TEXTS AND THOUGHTS FOR EVERY DAY THROUGHOUT THE YEAR.

JULY 22.—SEVENTH SUNDAY AFTER TRINITY.

1. There was a famine in the days of David three years . . . . It is for Saul and for his bloody house, because he slew the Gibeonites. 2 Sam. xxi. 1.

Saul slew these Gibeonites, with whose forefathers Joshua had made a covenant of life, out of his zeal for the Israelites; and as he did it to please them, it was doubtless with their approval, and therefore they deserved the punishment. The sins of nations therefore are the subjects of God's displeasure, and meet with punishment from him. Let us, who have so much more power over the actions of our rulers, be careful how we give our sanction to any action of theirs which God may disapprove.

2. Wherewithal shall I make an atonement, that ye may bless the inheritance of the Lord? 2 Sam. xxi. 3.

That which the former king had done amiss, his successor must remedy: for the nation acts by its head for good or for evil. Though the Gibeonites were unbelievers, they must be treated with justice; and if so treated, their good word, although they acknowledged not the Lord, shall bring down the blessing of the Lord. Let us beware how we despise the rights of any, however bad in themselves, or think that God can bless us, whilst we despise them. Let us desire that our nation may act by the same principles of justice to all.

JULY 23.

1. After that the Lord was intreated for the land. 2 Same. xxi. 14.

The Gibeonites required, that, as Saul himself was dead, his family should suffer for him; and when this was done by the king, then God removed from the nation the guilt and the punishment. He thus sanctioned the principle that the family shall suffer for the sins of the family,—that justice may never sleep: and so, in such cases the children have to suffer afflictions for the sins of the parents, although they suffer in conscience only for their own sins. Let me be careful not to have any sin unrepented of, lest others suffer for me.

2. What fruit had ye then in those things whereof ye are now ashamed? Rom. vi. 21.

They had the fruit of sensual enjoyment, whilst appetite or passion lasted; but the end of these things is death. If fully indulged, sin leads to destruction of the body by violence or disease; and it more completely kills the soul; for it cuts it off from God, and destroys the only true life, which is a pure desire and the peace which it brings. But self-indulgence leaves shame, even after it is abandoned. Lord, I humbly thank thee for that degree in which my soul is ashamed of the works of the flesh. May that shame keep me from returning to them.

JULY 24.

1. Being made free from sin, and become servants to God, ye have your fruit unto holiness. Rom. vi. 22.

Man is born to serve. If he serves sin, he becomes a slave; for he is led away contrary to his conviction. If he serves God he is a free man; for his judgment sustains him in all he does. As Christians we are not bound to serve sin: we have the power of being free from it by the Spirit of God that dwells in thus. And if we choose God's service, we have a reward greater than anything earthly, the growth of inward holiness. O that I may have that reward! And that I may have it, may I serve God more faithfully.

2. The gift of God is eternal life, through Jesus Christ our Lord. Rom. vi. 23.

We feel that the punishment of sin is deserved, is due. It is like the wages earned by a servant. But all our service is due to Him who has made us, and is continually doing us good. Therefore any rewards we receive for serving him, are free gifts; still more everlasting life: for it is over and above the satisfaction of serving God, which in itself is reward enough. But it comes to us through Jesus and our union with him. Thanks be unto thee, O Lord Jesus, for thy unspeakable gift.

JULY 25.—ST. JAMES THE GREATER.

1. He killed James, the brother of John, with the sword. Acts xii. 2.

When James said, we are able to drink of thy cup, and be baptized with thy baptism, he little thought what that cup and baptism were; still less did he think how soon he was to drink of the cup of persecution and be baptised in the baptism of blood. God did not give him long to witness the triumph of his kingdom on earth, or employ him long in spreading the knowledge of it. He saw doubtless that his death would bring forth more fruit than his life. May I be employed to establish thy kingdom in that way which to Thee seems best.

2. Whosoever will be great amongst you, let him be your minister. Matt. xx. 26.

This is the lot of the servants of Jesus, because it was the lot of their master. It is by humility and service for God's people, that we attain glory by way of reward: and it is in that way alone, that we become truly great; for the true greatness of man is to be most serviceable to his kind, and especially to those with whom God has bound him in holy fellowship. May my sole ambition be to do good! May I be willing to undertake any service to which thou callest me.

JULY, 26.

1. He gave thanks and brake. Mark viii. 6.

Jesus gave thanks for the food which God had provided, to acknowledge the bounty of him who gives all, be it ever so little; to acknowledge likewise the goodness of Him, who gave to himself the power, by that little, to feed so vast a multitude. He gave thanks before he brake, to acknowledge that all the abundant provision which was to arise out of that little, was the gift of his Father. Give me, Lord, always to remember that all the good I have, or can do, or give, comes from thee.

2. He gave to his disciples, to set before the people. Mark viii. 6.

Jesus employed the disciples to distribute his bounty to the multitudes, as God employs us in distributing his mercies to each other, that they might be bound together in bonds of mutual love. He likewise doubtless intended to give weight and authority beforehand to those, to whom he intended to leave the distribution of the bread of life, after his departure from this world. May I honour those whom he has honoured. May I receive all that they have taught and ordained, as coming from him.

JULY 27.

1. The anger of the Lord was kindled against Israel; and he moved David against them. 2 Sam. xxiv. 1.

Doubtless the Lord saw that the Israelites were proud and lifted up with their increasing numbers, and disposed to conquest and plunder without regard to his will. Doubtless David shared in this evil spirit; and therefore God intentionally permitted Satan (1 Chron. xxi. 1), to move David to number them, that the evil within might be brought forth into action and give occasion for punishment. That it was an evil action, even Joab saw: for he earnestly dissuaded David from it. May I never indulge evil within, lest God let loose the tempter upon me. May the nation to which I belong, always acknowledge God as the giver of all blessing.

2. David's heart smote him, after that he had numbered the people. 2 Sam. xxiv. 10.

Pride and passion carry us on till our sin is complete; but then conscience resumes its sway and scourges us for our misdeeds. Thus was it with David. Although dissuaded even by Joab, he saw not his sin, until the deed was done. But when he saw his transgression, he did not wait for a monitor, but immediately humbled himself in confession. O Gracious Lord, leave me ever the preserving power of conscience, that, if I sin, I may not continue in sin.

JULY 28.

1. Let us fall now into the hands of the Lord, for his mercies are great. 2 Sam. xxiv. 14.

David was humbled by his own thoughts, before the prophet came to him: and therefore when he came to offer him his choice of punishments, he knew wherefore they were sent, and was prepared to receive them and to choose between them in the right spirit. He chose that which came most directly from God's hand, and in which he would share the danger with his people. May I ever preserve my reliance upon God, even if I sin. May I ever be willing to submit to all the punishments which God sees good for me.

1. These sheep, what have they done? 2 Sam. xxiv. 17.

The better any man is, the more does he become sensible of his own sins, and the less does he fix his eyes on the sin of others. God permitted David to be tempted to sin, in order that the sin of the people might be punished: but David, who knew his own sin, and knew theirs but little, humbly takes all the blame on himself, and intercedes for them. And this is the true spirit of the godly man, when placed in charge of others. Lord, give me grace fully to see and acknowledge my own sinfulness, that I may feel more compassion for those who suffer through me, even if sinful themselves.

J. B

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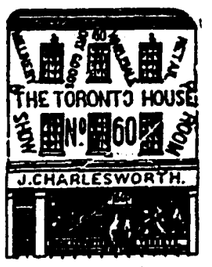

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