

THE REMEMBRANCER.

A MONTHLY MAGAZINE
FOR
THE LORD'S PEOPLE.

“Wherefore I will not be negligent to put you
always in remembrance of these things, though
ye know them. Yea, . . . I think it meet, . . .
to stir you up by putting you in remembrance.”

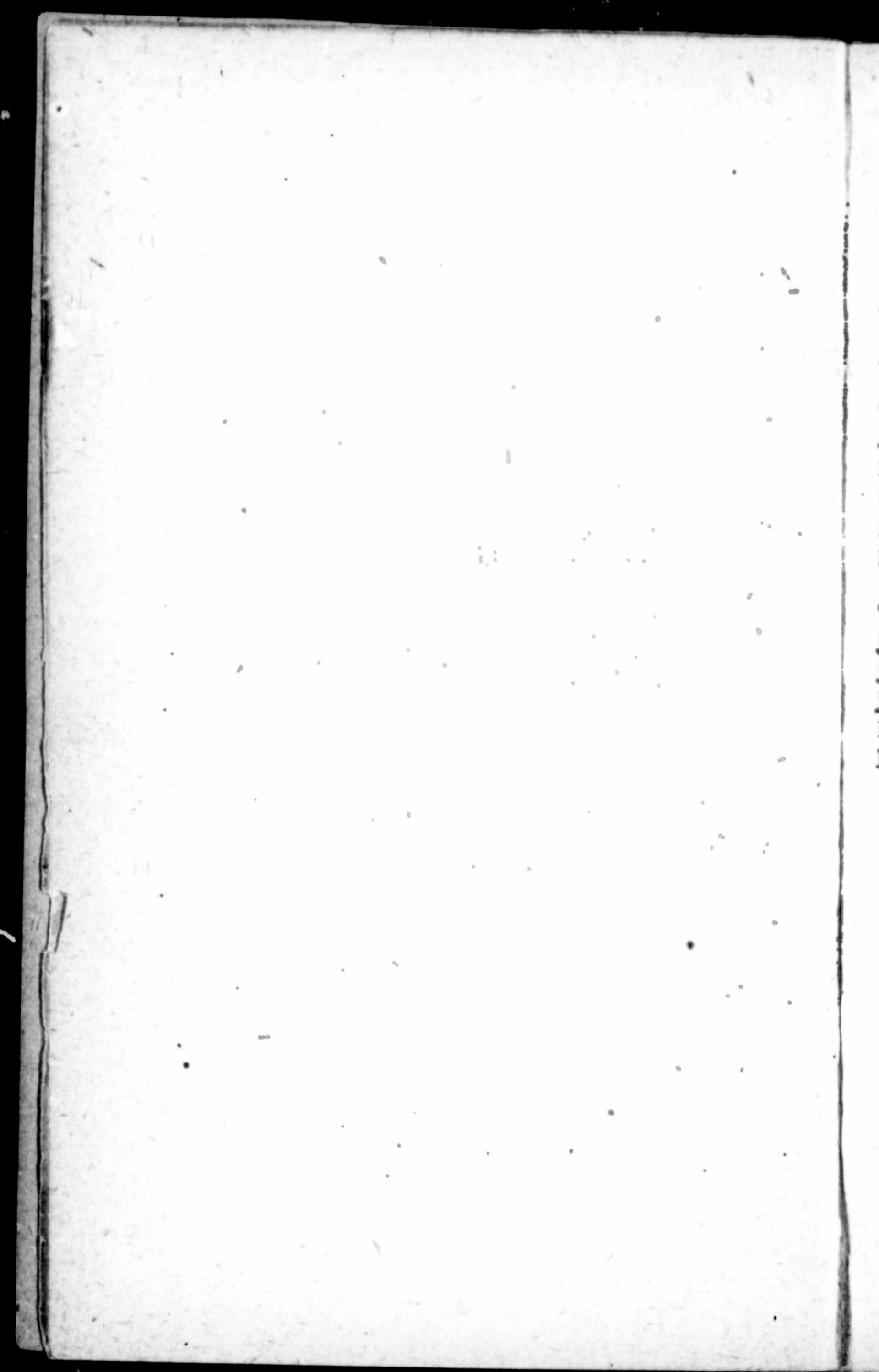
2nd Peter i. 12, 13.

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INDEX.

	PAGE
Affliction's Lessons. A letter from a friend on the death of a child,	50
A Solemn Lesson as to the principle of Metropolitanism, (Joshua xi. 1-13.)	132
"At that time Jesus answered,"	202
A Word of Exhortation,	18
Brief Thoughts on 2nd Corinthians iii.,	102
Devotedness,	188
Fragment on Service,	168
Fragments, 29, 47, 54, 60, 68, 80, 94, 108 133, 170, 182, 189, 190	
"GOD—I."	30
Jesus Christ come in the flesh,	42
John i. and Proverbs viii.,	160
John xvii. (Notes of a Lecture.)	183
Mark ix. 49, 50,	48
MEDITATIONS ON THE BOOK OF JUDGES,—	
Preface,	19
Introduction. The condition of Israel at the time of Joshua's death. (Chap. i. 1-16.)	35
What characterizes declension. (Chap. i. 17-36.)	55
The origin and consequences of declension. Chap. ii. 1-5.)	70
Israel's Ruin looked at in reference to God. (Chap. ii. 6—iii. 4.)	75
Othniel. (Chap. iii. 5-11.)	97
Ehud. (Chap. iii. 12-30.)	117
Shamgar. (Chap. iii. 31.)	120
Deborah and Barak. (Chap. iv.)	134
Deborah's Song. (Chap. v.)	141
Gideon. The word of God reaching the conscience. (Chap. vi. 1-10.)	170
Gideon prepared for service. (Chap. vi. 11-40.)	173
What characterizes God's witnesses in the day of Ruin. (Chap. vii. 1-14.)	190
What testimony consists in. (Chap. vii. 15-25.)	195
Difficulties and snares in Service. (Chap. viii. 1-23.)	214
Gideon's Ephod. (Chap. viii. 24-35.)	234

	PAGE
My God my salvation,	32
"No more conscience of sins." (Hebrews x.)	62
Occupation with self,	95
Priesthood. (Exodus xxix.)	82
Samuel's Reply to Saul. (1 Samuel xv.)	157
Texts, 21, 90, 133, 159, 160, 161, 207, 220,	236
The Atonement,	211
The Cross. (Gal. vi. 14.)	221
The full import of conversion. (1 Thess. i. 9, 10.)	162
The Good Shepherd. (John x. 1-18 ; 25-30.)	208
The Joys of Christ,	233
The Nail,	100
The Red Sea and the Wilderness. (Exodus xv.)	22
The Refiner of Silver,	15
The Swallows are gone,	225
The Times of Jeremiah,	109
The Vail rent, not removed,	3
Thoughts on Joy and Worship. (Extracts from a letter. A Translation.)	91
Who has charge of your Money-Box?	154
Woman's place in service. (Matt. xxvii. 55, 56, etc.)	69

POETRY.

"For ever with the Lord,"	153
His Beauty,	161
Hymn of Praise,	201
"In everything give thanks : for this is the will of God in Christ Jesus concerning you." (1 Thess. v. 18.)	181
John iv. "With Thee is the Fountain of Life,"	41
"Lord Jesus, Come,"	21
My Beloved,	1
O What a debt I owe !	156
"The Glory of that Light." (Acts xxiii. 11.)	101
The Grace of the Lord Jesus Christ,	61
"Whom have I in heaven but Thee? And there is none upon earth I desire beside Thee." (Psalm lxxiii. 25.)	81
"Yet a little while,"	221
Verses,	211

The Remembrancer.

MY BELOVED.

*"What is thy Beloved more than another beloved?"—
Canticles v. 9.*

Oh, what is thy Beloved ?
They oft inquire of me ;
And what in my Beloved
So passing fair I see ?
Is it the heavenly splendour
In which He shines above ?
His riches and dominions,
That won my heart's best love ?

Oh no ! 'Tis not His glories ;
He's worthy of them all !
'Tis not the throne and sceptre
Before which angels fall !
I view with heart exulting
Each crown His head adorns ;
But, oh, He looks most lovely,
Wearing His crown of thorns.

I'm glad to see His raiment,
Than snow more spotless white,
Refulgent with its brightness,
More dazzling than the light ;
But more surpassing lovely
His form appears to me,
When stripp'd, and scourg'd, and bleeding,
He hung upon the tree.

With warmest adoration
 I see Him on the throne,
 And join the loud hosannas
 That His high virtues own ;
 But, oh, most blessèd Jesus,
 I must confess to Thee,
 More than the throne of glory
I love that sacred tree,

I joy to see the diadems
 Upon Thy royal brow ;
 The state, and power, and majesty,
 In which Thou sittest now ;
 But 'tis *Thyself*, Lord Jesus,
 Makes heaven seem heaven to me—
Thyself, as first I knew Thee,
Uplifted on the tree.

Though higher than the highest,
 Most mighty King Thou art ;
 Thy grace, and not Thy greatness,
 First touch'd my rebel heart ;
 Thy sword, it might have slain me,
 Thine arrows drunk my blood ;
 But 'twas *Thy cross* subdu'd me,
 And won my heart to God.

Thy sceptre rules creation,
 Thy *wounded hand* rules me ;
 All bow before Thy footstool,
 I but the *nail-prints* see :
 Aloud they sound Thy titles,
 Thou Lord of lords most high ;
 One thrilling thought absorbs me —
This Lord for ME did die !

Oh, this is my Belovèd,
 There's none so fair as He ;
 The chief among ten thousand,
 He's all in all to me :
 My heart it breaks with longing
 To dwell with Him above,
 Who woo'd me first, and won me
 By *His sweet dying love.*



THE VAIL RENT, NOT REMOVED.

“Thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work : with cherubims shall it be made : and thou shalt hang it upon four pillars of shittim wood overlaid with gold : their hooks shall be of gold, upon the four sockets of silver. And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony : and the vail shall divide unto you between the holy [place] and the most holy.” (Exodus xxvi. 31-33.)

Very precise are these directions about the vail ; its substance, its colours, its place, and its use, all are described, leaving nothing to be supplied by the wit of Aholiab, the device of Bezaleel, or the wisdom of Moses. And as God instructed Moses, so Solomon, four hundred years afterwards, made a vail for the house which he built, of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon. (2 Chron. iii. 14.) To divide between the holy place and the most holy was one great use of it ; but also, whilst it hung there in its pristine completeness, it

marked the limit of approach for the sons of Aaron to the presence chamber of the Lord God of Hosts. Before that veil in the sanctuary, and up to it, each priest, when in the holy place, could go, but behind it none could venture, except the High Priest, once every year on the day of atonement. Within it was that chamber, where, after the death of Moses, unbroken silence reigned, except when the High Priest passed behind the veil. Whilst Moses lived, at times, as we learn from Numbers vii. 89, the silence which characterized that chamber was broken by the oral communications to the mediator from the Lord Jehovah. When he died those communications ceased, and, though daily the holy place must have resounded with the footsteps of the officiating priests accomplishing the service appointed them, no sound from within that curtain broke on their ears who were without. Yet God's throne upon earth was within that veil. He dwelt between the cherubims, and the bright cloud of glory—the Shechinah—betokened His presence in the Sanctuary. (Levit. xvi. 2.) How solemn must that stillness have been to the priests as they went about in the holy place! They knew the character of the chamber within, but heard no sound of life proceeding from it, though the living Lord Himself made His earthly throne the mercy-seat. In thick darkness He dwelt, and in an atmosphere which was not to be disturbed by the presence of those who caused din and discord without; for when Aaron entered, he

entered only as the type of the High Priest of the Heavenly Sanctuary, the Lord Jesus Christ.

Very jealously did God guard the entrance into the holiest. Redeemed by blood, as the children of Israel were, they never could get beyond the brazen altar in the court of the tabernacle. Consecrated though the sons of Aaron had been, in accordance with a ritual of Divine appointment, they could never get behind the veil, within the holiest of all; and Aaron, though privileged by virtue of his office to enter that innermost sanctuary, could only pass within by blood, having first taken in a censer filled with sweet incense, but lighted with live coals from off the altar that was before the Lord (Levit. xvi. 12), that the cloud of incense might cover the mercy-seat, from which shone out in brightness the only light of the holiest.

For hundreds of years did this condition of things continue, viz., a nation in relationship of with God, owned by Him as His people, yet never allowed access into His immediate presence; for the veil, stretched across the full width of the sanctuary, proclaimed that there was a spot on earth on which even the feet of God's priests could not tread. Very clear and very marked was the message conveyed thereby from God to man—that as yet the way of the holiest had not been made manifest, though the typical meaning of the veil itself, and the typical teaching as to its colours, were subjects all that time unrevealed. That a way would

one day be opened, could be learnt from Aaron's periodical entrance on the great day of atonement ; but how that way would be opened out, and when, remained for all those centuries a close, an insoluble mystery.

At length the day and the hour arrived when that mystery was to receive its solution ; and as, by Divine teaching, Israel had understood that no child of Adam could remain in God's immediate presence, so, by a Divine act on the part of Him who directed the erection of the veil, the way and the ground of access to Him were disclosed in a moment of time.

But God's thoughts are not like our thoughts, nor His ways like our ways ; for that which, in accordance with all human thought, would have sealed man's doom for ever, and taken away irrecoverably all hope of being before God without the fire of His judgment descending on him—viz., the death of God's Son on the cross—was the efficacious ground on which He could righteously act in the fullest grace to sinners, and permit, what never had been known before, the soul to enter with boldness into His very presence, and to be at rest before the throne. All that men could do to express their hatred of God, and of all that savoured of God, that they had done. Jesus hanging on the cross, and there at that moment dead, betokened what man must be, whose hands were stained with the blood, not merely of a righteous man (for that was nothing new in this

world's history), but of the Holy One, the first and the only, in the fullest sense, faithful and true witness for God upon earth. "Jesus, when He had cried again with a loud voice, yielded up the ghost; and behold, the vail of the temple was rent in twain from the top to the bottom." (Matt. xxvii. 50, 51.) Never before had men such an opportunity for showing themselves to be unworthy of favour from God, and they did not miss it. For Him, who went about doing good (Acts x. 38), they had thus openly rejected; and though no charge worthy of death could be substantiated against Him, they had not paused for one hour in their restless activity till their wish had been gratified, and the plans of Satan carried out in the ignominious and agonizing death of the Lord Jesus Christ on the cross.

Beyond that they could not go. All that they could do against Him personally, that they had done; but death, to which they had delivered Him, barred all further pursuit of the object of their hatred, and demonstrated that the outward actors in that scene were but creatures, and creatures of very limited capacity. They could judge Him to be worthy of death; they could urge the governor, as permitted by God, to wield the sword of judgment against the Lord; but death, to which they delivered Him, shut them out from further ill-treatment of Him. Their power as men was limited, though they might, as they did, put forth all their strength.

But when they had done all that they could, having put out of the world by death the Prince of life Himself, God began to work, to manifest what He is, and what He could do. He rent the vail—a fact narrated in a very few words—an act done in a moment of time, but a fact and an act of great and abiding importance; and, as such, three times over stated in the word. Matthew, Mark and Luke narrate it—the first two in its historic order in relation to the other events of that day; the last in a moral order, in accordance with the plan often to be traced in the Gospel which bears his name, bracketing together, as it were, the supernatural events of the crucifixion, the great darkness over the land, and the rending of the vail in its midst. At the ninth hour, the hour for prayer, the Lord died, and, at the same time, the vail was rent in twain from the top to the bottom. God, in accordance with whose command the vail, through all the changes and vicissitudes of the tabernacle and the temple, had divided the holy place from the most holy, and screened from the gaze of the priests, as morning and evening they burnt incense on the golden altar before it, the ark and the mercy-seat; God, I say, by His own act, without the intervention of a single human creature, rent the vail—a testimony, as was afterwards explained, to the opening up of a new and living way into His presence. And this divine act was one of immense significance. It spoke of an evening sacrifice, at length offered,

which was perfectly acceptable to God. It told of the character and purpose of the death of God's Son on the cross, who gave Himself to die as the sin-offering, and to make atonement for sinners. It bore witness, likewise, that God could now allow men to enter into His presence, whilst He maintained at its full height, by the way of approach, the standard of His holiness.

God rent the vail. We should mark the word. God did not remove it Himself, nor did He authorize its removal by others. He did not withdraw it, nor did He roll it up from the bottom, nor lower it from the top like a curtain. He rent it in the midst. And, perhaps, the priest who ministered that afternoon at the golden altar of incense, or, certainly, those who entered the sanctuary shortly after its occurrence, must have seen the vail still hanging up on some of the pillars or hooks to which it was attached, but with a way into the holiest at the same time displayed by the rent made in its midst. "A new way, and a living way." A new way it was, for no high priest had, in such manner, entered the holiest before. Year by year, as often as they observed the ritual appointed for the day of atonement, they must have passed behind the vail; but, now that it was rent, such a way into the holiest was unneeded. A living way it was, and is. For, whereas none of the sons of Aaron could penetrate within the vail, save the high priest, and then in the prescribed manner, else

death would have awaited them and him ; now that the veil has been rent by God, there exists no barrier on His part against the entrance of His people, who are a holy priesthood unto Him, into the place where He is on His throne. But, let it ever be remembered, they can enter only through the veil. The way opened, but opened in this manner ; and the veil, as we learn in Hebrews x. 20, being a type of the Lord's flesh, the typical meaning of its colours can be discerned as well as the teaching about the veil itself. Christ died, then the veil was rent, and that of which there had been no type was immediately disclosed. Types there were of the Lord's death as the voluntary offering on His part, as well as the sinner's Substitute. Types, too, there were of Him as a man upon earth, nor were there wanting in the ceremonial law those which had respect to His resurrection (Levit. xiv. 6, 7 ; xxiii. 11) ; but no type could there be to illustrate the way into the holiest, to be opened up by His death. Of this the rending of the veil is the only illustration, and that, once rent, was an operation which could never be repeated. The ground, on which the entrance would be based, was typified as often as the high priest went within the veil with the blood of others ; but, as the way was to be through the veil—the flesh of Christ—the same veil could only be rent once, if the truth as to the death of Christ once for all was to be taught to, and maintained by, His people. He died, and God's immediate

response to the voluntary surrender of His Son to do His will on the cross, and to be the sinner's Substitute, was the significant rending of the veil. Till He died, none, born in sin, could go with boldness to the mercy seat; but, when He died, before ever He was taken down from the cross, men, we learn, were no longer to be kept out of the innermost sanctuary, if only they would approach through the rent veil.

And now, as to the typical meaning of its various colours, etc. There was but one veil, into the fabric of which different colours were introduced. And, since that veil was the type of the flesh of Christ, the different colours of blue, purple and scarlet, with the fine twined linen, and cherubim of cunning work, typify certain things, which in combination are to be met with only in the Virgin's Son, conceived by the Holy Ghost. The heavenly Man He was (1 Cor. xv. 47); so blue is the first colour mentioned. Purple, the royal colour, suitably finds a place in that veil which was type of the flesh of Him who was born king of the Jews (Matt. ii. 2; see also John xviii. 37); and, though rejected as such by the representatives of the nation (John xix. 15), He will be set by Jehovah as His King upon His holy hill of Zion (Psalm ii. 6; Luke i. 32, 33), Rev. xix. 12 and 16, showing us, moreover, that there will be "*many crowns*" on His head, and that He will be "**KING of Kings.**" Scarlet is the emblem of worldly glory, and Psalm viii. tells us

that *all things* will be put under Him, as well as that He will be crowned with glory and honour ; Solomon's reign typifying that time as having all worldly glory and magnificence connected with the kingdom. Then we have the fine twined linen, declarative of His spotless holiness—"That holy thing that shall be born (Luke i. 35). Lastly, since cherubims are mentioned in Scripture in connection with the judicial action of the throne (Gen. iii.; Psalms xviii., xcix.; Ezek. i., x.; Rev. iv., v.), how fitting that the cherubims of cunning work should be wrought on the fabric of that curtain, indicating that the One of whom it was the type, was appointed by God to wield the power of His throne, *all* judicial action having been committed to Him as Son of Man (John v. 22, 27).

But not only do we read of the vail being erected, and subsequently of its being rent. These are historical facts of which the word informs us ; but facts, too, with the practical bearing of which every Christian should be acquainted. Hence we read in Hebrews x. the exhortation to make use of the road, so graciously made for us into God's presence. We approach on the ground that Christ's blood has been shed, but through the vail—His flesh. Thus, whilst God has opened up for us one way in His grace, He would impress surely on our hearts, that no other road can lead us into His presence, if divine judgment is not to overtake us. And as we are indebted to His grace for opening up the way, we are indebted likewise to

His goodness for acquainting us with it. Those, to whom the sacred writer wrote about it, were those best acquainted with the meaning of the veil when unrent ; and he would have them, and have us who believe in the Lord Jesus Christ, to make use of the way which Christ has consecrated, or dedicated, for us through the veil—that is to say, His flesh.

Believers, then, may now with boldness enter the holiest of all, for it is to believers that the exhortation is addressed. For, as of old, none but the priests could enter the sanctuary, so none now but those who believe in the Lord, and as such are members of the “ holy priesthood ” (1 Pet. ii. 5) can enter the holiest of all, and then only through the rent veil—that which, as rent, reminds us of Divine judgment poured out on the Son of God’s love.

Truth this is, suited for Christians at all times, and most needful in this day when lax views are abroad concerning God and His grace. Grace is free to all—who accept it, and a man’s former state and ways are no hindrance, if a believer on the Lord, to his entering the holiest now. But when he enters, and by the way he enters, he bears witness to the holiness of God, whilst sharing in the riches of His grace. He enters by a road which speaks of judgment borne for him by God’s own Son. He enters on the ground of the value of Christ’s precious blood. He enters, by means of His death, through the veil—His flesh. Merciful

and gracious God is, but never at the expense of His holiness. One road, and one only, has there ever been made by which we could enter into His presence. God rent the veil, and by it teaches us the need there was for His Son to become incarnate, but the imperative necessity, too, of His death. As incarnate, the veil unrent was a type of Christ; but, as such, showed that then no way to enter the holiest had been made manifest. It was the rending of the veil which disclosed the living way into it. Incarnation and crucifixion were both necessary before that way could be made known.

How a simple fact like this and the Divine teaching about it, preserve the soul from being led away by human thoughts, and men's erroneous conclusions! To be brought into God's presence, in a way in accordance with His mind, whilst refusing to believe in the mystery of the incarnation of the Lord Jesus Christ, is thus shown to be impossible. To profess to believe in His incarnation without bowing to the truth of His atoning death, will shut out a soul from God's presence, as completely as the sons of Aaron, the priests, were excluded from all entrance into the holiest. The thought that God is too merciful to punish sinners is refuted by the fact, that the Holy One of God had to die before the way into the holiest could be made manifest. Divine judgment has been executed on Him. God has shown at the cross what His holiness demands, whilst displaying there also

what His love could give. And, though believers on the Lord Jesus, and they only, have permission to enter the holiest because of the efficacy of His atoning blood, the very road upon which they must travel to reach the mercy seat and the throne, attests both the necessity and the validity of His death. The need of the incarnation and the death of Christ believers bear witness to when they enter the holiest; and, entering through the rent vail—the flesh of Christ—they own that every other avenue, by which men would seek to make a way into God's presence, is barred as effectually as ever; for one way, and one only, has ever been opened, and that by God Himself—that true and living way, which declares in clear, solemn language, that only because His Son had died to make atonement, could He rend the vail. For gracious and merciful though He is, He never can be gracious, He never will be merciful at the expense of His holiness.

THE REFINER OF SILVER.

Some months ago, a few ladies, who met together in Dublin to read the Scriptures and make them the subject of conversation, were reading the third chapter of Malachi.

One of the ladies gave it as her opinion that the "Fuller's Sope" and the "Refiner of Silver" was the same image; both intended to convey the

same view of the sanctifying influence of the grace of Christ ; while another observed, "there is something remarkable in the expression in the third verse, 'He shall sit as a refiner and purifier of silver.'"

They agreed that possibly it might be so, and one of the ladies promised to call on a silversmith, and report to them what he said on the subject. She went accordingly, and without telling him the object of her errand, begged to know the process of refining silver. This he fully described to her ; "but," said she, "do you *sit* while the work of refining is going on ?"

"Oh, yes, madam," replied the silversmith, "I must *sit* with my *eye* steadily fixed on the *furnace*, for if the time *necessary* for refining is exceeded, the silver is sure to be injured."

At once she saw the beauty and the comfort of the expression, "He shall sit as a refiner and purifier of silver."

Christ sees it needful to put the children *into* the furnace—but He is seated at the *side* of it—His eye is steadily intent on the work of purifying, and wisdom and love are both engaged in the best manner for them. Their trials do not come at random. The very hairs of their head are all numbered.

As the lady was leaving, the silversmith called her back, and said he had further to mention that he only *knew* when the work was complete by *seeing his own image* reflected in the silver.

A beautiful figure! When Christ SEES *His* own image in His people, the work of purifying is accomplished!

It has been well said: "If thou art a child of God, there is no exemption from the household discipline. The voice that speaks may *seem* rough, but the *hand* that smites is gentle. The furnace may be seven times heated, but the refiner is seated by. His object is not to consume, but to purify. All, be assured, will yet bear the stamp of love. The saint on earth can say regarding his trials, in faith and in trust, 'I *know*, O Lord, that Thy judgements are right.' The saint in glory can go a step further, 'I *see*, O Lord, that they are so!'"

"Believer, on a calm retrospect of thy heaviest afflictions, say were they unneeded? Was this what Augustine calls 'the severe mercy of God's discipline'—was it too severe? Less would not have done. He may have led thee to a Zarepath ('*a place of furnaces*'), but it is to show thee there 'one like unto the Son of God!'"

"When was thy God ever so near thee, or thou to thy God, as in the furnace-fires? The spices in the temple of old were *bruised*. The gold of its candlestick was *beaten* gold! My soul, be still! Thou hast in affliction one means of glorifying God which even angels have not in a sorrowless world: *Patience* under the rod—*submission* to thy Heavenly Father's will."

"Yes, patience! there may come a time,
When these *dull ears* shall hear aright,
Strains that outring earth's drowsy chime,
As heaven outshines the taper's light!"

"That the trial of your faith, being much more precious than of gold which perisheth, *though it be tried with fire*, might be found unto praise, and honour, and glory at the appearing of Jesus Christ." (1 Peter i, 7.)

— ❖ —

A WORD OF EXHORTATION.

2 Peter i. 12-15: "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover, I will endeavour that ye may be able after my decease to have these things always in remembrance."

The Lord has taught us much and many blessed truths, and when they were fresh and new, what power they had upon our souls! They filled our thoughts; we spake often one to another about them. Now, I am thinking that one great reason why we have become so weak, why so much failure, is just this, that what we have *known* we have not kept "*always* in remembrance." Had the church not forgotten what it did know, surely she would not have failed as she has. Did we individually walk as *always in remembrance* of what we learn from the Lord by His word, I am sure we should find ourselves gaining strength, and increasing, too, in knowledge of Him.

MEDITATIONS ON THE BOOK OF JUDGES.

“For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.”—ROM. xv. 4.

PREFACE.

The contrast between the books of Joshua and Judges is immense. Joshua, a striking type of the spirit of Christ in power*, leads Israel on to conquer and dwell in peace in the land of promise. The book of Judges gives us quite another order of things. Starting from the blessings conferred by Jehovah in Canaan, and confided to the responsibility of the people, it shews us what use Israel made of them. Did they justify the confidence God had placed in them? Did they live up to their privileges? The answer will be found in the book of Judges.

Israel's history is repeated in that of the church. The Epistle to the Ephesians answers, in the New Testament, to Joshua; for in it we see the assembly seated in heavenly places, enjoying all spiritual blessings in Christ, and wrestling no longer, like Israel, “against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places.” (Eph. vi 12—margin.)

* See “Meditations on the Book of Joshua,” by same writer.

Judges corresponds with 2 Timothy. The church, not having kept its first estate, there are, as for Israel, divine documents which prove its unfaithfulness, and which shew the people of God abandoning their first love and following a path of declension which ends in utter and irremediable ruin.

The history of man—blessed of God, but responsible—is ever the same. Adam, Noah, Israel, the nations ^{and} of the church—the sad picture never varies. Ah! how the Word of God depicts to us what we are, but blessed be His name, we also learn to know God. He exhorts and entreats us without ceasing. Beware, says He, not to let slip from your hands the blessings with which I have filled them! Return to me when you have turned aside! Neither does He limit Himself to warnings, but unfolding before us the riches of His grace, He shows us that He has resources, when we have lost everything; that His voice can awaken those who sleep among the dead (Ephes. v. 14); that His arm can deliver those whom unbelief has replaced under bondage; that there is a fight of faith for perilous times; that in the midst of the rubbish accumulated by man, there is a path which the vultures' eye hath not seen, well known to faith, accessible to the simplest believer; in a word He shews us, that in a day of ruin, God can be as fully glorified as in the church's brightest days.

(To be continued, D. V.)

ERRATUM.—On line 10 of this page, read, "the nations, the church," for "the nations of the church."