

THE  
YOUNG BELIEVER

HIS PORTION, HIS PATH, AND HIS  
PROSPECT.

---

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

---

VOL. V.

LONDON :  
W. B. HORNER, 27, PATERNOSTER SQUARE.  
1883.

PATERNOSTER STEAM PRINTING WORKS,  
5 & 6, PATERNOSTER SQUARE.

# INDEX.

---

PRACTICAL PAPERS ON NEHEMIAH.		PAGE
I. The Prayer of Faith ... ..	...	3
II. The Answer ... ..	...	29
III. The Work of the Lord ... ..	...	57
IV. The Shield of Faith ... ..	...	85
V. The Breastplate of Righteousness ... ..	...	113
VI. The Wiles of the Devil ... ..	...	141
VII. The Remnant ... ..	...	169
VIII. The Sword of the Spirit ... ..	...	197
IX. True Confession ... ..	...	228
X. The Girdle of Truth ... ..	...	253
XI., XII. ... ..	...	281
XIII. The Judgment of Evil ... ..	...	309
NARRATIVES.		
"My Faithful Martyr" ... ..	...	9, 39
A Woman of Prayer ... ..	...	19, 45, 63, 91
The King's Daughter... ..	...	45
The Sunshine of the Face ... ..	...	74
Triumph in Death ... ..	...	77
Answered and Unanswered Prayer ... ..	...	103
Brousson and Court ... ..	...	124, 165
Faithful Service ... ..	...	156
Joan, the Blind Martyr ... ..	...	213, 244
Songs in the Night ... ..	...	221, 279
A Good Soldier of Christ Jesus ... ..	...	229
Perfection ... ..	...	256
Divine Guidance ... ..	...	262, 300, 312
A Precious Volume ... ..	...	287
God's Care ... ..	...	296
Sailor John ... ..	...	328
Letters on the Management of a small Sunday School		
I. ... ..	...	107
II. ... ..	...	132
III. ... ..	...	149
IV. ... ..	...	217
BIBLE STUDIES.		
The Well of Sychar ... ..	...	17
An Anchor within the Veil ... ..	...	184
Psalm lxiii. ... ..	...	324

PRACTICAL CONVERSATIONS.	PAGE
Sunday Work... ..	24, 55
Bible Study ... ..	80, 134
Sunday Employments ... ..	145, 207, 249
PRACTICAL QUERIES ... ..	56, 84, 112
OUR NOTE-BOOK ... ..	27, 51, 83, 109, 140, 168, 195, 224, 240, 278, 308, 323
CALENDAR ... ..	14, 42, 70, 98, 126, 154, 182, 210, 238, 266, 294, 320
POETRY.	
The Christian's firm Bank ... ..	13
Silver Trumpets ... ..	37
The Firmament ... ..	72
Sunrise in the Soul ... ..	100
The Written and the Living Word ... ..	106
Our Father's Kiss ... ..	131
The Eyes of Jesus ... ..	161
Heart Yearnings ... ..	188
Life ... ..	235
MISCELLANEOUS.	
A New Year's Message ... ..	I
The Cure for Weariness ... ..	34
Prayer ... ..	50
A Double Heart ... ..	66
Reality... ..	94
The World's Standard ... ..	101
Five Great Sins ... ..	117
The Lord's Business ... ..	153
Six Testimonies of Christian Example ... ..	159
A Letter to a Young Believer ... ..	163
Science and God's Word ... ..	173
In Christ ... ..	177
Oh, Lord Jesus, How Long? ... ..	190
Summer Holidays ... ..	192
Serving the Lord ... ..	201
Christian Example ... ..	204
Christian Wives ... ..	205
My Lord and Master... ..	212
Morning Bible Readings ... ..	220
The Word of God ... ..	241, 297
Sunday Closing ... ..	260
The Right Turning ... ..	284
THE BASKET ... ..	62, 69, 79, 84, 111, 112, 158, 167, 168, 176, 187, 189, 194, 196, 209, 219, 259, 277, 278, 293



# THE YOUNG BELIEVER.

---

## A NEW YEAR'S MESSAGE.

---

Musing alone, half sadly,  
Waiting the coming year,  
Linking with hopes of the future,  
Thoughts of the past more dear.  
Memories rich in mercy,  
Sunshine too bright to last—  
Ah! there are speechless yearnings  
Circling around that past.

But, with soft, holy soothing,  
Rises o'er all one voice,  
Breathing a new year's message,  
Bidding thy soul rejoice.  
Now by His Spirit speaking,  
Hear thy Lord's word to thee,  
*"Let not your heart be troubled,*  
*Only BELIEVE IN ME."*

Standing thus on its threshold,  
Watching the dawning year,  
Looking off all into Jesus,  
Hush'd be each doubt and fear.  
All thro' the hidden future,  
Planned by a Father's love,  
God, there *our God* shall lead thee  
Safe to the home above.

## 2

## A NEW YEAR'S MESSAGE.

Yes, though the path be trial,  
 Gladness, or toil, or care,  
 The arch of covenant promise  
 Spans it still everywhere.  
 Here on the new year's portal  
 Jesus hath traced it for thee,  
 "Let not your heart be troubled,  
 Only BELIEVE IN ME."

WHAT a blessed word is this for us, dear fellow believers, as we commence yet another year of our earthly pilgrimage in the blessed uncertainty whether we shall ever finish it on earth—in the still more blessed certainty that, whether on earth or in heaven, *we are the Lord's and He is ours.*

And who is the One that is ours? Jehovah, the eternal "I AM," the same throughout all generations. To *know* Him is to bid farewell to the anxious mind, the troubled heart. Our path may be surrounded with trials, and sorrows, and sore temptations, but He, if looked to, will not only keep us through them, but will keep the blight of them from ever entering our hearts; and more than this—will turn the very cloud we so much dreaded into a shower of blessing for our souls. Do we not often find that from the blackest cloud comes the most refreshing shower? Let us, then, take this text for our motto this year, and trust wholly in the Lord for everything. May God help us to honour Him more in this way, and thus not only walk with stayed and peaceful hearts, but please Him who asks and loves our confidence.

## PRACTICAL PAPERS ON NEHEMIAH.

## CHAP. I.—THE PRAYER OF FAITH.

“Call upon me in the day of trouble.”

**M**Y dear fellow believers, I feel convinced that a short study of this book will prove full of blessing to us all, provided that the object before us, be not so much to obtain a correct idea of the events therein narrated, as to find out what are the principles of a man of God in the last days. This is the latest book of the Old Testament (if we except the short prophecy of Malachi), and it gives us the last glimpse of the characteristics, the manners, and the principles of God's people on earth before the Lord's coming.

True, in this case it was His *first* coming (as a babe to Bethlehem), and the main interest of the book centres in the narrow circle of Jewish interests; but it is none the less true that it affords us a correct picture of the conduct and ways of a faithful few (or even a faithful individual), just at the present time before our Lord's *second* coming. And it is in this fact that the present interest of the book lies. Personal piety and prayerfulness are especially profitable objects of study when they occur in an individual in a like position as ourselves.

We, therefore, propose (if the Lord does *not* come) to continue looking at this book month by month, sincerely hoping that the few remarks made may, at least, serve as incentives to our readers to

#### 4 PRACTICAL PAPERS ON NEHEMIAH.

make a full and prayerful study of the book for themselves.

##### THE OBJECT BEFORE HIM.

*"The Words of Nehemiah the Son of Hachaliah."* Such is the unpretending opening of the book, written by a man who held all but royal dignity in the city of Jerusalem, and who at this very time occupied a post of no little honour and distinction at the court of Persia. This latter post is incidentally alluded to in the last words of our chapter, while the former dignity is not alluded to till verse 14 of chap. v. Neither *worldly position*, nor *high office and rule* among God's people had a place as objects of ambition in Nehemiah's heart. His thoughts were not centred on himself; he did not seek, like the Pharisees, either "chief seats in the synagogues, or greetings in the markets," but the welfare and happiness of God's people.

Before proceeding further, a very brief review of current events is necessary to understand the condition of affairs at this time.

##### AN HISTORICAL REVIEW.

In the third year of Jehoiakim, B.C. 606, Judah was carried captive to Babylon, there to remain in servitude for a period of seventy years (Dan. i. 1, 2). Seventeen years after, on the tenth day of the tenth month (Tabeth), in the ninth year of King Zedekiah (Ezek. xxiv. 1, 2), a fast day still observed by the Jews throughout the world as the fast of

## PRACTICAL PAPERS ON NEHEMIAH. 5

Tabeth, and according to a prophecy of Jeremiah (Jer.xxv. 1) spoken in the fourth year of Jehoiakim, one year after the slavery of the people had begun, King Nebuchadnezzar came up against Jerusalem and took away all the inhabitants of the land (see 2 Chron. xxxvi. 21) to fulfil the prophecy of Jeremiah (xxv. 11), that the land should remain desolate for a period of seventy years (which period, as we have seen, commenced seventeen years after the period of slavery had begun). In fulfilment of these two terms of punishment, we find that seventy years after the slavery of the people, in the third year of Jehoiakim, Cyrus issues his decree (Ezra i.), and a remnant returned under Zerubbabel out of captivity, the first seventy years being now fulfilled. But the land had not yet fulfilled her desolations, of which seventeen years still remained, and it was therefore not until the 24th day of the seventh month of the second year of Darius (Hag. ii. 1; Ezra v. 1), seventeen years after, that the house began to be built. And we find by calculations (recently made in an able work on this subject), that from the 10th of Tabeth 589 to the 24th of Chisleu 520 is a period of 25,002 days, and seventy years of 360 days is 25,000 days. We also notice the remarkable words connected with this date, "*From this day I will bless you*" (Hag. ii. 10, 15-19). This, therefore, marked the close of the second period.

Sixty-two years after this Ezra received the command to beautify the Temple (Ezra vii.) in the seventh year before our book opens.

## 6 PRACTICAL PAPERS ON NEHEMIAH.

At the time, therefore, that Nehemiah penned the first line of his book, the Jews had rebuilt their temple, and it had been standing in the midst of a ruined city for over seventy years. Over 50,000 Jews had settled in the land, but as yet they had no city, no metropolis; Jerusalem, the joy of the whole earth, still lay a heap of ruins. In concluding this brief prefatory sketch, we may observe that the book of Esther comes in between the building of the temple in Ezra vi., and its beautifying in Ezra vii., a period, as we have seen, of sixty-two years.

### NEHEMIAH LOVED GOD'S PEOPLE.

In the second verse we find where Nehemiah's heart was. Like Moses in Pharaoh's court, like Obadiah in Ahab's house, like Daniel in the splendours of Babylon, we find the man of God here in Shushan the palace. The glitter of the world was around him, but had no attraction for his heart; a high and honourable post was his, but his thoughts were not about himself. Like the great law-giver, he "chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Such has been the mark of Christ's disciples in all ages. Although placed, it may be, in a worldly position outwardly, their hearts are where their Master's interests lie. Dear reader, has this no voice to us? Is the welfare of God's people our first concern? Have we ever wept, and mourned, and fasted, and prayed on their behalf? Oh, how little are we affected and afflicted by the

## PRACTICAL PAPERS ON NEHEMIAH.

7

sorrows of the church of God! The moment anything touches *us* we feel it keenly enough; but oh! how slow we are to feel when Christ's heart is

## FOUR PROOFS OF THIS.

grieved! Mark the four things that here result from the tidings Nehemiah receives: *weeping*—grief; *mourning certain days*—showing its depth and reality; *fasting*—separation from things around; *praying*—so as to be alone with God on their behalf. Observe, he does not rush off to the king for leave to go to Jerusalem. His heart turns at once to its accustomed source of strength, and for three or four months he patiently waits God's time. "He that believeth shall not make haste." The time is sure to come, when the heart is set aright. Where are our hearts? Are we crying to God, "Here am I, send me?" These are days when hearts consecrated to God's glory are of all value, and such will not be long left with idle feet or hands. "The Master calleth for *thee*."

## NEHEMIAH'S PRAYER FOR THEM.

And now, mark the character of Nehemiah's prayer. "I beseech thee, Jehovah, God of heaven." He claims the attention of Israel's God. How much stronger are our claims when we can cry, "I beseech Thee, O Father!" Observe that here God is the God "of heaven," not "Lord of all the earth" (Joshua iii. 11), as in earlier days. The sceptre had been taken from Israel and delivered into Gentile hands, and God had, as it were, no kingdom now on earth, through the grievous failure of His people.

## 8 PRACTICAL PAPERS ON NEHEMIAH.

Yet faith had a sure resource in God's promises. And it is in the darkest hour that the soul feels the deep preciousness of God's promises. In brighter days we may grow careless, and think we can get on without our Father's arm and our Father's Word; but when the clouds thicken all around and there is none to help, oh, how readily do we turn to our "strong tower." There is no self-justification in Nehemiah's prayer. "I and my father's house have sinned." And so it must ever be. We are ready enough to confess to God the sins of others, but slow to confess our own.

## A LESSON FOR US.

Beloved reader, *study this prayer*. It is marked by reality, by fervour, by humility, by faith, by true piety. Nehemiah did not go before God with a mere form of words. His heart was stirred within, and his whole soul was poured out to God. Oh! how the Lord must have loved to listen to such a true cry. Two things Nehemiah counts on, and not in vain—on God's love and God's strength. To the man of faith the ruler of the earth was but "this man;" power belonged to God.

What have we, then, learned from our brief consideration of this opening chapter? Have our poor, cold, selfish hearts been rebuked? Have our cold and faithless prayers been reprov'd? Has our love of this world, and coldness to Christ's interests been shown to ourselves in vivid colours? Oh! let not the Sword of the Spirit miss its mark. Surely this last example of the inner life of an Old Testament saint has a voice to *us*, in these closing days before the Lord's return.



“MY FAITHFUL MARTYR.”

---



WE read in the Word of one bestowing all his goods to feed the poor, and giving his body to be burned ; yet, not having love, it was profitless.

I should like to tell you of a servant of God, who did both one and the other, and that from deep love to the blessed Saviour, who died for him. We live in very easy times now, and the devotedness to Christ we talk of is but little tested, so that it is well for us sometimes to dwell on the lives of those who, in days when the devil put forth all his persecuting power against the saints, stood firm for Christ, and after having expressed their love in lowly service, sealed their testimony with their blood.

Very touching stories these are. We may read of many in the 16th century, who, unknown by the great ones of the world, and unthought of by those who sought the praise of man, “lived Christ,” and died for His name. Among others, in Giles Tielman, a native of Brussels, we have a bright example of a faithful servant of God, whose riches of liberality abounded through his deep poverty, and who, in the abundance of joy his soul found in Christ, was enabled gladly to lay down his life for His sake.

He possessed neither high birth nor riches, nor did he seek fame from this world, but, as “last of all and servant of all,” he won a chief place in the

Master's sight. In a time when great spiritual blindness reigned around, he found the Saviour, and from henceforth went straight on after Him, with the one desire to follow in His footsteps.

As his Lord's life on earth had been a long ministry of self-denying love among the sick and sorrowful, so Tielman, from the age of thirty-three, devoted himself to the care of the suffering ones, ministering not only to their bodily wants, but also to the deeper need of their souls. In a dark day he carried the light of the glorious gospel to brighten many a dying bed, while, in thoughtful tenderness, he soothed the sick one's pain with little luxuries, purchased from his own scanty purse.

Few and simple were Tielman's own wants, in his life of strict self-denial. While he spent but little on himself, he laboured diligently with his hands as a cutter, so as to be able to give to him that needed. He was a good customer to baker, butcher, grocer, tailor, &c., and had his chemist, too, whom he regularly employed, but from none of these was there ever much bought for his own use ; the orders given were for the poor, whose needs he felt more keenly than his own. By his loving gracious ways, and even by the expression of holy calm and sweet peace on his gentle face, he won hearts not only to himself, but to his Saviour, as he went in and out among the poor, neglected people of the town.

While thus busying himself constantly in the *Master's service*, his one earnest desire was to know more fully the Word of God, esteeming it above his necessary food, and delighting in the hidden treasures

he daily searched for, which but few in those days valued. Many hours also he spent in fervent prayer; his friends would come and find him in such agony of earnest pleading with God, that they feared he was beside himself. From these seasons of close intercourse with his Lord, he would go forth strengthened to work for Him with more intense zeal, seeking with persuasive eloquence to win souls to Christ, and to attract them to the wells of salvation, from which he had thus deeply drunk to the satisfying of his own soul.

A terrible pestilence having broken out in Brussels, bringing famine in its sorrowful train, Tielman sold all that he had to meet the dire need of the poor sufferers, finding in this time of sore trial a fresh opportunity of showing to those who did not know God the tender mercies and compassion of His heart. Day by day Giles Tielman might be seen going from one plague-stricken house to another, tending the sick with his own hands, doing for them for the love of Christ what none other would do for love or money, and even taking some of them, who were utterly destitute, into his own house, to be the more carefully nursed. Each week, as the privation around deepened, saw some fresh sacrifice of his few remaining necessities; until, at length, even the bed he lay on was sent to a poor, suffering woman; and from henceforth his limbs, wearied in the service of Him who had not where to lay his head, rested at night on a heap of straw, in the corner of his empty room.

In a day when good works were preached as the

only way to heaven, he, who did so many, strenuously set his face against their being in any way a means of salvation. "Do not trust to your own works," he would say, "it is only through faith in Christ that safety is to be found. Sin is so awful a thing in God's sight, that it could be only atoned for by the sacrifice of His Son. God has proved His wonderful love to the sinner by sending Jesus to wash away our sins in His own blood, and so to make us heirs of His heavenly kingdom." The Lord greatly used the simple words and loving teaching of His faithful disciple. Not only many of the plague-stricken ones died rejoicing in the finished work of the Saviour, but numbers, who had escaped the infection, learned from Tielman's lips the way to life everlasting through Christ, and believing on Him came out boldly to serve Him, following in the steps of their devoted teacher. Through their labours in the Master's service, the free gift of God's grace was made known, not only in the surrounding villages, but through the whole province.

*(To be concluded.)*

---

## THE CHRISTIAN'S FIRM BANK.

*(By a Highland Pastor.)*

---

I HAVE a never failing bank,  
 A more than golden store ;  
 No earthly bank is half so rich—  
 How can I then be poor ?

## THE CHRISTIAN'S FIRM BANK.

13

For when my stock is spent and gone,  
 And I without a groat,  
 I'm glad to hasten to my bank  
 And cash a little note.

Sometimes my Banker smiling says,  
 "Why don't you oftener come?  
 And when you draw a little note,  
 Why not a larger sum?  
 Why live so niggardly and poor—  
 Your bank containeth plenty?  
 Why come and take a "one-pound" note,  
 When you might have a "twenty"?"

"Yes, twenty thousand, ten times told,  
 Is but a trifling sum  
 To what your Father has laid up  
 Secure in Christ His Son."  
 Since then my Banker is so rich,  
 I have no cause to borrow;  
 I'll live upon my store to-day,  
 And draw again to-morrow.

I've been a thousand times before,  
 And never was rejected;  
 Sometimes my Banker gives me more  
 Than ask'd for or expected;  
 Sometimes I've felt a little proud,  
 I've managed things so clever;  
 But ah, before the day was gone,  
 I've felt as poor as ever.

## TO BE READ.

## TO BE LEARNED.

JAN.

			(Acceptable.)
1	M	Matt. i.	Let the words of my mouth and the meditation of my heart be ACCEPTABLE in Thy sight, O Lord.
2	T	„ ii.	To do justice and judgment is more ACCEPTABLE to the Lord than sacrifice.
3	W	„ iii.	. . . . the things which were sent from you, an odour of a sweet smell, a sacrifice ACCEPTABLE, well-pleasing to God.
4	Th	„ iv.	I exhort, therefore, that first of all, supplications . . . . be made for all men, for kings . . . . for this is good and ACCEPTABLE in the sight our God.
5	F	„ v.	Ye also . . . . an holy priesthood to offer up spiritual sacrifices ACCEPTABLE to God by Jesus Christ.
6	Sa	Lev. xxiv.	But if when ye do well and suffer for it, ye take it patiently, this is ACCEPTABLE with God.
7	Su	„ xxv.	Jesus Christ Who is gone into heaven and is on the right hand of God.
			(Cease.)
8	M	„ xxvi.	CEASE from anger and forsake wrath; fret not thyself in any wise to do evil.
9	T	„ xxvii.	It is an honour for a man to CEASE from strife, but every fool will be meddling.
10	W	Matt. vi.	CEASE to do evil, learn to do well.
11	Th	„ vii.	CEASE, my son, to hear the instruction that causeth to err from the words of knowledge.
12	F	„ viii.	Labour not to be rich; CEASE from thine own wisdom.
13	Sa	„ ix.	CEASE ye from man whose breath is in his nostrils, for wherein is he to be accounted of?
14	Su	„ x.	Who . . . . made Himself of no reputation and took upon Him the form of a servant.
			(Esteem.)
15	M	„ xi.	Therefore I ESTEEM all thy precepts concerning all things to be right, and I hate every false way.

TO BE READ.			TO BE LEARNED.	JAN.
16	Tu	Matt. xii.	I have ESTEEMED the words of His mouth, more than my necessary food.	
17	W	„ xiii.	In lowliness of mind let each ESTEEM other better than themselves.	
18	Th	„ xiv.	We beseech you, brethren, to know them which labour among you . . . and to ESTEEM them very highly in love.	
19	F	„ xv.	Surely He hath borne our griefs and carried our sorrows, yet we did ESTEEM Him, stricken, smitten of God and afflicted.	
20	Sa	Numb. i.	ESTEEMING the reproach of Christ, greater riches than the treasures of Egypt.	
21	Su	„ ii.	Thou madest him a little lower than the angels; Thou crownedst him with glory and honour.	
			( Open. )	
22	M	„ iii.	Lydia . . . whose heart the Lord OPENED, that she attended unto the things which were spoken of Paul.	
23	T	„ iv.	The Lord God hath OPENED mine ear, and I was not rebellious.	
24	W	Matt. xvi.	I will give thee the OPENING of the mouth in the midst of them.	
25	Th	„ xvii.	I am the Lord thy God, which brought thee out of the land of Egypt; OPEN thy mouth wide and I will fill it.	
26	F	„ xviii.	Thou OPENEST thine hand and satisfiest the desire of every living thing.	
27	Sa	„ xix.	Bring ye all the tithes into the storehouse . . . and prove Me now . . . if I will not OPEN you the windows of heaven and pour you out a blessing.	
28	Su	„ xx.	He was come from God and went to God.	
			( Exceeding. )	
29	M	„ xxi.	Fear not, Abram, I am thy shield, and thy EXCEEDING great reward.	
30	Tu	„ xxii.	Blessed are ye when men . . . shall say all manner of evil against you falsely for my sake. Rejoice and be EXCEEDING glad	
31	W	„ xxiii.	For our light affliction, which is but for a moment, worketh for us a far more EXCEEDING and eternal weight of glory.	

## THE CHRISTIAN'S FIRM BANK.

Should all the banks in Britain break,  
 The Bank of England smash—  
 Bring in your notes to Heaven's Bank,  
 You'll surely have your cash.  
 And if you have but one small note,  
 Fear not to bring it in ;  
 Come boldly to this Bank of grace—  
 The Banker is within.

All forgèd notes will be refused,  
 Man's-merits all rejected,  
 There's not a single note will pass  
 That Christ has not accepted.  
 'Tis only those beloved of God,  
 Redeem'd by precious blood,  
 That ever had a note to bring—  
 These are the gifts of God.

This bank is full of precious notes,  
 All signed, and sealed, and free ;  
 Though many doubting souls may say  
 " There is not one for me."  
 Base unbelief may lead the child  
 To say what is not true ;  
 God tells the soul that feels self-lost,  
 " These notes belong to you."

The leper had a little note—  
 " Lord, if You will, You can."  
 The Banker cashed his little note,  
 And healed the sickly man.  
 And see the wretched dying thief  
 Hang by the Saviour's side ;  
 He cried, " Dear Lord, remember me ;"  
 Got *more* than asked—and died.



## THE WELL OF SYCHAR.

## II.—THE WOMAN'S SIX REPLIES TO CHRIST.

(See Y.B., Vol. IV., p. 290).

**F**IRST. *How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.* Well may she say, in astonishment, "How?" Never before, it may be, had such an application from a Jew been made to her. She had thought to have been alone at this hour of the day, at the well. But now she finds she is held in thrall by one of another nation. Happy for her it was so!

SECOND. *"Sir, thou hast nothing to draw with, and the well is deep: from whence, then, hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?"* Can she retire? No! Can she fulfil her errand? No! Earnestness seems to have settled upon her soul. She asks many questions in one, as an anxious inquirer, for the sealed-up well of her heart is beginning to flow. "The well is deep." Yes, indeed! Deep was the well of love, as yet undiscerned by her, in the stranger's heart; and deep was the well of sin, as yet unknown to her, in her own.

THIRD. *"Sir, give me this water, that I thirst not, neither come hither to draw."* Bright visions of

rest and ease seemed to flit across her mental vision. Never does she question the power, or the will of the stranger. Unperceived, she has admitted His superiority to Jacob. Her confidence is gained. She can ask now, who was so lately the one asked from. She shall not be denied !

FOURTH. "*I have no husband.*" Ah ! the dark story of her life is beginning to well up. Sad confession, yet true. Dissemble she might; but lie she might not, in the presence of light incarnate. What a volume opens to us—aye, and to herself—in these few words ! First, she gave vent to the language of surprise—then of inquiry—then of solicitation—and then of confession. Happy progress ; but the goal not reached as yet.

FIFTH. "*Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain ; and ye say, that in Jerusalem is the place where men ought to worship.*" Shall she endeavour to evade the force of the words which had convicted her ? Will religious disquisition bring ease to her now wounded conscience ; or an assumed piety profit her ? No ! It all fails. She has gone too far in her spiritual progress. Light is dawning. Men may seem to her to be but as trees walking ; but spiritual consciousness is gaining power.

SIXTH. "*I know that Messiah cometh, which is called Christ : when he is come, he will tell us all things.*" How difficult it is for the soul to yield ! How hard to surrender ! "*Go thy way for this time.*" But no ! She is approaching the crisis of her being ; not far from the kingdom now ! The

## A WOMAN OF PRAYER.

19

mouth has well nigh confessed. Thoughts of the coming Messiah—the Christ—are welling up in her heart. The ground, well furrowed, is prepared for the seed of life. Once more HE speaks, 'TIS DONE! "*I that speak unto thee am he.*" Blessed words! She heard them; but, best of all, she believed them. "*The Christ*" WAS come, and had told her "all things." She knew the wounding, but she left Him—WHOLE!

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



## A WOMAN OF PRAYER.

*A True Narrative.*



**I**N the village of Ostenheim, in Würtemberg, stood, in the year 1811, the happy though humble home of its pastor, the pious and devoted minister, Paulus. His family consisted at this time of his wife and six children, the eldest only ten years old. But our narrative opens at a time when the little household was clouded with heavy sorrow. The devoted and excellent mother of the family was prostrate with dangerous illness, and the skilful physician who had been summoned from Stuttgart had declared

that out of a hundred persons so attacked, scarcely one ever recovered. The fever had been undermining her strength for a week past, and now she seemed rapidly sinking. The father, overcome with anguish, sat by the bedside, one hand covering his face and the other grasping the wasted hand of the dying woman. The children hung around their mother's bed, imploring her with tears and caresses not to leave them; while the room was filled with parishioners who loved their pastor's wife as a mother, and wept as they gazed on her.

In the midst of this scene of grief and agitation, she alone was calm and tranquil. She was already detached from earth, and was peacefully awaiting the joyful meeting with the Saviour who had redeemed her soul. She had just taken leave of her friends, embraced her husband and children, and given her hand to all the others present; and the last words they heard from her failing lips were, "My hour is come; I have reached the goal. The few years of sorrow on earth are not to be compared with the ages of bliss on which I am about to enter." Then she closed her eyes, and the death-struggle seemed beginning.

"Suddenly," her son writes, "my father started up as if wakened from a dream. He made us a sign to follow him from the room. The bystanders watched us with surprise. He led the way to his study up-stairs, and bidding us all kneel down, he knelt in the midst of us, and uncovering his head and clasping his hands, he poured forth

## A WOMAN OF PRAYER.

21

earnest supplications to God to have pity on himself and his children, and spare their loved mother. 'I know,' he said, 'I am not worthy of such mercy, but look down in compassion on these little ones who need their mother's care, and for their sakes hear me!'

"We listened to our father's prayer with a strange sense of awe. It seemed as if we were really in the inner sanctuary, in the presence of the thrice holy God. When my father rose, and we did the same, the sobs had ceased; we felt a kind of mysterious expectation. Turning towards us with a look of the deepest tenderness, my father said, 'Come now, my children, come back to your mamma.'

"We followed him back to the sick-room. Our friends there gazed on us with wonder, struck by the change in our faces. We resumed our places around the bed of our dying mother, and all was solemn silence. Not a sigh was heard, we scarcely dared to breathe. All eyes were turned on the pale face of our mother. Presently the closed eyes opened, the lips moved. We could just catch the words, 'Let all go home; I shall not die.'

"From that hour she began to recover. The physicians could hardly believe their eyes. It seemed as if death had been compelled to loose his prey. Our mother was restored to us, though it was three months before she regained her strength. We felt that our dear one had been given us again. But it was only the future that could show us all that God had given us in her."

Years had passed. The pastor Paulus had changed his sphere of work, and was now at Thalheim, near Tutlingen. The two elder boys were now eleven and twelve; the teaching they received at home was no longer sufficient, and the time was come when they must have other and more special instruction.

The mother was anxious they should go through the course of study which would enable them eventually, by God's grace, to become preachers like their father; but he considered that their very limited resources put this out of the question, and thought that the means of paying for their schooling being not forthcoming, it would be best they should learn some handicraft trade.

But the mother would not consent to this. She was impressed with a strong conviction that God would enable her to carry out her plan; and she undertook to provide the expenses of their education herself, single-handed and unaided.

There was a "foundation" classical school at Leonberg, and there she herself took her two sons. But their board and maintenance must be provided, and the cost, small as it was, was heavy for a poor pastor's wife with a small family. Her husband could not supply a penny towards it; and her only resource was in the fields which belonged to the pastorate.

These fields she determined now to cultivate herself, without employing hired labour, and with only the assistance of her elder girls. Patiently and perseveringly she performed this toilsome and

## A WOMAN OF PRAYER.

23

rough work with her own hands. In order to leave as much clear profit as possible, she redoubled her economy in all the household arrangements. They lived with the utmost frugality, and never tasted meat but on Sundays, and perhaps once a week besides.

In this way she succeeded in paying for the first year's schooling. The second year there was every promise of a harvest rich enough to cover several arrears; but one day, as the good mother went to the window to look at her fields, she was alarmed by seeing the sky covered with thick yellow clouds which threatened a hailstorm.

Presently a furious tempest began. The thunder rolled, the sky was flashing with forked lightning, and the hail fell thick and fast in a column which ascended from the south-west, and swept up the valley, threatening to devastate all before it.

The poor mother cried to God in her deep distress. "Lord," she exclaimed, "Thou knowest the produce of these fields is my only resource for my boys' support. Oh, grant that the hail may not destroy my hopes!"

But as she spoke, she started. She seemed to hear a voice say, "Is My arm shortened, that I cannot help thee in whatever way I see fit?" She was humbled and moved. She left the window, and earnestly prayed to the Lord to pardon her want of faith.

*(To be continued.)*

## PRACTICAL CONVERSATIONS.—II.

N B.—We do not hold ourselves responsible for any opinions expressed in these "Conversations," but those under the initial "S."

QUERY:—Is it wrong for Christians to prepare for Examinations, or to do work of any sort on Sunday, if they have not much time in the week?—*M.A.T.*

1. W.J.H.—In looking at this question, it is needful to bear in mind that we, as believers in the Lord Jesus Christ, are no longer under legal bondage, as the Israelites of old were. Our service is that of *children*, not of those subject to law. The Jews were distinctly prohibited from doing anything on the Sabbath, or seventh day (Ex. xxxv. 2, &c.) ; but "old things are passed away, behold all things are become new:" through Christ the believer is freed from serving the law of the flesh. Still, while we are not to observe the seventh day, there is a day—the first of the week—peculiarly dear to us: the Lord's Day, the resurrection day, when our Lord became Head of the church, and Lord of the New Creation. Our Lord, however, has nowhere commanded us to keep that day sacred; but should the loving wife need to be told to remember her husband's birth-day, or marriage-day while he was absent? Surely not; and neither should we forget the day when He accomplished so much for us. We should thankfully take advantage of that day, set apart as it is to remember Him; yet, at the same time, let us not forget that it is not enforced as under the law. "We should serve in newness of spirit, and not in the oldness of the letter" (Rom. vii. 6), "for the letter killeth" (2 Cor. iii. 6). And while we recognise this law of love, we, as good children, should be careful not to abuse it, but gratefully accept and acknowledge the blessings of Sunday. Now I think this question appears in a different light from that in which it is sometimes regarded. I have this day graciously given me to remember my Lord, His blessed work *for* and *in* me, my present blessings in Him, and my future prospects promised by Him. Now shall I allow the preparation for an examination to distract my thoughts, even one hour of



## PRACTICAL CONVERSATIONS.

25

that blessed time? Am I to place an examination (a worldly gain), before this holy privilege? Can I not deny myself even a small thing like this? Let conscience answer. I may say for myself, in reference to examinations, that I have gone through over thirty these last five years, and I have never (I say it, recognising the Lord's goodness without any fleshly boast) done any work for them on Sunday. What I have been unable to do in the week I have left, and I feel that the Lord has always made it up. If we truly deny ourselves for His sake, He will abundantly repay us in some way or other. Now I think we cannot but conclude that our Sundays should be devoted to the Lord, and no work should be done except it be absolutely necessary (See Col. iii. 17). Has M.A.T. ever thought of taking the difficulties of study to the Lord? He says, "Cast *all* your care," &c., and this surely includes the cares of Latin Greek, Mathematics, &c.

2. 322.—With regard to the question asked, may I remark that there always seems to me something suspicious about questions beginning with those words. They convey an impression that something wrong is felt in the conscience, and yet the person *wants to do* the thing about which he or she asks. Would not, "*Is it right,*" be a more truly conscientious way of putting it? However this may be: (1) Is not the idea of strict rest from work on Sunday a Jewish thought, suiting the word Sabbath more than the day we now have? (the first day of the week instead of the seventh). (2) Does not Col. ii. 16 speak of Sabbath days among those things fulfilled in Christ? In short, is not the Gospel era, to those who believe in Him, one long Sabbath day, spiritually I mean, of course? (3) Is not Rev. i. 10 the only place where any ground is seen for the actual change of *day*, and is it not thought by some to refer to the visions of John? We have the example of the early Christians for breaking bread on that day, perhaps in the evening, when the day was then supposed to begin; but, surely, while the young or old Christian will delight in using the free day for the soul's benefit, and the Lord's

service, we shall find no New Testament Scripture for rule and law on this subject. I shall be glad of any light on this point, as I have thought much upon it, and see still a few difficulties, whichever way it is taken.

3. M.C.—This seems to be a question between the weak and the strong, and we settle it according to the light we have. One cannot judge for another in this thing. Many Christians think they are right in devoting the eighth day to the Lord, because it is the day on which He was raised from the dead, and is the first day of the new creation. Then there are those who keep every day (Rom. xiv. 5) to the Lord, not only the first day of the new creation, but every day.

4. M.Y.—If we set apart one day of the seven, and call it "The Lord's day," should we take back that we have given to Him? When our duties are so many as to leave no time for study, are we always very tenacious of shortening our time for reading, meditation, prayer, &c.? If we are, should we not hail the opportunity of having a quiet time with our Lord? The law demands one-seventh of a Jew's time as a Sabbath unto the Lord (Ex. xvi. 25), to remember the time of their deliverance from Egypt's bondage. "*How much more*" need have we to remember our deliverance from a greater bondage?

5. A.R.C.—I think the principle involved a simple one. The command is, Six days thou shalt labour—the seventh day thou shalt rest. The reason is, For in six days God created, and rested the seventh day. The inference is, man made in God's image needs the same division of labour and rest. In the matter of Sunday preparation for examinations, I have seen Scripture work, and English literature, including Milton, Piers Plowman, Hooker, &c., done on Sundays as a sort of "splitting the difference" between desire to rest and excitement for work. But the examinee has not gone to the ordeal refreshed and invigorated in mind and body, as he would have done had he rested, and communed with his Lord, Sunday after Sunday, instead of working. The examination is passed—successfully—but

## OUR NOTE-BOOK.

27

there is a thirst for greater distinction, a craving for higher position—may be a desire awakened for gaining more money. And then what about the enjoyment of quiet communion with God? The Master said to the disciples, “Seek ye *first* the kingdom of God, and his righteousness, and all these things shall be added unto you.” Let us, then, who are “risen with Christ, seek those things which are above.”

6. MIRIAM.—I should like just to say that I think it must be very wrong to use Sundays for our own work, because it is the *Lord's* day (Rev. i. 10). It must be wrong to do anything that is only for our own gratification. Would it not be well to rise an hour earlier each morning in order to avoid the working on Sundays?

*(To be concluded next month).*

---

 OUR NOTE-BOOK.

In December we announced the following subject for the third Practical Conversation :

*“I want to know how best to study the Bible in my daily reading.”*

M.J.W.

and gave the 20th as the last date for papers on it. As, however, we have not room for all the papers on the present subject this month, we shall not conclude it till February, and can therefore extend the time for papers to be sent on the above subject up to the 20th inst. We are glad of this, because it affords our new subscribers an opportunity of helping us in the consideration of this question. What we want are short practical remarks accompanied with the initials or nom de plume of the writer, which will be inserted wholly, or in part, at the discretion of the Editor.

Respecting Conversation 1 (see Aug. —Dec. last year) A. M. H. raises an interesting point :—

“It is often used as an argument against the use of

musical instruments, that they were invented by Jubal, the son of Cain. Can you give me any reason why the same argument is not used with regard to the brass and iron instruments of Tubal-Cain, or the shepherd and tent life of Jabel?"

We have just received the following interesting letter, which we are sure our valued correspondent will forgive us for inserting in part for the benefit of our readers. We do not give initials.

"I feel I must write and tell you what blessing the Lord has given me just lately. I had so often wished I was nearer the Lord, and had more communion with Him; and last Sunday week I was reading some of the back numbers of the 'Y. B,' when I was struck by a sentence in that paper, 'An Epistle of Christ.' It was something to this effect, 'The more time we spend with Christ the more like Him we shall be.' That word, and one or two others like it showed me the secret of much that I had grieved over. I had given very little time to reading the Word and prayer morning and evening (although I had often resolved to turn over a new leaf in this matter), and consequently I knew very little of what true communion was. But now, God in His mercy, has helped me to seek His face more diligently, and oh! I can't tell you what blessing He has given me. The Lord Jesus has revealed Himself in His beauty, and preciousness, in a way I never knew Him before, and His Word has become so precious, I feel now what a dreadful thing it is to begin or end the day without Him, and what joy it gives to really get into His presence. I was sure you would like to know how good the Lord has been to one of His weak, failing sheep."

The rest of this letter bears on another subject, for which we have not space now, but hope to take up next month.

When queries are sent us, they are either answered here or in the "B.S.," according to their subject. We trust, therefore, that none of our subscribers separate the two Magazines, which are intended as companion helps to the two sides of the Christian's life.

## PRACTICAL PAPERS ON NEHEMIAH.

## CHAP. II.—THE ANSWER.—Neh. ii.

“The king’s heart is in the hand of the Lord.”

**T**HROUGH long ages has the voice of God in His Word cried unto the sons of men, “*Hear*, and your soul shall live.” “*Look* unto me and be ye saved,” but the world has had neither the attentive ear, nor the seeing eye, to receive what God has been waiting to bestow. A few despised ones have heeded the divine message, but for the world as a whole, the voice of God has sounded in vain. In the first of Nehemiah the cry is not from God to man, but from man to God, that He, the Almighty God, would deign to lend *His* ear and turn *His* eye to the needy suppliant. Far different, as we see in this second chapter, is the way God treats us from the way we treat Him. “While they are yet speaking,” says the Lord, “I will hear,” and swiftly is the answer sent to Nehemiah’s earnest cry.

## HOW OUR PRAYERS ARE ANSWERED.

In the incidents here recorded, we trace the way in which our prayers are often answered. God’s plans are not like ours, carried on with noise, and bustle, and effort. The hand of Omnipotence works with the ease that infinite power alone can give, and moulds the destiny of our lives, as silently and by such commonplace means, that we often fail to discern that the answer given is anything more than the natural course of events. Some little circumstances turn up, some letter is received, some word spoken, that, for those

## 30 PRACTICAL PAPERS ON NEHEMIAH.

who have eyes to see, is the evident answer to our prayers. So here. Nehemiah discharges his wonted duties, but with a heavy heart, and the king observes it. Nehemiah, for the moment not recognising the impending answer to his prayer, like others in a later day (Acts xii. 15), was afraid. But with all his fear,

## BE STRAIGHTFORWARD.

he was straightforward. He did not say he was not very well, or that he had had no sleep. He did not say one thing to God, and another to man. In the greatest simplicity, not knowing whether the next moment might not be his last, he told the sorrow of his heart. Such a course God honours. Oh, beloved reader, let us not allow the ways of this man of God, as he lives before us in the pages of Holy Writ to pass unheeded, and without a voice to us. Are you suddenly asked some trying question, bringing to an issue at once the secret purpose of your life, or compelling you to show your colours for the first time? Shrink not, swerve not from the truth, but with straightforward simplicity, speak the truth to the glory of God. It is sad to think how often we fail in this very matter, and how much we delay the answer to our own prayers, and fail to glorify God by such a course.

Nehemiah speaks of "the city," as if there were but one, but the king, knowing nothing of the centre of a Jew's affections, asks what he wants.

## THE SIMPLICITY OF REAL PRAYER.

And now, mark, before Nehemiah replies, he cries to God for wisdom (see Luke xii. 12). We get here a remarkable instance of the simplicity of prayer.

## PRACTICAL PAPERS ON NEHEMIAH. 31

Just as a witness in court might turn to consult with his legal adviser for a moment before speaking, so Nehemiah here turns to God, as if He were standing by him. It is probable that not one who reads these lines can go through a single day without being suddenly placed in some circumstances, however slight, when he feels the need of more wisdom or grace than he possesses. Let this example encourage us then, in *the habit* of instinctively turning to God when in *any* difficulty. It matters not how humble the sphere of life may be, God will instantaneously hear His children's cry, whether it ascends from the busy shop or warehouse, the crowded work-room or factory, the office, the house, the solitary plain, or the crowded city, all is heard by Him. How *secure* this thought makes us, beloved reader! In Ireland there were those last year who dare not stir beyond hail of the constabulary; who would not even go a hundred yards without being accompanied by a guard. We want to know more of this feeling, that we cannot go to our business alone, we cannot travel alone, we dare not undertake anything alone—*we must have God with us in everything*. We want to learn practically *to walk with God*. But even if we are careless, cold, indifferent, we have ever this wonderful thought—God is within call. Let us, then, *use* Him more. His ear cannot be wearied with the number of our petitions, provided they are simple and *real*. Seek, dear reader, from this day, from this very hour, to realise more what it is to have *a Father in heaven*.

## UNSOUGHT MERCIES.

We must not forget, in passing, to notice the differ

## 32 PRACTICAL PAPERS ON NEHEMIAH.

ence between this scene and that in Esther iv., v., &c. *There* God works in His providence just as remarkably, but nowhere is He owned, or even His name mentioned. With many of us, alas! this is also the case. God's protecting care and guiding hand is not put forth merely when sought, otherwise we should, indeed, be badly off. No, the mercies we receive, for which we never asked, and for which we have never thanked Him, are surely very numerous. But how much we miss by this! Compare the scene in Esther with Nehemiah here, and let us not be content to trust, in a general way, to the fact that God is for us, but in communion with Himself, let us tread the daily journey, looking directly to Him when in trouble, and thanking Him with all our hearts when delivered.

In verse 5, we find the result of praying to God. Nehemiah's reply is fearless and straightforward. Those who look to God do not "beat about the bush" with evasion or prevarication. Conscious that God is with them, they can dare to take a frank and honest course. And the difference is clearly understood and recognised by men of the world. They can tell as well as any, when a Christian is walking with God, and when he is trusting to his own strength. The answer (verses 6, 7, 8) comes truly from the king's lips, but Nehemiah takes it from God's hand, for the "king's heart is in the hand of the Lord."

## A HEART FOR GOD'S INTERESTS.

Passing over, for the moment, the enemy's grief, in verse 10, we pass on to verse 12, and picture Nehemiah's lonely ride round the ruins of the beloved



## PRACTICAL PAPERS ON NEHEMIAH. 33

city. We say lonely, because we must remember Jerusalem was well populated at this time; hundreds would have gone with Nehemiah had he sought their society. But not even to the few servants who accompanied him did he tell the thoughts that passed through his mind, as he gazed on the ruined city, once the joy of the whole earth. We well know, however, that he told his grief to One. God saw and valued the heart that was in fellowship with Him about Jerusalem. Thousands of Jews had been content to live there for years, heedless of the ruined walls and the broken gates, but Nehemiah surveyed all in communion with God, and got His thoughts about it. Ah! beloved reader, it is no waste time to take Nehemiah's place now, and in solitary silence, it may be, of night time, like Nehemiah, to consider the state of God's church, where He has placed His Name. In communion with Him to ponder and weep over the confusion, the ruin that everywhere exists, so that that church which in apostolic days was not only one before God, but one on earth, is now, outwardly at least, severed into a thousand fragments. What we want is more unselfish hearts that can spare a little time to grieve over the sorrows outside ourselves, that can share God's thoughts about present things. Surely He does not disregard the lonely hour thus spent, and the one who truly and rightly feels what God feels of things around, is the one whom God can use for His glory. But we must *feel* first. Nothing, perhaps, in the whole book of Nehemiah is so touching as this lonely midnight ride.

## ALONE WITH GOD.

Having been alone with God, Nehemiah now comes forward (verse 17) with divine energy to begin the work. But, observe, he gets his thoughts from God, others get them from him, and there is a great difference between a first and second-hand Christian. How many of us are like the rulers, the nobles, the priests, content to receive from God at second-hand, instead of directly for ourselves! How few of us are like Nehemiah, who drew direct from the fountain head!

We must again leave the enemy in this scene for future consideration, merely remarking that while Nehemiah sought the full fellowship of God's people in this work, he clearly distinguished between them. "*We his servants,*" and those who had "no portion, nor right, nor memorial in Jerusalem." Beware, beloved reader, of neglecting this principle. If you are engaged in any work for God, see that your fellow-labourers are also children of God, and do not seek the assistance, by money or by work, of those who are not on the Lord's side in His work. We must now leave this chapter, but surely there has been much for us all to learn from it. May God write its lessons indelibly on our hearts!

---

 THE CURE FOR WEARINESS.
 

---

**H**OW well we all seem to understand that word "weariness," it is so wondrously expressive. The prosperous business man, or the poor day-labourer, the anxious mother, or the young factory girl;

## THE CURE FOR WEARINESS.

35

rich and poor ; all know something of what it is to be weary, and sometimes even the little child has felt it to a degree we scarcely suspect. How common the saying, "It's a weary world"—and how true !

Perhaps in nothing more than this may the Christian see the delusiveness of things around. In a great city, such as London, there is a constant unrest ; hundreds, thousands, in all classes of society, ceaselessly pursuing their busy rounds of pleasure.

To the untutored eye a great proportion of these seem *unwearied* in their pursuit of wealth, ease, pleasure ; many seem happy, some such think themselves so ; and this state of things may go on for years—in certain cases, for a lifetime. But what "an aching void the world can never fill," is covered by the gay exterior, and hidden under those delusive smiles. What an awful waking up at the approaching end of such a lifetime ! Truly "the world passeth away and the lust thereof."

Dear young Christian, through grace we know this so well ; yet how easy it is to become identified with, and in part blinded by, things around us. Truly, the wider our experience, the more do we feel conscious how necessary it is to have re-echoed in our ears those searching, separating, words, "Ye are not of the world, even as I am not of the world." Ah ! and who that loves the Lord Jesus, and has, in a little measure, entered into the truth, "Ye are not your own, ye are bought with a price," does not sometimes have

deeper longings to be here wholly, entirely for Christ? To understand this is the cure for all weariness.

And how is this to be accounted for? Well, surely in certain circles it has become almost "fashionable" to be "separate" in a measure; the world even, at times, scouting mere "religious" profession; so that, I believe, there is an increasing need at the present moment for separateness, even among those who are sometimes considered "separate Christians." Do I mean narrowness? Not in the least; for if, like our blessed Lord, we must be separate, we cannot, dare not be narrow; and, I believe, though it may at times appear difficult to distinguish between the two, with the eye constantly upon Himself, we shall be enabled to walk the narrow path, with large hearts; and, though the world may scoff, they will be constrained to feel the power.

Coupled with this thought, then, let us take the other, "Not your own," it is truly blessed, and gives true freedom! And then the One to whom we now belong—even Christ—pleased not Himself.

One evening, not long since, after a heavy day's work in the City, I felt constrained to visit an aged and infirm friend; weary, indeed, I was, and, as it involved a short run by rail and extra walking, I was about to give in, and go straight home, though the visit had already been put off: when those words came ringing in my ears, "Even Christ pleased not Himself," so I went. In the train I

## SILVER TRUMPETS.

37

handed round some illustrated tracts, they were well received. On arriving, I found my friend, though rejoicing in Christ, very feeble; he had been longing to see a sympathiser, and said he had been thinking of me. I remained with him some time, and left conscious that he was greatly helped and cheered.

But how about the weariness? Was I "dead beat" afterwards? No; on the contrary, greatly *refreshed*. What I had done seemed so very simple, but I felt the power of that hour's service.

The Lord had afresh shown me why I am here for a season, and what for; and on my way home, as I looked up into the clear star-lit sky, I involuntarily breathed forth, "Oh, my God, my Father, enable me ever to walk with my will in unison with Thy will concerning me, for His name's sake."



## SILVER TRUMPETS.

Numb. x. 1-11.



WE have heard the silver trumpets  
 Sounded through our host to-day,  
 And our hearts beat high with rapture,  
 Seeking guidance on our way.  
 Well we know that glorious signal,  
 'Tis the Lord Jehovah's voice;  
 Which then spoke 'mid cloud and thunder,  
 To the people of His choice.

## SILVER TRUMPETS.

Now He speaks in tender accents,  
 Suited to His thoughts of grace,  
 And the silver trumpet soundeth  
 From His holy dwelling-place.  
 In our days of solemn gladness,  
 When the altar fire rose high,  
 And the cloud of fragrant incense,  
 Seemed almost to veil the sky ;  
 Then we heard the trumpet swelling,  
 Loud and clear its echo rung,  
 Sweet the strain of holy music  
 As Jehovah's praise we sung.  
 When our foemen sorely pressed us,  
 And our hearts grew faint with fear,  
 Then the trumpet's clarion sounding,  
 Told us Israel's God was near.  
 Though sometimes our feet grew weary  
 Of the trackless desert way,  
 And our wills insubject ever,  
 Grew impatient of delay ;  
 Still we knew that we must tarry,  
 Calmly waiting on the Lord,  
 He who told us nought could please Him  
 Like obedience to His Word.  
 Saints shall hear it in the morning,  
 When the Bride is caught away ;  
 Then its silver tones shall herald  
 Breaking of a glorious day.  
 We shall hear it in a moment,  
 It will summon us away  
 To our Saviour's blessed presence,  
 Then will dawn eternal day.

## “MY FAITHFUL MARTYR.”

*(Concluded from page 12.)*

---

**A**ND now a fresh phase of trial was to come to the man of God. The adversary, who had failed to turn him by the loathsome pestilence from his ministry of love, now tried by fiery persecution to drive him from supporting and sympathising with the despised little flock. On every hand the latent enemy to Christ and the truth broke forth into open opposition, and many who were known as believers were seized, cast into dungeons, or even condemned to be burnt at the stake. Tielman, who had been so unmindful of his own safety in the time of the plague, was as willing now to present his body a living sacrifice unto God. With apparent disregard to all consequences, and indifference to all danger, he stood by the condemned ones, encouraging them to be faithful unto death as they went to the stake, cheering them with brave words as to the glory that would follow. He was frequently threatened, by the cruel tormentors, that his turn would come next ; but, nothing daunted, he quietly persisted in his care for those who were suffering shame or death for Christ, rejoicing in being a companion of those that were so used.

Thus, through the dark winter of 1543-4, he toiled patiently on, until, early one cold day in January, a rude knock at his door told him plainly that his threatened “turn” had indeed come. Very calmly

Giles opened and admitted his persecutors. It was but five in the morning, and the city lay in darkness and silence. The soldiers were shivering with cold, perhaps also with horror-stricken consciences, at thus seizing one so blameless.

With his wonted thoughtfulness for others, Tielman bid them enter, and hastened to make a blazing fire, that they should at least warm themselves, before they took him away to face death—or worse.

Thrust into a dungeon to await his sentence, his labours for the Master over, Tielman was still able to "live Christ." His gentle ways might well have softened the hard hearts of his jailors. He had once a very good opportunity to escape, but took no advantage of it. His friends expressed astonishment that he had not fled when nothing hindered. Giles showed his usual self-forgetfulness in his calm reply, "I would not do the keepers so much injury, as they must have answered for my absence had I got away."

Staying his soul upon his God, he meekly waited until called to face the cruel torture that he had expected, followed by the sentence to death by burning.

On the 27th of January, six hundred men were told off to conduct Tielman to execution, though they might have known that he would not wish any attempt at a rescue to be made, for, like his Master, he was ready to be led unresistingly as a lamb to the slaughter. He paused when he saw the great pile of faggots erected for his burning: not from fear, or from any desire to draw back from the fiery chariot by which he had seen others ascend to the Lord, but his habitual care for the needy made him now remonstrate



## "MY FAITHFUL MARTYR."

41

with the reckless ones around him, "There is surely no need of so much wood to burn this poor body. Would you not do better to give what is unnecessary to warm those who, in this severe weather, are perishing with the cold?"

Some, moved with an impulse of pity for their gentle victim, proposed he should be strangled before being committed to the flames. But this he refused, saying, "Do not take this trouble, I have no fear of the fire. I will gladly endure it for the glory of the Lord."

After strengthening his faith by a few minutes of silent prayer, he mounted the pile. And now, before the flames were kindled, Giles Tielman, through the loving self-forgetfulness of his unselfish heart, found one last opportunity of expressing Christ in the care for the indigent that had stamped his life. Taking the shoes from off his feet, he handed them to one standing by, saying, "These must not be lost in the fire; give them to some poor man." Then, as Tielman knelt down, the executioners set light to the faggots, and the life of self-denying love was ended, in the giving of his body to be burned.

Dear young believers, we are not called to face the torture and the flames for our Lord, as he of whom we have been reading, but the word of the Master remains true for us, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." The example of this unselfish life may well awaken in our hearts a desire to walk in the same path of entire consecration to our God.

TO BE READ.

TO BE LEARNED.

**FEB**

			EXCEEDING.— <i>continued.</i>
1	Th	Matt. xxiv.	I will go unto the altar of God, my God, with EXCEEDING joy.
2	F	„ xxv.	Thy commandment is EXCEEDING broad.
3	Sa	Num. vi.	That in the ages to come He might shew the EXCEEDING riches of His grace, in His kindness toward us through Christ Jesus.
			<hr/>
4	Su	„ vii.	He came and preached peace to you, which were afar off.
			<hr/>
			( The Eye. )
5	M	„ viii.	Behold the EYE of the Lord is upon them that fear Him, upon them that hope in His mercy.
6	Tu	„ ix.	The hearing ear and the seeing EYE, the Lord hath made even both of them.
7	W	Matt. xxvi.	The light of the body is the EYE; if, therefore, thine eye be single, thy whole body shall be full of light.
8	Th	„ xxvii.	If thine EYE offend thee, pluck it out and cast it from thee.
9	F	„ xxviii.	We shall all be changed in a moment in the twinkling of an EYE.
10	Sa	Mark i.	Behold, He cometh with the clouds, and every EYE shall see Him.
			<hr/>
11	Su	„ ii.	Cursed is every one that hangeth on a tree.
			<hr/>
			( Gain. )
12	M	„ iii.	He that is greedy of GAIN trouble his house.
13	Tu	„ iv.	Woe to him that gaineth an evil GAIN.
14	W	„ v.	For to me to live is Christ, and to die is GAIN.

TO BE READ.

TO BE LEARNED.

FEB

				GAIN.— <i>continued.</i>
15	Th	Mark	vi.	What things were GAIN to me, these I counted loss for Christ.
16	F	„	vii.	Godliness with contentment is great GAIN.
17	Sa	Num.	x.	What shall it profit a man, if he shall GAIN the whole world, and lose his own soul.
<hr/>				
18	Su	„	xi.	(They) speak of his decease, which he should accomplish at Jerusalem.
<hr/>				
( Giving. )				
19	M	„	xii.	Such as I have, GIVE I thee.
20	Tu	„	xiii.	Peace I leave with you, my peace I GIVE unto you ; not as the world giveth give I unto you.
21	W	Mark	viii.	My reward is with me, to GIVE unto every man according as his work shall be.
22	Th	„	ix.	Be thou faithful unto death, and I will GIVE thee a crown of life.
23	F	„	x.	To him that overcometh will I GIVE to eat of the hidden manna.
24	Sa	„	xi.	I will GIVE unto him that is athirst of the fountain of the water of life freely.
<hr/>				
25	Su	„	xii.	I am he that liveth and was dead, and behold I am alive for evermore.
<hr/>				
( Goodness. )				
26	M	„	xiii.	Remember thou me for thy GOODNESS sake, O Lord.
27	Tu	„	xiv.	Knowing the GOODNESS of God leadeth thee to repentance.
28	W	„	xv.	For how great is his GOODNESS, and how great is his beauty !

## “THE KING’S DAUGHTER.”

---

“**W**HERE the word of a king is, there is power.” So says the Book; and the following incident is such a beautiful illustration of this power, which the risen Lord has over the heart when He is allowed to sit enthroned in His right place, that I give it to your readers, in the hope that many similarly circumstanced may be constrained to go and do likewise. The grace of giving will require to be much more rapidly developed in the church if this poor dying world is ever to be supplied with the words which the Lord Jesus Christ has given us—“I have given unto them the words which Thou gavest Me.” “Freely ye have received, freely give.” The following is the letter:—

“Dear Mrs. R——, With the greatest pleasure I enclose 10s. for the distribution of the Holy Scriptures. My mother, to whom your letter was addressed, sends 5s. of this. I wish I could send you more, but our God and Father will, I am sure, accept and bless it for His own glory for Christ’s sake.

“P.S.—How glad I am this did not go last night. Do you remember writing when my father died in April, 1879? I wanted so badly to send £5 then to you for the distribution of God’s Holy Word, but was prevented. I am quite old enough, and I trust, wise enough, to know how to

## A WOMAN OF PRAYER.

45

spend aright the money God gives me. Yesterday I had my half-yearly allowance to buy my clothes, and how gladly, how willingly, I now send £5 for the poor heathen who don't know the God who loves them so much. He who makes the lilies so fair and bright—He who made the world—will supply my every need, and clothes too, fit for the daughter of a king—my King who loves me. 'Blessed are they that *do* his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.'

"Please, Mrs. R——, acknowledge my mother's 5s. to her, and only just mention her daughter's donation being received; you are not to mention the amount; it is given to her Lord and Master."

(*Extracted*).

## A WOMAN OF PRAYER.

*A True Narrative.*

(*Continued from page 23.*)



OUR next glimpse of the little family in the Wurtemberg parsonage is after an interval of some years. The mother's task was increasing, but her courage had risen with the need. She had now *five* boys to maintain at school. The fields, whose produce had barely sufficed to pay for *two*, were now to support five! How could it be accomplished? The mother was still firmly persuaded that it was God's will she should make every effort to educate her sons. But the difficulty

became greater month by month. She had been unable to send the required sum for some time past, and the schoolmasters were beginning to complain of the delay. The poor mother's distress was increased by her husband's reproaches. Good man and loving husband as he was, he had become utterly discouraged.

"Did I not tell you from the first," he said, "that with our small means the scheme was impracticable? You would not listen to reason, and now we shall be exposed to shame and disgrace from not being able to fulfil our engagements."

"His wife mildly answered, whenever he spoke in this manner, "The Lord can help us out of our trouble."

"Well, we shall see," replied the husband, impressed but not convinced by his wife's trustfulness.

Matters were in this state, when one day the postman brought three letters to the pastor, who was alone in the house. They were from the three schools at which his sons were placed, and the contents of all three were nearly the same—to the effect that unless the money due was sent immediately, the boys must not only be sent home at once, but measures taken to compel payment.

The poor father was overwhelmed. He threw the letters on the table, and as his wife entered, he exclaimed, "There! read that, and pay it, if you can, with your faith! I have no money, and do not know where to find any."

Madame Paulus read the letters in silence. At last she said firmly, "He who has said, 'The silver

## A WOMAN OF PRAYER.

47

and gold are mine,' can help us in our trouble ;" so saying she left the room hastily.

Her husband thought she was gone to seek help from a rich neighbour, godfather to one of her sons. But she was about to seek help from a higher quarter. She went up-stairs to a little room at the top of the house, only reached by a ladder and trap-door. Here she shut herself in, to enter into converse with Him on whose support she had alone relied. She laid her whole burden before Him. "*Let me be the second among Thy children, Lord,*" she cried, "*whom Thou hast ever abandoned in distress, but not the first !*"

Night came, and the mother was still absent. Supper was served. They waited in vain, and at last the eldest girl was sent to call her. "Go to your supper without me," she replied ; "I cannot yet take food."

The father supped with his children. The usual hour of bed-time came, and again his daughter was sent to remind her of the lateness of the hour. "Go to bed," was the answer ; "do not wait for me ; the time for my rest is not come."

They retired. The night passed ; morning came ; breakfast was ready ; and for the third time the young messenger ran up to the room in the roof. "I do not want my breakfast," was her answer ; "I will come when I am ready."

The father and children, though uneasy at this long absence, did not like to disturb her again. At last the mother appeared, her face so beaming with heavenly peace, that all felt something had happened ; and the eldest girl, throwing herself into her arms,

exclaimed, "O mamma! what is it? Has an angel sent you the money?"

"No, my child," said the mother, smiling; "but I know it will come."

At this moment, a knock was heard at the door; a maid-servant entered. "Frau Pastorin," she said, "the innkeeper at the Limetree has sent me to beg you to call on him as soon as you go out."

"I know what it is," replied the mother; "I will go at once." She was soon equipped for her walk, and hastened to the inn.

The innkeeper, taking her aside, said, "I cannot explain it—but, madame, I have not been able to close my eyes all night for thinking of you. I have some hundred florins by me, of which I have no need. It has been impressed on my mind that they may be useful to you. If I am right, take the money, and do not be uneasy about returning it."

"I do indeed need it," said the pastor's wife frankly. "Like you, I could not sleep, but I passed the night in crying to the Lord for help." She then explained her present difficulty. "You see," she continued, "you have been the good steward of Him who promises to remember even a cup of cold water given in His name! May God bless you for it!"

With these words the grateful mother returned to her expecting family, and placing three heavy rouleaux of money on the table, "There!" she said, "there is the money! The Lord never fails those who wait on Him!"

Our narrative now passes over a period of ten




years. The mother had nearly carried her courageous enterprise to its completion. One son was already earning his living as an apothecary, two others were at the university of Tubingen, and likely soon to be in a position of independence ; only one little boy remained at home. The father, seeing his wife's faith and hopes so realised, was reconciled to the plan, and rejoiced to welcome the young collegians and scholars when they came for their home vacations.

But a blow was impending which threatened to overthrow all their plans. The pious mother had passed through many a severe trial, but the severest now awaited her ; she was to become a widow. The pastor, Paulus, vigorous as he appeared, had a strong presentiment that he would not long be spared to his family ; and one day, calling his eldest daughter to him, he said to her, " I think I shall not be long with you all ; I have a service to ask of you, my child, for my last moments. When you see my end to be near, speak the name of JESUS in my ear. I wish to lean on Him as I pass through the valley of the shadow of death."

A few days afterwards he did indeed fall ill, and the disease made such rapid strides that the sons, though immediately warned, could not arrive in time to see their father alive. The sister kept her word faithfully. She whispered the name of Jesus in the ear of her dying father, who looked gratefully at his child before he uttered his last sigh.

*( To be concluded. )*

## PRAYER.

N prayer the first thing to remember is, that we are speaking to God, the God who is able to do anything, and who knows best what to do, and is sure to do it. Next we want to know what things to pray for and what will be the result of our prayers.

Two verses will answer these questions clearly. "In EVERYTHING by prayer and supplication with thanksgiving, let your requests be made known unto God, and the peace of God that passeth all understanding shall keep your hearts and minds in Christ Jesus."

Here we are told to pray about *everything*: nothing too great, and nothing too small—and what is the result? Our hearts are garrisoned by the peace of God. But this does not tell us whether or no, we are to get the answers to our special requests; no, that brings us to our second verse, "All things whatsoever ye shall ask in prayer believing, ye shall receive." This tells us plainly, that if we can go to God about anything, with the confidence that He will give it to us, we shall certainly get it, there is no doubt at all about the answer. But to know much about this sort of prayer, we must be walking very close to God; for in order to have faith in Him about any particular request, we need a knowledge of His thoughts and ways, which is only to be gained by communion with Him, then, our thoughts being in harmony with God's thoughts, we shall ask

## OUR NOTE-BOOK.

51

nothing he cannot grant. "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

But what about the hundred-and-one things for which we have no special faith? Our first verse clearly tells us we are to bring them to God, and we shall have His peace. But are we never to get a direct answer to any particular request when we have not faith about it? God tells us, "They that seek the Lord shall not want any good thing," so that if we ourselves have no special faith about our request, we must leave it with God. If He sees it is a good thing, He will surely give it to us; if not, He will withhold it. But if He does withhold it, He makes us happy even in His refusal, for He teaches us that He knows best, and it is unerring love that withholds the answer, and at the same time fills our hearts with "the peace of God, which passeth all understanding."



## OUR NOTE-BOOK.

A CORRESPONDENT writes:—"Ought a believer to play cards if his companions are Christians, or if it is a mixed company? Ought a Christian to go out shooting? Ought a Christian to go to the theatre with his parents, or to dancing parties? I have only been a Christian eighteen months, and find these questions very annoying when I refuse to engage in any of these pursuits, but am not fully persuaded whether they are really wrong." As the questions are generally of interest, we will look at them very briefly here.

The answer to playing cards lies on the surface. If we are to "avoid all appearance of evil," it is evident that

anything like cards, theatres, billiards, &c., which even thoughtful men of the world will generally agree are inseparably bound up with bad associations, and, sooner or later, have an invariable tendency to evil, however innocent in themselves, ought to be avoided in every shape and form.

Respecting other occupations and amusements the answer lies deeper. We may at once say that we have no intention of laying down rules for the conduct of young believers. We have no desire of bringing Christians under an artificial law of what is lawful and unlawful, harder, it may be, to keep than the law of Moses. We have seen too much of the wide-spread evil of seeking to force a right practice by formulating doctrines, and of teaching young believers to walk in the light of other peoples' consciences. We would at once say, respecting the above : Do all that you can with a good conscience ; only do not, we earnestly pray you, do anything with a bad one. Here is a golden text : "Happy is he which condemneth not himself in that thing which he alloweth." Secondly, we would beg of you to keep your conscience in the light of God's Word. Seek to find some guiding principle that shall be the governing power of all our actions. If 2 Cor. v. 15 does not exactly meet the case, try Col. iii. 17 or 1 Cor. x. 31 ; and test not your actions only, but your motives by these words ; and the answer, in ninety-nine cases out of a hundred, will be given you. In the hundredth case, and you are still in doubt, give the benefit of the doubt to the "noes," and don't go, for most likely the reason why you are in doubt is because your strong inclinations are, in spite of yourself, somewhat obscuring your better judgment. May the Lord not only give us understanding, but devotion enough of heart to Himself to make us willing to follow the light He gives. Next month we will insert a letter on the above questions, giving some interesting experiences.

We hope our valued correspondent will forgive us for printing the following extract from her letter for the stimulation of others :

"I am very glad to be able to write to you at the close of another year, to tell you that, while looking for the answers, I have learnt more of Jesus, the altogether lovely One. Oh !

what a mine of wealth the precious Word of God is ; every time I dig into it I find something fresh. Answering the questions takes up a great deal of my time, as they require much searching, but it is time well spent, and which I shall never regret. You will be pleased to hear that I have endeavoured to get the precious 'one hour with Jesus,' in the early morning during this year ; and He, who is ever watching over His feeble ones, has upheld me and strengthened me for it. It is rather dark and cold to turn out early just now, but when I think what Jesus has done and is doing for me, it is but little I can do for Him, who has done so much for me. I cannot tell you what real times of refreshing I have had, and feel increasingly that there is no time like the early morning for being alone with Jesus, when all is quiet."

An esteemed correspondent expresses a difficulty often met with as follows :—"Scripture *seems* to be against inculcating principles of self-reliance (and yet this *seems* so necessary, speaking naturally), in training youth, but without this children often seem to become 'namby-pamby.' This surely cannot be the will of God. I fear I have not been able to express my difficulty very clearly, but I trust you will catch what I mean." No doubt all our readers can "catch" what is meant, but to meet the difficulty is quite another matter, and especially to discuss it in this magazine. All we can do at present is to throw out one or two thoughts that may be helpful, and invite others from our correspondents on the subject. (1) It is a mistake to speak to children and to treat them as we do adult rejectors of Christ. A person who has heard, understood, and definitely rejected salvation is in a very different position from one who has not. (2) No doubt human nature is inherently corrupt, and especially in its relations to God. This does not, however, prevent us from training the moral qualities of children in the best possible way, and developing all their energies, with the view of having them in some way prepared and fitted to be used by God when saved. This can be done efficiently, and the child yet clearly taught that no development of morality has a saving power. (3) Revenge, emulation, and pride are not among qualities to be cultivated ; and, though it is easier to

than children (as done by worldly teachers), by fostering, in a measure, these principles : the absence of them does not make a boy "namby-pamby." (4) As to Scripture truths, press the love of God, and the fear of God, and the main outlines of Christ's work. Avoid cultivating a head-familiarity with such truths as election, the new birth, &c., &c. (5) Press positive sins home, rather than doctrines about original sin.

We add a few general remarks : "Nature" is not the same as "the flesh." The former simply means the state of a thing as God has made it ; the latter, the state of man's heart towards God after the fall. Kindness of heart and intelligence are not the consequences of the fall. Man has many qualities, the work of God's hand ; it was these that Jesus loved to see in the young man. What was wrong is the will that uses them for self instead of for God. Sin has spoilt the work of God's hand, but not destroyed it ; we still have more or less natural affection, and are not, as a rule, deprived of our reason or bodily powers. A child whose mind has not been trained, or his affections brought out, whose health has been neglected, will be more sensual, more hard-hearted, and more unamiable than others. If he is brought to God, he will be less fit for His service. Until we are saved, it is quite true that even reason, conscience, and affection, as well as bodily health and strength, may be misused by Satan, but this is no reason for not cultivating them.

We print the following without comment, and shall be glad of remarks from our readers:—

"Could we not have requests for prayer in the 'Young Believer?' I am sure that prayer for one another would tend to increase our fellowship as well as our faith. The Lord would be sure to give us answers that would encourage and strengthen us. I have been wondering, too, whether it would not be nice if we could all join in prayer at the same time on Saturday night, for a special blessing on the following day. I so often feel that I am not, as I should like to be, 'in the Spirit on the Lord's day.' No doubt many other young believers feel the same, and would not a united, earnest cry to our Father be sure to call down blessing? I am sure many of us would be very glad

## PRACTICAL CONVERSATIONS.

55

to ask the prayers of their fellow-believers, if requests could be mentioned without names or initials.

Will our correspondents suggest some subjects for our next conversation?

---

PRACTICAL CONVERSATIONS.—II.

N.B.—We do not hold ourselves responsible for any opinions expressed in these "Conversations," but those under the initial "S."

**QUERY:—**Is it wrong for Christians to prepare for Examinations, or to do work of any sort on Sunday, if they have not much time in the week?—*M.A.T.*

7. S.—Of the six who have discussed this question, four have answered, on one ground or another, practically that it is wrong for a Christian to pursue his daily studies, or to do distinctly secular work on Sunday. The tendency of 322's letter we can best describe by saying that it says in effect, "It is lawful, but not expedient," while M.C. says the question cannot be answered for another. Practically we agree with the four, and on the whole we think that W.J.H. has laid down the true grounds on which the question rests. No intelligent Christian can possibly regard the Lord's Day as the exact counterpart of the Jewish Sabbath or can transfer the legal enactments proper to that day without the slightest divine authority to another day, and to those who are not under law, but under grace. At the same time a remarkable text comes in here as it does in many similar questions, "God . . . condemned sin in the flesh that the righteousness (or requirement, or righteous requirement) of the law *might be fulfilled in us*, who walk not after the flesh, but after the Spirit (Rom. viii. 4). This verse points out what many of us are too apt to forget; and that is that though delivered from the condemnation of the law, and the bondage of the letter, *it is in order that* we might fulfil the just spirit which it breathes. Hence, though we do not "Remember the Sabbath day to keep it holy," we do keep one day in seven, as specially set apart for the Lord and His service. It is also well to remember that the setting apart of the seventh day for rest, is 2,000 years before

the law, and is as old as the world, and will, we believe, continue as long as it endures. We may, therefore, justify the Christian ceasing his daily labour, and setting aside the Lord's Day for His service on the following grounds :—1st. Because a rest from daily toil of one day in seven, was instituted in Genesis before either the Jew or the law was heard of. 2nd.—Because, although not under the letter, we are responsible to fulfil the spirit of the law. 3rd.—Because, although all days, as 322 has pointed out, are now the Lord's, and there is no New Testament law on this subject, still the day of Christ's resurrection is pre-eminently the Lord's Day, and inasmuch as the exigencies of daily life oblige us to work for a great part of the week, we are only too glad to find that the day we love so much is the one still generally set apart for rest. It is not, therefore, with us a question as to whether we are obliged to work on the Sunday, but rather that we would gladly work for the Lord every day had we time, and are only too glad to keep one day out of seven sacred to His service, though in no bondage or legal spirit.



## PRACTICAL QUERIES.

Q. 43.—Would you kindly oblige me by stating your reasons *why* a *Christian* should not play *cards*, for many say, "I cannot see the harm in playing a quiet game of cards, playing *without* money, more than in playing chess, draughts, and such like?"

A.—We think it the duty of every Christian to put it upon no other ground to avoid all appearance of evil. There is nothing inherently evil in whist or in billiards, but evil associations are so inseparably connected with both games, that even a young and untaught Christian, if he loves the Lord at all, must feel out of place in playing either. There are many games and recreations that have no such evil surroundings, when the Christian can rightly exercise mind or body.

Other letters stand over till next month.



## PRACTICAL PAPERS ON NEHEMIAH.

## CHAPTER III.—THE WORK OF THE LORD.

*“To every man his work.”*

**I**N the chapter before us to-day, we lose sight of Nehemiah (whose earnest faith and prayers had begun the great work of rebuilding Jerusalem), to consider the work itself and the workmen. Many of our readers, who have followed us thus far, may have secretly despaired of ever attaining to the high standard set before them in the example of Nehemiah, though we trust they have not failed to discern the divine principle that guided him ; but the present chapter is for all, and is an encouragement to the humblest worker for God.

We find here

NO TRUE WORKER IS FORGOTTEN BY GOD, that not one who honestly wrought for God is forgotten. The names of Benjamin and Hashub, who merely mended a bit of wall opposite their own house, are as eternally remembered in the divine record as those of Eliashib, the high priest, who with his brethren set up the sheep gate, and builded a long piece of the wall. Some readers of these pages may have but little time to give to the Lord's work. They may be only able to labour in that part that lies opposite their own house, or in other words, within the limits of their own family circle.

What encouragement for such here to know that the same God, who carefully recorded such work here, will not forget the meek answer, the patient forbear-

## 58 PRACTICAL PAPERS ON NEHEMIAH.

ance, the earnest entreaty, the firm refusal to do evil that may have marked the daily life at home. The writer of these lines can well remember the time when, more than twenty years ago, he formed one of a band of youthful converts, who were absolutely indefatigable in working for the Lord in the lanes and alleys of the town, how one morning each of the band received from an aged Christian a card, with a ribbon to hang it up by, with these words written on it—

“ But if any widow have children or nephews, let them learn FIRST to show piety at home, and to requite their parents : for that is good and acceptable before God.”

The hint was not very agreeable, but it was much needed, for after all the first bit of building for God must be the piece over against our own house.

## HOW ARE WE WORKING ?

Observe, too, how God notes the manner of our work. The name of one man in this chapter is thus distinguished from all the rest, “ Baruch laboured earnestly.” Now in our work, too often, this epithet could not be truly applied. “ Listlessly ” or “ carelessly ” would describe it better. Is it not a fact, dear reader, that as a rule our daily secular employment is attended to far more diligently and earnestly than any little work we may be doing for Christ? How often is this illustrated in Sunday-school work? There you will often see men who are never late five minutes at business by any chance, walking in twenty minutes after the school has begun, or staying away altogether. What is the cause of this? It is simply that the work has become a task the mainspring,

## PRACTICAL PAPERS ON NEHEMIAH. 59

which is "love to Christ," has been taken away. "Thou hast lost thy first love," is a text that should constantly be sounded in many of our ears. We can well imagine how heartily Baruch must have been in sympathy with Nehemiah, how he must have grasped the great purpose he had at heart, and how he must have rejoiced to be counted worthy to 'stop up ever so little of the breach. If we thought what a high honour it is to be employed by such a Master, surely we should treat His service with more respect, and labour "earnestly" in the part allotted to us, however humble it may be.

## QUALITY, NOT QUANTITY.

No one can consider this third chapter of Nehemiah, as a whole, without being struck by the remarkable parallel that it has in the third chapter of the first of Corinthians. In both we find builders earnestly working for God. In Nehemiah's time they were Jews, and the noise of the mallet and chisel could be heard all over the works, as the material wall grew higher and higher; in Corinthians they were Christians, and the house grew silently, being a spiritual and not a material building. Paul is the master builder, and all who labour in God's service are builders. Now comes the exhortation. "Let every man take heed how he build." In God's service quantity is not of so much importance as quality. Before now a single worm-caten plank, carelessly built into the side of a noble ship, has been its destruction, through the spreading of the canker. We do not suppose that the builders of Jerusalem used such materials as wood, hay, or stubble. This word then should be a

## 60 PRACTICAL PAPERS ON NEHEMIAH.

warning to us not to allow in our teaching, aught that is contrary to the Word of God, anything that will not stand His searching judgment. A little false doctrine soon eats "as doth a canker" (2 Tim. ii. 17).

The responsibility, therefore, even of conducting such a magazine as this, is great. Better far it should cease altogether than be a means of spreading false and erroneous doctrines. Let each workman, then, look well to the *quality* of his work; that it be constructed of such materials as will endure, and *strengthen and beautify the building*.

## OUR COMING REWARD.

Returning now to our chapter, we notice how exactly the amount of work done by each, and the name of the workman is registered. We might have thought it quite unnecessary to devote a whole chapter to such a subject: God did not, nor does He now, deem it beneath His notice to register the amount of work each of us does for Him, or the name of each worker for Him, from the greatest apostle of the Gentiles down to the youngest believer who is seeking to serve the Lord Christ. A great day is coming for all workmen, when before the judgment-seat of Christ (2 Cor. v.), all work shall be rewarded. To this the apostles earnestly looked forward (1 Thess. ii. 19; iii. 13; 1 John ii. 28, &c.). Our reward is not now. If we labour for the thanks or approval we may get from man, our motive is all wrong. The worthy incentive, for the present, is the constraining power of the love of Christ, for the future—His judgment-seat.

## PRACTICAL PAPERS ON NEHEMIAH. 61

## WOMEN CAN WORK.

A word in verse 12 may cheer some reader of these lines, "*he and his daughters*," as showing that women are expressly included as having a part in the work of the Lord. So also in Romans, "Greet Mary, who bestowed much labour on us," &c. Already in the pages of this magazine (Y.B., vol. iii., pp. 137 and 250), have we fully considered the sphere of woman's work, so that we need not allude to it here. Suffice it to notice that, even in the great work of rebuilding the walls of Jerusalem, women had a share. In this noble work, too, all was harmony, we do not read of one man encroaching on another's "line of things," as is now too often the case. We do not read of the one who had the important work of erecting a principal gate, despising one who built only a little piece "over against his own house." Alas, dear readers, how often do we weaken one another's hands in the Lord's work by bickering and quarrelling over it and interfering with one another in it, forgetting that each "to his own Master" stands or falls. No wonder the walls rise slowly; no wonder great breaches are left through which the enemy comes like a flood. Sanballat, the Horonite, would have hailed with joy the sound of strife between these Jewish builders, and, oh! with what joy our great enemy hears the angry disputes and contentions, that too often divide the workers, and paralyze the work, of the Lord. We cannot remedy this as a whole, but as we leave this chapter, each of us can be resolved not to let *our* voice be ever heard in the strife, but quietly, and, as "far as lieth in

## 62 PRACTICAL PAPERS ON NEHEMIAH.

us " in harmony with the builders on either side, to work hard at our allotted portion.

One word in closing about "the sheep-gate." Our chapter begins and finishes with this important part of the walled circle. From this point the wall started and here it ended. Without for one moment suggesting that this has the slightest typical meaning, we may still use it just to call attention to the fact that the most important, perhaps, of all the Christian's work is to see that the gate for the sheep is kept in proper repair. First, that it is not too broad, so as to allow any to imagine they can enter with their sins, or by any other name than Christ crucified. Next, that it be not too narrow, so as to exclude any who would come by false ideas of election, and lastly, that the door be ever kept wide open so that all may feel there is a ready and hearty welcome awaiting them. Many other lessons no doubt suggest themselves to the careful student of this chapter, but if we learn these already named, we shall rise from our study of this busy and harmonious scene with a fresh determination to be "stedfast, immoveable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord."



"WHAT concord hath Christ with Belial?" None whatever. The standard of God can never be lowered so as to accommodate itself to the principles which govern the men of this world; and the attempt to hold Christ with one hand, and the world with the other, must issue in shame and confusion of face.

## A WOMAN OF PRAYER.

### *A True Narrative.*

*(Continued from page 49.)*

---

**T**HE day of the funeral came; all the neighbouring pastors attended, and the parishioners, in tears, followed the remains of their beloved minister.

One of these pastors, an attached friend of the family, said to his wife before setting out, "I cannot express how I dread the meeting with this poor Madame Paulus! The whole stay of her life is destroyed by this blow! I know not how I shall bear the sight of her anguish."

What was the surprise of this kind friend, when on arriving, he found the widow calm and resigned! He did not conceal his astonishment, and asked her to explain it.

"It is true," she replied, "I was nearly in despair when I followed the bier with nine children. There was night in my soul. I looked up to God and prayed Him to send me a ray of light. Suddenly I heard a voice say to me, 'Be calm, fear nothing. From this moment God alone will care for thee and thine, as He did for His people Israel when Moses was taken from them, at the moment they were about to enter the Land of Promise.' When I heard these words," continued the widow, "my heart was relieved, and I said to the Lord, 'If it be so, Lord, I will not complain, though Thou lead me through dark ways.'"

"This, my dear sir," she added, "is my consolation ; for I know that the Lord is faithful."

The widow and children were received by an aunt of hers at Münchingen, who was able to give up to them two small rooms. When all the expenses were paid, but thirty-six florins (somewhat less than £3) remained in her purse. The household had but a very limited space : one small room served as sitting-room and bedroom for the mother and her youngest child, while the three girls slept in a closet, lighted only from the passage.

The good aunt shared her kitchen with the family. All went well till the five sons came to spend their holidays with their mother and sisters ; then, indeed, there was some difficulty in making room for so large a number, and had they not been so full of joy at being re-united, they would have found it impossible. But all were willing to bear inconvenience ; and things would have gone smoothly but for a fresh difficulty. Their slender purse had been long emptied—some provisions had been laid in, but before the first week of the vacation was over, everything had been consumed, and one evening the whole family were obliged to go supperless to bed.

"Can it be God's will," said the mother, "that my children should find no food when they come to pass their holidays with me ? Surely He cannot so order it !"

Instead of retiring to rest, she spent the night on her knees, in a corner of the room, wrestling in prayer like the patriarch of old. Her sons found her still in prayer when they rose in the morning. "Dear



## A WOMAN OF PRAYER.

65

mamma," they said, "come and breakfast with us. We have no earthly food, but we have the Word of God, the living bread come down from heaven; let us sit down to the table and breakfast on this bread."

But the mother could not listen: she was still striving in prayer, and remained absorbed thus, while her children read and prayed together. Scarcely had they finished their devotions when a knock was heard at the door, and an elegantly-dressed lady asked to speak alone with the eldest daughter, who led her, with many apologies, into the tiny sleeping-room lighted from the passage.

The lady was the widow of a professor at Komthal, near Münchingen, where there is a large educational establishment. She explained that she had awakened that morning, at six o'clock, with the impression that she must go, without delay, to the widow of the Pastor Paulus, and take her some money.

"I tried at first to dismiss the idea," she said, "for I had never heard that your mother was in need of help; but with all my efforts I found it impossible to have any rest of mind till I had followed my first impression. I must ask you to accept this, though I do not know if you need it."

When the lady had taken her leave, the young girl flew to her mother with the packet of money in her hand. "The trouble is past, mamma. God has sent a lady from Komthal to bring you this."

A year passed, and the vacations had again gathered the family together. This time there was no want of food, but another subject of uneasiness appeared. The rent of the two little rooms, which

## A DOUBLE HEART.

the good aunt had sub-let to them, was due ; she was herself too poor to dispense with it, and the idea of even keeping her waiting was most painful to the delicacy of Madame Paulus. But the day was come and the purse nearly empty.

*(To be concluded.)*

---

A DOUBLE HEART.

**H**AVE you ever noticed, in 1 Chron. xii., the description the Holy Ghost gives of some who came to make David king? You know David was the Lord's anointed, and that he was hated and persecuted by Saul, who is a type of "the prince of this world." Now David was not fighting for his kingdom, any more than Christ is now fighting for His. Jesus said, "My kingdom is not of this world." As the rejected One, He sat down on the Father's throne, waiting until His enemies should be made His footstool. In the same way, David was not fighting, but he was "keeping himself close because of Saul," at the time when those, who loved the Lord's anointed, were "of one heart" to make him king.

The Holy Spirit tells us many beautiful things about these men, who were in the secret of God, and who could not be tempted, by hopes of worldly gain, to be unfaithful to the rejected king. If you will read the whole chapter through, carefully and prayerfully,

## A DOUBLE HEART.

67

I am sure God will not fail to make it profitable to you, but the thirty-third verse is the one on which I want to say a few words. It speaks of the men of Zebulun, and says they were "expert in war," and "could keep rank," surely very needful qualities in those who would please him who had chosen them to be soldiers. But the spring of all their actions is shown in the concluding words of the verse: "They were *not of double heart*." What could they have accomplished if they had been partly for Saul, and only partly for David? Such service would have really been worthless to the one, who in his rejection and sorrow, above all needed devotedness and whole-heartedness in those about him.

In like manner when God says, "My son, give me thine heart," it is that He knows unless our *heart* is right with Him our feet will never tread the narrow path of discipleship, for "out of it are the issues of life." Most surely our happiness is so linked with His glory, that not only is He dishonoured, but we have chosen a path that must lead to sorrow as well as shame, if the solemn verdict, pronounced on Israel in Hosea, is true of any of us, "Their heart is divided; now shall they be found faulty." A double heart must ever be an unhappy one, for it leads the saint into trying to do what God says is impossible—serving two masters—resulting in giving no true service to either. How blessed if it could be said of us, as of those of Zebulun, "not of a double heart," the eye single, and, therefore, the whole body full of light!

A little while ago, I was with some friends, going through Her Majesty's State apartments in Windsor

Castle. At the end of the great banqueting hall, we were shown, in a gallery above our heads, a fine organ. Now this organ, I found, was just like one of the double-hearted people of whom we have been speaking, for the old man, who was taking us round, explained carefully that it performed double duty, having two finger boards. At the sides from which we saw it, it was played on the occasion of a royal banquet, to the delight and pleasure of those who feasted below. But, on the side which we could not see, it had another finger board, and performed a wholly different service, for it was in the royal chapel, and pealed forth strains of sacred music, to help the worship of those who gathered there.

Well, I despised that organ for its double-dealing, though of course you know the organ could not help itself. It was only what it had been made, but it seemed to me so like "a double-minded man, unstable in all his ways." God keep us from having two finger-boards! Do you understand what I mean? Do you see that we, who are blood-bought and made nigh to God, have the blessed privilege of being brought as worshippers into the holiest? That there we may be as beautiful instruments, in full tune for the Master's hand, that, when He strikes the chords, there may rise rich swelling notes of worship and praise to His ear and heart. Having then a finger board in the holiest, in the place of worship, let us be very jealous that there be none to which the revellers of this world can have access, that no note of sympathy may be ever struck from our hearts by the world, that has rejected Christ, the David whom we own as Lord.

## A DOUBLE HEART.

69

Dear young believer, I do entreat of you to have no fellowship with those who know not Christ ; “ Come out from among them, and be ye separate, saith the Lord.” Any tampering with the world must throw the instrument out of tune for the Master’s hand—the soul out of fellowship with the Father and the Son—and bring you to the sad state of one with “ a double heart.”

Surely we are most blessed when we thoroughly take our place apart with Him, who is now, as David of old, “ keeping himself close because of Saul.” How sweet to be as a garden inclosed, a spring shut up, a fountain sealed,” for that One who hath so loved us !

David, who proved the value of whole-hearted devotedness in those men of Zebulon, writes by the Holy Spirit, “ Blessed are they that seek him with the *whole* heart.”



THERE are two ways in which we may be affected by discovering the hollowness and vanity of men and things, namely, first, we may be driven in upon ourselves ; secondly, we may be driven more closely to Christ. In the former case, the heart becomes withered and shut up ; in the latter it becomes enriched and expounded. In the former case, I become like an icicle congealed by the cold atmosphere into which my own belief has driven me ; in the latter I get real power from God to come forth and act on the scene which had repulsed me.

TO BE READ.

TO BE LEARNED.

MAR.

			( Incline. )
1	Th	Mark xvi.	I have called upon Thee, for Thou wilt hear me, O God. INCLINE Thine ear unto me and hear my speech.
2	F	Luke i.	Harken, O daughter, and consider and INCLINE thine ear.
3	S	Num. xiv.	I have INCLINED mine heart to perform Thy statutes always, even unto the end.
4	Su	„ xv.	In Him was life, and the life was the light of men.
			( Abound. )
5	M	„ xvi.	God is able to make all grace ABOUND toward you.
6	Tu	„ xvii.	And this I pray, that your love may ABOUND yet more and more in knowledge, and in all judgment.
7	W	Luke ii.	For if these things be in you, and ABOUND, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.
8	Th	„ iii.	A faithful man shall ABOUND with blessings : but he that maketh haste to be rich shall not be innocent.
9	F	„ iv.	For as the sufferings of Christ ABOUND in us, so our consolation also aboundeth by Christ.
10	S	„ v.	Now the God of hope fill you with all joy and peace in believing, that ye may ABOUND in hope, through the power of the Holy Ghost.
11	Su	„ vi.	We beheld His glory, the glory as of the only begotten of the Father.
			( The Lord Keeps. )
12	M	„ vii.	The Lord bless thee and KEEP thee.
13	Tu	„ viii.	He will KEEP the feet of His saints, and the wicked shall be silent in darkness, for by strength shall no man prevail.
14	W	„ ix.	For He shall give His angels charge over thee, to KEEP thee in all thy ways.
15	Th	„ x.	Thou wilt KEEP him in perfect peace whose mind is stayed on thee : because he trusteth in thee.
16	F	„ xi.	Set a watch, O Lord, before my mouth : KEEP the door of my lips.

TO BE READ.

TO BE LEARNED.

MAR.

17	S	Num. xviii.	Except the Lord build the house they labour in vain that build it; except the Lord KEEP the city, the watchman waketh but in vain.
18	Su	„ xix.	The only begotten Son which is in the bosom of the Father. ——( We Keep. )——
19	M	„ xx.	KEEP thy tongue from evil, and thy lips from speaking guile.
20	Tu	„ xxi.	I said . . . I will KEEP my mouth with a bridle while the wicked is before me.
21	W	Luke xii.	Blessed are they that KEEP His testimonies, and that seek Him with the whole heart.
22	Th	„ xiii.	Now, therefore, hearken unto Me, O ye children, for blessed are they that KEEP My ways.
23	F	„ xiv.	KEEP thy heart with all diligence, for out of it are the issues of life.
24	S	„ xv.	KEEP yourself in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.
25	Su	„ xvi.	He was in the world . . . and the world knew Him not. ——( Magnify. )——
26	M	„ xvii.	And let Thy name be MAGNIFIED for ever, saying, The Lord of hosts is the God over Israel. . . .
27	Tu	„ xviii.	I will worship toward Thy holy temple and praise Thy name . . . for Thou hast MAGNIFIED Thy word above all Thy name.
28	W	„ xix.	O MAGNIFY the Lord with me, and let us exalt His name together.
29	Th	„ xx.	And Mary said, My soul doth MAGNIFY the Lord.
30	F	„ xxi.	And this was known to all the Jews and Greeks also dwelling at Ephesus: And fear fell on them all, and the name of the Lord Jesus was MAGNIFIED.
31	S	„ xxii.	But that with all boldness, as always, so now also, Christ shall be MAGNIFIED in my body whether it be by life, or by death.

## THE FIRMAMENT.

---

“The heavens declare the glory of God, and the firmament  
showeth His handiwork.”

THIS world I deem  
But a beautiful dream  
Of things that are not what they seem ;  
Where shadows arise,  
Giving dim surmise  
Of the glories that shall meet our waking eyes.

Arm of the Lord,  
Creating Word,  
Whose glories the silent skies record ;  
Where stands Thy Name  
In scrolls of flame,  
On the firmament's high o'ershadowing frame.

I gaze aloof  
At the tissued roof,  
Of which time and space are the warp and woof,  
Which the King of kings,  
As a curtain flings,  
O'er the dreadfulness of eternal things.

A tapestried tent  
To shade us meant  
From the bare, everlasting firmament,  
Where the blaze of the skies  
Comes soft to our eyes,  
Through a veil of mystical imageries.



## THE FIRMAMENT.

73

I gaze o'erhead,  
 Where Thy hand hath spread  
 For the waters of heaven their crystal bed,  
 And stored the dew  
 In its depths of blue,  
 Which the fires of the sun come tempered through.

Soft they shine  
 Through that pure shrine,  
 As beneath the veil of Thy flesh Divine,  
 Gleamed forth the light  
 That were else too bright  
 For the feebleness of the sinner's sight.

But could I see  
 As in truth they be,  
 The glories of heaven that encompass me,  
 I should lightly hold  
 The tissued fold  
 Of this marvellous curtain of blue and gold ;

For soon the whole,  
 Like a parchèd scroll,  
 Shall to my amazèd sight uproll ,  
 And, without a screen,  
 At one burst, be seen  
 The Presence in which I have ever been.

Oh ! who shall bear  
 The blinding glare  
 Of the majesty that shall meet us there ?  
 What eye can gaze  
 On the unveiled blaze  
 Of the light-girdled throne of the Ancient of days ?

Yet there I shall see,  
 From sin set free,  
 The face of the One who died for me,  
 In robes of white,  
 I shall bear the sight  
 Of the glory of God in heaven's light. *Anon.*

---

THE SUNSHINE OF THE FACE.

---

**I**T was a terrible night. The storm was raging fearfully round a man-of-war far away in the Chinese Sea, off the coast of Singapore. Could the vessel live through the tempest? It seemed doubtful, and many stout hearts not used to tremble were trembling now.

The men off duty were in their berths below, but it was no time for sleep, for none could say whether they might not all be swept into the angry waters long before the morning. All were wishing they were safe on shore; many were feeling now, with death staring them in the face, that there was something wrong within—that the great matter between themselves and God had never yet been settled.

But a cheerful voice was heard amongst them, "Well, my men, I'm come down to read to you: the Word of God is the same in a storm as in a calm, and always does us good." The words came from a young military officer on board—one who, whether on sea or land, always served his God as well as his earthly sovereign, and never lost an opportunity of doing his Master service. His own heart was full of

## THE SUNSHINE OF THE FACE. 75

the love of Jesus ; he had come to the Saviour with his load of sin, and had left it there, and he had felt the perfect peace which that Saviour gives to those who trust Him in simple faith like this.

Yes, even on this night of tumult and danger the peace was in his heart, and it shone out in his countenance, and as he sat there on a mess-table, holding on to a rope, with his Bible open in his hand, his face was like a sunbeam. The men were in their hammocks, some lying down, some in sitting posture, but all straining their ears to catch the words, which the noise of the wind and the confusion on deck made it difficult to do. There were but a few planks between them and death, and the hearts of all were serious and solemnised. The officer read, and talked, and prayed out of the fulness of his own spirit, rejoicing in his God.

After a while the storm abated, the howling wind sank gradually ; the morning came at last, and the sun shone out on dripping decks, and torn sails, and weary workers ; but the danger was over and no harm done. Everything went on as usual, and, as far as human eye could see, the solemn feelings of that awful night had passed away with the storm that gave rise to them. The vessel reached the port, and the officer went on his way.

Some years after, while walking in the streets of Singapore, a man touched his hat to him. The officer stopped, and asked him how he knew him.

“ Oh, sir,” said the man, “ I have reason to know you, and much indeed to thank you for. Do you remember the night of that terrible gale off St. Paul’s?

I was lying in my hammock in fear and trembling, when I saw you come down to read the Bible to the men. I could not hear a word you said, but I could see your face, and I watched you the whole time. I saw your bright, happy smile, just the same as ever. I said to myself, 'Here am I, an old sailor, many years at sea, and I am afraid now in this gale, and here's a landsman as happy as if he were ashore.' I felt that you had what I had not; I felt that you had, what I had heard you say you had—forgiveness of sins, and eternal life. I prayed that night. Ever afterwards I came near you when you were reading, and when I left the ship I was a believer in Jesus Christ."

Do not you think that that officer's heart overflowed with thankfulness to hear such a tale as this? God had not used his words, but He had used his *face*. The joy and peace within shone out like sunshine, or rather, it was the very sunshine itself filling the inner house, and which, therefore, could not help letting itself out to others.

See what a work there is for a happy face to do! Have you ever thought about it? Have we not all too often forgotten this? Some of us are not free with our words, or we are shy and retiring, and it is an effort to us to speak for Jesus. What a comfort then that our *faces* can *shine* for Jesus.

If the Lord's peace is there, do not hide it—do not shut it in; let others see the sunshine, and let Jesus get the glory. Be sure there is no more winning preacher anywhere than the sunshine of the face.

*Extracted.*

## TRIUMPH IN DEATH.

---

**T**HE following touching notes of the last moments on earth of a dear Christian sister, the wife of an earnest servant of God, who was taken away from the midst of her labours in the interior of China, to be with the Lord, afford another instance of the reality of the Lord's presence and love at such a time :—

“Mrs. L——, wife of one of the missionaries here, was taken suddenly ill, and in less than a week she died, from intermittent fever, shortly after the birth of her little girl. Before she left us, we were privileged to witness such a triumph over death as I have never seen before. For some days she suffered great pain. Her weakness and weariness were often distressing; but, two days before the end, an interval of freedom from pain, and preternatural clearness of mind, and force of speech were granted her. She immediately began speaking of the joy of going home to heaven, in a manner that made me quite sure the end could not be far off; although, from her physical condition, her recovery did not seem hopeless. ‘I always had a fear that natural death would be dreadful, but I have none now. It will be so nice to be in heaven; why, you could not grudge me to go, could you?’ When asked whether she would not like to stay for the sake of her husband and little babe, she said, ‘I would like to stay, if He will let me stay with you; but He knows best, He knows when the work of each one is done. I am very tired, so tired; when I get to

heaven, Jesus will send down some one quick to open the gate, won't He? There (in heaven) we do not need the revelation of His Word, because we have Himself.' To one of the missionaries who came in to see her, she said, 'You see, the Master has called for me first, before any of you. I have not done very much here, but I think Jesus knew I was not very strong; I think He will forgive me, will He not? He knows I love Him.' To us all she said, 'Work for Jesus.' To a pastor in Ningpo she sent the message, 'Put Jesus first.' To one whom she feared was yet unsaved, she sent the message, 'Tell him that *nothing* else will do when he comes to the valley of the shadow of death, only Jesus can make it light.' To the girls, in the mission-school here, she sent the message, 'Tell them they have often heard about Jesus, and if they do not believe on Him, they will be without excuse.' To a native friend in Ningpo, who was much troubled with doubts, she sent the message, 'Trust only in Jesus.' When various remedies were being employed, she said, 'Why are you all so anxious to keep me from going? I am going home, you know, and it won't be very long now.' Expressing her wishes with regard to her little babe, she said, 'That our little one should know Jesus, that is the first thing; you will try and teach her not to despise the Chinese, but to try and find out what is good in them, and let little native children come and play with her sometimes; in God's sight we are brothers and sisters.' She smiled very joyously at the text—'O, death, where is thy sting? O, grave, where is thy victory?' She sang through Psalm xxiii. with her husband,

## TRIUMPH IN DEATH.

79

dwelling especially on the last verse, "Surely goodness and mercy shall follow me all the days of my life ; *and I will dwell in the house of the Lord for ever.*"

"She asked us to repeat, 'When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee.' An old favourite hymn was repeated, and she joined with a clear voice, following every line—

Toss'd with rough winds, and faint with fear,  
Above the tempest, soft and clear,  
What still, small accents greet mine ear?—  
" 'Tis I, be not afraid. " "

"These are a few of the last words she spoke on earth ; but a mere record of them can, of course, give no idea of the peace and rapturous joy that shone in her face, and of the complete triumph over death that was granted her. To have stood by such a death-bed marks an epoch in one's life ; it makes heaven a reality, in a way that nothing else can, and is a more striking testimony to the power of Christianity than volumes of evidences."



It is one of the special characteristics of the last days, that men shall have "a form of Godliness, but deny the power thereof." The *form* suits the worldly heart, because it serves to keep the conscience at ease, while the heart enjoys the world in all its attractiveness. Satan's masterpiece is the amalgamation of things apparently Christian with things decidedly unholy ; he deceives more effectually by this means than any other.

## PRACTICAL CONVERSATIONS.—III.

N B.—We do not hold ourselves responsible for any opinions expressed in these “Conversations,” but those under the initial “S.”

**QUERY :—**I want to know how best to study the Bible in my daily reading.”—*M.J.W.*

1. E.M.B.—Though unable to offer suggestions as to the best way of studying the Bible, I should like to be permitted to urge dear young believers to a *very patient*, prayerful and humble reading of God’s Word, with a deep sense of their own insufficiency, and that God, by His Spirit, alone can teach them, and will do so, if they wait on Him. An infidel was convicted of sin by the words, “*Thou fool*,” and after he was converted, he had them engraved on the clasp of his Bible, that every time he opened it, he might do so with the words, “Thou fool” before him. This is surely a good way to read God’s Word. I the “fool,” God “only wise.” I feel very thankful that this subject has been chosen for “Practical Conversations,” as it is *the* one above all others, upon which I want help.

2. YOUNG DISCIPLE.—There are many things to be considered in regard to private reading, or feasting on the Word of God ; the principal one, I believe, is the place in which we feed. So many Christians are content to stay, as it were, in the hall, and have food brought out to them, instead of feasting with their Father at His own table, I do not mean at the Lord’s Supper only, but in our own chambers, sitting at the Lord’s feet. But before we can thus enter by faith into the holiest, we need to be washed in the laver from the defilement and sin of the way. Some Christians seem to think that they must first pray and then read, or vice versa, but somehow, I cannot get on this way. I like to talk to the Lord, and listen to His Word in return, turning the precepts into prayers, and the promises into praise, and so on ; thus He strengthens me for my daily life, shows me what in it has hitherto been displeasing to Him, and points out fresh ways in which I can make His heart glad, and pours joy and gladness into my heart by the fresh realisation of His love and care. Then any passage that I cannot understand, I just look up and



## PRACTICAL CONVERSATIONS.

81

ask Him by His "Spirit to guide me into all truth," and that He "may give to me the spirit of wisdom and revelation in the knowledge of *Him*," for who is more worthy of our careful study, and what good shall we get out of the Bible if we do not find Christ there, and are not daily by its research "increasing in the knowledge of God."

3. M. B. H.—I think first we should daily ask God to give us more love for its study, and also to thank Him for the increasing love which He gives to all who earnestly ask it. I have found it a good plan to take a subject and to jot down on paper texts relating to it, referring from one reference to another, and so bringing many together. Also to read consecutive chapters (as many as one feels able for) in various parts; for instance, in the book of Samuel, also in the prophets, reading each morning in the various places chosen. I do feel that three-quarters of an hour or an hour before breakfast, is the time most free from interruption, and when I can most profitably search the Word. I think again it is interesting to notice the date in the margin, and to refer to, and read, other Scriptures having the same date.

4. S.R.T.—Seek the guidance of the Holy Spirit as to what book or epistle to read; read it straight through, *as the Word of God*, then meditate on it "day and night," and seek to live it out in daily life, by the power of the Holy Spirit, through whom we can only understand it, and one chief auxiliary to this meditation is securing the quiet moments "early in the morning" (Gen. xxii. 3).

5. W.G.C.—On becoming a sheep of Christ's flock my first impulse was to read the Bible, but when I began I did not find it as interesting as I thought; now the more I read it, the more I value it. I will now note a few points which may help others. 1. For those who have a Concordance it is an excellent plan to find any of the following words: faith, love, peace, farewell, &c., and to search out the passages in Scripture where they occur. For instance, if I have chosen the word "love," it may take some time to find all the texts, but when I have finished, I feel filled with love ("the love of Christ which passeth knowledge," Eph. iii. 19). 2. I find ever-satisfying comfort from the Psalms, they speak of Jesus, and truly Jesus

speaks in them. What, in the day of sorrow and grief (or death), can comfort a believer like the twenty-third Psalm—"The Lord is my shepherd," &c. ? or they may be divided, and read thus :—

- 1.—Instructive.—xlix., l., lii., liii., lxxiii., &c.
- 2.—In trouble.—iv., xvi., li., lv., lxi., lxix., cxliii., &c.
- 3.—For God's care.—xxiii., xxxv., xlvi., xci., cxxi., cxxiii., cxxxix., &c.
- 4.—For general and everyday mercies.—lxxxv., c., ciii., civ., cv., cxxiv., cxlix., &c.

3. I think it an excellent plan to work out Bible texts and subjects. For example take "Jesus Christ, the same yesterday, to-day, and for ever" (Heb. xiii. 8), proceeding then to find out the various ways in which He is ever "the same" to us.

6. J. M. M.—In reading and studying God's Holy Word it is very important, I believe, to have three things deeply impressed on the heart and mind. 1st., That it is the voice of the living God, who is speaking to us through His Word ; so that we should receive every word of it with "reverence and godly fear." 2nd., That the Lord Jesus Christ says that there are in *all* the Scriptures things concerning *Himself*, so that every time we read the Bible, we should seek to learn something about Him. 3rd., That we cannot really understand, or profit, by any part of God's Word, except by the teaching of the Holy Spirit ; so that we ought never to open our Bibles without praying for the guidance of that blessed Spirit, of whom the Lord says, "He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you" (John xiv. 26). "He will guide you into all truth" (John xvi. 13). I can truly say that since I have (though very feebly I know) prayed that God Himself would teach me from His Word, by His Holy Spirit, I have learned more precious truth than by reading other people's explanations, although these are often very helpful. May I say one thing more ? and that is, should we not always seek to let Scripture explain Scripture ? I mean try to find other passages that would throw light upon the one we are reading. May God help us to value His own Word more, now that we hear so much importance being attached to the words of men.

## OUR NOTE-BOOK.

HERE is the extract from a letter we promised last month—

“Some time ago I went to hear “The Christy Minstrels,” and, on taking my seat, bowed my head in prayer, forgetting where I was, and being so accustomed to go to meetings; when suddenly remembering, I felt at once I am in the wrong place, for it is not becoming to engage in prayer here. From that time to this, I have never had the least inclination to go to anything of the kind, and ever feel thankful that the Lord used such a simple act to teach me a life-long lesson. As to dancing, I was exceedingly fond of it, and soon after my conversion had an invitation to a dance, which I accepted, at the same time asking the Lord to hinder if it were not right for me to go. I was suddenly indisposed, quite enough so to prevent my going; but, as there were private theatricals, which I much wished to see, I went *in spite of all*. After a little dancing I felt thoroughly ill and sick at heart, and went to a quiet corner to reflect; all at once the thought of the Lord’s coming flashed into my mind, and, instead of its bringing joy and comfort to my heart, it called forth bitter anguish and shame. For I knew had He come at *that hour*, He would have been *ashamed* of me. Oh, what sorrow it caused! But, thank God, it was an answer to prayer, for I asked Him to show me the right and the wrong of the thing; and so He did most effectually, and truly I can say, “None teacheth like Thee, O Lord.” Forgive my writing so much, but I thought the way the Lord so lovingly taught me might be a help to someone in leading them to decide for Christ. I am very thankful to find so many Christians are being exercised in these matters, knowing that, if the eye be single, the Lord will give the needed grace and wisdom for those, even young in years, to walk before Him in separation from this world and all its allurements.”

## PRACTICAL QUERIES.

---

Q. 44.—Is it right for a Christian to seek to excel in any pursuit or calling down here? \* \* \*

A. We do not think we understand your question. A Christian surely ought to seek to excel in all that he undertakes, not in the sense of being first, or foremost, so much as doing his work the most honestly and thoroughly, as before God and not man. It is, alas ! too often true, that a believer's deficiency in this respect brings just reproach on him, and also on his Master.

Q. 45.—What is the remedy for a naturally morbid condition of mind? \* \* \*

A. Steady and constant occupation ; leaving for a time the deep study even of Christian doctrines for a more active Christian practice ; seeking, and finding, some real work to do for the Lord. Before we can say more we must know the character of self-occupation that requires remedy.

Q. 46.—Is making and selling drink what God would call an " honest trade ? " C.

A. Drink is rather a vague term ; but we presume you allude to brewing, distilling and keeping public-houses, two branches of the trade generally united in one. We certainly think, as a rule, that such a calling is not one in which God's blessing can be sought, and we know eminent instances of men who, sooner than succeed to such a trade, have given all up. We do not say there may be no exceptional circumstances ; but considering the awful curse drink is, we cannot see how it is consistent at any rate to be a proprietor of public-houses.


---

THE Lord's lessons are often painful and difficult, because of the waywardness or indolence of our hearts ; but every fresh lesson learnt, every fresh principle imbibed, only fits us the more for all that is yet before us.

## PRACTICAL PAPERS ON NEHEMIAH.

## CHAPTER IV.—THE SHIELD OF FAITH.

*“Our trust is in the Lord.”**N.B.—Read the chapter first.*

N our last paper we considered a little the workman and his work ; we now approach another subject, and that is, Satan's opposition to it.

## GOD'S ORDER FOR SERVICE.

The careful student of the Bible will find that God first of all sets His servant right himself, reviewing his ways and work, and *then*, when he is set right with God, his faith is suffered to be tried and tested. Thus Abraham's failures are laid bare and judged in Gen. xx., xxi., and it is only “after these things” that Abraham's faith is sorely tried ; so with Jacob, he is alone with God individually before he meets his brother Esau. And so it is with us ; for it is indeed only as we have been alone with God about our work and service for Him, and are carrying it on in dependence on Himself, that we can be prepared for the scenes that await us in this chapter. We have here the further development of the enmity of the world, led on by Satan, against every good work.

Already in chap. ii. 10, we saw that it *grieved* Sanballat and Tobiah *exceedingly*, that any one should seek the welfare of God's people, and we know that the same feelings still characterise the world at large. In the present chapter, however, the exceeding grief is exchanged for scorn, and the

## 86 PRACTICAL PAPERS ON NEHEMIAH.

bitter *feelings* of chapter ii. develop into *words* in iv. 1-3, and into *actions* in verses 7, 8. Such is the order, whether for good or evil.

## SUCCESS CAUSES OPPOSITION.

What caused this growth of opposition? Simply success. The enemy felt they were losing ground, and that the work was prospering in spite of them. It is so now. If you, beloved reader, are experiencing some fresh trials, some assaults of Satan in your work for the Lord, be assured it is a good sign that you are effecting something. Satan leaves useless and sleepy Christians alone, they do not suffer from his active opposition; and the hard worker often wonders how it is he seems to get all the blows while others escape. The reason is because he is in the fight, and they are not. And remember *it is a fight*. If we undertake to raise any part of the wall, we must be prepared for ridicule, and for open and secret opposition. The ridicule is often hard to bear. We are so feeble, and do our work so badly, that it is only too easy for the world (and too often, alas! for lazy Christians also), to find fault with the work and the workman, and the unkind words are the more stinging because they contain a measure of truth. The only way to meet these darts is with the shield of faith, trusting to our Master to vindicate his workman, in due time, and seeking on our part to remove any flaws in our work.

## TO EVERY MAN HIS WORK.

Christians, too, are apt to be discouraged by such a comparison as in verse 2, between the "army of Samaria," and "these feeble Jews." We *are* a feeble

## PRACTICAL PAPERS ON NEHEMIAH. 87

folk, but our dwelling place is in the rock. Besides, what a mighty power we have in the name of Christ. We may never evangelize the world, but can we not do a bit of good work, at least, "over against our own house." I often think, in connection with this subject, of the marvellous labours of the tiny coral insects in the South Pacific. Absolutely powerless regarded as individuals, being mere minute lumps of jelly, they yet succeed in obedience to some mysterious instinct in changing the face of the *world*. Whole groups of islands owe their very existence, solely to the unwearied labours of these tiny organisms. A Christian, in his work, succeeds just in proportion as he obeys the very laws that govern nature. All work there with harmony of purpose, with unwearying energy in their appointed spheres, and if God's spiritual workmen do the same, the work will progress as a harmonious whole without a check. But supposing, on the other hand, that each tiny builder in the far off Pacific, or Jewish workman on Zion's walls, chose to work, according to a plan of their own, and not only so, but to spend half their time in pulling their neighbour's work to pieces, as too many Christians do there would have been no lovely coral isles to-day, there would have been no bulwarks or towers round about Jerusalem. Three things mar our work : *Want of unity of purpose*, springing from carrying out our own ideas, and from not following closely the design of our great Architect; *want of perseverance*, springing from confidence in our own strength rather than in God; and *interference with one another*, forgetful that each, to his own master, stands or falls.

## 88 PRACTICAL PAPERS ON NEHEMIAH.

## A WILLING MIND.

Verses 4, 5 remind us in a striking manner of the contrast between law and grace. Such words would be entirely unfitted for the Christian's lips to-day, though quite in keeping with the Jewish dispensation. There is a little word in verse 6 we must not pass by. "The people *had a mind* to work." What a number of idle questions, as to the when, how, and where, would be saved, and what an amount more of useful work be done if we had more "a mind" to work! There is such a thing with the Christian as "full purpose of heart," there is such a thing as "yielding ourselves to God," there is such a thing as "true devotion." Beloved reader—you who, it may be, have often written to us about how to work, and where to work, or at any rate, have often made your ignorance as to your proper sphere of labour an excuse for doing nothing—has this verse no voice to you? What God wants to know is whether you "have a mind to work." As we once noticed, in a paper in this magazine, there must be a "willing heart" before a "wise heart." And practically you will find that most of the difficulties will disappear whenever an earnest purpose fills your soul. *God's work is not meant to be played with.*

Verse 9 reminds us of 1 Pet. iv. 7, "watch unto prayer," or of our Lord's own words, "watch and pray;" here, however, it is "pray and watch." The great point, however, to notice, is not the difference of the order, but the great fact that, whether in New Testament precept or Old Testament example, the two are inseparable. It is only in our practice they



## PRACTICAL PAPERS ON NEHEMIAH. 89

are divorced, and two things that God has designedly joined together are by us forced asunder.

Some Christians are given to prayer, would there were more; but then not unfrequently these very ones are deficient in taking divinely appointed means to resist the devil. We are not only in Eph. vi. told to be "praying always," but to take "the whole armour of God." Others, again, confident in their knowledge of, and skill in using the sword of the Spirit, cease to lean upon God, and hence are easily overcome. What a lesson we learn as to this in Moses' uplifted hands, and Joshua's sword (Exodus xvii.). Victory was only obtained by the use of both, and neither could avail without the other. The rendering of verse 12 seems a little obscure; but the purport of it appears to be that some, who were truly Jews, but who dwelt with the enemies of God's people, sought to still further weaken the hands of their brethren, according to the correct reading.

The Christian often experiences, in his work of faith the greatest opposition and hindrance from those who ought to be his fellow-workmen. We have already hinted how an undue spirit of fault-finding, and interfering with other's work on the part of idle Christians, weakens and discourages; here, however, we get still lower in the scale, observing worldly Christians becoming direct tools of the enemy. May God preserve every reader of these pages from becoming, in the hands of Satan, a hindrance to God's work.

What a cheering word we get in verse 14, "Remember the Lord." Too often He is almost for-


## 90 PRACTICAL PAPERS ON NEHEMIAH.

gotten in the worrying details and disheartening surroundings of our work. We forget sometimes that we are not undertaking a warfare "at our own charges," and that the crown of success is in His hands. These three words, recalled at times of discouragement and trial, will surely cheer us and strengthen our faith.

Further down in the chapter we get the worker and the watchmen, just as we see them in Luke xii. 39 and 42. In our case, the difference is that the two duties are combined in the one person. We have both to work and to watch, and that in a double way, *for* the Lord, and *against* the enemy. Much beautiful detail, that we have not touched upon in these few remarks, remains in this chapter, and which will well repay a careful gleaning. We may, however, notice a very useful hint, conveyed to us in the last verse, where it is said that "everyone went with his weapon for water" (margin). I suppose that we go for water when we attend meetings, and hear the word of God expounded, and it is well to know that such is the ceaseless activity of our enemy, that not even, at these sacred times can we venture to lay aside our armour. Many and various are the ways in which Satan tries, on these occasions, to lead our thoughts astray, and to undo any good that we might otherwise receive, and it needs all our vigilance to see that we do not return with empty cans. This little hint may perhaps not be in vain for some of our readers.

## A WOMAN OF PRAYER.

*A True Narrative.**(Concluded from page 66.)*

N the morning of the day when the money was due, the mother, sad and full of anxiety, called her children. "You see," she said, "the rent is due; our good aunt must have it. Let us pray the Lord to help us."

The mother and her nine children all knelt down, whilst she prayed. "My gracious Saviour," she said, "Thou knowest my rent is due to-day. Thou wert once called on to pay tribute, when a fish was caused to bring the money required in his mouth. Hast Thou not thousands of fish in the seas, who could furnish me my needed sum, if Thou didst see fit? I beseech Thee, do not abandon me in my perplexity, but come to my aid."

"We heard this prayer," says one of the sons, "and in our inmost hearts, the emotion, awakened by the expression of so lively a faith, contended with our reason, which questioned if God would work a miracle in our favour. Our mother and sisters were preparing dinner while we were talking together, each feeling a secret anxiety which would have been expressed, if we had spoken it, in such words as these, 'Now, let us see if mamma's prayer will have any effect!' Nine o'clock, ten, eleven, struck, and we began to think that the day would pass as usual. But before the hour of noon had sounded, the pastor of the village, a friend of our late father, entered the room in his gown,

“Seeing our surprise, he said, smiling, ‘You do not know what to think, when you see me come in this manner; but I will explain. Just as I was going to hold a service in church, a letter was put into my hands, announcing that Madame Paulus has been placed on the foundation for the widows of pastors, requesting me to let her know this, and pay her her pension immediately. I knew what pleasure this news would give you, and I came here as soon as I left the church. But tell me, dear madame, to whom have you applied to be placed on this list?’”

“I have indeed applied,” said my mother, ‘but not to the dean, or any other man. I went straight to Him whose audience chamber is in the heavenly places.’”

“The pastor was evidently deeply moved; and we, the young students, owned to ourselves, with tears in our eyes, that we had received a lesson worth a hundred of our university lectures.”

God answers our prayers according to our faith. He has said, “What ye shall ask in prayer, believing, ye shall receive.”

But to find the key to these wonderful experiences of Madame Paulus, we must observe her in her daily life. This hard-working mother of a family, diligent in visiting the poor and sick, industrious in the house and in the fields, did not find she had too much to do to have leisure for prayer. In the highest sense of the word she was a woman of prayer: she did not give it the “scraps and leavings of the day” only, but made it a serious and earnest business of life. When the day’s work was done,

## A WOMAN OF PRAYER.

93

and all the family were asleep, then the unwearied mother began her vigil of prayer. It often happened that two or three nights in the week were entirely passed in prayer.

A little corner near the stove in her room formed her "closet." If she felt herself overpowered by sleep, she prepared a cup of coffee at midnight, to give her the strength necessary to carry on her supplications.

The evening of her life was passed in the midst of her children. Her sons had the joint direction of a large seminary of boys at Ludwigsburgh, and, while receiving their mother as an inmate of their united household, they found in her an experienced, devoted, indefatigable fellow-worker and helper. The good "mamma"—no one in the whole establishment ever called her anything else—was the life of the house, and the centre of a household of more than an hundred persons.

But the end was now drawing nigh. A serious illness attacked her. On the fourth night of her sickness she said to her children, who were watching by her, "My children, you do not pray earnestly enough; you must be more instant and ardent in your prayers. Kneel down and ask the Lord to come to my help." Her sons did so, aloud, and with the earnestness of deep filial love: she interrupted them—"Not so—you do not pray rightly!" Then she herself began to pour out her heart in supplication. She laid her cares before God, as before a Father, and asked Him who had prolonged the day for Joshua to complete His victory, to give

her yet some time longer to live and finish the task He had given her.

Scarcely was her prayer finished, when she sank into a peaceful sleep. This had been so long withheld and vainly longed for, that it might have been supposed her prayer was to be granted.

But on the fifth day of her illness she awoke with the words "Glory! glory! My children, the Lord's ways are not ours. I go hence. Come and let us celebrate the feast of the Lord for the last time together." The whole family gathered round her bed to partake of the symbols of the Redeemer's dying love. The dying woman then gave the last kiss to each of her children, and breathed her last in heavenly peace.

Her work was done; and of her we may truly say, "She, being dead, yet speaketh."



## REALITY.

**I**S there one thing that should more distinctly characterize a Christian than *reality*? Yet what hinders testimony for Christ so much as the unreality, so common among those who should be "Epistles of Christ, known and read of all men?"

The world is quick to see inconsistency in professing Christians, and to discern the difference between what we ought to be, and what we are.

How many we constantly come across who, though

undoubtedly "born from above," are yet content just to be very much as others around; and who thus prove a snare to all that come under their influence!

Nothing but Christ Himself as our object can keep us from this evil. We must not, for a minute, be governed by the ways and acts of others. Our one question must be, "What is fitting for Christ the Lord, whose I am, and whom I serve?"

Some may think that unreality is brought about by those who parade a knowledge of the "higher" Christian truths; and doubtless, it is so, unless this is accompanied by a practical *carrying of them out*.

Increased knowledge certainly means increased responsibility; but we cannot dispense with anything given in God's Word for our guidance and blessing. Could many of us act as we frequently do if we realized our absolute oneness with our risen, ascended and glorified Lord? We may have heard of that wonderful union, but we *cannot* have realized it.

That God has so deeply loved me, a poor, abominable rebel, an undone sinner, as to give the Lord Jesus to take my place, to die in my stead; that I may have an eternity of unspeakable bliss; this surely is a wonder of wonders! But that He sees me in Christ, that I am identified with Him; that He has not only taken my place, borne the judgment due to me, but that "God hath raised us up together, and made us sit in the heavenlies in Christ Jesus" (Eph. ii. 6.) Truly this passeth knowledge!

But why are we told such truths, unless God expects us to act up to them? Are they only for a few, only for some? No, indeed, *all* the redeemed

should know God as their Father, and hear the words of their risen Saviour, "Go and tell *my Brethren*," and walk according to their heavenly calling.

We find later on in the Epistle, these words (chapter iii. 16) "That He would grant you according to the riches of His glory, to be *strengthened with might* by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

What is it, then, that hinders our entering—in a measure, at least—into such blessed experiences? "Strengthened with might in the inner man," "able to comprehend," &c., "filled with all the fulness of God." We cannot help repeating some of these precious words, and again asking ourselves, "What hinders?"

May the Lord enable us all distinctly to take the place of self-judgment, thus—"Have I not been identified with the Lord's enemies? Have I not too little manifested that 'as He is, so are we in this world?' Have I not taken a somewhat negative, or middle place? Have I not shrunk from 'bearing His reproach?'"

Yes, truly, dear young Christian, even now, as ever, if we are whole-hearted and true, we must bear "His reproach," and we must not expect reality, or true and deep blessing, unless we are prepared for this.



## REALITY.

97

But what subtleties the enemy of souls uses! He makes Christians, only too often, think that they may possibly win others by not being "too particular" on certain points. Indeed, the Jesuits' principle that "the end justifies the means," which we know to be of Satan, too often finds its way in where it is little suspected; and it is just such things that lead to unreality.

Let us, then, beware of it. We are in the wilderness, we are still in the midst of conflict in the enemies' land. Who, with open eyes and Spirit-taught understanding, can doubt the reality of the great enemy of souls in his working on all hands? Let us, then, be intensely *real* in withstanding him.

Dear young soldiers of the Cross, we do indeed want the "whole armour of God," and may the Lord, to whom we owe everything, enable us to go on steadfastly, faithfully, "despising the shame"—He alone can do it.

But, oh! what a rich reward awaits those who are thus real, whole-hearted for Christ, not only hereafter, but *now*. Even now, what greater privilege than to have His commendation, than to be co-workers with Christ, going all the way in sweet fellowship with the rejected Jesus, our blessed Lord and Saviour!

May this be the experience of all our readers. Then, truly, the world will take knowledge of us, that we have been with Jesus. Thus will He be glorified, and the end attained of our being here, "till He come."

TO BE READ.

TO BE LEARNED.

APR.

1	Su	Num. xxii.	Him who loved us and washed us from our sins in His own blood.  ———— ( Day. ) ————
2	M	„ xxiii.	Who hath despised the DAY of small things.
3	Tu	„ xxiv.	Watch, therefore, for ye know neither the DAY nor the hour wherein the Son of Man cometh.
4	W	„ xxv.	Behold, O God, our shield, and look upon the face of Thine anointed, for a DAY in Thy courts is better than a thousand.
5	Th	Luke xxiii.	I must work the works of Him that sent me while it is DAY : the night cometh when no man can work.
6	F	„ xxiv.	The night is far spent the DAY is at hand, let us, therefore, cast off the works of darkness, and let us put on the armour of light.
7	S	John i.	Being confident of this very thing that he which hath begun a good work in you, will perform it until the DAY of Jesus Christ.
8	Su	„ ii.	I am the resurrection and the life.  ———— ( Dead. ) ————
9	M	„ iii.	And you being DEAD IN your sins . . . hath he quickened together with him, having forgiven you all trespasses.
10	Tu	„ iv.	Now if we be DEAD WITH Christ, we believe, that we shall also live with Him:
11	W	„ v.	Wherefore if ye be DEAD WITH Christ from the rudiments of the world, why as though living in the world are ye subject to ordinances.
12	Th	„ vi.	Likewise reckon ye also yourselves to be DEAD, indeed, UNTO sin, but alive unto God, through Jesus Christ our Lord,

TO BE READ.

TO BE LEARNED.

APR.

13	F	„ vii.	How shall we that are DEAD to sin live any longer therein.
14	S	Num.xxvi.	For I through the law am DEAD to the to the law that I might live unto God.
15	Su	Num.xxvii.	Every man went unto his own house, Jesus went unto the Mount of Olives, and early in the morning He came again into the temple . . and taught them.
— ( Early. ) —			
16	M	„ xxviii.	I love them that love me ; and those that seek me EARLY shall find me.
17	Tu	„ xxix.	O God : Thou art my God, EARLY will I seek thee.
18	W	John viii.	With my soul have I desired Thee in the night : yea, with my spirit within me will I seek Thee EARLY.
19	Th	„ ix.	In their affliction they will seek me EARLY.
20	F	„ x.	O, satisfy us EARLY with Thy mercy that we may rejoice and be glad all our days.
21	S	„ xi.	Awake up my glory, awake psaltery and harp : I myself will awake EARLY ; I will praise Thee, O Lord.
22	Su	„ xii.	We have an advocate with the Father, Jesus Christ the righteous.
— ( Incline. ) —			
23	M	„ xiii.	Give ear, O my people, to my law : INCLINE your ears to the words of my mouth.
24	Tu	„ xiv.	INCLINE thy heart unto thy testimonies, and not to covetousness.
25	W	„ xv.	My Son, attend to my words : INCLINE thine ear unto my sayings.
26	Th	„ xvi.	I waited patiently for the Lord, and he INCLINED unto me.
27	F	„ xvii.	I have INCLINED mine heart with thy statues.
28	S	Num. xxx.	INCLINE your ears to the words of my mouth.
29	Su	„ xxxi.	Christ Jesus died according to the Scriptures
30	M	„ xxxii.	INCLINE not your heart to any evil thing.

## SUNRISE IN THE SOUL.

---

As after some tempestuous night the morn  
 Succeeds, and over sea and land the dawn  
 Appears at length, and rising from the spray,  
 The sun casts o'er the wave his freshest ray :  
 So, when in penitence and lowly grief,  
 The contrite mourner seeks at length relief  
 From all his guilt, and hastes his God to meet,  
 A sinner penitent at Jesu's feet,  
 The Sun of Righteousness, Divine, doth rise  
 With healing in His wings, and on the eyes,  
 Which sin before had darkened, now doth shed  
 The light of life, and heavenly glory spread.  
 Oh, joy and life are one, and Thou alone,  
 O Lord, art both ! And since Thou me dost own,  
 And deign'st to make this house of clay Thy shrine,  
 O grant that I for ever may be Thine,  
 Nor aught of sin Thy temple e'er defile,  
 Or meaner aim my heart engage the while,  
 Than Thy high glory, Who Thy life did'st give,  
 That I, the world renounced, in Thee might live :  
 And yet not I,\* but Thou henceforth in me  
 Shalt live and reign throughout eternity.

\* Gal, ii. 20.

## THE WORLD'S STANDARD.

---

**T**HE world (which means unconverted people) has its own opinion of what a Christian should be. Indeed, the world has a standard for measuring Christians. The world very soon takes stock of one who *professes*. The foot-rule is at once applied; and if the unfortunate professor does not come up to the standard, he is marked down at once as a sham. But what does the world expect from a person who says he is saved, and ready to go into eternity at any moment? Well, the world expects a lot of things—perhaps too many; but, strange to say, the world comes very near the mark on the whole—at least according to the standard given by the inspired Apostle Paul. The world expects us who are saved to be a *heavenly-minded* people, whose whole conversation has a colouring of heaven about it. The world expects to see us altogether *different* from the world. The world looks for *the great change*, and nothing less. The world does not believe in long prayers and a short temper. The world does not believe in singing hymns just now, and in a little time afterwards angrily asserting one's rights. The world does not believe in Christians patronising the world's gatherings, and yet waiting for the coming of the Lord at the same time. The world expects us to be walking *models*. The world expects a Christian to be such that they can point to him and say, “*There's a Christian, if you never saw one before.*” And the world expects us to have our earthly house in order as well as our heavenly house. The world looks for a

## 102 ANSWERED AND UNANSWERED PRAYER.

Christian's house to be clean and tidy, and the children well kept and trained. Nor does the world believe in the Christianity that does not pay its debts; and if we profess to be ready to go off to heaven at a moment's notice, while So-and-so can't get that account out of us, the world just laughs at our profession. In short, the world expects us to live as people who *wait for their Lord*. In these days of great profession, it becomes all who profess to be *converted* to see how the world's standard fits them. Does the world take knowledge of us that we have been with Jesus? Is our testimony believed? Do we by manifestation of the truth commend ourselves to every man's conscience in the sight of God. Are we giving none occasion for any one to stumble over us?—none occasion for any one to blaspheme that beautiful name by which we are called?

(*Extracted.*)

## ANSWERED AND UNANSWERED PRAYER.



WHEN in England, in 1878-1880, I was a great frequenter of theatres; indeed, I never missed a night when in London. One evening, as I was crossing from Simpson's Restaurant to the Gaiety Theatre, I heard the bells of a church near by ringing for service. Something seemed to wrestle within me, persuading me to enter the church instead of the theatre. After wavering for some time, I finally did so, and the sermon seemed to suit my case exactly, convicting me of sin. The next evening, instead of taking that warning as

## ANSWERED AND UNANSWERED PRAYER. 103

sent of God, I made up my mind to go and see a troupe of minstrels at the Opera House, an entertainment I had been for some time most anxious to attend. On reaching the place, exactly the same feeling came over me as on the previous evening. I again resisted, and went half-a-dozen times to one of the entrances, saying to myself, "It is all bosh ; I will go in." In reply, something seemed to urge me not to do so. It took me a long time to make up my mind, and I walked several times round the block, trying to throw off the unwelcome feeling ; but I am now thankful to say the Lord prevailed.

This strange interference, so to speak, made me feel nervous, and, on thinking it over, I felt so sure that it was owing to someone praying for me, that I wrote straight off to a friend of mine, who has not as yet entered into the light, telling him all about it, and my firm conviction as to the cause. I also gave him the name of the lady who was praying for me ; for though she had never spoken to me on the subject, I knew it must be she. I then wrote and asked her, and she confessed with gladness that she had for some time made it a subject of prayer. Her mother, also, had prayed for me. That young lady is now my wife. Never after that had I the slightest inclination to enter a theatre again, though, of course, I was greatly laughed at by all my college friends.

Some time after that, while in the North of England, a friend wrote and told me he had heard from New Zealand that my dear sister was dead ; but having heard from my family that she was recovering nicely, I paid no heed to it, and the announcement

## 104 ANSWERED AND UNANSWERED PRAYER.

that she was dead did not even make me anxious. I had been for some time praying for her. The morning I received the letter from my friend, as I was on my way to church with my wife's relations, I felt an impulse come over me, and astonished them by saying I would go for a walk instead of to church. I was a comparative stranger in the town and walked on without knowing where, wondering why I should feel thus, till I heard the bell of a village church ringing for service. I made direct for it and arrived in time for the sermon, which was on the subject of "Unanswered Prayer," and though there was nothing striking in it, or applicable to my state at the time, I arose fully convinced that my dear sister had been taken, and walking home told my wife so. Two or three weeks after, when about to sail to New Zealand, I received full confirmation of this by seeing the announcement of her death in a New Zealand paper, but thanks to the Lord for His mercies, I was fully prepared for it.

The last, but not least, token of God's guiding and interposing providence happened shortly after landing in New Zealand. I had been a confirmed and heavy smoker since I was fifteen (I am now twenty-four), and had several times said, in reply to the entreaties of my wife, that I could not give it up now even if I wished to do so. One Sunday afternoon I was by myself, smoking, and at the same time reading an article addressed to children, when the thought flashed through my brain, "Why am I smoking?" I tried to bury myself in my reading and evade the question but finally put the paper down to reason it out. But I

•



## ANSWERED AND UNANSWERED PRAYER. 105

could not collect my thoughts, owing to the strong convictions on me. Then I said to myself, "I will just finish this one pipe and then not smoke again;" but, to my further astonishment, something seemed to urge me not even to do that. I threw my unfinished pipe in the fire, and went to tell the news to my dear wife. She could only burst into tears, and again I found that she had been making the matter a subject of special prayer, finding all human arguments fail, and this was the answer. We then collected and burnt all my pipes, tobacco, and other smoking materials.

I knew that what the Lord had led me to do, He would give me grace and strength to continue in, as in the former instances. So it proved, though my friends expected me to give in. Indeed, with wonder I say it, I have never even felt the want of a pipe, though my digestion was much upset for months by it, and I was quite ill for a time. Nor in the company of smokers did I feel inclined to renew the habit (and only those who have been smokers can understand how wonderful this is), though my greatest pleasure formerly was a pipe after a meal.

Truly, the Lord's ways are wonderful, and surely anyone reading this cannot fail to acknowledge it. The lesson I wish any who may read this to draw is, that God can and does work directly, in answer to earnest and believing prayer, and needs no human instrumentality; and also that He especially cares for and watches over the orphans and friendless, according to His own promise, Ps. lxxviii. 5, "A father of the fatherless, and a judge of the widows, is God in his holy habitation."  
*(Extracted).*

## THE WRITTEN AND THE LIVING WORD.

---

O LORD, the wondrous record of Thy life  
Sweet music is, amid the discord and the strife ;  
Sure comfort, Lord, to know Thou too hast trod  
The way, which oft to us doth seem a weary road.

So Lord, when tired, sorrowful, distress,  
To Thee we look, and in Thyself find rest ;  
And, from the pages of Thy wondrous Word,  
Receive the peace Thy words and ways afford.

Lord Jesus, Thou wast weary once, alone,  
Misunderstood by all, forsaken by Thine own ;  
To deepest depths of suffering Thou hast been,  
No sorrow now can come Thine heart and mine between.

Thy Word, Lord Jesus, shows us what Thou art,  
Tells of Thy sympathy with every christian heart ;  
Shows us the wonders of Thy light and love,  
Leads us to look unto Thee, where Thou art, above.

O Lord, Thy death indeed has made us Thine,  
But in those pages how Thine earthly life doth shine ;  
And, looking upward from the written Word,  
We see Thee still the same in glory now, our Lord.

## LETTERS ON THE PRACTICAL MANAGEMENT OF A SMALL SUNDAY SCHOOL.—I.

---

DEAR BROTHER,—I have long wished to say a few words on the practical conduct of a small Sunday-school to those whose desire is, on the one hand, to conduct it as efficiently as possible, while on the other, carefully to avoid the worldliness and formality that so often creeps in.

Your first query is, "How are the classes conducted, and is there a class register used?"

The formation of a school is generally undertaken by one who, more than others, has this especial work laid upon his heart, and becomes, *de facto*, the superintendent of the school. With him are associated (according to Scripture example) fellow labourers, with whom, and amongst whom, there must exist one heart and mind, in order that there may be that fervent "striving together" which can alone bring blessing from God. As I have already pointed out in a little book on the subject ("The Sunday School Teacher and his Work," G. Morrish), it is here assumed that none undertake to teach others by precept the way of salvation, who have not already shown it by example, or, in other words, come to Christ themselves. We must earnestly protest against employing any Sunday-school teacher who is not only an earnest but a consistent Christian. In addition to this, the service ought to be free, hearty, and congenial, that is, the servant ought to feel that, more or less, he is suited by the Master for it. Above all, the teacher must remember that he is the Lord's servant, not the superintendent's, and although bound to the latter by bonds of love, it is for the Lord he works, and not primarily for the superintendent or even for the children.

Leaving the further subject of the relations of teacher and superintendent for future consideration, we come to another point.

This work *must be* begun and carried on, every step of it, in

## 108      LETTERS ON A SUNDAY SCHOOL.

prayer and faith. It is pre-eminently a trial of patience. The one who reaps in the Sunday-school harvest-field is the one who patiently continues in well doing, not forcing the harvest, but ever sowing the precious seed that produces it. Assuming then that this little band of labourers has been got together, and that for the sake of illustration that there are ten in all, nine teachers and one superintendent, the next step is to get a suitable room. This should be light, cheerful, and, if possible, be supplemented by two small class rooms. It should be furnished with forms with backs if possible, a small infant's gallery of three or four rows of seats, a desk provided with a good loud call-bell, and a good apparatus for warming when needed. It greatly adds to comfort in teaching, and to the privacy of the classes without interfering with the use of the room for other purposes, if half the short forms that form the classes (in this case six) are provided at each end of the back rail with an iron socket, into which a standard two feet high can be fixed; so that on a stretched cord, from the top of one standard to another, a green baize curtain can be suspended, which instead of hanging loose below, can be buttoned at intervals on to a few brass studs fixed in the back of the form rail (or better still the form seat), thus making an efficient barrier between each class, and giving, to some extent, to each teacher the privacy of a class room. A fair trial of this simple and inexpensive plan will soon convince any that it forms a very tolerable substitute for that best of all arrangements (so seldom, however, attainable), a separate class room for each class.

Having thus got together the teachers and a suitable room, the next plan is to catch the scholars.

For this purpose, no preliminary treats or teas should be given, but the town should be parcelled out in districts, one to each teacher, who should devote an hour each every day, for the first week, to seeking out those children who do not attend any school (never take them away from another Sunday-school), and getting them to promise to come the next Sunday. Then on that day, supposing the school to be from two to three o'clock, and that there are not many scholars the first time, half the teachers might be at their posts in the school, while the others

## OUR NOTE-BOOK.

109

searched outside for those who are idling about the streets, going nowhere, and bringing them to the school there and then.

The classes should be arranged as follows :—

Boys.	Senior class	Girls.	Senior class.
„	1st. Bible class	„	1st. Bible class.
„	2nd. „ „	„	2nd. „
„	3rd. „ „	„	3rd. „

Infant class—of boys and girls.

In larger schools, a still further arrangement is helpful, viz. : into divisions.

The *senior* division comprising the young men's and women's classes, of which there may be several.

The *Bible* division : all those classes where the Bible is read (other than senior), and,

The *elementary*, for the younger children who cannot read, and infants.

When the school is first formed it is well to give each teacher, as far as possible, the children from her own district. As a rule, teachers should teach those of their own sex, which rule however is frequently and not unhappily broken. Ten boys, or twelve girls, are as many as any teacher ought to have on her book. The senior class, however, may number more, and the infants may range from forty to fifty. On the next occasion we will consider the necessary books, &c., to be used.

---

 OUR NOTE-BOOK.

OUR correspondent, whose remarks we reprinted without comment in the February Note-Book, may congratulate herself on touching a chord, to which many hearts vibrate. We have received many, and interesting letters on the subject, all cordially approving of both suggestions. Respecting the first, therefore, WE WILL INSERT IN THE NOTE-BOOK, OF THE FOLLOWING MONTH, ALL REQUESTS FOR PRAYER (OF A SUITABLE NATURE), RECEIVED UP TO, AND INCLUDING THE 10TH OF THE MONTH. We have fixed this very late date in order to insert the requests within three weeks of their

being asked. They must be for definite objects, and must be accompanied by details, not for publication, but for the information of the Editor. At the same time, we suggest that, WHEN IN PRIVATE PRAYER ON SATURDAY EVENING, EACH YOUNG BELIEVER WILL HENCEFORTH INCLUDE, IN THEIR EARNEST REQUEST FOR BLESSING ON THE NEXT DAY, ALL FELLOW-SUBSCRIBERS TO THIS MAGAZINE. We think this arrangement better than fixing an hour which could not be alike convenient to all.

A remarkable incident of the way God hears prayer is inserted this month and may encourage many. The following extract from a correspondent's letter also may interest some :—

“I think the suggestion of your correspondent (for us to have requests for prayer in the ‘Y.B.’), if it could be carried out, would be very helpful to us all. Also having a set time for united prayer for a blessing on the Lord's Day. Your correspondent is quite right in supposing there are other young believers who do not feel in the Spirit then. But is it not often (I might say always), that we have something in our hearts, some idol or other that comes between us and Christ. Satan generally knows our weakest points, and makes use of everything he sees, and one little thing often leads to another. It is not many Sundays ago that I felt very much cast down. I knew I was out of communion, but it was not until reading the 17th of Matthew (it being our portion for the day), the Lord showed me very clearly that I had been putting something of earth before Him, and that He would have me like the disciple on the mount—left with Jesus only. He has been doubly precious ever since. He makes up for all we lose in this world, does He not? Thank you very much for printing the letter of your other correspondent, it is just the stimulus that I needed. When she speaks of her precious ‘one hour with Jesus,’ I feel so self-condemned, and I feel, too, how much I have lost. I tried it once some time ago, but could never wake at the proper time, and so gave it up. I have begun again now, but find it very difficult to wake in time to have the full hour. I ought to be at work about seven, and if I do not wake about half-past-five I cannot have the time I ought. I think the

## OUR NOTE-BOOK.

neglect of this is *the root of all our straying*. We go out to the battle of life with our armour incomplete, and then Satan's darts find somewhere to lodge."

We hope to conclude the Practical Conversation on "The best way to study God's Word" next month, and now propose for the next conversation (papers to be sent by the 20th), the subject contained in the following letter :—

"I shall be pleased to see something on, 'How best to study the Word of God,' for the sake of some young people I know. I should like to have at some time, as a 'subject of conversation,' *How to get young people to employ the Lord's Day?* and *How to get them to search the Word of God?* There is so much time wasted (*precious, valuable* time, that many would be so glad of), because they do not know what to do, and often waste it in reading a tale. I am speaking of those who do know the Lord; and even for those who do not, there might be some way of getting them to read, and be interested in, the Word of God, and not to find it a very long, dreary day."

We would, therefore, give as the subject for the fourth conversation: "*How the Lord's Day can be best employed by young believers, and also, how it can best be prevented from being a dreary day to children generally.*" E. B.

We trust all our correspondents, who have any practical hints to give on the above important heads, will not fail to let us have the benefit of them by the 20th inst.

We give this month, the first of a short series of letters on the Practical Management of a small Sunday School, by the author of "The Sunday Teacher and his Work." G. Morrish, 20, Paternoster Square.

---

THE profession of truth, if not connected with self-denial, will be connected with positive self-indulgence; and hence we may observe at the present day a most determined spirit of worldliness connected with the highest professions of truth.

## PRACTICAL QUERIES.

---

*Q.* 47. 'Would it be right for me to pray that I might be in the first class in a very important forthcoming engagement? I am afraid it will be useless if I am not, and I should be so glad of your advice upon it. F. A. D.

*A.* Dear friend, do not the words of the apostle give you full liberty in this? "*In everything*, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God (whether your request be answered directly or no), *which passeth all* understanding (none will know but yourself the secret of your calm), shall guard your heart and your thought in Christ Jesus (Phil. iv. 6, 7, R. V.).

*Q.* 48. Is it Scriptural to ask help of richer brethren for our own or others' needs, or should we only tell the Lord? S.

*A.* It is a question of faith entirely. The highest faith, and that which brings the greatest honour to God, and the greatest blessing to the soul, is to tell the Lord only. Read the story of "The Woman of Prayer." Still, to ape a faith we have not got, is worse than useless.

---

THERE is nothing that can possibly give such energy and persevering power as the consciousness of acting *for God*, and that God is acting *with us*. This removes every obstacle—lifts the soul above all human influence, and brings it into the very region of power omnipotent. Let us only be fully assured that we are on the Lord's side, and that His hand is acting with us, and nothing can drive us from the path of service and testimony, conduct us whither it may.



## PRACTICAL PAPERS ON NEHEMIAH.

## CHAP. V.—THE BREASTPLATE OF RIGHTEOUSNESS.

*“Having your conversation honest among the Gentiles.”*

**I**N the chapter before us, we approach a great principle of practical importance in Christian work; and that is, that those that would work in God's service must act, in their own private affairs, not only according to this world's codes of righteousness and honesty, but according to the divine standard, and in the fear of God (verse 9). It appears that one of the many offshoots of

## THE ROOT OF ALL EVIL

is brought to the surface in this chapter; inasmuch as a number of the Jews, though possibly acting according to the custom of the heathen amongst whom they dwelt, were really violating the principle and spirit of God's laws for His people, in exacting usury from, and otherwise oppressing, their brethren. All this, too, was done under aggravating circumstances; as, at the very time, there were many who were acting in a directly contrary spirit, and using their wealth to redeem their brethren out of captivity (ver. 8), and also all, at this time, were standing together against a common foe to their name and race.

This story points a moral too plain to need much enforcing. Surely, many a reader of these pages knows what it is to have some inconsistency pointed out to him, that ill accords with the views he holds, the principles he enforces, and the work he does for

## THE BREASTPLATE OF RIGHTEOUSNESS.

God. Many a good soldier of Christ Jesus has been

## 114 PRACTICAL PAPERS ON NEHEMIAH.

placed *hors de combat* from the want of the breastplate of practical righteousness. Many a true servant of Christ has brought his Master's name into undeserved reproach, through acting in a hard, grasping spirit, entirely unworthy of Him. Oh ! how much we have to confess and mourn over as to this ! It does seem terrible to have so much truth in our heads, and so little of the unction and the power of it moulding our hearts and lives ! We little know what damage we do to Christ's cause by inconsistent conduct. We little think how much other Christians are stumbled, Christ grieved, and how the world rejoices over our failures in practical details. Let us, then, learn from this chapter that our own work and occupations are inseparably bound up with the Lord's service ; and that the way we act in the one infallibly reacts on the other. Let us take more heed to the home life, the business life, the social life, and then our work will prosper better, and far, far more glory will be brought to God.

## A RIGHTEOUS REBUKE.

How this wrong conduct grieved Nehemiah ! He was angry, and at once struck a blow at the root of it all, enforcing it with the power of a good example. "It is not good that ye do : ought ye not to walk in the fear of the Lord ?" It is beautiful to see what power these simple words had ; and there is, in the name of Christ now, a wonderful power that will assert itself in the breast of the most careless believer. We do not use this enough ; we might be much greater helpers of one another, had we more confidence in the power of a straightforward word spoken

## PRACTICAL PAPERS ON NEHEMIAH. 115

in love, of course by one who himself is acting consistently as to the matter in question.

This rebuke, at any rate, seems to have been thoroughly effectual; for all the people promised to obey, and "did according to their promise."

## CHRISTIAN GRACE.

The latter part of the chapter is taken up with that which abounds over and above righteousness, and that is grace. An old proverb truly says, "Be just before you are generous." The true Christian is both. Justice alone does not represent the character of Christ, in whom was not only "truth," but "grace." So here, the Jews, having been brought to act fairly and mercifully by their brethren, a further example is set by Nehemiah himself of great generosity and hospitality. With exquisite simplicity, Nehemiah—after showing what was the custom of the former governors of the city, whose very servants had rule over and oppressed the people—adds, in a true "nonconformist" spirit, "So did not I, because of the fear of God."

Before this all-powerful principle, the precedent of years is of no value. We often find, in our work, that tradition is not yet dead, but that many things are still added to the Word of God, and to the workman's directions therein contained.

This chapter warrants us to fearlessly withstand all such that are contrary to the spirit and letter of God's Word. "So did not I, because of the fear of God." These are good words to repeat. There is encouragement for many a lonely path in such a noble spirit, and one is made afresh to feel in power that God's approval is all the reward worth seeking.

## 116 PRACTICAL PAPERS ON NEHEMIAH.

Nehemiah was too earnestly engaged in the Lord's work (ver. 16), to have time to enrich himself. No wonder, with such a spirit to lead, the work went on apace, as we shall see in the next chapter.

## TRUE SIMPLICITY.

Many have thought the closing words of this chapter display a self-seeking and egotistic spirit, unworthy of Nehemiah. We cannot agree with this. Bearing in mind the wonderful simplicity of the whole book, the way we are admitted, as it were, to read the thoughts, to hear the private prayers of Nehemiah, we can see nothing inconsistent with a true Christian spirit in this utterance. The veil is here drawn aside, and we are permitted to see that Nehemiah, like Moses of old, "had respect unto the recompence of the reward." Surely this principle is largely laid down throughout Scripture, that present loss means future gain ; that sufferings now bring an "eternal weight of glory" hereafter ; that those that "sow in tears" shall "reap in joy ;" and that God is not unmindful to forget any work of faith, or labour of love. Not that this was the *reason* for which Nehemiah acted. That it was not so is clear from verse 15, where the true principle that governed all his conduct is given.

In this chapter, therefore, we find two principles of great importance exemplified : the great value of practical righteousness, and the combination with this of liberality and grace in the character of the true Christian. May we all learn the worth of that one sentence of Nehemiah's, "*So did not I, because of the fear of God.*"

## FIVE GREAT SINS.



VOICE has come to the earth, all the way from the eternal world, warning and commanding and entreating us "to grieve not the Holy Spirit of God, whereby we are sealed unto the day of redemption" (Eph. iv. 30). To obey is to inherit blessing. Not to obey is to suffer irreparable loss.

*How is the Spirit grieved?* There was only One who never grieved Him, and that was the Lord Jesus. He was not only filled with the Holy Ghost from His birth, but was anointed at His baptism with the Holy Ghost and with power, and ever proved Himself the one faithful servant of God on this earth. The secret of Christ's life and ministry lay in His perfectly pleasing God by a complete fulfilment of His will. "I seek not mine own will, but the will of the Father which hath sent me." "And he that sent me is *with me*; the Father hath not left me alone; for I do always those things that please him" (John v. 30 and viii. 29).

We conclude, therefore, that as the life of Jesus was *the one life* pleasing to God, any life like unto that life must cause Him pleasure again, and any life unlike it must cause Him pain. We are now at the heart of the subject, *theoretically*. The life of Jesus cannot be imitated as to its source; but the living spring in Him was the Holy Spirit, dwelling in His soul, and dwelling there absolutely free—unfettered there, unhindered there—as free in

its flowing out as in its flowing in. The Holy Spirit dwells in us precisely as He dwelt in Christ. He is the same Person, with the same aims, powers, and methods. We can only please God as Christ pleased Him, by walking in the power of this Spirit. Where faith and submission are perfect, then our ways are perfect, and we grieve Him not.

Let us glance at the question from a *practical* point of view. Of the manifold sins by which the Holy Spirit of God is grieved, I can only mention a very few. Here is one—it is the sin of *apathy*. There is a tranquillity in the atmosphere, a routine in the earth, a calm monotony in all the motions of the universe that seems to say, “Nothing is impending: there is nought to fear.” But this hush is not the hush of heaven—this silence is a guilty silence. Satan is the god of this world, or else its stones would cry out, and our dull ears would hear the cry of the lost—their weeping and wailing and gnashing of teeth.

Go, child of God, into thy chamber; shut thy doors about thee; open the volume of inspiration and see whether things are as calm and quiet as they seem! Hold thine ear close to the gateway of eternity, and you will hear the roaring of the flame, and the rushing of hostile armies, and the war cry of the destroyer, and the voice of God! Rend the veil that hangs between semblance and reality, and gaze into human hearts, and you will see work to be done—work that would last you if you had a thousand lives: sinners that need to be saved, diseases needing to be healed, devils needing to be cast out! Go to

## FIVE GREAT SINS.

119

Calvary, and see what Jesus thought it worth His while to suffer, that He might by all means save some! If you would not any longer grieve the Spirit, tell others of the worth of this Saviour you have found. God is impelling you to this line of duty. His impulses are all, have been all, in that direction since you were born again. If you have not altogether quenched His Spirit, arise; why sleepest thou? Hell is enlarging herself, and opening her mouth without measure; and the world's glory, and its multitude, and its pomp, and its rejoicing men and women, are descending into it. The Spirit says, "Work, work," and you stand idly in the market-place all the day long, as if God had never said, "Others save with fear, *pulling them out of the fire.*" For the sake of immortal, dying souls, for the love of Jesus, take medicine for that dire disease. Be healed of apathy. Neglect no longer souls in peril of hell, both at home and abroad.

There is another sin which grieves the Holy Ghost. I will speak very plainly. It is neglect of Christ Himself by reason of *indolence*. He was by your side this morning at six, calling you to the Scriptures, and to prayer, and to Himself, and you did not rise till half-past seven, just in time to feed your body, too late to feed your soul. You saw many faces around the table, and they saw your face, but there was no light in it, none of heaven's joy, none of heaven's love. You had had no time to see the face of God. And why do God's people rise so late? One reason is, because they sit up so late. If you would rise early, you must retire early. Nature makes

the two hours before midnight the best hours for refreshing sleep, and when you spend those hours in self-indulgence you violate nature's law, you grieve God. If I had the value in gold of what Christians eat and drink and burn between ten and twelve at night, I could sow the earth with Bibles! If I had the time that Christians waste between ten and twelve at night, I could preach the Gospel to every creature! If I had the grace that Christians lose between six and eight in the morning, I should, indeed, be like my Master.

I do not know of anything more likely to grieve the Holy Spirit than this habitual neglect of the Lord Jesus. He is very little sought after at all: and when He is, He is not sought after for His own sake, as the lover seeks after the one he loves. A coldness creeps over the soul when secret communion is uncultivated—a coldness that may terminate in the chill of death. It was not thus that Jesus lived with His Father. “He wakeneth [me] morning by morning, he wakeneth mine ear”—such is His language in Isaiah l. 4. “My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up” (Ps. v. 3). In the beginning of His ministry we find Him “rising up a great while before day” (Mark i. 35); and at its close, “all the people came early in the morning to him in the Temple” (Luke xxi. 38). I plead, therefore, for this “Early Communion.” It is the sure highway to the enjoyment of the “Real Presence.” The last thought at night will be, “A day at Court to-morrow with my Lord! Jesus to awake me with



## FIVE GREAT SINS.

121

the gentle touch of His right hand, and Jesus to be with me all the time." Once aroused after healthy sleep, never sleep again. It is God's call. Self indulgence grieves the Spirit.

There is another sin which causes the Holy Spirit real grief, a sin which is becoming more common every day. It is the sin of *conformity to the world*. I ask a pleasure-loving, society-loving child of God, "Which do you choose—Christ, or the world?" His life gives this strange answer, "I choose *both*." The doctrine of separation from the world has grown most unpopular. People stop their ears when it is spoken of. But it cannot be blotted from the Word of God. It is a law of the sinner's life—" *The world, not Christ*." It should be a law of the believer's life—" *Christ, not the world*." You know how thoroughly the world is followed in its fashions, in its follies, in its conversation, in its amusements, in its ways (often dishonest) of conducting business; in its races, theatres, operas, dances, in its methods of raising money for benevolent objects, in its gambling, in its sale of drink, in its prayerless meetings. The world seems thoroughly to have persuaded the church that separation is want of charity, that it does harm, that so long as a form of godliness combines with morality, further anxiety on its behalf is unnecessary, and further inquiry is impertinent. And Christians, who really have an interest in the atoning blood, are beguiled by this sort of reasoning, and as their love for Jesus wanes cold, their love for society waxes hot. A glow comes over them in their intercourse with the unconverted that takes the place of

heaven's love. I know why Christians backslide into the world. Because the heart, like nature, abhors a vacuum. It must be full of something. It must have satisfaction, and it is not wholly satisfied with Christ. It is satisfied with Him for safety, but not for pleasure, nor for companionship. The Holy Spirit grieves because of this—Christ is laid hold of, only as a man lays hold of a life-belt when the storm is high, and lashes it up to the bulwarks again when the storm is past. The enormity of the sin lies in this—Christ is not reckoned enough, not good enough, not bright enough, not sweet enough, for daily life; the soul is invited to drink at the world's fountains, and the soul's Lover is despised. Brethren, let us obey the voice of the Spirit, "Come out from among them, and be ye separate, and I will receive you." It is enough, O Lord! We ask for nothing beyond Thyself. Thou, O Christ, art all I want.

There is another sin among Christians which grieves the Holy Ghost—the *misuse of speech*. It is that specially referred to by the Apostle, when he says in the previous verse to our text, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Suppose you could see one day's words fairly written out, and printed on a broad sheet; suppose you were to colour with gold all the letters that "ministered grace," what proportion do you think they would bear to the mass of foolish talking and jesting, the wilderness of idle, of unkind, of thoughtless, and of wicked words? The proportion would be small

## FIVE GREAT SINS.

123

indeed. "Remember," said Jerome to a young minister of the Gospel, "remember, whenever you are preaching, that GOD makes one of your hearers." "Out of the abundance of the heart the mouth speaketh." Is your heart full of Christ, full to the brim? Then words for Him, words concerning Him, will flow like a river; the difficulty will be to stem the torrent. But is your heart empty regarding your Friend, your Redeemer? Then the "little member" will still boast great things, but not of Him. It will praise its gods of silver, and gold, and wood, and stone; and the listening Spirit will grieve—grieve that the tongue, that was made for God, can waste its energies in magnifying trifles, instead of magnifying truth.

One sin more I will mention. A sin that peculiarly grieves the Holy Spirit is the sin of *unreadiness*. The great fact of the believer's life is that Jesus is coming again. Preparations are going forward on a glorious scale for the church's entrance into heaven, and the Spirit would fain see glorious preparations going forward on earth to hail the Lord's return. The church's present attitude is not that, as it ought to be, of holy waiting and glad expectancy. She has made up her mind that He is not coming yet, and so she does not make herself ready. How much had the Spirit to do in making ready the Bridegroom for the Bride? But how much, alas! has the Spirit to do in making ready the Bride for the Bridegroom! Let Him have no grief, no mental sorrow, while He seeks to beautify us, to adorn us for the coming of our Lord and Saviour Jesus Christ. *Extracted.*

BROUSSON AND COURT,  
PASTORS IN THE CEVENNES.

---

I.—CHARLES BROUSSON.

**C**HARLES BROUSSON, born at Nîmes in 1647, was originally bred for the bar, and in his profession as an advocate of the highest ability, had ably defended the oppressed Protestants of that country west of the Rhine known as the Cevennes. Soon, however, he had to retire to Lausanne. He did not, however, long remain here. To his simple and energetic mind it seemed as if he could do better service to his brethren were he to return to "the Desert," as the rugged hills of the Cevennes were called, to share their pains and to minister to the state of spiritual indigence, which Brousson thought more serious than political or social distress. Refusing the offer of a professional chair at Augsburg, where he might have enjoyed both ease and dignity, he left Lausanne and plunged into the labyrinth of the hills.

He lived in a cavern in the mountains of Alais, and was for four years the good "angel" of the church. To his wife he wrote from thence: "I am in great trouble about you, my dear wife, knowing that you have little strength of mind for enduring the trials through which it pleases God to make us pass. He has withdrawn me from all temporal labours, and vouchsafed to call me to the sacred ministry of His Word, in the which He has shown me the favour of employing me for a work the most rare and the most

important that I have ever heard of, and which without doubt is to be my crown."

It was indeed a singular work, in which cold, hunger, weariness, anguish, and solitude had all to be confronted; and as Brousson preached and baptized, he had death and danger before his eyes. A price was set on his head by De Bâville, the Intendant of Lanquedoc, but the pastor appealed to another tribunal. His reply is splendid. "Monseigneur, permit me to represent to your Grace that I cannot acknowledge you to be my judge, since by the abolition of edicts, which were perpetual and irrevocable, we are deprived of our lawful judges, and treated not as men, but as slaves. I am not a disturber of the public peace, but a servant of God, labouring for the instruction, salvation, and consolation of His desolate people. It was not by the advice of any foreign power that I came to France. I came, moved simply by my conscience, and by the Spirit of God; this yearning has been so strong that I was consumed by it, and having deferred for two or three months to follow this inward vocation, I fell sick of a malady that everyone believed must be mortal, and of which the doctors did not know the cause . . . . It is only through the fear of God's name, in the cause of His glory, and in His service in the salvation of His people, that I expose myself in this kingdom to so many dangers. It cannot be denied that we are true believers; we serve not the creature, but the eternal, the living and true God, the Creator of heaven and earth; we put our trust in the mercy of God, in the

TO BE READ.

TO BE LEARNED.

**MAY.**

			( <b>Fade.</b> )
1	Tu	Num.xxxiii	He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season . . . and shall not FADE.
2	W	John xviii.	We all do FADE as a leaf.
3	Th	„ xix.	The grass withereth, the flower FADETH, but the word of our God shall stand for ever.
4	F	„ xx.	To an inheritance incorruptible and undefiled, and that FADETH not away.
5	S	„ xxi.	When the chief Shepherd shall appear, we shall receive a crown of glory that FADETH not away.
6	Su	Acts i.	He came unto His own, and His own received Him not.
			( <b>Fail.</b> )
7	M	„ ii.	And as a vesture shalt thou fold them up, and they shall be changed ; but thou art the same, and thy years shall not FAIL.
8	Tu	„ iii.	There FAILED not ought of any good thing which the Lord had spoken unto the house of Israel.
9	W	„ iv.	I have prayed for thee, that thy faith FAIL not ; and when thou art converted, strengthen thy brethren.
10	Th	„ v.	Sell that ye have, and give alms ; provide yourselves bags which wax not old, a treasure in the heavens which FAILETH not.
11	F	„ vi.	The Lord shall guide thee continually. . . and thou shalt be like a watered garden, and like a spring of water whose waters FAIL not.
12	S	Num.xxxiv	Charity never FAILETH, but whether there be prophecies they shall fail, whether there be tongues they shall cease.
13	Su	„ xxxv.	The Word was made flesh and dwelt among us . . . full of grace and truth.
			( <b>Edify.</b> )
14	M	„ xxxvi.	Let every one please his neighbour for his good to EDIFICATION.

TO BE READ.			TO BE LEARNED.	MAY.
15	Tu	Deut. i.	Let us therefore follow after the things which make for peace, and things where-with one may EDIFY another.	
16	W	Acts vii.	All things are lawful for me, but all things are not expedient : all things are lawful for me, but all things EDIFY not.	
17	Th	„ viii.	Let no corrupt communication proceed out of your mouth, but that which is good to the use of EDIFYING.	
18	F	„ ix.	Wherefore comfort yourselves together, and EDIFY one another even as also ye do.	
19	S	„ x.	. . . Knowledge puffeth up but charity EDIFIETH.	
20	Su	„ xi.	In the beginning was the Word.	
			(Impossible.)	
21	M	„ xii.	. . . If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove to yonder place, and it shall remove ; and nothing shall be IMPOSSIBLE unto you.	
22	Tu	„ xiii.	But Jesus beheld them, and said unto them, With men this is IMPOSSIBLE, but with God all things are possible.	
23	W	„ xiv.	For with God nothing shall be IMPOSSIBLE.	
24	Th	„ xv.	Then said He unto His disciples, It is IMPOSSIBLE but that offences will come:	
25	F	„ xvi.	That two immutable things in which it was IMPOSSIBLE for God to lie.	
26	S	Deut. ii.	But without faith it is IMPOSSIBLE to please Him.	
27	Su	„ iii.	As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.	
			(Incorruptible.)	
28	M	„ iv.	Being born again not of corruptible seed, but of INCORRUPTIBLE, by the word of God, which liveth and abideth for ever.	
29	Tu	„ v.	Now they do it to obtain a corruptible crown, but we an INCORRUPTIBLE.	
30	W	Acts xvii.	And the dead shall be raised INCORRUPTIBLE, and we shall be changed.	
31	Th	„ xviii.	So also is the resurrection of the dead. It is sown in corruption ; it is raised in INCORRUPTION.	

grace of Jesus Christ, His Son, and in the salutary help of the Holy Spirit, this is the great God whose fear I have before my eyes . . . . Therefore I entreat your Grace to cease from persecuting an innocent and faithful servant, who cannot omit the duties of his calling. I declare that I appeal from your judgment to the tribunal of God, King of kings, and Sovereign Judge of the earth. The Master whom I serve, and for whom I suffer this long martyrdom, and who has preserved me up to this hour amid the flames of this horrible persecution, *will not abandon me.*"

Inspired by this confidence Brousson laboured; his sermons, learned by heart, passed from hamlet to hamlet; their texts, engraved on pieces of stone, were laid in some place of rendezvous, and messages of hope and encouragement thus found their way into districts the most remote. The people to whom he ministered were people bereft of kindred and of home; for throughout the length and breadth of the Cevennes there was hardly a family that had not been outraged in its faith, and his hearers were too often the widows and orphans of those who had suffered a martyr's death.

Four years of terrible hardships broke the pastor's health, and leaving his charge for a time he withdrew into Switzerland. His heart, however, would not let him rest. The autumn of 1695 saw him back in France. He visited the northern churches, wandering among them for twelve months, always at the risk of his life; and in April, 1698, he again trod the hills of the Cevennes, there to



find persecution as unremitting, hatred as ardent, and misery as general as before.

On his way to Pau he was denounced by an apostate, and fell into the hands of Pinon, Intendant of Béarn, a humane and moderate man, who hated the odious task thrust upon him, and when the wretched betrayer of Brousson came to demand the large reward set upon his head, drove him from his presence with scorn and loathing. Pinon showed the prisoner every kindness in his power, sending him food daily from his table. But an imperious mandate soon obliged him to deliver him up to the ferocious De Bâville, who ruled Lanquedoc with a rod of iron. It was a popular saying that the man supped "in new blood every night." Pinon gave Brousson up with regret, commending him to the humanity of the guards, who were to accompany him from Pau to Montpellier.

These brave men seemed to share the feelings of Pinon, and guarded their prisoner with studied carelessness. One night when the boat stopped at a lock in the Grand Canal, all the men-at-arms were asleep. Brousson could easily have stepped on shore and escaped, but the martyr had given his parole, and was thus bound by a chain "stronger than fetters of iron."

When he appeared before the tyrant, De Bâville demanded, "Since you are a minister, what were the motives of your conduct?" "To preach the Gospel after the manner of the apostles," was the reply. After a brief trial the heroic pastor was unanimously condemned to the tortures, ordinary

and extraordinary, to be broken alive on the wheel, and to be afterwards gibbeted !

After this sentence De Bâville had a long private interview with his prisoner. What passed between them will never be known, but the result was very remarkable. Bâville himself struck out of the sentence every cruel, every revolting detail. The martyr was merely to be presented to the torture, a legal phrase, meaning that he was to be excused on making a declaration that he had nothing to reveal. He was to wear his own clothing, instead of the usual white shirt of the condemned, and the executioner was not to touch him until he stood upon the scaffold.

The next day at sundown, on the 4th of November, 1698, in the sight of an innumerable crowd of people, upon that esplanade of Montpellier, consecrated by so many martyr deaths, Charles Brousson sealed his long years of devoted service to God with his life.

A few days after the executioner said to a goldsmith from whom he was purchasing a silver cup, "I have executed two hundred condemned men, but none ever made me tremble like M. Brousson. How many things I could tell you of him, if I dared! Certainly he died like a saint." Accurately descriptive indeed of Brousson's life are the Apostle's words to the Heb. xi., "Being destitute, afflicted, tormented (of whom the world was not worthy), they wandered in deserts and in mountains, and in dens and caves of the earth." "Esteeming the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompense of reward."

## OUR FATHER'S KISS.

---

How simply and how tenderly  
The picture here is given,  
Of how our Father GOD would have  
Us seek His face in heaven.

Just as a little loving child  
Runs to the outstretched arms—  
Its father's heart, its home of rest,  
Its shelter from alarms.

And nestling to that heart of love,  
All thought of fear unknown,  
It lifts its face to meet the kiss,  
Which sweetly woos its own.

So does *our* Father love that we  
Should lift our face to Him,  
To meet the light of His fond smile  
Amid these shadows dim.

Shadows that oft would cloud our souls,  
And fill with nameless fear,  
Did we not lift our face to Him  
To feel that He is near.

So near, that folded in His arms,  
Caressed by love divine ;  
In joy of that embrace we taste  
The new—the “ kingdom wine,”

Matt. xxvi. 29.

But oh ! that kiss is only given  
To the *uplifted* face,  
So, “ Seek ye Mine,” so lovingly,  
He pleads in tenderest grace.

## 132    LETTERS ON A SUNDAY SCHOOL.

The lips that are uplifted *there*  
No disappointment meet,  
He folds His children to His breast,  
Their happiness complete.

Father ! may *we* our face uplift  
Daily to meet Thy kiss,  
Thus having, while we wait for heaven,  
A foretaste of its bliss.



## LETTERS ON THE PRACTICAL MANAGEMENT OF A SMALL SUNDAY SCHOOL.—II.

MY DEAR FRIEND,—In my last I spoke a little as to how to get the teachers and scholars together. We may now consider how the school is to be worked.

We have supposed it to consist of nine classes, viz. : two senior (boys and girls) taught in the two class rooms, six Bible classes, three at either side of the room, divided by baize screens, and a mixed infant class, also shut off at the end of the room, arranged on a small gallery (which any carpenter can put together for a few shillings).

The first question is whether the school is to be held twice or once in the day. There is no doubt that the former is by far the better arrangement for the school and children, though of course it is much harder—indeed, double the work. We will suppose in this case that the school is held from 9 to 10.15 in the morning and from 2 to 3.30 in the afternoon.

The books required will be as follows:—

1 Admission or roll book, Binn's (Hamilton, Adams & Co.) is very good.

1 Superintendent's register (S. S. Union is the best).

9 Class books (plainly ruled for a quarter, thirteen Sundays,

## LETTERS ON A SUNDAY SCHOOL. 133

without any printing will cost 2d. each), and some district visiting books (three or four made to order).

The *roll-book* must contain the name and address, roll number, and age of every scholar when entered, the class into which he is put, and when the occasion comes, the date of his leaving, together with any special remarks.

It is not advisable to enter the name of any scholar on the roll until he has attended one or two Sundays first. None should be received who are scholars of other schools without the express wish of their parents that they should change schools.

In the *Superintendent's register* two records are kept.

First, the name of each teacher is entered with the class they teach, then when the school opens, a diagonal line half way across the space for that Sunday is placed opposite each teacher's name who is late, to be continued into a full stroke at the end of school time if the teacher be absent altogether. In the afternoon the same process is repeated in the same square, only the diagonal is the opposite way. Thus if the teacher be absent all day the mark is an X, if late morning and afternoon a V, if present and early all day a blank.

The other record contains a list of the classes and their teachers with a column containing the number of scholars in each class book at the beginning of the quarter, and then a morning and afternoon register on opposite pages, of the number actually present in each class five minutes before the school closes. These books are kept entirely by the superintendent, and lie on his desk.

The *class books* are kept by the teachers. In them are inserted the names (the addresses can be added if wished) of each scholar in ink, at the beginning of the quarter, with the register number of each from the roll. Any casual or new scholars can be put down in pencil by the teacher until enrolled by the superintendent. The attendance is marked morning and afternoon on exactly the same principle as the superintendent's register; a blank page being the proof of perfect attendance.

If each teacher can and does visit every absentee during the week to ascertain the cause of his non-appearance, no visiting books are needed, but if not, sooner than this important work be neglected, it is better that three or four (perhaps additional

## 134 PRACTICAL CONVERSATIONS.

helpers) who have time undertake this special work. Every week, if possible, or if not, at least once a fortnight, the name of each scholar absent for a whole day should be abstracted from the teacher's class book as soon as school is over, and entered, together with his address (from the roll book), in the visiting book. The town should be divided into three or four districts in order that the same ground may not be gone over twice, and the scholars entered in the district to which they belong. If these be called A, B, C and D, this reference letter might be added to their address in the roll book when entering their names at first, thus enabling them to be entered into the right visiting book at once. These absentees should be visited during the week, the reason of their absence entered, and the books returned to the superintendent by the following Sunday.

So much for the books and their use. At another time we can consider another of your questions as to rewards and the further conduct of the school generally. Although all this, so far, has been laid down very dogmatically for the sake of clearness, it is not supposed for a moment that the plan will suit every case. It is merely given as a sample of one that has been tried for many years and found to work well.

---

PRACTICAL CONVERSATIONS.—III.

---

N.B.—We do not hold ourselves responsible for any opinions expressed in these "Conversations," but those under the initial "S."

---

**QUERY:**—I want to know how best to study the Bible in my daily reading."—*M.J.W.*

(*Concluded from page 80*).

7. YOD.—It is well for us to remember at the outset, that "all Scripture is given by inspiration of God." To know the things of God there is need of a mind from God, even a spiritual mind to discern spiritual things (1 Cor. ii. 4). How careful we need to be on this point! "Is there not great danger,"

## PRACTICAL CONVERSATIONS.

135

as another asks, "of studying it merely intellectually and scientifically, of revelling amongst its literary beauties and grandeur, blind to its true value?" May we not resort to it as mere controversialists, polemics and partisans, searching it but for weapons of attack upon a Christian brother's system or creed, or quoting it but to give countenance and complexion to a favourite dogma? Let us carefully guard ourselves against this error, which will easily slip in if we forget the great object of Bible study—the knowledge of Christ. Prayer should always precede and conclude our Bible study. Ask that the great truths and mysteries of grace be revealed to you, and that you may be able to carry out the practical lessons in your daily life. Think not because you may be able to follow great philosophers, even into the very intricacies of their reasonings and arguments that you do not need the help of the Spirit to read His Word. The Scriptures are written by the finger of God, and yet are perfectly simple, even to the most illiterate when read on the knees. Further, read the Bible with faith, believing all things contained therein. It is not like reading any other book, when we can generally use our own judgment as to the truth of its statements. But here is a revelation from God, and we may not ask our own opinion in the matter. If there is a clear statement, believe it in defiance of learned critics, who would quibble at the Word and its meaning. Bear it in mind, while we read the Bible God is speaking to us. Feel His presence. Let no hidden sin prevent free communion. Ponder long and meditate often in private

before the Lord about His Word. The deeper we dig, the more treasures we find. Embody its teaching in our daily walk. Treasure its blest commands and warnings in our hearts, and the least sin will become so exquisitely painful to our now tender and sensitive consciences, that we shall abhor it. Go to the Bible for guidance in everything, of whatever character its difficulty may be. Avoid discussions on religious matters simply for the sake of discussion, especially where strife and envyings and illwill are likely to ensue. The Word of God is too sacred to serve as the theme for idle babbling. Truth should be defended, but let us not cast our "pearls before swine." To study the Bible to advantage, it is desirable to have some regular plan or system in so doing. If it is done at any time, or any how, it will scarcely ever be done properly. We should, therefore, have some stated mode of procedure, not cursorily looking over a few verses when opportunity offers itself, or even reading a chapter from a mere sense of duty. But in the morning, before the mind is occupied with the business and cares of the day, complying with our blessed Lord's injunction to "*search* the Scriptures, *for* they testify of Me." Depend on it, Christ meant more than a glance when He said "search." There are many methods pursued by students of the Bible; but it must be remembered that however complete the method may be, its success depends on ourselves. We must be thoroughly earnest in the matter, and be desirous to know the mind and will of the Lord, seeking the same in all humiliation of self. It may be studied



## PRACTICAL CONVERSATIONS.

137

topically, as is done monthly in the "Bible Student." One of the books may be taken and made the special subject of our studies, finding out particulars concerning its author, when and to whom written, the lines of argument used, special features brought out, other parallel passages, and comparing it with other books. Others read straight through, taking the Old and New Testaments alternately. We say nothing in favour of either of these methods, but whatever be adopted beware of formality and hypocrisy. Be true before God, and blessing must ensue.

8. E. P. P.—Read with prayer. In all your reading of the holy Scriptures seek the guidance of the Holy Spirit. Pray like David did, "O Lord, open Thou mine eyes that I may behold wondrous things out of Thy Word." Read with *reference to yourself*. Always ask yourself, "How does this affect me?" Never read only with a view of instructing others, but for your own teaching. Read with *meditation*. Ponder over what you read. The truth is thus applied to your heart. You see new and deeper meanings. It is better to *think over a little* than *merely to read* a great deal. Read *with faith*. Receive every word as true, with simple child-like trust. Rest upon the promises. Read them as *for you*. Read the Scriptures regularly through. Read alternately, passages from the Old and New Testaments. Begin at the beginning of each. When you have finished each Testament begin it again. Read in order to carry into practice, for He expects us to be *obedient children*.

## 138 PRACTICAL CONVERSATIONS.

9. A. M.—In my daily Bible study I now make notes on the chapter read, and find the use of the note-book most helpful. Since I had it I have omitted very few days writing something. When I began, I felt I should have but little to remark, but each chapter brings its own lesson, and never have I enjoyed the gospels so much as this year; it is so helpful to trace the steps of the Divine Man here below. Truly he has left us an example.

10. S.—With so much good counsel and advice as our nine friends have given us, it seems there is but little left to do save to follow it. We are convinced that those of our readers who put but the half of it in practice will be surprised at the change wrought in their spiritual state. There can be no doubt but that still, in spite of all that has been spoken and written, in spite of every aid that has been provided, young believers do most fearfully neglect private communion with God. It is not that the practice is defended. It is everywhere freely acknowledged to be wrong, and yet with their eyes open, many still neglect God's Word. In one sense it matters little whether it be studied in order, or by subjects or books, or with aids so that it *is* studied. The Word so overflows with counsel and instruction, that however it is read, so that be read, *alone with God*, some blessing is sure to result. One or two points, however, may be named. In the first place to enjoy real communion you must at *all cost* be alone. Ten minutes so spent, is worth a far longer time in the company of others. There are three distinct ways of reading God's Word. First, we may read it critically, seeking to find out the exact

## PRACTICAL CONVERSATIONS.

139

bearing and force of the words used. For this many aids are very useful, and can readily be obtained now by any Bible student. Secondly : we may read the Bible for information and instruction, historically or doctrinally, as we do often other books. The distinction being that in reading the Bible we have the perfect truth on every fact and subject on which it speaks. Lastly : we read it, as we can no other book, as the voice of God speaking to our souls. Now, of these three ways, undoubtedly, the most immediate profit for our souls is got in this third way. So that if our time for reading is very limited, it is best to go through but very few verses, seeking, however, earnestly and prayerfully, not so much to understand their general bearing as to hear some present voice of God to our souls at the time. If we have more time then we may add to this the second method, and reading more may find interest and profit in the subject matter itself, as well as direct food in that part, that God brings home in power to our souls. Again, if we have still more time, we may add to this the critical study of the Word, and by parallel passages, references, &c., seek to arrive at the full scope and exact bearing of the passage. This last may be called *studying* the Word ; the second as *reading* the Word ; and the third *feeding* on the Word. No believer can be well instructed who does not use all three methods, but he who pursues the first two and *neglects the third*, will be apt to find his head fuller than his heart. Knowledge alone puffeth up ; love alone buildeth up, and the only thing that can build up our souls in Christ, is by feeding on Him.

## OUR NOTE-BOOK.

---

PRAYER is earnestly requested for the following cases :—

1. From a Sunday School teacher, for prayer (1) for a new scholar in her class, and her mother, in both of whom she is much interested ; (2) for two others who have recently confessed Christ, that they may grow in grace, and act as Christians.

2. From a young believer, who is often in a dreadful state of soul, even doubting salvation ; that he may be led into settled peace.

3. From an old correspondent: (1) that she herself may be more a living epistle of Christ, known and read of all men ; (2) *for her husband's conversion* ; (3) for her brother's restoration to health (if the Lord will).

4. From a young believer for her aged grandmother.

5. From an afflicted Christian for herself, that if it be the Lord's will she may be restored to health after many years of suffering.

We sincerely trust that our readers will not fail to remember these requests for prayer, and we would ask those who send requests not to fail to let us know if the Lord in His mercy gives cause for praise in reference to the special subjects mentioned. Each request will be numbered for easy reference. If any requests are found unsuitable, the reason will be given as far as possible in the Answers to Correspondents. We hope our readers will not forget the united prayer for one another on the Saturday evening, for blessing on the Lord's Day.

## PRACTICAL PAPERS ON NEHEMIAH.

## CHAPTER VI.—THE WILES OF THE DEVIL.

*“Put on the whole armour of God.”*

WE have heard the roaring of the lion in the fourth chapter, we now come to the cunning of the serpent. We must remember that our great enemy combines both these characters, and knows well how to alternate them, so that we are almost sure, unless we have on “the whole armour of God,” to be either driven by the lion, or drawn by the serpent from our steadfastness.

## THE WILES OF THE SERPENT.

A wily message was sent to Nehemiah from his arch-enemies, to leave Mount Zion and descend to their level, in order to effect some compromise in a village in the plain of Ono, “the valley of craftsmen” (xi. 35). But Nehemiah cannot and will not “come down.”

Here, then, is a word for all whom Satan is seeking to “cast down from their excellency.” How often we hear his voice, “Don’t be so exclusive, don’t be so particular, cannot you join us in this or that plan, or pleasure, or party?” The Christian is not on the same level as a worldly man—his pursuits, tastes, habits and objects are all different. Only there is this important distinction, that, whereas the man of the world cannot by any possibility rise to the Christian’s level, it is uncommonly easy for the Christian to sink to the worldly level. Satan’s great object, then, is to drag us down into the world. “They sent unto me four

## 142 PRACTICAL PAPERS ON NEHEMIAH.

times after this sort." He may well be persevering, for he knows that to give any light in this world, we must follow the law of all lights, and *be above that on which we shine* ; once we sink into the world, out goes our light and our testimony.

## IDLENESS MAKES US AN EASY PREY.

But how is it so many Christians do get drawn down and entrapped? Ah! the answer is in the 3rd verse. They cannot say, as Nehemiah did, "I am doing a great work." It is their idleness that is their snare. An idle Christian is an easy prey to the enemy, as well as being well nigh useless to Christ and to men. Hence we would urge on every reader of these pages, not to rest until they have some work to do for Christ. Occupation in the Lord's work is a wonderful safeguard against the world.

But the devil does not stop with deceit, he goes on to lying. The next device is to try and stop the workman by false reports. Oh! how many have been hindered and discouraged in this manner, that have been proof against other things, and how often do even Christians lend themselves as tools in Satan's hands, to spread false reports of their brethren, to weaken and discourage instead of strengthening and building up. It is a fearful thing to stop any work of the Lord. It may not be carried on in every way according to our ideas. But even if this be so, our part is to help it on in a more Scriptural way, not to hinder it. It is so easy to find fault, so easy to circulate false or exaggerated statements about others, while doing nothing ourselves.

## PRACTICAL PAPERS ON NEHEMIAH. 143

Easy-chair Christians make wonderful critics. But just as work is a safeguard against the world, so is a good conscience against false reports. And this

### OUR RESOURCE IS PRAYER.

Nehemiah had. And then his resource was prayer. For although resisted, and resisted successfully, these continual assaults of the enemy are very trying, and the final resource even of him who has the whole armour on, is "praying always."

Snare number three came from another quarter altogether. Previously it had been from without, now it was more dangerous, it was from within. It was no longer a request to "come down," but merely an appeal from a timid Christian to hide in the sanctuary. At first sight nothing

### BEWARE OF COWARDICE.

could appear more right than such a hiding place, but Nehemiah, who had true spiritual understanding, perceived that to do this would be to give the victory to the enemy. Nay, more, he discerned that the timid council, though apparently from the lips of a child of God, really came from the same source as the previous attacks. It matters not under what high plea we give up God's work, even though it be that of retiring into the enjoyment of our privileges, or to use a common phrase, of "taking Mary's part;" once we turn our back on our Master's business, we have given the victory to the enemy. He is quite content to see us selfishly enjoying our portion, so long as we carry on no aggressive

## 144 PRACTICAL PAPERS ON NEHEMIAH.

warfare, well knowing that even our very privileges will lessen rather than increase, by being hoarded up.

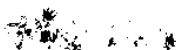
In verse 11 we find that Nehemiah had learned to say "No." It is a grand thing to be able to say this little word. How many Christians have bitterly regretted not saying it, when tempted by the enemy!

We find in verse 12 that timid Christians are often Satan's tools. Let us, then, beware that we do not become such, and thus incur the terrible sin not only of running away from the work ourselves, but of drawing others after us, all being done doubtless under the most fair names, and for the most specious reasons.

At last the wall is finished, and the result was, as is always the case when success attends the Lord's work, the enemy is cast down. He begins dimly to perceive he is not fighting against man but God. He is discouraged, but remember one thing, *he never gives*

## SATAN NEVER LEAVES US ALONE.

*up.* Satan may be baffled and foiled a thousand times, and the Christian may think he has seen the last of him. Such is not the case, and even at the very end, he may get the very point he has been striving for all along. Here, at the very close of the chapter, we find a deadly trap again being laid for Nehemiah. And this time through positive traitors within the camp, and traitors through family ties. This, then, is the way in which many a valiant soldier is at last overcome. He has refused to come down to join the world, he has refused to leave his work and shut himself up to enjoy his own privileges, but





## PRACTICAL CONVERSATIONS.

145

he is drawn away by family connections, by marriage, or other relationships, into that very world he had steered so clear of. Oh, how sad this is! Let us all beware of this snare. There is no doubt that worldly relations are a great and constant snare to the young Christian, and nothing needs more grace than to know how to preserve our natural ties while refusing worldly ways. May God preserve each one of us from these terrible "wiles of the devil."

---

PRACTICAL CONVERSATIONS.—IV.

N.B.—We do not hold ourselves responsible for any opinions expressed in these "Conversations," but those under the initial "S."

QUERY :—How can the Lord's Day be best employed by young believers, and also, how it can best be prevented from being a dreary day to children generally.

I. Y. D.—Surely Christians cannot be at loss for Sunday work. Visiting the sick and poor, distributing tracts, classes, &c., are occupations in which our loving Master delights. Have you no work to do for Him? He has appointed some for you somewhere, however young a babe you may be, for if a child you are a servant, and according to Mark xiii. 34, He has left everyone *his* or *her* work." If you know not what that be, go to Him, and ask Him to make you a "vessel meet for the Master's use," and to show you what He would have you do. And ought not the first leisure hour in the day to be given to

the study of God's Word ; I need not say anything about this, as we have had such valuable hints in the previous conversation. If still, dear young Christian, you have spare time, is it too much or too long to give wholly to the Lord Himself? To get quite alone with Him, into His presence where there is *ful*ness of joy, at His right hand where there are *pleasures* for evermore (Ps. xvi. 11). We can only enjoy, thus to nestle where John did on His bosom, when we have confessed all the sin that weighs on our hearts, and cast all the cares and burdens, or aught that troubles us, on Himself, then we shall listen with delight as He tells us, again and again, of His fond love, and tells us also how near and dear we are to Him, just as the spouse in Canticles. And this is what our Beloved, even the Lord Jesus Christ, yearns for, as a earthly lover does (See Cant. ii. 10, 13, 14 ; iv. 8-15). It is so wonderful He should ever use such words to such sinful creatures as we are. How tender and fond His heart must be for us ! Will we then deny Him the joy that He seeks by keeping away from Him, and so rob ourselves also of blessing and joy unspeakable. What recreation is more refreshing, more delightful, than this ; surely it is better than sitting over the piano, even if they be the sweetest of hymns that we play, or passing the time away with a pretty tale which does us more harm than good, however religious it be. Just try this, dear young Christians, next time you have an hour to spare, and I am sure you will come from your chamber ready for anything that He bids you do, as the spouse in Song of Solomon viii., verse 5 comes

## PRACTICAL CONVERSATIONS.

147

after verse 3. I am afraid I have been too long, but please forgive me, I have wasted so much time myself in the past by just stopping away from my Lord and my God, time that will be a loss to all eternity, that I would fain seek to show others how they may make the most of the precious talent of time that God has given to each one of us.

## FOR CHILDREN.

Copying verses out of the Bible ; or pricking holes in texts, impresses them on the mind ; or giving them questions to find out of the Bible ; telling them Bible stories, or reading, or teaching them hymns and verses will, I think, help to keep Sunday from being a dull day to children.

2. B.—I cannot say I have ever found Sunday a long and dull day. As a child I always looked forward to it as the happiest day of the week, as then there were no lessons to learn, except the Bible and a hymn. I used to go to church in the morning, and in the afternoon my father gave us a Bible lesson and read to us, and in the evening, after my father and mother had gone to church, we used to sing hymns till it was time to go to bed. When I was older I used to like to take my Bible and write some thoughts on some subjects that interested me in the Bible : at one time I thought I should like to teach in a Sunday-school, but not knowing what school was in need of a teacher, I asked a friend to propose me at his, but the clergyman asked where I went, and when he heard it was a chapel, he said, if he took a Dissenter he might be asked to take a Roman Catholic. So then I got a friend to give me the

name of some poor people to visit. I found it very interesting going to one or two houses in the afternoon, taking them tracts. I soon got to be known, and they would ask me in ; at one place I was rather startled, one day when I went in, to see two or three people, they told me they lived in the house, and thought they might as well come down and listen also. The old man that I visited soon after died, and some of the others moved. There was a new church built near where I lived, and then I was asked to take a class, but I had to be away one or two Sundays, and when I returned I found my boys' class given to someone else, and I was asked to take the Bible class ; I cannot tell my feelings when I saw this formidable class before, to many it would not have been much, but I had only just begun teaching, and this had come so unexpectedly ; I asked help of the Lord, and I am sure He did help me.

I was not permitted to remain there long. I will not go through all I did for some years in the afternoons, but I always found plenty of employment for them in reading and teaching (I suppose it is only of the afternoons that the question is raised, "How to employ them?").

I find now with a Bible class, and wishing to visit those who are ill and not able to get out, I have more than enough to do. There are texts to be written on small cards, which are so useful, if tied to a bunch of flowers and given away ; or sent to the Hospitals, &c. "Go ye also into the vineyard." Matt. xx. 4.

## LETTERS ON THE PRACTICAL MANAGEMENT OF A SMALL SUNDAY SCHOOL.—III.

MY DEAR FRIEND,—It may be helpful in the present letter just to sketch the outline of our Sunday's work in such a school as we have been considering; but first we must briefly consider, as promised in the last letter, the question of rewards. Judiciously given, they are good and right. God is liberal in so acting with us, carefully guarding meanwhile that the motive is higher than the mere hope of a return, though we cannot shut our eyes to the fact that, in their right place, rewards are regarded as a high incentive (see Heb. xii. 2; 1 Thess. ii. 19, &c.).

We are convinced that to foster a spirit of mere competition is radically wrong, and have found from experience that it is far better to reward each child according to his merits, than according to the extent of his victory over another child.

We may consider three kinds of rewards in Sunday Schools. *First*: those given weekly for attendance, &c.; secondly: those given annually for special merit; and thirdly: the yearly, or half-yearly "treat."

The methods for distributing the first variety are so numerous that it would be idle to attempt to enumerate them, even if were possible. We will just sketch a plan that has worked well for years, and which might be modified in any desired way, according to the wishes, or finances of the school.

Three varieties of small cardboard tickets were provided—one for conduct, the other for attendance,

## 150      LETTERS ON A SUNDAY SCHOOL.

and the third for Scripture ; that is, either verses committed to memory, or success in answering the questions in class.

Each of these counted as one, and a sliding scale of value was adopted, say as follows :

In the senior classes, six were worth one penny ; in the first Bible class ten ; in the second twelve ; and in the third fifteen ; in the infant class eighteen were of the same value.

Whenever a scholar obtained the required number of tickets, he was at liberty to exchange it for a metal cheque made for the purpose, of the nominal value of one penny.

The first thing each was required to provide himself with, either from the cheques or from his own money, was a Bible and hymn-book. After this he could use his cheques to take in any approved religious periodical, or to purchase any prize books from a small stock kept in the school. The cheques were of course of no value outside its walls. The reason of the sliding scale of value is obvious. By this means, all general competition is avoided, and each scholar is rewarded equally according to his merits.

The second class of prizes might be exceptionally awarded as special marks of approbation for different things by the teachers once a year, in a quiet way at the annual gathering, or immediately before it.

The third class opens up a very wide subject indeed. While on the one hand, we have no hesitation in saying that the system of Sunday-school treats has been most greatly abused, and too often productive of very grave evils, rather than of any

## LETTERS ON A SUNDAY SCHOOL. 151

good ; on the other, we do not feel justified in condemning them wholesale. In many cases, no doubt, they are unwise and unnecessary. They arose in days when means of rapid transit were but little known, and a day in the country was indeed a rarity. In the present day, however, when an increasing number of children (excepting of course real ragged schools), get some sort of an annual outing, it is surely no necessary part of the work of a Sunday-school to undertake the burden of it.

On the other hand, in places where one day is set apart by common consent for the purpose every summer ; if the school is left without one, the children get into all sorts of evil, and are mixed up with others. In such cases it becomes almost a duty to take the children quietly away to some field or other place where a day's recreation can be profitably supplemented by a short open air address ; more than one of which I have known God to own in giving lasting blessing to parents and friends, who perhaps heard the Gospel then for the first time. In the south of England it seems to be usual for the treat to be entirely provided by the teachers and friends, while in many parts of the north the children expect to pay at least a share of the day's expenses.

The way to avoid evils in connection with these occasions, is for the teachers distinctly to understand that they do not go for their own enjoyment, but as a service to God, to look after their scholars, and keep them from all temptation and evil. The worse results have generally been caused by the teachers selfishly amusing themselves, and leaving the children to do just as they pleased.

The sooner a Sunday-school teacher understands that his calling involves one long self-sacrifice, the better for him and for his charge.

If a treat is given in winter, it is given in the

## 152 LETTERS ON A SUNDAY SCHOOL.

school-room, and should include tea and some means of interesting the children to their profit. Nothing of a comic or merely entertaining character has any place in connection with a Sunday-school. The enjoyment and profit of all should be carefully studied, and all mere levity and frivolity put down. A series of views well explained is most helpful, or an interesting address by some children's friend, are both capital ways of employing the time.

But we have spoken so fully on the subject of rewards as hardly to leave any room for the sketch of the Sunday's work. We will suppose that at 9 the bell is rung by the superintendent at the desk, and every teacher is in his place—their attendance being marked by the superintendent. The attendance tickets are then given by the superintendent to each teacher for his class, according to the number present, who also marks his class book as previously directed. The school is then opened with a hymn and prayer, after which, from 9.15 to ten the classes are held. At five minutes to ten the superintendent registers the number of scholars present in each class, and at ten he again marks any teachers who are still absent, while they again mark their class-books. The superintendent then gives to each teacher the number of tickets he asks for, for conduct and Scripture, and the school is closed with a hymn and prayer by 10.15.

In the afternoon the same order is observed, the only variety being that a short address is generally given at the close, in addition to the hymn and prayer by the superintendent. But this letter is already too long. Pardon the dry elementary character of these remarks, they are only given as you particularly wished to have every detail from the beginning.

Yours in Christ,

\* \* \*



## THE LORD'S BUSINESS, ARE YOU DOING IT?

**T**HERE are some who have no business at all for the Lord. They are of no use in the world. They are doing no good, and attempting none; and when they are taken out of the world, their absence creates no vacancy. When an oak, or any noble and useful tree, is uprooted, its removal creates a blank. For years after, when you look to the place which once knew it, you see that something is missing. The branches of adjacent trees have not yet supplied the void. They still hesitate to occupy the place, formerly filled by their powerful neighbour; and there is still a deep chasm in the ground—a rugged pit, which shows how far his great roots once spread. But when a leafless pole—a wooden pin is plucked up, it comes clean and easily away. There is no rending of the turf, no marring of the landscape, no vacuity created, no regret. It leaves no memento, and is never missed.

Now, my friend, what are you? Are you as a cedar tree planted in the house of the Lord, casting a cool and grateful shadow on those around you? Are you as a palm tree, fat and flourishing, yielding bounteous fruit, and making all who know you bless you? Are you so useful that, were you once away, it would not be easy to fill your place again, but people, as they point to the void in the plantation—the pit in the ground—would say, “It was here that that brave cedar grew: it was here that that fine old palm tree diffused his familiar shadow and showered his mellow clusters.” Or are you a peg—a pin, a rootless, branchless, fruitless thing, that may be pulled up any day, and no one ever care to ask what has become of it? What are you doing? What is your *business* for the Lord?

*Extracted.*

## TO BE READ.

## TO BE LEARNED.

## JUNE.

			( <u>Incarnate.</u> )
1	<i>F</i>	Acts xix.	Who hath brought life and incorruptibility to light through the gospel.
2	<i>Sa</i>	„ xx.	When this corruptible shall have put on INCORRUPTION . . . . . then shall be brought to pass the saying that is written, death is swallowed up in victory.
3	<i>Su</i>	„ xxi.	The word was with God,
			( <u>Sacrifice.</u> )
4	<i>M</i>	„ xxii.	Present your bodies a living SACRIFICE, holy acceptable unto God, which is your reasonable service.
5	<i>Tu</i>	„ xxiii.	The SACRIFICES of God are a broken spirit.
6	<i>W</i>	„ xxiv.	By him, therefore, let us offer the SACRIFICE of praise to God continually.
7	<i>Th</i>	„ xxv.	Therefore will I offer in His tabernacle SACRIFICES of joy ; I will sing, yea, I will sing praises unto the Lord.
8	<i>F</i>	„ xxvi.	But to do good, and to communicate, forget not : for with such SACRIFICES God is well pleased.
9	<i>Sa</i>	Deut. vi.	But I have all, and abound ; I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a SACRIFICE acceptable, well pleasing to God.
10	<i>Su</i>	„ vii.	The same was in the beginning with God.
			( <u>Obedience.</u> )
11	<i>M</i>	„ viii.	. . . Behold, to OBEY is better than sacrifice, and to hearken than the fat of rams.
12	<i>Tu</i>	„ ix.	Then Peter and the other apostles answered and said, We ought to OBEY God rather than men.
13	<i>W</i>	Acts xxvii.	Whether it be good or whether it be evil, we will OBEY the voice of the Lord our God, to whom we send thee.
14	<i>Th</i>	„ xxviii.	OBEY them that have the rule over you, and submit yourselves . . . .
15	<i>F</i>	Rom. i.	. . . Bringing into captivity every thought to the OBEDIENCE of Christ.

## TO BE READ.

## TO BE LEARNED.

JUNE.

16	Sa	„	ii.	Having in a readiness to revenge all disobedience, when your OBEDIENCE is fulfilled.
17	Su	„	iii.	The Lamb of God, which taketh away the sin of the world. ——(Majesty.)——
18	M	„	iv.	Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the MAJESTY.
19	Tu	„	v.	The voice of the Lord is powerful; the voice of the Lord is full of MAJESTY.
20	W	„	vi.	O Lord my God Thou art very great, Thou art clothed with honour and MAJESTY.
21	Th	„	vii.	I will speak of the glorious honour of Thy MAJESTY, and of Thy wondrous works.
22	F	„	viii.	When He had by Himself purged our sins, sat down on the right hand of the MAJESTY on high.
23	Sa	Deut.	x.	For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His MAJESTY.
24	Su	„	xi.	The only begotten Son of God. ——(According.)——
25	M	„	xii.	And now, I beseech thee, let the power of my Lord be great, ACCORDING as thou hast spoken.
26	Tu	„	xiii.	ACCORDING to Thy mercy remember Thou me for Thy goodness sake, O Lord.
27	W	Rom.	ix.	But my God shall supply all your need ACCORDING to His riches in glory by Christ Jesus.
28	Th	„	x.	Who hath saved us and called us with an holy calling, not ACCORDING to our works, but ACCORDING to His own purpose and grace which was given us in Christ Jesus before the world began.
29	F	„	xi.	ACCORDING to Thy faith be it unto Thee.
30	Sa	„	xii.	Which ACCORDING to his abundant mercy hath begotten us again into a lively hope.

## FAITHFUL SERVICE.

**T**HE following extracts of a notice of the services of the late John Brown, the Queen's servant, may suggest many thoughts as to our service to our Lord.

"Great, indeed, must have been the virtues of this servant, and signal his worthiness to deserve so unreserved and touching a farewell from the lips of such a Sovereign. 'The death of Mr. John Brown, the Queen's personal attendant,' the Court Circular said, 'has caused the deepest regret to the Queen, the Royal family, and all the members of the Royal household. To her Majesty the loss is irreparable, and the death of this truly faithful and devoted servant has been a grievous shock to the Queen.' The Imperial eulogy—for less it is not—goes on to recall the dates and circumstances of his long and devoted service, his 'careful attention, steadiness, and intelligence,' his daily and hourly acts of fidelity as her Majesty's constant personal servant, during 'the last eighteen years and a half;' and concludes with words which constitute an epitaph and a memorial sure to preserve the name of the obscurely-born and uneducated Highlander. The Queen thus closes the brief notice by saying of her dead servant: 'An honest, faithful, and devoted follower; a trustworthy, discreet, and straightforward man, and possessed of strong sense, he filled a position of great and anxious responsibility, the duties of which he performed with such constant and unceasing care as to secure for himself the real friendship of the Queen.' "

## FAITHFUL SERVICE.

157

“Thus her Majesty has for herself, and very perfectly, explained the characteristics of the meritorious follower so highly honoured. We may, however, draw special attention to the admirable spirit and frankness of those words in which the Queen tells her people that this highland gillie was her ‘friend.’”

“It was in his simplicity that consisted the true and priceless value of the man. Familiar without the faintest disrespect; outspoken without impertinence; expressing the devotion of his nature by ever-watchful acts of solicitude and forethought, John Brown renewed towards her Majesty the type of that absolute self-consecration which was common in the ancient days of Scotland. The Queen possessed this almost sublime simplicity of gifts in her highland servant; and the habit of his care and protection had thus become a second nature. In her domestic hours and her ceremonies, in her daily walks and drives, in her journeys and her home-comings, the strong, shrewd, vigilant, devoted Scotchman was always by her side, making it the business of every minute of his life to think for her safety and comfort.”

“It is new to see, even in a history like ours, the unadorned and common virtues of a lowly subject raising him to such a height that the Sovereign can publicly declare, and does declare—in words which will not pass from the memory of this and subsequent generations—that the gillie of Balmoral had ‘secured for himself her real friendship.’”

Oh, what words are these for our hearts, beloved readers, whose faint, cold service must often grieve and distress our Lord. Of which of us could that be

said spiritually, which is here recorded literally of the Queen's servant. What rebukes for us these words contain when we think of the worth of our beloved Lord, who has purchased our service with His blood ! When we think how He prizes a truly devoted heart, do we not covet, like John Brown, to be called not only servants, but friends ! The day is fast coming when every bit of service done for Him will receive its full reward. But we do not wait for this. The devoted heart knows even now that it has its Master's approval and "Well done !" The secret of true service is twofold, as we see here. First, a devoted heart, and then unwavering obedience ; content to do the lowest and humblest offices so long as they are the will of our Lord. Not thinking of ourselves more highly than we ought to think, but each filling our place in Christ's body exactly where He sets us. Oh, may we heed this little message the Lord has sent home to our hearts, from the life of this simple and devoted follower of an earthly sovereign, that we may render truer and more whole-hearted service to the Lord Jesus Christ.

---

It requires a very simple heart, and single eye, to be able to rejoice as unfeignedly in the fruit of another's labours, as in that of our own hands. Oh ! what sacred rest—what true elevation—what perfect quietness of spirit flows from self-renunciation ; such self-renunciation as results from having the heart wholly occupied with Christ ! When we are honestly seeking the promotion of Christ's glory, we shall not be careful as to the instrument.

## SIX TESTIMONIES OF THE VALUE OF CHRISTIAN EXAMPLE AND WORK.

---

1. "I WAS led to think by the example and earnest warning of my good old grandfather. I never could get over the quiet beauty of his life."

2. "The tract lady was not content with leaving her little messenger at my house. She managed to call when I was at home, and requested to see *me*. If she had spoken to me in the presence of others, *my* pride would have been too strong for *her* zeal, but, by having a 'corner talk' with me, she drove me to my knees.

3. "A minister of the Gospel sent me a note, asking me to come to tea. I went gladly, expecting to meet others there, but I was the only guest. After *tea we went to his study, and there he told me of his anxiety about me, and his strong desire that I should embark my fortunes with Jesus. Up to that time I scarcely believed that Christians were really anxious about those whom they termed 'sinners';* but this act of a good man quite broke me down, and during the late meetings all has been settled between me and God."

4. "I was leaving a 'place of worship,' after an earnest sermon, not only undecided, but actually *callous*. At the door I met a person whom I much respected. He grasped my hand, and, seeing how indifferent I was toward religion, said, with tears in his tones, 'May God make you the most miserable man in this village!' I tried to get rid of the words,

but they followed me everywhere, until I became quite wretched, and in my agony came to Jesus for relief. When in the inquiry-room, I asked to have, as my counsellor, the one whose words had struck me, and, as he opened to me the Scriptures, I got what I wanted."

5. "Meshes were spread around me. I know it now, but did not know it at the time. Two ladies came to my house to see my wife, who, by the way, had just become a Christian. I felt sour and out of temper about the whole business. But they said they wished to go two miles on that dark evening to hear a very fine preacher, and had no one to escort them. Would I go? I felt somewhat taken back, and secretly, rather complimented. So I went, and heard that night a sermon which powerfully impressed me. Soon I entered into a new life, and since then the ladies have told me frankly that they had arranged the whole purposely to bring about my conversion."

6. "A gentleman of good position took me one day familiarly by the arm, and walked along with me. As I'm only a working-man, this open kindness greatly pleased me. He gradually got the conversation round to the subject of personal religion. Then I saw what he was after. At first his appeals were not direct, but at last he stopped short, and, with a break in his voice, besought me to yield myself to the love of God. I was taken by surprise, and deeply humbled. My will became flexible in the right direction, and now I rejoice in hope of the glory of God."

(EXTRACTED).

*(Can any of our readers add to these?)*



## THE EYES OF JESUS.

“ His eyes are as the eyes of doves.”—Song of Sol. v. 12.

“ His eyes were as a flame of fire.”—Rev. i. 14.

---

*“ His eyes are as the eyes of doves—”*

What soul need fear their gaze to meet ?  
Within those homes of tenderness  
Divinest pleadings find retreat,  
Pleadings which woo, while they control  
The wondering, willing, melting soul.

No wrath is there—unuttered Love,  
With silent eloquence demands,  
The yielding of the sinner’s heart,  
Love’s sign—those wounded feet and hands—  
That sign once fully seen and known,  
And Jesus conquers—reigns alone.

Those dovelike eyes ! their tender gaze  
Doth to the captive soul impart,  
(And then draw forth) sweet notes of praise,  
Those sounds which charm Emmanuel’s heart,  
As doth the Æolian harp respond  
To each light breath of zephyr fond.

He gazes on the souls He loves,  
What untold rapture in His eyes !  
The price is paid, the victory’s won,  
He triumphs o’er His blood-bought prize.  
O Jesu’s love ! in sweet amaze  
The power nigh fails to sing Thy praise.

\*

\*

\*

But now another note must sound  
 To celebrate this perfect love,  
 A love which while it doth caress,  
 All sin abhorrent must reprove,  
 Sin blackest seen by His keen sight  
 On those whom He has clothed in white.

So pure the garment that they wear,  
 Each clad in God's own righteousness, (Phil. iii. 9)  
 His searching eyes of fire discern  
 All stains that cloud that holiness—  
 Love cannot tolerate a thought  
 Marring His work divinely wrought.

His eyes no longer melt in love,  
 But burn in judgment on the sin,  
 Like flames of fire they pierce the soul,  
 And make it mourn the guilt within;  
 The same deep love, in sterner guise,  
 "Scatters all evil with its eyes." (Prov. xx. 8)

O perfect union! grace and truth  
 Combine to conquer, cleanse, and make  
 The Bride, He won at such a cost,  
 Spotless and fair for His dear sake,  
 That she may "walk with Him in white" (Rev. iii. 4)  
 The King's companion and delight.

"Search me, O God, and know my heart (Ps. cxxxix. 23)  
 With eyes of fire consume its dross,  
 Then win with melting tenderness  
 My soul to "count all things but loss" (Phil. iii. 8)  
 For love of Thee—won to Thy breast,  
 The Bride's sweet home of perfect rest.

## A LETTER TO A YOUNG BELIEVER.

---

THE following letter was written by a dear servant of God to a young Christian, who was very much tried in many ways. It is now published with the earnest prayer that it may be a help and blessing to any in similar circumstances :—

*April 3rd, 1879.*

DEAR ———,

. . . . . I can fully sympathize with you, and know how easy it is, at such times, to lose heart. In mercy, young people generally are spared any very deep exercises this way. They have a little circle that cares for them, and are not, in many respects, absolutely dependent on themselves, with perhaps, many clinging to them.

It is a sad case, to see one of your age left an orphan, and younger children looking to her for everything. Yet, has not God proved Himself sufficient in the deepest trials? Why do we so much shrink from being cast on *Him*? How we learn the real state of our hearts, that even *after* conversion, and interest in the truth, in readings and meetings, *God* is NOT always sufficient for us. It will help you to remember that He knew all this would be so, before He called us by His grace; and that, from the moment He drew us to Himself, He began a course of training *just* adapted to our real condition. Teachers may get some of the flock into a field, and toss in among them nice turnips, &c.; but only the Lord knows every hindering element in *each* sheep, and how to firmly draw away, first one thing and then another, and thus to set the poor sheep more and more free to feed on Christ.

## 164 A LETTER TO A YOUNG BELIEVER.

I feel sure the Lord is just untying a few knots in something your flesh wears ; for there is nothing flesh likes more, than to be nicely covered.

Well, God in infinite love, lets all this be sifted, and just brings us to see there is nothing like putting ourselves, as we really are, into His hands ; He will not cover the flesh, but will give us Christ in exchange for it. Then, if we receive Christ in the way God gives Him, it is always an unspeakable gift to us. Are we at meetings—it is Christ ; at readings—it is Christ ; breaking bread—it is Christ. In wearisome toil—it is Christ still ; in meeting slights, neglect or scorn—it is Christ. In illness, poverty, trials—it is Christ. I am afraid some of the dear young believers, especially the young women, have not got it very clearly that to receive Christ means to put self out. The blessed Lord is very tender and patient with us, but sooner or later, the heart, that opens the door to receive Christ IN, must take the responsibility of opening it to turn self OUT. Now you are greatly tried, I am sure you are, and this depresses you, and you feel low ; out of heart, weary—and yearn for brighter circumstances.

It is hard to look right into your poor, sad face, and smile, and say “ It is ALL RIGHT.” But *it is*, for the question is being put to you, Who really fills your heart—Christ or self ? If Christ, you must have SOUL REST ; if self, you cannot. Then SOUL REST has a right to look for, and expect, BODY REST, but in heaven, not here—WITH CHRIST, not with MEN, and says, “ Come, Lord Jesus.” Do you ?

. . . . I was noticing John's way of dealing with

## BROUSSON AND COURT.

165

souls. In the gospel i. 14, "we *beheld* His glory." In the Epistle i. 1, 3, "we have *seen* and heard." In the Revelation i. 12, "I turned *to see*." The first is the Christian in the world—the second, in the family—the third, in the church; but it is all "SEEING Christ."

## BROUSSON AND COURT,

PASTORS IN THE CEVENNES.

## II.—ANTONIO COURT.



ANTONIO COURT was but eighteen years when he gave himself to the work of the Lord. He saw and felt both its difficulties and its dangers; he knew that the sword still hung over the heads of the Protestants. He knew that the flocks were without pastors, that they had neither books nor schools—that the very confession of faith was fading from the recollection of men whose hearts were filled with the memories of ceaseless sufferings and cruel wrongs. To remodel such a society, to educate the children, to bring back sound doctrine, and to encourage sound practice, were the objects he proposed to himself. His first congregation consisted of six people, but soon rose to hundreds. Five remaining pastors, who had escaped the fate of Brousson, met him in a large quarry, and there held their first conference. For four months the little church was undisturbed by persecution; but the zeal of De Bâville

had not been cooled by age ; congregations were again denounced and attacked, and prisons were again filled, though Antonio Court always managed to escape, and always determined to persevere. The lack of teachers being the greatest drawback to the revival he attempted, he wrote to the pastors in exile, but they refusing to return, Court went to Switzerland to seek for them. He brought back a few, and what the others were not willing to attempt, he undertook himself, visiting and teaching with the most incessant zeal and activity. The Protestants amongst whom he worked had no civil rights ; inter-marriage with them was illegal, and they were forbidden by law to assemble for any purpose, civil or religious. There was no ear open to their complaints but One, and it is not without emotion that after the lapse of a century and a half that we read the following prayer, possibly the very composition of Antonio Court, but in any case bearing the strong impress of his spirit :—

“ Great God, whom the heaven of heavens cannot contain, but who hast declared Thyself present when two or three meet in Thy name, behold us united in this house to render Thee our homage, to adore Thy greatness, and to implore Thy compassion. We lament in secret, for we are deprived of our public services ; but far from murmuring against Thy providence, we acknowledge that Thou mightest justly heap on us judgment more severe, and we adore Thy goodness in the midst of Thy chastisements. But we beseech Thee to have mercy on us. We are without churches, but fill this house with Thy glorious presence. We are without pasture, be Thou Thyself

our Shepherd. Instruct us in Thy gospel, imprint it on our hearts. Grant that we may learn to know Thee, who Thou art and what we are ; what Thou hast done for our salvation, and what we must do for Thy service ; the virtues which are agreeable to Thee and the vices which Thou dost forbid. Grant us to be more holy. more zealous for Thy glory and Thy truth, more detached from the world, and more true observers of Thy commandments."

Antonio Court died at the age of sixty-five. Most probably he died alone, for the day, the place, and the circumstances of his death are alike forgotten. He had sown in weeping, but only in eternity will he reap in joy. Few on earth have heard of his forty-seven years of self-sacrifice for His beloved Master, but his reward is sure. Meanwhile, being dead, the life and service of these two servants of God yet speak to us to be more earnest and devoted to the One whom they both loved so well.



It is one thing to be a Christian, as people say, and another thing to confess Christ before men. Nothing can be more selfish than that condition of heart which would lead us to take all that Jesus has to give, and yield Him nothing in return. "Provided *I* am saved, all the rest is unessential." This is the secret thought of many a heart, and if thrown into a more honest form would be this : "If I am sure of salvation, it matters little about the glory of Christ."

## OUR NOTE-BOOK.

---

THE following requests have been received for prayer :—

6. “For mastery over a bad temper,” by one who feels that the prayers of others would be a great help.

7. “For my mother, that she may yield herself fully to Christ, and let Him and His claims have the first place in her heart,” from a dear correspondent, who has recently lost her father.

8. “For a child of God, who, through weakness of body is passing through severe mental depression, that her faith and joy in God may be sustained.”

9. “For an unhappy backslider, converted three years ago, and first led away by having to work for his master on Sunday mornings.”

---

THE varied blanks which human events leave in the heart can only be filled up by the power of faith in the precious word, “*I have provided.*” This really settles everything. This dries the tear, alleviates the sorrow, fills the blank. The moment the spirit rests in the provision of God’s love, there is a period put to all repinings.

---

“WHATSOEVER a man soweth, that shall he also reap.” There is much more of solemn practical reality in this divine statement than many are apt to imagine. If we indulge in a wrong current of thought—if we adopt a wrong habit of conversation—if we pursue a wrong line of action, we must inevitably reap the fruits of it sooner or later.



## PRACTICAL PAPERS ON NEHEMIAH.

## CHAPTER VII.—THE REMNANT.

*“The Lord had left us a very small remnant.”*



It has been thought by some, who have carefully studied the chronology of this book, that between this chapter and the previous one, the work of building the walls ceased for some time, by the King's decree, on account of a letter sent from the heathen around (see vi. 6, 7), recorded in Ezra iv. 7-23, and that Nehemiah now returned for a while to the Persian court, in accordance with his agreement in chap. ii. 6. Be that as it may, our chapter opens with Nehemiah again in the scene of his earnest labours, which are at last crowned with success. The wall erected amidst so many difficulties, is at last completed, the doors set up, and the different officers appointed.

## A FAITHFUL MAN.

Wonderful, indeed, is the testimony given in verse 2 to the character of Hananiah, one of the deputy-governors of Jerusalem, “He was a faithful man and feared God above many.” The words remind us of the charge of a later builder to his son Timothy, “The same commit thou to faithful men.” “It is required in stewards that a man be found faithful.” We are all stewards put in charge of our Master's goods, to use them for His glory (not for our own ends) during His absence (“Faithful and wise stewards,” Luke xii. 42), and our Master will require from us a good account of them on His return. These goods, or

## 170 PRACTICAL PAPERS ON NEHEMIAH.

gifts are various. We may enumerate a few—health, time, money, fluent speech, Christian education, a loving heart, a clear mind, a ready pen, a wise tongue. These are a few of the more general gifts or goods that occur to the mind. Are we faithful in their use? They are all given us by God, to be used for His glory. We are *not our own*, but bought with a price, *therefore* we are to glorify God in our body, and our spirit, which *are His*. Surely we cannot call one a faithful steward who wastes hours of his or her time, or, as is too often the case, is engaged in no work at all for the Lord. There is a reckoning day coming, but let us not wait for that. Let us reckon now, with ourselves, in our own consciences, so as to give a good account of these precious hours that are so rapidly slipping by.

## WATCH AND PRAY.

In verse 3 we find that each man is made a watchman against the enemy, both for his own and the common safety. We all need to understand this better. We are brethren, and have common and deadly foes. We need to watch incessantly, and pray, not only for our own safety, but for one another. There is too much of the Cain spirit still amongst us, “Am I my brother’s keeper?” and too little of the spirit of Hebrews xii. 12, 13.

We now reach the genealogies of the remnant, from which the parallel passage in Ezra ii. is probably copied, the discrepancies between the two being mostly evident verbal errors, the sum total of both being the same. We observe two things; first of all, that it was of cardinal importance to prove that they were true Israelites; and, secondly, that over and above this

## PRACTICAL PAPERS ON NEHEMIAH. 171

they had their distinctive offices. Levites, singers, porters, Nethinims, &c. And then at the close of the chapter, we find another class who said they were Jews, but could not prove it, hence could not be recognised as such, until one stood up with divine discernment; as far as serving the Lord went, they might call themselves Jews, but could not serve as priests.

## THE LAMB'S BOOK OF LIFE.

At first sight one is inclined to say, what is the use of recording all these names? We shall not say this when our register roll is read out on high out of the Lamb's Book of Life. But as Christians we have to prove our title now. How can we do this? The answer is not far to seek, "By their fruits ye shall know them." Fruit-bearing alone establishes our claim to be a part of the true vine (John xv.). Love to the brethren establishes our claim to be members of the divine family (John xiii.), and disciples of Christ. Good works show the reality of our faith (James ii.), and thus, and *thus alone*, is our outward profession of Christ proved to spring from an inward possession. Some may indeed be saved (as by fire) who have not established their claim to be recognised as Christians. One thing is clear, at least, that such are not eligible for the Lord's work. He cannot have in His service those whose fruits and ways belie their profession. A day is coming when a priest shall stand up with divine discernment, and will know "all that are His" (2 Timothy ii. 19). Our part, however, is, if we name the name of Christ to "depart from iniquity."

## 172 PRACTICAL PAPERS ON NEHEMIAH.

## BY THEIR FRUITS YE SHALL KNOW THEM.

Is the service of the Lord thus jealously guarded in our day? And if it is not, are we not sufferers in proportion, by having those labouring with us who have not yet proved their genealogy? We do not mean that we are to try one another's hearts, or judge each other's thoughts, but we are emphatically to know and recognise God's people *by their fruits*. We do not wish to go into details on this subject, but would earnestly ask each fellow-worker clearly to prove beyond controversy their own genealogy, so that other labourers may have full confidence in them. We also observe here that those who held high positions (corresponding to pastors and teachers now) were equally required to show their credentials. Indeed, one may say, the higher the work the more important is it to prove our right to take part in it.

## A SMALL REMNANT.

The twelve names in verse 7 are interesting, as they probably have reference to Israel's twelve tribes. Just as James in a later day addresses his epistles to the whole twelve tribes, which were scattered abroad. And yet what a contrast between the 42,000 here and David's days, when the fighting men of Judah alone were 470,000! How verses 25, 32, and 36, recall the early glories of Joshua's days! What a contrast between the 345 children of Jericho and the "40,000 prepared for war that passed over before the Lord into battle, to the plains of Jericho," a thousand years before! Surely, if in Ezra the old men wept as they remembered the glory of the first house, in Nehemiah we may weep as we

## SCIENCE AND GOD'S WORD. 173

remember the fallen fortunes of Israel. The only comfort was that the few who were left were on the true ground and doing the Lord's work. Such is our resource to-day. Although Christians largely may be inseparably mixed up with the Babylonish world, those who would separate themselves to the Lord and His work, though few, have their resource in this, that if faithful they have Jehovah in their midst, and as a wall of fire round about them.



## SCIENCE AND GOD'S WORD.

**T**HE days we live in are evil. Intensity of religious belief seems to have been met by an opposing virulence of infidelity. Faith, it would seem, has been the parent of unbelief, and truth of untruth. No doubt, more or less, this has always been the case. There would have been no place for Simon Magus had there been no Christian teacher. A new danger, has, however, presented itself lately. A few years back it was not considered respectable to declare oneself an atheist, or boldly to affirm in the market place—"There is no God!" Decent Society—I do not of course say Religious Society—scarcely tolerated the company of one who dared use such words as expressive of his opinions. But the same Society, which shunned the Atheist, now-a-days favours the Agnostic. Agnosticism is

the respectable name for Atheism, for they differ in nothing save in a polite form of expression. The Atheist—bold, honest may be—said, “There is no God.” For his bold avowal, he was considered unfit company for the dinner table, or for the fashionable drawing-room. The Agnostic says, “*There is no direct evidence of a First Cause who exerts a personal interest,*” and *he* is called a philosopher—a thinker—a man in advance of his times, and is the pet and darling of scientists and philosophers.

Wherein lies the difference, I ask, between the Atheist and the Agnostic? In creed, nothing!—in respectability, everything! And the real danger of infidelity is in proportion to its respectability. It has been reserved for the last few years, horrible to think, to invent a polite name for an Atheist:—in short, so to garnish the foul dish of unbelief that polite eyes should not be offended at the corruption underlying the garniture.

And yet again, these votaries of what is called free thought (verily thought the most slavish, iron-bound, that ever entered human mind), not content with their own miserable creed of unbelief, are constantly shooting out fierce and fiery words to wound and to sting. “He,” say they, with curled lips and cruel irony, “He is a Christian; he is too weak-minded to be an unbeliever;” or, “he is too ignorant to be anything but a believer.” This is the babble of the day. Babble more false was never babbled.

One cannot help noting that this intense form of infidelity is specially rampant, and has been of late on the increase, amongst scientists. And of course such

scientists have been anxious to explain, that the growth of free thought has kept pace with and in fact run alongside of, scientific development. Does then, we ask, fuller and more accurate scientific knowledge become the rock on which men make shipwreck of their faith? So many have said, and seem to teach. Never was there so false a conception!

But where and how has the confusion arisen? God has laid open before men *two books*. The one in no sense contradicts the other, for each deals with a subject matter distinct from the other. The one book is the book of matter, the book of the body—the book, in short, of the natural. The other is the book of the Spirit, the book of man's higher nature—the book, in short, of the supernatural, the Word of God. These two books—the “Book of Nature” and the Word of God—are as distinct in their subjects, as they should be to us in our study and treatment of them. Our work at the book of nature is experimental. The balance, the crucible and the test-glass, must decide certain of its details; and not one whit in explanation of natural law need I believe but what I can understand, or what, at any rate, will bear the test of experiment. In reading the book of the supernatural—the book of divine revelation—something more is asked. That something is *faith*.

And here comes (say what you will) the real difficulty of the whole matter. The essence of faith is the acceptance by the finite of the word of the Infinite, the truth of which word is beyond proof by the finite. It is not faith to disbelieve supernatural revelations, because you cannot weigh them or subject

them to the test of delicate experiments. It is not faith to question a religious truth or dogma, because it is above the understanding. It is not faith to reject a Divine Statement because it is contrary to what you would expect. *Faith* has no place in dealing with the natural, and *experiments* have no place in dealing with the supernatural. The one question I ask in investigating any statement respecting the world of matter is, can it be proved by actual experiment? The one question I ask bearing on a supernatural revelation is, "*Has God said it?*" I care not if it be understandable, or beyond my reason, or even contrary to what I think ought to happen. My faith replies, "I believe, if only it be written in the Word of God."

Knowing how little we know here, how finite is our understanding, how limited our reason and reasoning powers, I can embrace as a something beyond science, the revelation of God—a *partial* revelation only of that some day to be *fully* revealed, above my knowledge, above my understanding, above my reason maybe, just as heaven is above earth, and God is above me.

*Extracted.*

---

How blessed to know that every word of our God shall be fulfilled in its season! How the thought of meeting the Master ought to fire us to be watching for Him now, and at the same time, how it ought to lift us out of ourselves, and above the petty things that try us here! May it be so increasingly to His glory.



## IN CHRIST.

**T**HERE are three great principles connected with Christian life. The first is that the Christian is *IN* Christ, the second that Christ is *IN* the Christian, and the third that Christ must come *OUT* of the Christian. The first is connected with the *person* of Christ; the second with the *power* of Christ, and the third with the *path* of Christ. It will be found that Scripture always speaks of them in this order.

In Phil. iii. 10 we find, "that I may know him," *the person*; then, "and the power of his resurrection," *the power*; then, "and the fellowship of his sufferings," *the path*. In all the epistles also it will be found that the saints are looked at as being "*in Christ*," before Christ is spoken of as being *in them*, or looked at as *coming out* of them. Let us then just look at the first of these three great subjects. We will briefly consider what is to be *IN CHRIST*.

The epistle, of all others, characterized by the word "*IN*" is that to the Ephesians. In the first chapter alone it occurs about thirty times. On carefully going through these, however, it will be found that the word has sometimes the meaning of "*on*" (verse 12), or "*through*" (verse 20), and that of those passages where the word "*in*" retains its true meaning, there are really but *eight* that speak of the believer in Christ. The first of these (verse 1) states the fact that the Christian is "*in Christ*," while the remaining seven proceed to develop what this means

(verses 3, 4, 6, 7, 10, 11, 13). In the first verse we find that the Ephesian saints were in *two* places. They were in Ephesus, and no less truly were they in Christ. Try and grasp, dear reader, this astounding fact. Sit down before this verse, and let it thoroughly penetrate, not only into your understanding, but into your heart. Do you know, do you comprehend, what it is to be "in Christ?"

Remember, this is not the standing or privilege of a few, but the common birthright of all Christians. And the result of being "in Christ" is seen in the next verse: "Grace be to you, and peace from God our Father, and the Lord Jesus Christ." Mark: grace and peace are mine, not because Christ is *in me*, but because I am *in Christ*, a most important distinction. Many people know little of grace and nothing of peace, because they are looking at the work *in* them to find it, instead of the work *for* them; at the fact that they have a new nature in them, rather than at the truth in the preceding verse, that they are in Christ. Seek then, beloved reader, more earnestly than you have ever done before, that God may give you to enjoy the grace and peace that flow from your being in Christ. If we turn to Numb. vi. 23-27, we there find Aaron, the breastplate of gold girded on him, and the names of the children of Israel borne upon his shoulders, pronouncing both grace and peace upon the children of Israel. As they heard these blessed words and lifted up their eyes, what did the people see? They each saw the name of their tribe, engraved on a separate stone on the breastplate, and knew that their names were also

## IN CHRIST.

179

on Aaron's shoulders. And if such be the shadow, what shall the substance be! Cannot you and I, beloved reader, rejoice in this, that all grace and peace flow down to us from the fact that we are borne upon the breast (the seat of love, hence the grace); and borne also upon the shoulders (the seat of strength, hence the unshaken peace) of our beloved High Priest above? *We are in Him*. Hence we have access *now*, where the forerunner is for us entered. And knowing our place in Christ, we can even now enjoy it by faith in Spirit, and say :

“I pass within the glory even now,  
     Where shapes and words are not :  
 For joy that passeth words, O Lord, art Thou,  
     And bliss that passeth thought.  
 I enter there, for Thou hast borne away  
     The burden of my sin ;  
 With conscience clear as heaven's unclouded day,  
     Thy courts I enter in.”

The next thing that we learn from being “in Christ” is that (verse 3) we are blessed with all spiritual blessings in Him. No thought now of earthly place or privilege; the day for that has passed away, when God has deigned to open heaven and to place our treasure where Christ sits at God's right hand. The blessings, mark, are spiritual; their sphere is in the heavenlies, and they are enjoyed “in Christ” alone. This explains at once how a soul out of communion with his Lord may, with all this blessing, get discontented and downcast. The song of praise soon ceases, and no one suspects that the gloomy Christian is an heir to such bright and blessed prospects. Oh! beloved readers, there is, as

a little story has lately reminded us, much power in a face that shines, not with the self-complacent ease of this world's riches, but with the reflection of a rested and satisfied heart.

The next verse tells us of another blessing that we have "IN Christ." We are "chosen in him," and that "before the foundation of the world." Wondrous indeed it is to think that before the earth was brought forth we had a place in God's counsels, and were linked even then in purpose with Christ! So that the calling of each one of us, was but one link in the mighty chain of God's love towards us, reaching as it does from everlasting to everlasting. In verse 6, "in the Beloved," we are accepted. This, then, no longer admits of doubt, or question. If our Beloved is at God's right hand, our presence there, too, is only a question of time. We go on from day to day with the serene peace that nothing but the divine certainty of Christ's acceptance can give us. We *know* in whom we have believed.

In the next verse it is "IN Christ." Again we are redeemed, that is, our sins are forgiven. This we have *now*, for the redemption of our bodies we still wait. Long as many of us have known this privilege of "sins forgiven," we all want to enter more into the blessedness of it (Ps. xxxii.); the deep joy and peace of really grasping what it is to have not one sin standing against us in God's books. Again we raise our hearts to God, that the knowledge of this may lead us yet more earnestly, to seek not to grieve, or sin against such pardoning love.

In verse 10 we see it is IN Christ we are one ; in

verse 11 we get our inheritance ; in verse 12 the earnest of the Spirit, by whom not only am I sealed until the day of glory, but by whom I even now enjoy in measure my future riches. It is all very well to be nobly and highly born, as is every child of God, but we need besides this some real portion for our sustainment until we reach our majority, and take possession of our inheritance, if we are to be kept from hankering after this world and its pleasures. And this we get by the Spirit, just as the children of Israel got a foretaste of the fruitfulness of Canaan in the grapes of Eschol, ere they reached the land itself.

“IN Christ.” Here we have our blessing, election, acceptance, forgiveness, justification, sanctification, redemption, unity, riches, security ; and all that our souls need is to “dwell” in the enjoyment of Christ as He flows out to us in all these various spiritual blessings, so that our souls may indeed be anchored “within the veil,” and thus ride securely over all the troubles and trials of this stormy world. Wonderful as it is to see a noble ship ride safely over the white waves that threaten every moment to dash her on the savage rocks around ; it is still more wondrous to see the Christian, though cast down, not distressed ; passing through seas of trial and difficulty, but maintaining, through all, that peace and security of soul, that none can know but those who know their portion “IN Christ.”

## TO BE READ.

## TO BE LEARNED.

## JULY.

1	Su	Rom. xiii.	The Lord Himself shall descend from heaven with a shout.
			—(Priest.)—
2	M	„ xiv.	Consider the Apostle and High PRIEST of our profession, Christ Jesus.
3	Tu	„ xv.	We have a great High PRIEST that is passed into the heavens.
4	W	„ xvi.	Let us hold fast our profession, for we have not an High PRIEST which cannot be touched with the feeling of our infirmities.
5	Th	I Cor. i.	Such an High PRIEST became us, who is holy, harmless, undefiled, and separate from sinners.
6	F	„ ii.	Having an High PRIEST over the house of God, let us draw near with a true heart.
7	S	Deut. xiv.	. . Him that loved us . . . . . and hath made us kings and PRIESTS unto God and His Father.
8	Su	„ xv.	Christ, our Passover, is sacrificed for us.
			—(Blood.)—
9	M	„ xvi.	Having made peace through the BLOOD of His cross.
10	Tu	„ xvii.	Without shedding of BLOOD there is no remission.
11	W	I Cor. iii.	Having, therefore, brethren, boldness to enter into the holiest, by the BLOOD of Jesus, let us draw near.
12	Th	„ iv.	Wherefore Jesus also, that He might sanctify the people with His own BLOOD, suffered without the gate.
13	F	„ v.	For Thou wast slain, and hast redeemed us to God by Thy BLOOD, out of every kindred, and tongue, and people, and nation.
14	S	„ vi.	The cup of blessing which we bless, is it not the communion of the BLOOD of Christ?
15	Su	„ vii.	We have an Advocate with the Father, Jesus Christ the righteous.

TO BE READ.

TO BE LEARNED.

JULY.

			( <u>Worship.</u> )
16	M	I Cor. viii.	The true worshippers shall WORSHIP the Father in spirit and in truth, for the Father seeketh such to WORSHIP Him.
17	Tu	„ ix.	God is a Spirit, and they that WORSHIP Him must WORSHIP Him in spirit and in truth.
18	W	„ x.	If any man be a WORSHIPPER of God, and doeth His will, him He heareth.
19	Th	„ xi.	And they smote Him on the head with a reed, and did spit upon Him; and, bowing their knees, WORSHIPPED Him.
20	F	„ xii.	And the four and twenty elders fell down and WORSHIPPED Him that liveth for ever and ever.
21	S	Deut. xviii.	And the four and twenty elders, which sat before God on their seats, fell upon their faces and WORSHIPPED God.
22	Su	„ xix.	I am He that liveth and was dead, and, behold, I am alive for evermore.
			( <u>(Be) Strong.</u> )
23	M	„ xx.	Be STRONG in the Lord, and in the power of His might.
24	Tu	„ xxi.	Stand fast in the faith; quit you like men, be STRONG.
25	W	I Cor. xiii.	Be STRONG in the grace that is in Christ Jesus.
26	Th	„ xiv.	Be STRONG, and of a good courage.
27	F	„ xv.	Only be thou STRONG, and very courageous.
28	S	„ xvi.	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.
29	Su	2 Cor. i.	Yet a little while, and He that shall come will come, and will not tarry.
			( <u>Coming.</u> )
30	M	„ ii.	We which are alive and remain unto the COMING of the Lord shall not prevent them which are asleep.
31	Tu	„ iii.	We which are alive and remain shall be caught up together with them in the clouds.

## AN ANCHOR WITHIN THE VEIL.

“Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus.”—Heb. vi. 19, 20.

**D**O you understand these words, dear young believer? I confess they have often puzzled me, because, you see, in England, we do not use anchors in at all the way that is described here. Here we have a parable of an anchor going on in front of a vessel which follows it; but, in our country, we only see anchors used to steady ships in the place where they are moored; as in Acts xxvii., where the sailors’ “cast four anchors out of the stern,” just to keep the ship from moving on, while they waited for the day.

Now it is certainly a grand thing to have something to steady us in the storms of this life, which sometimes rush down upon us, like “the tempestuous wind called Euroclydon,” did upon these bewildered seamen. How good it is when the heart, kept by the very peace of God, can see His hand in all, and know that “He commandeth and raiseth the stormy wind,” and that, do what it may, it is but “fulfilling His word!” A blessed thing, truly, when as an anchor to the soul, His known love keeps us in perfect peace, sharing in a little measure, the calm sleep upon the pillow, that astonished the faithless disciples, in the storm on the lake long ago.



## AN ANCHOR WITHIN THE VEIL. 185

But this verse tells us of quite another use of the anchor, and I never understood it till the other day, when I was given an instance of its being used as here described, and I should like to tell you about it.

On a river, in the island of Mauritius, there is a harbour into which trading vessels constantly come. I dare say the days of steam have now made it easy for ships to push up the rapid stream into port; but, some years ago, it was an exceedingly difficult matter for sailing vessels to make way against the surging waters of the opposing tide. The only way it could then be managed was by a slow, tedious, but sure operation, called *warping*; and this was effected by the anchor—not to fasten them down where they were, that would be poor help to a ship that was eager to go forward, and get to her journey's end, would it not? No! the anchor has quite a different work to do now. It is lowered into a boat, and, still united by a strong cable to the ship, is rowed right away up the stream, where it is dropped down into the deep waters, to find a safe and sure holding. Then the ship's crew, knowing that nothing can displace the anchor, or snap the strong link they have with it, begin to pull upon the great cable, until they draw themselves right up to where the anchor lies. This process is repeated, the anchor being always carried on before, and then the ship steadily drawn up to it, until, the wearisome journey at length accomplished, they reach the desired haven.

Now, is not this a beautiful parable? It reminds one of that story of the ark, going on before the children of Israel, "to search out a resting place for

## 186      AN ANCHOR WITHIN THE VEIL.

them" (Num. x. 33). How safe they were following the ark, pulling, as it were, upon their anchor! How sure to get into the resting-place they longed for!

Yet I think the way it is put before us in the 6th of Hebrews is still more beautiful. This is more like the ark, as we see it in 2 Chron. v. 7-9, when its "travelling days were done." King Solomon had finished the "exceeding magnificent" house of his God, and the priests now carried the ark into the holiest, the place prepared for it, and drew out the staves to show that the "resting place" was for ever found, and secured for the people of God. Thus, within the veil "the forerunner is for us entered—even Jesus,"—the anchor is once for all dropped, where no storms can ever come. We may well sing, as we often do,

"O, Jesus, Lord, 'tis joy to know  
Thy path is o'er of shame and woe,  
For us so meekly trod,"

Yes, it is joy to us, who love Him, to know that He who could so truly say, "All thy waves and thy billows are gone over Me," is now exalted at the right hand of God, that He, who pushed through the dark waters of judgment and of death for us, has entered into heaven itself, and has "for ever sat down."

And now let me ask you, has He not carried your heart away with Him from this poor world that had no place to give Him? Has He not anchored all your hopes, and all your desires in that holiest, "within the veil," that has shut Him in?

Is it not because our hope is there, our life is there, the good treasure of our heart is there, that we

## AN ANCHOR WITHIN THE VEIL. 187

can now "seek those things that are above?" Truly, there is plenty to pull us backwards, plenty to hinder our pressing forward after Him. But, oh! how good it is to know the anchor is "sure and steadfast," and that the more we pull upon it, the more we shall prove it so. Only a little longer, and each tempest-tossed bark shall be safely moored in that calm haven where the anchor of our soul already lies. Press on, then, dear young believer. Do not plead, as an excuse for standing still, that the stream runs strong against you. He, who has gone on before to seek you out the resting-place, knows all the difficulties of the way, and He says now to you, "My grace is sufficient for thee." Yet a little while, and to the soul, that has given all diligence to add to faith, shall be ministered an abundant entrance into the everlasting kingdom of our Lord and Saviour, Jesus Christ.



"THE Lord is good unto them that wait for him, to the soul that seeketh him." Surely every day teaches us this more and more, and, if we rejoice as we walk in the light now, the *perfect* day is before us.

I VERY much enjoyed what, perhaps, you may call an old thought yesterday, "And Jesus said unto the centurion, Go thy way, and as thou hast believed, be it done unto thee" (Matt. viii. 13). Everything hung upon the man's faith—"as thou hast believed," so now for us, the most transcendent blessings are ours, if we have only the faith to lay hold of them—"as thou hast believed."

## HEART YEARNINGS.

*(The original version of a well-known hymn.)*

---

My soul, amid this stormy world,  
Is like some fluttered dove,  
And fain would be as swift of wing,  
To flee to Him I love.

The cords that bound my heart to earth  
Were broken by His hand ;  
Before His cross I found myself  
A stranger in the land.

That visage marr'd, those sorrows deep,  
The vinegar, the gall,  
These were His golden chains of love,  
His captive to enthrall.

My heart is with Him on the throne,  
And ill can brook delay ;  
Each moment list'ning for the voice,  
" Rise up, and come away."

With hope deferred, oft sick and faint,  
" Why tarries He ?" I cry ;  
And should my Saviour chide my haste,  
Sure I could make reply :

" May not an exile, Lord, desire,  
His own sweet land to see ?  
May not a captive seek release,  
A prisoner to be free ?

## HEART YEARNINGS.

189

“ A child when far away may long  
 For home and kindred dear ?  
 And she that waits her absent Lord,  
 Must sigh till He appear.

“ I would my Lord and Saviour know,  
 That which no measure knows ;  
 Would search the mystery of Thy love,  
 The depth of all thy woes.

“ I fain would strike my golden harp,  
 Before the Father's throne,  
 There cast my crown of righteousness,  
 And sing what grace hath done.

“ Oh ! leave me not in this dark world,  
 A stranger still to roam ;  
 Come, Lord, and take me to Thyself,  
*Come, Jesus, quickly come !* ”

---

LET us continue to persevere in prayer ; there, as you know, lies the secret of all blessing, all power, all success. “ Prayer was made without ceasing of the church unto God,” no obstacle could stand before this. I am satisfied we ought not to rest without frequent and manifest answers to our prayers. If our prayers are not answered, it is because there is something wrong in ourselves. Of course I do not advocate impatience, but 1 John v. 14, 15, and many kindred passages, are to me so very sweet.

## OH! LORD JESUS, HOW LONG?

**T**HESE lines have been running through and through my head for days past: "Oh! Lord Jesus, how long, ere we shout the glad song?" Are we *soon* going to see our Lord face to face, and know as we are known? Oh! how the very thought thrills our hearts, does it not, beloved reader? To think that you and I in a very, very short time, will surely see Jesus of Nazareth, crowned with glory and honour, but His loving heart all unchanged. Oh, what joy! what unbounded delight is before us, beloved reader, through the travail of *His* soul. "Oh, how I *shall* shout when I see His face," said a dear old Christian who was looking and waiting for her Lord, to a friend, "and what will you do, Mr. W——?" "I shall say to you, '*Hush!*' let me hear *His* voice," was the reply.

Does it not seem almost too bright a ray of joy for our poor hearts to contain, to think that you and I shall so shortly be in the presence of our Beloved for ever and for evermore!

"Fear not; thou soon shalt see Him as He is,  
There clasp His sacred feet, and rest beneath  
The beaming sunlight of His countenance,  
And follow where He leads through fairer fields  
Than Eden, by the gushing springs of life,  
Fresh watered. *He makes heaven*: and every part  
Of His great temple with His glory shines."

And all this is a blessed certainty—no doubts, no

## OH ! LORD JESUS, HOW LONG? 191

fears. It is reserved in heaven for us *who are kept*. Oh ! what comforting words ! I cannot keep myself, but the Lord, who saved me, knows well how to keep me. He is not going to lose one for whom He gave His life. Cheer up, then, weary and worn fellow-pilgrim. We shall soon see Him.

A few more years *may* roll,  
A few more seasons come,  
Then we *shall be* at rest with Him,  
In our eternal Home.

What a thought, that you and I ever shall call heaven "our home." We should think it a wondrous day if we could call Windsor Castle "home," but a more wondrous day will come to us, who are "sons and daughters of the Lord God Almighty."

Let us, then, keep this thought before our souls. "We soon shall see Him face to face." What that means we never can know till we get there. One of our poets has indeed tried to picture the scene in words ; all too feeble, as all words must be.

"I turned to see who call'd me, and lo, One  
Wearing a form of human tenderness,  
Approached.—Human He was, but love divine,  
Breathed in His blessed countenance above,  
Which drew me onward irresistibly  
Persuasive.—I drew near to Him  
And He to me. O beatific sight !  
O vision with which nothing can compare !  
The angel ministrant who brought me hither,  
Was exquisite in beauty, and my heart  
Clave to his heart : the choristers of light,  
Who sang around our path-way, none who saw  
Could choose but love for very loveliness,

But this was diverse from all other sights ;  
 Not living only, it infused new life ;  
 Not beautiful alone, it beautified :  
 Not only glorious, for it glorified.  
 For a brief space methought I looked on Him,  
 And He on me. O, blessed look ! how brief  
 I know not, but eternity itself  
 Will never from my soul erase those lines,  
 Of that serene transfiguring aspect."

"Beloved, now are we the sons of God ; and it doth not yet appear what we shall be : but we know that when He shall appear, *we shall be* like Him, for we shall see Him as He is."

---

## SUMMER HOLIDAYS.

---



AT this time of the year most young believers get a short respite from the steady round of working life. A brief, often too brief, opportunity is given them to restore their flagging energies, to recruit both mind and body.

The latter is generally well cared for at these times. Whether the holidays be spent in inhaling the ozone of fresh sea air at some part of our beautiful sea coast, or breathing the pure cold air of the glaciers and mountains of Switzerland, or of the breezy moors and hills of Scotland, but few return from even a brief summer holiday without feeling refreshed and strengthened. The mind is cleared and rested, the body strengthened and re-invigorated for another



## SUMMER HOLIDAYS.

193

year's hard work. But, as young believers, we have more, far more than this to think about. What effect has the summer holiday on the spiritual life, on the new man, on "Christ in you the hope of glory."

Too often, alas! we have to confess that all our thought has been for the body, and that the varied gaieties and distracting scenes we have passed through leaves our souls on our return anything but refreshed or strengthened. Now in this, as in so much else, to be forewarned is to be forearmed. It is useless to indulge in vain regrets when our brief fortnight or month has been spent, and we are sure that in most cases the neglect of the soul's interest arises from a mere want of thought and purpose.

Let us set two things before us. The way for us to enjoy ourselves to the utmost during our little holiday, now that we are God's children, no longer lies in pleasing ourselves. Many a child of God who has tried this way can bear witness to the restless, unsatisfied feeling with which he returns from his mis-spent holiday. A Christian requires at all times two things to make him happy, communion *with* and work *for* the Lord. Now a holiday affords wonderful opportunities for both. This leisure time on our hands gives us many occasions for reading and prayer that we have not at other times, when our hearts can draw nearer to Christ, when our souls can pour themselves out to Him for a life of fresh consecration and devotedness to His service on our return. When in His presence we can, as it were, take stock of the past, and in the light of our own failures as well as of

His grace, get wisdom for the future. Such opportunities are more easily found if we select Christians for our holiday companions. This is a great matter, and a great help.

Then, as to work. At the sea-side especially, wherever we go, lies abundance of fresh, happy work, specially suited to us as young believers, ready to our hand. The labours of devoted servants of God for many years have rendered services for children and others on the sands, tract distributing and hymn singing a common feature of sea-side life ; and if we cannot originate such a work, we can, at least, help in it heartily wherever it is carried on. The great thing is to hold ourselves on the look-out for work of any sort, so that we may feel refreshed and strengthened on our return with the thought that we have, during the brief holiday, sought in any measure to live not unto ourselves, but unto Him who died for us and rose again. Much more might, indeed, be said, and many further hints given, but we trust that even these few words may lead some, before they start for their well-earned holiday, to ask the Lord earnestly to enable them to use it, not only to their own spiritual profit, but also for His glory.

---

It is no light thing to be separated to God down here ; and that we can have the fullest fellowship together, and with the Father and with His Son Jesus Christ (1 John 1-3), must surely cause us to rejoice with joy unspeakable and full of glory.

## OUR NOTE-BOOK.

---

### REQUESTS FOR PRAYER.

10. For the conversion of two brothers, and that a Gospel magazine sent to them may become a messenger of God's love to them.

11. From a young Christian for (1), the conversion of her two brothers ; (2), that she may see clearly the Lord's will in one or two very perplexing points at present before her ; (3), for blessing on the "Young Believer."

### PRAISE.

3. I wish to record praise to the Lord for His tender love in answer to our prayers in restoring my dear brother in very great measure to health.

We have received the following letter :—

"Would it not be possible to arrange for a meeting together in London or elsewhere of all the subscribers to the 'Young Believer?' It would be a great treat if all could meet together at least once in the year. As regards the subjects for united prayer—at some recent meetings which I attended, one of the subjects of prayer was that 'Our Lord would come soon.' Should we make this a subject of prayer through the 'Young Believer,' or ought we to wait our Lord's good time until the Gospel has been preached everywhere? I may mention that I have felt the Lord's Day more blessed since we joined in prayer on Saturday evenings for it."

Respecting the first part we may at once say that the proposal as it stands is obviously incapable of

being carried out. Whether it might be profitable and helpful to have a special gathering of young believers for reading, conference and prayer, is a question which we now commend to the prayerful consideration of our readers. It would necessarily be held in London. As to the latter part of the letter, we may all surely cry, "Come, Lord Jesus."

We have also received the following letter:—

"I should be very glad of a little help as to the way of speaking to unconverted people. In visiting the poor, they often say things that puzzle me a good deal, and I find it so difficult to answer their objections in the right way. Do you think it would be possible to have a little conversation in the 'Young Believer' about the Lord's work? We could write and mention special cases of difficulty: I have two or three in store."

Respecting our friend's suggestion, we think it would perhaps be better to put the difficulties in the form of queries, which could be answered in *Practical Queries*, as the difficulties of one are not those of another, and they could hardly form a subject for a general conversation. We have no good subject in hand at present for the *Practical Conversations*, and shall not therefore resume them at present. We shall be glad to hear from our readers respecting the subject matter of the first letter.

---

I AM sure the true way for us is to wait patiently upon the Lord, and leave all to Him. When we are in the position to review "life's finished story," we shall not regret superlative forbearance, and the time draws near when "every man shall have praise of God."

## PRACTICAL PAPERS ON NEHEMIAH.

## CHAPTER VIII.—THE SWORD OF THE SPIRIT.

“Thy word was unto me, the rejoicing of my heart.”

**T**HE Word of God, in all work for the Lord, must have a prominent place in two ways ; first, to guide and direct the workman aright ; and, secondly, to be used in his work or in his fight.

In these days it would appear that in both of these it is somewhat neglected. Too often we are unable to join with what is truly a work of God in many respects, carried on, too, by those who are His children, because either the means used, or the word preached, is not according to the divine standard. In some cases we find the truth really preached, both by ways and means not sanctioned by Scripture ; in others, the ways and means are strictly orthodox, but not so the message that is proclaimed.

The greatest safeguard, then, especially for the young workman, and the best advice we can offer, is to refer both word and ways constantly to the standard of God's Word, and to correct them by it.

## THE HEART AND CONSCIENCE.

In this chapter we get the effect of the Word upon the *heart*, in the next upon the *conscience* ; the one producing joy, the other confession. We get the same order in 1 John i. The first three verses are written for our hearts, to fill them with joy, the last six for our consciences, that we should not sin. The

## 198 PRACTICAL PAPERS ON NEHEMIAH.

closing clause of verse 10 in our chapter is of wonderful power. "*The joy of the Lord is your strength.*" The happy heart goes with the practically purged conscience, praise goes with victory, not only over ourselves, but over Satan. You do not find that a truly happy Christian will go far astray. As soon as sin comes in, joy goes out. As soon as our tongues cease to offer the daily and continual (Heb. xiii. 15) "sacrifice of praise," Satan soon begins to use them for murmuring. What, then, fills us with joy? Being brought consciously into God's presence by His Word. This we see strikingly before us here, just as the apostle uses the same means in his first epistle.

But we have another lesson to learn, besides the effect of God's Word on His people, and that is the way

## READING THE WORD.

and manner of reading it. Nowhere, perhaps, do we get a better model for the Christian workman than in verse 8. "So they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading." We observe three things: distinct reading, expounding, and explaining. What a contrast these afford to the greater part of the established religion of the world, not only in other countries, but also in this! Where can warrant be found for the mutterings in unknown or at least unintelligible tongues, that so frequently form the bulk of what is called Christian worship.

Further, what we all need is more faith in the power of *God's Word*, and less in the power of our own words. Our first duty, whether in visiting, Sunday-school teaching, preach-

## PRACTICAL PAPERS ON NEHEMIAH. 199

ing, or giving forth the truth in any other way, is to let it be read distinctly, so that the words of life are clearly heard and grasped. The next thing is (and it is here that we so often fail in teaching our own views and opinions) to give the exposition of the passage simply and practically; and the third is so to explain it and drive it home, that we feel it has really reached the heart or conscience, or both, of those we seek to help. It is of the utmost importance that we do not seek merely to gain the intelligence. All our work (for the present time, at any rate), is in vain, if the heart or conscience be left untouched, for through

## TWO SINNERS.

either of these God works. In Luke vii. the sinner's heart was touched, and she came to Him who had touched it. In John iv. the sinner's conscience was reached, and she believed in the One who had reached it. *When God's voice is really heard in the conscience, the issues are life or death.* The woman of Samaria heard that voice, and came to Christ. The Pharisees in John viii. heard the same voice, and turned their backs on Him, and so it has been ever since. Besides, the throng of careless hearers have ever been those whom the Word has reached, leaving the former the awful issue of accepting or rejecting that Word which has been felt in power in their consciences.

It is well to observe that the reading of the law in verses 13, is quite distinct from verses 7 and 8. In the former case the teachers read it for their own instruction, in the latter the people at large are taught out of it. This simple fact strikes a blow at the whole system,

## 200 PRACTICAL PAPERS ON NEHEMIAH.

which would withhold the Word of God from the people. It never was to be a book for the few, but words of life for the many.

## RESULT OF READING GOD'S WORD.

The results of reading this Word were (as always) very peculiar. They had at once a marked outward effect. The people were all obedient with one heart, and a joy was to be seen in constructing the booths of the feast of tabernacles, that had not been done since the time of Joshua.

If tradition went for anything, it apparently had decided that the literal observance of these feasts was quite obsolete. For many centuries, no such a thing had been seen. All precedent was against it for ages. Nevertheless, in one day all this was set aside by a verse in Lev. xxiii. when applied in power by the Spirit. So now, if we would seek a true answer to the many religious and ecclesiastical questions that sorely perplex so many, we must not turn to the Church to hear her voice, we must not ask tradition or history, but we must go straight back to that "which was from the beginning," the living word of God. Here we shall find, not men's opinions, but God's voice, speaking too in such a wondrous manner, that though the words are well nigh 2,000 years old, they are as fresh and weighty to-day as when first penned. May God fill all our hearts with joy and praise in walking in loving obedience to His Word, which is, indeed, our strength.

*(To be continued.)*



## SERVING THE LORD.

Rom. xii. 11.

## I.—THE SERVANT.

“**S**ERVING the Lord:” The believer is the happy captive of Jesus Christ; he has fastened on himself the Lord’s easy yoke, the light burden and easy chains of a Saviour’s love; and though Christ says, “Henceforth I call you not servants,” the disciple cannot give up the designation. There is no other term by which, at times, he can express that feeling of intense devotedness and self-surrender which fills his loyal bosom. “Truly, O Lord, I am thy servant, and the son of thine handmaid.” Far from feeling any ignominy in the appellation, there are times when no title of Jesus sounds sweeter in our ear, than “Jesus, my Lord! Jesus, my Master!” And when no designation more accords with the feeling of entire devotedness than a servant of Jesus Christ, the Lord’s bondsman. There are times when the believer has such adoring views of his Saviour’s excellency, and such affecting views of his Saviour’s claims, that rather than refuse one requirement, he only grudges that the yoke is so easy that he hardly perceives it, the burden so light that he can scarcely recognise himself as a servant. He would like something which would identify him more closely with his beloved Saviour, some open badge that he might carry, and which would say for him—

“I’m not ashamed to own my Lord.”

If Christ would bore his ear to the door-post—

Christ would only give him out of His own hand, his daily task to do—he would like it well, and ceasing to be the servant of men, he would fain become the servant of Jesus Christ.

## II.—HIS BOOK OF INSTRUCTIONS.

Going to the Saviour in this ardent mood of mind, and saying, "Lord, what wilt thou have me to do?" the Saviour hands you back the Bible. He accepts you for His servant, and He directs you what service He would have you to perform. The Book which He gives you is as really the directory of Christ's servants as are the sealed papers of instruction, which the commander of an expedition takes with him when he goes to sea, or the letter of direction, which the absent nobleman sends to the steward on his estates, or to the servant in his house. The only difference is, its generality. Instead of making out a copy for your specific use (indicating the different things which He would have you do from day to day, and sending it direct to yourself, authenticated by His own autograph), and by the precision and individuality of its details, evidently designed for yourself exclusively, the volume of His will is of a wider aspect and more miscellaneous character. It effectually anticipates each step of your individual history, prescribes each act of your personal duty; but intermingling these with matters of promiscuous import, it leaves abundant scope for your honesty and ingenuity to find out the precious things, which your Lord would have you do.

Had it been otherwise, had there been put into the

## SERVING THE LORD.

203

hand of each disciple, the moment he professed his faith in Christ, a sealed paper of instructions, containing an enumeration of the special services which the Lord would have this new disciple to render, prescribing a certain number of works which he expected that disciple to perform, and specifying the very way in which He would have them done ; in proportion as this directory was precise and rigid, so would it cease to be the test of fidelity, so would it abridge the limits within which an unrestrained loyalty may display itself. As it is, this directory is so plain that he who runs may read ; not so plain, however, but that he who stands still and ponders will find a good deal which the runner could not read. It is so peremptory, that no man can call Jesus Lord without doing the things which He commands ; but withal, so general, as to leave many things to the candour and cordiality of sound-hearted disciples. It is precise enough to indicate the tempers, and the graces, and the good works with which the Lord is well pleased, and by which the Father is glorified ; but it nowhere fixes the exact amount of any one of these, short of which Christ will not suffer a disciple to stop, or beyond which He does not expect a disciple to go.

The Bible does not deal in maximums and minimums, it does not weigh and measure out by definite proportions the ingredients of a regenerate character ; but it specifies what these ingredients are, and leaves it to the zeal of each believer to add to his faith, not *as many*, but *as much of each* of these things as he pleases.

Firmly avowing, on the one hand, that without each and all of these graces a man cannot belong to Christ; it, on the other hand, omits to specify how much of each a man must be able to produce, before Jesus says to him, "Well done, good and faithful servant; enter thou into the joy of thy Lord." The Bible announces those qualities, which a man must have in order to prove him born from above; but it does not tell what quantity of each he must exhibit, in order to secure the smile of his Master, and an abundant entrance into His heavenly kingdom. By this definiteness on the outward side it leaves no room for hypocrisy; but by this indefiniteness on the inner side it leaves large place for the works and service and faith and patience, the filial enterprise, the affectionate voluntary and free-will offerings of those who know no limit to their labours, except the limit of their love to Christ.

*(Extracted).*

---

### TESTIMONIES TO THE VALUE OF CHRISTIAN EXAMPLE.

---

7. "A plain man on being asked to name the preacher who had been used to lead him to Christ, made this reply, "It was not any one's *preaching* that converted me, but my aunt's *practising*."

E. M. B.

8. "A brother in the Lord, in speaking of his conversion, told me that he attributed it to the powerful influence exerted upon him by the consistent walk and conduct of his Christian parents. He is one of a family of twelve brothers and sisters, all of whom are children of God by faith in Christ Jesus. Who can tell the power of a godly walk?"

*(Can any of our readers add to the above?)* \*\*

## CHRISTIAN WIVES.

**T**HE following extract has been sent us by a young believer, and may be helpful to many whose husbands are not yet won to Christ:—

“The wife occupies the same place relatively to her husband as the church to Christ; and hence her position, as before said, is one of subjection. And it may be needful to remark that her place is in no way affected by the character of the husband. It is quite true that her position may in many cases be rendered extremely difficult. For example a Christian wife, converted after her marriage, may have an ungodly husband, and one who renders her life as wretched as it is possible for his evil heart to make it; still her place remains untouched by this or any other circumstance; and the more difficult it may be rendered, even by absence of affection on the part of the husband, or of features of character which would command her respect, the more careful she must be to occupy her place in faithfulness to the Lord. Just indeed as our duties to kings, &c., ‘the powers that be,’ are altogether irrespective of their personal character, so the duty of a wife to her husband is never altered by his character.

“It may seem to some as if the duty of the wife, as so explained, were one of the hard sayings difficult to receive. And to nature, no doubt, it would be often impossible. But mark the provision made for this in the Word: ‘Wives, submit your-

selves unto your own husbands, *as unto the Lord.* Thus the Lord Himself is brought before the mind of the wife; and we all know that things which in themselves are irksome, and indeed intolerable, are rendered light and joyous when done unto the Lord. So in the case supposed, if the wife keep the Lord before her—sees the Lord as it were behind her husband—she will find obedience easy to his most unreasonable commands, because she will then receive all from the Lord.

“In the early church it must have continually happened that converted wives—*i.e.*, wives converted after marriage—found themselves linked with unbelieving and idolatrous husbands (see 1 Cor. vii. 10-16.) It is of this class the apostle speaks when he says, ‘Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear’ (1 Peter iii. 1, 2). This amounts almost to a promise that loving obedience, and consistent Christian walk, and purity of life, shall be blessed to the conversion of ungodly husbands; or, if not so much as this, it is at least an assertion that such is God’s appointed means to bring the truth before their mind and conscience. And what indeed could be more effectual than the constant, silent presentation of Christ in walk and life to an unbeliever? It is worthy of distinct remark that the apostle does not urge upon the wife *to exhort* her husband to receive the truth. It is ‘without the word’ that the husband is to be won—by the conver-

## PRACTICAL CONVERSATIONS. 207

sation (walk, deportment, demeanour, whole manner of life) of the wife. The reason is obvious. Exhortation would be the assumption of a superior position, in forgetfulness that the husband is head of the wife, and therefore incompatible with the wife's position. But the calm beauty of a life, reflecting in the power of the Spirit the gentleness, meekness, and humility of Christ, would constitute, in the order and blessing of God, a far mightier appeal than her words, and prove the efficacious means, it might be, of his being brought out of darkness into God's marvellous light."

---

## PRACTICAL CONVERSATIONS.—IV.

N.B.—We do not hold ourselves responsible for any opinions expressed in these "Conversations," but those under the initial "S."

---

QUERY :—How can the Lord's Day be best employed by young believers, and also, how it can best be prevented from being a dreary day to children generally.

3. E. M. B.—Might I suggest *writing for Jesus*, as a happy and profitable employment for some, who may be hindered by delicate health, or other causes, from engaging actively in the Lord's work on His day? For a long time it has been my privilege to write what might be termed, *Gospel letters* to young women, and the Lord has given His blessing, though for

the most part, such work (if work it can be called), is like casting "bread upon the waters," yet if done in faith, and *looking always for a message* direct from the Master, the quickly coming day will reveal some fruit to the glory of Him who has said, "*My word shall not return unto me void.*"

There need not be much difficulty in obtaining names and addresses. Most young people like receiving letters, and few resent a loving and earnest word about their eternal interests. The very novelty of getting a letter from a stranger strikes some, and it has been found to be lent to others to read.

Not infrequently, persons have been heard to say—"I wish I had someone to write to *me* like that," and one and another have begged for a letter about Jesus and His love.

Would it not be for the glory of God, and the blessing of souls, if we were to spend more time on the Lord's Day in *real, earnest prayer* for those who are working for Christ. One is conscious that the more spiritual the exercise, the more the flesh shrinks from engaging in it; and that more spiritual power is needed to speak to God than to man, but would it not be well if young believers sought to emulate Epaphras, who always laboured fervently for the saints in prayer.

Might we not make praying one for another part of our "business for the Lord," and then our lives will not be fruitless?

Will it be taking up too much of your valuable space to tell of a bed-ridden Christian, who was in the habit of keeping a *praying list*, on which was written the



## PRACTICAL CONVERSATIONS.

209

names of those about whose conversion she was anxious. After her death the paper was found under her pillow, and it was ascertained that *every one* whose name was down was brought to Christ.

I could give my testimony to the good done by writing Gospel texts on cards, and attaching them to little bunches of flowers. The wonderful words of life circulated in this way have come home to many hearts. In a work-room where flowers were presented, the young people evinced anxiety to see the accompanying message, and one began reading her's to the others. On a subsequent visit the texts were found nailed to the walls. If written in a plain printing hand they are more valued, and generally preserved. This is a little service which almost any willing-hearted one might render.

*(We hope to conclude this Conversation next month.)*



I HAVE been asking the Lord for an increasing appetite for the Word. His Word is truth. This it is that fills us with joy and worship; meditating upon all the gracious words that He has written for our comfort and encouragement. How blessed it is to think of Him as the victorious, mighty, risen, and ascended One, Who leads us on to victory! We know no other Captain, but own Him Lord, and obey His voice (Numbers xxvii. 16-21; John x. 4). So that we come back to our starting point, the necessity of knowing the Word. Without this we shall never discern Satan's wiles, nor show forth the Lord's praises.

TO BE READ. TO BE LEARNED. **AUGUST.**

			(Suffered.)
1	W	2 Cor. iv.	Though he were a Son yet learned He obedience by the things which He SUFFERED.
2	Th	„ v.	For even hereunto were ye called, because Christ also SUFFERED for us.
3	F	„ vi.	Who when He SUFFERED, He threatened not, but committed Himself to Him that judgeth righteously.
4	S	Deut. xxii.	But rejoice inasmuch as ye are partakers of Christ's SUFFERINGS, that when His glory shall be revealed, ye may be glad with exceeding joy.
5	Su	„ xxiii.	When He had by Himself purged our sins, sat down on the right hand of the Majesty on high.
			(Suffer.)
6	M	„ xxiv.	That I may know him . . . and the fellowship of his SUFFERINGS being made conformable unto his death.
7	Tu	„ xxv.	If so be that we SUFFER with Him, that we may be also glorified together.
8	W	2 Cor. vii.	For unto you it is given in the behalf of Christ, not only to believe on Him, but also to SUFFER for His sake.
9	Th	„ viii.	And whether one member SUFFER all the members SUFFER with it.
10	F	„ ix.	For I reckon that the SUFFERINGS of this present time are not worthy to be compared with the glory which shall be revealed in us.
11	S	„ x.	And they departed from the presence of the council, rejoicing that they were counted worthy to SUFFER shame for His name.
12	Su	„ xi.	Thou art my son, this day have I begotten thee.
			(Answer.)
13	M	„ xii.	And it shall come to pass that before they call I will ANSWER.
14	Tu	„ xiii.	In the day of trouble I will call upon thee; for thou wilt ANSWER me.
15	W	Gal. i.	Hear my prayer, O Lord; give ear to my supplications; in Thy faithfulness ANSWER me, and in Thy righteousness.


## TO BE READ.

## TO BE LEARNED.

## AUGUST.

16	Th	Gal.	ii.	Hear, O Lord, when I cry with my voice ; have mercy also upon me and ANSWER me.
17	F	„	iii.	He shall call upon me and I will ANSWER him . . . .
18	S	Deut. xxvi.		Call unto me and I will ANSWER thee, and shew thee great and mighty things, which thou knowest not.
19	Su	„	xxvii.	I will be to him a Father, and he shall be to me a son.
20	M	„	xxviii.	But sanctify the Lord God in your hearts, and be ready always to give an ANSWER to every man that asketh you a reason of the hope that is in you, with meek- ness and fear.
21	Tu	„	xxix.	The preparation of the heart in man, and the ANSWER of the tongue is from the Lord.
22	W	Gal.	iv.	A man hath joy by the ANSWER of his mouth ; and a word spoken in due sea- son how good is it.
23	Th	„	v.	A soft ANSWER turneth away wrath, but grevious words stir up anger.
24	F	„	vi.	The heart of the righteous studieth to ANSWER ; but the mouth of wicked poureth out evil things.
25	S	Eph.	i.	And all that heard him were astonished at his understanding and ANSWERS.
26	Su	„	ii.	Let all the angels of God worship him.
( Pleasant. )				
27	M	„	iii.	Praise the Lord, for the Lord is good ; sing praises unto His name, for it is PLEASANT.
28	Tu	„	iv.	Behold how good and how PLEASANT it is for brethren to dwell together in unity.
29	W	„	v.	The lines are fallen unto me in PLEASANT places, yea I have a goodly heritage.
30	Th	„	vi.	The words of the pure are PLEASANT words.
31	F	Phil.	i.	A PLEASANT thing it is for the eyes to behold the sun.

## MY LORD AND MASTER.


**W**HEN you become a disciple of Christ, your Lord and Master takes the whole domain of your employment under His own jurisdiction. He requires you to consecrate your ordinary calling to Him, and to do over and above many things expressly for Himself. Whatsoever you do, in word or deed, He desires that you should do it in His name—not working like a worldling, and praying like a Christian, but both in work and prayer, both in things secular and things sacred, setting Himself before you, carrying out His rules, and seeking to please Him. One is your Master, even Christ, *and He is your Master in everything*—the Master of your thoughts, your words, your family arrangements, your business transactions; the Master of your working time, as well as of your Sundays; the Lord of your counting-house, as well as of your closet, because the Lord of your affections, the proprietor of your very self besides. The Christian is one who may do many things from secondary motives—from the pleasure they afford his friends—from the gratification they give to his own tastes and predilections—from his abstract convictions of what is honest, lovely, and of good report; but his main and predominant motive, that which is paramount over every other, and which, when fully presented, is conclusive against every other, is affection to the person of his Lord and Saviour. One is his Master, even Christ, and the love of Christ constraineth him. (*Extracted.*)

## JOAN, THE BLIND MARTYR.

---

**I**T was in the reign of King Edward VI. that the poor blind girl, the touching story of whose short life I would relate, learned the love of Jesus. During the brief rule of this youthful and gentle monarch the Christians had full religious liberty; the Lord used this time of quiet from persecution to ripen many an one who, in the reign of the bloody queen that followed, were found willing to lay down their lives, rather than deny the truths they held precious, or blaspheme the holy name by which they were called.

Joan, the blind maiden, was among this number, honouring the Lord by her meekness, patience, and humility, and receiving from the hand of man, scorn, torture, and death. "The noble army of martyrs!" Rightly, indeed, so called—how they put us to the blush in these our days of easy-going Christianity!

Joan was not born to luxury, or even to plenty; blind from her birth, the twin daughter of William Waste, a poor barber and rope maker of the town of Derby, she may have had abundance of love from her hard-working parents, but little else to bring sunshine into the darkened life.

Joan early learned to take her share in the daily toil of the humble home. By the time she was twelve the blind child could knit stockings, sleeves, and other things, and could also help her father in turning the ropes, and as a writer of that time says of her, "in no case would be idle."

## 214 JOAN, THE BLIND MARTYR.

God had His eye of pitying love on the gentle, helpless girl; and, though it was not His will to give to her the sight of her eyes, He gave her what was of infinitely greater gain, light to her soul, so that with the apostle she could say rejoicingly, "We see Jesus."

In the town where she lived there was a daily service held, where the Scriptures were read and expounded, and it was wonderful with what unerring skill the blind Joan wended her way, without a guide, to any place where she could get, day by day, this feast to her soul.

Her ardent desire to know more of the love of Christ, and of the Word of God, made her now greatly long to possess a copy of the New Testament; in those days no easy purchase (when such books were not only rare, but very expensive) for one who, in blindness and deep poverty, could barely earn a living.

Joan was now an orphan, and though her brother Roger had received her under his roof, still her busy fingers were required to bring in what was needful for her support. Slowly, but surely, however, penny was added to penny, spared with difficulty, but with thankfulness, from the scanty earnings, and deep was indeed her happiness when the long-wished-for treasure was at length her own.

How her heart throbbed with joy as she grasped the precious volume! But though she could feel its covers with loving, trembling fingers, and pass her hand tenderly across the open page, which she knew spoke of Jesus, to her "the chiefest among ten

## JOAN, THE BLIND MARTYR, 215

thousand," the lines she would have read so eagerly her poor blind eyes could never see. How was she to get at its contents? It does not seem that she had any Christian friends, who would have themselves delighted in reading the Word with her.

No doubt Joan asked the Lord's help, and that He led her to seek out an old man, John Hurt by name, who was prisoner at that time in the common hall for debt. I cannot tell you if the Scriptures had any charm to the aged man, but having much idle time hanging heavily on his hands, he lent a willing ear to the blind maiden's earnest entreaty to read her a few chapters from her book. Most days found them side by side, he reading the words of life, which she drank in eagerly, and treasured in her heart; what the results were to his own soul I know not, but the entrance of that Word may have given him light.

Sometimes old Hurt would be otherwise engaged, or prevented through illness from giving Joan the time she begged. Nothing baffled, she would seek out the Clerk of the Parish Church for her daily reading; failing him she would apply to any persons whom she knew could read, and who she thought might be glad to earn a trifle. With these she would bargain for a certain number of chapters for a penny, or for one chapter read over a certain number of times for the same sum. Thus Joan grew to a marvellous knowledge of the Word of God, which she esteemed more than her necessary food, and which became truly a lamp to her feet and a light to her path.

Before long, by this diligent study, she could repeat

very many passages from the sacred volume, and, holding the truth in fellowship with God, she had wisdom to apply the Word thus learned—fearlessly rebuking sin with “it is written,” and answering every cavil of ungodly men, or resisting every attack of the devil with “the sword of the Spirit.”

We, who have our eye-sight, and our open Bibles before us, may well take shame to ourselves as we hear of the efforts made by this blind girl, to overcome what seemed like insurmountable obstacles to studying the Scriptures. I wonder how many young believers now-a-days show the like earnestness in seeking to make the Word of God their own. How many of us know anything of the energy of those described in Proverbs ii., who, like Joan, have their hearts set on getting hold of God’s hid treasures, inclining the ear, applying the heart, crying after knowledge, lifting up the voice, seeking, searching, so as to “understand the fear of the Lord?”

Alas ! in these times, when no longer open persecution casts us in living faith upon the Word of God, how apt we are to read it listlessly, hold it lightly, and be satisfied with a very superficial knowledge of that which, if a time of fiery trial came to test us, we should need as the mainstay of our souls.

Now the testing time came for Joan, and she was to prove, to the full, the inestimable value of the truths she had been learning so eagerly in the quiet days that were over ; having provided her meat in the summer, and gathered her food in the harvest, she was ready to face the fierce storms of winter,

*(To be continued).*



## LETTERS ON THE PRACTICAL MANAGEMENT OF A SMALL SUNDAY SCHOOL.—IV.

---

MY DEAR FRIEND,—In this closing letter, I will briefly take up, without enumerating them, the other points alluded to in your questions.

Respecting finances, I firmly believe it is best that the school be distinctly an individual work for the Lord, not a work carried on by the meeting, or body of Christians where you go, who look on you as their deputy. The latter plan is sure to break down sooner or later, and is unscriptural. The servant carries on his work in direct dependence on his master. If this be clearly understood, then contributions from Christians can be freely accepted. Always preserve the individuality of the work, and even if you get the loan of the room for nothing, let it be distinctly understood it is a loan, and that the school is not an appendage to the meeting. True independence is the only way to walk in love and harmony with your fellow Christians as to this work.

Plans of teaching have been discussed in the "Sunday School Teacher and his work." If the same portion be taught throughout the school, two advantages are obtained; first, a weekly teacher's meeting can be held, at which it can be studied, and very happy meetings these are; and secondly, the address, instead of being on some extraneous subject, can be on the subject already taught, thus sealing it home

## 218    LETTERS ON A SUNDAY SCHOOL.

firmly, and giving an opportunity of questions and answers not otherwise possible.

If morning school be held, the children must be kept in some way from 11 to 12. The parents, as a rule, everywhere expect it, and will not continue to send their children, if they are left to run about the streets after morning school. If the school is very small, the presence of the children in the back seats is no great interruption to the meeting ; but if the school be at all large, some other plan must be adopted. The best is to have a distinct room, in which a children's service can be held. As the teachers and superintendent will most probably be engaged at the meeting, some one must be found not so engaged, who is able and willing to undertake the service, the change being often also beneficial to the school.

In times of difficulty, the teachers have had to take their turn at this work ; but we have felt that even once a quarter, was too often to set the Sunday School work before remembering the Lord in His death. On the whole, this is the greatest difficulty to be solved, and we think the way we have indicated is the best.

Every possible means should be taken to preserve love and harmony amongst the teachers. Little jealousies will keep springing up and spoil the work. There should, therefore, be a prayer-meeting once a month at least, and a tea-meeting at the end of every quarter, at which the quarterly report should be read, and plans discussed for the future. The report should give the attendances of each teacher, and the number in each class morning and afternoon, with the aver-

## LETTERS ON A SUNDAY SCHOOL. 219

ages and totals. The last Sunday of the quarter, the superintendent should ask each teacher what scholars are ready to be moved to the class above, so that when the names are brought forward, the necessary alterations can be made.

Perfect silence and order *must be* enforced by the superintendent, and if obtained from the first, it is easily maintained afterwards. The school should also be dismissed class by class, and no noise allowed.

Extra teachers should always be in reserve as substitutes, and their names and addresses known to the teachers, in order that never, by any chance, a class should be left teacherless.

Further points will, no doubt, suggest themselves to my fellow labourers, and we shall be glad to receive any other remark on the subject, and will insert any of general value.

Such, then, are a few details of how to carry on the "planting and the watering" in a small Sunday School, ever remembering that the Lord alone "can give the increase."

Yours affectionately,

\* \*

---

JOHN xv. 2 is, to my mind, a very solemn, though most blessed verse. We see that it is of universal application, and if the Lord has been pleased to use us in any little measure, or if any of the fruits of the Spirit have been found in us, we ought to be very much in His presence, lest He should be obliged to interfere, in order to remove anything that hinders from glorifying the Father (Jno: xv. 8).

## MORNING BIBLE READING.

**T**HE best time for Bible reading is in the morning. The mind and body are fresh after the repose of the night, and the highest powers of thought may be brought to bear upon the chapter selected. But, with most people, each recurring morning brings its own pressing tasks ; business cares, the daily toil, and the duties of the household, are the first and most engrossing concerns. Some hours must pass, with many, before they can find time to sit down to any quiet reading. Let the plan be honestly tried, of taking some words from God's Book for the first meditation of the morning. Make for this month, a fair, steadfast trial of the plan of studying the Bible, when your faculties are at mental high-water mark. You wonder at the familiarity of this or that friend with the Psalms, the Prophets, and the Epistles. It has been gained a little at a time, by patient daily reading, thoughtful and prayerful reading too, which was hived by the soul as honey worth storing. We shall all gain immeasurably in our influence, as well as in our own happiness, by giving more of our *unwearied* thought to God's Word. A few sleepy, tired, worn-out moments at night, and those only, are almost an insult to the Master we profess to serve.

(*Extracted*).

## SONGS IN THE NIGHT.

## I.

**F**OR several years I have been personally acquainted with an aged couple, both devoted saints of God, who, owing to the reversion of circumstances consequent upon failing health of the husband, are now in great poverty, having only two or three shillings a week to subsist upon. For many months, both were confined to their little cottage, suffering extreme affliction as well as poverty; but, in the midst of all these painful circumstances, they have been enabled, through Divine grace, to bear a most brilliant testimony for the Lord.

It was only the other day the aged wife told me that their sufferings were so severe that she could not lie in bed, so was obliged to come downstairs and light a fire, although scarcely able to walk; but, "Oh!" said she, "I had such a blessed time with my Master that I quite forgot my affliction and poverty, for I knew that I had a home beyond. Praise the Lord for enabling me to rejoice even in tribulation. He will not put upon me more than I am able to bear, and promises never to leave nor forsake me. Praise His blessed Name."

During the winter, it was quite thought she would have died, and friends sat up with her all night, when, with beaming countenance, she would speak of the love of Christ which passeth knowledge. One could not help feeling strengthened in visiting this bright, submissive saint. Since this, the Lord has

permitted her to leave her bed, but she is still confined to the house, in great feebleness. The husband, also, through mercy, is a little revived in health, so as to be able to walk a little, and may be seen frequently speaking a word for Jesus to individuals by the wayside—a work in which the Lord has blessed him.

One would compare these dear saints to the nightingale, which raises its note of praise in the dark. How many of us rather resemble the raven, in being prepared to croak rather than to sing, when the clouds of night are gathering around us.

May we so wait upon the Lord as to be enabled to rise above circumstances, and so rejoice in tribulation.

The Master says, "Without me ye can do nothing." His faithful and devoted servant, Paul, says, "I can do all things through Christ, who strengthens me."

## II.

ARRIVING at Chester at two a.m. one cold winter's night, after a rough passage across the Irish Channel, I found I should have five or six hours to wait before the train would arrive to take me further on my journey. The station is a dreary place to wait in at this hour and season. It is cold, desolate, and terribly draughty, being open from end to end, and not a terminus. I went to the waiting-room, and found an old porter, apparently the only man left on the premises at that hour, sweeping out the room. I could not help noticing his face—it had such a happy, patient look. "Are you here all night?" I said.

"For many, many years, sir, I've been on night duty, here, but I'm almost worn out now."

## SONGS IN THE NIGHT.

223

“It must be very cold for you ; you don’t look very strong.”

“No, sir, I’m not, and I’m almost racked to death with the rheumatics ; but, oh ! sir, I’ve had such a blessed time this night, though the cold has gone right through my old bones.”

Curious to know, and but half suspecting the old porter’s source of comfort, I said there was not much comfort in being shivered to death with cold.

“Oh ! sir,” said the old man, his face all lighting up, “it is not that, but what I’ve been a-thinking of before you came in was that blessed Jesus, and what love it was of Him to go and take a body that could feel and go through all His sorrow and suffering down here, that He might be able to understand all my cold and pain this night. While He’s up there in heaven, I know He is feeling for me, and He knows and understands all I suffer ; and when I think of Him a-feeling for me and loving me up there, I seem as I didn’t half mind the pain. Oh ! it’s a wonderful thing—His love—isn’t it, sir ?”

Through God’s mercy, I was enabled to share my fellow-pilgrim’s enjoyment of the Good Shepherd’s love, and a happy time we spent together, talking of the One dear to both our hearts.

Should these lines ever meet the eye of the one who is the subject of them, he will be rejoiced to know that the echo of his “song in the night” has not yet died away, but has comforted many hearts besides his own.

*(Can any of our readers add to these songs ?)*

## OUR NOTE-BOOK.

---

THE following requests have been received for prayer :—

12. Very earnest prayer is asked for the father of one of my dear friends, who is a backslider, that he may very soon return to the Lord, and again be a blessing to his wife and children, who are believers.”

13. “That the Lord will bless the preaching of His Word in the open air to the people of this village to His glory.”

14. “Will a few of God’s dear children, for *His sake*, pray for the restoration of one of His children who has left Him. She stands in a very solemn position just now, for a Christian.

“If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them, of my Father which is in heaven.”

“When Jesus saw their faith.”

Two suggestions we would like to make in connection with these requests for prayer, especially. The one is that those who are laid aside amongst our readers on beds of sickness, or otherwise, should use their leisure in earnestly and faithfully making these requests a definite part of their work for the Lord, not ceasing to present them at the throne of grace. By so doing, they will not only increase their own joy and communion, but bring much blessing upon others. The other is that all who send requests will earnestly and prayerfully look out for answers, and when these come from the gracious hand of our Lord, communicate them at once to us, that we may all rejoice together.



## PRACTICAL PAPERS ON NEHEMIAH.

### CHAPTER IX.—TRUE CONFESSION.

*'If we confess our sins, He is faithful and just to forgive us our sins.'*

**I**N the last chapter we saw the Word of God rejoicing the heart, in this we shall see it searching the conscience. These are ever the blessed effects of the Word, self-judgment and spiritual joy.

For three hours each day the Word of God was read, and the same period was set apart for mourning.

That this confession was acceptable before God we may well judge from the fact that the whole of the long prayer in which it was expressed has been preserved for our instruction. But before we look at the prayer itself, let us briefly consider the first three verses. In these we observe three distinct acts—

#### SEPARATION—CONFESSION—WORSHIP.

Separation—confession—worship. May we not believe that the very order in which these three are presented is of value to us.

Separation precedes confession. There appears to have been a considerable mixture between God's people and those of the land, which all had to be judged before the people could take their true place before God.

The world has no place in the audience chamber of the Most High, in the Holy of Holies where we have access through our great High Priest. God's people must be a separate people in their prayers as

## 226 PRACTICAL PAPERS ON NEHEMIAH.

well as in their worship. A mixed multitude cannot draw near to Him.

## PRAYER AND FASTING.

We then find in the next place that prayer is combined with fasting, as it is so often in the Word of God ; the act, no doubt, here being a solemn setting themselves apart, not only from worldly alliance and friendship, but from the innocent and legitimate use of earthly things, to be for us while wholly with God. While they thus were entirely separated from things of time and sense, the Word of God which told of all the way Jehovah had led them, was the food of their souls, and furnished the theme of their intercessions.

## WORSHIP FOLLOWS CONFESSION.

The third thing we find is the worship which invariably follows true confession. The soul freed from all outwardly by separation, and unburdened as to all within that is contrary to God, can break forth into praise and worship. We get a beautiful instance of this in Psalm xxxii. There the psalmist who begins by "roaring all the day long," after confession ends by being glad in the Lord, and shouting for joy as one of those whom confession had placed among the "righteous" and the "upright in heart."

Let us now briefly consider the wonderfully blended stream of prayer and praise that the multitude pour forth to Jehovah, led by eight of the tribe of Levi.

Their first claim on God is as a Creator who preserves (ver. 6) all His creatures. The next, as the special God of Abraham, Isaac, and Jacob. The mighty works which Jehovah had wrought in

## PRACTICAL PAPERS ON NEHEMIAH. 227

bye-gone times for His ancient people Israel in the Red Sea and in the wilderness are recalled. How, moreover, the law given at Sinai was holy, just and good. And then comes the story of their terrible sins:—

## THEIR SINS.

They were proud—they were stiff-necked—they were deaf to God's voice—they were disobedient—they were forgetful of all God's goodness—they rebelled and set up a captain. Against these manifold sins is set God's manifold grace. He was ready to pardon—gracious—merciful—slow to anger—of great kindness—and unchanging.

Surely, beloved friends, we may turn our eyes for a moment from this chapter, first of all in upon our own hearts to see how often we have rebelled against and wandered from our God, and then upward to Him in whose changeless character we can still see all the blessed qualities enumerated by these Levites over 2,000 years ago. Such is God, and such are we! The bread from heaven, and water from the smitten rock, were not enough to restrain their murmuring spirit, and how often do we murmur, who are blessed with *all* spiritual blessings in heavenly places in Christ! And yet we know that such was the atoning efficacy of the blood of Christ foreshadowed by the sprinkled mercy-seat, that Jehovah who dwelt between the cherubim and in the midst of the perverse and stiff-necked people, could say, "I have not seen iniquity in Jacob, neither have I beheld perverseness in Israel!"

## CANAAN.

In verse 25 we find a remarkable account of how,

## 228 PRACTICAL PAPERS ON NEHEMIAH.

in the land of Canaan, the children of Israel found everything ready to their hand. Once they dispossessed their enemies they had nothing further to do. No houses to build, no vines to plant, no wells to dig. So with us. Once we overcome those spiritual enemies that would fain darken our souls with doubt and unbelief, we enter a country where all we have to do is to look round and enjoy all that God has prepared for us. In this sense we enter into rest. That is to say, though our feet may still be treading the desert sands, our spirits are at peace and rest above.

Verse 33 is very striking in the thorough way in which God in all His ways is justified and self condemned. This is the very essence of true confession and the preciousness of all real blessing. It is the language of the penitent thief upon the cross.

Lastly, this record of God's goodness and their sin is sealed. Cannot we add our seal to this story. Have we not the same tale to tell of repeated wanderings and repeated restorations, of manifold sins and manifold grace to cover them all? Truly Israel's God is ours, but in a more dear and fuller sense than ever to His ancient people. We are sure a prayerful study of this chapter will teach us much, and will lead us into God's presence, so as to make a new start on our heavenward journey with a deepened sense of our own failure and of God's unchanging love.

## A GOOD SOLDIER OF CHRIST JESUS.

---

**I**N the following true narrative we trace not only in the words but in the circumstances and ways of Christ's honoured servant, Henry Sutphen, such a likeness to his blessed Master that the very reflection does us all good to gaze at for a while.

Henry was a monk, who heard the Gospel from Luther's lips rather more than 350 years ago. After staying with him some time he came to Antwerp, thence being desirous of returning to Wittemberg, he passed through Bremen. Here some godly citizens begged of him to give one or two gospel addresses, "Whereunto," as the ancient chronicler says, "through the earnest love and zeal that was in him he was easily allured and persuaded." After preaching once or twice, to the great delight of many people, the authorities heard of it, and at once sought to drive Henry out of the city. But the citizens of Bremen, taking the preacher's part, would not let him go. Whereupon, the monks and priests, finding they could do nothing, went off to tell the archbishop that the citizens of Bremen had become heretics, and would not obey their religious guides.

The bishop thereupon sent two of his council to Bremen requiring that Henry should be brought before him. The civil authorities of Bremen, however, were by this time on the side of the citizens, and sent back word to the bishop that inasmuch as Henry had

## 230 A GOOD SOLDIER OF CHRIST JESUS.

not been convicted of any heretical act or deed they could by no means let him go, but that rather the bishop should send learned men to reason with him there. At this the bishop's emissaries were in great anger, and having besought the authorities in vain to give Henry up for the general good, they returned to the bishop.

Meanwhile, Henry preached and laboured on with great power and blessing.

The bishop then called a great council of all the learned and religious heads of the neighbourhood (how sad to see learning so often arrayed against the truth!), and demanded that Henry should be brought before them. But the rulers of Bremen would not let their beloved preacher go, foreseeing the malice of his enemies. Henry, however, sent a letter saying he was perfectly willing to have all his doctrines tested by the Scriptures, and to give up any that were not in accordance therewith. But this did not suit the bishop, who replied by nailing up to the church door the bull of Pope Leo the tenth, excommunicating all heretics, together with the emperor's decree to the same effect, while the priests in the town sent men to all Henry's services to seek to trap him in his words, just as the religious men had done long ages before to Henry's Master. But the power of God was with His servant, so that many of these emissaries, became truly converted, and eventually declared that what they heard was indeed God's truth, and in their turn they became preachers to others, persuading them to believe and be saved!

## A GOOD SOLDIER OF CHRIST JESUS. 231

Now about this time a godly parish priest in the town of Meldorf, not far from Bremen, sent a letter to Henry, beseeching him to come and preach the gospel to them also. Henry was disposed to go, but the citizens not being willing to give up their beloved preacher who had led so many of them to Christ, and being also suspicious of evil, wished to detain him.

But Henry, who had now laboured for two years in Bremen, promised them he would be only absent for a short time, and when he had laid a good foundation at Meldorf, would return to them.

Having prepared all for his going, on October 22nd, 1524, he set out and came to Meldorf, and was joyfully received by the parish priest. But a friar who heard of his arrival was so vexed that he could not sleep all night, and, rising up early, went off with great speed to where the forty-eight presidents of the country were in council. Two of these were great enemies of the gospel, and such is the power of active evil against mere indifference that they soon persuaded the other forty-six to issue a decree that Henry should be put to death without even a trial, much less conviction. The friar also obtained a threatening letter against the parish priest, and returned with great joy to Meldorf, giving up his epistles to Nicholas Burge, the aforesaid priest. When the latter read them he was much surprised, for a priest had always been left free to choose his preachers without interference. He also told Henry of them, who only answered that if it pleased God that he should lose his life, at Meldorf there was as near a way to heaven from there as from any other place

## 232 A GOOD SOLDIER OF CHRIST JESUS.

for that he had no doubt that he must suffer for the gospel's sake. Next day he ascended the pulpit and preached the gospel earnestly from Romans i. The letter of the president was then read to the people, threatening to fine them heavily if they allowed Henry to preach. But all the people determined to stand by him ; for then, as ages before, and even now, the common people heard the glorious tidings of the gospel gladly.

After dinner Henry preached again from Romans xv. Next day the people sent a courteous, but firm reply to the presidents, which so impressed them that they agreed to let the matter stand over until the following Easter.

Meanwhile Henry preached with great boldness and blessing the unsearchable riches of Christ.

The friars, however, ceased not to plot against him, and with the aid of some Franciscan monks, gathered a few of the worst disposed rulers together and persuaded them at length to give their consent that Henry (like his Master) should be taken by night (not by day for fear of the people), and should be burnt alive before the people should have time to interfere. This arrangement especially pleased the friars (the chief priests and Pharisees of that day).

They therefore arranged to meet at a place five miles from Meldorf, with a large body of Catholic farmers, in the greatest secrecy. The farmers, moreover, were not told why they were brought together till they came ; and they would have turned back from this detestable and horrid deed had not the chiefs uttered the most fearful threats, and, moreover,



## A GOOD SOLDIER OF JESUS CHRIST. 233

supplied them with three barrels of strong beer. By such means then, as now, Satan works out his evil plans.

About midnight, to the number of 500, they came to Meldorf, headed by a false betrayer (a very Judas) who knew exactly where to lead them. They burst into the house of the parish priest, and after grossly ill-using him, with great rage and fury they dragged Henry out of his bed, and fastening his hands tight behind him, drew him along at such a rate that one of the most cruel persecutors made them desist.

When Henry gently pleaded with them they raised a great shout of, "Away with him, away with him! for if we hear him talk any longer, it is to be feared he will make us also heretics."

Then he, being marvellously weary and faint, having been led all through the cold winter night almost naked and barefoot, and being all cut with the ice and stones, asked to be set on horseback. But they mocked and laughed at him, saying, "Must we hire a horse for a heretic?" And so he was led away to Heyde, where the presidents were. Afterwards they brought the faithful servant of Jesus Christ to a certain man's house named Calden, and there made his feet fast in the stocks. But the master of the house took compassion on his meek and patient prisoner, and loosed him, whereupon they carried him off to a priest's house, and shut him up in a cupboard, where, through all the rest of that fearful night, the people mocked and derided him.

In the morning, about eight o'clock, they gathered together in the market-place to consult what to do,

## 234 A GOOD SOLDIER OF CHRIST JESUS.

when a great cry was raised (strikingly like one nearly 1,500 years before), "Burn him, burn him ! To the fire with the heretic." So they condemned this devoted saint to the flames without even the mockery of a trial which his Master had.

They bound his hands and feet, and brought him to the fire. As he passed by, a certain woman (like the daughters of Jerusalem of old), beholding the pitiful sight, wept abundantly ; unto whom Henry, turning himself, said, "I pray you weep not for me." When he came to the place, for very weakness, he sat down on the ground, worn out with his terrible night's sufferings. Then one of the presidents, named May, who had been heavily bribed for the purpose, came forward and said, "Forasmuch as this thief hath wickedly preached against the worship of our blessed Lady, I condemn him here to be burned and consumed with fire." Unto whom Henry answered, "I have done no such thing," and then lifting his eyes towards heaven he said, "Oh, God ! forgive them, for they offend ignorantly, not knowing what they do : Thy name, oh, Almighty God, is holy !"

In the meantime the sister of one of Henry's unjust judges, came forward touched with pity, and offered *herself to bear a thousand stripes*, and to give them much money if they would give the faithful martyr a fair hearing, and time to plead his cause. But the people (possessed by Satan) only got more infuriated, they threw the woman down, and beat Henry unmercifully. One struck him behind with a sharp dagger, while one of the priests kept encouraging them

## "LIFE."

235

in their fury, saying, "Go to boldly, good fellows ! truly God is present with us."

How awful to hear of such scenes enacted in the very name of God ! After this a friar came to Henry to receive his confession. But Henry said, " Brother ! when have I done you injury, either by word or deed, or when did I ever provoke you to anger ? " " Never," said the friar. " What, then, should I confess to you ? " said Henry, " that you might forgive me." The friar left in silence. The martyr then not accepting deliverance nor counting his life dear unto him, after further sufferings and indignities was burnt alive. " Be thou faithful unto death, and I will give thee a crown of life."



## "LIFE."

" LIFE is a mystery,"

These are words we often hear ;

And when we ponder o'er the many things—

Words, actions, thoughts and influences—

That have mingled, oh, how strangely

In our life, like many coloured threads,

Whose lines we cannot trace,

We own the truth, that life indeed

Is full of deep, deep mystery.

Living our lives from year to year ;

We are like children

Who, turning the pages of a book,

Are filled with wonder and delight,

At some bright picture meeting their eager eyes—

But further on, they find a page  
 Printed so close with words,  
 In vain they try to understand.  
 'Tis so with us, for oh, how bright,  
 Has many a picture seemed  
 (Of byegone happy, peaceful days),  
 Memory still keeps those pictures in her heart,  
 Printed with colours clear and bright—  
 But then we turned the pages,  
 And looked on what was like  
 An unknown language to us—  
 Changes in our peaceful life.  
 Sorrow close on joy,  
 So strange, so difficult, the meaning so obscure,  
 And then we tried—(oh, vain and foolish thought)  
 To read it in our ignorance alone,  
 Not knowing, or if knowing, not remembering,  
 That the ever patient Teacher,  
 Was waiting for our gaze to turn  
 From off our weary task to *Him*.

At last, our weakness feeling,  
 And longing for some knowledge greater than our own,  
 We turned to *Him* for help ;  
 And he showed us, oh, how gently,  
 Much that we had not seen before,  
 And even when (so slow to understand)  
 Our hearts could not perceive  
 All that He meant. We heard Him say—  
 "That which now thou knowest not,  
 Hereafter thou shalt know."

## "LIFE."

237

That great "hereafter," what a world of thought  
 It opens to our wondering minds—  
 That future all unknown, save that the Word  
 Lifts here and there the separating veil.

But this one thing we know—  
*All then will be made plain—*  
 Wherefore our patience oft was sorely tried—  
 To what blessed end He sent us pain,  
 And took our strength away—  
 Why He laid that Cross upon us,  
 Which at first seemed, oh, so hard,  
 Until Christ came quite near,  
 And bore the heavier part—then we shall know  
 For what divine and holy purpose,  
 Our feet were guided o'er that rough and stony path—  
 Why our days of calm were broken up—  
 Clouds gathered quickly 'cross our sunny sky,  
 Until the darkness was so great  
 We could not see our Father's smile—  
 All, all will be revealed ;  
 The wrong redressed, and sacrifice rewarded.  
 The cup of water given in His name,  
 Will not forgotten be ; Ah, when we think of this,  
 It is enough and more, to comfort us,  
 For anything that we have e'er thought hard.  
 Then, teach us *now* to praise Thee, Lord,  
 That Thou should'st plant within our hearts,  
 This bright and steadfast hope,  
 Which none can take away.

And then, as each year rolls into the past,

O BE READ.                      TO BE LEARNED.                      SEPT.

1	S	Deut. xxx.	Let my beloved come into his garden, and eat his PLEASANT fruits.
2	Su	„ xxxi.	Christ Jesus, who was faithful to them that appointed Him. —( New. )—
3	M	„ xxxii.	Therefore if any man be in Christ he is a NEW creature : old things are passed away, behold all things are become NEW.
4	Tu	„ xxxiii.	By a NEW and living way which He hath consecrated for us, through the veil, that is to say, His flesh.
5	W	Phil. ii.	And He hath put a NEW song in my mouth, even praise unto our God ; many shall see it, and fear, and shall in the Lord.
6	Th	„ iii.	And that ye put on the NEW man which after God is created in righteousness and true holiness.
7	F	„ iv.	A NEW commandment I give unto you, That ye love one another ; as I have loved that ye also love one another.
8	S	Col. i.	To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a NEW name written, which no man knoweth saving he that receiveth it.
9	Su	„ ii.	Christ as a son over His own house. —( Do Good. )—
10	M	„ iii.	Let him eschew evil and DO GOOD, let him seek peace and ensue it.
11	Tu	„ iv.	As we have therefore opportunity, let us DO GOOD unto all men.
12	W	1 Thess. i.	But to DO GOOD and to communicate forget not, for with such sacrifices God is well pleased.
13	Th	„ ii.	For if ye DO GOOD to them which DO GOOD to you, what thank have ye ? for sinners also do the same.
14	F	„ iii.	Depart from evil, and DO GOOD, seek peace, and pursue it.
15	S	Deut. xxxiv	Therefore to him that knoweth to DO GOOD and doeth it not to him it is sin.

TO BE READ.			TO BE LEARNED.	SEPT.
16	Su	Josh. i.	We have a great high priest, Jesus, the Son of God.  — ( <u>Arise.</u> ) —	
17	M	„ ii.	ARISE, therefore, and be doing, and the Lord be with thee.	
18	Tu	„ iii.	How long wilt thou sleep, O sluggard? when wilt thou ARISE out of thy sleep?	
19	W	1 Thess. iv.	ARISE, shine, for thy light is come, and the glory of the Lord is risen upon thee.	
20	Th	„ v.	ARISE ye, and depart; for this is not your rest.	
21	F	2 Thess. i.	Wherefore he saith, Awake thou that sleepest, and ARISE from the dead, and Christ shall give thee light.	
22	S	„ ii.	We have also a more sure word of prophecy; Whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star ARISE in your hearts.	
23	Su	„ iii.	Who was heard in that he feared.  — ( <u>Might.</u> ) —	
24	M	1 Tim. i.	Finally, my brethren, be strong in the Lord, and in the power of His MIGHT.	
25	Tu	„ ii.	In Thine hand is power and MIGHT.	
26	W	„ iii.	To them that have no MIGHT He increaseth strength.	
27	Th	„ iv.	I have laid help upon one that is MIGHTY; I have exalted one chosen out of my people.	
28	F	„ v.	And they were all amazed at the MIGHTY power of God.	
29	S	Josh. iv.	For he MIGHTILY convinced the Jews . . . showing by the Scriptures that Jesus was Christ.	
30	Su	„ v.	Jesus Christ, who is the faithful witness,	

Nearer and nearer may they find us still,  
 To that eternal world ; nearer to heaven,  
 Nearer, O Christ, to Thee,  
 For 'tis *Thy* presence only, that is heaven to us.  
 Nearer to Thy side, O Christ—  
 With loving hand Thou'lt lead us there—  
 This be the total sum of all our bliss,  
 That we shall see Thee face to face,  
 Then we shall know, as we are known,  
 And in Thy presence be for ever blest ;  
 Then we shall see Thee as Thou art,  
 All mists removed. Changed to Thy perfect likeness,  
 We in Thee and Thou in us shall evermore be satisfied.



## OUR NOTE-BOOK.

### REQUESTS FOR PRAYER.

15. For the conversion of my brother, who has been under conviction for some time.

16. A Christian reader of the Y. B. and B. S. asks prayer for herself, that she may be delivered from the assaults of the enemy, and also for an unconverted clergyman recently wained to an unitarian body, that both may find the Lord Jesus Christ.

17. For one who is naturally selfish. That I may be given grace to overcome it, and to have a single eye to Christ's glory.



## THE WORD OF GOD.

### I.—THE WORD OF GOD IN SALVATION.



MAN and his wife were one night sitting reading the Word of God. Suddenly looking up somewhat amazed, he said, "Wife, if this book be true we are *lost*!" and again resumed his reading. Before he had gone far he again looked up and exclaimed, "Wife, if this book be true *we may be saved*!" and a third time, in a loud voice, "Wife, if this book be true, *I am saved*!" Just so. I never could have known I was *lost* but by God's Word; my own heart would never have told me that. I never could have even thought that God would have *so* loved a sinner as to give His Son to die for him; I know it because God's *Word has said it* (*Rom. v. 8*). *And who could ever* have dared to say his soul was saved, his sins all forgiven, and heaven his home, if God had not said so in His Word. But He *has*, and I believe it simply because He has said it. Surely that's enough. The entrance of God's Word giveth light (*Ps. cxix. 130*), and we are "Born again by the Word of God that liveth and abideth for ever" (*1 Pet. i. 23-25*.) No matter what men say, we do not ask their opinion; God has said it, and we believe Him. It is not what Mr. So-and-so says, but what does God say? That alone must settle the question whatever it may be.

### II.—THE WORD OF GOD THE BELIEVER'S FOOD.

The new-born babe requires its milk, else it will decline and die; the working-man requires *his food*,

or his arm will soon be powerless and his strength decay. So it is with the Christian. The life he has received on being "born again," requires nourishment : first milk, then "strong meat," as he is able to bear it. And so we read—"As new-born babes desire the sincere *milk of the Word* that ye may grow thereby" (1 Pet. ii. 2). Look at that helpless babe on his mother's breast. See how eagerly he sucks in the milk, that feeds and makes him grow, aye, and screams if it be withheld. Learn here a lesson, young believer. *Desire* the sincere (that is the pure, unadulterated) milk of the Word of God in the same way. Drink in verse after verse of it for your soul's nourishment and growth. Seize every opportunity you can to meditate and feed on, the Word of God. Your soul cannot thrive without it, you cannot *grow* if you neglect your Bible. Many have found out this to their cost who have tried it, and gone on for years buried in the world, and barren in their souls. Neglect of God's Word has been the cause of so little growth among many who are truly converted, and of backsliding and misery among others, who for a while "ran well." All God's mighty men have been lovers of the Word. David says—"O how I love Thy law, it is my meditation all the day long" (Ps. cxix. 97). "I rejoice at Thy Word as one that findeth great spoil" (Ps. cxix. 162).

Job says—"I have esteemed the words of His mouth more than my necessary food" (Job xxiii. 12).

Jeremiah says—"Thy words were found and I did eat them, and Thy word was unto me the joy and rejoicing of my heart" (Jer. xv. 16). The blessed

## THE WORD OF GOD.

243

Lord Himself when here below was the Man whose delight was in the law of the Lord, and He meditated therein day and night (Ps. i. 3). He lived by "every word that proceeded from the mouth of God" (Matt. iv. 4).

Dear young Believer, make it a habit daily to have your soul fed out of God's Word. Open your Bible while your heart breathes up to your Father in heaven, "Give me this day my daily bread," and you shall be abundantly satisfied; for there is "bread enough and to spare." You cannot live to-day upon what you got yesterday, but as Israel gathered the manna *fresh* every morning, so must you. They gathered it early, and when the sun waxed hot it melted (Ex. xvi.). Let your soul have the first attention. If you go out to your business, commence your daily work, or pore over the letters or newspaper, before you have got "manna" for your soul, it is not likely you will have much appetite for it after. Satan hates meditation on the Word of God and prayer, the twin sustainers of the believer's spiritual life, so he will try to cheat you out of them.

*Watch!* Read the Word carefully and prayerfully; give your soul the full range and scope of Holy Scripture, and not a few favourite passages. The Spirit guides into "*all* truth."

Read it with reference to yourself—for your own soul's need—your own walk and life. Say, "that is for me" and whatever it condemns about you renounce; whatever it commands obey; for "Blessed are they that hear the Word of God and keep it" (Luke xi. 28).

Perhaps you have little leisure time, but the Lord knows all about that. Every man gathered the manna according to his eating, and he that gathered little had no lack. Only watch that the flesh and the devil do not steal away your time.

Mary S—— was kitchen-maid in a farm-house. Up in the morning at five, often working till ten at night. You may ask “When had she time to read her Bible?” Ah, but “where there’s a will there’s a way;” and Mary had her morning portion of manna, and was strong to bear the taunts and jeers of the ungodly during the day.

“Take heed what you hear” (Mark iv. 24). Much that goes by the name of the ministry of the Word of God is but the well-spun theory and tradition of man; cunningly devised fables got up to please the people, and make the Word of God of none effect. Should I lend my ears to such preaching? Let God answer—“*Cease, my son, to hear the instruction that causeth to err from the words of knowledge*” (Prov. xix. 27).  
(*Extracted.*)



## JOAN, THE BLIND MARTYR.

(*Concluded.*)

**I**T had pleased God to take to Himself the young King, and popery was again established as the religion of the realm by the bigotted and cruel Queen Mary. The love of many a one, who had boldly professed Christ in the previous reign, waxed cold

## JOAN, THE BLIND MARTYR.

245

during the five terrible years of persecution that followed ; while some stood unflinchingly in the evil day, there were others who, in terror for their lives, denied Christ. Through the grace of God the blind maiden was among the number of those whose light shone out but the brighter for the increasing gloom. In her weakness and timidity she clung to the mighty One, and, strong in faith, resolutely refused to conform to the Romish religion—willingly casting in her lot with those noble women who “were tortured, not accepting deliverance, that they might obtain a better resurrection.”

It was not long before Joan came under the ban of the Church, and summoned before the ecclesiastical powers, was accused of heresy, the charge being that she held the sacrament of the Lord's Supper to be but a remembrance of Christ's death, and not a *repetition of the sacrifice* ; and that she denied that the bread and wine were changed into the actual body and blood of the Lord. Mildly, but firmly, Joan answered, that she only held what she had learned from the holy Scriptures, and from the preaching of godly men, some of whom had since laid down their lives, rather than recant what they had taught. Then she appealed to the conscience of two judges with the searching question, Would they die for the doctrines they were putting before her ? If not, she begged they would trouble her with no more questions, being, as she said, but poor and unlearned, and yet ready to yield up her life for the faith she held dear.

The bishop, seeing her simplicity, tried to puzzle

her with sophistries, asking, "Why was not Christ as well able to make the bread His body, as to turn water into wine, or to raise Lazarus from the dead?" using many other arguments, mingled with threats of imprisonment, torture, and death. Pain is a very real thing, and through it, as the Devil well knows, many an one, who, while free from bodily suffering, would say, even in sorrow, "blessed be the name of the Lord," has, when in torture, been brought to deny Him. It was he who said long ago in the case of Job, "Put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face;" and, doubtless, it was his unswerving malice and hatred against the people of God, that suggested to the persecutors of the poor blind maiden to torture and torment their victim. Joan was but delicate and sensitive, and for one moment faith seemed to waver. Her trembling heart whispered a chance of escape; she was young and untaught, and the responsibility might be well shifted on to another. With this thought she now asked the bishop very solemnly, if, when they both stood before the judgment seat of Christ, he would then answer for her that the doctrine he had taught her was true, she would now further give heed to him. The bishop assented, but his chancellor, Dr. Draycot, protested, saying, "My lord, you know not what you do; you may in no case answer for a heretic." And so the snare that Satan would have laid for the feet of the young saint was broken, and she escaped—loving not her life in this world, but loving it for Christ's sake and the gospels, she saved it for all eternity.

## JOAN, THE BLIND MARTYR. 247

The momentary weakness was over; being again asked if she would recant, Joan fearlessly refused to, saying she could not accept a doctrine which the consciences of those who held it told them they could not maintain, when standing in the light of God's presence, and desiring them to do their pleasure with her poor body. Unmoved, she heard the sentence of a terrible death pronounced upon her, for she could say now from the very depths of her soul, "In God have I put my trust, I will not be afraid what man can do unto me."

A month's imprisonment followed; and then came the writ commanding that the innocent martyr should be forthwith burned as a heretic, at the same time appointing that she should be first taken to the parish church of All Saints, where Dr. Draycot was to preach a public sermon against her.

I think I cannot do better than give you this scene in the words of the old writer I before quoted.

"All things being now in readiness, at last the poor blind creature and servant of God, was brought and set before the pulpit, where the said doctor being entered into his sermon, and there inveighing against many matters, which he called heresies, declared unto the people that that woman was condemned for denying the sacrament of the altar to be the very body and blood of Christ, really and substantially, and was thereby cut off from the body of the Catholic Church; and said, that she was not only blind of her bodily eyes, but also blind in the eyes of her soul. And, he said, as her body should presently be consumed with material fire, so her soul should be

burned in hell with everlasting fire, as soon as it shall be separated from the body, and there remain, world without end, and said, it was not lawful for the people to pray for her; and so with many terrible threats he made an end of his sermon, and commanded the bailiffe and those gentlemen to see her executed."

Dr. Draycot, having completed the horrid task imposed on him, left the church and retired to his inn—perhaps, like Pilate, he would have wished it to appear that he was clear of the innocent blood, while he yet gave his voice to condemn the innocent. I know not if Joan's meek, steadfast faith had really touched the heart of the unhappy man, but we read that, "for great sorrow of her death, he laid him down, and slept during all the time of her execution."

Thus, rejected of man, like her Master, Joan was led as a lamb to the slaughter, her brother Roger guiding her blind steps to Windmill Pit, near the town, the place of her martyrdom. There she was bound to the stake, and as the flames consumed the poor, earthly tabernacle, the sweet voice was raised for the last time in prayer, to the One who had borne like shame and death for her, and who had died, not as she did, under the smile of her heavenly Father, but bearing the whole wrath of God for her and our sins.

And so the twenty-two years of blindness ended in the bright light of the glory, and the eyes that had been ever closed to all of earth, opened to "see the King in His beauty," "the altogether lovely One."



## PRACTICAL CONVERSATIONS.—IV.

---

N.B.—We do not hold ourselves responsible for any opinions expressed in these “Conversations,” but those under the initial “S.”

---

QUERY :—How can the Lord’s Day be best employed by young believers, and also, how can it best be prevented from being a dreary day to children generally?

*Concluded.*

4. C. H. P.—A Sunday album gives interesting employment to children on the Lord’s Day. During the week the parent or teacher draws in the centre of a page of a good sized album, a little picture of some object mentioned in the Bible, such as a cedar, a pitcher, a mountain, the ark, &c. The children are not allowed to see it till Sunday afternoon, when, after looking at the picture, they search their Bibles for texts mentioning the object drawn, and write the most suitable in the album, arranging them neatly round the picture.

This is a very interesting occupation for children, who will take the trouble to search and think, but what is to be done with those lively, boisterous children who can’t bear to settle down to any quiet occupation? I have read or told them gospel stories all day till I was quite hoarse, and one is so afraid of their getting surfeited and hardened under the sound of God’s ‘ruth. What do you think should be done with *very* little ones, not old enough to read?

## 250 PRACTICAL CONVERSATIONS.

Ought their toys and games to be quite put away on the Lord's Day? It does not seem nice to see them at play on that day, and yet if they are entirely restrained from it, is there not a danger of their thinking it a very dull day, since they are unable to understand its meaning.

5. S.—We are surprised that so few of our Correspondents have any thoughts to send, or suggestions to make on the most practical and important subject of the present conversation. We can only suppose that most of them being young, and not having families to care for, have never really felt the difficulty that arises as how rightly to employ children on the Lord's Day. We have heard again from the friend who sent the query, that the difficulty is a very real one in her case, and she is most anxious for help, as we are sure are many others in similar circumstances.

Looking through the letters sent, we must say that respecting children, we think C. H. P. gives the best suggestion. We like her idea of a Sunday album very much, and our ingenious readers will readily see how the idea can be expanded in many ways.

There is practically, no difficulty for *Christians*, as to how to spend the Lord's Day. Between meetings, gospel services, Sunday-schools and Bible-classes, the time is pretty well taken up, and if any time is left over after providing for prayer and study, and meals, our correspondents give many useful suggestions as to how it may be profitably filled up by writing gospel letters, visiting the sick, giving away tracts, telling the young ones Bible stories, &c.

The point is how to employ those who are not earnest Christians. Concerning this class, while we must award the palm to C. H. P.'s album, our

correspondents have furnished some useful suggestions. We will number them for convenience :

1. Bible album (4. C. H. P.).
2. Copying out verses (1. Y. D.).

Now this can be made of real value for flower missions, rewards, &c., if done nicely.

3.—Pricking out texts (1 Y. D.). This is for the younger ones, and to it may be added colouring texts, in which the little ones greatly delight.

4.—Questions out of the Bible (1 Y. D.). A capital way of carrying this out is by assembling all the children in the afternoon, and taking some part of Scripture (which they may have read up previously), make each child write down one or two queries on separate slips of paper ; these are to be all rolled up and put into a basket. Then each child draws out the number of papers they put in. Should they draw their own they are replaced, and they draw again, and then on the back of the paper they write the answer. It will then readily be seen who is the best Bible scholar. This plan may be modified in many ways.

5.—Telling Bible stories (1. Y. D.). This plan C. H. P. has pursued until she was hoarse. In telling these to the little ones, pictures or rough drawings on a blackboard should always be made. Many scenes may be well represented by a box of bricks, greatly to the children's delight.

6.—Teaching hymns (1. Y. D.). This may be improved upon by singing them. The manner of singing may be varied in very many ways, to interest the children. 2 B. enumerates many of the above plans, but does not add much that is new, neither do 3 E. M. B. nor 4 C. H. P., always excepting the Gospel album. We will try and add one or two other methods.

## 252 PRACTICAL CONVERSATIONS.

7.—It is a great advantage to those who give away small twopenny Testaments, or the larger ones, or Bibles, to have all the striking gospel texts neatly underlined in red. This has been greatly blessed to those who receive them, and the work would keep a large number of children quiet and happy for a considerable time.

8.—We would suggest that great care be used to provide for the very young a set of toys and pictures, reserved exclusively for Sunday use, and which are to be lent on that day *only*, by way of a treat. Such might include Scripture cubes, large coloured pictures &c. (although referring to a purely Scriptural event, we should hardly as a rule include a Noah's ark among these). We are sure it is well to begin even with the very young, to make a distinction between the first and the other days of the week.

9.—The children might be taken walks as a great treat, to see some sick person or child, and then to sing hymns carefully prepared, or repeat texts carefully learned, to them.

10.—A regular little Sunday-school held at home, is often much liked by those who cannot go to one.

11.—Sorting and arranging tracts for distributing, colouring the illustrations (for the little ones), putting them in strong covers, &c.

12.—A favourite and useful occupation is for all to sit in a circle, and each one in turn to describe some Bible scene or person for the others to find out.

We trust these few suggestions, paltry and trifling as they may appear to those who have never had to control six or eight high-spirited children on a Sunday's afternoon, may not be found useless to those who have. We are convinced, however, we should have been enabled to help our correspondents better, had more of our readers taken a part in this conversation.

## PRACTICAL PAPERS ON NEHEMIAH.

## CHAPTER X.—THE GIRDLE OF TRUTH.

**T**HE confession that we considered in chapter ix., although uttered by eight on behalf of all, was no mere general acknowledgment of sin. The opening of this chapter shows us that, beginning with Nehemiah himself, there was an individual acknowledgment by each of the heads of the people as to its truth. However many may collectively own their sin and failure, there must after all be the individual sealing if it is to produce any real results, if, indeed, it springs from sincere contrition of soul.

## I HAVE SINNED.

We find the importance of this in the present day. *We are not unready, it may be, to take a part in a general confession of sin that touches no one in particular ; but, oh ! how afraid we are, and surely, often to our own hurt, of putting our individual names to it. We are so afraid of lowering ourselves, forgetful that this is the only divine road to exaltation. "We have sinned" is so much easier to say than "I have sinned."* Beloved reader, let not the lesson the opening verses of our chapter convey be lost upon us. Are the Christians with whom we are associated in a low, cold, or carnal condition ? Let us search our own ways and see if we cannot truthfully say, not *"We are wrong,"* but *"I am wrong."* Do not wait till others own their state. Do not say, *"I will not put my name down first."* Nehemiah

## 254 PRACTICAL PAPERS ON NEHEMIAH.

did not say this. Had he done so there would not have been many to sign the confession. Once we get before the Lord and really desire His glory in the raising up of any Christian company we shall cease to consider our own fair name, and when one is thus led to humble himself in grace before the Lord, no one can tell how many will follow, and often those we least expect.

## KNOWLEDGE AND UNDERSTANDING.

But after all confession, even when individual, is only the first step ; the next is restoration, as evinced by a change of conduct and renewed separation unto God. This we find from verse 28. All the godly among the common people followed the example set by their leaders. They are characterised as having knowledge and understanding. Where shall we look for these "wise ones" now, those whose direct purpose and object in life is to carry out God's will and not their own. These men of understanding carried out in the fulness of their spirit the two exhortations of the Apostle Peter in the opening of his first epistle "*As obedient children.*" "*Be ye holy.*" In *obedience* to God they would carry out every detail of His revealed will as to the manner and order of worship. As holy and separate to God they would form no link with those who knew not God around them. Here, then, we get two more principles of the first importance for our souls to understand. Who among us after his conversion has really and truly taken the Word of God as his guide as to his mode of divine worship and approach to

## PRACTICAL PAPERS ON NEHEMIAH. 255

God as he did for his salvation. These of whom we write *were* the people of God, and it was as such they returned to God's appointed way of worship. And, surely, if He made known His will as to this to His ancient people He has done so no less clearly to us if we would but follow it with the same direct simplicity that we see here.

And then as to definite worldly alliances. These are by no means confined to marriage. Societies for all sorts of philanthropic objects are springing up, apparently expressly designed to promote alliances between the people of God and the people of the land. 2 Cor. vi. is as clear as to the Christian's course in this matter as this chapter is to the Jews; and they who would narrow down "Be ye not unequally yoked with unbelievers" to matrimony have no warrant for such a limitation.

No doubt a Christian has to endure a good deal of reproach who refuses to join this or that association, or, as they are now so widely termed, "army;" but if he be indeed a good "soldier" of Christ Jesus he is not afraid of "enduring hardness." At the same time he is bound to make it clearly understood that if the object be good he has the fullest sympathy with it, though precluded from forming any alliance in support of it.

There is so much evil and sorrow and sin in this world that *every* attempt to lessen it should meet with a Christian's sympathy, and care should be taken that his attitude in the matter should not be misunderstood, so that "his good" be not "evil spoken of."

In considering the moral teaching of this chapter we have seen the true results of confession, and of the Word of God when received in power. The Divine Word is as powerful to-day to lead us in the same steps as it was then. But in addition *we* have an incentive to a godly and obedient walk, of which our chapter can tell us nothing; and that is our Lord's near return. This, when it trusts in power in the soul, will often effect what nothing else can. "He that hath *this* hope in Him, purifieth himself, even as He is pure."

Oh! beloved reader, surely it is worth while to be found truly seeking to do His blessed will and to keep His faithful word until His return. May God give us true understanding and devoted hearts in these closing days.



## PERFECTION.

**W**ALKING the other day through a beautifully wooded district in the north of England, I saw peeping over the tops of the trees a round building like a temple. I asked a man coming along the road what it was.

"That's the Mawslum, sir," was the reply. Not until I had walked on some steps did I recognise the word "Mausoleum." I found on making inquiries at a lodge at the entrance of an old disused grass drive that this mausoleum contained a very celebrated



statue of one of England's greatest statesmen. I entered the gates and walked up the drive accompanied by my informant from the lodge. A turn in the road brought us face to face with a splendid monument, high enough to overtop with its cupola all the lofty trees in the neighbourhood, and surrounded with four large obelisks. Unlocking the gate we passed up to the glass door, which my guide opened, and I entered a fine room containing in the centre the famous marble statue which took four years to carve, and was said to cost with the building over £13,000. Certainly it was wonderfully wrought. Every detail of the elaborate collar of the Order of the Garter, every crease in the splendid robes was faithfully reproduced.

"There is a sad story about this statue, sir," said my guide as she watched me examining the details.

"Indeed," I said, "how is that?"

"Well, the sculptor who carved this statue thought that in it he had attained *perfection* (and so he ought," she added aside, "for he was four years over it), and after carefully finishing it off he was so proud of his work that he offered to forfeit all the money he was to be paid if any one could find any omission in it. He was quite satisfied that it was perfect."

"And what was the result?" asked I.

"Well, this statue was examined, and if you will look you will see that on this side all the stitches at the side of the knee are beautifully shown, on the other side they are left out. When this was pointed out to the sculptor he went and shot himself in despair."

All that this little incident shows is that there is no perfection in any of the works of men, even the most gifted ; the smallest work of God—a tiny wayside flower, or the butterfly that sucks its nectar—transcends them all. All the works of God are *perfect*. But then this leads me to another train of thought which we may share together.

“We are God’s workmanship,” and so far necessarily perfect. But, alas ! at present we tenant the sin-stained mortal body, and still carry about with us *the flesh*, ever ready to rise up against God.

As creatures, then, we are not perfect, though in Christ even now we have that which is perfect.

Abroad in creation things are no better. Everywhere there is the mixture of the original perfection of God’s handiwork, but the imperfection of man and the mark of the fall are all around. There is no perfection under the sun, and in the little incident we have recorded we have seen the inevitable disappointment that must attend the expectation of finding it.

Above the sun, however, the converse holds good, and our *portion*, dear young believer, is there.

What a rest it will be then to have done with all imperfection.

With what wonderful delight shall we survey a scene where every single thing is absolutely divinely perfect.

Imagine the bliss of mingling with thousands of fellow saints, every one of whom is absolutely perfect in character, in form, in everything. The reason of course, is simple enough—*all* will then be “of God.”

## PERFECTION.

259

It is certainly a wonderful prospect that we are going to reach absolute perfection—absolute likeness to Christ. Surely this is a cheering thought when we turn away heart-sick from some fresh discovery of evil, it may be when least expected, in ourselves or others. But it is more. The Apostle John tells us that he that has the hope of being like Christ (1 John iii.) purifieth himself even now. Though never perfect now, it is ever our aim. And as each black speck comes into the light we seek to cleanse it away.

Returning for a moment to our little story let us ask, “How did the sculptor succeed so wonderfully?” The answer is, “Because he so faithfully copied every detail of his model.” And if we ask again, “Then why did he fail in reaching perfection?” the answer is, “Because he failed to copy his model perfectly. In *it*, the stitches were all to be seen, as much on one side as the other.

This, then, is the secret of our successes and of our failures. In proportion as we truly set the Lord before us and copy Christ, we reproduce in measure His ways; but inasmuch as we often fail in this, imperfection and failure result. May the Lord enable each of us, not only to enjoy more the blessed prospect before us, but to copy our model more faithfully even now.



I AM well aware that it is the cry of some that we dwell too much on these things, but God says, “Meditate on these things, give thyself *wholly* to them.” May this be our happy portion.

## SUNDAY CLOSING.

---

**P**ASSING along the street to-day I noticed three sorts of shops. I must mention the day was Sunday, or rather, as Christians love to call it—the Lord's Day.

The majority of shops were completely shut up—which formed one sort. Looking along the street you would see here and there one with the shutters down—which formed the second. But there was a third which none could see by looking along the street. To discern this last variety you must walk along the street, and then you would see that several shops, apparently as really closed as the others, were only so in appearance, for though the shutters were up, the door was open and a busy trade carried on. Now all people agree it is better in all things to be “one thing or the other.” To have the shop open or closed ; but to have the shutters up and the door open is neither one thing nor the other, and while some think the shop is closed others know that it is really open.

But what has all this to do with young believers ? Only this : that while we all agree it is better to be one thing or the other, most of us, in spite of our Lord's warning words, try to be both—to have the shop both open and shut. We know it ought to be shut so we put up the shutters, at the same time we like to have it open, so we do not close the door. We might divide Christians who are not one thing or the other, into two classes. The one appears to

## SUNDAY CLOSING.

261

be worldly, but really have a heart for Christ—which we may liken to having the door shut but the shutters down; the other class appear most religious, but the heart is for the world. These are like the shops we have already spoken of.

Now the first class is ever crying down the closed shutters of the second class, pointing out it is mere hypocrisy to put up the shutters while the door is kept open, and that for their part they would much rather people would be honest and show what they really are. The second class, on the contrary, cry shame on the unclosed shutters of the others, and say that such worldly ways are a disgrace to Christianity (they do not say, Christ).

The truth is, both are right and both wrong. Both see the mote in their brother's eye, both fail to perceive the beam in their own.

Class number one, with their desire for honesty, entirely forget that *they* are not honest. Unclosed shutters correspond as ill with a closed door as do the reverse. They know and feel very well that the worldly look and ways are merely assumed to please others, and that their hearts are ever longing to show their true tastes, but never do. They know that they appear far more worldly than they are. They feel self-condemned, for after all they do prize the Lord far, far above all the dross around. Of the two classes they are certainly the most hopeful. All they need is consistency. The heart is won, but the life must be for Christ as well. The latter class need more. The outward show of religion is often largely habit and custom; what *they* need is to know Christ

as the object of their hearts, so that all their religious ways may become instinct with new life and love.

What our Lord wants is the shutters up *and* the door shut, and the whole for Him, not the heart *or* the life, but the heart *and* the life. Perhaps these few remarks may lead some to think; and perhaps the thinking may lead them to be more “one thing or the other,” or rather, “one thing” and not “the other,” than they have been hitherto.



### DIVINE GUIDANCE.

**T**HE following simple narrative, from the pen of a dear fellow-believer, may encourage many to look increasingly for Divine guidance in the smallest affairs of life:—

In the autumn of the year I was disabled by an accident and increasing lameness from continuing my journey from the German baths to the death-bed of a beloved friend, now with Jesus.

When the time seemed fully come to follow out my desire, the Lord prepared me to resign it. On the dawn of the morning previous to her decease, I knew that the angels had gone forth to carry the treasure of many hearts to the resting-place of the saints. But of this I have not now to speak.

As often as I made supplication that the Lord would enable me to undertake the journey, the answer came clearly and unmistakably, “*To the living, not to the dead.*”

It was singular, believing what I did, that when I

## DIVINE GUIDANCE.

263

had recovered sufficiently to travel, after all my mind was led in the same direction, to undertake the same long, toilsome journey, to a spot I had once ardently desired to reach, but which had now lost all interest for me.

I could only proceed a short distance the first day, and I felt my need of watchfulness to be guided where I should wait, and divide my journey according to His mind. My first halting-place was in a crowded town, in all the confusion of a fête. I thought to remain two days there, but the difficulty of procuring even a bed and the poorest and scantiest accommodation, compelled me to hasten my steps towards that spot which, weeks before, had had so much of my prayer, and thoughts, and wishes. I learned afterwards that the precious dust I should not look upon had been that day conveyed along this same road towards its last earthly resting-place.

It was late in the afternoon when I reached the city where I intended to pass the next night. The snowy peaks of the Alps, defined against the blue, cloudless sky, contrasted with the promise of warmth in the glaring sunshine ; and the pitiless reality was a piercing north wind that swept over the parched earth.

I partook of a hasty meal in the hotel, a short distance from the town to which I had been guided ; and perhaps, but for the discomfort and cold within, I should have parried the restless desire to prove that without.

I felt impelled to go out, I knew not why. But I

suddenly remembered that if I made no halt on the following day's march, I should need some provision. I recollected having seen such a shop as would supply my need, in the vicinity of an hotel where I had stayed in passing through the town long ago, and I set forth, assured in my mind of finding it.

Lame and weary, I walked slowly through the streets of this great city towards the place that seemed vividly before me ; but when I reached the street I failed to find the shop of which I was in search, and many of them were closed.

I was about to return, when I discovered that I had missed my way. I knew not which road to take. The lamps were lighted, but I was out of the thoroughfare for carriages ; and though many passed me, they were all occupied, and driving to the theatres and other places of amusement.

I stood still, and prayed that the next person I accosted might guide me into the right way ; and, after following the indications given me, I saw no appearance of the gardens which were my landmark to the hotel : however, I found myself before a shop of the same description as that I came in quest of.

Night had now fallen around me, and I would gladly have sought my resting-place without further delay ; but this was overruled by a power beyond my own.

Quite as much to rest for a few minutes as for any other purpose, I entered a shop where I expected to procure refreshment for the following day's journey.

I addressed in French the dark-eyed woman who was the sole occupant of the store. She shook her



head, and intimated that she did not understand me, and to her German I had to plead a like ignorance. Being now at fault, I essayed the experiment of my native tongue with no better success; so, with the aid of a few German words, I proceeded to make my purchases.

I was struck by the pre-occupation of the stranger, who seemed little to heed the manner of my purchase or the matter itself.

As if a sudden thought had struck her, she inquired, "Does the English lady speak Italian?"

"Yes, a little," I replied, thankful that we had at last found some mode of distinct communication.

Her face brightened for a moment, as I now explained all I needed; but, before I had concluded, her countenance had returned to its former hard, impenetrable expression.

I was so fatigued that I rested as long as I reasonably could. Reluctantly I rose to leave. At last she advanced to open the door, and, pausing, inquired, as if impelled by sudden curiosity, "Is the signora with her family at the hotel?"

"I have no family," I replied.

"Is she alone, then?" continued the stranger, as it seemed to me with awakening interest.

It would be impossible to describe the joy that thrilled my whole being as I said, "No; I am not alone; I am never alone; the Lord Jesus Christ is with me."

"Is the signora, then, on her way home?" she asked in a softened tone, as she turned uneasily from me, as if desirous of changing the subject.

TO BE READ.

TO BE LEARNED.

OCT.

			( Have Mercy. )
1	M	Josh. vi.	And, behold, a woman of Canaan came, . . . and cried unto Him, saying, HAVE MERCY on me, O Lord, thou son of David.
2	Tu	„ vii.	Lord, HAVE MERCY on my son ; for he is a lunatic and sore vexed.
3	W	1 Tim. vi.	And he cried and said, Father Abraham, HAVE MERCY on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue.
4	Th	2 Tim. i.	And they lifted up their voices and said, Jesus Master, HAVE MERCY on us.
5	F	„ ii.	Which in time past were not a people, but are now the people of God, which had not obtained MERCY.
6	Sa	„ iii.	Who was before a blasphemer, and a persecutor, and injurious, but I obtained MERCY because I did it ignorantly.
7	Su	„ iv.	The Lord is my Shepherd I shall not want.
			( Liberty. )
8	M	Tit. i.	Because the creature itself also shall be delivered from the bondage of corruption into the glorious LIBERTY of the children of God.
9	Tu	„ ii.	Now the Lord is that Spirit, and where the spirit of the Lord is there is LIBERTY.
10	W	„ iii.	Stand fast, therefore, in the LIBERTY, wherewith Christ has made us free.
11	Th	Phil. i.	But who so looketh into the perfect law of LIBERTY, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.
12	F	Heb. i.	So speak ye, and so do, as they that shall be judged by the law of LIBERTY.
13	Sa	Josh. viii.	As free, and not using your LIBERTY for a choke of maliciousness, but as the servants of God.
14	Su	„ ix.	The Lord is my Light and my Salvation, whom shall I fear.

## TO BE READ.

## TO BE LEARNED.

OCT.

			( Alms. )
15	M	Josh. x.	Take heed that ye do not your ALMS before men to be seen of them.
16	Tu	„ xi.	But when thou doest ALMS let not thy left hand know what thy right hand doeth.
17	W	Heb. ii.	That thine ALMS may be in secret, and thy Father which seeth in secret shall reward thee openly.
18	Th	„ iii.	Now there was at Joppa a certain disciple named Tabitha, this woman was full of good works and ALMS-deed which she did.
19	F	„ iv.	A devout man . . . which gave much ALMS to the people, and prayed to God. And he said thy prayers and thine ALMS are come up for a memorial before God.
20	Sa	„ v.	
21	Su	„ vi.	The Lord is the strength of my life, of of whom shall I be afraid.
			( Myself. )
22	M	„ vii.	I can of MINE OWN SELF do nothing as I hear, I judge, and my judgment is just.
23	Tu	„ viii.	Ye both know me and ye know whence I am, and I am not come of MYSELF.
24	W	„ ix.	Then Jesus said unto them, when ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of MYSELF.
25	Th	„ x.	If God were your Father ye would love me, for I proceeded forth, and came from God, neither came I of MYSELF.
26	F	„ xi.	And if I go and prepare a place for you, I will come again and receive you unto MYSELF.
27	Sa	Josh. xii.	And he that hath my commandments and keepeth them, I will love him, and will manifest MYSELF to him.
28	Su	„ xiii.	The Lord God is a sun and shield.
29	M	„ xiv.	But none of these things move me, neither count I my life dear unto MYSELF.
30	Tu	„ xv.	I, verily, thought with MYSELF that I ought to do many things contrary to the name of Jesus of Nazareth.
31	W	Heb. xii.	For I know nothing by MYSELF ; yet am I not thereby justified.

"Yes ; I am on my journey home," I replied, pointing upwards, "to my Father's house of many mansions. I have no earthly home."

A strange, wild expression flashed from the dark eyes of my interlocutor. She closed the half-opened door, and turned towards me, as I asked her if she knew anything of Him who was the stay of the homeless and friendless.

By this time I was no longer weary. I forgot I was lame, far from my hotel, with night closing around. I remembered nothing but that God the Father gave His Son to die for sinners, of whom I was chief ; that He had saved me, and was ready to save all who called upon Him. I know not how I framed my argument. It is not a difficult task to tell of the goodness and glory of the Beloved, even in a foreign tongue, when the soul is steeped in His love, and I went on to say—

"Sixteen years ago the Lord revealed Himself to me by His Spirit, and I knew Him as my Saviour ; and though I am such an unworthy creature, He has been my refuge and my rest, even to this moment."

My listener, with her arms folded tightly on her breast, gazed on me with with an expression of blank despair, while her dark eyebrows were drawn together till they formed a line across her troubled brow. My first impression was that I was not intelligible to her, and I expressed my regret for my imperfect Italian.

"I understand every word you say," she replied, coldly ; "go on."

I moved towards the seat I had quitted. She imagined that I intended to depart ; for she suddenly

## DIVINE GUIDANCE.

269

sprang towards the door, and, seizing my arm with both hands, she exclaimed wildly, "And my poor soul! You will not surely leave my poor soul? Oh, signora, my guardian angel brought you to this house this night! It seems as if my mother had risen from her grave to speak consolation to my despairing heart. "Come in here," she added, with sudden vivacity, leading, or rather drawing, me into an inner room. "Come, come, signora, and speak on still." And there, with her bright eyes fixed on my face, she hung on each word as if life and death were in them.

And then I told her the Lord had had compassion on her, and had sent me with His blessed message, "Believe and live."

She listened, and then said, despairingly, "But the signora is pious, and I—I am the greatest sinner that ever lived."

"I am a sinner saved by grace," I replied, "and Jesus Christ came into the world to save sinners, of whom I am chief. He is a Saviour to all who believe—to all who put their trust in Him."

"Ah, it is not for me—not for such as I am! I tell you I am the vilest sinner. You never knew so great a one."

"Yes; sixteen years ago I knew a greater."

"That is not possible."

"Possible and true."

In rapid utterance the stricken woman told forth the burden of her grief. The anguish of her spirit spoke through her features, and the hushed, whispered words that broke the silence touched me

to tears ; but no tear softened her own fixed gaze, or moved a muscle of her firmly-set mouth.

Never did I so fully realise how vain is every word of man to a broken heart, how tame all human consolation, how cold the tenderest sympathy. The ruin which Satan worked Christ came to restore, and nothing but the power of the Spirit of God can give peace by revealing pardon to the wounded in heart. He came to destroy the works of the devil. It is better to trust in the word of the Lord than to have confidence in man's many words. For the word spoken in the Spirit is a proved sword, which man cannot gainsay nor resist.

Such was my weapon to meet the overwhelming despair of my poor Italian. "God so loved the world, that he gave his only-begotten Son, that *who-soever* believeth in him should not perish, but have everlasting life" (John iii. 16). And Jesus says, "Come unto Me, and I will give you rest." I knew no more.

"Does *Jesus* say, 'Come unto *Me*, all ye that are weary?' " cried the Italian, suddenly ; and then she added, in a voice of deep sadness, " But, ah ! that is for the good, the pious, not for such as I ; it does not mean *me*."

"Yes ; that invitation is for the sinner—for all who weep without a comforter, for all who mourn, and desire to sin no more. He came not to call the righteous, but sinners."

"But I have done all I can do," she said, mournfully, "and I am in despair. I have confessed to the priest ; I have confessed my sins of childhood and

## DIVINE GUIDANCE.

271

my youth up, all my particular sins. I have done penance. I have even this week made new confessions. I have done ——”

“All but going to Jesus,” I replied ; “and He says, ‘Come unto *Me*.’”

She heaved a deep sigh, as if lost in thought ; and then, like one groping in darkness, she said, “A little ray of comfort, but very little, seems growing in my soul. Last week all my sins rose before me as if written in a book, and I was reading them over ; and again all my confessions and penances were of no avail. And to-day I said, ‘I can bear my misery no longer.’ All I did was of no use ; I am just as I was. No, no,” she continued, interrupting herself, “I am *not* just as I was. Once I could sin easily, and think nothing of it, and now I cannot. I am overwhelmed with shame and despair.”

“Now go to Jesus just as you are, and confess to Him, and believe in the love of the Father, who gave His Son to die for your sins, for which you have vainly done penance. His blood cleanseth from all sin.”

“Then Jesus says to *me*, ‘Come unto ME?’” she inquired, eagerly.

“Yes, He says, ‘to *me*, and I will *give* you rest.’ He does not say, ‘Go to the Madonna ; go to the angels ; go to the saints ; go to your priest ;’ but, ‘Come unto me.’ There must be nothing between the soul and the Saviour.”

“Nothing, signora ? Do Protestants, then, put nothing before them to go to Christ ?”

“There is no word of Protestant or Catholic in

the Bible. Protestants as well as Catholics may place something before Jesus. They think good works may help them; and they can as easily put a priest or an idol between their souls and God as a Romanist; but what Jesus says to you to-day He says to them, to every one, 'Come unto *me*.' "

"No, no; I am so vile; I cannot go to Him."

"Ah, you know nothing of His great love to you."

"To *me*!"

"Yes, to YOU."

There was silence. I could only breathe an inward prayer for help for this desolate soul, and I saw at last the tears gather in her eyes; and if ever I beheld a contrite sinner's face raised to Him waiting to be gracious, it was at that moment.

And now customers came in every minute, so that it was impossible to speak free from interruption. She told me afterwards she had taken more money that evening than all the day before; and this she repeated, not in a rejoicing but regretful spirit, that a moment should be stolen from her heavenly food, and that the things of earth were multiplied when she only wanted the bread of heaven.

Darkness had set in when I left her. She clung to my arm to the last moment, saying, "I fear to let you leave me, lest all my consolation should depart with you."

"You do feel more assured of God's love to you, then?" I asked.

"I feel other than I did before you came in; but not quite convinced. Not happy."



At her request I promised to write to her, and send her some words to help ; and so we parted, with her voice still ringing in my ear, "The guardian angels brought you to this house to-night."

As I followed her directions to the hotel, I discovered that I was within ten minutes' walk of it ; so that had I prayed for guidance to a shop, I should have been spared the long, fatiguing ramble. However, it taught me over again that in the same proportion as Jesus is sought for in minute detail blessing is the result, while trouble arises from negligence in small things. "Without me ye can do nothing."

And now, thanking my heavenly Shepherd, who had fed me according to the integrity of His heart, and guided me by the skilfulness of His hands, I proceeded on my unknown way. I found (as He had led me to expect), a vacant place. My gentle friend had passed away from earth's shadows and tears, and I should behold her no more till the dawn of the morning without clouds, when she comes with the Lord and His saints.

My Italian letters were no easy task ; yet I had promised to write to my new friend, and God was with me in my work. My words might fail, but God's words could not : carried by the Spirit, they are arrows in the hand of a child. I sent her some portions of Scripture, and tracts, and hymns, which I thought would interest her.

I waited long for a reply, but none came. I wrote again at distant intervals, but no answer reached me. I often felt bitterly disappointed, for I knew not how to account for it. At last I committed her wholly to

the same Lord over all, and specially asked for her some of the joy which had filled my heart in writing to her. Nevertheless, I had no visible sign that my letters or packages had been of any use or comfort to her. Yet the sensible presence of the Lord when in prayer for her at last gave me to understand His sympathy and His faithfulness, and I could trust her to Him who careth for us.

Winter was over and gone, and summer was in its full warmth and beauty, and again I was on my journey through the same city. I could scarcely wait for the day before seeking the shop. It was morning now. I entered, without lifting my veil, and made some trifling purchase. I watched my unforgotten friend as she moved about to provide me what I required. The same face ! yet *not* the same ! It was peaceful and bright, and full of sympathy.

At the sound of my voice the second time she started, dropped all she held, and, with a burst of joy, replied to my salutation—

“ It is—it is my English lady ! ”

And the next moment both hands clasped my arm, as if to secure me, while she looked in my face, her dark eyes flashing with delight.

“ But *why* did you break your promise ? ” she inquired, reproachfully, stepping back a few paces, as if not satisfied of my faithfulness. “ You said you would write ; you never wrote. You promised to send me some books ; they never came ! ”

I assured her that I had done so. She earnestly scrutinized my face, as if to assure herself of my sincerity, and then simply asked—

## DIVINE GUIDANCE.

275

“Then why did they never reach me?”

“Perhaps that you should learn to lean on ‘Jesus only,’ and to show you that He *Himself* would do the work, without any human intervention.”

“Ah, no! But how many times I said, ‘The English lady has forgotten Teresina.’ Day after day, as the postman passed, I sat on the window-seat or by the stove, to watch for my letter; but none came, and I said, ‘No letter to-day; but she will write to-morrow—she said she would write.’ And then to-morrow came and went, and no letter! and when at night I went to my bed, as I laid my head on my pillow, I said, ‘No letter for me to-day.’ Then I wept. Ah! you do not know how I wept when I thought you had forgotten me.”

I assured her that I had not only thought of her and written to her, but, to prevent any difficulty in her reply, I had enclosed her envelopes stamped and addressed. “But if I had forsaken you, the Lord would not forget you,” I added; “and I am sure you believe in His love?”

“Yes! I believe in that love now, and Christ’s blood has washed my sins away.”

“And you have the gladness of the morning for your dark night of weeping?”

“Oh, such joy! such joy!” she cried, fervently. “Happiness comes to me suddenly such as I never imagined before. Yet I weep too,” she said, dropping her head on her breast; “but it is not the same weeping. I mourn because my sins have been so great—and they are pardoned.”

I could scarcely receive the joyful intelligence that

this new life had sprung into blossom, or that this was the plant from the little seed cast into the ground that dark night; but the ground was prepared for it by the Lord of the harvest, and the waiting hour had brought forth blessing.

“As I sit here alone sometimes,” she said, “I can speak to Jesus Christ, and I am never so happy now as when I am alone. Many customers who have known me a long time say, ‘How you are changed, Teresina! In other days you looked down, and never smiled; and now you are joyful all day, and every day!’”

Teresina came to take leave of me at the hotel. The warm affection she evinced for me made it a difficult task to separate.

“Is your life wholly a new life?” I said to her, “and brought forth from the words I spoke to you?”

“Oh, yes!” she replied, smiling in my face, and as if divining my faithless fear. “It was you who taught me the great love of God. I never knew it until that dark night, when you came to me in my misery, and told me; be assured of *that*. And now, my dearest lady, you go. Tell me, what can Teresina do for you, who have done this for her?”

“Pray for me,” I said, my own emotion almost choking my utterance.

“Oh, that I do every day, and often many times in the day. I ask besides that God would give you health, and spare you down here a little longer, that you may tell other unhappy ones of the love of God, as you have told me. But is there nothing more,

## DIVINE GUIDANCE.

277

signora?" she inquired, in a tone of tenderness ;  
 "nothing that Teresina can do for you?"

"I have beloved ones who know not what you have learned, Teresina. They have not seen themselves as lost sinners ; therefore they know not the love of God the Saviour as you do. Can you, will you, pray for my people?"

Never shall I forget the power with which she seemed suddenly endowed. She rose from her seat, sympathy and grace blended in her face. She stretched forth her arms towards me, as she said, with a pathos difficult to describe, "I *will* pray for them! Go you to England, and speak to them yourself. Tell them of the love of God to sinners. Tell them what Teresina was when you found her ; and oh, dearest lady, tell them what you leave her ! Oh, yes, I will pray for your people when I pray for you !"

And, weeping and embracing, we parted.

I felt as if I had left a loving friend behind me, whom I should behold no more until the day dawns and the shadows flee away.

So she went back to her work in the world, and I on my solitary journey, alone, but not alone. I went to the dead, and found the living, and parted with the living, to whom God had given life. (*Extracted.*)



As you truly say, we all have our little troubles, but  
 "Great the calm the Saviour spreadeth." I should be inclined to think that my joy is full, if I did not find it daily increasing.

## OUR NOTE-BOOK.

---

### REQUESTS FOR PRAYER.

18. For a poor sick widow, and her little children, that she may have faith to cast all her cares on the Lord.

19. For two sailor boys, both Christians, that they may learn more of Christ, also that a young believer may be strengthened to do God's will in a path of great difficulty.

20. For the conversion of my father who gives some signs of a work of grace having begun in him, also for the true conversion of my eldest sister who is a widow, also for my two brothers, both of whom God has spoken to.

21. For two sisters who have been drawn into the world, one of them by an unconverted husband.

22. For a dear Christian mother who is sorely tried by distressing money difficulties, and often has not sufficient to pay for food (she is a lady by birth); and for her husband, a clever man, but unconverted.

23. For an old German gentleman, and his only daughter who are unconverted, though they have passed through much trial.



“OH, the joy of our salvation!” It is the Lord that teacheth us to profit, and we have only to continue in communion (which, N.B.—is just what Satan tries to prevent), to be able at all times to show forth His praises.

“ SONGS IN THE NIGHT.”

---

**I** TRANSCRIBE a song in the night, from a letter written by a very dear sick one whom Jesus loves, lying upon her back ; in which position she has, *more than patiently*, endured great suffering for the space of twenty-one years.

This tried one writes—“ This year has been one of peculiar trial to me, but I can adoringly say, one, too, of great joy and comfort in the Lord. If a fond Father’s hand in infinite wisdom and love is mingling in my overflowing cup of mercies, one bitter drop, He is also, blessed be His Name ! sweetly sustaining, and strengthening me, giving me so blessedly to prove the mighty strength of the everlasting arms in lifting me above earth’s weary storms and trials. Is it not in sweet fellowship with Him, who when on earth was a ‘man of sorrows, and acquainted with grief,’ that I am called to drink of this cup of sorrow ? Ah, sweet, very sweet, is the thought that this is the fact. The sympathy of my Great High Priest, Advocate, and Intercessor, is so exquisitely gentle and precious, and never failing. Oh, *how* He loves ! He is the dear lifter-up of my head. He has been drawing me nearer and closer to Himself ; and nothing short of dwelling with Himself within the veil can at all satisfy my soul. ‘Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.’”

Another from whom pain has fled away, but who when “in the body pent” was wont to experience sleepless nights and days of anguish from neuralgic pain,

which medicine could not soothe, nor the tenderest care alleviate, was often heard to say she adored the wisdom of her affliction, as she could "*cry* to the Lord in the silence, broken only by the roar of the railway." Her sleepless hours were often true night watches used for some godless neighbour, or some other committed to her prayers, with which were mingled many a praise-song.

The servant of this aged disciple, who had the service from the Lord of waiting on her for nearly twenty years, said emphatically, "None ever lived nearer to the Word of God than my dear mistress."

A very aged Christian in such deep poverty as to be no stranger to the pangs of hunger, living alone in a little back room, just waiting for the Lord to take her, said not long since, and only a few weeks before she was raised higher—"Somehow, when I am thinking of the dear Lord, *I do not feel hungry.*" This sweet and touching testimony was rendered the more impressive by the simple and spontaneous manner in which it was given. Never can it be forgotten, accompanied as it was with an earnest pressure of the hand. This dear one was indeed imbued with the spirit of Him who in the days of His flesh could say—"I have meat to eat that ye know not of."

Truly He *does* give "songs in the night."

"What though my joys and comforts die !  
 The Lord, my Saviour, liveth ;  
 What though the darkness gather round !  
*'Songs in the night' He giveth.*  
 No storm can shake my inmost calm,  
 While to that refuge clinging ;  
 Since Christ is Lord of heaven and earth,  
*How can I keep from singing ?*"



## PRACTICAL PAPERS ON NEHEMIAH.

## CHAPTERS XI., XII.



IN chapter xi. we get a list of those who dwelt in Jerusalem as distinguished from those who dwelt in the villages and towns around. Now Jerusalem was not merely the metropolis of the kingdom, as London is of England, or Paris of France; it was the religious centre of the nation. In it the priests and Levites were congregated; the rebuilt temple was there, there alone were the sacrifices offered, and, in short, Jerusalem was a holy city, the place where God had set His name, and where His presence dwelt.

## DWELLERS IN JERUSALEM.

There is no doubt but at that time to live at Jerusalem was not, looked at from a selfish point of view, particularly advantageous. Those who dwelt within the walls still lived in a heap of ruins, the wall and temple were built, but that was about all. The city as a whole was in a state of hideous desolation. Incessant labour would be expected from all who could work, with the exception of the priests and Levites, who would be occupied with the ceaseless round of temple services. In the towns and villages around, so long as the country remained tolerably peaceful, the peasant could lead a quiet life, free from the incessant calls on his time for labour for the general good that would be his lot in Jerusalem. Life in Jerusalem might be safer, but in the country was certainly more easy.

## 282 PRACTICAL PAPERS ON NEHEMIAH.

## TWO SORTS OF CHRISTIANS.

It is not hard to read our lesson in all this. There are Jerusalem Christians, and country Christians who come up to Jerusalem to worship.

There are those who live daily in the presence of God and in communion with Him, and those who merely come to pay their vows before Him from time to time.

Oh! the difference between the two. "One thing have I desired of the Lord," says the psalmist, "that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his tabernacle." Such was the language of a Jerusalem Christian of old.

## DWELLERS IN THE COUNTRY.

Beloved reader, how far we fall short of our privileges. How often we are content to dwell in the towns and villages round about, and fight shy of too close an intimacy with the streets of Jerusalem. What is the reason, when we know God's presence is there? Perhaps we have an instinctive idea that if we lived nearer to God we should have more work to do for others, we should not be able to live such a life of ease as we do. We know we are in rather a dangerous position, and that if the world should at any time make an incursion into our district, we might be carried away captive; but still, on the whole, we find the border land easy to live in, and we are quite satisfied if once a week, or it may be oftener, we journey up to Jerusalem to worship God. Beloved reader, such a life brings little glory to God. It is not for this that He picked us out of the mire

## PRACTICAL PAPERS ON NEHEMIAH. 283

and the clay, and set us on the rock of ages. It is that, with a new song in our mouths, we might sing praises unto our God.

Let us, then, be amongst the tenth who were wholly the Lord's. We shall not be the losers, but infinitely the gainers, both here and hereafter.

## DWELLERS IN JERUSALEM.

Let us cultivate *daily* communion with God. Let it be a reality to our souls as much so as the daily worship at the temple. Then let us yield our God ungrudging service, according to earnest appeal of the apostle in Romans xii. Not only then shall we be happy in our souls with God, and blessed to many around, but we shall be saved by our very position behind the bulwarks and towns of Jerusalem from a thousand dangers. No sudden raid can carry off into worldliness the one who is in daily communion with God. "The Lord is my rock and my fortress whom shall I fear?"

## PRAISE.

In the next chapter we have our loud burst of praise. All the goodness of the Lord that we have been tracing throughout the book seem here to have reached a point when they must sing, or the very stones would cry out. So in two mighty companies, Nehemiah at their head, they all lifted up their voice in one mighty burst of song that was heard "afar off." What a sound for the distant shepherds on the hills and plains around to hear this wonderful song going up to God from all these rejoicing hearts.

It is blessed now when a company of God's people can unite in real heartfelt praise. It is blessed to

offer up in secret our daily sacrifice the fruit of our lips and hearts, but we yet await the day when in one tremendous chorus in "Jerusalem above," we shall worthily celebrate the glories of the Lamb, and that song will indeed be heard afar off. It will roll further and further until the whole

" Redeemed creation join in one  
To bless the sacred name  
Of Him who sits upon the throne,  
And to adore the Lamb."

We wait for this, but this is no reason that praise should be silent now. The more we praise, the more we rejoice, the happier we are, the more testimony do we give to the grace and sufficiency of God.

May He thus open our lips that our tongues may show forth His praise !



## THE RIGHT TURNING.

---

**H**OW often we are perplexed to know which it is. We look forward along our lives, and we know that soon we shall have to take some important turning in our life journey. We know there will be several to choose from, but only one can be the right one for us. Which is it? And so we wear ourselves with anxiety and uneasiness, feeling almost hopeless of finding the way amidst so many difficulties.

A little incident that occurred to me the other day will give us real help in this perplexity.

I had to go across the country to a neighbouring

## THE RIGHT TURNING.

285

hamlet to see a man suddenly taken seriously ill. I had never been along the road before, and had only some vague directions to guide me. I had to cross a bridge, keep up a hill, turn to the left, and keep straight along a road. I should meet with several turnings, but was not to mind them until I came, to a little narrow lane, turning sharply off to the right. I was then to turn down this lane to the high road, keep along this and then cross a number of fields to the left, and at the top of the hill I should see the village church.

Now all this sounded most confusing. I crossed the bridge, walked up the narrow, dusty lane, turned to the left, and kept along. But as I walked along, without a house in sight, I felt quite sure I should never recognise the little lane on the right. I knew there were several, and how was I to tell which it was? "I'm afraid I shan't get there, after all," I said to myself, for want of some one else to talk to. "I'm sure I'll never find the way. Perhaps I've passed the turning already." Just then a little comforting thought came into my mind, as I recalled former pedestrian experiences. "*It's no use worrying, you'll know the turning when you get to it.*" "Ah!" I thought, "perhaps I shall. It may be quite plain when I get there." Hardly had I felt the comfort of the thought when the high ground to the right began to slope rapidly away, exposing to my gaze across an intervening valley, a pretty little village on the crest of a hill, a large church in the middle, and a path leading up to it across the fields, plainly visible. "Why, that's the very place," I said, and the next turn

of the road brought me to the little lane leading to the high-road. I turned down it without a doubt or a question, and found as I had expected that I had had all my anxiety for nothing.

Any pedestrian of experience will bear me out in the general fact of how unintelligible directions often are, even when rightly given, until we reach the spot to which they apply.

Now it is precisely so in our heavenly Father's dealings. We worry and fume about some future perplexity. But the fact is, we haven't reached it yet. When we do, if we are really waiting on God, by imperceptible means, He will indicate to us surely enough, which is our path. We shall know it when we get there, but often not before.

“In some way or other the Lord will provide,  
It may not be my way,  
It may not be thy way,  
But yet in His own way,  
*The Lord will provide.*”

Let us, then, seek to cultivate a closer walk with God, so as to be ready to hear His voice when He does speak. Let us seek to have no plans and no objects to gain, so that we may have His guidance.

Thus shall we be far better prepared to turn in the right path when we reach a difficulty than by endeavouring to forestall it, and arrange our future course beforehand. May the Lord give us all more confidence in His guidance, and less in our own wisdom, and we shall lead far happier and simpler lives. “I would have you without carefulness.” “Be careful for nothing.”

## A PRECIOUS VOLUME.

**Y**OU have had several interesting stories lately, dear reader, of those who loved not their lives unto the death, but were willing martyrs for Christ's sake ; and I am sure we have felt stirred up to long for more heart-devotedness to Him, by reading of their steadfast faith and patient suffering.

I think you may now like to hear an anecdote of one who, though he lived at a time of bloody and terrible persecution, was not, as these, called upon to testify before cruel judges, nor to lay down his life for the truth he valued.

The incident I would relate not only shows, very remarkably, God's watchful care over His own, but has a voice to us, too ; asking us if, in like circumstances of trial and distress, we should manifest the same love to the Word of God. In these days of religious liberty, we are left, through God's mercy, to lead quiet and peaceable lives, and have not to seal with our blood the testimony we may give as to the preciousness of Christ ; but it is well, indeed, when tested by a time of trial, danger, or difficulty, if we can show clearly, as did this humble Christian, that God's Word is more to us than aught else.

It was on a bright day in May, in the year 1556, that two men and a lad put out from Maldon in a small fishing-smack, intending to go to Kent on a little trading business. The sunshine may have made

them count on fine weather for their trip; but gradually the sky became overcast with angry storm clouds, and a furious wind and heaving seas soon dashed their frail bark a wreck upon the Goodwin Sands.

As they clung for their lives to the mast, the foaming waves beating continually over them, the poor mariners saw one by one their few earthly possessions washed from the little helpless, rolling vessel, and carried out to sea by the ebbing tide. Sorrowfully they watched the work of devastation, never loosening their hold of the mast in any endeavour to rescue their goods, having no longer a place of safety in which to stow them.

But now, one of the men, named Gregory Crowe, sees something floating away on the tossing waters, the sight of which deeply stirs him—it is a book—one that he has long loved, and greatly valued above every other possession, a copy of the New Testament, a rare treasure in those days. It had brought light and comfort to his soul, and though life itself at this moment seemed so terribly uncertain, he would not, without an effort, let his beloved volume drift from him. As a wave brought the book within his reach, he relaxed his hold for an instant of the mast, and snatching it from the waters, with joy placed it safely in his bosom.

The ebbing tide in another hour left the shipwrecked men on the sand-bank, and finding themselves thus for a time again in safety, the hope of still reaching the shore reawoke in their breasts. But, alas! it was ten miles off, and the angry billows had



so completed the destruction of their hapless craft, that it was now thoroughly useless.

Surely these were trying circumstances; such as tested faith to the uttermost; but one, at least, of these men knew God as his refuge and strength, a very present help in time of trouble—doubtless, he had proved Him faithful in many a former trial, and questioned not, but that still the winds and the waves were obeying Him. Kneeling side by side on the sands, with child-like simplicity, they committed themselves into His hands, earnestly praying that, if it were His will, some ship might come to their rescue. They knew that their time of safety and of rest must be very short, for in one hour the returning tide would again cover the bank on which they stood. There seemed little they could do beyond gazing out to sea, eagerly watching for some sail that might bring relief, but, no doubt, Gregory spent some of those precious moments reading his rescued volume, and thus strengthened his faith and comforted his heart by communion with the Lord. However this may be, we know that his companion busied himself around the wreck, collecting what the waves had still spared of their property; among other things he picked up a little box, belonging to Crowe, containing £5 in money. This was a large sum for a poor man, but Gregory, who had with such eagerness preserved his book, showed but listless indifference as to his hard-earned savings, and, as the waters rolled in again, he threw the box back into the rising tide, simply saying to his comrades, “If the Lord will save our lives, He will provide us a living.”

For ten terrible hours after this, the waves beat pitilessly upon the sufferers, as they again clung round the masts ; at length the poor boy, from utter weariness and exhaustion, let go his hold, and falling into the sea was drowned. This sorrowful event made the survivors consider, during their next brief hour of reprieve, what means they could devise for greater safety, before the returning tide put them again in peril.

“ It would be best for us to take down our masts,” said Crowe to his companion, “ and when the flood cometh we will sit upon them, and so it may please God to bring us to some ship, that may take us up.”

This they did, pulling down the masts and fastening them together as best they could, and thus constructed a rough raft, little fitted indeed to bear them above the billows of the tempestuous sea, but still a place of safety and ease when compared with their former perilous position. It was ten o'clock at night when the waves bore them up, and carried them away from their temporary place of refuge, helplessly drifting out into the darkness. All that night, and all the following day, in hunger, thirst, and watching, the weary men held on—Gregory, through the long, tedious hours of peril and suffering, finding many sweet words of comfort and encouragement for himself and his friend from the book which lay in his bosom, words that in happier, calmer days had been stored up in his heart.

Again darkness fell, adding to the horror of their situation ; but Gregory knew that the darkness and the light were both alike to Him in whom he trusted,

and his faith failed not. Thus a second terrible night passed wearily away, and when the morning light shone out it found Crowe the only occupant of the little raft; his comrade, overcome with hunger and fatigue, having died in the night.

Despair might now have filled the poor man's heart, as in loneliness and misery he was tossed hither and thither by the cruel waves, apparently forsaken both of God and man. Though heart and flesh failed Gregory could still say, "What time I am afraid I will trust in Thee;" and through the long day and awful night that followed, many a fervent prayer went up to the Father, whose love he knew. Though fearfully exhausted he dared not (lest the sea should wash him off) take the sleep his aching limbs so sorely craved, nor bury thus, in temporary forgetfulness, the horrible pangs of hunger and thirst.

The morning of another day dawned, and found Gregory, though still alive, with strength so rapidly failing that life itself could hold out but little longer. How he lived through that last terrible day he could never tell. A heavy stupor weighed on the over-harassed brain, and the feeble limbs could scarce retain their position on the uneasy and heaving raft.

The sun was again sinking in the west, when a sight of the long prayed-for sail revived his fainting powers. He raised his head, and strained his dim eyes to watch her course; she was coming straight towards him, but, alas! suddenly tacked, and his heart sank within him. Beaten by the waves, ready to perish with famine and intense weariness, despair

for a moment overcame him. Then, staying himself upon his God, he rallied to make one last desperate effort ; taking off his mariner's cap, he raised it as high as his arm could reach, agitating it to and fro to attract the attention of those on board.

Through God's mercy the signal was seen ; the ship put about, and soon the poor sufferer was lifted by rough but kind hands from the miserable raft, and placed in safety on the deck of the vessel—a piteous sight truly—a living skeleton, in torn and sodden clothes.

As the sympathising sailors thronged around him Gregory's first movement was to put his hand into his bosom. Whereon, one asked, eagerly, "Have you money there?"

"No," replied he, "I have a book here, and I think it be wet."

Regardless of consequences the feeble, trembling hand drew out the sacred volume, which, at that time, was costing many a saint of God his life. Gregory knew this well, and that his Testament must stamp him as a heretic ; he knew that not only were such books being publicly burned, but that those, too, who possessed and studied them were meeting a like fate. None of these things moved him, for could not the One who had been with him as he passed through the waters, walk with him, if need be, in the fiery furnace ?

It was not, however, God's purpose that His poor, tried child should go through further affliction, and He put it into the hearts of these men to treat him with kindness, and to care for his wants. While some

of the sailors gently fed the exhausted man, changing his raiment, and kindly covering the weary frame, that it should take the long craved-for rest in sleep, others with reverent hands dried the soaking leaves of his cherished book.

The ship was bound for Antwerp, and on landing there the story of the shipwrecked man and his wonderful escape spread quickly through the town. Many wept as the tale in all its terrible details was told, and when they heard how the godly man had saved his book, and yet cast away his money, their hearts were deeply stirred and touched, and numbers came forward with gifts of clothing, and of money above the amount that he had lost. Those who knew the love of God were greatly comforted and encouraged by hearing of the Father's sustaining grace and merciful deliverance; and some, who knew Him not, greatly marvelled at the wondrous works of God, and at the place his Word could hold, even in such peril, in the heart of one who had proved its preciousness.



THE BROKEN FRAGMENTS OF TIME.—In order to achieve some good work which you have much at heart, you may not be able to secure an entire week, or even an uninterrupted day; but try what you can make of the broken fragments of time. Glean of its golden dust, those raspings and parings of precious duration, those leavings of days and remnants of hours, which so many sweep out into the waste of existence.

TO BE READ.

TO BE LEARNED.

NOV.

			—( <u>Myself.</u> )—
1	Th	Heb. xiii.	For though I be free from all men, yet have I made MYSELF servant unto all, that I might gain the more.
2	F	Jas. i.	Of such an one will I glory, yet of MYSELF I will not glory, but in mine infirmities.
3	Sa	„ ii.	Brethren, I count not MYSELF to have apprehended, but this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before.
4	Su	„ iii.	<b>Christ was once offered to bear the sins of many.</b>
			—( <u>Satisfy.</u> )—
5	M	„ iv.	O SATISFY us early with Thy mercy that we may rejoice and be glad all our days.
6	Tu	„ v.	And the Lord shall guide thee continually and SATISFY thy soul in drought and make fat thy bones.
7	W	I Pet. i.	My soul shall be SATISFIED as with marrow and fatness; and my mouth shall praise Thee with joyful lips.
8	Th	„ ii.	The meek shall eat and be SATISFIED; they shall praise the Lord that seek Him.
9	F	„ iii.	. . . I shall be SATISFIED when I awake with Thy likeness.
10	Sa	Josh. xvi.	He shall see of the travail of his soul, and shall be SATISFIED.
11	Su	„ xvii.	<b>Lo I come to do Thy will ! O God.</b>
			—( <u>Sanctify.</u> )—
12	M	„ xviii.	But SANCTIFY the Lord God in your hearts.
13	Tu	„ xix.	SANCTIFY them through Thy truth; Thy word is truth.
14	W	I Pet. iv.	And for their sakes I SANCTIFY myself, that they also might be SANCTIFIED through the truth.

TO BE READ.

TO BE LEARNED.

NOV.

15	Th	,,	v.	Christ also loved the church, and gave Himself for it that He might SANCTIFY and cleanse it.
16	F	2 Pet.	i.	Wherefore Jesus also, that He might SANCTIFY the people with His own blood, suffered without the gate.
17	Sa	,,	ii.	And the very God of peace SANCTIFY you wholly.
18	Su	,,	iii.	Jesus, the Author and Finisher of faith.
( Secret. )				
19	M	1 John	i.	The SECRET of the Lord is with them that fear Him.
20	Tu	,,	ii.	For the froward is abomination to the Lord, but His SECRET is with the righteous.
21	W	,,	iii.	Surely the Lord God will do nothing, but He revealeth His SECRET unto His servants the prophets.
22	Th	,,	iv.	Who can understand his errors? Cleanse Thou me from SECRET faults.
23	F	,,	v.	In SECRET have I said nothing.
24	Sa	Josh.	xx.	No man, when he hath lighted a candle, putteth it in a SECRET place, but on a candlestick.
25	Su	,,	xxi.	Consider him who endured such contradiction of sinners against himself.
( Serve. )				
26	M	,,	xxii.	No man can SERVE two masters.
27	Tu	,,	xxiii.	...He that walketh in a perfect way, he shall SERVE me.
28	W	,,	xxiv.	If any man SERVE me, let him follow me.
29	Th	2 John		Ye turned to God from idols, to SERVE the living and true God, and to wait for His Son from heaven.
30	F	3 John		Let us have grace whereby we may SERVE God acceptably with reverence and godly fear.

## GOD'S CARE.

**A**LTHOUGH a very young believer, I can certainly testify to God's merciful love and care in watching over us and answering our feeblest prayers. A short time ago I promised to go to S——, and as I did not know my friends' address (they had only gone for a fortnight), I asked them to be sure and meet me at the pier. I was unavoidably detained in London and lost the boat. However, wishing very much to go, I prayed that I might have God's guidance, for I knew He would direct me right.

I had to go a short distance by boat, then by train, and then by boat again, and when I landed at S—— pier, two hours late, they (my friends) were not there. I was tired, faint, and had only 2s. 6d. in my possession. It was a garrison town, and getting late, I inquired at a respectable shop; they sent me to a place near them, where a widow and daughter lived, but they were not my friends. I then inquired of the pier-master, and he thought he had seen my friends, but did not know where they lived. A man standing by said he thought he knew their landlord, but did not know where he lived. However, by what one knew and the other, I ventured to walk up the town. And in forty minutes I had found them. They had given me up, but were greatly rejoiced to see me, and we all joined in giving God the glory and praise for leading me aright.



## THE WORD OF GOD.

THE WORD OF GOD THE BELIEVER'S GUIDE—  
IN THE FAMILY, THE CHURCH, AND THE WORLD.

**T**HY Word is a lamp unto my feet and a light to my path" (Ps. cxix. 105). It gives light on every step of the way and in every department of a Christian's life. There is no room for "I think" in the smallest matter, for God has given *His thoughts* in His Word, and happy is the child of God who can say with David—"How precious are *Thy thoughts* unto me O God!" (Ps. cxxxix. 17.)

*In the Family.\** How to behave here, God has told us plainly. Husbands, wives, parents, children, masters and servants, are all shown their various responsibilities and privileges in the Word of God. A fruitful source of the disorders and troubles in many families is the neglect of these plain injunctions. Some seem to have no idea that God expects obedience in this as well as all else, even down to the manner of His people's dress. See 1 Pet. iii. 1-4; 1 Tim. ii. 9, 10, for "*present fashions*" for a Christian woman, and Deut. vi. 5-7 for the place the Word of God should have in daily life in the social circle.

*In the Church.* Here the Word of God is very full and plain. The first epistle to Timothy is

\* *For instructions as to the place and responsibilities of*  
Husbands—See Eph. v. 25-28; Col. iii. 19; 1 Pet. iii. 7.  
Wives Eph. v. 22-23; Col. iii. 18; 1 Pet. iii. 1-6; Tit. ii. 4, 5.  
Fathers Eph. vi. 4; Col. iii. 21.  
Children Eph. vi. 1-3; Col. iii. 20.  
Masters Eph. vi. 9; Col. iv. 1.  
Servants Eph. vi. 5; Tit. ii. 9; Col. iii. 22; 1 Pet. ii. 18; 1 Tim. vi. 1

written to show him "how to behave in the house of God, which is the Church of the living God" (1 Tim. iii. 15). And God has not repealed that epistle nor the first epistle to the Corinthians. They show *us* to-day "the form of the house and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof" (Ezek. xliii. 11). Although man has brought in *his* creeds and confessions upsetting and supplanting the order of the Church of God as given in the Word, let it be remembered that God has never changed His mind one whit; and what He wrote to the Church at Corinth and to Timothy eighteen hundred years ago *must* be *our* guide to-day. *Men's* churches may be guided by *men's* words; *men* may sit in council and frame laws and issue bulls at their pleasure, legislating to build up the various sects they have attached themselves to, but the "Church of the living God" must be governed by the Word of the living God, and in subjection to her living Head, whose name and reproach she bears. If God's people would take their Bibles and compare the Churches of the present hour with what God declares in Scripture they ought to be, there would be somewhat of the humiliation among them that filled young King Josiah when the long lost *Book of the Law* was found, and things in the "religious world" were brought to the test of what was written therein. He rent his clothes "Because," said he, "our fathers have not kept the *Word of the Lord* to do after *all* that is written in this book" (2 Chron. xxxiv. 18-21). And he did not stop there, but at once commenced

to set things in order *according to the Book*. That's what we have got to do to-day. Confusion and disorder are around us everywhere in the professing church, *but God and His Word* remain the same. We cannot *revive* the Church of the day of Pentecost "when all who believed were together;" but, like the handful of Jews who went up from Babylon to Jerusalem, we can build amid the *ruin according to the Book*, and rally round the *name of the Lord Jesus*, with arms open to receive *all* whom He has received; and this is being done to-day. Bless His name. Search your Bible, young believer, and see there what the Church of God is. Its fellowship, order, rule, and discipline. You will there learn what worship is, and who are worshippers. What God has said on baptism as well as *who* are to be baptized, and *when*; what the Lord's Supper is, who are to partake, and how often. All this is fully gone into *once for all* in God's Word, and left there for our obedience. Times and customs have changed, but God and His Word abide for ever.

*In the World.* Our path here, too, is mapped out for us clearly in the Book (see John xvii.). Our duties to kings and governors (Rom. xiii.; 1 Pet. ii. 13, 14), our walk among unconverted men (Col. iv. 5; 1 Thess. ix. 12); and even our behaviour towards our enemies (Rom. xii. 20), are all clearly shown us there, so that we need neither be in darkness nor doubt.

(*Extracted.*)

## WAITING HOURS.

**I**T was in a desert place, away from the distraction of family feuds and the consolation of family affections, that Jacob received the first manifestations of the Lord's favour—the renewal of the blessing promised to the seed of Abraham, and now extended personally to himself; and the land on which the weary fugitive reposed was given to him, and his seed after him, in that lonely resting-place.

A brother's anger and a mother's fear drove him into that place of blessing, and prepared him for twenty years' servitude, which must have been cheered by the remembrance of that vision of angels, and the consciousness of the peculiar protection of the God of his fathers. Well might he bless the stones which had formed his pillow on that eventful night. Who is there that has found rest on one promise of a faithful God who does not, like Jacob, anoint it with the oil of gladness, and set it up as a pillar in his pilgrimage—an everlasting memorial that God, who has promised, is faithful, and that He has done unto us above and beyond all that we have asked or conceived? And as these bright land-marks gleam on our sight at the close of our homeward journey, we set to our seal that *there failed not any good thing* which the Lord had promised to the house of Israel. All comes to pass.

God speaks to us by the Holy Spirit directly, and indirectly by His providence; so also He makes known His will, and communicates with us, even

## WAITING HOURS.

301

through those whom our folly or impatience may have made the occasions of our own chastening. When Sarah said, "Cast out the bondwoman and her son," it was very grievous to the natural affection of Abraham; but it was the will of God: "In all that Sarah hath said unto thee, hearken unto her voice." The Lord was sun and shield to His servant as before.

Abraham and Isaac were reprov'd by heathen kings for their faithlessness and insincerity. It was humiliating to be reprov'd by those who had never known the grace and goodness of the Lord, but whose natural integrity protected the patriarchs from the punishment their own want of faith would have brought upon them.

But God is faithful, though we are so slack to believe. God is their defence, and none shall lead the least of His children into paths displeasing to Him, if they themselves do not love the evil and refuse the good. "I will come near to thee in judgment; I will be a swift witness against those who turn away the stranger from his right, and fear not Me, saith the Lord of hosts" (Mal. iii. 5). "Ye shall not afflict any widow or fatherless child; if thou in any wise afflict them, and they cry at all unto Me, I will surely hear their cry" (Exod. xxii. 22).

The heathen prince would unknowingly have injured the patriarch who had deceived him; but he became afflicted in his household, and was warned, in a vision of the night, to restore the stranger's wife whom he coveted. Is God changed? There is a change of dispensation; judgment is not always

speedily executed ; but God careth for the stranger still, and defendeth the fatherless and widow, even God in His holy habitation. This I, as well as others, have remarked. I can more distinctly speak of that which I have myself experienced.

But prior to believing, that when the Lord saith—"I will instruct thee, and teach thee in the way which thou shalt go ; I will guide thee with mine eye"—He *would* guide me, He would instruct me, He would lead me, if I obeyed Him in committing my cause to Him—I was called to decide upon a course of action in a time of great perplexity. I knew no one to whom I could apply for counsel. In my distress, a faint hope arose in my mind that the course I had decided to pursue was in accordance with the will of God. It entailed on me an immediate voyage to another country, and I made my *preparations to depart*.

The evening previous to my leaving, several friends called to bid me farewell, among them the brother of one for whom I had a great regard. He severely censured me for the step I premeditated, and strenuously urged me to abandon a course which, after much deliberation, I believed to be the right one. He was peculiarly skilled in argument and persuasion, and thus my decision was shaken, the plan of action lately so clearly defined to my mind had become a labyrinth without light, and my heart had lost its once peaceful security. All was confusion. He took his leave, satisfied that I had accepted his judgment to guide me, in opposition to a path distinctly marked out to myself. But the Lord was my very present help, though I knew it not.

## WAITING HOURS.

303

In either case I could not avoid the voyage, and the preparations were already made for my departure the following day. Equipped for the journey, harassed with anxiety, agitated with thoughts of the future, I waited for the carriage to convey me to the port, when my ear caught the sound of a horse in full gallop, and in a few minutes a horseman dismounted at my door. The appearance of the horse, his drooping head and heaving flanks, showed that he had been pressed to his utmost speed by his impatient rider. There stood before me the skilful advocate of the previous evening, forced to do the bidding of a God he knew not. His face was changed from what I had seen it before. He looked both scared and haggard. Trembling and exhausted by his rapid journey, I could not at first comprehend the reason of his sudden and unexpected appearance.

God had spoken and shaken the strong man's heart, and "the terror of the Almighty" had made him afraid; and whatever else he may have disbelieved, he never again doubted there was a God in heaven who defendeth the stranger, and him that hath no helper, and who will not suffer a hair of the least of His children to perish. He entreated my forgiveness, and prayed me to cast from my mind the rash counsel he had pressed upon me. In a voice broken with emotion, he told me that at midnight a dream or vision (he knew not which) rose before him, and like a frightful reality he beheld the fatal result of the counsel he had so pertinaciously advised me to follow, while a voice distinct and terrible bade

him look upon the woe he had worked for one who had never injured him. "All this is your doing," echoed in his ear, as he awoke from this startling visitation. He arose, called for his horse, and had ridden many miles before the sun was up, in his anxiety to see me again, fearing that the vessel which was to convey me from the port would have sailed, leaving with him only the remembrance of his midnight dream. "God is greater than man. He giveth not account of any of His matters. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then He openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man" (Job xxxiii. 13-17). "In the multitude of dreams and many words there are also divers vanities: *but fear thou God*" (Eccles. v. 7). The cold-hearted scepticism which pervades the Church is the obstacle to fulness of communion, and hinders the sealing of the Holy Spirit's instructions. Who shall limit His teaching, or circumscribe His action by day and by night?

As the Word dwelleth richly in us, and we yearn for deeper comprehension of the love that passeth knowledge, all things become a medium of communication. The living reality of the Word of God grows stronger; and the heart, absorbed in thoughts of one object, will find some promise in every parable of nature; every circumstance shall manifest the ever-living, the everlasting Jehovah. Although many times I have had to say, "I have not obeyed the voice of my teachers, nor inclined mine ear to them



## WAITING HOURS.

305

that instructed me," yet the Lord has not failed in leading me to acknowledge that even in the night watches He could lead me to profit. "And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner *any more*, but thine eyes shall see thy teachers" (Isa. xxx. 20).

At various seasons of my pilgrimage God has manifested His power in revealing the position of my soul. When incapable of any active service for the Master by whom I longed to be employed, I beheld in a vision of the night a bright transparent river flowing on with the speed of the Rapids of Niagara. Every wave was crested with light. Many walked upon its margin without regarding it; others cast in various possessions, causing more light on the stream. A traveller passed me, enveloped in a mantle, which was folded closely around him to shield him from the wind. Suddenly he unfastened it, and I perceived that it was lined with a costly fur of pure white. He cast it into the stream. The effect was as the sparks from an electric battery—a thousand stars glittered on the waves as it was engulfed in the bright waters. The traveller pursued his way, his face beaming with sweet content; his eyes were never cast back on the river, but bent on some point in the distance beyond my sight. "While we look not at the things which are seen, but at the things which are not seen: for the things which are not seen are temporal; but the things which are not seen are eternal" (2 Cor. iv. 18). A voice told me it was the river of life, and I saw that, by casting in all I had, I could make the stream as bright as did others.

Soon all was changed : the stream was gone, and a desert opened before me, barren and burned beneath the scorching rays of an Eastern sun. To shield me from its fierce heat I saw a solitary tree, an Ilex (the everlasting oak). Unseen guardians of my lonely way plaited and entwined the branches, until they formed a small but commodious tent-like shelter ; and the cool shade, and the dark green foliage, contrasted with the white wilderness around me. I entered. There was a small wooden table and a seat—only one. No sooner had I taken my place at the table than I beheld a hand of surpassing beauty at the entrance. It was slowly raised and pointed upwards, as if to fix my gaze above, and then stretched forth as indicating the path and directing my way. I knew who was there. It was He who had led me by the right way to the city of habitation. Again the index finger was raised in warning, and I read in its significance—“When we are judged, we are chastened of the Lord, that we should not be condemned with the world” (1 Cor. xi. 32). And lastly, it was extended over me in blessing. I knew that Hand of love ; it had guided me, and will still guide me, on my desert path. It is the Right Hand of power. It is the Hand once pierced for me—the Hand of Him, whose everlasting arms are underneath me, whose everlasting love hath upheld and comforted me—the Hand of Jesus, my King and my God.

The most minute events of our life, nay, every need, and every obstacle in our paths, are channels of the grace, goodness, and power of God, and those

## WAITING HOURS.

307

who wait on Him in prayer and watchfulness, shall see it is no vain thing to rest on Him. The tide of our sorrows and sins has often arisen from a trivial spring; and the same is true of our earthly joys. Our daily trials and hourly blessings gather something of the radiance of the bow in the cloud in the day of rain, as we receive them from the pierced hand of Him whose death and intercession have made all things ours.

Those who look on life's daily routine as things of course, call special deliverance, or sudden calamity, "providential dealing," or "curious coincidences." But the Lord has taught His children otherwise. "Give *Me* thine heart, and let thine eyes observe *My* ways."

There needs not health, nor strength, nor wealth, nor learning, to serve the Lord; there are greater spiritual results than all these can accomplish when we seek to gather up each crumb of daily mercy, and wait continually on God.

I remember one day I had little power of thought or action; but the desire to help others was very strong in my heart. I was not able to walk beyond a short distance, and, as we lived in a town, all exercise but a carriage drive was unattainable, and a drive without an object, constantly on the same road, was a dreary thing. I made my prayer to my God, and asked that this last drive I should take in that locality might have a peculiar blessing. So gathering my tracts and books, I entered the carriage with my young Christian servant. The afternoon was fine. I found ready acceptance of the little heavenly mes-

sengers as I distributed them from the carriage. We slowly ascended a hill, dotted here and there with a few cottages in groups. All my ammunition was at an end excepting one book. I asked for special guidance as to its disposal. A little girl by the roadside attracted my attention. I was disappointed, as the book was scarcely suitable for one so young; but no one else was in sight. I was so slow in deciding whether this was an answer to my prayer, that the hill was behind us, the horses began to trot, and the child was out of sight before I had the certainty that it was the reply to my petition. Now it was too late, I was grieved at my indecision.

*(To be continued.)*

---

## OUR NOTE-BOOK.

---

### REQUESTS FOR PRAYER.

24. A superintendent of a home for those mentally afflicted, asks for special prayer for the three doctors working there, that they may be truly converted.


25. Earnest prayer is requested for the conversion of my mother and two brothers, also that the Lord will support me in a dreadful trial which may soon take place.

26. For the conversion of four young men who weekly attend the preaching of the Word.

We would earnestly ask our readers to remember these requests before God, and would also ask our friends who send them to look out in faith for answers, and to let us know whenever we have cause to praise together.

## PRACTICAL PAPERS ON NEHEMIAH.

## XIII.—THE JUDGMENT OF EVIL.

N this, the last chapter of the book, we get all the energy God gave to Nehemiah directed in one way or another against evil. It is dealt with in at least four distinct ways.

In two the dealing with evil takes the form of separation from it, and in two that of excommunication, or the shutting of it out.

## SEPARATION FROM EVIL.

We get evil separated from *generally* at the beginning of the chapter, and *individually* at the end.

In the beginning Israel the people of God are separated from all the mixed multitude, in the end of the chapter this separation is carried out individually, in the closest relationship of life.

Now the desire to unite the church and the world or those who are Christ's with those who are not has by no means ceased. It was only the other day I heard one who is in many respects a godly clergyman, remark that it was a great mistake to characterize some as Christians and others as not so, for whatever they might be, it was not wise to insist too strongly on the distinction. The feeling that finds most general favour now is that which would unite the "best" (?) of mankind, whatever creeds they may profess or deny, into one common band to better the race, whether by total abstinence, by blessing the poor, or by improving the laws and governments. It is thus by no means uncommon to see the friends and

### 310 PRACTICAL PAPERS ON NEHEMIAH.

enemies of Christ banded together and standing upon one common platform.

Now to all our readers to whom Christ is really precious, and who earnestly desire His glory while left down here, we most earnestly say, in these our parting words, "Beware of this spirit of the age."

On no pretext enter into close voluntary alliance with the enemies of your Lord, and if you have done so—separate from them.

#### MARRIAGE.

As to marriage the Word of God is absolutely conclusive, so that for a Christian to marry an unbeliever is directly contrary to it.

We could not, however, dare to limit (as we have heard some do) 2 Cor. vi. to marriage. On the contrary, the passage strikes at every unequal yoke where Christian and unbeliever are joined together for any common cause.

#### SEPARATION INVOLVES PERSECUTION.

There is no question as to the bitter persecution both from believers (alas) and unbelievers, a faithful adherence to such a course involves. Men will tolerate you as long as you treat all as equal, but to make distinctions between holy and unholy is offensive to them. So much for separation from evil and from worldly men.

#### EVIL IN THE MIDST.

But there is another insidious form in which it may work. Not by asking us openly to join ourselves to this or that worldly association, but by insinuating the principles of evil into our very midst. This we find Tobiah's stuff actually being stored

## PRACTICAL PAPERS ON NEHEMIAH. 311

in the temple in place of the frankincense and oil that ought to be there. When does this take place with us? Whenever and wherever we admit worldly principles and ways unto God's house and God's worship. Is this altogether unknown amongst us? Have none of us eyes sufficiently clear to discern what a lamentable amount of Tobiah's "stuff" is blocking up the chambers of God's house. Let us look to this; and cast it out. Let not expediency, or even the resulting apparent blessing be pleaded, but let us cleanse the worship of God of all the worldly accretions that have been added to it, suffering that only to remain that the Word of God warrants.

The remaining phase of evil is the trading on the Sabbath, which was God's.

## THE LORD'S DAY.

The Lord's Day is specially set apart for the service and glory of God, and it may not be altogether unnecessary to point out that though delivered from the latter (which killeth), our place is to fulfil the spirit of the law, and that it is most inconsistent for Christians to argue because they are not Jews they are free to work at secular employments on the Lord's Day. We are sure this is grieving to God, and we would earnestly ask our readers not only not to rob God of any part of His day, but to see how much time out of the days He has given us for necessary uses, we can spare for His service too.

May He stir us up by the vigorous action of His servant in this chapter, to be more separated to His glory in every way.

## DIVINE GUIDANCE.

*(Concluded from page 308.)*

**T**HE coachman, finding I wished to return, asked my leave to water and rest his horses at a way-side inn at the rise of the hill. I consented at once; and bidding my servant wait with the carriage, I descended the hill to seek for the child. On I went: no child was in sight. I waited and prayed that if I were right the child might appear. In a few moments she came towards me, so that I gave her the book; but before I could speak she ran away, and was soon out of sight. I followed in the same direction as fast as I was able. That child seemed the object of my drive. I found myself in a narrow kind of passage, in which was the entrance to four or five dwellings, evidently formed out of an old dilapidated house, divided into smaller tenements. While I hesitated at which door I should knock, all being closed, a pleasant-looking young woman came out with the book in her hand, as if to return it, saying,

“You have given my sister a book, but she cannot read.”

“Perhaps some one in the house can read it to her,” I suggested.

“Well, ma’am, we have not much time.”

I felt disappointed and troubled, expecting to see some other result from my chase of the little one, and unwilling to give up the hope of knowing why this child had crossed my path.

“Is there any one in the family who would like the book?” I inquired.



## DIVINE GUIDANCE.

313

"I have only my mother, and she is very ill," replied the young woman.

"May I see her?" I asked, still feeling that I had followed in faith, however faint-hearted.

"I do not know," she answered; but the tone was not inviting.

I pressed it. She went into another room on the opposite side of the passage, and re-appearing in a few minutes, she ~~led the way~~ to a bedroom, which had evidently been once an old-fashioned farm-house parlour, divided into two chambers, and lighted by the half of a large, lofty casement. The scanty furniture gave a peculiarly forlorn appearance to it; but all was neat and clean. The sunlight fell on the sick woman, then in the last stage of the most terrible form of dropsy. Her pale, careworn face, scarcely visible at first; the poor, swollen frame; those anxious eyes, raised to my own; those lines of anxious care—told more of disease than the evidences of physical pain, and moved the very depths of my heart. To carry sorrow of heart with such a malady seemed indeed a bitter cup, if not held leaning on Him who can alone teach the sinking heart to say, "Thy will, not mine, be done."

She did not seem inclined to speak, and as I could not gather anything from her brief replies, I said—"Jesus alone can help you. Do you love Jesus?"

"Well, ma'am, I cannot say that," she replied slowly; "but yet I do believe one thing—that He loves me."

This was a glad surprise to me, so slow are more advanced learners in their Master's school in this first lesson.

“Then why are you not resting in His love?”

The pale face turned towards me now, and the reply came rapidly and eagerly, as if the wound was touched at last.

“Because I am not at all sure I shall be saved. I hope—but oh, scarcely that! My trials and sufferings are great. I find nothing to comfort me in thinking I am safe, and there is nothing in my heart at all like one who should love Him. I am so tempted; I am so full of evil; and after all I may be lost!”

“But temptation is not sin. Jesus was tempted. He knows how to succour us.”

This was no place for *my* words. My eye fell on a large family Bible, with print such as my half-blind eyes could read; and while turning over the pages to seek for the portion that came to my mind, I repeated slowly the first part of John xiv. Great was my delight to see the face of my listener kindle into animation! I took a seat at the bottom of the low bed, and read to her passage after passage, that God speaks to the sinner, the mourner, the heavy laden. The glassy eyes were fixed on me more in wonder than in rest. I prayed briefly with her, asking for her perfect peace in believing, and then bade her farewell. She gazed after me wistfully as I lingered at the door; and I left with the consciousness that I was nothing, but out of my weakness the Lord was glorified.

A day or two passed, and I felt it was time to go forth again. We arranged some needful comforts for the poor sick one, and the carriage was ordered; but

## DIVINE GUIDANCE.

315

rain descended in torrents. Long I watched the clouds, and prayed to do the will of the Lord—to go or not to go, as should please Him best. I appealed to the coachman. Was he willing to go, as his horses must wait for me in the rain if he went? He was quite willing. In fact, he rather advised the journey, assuring me that the storm would only be partial. The rain ceased until we were on the road, and then it fell heavily.

We arrived, and sending the carriage to shelter, I entered the cottage, and softly opened the door of the sick woman's chamber. The peace of God was on that sorrow-seamed face, and the joyful welcome was well worth the waiting hour.

“I should know your voice in heaven,” she said; “but never did I think I should hear its sound on earth again. The words you spoke are always ringing in my ears: ‘Let not your heart be troubled, neither let it be afraid;’ and I am not afraid.”

If this meeting was sweet to her, it was none the less so to me: and the blessed evidence of a Father's tender care was seen in the selection of things suitable for her condition, the doctor having enumerated such as I had taken, as among the only remedies likely to be of any service to her in these last days of suffering.

The cord of love that knits together those who love the same Lord, and look to the same eternal home and the same blessed service, bound us heart to heart. She was carried on the Shepherd's breast down to the valley, with the confidence of one who knows whom she has believed. Resting on His arm,

I went forth again on one more stage of my journey, cheered by the blessed experience of His word—  
 “Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord.”

All things are His, and all obey  
 His wonder-working will ;  
 E'en common things have life and speech,  
 And His commands fulfil.  
 From buried seeds, awhile entombed  
 In these dead souls of ours,  
 The sun and storm shall cherish buds  
 Of fair immortal flowers.  
 Oh, let me learn the lesson, Lord !  
 And live it, and be true ;  
 Waiting in patience at Thy feet,  
 Thy holy will to do.  
 Resting in Thee confidingly,  
 Trusting in Thee always,  
 And finding every hour unfold  
 Some secret cause for praise.

On another occasion, I was in great need of summer clothing previous to leaving London. I was then in the suburbs, where very few warehouses likely to furnish all I required existed ; and being, from ill-health, unable to reach the city, I spread the matter before Him who has told us, “Without Me ye can do nothing.” I told Him all I needed, and I prayed Him to guide me to a shop ; and furthermore prayed that I might procure the articles near at hand, being unfit for the fatigue of shopping. I was leaving for the country on Monday ; this was Saturday.

I sallied forth, and walked to the end of the long street, passing a little shop close to my lodgings. It was a draper's, mean in appearance, having but one

window, in which only a few articles were exhibited. I did not pause to ask if He would have me enter, but, judging by outward appearance, walked on wearily to a large showy shop at the extreme end of the street. The shopkeepers would not give themselves the trouble to seek for the first item on my list, and were withal so disobliging that I was led to exclaim in my heart, "Why is it thus with me?"

I walked very slowly back. In again passing the mean one-windowed shop, the thought flashed through my mind, "Can it be possible I am to go in here?" To prove it, and gather some light on my way, I entered, inquiring at the same time for one of the least likely articles on my list. A pale-faced woman, in mourning, who was attending to a customer, looked at me, requesting me not to stand in the cold wind rushing through the shop, but to enter her parlour, and allow her to wait on me there. I did so, and she soon joined me.

I gave her the list. After carefully perusing it, she said, "You must not judge by what you see. I have, it is true, but a very small shop; but I have a warehouse, and a good connection, so that I do not keep articles for show. If you will wait here, I will bring you all you require in a short time."

She left me, and as I glanced round the room a well-worn Bible and hymn-book met my eye, with other signs of a life not confined to this world and its interests, which afforded me matter for thought and praise until her return, laden with goods. She counselled me with a disinterestedness quite uncommon, examining and criticising the materials as if she un-

derstood my wants and requirements. When I had paid the amount, she gave me the receipt with a bright smile, and clasping her hands in thankfulness, her upward glance told from whom she had taken the gold.

“That is like my Father,” said the shopkeeper joyfully. “He always sends me double on Saturday, because He knows my need, and that I cannot work on Sunday. This He has done for me and my family ever since I became a widow, eight years ago.”

Then she went on to speak of His faithfulness to His promises, and His care for the fatherless and widow, and them that have no helper; and between smiles and tears enumerated many a deliverance and many an unexpected blessing since she had cast all her care on Him. So we communed together, not only of the kingdom, but of the King Himself, rejoicing that His overruling hand had brought us to behold how good it is to trust in Him.

Before leaving I offered her a few tracts, suggesting that she would have opportunities of circulating them where I should not. She accepted them gladly, and then, opening the drawer beneath the counter, she pointed to the provision already there, and as I read the titles I thanked God, and took courage.

Twelve years have gone by since that day's purchases were made, and some of the articles remained with me until recently, when, in giving them to a young Christian, I narrated the blessing I had found in following the leading of the Lord; and thus, through one of the commonest events of daily life, she was able to apprehend the blessedness of seeing Jesus in the way.

## DIVINE GUIDANCE.

319

On the following Monday I left for the country, with the remembrance of the Lord's guidance still fresh in my heart. Soon after, I needed a sempstress, and asked of the Lord if He saw it good to let me have one of the household of faith. I inquired of my landlady for such a one, but she could give me no information. Not having any acquaintance in the place, I was seldom out of my sick-room. I could but wait, knowing that I had told my need and my desire to Him, whose hand of love had so often met both.

Another week went by, when my landlady suddenly remembered an afflicted woman, within five minutes' walk of her house, who had occasionally been employed in sewing: she knew nothing else about her. Accordingly her daughter came to receive instructions for the work. I spoke to her of Jesus. She listened, and appeared confused, but not as if it were a novel subject to her, and hastily left with the work, evidently well satisfied to take it. The proximity of the cottage to my lodgings enabled me to go there. I found an interesting woman, who for fifteen years had been confined to a sofa on which she then lay, her thin hands busily employed on my work. She was, indeed, a child of the kingdom, needing the solace which is found in the mutual faith of pilgrims in the wilderness journey. She had several children, all unconverted. The lack of faith in the word and promise of a faithful God was the fetter that seemed to weigh her spirit down. The thought that she was passing away without one child having been brought to see itself as a lost sinner, or to seek salvation

## TO BE READ.

## TO BE LEARNED.

DEC.

				— (Joy.) —
1	Sa	Jude		We also joy in God through our Lord Jesus Christ.
2	Su	Rev.	i.	To whom is the arm of the Lord revealed.
				— (Hope.) —
3	M	"	ii.	We glory in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience HOPE.
4	Tu	"	iii.	And HOPE maketh not ashamed because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us.
5	W	"	iv.	Rejoicing in HOPE, patient in tribulation.
6	Th	"	v.	I HOPE in Thy word.
7	F	"	vi.	Which HOPE we have as an anchor of the soul.
8	Sa	Judges	i.	Love HOPETH all things, endureth all things.
9	Su	"	ii.	As a root out of a dry ground he hath no form nor comeliness.
				— (To know (God).) —
10	M	"	iii.	Let him that glorieth glory in this, that he understandeth and KNOWETH me.
11	Tu	"	iv.	They that KNOW Thy name put their trust in thee.
12	W	Rev.	vii.	Continue Thy loving kindness to them that KNOW Thee.
13	Th	"	viii.	The people that KNOW their God shall be strong.
14	F	"	ix.	He judged the cause of the poor and the needy, was not this to KNOW me?
15	Sa	"	x.	Every one that loveth is born of God and KNOWETH God.



## TO BE READ.

## TO BE LEARNED.

DEC.

16	Su	Rev. xi.	I am the rose of Sharon and the lily of the valley.  —— (God) Knows. ——
17	M	„ xii.	The Lord KNOWETH them that are His.
18	Tu	„ xiii.	I KNOW the thoughts that I think towards you . . . thoughts of peace and not of evil, to give you an expected end.
19	W	„ xiv.	He KNOWETH the way that I take. When He hath tried me, I shall come forth as gold.
20	Th	„ xv.	I KNOW their sorrows.
21	F	„ xvi.	Thou only KNOWEST the hearts of the children of men.
22	Sa	Judges v.	Thou, O Lord, KNOWEST me.  —————
23	Su	„ vi.	The bright and morning star.  —— (We) Know. ——
24	M	„ vii.	Thou shalt KNOW that I, the Lord, am thy Saviour.
25	Tu	„ viii.	I KNOW whom I have believed.
26	W	Rev. xvii.	That I may KNOW Him.
27	Th	„ xviii.	Ye KNOW the grace of our Lord Jesus Christ.
28	F	„ xix.	Now I KNOW in part, then shall I KNOW even as also I am KNOWN.
29	Sa	„ xx.	I KNOW how to be abased, I KNOW how to abound.  —————
30	Su	„ xxi.	This is My beloved Son.
31	M	„ xxii.	Be still and KNOW that I am God.

through the blood of her Saviour was oppressive in the extreme.

"It may be that He has prolonged your life that you may see it," I suggested. "Perhaps He is asking you to trust Him, and seeking to teach you that all your prayers, and tears, and teaching, shall not be thrown away. Hereafter you may see it. Now trust Him with all your heart, and be happy in Him."

We prayed together for those children, and I was enabled to cheer her heart by recounting some fulfilled promises of God given to believing relatives, and, needing fuller faith in the same promises, I was comforted in her consolation.

One day when I visited her I found her pale face lighted up with joy—a joy as unlike the joy of nature as is the natural from the spiritual man. She lifted the mattress on which she reclined, and showed me some tracts, books, and papers, which I recognised as my own. Unable to extend my walk beyond the spot where I resided, I was accustomed to take my seat on some lately felled timber, near some large houses then in the course of erection; and as the men went to and from their work, or the tradesmen sent from the town for orders, I had many opportunities of giving a tract or speaking a word to them; but little did I imagine I was in a way helping the work which we had unitedly prayed to behold.


"See," said she, her face brightening with hope, "some lady has given these books from time to time to my boy. He is growing quite thoughtful. When he comes home at night he reads them. I believe the Lord is answering."

And so it was. Two years after, when I had lost sight of her, she wrote to tell me that her boy, then a young man of twenty, had confessed Christ, and soon after was seized with rheumatic fever, which ultimately terminated in his death. His testimony and unceasing persuasion to his sister, who nursed him during his long illness, was the message of God to her soul; and before another year had passed she also had shown forth the glad certainty of life in Christ, and fallen asleep in Jesus, trusting in her mother's God. Behold two of the children landed on the shore beyond Jordan, an evidence of the faithfulness of God to a believing mother's prayer, who, though bereaved of her children, yields them up as pledges of her Saviour's love, sheltered from the evil to come. There is no position of distress or perplexity in which we may be placed, but is a channel for the wonderful working of the Lord, and which, if it be brought to Jesus, may not, if we wait on Him, explain wherefore it is thus with us. "Wherefore be ye not unwise, but understanding what the will of the Lord is" (Eph. v. 17).

---

### OUR NOTE-BOOK.

---

N closing another year we would thank our readers most heartily for the very many cheering letters, telling of blessing received, they have written us lately. These letters have many a time encouraged us to go on with the work when sorely pressed for time, and we feel very grateful for them. We do indeed trust that whatever true seed has been sown may spring up and bear fruit in calling forth many who will, in their turn, labour for the souls of others, whether in writing or by word of mouth, trying to unfold still more of "the portion, the path, and the prospect" of the Young Believer.

## PSALM lxiii.

“O GOD, THOU ART MY GOD.”

**N**O small thing to say. A great deal of meaning is in the words, “*My* God.” We all know what it is to speak of “my father’s God,” or “my mother’s God,” but it is a wondrous moment when we can, for the first time, say, “O God, thou art *my* God.” And when can we truly say this? The very moment that we know the One who said, “I ascend unto my Father and your Father, unto my God and your God,” as our Saviour. But it is one thing to have the right to say as saved ones, “Thou art my God,” and quite another to say it from the bottom of the heart, with the psalmist.

Consider what a store of strength, of blessing, of joy, flows into the heart of the one who can look up and say, “Thou art *my* God.” Oh, what a blessed, blessed privilege it is. Reader, do you rejoice in this, that this God is our God, even unto death? But there are deeper thoughts than this in this expression of the psalmist. When we think of God as our Father, instinctively we think of His care, of His protection, in short, of all He does and will do for His weak and weary children. It is, in short, what He is *for* us. But when we think or say with the psalmist, “Thou art my God,” something more than this which we have already alluded to is meant. It is what we are for Him. If He is *our* God, we are His creatures, and He looks to us for something of the likeness of that One perfect, spotless Man, who

“did always those things which were pleasing in His sight.” “Thou art *my* God” implies that we have truly set God and His glory before us. Reader, is this so? Can you look up to God and say in all sincerity in this sense, “O God, thou *art* my God?” But we must pass on.

“EARLY WILL I SEEK THEE.”

This second sentence carries out the thought that it is the soul going out after and for God, rather than the thought of the Father’s protecting care that is here before the psalmist. “*Early*,” before the cares and business of the day have begun, “will I seek thee,” not “will I say my prayers,” or “read my Bible.” Beloved reader, would it not greatly change the character of our devotions if they were more of a seeking after God, not resting until we had found Him, and spoken to Him. It would give them life, it would give them power, it would make them a source of strength and blessing throughout the day.

“MY SOUL THIRSTETH FOR THEE, MY FLESH LONGETH FOR THEE, IN A DRY AND THIRSTY LAND WHERE NO WATER IS.”

Here we may get two distinct thoughts. The thirst of the soul and the longing of the flesh. The one thirsts for God for what He is, the other longs for the succour and supplies He brings in the wilderness journey. The flesh feels the dry and thirsty land around, and longs for relief. It is our privilege to look for God in both these ways. The soul that has once tasted the love of God, that has once seen the beauty of Christ is one of those who—

“When it once has crossed their path,  
They ne’er can rest on earth again.”

The soul thirsts for more, and flows out in the language of the second and third verses of our Psalm. Beloved reader, do you know anything of this? Have you thus learned to love Christ for His own beauty? But then this flows out practically to the succouring of the flesh that is ready to faint, as we have seen; for though we would distinguish, we would not separate the two thoughts that are here linked together. We have not only what He *is* to refresh our souls, but what He *does* to support and sustain us day by day. It is needless to note here that by the flesh is not here meant the evil heart of unbelief, but simply the weak dependent man, depending on the Lord, such as need the comfort and succour of the great High Priest. None of us can pass through much trouble without knowing full well how our flesh longs for God to sustain and deliver. Mark the close of the verse, “*Where no water is.*” Let us ever remember this, and not be deluded by the idea that there is one single thing down here that can sustain or refresh our souls. “All our springs” are in God.

“TO SEE THY POWER AND THY GLORY, SO AS I HAVE  
SEEN THEE IN THE SANCTUARY.”

This carries out the double thought of which we have spoken. God’s power to help the poor, weak flesh, and His glory to ravish the renewed soul. It is only in the sanctuary, however, that this is seen. It was there the psalmist had seen it. And having once seen it, as our line says, “He could not rest on earth again.”

## PSALM LXIII.

327

Christ once really known and enjoyed in the soul, spoils the taste for earth's delights, and causes a longing to know Him more and better. Oh! beloved reader, think of all Christ's power and glory being for us. Think of our having a share in it. Think of our being glorified with Him. Think of our coming bliss, when every longing heart shall be satisfied, and every prayer hushed in a fulfilment beyond all conception or anticipation.

“BECAUSE THY LOVING-KINDNESS IS BETTER THAN  
LIFE MY LIPS SHALL PRAISE THEE.”

Now, beloved reader, we have reached the secret source from which true praise flows. Is the daily sacrifice wanting in our altars? Are our lips dumb, or worse, are we repining? Do we fail in raising a song to His name? The reason is plain. We cannot say, “Thy loving-kindness is better than life.” We are out of the sunshine. Once we are in it, oh, how the praise flows! What happy faces we have got! How smoothly things go with us! What glory we bring to God. We must enjoy God. We must feel we would not exchange our lot with any; we must be in the sunlight of Christ's love, before we can sing songs in the night. Oh! may we know our God better. Oh! may we use the means He has given us to this end. And so shall the simple outcome of our life be, without effort or hindrance, praise unto our God. We all long for this, beloved reader. How far do we seek after it?

## SAILOR JOHN.

*An Extract.*

“**W**UD yer riv’rince come an’ see a man what’s dyin’?”

The speaker, who had come to the basement door of a city clergyman’s house, was one of the worst women in New York.

Her address led to the back basement of a filthy tenement house, where the old hag, who had preceded the visitor, welcomed him to what only the evident fact would warrant calling a human habitation. What had once been a kitchen pantry was now converted into a chamber, where there lay a man, about sixty years of age, of hard, yet rather intelligent countenance, and the shrunken remnant of a once powerful body. Starvation was evidently accelerating the work of hasty consumption. An inquiry if he had no friends brought the response: “Plenties on ’em, when one can go and find ’em an’ there’s a bit in pocky for a drink. All the boys along shore knows old John; but missin’s not mindin’; and no but yersel and the old woman’s a-crost the doorsill for four days and nights. They know this old hulk is about aground on the graveyard.”

Daily visits to him while he “kept afloat,” and the little comforts which were brought him, soon established the utmost familiarity between John and “his riv’rince.”

Of his early life John could give no very clear account. To the best of his belief, in his voyage into this world, he “made port” in England. For nearly half a century he had drifted about the world, seeing only the lowest forms of civilisation, along the wharves of seaports, and in his various voyages about the world. He knew almost no thing of the doctrines of the Bible, and said, honestly, “I’m no priest’s man, an’ no



Protistint neither. I'm jist a poor soul what's dyin'." He would listen respectfully to conversation, but seemed to have no power to fix his attention upon the Scriptures as read.

John's interest in "the Book" was first caught by the reading of David's description of a storm at sea. "The man what wrote that, sir, foller'd the sea. Was he a captain?" Upon being assured that the Psalmist was first a shepherd boy, then a general, and finally a king, but never a sailor, he declared: "But, Mister, yer larnin's at fault there, for ye see there's ividence in his manner o' speech that him what wrote it was a sailor lad, or may's how a' venturer-like, who'd see'd the storm. 'Their soul's milted because o' trouble.' It's it exactly. I'se niver frighted in the storm; but me soul's jist milted mony's the time. 'At their wit's end,' and 'cry to the Lord.' Ye see, Mister, I didn' know nothin' about the Lord, and I didn't believe there was ony Lord. But when the soul's milted ye hopes as how there may be a Lord looking after ye in the storm, but not thinkin' its worth's while to look after ye when ye's only foolin' and profanin'."

From that time David was treated with all the confidence of an intimate friend by John, who was ready to hear what the "sea-farin' king" had to say.

Another Biblical acquaintance was introduced to the sick man in a similar manner by the reading of the story of St. Paul's shipwreck. It happened that John had often "fared 'long" that same north coast of the Mediterranean, and been "driven up and down in Adria."

From exhaustion the poor fellow fell back in unconsciousness upon the pillow. After this he was always anxious to "hear a bit o' what said the lad what saved the ship," meaning St. Paul.

In response to the reading, "Not one doeth good,

no, not one," he confessed that he had been a bad man. "But why not, sir? Ye can't make posies grow in ship's ballust, an' sailor lads ain't saints nat'ral like. But, Mister, I'll no bemane mysel', and though I'se no good un, it's honest truth that I niver saw nobody die what wasn't worse nor me."

But John could not feel self-complacent. "D'ye know what troubles me? It's a-thinkin' of that sailor king and t'other lad, as clane souls in this wicked world as yon sun-peep on the dirty floor, and the one of 'em a sayin', 'Me sin's ever afore me,' and t'other sayin', 'I'm no more clane nor a dead corpus, than a body o' death'; an' all because them gentlemen had a-seen likes it was the face o' God: an' maybes how I shall see the face of God, too; an' maybes as how He's a-lookin' at me now, an' a-readin' me, and takin' off me flesh, so's to git a look clane through me soul."

The visitor quoted the Bible promises of forgiveness to such as are sorry for, and confess their sins. But said John: "Sorry for 'em! But I wasna' sorry for 'em when I did 'em, and I feel kind o' mane to say as how's I'm sorry for 'em now, when I can't do 'em no more. O Lord! is it sorry or feared I am? And confess 'em? How would that diffrence the Almighty? He knows 'em already. An' whyfore confess 'em? 'Twould be like sinnin' 'em over agin to tell 'em. But John's got a long wake o' sins behin' 'im, an' it don't die down like, but stays there a-markin' my cruise. I can see it (mapping it with his finger pointing to the walls) like a great white sarpint, lying across both the great seas, an' winding itself up into ev'ry port I ever dropped anchor it. An' the Lord's a-lookin' at it too. Ye says th' Lord will forgive me? No! no! It's not raison He will. Isn't th' Lord juster nor me? But John 'll niver forgive hisself, an' how's the Lord

## SAILOR JOHN.

331

“O’ goodness goin’ to forgive John? Thank ye fur yer comfort, but John can no’ tak’ it. It’s not raison like.”

An explanation of the doctrine of salvation through Christ, ending with a quotation from the Psalm, “As far as the east is from the west, so far hath he removed our transgressions from us, brought David into temporary disrepute with the sick man.

The next day, however, he accosted his visitor with, “I’ve thought all th’ night ’bout th’ aste an’ west. That David was a mighty navigator, sure. He’d been ’round th’ arth. I axes pardon for suspicionin’ him. And thim words o’ his has sailed all ’round me soul. Let me ’splain to ye th’ aste and west. The fastest ship what ever cut water, crowdin’ her sails wi’ hurricane abeam, or wi’ stame in her biler, startin’ in th’ aste ’ud niver come, till th’ west. Th’ west’s a ’orizon what’s allers a recadin’ and recadin’ as ye goes after it. Now list till I makes known to ye Capt’in David, his maning. John’s sins is like th’ west, all a-flamin’ red, as whin the sun’s goin’ down, scarlet like as ye rid yesterday; and John’s the ship a-drivin’ after ’em with conscience a-thumpin’ and all his soul a-creakin’; but th’ Lord o’ mercy’s is a-drivin’ ’em away, and by’n by he’ll plump ’em down out o’ John’s sight for iver an’ iver. I think, Mister, as how’s it was th’ angel told me that maning last night, whin th’ old woman was sleepin’, an’ the oil was gone; for it seemed daylight, an’ quiet, wi’ not a rat a-gnawin. Now, yer riv’rence, ony time ye sees I’m unaisy an’ frightened, jist say till me ‘aste and west, John, aste and west,’ for sometimes thim sins comes a-rushin’ on me like seas astern, an’ I’m anchored like wi’ me bad feelin’ and can’t ride ’em, and as th’ captain says, ‘All th’ billows goes over me.’ Then I thinks ’tain’t seas like, John; its aste and west.”

John had still a great trouble. He could not overcome the natural shrinking from death. "Yer riv-rince, do ye likes the worums? D'ye mind that arrum (showing the shrunken muscles of his arm)? See how thin it's got! Maybes how's the worum's inside it now. And d'ye mind the Indian ink, the anchor, and me 'nitals' "J." an' "O." against it. Oh! the nasty worum 'll crawl along and eat out the J and the anchor and the O. Eat me body and eat me name." The shrunken form gathered itself up in a convulsive heap beneath the blankets, and moaned: "Oh, the worums. I don't want to die."

The clergyman talked to him of the resurrection, and reminded him of the promise in the Book of Revelation: "I will write upon him *My new name*." And "His (God's) name shall be in their foreheads." John's face emerged from the blankets. "Say that agin, Mister." And, after a few moments' pause: "Wud ye mind reading through that agin?" A deep light seemed to fill his sunken eyes, as if his whole soul was condensed in them. The harsh features relaxed into something very like beauty.

In a few moments the man came out of his reverie, and in a voice which itself told of the elation of his thoughts: "I'm goin', then, into the nixt world, like's a new-born baby, and God He's me Father, an' He'll christen me with a new name, and He'll name me after Hissself, jist as if I'd never lived afore, and neither the saints nor divils 'll know nothin' o' old John and his sins."

He raised himself with the remnant of his fast-failing strength, and, lifting both arms, cried out, as if passing into the vision, "Oh! but that's glorious! that's glorious! I thank me God!" and fell back upon the pillow in utter exhaustion, and shortly after breathed his last.