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T H E
YOUNG CHRISTIAN:

A MONTHLY PERIODICAL

INTENDED TO MEET THE VARIED SPIRITUAL NEEDS OF
BELIEVERS IN CHRIST.

“I PRESS TOWARD THE MARK FOR THE PRIZE OF THE HIGH CALLING OF
GOD IN CHRIST JESUS.”—Phil. iii. 14.

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THE YOUNG CHRISTIAN.

SHOULD A YOUNG BELIEVER LOOK FOR SIGNS THAT HE IS FORGIVEN?

THE question is often asked: Should a young believer look for signs or tokens that he is forgiven? Some look for an inward sign, others for an outward token. A happy state within or a providential event without are considered happy omens. These warrants or proofs of salvation are as shifting, sinking sand. The state within may change in an hour's time and your sky be overcast by some dark cloud; or, you may misunderstand or misinterpret the event or outward circumstance on which you rest. Besides, were God to give signs or tokens, it would be to undervalue His own word.

The only ground on which you can rest satisfied—absolutely satisfied—as to your soul's salvation is THE WORD OF THE LIVING GOD. There and there only do I get my warrant to hold myself a saved person—a forgiven sinner. My feelings have nothing whatever to do with it. Outward signs or tokens of any kind are useless in this question, which is a very simple one. I am saved. How do I know it? Absolute certainty can only be got from a Divine and un-

TWO CHAPTERS OF THE ACTS.

3

always be brief. Many a church-prayer meeting has been killed, and others may be said to exist merely, owing to the cold, heartless, lifeless, lengthy prayers of some. There is great room for general improvement in church-prayer meetings.

V. 15-26.—The whole company are here designated disciples. Probably the 120 referred to was the full number of all then in Jerusalem. There were many others scattered through the country, for in obedience to angelic command (Matt. xxviii. 7) upwards of 500 met the Lord in Galilee (1. Cor. xv. 6). Peter was pre-eminent amongst the Apostles—"the first" (Matt. x. 2), stood up in the midst and applied Ps. cix. to the peculiar circumstances in which they were placed. The Lord had ere his Ascension imparted spiritual intelligence (Luke xxiv. 45). The coming of the Holy Ghost was for power. Intelligence and power are distinct. Both co-exist in the believer, and both are the fruit of the Spirit. The necessity of filling up the vacant apostolate is urged with great force by Peter, but in fulfilment of Scripture (verses 16-20). After prayer, and lots (Jewish custom) Matthias was chosen. God was appealed to, and Matthias was chosen by Him to the Apostolic office, and "the twelve" once more appears in the history. Each member of the apostolic band, we learn from verses 21, 22, must have companied with Christ and been personally acquainted with the historical facts of the Gospels from John's baptism till the Lord's resurrection.

The election of Matthias has been questioned, but the evidence as to his Divine appointment is

4 NOTES ON THE FIRST TWO CHAPTERS, ETC.

overwhelming. Thus "he was numbered with the eleven apostles" (verse 26). Again, "Peter standing up with the eleven" (Acts ii. 14); and "He was seen of Cephas, *then of the twelve*" (1 Cor. xv. 5). The twelve Apostles were set in special relation to Israel, so when Christ went upon high "He gave some Apostles" (Eph. iv. 11). The Apostles sent out by Christ on earth must not be confounded with those given by Christ from on high, hence the careful statement of the Apostle Paul in Gal. i., ii. that his apostleship in time and character, differed essentially from that of "the twelve."

Before closing these remarks on chapter i. of this deeply interesting book, we would in a few words refer to two apparent contradictions. In verse 18 we read "*this man* purchased a field"; while in Matt. xxvii. 7, it is said, "*they* took counsel and bought with them the potter's field." In Acts, Judas, we are informed, bought the field, whereas in Matthew the chief priests are said to have done so. There is really no difficulty; it was the blood-money of Judas, money which he had earned, which was paid for the piece of ground, and thus purchased by Judas. The actual bargain, however, was effected through the priests, hence they bought it.

Again, verse 18 says of Judas, "falling head-long he burst asunder in the midst, and all his bowels gushed out," while in Matt. xxvii. 5, it is said, "he went and hanged himself." Both accounts are true and present no real difficulty. No doubt the rope or whatever else was used by Judas in the hurry and despair of the moment,

SYNOPTICAL VIEW OF THE OFFERINGS. 5

loosened, or gave way, and thus literally "falling headlong" his body would burst, and so his awful end. We challenge contradiction in Scripture, we invite calm and prayerful consideration of difficulties.

SYNOPTICAL VIEW OF THE OFFERINGS.

THE BURNT OFFERING.

SIGNIFICATION.

Jesus in death presenting Himself to accomplish the will and glory of God. It is the God-ward aspect of the cross of Christ (Heb. ix. 14).

NOTES.

The offering could be of the herd, flock, or birds. Thus the animals specified are bullocks, goats, sheep, rams, lambs, turtle doves, young pigeons.

Here the offerer is prominent; *he* offers the animal, lays his hand upon its head, kills it, flays it, cuts it into pieces, and washes the inwards and legs in water.

When it was an offering of birds the priest killed it; but that was an exception, not being directly priestly work.

The priests sprinkled the blood and arranged the various parts on the altar.

THE SIN OFFERING.

SIGNIFICATION.

Jesus on the cross made sin for us. The judgment of God borne in the holy sacrifice of Christ.

NOTES.

This offering could be of the herd (male or female), of the flock (male or female), of birds, and in one case, a tenth part of an ephah of fine flour.

The goat was pre-eminently the sin-offering.

The sin, trespass, and meat offerings were termed "most holy."

Here the offerings varied according to the position of the offender; sin being measured by the responsibility of the person in the position he was Divinely set. Thus the *value* of the animal and the *application* of its blood are important points in these sin-offerings.

6 SYNOPTICAL VIEW OF THE OFFERINGS.

THE BURNT OFFERING.

Notes—*continued*.

The trumpets were to be blown over these offerings on special occasions, as a memorial before God (Num. x. 10).

This was the highest in character and the first in order of these sacrifices.

On the entrance of Israel into the land, no *burnt* offering was complete without an accompanying *meat* or flour offering; God would have the death and life of His Son thus prefigured before Him.

REFERENCES.

Lev. i.; vi. 9-13. Num. xv. 3-12. 2 Chron. vii. 1-7.

THE MEAT OFFERING.

SIGNIFICATION.

Jesus as man presenting to God an unblemished life, with all its grace and moral perfectness; of Him who was "holy, harmless, undefiled, and separate from sinners."

NOTES.

The offering consisted of "fine flour," dry or cooked, or "green ears of corn." Its adjuncts were frankincense, oil, and salt.

The oil "*mingled*" with the flour sets forth the truth of the Divine conception of the human nature of our Lord (Matt. i. 20); while the wafers "*anoined*" with the oil

THE SIN OFFERING.

Notes—*continued*.

Sins of ignorance were not passed over, but could only be met by sacrifice. For presumptuous sins none could be brought (Num. xv. 30).

The very poorest were thought of by God; *they* could bring a pair of birds, or even the tenth part of an ephah of flour.

The fat (*excellency*) of this offering and the inwards could be burned on the altar and go up to God as a sweet savour.

REFERENCES.

Lev. iv.; v. 1-13; vi. 24-30; x. 16-20.

THE TRESPASS OFFERING.

SIGNIFICATION.

Sins and transgressions against God or man, depriving them of what was their's, Divinely met by Christ's sacrifice and restitution insisted upon.

NOTES.

This offering was of rams.

In these offerings the main thought is not what *I am* but what *I have done*. So of the sin offerings.

Having injured another, it can only be met by sacrifice, and the injury repaired by full and righteous restitution.

SYNOPTICAL VIEW OF THE OFFERINGS. 7

THE MEAT OFFERING.

Notes—*continued*.

would as fittingly signify the weighty truth expressed in Acts x. 38.

God's part was a handful of the flour and of the oil, and *all* the frankincense, or a memorial of the cakes, etc.

This offering as setting forth the holy humanity of our Lord, is not only a sweet savour offering, but is termed "*most holy*."

Salt was not to be omitted.

Honey was not to form an ingredient.

This offering was based upon and its value declared by that which God found in the burnt offering.

The meat offering for a priest was wholly consumed, none of it being eaten.

REFERENCES.

Lev. ii. ; vi. 14-23. Num. xv. 4-9. Exod. xxix. 40-42.

THE PEACE OFFERING.

SIGNIFICATION.

Christ slain, the ground of *communion*, whether for God, the church, or any individual of God's people.

NOTES.

This offering could be of the herd (male or female), of the flock (male or female). Bulls, lambs, and goats are specified animals.

The fat and inwards burnt on the altar as a sweet savour.

THE TRESPASS OFFERING.

Notes—*continued*.

Most of the particulars bearing upon the sin offerings equally apply to these sacrifices. The blood was dealt with in the same way.

There was no laying on of hands on the victim's head (*identification*), as in the case of the sin offerings.

Sacrifice, restitution, with an additional part added as compensation, accompanied with confession, are characteristics of these offerings.

The *guilt* of the person is more in view in the sin offering; here it is the *injury* done, whether to God or man.

REFERENCES.

Lev. v. 14-19; vi. 1-7; vii. 1-7. Num. xviii. 9, 10.

THE DRINK OFFERING.

SIGNIFICATION.

The *joy* of God and man in the voluntary death-and-life-obedience of Jesus.

NOTES.

This offering consisted of "strong wine" poured unto the Lord in the Holy Place (Num. xxviii. 7).

A drink offering was to accompany the daily morning and evening burnt sacrifice.

8 SYNOPTICAL VIEW OF THE OFFERINGS.

THE PEACE OFFERING.

Notes—*continued*.

The breast (*love*) and other parts eaten by the priestly family.

The shoulder (*strength*) heaved before the Lord, and eaten by the officiating priest.

THE CARCASE.

The remainder of the animal (if any) was burnt on the third day, as communion with God could only be maintained in connection with the sacrifice.

The trumpets were to be blown over these sacrifices on all solemn occasions and seasons of gladness (Num. x. 10).

The inwards, etc., laid on the altar of burnt offering, as was also the meat offering, were consumed on the burnt offering altar.

REFERENCES.

Lev. iii. ; vii. 11-21, 28-34.

THE DRINK OFFERING.

Notes—*continued*.

This offering could only be offered in connection with that which set forth the death and life of Jesus, namely, the *burnt* and *meat* offerings.

The *fourth* part of WINE and the *fourth* part of OIL teach that our joy (wine) is proportionate to the power of the Holy Ghost (oil).

The wine and the oil always corresponded in quantity.

Drink offerings will yet again be poured out before the Lord in expression of millennial gladness.

The touching expression of Paul in Phil. ii. 17 refers to this blessed character of offering : " Yea, and if I be *poured out* as a libation on the sacrifice and ministration of your faith."

REFERENCES.

Exod. xxix. 40-42. Num. xv. 1-13 ; xxviii. 7.

The special ordinances of the Red Heifer for Wilderness Defilement (Num. xix.) and the Passover commemorative of shelter from judgment (Exod. xii.) with the annual Atonement (Lev. xvi.) are exceptions to these sacrifices.

Salt, the preservative action of grace, was indispensable in all meat offerings, and in all the sacrifices it was to be offered. In no case was honey (*mere natural affection*) nor leaven (*sin*) to be burned on the altar. " Azazel," meaning *goat of departure*, occurs four times, and only in Lev. xvi.

BIBLE QUESTIONS AND DIFFICULTIES.

Q.—Is the “fearful” in Isa. xxxv. 4 the same class as is referred to in Rev. xxi. 8?—E. J. W.

A.—The “fearful” or weak ones of Isa. xxxv. 4 are the faint-hearted amongst God’s earthly people, Israel. God strengthens them with the assurance of speedy deliverance and of vengeance on their foes. The “fearful” or cowardly of Rev. xxi. 8 are, as a class, associated with the eternally condemned. No true child of God, however weak in faith, will find himself amongst the awful company consigned to the lake of fire.

Q.—Please explain Heb. xi. 3.—E. J. W.

A.—The first action of faith is in regard to creation. Matter is not God. Matter is not eternal, for God created. What rest to the brain! The only true and consistent account of creating and making—for the terms are distinguished—is contained in the first thirty-four verses of the Bible.

Q.—Please explain the last clause of Zech. vi. 13.—E. J. W.

A.—The millennial glory of Christ in combined priestly grace and kingly dignity is the thought of Zech. vi. 13. “The *counsel* of peace” is between Jehovah and the king, but the outcome of that is peace on earth through the combined action of the throne (king) and the altar (priest).

Q.—Kindly explain Matt. xi. 11, 12.—W. J. H. of C.

A.—“The kingdom of heaven” is a phrase

10 BIBLE QUESTIONS AND DIFFICULTIES.

peculiar to St. Matthew and signifies the sphere on earth where the rule of heaven is acknowledged. It was preached by John the Baptist and by the Lord, but its commencement only dates from the ascension of the Lord. Peter by preaching opened its doors to Jews (Acts ii.) and Gentiles (Acts x.) for to him alone were committed the keys (Matt. xvi. 19). Now John died before the new era commenced, and hence the least in the kingdom of heaven is in the enjoyment of privilege and blessing utterly unknown to the saints of the previous dispensation. The knowledge of eternal life, a purged conscience, the complete putting away of sin, etc., are blessings enjoyed by the least in the kingdom of heaven, but which the highest and most distinguished saint in Old Testament times did not possess. *They* were saved resting on *promise*, *we* are saved resting on *facts* (Rom. iv. 21-25). Christ is not the least in the kingdom as some have strangely supposed. He is the greatest, for He is King.

As to the kingdom suffering violence and the violent taking it by force, is intimated the energy with which the crowds broke ostensibly with the old order of things, pressed their way through obstacles and opposition of Pharisee and Scribe, to the kingdom.

Q.—Please explain Matt. xi. 11, 12, 13, 14.
—W. M.

A.—Our correspondent is referred to previous question and answer. "The prophets and the law" prophesied till John. Here the order is reversed, "the *prophets* and the law," for the kingdom is the subject on hand, and *that* is the

BIBLE QUESTIONS AND DIFFICULTIES. II

great theme of all the prophets. John closed the long line which commenced from Samuel (Acts iii. 24) and sealed the prophetic testimony of old by pointing out Christ, Son and Lamb of God. Had the Jews nationally received Christ, then the Baptist's testimony and mission would have taken the place of Elijah's. Mal. iii. shews the coming of the Baptist before the advent of the Lord in grace. Mal. iv. witnesses to the coming of Elijah before the advent of the Lord in judgment. Had the kingdom been set up in power then Elijah's coming and mission would have been regarded as fulfilled in the work of the Baptist.

Q.—What is the meaning of Lev. v. 11, 13, and could one be saved by trusting in Christ without a knowledge of His work?—F. STOCKTON.

A.—The blood is the alone ground of atonement and forgiveness. But in Lev. v. 11, it is God taking account of the poverty of the erring Israelite, hence, "if he be not *able* to bring two turtle doves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering." The sin and trespass offerings were compulsory, hence none could be exempted. Extreme poverty even need not hinder any one bringing the appointed offering. The tenth part of an ephah of fine flour was accessible to the most destitute in the land of Israel; see Lev. xxiii. 22. Faith in Christ secures salvation and eternal life even where the most meagre or imperfect knowledge of His work exists. "Whosoever believeth that Jesus is the Christ is born of God" (1 John v. 1.).

OUR BIBLE CLASS.

FOURTH SUBJECT:—THE BIBLE.

How many books?

How many chapters?

How many verses?

Name a few texts proving its inspiration.

What six books relate the kingdom-history of Israel?

What chapter contains the origin of the Samaritans?

How many kings reigned over Israel?

How many queens are mentioned in Scripture?

Who were the Pharisees?

Who were the Scribes?

Who were the Sadducees?

Who were the Herodians?

Who were the Elders?

General information about the Bible and an idea of its principal subjects and books are much needed. Now we will give to the middle of February to answer the foregoing questions. Some have written complaining of want of time, and others of inability to answer the questions. To all we would reply, *do the best you can*. We are greatly cheered with increased numbers and interest in the class, and would earnestly urge its claims upon our readers. Could not many take up the previous subjects and answer according to ability? Never mind grammar to start with, you will improve; *make a start and go on*. The September issue of "The Young Christian" gives full particulars as to prizes to the members of the class who persevere. We sincerely hope for the reader's spiritual advantage that *many* will be in our list as prize takers.

THE YOUNG CHRISTIAN.

THE SACRIFICES.

THE BURNT-OFFERING (LEV. i.).

IT will be observed that the first three chapters of the book form *one* divine communication to Moses ; see verse 1. The sin and trespass offerings form distinct and separate subjects of Revelation ; see chaps. iv. 1 ; v. 14 ; vi. 1. Just as the four Gospels are needful to present in fulness and completeness the Christ of God, so these various offerings display Christ in life and death. They all centre in Jesus the Lamb of God. This precious book is like a great picture-gallery. The pictures, however beautiful and richly set, are meaningless without a guide to explain and a key to unlock their beauties. The Holy Ghost is the Guide ; Christ is the Key. We may observe that the first three characters of offering, viz., burnt (chap. i.), meat (chap. ii.), and peace (chap. iii.), differ from the sin and trespass offerings in this respect, that they were sweet savour offerings to the Lord. The sin and trespass offerings (substantially the same in character) were for the expiation of sin—of special forms of transgression, although even in these Jehovah found delight, for the fat was burned on His altar.

Our chapter is divided into three parts : verses 1-9, the burnt-offering of the herd ; verses 10-13, the burnt-offering of the flocks ; verses 14-17, the burnt-offering of fowls. The decreasing value of these grades of the same offering manifested the gracious character of God towards His people Israel. The wealthy might bring a bullock ; the middle-class might provide a sheep or goat ; while the poor could procure a pigeon. These sweet savour offerings being *voluntary* (chaps. i.-iii.) in contrast to the sin offerings which were *compulsory* (chaps. iv.-vi. 7), were thus placed within the reach of all. High and low, rich and poor were thought of by God, and a sacrifice provided according to their need and inclination to offer. What a touching thought that whoever amongst God's people desired to present that which told of Christ might do so. Poverty need not hinder, for doves were cheap and plentiful in the land. The offering of the bullock equally with that of the dove spoke of Calvary's victim in the place of sin perfectly meeting the claims of God's glory.

"He shall offer it of his own voluntary will" (verse 3), should read, "He shall offer it for his acceptance." The acceptance of the offerer according to God's delight in the sacrifice, is the truth here taught. We are not accepted *in* the sacrifice, but because of it, "*it* shall be accepted for *him*."

Young believer, get a firm grip of this truth. Your acceptance by God can never be called in question. The burnt-offering was for the acceptance of the person. The sin-offering for the expiation of sin. God's delight in Christ on the

THE SACRIFICES.

15

cross, the measure and character of our acceptance. God's judgment endured by Christ on the cross, the ground on which our sins are for ever put away.

"He shall put his hand upon the head of the burnt-offering" (verse 4). Laying on of hands simply expresses identification; see Lev. iv. 4, 15, 24, 29, 33; xvi. 21; Acts xiii. 3; 1 Tim. iv. 14. The frequent recurrence of the pronoun "he" refers to the offerer and not to the priest (verses 3-14). In the case of the doves or pigeons, however, the pronoun refers to the priest and not to the offerer. Save in this latter, the offerer brought his offering, killed it, flayed it, cut it in pieces, washed the inwards and legs and there his work ceased. The priest then approached the altar and laid the various parts of the animal on the burning wood on the altar, the blood having been previously dealt with (verses 5, 11). Death had to take place ere the work of the priest commenced. The blood was sprinkled where Jehovah met the people—at "the *door* of the tabernacle of the congregation." All the animal was laid on the altar, but only after it had been examined outwardly and inwardly. The "legs" signifies outward walk and ways before God and man. The "inwards" sets forth the feelings and affections of the Blessed One. The "head" and "fat"—intelligence and will—are other two parts of the bullock specially noticed.

All being laid on the altar was wholly consumed—all going up to God as a sweet savour. The burnt-offering was wholly for God. Neither

priest or offerer had part. They might surround the altar in silence and worship, but that was all. There was that in Christ—especially in that awful moment when He stood in death for us and accomplished the glory of God—which none but the eye of God could witness, and none but He could fully appreciate. Christ for God in the place called Calvary is the burnt-offering aspect of the cross. Christ for us as sinners in that same place of Calvary is the sin-offering character of the cross. Christ voluntarily offering Himself without spot to God, in absolute perfection of life and nature, glorifying God, as in John x. 17 ; Heb. ix. 14 presents the principle in the burnt-offering. A life in all its divine and human excellency wholly given up to God gives the character and meaning of this precious aspect of Christ the sacrifice. What a thought for us that *all* the value of Christ, *all* the preciousness of that Blessed One which God alone could fully estimate, is an ETERNAL EXCELLENCY. “The fire shall ever be burning upon the altar: it shall never go out” (vi. 13). This *One*, therefore, Who in the place of sin infinitely glorified God and Who is His joy and delight for ever and for ever is our own very Saviour. Hallelujah ! what a Saviour !

THE AGES.

1. The age of *Innocence* or sinlessness. Adam unfallen was its representative (Gen. ii.).
2. The age of *Lawlessness* is tersely described, and its main features pointed out in chaps. iii.—

FIRST TWO CHAPTERS OF THE ACTS. 17

vii. of Genesis, and which was closed up in the judgment of the flood. Cain was the representative of this period.

3. The age of *Governmental Dealing* of which Noah was the representative. It was in connection with Noah that civil government was instituted (Gen. viii.—xi.).

4. The age of *Promise* and of *Testimony* for God, both being represented in Abraham (Gal. iii. 16; Rom. xi.).

5. The age of *Law*. Moses was the representative of this system which lasted till Christ (John i. 17; 2 Cor. iii.).

6. The age of *Grace* lasts from the resurrection of the Lord till the translation of believers to heaven. The presence and activity of the Holy Ghost on earth is the characteristic of the period (Luke xxiv; Acts ii.).

7. The age of *Glory* introduced by the coming of Christ and lasting 1000 years (Rev. xx.).

These ages are succeeded by the Unchanging Rest of God, which as believers we share. Its blessed features are unfolded in Rev. xxi. 1–5; see also Heb. iv.

NOTES ON THE FIRST TWO CHAPTERS OF THE ACTS.

CHAPTER ii.

PENTECOST was the second of the three great national feasts, the observance of which was compulsory on all the grown-up males of Israel

(Deut. xvi.). It received its signification and its fulfilment on the descent of the Holy Ghost (verses 1-4). The house was filled (verse 2), and each member of the infant assembly was filled (verse 4). To Christ the Spirit was manifested as a dove (Matt. iii. 16), emblem of the Lord's absolute purity. To the disciples it was as cloven tongues of fire (verse 3). "Cloven," for Jew and Gentile were to hear the tidings of grace; "fire," for the message was to be proclaimed with energy and zeal. The foreign-speaking Jews out of about fifteen countries heard the wonderful works of God in the various dialects of the countries to which they belonged (verses 5-11). Then the effect of this mighty sovereign act of Divine favour is stated in verses 12, 13. All "were amazed" and so they might, while some enquired and others mocked, attributing the enthusiasm and work to drunkenness.

Peter stood up *with the eleven* (verse 14), thus all could see for themselves that the foul charge of drunkenness was an untruthful one, besides it was the morning, probably about 9 o'clock, and that is neither time nor hour when men become intoxicated; compare with 1 Thess. v. 7.

Now we have delivered the first Christian sermon on record and its marvellous results, (verses 14-36). The main thought in this pungent and telling discourse preached by an illiterate Galilean fisherman is the Resurrection of the Lord. The sermon is divided into three parts. (1) verses 14-21 with specific reference to those of Judæa and Jerusalem; (2) verses 22-28 in direct application to the men of Israel;

DOCTRINES BRIEFLY EXPLAINED. 19

(3) verses 29–36 the form of address is general. Then follows the conviction, conversion and baptism of 3000 hearers (verses 37–41). We would greatly have liked to linger over the beautiful picture of pure unselfish love, the exhibition of the moral unity prayed for by our Lord (John xvii. 21), but we forbear. The Church was formed at Pentecost. The “One body” came into existence then. The 3000 saved souls is a sample of the “greater works” which the believer would do consequent on Christ going to the Father (John xiv. 12). The very same power is in the Church to-day. What we need is faith to use the power.

DOCTRINES BRIEFLY EXPLAINED.

THE TRINITY.—There are three Persons in the Godhead, viz., Father, Son and Holy Ghost (Matt. iii. 16, 17; xxviii. 19, etc.). INSPIRATION.—The Scriptures of the Old and New Testaments are God-breathed or inspired—verbally inspired (2 Tim. iii. 16; 1 Cor. ii. 13; 1 Peter i. 10, 11; Luke xxiv. 27–43, etc.). CREATION.—Creation primarily refers to the production of matter by the simple fiat of the Creator (Gen. i. 1). Making the earth in six literal days and arranging it for man, its tenant, was subsequent to its creation (Gen. i. 3–31 with Exod. xx. 11). SIN.—Missing the mark—the glory of God (Rom. iii. 23). Sin is lawlessness (1 John iii. 4; see revised version). MORAL

RUIN.—Man is a complete moral wreck in nature and practice (Gen. vi. 5, 12; Ps. liii.; Rom. iii. 3–19; Eph. ii. 1–3). NEW BIRTH.—The new birth is a sovereign act of God on the soul of man in which a new life or nature is imparted. God is its source (John i. 13). The Holy Spirit the divine agent (John iii. 5–8). The Word of God the instrumental means (James i. 18). REDEMPTION.—This term is applied to persons and things, and signifies a change of state or condition. Believers *are* redeemed by the blood of Christ (1 Peter i. 18, 19). Things already purchased are *to be* redeemed by power at the coming of Christ (Eph. i. 14). PURCHASE.—All things and persons are purchased by Christ. “The redemption of mankind” is unscriptural. The purchase of mankind is a scriptural thought. The wicked are purchased (2 Peter ii. 1). Believers are both purchased and redeemed (Acts xx. 28; Gal. iii. 13). The world is purchased or bought (Matt. xiii. 44, 38). Purchase intimates a change of ownership. Redemption, a changed condition.

CHRIST JESUS.

GEM of the richest, rarest worth,
 Surpassing every human thought,
 Light of our darkened minds.
 Great Master, Builder, Shepherd too,
 Our Great High Priest, to Thee we bow
 And own Thee King of Kings!

CHRIST JESUS.

21

Thou, to our hungry hearts art bread,
 On Thee alone we sweetly feed,
 And we are satisfied ;
 Thou to our weary souls art rest,
 In Thee and with Thee we are blest
 Since Thou for us hast died.

Thou full orb'd Sun of Righteousness,
 With healing balm to cheer and bless,
 Thou Bright and Morning Star,
 Glory Perennial and Supreme,
 Unwaning glory still is Thine,
 Glory no stain can mar.

Centre of all excellency,
 To Thee we gladly bow the knee,
 Let every tongue proclaim
 Thy life of heaven-born Charity,
 Thy dying love on Calvary,
 For guilty rebel men.

Jesus of Nazareth, Son of God,
 We trace Thy steps along life's road
 With an adoring heart.
 Devotion and stability,—
 Self-sacrifice,—humility,—
 Thou dost to us impart.

Generous, unselfish, and sublime,
 Those words, and works, and looks of Thine,
 Sparkle with God's own truth,
 Instructing earth's most learned sage,
 Suited alike in every age,
 To hoary hairs or youth.

CHRIST JESUS.

O Christ, Thou peerless, blessed One,
 Angelic hosts do gaze upon
 Thy face, supremely fair ;
 All heaven was vocal with Thy praise,
 When thou didst come in lowly guise
 Thy Father to declare.

With wondering awe we look around,
 And see how wisdom's works abound,
 And yet our hearts do yearn.
 Thy works cannot to us unfold
 Thy love unfathomed and untold,
 O ! 'tis for Thee we burn.

The leaping, laughing rivulet,
 The sky with myriad diamonds set,
 The sunset's golden light ;
 The never slumbering, restless sea,
 Whose bounds are set by Thy decree,
 All own Thy power and might.

What skilful Limner can portray
 Thee as Thou art, Thou Light of Day,
 Eternal and serene.
 No power of man can ever tell
 The glories that in Thee do dwell,
 Ineffable, Divine.

Not in this Sublunary sphere
 Is there an object half so dear
 Or wonderful to me
 As Thou, the Son of God, whose grace
 And love to Adam's guilty race
 Led Thee to Calvary.

OUR BIBLE CLASS.

23

Men toil to reach the mountain height,
 Sunrise or sunset's gorgeous light,
 From mountain-top to view ;
 The summit reached, mist, clouds, or rain,
 Is all he gets for toil and pain
 And disappointment too.

Faith climbs the everlasting hills,
 Far above where the mist-cloud dwells,
 In realms of glory fair.
 And finds its Author on the Throne,
 Is satisfied with Him alone,—
 No disappointment there.

O Christ, Thou faithful, changeless Friend
 When shall we fully comprehend
 The fulness found in Thee.
 Pre-eminently worthy, Thou,
 To Thee shall every creature bow,
 For this is God's decree.

Affection's tendrils round Thee twine,
 Truth's living and exhaustless mine,
 Thou blessed Christ of God.
 Thy words like music come to me,
 Borne sweetly o'er life's troubled sea,
 They gladden life's rough road.

 C. G. C.

OUR BIBLE CLASS.

FIFTH SUBJECT: THE BIBLE (*continued*).
 How many Epistles did Paul write ?
 Who wrote the Epistle to the Hebrews ?
 How often does the term "kingdom" occur
 in Matthew ?
 How many quotations are there in Matthew ?

The Lord divides the Old Testament into three parts, name them and give the reference.

There is a verse in the first chapter of the Revelation showing a threefold division of the book, give the verse.

How often does the name "God"* alone, occur in the first book of Psalms (Psalms i.-xli).

How often does "Lord"* or Jehovah alone, occur in the first book of Psalms (Psalms i.-xli).

The word "Selah" occurs in two books in the Old Testament, name them.

Answers to the foregoing questions to be forwarded to our publishing office, addressed, "Bible Class." We hope soon to offer a new set of prizes to those who persevere and answer well. Answers to be forwarded not later than end of March. The prizes for former questions will be awarded in March.

THE HEART—A STUDY.

Assured ...	1 John iii. 19.	Obedient ...	Rom. vi. 17.
Believing ...	Rom. x. 10.	Opened ...	Acts xvi. 14.
Broken ...	Ps. xxxiv. 18.	Peaceful ...	Col. iii. 15.
Clean ...	Ps. li. 10.	Perfect ...	Ps. ci. 2.
Circumcised	Rom. ii. 29.	Praying ...	Ps. lxii. 8.
Comforted...	Col. ii. 2.	Prepared ...	Prov. xvi. 1.
Contrite ...	Ps. li. 17.	Pure ...	Matt. v. 8.
Directed ...	2 Thess. iii. 5.	Rejoicing ...	John xvi. 22.
Enlarged ...	2 Cor. vi. 11.	Seeking ...	Ps. xxvii. 8.
Enlightened	2 Cor. iv. 6.	Single ...	Acts ii. 46.
Established	1 Thess. iii. 13.	Sprinkled ...	Heb. x. 22.
Filled ...	Acts xiv. 17.	Strengthened	Ps. xxxi. 24.
Fixed ...	Ps. lvii. 7.	Tried ...	Ps. vii. 9.
Glad ...	Ps. iv. 7.	True ...	Heb. x. 22.
Good ...	Luke viii. 15.	Truthful ...	Ps. xv. 2.
Honest ...	Luke viii. 15.	Turned ...	Mal. iv. 6.
Inditing ...	Ps. xlv. 1.	Upright ...	Ps. xxxii. 11.
Kept ...	Phil. iv. 7.	Willing ...	Ex. xxv. 2.
Loved ...	Rom. v. 5.	Wise ...	Prov. x. 8.

* Not in conjunction with other names.

THE YOUNG CHRISTIAN.

THE SACRIFICES.

THE PEACE OFFERING (LEV. iii.).

IT is a mistake to suppose that this offering typifies Christ making our peace with God. Christ has "made peace through the blood of His cross" (Col. i. 20), but that is *not* set forth in our chapter. The peace or communion offering teaches us that God, Christ, Christians, and the individual believer feast and rejoice together, not that all eat of the same portion of the sacrifice, or, that all enjoy the same deepened character of communion. God's appreciation of Christ and of His sacrifice on the cross, must necessarily be infinite in depth and character; while amongst ourselves, our communion partakes of our ever varying state of soul, and is enjoyed in exact proportion as we each seek to fathom the depths and scale the heights of *that* grand work, and of Him who did it. Christ slain to accomplish the divine glory, and slain for our sin and guilt, is the ground and material of communion for God, for the Church, and for any individual of God's people.

The Bible is like a gold field. The nuggets and precious dust lie glittering on the very surface of its precious pages. Here is one. The peace offering occupies a twofold position in the

order of revelation. Its place in chap. iii. precedes the sin and trespass sacrifices ; whereas in chap. vii. 29-34, it winds up the whole series, and concludes the law of the offerings. The reason of this is not far to seek. In chap. iii. Jehovah's portion in Christ is the prominent thought, hence, "it is the *food* of the offering made by fire unto the Lord" (verse 11). It thus fitly succeeds the great types of Christ in death (chap. i.), and in life here below (chap. ii.); whereas in the law of the offerings (chap. vi. 8-vii.) our part is the prominent truth, and hence its place in this latter as coming after the whole revelation of Christ for our need. Our spiritual ability to feed upon and enjoy Christ is, of course, dependent upon our knowledge of Christ and of His sacrifice.

In the case of *wilderness defilement*, a female animal was selected according to levitical appointment (Num. xix.). In the type of our *worship and communion* a female animal would suffice (Lev. iii. 1). In both these instances, however, it will be observed that neither God's character and glory in Christ's atoning sacrifice, nor our need as sinners are in question. *We*, as a professedly saved people, are prominent in the ordinance of the red heifer (Num. xix.); and in that of the peace offering, the weakness of the creature is to some extent expressed in the female sacrificial animal. The offerer as usual killed the animal after the public act of identification in laying his hand upon its head. Then the inwards, consisting of the kidneys, fat and caul, were laid on Jehovah's altar and burned by the priests after they had sprinkled the blood

THE SACRIFICES.

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upon the altar round about (verses 2-5). The hidden feelings, motives, and thoughts of the blessed Lord form food and delight to God (verse 11). God enjoys an eternal repast in the sacrifice of His Son. Who but He could understand and grasp in all its infinite perfection the one and only Sacrifice "in the place called Calvary." Who but He could fathom the depths in the soul of Jesus—of those inward perfections of which the cross was the outcome? The fire on the altar tested Jehovah's part (verse 16) with the result that all became food to the LORD of a sweet savour. Christ, in the excellencies and perfections of His nature, and all that He was and ever is, is an eternal feast for God.

But now, what is our part in this sacrifice? On what do we feed for the communion of our souls? On doctrines? On principles? Nay, these may instruct and guide, but the same Christ who satisfies the heart of God is our blessed portion for ever. We feed on Him. "The wave *breast* and the heave *shoulder*" were given by a perpetual statute to Aaron and his sons. Waving and heaving were actions signifying, presenting to God. The LOVE and STRENGTH of Jesus are our food. This our soul's eternal food. Will we ever weary? Never, never, through His grace! Will His love to each (Gal. ii. 20), or to all (Eph. v. 25) ever diminish or be chilled? Never, no never, for "having loved His own which were in the world, He loved them to the end" (John xiii. 1).

Will the right shoulder—His omnipotent, all-sustaining power—ever tire of bearing us along? Will our individual and corporate weakness

make too heavy demands? Never, no, never. Blessed Lord, Thy love and strength are our soul's blest portion all along the path, and our everlasting food *yonder*!

There are yet certain forms of this deeply interesting offering demanding brief consideration. These were for thanksgiving, for a vow, or for a voluntary offering (chap. vii. 15, 16). If offered as the expression of thanksgiving for mercy received, it must be "eaten the *same day* that it is offered; he shall not leave any of it until the morning" (verse 15). Communion with God and a worshipping attitude cannot be prolonged, especially if based on benefits received. To *attempt* prolonging a season of worship beyond a certain condition of soul or the physical inability of the worshipper, becomes unholy work. It ceases to be the free, happy, and spontaneous worship produced by the Spirit of God—for we worship by the Spirit (Phil. iii. 3; John iv. 23). Hence the flesh of the sacrificial animal had to be eaten the day on which it was offered.

But if offered for a vow or voluntary offering, the communion would be of a deeper character than in that for thanksgiving, and hence be sustained in spiritual power and vigour for a longer period. In this case it is not mercy received, and the worshipper offering suited thanks to God and pouring out before Him the fulness of a grateful heart, but in one who vows, who deliberately and in set purpose of heart, gives himself up in devotedness to God for special work or service, there is a vigour which sustains the soul in prolonged communion.

THE LIVES OF THE PATRIARCHS. 41

Hence the feast might be continued till the morrow (verse 16). On the third day, the remainder, if any, must not be eaten but burnt with fire—wholly consumed (verse 17). We have our wants, real needs in this world, and for these prayer is needed. Here, there is mingled prayer and worship. In heaven there will be no prayer, for the worship will be eternally sustained. Hence, in the foregoing special forms of the peace-offering the worship and the sacrifice are inseparably connected, both as matter of distinct teaching and in the experience of the worshipper. Whenever these are separated, the jealousy of God is aroused. Doctrines cannot take the place of Christ as ground of communion ; nor can organ, incense, or music, take the place of the Holy Ghost—the alone power for worship. Without Christ and the Spirit, all is mere form and is an abomination to the Lord (verse 18). Another point of prime importance is that HOLINESS is a pre-requisite to communion and worship ; but on this we cannot at present enlarge (verses 19-21).

 THE LIVES OF THE PATRIARCHS.

INTRODUCTION.

IN seeking to write the history of the lives of the Patriarchs I have trodden, as it were, a well beaten path, and have not spared to avail myself freely of any footprints of my precursors that I could find. They, in many cases, have toiled, and I have entered into the fruit of their labours. To name them here is unnecessary ;

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their names are in the Book of Life : nevertheless I would accord them my hearty thanks, assured that they would be as ready to extend to me their aid as I have been to avail myself of it, and that they and I have one common object in writing, namely, the glory of Christ and the edification of His Church. May the Lord use this treatise to that end !

* * * * *

The book of Genesis, as befits its position at the commencement of the volume of Inspiration, is a book of principles ; and it is a remarkable fact, and one which stamps the book pre-eminently as the work of the Spirit of God, that it would be difficult if not impossible to find any principle of God's dealings with men developed in the later Scriptures (written though these last were by divers authors, and at different epochs), the form of which may not be found in this opening book, inserted there according to a settled plan by the unerring prescience of God.

And it is very interesting, in this connection, to observe that the plan which has been so largely adopted with little ones in recent years of training their tender minds by giving them object lessons to study, and setting before them concrete facts before proceeding to explain to them abstract ideas, is the very one adopted by God in the childhood, as it were, of the world. Thus in the four biographies of Abraham, Isaac, Jacob, and Joseph, with which the whole of the book of Genesis from chapter twelve onwards is exclusively occupied, God is impressing upon the minds of men, by illustrating them in the

THE LIVES OF THE PATRIARCHS. 43

lives of four of their fellow-men, the four great principles of Election, Sonship and Heirship, Discipline, and Suffering and Glory. Thus this fourfold object-lesson presented to us by God, illustrates the entire pathway of the believer from the moment of his call out of the world to be a son of God, to the time when, after the discipline here below, he is taken to heaven. "*Witty inventions*" is the term with which the scientist in his supposed wisdom has dubbed these histories; to us their consistent train of teaching affords a convincing proof that they owe their origin to no fortuitous circumstances, but are the deliberate design and workmanship of none other than the all-wise God; for He alone, at the outset of man's history in the renewed world, could have conceived the thought of embodying in these biographies that magnificent allegory which, four thousand years afterwards, it will be our pleasure, with His help, to unfold. The main principles, then, which are developed in the lives of these Patriarchs are these:

In Abraham, ELECTION. "*I will have mercy on whom I will have mercy.*"

In Isaac, SONSHIP AND HEIRSHIP. "*If children, then heirs.*"

In Jacob, DISCIPLINE. "*What son is he whom his father chasteneth not?*"

In Joseph, SUFFERING AND GLORY. "*If we suffer we shall also reign with Him.*"

JOHN FORT.

WHAT GOD WAS TO DAVID.

HIS *rock*, his *deliverer*, his *fortress*, his *shield*, his *tower*, his *refuge*, his *Saviour*, his *Salvation* (2 Sam. xxii. 2, 3).

What God was to David, that He is to the youngest believer. In the ever varying phases and circumstances of life the believer is secure. His life is hid with Christ in God (Col. iii. 3). The *permitted* power of the enemy may dash itself against the weakest child of God, but lo! he stands invulnerable, for God is for us. The divine safeguards of the saint are presented in Jude 1, and these are enough: but we have our responsibilities, so as to guard against carelessness, and these are pressed upon us in Jude 20, 21. God is all to us that He ever was to David; so press on and on till brightest day.

SEVEN CHARACTERISTICS OF SALVATION.

HORN of salvation refers to its *power* (Luke i. 69).

ROCK of our salvation refers to its *stability* (Ps. xcv. 1).

TOWER of salvation refers to its *security* (2 Sam. xxii. 51).

HELMET, hope of salvation refers to its *protection* (1 Thess. v. 8).

CUP of salvation refers to its *joy* (Ps. cxvi. 13).

WELLS of salvation refer to its *refreshment* (Isa. xii. 3).

GARMENTS of salvation refer to its *glory* (Isa. lxi. 10).

Work these out *out* of the Bible, then *into* daily life and experience, and salvation will become a life-long lesson.

SEVENFOLD VIRTUE OF THE PRECIOUS BLOOD.

1. SHELTER from judgment (*first* mention of the blood) (Exod. xii. 7).
2. REDEMPTION (Eph. i. 7).
3. JUSTIFICATION (Rom. v. 9).
4. SANCTIFICATION (Heb. xiii. 12).
5. PEACE (Col. i. 20).
6. REMISSION (Matt. xxvi. 28).
7. VICTORY—complete and final (*last* mention of the blood) (Rev. xii. 11).

"NO MORE."

THIS is a sentence which has entwined itself round the fibres of our spiritual existence. Every young believer should be more familiar with it than with his dearest friend on earth. God says, WE have "*no more*" conscience of sins (Heb. x. 2), and HE has "*no more*" remembrance of them (verse 17). Having remission of

sins, there is "*no more*" offering for them (verse 18). There remaineth "*no more*" sacrifice for sins (verse 26). "NO MORE"! thank God for this four times repeated statement of truth!

BIBLE QUESTIONS AND DIFFICULTIES.

Q.—To what does John xxi. 22, refer?

RUTHERFORD, N. J.

A.—Peter's death and the character of it is intimated in verses 18 and 19; on the contrary, John was to live on till the coming of Christ, which was fulfilled in the visions granted to the apostle in Patmos (Rev. xix. 11-14). The disciples gathered from the words uttered by the Lord and recorded in verse 22 that John was promised immunity from death, *that* was their impression and not the Lord's words (verse 23). John tarried till Christ came, in vision, of course (The Revelation), and he died at an advanced age, probably at Ephesus.

OUR BIBLE CLASS.

SEVENTH SUBJECT:—THE WORD OF GOD.

THE members of the class to write out from the New Testament, THE PERFECTION AND PROPERTIES OF THE WORD OF GOD. Then write an epitome of the subject as it presents itself to you, not exceeding 250 words, and send all on to our publishing office as soon as possible.

PALESTINE, OR THE HOLY LAND. 47

We will award prizes to those who persevere to the end of the year. Could not many commence even yet? It is not at all too late. Consider the immense gain in increased knowledge and acquaintance with God's Word. As a further stimulus, our young friends may rest assured that we won't be stinted in the number of prizes to persevering workers. In reply to many, we may also add that help from books and friends is not objected to, but rather commended.

DEATH to a Christian is putting off rags for riches, exchanging a tumble-down house for a mansion.

PALESTINE, OR THE HOLY LAND.

THE ancient geographers regarded Palestine, and its capital and renowned city Jerusalem, as occupying the centre of the world. This, of course, is geographically incorrect, but, all the same, Palestine is the most renowned and interesting country under the sun, and Jerusalem, we hesitate not to say, possesses the most thrilling history of any city in the world. Palestine is Jehovah's land, and shall not be sold for ever (Lev. xxv. 23). It belongs to Him, and He will claim His own property in His own time and way. It is but a small country, lying between the Mediterranean and the Jordan, and

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about 160 miles in length, perhaps not above 12,000 square miles ; but enlarged Palestine (Gen. xv. 15 ; Ezek. xlvi.) will probably cover an area of about 300,000 square miles—a country of immense extent.

Its names are as follows :—

1. THE LAND OF CANAAN (Lev. xxv. 38 etc.), from Canaan son of Ham and grandson of Noah.

2. THE LAND OF ISRAEL (Matt. ii. 20, 21), because given by God to Israel His people.

3. THE LAND OF PROMISE (Heb. xi. 9), from the fact that it was promised to Abram's seed (Gen. xv. 15 etc.).

4. THE LAND OF THE HEBREWS (Gen. xl. 15), so termed from their national appellation as distinct from the Gentiles.

5. THE LAND OF JUDAH (Isa. xix. 17 etc.), from Judah the royal tribe.

6. THE HOLY LAND (Zech. ii. 12), from its holy and sacred character.

7. THE LORD'S LAND (Hosea ix. 3), because belonging to Jehovah—it is His.

8. PALESTINA (Exod. xv. 14), because originally occupied by the Philistines.

9. THY LAND, O EMMANUEL (Isa. viii. 8), because the land of His birth, His cross, and His yet future glory.

— — —

Christ our EXAMPLE	- -	(Phil. ii.).
Christ our OBJECT	- - -	(Phil. iii.).
Christ our STRENGTH	- -	(Phil. iv.).
" <i>To me to live is Christ</i> "	-	(Phil. i.).

THE NEED OF THE AGE.

THE great and good are being taken from us, and what pains us most of all is the great blank left, and none to fill it. A number of noble men and women, whose names were household words, have been removed to the deathless realms above, and there are seemingly none to fill their places and carry on their useful work. We are quite aware that God has left us some equally eminent; but these are few, and the ranks are thinning daily. It is also blessedly true that God can fit and prepare a servant for special service at any moment. He may have a Luther or a Spurgeon in reserve, and although God never *repeats* His gifts, and never recalls them, yet He ever foresees the needs of His people, and amply provides for every exigency. We know, too, from Eph. iv. 8-13, that the Lord, as man, ascended on high, will continue to supply all needed gift till the Church is perfected in glory.

But we would, in this connection, ask our young men-readers especially, What are they doing with such texts as I Cor. xii. 31; xiv. 1, 31, 39? Have our readers no desire to qualify themselves for work in the Gospel and in the Church? Are such exhortations as "Covet earnestly the best gifts," etc., to be practically a dead letter? Have you no longing to step into the gap created by the

removal of so many to heaven? What is the need of the age? We answer, a band of Christians—holy, devoted, self-denying, close students of the Bible; and who will take up the mantle of those recently fallen asleep. But for this a holy determination must be formed. The age is a light and frivolous one; there is a great lack of backbone; and vacillating men and women—persons with no set purpose, with no definite object abound on every hand. We want to inspire, or rather that *God* would rouse many, not up to a pitch of evanescent enthusiasm, but to form a calm and settled judgment, to accept Paul's life-motto, *Christ for me!* CHRIST FOR ME!

There are splendid openings, abundant scope, and a magnificent future before our Christian young men and women. But it is no child's play. Have a *point* before you, and be determined in God's grace to reach it. The fields are sufficiently large to tax the energies of the most devoted and zealous worker in the Church and the World. Men of will and purpose are in demand. Set your mind to one object (Phil. iii. 13), and bend all the powers of your being to its accomplishment. The Holy Ghost is the power of Christianity, and there is no limit to what He may enable you to do. A man filled with the Spirit is a mighty and irresistible power for good and blessing in the world. If a path of service clearly opens out before you, at home or abroad, don't let lack of education hinder. Peter and John "were unlearned and ignorant men," yet they turned Jerusalem upside down, and confounded the

THE LADY AND THE PRIEST.

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wise rulers of the city (Acts iv. 13). But the Apostles had been with Jesus, and *that* was the secret of their boldness. Neither allow lack of temporal needs to hinder. If you cannot go out in absolute dependence upon the Living God, remain where you are. Leave societies alone; they all more or less trammel the freedom of the servant. Act always in independence of man; in dependence on God.

THE LADY AND THE PRIEST;

OR, TRANSUBSTANTIATION EXPOSED.

A TRUE INCIDENT.

Locality—North-West of Ireland.

A PRETTY maid, a Protestant, in ignorance was
 led
 To think she might with comfort live, though to
 a Papist wed:
 But Rome decrees no peace they'll have who
 marry heretics,
 Until their households have been made submis-
 sive to her tricks.
 It sorely grieved this husband that his wife would
 not comply
 To join "the mother Church" of Rome, and
 heresy deny.
 Day after day he flattered her, but still she held
 it good
 That man should never bow his knee to idols
 made of wood.

The mass, the priest, and miracles were made
but to deceive,
And Transubstantiation too, she never could
believe.

The husband went unto his priest, and told him
his sad tale—

“ My wife’s an unbeliever, sir, try if you can pre-
vail ;

You say you can work miracles—she says it is
absurd—

Convince her and convert her, and great is your
reward.”

The priest went with the gentleman—he thought
to gain a prize—

He says, “ I will convert your wife, and open
quite her eyes.”

So when they came into the house, “ My dear,”
the husband cried,

“ The priest is come to dine with us.” “ He’s wel-
come,” she replied.

The dinner being ended, the priest to teach began,
Explaining to the lady the sinful state of man,
And the kindness of our Saviour, when for our
sins He bled.

The lady gave assent to this ; but when he
further said,—

“ Christ, by His priests, still offers up Himself a
sacrifice,”

The lady only answered by expressing great
surprise.

“ I will return to-morrow—prepare some wine
and bread—

And then dispense the sacrament ; be ready
ma’am,” he said.

OR, TRANSUBSTANTIATION EXPOSED. 53

"I'll bake the cake," the lady said. "You may,"
responded he ;
"And when you see this miracle, convinced I'm
sure you'll be."
The priest returned accordingly, the bread and
wine did bless,
The lady asked, "Sir, is it changed?" His
reverence answered, "Yes :
It's changed now from bread and wine to real
flesh and blood ;
You may depend upon my word, that it is very
God."

Thus having blessed the bread and wine, to eat
he did prepare ;
The lady said unto the priest, "I would have
you take care,
For one half-ounce of arsenic I have mixed in
that cake,
But as you have its nature changed it may no
difference make."
The priest stood all confused, and looked as pale
as death,
The bread and wine fell from his hands, and he
did gasp for breath :
"Bring me my horse," his *reverence* cried, "this
is a cursed place !"
"Begone ! begone !" the dame replied, "you're
of a cursed race !"

Her husband looked confounded, and not one
word could say :
At last he spoke, "My dear," said he, "the priest
has run away ;

54 CELEBRATED SELF-MADE MEN.

Such mummary and nonsense no Christian can
approve ;
Thank God ! I've seen this shameful trick un-
masked by you, my love ! ”

* * * * *

Free Britons ! will you tolerate these impious
juggleries ?
Can you abjure your common-sense to swallow
Popish lies ?
Bow your God-given intellect to a foreign priest
in Rome,
And suffer Jesuit *Fathers* to rule both land and
home ?
No ! bind the Gospel to your heart ; believe the
Word of God
When He declares the boundless worth of
Christ's once-offered blood :
The soul redeemed by Jesus' death, bought at
that wondrous price,
Is safe *for ever*—nor can need a second sacrifice.

 CELEBRATED SELF-MADE MEN.

CELEBRATED men risen from the ranks.—Men
who, by diligence, industry, and application,
became shining lights in their day and genera-
tion. The same intense desire to shine for the
Lord, to serve Him, to battle for the Truth, are
sure to produce, by the Spirit's power, able men
and women, whose mark will be left on their
generation. Christian young men, come to the
front, for the Lord has need of you.

Abbot, George (Archbishop of Canterbury), was the son of a clothworker.

Aberoni, Julius (a distinguished theologian), was the son of a gardener.

Adams (astronomer, discoverer of the planet Neptune) was the son of a farmer.

Adams, Alexander (LL.D., an eminent Scottish writer), was of poor parentage.

Æsop was a slave.

Akenside (poet) was the son of a butcher.

Arkwright, Sir Richard, once a barber.

Barry (late President of the Royal Academy) was the son of a coasting trader.

Bloomfield (poet), formerly a shoemaker.

Bradshaw, Rev. J., once a cobbler.

Bramah (celebrated engineer), once a carpenter.

Brand (the antiquarian), once a shoemaker.

Brown, Dr. (the celebrated), once a weaver.

Bunyan, John, once a travelling tinker.

Buonaparte, Napoleon (emperor), son of a private gentleman.

Cervantes (author of "Don Quixote") was a common soldier.

Columbus (celebrated navigator) was, at the age of thirty, a common sailor.

Cook, Captain (the great navigator), was, at the age of thirty, a common sailor.

Cromwell, Oliver, was the son of a brewer.

Cromwell, Thomas (Earl of Essex), was the son of a blacksmith.

Daniell (Professor, King's College) was a sugar refiner.

Defoe, Daniel, was a hosier.

Demosthenes was the son of a cutler.

Domenischino (celebrated painter) was the son of poor parents.

Drew, Rev. Samuel, was a shoemaker.

Duval (the celebrated antiquary) was a cowherd.

Faraday, Dr. (the first philosopher of the day), was a bookbinder.

Ferguson (poet) was a shepherd.

Franklin, Dr. (philosopher and statesman), was a journeyman printer.

Frost (Royal Academician), son of a house painter.

Gainsborough, Thomas (the most eminent English landscape painter), was self-taught.

Gay (poet), once a silk mercer.

Gibson (sculptor), son of a gardener.

Gifford, William (editor of the *Quarterly Review*), was once a shoemaker.

Giordani (an Italian engineer and mathematician) was a common soldier.

Guy, Thomas (founder of Guy's Hospital, died worth £250,000), was the son of a lighterman.

Hauy (the great crystallographer) was the son of a weaver.

Halley (philosopher and astronomer) was the son of a soap-boiler.

Harms, Klaus (a celebrated preacher), was the son of a miller.

Harrison, John (received from Government the sum of £20,000 for his timekeeper), was the son of a working carpenter.

Hawkins, Sir John, was a carpenter.

Haydn (the composer's father) was a wheelwright.

Hermskerk, Martin (a celebrated Dutch painter), son of a poor farmer.

CELEBRATED SELF-MADE MEN.

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Heyne (a great classical scholar) was the son of a weaver.

Hodges, William (Royal Academician), son of a blacksmith.

Hogarth (celebrated caricaturist) was an engraver of pewter pots.

Hogg (poet) was a shepherd.

Homer (king of poets) was a beggar.

Horberg, Peter (a distinguished Swedish painter), son of a private soldier.

Howard (philanthropist) was a grocer.

Hunter, John (the first anatomist in his day), was bred a carpenter.

Hutton, Dr., was a common workman in a coal mine.

Hutton, William (stationer — the English Franklin), worked in a silk mill in his youth.

Ivory, James (a distinguished mathematician), was the son of a watchmaker.

Jackson (the celebrated portrait painter and Royal Academician) was the son of a tailor.

Jackson, Andrew (President of America, and General), was the grandson of a linen draper.

Johnson, Dr. Samuel (the giant of literature), was the son of a poor bookseller.

Jonson, Ben (poet), was a bricklayer.

Jones, Inigo (the first architect of his day), was a working carpenter.

Kean, Edmund (the greatest tragedian of modern times), was the son of a carpenter.

King, Peter (Lord Chancellor of England), was the son of a grocer.

Kitto, Dr. (Editor of the Pictorial Bible), was a mason's labourer in his youth.

Knibb, Rev. William, was a printer in his youth.

Lannes (Duke of Montebello) was a dyer in his youth.

Lawrence, Sir Thomas (late President of the Royal Academy), was the son of a publican.

Linnæus (the prince of botanists) was a shoemaker in his youth.

Luther, Martin, was the son of a miner.

Müller, Otho Frederick (the celebrated Danish naturalist), was the son of poor parents.

Murphy, Robert (a distinguished mathematician), son of a shoemaker.

Murat, Joachim (King of Naples), was the son of an innkeeper.

Niebuhr, Carsten (celebrated modern traveller), son of a farmer.

Northcote (President of the Royal Academy), son of a watchmaker.

Opie (late President of the Royal Academy), son of a carpenter.

Pizarro (a Spanish General) was in his youth employed to take care of hogs.

Pope (poet), son of a merchant.

Porson (an eminent Greek scholar and critic), son of a parish clerk.

Prideaux, John (Vice-Chancellor of Oxford University), was employed to sweep Exeter College in his youth.

Priestly, Dr. (an eminent philosopher and divine), son of a clothier.

Ramsey, Allen (poet), son of a labourer.

Rennie (the celebrated engineer) was a mathematical instrument maker.

Rollin (the historian), son of a cutler.

Shakespeare, William (the greatest English dramatic poet), was the son of a butcher.

BIBLE QUESTIONS AND DIFFICULTIES. 59

Sextus V. (Pope of Rome) was employed in keeping swine in his youth.

Smeaton (an eminent engineer) was a mathematical instrument maker.

Stephenson (the great civil engineer) was a common miner.

Stow (historian and antiquarian), son of a tailor.

Stone (a great geometrician) was the son of a gardener.

Telford, Thomas (an eminent architect), was a shepherd boy.

Taylor (poet) was a common waterman.

Taylor, Jeremy (doctor of divinity), son of a barber.

Taylor, John (doctor of law and divinity), was a barber.

Tulloch, Dr. (the celebrated), son of a tobacconist.

Virgil (poet), son of a baker.

Williams (landscape painter) was a printer.

Wotton, John (poet), was a biscuit baker.

Wolsey, Cardinal, son of a butcher.

Wordsworth, William (poet laureate), was a barber's boy.

Adapted from "*Great Thoughts*."

BIBLE QUESTIONS AND
DIFFICULTIES.

Q.—Have we Scriptural authority for singing the Gospel? *A* CONSTANT READER.

A.—We have no Scriptural authority that we know of for singing the Gospel. Preaching the

Gospel has direct Scriptural authority (Luke xxiv. 47 ; 1 Cor. xv. 1).

Q.—Please explain difference between Luke xiv. 26, and Eph. v. 25.

RUTHERFORD, U. S. A.

A.—There is no contradiction between the two passages. In Luke it is a question of discipleship, hence everything that would compete with Christ, that would hinder our following Him is to be hated. But in Eph. it is a question of relationship, pure and simple, hence love is enjoined.

OUR BIBLE CLASS.

EIGHTH SUBJECT:—MISCELLANEOUS QUESTIONS.

How many sons had Solomon ?

Who was David's father ?

How long did Moses live ?

Two Epistles begin without preface or introduction—name them.

What three prophets wrote the life of David ?

The Revelation is divided into three parts—give the verse which proves this. See Chap. i.

What celebrated Persian King is named in Scripture long before his birth ? and where ?

Who destroyed the Kingdom of Judah ?

Send on the answers as soon as possible. Prizes will be awarded to those who persevere to the end of the year ; see previous numbers of "THE YOUNG CHRISTIAN."

THE SACRIFICES.

THE SIN OFFERING (LEV. iv.).

THE sweet savour offerings form a group by themselves and are introduced by the usual formula (chap. i. 1), intimating a distinct and separate revelation from Jehovah (chaps. i.–iii.). The various sin and trespass offerings form another and independent class, also the subject of a distinct section of revelation (chaps. iv.–vi. 7). They all centre in the person and work of Christ.

There is a lesson of profound importance graven on this chapter, and one demanding serious consideration by every saint and servant of Jesus Christ; that is, the position of the offender determines to a greater or less extent the gravity of the offence. The inconsistency or sin of one occupying a place of responsibility in the church or world is of a much more serious character than that of a private person. The sin of a leader is more widespread in its effects, more disastrous in its consequences, than that of one occupying a more humble position. Sin is aggravated by the place of responsibility filled by the offender.

Now in our chapter we have four classes of offenders brought before us: That of the anointed priest (verses 1–12); that of the whole congregation (verses 13–21); then of a ruler (verses 22–26); and lastly, that of a common

person (verses 27–35). The sin of the priest and of the congregation was of such a character that it called for a fuller and more stringent dealing with the blood than that prescribed for the sin of a ruler or of a private person. In the two former the relationship of the people as a whole and their worship, were compromised, and could only be restored by sprinkling the blood of the sacrificial victim before Jehovah and also putting it on the horns of the incense or golden altar; read carefully verses 6, 7, 17, 18. Then was poured out the blood at the bottom of the altar of burnt offering (verses 7, 18), the place of individual approach to God. The blood on and at the foot of the *brazen* altar expressed sin dealt with according to the responsibility of the sinner. The blood on the *golden* altar expressed sin dealt with according to the nature of God.

The sin of a ruler or of a common person neither hindered the relationship of the people with God nor interrupted their worship. The effects of their sin—serious enough, need one say—were confined to themselves, and hence in their case the use of the blood was in connection only with the brazen altar (verses 25, 30). There was a threefold dealing with the blood in the first two instances. The blood was sprinkled seven times before Jehovah, put on the altar of incense, and poured at the bottom of the altar of burnt offering. In the two last cases there was a twofold dealing with the blood, which was put on the horns of the brazen altar, and poured out at the bottom of it. We would remark too, that a “young bullock” was the

prescribed animal for the priest and for the congregation (verses 3, 14) who had sinned, while a *male* kid of the goats was prescribed for a ruler, and a *female* kid of the goats on behalf of any of the common people (verses 23, 28). These are not mere verbal distinctions but are rich in suggestive truth to the spiritual mind.

Before passing on to the brief consideration of other points in our chapter we would ask earnest attention to the imperative need of a holy walk and of righteous actions in these times of a corrupt Christianity, yet of high-sounding pretension. Inconsistency in life and character is to be deplored, but especially does it call for gravest censure in all who publicly and professedly act for God. A physical defect in the priest of old unfitted him to *offer* the bread of his God, although he might *eat* of it (Lev. xxi. 17, 23). To publicly minister calls for an unblemished life (2 Cor. vi.). The servant of God should be free from deserved reproach. If not so, he should cease his ministry at once and retire into a private position. God must have holiness in all, but especially in those who come to the front and minister in His name.

Forgiveness is the happy result stated in three of the specified cases in our chapter (verses 20, 26, 31). Why is it omitted in the instance of the priest who had sinned? The reason is that the priests from their deeper knowledge of God could certainly count upon Jehovah's forgiveness, "the priest's lips should keep knowledge; and they should seek the law at His mouth" (Mal. ii. 7). Others might need the *statement* of

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forgiveness; they *knew* it as knowing Jehovah more intimately than others. The hand laid upon the head of the sacrificial animal (verses 4, 24, 29), or hands in the case of the congregation (verse 15), expressed identification with the animal, and that *they* deserved Jehovah's judgment. What is expressed in verses 12, 21, in the burning of the bullock without the camp? Its place in the ritual is after forgiveness, and intimates the absolute removal of the sin. It was not only forgiven but completely removed—forgiven and forgotten.

Jehovah's part in the offering was the fat and inwards, which were burned upon His altar. There was that in Christ when enduring divine judgment and bearing our sins, which God claimed exclusively for Himself, that on which He could feed and find eternal satisfaction. The will and strength of will which led Jesus to offer Himself as a sacrifice in "the place called Calvary," went all up to God as a sweet savour.

May we learn and worship as we pursue the study of these sacrifices !

 THE LIVES OF THE PATRIARCHS.

ABRAHAM (GEN. xi. 27).

IT is a solemn fact, but one of which the Word of God gives abundant illustration, that when once man gives up God, Satan immediately usurps His place. Thus, previous even to Noah's death, *i.e.*, within three hundred and fifty years of the time when the eight survivors

of the Deluge stood round the altar which Noah had reared to Jehovah, we find the world plunged in that hitherto unknown sin—idolatry. For we read in Joshua xxiv. 2, “Your fathers dwelt on the other side of the flood (*i.e.*, Euphrates) in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods.” That they were idolaters is therefore plain from the pages of the Old Testament, but we must turn to the New to ascertain what the character of the gods they worshipped was. “The things which they sacrifice,” says Paul, “they sacrifice to demons, and not to God” (1 Cor. x. 20). Thus man had even at this early date given up God, and Satan had substituted himself and his emissaries as objects for man’s worship.

But, despite the awful wickedness into which the world, so lately purged by the Flood, had lapsed, it was, as ever, God’s settled purpose to bless. But if He gratifies His heart and blesses any, He must, since all were lost, make choice of some. Accordingly, in the exercise of sovereign grace, He made choice of Abraham. Now, though no doctrine is more plainly insisted on in God’s Word than that of election, whether as regards a nation (Rom. xi. 2), or an individual (Rom. viii. 29), yet from a misapprehension of what election really is, many true Christians reject it, and with it necessarily reject that large portion of the Scriptures which has it for a theme. With a view to helping such, we would seek to explain what Scriptural Election is.

And, perhaps, it would be most helpful at the

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outset to explain what it is not. It is not reprobation, as many of its opponents seem to think, *i.e.*, that God chooses some for heaven and some for hell. There is no such doctrine in the Word of God as this. He does indeed choose some for glory, but He never chose any for destruction. Thus we read in Romans ix. 22, 23, of "Vessels of mercy whom He had afore prepared for glory;" but of the "vessels of wrath," He says that they were "fitted for destruction." Who fitted them for it? Themselves, not God. Similarly in Matthew xxv. 34, 41, He says, "Come, ye blessed of My Father, inherit the kingdom *prepared for you* from the foundation of the world;" but He says to the lost, "Depart, ye cursed, into everlasting fire, *prepared for the devil and his angels.*" God never prepared hell for man, or fitted man for it. He prepared hell for Satan and his angels, and man alone has fitted himself for association with them there.

Negatively, then, election is not reprobation. What is it, then? Simply the exercise on God's part of His divine prerogative of extending mercy to some *when all were lost*; He "will have mercy on whom He will have mercy, and He will have compassion on whom He will have compassion;" and who shall say Him nay?

But if God elects an individual, He does not, as the opponents of the doctrine would fain assert that we teach, elect him, and then leave him to live as he pleases in his then present surroundings; for, when God elects, He also calls into separation to Himself. Thus when God appeared to Abraham, the first words that

THE LIVES OF THE PATRIARCHS. 67

fell upon the patriarch's ear were these, "Get thee out of thy country, and from thy kindred, and from thy father's house." Separation from evil is therefore God's first principle in the pathway of the saint.

Now we shall always find that it is against first principles that Satan directs his most assiduous attacks. Accordingly, there is probably no principle which meets with such strenuous opposition, whether from the mere worldling, or the worldly Christian, as this. "How unreasonable," they say, "to come out from the world; surely our duty is to stay in it, and help those who are there." "Come out," is the inexorable reply of God. "But my sympathies are too large, and my heart too broad, for such a path as that." A broad heart in a broad path is but another name for Latitudinarianism, and the "broad path leadeth to destruction." "But it is Pharisaical to keep aloof from others and say, 'Stand by thyself, come not near to me, for I am holier than thou.'" Truly, to be separate from the world on account of what *I* am, would be to act the Pharisee; to be separate on account of what *God* is, is to evidence the saint. "But granted that such a pathway might have been called for in Abraham's days, when idolatry was rife, the necessity for such exclusiveness has surely ceased in this enlightened age." "They are not of the world, even as I am not of the world; sanctify them (*i.e.*, separate them) by Thy truth; Thy word is truth," prayed the Lord Jesus on the night of His betrayal; and after His ascension, God employed the same language

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that He had used to Abraham of old, and said, "*Come out* from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father to you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. vi. 17, 18). Indeed, as John shews, the Father and the world are incompatible, for the Flesh is arrayed against the Spirit, Satan against the Son, and the World against the Father; "Love not the world," He says, "neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John ii. 15, 16).

Such, then, is God's first principle. No sooner does He elect us than He separates us to Himself. And none surely ever so evidenced true separation to God as the blessed Lord. With the largest of all hearts (for He was the most accessible of all men), He ever trod the narrowest of paths, for He was holy, harmless, undefiled, and *separate from sinners*, and He has left us an example how we ought to walk. Thus a broad heart in a broad path is Latitudinarianism; a narrow heart in a narrow path is Pharisaism; but a broad heart in a narrow path is Christianity, as Jesus taught it.

But, before we proceed, the words with which the twelfth chapter opens bespeak our attention. For, note, it is not written, "the Lord said," but, "the Lord *had* said," the Spirit of God thus by His use of the word "had," referring

to some occasion anterior to the circumstances He was about to narrate. To what occasion, then, does He refer? Now, were we dependent on the Old Testament alone, we might find it difficult to answer our question; but if we turn to Acts vii., we shall find our difficulty set at rest. "The God of glory," says Stephen, "appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran, and said unto him, 'Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.' Then came he out of the land of the Chaldæans, and dwelt in Charran; and from thence, *when his father was dead*, he removed him into this land, wherein ye now dwell." Here, then, is the key to our difficulty in the words we have italicised. "Get thee out from thy father's house," had been the command of God; what had been Abraham's response? It is plain that the break in Abraham's family relationship which God's injunction involved, had been too great a demand upon Abraham's faith, and instead of instantly departing as he had been bidden, he would appear to have taken his idolatrous father into his counsels, and to have talked the matter over with him, with the result that Terah took Abraham, and set forth to go into the land of Canaan. But Terah, as was usual in patriarchal times, even though his son Abraham was seventy years old, controlled the camp, with the result that they pitched their tents at Charran, and dwelt there.* And however

* The name Terah signifies "a delaying place," in full accordance with the typical teaching here conveyed.

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Abraham may chafe at the delay, he is powerless to avert it: he is not willing to leave Terah, and Terah is not willing to leave Haran; he has chained himself to his idolatrous father, contrary to God's command, and though his chain gall him, yea, perhaps in order that it may gall him, he is allowed for a season to clank it, until God in grace snaps his fetters by Terah's death, and sets him free to strike his camp, and pursue his course to the land whereof God had told him. "So Abraham departed as the Lord had spoken unto him and they went forth to go into the land of Canaan, and into the land of Canaan they came." How smooth and uneventful the journey when Jehovah is obeyed, and Jehovah leads!

And the experience of Abraham's is full of very definite and practical instruction for ourselves. For as death alone snapped the tie which bound Abraham to the world from which he had been called out, so death alone can dissolve, and we can say *has* dissolved, for us the fetters which bound us to it. True indeed is that aspect of the Cross which presents to my soul the fact that *Christ has died for me*; but however true that may be, there is no power in it to deliver us from the world; for this I need to apprehend the second aspect of the Cross, equally true, but, alas, not equally preached or acted on, that *I have died with Christ*. I may believe the former, and go on with the world; but the moment that I realise that I have died with Christ, I realise that henceforth the world can have no claims upon

me. "I have been crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." "God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by which the world is crucified unto me, and I unto the world" (Gal. ii. 20; vi. 14). The world has crucified my Saviour, and I have been crucified with Him; henceforth I am crucified to it, and it to me.

But to return. If God calls us out of the world, it is to become worshippers of Himself. Thus Abraham, by his failure to act up to the letter of God's command, had done a double wrong; he had robbed Jehovah of worship, and himself of blessing. For neither in Mesopotamia, nor yet in Haran, do we read of any altar to Jehovah. His altar was to be erected, and His worship conducted, alone in God's appointed land; and though Haran, to the eye of unbelief, seem better at any rate than Ur, Abraham is as far off being a worshipper at the former, as at the latter. Alas, these half-way houses, how they enthrall our soul! Worship for Abraham was in the Promised Land alone; and worship for us can alone be conducted in the heavenly sanctuary within the veil. We shall seek in vain to enjoy it if linked with the world, for "the grave cannot praise Thee, death cannot celebrate Thee; they that go down into the pit cannot hope for Thy truth. The living, the living, he shall praise Thee!" Thus Abraham did not drag his dead idolatrous father up to worship, but the dead

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father dragged him down to Haran. And to each of us, as to one of old, comes the Lord's word, "Follow me ;" and well for us if, instead of answering, "Suffer me *first* to go and bury my father," only to receive the Lord's reply, "Let the dead bury their dead," we put the Lord *first*, and render instant and unqualified obedience to the call.

But God does not only call us out ; He brings us in. True that in Abraham's case he went out, not knowing whither he went ; but what of that ? The inheritance may be unknown to him, but it is not unknown to God ; and it was as sure to him as the word of God could make it. For how unalterable are those "I wills" of His ! "A land," He says, "that I *will* shew thee," and "I *will* make of thee a great nation ; and I *will* bless thee, and I *will* bless them that bless thee, and curse him that curseth thee ; and in thee shall all families of the earth be blest"—a sevenfold cluster of blessings, worthy of the great heart of God Himself !

And it is ever so ; if He call Peter from his boat-thwart, it is to make him here a fisher of men ; if He call Matthew from sitting at the receipt of custom, it is to make him here a preacher of the unsearchable riches of Christ ; and it is to make them both hereafter, together with their fellow-apostles, sitters upon twelve thrones, judging the twelve tribes of Israel.

If God therefore calls us out of the world, He assuredly calls us into blessing. "I will bless thee," He said to Abraham, and His language has not changed to us who are obedient to His call. And well worthy of our attention is the

order of the words, God first : ourselves last ; nothing but blessing between !

But if Abraham at length sets out from Haran, he does not go alone, for " Lot went with him ; " and it is remarkable, as giving us an insight into the character of the man, that four times over we get the same fact recorded of Lot—he went with Abraham. We learn from the New Testament that he was a righteous man, though we might scarcely have gathered this from the pages of the Old ; but he was at best a lean-to believer, who accepts the call, and will accompany his uncle to the land, but who has not the moral fibre for a pilgrim's path therein. Nevertheless for a time their paths lie together, for Lot is not the man, until some very distinct personal advantage is to be gained, to strike out an independent pathway for himself ; and so, for a time at least, he journeys with Abraham.

And at last they enter the long-looked-for land. Weary, perchance, has been the journey, but Abraham has had the promises much before his mind, and full of eager anticipations he now enters, as he thinks, upon the fruition of them. But with what a disappointment is he at the outset confronted ! Not, indeed, that the fault lay in the land itself ; it was, as it was afterwards described, " a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills ; a land of wheat, and barley, and vines, and fig-trees, and pomegranates ; a land of oil-olive, and honey ; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it "

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(Deut. viii. 7, 9). Such was the country, but its natural capabilities only aggravated Abraham's disappointment, for it was in possession of another, and "the Canaanite was then in the land."

And is it not so with us? Does not, too often, a great disappointment confront us at the very commencement of our spiritual career? It is not that the blessings when tasted have not proved all that God represented them to be; He has chosen us in Christ before the foundation of the world; He has blessed us with all spiritual blessings in the heavenly places in Christ; He has made us to sit together in the heavenly places in Him; and such blessings as these could not possibly be excelled; but what discourages us is the discovery that when, full of high hopes, we seek to enter upon our blessings, we find wicked spirits ready to contest our way, and to prevent our enjoyment of the blessings which God declares are ours. Thus our contest is not with giants and Anakim, as was that of Israel in a later day, for "our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, *against the spiritual hosts of wickedness in the heavenly places.*"*

Does it seem strange that hosts of wicked spirits should be in the heavenly places? Apparently it did to the translators of the Authorised version, for they went the length of altering God's word, of substituting "high"

* Ephesians vi. 12. Revised version.

for "heavenly" places. And yet it is a truth to which more than one passage witnesses (see Job i. 6; Dan. x. 12, 13; Rom. viii. 33; Rev. xii. 7-10); nor will it be (as we learn from the passage last quoted) till just previous to Christ's millennial reign, that Satan and his angels will be cast out from heaven; a scene which passed prospectively before the Lord's soul when the seventy returned to tell Him that even demons were subject to them (Luke x. 17, 18).

And this will help us to see that the commonly accepted view that Jordan typifies the believer's physical death, which admits him into Canaan (heaven in figure), is not correct. For if Jordan represents physical death, and Canaan heaven, how is it that, instead of finding rest in Canaan, the Israelites had constantly to fight? Jordan does, indeed, prefigure death, but it is the believer's *moral* death now with Christ, and not his *physical* death; and Canaan is a type of the heavenly places, wherein we believers are at the present moment blessed, not, like Israel of old, with *material* blessings in *earthly* places, but with *spiritual* blessings in *heavenly* places in Christ (Eph. i. 3); wherein, as risen with Christ, and in Him who is risen, and is seated there, we are made to sit (ii. 6); and wherein we find ourselves, as we have just seen, in conflict with wicked spirits.

BOYCOTT.

BOYCOTT evil thoughts. Keep pure the heart and mind. It is evil thoughts which produce

evil actions. If you would avoid outward evil, see that you banish for ever evil thoughts ; give them no place. Keep a pure mind and a warm heart for Christ, His people, and for sinners.

Boycott evil companions and a light and frivolous literature. If you want to be braced up, to be morally strong, then sternly shun association with persons of a low cast of mind. Young people who make light of divine subjects, who sport with God's Word, who scoff and sneer where respect and reverence are due, are dangerous characters and should be boycotted by virtuous persons of both sexes.

OUR BIBLE CLASS.

NINTH SUBJECT : MISCELLANEOUS QUESTIONS.

Where is the first mention of writing in the Scriptures ?

Chronology is based on one chapter : which ?

Science is based on one chapter : which ?

History is based on one chapter : which ?

How often is regeneration mentioned in the New Testament ?

Which is the great atonement chapter in the Old Testament ?

Where is the new birth taught in the New Testament ?

Send on the answers before July 1st. Prizes will be awarded to those who answer or attempt to answer the questions perseveringly to the end of the year ; see previous numbers of "THE YOUNG CHRISTIAN."

THE LIVES OF THE PATRIARCHS.—

A B R A H A M.

BUT with Abram the time for conflict with the Canaanite had not arrived. In this the long-suffering of God will wait for four hundred years, until the Amorite has filled up the measure of his iniquity, when God, by the hand of Abram's seed, will mete out to him the just reward of his deeds. Meanwhile, there is no sign of their impending doom, or of the hostility between their respective races, and Abram pursues his way undisturbed to Sychem, to the oak in Moreh.*

But if the presence of the Canaanite has proved a discouragement to Abram, the presence of a greater than he shall encourage his heart, for at the moment when, wearied it may be with his long journey, and disconsolate at finding his inheritance already occupied by others, God, whom he had not seen since the day when at Ur He spoke those words which had changed the whole current of his life, and sent him forth a homeless wanderer, as if recognising His servant's dejection, and in order to dispel it, again appears to him. Well-timed therefore (may we not with reverence say it ?) was Jehovah's appearance ; and equally encouraging were His words : "Unto thy seed," He says, "will I give this land." What if the Canaanite were there ? It should not always be so ; and Abram, though for the present God gave him none inheri-

* So it should be translated. *Gen.* xxxv. 4.

taunce in the land, no, not so much as to set his foot upon, was persuaded of the promise, and embraced it, and with a heart over-flowing with praise, built his altar, and there for the first time in his life became a worshipper; and for the first time since the world began the burnt offering was sacrificed in Canaan, and the smoke of it ascended up to heaven, bearing with it to Jehovah a sweet savour of the sacrifice of His well-beloved Son.

And round that altar at Sychem what a host of associations throng. There, first, as we have just seen, Abram became a worshipper, and there, too, his grandson Jacob first became a worshipper of God—the God of Israel (xxxiii. 20); there Jacob buried Rachel's idols under the oak (xxxv. 4); and there the children of Israel buried Joseph's bones (Josh. xxiv. 32); there, where their forefathers first worshipped Jehovah, their posterity reared the first idol temple to Bael-Berith (Judges ix. 4); there Jeroboam, who, with his idolatry, made Israel to sin, set up his capital in opposition to “the city of the Great King” at Jerusalem (1 Kings xii. 25); and there, at this spot hallowed alike by worship, and desecrated by idolatry, Jehovah Jesus appeared to the woman of Sychar, and explained to her what true worship was to be. God had had an earthly centre of worship, and that centre had been at Jerusalem, but the hour was coming when true worship would no longer be only rightly conducted there, but independently of race and place, of Jew and Gentile, of Jerusalem and Gerizim, the father of believing Jews and Gentiles alike would seek for spiritual

worshippers. Henceforth Jehovah was no longer dwelling between the cherubim on earth, as He had dwelt in the Tabernacle, and in Solomon's temple of old, the Shecinah of glory had already departed (Ez. x.) and not one stone would be left upon another of that which professedly bore His name. Meanwhile a new centre of worship would be provided in the Person of the once-dead but now risen Lord Jesus Christ, and where two or three should be gathered to His Name, there would He be in their midst. Very interesting to us, therefore, is this place Sychem, whether we view it as the place where the true worship of Jehovah was first conducted, or as the place where Satan, seeking, as ever, to destroy what God had established, first introduced his counterfeit. And doubly interesting is it to see that where sin abounded, grace over-abounded, for there first from the lips of Jehovah Jesus Himself, one of the descendants of the idolaters of the land first learnt what that worship is which the Father can now alone accept.

PRACTICAL CHRISTIANITY. Matt. vi.

THERE are two mountain sermons recorded in this Gospel. The first was preached on an unnamed mountain. Chaps. v-vii. The second was delivered on Mount Olivet. Chaps. xxiv.-xxv. Both being preached by our Blessed Lord.

The chapter before us is divided into two parts which we may briefly term: *Practical conduct* (verses 1-18) and a *Father's care* (verses 19-34.)

In contributing a few notes on this valuable chapter we would earnestly entreat the reader not to regard it as *Jewish instruction*. Allow the sword of the Spirit to cut. If it makes you uncomfortable and uneasy that may safely be regarded as the first step to deep blessing.

You will observe that the word "alms" in verse one, is in the Revised Version, as also in the margin of our authorised version, rendered "righteousness." Now this is neither "the Righteousness of God," (Rom. iii.) nor "righteousness" imputed, (Rom. iv.), but is the practical righteousness of the believer in every day life. It branches out into three subjects, namely, *Almsgiving*, (verses 2-4), *Prayer*, (verses 5-15), and *Fasting*, (verses 16-18).

As to the first, remember that the honest poor have feelings as keen as yours. Let tenderness and delicacy mark the character of your practical benevolence. Many a kind act is spoiled by the heartless way it is gone about. Avoid display. Shun everything like ostentations, public giving (verse 2); that is an atmosphere in which the wealthy Jew lived in days of old. The trumpet in the synagogue and street, might gather the poor, but it also announced to prying eyes the generosity of the giver. "Verily" the benevolent hypocrites of those days had their reward. Your name on the subscription list may ensure a passing popularity, but it is short-lived, and all will perish with the grave.

Verse 3 shews the true spirit of giving. It is not merely that *public* display is to be avoided, but *secret*

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congratulation is equally unlike the spirit of Christianity, "let not thy left hand know what thy right hand doeth." Don't be benevolent in the sight of others, (verse 2), and don't be benevolent in your own sight, (verse 3).

Do your alms quietly. Do it cheerfully, simply, and generously. Do it in your Father's presence and beneath His eye, and He who seeth in secret that loving act, unseen by mortal eye, will dubiously reward. The deed done in secret gets an open reward (verse 4). But surely if love prompts to any kind deed or word the doer is not thinking of reward! Beware of selfish motive. Let the deeds of yesterday be forgotten by you. *He* cannot forget. "God is not unrighteous to forget your work and labour of love."

"There are lonely hearts to cherish,
While the days are going by;
There are weary souls who perish,
While the days are going by."
(*To be continued, D.V.*)

THE SACRIFICES.

THE SIN AND TRESPASS OFFERINGS. Lev. v.-vi. 7.

THE first thirteen verses of chapter v. conclude the weighty instructions conveyed in the previous chapter. *There* the RESPONSIBILITY of the offender was the main point; *here* it is the ABILITY of the offerer that is taken into account (verse 7). The poorest of the people are regarded by God. Poverty need be no barrier to the enjoyment of God's forgiveness. Any-one could procure the "tenth part of an ephah of fine

flour" (verse 11), for the gleanings of the harvest were left to the poor and stranger (Lev. xix. 9-10).

Again, details are entered upon here. Certain sins are specified which are characteristically absent in the more general teaching of principles in chapter iv. The fact that certain forms of evil and defilement are mentioned connects them with the character of transgression (see verses 6, 7). These acts, too, rendered the person defiled and guilty, even if done unknowingly (verse 2), for sin is sin. Our knowledge of it or otherwise does not make it sin. Sin is measured by God's nature.

The trespass referred to in verses 14-19 of chap. v. is that against the Lord (verse 19). You may wrong the Lord, or, you may wrong your neighbour: as to this latter see verses 1-7 of chap vi. Now, the laws regulating the sin and trespass offerings are substantially the same. In all cases, however, of trespass, whether against the Lord or against another, a ram is the prescribed sacrificial animal. Another, and an important feature is that not only was restoration insisted on the transgressor to make full amends for the wrong done, but a fifth part was to be added—that is, both principal, and interest to a fifth were to be rendered to the one wronged. Atonement for the wrongdoer could only, however, be made by the offering of the ram in sacrifice.

A person now saved and in debt should pay his debts with interest. Grace does not absolve one from righteous claims. If in your unconverted days you contracted certain debts or obligations, honour them

fully now that you are saved. Do not preach or publicly minister till you are righteously clean with God and man. It is a wicked thing and an abuse of grace to free yourself, even if that were possible, from claims and demands for which you *were* and are yet responsible. If at any time you stole, then restore it handsomely and so with every wrong—moral, commercial, domestic, or otherwise—committed against anyone and at any time.

May the Lord expound in practical power the lessons and instructions graven on these chapters.

CROMWELL ON HIS DEATH-BED.

CROMWELL, we believe, was a great man, and a good man. Many of his acts were gravely reprehensible, the most note-worthy being the killing of Charles the King, which, while not murder, was a great political crime, for the office of the king is sacred (1 Peter ii. 17.)

We love to think of Nebuchednezzar, the absolute monarch of Babylon, and of Cyrus the renowned Persian, as amongst those we may meet in heavenly glory, through the sacrifice of Christ. Dan. iv. 34-37, for the former, and Isaiah xlv. 28; xlv. 1-3; xli. 2, etc., for the latter.

There will be three great wonders in Heaven. First, many will not be there whom you expected to meet on its golden plains. Second, many will be there whom you never regarded as belonging to Christ. Third, the greatest wonder of the three, you,

a saved sinner, shall be there. Amongst the blood washed company we hope to meet! Charles the King, and Cromwell the Protector. Cromwell said shortly before his death :—

“Faith in the covenant is my only support, and if I believe not He abides faithful. Love not this world: I say unto you it is not good that you should love this world. Children, live like Christians: I leave you the covenant to feed upon. Man can do nothing: God can do what He will. Is there none that will come and praise God? It is a fearful thing to fall into the hands of the living God. All the promises of God are in Him, yea, and in Him, Amen; to the glory of God by us. The Lord hath filled me with as much assurance of His pardon as I can hold. I love God, or, rather, am beloved of God. I am a conqueror, and more than a conqueror, through Christ that strengtheneth me. Make the name of Christ glorious in the world. Teach those who look too much on Thy instruments, to depend more on Thyself.”

JERUSALEM AND THE TEMPLE.

Probably one of the priests during the siege of Jerusalem, 588 B.C., under Nebuchednezzar, hid the ark—that most sacred of vessels. It may yet be found in some hidden recess or cavity in the temple foundations. We never read of its destruction.

Probably, too, some of the inspired writings may yet be discovered. The original Pentateuch was found

amongst a heap of rubbish, after lying hid from the eye of priest and levite for about 800 years. (2 Chron., xxxiv. 14-18). Is it impossible, therefore, to suppose a similar resurrection of some of the sacred writings of Paul?

Quite lately, in digging about the ruins of the temple, they have discovered, after the lapse of 18 centuries, one of the identical tablets, (described by Josephus, the Jewish historian), which warned Gentiles, on pain of death, not to proceed further.

The temple area (of Herod's) according to lowest computation, occupied one stadium each way, or 606 feet—eighth of a mile. The temple area, as a whole, would be nearly 1000 feet square. This would be more than half again the length of St. Peter's at Rome which measures 613 feet, and nearly double our St. Paul's at London, whose extreme length is 520½ feet. The temple plateau was not merely about 1000 feet in length but a square of nearly 1000 feet.

The Rabbi's said of their city in its glory—"The world is like unto an eye. The ocean surrounding the world is the white of the eye; its black is the world itself; the pupil is Jerusalem; but the image within the pupil is the *Sanctuary*."

You will have to sink your shaft down from 60 feet to nearly 130 through the rubbish to reach the ancient foundations of the temple and city. There are interesting and ancient relics waiting to see the light in God's good time.

INTERESTING DISTINCTIONS.

IN *Christ* there is neither male nor female, (Gal. iii., 28.), *i. e.*, no distinction of sex. In the *Church* men and women are recognised (1 Cor. xiv. 27-34). The broad and mutual relationships which they sustain to each other are expressed in this latter term. In the *world* position is and ought to be owned, hence the elect lady (2 John 1.) Thus female, woman, and lady are distinguished in the Scriptures.

Christ on the Cross was forsaken by *God* not by the Father (Psalm xxii. 1). Christ on high is not said to be seated at His "*Father's* right hand," nor on "*Jehovah's* throne." He sits at "*God's* right hand." (1 Peter iii. 22), and is seated in His Father's throne, (Rev. iii., 21). These are not mere verbal and unimportant distinctions.

The Kingdom of Heaven, (Matt. xiii.), and the Kingdom of God, (Luke viii.) refer to the same kingdom, but the former term intimates the character and sphere of it, *i. e.*, heaven's rule on earth, while the latter signifies that it belongs to God.

Distinguish between God having loved the world, (John iii. 16) and Christ having loved the Church, (Eph. v. 25.) You cannot reverse them. It is never said in Scripture that Christ loved the world, nor that God loved the Church. God's love to the world is the love of *compassion*. Christ's love to the Church is the love of *relationship*.

MEANING OF DIVINE NAMES AND TITLES.

1. GOD (Elohim, plural). Glory and power connected with creation and God-head fulness.
2. GOD (Eloah, singular). Only living and true God, object of worship, and subject of testimony.
3. LORD GOD. Creature relationships established with the Creator.
4. LORD or JEHOVAH. Moral relationship established with Israel.
5. ALMIGHTY GOD. Divine sustainment for the saint ; Divine wrath on the sinner.
6. MOST HIGH GOD. Mediatorial power, priesthood and blessing in the coming kingdom.
7. LORD OF ALL THE EARTH. Authority over, and proprietorship of the earth.
8. GOD OF HEAVEN. Divine government exercised providentially on the earth.
9. FATHER. God's relationship to New Testament believers.
10. JESUS. Personal name of our Lord when on earth.
11. CHRIST. Our standing before God, and measure of our new place and blessing.
12. JESUS CHRIST. The once humbled but now exalted one.
13. CHRIST JESUS. The now exalted one, once humbled on earth.
14. LORD JESUS CHRIST. Authority, united to manhood and glory.
15. SON OF GOD. Divine and personal glory.
16. SON OF MAN. Earthly glory and dominion.
17. SON OF DAVID. Judaic glory—co-extensive with Immanuel's land and people.

THE BELIEVER'S ALMANACK COMPETITION.

As some of our friends and readers may not understand what is meant by "the Believer's Almanack Competition" we will explain.

In the Almanack for this year we offered some books and bibles to those who correctly filled in the references in the texts for July, and also who explained the meaning of the Divine names and titles referred to. Our task in going through the numerous papers submitted to us has not been an easy one. Some of the papers have been rejected; others are very questionable as a whole, while of course in some respects shewing excellent work. Now instead of giving a few high priced books we have resolved to send books to upwards of 30 who have produced excellent papers. We are considering the propriety of tabulating the results in a separate article to appear in *The Young Christian*.

OUR BIBLE CLASS.—GEOGRAPHICAL QUESTIONS.

Name the Western and Eastern boundaries of Palestine. Give the distance of Bethany from Jerusalem, and where situated.

Where is the mount of Olives situated?

Find out how far Damascus is from Jerusalem?

Where is Jericho situated?

What were the northern, middle, and southern parts of the country termed?

Answers to the foregoing questions to be forwarded to our Publishing Office, CADZOW BUILDINGS, HAMILTON (Scotland), as soon as possible. We will award prizes to those who persevere to the end of the year. The previous Nos, from January may be had and questions will be received at any time. Young Christians would do well to procure these numbers and do their very best in answering the questions.

T H E S A C R I F I C E S.

THE ANNUAL DAY OF ATONEMENT (Lev. xvi.)

WE have always regarded this chapter as one of the most interesting in the Pentateuch and would earnestly commend its prayerful study to every believer—young and old. It is the only portion of holy writ which fully and satisfactorily answers the question: What is atonement? It is the central chapter in Leviticus and unfolds in fulness of detail the great truth on which Jehovah's throne morally reposed, the ground on which He could tabernacle amongst a defiled people, and the one holy, and righteous basis on which a sinful person or people—Jew or Gentile—can find a standing before His throne.

“Atonement” occurs 15 times in the chapter, but only as a verb. From its frequent use and the distinct points in the ritual to which it is applied, one would need to gather up and combine in one harmonious whole, the truths contained in the chapter, in order to have a scriptural understanding of what “atonement” is. The word does not occur in the New Testament Scriptures; see the marginal reading of Rom. v. 11.

The first verse clearly connects itself with the solemn scene of judgment recorded in chapter x. The daring impiety of Nadab and Abihu, sons of Aaron, was not only sternly and promptly judged, but Jehovah would for the future guard His presence from unhallowed approach and hedge round His dwelling from all unholy tread and touch under pain of death. Blood alone could righteously and holily secure a

standing in the Divine presence. It is even so now. It is neither prayer nor works which can open the door of heaven. What has opened the door of Paradise, and admitted one of earth's vile sinners to share in its everlasting joys? The blood of Christ, God's Son, cleanseth us from all sin. That incomparably precious blood shed on the Cross, "in the place called Calvary" can alone fit one for the presence of God.

Before looking at a few of the details in this interesting portion of Scripture, we would observe that Moses the Mediator of the Jewish economy was at no time forbidden the presence of the Lord. He had freedom to enter at any time and that without blood. Secondly, as Mediator he was not at any time under the law. These two points are important to note viz : —God's presence at all times accessible, and exemption from the law as Mediator. Then Aaron in all cases either figures Christ as High Priest, or as simply representing the nation. In both these characters Aaron stands prominently before us in our chapter.

Aaron and his house signifies Christ and the professing company of believers on earth (Heb. iii. 6). Aaron and the Congregation typifies Christ and Israel. The brazen altar in the court set forth the Cross on earth ; while the mercy-seat of pure gold pointed to God's throne in the heavens. These points, borne in mind, will enable us more fully to enter into the blessed truths lying before us. Much has been written on this chapter, but there lie glittering gold-dust for the reader, and nuggets of fine gold for the earnest seeker. May the Lord grant to each the anointed eye to discern some of the beauties of this chapter, and diligent painstaking search that the spiritual wealth herein imbedded may yield everlasting profit to our souls.

(To be continued, D. V.)

THE LIVES OF THE PATRIARCHS.

ABRAHAM. (*Continued from page 79.*)

BUT if I become a worshipper of God, I, of necessity, become a stranger in the world ; and if Abram's altar demonstrates the one fact, his tent evidences the other. Thus, we read that Abram removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel* on the west, and Ai† on the east, and then he builded an altar unto the Lord, and called upon the name of the Lord. Thus, in full view of the house of God, the pillar and ground of the truth, on the one hand, and the ruins of a judged world on the other, the worshipper conducts his worship ; for we, like Abram, shall find it true that to enjoy communion with God in Heaven, necessarily dissociates us from fellowship with the world below. The altar and tent should, therefore, characterise us no less than Abram of old. But, it may be objected, "Are not believers eternally saved?" Does not the Epistle to the Hebrews teach us that we, in contrast with Israel of old, are perfected for ever by the one sacrifice of Jesus Christ once for all? What altar, therefore, can those have who have been justified for ever? We have an altar replies the Apostle in that same Epistle to the Hebrews, whereof they have no right to eat which serve the Tabernacle ; for the Jews upon their altars make a remembrance of sins year by year continually, shewing that to them the work of atonement was not complete ; theirs in

* Bethel signifies "house of God." † Ai, "a heap of ruins."

fact was a *propitiatory altar* ; but we who trust in the finished work of the Lord Jesus Christ know that propitiation is effected, and have an *encharistic altar*, upon which we offer the encharistic sacrifices of praise and thanksgiving to our God, because the work is done, and an eternal redemption *has been* obtained for us, and because God declares that He will remember our sins no more. Now, the Apostle adds, 'By Him, therefore, let us offer the sacrifice of praise to God continually, that is the fruits of our lips, giving thanks to His name. But to do good and to contribute forget not, for with such sacrifices God is well pleased.' We have, then, an altar which Israel, under the law, with redemption unknown, could never officiate at ; and one joy at the accomplished work which has put away our sins flows out in a double sacrifice continually. God-wards in praise to God and man-wards in good works to our fellow-men.

An altar, then, and a tent characterised Abram, and worship and a pilgrim path should characterise us. But if our *pathway* through this world be a pilgrim one, and, therefore, one which exactly resembles Abram's, nothing could be more distinct than the contrast presented to us in Scripture between our *portion* and his ; for the word of God declares that He has 'provided *some better thing* for us, that they, (*i. e.* the old Testament saints) without us should not be made perfect.' (Heb. xi. 40.) And it may be helpful if we dwell for a moment upon this contrast, so that we may understand in what the superiority of our blessings consists. ' And first let us enquire what

the character of Abram's blessing was? It was plainly *earthly* blessing, and Canaan was its sphere. Thus we read, 'The land which thou seest *to thee* will I give it, and to thy seed for ever. . . . Arise, walk through the land in the length of it, and in the breadth of it, for I will *give it unto thee.*' Again, 'I am the Lord that brought thee out of the land of the Chaldeans to *give thee this land* to inherit it'; and again, 'I will establish my covenant between Me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto *thee*, and to thy seed after thee the land wherein thou art a stranger, all the land of Canaan for an everlasting possession, and I will be their God.' (xiii. 15, 17; xv. 7; xvii. 7, 8.) Thus nothing can be more clear than that the blessings promised to Abram and to his posterity were earthly blessings in the land of Canaan; he and they were blessed with material blessings in earthly places, and their portion was, and (since the Scripture cannot be broken, and neither Abram nor Israel have permanently entered upon those blessings,) yet will be, *upon earth.*

THE STAMP OF ETERNITY.

GOD puts the stamp of eternity upon His own work. Thus in the grandest of the Prophets—Isaiah, He gives an *everlasting* salvation (xlv. 17); *everlasting* light (lx. 19); *everlasting* joy (xxxv. 10); *everlasting* strength (xxvi. 4); and *everlasting* kindness (iv. 8). He makes an *everlasting* covenant (liv. 3) and will consign the wicked to *everlasting* burnings (xxxiii. 14.)

PRACTICAL CHRISTIANITY. MATT. VI.

(Continued from page 81).

THE practical righteousness of the believer is insisted upon in the first part of this chapter (verses 1-18). Alms—deeds—our relation to the poor and needy having been considered (verses 2-4) the Lord next directs attention to prayer (verses 5-15).

It is a mistake to suppose that *public* prayer is forbidden in verse 5. It is the spirit and motive which are in question. Just look at that Pharisee with affected holy mien and supercilious glance at the sinner who stands afar off. He earns for himself a character amongst his co-religionists by his prayers in the synagogue. The character of his prayers is recorded in Luke xviii. 11, 12—all about his good self. That prayer is simply a bundle of “filthy rags” in the sight of God. From the synagogue he goes to the “corner of the streets”—where crowds are found and where men usually congregate, and again he prays. Oh the hypocrisy of *public* life in general! Do men really believe that they can mock God with impunity? The hollow eclat of the crowd:—the church or the world taking you to be what you are not; estimating you at an undue value. How many live upon the good opinion of others. Alas, God is shut out, and instead of His mind being sought and His glory—the great regulating power of life—alone considered of value, man usurps His place, and men live and act in the sight of their fellows.

We may here remark that public prayer, supposing of course, that the spirit and motive are godly, should always be brief and embrace the general needs of those present. Lengthy prayers are sure to kill the happiest of prayer meetings. The longest prayer recorded in the Bible occupies just about seven minutes for its calm and quiet delivery (1 Kings viii. 22-54). In private, one may pray without limit as to time, only see that it is proportioned to spiritual power and bodily strength. The moral power of a holy life and of good success in service, lies in closet prayer. The sure sign of a break down is neglect of prayer. *Private* prayer ever earns *public* reward (verse 6).

Distinguish repetition from "vain repetition" (verse 7). As an instance of the former, see Matt. xxvi. 44 ; for the latter, see 1 Kings xviii. 26.

Then we get a model of prayer—perfect in its character and place (verses 9-13). We may observe that the words in verse 13, "for thine is the kingdom and the power and the glory, for ever, amen," are considered destitute of Divine authority. They are omitted in every respectable version. While there is not a petition which we could not, and have not used, yet after the coming of the Holy Ghost new wants and desires of a distinctively Christian character are formed in the soul and which are not embodied in the prayer recorded here. Prayer should always be in the Holy Ghost (Jude 20), believingly and perseveringly carried out (James i. 6 ; Luke xviii. 1). Every successful servant *has* been and *is* a man of prayer—of much prayer. The apostles gave themselves "*continually* to prayer, and to the ministry of the Word" (Acts vi. 4). The former was their soul's strength ; the latter their daily continuous work.

N O R T H A N D S O U T H.

BELOVED "YOUNG CHRISTIANS,"

We need no introduction. The Lord Jesus Christ, by that wonderful work accomplished on Calvary, has introduced us into the family of God, and unites us by one Spirit; so that we have community of interests, though we live six hundred miles apart, and have never seen each other face to face.

I will tell you why I am writing to you. I have lately become a subscriber to the excellent paper that bears your name, and I read with great delight the savoury and relishing articles your Editor writes and inserts therein. There is hardly one of them that is not of more value than gold and precious stones, for they contain something about God's Christ. I question much if he could write or insert any article that did not exalt and glorify Christ.

Now the first number I got hold of, I read and re-read, till at last I got to trying the covers for a little bit more. I saw a notice headed "Grant Fund," and to my amazement I found that fund was rather a serious debtor. That is, the Editor and publisher had parted with goods to the value of nearly £100, for which he had not received payment; and yet Scripture says "Owe no man anything."

You know it is very Christlike to give away like that, *but it could not last long unless he is a rich man* which the Lord's people generally are not.

What I propose is this (for I have been a Sunday School Superintendent, and I know how we teachers used to get our hearts together when money was wanted for prizes, etc., we used all to collect what we could, until we had got enough). I, a poor Southerner will work my best at this end, and you hardy Northerners work with your accustomed vigour at your end. Let the Editor tell us each month

how matters go, and we will see whether North or South has most success. I know you will say "what is your motive?" Well, I am expecting the Lord Jesus to call us up to meet Him each day. I am astonished that He has not been before now, but I am still more astonished at the long-suffering and the patience that has kept the door open so long, and ere it closes for ever, I should so like dear fellow-saints to see a flood of truth such as is to be found in your paper go out into the length and breadth of the earth. Only first we must get rid of that debt, and then we can begin in earnest.

Affectionately yours in the Lord Jesus Christ.

CLEOPAS.

[It was with some hesitation that we inserted the foregoing from a beloved brother in the Lord—personally unknown to us. We thank him heartily for his kind and genuine interest in the work of scattering the truth world-wide and gratuitously—a work dear to our heart.

The considerable deficiency in the account of "Our Grant Fund" to which our correspondent refers we do not regard as debt; let that remain as it is. But we cannot continue to supply these free grants to the same extent as heretofore for sheer lack of means. We will do our best, however, to meet the constant demand, and if our friends "North and South" answer the foregoing appeal, it will *not* go towards the extinction of what our esteemed contributor is good enough to term "debt," but to aid in a yet more wide and generous diffusion of the truth at home and abroad. Amongst the many calls for help in the service of tract and book distribution, here is one from India just received. The writer heads his letter from the ABORIGINES' MISSION HOUSE, SILCHAR, ASSAM. "One feels more or less what it is to be cut off from the fellowship of Christian and to be set down along with

another young man in the midst of Heathenism and all its depressing influences, as well as a trying climate, and a little paper like the above (*The Young Christian*) often tends much to cheer one knowing how the Lord is leading on others into His own things and into a fuller knowledge of that blessed heart so told out in the giving of His Son and His death. Still one realises they are here for Him alone, and this gives unbounded joy. He is blessing our testimony for Himself for which we are thankful. Any wishing to have fellowship with us in the spread of the truth can do so by forwarding us clear gospel booklets and tracts as a good many of the Baboos here speak English, and there are a good many tea-planters scattered over the district."

We esteem it a no mean privilege to be allowed to supply a quantity of suited gospel books, and trust that their circulation in the distant east may be richly owned of God.

We would earnestly and affectionately urge upon every Christian reader, young and old, the necessity of spreading the truth in oral and printed ministry in view of the near return of our Lord, and in presence of the fact, that the forces of light and darkness are marshalling for the final and deadly conflict. Faith's confidence is this, that heaven will yet ring with a mighty shout of victory, "Alleluia; for the Lord God Omnipotent reigneth." "Amen, and amen," say we.—ED.

THE MIGHTY POWER OF FAITH.

FAITH is believing God's testimony. By faith we are *Saved* (Luke vii. 50). By faith we *live* (Gal. ii. 20); by faith we *walk* (2 Cor. v. 7); and by faith we *stand* (2 Cor. i. 24). That is not all, for by faith we *endure* (Heb. xi. 27); by faith we *subdue* (Heb. xi. 33); by faith we *fight* (1 Tim. vi. 12); and, finally, by faith we *overcome* (1 John v. 4).

C O N S C I E N C E.

CONSCIENCE was a faculty acquired in "the fall." Satan rightly said "Ye shall be as Gods *knowing* good and evil." Conscience is that inward tribunal before which actions are weighed, pronounced good or evil; but there its action ends. It cannot give power to avoid the evil and choose the good. Conscience in itself possesses no authority. God is the source of authority, of *all* authority. It is of immense importance to have conscience rightly informed and directed, and this can only be by the written Word of God. To it conscience is rightly subject.

The conscience may become defiled (Titus i. 15) and seared (1 Tim. iv. 2)—a truly terrible condition. Then there is a weak conscience (1 Cor. viii. 10) demanding care and forbearance, and a convicted conscience (John viii. 9), which makes moral cowards of us all, if not purged (Heb. ix. 14) by the sacrifice of Christ. A practically good conscience (Acts xxiii. 1) for God and man, and a pure conscience (1 Tim. iii. 9) by all servants in the Church are to be firmly maintained.

SEVEN CHARACTERISTICS OF THE WALK
OF THE CHRISTIAN.

WALK ye in Him,	-	-	-	Col. ii. 6.
Walk in the Spirit,	-	-	-	Gal. v. 16.
Walk in love,	-	-	-	Eph. v. 2.
Walk circumspectly,	-	-	-	Eph. v. 15.
Walk worthy of the Lord,	-	-	-	Col. i. 10.
Walk as children of light,	-	-	-	Eph. v. 8.
Walk after His commandments,	-	-	-	2 John 6.

Our daily responsibility is so to walk *even* as He walked. (1 John ii. 6.)

L O V E! L O V E!!

It is most interesting and helpful to note carefully how Divine love is treated of in the fourth chapter of St John's first epistle. We have love *towards* us (verse 9); *in* us (verse 12); *to* us (verse 16); and *with* us (verse 17).

His love too is *unchanging* (John xiii. 1); it is *personal* (Gal. ii. 20); it is *everlasting* (Jer. xxxi. 3); it is *infinite* (John xv. 9); it is *inseparable* (Rom. viii. 35); it is *commended* by God Himself (Rom. v. 8); and *constrains* us to live for Christ alone (2 Cor. v. 14).

BIBLE QUESTIONS AND DIFFICULTIES.

Q.—What is the difference between an Apostle and a Disciple? F. D.

A.—“When it was day, He called His *disciples*; and of them He choose twelve, whom he also named *Apostles*” (Luke vi. 13.) The disciples were the professed followers of Jesus—some real (John viii. 3,) and some false (John vi. 66.) Amongst apostles there were also the true and unreal. We might regard Peter as a sample of the former, and Judas the latter; see Matthew xvi. 16 and Acts i. 20; Rev. ii. 2. Apostle is from *apostello*, to send forth. The twelve were *sent forth* by Christ on earth, and when He went on high, He again *sent forth* apostles. How many we are not informed (Eph. iv. 11.) The apostles were highest in character and first in order in the church (1 Cor. xii. 28; 1 Cor. iv. 9.) The twelve sent forth by Christ on earth had a distinct mission to Israel, hence the peculiar application of Matt. xix. 28; whereas those sent forth by Christ on high were in distinct relation to the church (Eph. iv. 11., with chap. ii. 20.) We cannot be apostles, but we are disciples. Christ is termed both Apostle and High Priest (Heb. iii. 1.) As the former He has come from God to us; as the latter He has gone to God for us.

BLASPHEMY AGAINST THE HOLY GHOST.

“I say unto you all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven. And whosoever speaketh a word against the Son of Man it shall be forgiven him : but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world (or age), neither in that which is to come.” So spake the Lord, as reported by Matthew (xii. 31-32), after that the Pharisees had declared that He cast out demons through Beelzebub the prince of the demons. To the same effect wrote Mark (iii. 28-30). And Luke, whilst conveying the same solemn warning, introduces it in a different connection (xii. 10).

That there is an unpardonable sin is clear. The Judge Himself, and how fittingly, has revealed it, evidently desiring that none who hear His word should be guilty of it. What is it ? In what does it consist ? Now light is cast upon this, as on many a difficulty when the language of Scripture is carefully noted.

In each Gospel this sin is defined as *blasphemy*, and that against the Holy Ghost. Now blasphemy consists, not in *doing*, but in *speaking*, and that injuriously of another. See 1 Tim. vi. 4 ; 2 Tim. iii. 2, where such a sin against a fellow creature is spoken of, and translated *railings* in the one case, and those guilty of

it, *blasphemers* in the other. Then a person might be a blasphemer of the Lord. Paul was that once (1 Tim. i. 13), and he caused many to blaspheme (Acts xxvi. 11). But that was not the unpardonable sin. It was not blasphemy against the Holy Ghost. A person too may grieve the Spirit (Eph. iv. 30) or quench the Spirit (1 Thes. v. 19) ; but that is not the unpardonable sin. What then is it ? It is speaking injuriously against the Holy Ghost. How could any one be guilty of that ? Mark tells us. Because they said He hath an unclean spirit (iii. 30). Ascribing to evil agency the working of the Holy Ghost as displayed in the Lord, was blasphemy against Him then, and surely will be the same now.

C. E. S.

THE LIVES OF THE PATRIARCHS.

ABRAHAM. (*Continued from page 93.*)

But, if we turn to the New Testament, the contrast between our blessings and their's is at once apparent, for we are blessed with all spiritual blessings in heavenly places in Christ, and our portion consequently is, and yet will be, *in heaven*. Now the godly Jew looked for material blessing and long life down here ; of the Christian we read "in the world ye shall have tribulation : he, that will live godly, shall suffer persecution ;" and our proper hope is not for material prosperity and long life on earth, but our treasure is in heaven, whence we look for the coming of the Lord to take us out of this scene to be forever with Himself.

But, it may be objected, was not Abram despairing of receiving his portion down here, led to spirit-

ualize the promises, and to look for Jerusalem above ? I think that Scripture plainly teaches otherwise ; and that the eleventh chapter of Hebrews commencing at the ninth verse makes the matter abundantly plain. "By faith," we read, "Abram sojourned in the land of promise, as in a strange country, dwelling in Tabernacles with Isaac and Jacob, the heirs with him of the same promise, for he *waited for** a city which hath foundations, whose builder and maker is God." Now I take it that it is clear from Scripture that not only was Abram not looking for heavenly blessing, but that heaven and heavenly blessing were unrevealed to him : indeed, life and immortality (or, as it should be translated, incorruptibility) however much they might have been the subject of surmise, were only brought to light by the Gospel at the appearing of Jesus Christ (2 Tim. i. 10). What then was the city which Abram waited for ? Plainly Jerusalem *on earth*, and *not* Jerusalem *on high*. He waited for a city which God Himself would cause to be built—a city which would have foundations, and of which the builder and founder would be God. He did not therefore in self-will seek himself to build a city with foundations, but occupied a tent which had none ; awaiting meanwhile the time when God Himself should build it. And the words that follow appear to me to be a striking confirmation of this view for we read, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims in the Land.† *They died in faith.* How wonderful therefore their faith ! They died *in it*. Death, we might well have thought, would have annihilated their hopes of earthly blessing, and hence the Spirit dwells on the energy of that faith, which even

*So it should be translated.

†So it should be translated ; compare the Land of Promise ; verse 9.

in death, yea on the other side of it, in resurrection, would await God's time for fulfilling those promises which He had made.

But to continue our quotation, "For they that say such things declare plainly they seek a country. And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned." The contrast, therefore, which the Spirit maintains here, is between Ur and Canaan, *not between Canaan and heaven*, as is often thought; for had heaven been their hope, they might as well have stayed at Ur, or have returned thither again; but no, for "now they desire a better country" (*i.e.* better than Ur; to desire a better than Canaan would have been to have despised the good land), that is an heavenly (*i.e.* one in heaven's gift, and under heaven's rule), "wherefore God is not ashamed to be called their God, for He hath prepared for them a city." Whose God, what city, and when, we ask? Let the Scripture from which Paul quotes answer, "I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, *all the land of Canaan* for an everlasting possession, *and I will be their God.*" It is the God of Israel re-established in their Land, in which Jerusalem rebuilt by God shall become the city of the great king; the joy of the whole earth. Meanwhile God has prepared some better thing for us; than earthly blessing, and the fulfilment of Israel's hopes on earth, is accordingly deferred until we, called out from the world irrespective of nationality, shall have entered on the consummation of ours in heaven. Thus ours is an heavenly portion; theirs an earthly one; and it is interesting to note in this connection, that the Apostles, who were in the kingdom of heaven before the Church was set up,* will apparently form, as

*See Matt. xvi. 18, where the words "I will build;" shew plainly that the Church had not existed at that time.

it were, a connecting link between heaven and earth, believers between the Old Testament saints and ourselves; for on the one hand, they, in common with ourselves, form portion of the New Jerusalem, for their names are found in the twelve foundations of its walls (Rev. xxi. 14), while they in distinction from ourselves will, on the other hand, sit upon twelve thrones judging the twelve tribes of Israel (Matt. xix. 28).

[Abraham, and the saints of old along with all others spoken of as "the dead in Christ" shall reign with Christ in heavenly glory. We demur to the writer's interpretation of Heb. xi. 10, 16.—ED.]

NOTICES OF BOOKS.

WE want to stir up our Christian friends, not only to disseminate the printed ministry of Christ to millions perishing for lack of knowledge and the bread of life, but to become readers of good books themselves. If progress is to be made, if character is to be formed and strengthened, we must read. Time is too short to be frittered away idly and uselessly. Every life bears the stamp of eternity. The seeds of future glory and blessedness are being sown now. Will the harvest be a full and abundant one to us all? May God grant that it be so!

Reading to consume time is a baneful habit, but this we fear is the avowed object of the "Reading Public," hence the country is flooded with a light and flashy literature in which the principles of morality and religion are openly sneered at. Millions are thus

being ruined for time and eternity. Avoid, as you would the plague, the vicious, low, debased, and pernicious literature which is robbing the country of its moral strength and producing an unhealthy tone amongst all classes of the community. Reading too much, is nearly as great an evil as not reading at all. It is Bacon who said, "Reading makes a full man, conference a ready man, and writing an exact man." Read, think, write. Don't waste your time by reading only such books as do the thinking for you. Foster the Essayist said, "few have been sufficiently sensible of the importance of that economy in reading which selects, almost exclusively, the very first order of books."

We will now introduce our readers to two new books on very different subjects, but of the "first order" of their kind.

1. FROM ADVENT TO ADVENT, OR THE OUTLINE OF THE GOSPEL ACCORDING TO ST. LUKE. By C. E. Stuart, author of "An outline of St. Paul's Epistle to the Romans," etc.
2. AN OLD ROMAN CITY: A MEMORIAL OF THE MARTYRS. By Charles Bloomfield.

Mr Stuart's book consists of 336 pages, besides a preface, contents, and index, in all of about 12 pages. It contains nineteen chapters, and about 200 sections, each introduced by an appropriate heading.

We are constantly being written to by friends desiring information and help on the imperfectly understood subject of *THE KINGDOM*. Now, were we asked to name the chief characteristic of the book lying before us, we would unhesitatingly answer its clear, lucid, and scriptural teaching on the kingdom. Besides several chapters exclusively devoted to the subject, there are numerous references and paragraphs bearing upon it in other parts of the volume. We have been much helped by it, and would be glad were that interesting portion of the book published in separate form, especially as there is an inquiry abroad on the all-important subject of the Kingdom and our relation thereto.

The author not only gives us a commentary on St. Luke but compares the synoptic Gospels, noting the characteristics of each and thus affording the reader an intelligent and devout insight into the first three Gospels. We have read and studied a good many works on the Gospels, but we frankly own that Mr Kelly's lectures on *St. Matthew* and Mr Stuart's outline of *St. Luke* have helped us more in the study of these respective Gospels than any other works. We would strongly advise *all* our readers to procure, read, and study carefully "*From Advent to Advent*."

2. "*An Old Roman City*," by Mr Bloomfield, was got up under our personal supervision, and we say without egotism is a handsome volume. It contains 200 pages which are divided into fourteen chapters. The description of Silchester—the "*old Roman City*,"—is a

most interesting one. We can speak from personal knowledge as we spent several hours amongst the ruins and relics of ancient times with the respected author, whose intimate knowledge of the archæological antiquities gathered out of the rubbish of the old city now enriching the museums, eminently qualify him for the happy task we suggested in a casual remark, (see the introduction) and which he has carried out in the volume lying before us. How these ruins tell of the dark deeds of ancient pagan Rome, and of papal Rome as well, and this our author has written of well and wisely. The book possesses an archæological and Christian interest and is not simply a compilation of Martyr tales, or bare recital of deeds of Christian heroism. Some well-known tales are here retold, while others are new to most readers, but the connection in which they appear in this volume invest them with an absorbing and thrilling interest. The orderly arrangement of the material from the martyr-ology of the New Testament down through successive ages to the Marian persecution in a book of less than 200 pages reflects great credit on the ability of the author to intelligently group and classify. Most people are bewildered and utterly fail to grasp the leading incidents and special features of each age. Mr Bloomfield plays skilfully with an old coin of the reign of Diocletian—a beautiful impression of which adorns the title page, and is also stamped in gold on the cover of the book. He connects the coin found in the ruins of Silchester, with the cruel and persecuting emperor whose image it bears, and as the sign of that authority under which the Christians suffered even unto death. Procure the volume. It will prove delightful household reading and form besides, an exquisite book for presentation to a friend.

The prices of both works may be seen by referring to page two of cover.

BIBLE QUESTIONS AND DIFFICULTIES.

Q. What is the meaning of the Urim and Thummim in the breast-plate of Aaron the High Priest? Exod. xxviii. 30. F. I. Nottm.

A. Both words are in the plural and signify *lights* and *perfections*. The Jewish doctors say they were precious stones and that Jehovah conveyed His mind to Israel on great occasions "by the projection of the letters engraved upon the precious stones." But the Word of God says nothing as to the material, size, or nature of these mysterious symbols. It is sufficient for us to know that by the Urim and Thummim in the breast-plate of the High Priest, counsel and guidance were asked of Jehovah—by the former especially (Num. xxvii. 21 ; 1 Sam. xxviii. 6). The Divine and therefore absolute character of these varied communications may be inferred from their meaning, God is *light*, and the law of God is *perfect* and hence every communication from Jehovah had the Divine stamp necessarily impressed upon it—*light* and *perfect*.

Q. What was the size, shape, and meaning of the Laver? Exod. xxxviii. 8. S.

A. Models of the Tabernacle have proved helpful to many, but in some respects they are misleading. The small bowl-shaped vessel made to represent the laver is a piece of pure imagination. Scripture says nothing whatever as to its shape or size. It does, however, as to how the material was provided of

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which it was constructed. A lesson for us all in this, probably for Christian women especially (Exod. xxxviii. 8). The laver filled with water, standing in the court beyond the brazen altar, and in which the priests washed hands and feet ere the Tabernacle service could be entered upon, reads an impressive and much needed lesson to every priest and servant. Neglect of the laver incurred the penalty of death (Exod. xxx. 18-20). Holiness becomes God's House for ever (Ps. xciii. 5). The ceremonial cleanness of hands and feet of old demanded from God's priests, points to the purity in Service (hands) and Walk (feet) of all believers, for *all* saved persons are responsible to fulfil the double function of service and worship

Q. What is the blasphemy against the Holy Ghost? Matt. xii. 31.

A. We would refer our correspondent in Bristol and others, who have written on the subject to the first article in this month's No. of "*The Young Christian*," as containing a clear exposition of the subject in question.

A USEFUL AND TIMELY REMARK BY RUSKIN.

WE are foolish, and without excuse foolish, in speaking of the "superiority" of one sex to the other, as if they could be compared in similar things. Each has what the other has not; each completes the other, and is completed by the other; they are in nothing alike, and the happiness and perfection of both depends on each asking and receiving from the other what the other can only give.

RAILWAY TO JERUSALEM.

THE railway from Jaffa to Jerusalem has already made some progress. The line presents engineering difficulties, Jaffa being on the sea-shore, and Jerusalem at an altitude of two thousand six hundred and fifty feet, while the distance is but sixty-one miles. Except the engines, which come from Philadelphia, all the plant and rolling stock has been made in France. There is to be at first only a single line, but the embankments have the necessary width for a second line, should one become necessary. The intermediate stations are five in number—namely, Iazur, Ramleh, Lydda, Naane, and Artuf.

OUR SURE AND CERTAIN HOPE.

CHRIST said to His beloved "I go to prepare a place for you." The place is already prepared. We, too, are divinely fitted for the place. Now, "He that *hath* wrought us for the self-same thing is God" (2 Cor. v. 5). The place is ready and we are ready for the place. The inheritance is "reserved" and the heirs are "kept" (1 Peter i. 4-5).

We are going to be perfectly like Christ *bodily* (Phil. iii. 21); and as perfectly like Him *morally* (1 John iii. 2).

The body of every saint of God who has or may die will be raised—

IMMORTAL, not subject to death,
1 Cor. xv. 53.

INCORRUPTIBLE, not subject to decay,
1 Cor. xv. 54.

A SPIRITUAL BODY, as Christ's, 1 Cor. xv. 44 with
Luke xxiv. 39.

A BIBLE LESSON ON PRAYER.

PRIVATE PRAYER:—in the Closet (Matt. vi. 6); on the Ground (Mark xiv. 35); on a Mountain (Matt. xiv. 23.)

PUBLIC PRAYER:—in an Upper Room (Acts i. 14); in the Church (1 Cor. xiv. 14-15); everywhere, or, “in every place” (1 Tim. ii. 8 R. V.)

HOW TO PRAY:—in the Holy Ghost (Jude 20); Perseveringly (Luke xviii. 1-7); in Faith (1 Jn. v. 15).

WHAT TO PRAY FOR:—all Saints (Eph. vi. 18); all Men (1 Tim. ii. 1); about all things (Phil. iv. 6.)

WHEN PRAYER IS ANSWERED:—Sometimes immediately (Isa. lxv. 24); sometimes delayed (Luke xviii. 7); sometimes differently from what is expected (2 Cor. xii. 8-9.)

HINDRANCES TO ANSWERS:—Selfishness (James iv. 3); Unbelief (James i. 6-7); Iniquity (Ps. lxvi. 18.)

POSTURE IN PRAYER:—Kneeling (Luke xxii. 41); Standing (1 Kings viii. 22.)

PRAYER COMBINED WITH:—Fasting (Matt. xvii. 21); Watching (Matt. xxvi. 41); Service (Acts vi. 4.)

THE LIVES OF THE PATRIARCHS.

ABRAHAM. *Continued from page 105.*

BLESSING therefore on earth under the reign of the coming Seed, is what Abram with patience waited for ; and it is to this no doubt that the Lord refers when He says, 'Your father Abraham rejoiced to see my day (*i.e.* the day of Christ's manifested power on earth,) and he saw it and was glad ;' for then shall Israel, restored to their land, be reigned over by Messiah ; but God has provided some better thing for us, for when the earth is ruled over by Christ, we who are already blessed with all spiritual blessings in the heavenly places in Christ, and whose hope is to be caught up from earth to heaven, will return with Him as His Bride, not to be reigned over, but to sit upon His throne, and to reign over the earth with Him, (Rev. xx. 4.) Well therefore may scripture call our portion 'some better thing.'*

But to return to Abram. Never, probably, had he known such times of blessed enjoyment as are here

*A reference to the context of Gal. iii. 9 will show that the words 'blessed with faithful Abraham,' so often quoted to refute our view, refer, not to community of blessings, but community of the principle on which those blessings rest, *i.e.* faith, not works, both His care and ours.

depicted. And as he moves his tent, and as each scene of fresh loveliness opens out before his eyes we can imagine how he would experience the new found joy of ownership, and ejaculate, 'this too is mine, all mine.' I see, at the outset, when he had found himself confronted by the Canaanite, a cloud had risen on his horizon, but that had been quickly dispelled by Jehovah's re-assuring words; and now, perhaps, he has well nigh forgotten that troubles can exist, and is in danger of getting occupied with the blessings to the exclusion of the Blessor. It is at such a time as this that he is confronted by an unlooked for difficulty—a famine in the land. But what of that? The God who had called him to the land, and had supported him thus far, would surely support him still: He had not called him to Canaan to allow him to perish of hunger in it. So reasons faith, but alas, so reasoned not Abram, but fixing his eye (as he had perhaps become too prone to do) upon the circumstances themselves, instead of upon the God of the circumstances, and seeing that there is a resource at hand apart from God (for Satan will always skilfully contrive this,) he 'went down' into Egypt to sojourn there. It was indeed a downward path, and far removed from that of Moses in a later day, who, having no eye for circumstances but for God, 'endured as seeing Him who is invisible;' and esteeming the reproach of

Christ greater riches than the treasures of Egypt, went up out of it, and abandoned those treasures to become a lonely fugitive at the back of the wilderness. But meanwhile Egypt's stores of bread attract Abram's gaze, and so, unbidden of God, he strikes his tent and leaves the land.

But if there had been difficulties in the land (and we would not seek to minimize them, for the Spirit calls the famine 'grievous,') Abram will find that, in leaving the land he has not left his difficulties behind. Indeed, a serious one, and one which could not have occurred in Canaan, confronts him at the very outset of his downward course. For just as he came near to enter Egypt, the thought presented itself that he ran a great risk at the Egyptians' hands owing to the beauty of his wife. But Satan who is a liar, and the father of it, readily suggests the way by which the danger might be met. Sarah must feign to be Abram's sister, and, 'Behold,' he says to her, 'my soul shall live because of thee.' The scheme seemed to promise well, and its practicability was soon put to the test; for the Egyptians beheld the woman that she was fair; the princes also of Pharaoh saw her and commended her before him. But alas for Abram! he had fallen into the very difficulty he would fain avoid; he fears lest Pharaoh should take his wife and lies, and his very lie became the cause of Pharaoh taking her! For Sarah was taken into Pharaoh's house.

“GRACE” AND “GIFT.”

DEAR “Young Christians.”—When we begin to talk about grace we never know where to stop. You know that “grace” means “a gift.” In the eighth chapter of second Corinthians, which I have open before me, the Apostle keeps playing on these two words “grace” and “gift.” First he says “ye know the grace of our Lord Jesus Christ,” and then he calls Him “God’s unspeakable gift.” Does it not warm up your heart directly you begin to speak of Him. Do you not get transported to the well at Sychar, and hear Him saying to the woman there, “If thou knewest the *Gift* of God and Who it is that says unto thee *Give* me to drink, thou wouldest have asked of Him and He should have *given* thee living water.”

I did not mean to give a gospel address in this letter, but somehow one cannot help saying something about Him when His name comes up. I don’t wonder that those dear sons of Judah in Rev. xiv. follow the Lamb whither-so-ever He goeth. The attractiveness of the Lord when here before was wonderful, and though His beauty and glory was veiled, yet He could not be hid. That is what I call attractiveness. One that carries you along with Him irresistibly—one you are so charmed with that every look, word, and movement discloses something that makes you love Him

more. Now no one else ever gets such a deep hold of the soul as Jesus does. What is it, do you think, that causes this? Is it our power of appreciation? discrimination? discernment? Nothing of the kind. It is the sovereignty of His whole being which pervades every act, look, word. He is, in fact, my LORD, and what He is sets in vibration every fibre of that nature which He is pleased to act upon in the soul renewed by Him.

Do you say in reply, You strike the note too high. I am not conscious of this vibration of soul to Him. I have not attained, etc. Dear young Christians, do not take that line of argument. Loyalty is no matter of attainment. If you see something beautiful, you cannot help being taken with its beauty. If you are impressed with the love of a person you cannot help being sensible of it, and it is just this in respect to the Lord. Get hold of these truths. He loved me. He gave Himself for me. He died for me. He lives for me. He is coming for me, and this will have a transforming power, which will increase day by day. His Spirit will encourage this growth in you, for He delights to take of the things of Christ, (*i.e.* His perfections) and show them to you. And remember that it is absolutely necessary that such a band of out and out loyalists should come to the front *at once*. Satan is marshalling his hosts to destroy the faith, and bring

in the Apostasy, and the Majesty on High has said that “When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.” Who will be standard-bearers in this last contest? Who will take part in this closing testimony before the Lord comes? We want young men and young women, who, like Caleb, followed the Lord *wholly*, and got Hebron for his inheritance—a town existing to-day, as it did 4000 years ago. Talk of “distinction” “ambition” as things that move the children of this age! Uprouse ye children of light! Be nothing if not real, earnest, devoted, zealous; but withal prayerful, obedient, humble, servants of Jesus; modern counterparts of Peter, James, and John, and others who went in and out with Him in the days of His humiliation.

I have not said one word of what I wanted to say, so must defer till my next.

CLEOPAS.

JEWISH INTELLIGENCE.

It is a curious fact, that the remains of the ancient city of Babylon—the scene of the Jewish captivity, and the centre of the first of the universal Gentile Monarchies—belongs to two Jews residing in Bagdad—Asiatic Turkey.

While the great Jew, Baron de Hirsch, liberally provides out of his vast fortune of 30 millions for his co-religionists in their forced exodus from Russia, the active mover is "The new Joshua," Lieutenant-Colonel Goldsmid. The Colonel knows well that a Jewish state other than in Palestine is only an experiment. Palestine is the natural home of the Jew. Before leaving for England after giving up his military post that he might devote all his time and energy to the cause of his oppressed brethren, Colonel Goldsmid remarked: "The Jewish question will never be solved until a Jewish state guaranteed by the Powers is established in the Land of Israel. Such a state will not be physically, though it may be morally powerful. Constituted as it will be of a nation gathered from among all nations it will be admirably fitted to act as an international arbitrator. I hold that the more we Jews identify ourselves with the interests and welfare of the lands of our birth, the nearer we are bringing ourselves to this ideal, for in such an experience we are collecting precious material for building up our own state." This new Jewish leader is said to be truly descended from the Maccabean family of ancient Jewish renown.

Germany had better be careful how she meddles with the Jew. She has issued a strict decree which is being sternly enforced forbidding the passage of Jews from Russian tyranny, through her territory. What is to become of the 400,000 Jews now leaving the dominions of the Czar!

We have had a visit from our friend and fellow-worker Mr D. C. Joseph, (a saved Jew,) and who has been labouring for years amongst the Jews in Jerusalem and vicinity. He has communicated a great deal of valuable and interesting Jewish intelligence. There are hundreds of Jews in Jerusalem almost starving. We owe a debt, a heavy one to the Jew (Rom. xi.) Might not some be disposed to forward sums, however small, to relieve the awful destitution in Jerusalem? Think of the poor Jew actually sleeping in many cases with the very dogs in the streets! From our personal knowledge of Mr Joseph and his mission in Jerusalem, friends may depend with every confidence that their funds will be faithfully applied.

Address either to ourselves *here*, or to Mr D. C. Joseph, Evangelical Mission to Israel, JERUSALEM. Mr J. hopes to return soon to his labours in the city over which Jesus wept and outside of which He died.

CHRIST OUR SACRIFICE.

“WHO His own self bare our sins in His own body on the tree,” saith *Peter* in his first epistle (ii. 24). “The propitiation for our sins,” saith *John* in his first epistle (iv. 10). “Christ died for our sins according to the Scriptures” saith *Paul* (1 Cor. xv. 3). “The Lord hath laid on Him the iniquity of us all” saith *Isaiah* (liii. 6). But why multiply these precious quotations? The Scriptures are full of them.

Symbol, type, and sacrifice pointed to Calvary. Bullocks, goats, and lambs; altars, blood, and sacri-

ficing priests have their force and derive their value only in the Cross of our Lord Jesus Christ. He died once for our sins. He was once offered (Heb. ix.; x.) If our sins laid by Jehovah on Jesus were not ABSOLUTELY and in their effects ETERNALLY borne away, then an everlasting gloom, then an indelible stain on the throne of our God, then the unbroken sepulchre of the Lord and the triumph of death, but these things are not so, for "this man after He had offered one sacrifice for sins, for ever sat down on the right hand of God." The man of the cross is now the man on the throne. It was agony once, it is glory now. It was "AFTER" He offered Himself as sacrifice in the place called Calvary that He sat down in heaven's highest and most glorious seat. The mighty work of disposing of our sins, of bearing their judgment is finished. Now for its equally mighty result to every believer. "By one offering He hath perfected for ever them that are sanctified" (Heb. x. 14). We, thirty years since cast doubt and fear to the winds and no cloud as to our acceptance has ever darkened our soul. God's word is the rock to which our faith is anchored. The throne of the eternal is not more stable than His written word on which our hearts and souls repose. PERFECTED FOR EVER! PERFECTED FOR EVER!!

ON EVANGELISTS.

AN Evangelist in the Scriptural sense of the term is a man whom we greatly love, and whose work commands our interest and prayers. The teacher (Gal. vi. 6) and elder (1 Tim. v. 17-18) may be forgotten in

temporals, but as a rule a true Evangelist is generously and lovingly cared for by the saints of God (1 Cor. ix.)

All honour and loving respect to those whose gift, and heart, and time are wrapped and entwined around the Gospel, whether labouring at home or abroad. The Gospel is written on the heart of the Evangelist and it is his life-work to preach it; yea, it is the very necessity of his being (1 Cor. ix. 16.) Our Scriptural Evangelist is one who thinks little and speaks less about his temporal needs. It is our privilege to accord a hearty welcome to all such.

But now for the spurious Evangelist. He is essentially a loafer—a man who has taken up the blessed service of evangelizing as an easy means of earning a comfortable living, being too lazy to work. Such men should be shunned and get a touch of the Thessalonian whip (2 epistle iii. 10) which would quickly bring them to their senses. An Evangelist is a man whose character should be able to bear strict investigation, as otherwise the ministry is blamed, and the way of truth evil spoken of (2 Cor. vi. 3.) An Evangelist is a man who mixes freely among all classes of society, and while we frankly allow that a defect in education, or, a morally low upbringing does not unfit one for public service, yet in our experience such persons cause a considerable amount of friction among saints and assemblies. There are, of course, many beautiful exceptions. Rude, vulgar men of democratic mind and ways are a source of constant trial, but especially so when found in a path of public service for the Lord.

BIBLE QUESTIONS AND DIFFICULTIES.

A FRIEND suggests that a consideration of 1 Cor. xv. 5 with Luke xxiv. 34 and Mark xvi. 12-13 identifies Peter as the companion of Cleopas on the memorable journey from Jerusalem to Emmaus. We think not. But the point is of no real importance. In our judgment the unnamed companion of Cleopas was his wife. We know from John xix. 25 that she witnessed the crucifixion of our Lord and we further know that their dwelling was in Emmaus (Luke xxiv. 29-30.) The journey was *from* Jerusalem where Cleopas and his wife Mary were at that time. What more natural than to suppose that both were on their way home! It is a matter, however of no real consequence.

As to the seven parables recorded in Matt. xiii., we would call attention of various friends and correspondents to the fact that the *first* parable is not likened to the kingdom of heaven. The Kingdom in the special aspect in which it is presented in the chapter, commenced at the ascension of our Lord. Now the first parable sets forth the personal ministry of the Lord on earth, hence could not be likened to the kingdom of heaven.

Other queries on this subject may be answered in a separate article soon.

B I B L E N O T E S.

TITUS ii. 14.

Chapters i., ii., iii. teaches Church Government, Home Government, Heart Government.

Notice opening and closing words of Chap. 2.

1st. THE GIFT.—“Who gave Himself.”

Compare it with others : Abraham—Esther.

2nd. THE PURPOSE OF THIS GIVING.—Redemption.

Redemption from law—sin—misery—death.
See Gal. iii. 13 ; Rom. vi. 18 ; Rom. iii. 16 with 25 and 2 Cor. i. 10 for redemption from law—sin—misery—death—and notice the name connected with each.

3rd. THE PROCESS OF THIS REDEMPTION IN HUMAN EXPERIENCE.—“Purity.”

God's work in conjunct with man's.

This Word and the Gift it proclaims are both to be received. 1 Pet. i. 22 ; 1 John iii. 3.

4th. CHRIST'S REWARD.—“A people of His possession” *R.V.*

He will dwell on the property He has acquired not renting it out.

He sowed His life and reaps a living people, “Peculiar” in their love—ambition desired etc.

5th. THE SEAL of this redemption.—“Zealous of good works.” It is plural, and “maintain” in Ch. iii. 8.

Idea of fruitfulness as in Eph. ii. 10.

To silence the ignorance of wicked men
1 Peter ii. 15.

THOMAS NEIL.

THE LIVES OF THE PATRIARCHS.

ABRAHAM. *Continued from page 115.*

AND as we think of this smirched chapter in Abram's history, a chapter in another history rises before our souls. The Church, the Bride of Christ, but aroused, it may be, by the seeming difficulties of the way, has been enticed by the ease and affluence which the world offers her if she will only cast aside her veil, and deny her holy separation to her spouse ; and Satan, the Prince of this world, has taken her who was 'very fair' in Christ's eyes into his house. But if Satan takes her in he must needs give her something to compensate her for her broken plight ; so he makes it worth her while to deny her Lord, and blesses the faithless ones, who have helped on her denial, with worldly goods. Thus Abram prospers externally at this time. He has sheep, and oxen, and asses, and men-servants, and maid-servants, and she asses, and camels. And so too his antitype, the Church, has prospered externally, through alliance with the world ; and the Prince of this world has taken care to have it so. But if Abram seeks his fields, his oxen and asses and camels are indeed there, but all joy of ownership in them is gone ; for ever there seems ringing in his ears the words 'you sold your God for me ;' or if he enters his house, his servants going about their appointed task, as he takes his solitary meals, seem each to say, 'You sold your wife for me ;' and so, amid all his wealth he is a lean-souled, miserable man.

True, at the outset, when with a light heart he left the land, he had not anticipated this; his going down into Egypt seemed but a small cause for such far-reaching effects; but his leaving the land had led to his little harmless lie; and his little harmless lie had brought Sarah into the Harem. He had aimed at personal security, and Satan had accorded it to him; but had Satan given him peace? Nay, peace which he so lately enjoyed in Canaan to the full is now a stranger to his soul, and the '*facilis descensus Averni*' seems hurrying him along with ever-increasing speed from day to day. Sarah is already in Pharaoh's house; the next step will be—he dare not think, or give that step a name. And now a horrible dilemma presents itself to his soul; he cannot fly; that were to desert his wife; he dared not remain; that were to desert his God. Powerless himself, he sees no help in men. He cannot turn to the Egyptians, for they will only mock him, and remind him that it is his own needless lie which has brought this sorrow on him; nor can he turn to God, for God he abandoned when he left his tent and altar in Canaan. But if he has abandoned God, God, blessed be His Name, has not abandoned him, and knows 'how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished.' Thus He, when all human help seems denied, provides an unlooked for escape by plaguing Pharaoh and his house; and the latter, mere worldling though he be, is permitted by God to administer to Abram a cutting reproof; 'Behold thy wife,' he says, 'take her and go thy way;' and

Pharoah's servants, as it were, shew him to the door. Canaan he would not have ; and Egypt now would not have him. He had regained his wife, but Egypt, by God's grace, is closed to him for ever.

Thus Abram's failure has given God occasion to bring blessing to him out of it ; indeed it will prove in after-life to be to him one of those stepping stones of our dead selves, by which we rise to higher things ; and years afterwards the indelible impression which Egypt made on his mind, is evidenced by the solicitude in which he made Eliezer swear not to take Isaac beyond the limits of the land (xxiv. 6.)

ON COLLECTIONS AND GIVING.

DEAR "YOUNG CHRISTIANS,"

I must beg a little indulgence sometimes if in writing to you I get carried away by the subject and forget what I sat down to speak to you about. You know that line of the hymn "My soul is all transported, whene'er I think of Thee." And there is that in the Blessed One that lifts you off the earth when He comes before the spiritual vision. I remember when I was a lad of nineteen I got hold of a line by George Herbert, and from that day to this its fragrance and perfume captivates me. This is the line "In Thee, as in a centre shall, the lines of all my longings fall." Quaint—yes, quaint, but it hits the blot so exactly. *All* the soul's longings, yearnings, aspirations, desires, finding their centre in

Christ. One that knows, understands, comprehends everything. Just what you get so mortified with in everyone else. Tell a heart-joy or a heart-sorrow to the best friend you know, and ten to one you will come away stung or bleeding from having been totally misunderstood. Can't you imagine two utterly diverse characters like John and Peter for instance (the latter, more like a son of thunder, as we might think, than the former), quite unable to open their hearts to each other, yet each quite at home with the Master, whose discernment as well as sympathy, could reach down into the profound recesses of *each* heart !

Now to get back to what I wanted to say about "collections." The object God has in view is not the pence but the enlargement of the affections of His people which get exercised in this manner. This is of great importance, for by nature our hearts are narrow, selfish, unsympathetic. Giving is a fine corrective, not giving out of abundance ; that has its use of course, but giving out of deep poverty. Hear the apostle on this theme "The grace of God bestowed upon the church of Macedonia ; how that in a great affliction which has proved their stedfastness, the fullness of their joy has overflowed, out of the depth of their poverty, in the richness of their liberality. They have given (I declare) not only *according* to their means but *beyond* their means, and that of their own free will ; for they besought me with much entreaty that they might bear their part in the grace of ministering to the saints. And, far beyond my hope, they gave their very selves to the Lord first, and to me also

by the will of God." I have given a little clearer translation that you may not get bewildered in the rich language employed on this lovely subject. But I say : Is not this Macedonian spirit charming? Is it not a splendid contrast to the tawdry, meaningless, bazaar-defiled charity of 1892, that begins, continues, and ends with MAN. "They gave their very selves to the Lord first," "and to me also by the will of God." "They besought me with much entreaty that they might bear their part in the grace of ministering to the saints." And all this mind you "*out of the depth of their poverty.*" I don't know how it affects you Northerners, but it touches us Southerners as something that knits our hearts to them ; and among some specimens of the grace of God that we shall desire to have pointed out to us in the coming glories, we particularly want to see these Macedonian believers, that were out and out Calebs and Joshuas, people that by virtue of their following the Lord *wholly* never seemed to grow older. Listen to Caleb, "I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me ; as my strength was then, even so is my strength now for war, both to go out and to come in." I hope in my next to give a few hints on the cultivation of "Caleb" character and to show the ease with which any true-hearted Young Christian who reads these letters may become a Caleb or it may be a Joshua, for one is the passive and the other the active servant. One the John and the other the Peter, so to speak.

CLEOPAS.

PRACTICAL CHRISTIANITY. MATT. vi.

(Continued from page 95.)

THE practical righteousness of the believer as declared in this chapter consists of Alms-deeds (verses 2-4 ;) of Prayer (verses 5-15 ;) and of Fasting (verses 16-18.)

Fasting signifies entire or partial abstinence from food for a season. It is the bringing of the body into a state corresponding to that of the soul. It is a voluntary act with which men of the world have nothing to do—not even to witness (verse 16.) It should be done as the outcome of a state within and in distinct relation to our Father in Heaven (verse 18.) You cannot therefore press it upon persons, even Christians, as it is the result of a deeply exercised state of soul.

We have been hearing much of late about a “week of self-denial” and this has been urged publicly on *all*—the friends and enemies of the Cross—in direct violation of the clear and unmistakable teaching of this and other portions of God’s word. O how unconsciously, but nevertheless truly, good but mistaken men lull to deadly sleep the consciences of the unsaved who are launched off the scene under the soothing opiate of *doing* Christian work ere they possess Eternal Life—the gift of God.

We confine our references in meantime to the New Testament. “Fasting” are distinguished from “hunger and thirst” (2 Cor. xi. 27.) The former being voluntary, the latter being numbered amongst the apostles’ enforced sufferings.

The moral conditions of spiritual power in service are prayer and fasting (Matt. xvii. 21.)

Fasting and prayer by Christian husbands and wives for a season *only* (1 Cor. vii. 5) is a sadly neglected duty. How much need there is for thus waiting upon God! Our own individual condition, the state of our families, the work of God, and our place in the world and in the church urgently call for dependence and humiliation of soul and body before the Lord. What happy, gracious households there would be were the apostolic instruction (1 Cor. vii. 5) adhered to.

On such grave occasions as the ordinations of Elders, prayer and fasting was the practice of the apostles (Acts xiv. 23.) In religious Scotland—"the land of Sabbaths and Bibles"—*not* fastings, but feastings accompany ordination! But in truth Primitive Christianity is turned upside down in these days.

In that interesting chapter, Acts xiii., where missionary zeal for the heathen burned and glowed in the hearts of five servants of the Lord (verse 1,) we have fasting combined with their ministry. Then when God answered the desire of their hearts and marked out the first missionaries of the Cross, the identification in the service by their fellow-labourers was expressed by the laying on of hands, *after* they had fasted and prayed (verse 3.) Need you be surprised, therefore, at the permanent and widespread results of their mission recorded in Chaps. xiii. and xiv.! These moral conditions of successful service are unchanged. Observe the interesting connection in which fasting occurs in these verses—*ministry* and fasting (verse 2 ;) fasting and *prayer* (verse 3.)

DISCOVERY OF AN ANCIENT TOMB.

A grand discovery has been made of a vast tomb of high priests of Ammon, the monarch of the gods, and local divinity of Thebes, on the exact spot in the limestone cliffs of the Libyar Mountain, west of Thebes, near Dehr-el-Bahri, where Brugach Bey made his famous find of Royal mummies in 1881. In the lower storey of the tomb 240 sarcophagi have been already discovered, the oldest dating back to the eleventh dynasty, 2,500 years B.C. There were also in the tomb 100 papyri, and some large statues of the Theban triad.

ONLY A FEW STEPS FURTHER.

ONLY a few steps further,
And the weary journey's done,
Only a few steps further
And then the joy of Home.

The rest from every turmoil,
The peace no tongue can tell,
The pleasures that for ever
In that fair glory dwell.

Only a few steps further,
Then hush'd be every sigh,
Let smiles like sunbeams scatter
The clouds that round thee lie.

Oh fellow-pilgrim hasting
To thy blest home above,
Its fadeless light and glory
Soon shall thou fully prove.

Only a few steps further,
Thy joy shall be complete,
The crown His hand hath given
To cast at His dear feet.

C. G. CHANDLER.

BEER-LAHAI-ROI.

Gen. xvi.

THE Spirit of God has given us the allegorical meaning of the story of Hagar in St. Paul's Epistle to the Galatians. She is there the bondwoman in contrast with the free; Sinai and the earthly Jerusalem in contrast with the Jerusalem above; the law in contrast with grace; bondage in contrast with the liberty wherewith Christ makes free (Gal. iv. 21-26, v. 1).

But that, surely, is not all the instruction we may derive from the history as it is given us in the book of Genesis.

The untranslated Hebrew word at the head of this paper, indicates to us in what direction we may look for one other lesson at least, from a chapter which is full of striking, if not altogether happy incidents.

"Wherefore the well was called Beer-lahai-roi, which in the margin is rendered 'The well of Him that liveth and seeth.'"

God had given a promise to Abraham, a promise which Abraham believed, "And his faith was reckoned to him for righteousness." A precious word for us as taken up by the Spirit of God in Romans iv. Sarah also was concerned in the promise. She, too, doubtless believed it; though she sought to obtain its fulfilment in her own way. But not by such means are the gracious purposes of God to be fulfilled. This mistake of Sarah will introduce a third person; one who had no title to the promise. She was altogether outside, where we all are by nature, "Aliens from the commonwealth of Israel, strangers from the covenants

of promise." Hagar belonged to a class who had naturally no rights. She was an Egyptian, and a slave: a bondwoman. Slavery was an institution recognized in the Old Testament and permitted surely we may say, as the Lord assures us divorce was permitted, "because of the hardness of their hearts." For we may certainly say of slavery, as He said of divorce, "From the beginning it was not so."

It is only where the influence of Christianity is predominant, and the principles of the New Testament are understood, that slavery has been abolished.

Hagar, too, had to taste the bitterness of bondage, "And when Sarai dealt hardly with her," in the margin "afflicted her," "she fled from her face." She fled into the wilderness. There she learnt a lesson, and slave though she was, the eye of God was upon her, for the God of Abraham is the God of the poor and the oppressed. And so "The angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur"—"And she called the name of the Lord that spake unto her, "Thou God seest me." Words often quoted, but too little remembered.

That it is impossible to escape the all-seeing eye of God, is a truth that all will acknowledge. It is indeed a solemn truth, but our story presents it to us rather in a gracious aspect, that at least seems to have been the impression made on the heart of Hagar, for she added "Have I also here looked after Him that seeth me?" The question seems to require a negative answer. "His eye was on me, poor slave that I am, He saw me, and thought of me. Had I sought after Him?" Thus it seems the passage should be read.

"Thou God seeth me." Who is it that sees? "It is God, to believers, the God and Father of our Lord Jesus Christ." The God who gave His Son. Without the knowledge of Him thus we could not think of the all-seeing eye of God without terror. But the same word that tells us that "God is light," tells us that "God is love," and in the light of this knowledge such a passage as this and the magnificent 139th Psalm become exceedingly precious.

It is only the knowledge of Grace that will enable us truly to use the language of the last two verses of that Psalm, "Search me, O God, and know my heart, try me and know my thoughts, and see if there be any wicked way in me and lead me in the way Everlasting!"

In the light of that grace, is there not here a word of encouragement? I cannot get where His eye is not on me. Like Hagar, I may be "afflicted," I may suffer from the hardness of man, or from circumstances, He sees it all. My trouble may be such that I cannot tell another. "The heart knoweth its own bitterness," I may be ready to say with the Psalmist "O that I had wings like a dove, then would I flee away and be at rest." Or I may wish that like Hagar I could flee into the wilderness, or as it is in Psalm 139 "the uttermost parts of the sea," but the Psalmist adds, "Even there shall thy hand lead me, and thy right hand shall hold me."

Thus from this "Beer," this well in the wilderness, may we take a word of strength and encouragement.

We may also take from it a word of exhortation. If we are thus the subjects of His constant gracious care and oversight, let us see that we are not unmindful of Him, lest Hagar's question becomes a word of reproof, "Have I here also looked after Him that seest me?"

C. B.

JEWISH INTELLIGENCE.

THE "Garden Tomb" at Jerusalem regarded by the late General Gordon as the sepulchre of our Lord, is to be purchased for £4,000, a part of which has been privately collected. It seems a foolish undertaking as Mr C. R. Conder, of Palestine Exploration fame, scouts the idea and believes that the tomb did not exist in the time of our Lord at all.

The railway from Jaffa to Jerusalem is now opened.

A late convert from Romanism, Mr Clement Maitland, an Oratorian monk, gives a black picture of Romanism in Jerusalem. In the Franciscan Monastery where he lived two months, he says "Although the monasteries in England were bad enough, yet in Jerusalem such immoral things were said and proposed to me that I was disgusted. I found the monasteries to be veritable Sodoms." *If true in the City of Jehovah's choice and love how awful the degradation!*

(D.V. Interesting information in our next issue).

THE HISTORY OF GOD'S JEWELS.

Malachi iii. 17.

Original condition in sin, Ezek. xvi., Eph. ii.

Some mention of divine movement on their behalf,

Prov. viii. 31 ; 2 Tim. i. 9.

Possessed by the Father, John xvii. 2-6 and 9.

Given to Jesus, John x. 29.

Returned to God, John xvii. 11.

Possessed by the Spirit, Eph. ii. 22.

Restored to Jesus, John xiv. 2. "Receive."

All delivered to God, 1 Cor. xv. 28.

Hallelujah!

THOMAS NEIL.

THE LIVES OF THE PATRIARCHS.

ABRAHAM. Gen. xiii. *Continued from page 127.*

HEAVILY no doubt had Abram been disciplined, and dearly had he paid for losing confidence in God. But if God has chastened him, and allowed him to feel His hand, it has been in truest love, and with a view to restoring His servant to that communion with Him which he had once enjoyed. And to this end He leads him back to the very point of departure, in order that he may there judge his failure at its very roots. And it is even so with us. Mere sorrow for general failures is not enough, we need to trace them to the source from which they spring, and judge the source. 'If,' says the Apostle, 'we confess our sins, He (*i.e.* the Father) is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' Now the forgiveness here spoken of is not the *judicial* forgiveness of *God* forgiving the *sinner*, but the *governmental* forgiveness of *the Father* forgiving His blood-bought, blood-washed, erring *child*. Our sins, as sinners, God says He will remember no more, for the blood of Jesus Christ has effaced them from His sight and memory; but our sins, as saints, He will chasten us for in the government of His house, until they be judged by confession, root and branch; but when they are once judged and confessed, He is faithful and just to the work of Christ to forgive us our sins, and to cleanse us from all unrighteousness.

And thus it was with Abram; for under God's guidance he 'went up' out of Egypt, and journeyed to Bethel, unto the place where his tent had been *at the beginning*, between Bethel and Hai, unto *the place of the altar* which he had made there at the first, and *there* (i.e., at the very point of departure) Abram called on the Name of the Lord, and then once again tasted of the renewed joy of communion with God.

And now the interest of our story turns for a moment from Abram, to centre in his kinsman Lot. As yet all that is known of him is that he went with Abram. Lacking the force of character and originality of his uncle, he was not a man calculated to stand alone, nor would he probably have ever attempted to do so had not self-interest spurred him on. Naturally a weak man, and one who took colour from his immediate surroundings, his course was smooth and uneventful as long as he clung to his uncle's skirts, and the very subsidiary position which he held in Abram's household had doubtless saved him much of the exercise of those experiences through which his uncle had so lately passed. And now, owing to a quarrel between their respective herdsmen, a test was about to be proposed to them both, as to the value of those experiences in their souls. The test was the same, but how different the results! Abram has learnt the tip-top lesson that it is not for man to choose the bounds of his habitation; he had done so once with bitter results to his soul; he would do so again no more, but leave the matter in the hands of One whose power is unlimited, and whose wisdom is infinite. And so, owner though he be by

divine title of all the surrounding land, he says to Lot, "Is not the whole land before thee? Separate thyself, I pray thee, from me; if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." The arbitrament of the matter should lie, not with Abram, but with God.

And here, thrust unexpectedly upon him, was just the opportunity for which Lot sought. So he 'lifted up his eyes,' and beheld all the plain of Jordan, that it was well watered everywhere before the Lord destroyed Somom and Gomorrah, even as the garden of the Lord, like the land of Egypt as thou comest unto Zoar. Many a time doubtless Lot had regretted their hasty departure from Egypt; it had been such a splendid business place, and his affairs had prospered there amazingly, and it was a thousand pities that Abram's domestic matters had got so involved. Still here was something which, if not Egypt itself, was a very colourable imitation of it, while it had the extra advantage to a religious man like himself to be 'like the garden of the Lord.' It was, in fact, just the place for which he longed—a place where he could enjoy both worlds; so he lifted up his eyes and chose him all the plain of Jordan. He saw that it was well watered everywhere, but he did not see, or did not care to see, the wickedness of those that dwelt therein. Besides if their wickedness did obtrude itself somewhat upon his sight, would not that just afford him the opportunity, as a believer, of testifying against it? Was not Abram too straight-laced and old-fashioned?

Why did he not come out of his shell and move more with the times as he himself was doing? For himself, he had no patience with such exclusiveness. Besides, if Sodom's wickedness *were* great, there was no necessity for dwelling there, and there could be no harm surely in pitching one's tent *towards* Sodom; anyone could see the immense difference between that, and pitching one's tent in it. So doubtless reasoned Lot, for no one ever started on the downward path, whether to Egypt or to the plain, which resembles it, who was short of abundant reasons for his course.

But what of Abram? 'Abram dwelled in the land of Canaan,' (within whose limits, apparently, the cities of the plains were not), and thus saved himself the sad experiences through which Lot had to pass.

And here, ere we pass on, a word on experience, and one which we feel is called for at the present time. How many there are who love to recount their experiences, and seem more proud of them than otherwise. To such we would address a simple question, viz., Who had the most experience, Abram or Lot? Surely the answer is plain that, while Lot's life, from the time that he parted from Abram to go down into the plain, was one long experience, Abram's, on the contrary, save on the occasion when he attempted to get the blessing through Hagar, and when he denied his wife at Gerar, was quite devoid of it. Indeed, while we are walking with God, our experiences are nil, but the moment we turn into the bye-paths of unbelief, they meet us on every hand.

Lot, then, unbidden has lifted up his eyes, and his

feet have followed where his eyes have led; and Abram, apparently a loser by his act of self-abnegation, dwells in Canaan. But all that had passed between them had been observed by God, and He immediately gives evidence of it by addressing Abram in these striking words; 'Lift up *now thine* eyes and look from the place where thou art northward, and southward, and eastward, and westward, for *all the land which thou seest* to thee will I give it, and to thy seed for ever.' Such are God's exchanges. Abram had given up 'all the plain of Jordan;' God's exchange is 'all the Land,' with the added promise of an innumerable seed! 'Arise,' says Jehovah, 'walk through the land in the length of it, and the breadth of it, for I will give it unto thee.' So Abram arose and moved his tent to Mamre.*

THE LORD JESUS CHRIST ALWAYS IN VIEW.

DEAR "YOUNG CHRISTIANS,"

Last month I proposed to point out how Caleb and Joshua characters are formed, and the ease with which any true-hearted young Christian may shine as such. I looked at the word "ease" which I had written and hesitated for a moment if I should let it remain.

*The meanings of the names Sodom and Mamre are instructive. Lot chose what, in the event, proved to him to be 'burnings' in Sodom, while Abram left God to choose for him, and God's choice proved to be 'fatness' at Mamre.

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But the last verse of Matt. xi. sounded in my ear, so I let it remain. "My yoke is *easy*, and my burden is light." I recollect, as a boy, going to hear a celebrated French preacher, and the text was the only part I could understand, "*car mon joug est aisé, et mon fardeau est léger.*" But as the good man thundered forth his text perpetually, I must have understood a considerable part of the sermon. Well then, the secret of all christian excellency is to keep the Lord Jesus Christ *always* in view. Not now and then, but *always*. "I have set the Lord *always* before me," says David, in what he calls his "golden psalm," his "secret treasure;" for this is what "Michtam" means, and no wonder for David knew it applied to his Lord, Peter tells us so (Acts ii. 30.) This was the secret of David's holy boasting; for boasting, so hateful in man, is one of the greatest virtues if its object be the Lord. Now see what David found to be involved in setting the Lord *always* before him. I will just give a list out of the four verses of the psalm (xvi.) He is at my right hand. I shall never be moved. My heart is glad. My glory rejoices. My body rests in confidence. My soul shall not remain in the invisible world [when I die.] Thou wilt shew me the path of life. Fulness of joy in Thy presence. Pleasures for ever at Thy right hand. There is one more, but that applies most exclusively to the Holy One (the Lord); but even that, should He come ere we fall asleep, will be true of us. We shall see no corruption; for our bodies will not decay in the grave (Paul calls it being "*unclothed*") but we shall be clothed—

that is, our mortal bodies shall be swallowed up in our living bodies.

Our secret treasure then being Christ *always* set before our face, we grow up in His likeness. It is wonderful, even in natural things, how we find ourselves unconsciously adopting ourselves to the voice, words, manners and customs of those we associate with. This is still more so in spiritual things, because the Holy Ghost dwells in each believer to mould his character, and make him Christ-like.

Now, as usual, I know exactly what you are going to say ; because I have said it so many times myself, and I say it continually, and I am going to say it again now. “And yet, alas, what weakness within myself I find ; no infant’s changing pleasure, is like my wandering mind.” It is quite true, and will be true to the end of the chapter—*i.e.* till Christ our Lord comes for us, or we go to Him. It is BECAUSE we are weak, failing, vacillating, inconsistent, erratic, wavering, unsteady, hesitating, that we need to keep the Captain of our Salvation always before us, at our right hand. Our strength is *never* measured *outside* of Him. That is where christians, young and old, blunder, because it *is* so natural to blunder. But this is the characteristic of *faith*, “Out of *weakness* were made strong,” Heb. xi. 34. Get hold, once for all, of this fact ; then set the Lord *always* before you, and you may reckon on results (only don’t take your eyes off Christ to look at them,) I say you may reckon on results equal, if not superior, to Caleb or Joshua. It is devotion of heart (Mary rather than Martha) to the

Son of David, that produced those thirty-seven worthies in 2 Sam. xxiii. Read that chapter all through on your knees, and get up resolved to be a warrior, one of the first three if you please.

CLEOPAS.

THE SACRIFICES.

THE ANNUAL DAY OF ATONEMENT.

Concluded.

THE most memorable day in the history of Israel was the annual day of atonement—the tenth day of the seventh month. On the ordinances being duly observed and which are fully and minutely described in that central chapter, Leviticus xvi., the continued presence of the God of Israel depended.

It was not a joyous occasion ; rather the reverse (verse 29.) No prayer was offered in the sanctuary, no song was sung in the camp, no work was done. The services were of a peculiarly impressive character. Ere commencing the solemn ritual of the day the High Priest divested himself of his garments for glory and for beauty. The making of atonement demanded other and more fitting robes. The throne of God had to be vindicated, sins righteously and holily dealt with, and the sure ground laid on which Jehovah would dwell among His people and bring them in the person of the High Priest near to Himself. Hence special garments of linen termed “holy garments” were provided for that occasion alone (verse 4.) Aaron first washed, then clothed, typically represented

Christ, the Representative and High Priest of Israel and of His believing people whether of Gentiles or not. Christ was essentially what Aaron was typically.

There were five animal offerings—three for Israel, and two for Aaron and his house. *Our* special part and interest are in the latter; for the former, see verses 5, 24; for the latter, see verses 6, 24. Then the animals differed in the cases of the “congregation” and the “house.” We would again call special attention to the interesting fact that the congregation refers to Israel, while the house contemplates the priestly family of all believers. Confusion on this point will be to our loss, as while in the dealing with the animals there were certain points and truths common to both, yet it is as equally true that distinct and definite lines of instruction are conveyed to us by certain features distinctly Jewish and Christian. Thus two goats for one sin offering and one ram for a burnt offering were presented for Israel; whereas one bullock for a sin offering, and probably, although unnamed, a bullock for a burnt offering for Aaron and his house.

The blood of the slain goat and the blood of the bullock were taken into the sanctuary by Aaron and sprinkled once upon the mercy-seat—Jehovah’s throne—and seven times before it, *i.e.*, on the floor of the Tabernacle composed of the sand of the desert; see Num. v. 17. The precious blood of Christ is the alone ground of standing in the Divine presence for all. In this all share alike. The blood is the common ground of standing for sinners, be they Jew or Gentile. There are distinguishing blessings, yet but one and

only one sacrifice—the basis of all blessing for earth and heaven, for time and eternity.

The incense (verses 12-13) represented the precious merits of our adorable Lord. It was composed of *four* ingredients (Exod. xxx. 34,) of like weight, “pure and holy” and beaten “very small” (verse 36.) Where, save in the *four* Gospels are the excellencies and moral beauties of Christ set forth? A bruised and suffering Christ emitted the precious and delightful fragrance here referred to. A golden censer was used on this occasion only (Heb. ix. 4.) The incense was laid on the burning coals taken from off the brazen altar, carried by the High Priest into the holiest, and thus filled the presence of Jehovah with its delightful perfume. From verse 12-15 Christ and His blood, Christ and Him crucified, meeting in all their infinite value the holy claims of God’s throne form the burden of these precious verses. Silence reigned in the camp. Aaron alone accomplished the work. There could be no worship while atonement was being made (ver. 17).

After the work *within* was duly accomplished, then the work *without* was effected (verses 16-19). Next, the interesting action in connection with the scape goat, or *goat of departure* which being for Israel had its fitting place *after* the High Priest came out from the Holiest. Christ is there for us now, and, thank God, there is no scape-goat for us. We know NOW the complete dealing with our sins on the testimony of the Holy Ghost (Heb. x. 14-18) and that while Christ our great Priest is within the veil. On the other hand, Israel cannot know sins forgiven till after

Christ comes out. He is still within. Israel waits for forgiveness and knowledge of it. We know both now. Then the burnt offerings were offered both for Israel and for Aaron's house by the High Priest in his garments for glory and beauty (verse 24.) The coming glory of Christ, publicly displayed, will be an open witness and testimony to the blessed one of Calvary's Cross, as also our open and public justification before the world.

There are numerous features of interest calling for minute and prayerful study. May God increase and intensify our interest in these delightful studies.

J E W I S H I N T E L L I G E N C E.

THERE is a great mosque at Hebron which covers the *cave* in the field of Machpelah bought by Abraham for a burial-place (Gen. xxv. 9-10.) What a solemn reflection that over the tomb where lie the remains of Abraham and Sarah the idolatrous worship of the Arabian prophet and imposter is daily celebrated! A few Europeans, such as the Prince of Wales, have been admitted into the mosque, but since the Moslem conquest of Palestine no one has been allowed to enter the sacred and mysterious cave or cavern beneath the floor of the mosque.

SCHECHEM now called Nablous is the *only* city in Palestine where the descendents of the ancient Samaritans live. There are about 160 persons

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in all. They have several old copies of the Pentateuch and among them is one, preserved in a silver case, and guarded day and night, *said* to have been written by an immediate descendant of Aaron.

THERE are no Jews in Bethlehem—the birthplace of our Lord, nor in Nazareth where our Lord was brought up. The people of both towns, the women especially, are noted for their beauty, unlike those of the inhabitants of other towns and villages.

JOSEPHUS tells us of certain tablets inscribed in Greek and Roman letters warning strangers against going beyond the first court of the temple, and that under pain of death (compare with Acts xxi. 28-29.) One of those *very* tablets was discovered in the year 1871, with an inscription of seven lines in Greek characters, and dating, of course, from the first christian century.

THE stones of Solomon's temple are covered over and heaped up with about 80 feet of rubbish.

THE land of Palestine shall yet yield wonders to the unbelieving nineteenth century. Our faith is founded on the written word, but our God is confirming the word with signs to which we dare not shut our eyes, but gladly welcome. May God interest our hearts in His ancient people and land—the land of Emmanuel.

THE JEWS AND THEIR FATHERLAND.

EVERY nation except the Jews has a land which is its own and where it dwells, and every land except Judea has a nation to which it belongs and which inhabits it. We have seen some signs in the social history of the Jews that they are being prepared for the land ; are there any at the present time that Judea is being prepared for them? I hope that it may be interesting and not unprofitable from this and other points of view, to give a few brief notes of my second visit to Palestine in the spring of 1891. I found Palestine almost stereotyped in 1869, but it is not so now. There has been more progress in the past twenty years than in five centuries before. In 1869 there were only two roads in the land, and these so indifferent that no English surveyor would have approved them. Now, tolerable roads are to be found diverging north, south, and east of Jerusalem. A railway line is being laid, and the screech of the locomotive may already be heard between Jaffa and Jerusalem.*

In 1869 there were not half-a-dozen vehicles in the land ; there is now a cabstand outside the Jaffa gate at Jerusalem, carriages to be hired in other towns, and inns with decent accommodation for man and beast. Travellers then were few and far between ; now the names of Cook and Gaze are everywhere, and their tourists occupy the land. Then outside Jerusalem all was waste, few houses were to be seen, and leopards, jackals, and other beasts of prey prowled in its immediate neighbourhood ; now the European populations have migrated to suburbs so similar to those of other eastern towns that, in walking from Kolonieh, I failed to recognise old familiar landmarks until we were

* Trains run twice a day.—ED,

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under the shadow of the city walls. In 1869 the land was but little known by travellers; now no tour is complete unless it includes Hebron, Samaria, and Galilee, and it may be made safely and pleasantly on horseback, if you can restrain your dragoman from hurrying you over the ground, with good accommodation in tents, or fare and less expensive in native inns.

There is now an electric light outside of Jerusalem, the shadow of a telegraph pole falls upon Jacob's Well, and a steam mill is working day and night hard by the ancient wall of Nazareth. In 1869 the Jew was despised and oppressed. Men would strike him with the fist, or spit in his face and say, "He is only a dog of a Jew." Now, if cities be determined by the majority of their inhabitants, Jerusalem is again a Jewish city, as also are Tiberias and Safed; and in Jerusalem at least the Jews are socially able to hold their own against Christians and Moslems. I have been frequently asked whether my personal observation confirmed the reports of the great influx of Jews into Jerusalem. My reply is that I had no adequate conception of it before seeing with my own eyes that in Jerusalem the Jews are everywhere. Whence have they come? From Arabia, North Africa, the Principalities of Turkey, from Germany, and other lands of persecution, but principally from Russia. Why have they come? They have been attracted rather by national than religious sentiment. Some, indeed, are looking for the coming of the Messiah speedily, but most are simply seeking for rest and safety in their own land. What can they do there? It is a melancholy fact that starvation stares you in the face from many of their sunken eyes and pallid countenances. Our missionaries have been almost overwhelmed with the burden of their sufferings and poverty. There is no opening for them in Jerusalem. Each religious community ministers to its

own wants, and there is only a bare livelihood for native Jews ; for Jerusalem at present is neither a commercial nor industrial city. There is no opening for these Jewish immigrants in Palestine. Not that the land is not fertile enough ; it will give three harvests in a year, and thirty, sixty, one hundred—aye, I have heard, six hundred-fold are its possible returns. It is able to support a much larger population than the present one, and to export food as well. There are several Jewish agricultural colonies in Palestine, but residents there do not yet believe in the aptitude of Jews for the cultivation of the land. The great Jewish philanthropists are so little satisfied with the results of their experiments that Baron Hirsch, and those associated with him, are now seeking to found great colonies in the West. In Palestine at present the home market is limited, the methods and implements of agriculture are primitive, and it is almost impossible for strangers to hold their own against the fellaheen who seem to live upon next to nothing, and sell their produce at prices which would be simply ruinous to others. Even the thrifty Germans at Jaffa and Haifa have found it hard to make both ends meet. But let M. Joseph Nahon complete the Jaffa-Jerusalem Railway, let other lines be constructed from the coast to the interior (one was lately in contemplation from Haifa to Damascus), let the Jaffa roadstead be transformed into a safe harbour and a regular sea-service be maintained, and then fresh markets will soon be found. Already Jaffa oranges are famous all the world over ; why should not the corn of Esdraelon and the fruits of Samaria and Galilee find their way to Africa and Europe? And what about the Turkish government? It has grown suspicious of this Jewish immigration, and is seeking to prevent it. It still grinds down the people, and taxes olive trees even before they bear fruit. It is more like a man in posses-

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sion than the proprietor of the land. It is a tenant at will who makes no effort to improve his temporary home. Were the Turkish government to depart to-morrow, it would leave no mark behind save desolation destruction and decay. "Behold your house is left unto you desolate." How these words of the Messiah were ringing in my ears as I rode through the land from south to north: "Desolate"—its capital a third-rate Turkish city; many of its other cities ruins and heaps; its hills and plains only cultivated here and there, for the most part a desert of stone and sand; its fair sea of Galilee, once with thickly peopled banks and fleets of fisher-boats, now without town or village save shrunken Tiberias, or boats save those of the missionaries. But hopefully we may add that the desolation is the prophecy of restoration. "The Lord hath sworn by His right hand. . . . Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured; but they that have gathered it shall eat it, and praise the Lord; and they that have brought it together shall drink it in the courts of My holiness. . . . And they shall call them, The holy people, the redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken." Isa. lxii. 8, 9, 12. "Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see Me, until the time come when ye shall say, Blessed is He that cometh in the name of the Lord." Luke xiii. 35.—*The Jewish Intelligencer*.

J E W I S H N E W S.

FIRST sod of Damascus Railway turned on Wednesday, 14th December, at the foot of Mount Carmel. This connects Haifa—bay of Acre—(Esdraelon plain) Megiddo (Armageddon) with Damascus. This will be handy for the Kings from the east.

DEAR MR EDITOR,

In your December number, at page 157, is a letter from "Investor," evidently written under the veil of allegory, and which your printer appears to have converted into an enigma. I think I can throw a little light on the matter. A lode, (not Pode,) is a vein of metal running through certain portions of the earth, giving much joy to a miner when he has found it. Your correspondent evidently regards the holy scriptures as the place to dig in, for Job says, surely there is a *vein* for the silver, and a place for gold where they refine it. Iron is taken out of the earth, and from the hard stone brass (Job xxviii. 1-2.) He appears to think that laying up in store a good foundation against the time to come (1 Tim. vi. 19) is the way to live the life that is really worth living. There is only one of two ways. Either we live to ourselves and please ourselves, or, we live to Him who loved us and gave Himself for us. I counsel your readers to follow the advice given, and to shew the beloved Master how greatly they estimate Him, and His work, and His people.

I remain, Dear Mr Editor,

Yours faithfully,

I N T E R P R E T E R .

Do the "Young Christians" clearly understand that to circulate the word of life among those who have no money, is to have part with the Lord in Isaiah lv. 1, and John vii. 37? What an honour. What a delight to have part with Him!

IS IT PAYMENT OR FORGIVENESS?

EVERY gospel hymn-book we have examined contains the erroneous statement that "Christ on the Cross paid our debts." One of the most frequent expressions in the lips of the Evangelist is, "the debt is paid." But is it really so? Let us enquire.

What do we as God's creatures owe to Him? What do angels owe? *Absolute obedience.* Now all created intelligent beings owe this. The state or condition in which the creature may be found cannot absolve from the obligation. Every being in heaven, in earth, and in hell owes absolute obedience to God, *that* flows from our creature estate and is independent of the work of the Cross. Grace in no wise enfeebles the fundamental law of obedience to God—pure and simple. It exists as strongly after your conversion as before it, and remains untouched whether you reside in earth or heaven. This then is what we owe to God; this is our debt. Grace adds to our responsibilities. The Christian has been brought into a vast system of blessing and of vastly greater responsibility than before, but the obedience remains intact, and with reverence be it said, that even God cannot free you from this debt, else it would be to deny Himself in His sovereign rights as Creator.

But in this obedience we have failed, miserably failed. The penalty is death and after it eternal judgment. Now Christ bore on the Cross the judgment of God. He endured the penalty. Here comes in the Gospel of forgiveness of sins. "When they

had nothing to pay he frankly forgave them both" (Luke vii. 42.) Mark, it does not say "he paid," but, "he forgave." Forgiveness of debts and of debtors is the scriptural thought (Matt. vi. 12.)

Now if obedience is the debt we owe to God as His creatures and which is as binding upon us *after* conversion as *before* it, how can it be said Christ paid the debt? Our sins are forgiven and our disobedience atoned for. But be it carefully remembered that so long as we are creatures we owe to God absolute obedience and that is never said to be paid. Our creature condition is eternal and hence the obedience remains in all its integrity and strength. This then is a debt we are never freed from nor would we desire it.

What a mercy that the judgment of God has been borne by Christ, that our sins are forgiven!

People vaguely mean that their debt is sin, but if this is so how absurd to say that you owe *that* to God. and equally foolish to say that Christ paid *that* to God. You were never owing God any such thing nor will He accept sin as debt either from you or from Christ. The debt of obedience is paying not paid, and our sins are forgiven.

THE Christian must be like the sun; but he must not be like Hezekiah's sun which went backwards; nor like Joshua's sun which stood still; but he must be like David's sun, which rejoiceth as a strong man to run a race.—*Bishop Hall.*

OH CHANGE! OH WONDROUS CHANGE!!

Oh change! Oh wondrous change!

Burst are the prison bars;
This moment *there*—so low,
So agonised—and now
Beyond the stars!

Oh change! Stupendous change!

There lies the soulless elod:
The sun eternal breaks;
The new immortal wakes,—
Wakes with his God!

OUR bodies are mortal and corruptible, that is, subject to death and decay. Marks of disease and deep furrows and lines of sorrow and care leave their impress on every countenance. Satan has seemingly triumphed and stamped the most beautiful face on earth with his sign-royal. But as God triumphed over Satan in raising up Christ from amongst death's sleepers so He will again triumph when we with bodies "raised in glory," raised immortal and incorruptible, shall sing the song of eternal victory "O death where is thy sting? O grave where is thy victory?" The resurrection is God's answer to the work of the enemy.

At the coming of our Lord—*which is at hand*—many believers will be alive. To all such Christ shall come as "THE LIFE," changing their bodies into His own very likeness, "*we shall be changed*" (1 Cor. xv. 52.) On the other hand many will be asleep, that is dead (compare John xi. 11 with 13-14.) To such Christ comes as "THE RESURRECTION" raising up the body in glory. Then all in one great company shall be caught up in the clouds into the air where we halt to meet the Lord (1 Thess. iv. 17). *Here* now, perhaps a moment hence, *there*.

HEBRON AND ITS TOMBS.

THE most important building in Hebron is the great Mosque, which is built over the alleged tomb of Abraham. It is situated in the south-eastern part of the city, and stands in a square inclosure formed of immense stones, squared and bevelled like those of the Mosque of Omar at Jerusalem. At each of the four corners of the wall there was formerly a tower, one of which is now quite destroyed, and another partly so, but the other two remain in tolerably good condition, and are used as minarets. The Mosque itself occupies but a small part of this space, and has the form of an oblong square. Tradition ascribes the whole work—the mosque and its enclosure—to the time of Helena, the mother of Constantine; but experienced observers have been disposed to assign a much earlier date to the external wall, and a much later date to the mosque which it surrounds. The former, they observe, correspond with the remains of the ancient temple at Jerusalem, and are therefore probably of as high antiquity; whereas the latter may seem, from the style of architecture, not to be older than the twelfth century. More positive information in this matter is not now attainable; and as little certainty is felt with respect to the interior; for it is forbidden to any Frank or Christian to enter the place, and our information concerning it is consequently very confused and obscure. Thus much is known, that the Moslems, with whom the Jews and the Christians agree, regard the sepulchre within these walls as “the

cave of Machpelah," which Abraham bought of the children of Heth, when Sarah died, and in which his own remains, and those of his sons, Isaac and Jacob, were eventually deposited. There appears to be no good reason for disputing this tradition, which agrees very well with the intimations in the Bible. See Gen. xxiii. 9; xxxv. 27; l. 13. All these persons were certainly buried in the family sepulchre at Hebron, which appears, from the minute description in Gen. xxiii. 17, as well as from the nature of such private sepulchres in Palestine, to have stood apart, and was therefore not likely to be confounded with any other sepulchre by the descendants of the patriarchs, when they obtained further inheritance of the whole land, of which this tomb formed the sole possession of their pilgrim fathers. The difficulties which make us hesitate, or induce us to decide against the identity of that which is deemed "the Holy Sepulchre" at Jerusalem, do not apply to the comparatively remote site of Hebron, which has not been exposed to the same subversions as that of Jerusalem; and the tomb was a conspicuous and notorious object of attention to the children of Abraham from the first—at one time as their sole, and then as their earliest, possession in the land which God promised to their fathers for an inheritance. We know that not only the three patriarchs, but their wives—those mothers of Israel—were buried in the Hebron sepulchre. Jacob himself is the authority for this; for in his dying admonition to Joseph to take his body thither for burial, he touchingly couples the patriarchal pairs in death, as they

had been in life, together : “ There they buried Abraham and Sarah his wife ; there they buried Isaac and Rebekah his wife ; *and there I buried Leah.*”

With respect to the interior, a still greater degree of uncertainty prevails ; as no Christians or Jews are admitted within the mosque, much less into the carved tomb beneath, into which, indeed, it is said, that the Moslems never enter. On the top of the steps in the front, near the gate, is a hole in the wall, large enough to put in the hand. The Israelites come to pray and to send petitions to Abraham, Isaac and Jacob. When Hebron was, in the twelfth century, in the possession of the Crusaders, the place was visited by the Jewish Rabbi, Benjamin of Tudela. Access to the building was then comparatively free and the sarcophagi, on the platform of the mosque, then a church might be seen—perhaps the same that now exists ; and an additional fee procured, even for a Jew, admission to the real tomb below. “ An iron door is there found, which dates from the time of the forefathers, who rest in peace, and with a burning candle in his hand, the visitor descends to the first cave, which is empty, traverses a second in the same state, and at last reaches a third, which contains six sepulchres ; that of Abraham, Isaac and Jacob, and of Sarah, Rebekah and Leah. All these sepulchres bear inscriptions, the letters being engraved thus upon that of Abraham—‘ This is the sepulchre of our father Abraham, upon whom be peace.’ And even so upon that of Isaac, and the other sepulchres. A lamp burns in the cave and upon the sepulchres continually, both day and night ; and you there see tubs filled with the bones of the Israelites : for it is a custom of the house of Israel to bring thither the bones of their relatives and of their forefathers, and to leave them there unto this day.”

DOCTRINAL QUERIES.

ARE the following statements scriptural? (1). "We died in Christ." (2). "Our old man is dead and gone." (3). "Our justification is in a Risen Christ." (4). "Our sins were carried down to the grave of our Lord."

As to the first statement, we would simply refer to Rom. vi. 8 and Col. ii. 20, which reads "dead *with* Christ." You never get *in* Christ till the Ascension of our Lord (Eph. ii. 6). (2). The old man is crucified (Rom. vi. 6) *i.e.*, judicially dealt with, and condemned (Rom. viii. 3). But it is contrary to Scripture, to experience, and to fact, to assert the non-extinction of the flesh or old man. It exists unchanged in the believer, who however, in the power of the Spirit, has dominion over it. Death or the coming of the Lord will eternally separate the old nature from the believer. (3). This is almost verbally the title of a well known tract. Justification is because of Christ having died and been raised (Rom. iii.—v.,) but it is not said to be in Him. It is an erroneous statement. "A Risen Christ" strikes us as peculiar. Is there a Christ then not risen? "Now is Christ risen from the dead." The same who died is the same who is risen. (4). Our sins were dealt with on the Cross—there and only there. To assert that they were taken to the grave is an unwitting yet real attack on the all sufficiency of the sacrifice of Christ (Heb. ix. x.) We are not aware of a single passage which intimates a carrying down of our sins into Christ's grave. They were borne, judged, and condemned on the Cross, and now they are fully forgiven the believer.

LIVES OF THE PATRIARCHS.

ABRAHAM. *Continued from Page 150.*

AND so far all was well. Abram had shown that he knew how to be abased, for, confident in Jehovah when all seemed against him, he had gone forth against overwhelming odds. But now another and very different test was about to be proposed to his faith. Would he (a far more difficult thing) know how to abound? Paul and Silas in the stocks at Philippi, their backs bloody from the thongs, knew how to be abased, for at midnight they sang hymns. But, when the daylight brought them liberty they knew not how to abound, but haughtily took the ground of Roman citizenship—yea, Paul himself who teaches us that in Christ there is neither Jew nor Greek—and demanded that the magistrates should come and humble themselves to them. But Abram is triumphant here as well, and proves that he has learnt how to abound, mercifully strengthened as he is by priestly grace before he meets with temptation at the hands of the world's king. Thus if the king of Sodom go forth to meet him, the Most High God has taken care that His Priest should encounter Abram first, and Melchisedec strengthened and encouraged his heart, and blesses Abram from God, and God from Abram; and the latter in recognition of the fact that he owed his victory and the spoils to Jehovah alone, gave to His Priest the tithes of all.

. And never till we reach the glory shall we know how much we owe to the Priestly intervention of our Lord Jesus Christ. How many a danger has been avoided, how many a difficulty overcome, through the efficacy of the pleadings of Him who ever liveth to make intercession for us. Then we shall realize how often Satan has desired to have us, as he did Peter of old, that he might sift us like wheat, but that Christ prayed for us, and that hence our faith did not fail.

And since the personage of Melchisedec is curiously wrapped in mystery, it might not be out of place, if we briefly summed up what we know about him. Some have imagined that he was Shem, and others the Lord Jesus Himself. The latter supposition is impossible, for Scripture records that he "*was made like unto the Son of God*" (Heb. vii. 3). He resembled Him; he could not therefore have been He. Nor is there a hint in Scripture that he was Shem. He was indeed, it is clear from the passage just quoted an actual typical personage, a royal Priest, but one who differed from all other priests in this that, whereas in their case the validity of their office depended on their unbroken descent from Aaron, Melchisedec's priesthood was not secured to him by descent or transmission. Thus the words in Heb. vii. 3, without father, without mother, without descent, having neither beginning of days, nor end of life, refer not to Melchisedec as a *man*, but as a *Priest*; as a man he doubtless had *human* parentage, and lived and died: as a Priest he had no *priestly* parentage, and his birth and death are not recorded, for Scripture is purposely silent as

to them, so as to present to us an abiding priesthood such as that exercised by the Lord Himself. In the last as Priesthood, since He sprang from Judah ; of which tribe Moses spake nothing concerning priesthood, was not derived from others ; and since it commenced the other side of death (Heb. v. 9-10 ; vii. 8) it cannot, like the Aaronic priesthood, be broken by death, and therefore abides continually. The *order* of Christ's Priesthood is therefore after that of Melchisedec, but its *character*, since it is intercessory, which Melchisedec's was not, is after that of Aaron.

And in this connection it is interesting to remark that the first battle ever fought by the Lord's people is typical of the last which they will be called upon to fight when the kings of the earth and the whole world come forth to do battle with the King of Kings and Lord of Lords at Armageddon* (Rev. xvi. 12-16, xix. 18-21) ; when He, in whom all types coalesce, uniting, as He will, in His Person the dual character of Melchisedec and Abram, will come forth as at once the mighty Conqueror, and King of Righteousness and King of Peace, and having destroyed the rebel kings, bless Israel from the Most High God, and God from Israel, and take His seat "a Priest upon His throne" (Zech. vi. 13).

And now, refreshed and strengthened by his interview with Melchisedec and with the blessing of the Most High God, possessor of heaven and earth, ringing in his ears, Abram is in a position to meet the subtle, and, therefore, more dangerous attack of Satan,

* *i. e.*. Megiddo. See Judges x. 19.

which is directed against him through the instrumentality of the king of Sodom, who would enrich him with Sodom's gifts. And we can well imagine with what breathless attention Lot must have listened for Abram's reply ; for if he suffers himself to be enriched by the king of Sodom, what can he henceforth say to Lot who had only sought the same? Who will not in future be able to discount his narrow exclusiveness in keeping aloof with his tent and altar on the highlands of Canaan, if in the hour of victory he claims his recompense from the very wealth that the lowlands have produced? If such thoughts passed through Lot's mind they were quickly dispelled. For speaking in accents of unmeasured scorn, the nomad shepherd replied, "I have lift up mine hand unto the Lord, the Most High God, the possessor of heaven and earth, that I will not take from a thread even to a shoe latchet and that I will not take anything that is *thine*, lest *thou* shouldest say, *I* have made Abram rich." Truly, the lesson read to him in Egypt, with many a heartache and many a tear, had been learnt ; ill-gotten gains have henceforth no charm to him ; his tent and altar are all he craves till the "possessor of heaven and earth," sees fit to give him more. And yet with a grand carefulness for others he will not seek in a legal spirit to bind on them a walk beyond their faith, and asks that Aner, Eshcol, and Mamre, may receive their portion of the spoil.

But what of Lot? Surely if Egypt has had its lesson for Abram, Sodom has had its teaching for Lot. But no ; he is a poor scholar, and his lesson is not yet learnt ; he will return to Sodom, only, however, to suffer there the final loss of all his goods. Meanwhile, as he wends his way back to it, he has the mortifying reflection that he owes his all to the one whom he had perchance despised as too rigid and exclusive for his times.

SUBJECTS AND BOOKS OF HOLY SCRIPTURE.

THE foundation of all science is laid in chapter one of the book of Genesis. Moral Questions are found in embryo in chapter two. The existence of sin is accounted for in chapter three. Chronology is reliable only as you build it on chapter five. History has its source in chapter ten. Biography commenced with chapter eleven.

That grand foundation and fundamental subject, The Blood of Christ, is for the first time introduced in that magnificent chapter the twelfth of Exodus. The sacrifice of Christ in its various aspects, and in its rich and full detail is successively unfolded in the first seven chapters of Leviticus. The truth of *Atonement* shines in Leviticus sixteen, as that of *Redemption* in Exodus fourteen. The law for Israel is published in chapter nineteen of Exodus, and civil government for man in chapter nine of Genesis. Promise, as a principle of divine dealing with man commenced with Abraham, Gen. xii. ; Priesthood with Aaron, Exod. xxviii. : Prophecy with Samuel, 1 Sam. iii. ; Monarchy with Saul, 1 Sam. viii.

THE NEW TESTAMENT.

The incarnation of Christ—the necessary foundation of Christianity is historically unfolded in Matthew, chapter one and in Luke, chapter two.

Christ the King is the subject of the first evangelist ; Christ the Servant is the theme of Mark ; Christ the Man is before Luke : Christ the Son lights up the pages of John. The founding of the Church, the progress of Christianity, missionary triumphs and that great desideratum—the presence and power of the Holy Ghost are in the main the truths and subjects of the Acts.

Christianity, doctrinally unfolded, characterises the Romans.

178 NEITHER JUDGMENT NOR CONDEMNATION.

We have church government, ministry and other collateral truths in the Corinthian epistles. The Lord's Coming in the Thessalonian letters.

Peter treats of our pilgrimage, and John of Eternal Life.

But the subjects are endless.

The Bible not written by inspiration! The Bible not a Divine book! You might as well try to reason me out of my existence, as reason away my faith in the Book of Books. The mass of evidence, internal and external, is overwhelming and we must be pardoned if, when weighted with irresistible proofs and evidences of the truth of the Bible—evidences which have twined themselves round the very fibres of our moral being—we pour withering scorn and contempt on these infidel reasonings, while we sincerely pity the men.

NEITHER JUDGMENT NOR CONDEMNATION.

IN John v. 24 the Judge speaks. Who is He? The Son of Man to whom all judgment and its execution are committed (22-27.) Now what does He say: "Hath everlasting life and shall not come into judgment:" of whom does He speak? Of believers, and believers only. The Judge pronounces our absolute immunity from judgment. You will not, cannot, be tried for your sins. The Judge says so, and the case is settled.

Then there is no condemnation for those in Christ (Rom. viii. 1.) Now condemnation succeeds judgment. But if you will not come into judgment you cannot share in condemnation. And if there is no condemnation for you, there cannot be judgment, for to stand in the judgment must result in condemnation. Then there is neither for the believer. How complete, how blessed our position is!

FORGIVENESS OF SINS AND ETERNAL LIFE.

FORGIVENESS and Life are the distinguishing blessings of the Gospel. Both are freely and fully bestowed *immediately* on believing the Gospel. These blessings are not dependent on intelligence or obedience, but the weakest believer, even the babe, the convert of but an hour ago, possesses a forgiveness as complete and final and irrevocable as that of the most advanced believer. Forgiveness of sins is the common blessing of every member of the family of God (1 John ii. 12). The sins of every one believing on Jesus are forgiven *fully* (Col. ii. 13); are forgiven *freely* (Rom. iii. 24); are forgiven *frankly* (Luke vii. 42); are forgiven *divinely* (Isa. xliii. 25); and *forgotten* (Heb. x. 17).

Eternal life is bestowed on the believer now. This is characteristic of St. John's writings, namely, the present possession by the believer of Eternal Life. "*Hath* everlasting life" is the testimony of Scripture (John iii. 36; v. 24; 1 John v. 11-12). Paul treats of Eternal Life in the future, hence he says "lay hold" of it, because he looks at it as enjoyed in glory. John speaks of its *present* enjoyment. Both are true. We have it and we are to have it. We cannot lose it for it is in Christ. We, simply as believers on Jesus, have *Eternal Life* in present possession; to deny it is to call God a liar (1 John v. 10). We *have* Eternal Life—most glorious truth!

WHEN Infidelity has once persuaded men that they shall die like beasts, it will soon persuade them that they may live like beasts too.—*South.*

TIDINGS FROM ZION.

THE news from our co-workers in Jerusalem gives much to cheer us, and also to grieve our hearts. It is a pleasure to hear that twice a day the train conveys passengers from Jaffa to Jerusalem, and that the so anxiously looked for rain has already commenced, and more cheering still it is to hear that many of the sons of Israel are willing to listen to the Gospel message. But when we remember that the Turk still keeps possession of the land and that the poor sons of Isaac are yet under bondage to Ishmael, it provokes our sympathy, and we would urge upon all who love the Lord not to leave off praying on behalf of the restoration of Israel.

The distress is great, together with the storm which has set in, and many poor people are destitute of clothing, food, and shelter. The Arabs treat the poor passengers very cruelly if they are unable to give them the demanded *baksheesh* (gratuity.) On November 2nd, 40 passengers were being taken from the steamer to the shore in a small boat. The Arabs began to quarrel about *baksheesh* when the boat dashed against the rocks and 25 persons were drowned, the others were saved by swimming to the shore. A little child was saved while floating on its back. When picked up the little creature was laughing, perfectly unconscious of its danger. We earnestly hope the Lord will enable us to send some assistance to the distressed people. We doubt not that some of our friends while they are celebrating the nativity of our blessed Lord will remember that according to the flesh He is a son of Israel, and for His sake will remember His suffering kinsmen in Jerusalem.—D. C. Joseph.

[Our brother, a saved Jew, labours in Jerusalem and Hebron amongst his Jewish brethren. We heartily commend *this* mission to our readers. Address, D. C. Joseph, Evangelical Mission to Israel, Jerusalem; or to us.—Ed.]

Q U E S T I O N S .

1. "What is meant by the oft repeated expression
"The Ground of the Church of God?"
2. "Can we make, keep, or break the unity of the
body of Christ?"
3. "Where does Scripture assert the immortality of
the soul?"
4. "Is a Republican form of government sanctioned
by the Word of God?"
5. "Has a State-church the authority of Scripture for
its existence?"
6. "Is it an infringement of Matt. v. 34, to take the
oath in a Court of Justice?"

A N S W E R S .

1. It is for those who use ambiguous expressions to explain them. Christ says, "upon *this rock* I will build my church" (Matt. xvi. 18), and as the church or assembly consists of the whole body of the redeemed on earth, it follows that *all* believers are on "the ground of the church of God." We know no other ground.

2. We are not told to keep the unity of the *body*, but we are exhorted to endeavour to keep the unity of the Spirit (Eph. iv. 3). This latter really signifies the one body of Christ, the complement of all on earth indwelt by the Spirit. But the body must not be considered apart from the Spirit who is identified with it in its formation, life, and activity of its members, hence the Unity of the *Spirit*—THE ONE GRAND THING ON EARTH CHARACTERISED BY THE SPIRIT OF GOD AND OF WHICH CHRIST IN HEAVEN IS HEAD (Col. i. 18). This divine unity you cannot make, you are to endeavour to keep, and you cannot break it.

3. The words "mortal" and "immortality" in the

New Testament are applied to the body, never to the soul of man (1 Cor. xv). But the term "immortal soul," that is not subject to death, is a fundamental truth of God's word. *After* the death of the body the soul is seen alone as in Matt. x. 28 ; Luke xvi. 22-24 ; Rev. vi. 9-11. "All live unto Him" (Luke xx. 38) ; that is even the physically dead *live* unto him. Man is in eternal relationship to God as His creature, and in the higher part of his being, can never die.

4. An absolute monarchy as Nebuchadnezzar's (Dan. ii. 37-38) in the past, or, as Christ's in the future (Rev. xi. 15) is we conceive the divine idea of governmental power on earth. A Republican form of government finds no favour with us, nor do we believe it to be one sanctioned in the Word of God. On the other hand, we strongly urge obedience to the governing powers under which we live, whether Monarchical or Republican, Christian or Infidel. Christians do not make laws or form governments, but render hearty obedience to all existing authority (Rom. xiii. 1-5) and pray for our rulers (1 Tim. ii. 1-2).

5. There are individual (Heb. xi.), household (Gen. vii. i.), and national (Dan. ii.) links with God. Why Christians should dispute this latter, while admitting the two former is a marvel to us. A State-church has tended much to lower the true and scriptural conception of the Assembly as Christ's body, but on the other hand it has wrought governmental blessing. It serves as a check to infidelity. The recognition of God's Authority and Word by the State should be firmly maintained and in proportion as you loosen these bands (Ps. ii. 2-3) you ship-wreck the State and bring down upon the land the forces of anarchy and infidelity. Poor, unhappy, restless France has given up God. Great Britain is slowly following in her wake. The pent-up fires shall burst and the upheaval

of a godless society and Government be the sure result (Rev. vi. 12-17).

6. It is right to use the prescribed, judicial oath as administered by the magistrate (Lev. v. 1). The Lord respected it (Matt. xxvi. 63). God swears by Himself (Heb. vi. 13-17). Matt. v. 34 refers to social intercourse in which every form of oath and strong asseveration should be avoided.

B I B L E W O R D S E X P L A I N E D .

A

Abaddon, Rev. ix. 11.—*Hebrew* of Apollyon, which is *Greek*, both signifying “destroyer.”

Abba, Mark xiv. 36 ; Rom. viii. 15 ; Gal. iv. 6.—The Gentile form of the Hebrew Ab, “father.”

Abib, Exod. xiii. 4.—The Jewish year, like our own, was one of twelve months (1 Chron. xxvii.), only about half of which, however, are named in the Old Testament ; they are generally spoken of as the first, second, third month, etc. *Abib* was the seventh month of the civil year ; but, consequent on the people’s redemption from Egypt, it appropriately became the first month of the ecclesiastical year (Exod. xii. 2). It was called “Nisan” after the captivity from Babylon (Neh. ii. 1). *Abib* corresponds to our month April.

Abjects, Ps. xxxv. 15.—This word signifies *slanders* or *smiters*, occurs but once.

Acre, 1 Sam. xiv. 14.—Signifies as much as a yoke of oxen could plough in a day, hence not a term of exact land measurement.

Adar, Esther iii. 7.—The sixth Jewish year, and twelfth of their ecclesiastical ; only named in the post-captivity books. *Adar* corresponds partly to our months of February and March.

Advisement, 1 Chron. xii. 19.—Means full and careful consideration.

Affinity, 1 Kin. iii. 1.—Relationship through marriage.

Age, Job viii. 8.—Generation. In Isaiah xxxviii. 12, it should be *dwelling* or *habitation*. Generally used to express the duration of a man's life, or a period of time.

Aha! Ps. lxx. 3.—The language of insolent contempt and triumph.

All-to, Judg. ix. 53.—Meaning *completely* or *thoroughly*.

Amen, Deut. xxvii.—The Hebrew form for “truly” or “verily.” An affirmative response, implying the soul's assent to the truth of what is uttered. Used as a substantive, it signifies *truth*, as in Isa. lxxv. 16—“the God of *truth*.” Used also in the Christian assembly (1 Cor. xiv. 16).

Anakins, Josh. xi. 21-22.—A giant race of Canaanites. Goliath—about nine feet high—was a descendant of Anak, the original head of these gigantic men.

Apothecary, Exod. xxx. 35.—*One who seasons*. A compounder of sacred and other perfumes.

Appertain, Num. xvi. 32.—Belonging to.

Arcturus, Job ix. 9.—Name of a star in the northern hemisphere.

Ariel, Isaiah xxix.—*Lion of God*. Figuratively, the strong city of Jerusalem.

Artificer, Gen. iv. 22.—A skilful workman.

Artillery, 1 Sam. xx. 40.—Weapons, as bows and arrows.

Away with, Isa. i. 14.—Signifies, *I cannot endure it*.

Azzah, Deut. ii. 23, or *Gaza*.—A capital city of the Philistines, and situated on the shores of the Mediterranean.

Assayed, 1 Sam. xvii. 39.—To attempt or try.

LIVES OF THE PATRIARCHS.

ABRAHAM. *Continued from page 176.*

Genesis xv.

THE previous chapter has displayed Abram to us in a double light, we have seen him evince a noble disregard for danger and a noble disregard for gain. He had proved alike superior to Satan's covert violence and covert wiles. Was a fellow-believer in danger? He would risk his life for him. Did the world proffer its acknowledgments? He would reject its offer with scorn. And now he learns directly from God that it was His hand that had covered his head in the day of battle, and that He will far more than recompense him for what he had foregone in refusing Sodom's gifts for the Lord's word came to him saying, "Fear not, Abram, I am thy Shield and thy exceeding great reward." Wondrous words, indeed, for Jehovah to address to any of his creatures, and words that should surely have satisfied Abram's heart. But, alas, which of us ever rose to the level of God's thoughts? And certainly Abram failed to do so here, for "What wilt Thou give me?" was his reply. Jehovah had just given Himself, and Abram asks for more! For, what, in effect, says Abram, avails any gift to me seeing I lack a son to inherit it. Thus we learn that not God, but a son, occupied at this time the first place in Abram's heart. We shall see in chapter xxii. how this order was reversed.

But God is very gracious to His servant. He knows and sympathises with him in his childlessness, nay, has provoked this very conversation, surely, to bring

out the expression of that which had been hidden in Abram's breast—his desire for a son. But if Jehovah has provoked the expression of this desire, it is only in order that He may gratify it; and as once before He had bidden Abram look *earthwards*, north, south, east and west, in order that he might shew him his *inheritance*, so now He bids him look *heavenwards* in order to describe the *inheritors*; "Look now towards heaven, and tell the stars if thou be able to number them; so shall thy seed be." And Abram believed on the Lord and He counted it to him for righteousness.

And the patriarch's faith, and the circumstances resulting from it, have their direct lesson for every one of us; for, quoting this very passage, the Apostle says, "It was not written for his sake alone that righteousness was imputed to him, but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead, who was delivered for our offences, and raised again for our justification" (Rom. iv. 23-25). Abram believed in God who *would* raise up from his dead body a son, and he was justified; we believe in God who *has* raised up Jesus His Son from the dead, and we are similarly justified. Does the faint-hearted believer still tremble lest, after all, his sins should rise up against him? Let him look up, and see the full discharge which God has given him, in that He has raised the One who bore his sins, and has bidden Him be seated in the heavens, in token that His work is done. Let him behold the full glory of God Himself—that glory which when Jesus appeared before God as the sin-bearer, demanded that He should die—shining in the face of the very man who died (2 Cor. iii. 18,) and cast away for ever such God-dishonouring, Christ-dishonouring doubt, and rejoice in God's full and free salvation, even as God desires His children to rejoice.

But though Abram believed God's promise as to the seed and got the blessing in consequence, yet, by some strange perversity, he seemed to doubt God as to the inheritance. "Whereby shall I know," he says, "that I shall inherit it?" But God bears with infinite grace this second rebuff at His servant's hands, and, in order to confirm His words, He deigns to bind Himself by a covenant of death. And as the deep sleep and horror of great darkness falls on Abram, He tells him of the furnace of affliction* through which his posterity must pass as strangers in a strange land, where they should be afflicted four hundred years, but assures them of the lamp of His presence which should accompany them, and bring them back to the Land again in the fourth generation, when the iniquity of those who at present possessed it was full. But if God permits the affliction of Abram's seed, He declares that He will judge those guilty of afflicting them, and strikingly has Egypt's history confirmed God's words. The Land, then, is secured by covenant to Abram, and Jehovah next proceeds to define its limits, as extending from the river of Egypt to Euphrates. But though, in a later day, Joshua declared to Israel that every step that the sole of their foot should tread on should be their own (Joshua i. 3-4) they failed, nevertheless, through unbelief, to appropriate the territory which God had given them; and the promise was in abeyance for nine hundred years, till David, determining to make the promise his own, recovered his borders by extending his kingdom to the banks of Euphrates (2 Sam. viii. 3.) And blessed with *all* spiritual blessings in the heavenly places in Christ are we; but, alas, like Israel of old, we are slow to rise to the level of our blessings; and if we enjoy them at all, it is but, at best, in a fugitive and transitory way.

*That the furnace signified affliction, see Deut. iv. 20; 1 Kings viii. 51; Isaiah xlviii. 10; Jer. xi. 3-4; Ez. xxii. 17-25.

THE DESCENDENTS OF THE SONS OF NOAH.

THE eldest was Japheth, and the principal peoples descended from him were the Medians, Grecians, Romans, Russians, and the British. "By these were the isles of the Gentiles divided in their lands" (Gen. x. 1-5.) The theory of our Israelitish origin seems absurd from various points of view, and especially from that chapter referred to. Surely the British are islanders? and if so, Japheth is our great progenitor.

The second son of Noah was Shem—the head of the line in which grace and blessing were to flow. The principal peoples descended from Shem were the Hebrews, or all Israel (the two tribes—Jews, and the ten tribes—Israelites) the Persians, the Assyrians, and finally CHRIST, and that is the distinguishing glory in the line of Shem (verses 21-31.)

The youngest son of Noah was Ham. The descendants of Noah's grandson, the Canaanites, inherited the prophetic curse of the Patriarchs (ver. 25.) The principal peoples descended from Ham were the Babylonians, Egyptians, Ethiopians, and Canaanites (verses 6-20.)

This great historical chapter settles a crowd of questions bearing on the rise and origin of nations. Two examples may be adduced. From verse 10 we learn that the original strength of the Babylonian empire consisted of but four cities; while we know from verse 11 that the kingdom of Assyria originally consisted also of four cities. But the chapter is invested with a thrilling interest to us in the way it bears upon Christ's future glory. The fighting and squabbling of people and nations shall soon cease and the mighty scene of power and dominion distributed among Noah's three sons form part of Christ's inheritance: "And the seventh angel sounded: and there were great voices in heaven saying: The kingdoms of this world (Gen. chap. x.) are become the kingdoms of our Lord and of His Christ: and He shall reign for ever and ever" (Rev. xi. 15.)

SOME IMPORTANT TRUTHS.

HAVING been requested to put down a few brief remarks on the Scriptural difference between *atonement*, *redemption*, *reconciliation*, &c., it has been attempted to the best of the writer's ability, who commends them to the attention of his readers, with the request that any interested in such matters would carefully compare what is written with the only authority, the Word of God.

Aware of the need of distinguishing things that differ, it may be that some, who have hitherto on these subjects not sufficiently done that, may find it difficult at first to accept what follows. Learners in these things we all are, or should be; and as the Divine Word is the only rule by which deviations concerning these important subjects can be detected, and checked, to that let each one turn. The exercise in consequence may be helpful, and thus the result arrived at, one feels sure, will be beneficial.

Atonement. This is only mentioned, whether the noun *chippurim*, or the verb *chipper* to make atonement in the Old Testament (see Rev. Ver. of Rom. v. 11). The meaning of the Hebrew verb is to *cover over*, for in that dispensation sins were not really put away (Rom. iii. 25). God passed over them. Atonement is a compound idea, several things being comprised in the making of it. 1st. The death of the victim. 2nd. The taking of its blood into the holiest, and dealing with it there by the High Priest in the appointed way. This was the making *propitiation*. 3rd. The transferring the sins to the scapegoat to be carried away into a land of forgetfulness. 4th. The burning of the prescribed part of the sin-offering, and all the burnt-offering on the brazen altar. These two last set forth *sub-*

stitutionary acts—sins borne, divine judgment suffered. Each and all of these were requisite to make atonement (Lev. xvi. 6, 10, 16, 17, 24), which meets the question of our guilt, and the nature of God as well.

Redemption is both an Old Testament and New Testament truth, and implies a change of condition. Just three kinds of it are therein treated of concerning man in relation to God. 1st. Redemption by *power*; 2nd. redemption by *money*; 3rd. redemption by *blood*.

The first of these—redemption by *power*—Israel experienced at the Red Sea (Exod. vi. 6; xv. 13) when redeemed from the Egyptians; they became God's people, and He became their God. A condition this was which never did, and never can alter. And so in their darkest hour they could, and will, yet plead with God, that He has redeemed them (Deut. ix. 26; Neh. i. 10; Ps. lxxiv. 2; lxxvii. 15). This redemption the *nation* as such shared in, and to it, and to it alone, in the Old Testament reference is made when pleading with God. It made them His people, and He then became their God (Exod. vi. 7).

2nd. Redemption by *money* is treated of in the law of Moses, and concerned the *first-born males of the twelve tribes*. For it was a redemption *from God's claim* on them for special employment in His service. He announced the claim, which He had on all their first-born males, in Exod. xiii. 11-16; but set free those of the twelve tribes by first taking the Levites as far as they would go person for person in exchange; and for the overplus of the first-born of the twelve tribes then, and ever after, enforcing a money payment of five shekels (Num. iii. 40-51; xviii. 16). It was then redemption *from the service of God*, and in no sense redemption *from judgment*. For neither the clean animal nor the Levite, shared in this redemption, nor would the latter have desired it. It is important to keep this

clear in the mind, if we would rightly unfold the word of truth. Such a passage as Exod. xiii. 13 about the ass would never have been applied as it has been; nor would 1 Peter i. 18 have been viewed as relating to it. The ass by the lamb was redeemed *from God's claim*; and Peter writes of redemption from your vain conversation, which plainly has no application to the redemption of the first-born.

Redemption by blood is a New Testament truth, and is never mentioned in the Old. It is true only of *saints*, but of *all saints*, and includes for us forgiveness of sins (Eph. i. 7; Col. i. 14) and justification (Rom. iii. 24). Sharing now in redemption by *blood*, we shall share in redemption by *power* (Rom. viii. 23). Israel has known nationally redemption by *power*: they will come to know redemption by *blood*, and all Old Testament saints *will* be found in the enjoyment of it. But, learning the blessings connected with it, we can see how teaching about it would have been for them, when on earth, dispensationally out of place. To sum up. Redemption is a change of condition. That of old by power concerned the *nation* of Israel as such. That by money concerned the *first-born males* of the twelve tribes. That by blood concerns *saints*. Only such share in it.

Reconciliation relates to sinners, and things in heaven and things on earth (Col. i. 20-21). Sinners are now being reconciled to God. This last is a New Testament doctrine, not really taught in the Old, as the Rev. Ver. (Levit. vi. 30, viii. 15, xvi. 20; Ezek. xlv. 15, 17, 20; 2 Chron. xxix. 24*) will shew, and a reason for this is manifest, when we learn how it is effected, viz., by the death of God's *Son*. Redeemed by *blood*, we are reconciled to God by the *death* of His Son. For it is the wonderful tidings that *God's Son* has died

*To this Daniel ix. 24 is no real exception, as the margin of the Rev. Vers. attests.

for sinners, by which estrangement is removed from the heart of a guilty one (Rom. v. 10.) There is the *ministry* of reconciliation raised up by God ; the *word* of reconciliation provided by God ; and it is effected in the sinner by the tidings of the death of His Son, which, when believed unto salvation, reconciles the individual to God.

Reconciliation of things in heaven and things on earth is future, and will be effected when the Lord returns in power, when things in heaven, and on earth, but nothing beyond, will be brought into harmony with God's mind.

Cleansing is by blood, and by water as a figure of the Divine Word. Cleansing by *blood* is connected with, and is a fruit of, atonement (Levit. xvi. 30 ; Heb. i. 3, x. 2 ; 1 John i. 7). Cleansing by *water* is effected by the action of the Word on us through the power of the Holy Ghost, as water acts on the body (Ps. cxix. 9 ; John xv. 3 ; Ephes. v. 26). Rev. i. 5 should very likely be read *loosed*, not *washed*.

Loosing is administrative action, committed in the first instance to Peter (Matt. xvi. 19) for his special service of opening the kingdom of heaven to Jews (Acts ii.) and then to Gentiles (x.) ; and committed also to the assembly (Matt. xviii. 18) to restore a repentant offender outwardly to his place, and to the enjoyment of Christian privileges with God's people.

C. E. STUART.

PONTIUS PILATE'S SENTENCE.

A CORRESPONDENT sends to *Notes and Queries* the following as a correct translation of the sentence of Pontius Pilate. He says the curious document was discovered in A.D. 1280 in the city of Aquill, in the kingdom of Naples, in the course of a search made for

the discovery of Roman antiquities, and it remained there until it was found by the commissaries of art in the French army of Italy. Up to the time of the campaign in Southern Italy it was preserved in the sacristy of the Carthusians near Naples, where it was kept in a box of ebony. Since then the relic has been kept in the Capelo Caserta. The Carthusians obtained, by petition, leave that the plate might be kept by them as an acknowledgment of the sacrifices which they had made for the French Army. The French translation was made literally by members of the commission of art. Denon had a fac-simile of the plate engraved, which, on sale of his cabinet, was bought by Lord Howard for 2890 fr.:—"Sentence pronounced by Pontius Pilate, Intendant of Lower Galilee, that Jesus of Nazareth shall suffer death by the cross. In the 17th year of the reign of the Emperor Tiberius, and on the 25th of March, in the most holy city of Jerusalem during the Pontificate of Annas and Caiaphas, Pontius Pilate, Intendant of the provinces of Lower Galilee, sitting in judgment in the presidential chair of the praetor, sentences Jesus of Nazareth to die on a cross between two robbers, as the numerous testimonies of the people prove that—1 Jesus is a misleader. 2 He has excited the people to sedition. 3 He is an enemy to the laws. 4 He calls Himself the Son of God. 5 He calls Himself falsely the King of Israel. He went to the temple, followed by a multitude, carrying palms in their hands. It likewise orders the first centurians, Quirilius Cornelius, to bring him to the place of execution, and forbid all persons, rich or poor, to prevent the execution of Jesus. The witnesses who have signed the execution against Jesus are—1. Daniel Robani, a pharisee; 2. John Zorobabel, 3. Raphael Robani, 4. Capet. Finally, it orders that the said Jesus be taken out of Jerusalem through the gate of Tournea."

A PICTURE OF THE PILGRIM PATH.

PHILIPPIANS.

A LOVELY trip over the wilderness, a journey of contentment and joy.

Most travellers talk so much about the wilderness, the troubles of it, the worries, the temptations to sin, &c. I say *talk* about it. As a fact all exist in it, but we don't find Paul making *them* his subject on the journey, and I expect he knew better than a good many of us what the flesh and "sin in the flesh" meant, but he had learned the doom of the one, and had got divine wrought power to resist the other, so he set out with denouncing the flesh as worthless, not capable of bearing a *burden* for God, or to be trusted at all—he had no confidence in it—so it is plain he could not consistently give it any place. "Sin" he never mentions in this Epistle.

To live at all in the real Christian sense of the word for him was just *Christ*. *Christ* magnified in his body; attainment to God's promised *image* of Him his aim.

Thus Paul sets out over the wilderness "with a light heart and step" (as we say of one whose end seems sure and certain) making even a painful journey short.

"Rejoice in the Lord alway: and again I say, Rejoice," is his heart-melody and *cheering-on* exhortation to his fellow travellers.

"*Him*," who had appeared to him from on high, is the Sun of Paul's sky. He has a prize in view. It is *Christ*! He has a mark before him. It is CHRIST!! He has a crown before him. *Christ* bestowing it his object—more than itself. He has *one* object; grasped (iii. 13) but *one* thing; was that *one* thing aught except *Christ* in glory? No. He has no cares! for he has accepted his Lord God's offer to care for him. He has no burdens; for he obediently rolled them all on Him. He has no wants, for having made them all known unto *God*, his heart is garrisoned against the enemy—

the care-creator and peace-denier of souls — by the Peace of God (iv. 6-7.)

Is he going to be a *lonely* pilgrim? Not he. In truth far from it, he has got the **God of Peace** with him, and all sorts of “good and pleasant things” to answer all need—all his need supplied by the *known* and appropriated pilgrim’s God — “**My God.**”

What about food, raiment, money, &c., &c. Ah! he tells us a *grand* power against all the insinuations of “you want:”—**C o n t e n t m e n t.**

Solomon said: “A contented mind was a *continual* feast.” The word “content,” we are told, is derived from a self-supplying island, producing so much—it needs from no other source of supply.

This island to me and was to Paul—*Christ* in the heart and the hope of glory. “With all things good I ever am by *Him* supplied,” He richly feeds my soul. Yes, and from *above* the food comes—where He is gone.

Now just ponder this picture of a pilgrim path, and he begins with “the beginning of the creation of God,” the One who went *so low* He could go no lower than *the lowest* part of the earth. Oh! what a *descent* and what an *ascent* that He might fulfil all things. So Paul gazing upon Him from first to last is *filled* and *Christ* lived in him.

See him *pressing*! unfettered by one “*I ought.*” It is “*I do.*” I run for the prize—a crown—he calls it: **Him.** Ah! Paul, you had divine strength, and you used it. You had living water, and you enjoyed it in good hearty draughts. You had a book of blank cheques and filled them. You had wealth and used it for the giver. You had a store for heart and mind, and feasted on it. *You had a fortune and lived up to it, and all when in prison and chains!!!*

Love so amazing, so divine,
Demands my soul, *my life*, **MY ALL!**

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JEHOVAH—TITLES AND PSALM XXIII.

Verse 1 is Jehovah *Jireh*, "the LORD will provide,"
Gen. xxii. 14.

Verse 2 is Jehovah *Shalom*, "the LORD send peace,"
Jud. vi. 24.

Verse 3 is Jehovah *Rophi*, "the LORD that healeth,"
Exod. xv. 26.

Verse 3 is Jehovah *Tsidkenu*, "the LORD our righteousness," Jer. xxiii. 6.

Verse 4 is Jehovah *Shamimah*, "the LORD is there,"
Ezek. xlvi. 35.

Verse 5 is Jehovah *Nissi*, "the LORD my banner,"
Exod. xvii. 15.

This is one of the most refreshing and delightful of Psalms. Some say it is not very advanced in its statement of truth and more Jewish in character than Christian. That may be, but somehow thousands of both Jewish and Gentile believers get rich blessing out of this psalm. It just suits us in all our weakness and need. It has afforded us many a delightful hour of meditation and we greatly love to sing the quaint Scotch metrical version of it. Critics won't find much to whet the intellectual appetite, but hungry souls are here richly fed on the very best of pilgrim fare. Psalm twenty-three is well supported, having on the left the Cross and on the right the Kingdom—Psalms xxii. and xxiv. We start from the one and we are going on to the other. Our Psalm covers all the path lying between.

THERE are but two classes of really wise men: those who serve God because they have found Him, and those who seek Him because they have found Him not.—*Cecil*.

LIVES OF THE PATRIARCHS.

ABRAHAM.—*Continued from page 187.*

Genesis xvi.

THE pilgrim path of Abram since his return from Egypt had been a path of victory ; nevertheless he still bore with him the scars of his former defeat. For it would appear that among the maidservants with whom Pharaoh endowed him as the price of his renunciation of his wife, was one Hagar, whom he had brought up with him into the Land, and who was destined to prove a curse, and not a blessing in his house. It is to Abram's connection with this bondmaid that our thoughts are now turned.

Some ten years had rolled away since Abram's entry into the land—years fruitful, no doubt, in promises from God to Abram, and in worship from Abram to God, but fruitless as regards the birth of the son for which the heart of Abram so greatly yearned. And if, as might well be, the Patriarch's faith had been sorely taxed by this delay, he was not destined to find in Sarai that support which his flagging faith required ; indeed from the very first the fulfilment of the prophecy has seemed to her improbable, and the lapse of years had only tended to confirm her in her incredulity. Besides the thought had no doubt presented itself to both their minds, that though, if the promise were relied on, every thing pointed to the conclusion that Sarai, the lawful wife, should be the mother of the heir, Jehovah nevertheless had never definitely stated that it should be so. And now that all hopes of maternity, from a mere human standpoint, were denied to her, she commenced to cast about for some expedient by which the promise might be obtained ;

and, in result, suggested to Abram that he should take the bondmaid Hagar, and seek to obtain the promised heir from her. Here, at anyrate, as it appeared to Abram, was a solution of his difficulty, and he yielded a ready concurrence to Sarai's plan.

And at first all seemed to promise well, but his complacency is quickly shaken, and he is forced to realise that if he has sown to the flesh, he must of necessity reap corruption, and that his fleshly expedient has only served to introduce an element of discord into his house. For no sooner did Hagar conceive, than, overcome by self-importance, she despised her childless mistress. But Sarai was not the woman to sit down quietly beneath her maid's contempt; and though she herself had been the one to suggest the scheme, she nevertheless with foolish and unreasonable petulance, turns round and blames her lord, who rather ignobly, as it would appear, but not without a spirit of irony, reminds his wrathful spouse that Hagar is *her* maid, that the sorrow in fact, in its conception sprang from her—and delivers Hagar into Sarai's hand.

And Sarai was not slow to avail herself of the opportunity to return with interest the wrong that Hagar had done her, and so hardly did she deal with her, that Hagar at length sought refuge from her tyranny in flight.

The book of Genesis is, as we have said, a book of principles; but we might in the present case have, perhaps, hesitated to interpret had not the New Testament provided us the key by declaring that Hagar the bondmaid typified the Law (Gal. iv. 25). Thus we learn typically, from our present chapter that the Law only exalts the flesh, and puffs up those who are seeking by it to obtain the promise, and causes its votaries to despise (Sarai) free grace; while Abraham presents to us a type of a justified man, who, like the Galatians

of old, though justified by faith, sought to be perfected by the flesh. In a later chapter we shall have occasion to consider more fully the important principles of Law and grace, as typified in Hagar and Sarai ; so with this brief allusion to the typical bearing of the passage, we pass on.

How often in the pages of holy writ is the folly of human impatience forced upon us ! Sarai could not wait, and introduced an element of discord into her home ; Rebekah could not wait and lost for ever the company of her darling son. Truly the mill of God grinds slowly, and the lives of those whom God's grace fashioned into His brightest lights bear abundant testimony to this fact. Thus Joseph must wait apparently forgotten in the Egyptian prison house ; Moses with all his wisdom and force of character must wait forty years at the backside of the wilderness tending sheep, until his human wisdom is as nothing, and his fleshly energy broken down ; and Paul must take the position of a lowly prisoner at Rome to enable him to pen those Epistles which teach us the height of our position as saints. And after all our impatience is but another name for unbelief ; God is pledged to bless us, but not in our time, but when and as He, in His infinite wisdom, sees fit. And sad indeed had been the result of Sarai's precipitancy. It had entailed insult upon herself, and cruelty on Hagar. But there was grace in God's heart to Sarah and Hagar alike, and it is touching to observe that God was not oblivious of the bondmaid's sorrows, even though she had, in measure, brought them on herself.

That which ruins the generality of men, is their desire to get the start of God, their wish to enjoy in their time that which He reserves for them in His time. They must however yield themselves up to the guidance of God, in order to obtain their desires.

THE BELIEVERS' ALMANAC COMPETITION.

WE offered prizes for the most complete lists of the "TITLES AND VARIED SERVICES OF THE HOLY SPIRIT" gathered from the New Testament only.

We have carefully gone over the numerous papers sent us, and rejoice to learn from some of the writers that the work has been an interesting one and proved of real value in stimulating to a deeper and accurate study of the Scriptures. We don't know of any fundamental truth in which there is greater ignorance and misconception than in that which has engaged the attention of so many—young and old.

One young friend in Colchester informs us that she has found in the New Testament "202 passages where the Holy Spirit is in varied titles and services mentioned." We have not verified the statement, but we have no reason to suppose Miss G. mistaken.

The presence of the Holy Ghost on earth; His dwelling in the professing church (1 Cor. iii. 16) and also in the body of every believer (1 Cor. vi. 19) are truths and facts unhappily unknown to the mass of God's children, yet their bearing on the progress and state of soul occupies a large part of New Testament teaching. The Holy Spirit has taken the government of the church into His own hands as chapters 12 and 14 of 1 Cor. clearly enough shew. Is that a truth we can dispense with without incurring serious loss? We attribute to a large extent the rapid progress in the "down-grade" movement to the feeble, almost powerless use of the word of God. In *our* hands it is a blunted weapon. The sword of the Spirit is the word of God (Eph. vi. 17). It is He alone who can use and wield it to the utter discomfiture of the enemy. It is an easy thing to quote a text, but its right use and at the fitting moment is the work of the Holy Ghost.

THE BELIEVERS' ALMANAC COMPETITION. 201

We print a few of the papers sent us ; others withheld are perhaps equally good, but of course we could not insert all, and it was really a difficult matter to select amongst so many capital papers. Need we say that we do not vouch for the accuracy of every title, or service, or reference.

TITLES OF THE HOLY GHOST IN NEW TESTAMENT.

1. The Holy Ghost, - - -	Matt. iii. 11.
2. The Spirit of God, - - -	„ iii. 16.
3. The Spirit, - - - - -	„ iv. 1.
4. The Holy Spirit, - - -	Eph. iv. 30.
5. Holy Spirit of promise, - -	„ i. 13.
6. Spirit of wisdom and revelation,	„ i. 17.
7. The Comforter, - - - -	John xiv. 16.
8. The Spirit of truth, - - -	„ xiv. 17.
9. The Spirit of our God, - - -	1 Cor. vi. 11.
10. The Spirit of life, - - - -	Rom. viii. 2.
11. The Spirit of Christ, - - -	„ viii. 9.
12. The Spirit of adoption, - - -	„ viii. 15.
13. The Spirit of His Son, - - -	Gal. iv. 6.
14. The Spirit of the Lord, - - -	2 Cor. iii. 18.
15. The Spirit of glory and of God,	1 Peter iv. 14.
16. One Spirit, - - - - -	1 Cor. xii. 13.
17. His Spirit, - - - - -	Eph. iii. 16.
18. My Spirit, - - - - -	Matt. xii. 18.
19. The Spirit of your Father, - -	„ x. 20.
20. The Spirit of holiness, - - -	Rom. i. 4.
21. The Spirit of grace, - - - -	Heb. x. 29.
22. The Eternal Spirit, - - - -	„ ix. 14.
23. The Spirit of Jesus Christ, - -	Phill. i. 19.
24. The Spirit of prophecy, - - -	Rev. xix. 10.

THE VARIED SERVICES OF THE HOLY GHOST.

1. To quicken, - - - - -	John vi. 63.
2. To convince the world of sin, etc.,	John xvi. 8.
3. To guide into all truth, - - -	John xvi. 13.
4. To sanctify, - - - - -	1 Cor. vi. 11 ; 2 Thess. ii. 13.

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5. To mould into likeness to Christ, Gal. v. 22-25.
6. To bear witness that we are
children of God, - - - Rom. viii. 16.
7. To make intercession for us, - Rom. viii. 26.
8. To reveal the deep things of God, 1 Cor. ii. 10.
9. To give knowledge that Christ
abideth in us, - - - 1 John iii. 24.

THE TITLES AND VARIED SERVICES OF THE

Titles.— HOLY GHOST.

The Holy Ghost, - - - -	Acts ii. 4.
The Holy Spirit, - - - -	Luke xi. 31.
The Spirit, - - - -	Matt. iv. 1.
The Spirit of adoption, - -	Rom. viii. 15.
The Spirit of God, - - - -	„ viii. 9.
The Spirit of Christ, - - -	„ viii. 9.
The Spirit of Glory, - - - -	1 Pet. iv. 14.
The Spirit of Grace, - - - -	Heb. x. 29.
That Holy Spirit of promise, -	Eph. i. 13.
The Comforter, - - - -	John xiv. 26.
The Spirit of truth, - - - -	John xv. 26.
The Spirit of life, - - - -	Rom. viii. 2.
The Spirit of holiness, - - -	Rom. i. 4.
The eternal Spirit, - - - -	Heb. ix. 14.
God, - - - -	Acts v. 3-4.
The Lord, - - - -	2 Cor. iii. 17.
My Spirit, - - - -	Matt. xii. 18.
The Truth, - - - -	1 John v. 6.
The Spirit of Jesus Christ, - -	Phil. i. 19.
The Spirit of His Son, - - -	Gal. iv. 6.
The Spirit of His mouth, - - -	2 Thess. ii. 8.
The Spirit of Faith, - - - -	2 Cor. iv. 13.
The Holy One, - - - -	1 John ii. 20.
The Spirit of the Lord, - - -	2 Cor. iii. 17.
The same Spirit, - - - -	1 Cor. xii. 4.
One Spirit, - - - -	1 Cor. xii. 13.
The Spirit of prophecy, - - -	Rev. xix. 10.

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The Spirit of the living God,	-	2 Cor. iii. 3.
His Spirit,	- - - -	1 John iv. 23.
His Holy Spirit,	- - - -	1 Thess. iv. 8.
<i>Services.—</i>		
He abides with us for ever,	- -	John xiv. 16.
He binds,	- - - -	Acts xx. 22.
He comforts,	- - - -	Acts ix. 31.
He commands,	- - - -	Acts viii. 29.
He confesses Jesus Christ,	- -	1 John iv. 2.
He controls the movements of		
God's servants,	- Acts xiii. 2 ; xv. 28 ; xvi. 6.	
He directs,	- - - -	Acts x. 19-20.
He declares Jesus to be the Son of God,		Rom. i. 4.
He dwells with us, and is in us,	-	John xiv. 17.
He dwells in the Church,	1 Cor. iii. 16 ; Eph. ii. 22.	
He effects the new birth,	- -	John iii. 5-8.
He frees from sin and death,	-	Rom. viii. 2.
He forms the body of Christ, and	} 1 Cor. xii. 13.	
animates it by His presence		
and action,	- - - -	1 Cor. xii.
He gives joy,	- - - -	Rom. xiv. 17.
He gives prophecy,	- 2 Peter i. 21 ; 1 Cor. xii. 10.	
He gave ability to speak in other tongues,		Acts ii. 4.
He gives fervency,	- - - -	Acts xviii. 25.
He gives life,	- Gal. vi. 8 ; Rom. viii. 10.	
He gives wisdom,	- - - -	1 Cor. xii. 8.
He gives knowledge,	- - - -	„ xii. 8.
He gives faith,	- - - -	„ xii. 9.
He gives discernment,	- - - -	„ xii. 10.
He gives ability to work miracles,		„ xii. 10.
He gave gifts of healing,	-	„ xii. 9.
He gave ability to interpret,	-	„ xii. 10.
He gives hope,	- - - -	Rom. xv. 13.
He gives power to keep His word,		2 Tim. i. 14.
He gives liberty,	- - - -	2 Cor. iii. 17.
He gives access to the Father,	-	Eph. ii. 18.
He guides into all truth,	- -	John xvi. 13.

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He glorifies the Lord, - - -	John xvi. 14.
He helps our infirmities, - -	Rom. viii. 26.
He hears, - - - - -	John xvi. 13.
He indwells the believer, - -	1 Cor. vi. 19.
He intercedes for us, - - -	Rom. viii. 26.
He is a witness <i>to</i> the believer, -	Heb. x. 15.
He is a witness <i>in</i> the believer, -	Rom. viii. 15-16
He is a seal and earnest to the believer,	Eph. i. 13-14.
He is connected with the life, walk, service, worship, and com- fort of believers, - - -	Rom. viii., Gal. v.
He is the unction by whom we know all things, - - -	1 John ii. 20-27.
He is powerful, - - - - -	Rom xv. 13.
He knows the things of God, -	1 Cor. ii. 11.
He leads our worship, John iv. 23-24,	1 Cor. xiv. 15.
He leads us, - - - Rom. viii. 14 ;	Gal. v. 18.
He presses, - - - - -	Acts xviii. 5.
He quickens, - - - John vi. 63 ;	2 Cor. iii. 6.
He renews, - - - - -	Titus iii. 5.
He reveals the things of God, -	1 Cor. ii. 10.
He reminds us of the Lord's words,	John xiv. 26.
He reproveth (or convinces) the world of sin, righteousness, and judgment, - - -	John xvi. 8.
He strengthens, - - - - -	Eph. iii. 16.
He searches all things, - - -	1 Cor. ii. 10.
He sanctifies, - - - Rom. xv. 16 ;	1 Pet. i. 2.
He saves, - - - - -	Titus iii. 5.
He shews us the things to come, -	John xvi. 13.
He sends forth the gospel, - -	1 Peter i. 12.
He sent forth the disciples, - -	Acts xiii. 4.
He sheds the love of God in our hearts,	Rom. v. 5.
He speaks, - - - - - 1 Tim. iv. 1 ;	John xvi. 13.
He speaks in us, - - - - -	Mark viii. 11.
He shall consume the wicked, -	2 Thess. ii. 8.
He teaches us all things, John xiv. 26 ;	1 Cor. ii. 13.

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He teaches us what we should say,	Luke xii. 12.
He testifies of the Lord,	John xv. 26.
He teaches us to call God "Father,"	Ro. viii. 15; Gal. iv. 6.
He works in us,	Eph. iii. 20.
He witnesses,	Acts xx. 23.; Rom. viii. 16.
He is willing,	Matt. xxvi. 41.

OFFICES OF THE HOLY SPIRIT.

Comforter,	John xiv. 16.
Witness,	Rom. viii. 16.
Sanctifier,	1 Cor. vi. 11.
Justifier,	" "
Cleanser,	" "
Leader,	Rom. viii. 14.
Teacher,	John xiv. 26
Remembrancer,	" "
Guide,	John xvi. 13.
Intercessor,	Rom. viii. 26, 27.
Inspirer,	2 Peter i. 21.
Life-giver,	John iii. 5, 6.
Quickener,	Rom. viii. 11.
Searcher,	1 Cor. ii. 10.
Way of Access,	Eph. iii. 18.
Helper of our Infirmities,	Rom. viii. 26.

A PRACTICAL TREATISE ON JUSTIFICATION.

Justification by Grace.—Rom. iii. 24.

Justification by blood.—Rom. v. 9.

Justification by faith.—Rom. iii. 28.

Justification by works.—James ii. 24.

The persons who receive justification.—Rom. v. 4.

The happy effects on those who receive justification.—Rom. v. 1-2.

We are justified by faith alone, but not by faith which is alone. It is a heart purifying and a work producing faith. It is wrought in the heart by the Spirit of God.

ELECTION AND PREDESTINATION.

"GIVE not that which is holy unto the dogs, neither cast ye your perils before swine" (Matt. vii. 6). The truths of election and predestination are "holy" and undoubtedly are "pearls." They are family secrets and should only be taught to the household of faith. Preach the Gospel to the world. Teach these truths to believers.

Election is God's sovereign choice of persons, not because they are better than others, for *all* are sinful and guilty, nor because "the chosen" have claim, or merit, or title, for all are equally destitute of that. God in grace sovereignly calls to Himself and no reason whatever can be assigned for it save this: *He has done it* out of His own good will and pleasure. Here are a few examples of election culled from the book of Genesis alone:—Seth, Adam's third son; Shem, Noah's second son; Arphaxad, Shem's third son; Sarai, instead of Hagar; Isaac, instead of Ishmael; Jacob, instead of Esau; Joseph, instead of Reuben; Ephraim, instead of Manasseh. In the New Testament election is of individuals. It is not said in Scripture that the Church was chosen in Christ, nor elected in time. Eph. i. 4 declares the former of persons, while the latter only derives seeming support from 1 Peter v. 13 which really reads "*She* at Babylon elected"—probably Peter's wife. God's election of certain persons secures these persons for time and for eternity.

Predestination differs from election in this respect, that whereas the latter eternally and infallibly secures *the person*, the former as absolutely guarantees *the blessing*. We as believers, yea, the youngest, are embraced in God's eternal choice before the world began (Eph. i. 4,) but to *what* we were chosen is equally true of all believers, young and old (verse 5.) We

can no more be lost because of our election, than can our blessings be forfeited and that because of our predestination. "Chosen us" and "predestinated us" secure all. Compare and study Eph. i. 5 with Rom. viii. 29. Now to *what* we were predestinated these two scriptures tell us—sonship and conformity to Christ in glory. Peter, too, in his own characteristic way refers to believers and their blessings, and shews the security of both. "The heirs," he says, "are kept by the power of God," while the "inheritance," he declares, "is reserved in heaven." The persons are *kept*, the blessing is *reserved* (1 Peter i. 4-5). Just let every one of us get this thought wrought in the soul that we are as safe as God can make us, for we are fruit of His election, and blessing and glory are divinely secured for us as we are the subjects of His predestinating counsel. We and our blessing are thus amply secure

BIBLE WORDS EXPLAINED.

B.

Baal, *Master, Lord*. A heathen god mentioned about 25 times in the Scriptures. Tilliebeltane in Perthshire signifies the *hill of the fire of Baal*.

Baca, (Ps. lxxxiv. 6) signifies "the valley of *weeping*."

Baker's Street, (Jer. xxxvii. 21) from the Bakers who carried on their occupation there.

Barjona, son of Jona, applied to St. Peter (Matt. xvi. 17; John i. 42; xxi. 15.)

Beeves, (Lev. xxii. 19) domestic animals.

Behemoth, (Job xl. 15) a gigantic animal, probably the huge *Hippopotamus*.

Belial, (Deut. xiii. 13) *worthless, wicked* persons.

Bestead, (Isa. viii. 21) *distressed*, or distressed circumstances.

Beulah, *married*, the land of Israel married to Jehovah. (Isa. xii. 4.)

Bewray, *discover* or *disclose*, (Isa. xvi. 3.)

Bishop, *overseer*. Bishops and Elders are used interchangeably, the former term however referring to the *work* and the latter to the *persons* (Acts xx. 17-28.)

Blains, *ulcerous sores* (Exod. ix. 9-10.)

Blaspheme, *injurious speaking*, (Matt. xii. 31.)

Boaz, *strength*, (1 Kings vii. 21 ; Rev. iii. 12.)

Bravery, *finery* (Isa. iii. 18.)

Bow the Knee, (Gen. xli. 43) the marginal reading is "tender father."

Borrowed of the Egyptians, (Exodus xii. 35) "borrowed" signifies *demanded* and does not imply a return, nor was it expected by the Egyptians.

Branch and Rush, means "the great and small" (Isa. ix. 14 ; xix. 15.)

Brass, native *copper*. Brass which is a compound of copper and zinc was not known previous to the 13th century.

Breakings, *judgments*, rather, *terrors* (Job xli. 25.)

Breaches, *havens* of refuge (Judges v. 17.)

Breaker applied to the Messiah dealing with the enemies of His people (Micah ii. 13.)

Brigandine, *coat of mail*, (Jer. li. 3.)

Burnt-offering, that which *ascends*, wholly given up to God (Lev. i.)

Bruit, *report* or *rumour* (Nah. iii. 19.)

Buttocks, the *hind-parts* (Isa. xx. 4.)

LIVES OF THE PATRIARCHS.

Genesis xvi. (*Continued from page 199.*)

BUT it is touching to note that God was not oblivious of Hagar's sorrows, even though she had, in measure, brought them on herself. Thus, though she had escaped from her mistress she had not, and could not, escape from the watchful eyes of God, whose angel finds her in the wilderness whither she had fled, and comforts her with the assurance that her afflictions had been observed by Him. But God is a God not only of grace, but of truth also, and if the angel's language is comforting to Hagar in her sorrows, her failure is not allowed to pass unnoted, and his first words, "Hagar, Sarai's *maid*," must have shewn her that, as we say, two wrongs can never make a right, and that if her mistress's conduct had been cruel, her own flight had been self-willed—and hence that her first step must be to return to her mistress, and to submit herself under her hands.

And here again in these long past ages we find a principle which was applied by Paul in a later day. Onesimus, an unprofitable slave of Philemon, who was a Christian man and convert of Paul, had run away from his master, and by some means had come in contact with Paul in his prison cell at Rome, and through his instrumentality had been brought to believe in Christ. But Christianity did not forcibly alter his status; though a Christian he was a slave, and a slave who had wronged a Christian master; and Paul accordingly teaches him to acknowledge this by sending him back to Philemon, accompanied however by the tender suggestion, "Perhaps he therefore departed for a season that thou shouldest receive him for ever

not now as a slave, but above a slave, a brother beloved, specially to me, but how much more to thee, both in the flesh and in the Lord." Thus Christianity does not abrogate worldly relationships, even though those relationships, like slavery, have their source in human failure, but brings the Lord into them; to have commanded Philemon to release his slave would have been a return to law; to constrain him to do so by love was grace. And surely as we ponder the history of these remote times, each line of which is pregnant with teaching for our own souls to-day, we cannot but set our seal to that statement of Paul's that, "*All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.*"

But if God's truth requires that Hagar should retrace her steps, His grace will cause her to return with an assurance which makes her bondage bearable; she should bear a son, and should perpetuate the fact that God's ears are ever open to the cry of distress, by calling him Ishmael, 'whom God hears;' a wild, or wilderness man, should he be, whose hand should be against every man and every man's hand against him—the progenitor of the Bedouin of the present day;—and realising the fact that God's eyes had been watching over her, even at a time when, as her flight proved, she had had no eyes for Him, she named the well, "the well of Him who lives and sees me."

And so for a season this allegorical scene closes to open again in chapter xxi. As to its typical import we need only here remark that Hagar represented Sinai, or the Law which entered into the house of God, and abode there for a full dispensational period. But "the Servant abideth not in the house for ever; but the Son abideth ever," and the time came when

the command went forth from God, "Cast out the Bondwoman and her son," in order to make room for the promised heir;—while in Ishmael and his posterity we see Israel under law, "Jerusalem which now is and is in bondage with her children," (Gal. iv. 25) preserved by God, but outcasts from the Land, the objects of the Gentile's hatred, and hating them in turn.

THE SCOPE OF THE GOSPEL OF JOHN.

How frequently it happens that Christians who are regular readers of God's word, seem nevertheless to make but little intelligent progress in it, the reason being that instead of reading the Bible as a whole, made up of portions indited by the Spirit of God, according to a fixed and settled plan, they are accustomed to pick up their Bibles and read them in a hap-hazard and desultory way. Not that, of course, God cannot and does not bless even such reading as this, for to bless is His delight; but we are only stating the truth when we say, that a hap-hazard way of reading a book, which is written according to a settled plan, must inevitably entail an immense loss of blessing to one's soul. Of course we readily admit that it is not given to every one to take a comprehensive view of the Bible; but God knows well the weakness of His children and has provided for this in the ministry of the word by those whom He has raised up for this service—workmen who are enabled by Him to rightly divide the Word of truth.

In order, therefore, to interest our readers in a comprehensive study of God's word, and to give them some little insight into the scope of that peculiarly blessed portion of it, the Gospel of John, we have made the following epitome of a recent paper by a

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frequent contributor to these pages, Mr C. E. Stuart, and trust that it will prove as helpful to all who read it, as it has already proved to ourselves. Mr Stuart commences by drawing attention to the two purposes which John had in view in writing his Gospel. They are stated by himself: "These are written (1) that ye might believe that Jesus is the Christ, the Son of God; and that (2) believing, ye might have life through His name" (John xx. 31).

By this gospel, then, his readers were to learn how they could get eternal life. By believing on Jesus Christ, the Son of God, they would have it. And only of such now can it be predicated that they share in it. Hence it was needful to set forth in the gospel truth about the Person of Christ, as well as about life. John has done this, and in a manner peculiar to himself.

First, then, of

THE PERSON OF CHRIST.

We are furnished with a *threefold testimony* as to this, viz.:—

- I.—That of John the Baptist, chap i.-iii.
- II.—That of Christ Himself, chap. iv.-x.
- III.—That of the Father, chap. xi.-xii.

I.—*The Baptist's testimony* is presented first. His ministry ended ere the Lord's public ministry in Galilee had begun (Matt. iv. 12; Mark i. 14). To the Baptist he was,

- (a) The Christ (i. 27.)
- (b) The Lamb of God (i. 29.)
- (c) The Son of God (i. 34.)
- (d) One greater than John, for He was before him (i. 30.)
- (e) Holy, for the Holy Ghost like a dove descended on Him, and rested on Him (i. 33.)

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- (f) Of increasing greatness for "He must increase but I must decrease" (iii. 30.)

With this record in the third chapter of the gospel the Baptist's testimony to the Lord concluded. From Chap. iv. to Chap. x. we have,

II.—The Lord's own public testimony to Himself, as,

- (a) The Messiah (iv. 26.)
- (b) The Son of God (v. 17.)
- (c) The Son of Man (vi. 27.)
- (d) The Light of the world (viii. 12 ; ix. 5.)
- (e) The true Shepherd who would lead out of the fold of Judaism all those who were really His sheep (x. 3.)
- (f) The Good Shepherd who would die for His sheep (x. 11.)

In Chapters xi. and xii. we have,

III.—The testimony of the Father,

- (a) In the raising of Lazarus (xi. 41, 42.)
- (b) By the response, "I have both glorified it, and will glorify it again" (xii. 28.)

On both these occasions the Lord addressed God as His Father, and the latter thus owned Him as His Son.

The evangelist's first purpose in writing his gospel is, then, well carried out. To the other purpose we must now advert, viz., "That believing ye might have *life* through His name." The subject therefore of

L I F E

now comes before us. At times it is spoken of simply as life, at others as eternal, or everlasting life ; there is no difference between them. Life, *i.e.*, spiritual life and everlasting life, are one and the same. Of this John iii. 36 may be adduced as a proof. "He that believeth on the Son hath *everlasting life* ; he that believeth not (or rather, obeyeth not) the Son shall not see *life* ; but the wrath of God abideth on him."

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Turning now to the development of the subject by the evangelist we are taken back to the beginning—to the eternity of the past—to learn

(1) *Of One in Whom was life—the Word.*

He is here called “The Word,” (i. 4.) and in Rev. xix. 13 “The Word of God,” because by him God has been expressed, both in display of creative power, and in grace. In Him, then, was life. *It was always in Him, the Word.* And as there never was a time when He did not exist, for in the beginning was the Word, so there never was a time when in Him there was not life. Who could conceive of the Word without it? Now, when we speak of the Word, we speak of one Person of the Godhead, not the Father, nor the Holy Ghost, but the One whom we know as the Son. Yet, speaking of Him as the Word, we speak not of Him as the Son, though He is the Son. As Son, He is the *Son of the Father.* As the Word, He is the *Word of God.* From all eternity He existed; and from all eternity as distinct from the Father and the Holy Ghost, we have to say that “In Him was life; and the life was the light of men” (John i. 4.) For man there is no spiritual light apart from this life. Without it man is in darkness, and walks in darkness (1 John ii. 11.) Hence the importance of those words of Christ, “I am the Light of the world. He that followeth Me shall not walk in darkness, but shall have the light of life” (John viii. 12.)

Man therefore must be a recipient of this life, for he has it not as a source in himself. So we learn next

(2.) *Who are those who now have received it?*

They are believers on the Son of God. For “as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth on Him should have eternal life.” And

this is the revealed will of God. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life" (John iii. 14-16.) Of blessing through believing, the first quotation assures us. With the alternative, and there is but one, the second quotation acquaints us. The reference to the brazen serpent intimates the urgency of the need. From temporal death the bitten Israelite could be delivered. From the second death the believer on the Lord Jesus is for ever saved. So this chapter of the gospel fittingly closes with words we have already quoted: "He that believeth on the Son hath everlasting life: he that obeyeth not the Son shall not see life; but the wrath of God abideth on him" (iii. 36.)

The next point opened up is,

(3.) *Who it is who now imparts it.*

It is the Son Himself. In the midst of a hostile crowd the Lord revealed this. "As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will" (v. 21.) The Jews had just sought to kill Him, because He made Himself equal with God. He let them know that life, spiritual life, they could only receive from Him, and as He should be willing to impart it. He quickens whom He will. Men, then, are absolutely at His mercy for the receiving of life. He quickens. Those on whom He thus acts cannot have had spiritual life previously. They were dead; and as creatures who had failed in responsibility, they were dead in sins (Eph. ii. 5.)

The Son therefore quickens; we are next to learn,

(4.) *How He imparts it.*

In order to inform us of this the Lord announces in a fuller way than He had done to Nicodemus, the blessed result of believing the testimony of God.

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“He that heareth My word, and believeth Him that sent Me, hath everlasting life, and shall not come into judgment ; but is passed from death unto life ” (v. 24). Here let it be remarked, that *life* and *everlasting life* are viewed again as the same. To the ruler of the Jews the Lord had described the class of people who enjoy this life—believers. Here, having just declared that He quickens whom He will, He speaks of them as hearing His word, and believing Him that sent Him. Hearing His word—for He speaks to the soul—and so quickens the individual. We next learn

(5). *When He imparts it.*

Thus the Lord says, “The hour is coming, and now is, when the dead shall hear the voice of the Son of God ; and they that hear shall live ” (25). He was quickening at that time. He is quickening still. He speaks, and souls hear ; and able is He to do this. “For as the Father hath life in Himself ; even so hath He given to the Son to have life in Himself ” (26.) Here the Father is again introduced in connection with the teaching about life. He quickeneth the dead, the Lord had said. Here He declares that the Father hath life in Himself, and hath given to the Son to have life in Himself. Life is in the Father. One could not conceive of the Father without it. As in Him, He can give to the Son to have it in Himself. The Son, then, has it in Himself as a source, and gives it to others. All believers on Him have this life ; but of none of them can it be said that they have life in themselves—it is for them in the Son. So, as we read elsewhere, “He that hath the Son hath the life ; he that hath not the Son of God hath not the life ” (1 John v. 12). To get it we must go to Christ, and nowhere else. For, as He told the Jews at Jerusalem, “Ye will not come unto Me, that ye might have life ” (John v. 40). We next hear of

(6). *The perfectness of the blessing communicated by the Lord, and the abiding condition as well as the security of all that receive it.*

Addressing the Pharisees at Jerusalem, who had gathered round Him after He had opened the eyes of the man born blind, He told them that He had come to give life to His sheep, and to give it to them abundantly (x. 10). Of the sheep He spoke, His sheep—a class amongst men—for there were those present who were not His sheep. Such were known by this that they did not act like His sheep, for they did not hear His voice and follow Him. Life abundantly He spoke of—life in all its fulness—life to which nothing could be added to complete it, His sheep would ever possess. But more. In chapter iii. 16, He had stated the alternative, which is either to perish or to have everlasting life. Now, walking in Solomon's porch at the feast of the dedication, He assured all both of the imperishable condition of His sheep and of their everlasting security: "They shall never perish neither shall any one pluck them out of My hand" (28). No perishing of life *from within*—no separation by *external power* from the grasp of Christ. And in proof that temporal death cannot destroy this life, the Lord's words ere reaching the grave of Lazarus may be quoted; "I am the Resurrection and the Life; he that believeth on Me, though he were dead, yet shall he live; and whosoever liveth and believeth on Me shall never die" (xi. 25, 26). Those of His sheep who pass into death before He comes will be raised—those then alive will never die.

And now, with the closing words of chapter xii., the Lord's teaching about life, addressed to the Jews, comes to an end. "I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment what I should say, and what I should speak.

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And I know that His commandment is life everlasting; whatsoever I speak, therefore, even as the Father said unto Me, so I speak" (49, 50). The Prophet like unto Moses (Deut. xviii. 18, 19) thus ended, as far as John's Gospel gives it, His public testimony in Israel. But for the disciples, for those who like Peter had proved that the Lord had the words of eternal life (vi. 68), there was more to be revealed, namely that

(7.) *Christ is for us the life—our life.*

It is in Him as a source for us. Paul taught this (Col. iii. 4), and John affirms it. "God hath given unto us eternal life, and this life is in His Son: he that hath the Son hath the life; he that hath not the Son of God hath not the life" (1 John v. 11, 12). With one more lesson on this important subject the teaching about it in John's Gospel concludes, viz:

(8.) *It is only as possessing this life we can shew that we practically know the true God, and Jesus Christ.*

Thus our Lord in chap. xvii. 2, 3, authority being given to Him to give eternal life to as many as the Father had given Him, says, "And this is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent." Thus the last teaching in the gospel about life is the starting point really for the teaching about the display of it in us in the epistle. This passage, therefore, is a connecting link between the gospel and the epistle.

NOTES OF AN ADDRESS TO YOUNG CHRISTIANS.

ACTS XI.

It is worthy of remark, that in this chapter we have the first account of Gentile converts:—of the receiving, in sovereign goodness and grace, poor sinners

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who had not even the promises to boast of which God had given to the Jews. To such it is, too, that Barnabas comes with the earnest exhortation contained in verse 23 : "That with purpose of heart they should cleave unto the Lord."

Observe : they are exhorted with purpose of heart to cleave to the Lord. A distracted heart is the bane of a Christian. When my heart is filled with Christ, I have no heart or eye for the trash of the world. If Christ is dwelling in your heart by faith, it will not be the question, What harm is there in this, or that? rather, Am I doing this for Christ? Can Christ go along with me in this? If you are in communion with Him, you will readily detect what is not of Him. Do not let the world come in and distract your thoughts. I speak especially to you young ones ; we, who are older, have had more experience of what the world is ; we know more what it is worth ; but it all lies shining before you, endeavouring to attract you. (What does it fill its shop windows for else?) Its smiles are all deceitful ; still it is smiling upon you. It makes *many promises it cannot fulfil ; still it promises.* The fact is, your hearts are too big for the world, it cannot fill them ; they are too little for Christ, for He fills heaven : yet will He fill you to overflowing.

Observe again : it is, Cleave unto the Lord. Not cleave to duty, or law, or ordinances (though these are good in their places,) but to the *Lord*. He knew how treacherous the heart was, and how soon it would put anything in *His* place. You will have to learn what is in your heart. Abide with God, and you will learn your heart with Him, and under His grace ; else you will have to learn it with the devil through his successful temptations. But God is faithful ; and if you have been getting away from Him, and other things have been coming in and forming a crust round your heart, and you want to get back again, God says,

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What is this crust? I must have you deal with it, and get rid of it! Remember, Christ bought you with His own blood, that you should be His, and not the world's. The denial of this fact is an artifice of the devil. Do not let the devil come in between you and God's grace. However careless you may have been, however far you may have got away from Him, return to Him; doubt not His joy in having you back,—count upon His love,—look at the sin which led you away with horror, but do not wrong Him by distrusting His love, any more than you would an affectionate husband or wife, by throwing a doubt on their love if you had been for a moment ungracious. Hate yourself, but remember how He has loved you, and will love you until the end! Mistrust not His work—mistrust not His love. “It was granted unto the Gentiles to have repentance unto life.” All is of God!

I would have you carry away in your minds three things which by grace are given you. 1st, cleaving to the Lord; 2nd, perfect forgiveness; 3rd, a purged conscience. To illustrate this last, take the case of Peter. He denied his Lord—denied Him to a serving-maid; but the Lord had turned and looked on him, and he had gone out and wept bitterly. A few weeks after this (Acts iii.) he could say that they were a lost and ruined people, because “they denied the Holy One and the Just;” the very thing he had done himself, in a worse way too, for he had been with Him as his friend for three years. But his conscience was purged; he knew he was forgiven; and now he could turn round, and fearlessly charge others with the very thing he had done himself.

One word more. Talk with Him. Never be content without being able to walk and talk with Christ as with a dear friend. Be not satisfied with anything short of near intercourse with Him who has loved you with such manner of love! J. N. DARBY.

LIVES OF THE PATRIARCHS.

(Continued from page 211). Genesis xvii.

AND now once again, after apparently a lengthened interval of silence, the Lord appeared to Abram, and announced Himself by name, "I am El Shaddai, the Almighty God, walk before *Me*, (*i.e.* as the Almighty One) and be thou perfect." God had vouchsafed to Abram the revelation of His name, and Abram was bidden to walk before Jehovah consistently with it. This, it is obvious from the preceding chapter, he had failed to do. By human power and fleshly expedients he had sought to obtain the promise—and he had failed. Henceforth he was to walk before God in trustful confidence in His Almightyness, and he should prevail. And Abram fell on his face, while God held familiar converse with him as to His counsels, and entered into an unconditional covenant with him and his posterity. Three separate promises the covenant contains. *First*, Abram was to be called Abraham (*i.e.* a great multitude) for he was to be the father of many nations; *Second*, God would establish His covenant between Himself and Abraham, and Abraham's seed after him in their generations, for an everlasting covenant, to be a God unto him and to his seed after him; *Third*, God would give to Abraham and to his seed after him, the Land wherein he was a stranger, all the Land of Canaan for an everlasting possession. Such was God's unconditional covenant with Abraham.

Now nothing is more evident than the fact that this covenant has not, so far, been fulfilled, for Abraham's posterity are scattered throughout the world, and the Moslem occupies the Promised Land. Has God then failed to keep faith with Abraham? Every devout soul will recoil from such a suggestion. The covenant then must be performed; but how comes it that its fulfilment has been postponed. It may be

helpful to some if we seek to answer this question from the word of God. Let us turn to the Book of Exodus and read as far as the nineteenth chapter and we shall find that Abraham's posterity, relieved from the house of bondage, are pursuing their way across the wilderness to the Land. Hitherto, as we see, God had dealt with them on the ground of pure grace alone, but this nineteenth chapter marks a new departure, for He makes the proposition to them to deal with them on the ground of law, and make their blessing conditional on their obedience to the law He was about to promulgate. And Israel, little understanding their own hearts, instead of pleading that God should still deal with them in grace, returned the self-sufficient answer "All that the Lord hath spoken, we will do," *i.e.* they accept God's proffer of blessing conditional on obedience, elect to be dealt with on the ground of responsibility, and, as a result, find themselves at the present day, outcasts from the Land. For if the law has promises conditional on obedience, it is also armed with sanctions in case of violation of its precepts, and to violate them brings the law-breaker under the curse of God, for "Cursed is everyone that continueth not in all things which are written in the book of the law to do them"; and Israel, at this present day, scattered as they are throughout the world, bear evidence to the fact that they have failed to keep the law, and are suffering its sanctions in consequence.

But if Israel's failure to keep the law has involved them in rejection by Jehovah, are God's promises to Abraham made null and void and is their rejection final? "Hath God cast away His people?" queries the Apostle, and himself answers, God forbid. "Have they then stumbled that they should fall? God forbid. But rather through their fall Salvation is come to the Gentiles for to provoke them to jealousy. Now if the

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fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more *their fulness*? . . . For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part has happened unto Israel until the fulness of the Gentiles be come in, *and so all Israel shall be saved*, as it is written, "There shall come out of Sion the Deliverer and shall turn away ungodliness from Jacob; *for this is my covenant with them when I shall take away their sins*" (Rom. xi. 1, 11, 25-27); and again "The covenant which was confirmed before in Christ, *the Law*, which was four hundred and thirty years after, *cannot disannul that it should make the promise of none effect*" (Gal. iii. 17). Thus however grievously Israel have failed, and although God may, in the meanwhile, punish them for their failure, yet His promise, given four hundred and thirty years before the Law, stands sure, and they shall yet possess "all the Land of Canaan for an everlasting possession," not on the ground of human responsibility but through Sovereign grace; and Jehovah, as He significantly adds, "will be their God."

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FORGIVENESS.

WHO can forgive sins but God only? was the question of the Scribes and of the Pharisees as they sat in the house at Capernaum, and witnessed the roof opened, and the paralysed man let down into the midst before Jesus, and heard the Lord's gracious announcement "Son, thy sins be forgiven" (Mark ii. 1-7). Who can forgive sins but God only? True indeed. And those instructed in the Mosaic ritual knew well that the prerogative of absolute pardon was vested, and vested only in God.

"It shall be forgiven him" were the words of Je-

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hovah to any sinner who in obedience to the law brought the required offering (Levit. iv. 20, 26, 31, 35 ; v. 10, 13, 18 ; vi. 7), whether for a sin, or for a trespass. God Himself assured the offender of pardon. The priest might tell him of words written in the law. But the words were the words of God, and the promise was the promise of God. In His own hands God kept the right of announcing pardon to the penitent, and that ere he left the altar of burnt-offering. In perfect accordance with this, but in a case for which no provision was made by the law—presumptuous sin—Nathan the prophet was commissioned to visit David with reference to his grievous offence of adultery followed by murder. The monarch accepted the prophet's public rebuke, confessed openly his guilt, and heard from the lips of Nathan of full pardon for it all, "The Lord hath put away thy sin; thou shalt not die" (2 Sam. xii. 13). Death was the penalty that the law awarded: and David could do nothing to stave that off. "Thou shalt not die," said the prophet, for "the Lord hath put away thy sin." His continued preservation in life was the proof of the full forgiveness of that sin, just as the power to walk and to carry his bed, conferred on the paralytic man, was evidence of this forgiveness on the part of God. But "the Lord hath put away," said Nathan. The prophet pronounced no absolution. He had no power to do that. He could declare what the Lord had done. He did that, and David thankfully rejoiced in it (Ps. xxxii).

Coming to New Testament times we find that the same principle is maintained. The prerogative of absolute pardon is with God. He does not delegate this to any creature. He commissioned the Apostles to proclaim it as Nathan did to David. Yet a great difference is to be observed. Nathan's ministry that day was restricted to David's fall in connec-

tion with Bathsheba, and the murder of Uriah. His message embraced no more. Living as David was under the law, plenary forgiveness for all sins was not teaching in harmony with that dispensation. By-and-by Israel will enjoy that, when they enter into the blessings of the future new covenant, which will be based on the precious blood of Christ (Matt. xxvi. 28). The Apostles however could preach *plenary* forgiveness and that on the ground of the accepted sacrifice. Forgiveness they preached, commissioned to do it by the Lord (Luke xxiv. 47). They offered it to all at Jerusalem who would receive it (Acts iii. 19). Peter in the house of Cornelius at Cesarea proclaimed it (x. 43). The walls of the synagogue at Antioch in Pisidia resounded with it (xiii. 38, 39). By the risen Lord the eleven had been sent forth to preach it. By the ascended Christ Paul was commissioned to declare it (xxvi. 18).

Believers received it, and surely rejoiced in it, whether from among the cultivated heathen at Ephesus (Eph. i. 7) or the poor slaves at Colosse (Col. i. 14), or the saints to whom John wrote under the endearing term of "little children" (1 John ii. 12). Every Christian in Apostolic days knew that he shared in this blessing, the fruit of the sacrifice of the Lord Jesus Christ; for all of them had received the gift of the Holy Ghost (Gal. iii. 2), a gift given then, and given still, to those who have believed the Gospel of their salvation (Eph. i. 13). Their sins were all forgiven for Christ's name sake. It was plenary forgiveness, and it was good news preached far and wide in obedience to the injunction of the risen Christ. Neither Paul nor John nor Peter assumed the power of absolving the sinner from all or any of his sins, so that he should stand clear of them before God. God alone did, and does that. But He commissioned His servants to announce it.

Does any one desire this blessing—full and everlasting forgiveness? Is anyone anxious to share in it?

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How can he partake of it? Paul and Peter are explicit. The ground on which it can be enjoyed Paul set forth at Antioch, "Through this man, *i.e.* Christ, is preached unto you the forgiveness of sins" (Acts xiii. 38). How anyone can get it Peter told Cornelius and his friends, "Unto Christ give all the prophets witness that through His Name, whosoever believeth on Him shall receive remission of sins" (Acts x. 43). The ground then on which it can be bestowed is the sacrifice of Christ, completed long, long ago. The individual who can share in it is the one who believes on the Lord Jesus. As based on the accepted sacrifice we can understand the Apostle Paul's free preaching of it. As it is to be enjoyed by every one who believes on the Lord without distinction of nationality, we see the fitness of Peter declaring it in the house of Cornelius.

Remission of sins. Then the whole question of the believer's guilt is settled, and that for ever. All his sins are blotted out when he believes on the Lord Jesus Christ. And God by His servants announces this that as of old with the penitent at the altar, so now with the believer of the gospel, each may receive the assurance of Divine forgiveness, full and free, from the mouth, as it were, of the moral Governor of the universe—the Holy God Himself. Absolution! God *proclaimed* it. Paul *preached* it. Peter *taught* it. Believers rejoiced in it. Do we want a man to do for us what God tells us He Himself has already done? Never in Old Testament times, never in Apostolic days, did any man, call him priest or what you will, presume to say to his fellow sinner, with reference to that one's offences before God, *Absolvo te*. He may, he can, say to the sin-stricken one, the Holy Ghost has said, "Their sins and iniquities will I remember no more" (Heb. x. 17).

But did not Paul say to the Corinthians "To whom

ye forgive anything I forgive also ; for what I also have forgiven, if I have forgiven anything, for your sakes have I forgiven it in the person of Christ." (2 Cor. ii. 10). Surely he wrote that. But he was treating of *administrative* forgiveness, the power entrusted to an Apostle as Peter (Matt. xvi. 19), and to the assembly of disciples (Matt. xviii. 18 ; John xx. 23), to remit a person's sins ; which was done by receiving the individual into fellowship as we read in John xx. or restoring one to it of which Matt. xviii. treats. Such power has to do with the person's position on *earth*, but does not affect his standing before God. The individual was to be received into fellowship, his sins thus forgiven, if the assembly could accredit him as already a believer. The penitent, really already restored in soul, was to be outwardly restored to the privileges of Christian fellowship—his sins thus loosed. Such a power is restricted to earth, and the assembly on earth. Eternal forgiveness of all sins before God is a different matter. This last is the subject of the gospel. It is preached. And should the believer sin, and so communion with God have been broken, it is restored on his personal confession to Him (1 John i. 9). Where administrative forgiveness is treated of, an Apostle, or the assembly are viewed as exercising it. Where forgiveness on the part of God is the subject, neither the one nor the other are mentioned.

C. E. STUART.

SAUL, THE SELF-WILLED KING.

THE opening chapters of First Samuel present us with a picture of general decadence on the part of the people of Israel. First we have the failure of the Priesthood evidenced by the fact that Hophni and Phinehas, the very men who were set between Jehovah and His people for the purpose of purging their transgressions,

made Jehovah's people to transgress, yea they made themselves vile, and Eli restrained them not. Hence God, at the hand of the Philistines judged Israel and His recreant priests, and the Ark of the Covenant—that which marked the place where Israel could alone draw nigh to Jehovah—was captured, and the glory departed, and Ichabod was written on Israel for their unfaithfulness.

But if God *would* not stay with His people, he *could* not stay with their enemies the Philistines, whom He had merely used as instruments in His hand for the punishment of Israel. Accordingly Dagon is made to confess His majesty by falling flat on his face before the Ark, and when reinstated in his position by the hands of his votaries, he prostrates himself afresh with such energy as to destroy himself. And Jehovah still further vindicates His presence. Already the god of the Philistines had confessed it; their Lords should own it too. Smitten in their persons with hæmorrhoids, and their crops devoured by swarms of mice, they are fain at last to send the Ark away out of their coasts, and to be rid of the presence of One whose presence was insupportable. So the Ark conveyed in the new cart, and drawn by the lowing milch kine is brought to Bethshemesh, and thence, when Jehovah had again asserted Himself against the impious curiosity of the people of Bethshemesh, is conveyed to Kirjeth-jearim, for Jehovah could now consistently with Himself return, seeing that a gracious spirit of self-judgment was abroad in His people's hearts, for we read that "All the house of Israel lamented for the Lord" (vii. 2).

But if the presence of Jehovah was restored to Israel, the Ark, though properly cared for by Eleazer in the private house of Abinadab on the hill (vii. 1,) was not permitted to be regarded as heretofore as the ordered meeting-place between Jehovah and Israel,

but, in lieu thereof, God began to act in an extraordinary way : the old order as existing in the *Priesthood* had been tested and failed ; God in the *Prophets* will institute a new order of intermediaries between Himself and His people, and accordingly Samuel, the first of the Prophets came upon the scene (verse 3).

But alas, even Samuel, faithful servant of Jehovah as he was, was unable to perpetuate his office. If Hophni and Phinehas had been enticed by their lusts, Joel and Abiah, Samuel's sons, made judges by him in his old age, were enticed by bribes : "They walked not in His ways, but turned aside after lucre, and took bribes and perverted judgment. Then all the elders of Israel gathered themselves together and came to Samuel unto Ramah, and said unto him, 'Behold, thou art old, and thy sons walk not in thy ways; now make us a king to judge us like all the nations.'" (viii. 3-5).

Now it was quite true that God had determined to set a king over Israel, for the man of God who came to Eli had years previously declared, "I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind ; and I will build him a sure house, and he shall walk before *mine Anointed* for ever," (ii. 35). But if God had determined that a king should be anointed in His own good time, that did not absolve His people from the sin of independence in seeking to have him anointed in theirs. And if the thing displeased Samuel (viii. 6) not less did it displease Jehovah : the action displayed a deep ingratitude toward the one, and evinced complete independence of the Other. Nevertheless God bade Samuel hearken to their voice, and "gave them a king in His anger" (Hosea xiii. 11), but not before He had by Samuel's lips given them a solemn warning as to what their requirement would entail upon themselves. But the people refused to obey the

voice of Samuel, and said, "Nay but we *will* have a king over us." They desired a king in self-will, and their king proved to be preeminently a self-willed king.

It is to the three great acts of self-will by which Saul's career was marked, together with the result to himself and his posterity of those acts that I would draw my readers' attention. For the sake of clearness I will enumerate them before proceeding to deal with each act, with its results, in detail. They are as follows:—

First, his impatience at Gilgal, which cost his posterity the kingdom (xiii. 14.)

Second, his clemency to Agag, which cost Saul his crown (xv. 23.)

Third, his recourse to the witch of Endor, which cost him his life (1 Chron. x. 13.)

And first as to his impatience. Samuel had just anointed him king, and was dismissing him on his homeward way, having told him of three portents with which he should meet upon his road, and concluded thus, "And let it be when these signs are come unto thee that thou do as occasion serve thee, for God is with thee. And thou shalt go down before me to Gilgal; and behold I will come down unto thee to offer burnt offerings and to sacrifice a sacrifice of peace offerings; seven days shalt thou tarry, till I come to thee and show thee what thou shalt do." And note here that Samuel spoke of two distinct things. First, after he had received the portents, Saul was to do as occasion served him; and secondly he was not to *do* but to *wait*; he was to go down before Samuel to Gilgal, and Samuel would come down to him.

When this latter was to happen Samuel leaves perfectly indefinite, and Saul plainly understood him so, for when in the course of a year, they both go down to Gilgal to renew the kingdom, Saul does not for a moment imagine that the occasion to which Samuel had

referred had arisen; he obviously alluded to some great crisis in his life when Saul should find himself at Gilgal without the prophet, for whom he was to wait seven days, until he came and told him what to do. It was a distinct test of obedience upon which, however small in man's eyes it might appear, great issues hung, for it would effectually demonstrate whether the one upon whom it had been enjoined was one who would rule God's people in absolute dependence upon Jehovah's will as revealed through His prophet, or whether in self-will and independence he would seek to govern in his own way.

But meanwhile Saul was to act "as occasion served him," and the occasion for action soon presented itself. Nahash the Ammonite had besieged Jabesh Gilead, a town situated some six miles on the eastern side of Jordan. To the request of its inhabitants for a covenant, Nahash cruelly and contemptuously replied that the only terms on which he would make one were that he should thrust out all their right eyes, so as to lay it as a reproach upon all Israel; and, relying upon Israel's weakness, allowed the men of Jabesh a respite of seven days, so that they might send messengers to their countrymen soliciting aid which, as it seemed to Nahash, they would find it impossible to obtain. These messengers arrived in due course at Gibeah of Saul, and when they heard the tidings all the people of Gibeah lifted up their voices and wept. That they, as Benjamites, should feel it deeply was but natural as they were closely allied to the men of Jabesh by blood, and attached to them by ties of gratitude. It will be remembered that when all Israel went up against Benjamin to avenge the murder of the Levite's paramour, the men of Jabesh alone abstained from joining the avenging host, and brought upon themselves in consequence the destruction of all the males and married women of their city, the maidens alone

being preserved and given to the survivors of Benjamin, in order that a tribe should not be cut off in Israel (Judges xxi.) What wonder then that the Benjamites on hearing of their benefactors' affliction should lift up their voices and weep !

Now conflict with Ammon formed no portion of the immediate purpose for which Saul had been crowned. The object of this had been told Samuel "in his ear;" the purpose of Saul's anointing was stated to be "that he may save my people out of the hands of the Philistines" (ix. 16); he was crowned primarily in order to combat, not against an external, but an internal foe. Nevertheless the present emergency was one in which, in Samuel's words, he should do as occasion served, and accordingly the spirit of God came on Saul, and putting an end to his pastoral pursuits by hewing his oxen in pieces, and imitating, no doubt, the action of the Levite in a former day who sent the limbs of his murdered paramour throughout Israel, he sent the pieces of his oxen everywhere with the message "Whosoever cometh not forth after Saul and after Samuel, so shall it be done to his oxen," (xi. 7.) Alas, it is already Saul and Samuel, instead of Samuel and Saul, and he who should have been a theocratic king was already giving evidence of his own self-will by putting himself before the mouthpiece of Jehovah.

But God was working in His people's hearts, and they rallied to Saul's standard to the number of three hundred and thirty thousand men, and smote the Ammonites till not two of them were left together; and then, descending to Gilgal, that place of circumcision, *i.e.*, the rolling away of the reproach of Egypt, slavery, and of the judgment of the flesh, they renew the kingdom by publicly making Saul king. How the people of Jabesh honourably repaid their debt of gratitude to Saul, we shall have occasion, later on, to shew.

LIVES OF THE PATRIARCHS.

Gen. xvii. 9-27. *Continued from page 223.*

THUS God, as we have seen, bound Himself by an unconditional covenant to Abraham ; and conversely He would bind Abraham to Himself, for He proceeds to give him the covenant of circumcision, which was, as the Apostle tells us, a seal of the righteousness of the faith which Abraham had, yet being uncircumcised in order that he might be the father of all that believe though they be not circumcised (Rom. iv. 11). *Death to the flesh* (for this the application of the knife implied), and *sovereign grace* bringing life out of death (for this the promise to Sarah, barren and past child-bearing as she was, revealed), such were the principles upon which God worked, and ever works.

But if Abram's name was to be altered, Sarai's should be altered too ; henceforth she should be called Sarah, a princess, and, says Jehovah, "I will bless her, and give thee a son of *her* ; yea, I will bless her, and she shall be a mother of nations, kings of people shall be of *her*." And Abraham fell on his face, and laughed for very joy at the thought that to him of well-nigh one hundred years, and to Sarah of ninety, a child should be born. But seldom it is that ever our highest joys are unalloyed down here ; thus was it in Abraham's case for, even as he laughed, it seems as if a pang pierced his soul. If these blessings all belonged to Sarah's child, what then of Ishmael ? Why this silence as to him ? Had he been given to

him *only* to be taken away? Could the silence mean that at the birth of the promised Heir, the Bondmaid's son must die? Was it not some such thought as this which wrung from His lips the cry, "O that Ishmael might *live* before Thee." And God replies, reminding Abraham that Ishmael could not be his heir, for Sarah should bear him a *son indeed*, (which Ishmael the bondsmaid's son was not), and that Isaac or laughter, should be his name; and stating that it was with Isaac, and his seed after him that God would establish an everlasting covenant, and concludes by declaring that Ishmael should not die, but that God would bless, and make of him a great nation.

Thus God's revelation to Abraham concerning his heir is carried one step further; hitherto God had not definitely stated that Sarah should be the mother of the promised seed, but now any doubts that Abraham might have had on that head are set at rest, and the only question which now remains unsolved is the question as to when the promise should be fulfilled; as to this also he was soon to be assured, for the answer to this question will be found in the ensuing chapter.

THE APOSTLES AT SCHOOL.

IN our June number we impressed upon our readers the supreme importance of studying God's Word at large, and each individual portion of it, as a *whole*, so as to get the scope of the Spirit's teaching plainly before us, before we proceed to examine it in detail;

and as an example of this line of study, and an encouragement to it, we gave an epitome of a paper by Mr C. E. Stuart on the scope of John's Gospel. In pursuance of the same line of things, we have much pleasure in drawing our readers' attention to a recent work by the same writer entitled "Sketches of the Gospel of Mark,"* in which the scope of that Evangelist's writings is very clearly set forth. So valuable to Bible Students do we deem this little book to be, that we propose to extract a chapter therefrom, in order that our readers may be put upon the track of this character of Bible study for themselves.

After giving a sketch of Mark as a writer in chapter i. our author in chapter ii. (Mark i. 21-30), gives as a proof of the untiring activity of the Lord, the details of a single day of His ministry; and in chapter iii. (Mark iii. 20-35) describes Satan's activity in his three several efforts to hinder our Lord; while in chapter iv. (Mark iv-vi. 6) he sets forth the teaching which the Apostles themselves received before they were sent forth to preach. It is this fourth chapter that we propose to transcribe for our readers.

THE APOSTLES AT SCHOOL.—The Lord's presence on earth was the beginning of a new order of things. God was speaking by His *Son* (Hebrews i. 2). The kingdom of God was upon earth, and was preached (Luke xvi. 16), and the heavenly calling had begun to be unfolded (Matthew v. 12). Teaching far in advance of that to which the people had been accustomed was now heard (Matt. v-vii), though all the counsel of God was as yet unrevealed (John xvi. 12, 13). It was evident, therefore if the Lord meant, as we learn, to send out the twelve to preach (Mark iii. 14), that they must be instructed ere they went forth on their mission, both as to (1)

*Partridge & Co., 9 Paternoster Row; or the Office of this Magazine, price 1/6.

the character of the times, and also as to (2) that which God was doing and would do. That instruction the Lord provided and in the gospel of Mark, we are best made acquainted with it.

In chap. iii. 13-19 we read of His calling the twelve. In chap. vi. 7-12 we learn that He sent them out to preach, but not before they had been made acquainted with a great deal, as detailed in chap. iv-vi., 6. We may view them, then, in this portion, as it were, at school ; but at school under the tuition of a wise Teacher, who spake as never man spake, and who was competent to teach. for He spake of that which He knew (John iii. 11). By (1) *parables* and by (2) *miracles* He taught them. The parables opened up the *character* of the work which was commencing ; the miracles illustrated other *things with which the disciples had need to become acquainted*. Let us look at this in order.

I.—THE DISCIPLES' LESSONS BY PARABLES.

THE KINGDOM TO BE ADVANCED BY THE WORD.
—The Kingdom of God was to be advanced not by the Sword but by the Word. Hearts were to be won and not simply knees bent to render outward homage. Israel had fought under Moses and under Joshua. David had extended his kingdom, which Solomon inherited, by the power of the sword to the limits predetermined by God—compare Gen. xv. 18 with 2 Chron. ix. 26. God's kingdom, however, was to be advanced in a new and very different manner, viz., by the word effecting a lodgment in the heart and acting on the conscience. This the parables teach ; and though addressed to crowds on the shore by the Lord in the boat, the disciples were evidently to learn of them the *character* of that work, and to note the *effects* which had begun to manifest themselves already.

MAN'S NEED SET FORTH.—Accordingly, the first parable that we meet with is that of the Sower. Now, the need for such a service indicated the moral condition of men. In them by nature there was nothing which could make them fruitful for God. A field is sown because there is no crop in it. Since, then, the Lord came and began to sow the seed which alone can make any one fruitful, His coming and service proclaimed the ruin of man by the Fall. By nature none of us can be fruitful for God. What is wanted at the outset is the seed, and that must come from without. The seed is the Word of God (Luke viii. 11). Nothing short of that will do. Civilisation, training, education, example, all useful in their way, cannot singly or collectively be a substitute for the seed. God's voice must be heard in the soul. Of man's *need* the parable teaches.

MAN'S SPIRITUAL CONDITION EVIDENCED. — Would, then, all the labours of the sower be crowned with success, for clearly there was no adulteration nor lack of germinating power in the seed? Other things, however, must be taken into account in spiritual as in natural husbandry. One has not only to consider the seed, but the ground as well. Hence man's spiritual *condition* must also be remembered. How many a person freshly converted and rejoicing in truths for the first time opened up to him, has thought he has only to speak to others, and the effect on them would correspond to that on himself. But disappointment, it may be, after disappointment, he has experienced, as he found he was speaking to dull hearts and to deaf ears. He had left out of account an important consideration, viz., that relative to the soil, in which he was trying to implant what he had so gladly received. Now the Lord, we here learn, as the Sower, made no such mistake. He was not disappointed. He knew what was in man (John ii. 25). He knew

beforehand, and in the parable He indicated it, how little result there would be from His labours. He wished His disciples to understand that. To the question of the soil, then, were they turned, as well as to the nature of the seed.

“On four kinds of ground the seed would fall, but only on the last did it in the parable become fruitful. What fell by the wayside never got into the ground at all: the fowls of the air rapidly took and devoured it. There are wayside hearers who hear indeed, but on whom the Word makes no impression. Then the enemy, ever on the watch, comes and takes away the seed that was sown. The devil’s watchfulness and activity is graphically described. Like birds of the air who, unseen before, rapidly appear and carry off the crumbs that may be thrown down, so does the enemy take away the seed sown, because it was uncared for by the individual.

Of the stony ground we next read. There are those who seem most apt in receiving—they hear with gladness; but evidently conscience has never been reached. Hence there is no root; and let persecution arise because of the word, immediately they are offended, or stumble. They do not stand; they are like plants where there is no depth of earth, which rapidly spring up, but under the sun’s heat are scorched, and wither away. The labour of the sower here, too, comes to nothing.

A third class is likened to ground in which seed is sown, but among thorns. As in nature, the latter springing up choke the seed, and it becometh unfruitful, so the cares of this world (or age), the deceitfulness of riches, and the lust of other things, entering in, choke the word. The seed was good, it was alive, for it germinated; but fruit was hindered, it was choked in its growth. The Word of God, and that only, was the seed. The Sower used nothing else.

A lesson this to all. If labour at times seems unproductive of fruit, it is only what the Master experienced so we may expect it. In these classes the cause of the unproductiveness demonstrated the state of the soul.

But a fourth class is mentioned. They bring forth fruit to maturity. The ground was good into which the seed fell; the soil, too, evidently was deep enough and no thorns choked it. It produced fruit some thirtyfold, some sixtyfold, some an hundredfold. The seed in all cases mentioned was the same. The responsibility, therefore, of each person could not be denied. For of each class we read—they *heard* the Word; though only by the last class was the desired result displayed in fruit being matured. Yet even in that the yield varied.

A few remarks may here be made. The parable was addressed to the multitude in the audience of the disciples. The state of each person, or, to speak in parabolic language, the nature of the soil, was thereby proved. All heard, but how few cared to know the interpretation. An illustration this was of that which would be frequently met with; a justification, too, of the parable just propounded. The twelve did ask for the interpretation; and Mark tells us what the others do not, that there were some who with the twelve asked for an understanding of that which had been set forth (iv. 10). The Lord, willing to teach, opened up the parable at once. There were those *without*—alas! how many—who cared not to know (ver. 11). There were some, evidently but a small number, who, desiring to understand, showed they were *within*. To such was “given the mystery of the Kingdom of God,” as we should probably read verse 11. Great favour was this, but accompanied by responsibility; for the light received was to be manifested. Hence they must take heed what they heard.

To those who had would more be given. From those who had not should be taken away what they had (ver. 21-25).

AN INTERVAL BETWEEN THE SOWING AND HARVEST.—Of the character, and of the manner of working, and of results, the Lord had spoken. Now in a parable peculiar to Mark (vers. 26-29), He intimated that as there is a time in nature between the sowing and the reaping, during which the seed is left to itself, so there would be an interval between His then present labour and the harvest, during which He would not directly appear. In other words He would be away till the harvest. Hence the time for His taking the kingdom in power could not arrive till the field was ready for reaping (Rev. xiv. 15, 16). So this parable is a similitude of the kingdom of God: for parables are thus designated which describe a condition of things in connection with the kingdom whilst the king is absent in heaven. It was, then, an important matter. The King was then on earth; but He would leave it for a time, after which He would return to the field—the world (Matt. xiii. 38).

THE KINGDOM'S OUTWARD APPEARANCE IN THE INTERVAL.—Another similitude of the kingdom follows, describing its outward appearance during the Lord's absence. For since the Messianic hope was not to be fulfilled at that time, He would have them to become acquainted with the outward appearance which the kingdom would assume during the interval.

It would resemble "a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth; but when it is sown it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it" (iv. 31, 32).

SUMMARY.—Many other parables the Lord spoke that day, of which we learn in Matt. xiii. But what Mark gives afforded a good outline for the instruction of the disciples. The Lord stated how the work commenced, and what was to be expected from the seed, considering the different soils with which it would be brought into contact. The seed, as we have remarked was the same throughout—the Word of God. He used nothing else. Nothing else *was* to be used. Great results would come from it, though much of the sowing would not be fruitful, and even where it was fruitful the yield would vary greatly. Then, between the sowing and the harvest, which, of course, must await the maturing of the crop, He would be away from the earth ; and what would appear to outward eyes would be just what we see to-day, that Christendom, overshadowing a great part of the earth has become a shelter for all kinds of evil to find a resting-place. Very full was the outline presented by the Teacher as He sat in the boat. And wise, how wise ! was His manner of presenting it. By such a method of teaching He tested everyone in the vast crowd who heard what He said, to see who was desirous to learn. For we read : “Without a parable spake He not unto them ;” yet He spake, as Mark alone informs us, “as they were able to hear it ” (iv. 33). The profit of souls was His aim, and all who desired it had the interpretation.

(To be continued).

SAUL, THE SELF-WILLED KING.

(Continued from page 232).

AND now over two years have rolled away, and Saul has entered upon his life-work of delivering Israel from the Philistines, and the crisis in his life, which

had been intimated to Saul at his private anointing, is at hand ; for hostilities were precipitated by the action of Jonathan, who overturned the pillar of the Philistines that was on the hill.* What exactly this pillar was we do not know ; it might have been some symbol of idolatrous worship, or of Philistine dominion — possibly both. At anyrate its presence was insupportable to Jonathan, and he overturned it, so making an open breach between the Philistines and Israel. Seconding his son's action Saul blew the trumpet saying, "Let the Hebrews hear," and the people were called together after Saul to Gilgal.

And now clearly had arrived the crisis in Saul's life to which Samuel had alluded. He had come to Gilgal ; he was face to face with the foe, to deliver Israel from whom he had been anointed ; he was obviously to tarry for Samuel seven days to learn how he was to act. All now depended on implicit obedience yielded to Jehovah's word spoken three years ago. Would he yield that obedience or elect to act for himself? Such was the test proposed to him ; how did he bear himself in it? "He tarried seven days according to the set time that Samuel had appointed, but Samuel came not to Gilgal, and the people were scattered from him." And here, to make the matter plain, it were perhaps well to recall the exact words

*So apparently the words translated in the Authorised Version "the garrison of the Philistines which was in Geba" should be rendered. The Hebrew *netsib* is the same word used in Gen. xix. 26, for the pillar of salt into which Lot's wife was turned. The Septuagint translates the word here as an erection, and the Arabic as a column.

of Samuel—words which were plainly well remembered by Saul. Samuel had said, “Behold I will come down unto thee to offer burnt offerings, and to sacrifice sacrifices of peace-offerings; seven days shalt thou tarry till I come to thee, and shew thee what thou shalt do.” And now the long week of waiting draws to a close, the westering sun dips down behind the wild and barren heights of Quarantania, the reputed scene of the forty days temptation in a later day of David’s Son and David’s Lord, and Israel’s anointed king;—but Samuel came not to Gilgal, and the people were scattered from Saul. Evidently Samuel has forgotten to keep his tryst; the people are deserting; something must be done. At least so thinks Saul, so he cries, “Bring hither a burnt offering to me, and peace offerings.” He remembered that Samuel had spoken of both; as far at anyrate as he is able, he will give effect to his words.

Now it does not seem to me that Saul’s sin, as is so often suggested, lay in arrogating to himself the priest’s office, nor does his language necessarily imply that he personally officiated at all. Saul was a man who liked the externals of religion, and we know from chapter xiv. 2, that “Ahiah, the son of Ahibub, Ichabod’s brother, the son of Phinehas, the son of Eli, the Lord’s priest in Shiloh, wearing an Ephod,” accompanied him. The priest would, as it appears to me, doubtless at Saul’s direction, offer the sacrifice. Accordingly the burnt offering is slain, and its carcase placed upon the wood, and the smoke of it ascends to heaven. And now just as the priest stretches forth his hand to deal with the peace offering (for had not Samuel connected the two?) behold, Samuel appears upon the scene!

It was indeed a dramatic moment, and one fraught with momentous consequences to Saul, as he doubtless realised as he went to meet the prophet. And cold and

distant and solemn are the words that issue from the prophet's lips. "What hast thou done?" he asks ; and Saul, conscious that he has acted in self-will, flounders about, like Adam of old, for an excuse, and finally heaps three together in his effort to right himself, "Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash ; therefore, said I, the Philistines will come down after me to Gilgal, and I have not made supplication unto the Lord ; I forced myself therefore and offered a burnt offering." But Samuel relentlessly brushes all Saul's excuses aside ; "Thou hast done foolishly," he replies, "Thou hast not kept the commandment of the Lord thy God, which He commanded thee" (Note Samuel does not charge him with intruding into the priest's office ; this, as I have intimated, was not his sin) ; "for now would the Lord have established thy kingdom upon Israel *for ever*. But now thy kingdom *shall not continue* ; the Lord hath sought Him a man after His own heart, and the Lord hath commanded him to be captain over His people, *because thou hast not kept that which the Lord commanded thee.*"

The crisis in Saul's life has arisen, his testing time has come ; he has been weighed in the balance and found wanting ; the one who should have been a theocrat has proved himself an autocrat at heart ; he has evidenced his intention to follow not Jehovah's will, but his own. The kingdom in consequence is denied to his posterity, and the Prophet deserts the self-willed king, "And Samuel arose, and got him up from Gilgal unto Gibeah of Benjamin." And Gilgal, the place of judgment of the flesh, is the witness of its actings in self-willed Israel's self-willed king.

We will pursue the subject in next month's issue, if the Lord will.

LIVES OF THE PATRIARCHS.

Gen. xviii. (*Continued from page 234*).

LIVING as he did in entire separation from the nations of the land, it might have been thought that, even if there was no natural bent of exclusiveness in Abraham's character, such a spirit would certainly have been engendered in him as years rolled on. But that he was characterized by no such spirit, whether natural or acquired, the present chapter abundantly proves, for when of a sudden* three men stood beside him, he did not hesitate a moment, but instantly ran to offer them the hospitality of the East. No sooner, however, does he encounter them than he perceives in One of them that which caused him to bow himself to the ground, and to address Him alone, as if oblivious of the presence of the rest; and no wonder, for in Him he recognised One with whom he had often talked before, Jehovah Himself.

And wide indeed was the contrast between the conduct of Abraham and Sarah on this occasion; the one was sustained in holy confidence in the presence of Jehovah without, while the other was the prey of guilty fear within; and the day which, next to that of Isaac's birth, should have been one of the happiest of her life, left her with the reproof of Jehovah ringing in her ears.

And the scene presented to us is a very beautiful one; on the one hand Abraham displays a complete absence of undue familiarity, and on the other that perfect confidence and ease in Jehovah's presence, which led him to offer to Him such refreshment as he could afford. And perfect confidence was met by perfect grace, for the Lord condescended to accept His servant's proffered hospitality.

*The words "and lo," would seem to imply this.

And now the purpose of their visit, so far as Abraham was concerned, was made known; they had come to definitely fix the birth of the heir. Accordingly the visitors alike ask where Sarah is; but on Abraham replying that she was within the tent, Jehovah alone spake, for who, save He, in this world of uncertainty could say, "I will *certainly* return unto thee according to the time of life, and lo, Sarah, thy wife, shall have a son?" But, alas, Sarah is not spiritually in a condition to believe the announcement; and hidden, as she thinks, from Jehovah, "behind Him," she laughed the laugh of unbelief. The words, "Where is Sarah thy wife," might well, one would have thought, have dragged her from her hiding-place; but no, secure from observation, (as she thinks), she listens and she laughs. But the Lord will shew her that all things are naked and open unto the eyes of Him with whom she had to do, and His next question, "Wherefore did Sarah laugh?" and His repetition of her very thoughts, cause her to cover her confusion with a lie, for one false step too often begets another; and she, who, as an eavesdropper, had sought to hide herself, did not, when detected, scruple to seek to hide her sin.

THE CHURCH AND THE WORLD.

You worldly Church-men are a disgrace to Jesus rather than anything else. You are the true enemies of Christianity. The Church has nothing to fear from foes who are outside; what she has to fear is attacks from within, from those who have named the Name of Jesus. So long as the water is outside the ship there is no danger from it; but as soon as the water comes pouring in through chinks or leaks the old ship is in danger. The Church has nothing to

fear from the world so long as it is outside it, but when the world gets into the Church then the Church is in peril. It is the union between the Church and the world that is making the progress of Christianity so slow.

The Church is adopting worldly ways of attracting people to it, worldly ways of getting money, worldly estimates of success. The Church must have its bazaar with a little gambling going on. Mrs So-and-so must be asked to sing a very sentimental song, and that fine young man will sing a comic song. If you have a rich man make him a churchwarden, the church will prosper then. Brethren, beware how you countenance the admittance of worldly ways into the Church. Directly you begin to do so you may hoist the danger signal. The world has said to the Church, "Come down from thy lofty pedestal; I will lay aside my scoffing and swearing and outward profanity, and we may get on very well together. I will attend your services, and you shall borrow my ways of doing things." The Church and the world will soon be married unless they are separated, but in the name of the Father, the Son, and the Holy Ghost, I forbid the banns.

There can be no power of the Holy Ghost in our churches, there can be no real spiritual force in our ministers, until we come to recognise that Christians are

MEN WHO HAVE GIVEN UP THE WORLD.

We are following One who was rich, yet for our sakes became poor, who was despised and rejected of men. God will honour the faithful few who are really coming out from the world, and are allowing the Spirit to do what He will with them. They may have to be scoffed and spit upon, but the world and the Church have been preserved because of these men; they are the salt of the earth. It was the prayer of Abraham

that delivered Lot out of Sodom, and there are righteous men to-day whose effectual fervent prayers are availing much.

That is a poor church indeed that has to be supported by concerts and bazaars, and raffles. "But," you will say, "how are we to get the money?" Go down on your knees and pray for it. That is how we always get the money we require. I have great expectations because my Father is so well off. I do not think that anything is too great for Him to give. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Get your churchwardens together and say, "We want £2000; let us go down on our knees and ask for it, and not spend it until we get it."

That is the way my friend the Rev. E. W. Moore, of Wimboldon, did—one of the best known Christians in England. When he went to Wimboldon, the congregation became too great for the church, and it became necessary to enlarge it. The additions would cost £5000. Some of his clerical friends said to him, "When are you going to have your bazaar?" "I am not going to have any bazaar," said he. "But we heard you wanted to raise £5000; how are you going to get it?"

"PRAY FOR IT,"

was his answer. Of course as they were clergymen they did not say, "You won't get it that way," but they just walked away. Mr Moore laid the matter before the Lord, and he determined that the Church should be opened free of debt. For it is quite as wrong for a church to be in debt as it is for an individual. What is wrong in an individual cannot be right in a community. "Owe no man anything," that is one of the uncomfortable commands that have been forgotten by the Church. The money came in to Mr Moore. Donations came from all quarters. The

argest sum was £500. And the church was opened free of debt, and it was the only church in Wimbledon, out of about thirty, which was free of debt, and not one single person had been asked to subscribe. Our God is pledged to supply all our needs. His love extends to the sparrows, and to the very hairs of our head.

REV. GEO. C. GRUBB.

SAUL, THE SELF-WILLED KING.

(Continued from page 244).

WE now come to the second great sin of which Saul was guilty—the sin of shewing clemency to Agag, the Amelikite, contrary to Jehovah's express command. We have already seen how his first sin of impatience lost his posterity the kingdom; we are now to see how his false kindness to Agag lost him personally his crown.

The test which was about to be proposed to him was the exact converse of the previous one under which he had failed. Then he was expressly commanded by Samuel to *wait*, now he is as expressly commanded to *act*, and the form of the message delivered to him by the Prophet is such as to definitely forbid the slightest aberration from the path marked out for him by Jehovah, while his attention is expressly directed towards the way in which he was to carry out the enterprise he now had on hand.

“The Lord,” says Samuel, “sent me to annoint thee to be king over Israel; now therefore hearken

thou unto the voice of the words of the Lord. Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek and utterly destroy all that they have, and spare them not ; but slay both man and women, infant and suckling, ox and sheep, camel and ass." Very explicit, surely, were Saul's orders, and they left him no loophole of escape.

Truly "The mill of God grinds slowly, but it grinds exceedingly small." For nigh on four hundred year had Jehovah tarried in the case of the Amorites, waiting till their iniquity was full, and now after full four hundred years, in which ample opportunity had been given to Amalek to repent, the fiat goes forth for the execution of the judgment upon him pronounced by Jehovah to Moses in the solemn words, "Write this for a memorial in a book, and rehearse it in the ears of Joshua : for I will utterly put out the remembrance of Amalek from under heaven." And Moses built an altar, and called the name of it Jehovah-nissi, for he said, "Because the hand (*i.e.* of Amalek) is against the throne of Jehovah, therefore Jehovah will have war with Amalek from generation to generation." (Ex. xvii. 14-16, margin.) Amalek in defiance had lifted up his hand against the throne of God, and God would vindicate his majesty, and take vengeance on the outrager of His throne.

And God's vengeance, or at anyrate the opportunity for it, was complete. But alas, Saul had learnt no lesson from his former disobedience, and he is as self-willed as of yore. Despite the definiteness of Jehovah's commands, he uses his own discretion, or indiscretion, and acts for himself, and spares Agag and the best of the flocks and herds. He has been weighed in the balance alike of passivity and activity, and has alike been found wanting.

And sad surely to Samuel was God's announcement of the fact, "It repenteth me," says Jehovah, "that I have set up Saul to be king, for he is turned back from following me, and hath not performed my commandments."

Superseded as he had been by the people's king, it would have been but human if Samuel had felt a certain complacency at this second lapse of duty on that king's part; but no, realizing as he does to the full what this second dereliction must entail, in unselfish distress, he pleads with Jehovah all night, if by any means he might avert the punishment which he fears is about to fall. In vain; the morning brought him no promise of remission of penalty, but only a statement of the subsequent actions of the self-willed king. He had come to Carmel, had set him up a monument of his victory there, and had passed on to the entrenched camp, where he had his headquarters, at Gilgal. Thither, accordingly, with doubtless a heavy heart, does Samuel direct his steps. Disconcerted at his appearance, Saul nevertheless puts on a plausible air, "Blessed be thou of the Lord," he says, "I have performed the commandment of the Lord." But Samuel makes short work of his sophistries, for the bleating of the sheep and the lowing of the oxen belied his words. Saul, however, evinces not the slightest contrition at his sin, but seeks to maintain his course by pointing out that, even if the people had failed in their duty by keeping some of the spoils, they had done it with the sole thought of sacrificing to Samuel's God at Gilgal. But Samuel brushes this Jesuitical excuse aside; "Hath the Lord," he asks, "as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft (a solemn word of warning, surely, in view of sub-

sequent events), and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." We have already seen how his previous disobedience cost his posterity the kingdom; we now see how his present disobedience cost him, personally, his crown.

We must reserve the consideration of Saul's final act of failure to our next number.

To be continued.

THE APOSTLES AT SCHOOL.*

(Continued from page 241).

LEAVING the multitude, the Lord crossed the sea with His disciples. Still were they at school. They had heard much in parables in common with the multitude. The parables, too, had been expounded privately to them. But more was needed for those who were to labour for the Master; and our Evangelist now proceeds to show how by miracles that instruction was conveyed.

THEIR LESSONS BY MIRACLES.

Crossing over, they experienced a storm, and evidently one of unusual severity. In all the gospel history we read of just two storms on that lake. On this occasion the Lord was with them. On the other (Matt. xiv. 25), the Lord walked on the water to join them. With them, then, but asleep—and here Mark's contribution to the gospel history has to be acknowledged—asleep, he tells us, on a pillow in the stern of the vessel, the disciples awoke Him, fearing they would perish, for the waves, he states, beat into the ship. Their exclamation, "Master, carest Thou not that we

*Extracted from "Sketches from the Gospel of Mark," by C. E. Stuart.

perish?" (iv. 33) intimates that the storm was not a common one. His words addressed to the raging elements, "Peace, be still"—for the knowledge of which, also, we are indebted to our Evangelist—shew the perfect command He had over the elements. He spake and it was done. It was the voice of the Creator, and there was instant obedience. The wind ceased, and there was a great calm. It was not a gradual subsidence, but evidently an immediate calm. Astonishment seized all; and they said one to another, "Who then is this, that even the wind and the sea obey him?" (iv. 41).

TWO LESSONS.—Two lessons surely they were to learn by this voyage, needful for them, and how needful too for us. The one, that in following Him they were not to expect smooth water; the other, that He has absolute power, and can make, if it pleases Him, the storm a calm. So with Him in the vessel, it was impossible for them to sink. If He is with us, we shall not be overwhelmed. To these may be added another, viz., that we may not always be able to see the cause of the tempest. Time and the unfolding of events may be required to make that plain. So, doubtless, was it in this case. As they thought of that voyage afterwards, and remembered what awaited Him among the Gadarenes, they would see plainly that there had been a power at work, to hinder, if possible, a safe passage, and thus to prevent the deliverance from demoniacal thralldom of two of the enemy's victims. How different was it on the return voyage! No storm then. The Lord was not going to new ground. All was calm.

Reaching the shore, he was immediately met by the demoniac. There were, Matthew informs us, two of them, though Mark and Luke mention but one. Delivered by the word of Christ, the one of whom our Evangelist writes was found by his countrymen, when

they came thither, sitting at the feet of Jesus, clothed, and in his right mind. He who had been a terror to the neighbourhood, exceeding fierce, so that no man might pass that way, was now quiet, peaceful, and contented at the feet of his Deliverer. The restless spirits, which had pursued him, forced to leave him by the word of Christ, had, with the Lord's permission, entered into the herd of swine, but only to destroy them. The men of the place were alarmed. Their swine were drowned, their property lost. Self, and nothing else governed them. The happy deliverance of the demoniac was nothing to them. The Lord's presence, they reasoned, had brought that about, so they asked Him to depart out of their coasts. He took them at their word and departed. A solemn thing for them.

To two requests the Lord returned affirmative replies. The demons had asked to be allowed to enter into the swine, for they could not stir one step without his leave: they were permitted to do that. The Gadarenes had asked the Lord to leave them; He consented and was departing. Now a third petition was presented. The delivered one prayed Him that he might be with Him. That was refused. Happy the man thought it would be to be with his Deliverer. The Lord, however, had other thoughts for him. He was to be a worker for Christ, and where could he be a better witness for Him than in the country where he was so well known? He would give that man the singular honour of witnessing in Decapolis for the rejected and absent One. The man went his way, we are told, and begun to publish in Decapolis how great things Jesus had done for him, and all men did marvel (v. 20). The Lord left the country, but the fame of His work and a worker for Him remained behind. He might leave, but the record of His power could not be blotted out.

Later on, we learn (vii. 31), the Lord was found in Decapolis. Then His presence was welcomed. Was this change the result of that man's labour? We know not. But contrasting the reception met with on the first visit with that He found on His second, may we not view them as a little picture of His first and second coming? When rejected of old, He will be welcomed when He comes back (Matt. xxiii. 39).

ANOTHER LESSON.—But to return. A lesson surely there was for the time being in the Lord's reply to that man, teaching the disciples, and us also, that the ranks of the labourers for an absent Lord are recruited by those, who have tasted for themselves what it is to be subjects of Divine grace.

THE OLD AND NEW TESTAMENTS.

No attentive reader of the Old and New Testaments can fail to be struck by the vast difference of principle upon which the two proceed. "You say," said a Jew with whom the writer once conversed, "that Jesus was the Son of God, but what would you think of a son who ran counter to what his father enjoined?"—and we cannot help seeing that, from his point of view, the argument was just. It is to explain this apparent contradiction of principle in the two Testaments that we write these few lines.

And first as to the Old Testament. The principle upon which God was dealing with man therein may be briefly summarised by the little word DO. God was seeking for righteousness from man, and testing him in different ways in order to elicit the fact whether

man had any righteousness to produce for God or not. Thus, "What shall I do," asked the man who came running to the Lord, "that I may inherit eternal life?" And the Lord in reply, since he came to Him on the ground of doing, turns him to the commandments in the Old Testament which spake of his duty towards his neighbours; and when he professed to have observed these commandments from his youth up, tests him as to the spirit of them—as to whether he truly loved his neighbour as himself—by bidding him to sell all he had and give to the poor. If he came to the Lord on the ground of doing, the Lord would shew him what the Law required him to do; but, alas, man even when, as in this case, in his most amiable aspect, is unable to meet the requirements of God's law, for we read that, "he was sad at that saying, and went away grieved."

But if we turn to the pages of the New Testament, we find an entirely different principle at work. God has tested man in Innocence in Eden; under Conscience outside of Eden; under His law which He gave at Sinai; and finally He has tested man by the presence of His Son; but man sinned away his Innocence; brought the Flood upon himself for his iniquities under Conscience; broke the Law which God had given him; and ended by crucifying the Son of God. Henceforth it can be no question of man's doings; God has tested man in every imaginable way, and man has proved to the full that he has no righteousness to produce for God, and God must accordingly, if man is to be saved, produce His righteousness for man. Hence, the doctrine of the New Testament is summarised in the word DONE, for God has reversed His principle of acting towards man; henceforth all depends not on what man can Do, but on what God, in the Person of His Son, has DONE.

JOHN FORT.

THE LIVES OF THE PATRIARCHS.

GEN. xviii.—(*Continued from page 246*).

How patiently had God proceeded with Abraham ! Line upon line, precept upon precept, He had led the faith of His servant along ; he should have a son ; he should have a son of Sarah ; and now as the result of this final revelation, he can almost count the days until he shall hold Isaac in his arms.

But the men had another call to make that day, for if they had come in the way of blessing to Abraham on the mount, they had come in the way of judgment to the dwellers in the plain ; for they arise and look towards Sodom, and Abraham, with instinctive courtesy, went to bring them on their way. And as they passed along, the Lord broke forth in words which must have been full of blessed encouragement to the patriarch's soul. For note, He does not directly address him here, but says to the others in his hearing, " Shall I hide from Abraham that thing which I do ? . . . For I know him that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment ; " He had shewn to Sarah that He knew all about her, but had rebuked her the while ; He shews Abraham that He knows all about him ; and takes him into His confidence therefor. Yes, He will tell him all : the cry of Sodom and Gomorrah was great, and their sin was very grievous : He would go down to see whether they had done altogether according to the cry of it, and if not, He would know ; and the two angels, as executors of His judgment (compare Matt. xiii. 41) passed on, but the Lord remained, and Abraham instinctively remained with Him.

And now that wondrous delicacy which had hitherto characterized Abraham is thrown aside : in the

presence of the angels, though He had instantly divined whom it was that he addressed, he had kept that knowledge to himself, and had not obtruded it upon them ; but now that he and Jehovah were alone together, he does not spare to address Him as "the Judge of all the world." And permitted ourselves to listen to their converse, we know not whether to wonder most at the persistence of the interceder, or the grace with which each subsequent intercession is met. But at length the limit of human persistency, but not of divine patience, is reached, and Abraham speaks "but yet this once," and the Lord declares that He will not destroy Sodom for the sake of ten righteous. And who that knows the heart of God shall say that if Abraham had pushed his request to five, and one (that one for whom, as Jehovah knew, his heart so greatly yearned, see xix. 29), there was not grace in the heart of God, to grant his prayers. But human persistence, as ever, fell short of divine patience, and Jehovah went His way.

(*To be continued*).

STANDING AND SERVICE.

"THE Lord hath chosen you *to stand before Him*" was Hezekiah's word to the Levites. Is not this one important part of our calling that we often overlook? We are so much more ready to *run* than to *stand*, to do than to wait, to speak than to listen. Surely the very essence of true service is doing the *will* of the Master, rather than the *work* of the Master. And if He is Master, He has a right to say to one servant, "Stand thou there," and to *leave* him standing there unnoticed, without further orders, just as long as He wills ; while He says to another, "Go work in My

vineyard;" to a third, "Gird thyself, and sit down to meat;" and to a fourth, "Go ye . . . into the highways, and as many as ye shall find, bid to the marriage." It was not the active service, but the "sitting" and the "standing" (R.V.) of Solomon's servants, which so impressed the Queen of Sheba, when she cried, "Happy are thy men, happy are these thy servants, which *stand continually before thee and hear thy wisdom.*" We are so apt to think that the only way of serving is to be "busy here and there;" we talk of the "successful service" of those who, as we think, do great things for God: we say, "How God uses them!" and we wish He would use *us* by giving us something important to do, by means of which we might show our love, and all the while we are leaving undone the one thing He asks us to do, just to *stand before Him*. If we had been content to do exactly what He said, we should have been hearing His wisdom, learning precious lessons from Him, which would furnish us for future good works; but we were so restless, so longing to be up and doing, that we lost all the wonderful things he was saying, in our fretfulness because of what He did *not* say, and we missed the special opportunity of showing to those who did not know Him, or who were just making their first acquaintance with Him, the happiness of being His, of being near Him, of always hearing Him.

And the way to be *sent* is to stand and listen. It is so even in heaven. "I am Gabriel, which *stand in the presence of God*, and am *sent to speak unto thee.*" And is not one reason of the weakness of our speaking to be found just here, that there is so little of this standing before God to hear Him speaking, and therefore so few direct messages from Him for others?

"To stand before the Lord *to minister unto Him*,

and to bless in His name ; to be brought *near to Himself*, and to stand before the congregation *to minister unto them* (Num. xvi. 9) was the service to which Levi was separated. But the power to "stand before the congregation" for blessing will only be found in standing before the Lord ; the ministry to "them" must always be secondary to the ministry to "Him." How we must try Him by our impatience, by the way in which we pray and act, as though it were a trial, a "chastening . . . not joyous but grievous," to be told to stay with Him and hearken to the voice of His Word, instead of being sent to talk of Him to others. Shall we not praise Him for the love that makes Him want to have us near Him, for the condescension that makes Him love to accept our personal ministry to Himself? And shall we not listen with the close attention of eager affection, not only, not even chiefly, for the sake of having something of His to say, but for the joy of hearing His voice, above all for the joy it is to Him to have friends to whom He can speak, and who are always *free to listen*?

ANNIE W. MARSTON.

THE APOSTLES AT SCHOOL*

(Concluded from page 255)

THE WAY OF BLESSING WAS BY FAITH.—Recrossing the sea, the disciples were with Him ; nothing exceptional characterized the voyage, it would seem, but a welcome awaited the Lord on his disembarkation. Much people gathered unto Him, and He was nigh unto the sea. And now one with a real want came, and besought His help and His pres-

* Extracted from "Sketches from the Gospel of Mark,"
By C. E. Stuart.

ence in the chamber of sickness. Jairus, a ruler of the synagogue at Capernaum, had an only daughter (Luke viii. 42), who was at the point of death. The father's heart was evidently bowed under the sorrow, for falling at the feet of Christ, "He besought Him greatly, saying, My little daughter lieth at the point of death: come and lay thy hands on her, that she may be healed and live." He was sure of the result, if only the Lord would go to the house. At once the Lord responded and went with him.

BLESSINGS RECEIVED MUST BE OPENLY CONFESSED. —But the ruler was not the only one who had need of Christ, and who desired to draw upon His resources. A woman, it was found afterwards, was in the crowd that thronged Him, who had urgent need of His healing power. Her disease was of long standing. Her efforts to get healed had all failed. Human skill and human resources were powerless to meet her case. She would now get into contact with the hem of the Lord's garment, and see if virtue from Him could not reach her. Unknown to anyone in the crowd, she did that. She went behind, and touched the hem of His garment, and her cure was instantaneous. Virtue had gone out of Him, and she was healed. She had received from Him; now she must acknowledge it. In secret she got it; openly must she confess it. All will agree that this was right. Is it not the same now? If we have received yet greater blessing, even life and salvation, and that at the cost of His atoning death, should we not openly confess it? Healed then in grace, the woman was openly to confess it. And for that the Lord graciously gave her the opportunity, as He turned and said, "Who touched My clothes?" Here again we note the accuracy of our Evangelist. "Who touched Me?" we read in Luke. "Who touched My clothes?" is the question asked in Mark.

A moment of anxiety it was now for her, but only a moment. She had got what she wanted without asking His leave. Would He be angry and chide her? Fearing and trembling, she had to come forth from concealment. She had gone behind Him; she now had to face Him, and before all to tell the truth. A moment indeed, of suspense, but, as we have said only a moment. She confessed all. He at once set her in perfect liberty before Him, "Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague" (v. 34). Matthew tells us that the Lord said, "Daughter, thy faith hath made thee whole;" Luke adds to that "Go in peace;" and Mark, whilst endorsing the correctness of his brother Evangelists, adds what they have not, "And be whole of thy plague." How much we should lose had Mark's shorter gospel not come down to us!

Whilst all this had been taking place the daughter of Jairus had died, and some came from the house of sorrow to acquaint the father with the sad news. He heard their tidings, and apparently was silent. The Lord heard them also, and immediately spoke to encourage him, "Be not afraid, only believe." He who could raise the dead, would first encourage the drooping spirit. Entering the house with Peter, James, and John, and proceeding to the chamber of death, He in the presence of the parents raised the dead, speaking to her, as Mark informs us, in Aramaic, not in Greek, "Talitha cumi," which is, being interpreted "Damsel, I say unto thee, Arise." The effect on all is noticed: "And straightway they were astonished with a great astonishment" (v. 42).

Thus by miracles, instruction was conveyed which concerned the Apostles and others, as we have already pointed out. And now it was intimated that the way of blessing was by faith, as the woman found for herself, and Jairus for his daughter.

UNBELIEF RESTRAINS BLESSING.—One more lesson was needed, and that was furnished by the Lord's visit to His own country, Nazareth. They had formerly rejected Him (Luke iv. 28-30). How would they treat Him now? The people there, it was found, remained, for the most part unchanged, and the Lord had to leave them. So the disciples were to learn that whilst faith can draw down blessing, unbelief restrains it. "He could do there no mighty work, save (and we are indebted for what follows wholly to Mark) that He laid His hands upon a few sick folk, and healed them. And He marvelled because of their unbelief" (vi. 5-6).

The Apostles were now sufficiently instructed to be sent forth on their mission.

T W O P R A Y E R S.

How busy were my youthful days,
 Eager Thy errands, Lord, to go ;
And, ever mingling with my praise,
 The prayer, "Lord, what have I to do?"
 Those busy youthful days have flown,
 And I am nearer home to-day ;
 My pilgrimage will soon be done,
 Weak are my steps, my hair is grey :—

And yet my heart is still aglow ;
 Deeper the peace and rest I know ;
 What calm amidst the storms of life !
 What joy midst the surrounding strife !
 And still one prayer is mine to-day
 Where'er I go along life's way ;
 'Tis not 'What shall I do for Thee,'
 But, 'Lord, what wilt thou do with me?'

C. G. CHANDLER.

SAUL, THE SELF-WILLED KING.

(Concluded from page 252).

THE final act in the drama which we have been for some months witnessing was now at hand, and the unhappy sovereign who had already lost the crown to his successors and himself, was about to lose his life.

The circumstances which led up to this event were as follows :—The Philistines—those enemies of Israel, to combat whom Saul had been anointed—once more gathered themselves together, and came and pitched in Shunem, a village situated on a spur of Jebel Duhy, sometimes called Little Hermon ; while, some four or five miles off across the plain of Esdraelon, and in full view of their enemies, Saul pitched his camp on Mount Gilboa. Looking down from this rocky eminence, Saul would be cognisant of their every act, and in the clear atmosphere of Palestine, would doubtless be able to count their very tents ; no wonder then that we read that “when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled.” And yet the very spot upon which he had encamped should have given him inspiration against the foe. It was but two hundred years ago that Gideon and his three hundred swordless heroes, had burst like a midnight tempest on the sleeping Midianitish host, shouting, “The sword of the Lord, and of Gideon ;” but, alas, it was impossible for Saul to use that battle-cry ; the Lord was not with him, no signs like Gideon had were vouchsafed, and “when he enquired of the Lord, the Lord answered him not, neither by dreams, nor by

Urim, nor by prophets."* But if help was denied him from heaven, he would claim assistance from hell. "Rebellion," said Samuel, "is as the sin of witchcraft," and his rhythmic utterance was not likely to have faded from Saul's mind. But the prophet's warning, yea and his own dealing with those who had familiar spirits at an earlier period in his career, were alike lost upon Saul, who bids his servants seek him out a woman possessing such a spirit. Nor had he far to seek. Lying just over the shoulder of Jebel Duhy, where the Philistines had their camp, were the caves which still mark the site of Endor, out of one of which caves Ain Dor, or the fountain of Dor (which gives the place its name), still gushes. Thither, accordingly, when the shades of night had fallen, the unhappy monarch directed his steps. The enterprise he had in hand was one of no little risk, for the Philistines lay encamped directly between himself and the necromancer's home. Stealthily therefore would he have to creep round their left flank, and then ascending Jebel Duhy in the darkness, find his way down its steep sides to Endor. Two men alone accompany him; had he taken more they would have been certainly discovered by their watchful foe, as they crossed the plain. But, as far as being discovered is concerned, all goes well, and Saul and his companions come to the wizard's haunt, and he begs her to bring up unto him him whom he shall name. But the woman, despite his disguise, is uneasy at his visit, and suspicious of her visitors, and only on receiving Saul's solemn

* Conf. 1 Sam. xxviii. 6 and xxx. 8.

assurance of safety, does she prepare her spells. Whether she herself was a mere deceiver, or one who was really endued by Satanic power, we do not know ; but she plainly was affrighted at the success of her own necromancy, for she cried aloud on seeing Samuel ascending out of the earth. The vision, of whatever character it was, as the context shews, was visible to the medium, but invisible to Saul ; nevertheless though the king has to trust to the woman for a description of the apparition, he himself is permitted to hear his voice. "Why hast thou disquieted me to bring me up," asks Samuel ; and Saul replied, "I am sore distressed, for the Philistines make war upon me and God is departed from me, and answereth me no more, neither by prophets, nor by dreams ; therefore I have called thee that thou mayest make known unto me what I shall do." And Samuel answers pertinently, "Wherefore then dost thou ask of *me*, seeing the Lord is departed from thee and is become thine enemy ? And the Lord hath done to him, as He spake by me ; for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David, because thou obeyest not the voice of the Lord, nor executedst His fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. Moreover the Lord will also deliver Israel with thee into the hand of the Philistines, and to-morrow shalt thou and thy sons be with thee ; the Lord also shall deliver the host of Israel into the hand of the Philistines."

Prone on the earth, like a smitten ox, falls Saul at this terrible denunciation of his doom, and only at the earnest solicitation of the woman and of his servants does he arise at last, and sit upon the divan which runs along one side of all Eastern dwellings, and refresh himself with food ; and then retraces his steps through the darkness with a heavy heart to the

‘fountain which is in Jezreel,’ where his camp was pitched — the very spot where, two hundred years before, Gideon’s three hundred heroes lapped.

The northern side of Gilboa which faces Shunem is practically inaccessible for troops ; hence no doubt it was that the Philistines made a flanking movement on Aphek, whence they could make their attack on sloping ground, and pin their enemy in between themselves and the precipices in Saul’s rear. This, next morning, they do, and the battle commenced, and the Philistines pressed the retreating Israelites further and further up the heights. And now as night came on, a little band of Israelites was alone left. But few though they were, they were men of valour, and they fought with the courage of despair. In the centre of this band stood Saul, conspicuous by his height and distinguished by the crown of Israel on his brow, and the royal bracelets on his arm. To come to close quarters with men like these was more than the Philistines dared to do ; so, in safety themselves, their archers, from a distance, shot them down until Jonathan, and Abinadab, and Melchishua were slain, and Saul alone of the leaders of that little group remained, and he sore wounded by the archers. Dreading to be slain and mutilated by his foes, he bids his armour-bearer give him the coup-de-grace, but his armour-bearer declining to do so, the hapless monarch ends his career with a suicide’s death ; and the shades of night closed in upon the scene.

The importance of their victory was only known to the Philistines when they came next morning to strip the slain. Then it was that, despite the fact that his crown and bracelets had been filched by the young Amakelite who had obviously heard what passed, and witnessed the death of Saul, the Philistines readily recognised the bodies of their conquerors on many a hard-fought field. Decapitating Saul, they put his armour

in the house of Ashtaroth, their goddess,* and fastened his body to the walls of Bethshan, a town lying between Gilboa and Jordan, which was already in the hands of the Philistines. And now was enacted a touching act of gratitude. The men of Jabesh, as we have seen, owed their salvation in a former day to Saul; and they were not oblivious of the fact, for "all the valiant men arose, and went all night, and took the body of Saul, and the bodies of his sons from the walls of Bethshan, and came to Jabesh and buried them there. And they took their bones and buried them under a tree at Jabesh, and fasted seven days." And there for many years they remained until the land was purged by the death of Rizpah's sons from Saul's sin against the Gibeonites; and then, as we read in 2 Sam. xxi. 12, "David went and took the bones of Saul, and the bones of Jonathan, his son, from the men of Jabesh-gilead, which had stolen them from the street of Bethshan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa; and he brought up from thence the bones of Saul, and the bones of Jonathan his son; and they gathered the bones of them that were hanged. And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish, his father."

And so fell the curtain on Saul; but the history of his life remains, no doubt to warn us of the solemn and inevitable results of a life of independence upon God. "I seek not mine own will, but the will of my Father which hath sent me," said the only Perfect Man; may we have grace given us to be in all things subject to the Father's will. JOHN FORT.

*It is interesting to notice that at Zereen, the modern Jezreel, by the waters of which Saul pitched his last camp, are many Sarcophagi carved with the crescent moon, the sign of the goddess Astarte or Ashtaroth.

THE LIVES OF THE PATRIARCHS.

GEN. xviii. and xix.—(*Continued from page 258*).

It now remains to point out the typical import of the interview between Jehovah and Abraham which we considered in our last number. Abraham, with the promise of the early appearance of the heir, on the mountain with Jehovah and secure from judgment himself, is made the depositary of Jehovah's counsels towards Sodom, and the intercessor, practically for Lot, who had to pass through the judgment; so those who compose the church, with Christ on high, absolved from judgment (for Christ Himself has already borne it for them, John v. 24), just previous to His manifestation, will join their intercessions for those in the world below—the Jews—whom Lot typifies, (Rev. v. 8); who will be saved indeed, but will have to pass through the great tribulation of which Matt. xxiv. 21 and Rev. vii. 14 speak.

Let us now pass on to chapter xix. noting at the outset the remarkable contrasts which it presents to the preceding chapter. In the one at *mid-day* Abraham lifted up his eyes and lo, *three* men stood by him; in the other *two* men came to Sodom at *night*. Jehovah Himself was gone His way; His judicial messengers were indeed there, but He neither entered the city, nor visited Lot. And, while there is a contrast in the way in which hospitality is offered, for Abraham ran to meet the men, while Lot merely rose up to meet them;—so there is a contrast in the way in which

their respective proffers of hospitality are met ; “So do as thou hast said,” readily answered the three to Abraham : “Nay, but we will abide in the street all night,” curtly replied the two to Lot.

And how the blood must have mounted to the cheek of Lot as the suspicion forced itself upon him that these men disdained the shelter of his roof ! But, despite the rebuff, he persists and “pressed upon them greatly,” till at last they enter his house, and he has the satisfaction of seeing them partake of the “feast which he had prepared.” And so far all had been well ; his distinguished guests had accepted his hospitality, and he hoped that it might be possible even yet to hide from them the wickedness of the city in which he chose to dwell. But this ignorance on their part which he fondly hoped for was destined, if it existed, to be brief, for, ere long, old and young assemble at his door, and thunder out their horrid proposition. And Lot went out and “shut the door after him.” Doubtless he felt his position acutely, and his righteous soul was more than ever vexed with those without, while he would fain keep up appearances with those within ; how these latter will despise him if they hear the conversation of his fellow-townsmen at the door ! so *without the door* he pleads with them, and is driven to call the Sodomites, his “brethren ;” and, finally, in despair, would even sacrifice his daughters to their lusts. Alas, poor Lot ! he has to learn in bitterness of soul, that the friendship of the world is enmity to God.

But an unlooked for deliverance was at hand, and

that from his visitors themselves : they pull him in, shut to the door, and smite the crowd with blindness. Henceforth, as their language shews, dissimulation is vain as to the character of the city where he has elected to make his home. "Hast thou here any besides, bring them out of this place?" "This place!" Such is their estimate of it, and no one knows better than Lot that their estimate is true. Such was the city whose trade attractions had enslaved his soul, while its wickedness vexed it.

But it is hard to break with old associations, even with associations which in our heart of hearts we despise ; and the men have at last to drag him and his wife and daughters without the doomed city, and bid him escape for his life, nor look behind, nor stay in all the plain, but to escape to the mountains lest he be consumed. "*In all the plain ;*" how the words Lot chose him "all the plain," seem to come back upon our minds ; he chose him all the plain but now he must lose it all, while the mountain which he despised, and where Abraham dwelt secure, is, after all, to be the only place of safety for himself.

But the effect in Lot's soul of declension in the world is such that the very mountain which had proved such a source of blessing to Abraham, is a source of terror to Lot. "Oh, not so, my Lord," he cries, "I cannot escape to the mountain lest some evil take me and I die." The plain, as another hour will prove, is indeed the place of death, the mountain of life, but so dulled has Lot's perception become that he confounds the two ; nay, the very thought of the lonely moun-

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tain-top appals him, and he pleads for companionship, for a city, even though it be a little one.

And very tender are the compassions of the Lord, for He grants His erring child's request; and the moment the gates of Zoar have closed on Lot, He rained fire and brimstone out of heaven and destroyed those cities and all the plain. Lot then, and his daughters were safe; but his wife, despite the angel's charge, "look not behind thee," looked back, and became a pillar of salt.

 THE UNQUENCHABLE LOVE OF CHRIST.

"MANY waters cannot quench love, neither can the floods drown it." Such is the statement of the wisest of men in the Song of Songs, which is Solomon's (viii. 7.) If this be true of natural love in the creature, much more must it hold good when God or Christ are concerned.

Of the love of Christ all Christians profess to be aware. The display of it in dying on the cross all must admit (1 John iii. 16.) But, only those who are His own are privileged to speak of it as that in which they share. We speak of it as exhibited in the past, we can speak of it as manifested in the present. To some illustrations of this last we would here direct attention.

The hour had approached for the Lord's departure to His Father. All suffering and trial from man would for Him soon be matters of the past. He would be

with His Father in the unruffled atmosphere of peace which surrounds God's throne. Disciples gathered to Him He was leaving behind on earth. "Having," however, as we read, "loved His own which were in the world, He loved them unto the end" (John xiii. 1.) No change was there in His love. It faltered not. It altered not. All their folly and slowness of heart to understand Him did not for one moment weaken it. In all its fulness and freshness it still went out to them. And now, "Knowing that the Father had given all things unto His hands, and that He was come from God, and went to God" (3) He stooped lower than He had ever done before. All authority was to be His in heaven and on earth (Matt. xxviii. 18.) Supremacy over all was bestowed upon Him, yet He stooped as He had never yet done. He, before whom all shall stand, was found at the feet of His apostles. With water poured by His own hand into a basin, and girded with a towel wherewith to wipe their feet, He began to wash them. Doubtless all were astonished. But Peter with his natural forwardness expressed it. "Lord, dost thou wash my feet?" Then he added, "Thou shalt never wash my feet" (6, 8.) He could not understand it: his Master at his feet and prepared to wash them! His respect for the Lord forbade, as he thought, such a service at His hands. We can all understand the feelings of the apostle. We are all to apprehend the motive which led the Lord to prepare to wash them. His answer to Peter explains it. "If I wash thee not, thou hast no part with me" (8.) Heaven is a clean place, and

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the Lord would wash the feet of His disciples to keep them fit to be there.

It was love which moved the Lord to do this. It is love which moves Him still to wash the feet of His disciples, as they need it. His words, "If I wash thee not," spake not of that one act as done once and for all for Peter, but service to be performed as often as needed. Not many weeks elapsed ere the Lord ascended up on high, and sat down at the right hand of the throne of the Majesty in the heavens (Heb. viii. 1.) Still for Peter, and for the rest of His own, He would perform, in a spiritual manner, that service. Still for all His own He does it, as each one may require it. For what Christian is there, if he recalls to mind the past since his conversion, who cannot remember some word brought home to him at times in cleansing power for his walk. Was he not then experiencing the service of the Lord and Master in washing his feet? Though in glory He does it, and, as we may say stoops to do it. True love! How true, "many waters cannot quench love, neither can the floods drown it." He in glory is the same that He was on earth.

Another illustration: The Lord addresses the angel of the Church in Philadelphia. Feeble were they as a company of saints. He knew it, "Thou hast a little strength (or power)" (Rev. iii. 8.) They had not done great things. The world had not been dazzled by wonders they had wrought. Like the remnant in Isaiah xxvi. 18 they might have said "we have not wrought any deliverance in the earth, neither have

the inhabitants of the world fallen." Nevertheless the Lord was occupied with them, for in the midst of much feebleness they had manifested real faithfulness. And graciously indeed as it was on the Lord's part, He states that, not leaving the company in Philadelphia to plead it on their own behalf. How must He have sustained them in their weakness, otherwise how could they have continued faithful? For, though to be faithful was to be obedient, it needed grace to continue in obedience. That had been surely ministered to them.

And now an opened door, we should read, should be granted to them, which none should be able to shut. That feeble company should have an opportunity indeed for service. He who has the key of David, and therefore full authority in the House, would open a door for them, which all their adversaries would find it impossible to close.

Then those, professing to be God's earthly people, —Jews—but whom the Lord did not own as answering to that name (Rom. ii. 28-29) should know that the Lord in glory loved that company of saints in Philadelphia. His love to them their very adversaries should see, and take note of. It could not be quenched. Despised they might be. Looked down as of no account might have been their lot. But, if the Lord of Glory loved them, what could their enemies say or think? And since He did not leave it with Philadelphian saints to speak to Him of their faithfulness, so neither would He leave it to them to prove that He loved them. Those He terms of the

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synagogue of Satan should see it and confess it. As with Isaac, when driven away by the Philistines, whom Abimelech and Phicol subsequently sought, because they saw that the Lord was certainly with Him (Gen. xxvi. 28); so those here spoken of should know, and openly own, that the Lord on High loved that despised company in Philadelphia. What called forth that love? Nothing great that they had done. It flowed forth, because it was in His heart, and nothing could quench it.

To another, and very different locality we will now turn. John, whose feet the Lord had washed in the upper room on that memorable night, is now in Patmos banished thither by Domitian, and perhaps quite alone as regards Christian fellowship. The Emperor could order him to go there, fix his dwelling there for a time, but all his power could not hinder the love of Christ resting on his prisoner. That love was enjoyed by John when in banishment in that island. Paul had written "who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or the sword" (Rom. viii. 35). John answers—They cannot, as he cheerily sings in his banishment—"Unto Him that loveth us, and loosed us from our sins by His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever" (Rev. i. 5-6). He was enjoying in his soul at Patmos that to which the Emperor at Rome was a stranger—the unchanging and inexhaustible love of Christ.

In the upper room it was illustrated by the Lord's service to His disciples. At Philadelphia enemies to God's saints were constrained to take note of it. From the island of Patmos John has borne testimony to all the world, that he enjoyed the love in which all Christians have part. In the lowliest service it has been displayed. To the feeblest company it flows out. The most isolated of saints is not beyond its reach.

C. E. STUART.

THE CHURCH AND THE WORLD.

"To keep himself unspotted from the world."—Jas. i. 27.

WE learn from this, first, that *the Christian never expects to get any good from the world.* He is to keep himself from the world, specially from the spots of the world. Dr Watts wisely asks,—

"Is this vile world a friend to grace,
To help me on to God?"

No, it never is ; it never was ; it never will be. There is enmity to-day between the seed of the woman and the seed of the serpent ; and so there will be to the end of the chapter. You will never get anything out of the serpent, even though you stand and listen to his philosophical questions, and his new explanations of God's Word. You will get nothing more out of him now than mother Eve did when she got from him a curse to all her posterity. You can get no good out of the world, nor out of the prince of this world.

It is implied in our text also that *we cannot go and wallow in the world's filth.* If there is any man here who

is a professor of religion, and who can go to-night and indulge himself in vice, or who can find himself at home with the world, well, he belongs to the world. Where you find your pleasure, there your heart is. Do not pretend to belong to the Church and to the world as well. I like the honesty of the man who finds that his life is not consistent with the life of Christ, and therefore gives up his profession ; that is plain sailing. But do not pretend that you can wallow in the mire of open sin or secret sin, and yet belong to Christ, for that cannot be. Keep yourselves unspotted from the world's puddles.

In particular, *we must keep ourselves unspotted from the lepers of the world.* There is a certain number of leprous men in the world. You can tell them by their conversation ; and sometimes you cannot help going very near where they are ; but if you hear them cry, "Unclean !" just give them a very wide berth. I wish that Christians were more careful about this leprosy in the matter of books. As soon as ever you see that there is leprosy there, do not go and play with it, and examine it, and look at it. You will catch it if you are not careful. Keep clear of it ; keep yourself unspotted from the lepers of the world. "Well, that is easy enough," you say ; perhaps it is not as easy as you think.

But, further, *we are to keep ourselves from all spots of the world when we have to mingle with it.* Notice, there are spots which come from your circumstances. Are you wealthy ? Well, use your wealth for God : but mind that it does not spot you. There is a great deal of rust about riches. Mind that it does not eat into your soul as doth a canker. Are you poor ? Does your

poverty compel you to live in a very low neighbourhood, with people of grovelling tastes? Well, the poverty will not hurt you necessarily any more than the wealth will; but keep yourself unspotted from it. You will need a deal of grace to live in some parts of London, and not be spotted even by the people who have apartments in the house where you live.

And not only will your circumstances be likely to spot you; but the favours and honours of the world will spot you. So you have received a degree, or you have had a rise in business, and the people all speak well of you, do they? And there is that thoroughly worldly lady who has a secret admiration for you. Well, well, well, be careful. Joseph had the favour of Potiphar and of Pharaoh in Egypt; but he kept himself unspotted. Mind that the world's favour does not spot you. "Ah!" says one, "I don't get much of that; I get all frowns." Very well; persecution, slander, and frowning need not spot you; but they may, you know. There are many who cannot bear the cold atmosphere and biting frosts of persecution. Mind that you are not spotted in that way. Then we may be spotted, dear friends, in trade. I suppose that a man has good need to be wide awake in order to keep honest; a man can soon do a wrong thing in business by simple negligence; and unless he keeps both his eyes open, his very servants may be doing in his name that which will be injurious to the honour of their master. Dear friends, trade away all you can; go and prosper in it; but mind that you do not get spotted. Then there are politics; you know what party politics are. We are all trying to get in another set of maggots to eat the cheese; that is about all it amounts to; first turn out one lot, and then turn in another. It comes to little more than that. Even in the pursuit of really good matters of policy, do you know any Christian man who goes into

politics who is the better for it? If I find such a man, I will have him stuffed if I can, for I have never seen such a specimen yet. I will not say, do not attend to politics; but I do say, do not let them spot you. Then there are the socialities of life. A man goes in with his neighbours, and he sits at their feast; the Saviour sat at a feast with a Pharisee. But mind that it does not spot you; it did not spot Him, but it may spot you, so beware. And as to your ordinary conversation with men of the world any day, are you not conscious, when you go home at night, that you want washing? After shaking hands with a good many men of the world, and talking with them, do you not feel that you are apt to get spotted? And the literature, the common literature of the world, I do not mean that which we should censure, and condemn, and burn; but the common literature that is all around you, mind that it does not spot you, brethren.

If we would be spotless, *we must beware of the vanities and pleasures of the world, the thoughts and the tendencies of the world.* It is supposed to be something wonderful to see "the tendency of the age," "the current of the age," "the set of thought." It is all pollution, and nothing else. Instead of wishing to be abreast of it, I only desire to be abreast of it in stemming it, and, by opposing it, to drive it back. That is the only position for a Christian man. If you go with the the current of the age, you are swimming the wrong way; for all that is of the world comes of evil even to this day. There is no change in the Scripture, and there is no change in the world. If you love the world, the love of the Father is not in you. The current of human opinion always was, is, and will be, till Christ shall come, an evil current, that will bear you the wrong way if you yield to it.

C. H. SPURGEON.

THE LIVES OF THE PATRIARCHS.

GEN. xix.—*Continued from page 272.*

BUT as the long hours of that terrible night dragged out for Lot, how had it fared with Abraham on the mount? To him it was, no doubt, a night of quiet rest and peaceful dreams; and, if he waked at all, it was to think that when a few short months had rolled away, it would be his joy to clasp the son of Sarah in his arms. So passed the night, and, rising early, he sought the spot, henceforth to him a hallowed one, where he had communed with Jehovah, and from the eminence his eyes looked down upon the plain which had so attracted Lot in days gone by;—but “lo, the smoke of the country went up as the smoke of a furnace.”

And Lot too viewed the scene; and as the fiery billows rolled closer to his little city's walls, he fled again, appalled lest after all the angel's promise should not be observed, and sought perforce at length the very mountain where his uncle dwelt secure.

It was on that same mount that Jehovah had said of Abraham, “I know him that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment;” would Lot command his children so? Alas, he cannot even command himself; he seeks to drown his fears and sorrows in wine; and wine involves him in incestuous sin, and incestuous sin begets two races destined to be a thorn in Israel's side until that day when Israel shall lay their hand on them. See Isaiah xi. 14; Jer. xlviii. (but see verse 47); xlix. (but see verse 6); Zeph. ii. 8.

Such is the sequel to this sad, sad history. Who, when Lot lifted up his eyes unbidden, could have foretold the end? But it is ever so. “Surely in vain the net is spread in the sight of any bird.” The great fowler of souls is far too astute to scare away his prey; and from small beginnings like these he works

out the ruin of our testimony. Our souls, thank God, he cannot touch; "my sheep shall never perish," are the Good Shepherd's words; but our testimony to others he can mar to our present and eternal loss.

And what, at any period of his career, availed the testimony of Lot? He was, as it were, a mere hanger on at first, and when he did strike out an independent course for himself, it was, alas, a downward one. He plunged into the morass, and vexed his righteous soul therein; but whom did he deliver from it? The Sodomites upon that fateful night replied, "This one fellow came in to sojourn, and he will needs be a judge;" while to his very sons-in-law he seemed as one that mocked. Deliver others? Nay, but for the angel's insistence he had not been delivered himself. And so his history closes in sorrow and shame—a solemn testimony to all of the far-reaching consequences which spring from the first downward step in worldliness.

The Lord keep us from Satan's delusion that we shall mend the world by going into it. "Ye are not of the world," said our Master, and "*All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world,*" wrote he who lay upon his Master's breast. We cannot mingle with it, and at the same time testify of it that its deeds are evil. May the Lord grant us such satisfaction in Himself, and to have our hearts so filled with Him, that the world may find no place therein, and that, separate from it, we may testify against it; and in that day when the fire tries every man's work may we have the joy of seeing that what we have built has been gold, silver, and precious stones, and not find ourselves in company with Lot who was saved indeed, but so as through the fire (1 Cor. iii. 15), his works proving themselves to be but wood and hay and stubble, and being burnt up.

FROM ETERNITY TO ETERNITY.

BEFORE ever the sun poured its golden beams of light and warmth on this world; before ever the page of history was opened: before ever the records of human responsibility were written, God in the grandeur and greatness of a past eternity chose us, believers, as objects on which He would lavish His love and cover with glory. He had angels before Him who had never sinned, but it is never said that He loved angels, much less predestinated them to be conformed to the image of His Son in the eternity yet future.

God's counsels before the world was, were about His Son and us. These counsels are to be effected in a coming eternity. The Cross—the centre of the two eternities—is the ground on which God works now and will work in bringing to pass these eternal counsels. We rebels have been pardoned, we sinners have been saved—saved for what? Saved to God! Saved to be like God's Son! Saved to be loved and hugged to the heart of God as a father would His child. The wealth of glory is ours. But better still, the wealth of God's love is ours. Young believer, wake up to the study of these eternal counsels as developed in Eph. i. and Rom. viii. We have only skimmed the surface of these chapters. Do not read them for the sake of expounding them in an address or lecture; or of explaining them in a bible-reading, but read them and study them for your own soul, for your growth in grace and for a deeper acquaintance with God's thoughts and intentions toward *you*.

Here you are in time scanning the mind of God in the *past*, and looking on to the *future*—past counsel and future accomplishment. God's counsels rest for their accomplishment—pure and simple—on His bare word. Between the counsel (*past*) and the result (*future*)—our state on earth—our actual condition de-

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mand the practical display of God's nature towards us each one. But God's present *ways* with His people necessitated by our unchristlike walk and ways, must not be confounded with God's *counsels* which are the fruit of the Divine will and pleasure and are in no wise affected or weakened by our state down here. In the recital of God's purposes respecting us, there is not an "if" or condition supposed or implied: see Eph. i. 3-11; Rom. viii. 29-30.

 SCRIPTURE NAMES AND PERIODS.

<i>Name.</i>	<i>Period.</i>
ADAM, Gen. ii. 	INNOCENCE.
CAIN, Gen. iv. 	LAWLESSNESS.
NOAH, Gen. ix. 	GOVERNMENT.
ABRAM, Gal. iii. 16 	PROMISE.
MOSES, 2 Cor. iii. 15 	LAW.
CHRIST, CRUCIFIED AND RISEN ...	GRACE.
CHRIST, GLORIFIED AND REIGNING	GLORY.
GOD, Rev. xxi. 3 	REST.

Innocence is a state once forfeited, never regained, but *holiness* is conferred upon the Christian. *Lawlessness* characterised man's history for 1656 years, there being then neither promise to cheer or law to check his unbridled self-will. *Government* for man as such, for the race and in its principles yet remain. *Promise* was lodged in Abram—promise of and to, both a natural and spiritual seed and which yet await fulfilment. *Law* was given as a test to the creature fallen, illustrated in Israel. *Grace* which came by Jesus Christ is to be preached to every creature without exception or restriction. *Glory* for the church and for every believer on earth and heaven awaits the coming of our Lord. *Rest*, even God's rest will characterise the eternal state—we will thro' grace share in it.