

OUR WORK

NOTES FOR
BIBLE STUDY, BIBLE READINGS, ETC.

VOL. I.

LONDON, ONT., JANUARY, 1888.

No. 10.

OUR WORK.

NOTES FOR
BIBLE STUDY, ETC.

Published Monthly.

TERMS—Fifty Cents per year

Strike when the Iron is Hot.

Not before or after. Spend some time getting things ready for the blow, then strike as though eternity depended on each blow. A good many pound away on cold iron, and a good many let things cool off before they begin. They were very profitable hours, I find, that I spent pumping the bellows and watching the old blacksmith. It was many a year from the last prophet to the "fulness of time," when Christ came. John the Baptist, with the burning words, brought the consciences of men to a white heat, and then came the blow from the Son of God.

In Association work especially do these ideas need to fasten on the brain and sink into the heart. Before God spoke with fire on Pentecost, there was ten days of preparation, and so now let us thoroughly prepare, and at the right moment the spirit of the living God will bless our work. Many a subscription is lost because of a blow when the iron is not hot. Many a meeting fails of success for the same reason. To be sure I would rather be a reaper than a sower, but when the Master gives me a field I'm willing both to plow and hoe and dig and weed and sow, and wait for that blessed hour of harvest time which is sure to come. First get the iron hot, then strike.—*Chas. H. Yatman.*

Kind words do not cost much. They never blister the tongue or lips. And we have never heard of any mental trouble arising from their use.

INDEX.

	PAGE
Bible Study	141
Comfort	138
<small>Rev. W. H. Porter, M.A., Pastor Talbot Street Baptist Church.</small>	
Consequences of Unbelief	II.
Filled	139
<small>By Rev. W. H. Porter, M. A., Pastor Talbot Street Baptist Church</small>	
How the Saved Should Live	139
Her Legacy	142
Jeremiah 31	III.
Job the Patriarch	137
<small>By Geo. W. Armstrong.</small>	
POETRY.—	
A Three-fold Lesson	140
Trust	137
Strike When the Iron is Hot	I.
The Fable of the Raindrop	142
The Reading of the Bible	140
<small>By Pastor Th. Monod.</small>	
The True Spirit of Bible Study	138
<small>By J. H. Vincent, D.D.</small>	
To-Day	140
Vice in Paris	137
Where to Look for Sympathy	138

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Consequences of Unbelief.

"If ye believe not that I am he, ye shall die in your sins." John 8 : 24.

"He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3 : 18.

"He that believeth not God hath made him a liar." 1 John 5 : 10.

"He that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3 : 36.

"How shall we escape if we neglect so great salvation?" Heb. 2 : 3.

"To-day, if ye will hear his voice, harden not your hearts." Heb. 4 : 7.

Young man, resist temptation.

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VOL. I.

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No. 10

TRUST.

BY MARGARET SANGSTER.

I cannot see, with my small human sight,
Why God should lead this way or that;
I only know that He hath said, "Child,
follow Me;"

But I can trust.

I know not why my path should be
So straightly hedged so strangely barred
before;

I only know God could keep wide the
door;

But I can trust.

I find no answer often when beset
With questions fierce and subtle on my
way,

And often have but strength to faintly
pray;

But I can trust.

I cannot know why suddenly the storm
Should rage so fiercely round me in its
wrath;

But this I know, God watches all my
path,

And I can trust.

I may not draw aside the mystic veil
That hides the unknown future from my
sight,

Nor know if for me waits the dark or
light,

But I will trust.

I have no power to look across the tide,
To see while here the land beyond the
river;

But this I know: I shall be God's for-
ever,

So I can trust.

Job the Patriarch.

Moral Rectitude in Adversity.

BY GEO. W. ARMSTRONG, LONDON.

ARTICLE NO. III.

In many respects the character of Job is worthy of imitation and invitation. He is pre-eminently distinguished for his great patience under adverse and trying circumstances. He stands unique in the annals of history, not as "the greatest man in the East," for if that had been his only recommendation history would doubt-

less have known little or nothing of him. It is Job on the dunghill and not Job in the palace; Job the poor and afflicted one, and not Job the rich and prosperous that all men admire. But why admire him thus circumstanced? Because of his calm resignation, his strong faith, and his unwavering confidence in God, when cast down, as it were in a moment of time, from a position of the highest altitude as a prince among men, to one of the most direful degradation.

I wonder how many men, in the whole history of the world, could have stood so calm and resolute amidst such sudden and complete destruction? I have seen men, yea, even Christian men, weep like little children who have lost some favorite toy, when some unlooked for calamity has befallen them to deprive them of *only part* of their worldly possessions.

It is adversity and not prosperity that develops the true manliness in man. It was because Job upheld high and holy principles when the sun of prosperity shone upon him, that, now, when sudden darkness sets in his high and holy principles prove themselves strong enough to sustain him, and enable him amidst the wreck of fortune to exclaim, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

Satan asked, "Doth Job serve God for nought?" Yes, is our reply to the inquiry in the sense Satan meant it; but, in a higher and nobler sense we stoutly answer NO, Job doth not serve God for nought! God is a reasonable and fair dealing master to all his servants and those who serve him well and faithfully shall receive an adequate reward. Job looked beyond the material and perishing to that which was spiritual and enduring. He served God not for the loaves and fishes—to use a common expression—but because God's service was delightful to him, and in that service, apart from all worldly gain, he found ample reward. Job was a man, in a religious sense, who lived long before his time. In practice he

displayed great Christian principles, and understood in his innermost heart that great truth long afterward uttered by our Divine Saviour, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Vice in Paris.

It is well known that the antipathy, not to call it by a harder name, of upright and thoughtful Germans to the French is largely based upon their conviction of the prevalent demoralization of that people. The domestic virtues so general and so honored in Germany have been sadly wanting in France, and frivolity, laxity and more gross corruption are the legitimate results. It would seem that the intelligent and influential leaders of thought in France would heed the lesson it has learned at great cost, that in weakening the foundations of virtue in its youth and in its homes it has sapped the sources of its strength. And yet they allow the widespread circulation of corrupt thought through the low novels and blasphemous papers and pictures to which even children have unrestricted access, helping to produce that precocity in evil which their wisest men ought so much to dread. More than that, the municipal authorities of Paris during the season hire the Odeon Theatre and give free tickets to the boys and girls of the communal schools to go to the play on Thursday afternoon, where the theatricals performed are often such as no boy or girl should witness. It is positively asserted that through these plays children are initiated into vice and into scorn of religion. It is sad to think that the officials of that great city not only wink at the existence of evils which they ought to suppress by all the power of the law, but even take pains to create the appetite for exciting spectacles which when indulged will so often tend to sensuality and vice.

The love of Christ is above all things.

Comfort.

BY REV. W. H. PORTER, M.A.

Then had the churches rest and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied. Acts 9:31.

Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. Rom. 15:4.

The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. John 14:26.

In the multitude of my thoughts within me thy comforts delight my soul. Ps. 94:19.

Now, our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts. 2 Thess. 2:16.

Blessed be God, even the father of our Lord Jesus Christ, the father of mercies, and the God of all comfort; he comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. 2 Cor. 1:3, 4.

COMFORT IN SORROW.

God that comforteth those that are cast down. 2 Cor. 7:6.

O that I could comfort myself against sorrow. Jer. 8:18.

Comfort ye, comfort ye my people, saith your God. Is. 40:1.

I sigh; and there is none to comfort me. Lam. 1:21.

I, even I, am he that comforteth you. Is. 51:12.

I looked for comforters, but I found none. Ps. 69:20.

As one whom his mother comforteth, so will I comfort you. Is. 66:13.

Mine eyes fail for thy word, when wilt thou comfort me? Ps. 110:82.

I will not leave you comfortless; I will come to you. John 14:18.

I weep; mine eye runneth down with water, because the comforter that should relieve my soul is far from me. Lam. 1:16.

I will pray the father, and he shall give you another Comforter, that he may abide with you forever. John 14:16.

If you have no pleasure in your religion, make haste to change it.

He who seldom thinks of heaven is not likely to get there, as the way to hit a mark is to keep your eye upon it.

As the shadow follows the body in the splendor of the fairest sunlight, so will the wrong done to another pursue the soul in the hours of prosperity.

Where to Look for Sympathy.

True friendship is beautiful, and a treasure to be highly prized. But can we trust our happiness wholly to any human being? Trifles often separate those who have looked forward to a life-long interchange of friendship. True recognition and sympathy come only from the One who looks into the heart.

We are sometimes denied human sympathy because our Saviour wishes to be our only sympathizer, that we may lean on him, and learn of him, and gain an insight into his life and character which those who do not spend much time alone with him can never gain. He does this not for our sake alone, but that we may be the better prepared to tell others of his beauty and of his divine sympathy.

When he has a special service for us to perform, he often separates us from the world that our minds may not be distracted from that service by the demands of the world upon us, and calls us to lonely work, or lonely endurance, or to experience those things which are beyond human sympathy. Then how closely he holds us in his strong arms! How tenderly his divinely human love and sympathy are shown towards us! How tenderly he comes to sick ones, to bereaved ones, to the unfortunate, to all who are reaching out after him! In him, though he is infinitely above us in character, there are responses to all our aspirations and all our needs. Though we are sinful, and he is sinless, he is congenial to us from the moment we begin to love him, and in all the varying circumstances of our lives we may have the most tender help and comforting of the Son of God. If all the lonely and struggling ones would see this sympathy when first they set out in life, how many hours of disappointment and wounded pride and actual suffering would be spared them. In his presence they would be at home, and at rest; surrounded by the ineffable glory of his love they would be satisfied. Communing much with him they would be Christlike, and their lives would be as stars for brightness; for do we not grow to be like those with whom we associate? And to be like Christ is the highest honor that can be conferred upon man, even the glory of glories.—*Louisa Heywood Reynolds in Christian at Work.*

If you would not fall into sin, do not sit by the door of temptation,

The True Spirit of Bible Study.

J. H. VINCENT, D.D.

1. The spirit of implicit faith, recognizing it as the word of God, who is himself the truth.

2. The spirit of self-appropriation, accepting it as the word of God to me. He speaks to each soul in the bible as though that soul were alone in the universe.

3. The spirit of cordial assent to all that it teaches, whether the truth be clear or obscure to the understanding, palatable or unpalatable to the mortal taste.

4. The spirit of profound reverence for the book and its contents, because of him who is its author, substance and inspiration. The holy oil in the Jewish tabernacle was never put to a profane use under pain of death. Exodus xxx. 32, 33. The old Jews in the private houses never placed another book upon the bible. They washed their hands before touching it. They refused to sit on the bench where it lay, and they kissed it as they opened and closed it. Shall the Christian reverence less his larger and fuller bible, with its wealth of gospel truth?

5. The spirit of prompt and perfect obedience to all that it commands; the obedient spirit is the receptive spirit. Matt. v. 3.

6. The spirit of fervent believing prayer, inspired by a sense of need. As we open the word we should open the heart. We should pray before we study. We should turn the very scripture we read into a prayer. Moses prayed when the ark was taken up or set down. Paul prayed when he opened, and when he closed his epistles. Since the Spirit of God alone knoweth the deep things of God, we should call upon God for His light when we look into His word.

7. The spirit of patient waiting for the divine spiritual interpretation. The Spirit of God moves in scripture. Words which mean little to the carnal mind are weighty with significance to him who is spiritually enlightened. Lines which are dull to the superficial and worldly student, are brilliant to the persistent, diligent and devout student, who, on bended knee, looks into the mysteries of the word under the illumination of the spirit. We never know what unfolding of truth is to be made by the divine spirit. Therefore we should ponder long and patiently, reading as the eunuch read, waiting for some Philip to come by the divine order for our assistance.

8. The spirit of delight in it, as the divine revelation of wisdom, love and power—the delight which comes from a thirst, a taste, a genius for it. An old writer says 'As a bar of iron by long lying in the fire waxeth red hot, so that soul which daily employeth itself in reading and meditating on the word of God, groweth to be spiritual and divine, and is kindled in a fire of holy devotion and love by the word of God.' Let the word be precious to thy soul.

How the Saved Should Live.

Much in Christian life depends on how we live.

Our happiness depends upon this, because an inconsistent life grieves the Holy Spirit within us, and our communion with God is broken.

Our usefulness depends upon it, because an inconsistent Christian can not be used of God. Nothing so hinders the work of God as inconsistent Christians. First learn to say NO to those who would lead you away from Christ, and the Christian's walk. Say this at the beginning with such emphasis that every one will understand what you mean.

"Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—Gal. 5 : 1.

Let the past be the past, and move forward to make the most of the future.

"Forgetting those things which are behind, and reaching forth unto those things which are before. Phil. 3 : 13.

Remember daily your own weakness to run the Christian course, and constantly keep your eyes on Jesus.

"Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." Heb. 12 : 1, 2.

Peter failed to walk on the water, because he took his eyes off of Christ, and looked at the dangers about him. So you will fail to walk the Christian life, if you take your eyes off of Jesus to look at the dangers about you.

You must not neglect prayer.

"Men ought always to pray, and not to faint"—Luke 18 : 1.

"Pray without ceasing." 1 Thess. 5:17.

"Evening, morning, and noon, will I pray."—Ps. 55 : 17.

You must feed on the word of God, if you would be built up in the faith, and grow in grace.

"I commend you to God, and to the word of his grace, which is able to build you up."—Acts 20 : 32.

Unite with some branch of the church, being obedient to the commands of God, regarding Baptism and the Lord's Supper. In all things that concern your Christian life, take the word of God as your guide. Strive to live a life consistent with your confession, and work to save others. Never indulge in anything you cannot ask God's blessing upon.

Never associate with those whose influence will be hurtful.

HOW THE SAVED SHOULD WORK.

Every drop of rain and every ray of sunshine has its mission to perform; so with every child of God, as God has given each one something to do.

"And to every man his work."—Mark 13 : 34.

God has not given the honor of saving souls to the angels, but to us poor, weak men and women. Let us therefore thank God and do the work heartily.

"And whatsoever ye do, do it heartily, as unto the Lord, and not unto men."—Col. 3 : 23.

What is the great motive power to move us in this work? The love of Christ.

"For the love of Christ constraineth us."—2 Cor. 5 : 14.

And, now since we are all to work, and we find the love of Christ constraining us, what spirit should we manifest?

1st. The spirit of humility.

"Humble yourself therefore under the mighty hand of God, that he may exalt you in due time."—1 Pet. 5 : 6.

Some one has said that the first garment needed by the Christian, is the garment of Christ's righteousness, and next to this the garment of humility.

2nd. There must be a gentle and patient spirit—remember we are to win men.

"The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient."—2 Tim. 2 : 24.

3rd. Boldness is needed. Do not be afraid to defend the truth and to reprove sin.

"Now when they saw the boldness of Peter and John . . . they took knowledge of them that they had been with Jesus."—Acts 4 : 13.

4th. Faithfulness is needed.

"He that is faithful in that which is least is faithful also in much."—Lu. 16:10.

The Lord has not promised to reward us because of our successfulness, but for our faithfulness.

5th. Prayerfulness of spirit is needed in all our work, at all times.

"Continue in prayer and watch in the same."—Col. 4 : 2.

May the words of Jesus (without me ye can do nothing—John 15 : 5), lead us to wait on him constantly. Pray without ceasing. 1 Thess. 5 : 17. And work till he comes.

"Occupy till I come."—Luke 19 : 13.

He enjoys much who is thankful for little.

Filled.

BY REV. W. H. PORTER, M.A.

Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Matt. 5 : 6.

He filleth the hungry soul with goodness. Ps. 107 : 9.

I pray that ye may be filled with the fruits of righteousness by Jesus Christ. Phil. 1 : 11.

It pleased the father that in him should all fulness dwell. Col. 1 : 19.

In him dwelleth all the fulness of the Godhead bodily. Col. 2 : 9.

The disciples were filled with joy, and with the Holy Ghost. Acts 13 : 52.

Open thy mouth wide, and I will fill it. Ps. 81 : 10.

Out of his fulness have all we received and grace for grace. John 1 : 16.

Be filled with the Spirit. Eph. 5 : 18.

I am full of power by the spirit of the Lord. Mic. 3 : 8.

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. Rom. 15 : 13.

That ye may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Eph. 3 : 14-19.

SATISFIED.

O Naphtali, satisfied with favor. Deut. 33 : 23.

O satisfy us early with thy mercy, that we may rejoice and be glad all our days. Ps. 90 : 14.

I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord. Jer. 21 : 14.

They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. Ps. 36 : 8.

We shall be satisfied with the goodness of thy house, even of thy holy temple. Ps. 65 : 4.

Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Is. 55 : 2.

My soul shall be satisfied as with marrow and fatness, and my mouth shall praise the with joyful lips. Ps. 63 : 5.

As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness. Ps. 17 : 15.

Good actions avail nothing if the soul be unrenewed. You may stick figs, or hang clusters of grapes upon a thorn bush, but they will not grow upon it.

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A Three-Fold Lesson.

Flushed the glorious summer morning,
 Crimson in the Eastern sky;
 Glowing blooms unfurled their petals,
 Fledgling birds essayed to fly.

Peeped a bright and cheery sunbeam
 In the maiden's sleepy eyes.
 "Oh, you idle little mortal,"
 Laughingly it said—"Arise!"

Sang a blackbird from the cedar,
 And his notes so clear and true
 Seemed an anthem to his Maker,
 Mounting up into the blue.

While a spider in the window
 Wove her soft thread out and in,
 Murmuring, "Maiden, time is fleeting!
 Do as I do; come and spin!"

Said the maiden to the sunbeam,
 "I'll no longer idle be;
 Up betimes, and bright and cheery,
 I'll begin my task like thee.

"And as thou, oh warbling blackbird,
 Dost commence the morn with praise,
 So my heart shall seek the Father,
 Whose are all my nights and days.

"As for thee, thou matchless spider,
 I can never hope to win
 Such fair fame as thou deservest,
 Howsoever well I spin."

Shall the maiden of our picture
 Learn of insect, bird, and sun
 Three great lessons, yet not leave us
 For our using even one?

To the Christian's heart each duty,
 Slight and trivial though it be,
 Is a thing of joy and beauty,
 Willing service, rich and free.

Bright and thankful, willing toilers,
 Let us tread the appointed way,
 Till the sunset of life's closing
 Crowns with rest the God-given day.

—M.E.R.

To-Day.

To-day means the present instant. In this view how precious and important is every moment. Is it not as if it were said, Heaven and hell hangs upon a moment? When it is said, To-day, we dare not say there will be no time but the present moment in which you may seek for salvation; but we do say, that of another moment no man living is certain.

What can be said to you to engage your concern for your soul? Will you have no pity upon your soul? God, Christ, angels, and saints, pity it; and will you have no pity for your precious soul? God forbid! To-day you are among the living; to-morrow you may be among the dead. God grant that you may never be among those lost for ever.

Now perhaps you are in health, in the exercise of all your bodily and mental powers; soon disease may arrest you, and deprive you of them all. Now if you ask, it will be given; if you seek, you shall find; and if you knock, it will be opened. Now the compassionate Saviour is waiting to receive and save returning sinners. Now he promises his Holy Spirit to them that ask him. Now, in the Gospel, he pleads with you: "Come unto me all ye that labor and are heavy laden, and I will give you rest;" Him that cometh to me I will in no wise cast out."

Now the Holy Spirit pleads, "Whosoever will, let him take the water of life freely." Christ was made "sin for us, who knew no sin; that we might be made the righteousness of God in him." "God is love." He willeth not your death; he has given his only begotten Son that you

should not perish. He will blot out all your sins, if you come to him through Jesus, who has bought us with his own blood. To-day there is time.

Oh! come to Jesus to-day. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool;" and, because your heart is deceitful and desperately wicked, he has promised to give you a new heart and a right spirit.

The Holy Ghost will work this great work in you. Have you no desire, no prayer, no wish for pardon and salvation? Oh! could you know his love, his presence, and the riches of his grace, you would not slight them he delighteth in mercy.

Oh that God, of his infinite mercy, may give you grace to value, improve, and redeem time, to seek his face, esteem his favor, receive his Christ, and thus secure the salvation of your precious and immortal soul. But, remember, it must be To-day.

The Reading of the Bible.

BY PASTOR TH. MONOD.

The reading of the Bible should have the first place in our religious employments, for it is upon the Word of God that our faith is founded. We recognize this, but too often we only read it as a duty. We say to ourselves: "We must read a chapter every morning, and two chapters on Sunday, it is a positive duty; we must put aside the interesting book which we have begun, and open our Bible," and we do it.

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We shall not make much progress thus. The other day in reading Psalm 1 for the hundredth time, I was struck for the first time with what is there stated concerning the word of God. David does not say in Psalm 1, "Blessed is the man who reads this Word day and night." No, but he says, "Blessed is the man whose delight is in the law of the Lord, and in his law doth he meditate day and night." He takes pleasure in it, it interests him more than the daily paper, or the book which has just come out. It is more full of life and freshness to him; it is more real, he feels the beauties of it more. And if he meditates in it, it is because he takes pleasure in it. At our meetings in Paris, I heard a comparison which struck me. It was said: Suppose a young lady had read a book, of poetry, if you like, or some other book. She had been interested in it, touched more or less by it, and she replaced it in her library. But not long after the author of this book came to her parents' house; he made her acquaintance, their relations became more intimate, and finally she was betrothed to this author. Now she takes up his book, the same book. Oh! in what a different spirit she reads it again. It is a completely new book. There are, however, the same sentences. Yes! but in each word she seeks to know something of the thought, character, and heart of him whom she loves, and who loves her. No, it will be no more the same book. Well, my dear friends, what we want is to take the Bible and say to ourselves, "This is the book of him whom I love, and who loves me; the book which will teach me something more about his thoughts, his work, what he has done, and what he has promised to do. This is the book which is going to open to me the heart of my Saviour, God.

Believe me, it will be thus another book, and a book of which a few lines will do more good than whole pages and chapters,

when we only read them as a matter of conscience, as a duty, and in fact to be able to say, "It is done, I have read my chapter."

Therefore let us ask God that he may grant us to take pleasure in his law. There is no other way to delight in God's law than to love himself. And it is impossible to remain in the faith and love of God, if one is not employed in his service.

In short, we must always return to the same point. We must give ourselves to God just as we are. And if that is indeed what we wish, by the goodness of God we may be sure he will grant it to us; and then we shall dwell in his love, and we also shall be among those who delight to meditate in his word day and night.

Bible Study.

As much attention has lately been drawn to the subject of Bible reading and marking, may I submit to your readers one or two thoughts on the matter? I used to pick and choose what I thought were nice bits, but somehow I did not seem to profit much, and then there was the danger of attaining one-sided views of truth. I was, thank God, led to see this, and have for some time in reading tried to grasp the scope and purpose of the various books of the Bible; and in reading the Epistles, to watch and keep in mind the line of argument adopted by the writers.

It is only lately that I have finished reading the Epistles of Paul to the Ephesians and Hebrews. I read them consecutively, and they seemed, under God, to open up in a manner I never realized before. Permit me to give you a skeleton of each:

Ephesians—Keyword, "In."

Our position, "in Christ,"=Safety. 1.2.

Our possession, "Christ in us,"=Power (for) (3).

"Walking," and "Standing. (4-6).

Paul knew it was no use to tell the poor weak one to walk without showing first the full meaning of Abide IN Me, and I IN you," and "He that abideth IN Me, and I IN him, the same bringeth forth much fruit." It is no use to tell the poor trembling one to quench all the fiery darts without showing him in whom he has to be strong, and what armor he was to be clothed in.

Hebrews—Keyword, "Better."

The Person of Christ. (1-7).

Christ as Son of God, and much better than angels. (1).

Christ, although *better*, yet made for a little while *lower*, than they, as Son of Man. (2).

Christ better than *Moses*, as a son is than a servant. (3).

Christ better than *Joshua*. (4).

Christ's *Priesthood* shown as better than the *Levitical*. (5).

Christ better than *Aaron*. (7).

New covenant better than the old. (8).

Christ's work better than that done under the old covenant. (9, 10).

Faith and its fruits. (11).

Exhortation. (12).

Note the twelve "Let us" and the seven "once" (9, 10) in this glorious epistle. May God bless his own word; and he will when we read it as he gives it.

—F. G., 20th Hussars.

I like that old Scotchman's words when he was puzzled about a matter of duty and wanted to end the debate. "Reach me your Bible. That settles all." Go to your knees, and cry to God in prayer, and crooked things shall be made straight. Be willing to be guided, and you shall be guided. If you blunder on in your self-sufficiency, you will soon be in a slough; but if you will wait upon God, your steps shall be ordered of the Lord. We honor God by taking counsel of Him.—*Spurgeon*

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The Fable of the Rain-Drop.

There was once a poor farmer who owned a small field of corn. He had planted and cultivated it with great care, for it was all he could depend upon for the support of his large family. The little blades of corn had come up, but the ground was parched and dry for the want of rain.

One day as he was out in his field looking anxiously for a shower, two little rain-drops up in the sky saw him, and one said to the other, "Look at the poor farmer, he looks so sad and discouraged, I do wish I could help him."

"What would you do?" said the other. "You are only one little rain-drop, you could not even wet one hill of corn."

"True," said the other; "but then I could go and cheer him a little. I believe I'll try. So here I go." And down went the little rain-drop and fell on the farmer's nose.

"Dear me!" said the farmer, "I do believe we are going to have a shower; I'm so glad!"

No sooner had the first rain-drop left, then the other said, "Well, if you go, I believe I'll go too." So down came the second little rain-drop, and fell on a hill of corn by the farmer's feet.

By this time another rain-drop, said to his companions, as they came together, "What is this I here about going to cheer some poor farmer?—that is a good errand, I believe I'll go too."

"And I, and I, and I," said the others. So they all went. Faster and faster they came, till the whole of the field was watered and the corn grew and ripened, all because one little rain-drop did what it could, which encouraged many others to do the same.

We cannot do much, it is true, but we can each do a little to bless and comfort

others, and so leave the world better than we found it. Let us follow our Master and Saviour, of whom it was truly said, "He went about doing good."

HER LEGACY.

A lady with whom I was once conversing said, "I am living now on the legacy my dear father left me, and it will be enough to last during my lifetime; it was a rich legacy."

I said to her, "I knew your father left you a few thousand; I was not aware it was so much!"

"Oh!" she replied "that was all gone years ago, along with nearly all we had obtained. It is on the legacy of my father's prayers that we are living now. You know the promise is, 'Even to the third and fourth generation of those that love Him.' I can remember now the earnest pleadings of my father for his darlings, and although he has gone home long ago, yet a precious sense of those prayers is 'round about me,' as the walls of Jerusalem of old. I am assured they will follow and sustain me through life, go with me even through the gates into the city of our God. I claim no special goodness, but my father was the best man I ever knew."

She lay back exhausted upon her pillows

—for this lady was one of our "shut-in"—and as I gazed upon her, suffering and helpless, poor, yet who shall say she was not very rich, an heir of the kingdom?

I found she was simply trusting the Lord for everything. "And it always comes just in time," she murmured, as a trusting smile lighted the wasted features.

How many of our parents of to-day are laying up for their little ones such a rich legacy? They may toil and delve, heaping together their treasures of earth, yet all may be swept away with the wave of some fearful panic. But a legacy of prayer laid up before the everlasting throne will be as enduring as the city itself.

A Hindu woman, who had come into possession of a slip of paper with the words, "God is love," walked twenty miles to ask a Christian woman, "Do you think your God will love me?"

Faith is letting down our nets into the untransparent deeps, not knowing what we shall take.—*F. W. Faber.*

It is good for us to keep some account of our prayers, that we may not unsay them in our practice.—*M. Henry.*

Sickness should teach us what a vain thing the world is, what a vile thing sin is, what a poor thing a man is, and what a precious thing an interest in Christ is.

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HAVE YOU FLED FOR REFUGE?

One Sabbath afternoon a minister read out for his text, "Fled for refuge." One of his hearers was that moment struck to the heart, and made to ask, "What shall I do to be saved?"

People flee who are pursued, or who are in danger of some calamity from which they would fain escape.

And sinners flee when, awakened by the Spirit of God, they see themselves in danger every moment of perishing for ever.

But we need to be sure that we flee to what is really a refuge or place of safety. The prophet Amos speaks of a man "fleeing from a lion, and a bear met him." Joab, stained with the blood of Abner and Amasa, fled to the tabernacle, and thought himself safe when he had caught hold of the horns of the altar; but mere bodily contact with the altar took away no guilt. His refuge failed him.

Some years ago, in America, a splendid oak in a forest of Ohio was struck with lightning. It was rent open, and in the centre of the trunk was found a skeleton, which fell to pieces in the hands of those who came to the spot! Beside the skeleton they found a few buttons of a soldier's coat, of ancient pattern, and a leathern pocket-book, which soon told a sad story. The brown discoloured leaves of the

pocket book were covered with pencil marks; these were read with some difficulty, and were found to have been written by the unhappy man himself. He had been taken prisoner by the Indians, and had made good his escape, though suffering from a wound; but his savage foes pursued close after him, and being hard pressed, he had climbed up that great oak.

He observed that the trunk was hollow, and, thinking the cavity was only a few feet deep, dropped into it, that he might be completely hid; but he had miscalculated the depth, and found himself helplessly imprisoned! There he died, spending some of his last hours in scrawling this account of his end.

Whither have you fled for refuge? That hollow oak was the soldier's ruin. The "horns" of the altar did not save Joab's life. But faith in the sacrifice would have saved his soul. Have you fled from God to God; from God the Judge to God the Saviour; from God's justice, demanding of you personal payment and satisfaction?

To try to escape from past guilt by mere present reformation is delusion. To attempt to imitate Christ's character before you have satisfied justice is ruinous. To betake yourself to anything about yourself, is to drop into the hollow of the oak. You have not fled to safety unless

you can say, "God is my refuge"—God, who is in Christ reconciling men to himself, on the ground that "He made him who knew no sin to be sin for us."

David, in the cave of Abdullam, had for his refuge all the strength of the rocky mountain to which he had fled; and they who have fled to Christ the Substitute have all the Godhead between them and danger. Nothing else is enough to shelter you from the wrath due to sin.

In Hebrews 6:18 God's saved ones are described as persons who have fled for refuge, and who have thus got "strong consolation." Mark well these two things, spoken by the apostle of himself and of his fellow-believers: 1. "We have fled for refuge!" "We are manslayers who have reached the city of refuge, sinners who have found Christ." 2. "We have strong consolation." We are at rest; we have deep rest; we have God's promise, God's oath, and God himself assuring us of our safety. Come, then, among us! He who received us is waiting to receive you. Think, on the other hand, of your everlasting remorse and self-upbraiding if you find that after all you have only dropped into the hollow of the oak.—*Rev. Dr. Andrew A. Bonar.*

O Lord, for thy name's sake; for thy righteousness' sake, bring my soul out of trouble. Ps. 143:11.



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All Live Unto Him.

God of the living, in whose eyes
Unveiled Thy whole creation lies;
All souls are Thine; we must not say
That those are dead who pass away;
From this our world of flesh set free,
We know them living unto Thee.

Released from earthly toil and strife,
With Thee is hidden still their life;
Thine are their thoughts, their works,
their powers,

All Thine, and yet most truly ours;
For well we know, where'er they be,
Our dead are living unto Thee.

Thy word is true, Thy will is just,
To Thee we leave them, Lord, in trust
And bless Thee for the love which gave
Thy Son to fill a human grave,
That none might fear that world to see
Where all are living unto Thee.

Seven Things God Did for Noah.

Warned him. Gen. vi. 13.
Brought him into the ark. Gen. vii. 1.
Shut him in. Gen. vii. 16.
Remembered him. Gen. viii. 1.
Brought him out. Gen. viii. 15.
Accepted his sacrifice. Gen. viii. 21.
Blessed him. Covenant.—Gen. ix. 1.

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JEREMIAH XXXI. 12.

C. H. YATMAN.

That verse ought to make the redeemed of the Lord shout till their voices give way. There is more in it to set the blood tingling than all the operas, dances, and such-like that was ever born. It's a soul fattening verse. It has the lustre of a diamond. It's better than beef to a hungry man, or crutches to a cripple. Like enough you never knew there was such a verse in the dear old book. Well there are lots more just like it. Look at that last clause. Don't that fit well with John xix, 27? Kings don't get better living than the Lord promises here to you. If you are a lean sort of Christian with no marrow in your bones possibly this verse will be a feast to you. Mark it in your bible; then pass it along in prayer meeting. Give it to the young men you meet; learn it by heart and set it to music. Give it a trumpet voice that the world may know how much there is in Christ.

Truth is many sided, and needs to be viewed from all points to be seen in its completeness.

No one can devoutly and diligently study the Bible, without coming to the conviction, that "there is much light yet to break forth from God's holy word." The man, or sect, who claims to have obtained the whole of it, has made but little advancement, and is illy conditioned to make any.

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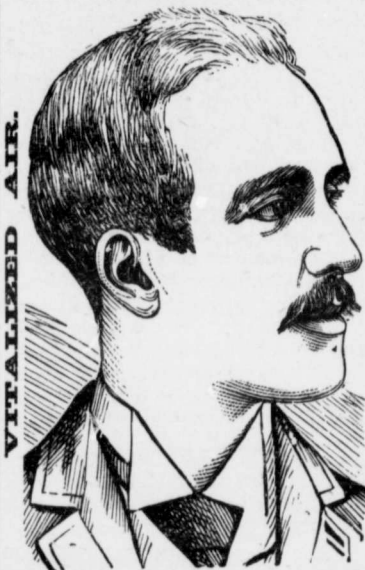
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