, in answer to their cry, He will come forth for their blessing, the establishment of His reign and the deliverance of creation (in which even the lower animals will

participate, chap. lxxv. 25), bringing it into the liberty of the glory of the children of God, for, “*As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem*.” (Chap. lxxvi. 13.) Thus while worship shall ascend from Jerusalem, and the new heavens and the new earth shall remain, yet the remembrance of the judgment of those who have continued impenitent will still have a deterrent effect upon any who in that happy earthly scene may be yielding only a feigned obedience.

The prophet is permitted to see the future glory revealed when the meaning of His own name shall be universally known and enjoyed, and the knowledge of the Lord shall cover the earth as the waters do the seas.

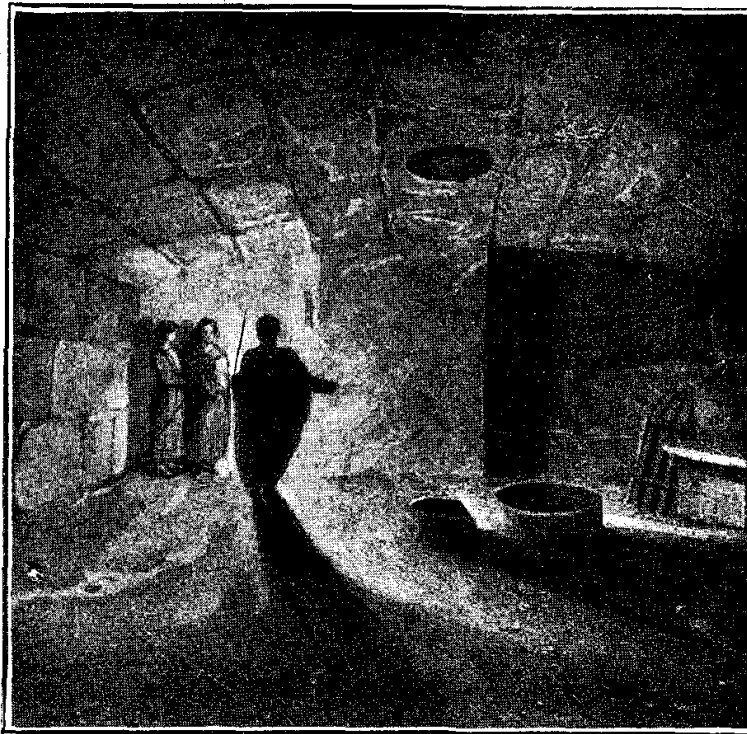
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### FRAGMENTS

The cure o  
care is fervent  
prayer.

Pray often  
rather than  
pray long.

\* \* \* \*



MAHERIAH PRISON

### WOMEN OF SCRIPTURE.

No. 30.—THE SYROPHENICIAN WOMAN.

(READ MATT. XV. 21-28 AND MARK VII. 24-30.)

**I**N the scriptures before us we have another nameless heathen woman who received blessing from the Lord; but in many respects she was very different from the last under our consideration. She was not only a Gentile, but belonged to the accursed race. She was a *Canaanite*, and lived in

the neighbourhood of the wicked and commercially prosperous cities of Tyre and Sidon.

She had, however, in this district, farthest removed from Jewish privilege, heard something of the wonderful Person, the unacknowledged "*Son of David*," and the One "*who went about doing good, and healing all that were oppressed of the devil*," and, having a distinct need, she neglected not her opportunity when the Lord visited their coasts. How true it was that He, the Dispeller of disease and the One who alone had supreme power over Satan and all his forces, "*could not be hid*"! This woman had one who was very dear to her, a young daughter, who was sadly under the influence of the evil one, and to use the mother's own words, who "*was grievously vexed with a devil*."

Although Jesus had sought the seclusion of a house, she found Him out, and evidently waiting until He resumed His journey, she fell at His feet, exclaiming, "*Have mercy on me, O Lord, thou Son of David*"! and then she asked the favour of healing for her loved one. Faith she had, and in the right Person. She did not doubt His *power*, and she seems to have been wonderfully taught the *dignity* of the One she addressed, a dignity rightfully His, but nevertheless denied Him by His own nation. She had, however, yet to learn that as "*Son of David*" He had nothing for the Gentile. A Canaanite could claim no mercy at His hand on that ground. As

#### Heir to the throne

of David there could only be judgment for the enemies of the people of God.

But He was also "*Lord over all*," and in His infinite grace He was leading her on to learn the truth of the wonderful scripture, "*There is no difference between the Jew and the Greek; for THE SAME LORD OVER ALL is rich unto all that call upon him*." (Rom. x. 12.)

In His dealing He had to prove to her that although she was in the presence of the One who could bestow the *goodness* of God upon her, she had no *right* to it what-

ever, and in bringing her to this point He used *apparent* harshness.

At first "*He answered her not a word*," but she continued her supplication, so that the disciples begged Him to send her away.

How could that heart of love drive her from Him without the blessing she craved, and yet which in soul she was not ready to receive.

He must probe her still further.

In answer to the disciples' request He said, "*I am not sent, but unto the lost sheep of THE HOUSE OF ISRAEL*." Faith's insight is keen, and she immediately grasped the meaning of the remark, and also that she was shut up to Him alone for blessing, and she poured out her heart's deep longing in the simple and very appropriate words, "*Lord, help me*."

She must have felt herself in a desperate position just at that moment.

She knew herself to be in the presence of the only One who could help her, and yet she realised that she had *no right whatever* to avail herself of that help. If the Lord withheld it

#### she was helpless.

Her faith, however, must have a further test yet. The Lord answered her cry with, "*It is not meet to take the children's bread, and to cast it to dogs*." Her faith stood the test; there was no room for pride and self-assertion in that needy soul. She was *nobody*, but the "*Lord over all*" was there and she clung to Him, although He appeared for the moment so unapproachable.

She at once accepted His designation, and her faith took it up very aptly, "*Truth, Lord*," replied she, "*yet the dogs eat of the crumbs which fall from their masters' table*."

It was only a *crumb* she asked at the hand of the Giver of every good thing.

Israel might have *their* portion, and a large one; but surely the "*Lord over all, RICH unto all that call upon him*" had a crumb of blessing left for the outcast Gentile.

What a full answer the Lord had to such firm faith, meekness and humility! "*O woman, great is thy faith: be it unto thee EVEN AS THOU WILT*"; and Mark



SUNBEAMS FOR THE HOME.

adds, "FOR THIS SAYING, go thy way; the devil is gone out of thy daughter."

How the Lord appreciates the faith that will not be denied! He did not limit her to a crumb: "Be it unto thee even as thou wilt" included the restoration of her daughter, but did not necessarily stop there. As another has remarked, "It was as if the Lord opened the larder door, and told her to help herself."

Dear reader, He is still "the Lord over all, rich unto all that call upon him." Have you availed yourself of this richness? L.

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DOUBLE ACROSTIC FOR DECEMBER.

1. What is delivered by "the pureness of thine hands"?
2. Who is "worthy of his meat"?
3. A chief man of the Nethinims in Ezra's time.
4. A "just" man who made a bad choice.
5. That which God "provides" for Himself.
6. Where Paul stayed a week on his journey to Jerusalem.
7. A place noted for "lamentation and weeping."
8. What kept Israel out of Canaan?
9. A heavenly gift for the overcomer.
10. One of the sons of Ishmael.
11. A man most decided in his support of David.
12. The land where the first exile dwelt.
13. The initials and finals spell words of support and encouragement for every emergency.

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EXERCISE.

1. Refer to five texts in the Old Testament and five in the New where the thing spoken of in No. 9 is named.
2. What hope is connected with it? Shew briefly the suitability of the figure.

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DOUBLE ACROSTIC AND EXERCISE FOR SEPTEMBER.

SOLUTIONS, ETC.

On account of its accuracy and brevity the solution selected for publication this month is that sent in by M. E. Watts (27) slightly abbreviated.

Double Acrostic.

1. I nditin G Psa. xlv. 1.
2. N ahar I 2 Sam. xxiii. 37.
3. E V (e) I Tim. ii. 3.
4. V oic E Matt. iii. 1-3.

5. E liphele T 1 Chron. iii. 8.
6. R amot H Joshua xx. 1-8.
7. Y e A 2 Cor. i. 19, 20.
8. T abrimo N 1 Kings xv. 18.
9. H abakku K Hab. iii.
10. I nfluence S Job xxxviii. 31.
11. N icolas Acts vi. 5.
12. G aius 3 John.

Exercise.

The subject of the Third Epistle of John is the appreciation by the apostle of the hospitality of Gaius to brethren who had visited his locality, but who had been refused fellowship by one, Diotrefes, an ambitious person who loved to have a prominent place, but whom the apostle would deal with when he visited that assembly. He speaks of the joy of hearing that his children walked in the truth, and commends Demetrius who appears to be the bearer of the letter.

Character of Gaius: a pious, faithful, generous, hospitable Christian, patient and forbearing.

LIST OF REPLIES FOR SEPTEMBER, 1918.

Double Acrostic and Exercise.

Maximum—33 points.

33 points. C. Aldred,\* E. Allison,\* E. Beard,\* D. Boswood, C. Busley, M. Cuckney, J. Drew, S. Grantham-Hill, E. Leary, E. Moorhouse, A. Nash, M. Satchwell, K. Sigrist, R. Simms, M. Simms, A. Tuffin, Evelyn Tuffin,\* J. Wyllie,\* M. Watts.\*

32 points. J. W. Baker, D. Carron, P. Champney, L. Clarke, W. B. Cooke, M. Grummitt, M. Purdy, M. Railton, M. Rusted, E. Scott, Elsie Tuffin.

31 points. E. Baker, B. Baker, F. Carron, H. Drewery, J. Pratt, C. Pratt, J. Purdy, F. Payne, K. Suckling, F. Watts.

30 points. W. Bicker, B. H. D., C. McMaster, G. Scott.

Acrostic only.

Maximum—26 points.

26 points. H. Baker, E. Burtenshaw, E. Culmer, E. Francis, M. McMaster, B. Sigrist.

Late for February.—P. Walker (Australia), 40 points; H. Walker (Australia), 40 points.

Late for March.—P. Walker (Australia), 21 points; H. Walker (Australia), 21 points.

Late for April.—P. Walker (Australia), 35 points; H. Walker (Australia), 35 points.

Late for June.—M. Watts, 40 points; F. M. Watts, 41 points.

Late for August.—F. Carron, 41 points; O. Parson, 40 points; E. Parson, 40 points; F. M. Watts, 42 points.

**IMPORTANT NOTICE.**—In consequence of the "home call" of Mr. Naesseth, replies must be again sent to "Lena," at Grasmere, Park Road, Burgess Hill, Sussex.

**DAILY PROVISION FOR DECEMBER.**

## CHRIST IN ROMANS.

- L.D. 1**—*Rom. v. 6.* It is most blessed to see God's thought for us when we had none for Him. He provided the Sacrifice when we were without strength or desire Godward.
- M. 2**—*Rom. v. 8.* In this too was His love commended towards us, in that, while we were yet sinners, Christ died for the ungodly.
- T. 3**—*Rom. vi. 4.* When we are committed to death with Christ in baptism, a bright hope is set before us that in His resurrection we shall know newness of life.
- W. 4**—*Rom. vi. 8.* Having thus accepted death with Christ we believe that His resurrection will involve our own and that we shall live with Him in the new scene of glory.
- Th. 5**—*Rom. vi. 9-10.* Christ is raised and can never die again; now He lives unto God. We also may reckon ourselves dead to sin but alive unto God through Him.
- F. 6**—*Rom. vii. 4.* The sentence of the law has been carried out on the precious body of Christ and this, being once executed, cannot be again repeated, hence we are free.
- S. 7**—*Rom. viii. 9.* The Spirit of Christ is the spirit that marked Him as a blessed Man on earth. This scripture should deeply exercise us.
- L.D. 8**—*Rom. viii. 10.* What a truth is this! Christ in us by the Spirit as our power for walk down here, and thus our actions shewing forth again His manner of life.
- M. 9**—*Rom. viii. 11.* On this indwelling also our own resurrection depends. That which the Spirit has once possessed can never be left in the power of the enemy.
- T. 10**—*Rom. viii. 17.* "Joint-heirs with Christ"! What a glorious portion! In view of this inheritance in which we shall share, what ought to mark us as God's children here?
- W. 11**—*Rom. viii. 33, 34.* What a challenge! And no one answers it. Who shall condemn? Christ has died and risen. He is now at God's right hand our Intercessor.
- Th. 12**—*Rom. viii. 35.* In view of all the afflictions which come upon the saints down here, what a question is this! How full the reply and how blessed.
- F. 13**—*Rom. ix. 1.* How keen was the apostle's sorrow when he thought of his unbelieving countrymen. How much he resembled his divine Master!
- S. 14**—*Rom. ix. 3.* Like Moses he desired to be a mediator, but a greater than Moses and Paul was needed. One day His mediation shall prevail and all Israel be saved.
- L.D. 15**—*Rom. ix. 5.* How blessed that our Saviour is also Israel's, having come of the seed of David after the flesh for this very purpose. God, blessed for ever!
- M. 16**—*Rom. x. 4.* All the holy demands of the law have been met and fully discharged in Christ, while He has suffered every penalty and risen into a new order of life.
- T. 17**—*Rom. x. 6.* Not only is He risen but ascended on high, having finished all the work that was entrusted to Him to the glory of God His Father.
- W. 18**—*Rom. x. 7.* He is neither to be found on the cross nor in the grave, but upon the throne, God's righteousness being established.
- Th. 19**—*Rom. xii. 4, 5.* By the figure of the human body is here presented the mutual dependence of believers upon one another, all being knit together in divine love.
- F. 20**—*Rom. xiv. 9.* Christ is Lord of all and this is here founded on the fact that He both died and rose and lives again, that all might be under His control.
- S. 21**—*Rom. xiv. 10.* All will appear or be manifested before the judgment seat of Christ. How solemn is this fact! Yet the believer can contemplate it in peace.
- L.D. 22**—*Rom. xiv. 15.* The Lord enjoins the greatest consideration for a weak brother. Let us ever be careful not to put a stumbling block in our brother's way.
- M. 23**—*Rom. xiv. 18.* If Christ be our Object and we seek always to serve Him, we shall be both acceptable to God and a help and comfort to our brethren.
- T. 24**—*Rom. xv. 3.* Here we have the secret of acceptable service, and an example that we should follow His steps. May we ever walk in this blessed pathway.
- W. 25**—*Rom. xv. 7.* Here is indeed a golden rule. How did Christ receive us? Let the examples in the gospels testify, but always to the glory of God.
- Th. 26**—*Rom. xv. 18.* Paul was the minister of Christ towards the Gentiles in order that they might be his offering to God, through the gospel which God had wrought by him.
- F. 27**—*Rom. xv. 19.* How extensive were the apostle's labours in the gospel! From the east to the west of the Roman Empire Jews and Gentiles all heard the glad tidings fully.
- S. 28**—*Rom. xv. 20.* Not only so, but he was unwearied in carrying the message where it had never been heard before, thus laying the foundation of the testimony of Christ.
- L.D. 29**—*Rom. xv. 29.* He much anticipated the pleasure of a visit to the church at Rome, assured that he would go in the fulness of the blessing of the gospel.
- M. 30**—*Rom. xvi. 5-7.* The loving apostle always noticed in his salutations the various characteristics which distinguished his converts as being like their Master.
- T. 31**—*Rom. xvi. 9, 10.* One he calls his helper in Christ and another approved and beloved. How precious are these various designations!

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The Editor's address is now "Grasmere," Park Road, Burgess Hill, Sussex. Orders for the Periodical to be sent as usual to Gospel Tract Depot, 20, Paternoster Square, London, E.C. 4.